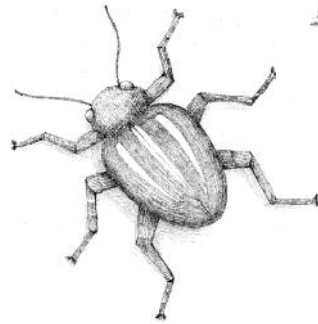
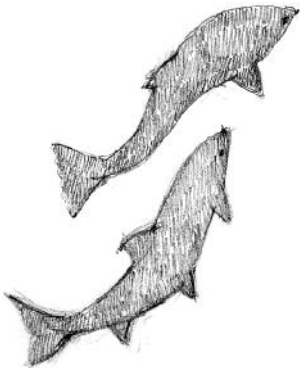
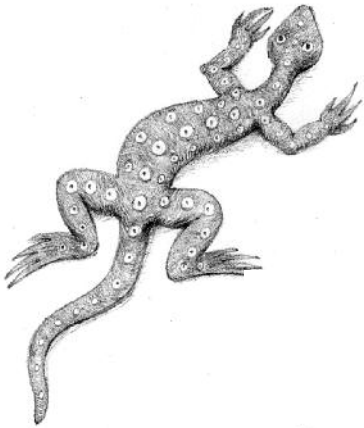


MANY HEAVENS,
ONE EARTH



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MANY HEAVENS, ONE EARTH

FAITH COMMITMENTS TO PROTECT THE LIVING PLANET

announced in the presence of

His Royal Highness The Prince Philip, Duke of Edinburgh
His Excellency Ban Ki-moon, Secretary-General of the United Nations

in response to the ARC-UN call to the world's faiths
for long-term plans to protect the living planet

on
3rd November 2009
in the Waterloo Chamber,
Windsor Castle
U.K.



ARC





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PREFACE

From HRH The Prince Philip, Duke of Edinburgh, Founder of ARC



BUCKINGHAM PALACE

I am very pleased to know that ARC, in conjunction with its members, is developing long term plans to take forward their commitment to care more effectively for the earth's natural environment.

The fact that the majority of the world's faiths ascribe the creation of the world to an all-powerful deity, implies that the leaders and followers of each faith have a moral responsibility for the continued well-being of our planet, and particularly for its natural environment. In recent times it has become apparent that the sheer size of the human population, and its consequent increasing demand for natural resources, is seriously threatening the future health of our planet and the welfare of all life on earth.

I am well aware of the excellent work undertaken by the faith communities ever since the first encounter between conservationists and the leaders of the major faiths at Assisi in Italy, in 1986, but it is only too evident that, in spite of the commendable efforts of the members of ARC, the situation facing us today is even more critical.

I am happy to commend this very important initiative, and I am confident that it will make a significant difference to the quality of life on earth in the long term.





INTRODUCTION

The destruction of the natural environment – including the impact of climate change – is probably the biggest challenge to the welfare of all life on earth. It threatens the survival of communities and puts the diversity and wonder of nature at risk. And it is at this time that the major religions of the world are taking a lead – sharing their insights, and working with their faithful to address these issues for generations to come.

The Alliance of Religions and Conservation (ARC) is a United Kingdom-based international organisation founded by His Royal Highness, the Prince Philip, in 1995. ARC is a secular body that helps the major religions of the world to develop their own environmental programmes, based on their own core teachings, beliefs and practices. In 2007 it joined with the United Nations Development Programme (UNDP), which is the UN's global development network, advocating for change and connecting countries to knowledge, experience and resources to help people build a better life. The aim of this partnership between ARC and UNDP was to develop a significant and innovative programme to work with the world's major faiths to address issues of climate change and the natural environment through helping them develop long term environmental action plans, offering practical models of engagement with these great global issues based on their own beliefs, strengths and outreach.

By today, November 3, 2009, there are 30 such commitments, made by nine major faiths on seven continents. In many cases – the Baha'is, Daoists, Hindus, Jews, Muslims, Shinto and Sikhs – a single overarching plan was created, to be extended out to their different traditions and communities to adapt for their own needs. The Buddhists and Christians have taken a different approach, and in their cases each tradition has wanted to create its own plan, special to itself. There are therefore 19 different Christian plans here, and although there is only one Buddhist plan published in summary form – from China – there are also serious commitments by the heads of both Cambodian and Mongolian Buddhism to commence the process of creating their own full plans by November 2010.

All the plans are being launched and announced at Windsor Castle, by His Royal Highness

The Prince Philip, Duke of Edinburgh, founder of ARC, and the Secretary-General of the United Nations, His Excellency Ban Ki-moon, in advance of the Climate Change summit in Copenhagen in December. It is part of a celebration, titled Many Heavens, One Earth, running from November 2-4. The UNDP has called this potentially the biggest civil society movement in history, and one of the few good major news stories on the environment this year.



THE PROCESS

‘We believe that the key contribution the religions can make is to develop programmes that will deliver responses based not on fear, guilt, or apprehension, but because they are true to what the faith understands.’

Martin Palmer, Secretary General of ARC.

The ARC-UNDP programme started with the publication of a handbook for faith communities creating their own long term commitments over a number of years. It identified the areas of possible action in terms of assets, education, wisdom, simple living, media and advocacy, partnerships and celebration. The process was then supported with a small amount of seed funding and in some cases a large amount of advice and support, in order to help start the process of creating a plan.

The original handbook is reproduced and updated at the beginning of this document, with inspiring examples of how the faiths are taking action. It is then followed by summaries of the faith commitments. The full versions of all of these – which in some cases stretch to many pages of details and examples – will be available on the ARC website.

In each case, where a plan has been created, the people within the faith group have tended to find that by going through the formal process of discussing their tradition’s strengths within the seven key areas, and by writing their commitment to generational change down on paper, they have been able to have a vision of the future: a vision that will allow the conditions necessary for the plans to manifest.

At the launch of the EcoSikh commitment in New Delhi, in July 2009, United Nations Assistant Secretary-General Olav Kjørven said that what has characterized the history of the climate change negotiations over the past 20 years has been ‘everyone generally wanting to do as little as possible, while pushing for others to do as much as possible’. This comes from a scarcity mentality, ‘to make sure that someone else pays the bill.’ However, he said, what we see in many meetings of faiths on their environment commitments is

quite the opposite. We see people are saying: 'This is what we can offer: this is what we are going to do.' They don't say: 'We'll only do this if another faith does this, or if the government does this,' they simply say: 'This is what we can give and this is what we can do.'

This comes from an abundance mentality... And if some of that mentality rubs off on those attending the Copenhagen talks in December, then the world just might be a clearer place. And even if it doesn't, then all these actions that religions are announcing in the next few years, are going to happen anyway. 'Religions hold a key – an important key – to the task that humanity has been given.'

The process of helping to create these long term plans has already had an impact in the secular environmental world. It has created an awareness both of the potential of partnering with the faiths, as well as the difference between faith-based civil society processes and more political or economic approaches. At Windsor, many key secular environmental groups also made commitments to partner with faiths as equals in the endeavour to combat climate change and protect the natural environment. These include the Soil Association, the Marine Stewardship Council and Compassion in World Farming, as well as the World Bank, UN and WWF who committed to continuing and expanding their faith environment programmes.



THE SEVEN KEY AREAS FOR CREATING A LONG-TERM FAITH PLAN TO PROTECT THE LIVING PLANET

There are seven key areas in which many of the world's major faith traditions can have huge impact on environmental action through their own resources, traditions and beliefs.

1. Faith-consistent use of assets – land, investments, medical facilities, purchasing and property.
2. Education and young people in both formal and informal situations – including school buildings and curricula, as well as nature teaching and camps.
3. Wisdom – including theological education and training, as well as rediscovering past teachings and understandings about the natural world from religious texts, and helping people adapt to new situations in areas where climate change makes this necessary.
4. Lifestyles.
5. Media and advocacy.
6. Partnerships, eco-twinning, and creating and funding their own environment departments.
7. Celebration.

1. FAITH-CONSISTENT USE OF ASSETS

a) Construction and Existing Buildings

Have you looked at the environmental impact of your construction activities and decisions? For example, to what extent have you assessed the environmental impact of new buildings? What were the key ecological problems and did you find any solutions?

The Muslim plan includes the ambitious proposal to develop 10 major Muslim cities as green city models – for example, Medina (Al Madinah), in Saudi Arabia.

Daoists in China are installing solar panels at all their temples in China. The first Daoist ecological temple – at Taibaishan in Shaanxi Province – was built in 2007 with

local sustainable materials: it is now a model for ecological temples being planned throughout China.

The Armenian Apostolic Church is taking the lead in promoting solar power in Armenia by installing solar power systems in church and some public buildings such as kindergartens and bathhouses.

The Church of England discovered, in a 2007 audit, that the national carbon footprint of its 16,200 churches as well as clergy houses, halls and offices was 330,000 tonnes of CO₂. It has pledged to reduce this by at least 42 percent by 2020, and by 80 percent by 2050. One example is St Denys's Church in Sleaford, Lincolnshire, which despite being Grade I listed and subject to rigid architectural controls, has installed solar panels on its lead roof using a frame with non-intrusive clamps.

Quakers in the UK have pledged that their historic conference centre, Swarthmoor Hall in Cumbria, will come off-grid by 2012 through on-site small-scale energy production. They are investigating using their surrounding farmland to install commercial wind turbines.

The New Psalmist Baptist Church in Baltimore, USA, a predominantly African-American church with a Sunday congregation of more than 7,000, is developing its new US\$41 million church to be energy-efficient, and its garden a centre for teaching people about growing their own food as a means of returning to a simpler lifestyle.

b) Land and Forests

The faiths own around seven to eight percent of the habitable land surface of the planet, and more than five percent of the forests. To what extent have you examined assets like farmland and forests, mines and quarries under your ownership, management or guidance, and asked whether they could be differently protected or managed to better contribute to sustaining our planet? Have you written, or do you have access to a theology of land from your own faith tradition, which outlines your faith's traditional understanding of land, and its understanding of the land's role in your faith today?

The Greek Orthodox Patriarchate of Antioch and All the East is creating a Geographic Information System database of land cover and use, in order to develop plans to introduce proper management of forested lands and sustainable agriculture, with pilot activities on Church lands.

Many faiths, led by the Shinto (major forest-owners in Japan), have joined a programme coordinated by ARC to create a Religious Forestry Standard for religious-

owned and managed forestry to be run in ways that are:

- * Religiously compatible – based on values and heritage.
- * Environmentally appropriate, ensuring that biodiversity, productivity and ecological processes are maintained, and that employees pay attention to recycling, not polluting.
- * Socially beneficial, helping the community, and giving incentives to sustain resources and keep to long-term management plans.
- * Economically viable and profitable.

The Northern Diocese of the Evangelical Lutheran Church of Tanzania is implementing an intensive tree planting campaign, with 8.5 million trees to create community forests across the region, at a cost of US\$2.5 million, of which two thirds will be raised locally.

The Church of South India has urged each of its four million members to plant a tree, as well as promoting the planting of ecologically significant species such as vetiver, jatropha and mangrove on all church land.

The Evangelical Presbyterian Church of Ghana will plant 200,000 trees in four areas and create community woodlands with 100,000 seedlings.

The Presbyterian Church in Cameroon has already planted more than one million trees since the early 1960s; its seven year plan includes a further 100,000 seedlings and – critically – training people in looking after trees.

The Armenian Apostolic Orthodox Church is replanting an ancient historical forest that used to grow near to the Mother See of Holy Etchimiadzin. This is part of a bigger plan to plant 1.5 million trees in the country, in memory of genocide victims.

In 1999 British Sikhs planted woodland on the outskirts of Nottingham. Ten years on, Khalsa Wood is a quiet place used for walks, picnics, ceremonies and meditation by many communities including Sikhs – and has become a model for faith-created woodland around the world. Oaks were chosen for their longevity, to be enjoyed by many generations to come; fruit trees for their blossom and beauty for today's generation. The initiative came at the time when Sikhs were beginning to distribute saplings at ceremonies, in place of the traditional prasad of sweets.

c) Water

To what extent are you aware of your faith's theology of water? And have you incorporated its teachings and wisdom into promoting environmentally responsible irrigation, desalination, showers, gardening, sewerage etc? Where there are rivers and

marine environments running through or close to where you live, have you monitored how polluted they are, and if so, have you taken action to reduce that pollution?

As part of their Plan, Shanghai Buddhists have pledged to be more actively involved in the Mother River Project to protect the city's Suzhou River from pollution.

The Foundation for Revitalisation of Local Health Traditions in Bangalore, India, recently investigated traditional Hindu Ayurvedic teachings which instruct householders 'to store water in copper pots'. Scientists found that 99 percent of e-coli bacteria are killed within 12 hours of being placed into water stored in copper pots. Some four million under-fives die from diarrhoea every year; many from e-coli-related infections. The Sikh plan includes recommending that their gurdwaras – temples – use copper pots for storing water.

The Greek Orthodox Patriarchate of Antioch and All the East is promoting water saving devices in all Church institutions and in all Orthodox homes. This is particularly important in water-scarce countries in the Middle East.

d) Healthcare

If you run medical facilities, have you made an environmentally sustainable management plan on the use of water, sanitation, cleanliness, supplies, buildings, transport, electricity, reducing waste, reusing materials etc? It can help the planet and – through creating cleaner air – it can directly help your patients. Have you looked at the sourcing of the food served to patients and visitors – and increased the amount of food that is grown locally, in season, without pesticides and according to natural, vital principles?

The Daoists are prohibiting the use of ingredients from endangered animals and plants in their healthcare, food and medicine.

The US Catholic Coalition on Climate Change will work with all Catholic healthcare outlets to reduce their energy usage, and incorporate green design into all new buildings.

e) Food, hospitality and retail outlets

Faiths run hotels, guesthouses, gift shops, cafeterias, retreat centres and restaurants. Rites of passage such as births, marriages and deaths often involve generous catering and gifts. Have you looked at your hospitality and retail outlets to see if the sourcing is ethically and ecologically sound, with green energy if this is workable? If you recommend catering companies for funerals, baptisms, circumcisions etc, have you asked them what their sourcing policies are? How about conferences and meetings? Improvements might involve

introducing more Fairtrade and organic goods, cutting out disposable plates and cups, reducing meat use and recommending free range. The UK's leading organic organisation, the Soil Association, recommends the 70-50-30 principle as a realistic ration for ethical food sourcing, whether in teashops, restaurants, school meals or in your own homes. This is that food you buy should be at least:

- * 70 percent fresh or unprocessed,
- * 50 percent local, and
- * 30 percent organic.

Each country is different, but this is a good first point of discussion.

The Hindu plan includes the development of cruelty-free, environmentally-kind dairies, based on Hindu principles of animal husbandry.

The Jewish Plan pledges to cut communal meat intake by half by 2015. 'It's good for the world and good for us.'

The Shanghai Buddhists are recommending that Buddhist-owned restaurants do not serve meat from wild animals, and are promoting that followers eat a more vegetarian diet, to protect the environment.

In 2005 the managers of the Methodist International Centre – which combines a boutique hotel in London with hostel accommodation for students from around the world – was asked a simple question: why aren't your eggs free range? This led to internal discussions about living one's ethics, and the Centre is now a model of ethical and environmentally conscious sourcing – and is training other religious caterers to do the same.

In 2008 the Christian Women's Fellowship in Kottayam, Kerala, India set up a snack centre in the middle of their town. It was the first outlet in Kottayam to run on biogas. Set up costs were comparatively high – at 40,000 Rs (around US\$1000) – but they are confident that not only will they make it up within a year from reduced fuel bills, but that they will become an example of environmental excellence and an inspiration to other businesses and households.

The Polish Autocephalous Orthodox Church will set up a new food regime in its Suprasl Academy to ensure that more than 70 percent of ingredients in the refectory kitchen will be fresh, local and organic. This is part of a wider plan to promote organic farming in Podlasie Region.

The ARC-UNDP Windsor Celebration, Many Heavens, One Earth, where these commitments were launched in November 2009, had a policy of no bottled water, more than 50 percent locally-sourced and organic ingredients, and an entirely vegetarian menu – including the first Vegan Banquet at Windsor Castle. Caterers were both challenged and excited.

f) Financial Investments and Micro-Finance

How fully have you examined your own financial assets and to what degree do you practice faith-consistent investment i.e. considering the positive ethical, social and environmental issues as well as the negative ones? How have you accomplished your investment goals? What kinds of projects worked well or poorly?

More than US\$300 billion is invested worldwide in Shari’ah-compliant (Islamic) investment products. While the funds have a strong reliance on oil stocks for historical reasons, the funds have a strong ethical basis, of which environmental viability is a key component.

The Church of Sweden diocese of Vasterås has helped create a fund, in which it has also invested, which grows sustainable timber in a deforested and impoverished area of Mozambique. As well as commercial forestry the ‘Global Solidarity Fund’ involves reforestation an equivalent area for wildlife, and building a timber mill in which a local labour force is employed. The Church of England diocese of London is also an investor.

The Interfaith Centre for Corporate Responsibility (ICCR) in the USA has been a major force in ethical investment decisions since it was formed in the 1970s. One of its core values is to ‘challenge ourselves to accountability for right relationships with all creation.’

In 2005, ARC helped launch an independent body, the International Interfaith Investments Group – 3iG – which works with faith communities world wide assisting them in exploring the issues behind ethical investing in order that faith held investments can be used in the most environmentally sustainable and socially just way.

Quakers in Britain are in the process of reaching an agreement with their investment managers Rathbones Greenbank to improve the environmental impact of companies with whom they have investment positions.

The US Catholic Coalition on Climate Change is working with its 18,000 parishes, 8,500 schools, 244 colleges and universities and dozens of hospitals to link with the US

government's Energy Star programme to buy green energy, and is initiating conversations with treasurers of Catholic institutions to discuss how Catholic investment portfolios can encourage green energy technology and support environmentally careful companies. Some 25 percent of the US population is Catholic.

2. EDUCATION AND YOUNG PEOPLE

Some 50 percent of educational institutions around the world are founded, managed, or associated with faith institutions.

a) School Curricula

What potential is there in your educational work for incorporating more in-depth, and faith-consistent teachings about the environment into the curriculum? Do you, or can you, have vegetable patches where you teach pupils how to grow food? Do you look at and promote preparation of food grown without pesticides? Or go into nature to paint and study birds and wild plants, to help young people appreciate their beauty?

In 2006 alone some quarter of a million Baha'is participated in study circles, devotional meetings and school classes on the environment. Such courses, and the acts of service associated with them, are seen to 'represent a significant transformative process for Baha'i communities worldwide.' The environment is the focus for the next five years of all such Baha'i education initiatives.

The Catholic Bishops' Conference of England and Wales has pledged to 'develop a sense of awe and wonder for creation in our young people through all subjects and ground them in a spiritual awareness of the need to care for Creation.' For example, on 'Earth Day' in 2008 the timetable for the entire day at All Hallows Catholic preparatory school in Somerset, centred around ecology. It included cleaning a stream and having a lesson in the insect-life found in it; dyeing with natural ingredients; making prayer flags on which environmental prayers were written. That night several children prayed for it to be 'Earth Day' every day.

Over the last few years, Conservation International has worked with Muslim schools across Indonesia to help develop educational and practical activity programmes. Such educational partnership is part of the long term plans of MACCA – the Muslim Associations for Climate Change – which lies at the heart of the Muslim 7 Year Plan.

b) Informal Education

Often it is out of the classroom that children will learn some of their most important lessons.

Of the 'Big Six' youth organisations in the world, all of whom take the environment seriously, the YMCA and YWCA are explicitly faith-based, and two others (the Scouts and the World Association of Girl Guides and Girl Scouts) have considerable faith elements within them.

The Australian Catholic Bishops' Conference is actively practicing green living, gardening and food in all its schools and places of education. 'We encourage all to develop their ecological vocation', and introduce the concept of 'an ecological conversion.'

The New Psalmist Baptist Church in Maryland has introduced a Science Fair for children each year. It is part of an educational Voyage of Exploration Programme that includes entrepreneurship, environmental science and engineering training to explore creative ideas to preserve our living planet and celebrate God's creation.

c) School Buildings and Grounds

What potential is there in your educational work for making sure that all new builds and extensions are rigorous in their attention to environmental details, and that any playing fields and gardens pay attention to the needs of wild flora and fauna as well as children?

In September 2008, the UK's first Hindu Voluntary Aided State School opened in north London. It hopes to become a model for both education and environmental awareness. Helping students 'adopt conscientious lifestyles that help sustain our planet' is one of the six ideals of the Krishna-Avanti primary school in Harrow. The school has solar panels, grass on the roof to keep buildings warm, and beautiful grounds to promote growing vegetables and teaching outdoors when weather permits, which is a key part of Hindu education. The model established here will form the basis for eco-Hindu buildings world wide as part of the Hindu 9 Year Plan.

The Church of England is working with schemes for Education for Sustainable Development, encouraging all 4,700 church schools to become sustainable schools by 2016, and promoting integration of environmental issues in our work with young people at all levels.

d) Conservation and Recycling Policy

Do you have policies of water and energy conservation for your educational buildings? What do you do about paper, food, sewerage and other waste? Do you encourage children to walk, cycle or take public transport to school?

The Kagyu Buddhist tradition in India and Tibet, under the guidance of its spiritual leader the Karmapa, has encouraged all its schools, as well as its temples and one million followers, to recycle all materials. They have set up boxes for all recyclable items, even in those remote places where there is nowhere to send the items yet – in the hope and faith that it will encourage local government to act. This is an example of where the faiths walk ahead, in the hope that governments will come and walk beside them.

The Baha'i Plan includes encouraging children to become aware of care of the earth through their actions – of conservation, of cleaning up streams, of planting gardens.

The EcoSikh Plan urges all Sikh gurdwaras – temples – to recycle, compost, use green energy, use eco-stoves, start rainwater harvesting, purchase reusable plates and cups, and host open gurdwaras to invite people in from the community to see their green practices. Gurdwaras feed 30 million people every day in India, regardless of creed or need, so this is a significant pledge.

e) Youth Organisations and Camps

Do you have faith-associated youth organisations where environmental ideas could also be integrated – for example, through running youth camps in nature, organising street cleaning projects, and forest schools?

The Polish Autocephalous Orthodox Church is introducing camps on environmental protection through leading academies and youth fellowship associations: it will increase the participation of Orthodox children in forest cleanup actions organised by schools.

In 2000 the Maronite Church in Lebanon made its portion of the fragile and precious Harissa forest into a Maronite-Protected Area. The town of Jounieh and three landowners all voluntarily joined the scheme, losing themselves the chance of considerable money being offered by developers. When asked why he had made that decision, one of the landowners said that he remembered back to when he was a boy, and had gone for a camping holiday in the forest, organised by the church. 'It was one of the happiest times of my life,' he said. 'That's why I want to protect the forest now.' Their long term commitment for the future is based in part around the Harissa forest, and the inspiration natural places can have in people's lives.

f) School Eco-Twinning

Could your youth groups and/or members of your diaspora community think about eco-twinning with environment projects where the effects of climate change are being felt first hand? This could be with projects of your own faith in another country, or in other regions

of your own country. It could also be a development of existing twinning to include an environmental project.

St Joseph's Catholic School in Swindon, UK, was rebuilt entirely in 2006. As part of the rebuilding, the school made a link to a severely under-funded school in Uganda, and has been helping it with its own construction work. The materials, needs and finances are different in the two countries, but both schools have benefited from the collaboration and discussions of the shared concern they have to educate young people and be environmentally responsible.

g) Environmental Monitoring

As part of life's education, could you work with the natural curiosity, expertise and grassroots outreach of your faithful to organise environmental monitoring of the world around them? Sometimes it is only through compassionate mindfulness and systematic observation that scientific details will be collected, that rivers and eco-systems will be monitored for flora, fauna and pollution, and that early action can therefore be taken. If there are places that your faith values, perhaps because they are beautiful, perhaps simply because they are, then you are in a wonderful situation to watch over and protect them.

ROAR (Religious Organizations Along the River), initiated in 1996, is a network of religious congregations and organizations – including many Catholic Sisters – with property in the Hudson Valley of New York State. Their mission is to protect the Hudson River, through advocacy, networking, education, sustainable practices, and simply inspiring people to love it, know it and monitor it. This movement is inspired by the Catholic Bishops of the dioceses that span the Columbia River along the western seaboard of the USA who realised in the 1980s that their precious waterway was becoming polluted. They encouraged their faithful to monitor the river and feed that information back at all levels to the state government, to the polluting companies and to the communities.

3. WISDOM

Many faiths – and indeed many secular organisations as well – recognise that the environmental crisis is a spiritual issue, an external sign of deep malaise. And that therefore its solution can only be found through exploring the root causes of this degradation. In particular, in fostering an ethos or an atmosphere of compassion and care for the natural world. While many wish to legislate our way out of these crises, the faiths wish to guide, not with ethics and codes but by example and mindfulness, care and companionship rooted in their experience down the centuries and even millennia.

Theological foundations for environmental action and care have been around, in every major faith, for a long time. Environmental issues are now high on the public agendas in many countries. Yet many faiths must ask themselves why environmentalism is still a relatively marginal concern in their mainstream thought and practice. In addition, all faiths have a tradition of care for those who are going through suffering or crisis, and they have tried and tested ways of teaching their future leaders to pass on the wisdom of the ages, adapted to the requirements of the present day.

a) Training

How do you train your religious teachers and future religious leaders on environmental issues? Could the training curriculum for future priests, imams or rabbis be 'greened'?

In 2007 the Armenian Orthodox Church introduced new approaches in the education process of the Vankenyayn Theological Seminary: today all its students of theology, throughout the country, are trained on nature protection and ecology, and there are plans to set up a publishing unit for books on eco-theology.

The Plan for American Evangelicalism includes facilitating an annual Creation Care Leadership summit to inspire and equip evangelical leaders to support creation care in their community. All churches committed to creation care will be supported and identified through a Creation Care Churches Clearing House, which will enable the promotion of best creation care practices and ideas among the churches. Some 28 percent of the US population is Evangelical Christian.

The Regeneration Project, which runs Interfaith Power and Light in the US, has a vision of clergy being 'visible and influential leaders in the effort to address global warning' and that 'congregations are seen as an integral part of the solution.'

b) Crisis and Adaptation

What is the role of crisis in your theology and how have you dealt with crises in the past? Does your faith see climate change as a crisis today? If so, what strategies or tools from your experience could you apply to responding to climate change? Have you created a plan for your faith to care for those affected by climate change or environmental catastrophe, so that in case of flood, or famine or typhoon, you are as prepared as you can be?

Quaker Peace and Social Witness plans to establish a Sustainability and Peace programme exploring the links between conflict and climate change. It is exploring a joint project with its Quaker UN office in Geneva to facilitate and support an interfaith dialogue on climate-induced migration.

The World Council of Churches (WCC) was first alerted to the imminence of climate change affecting communities in the early 1990s when a group of Christian women in the Pacific Islands approached them and asked for help because their islands were sinking. Since then the WCC has worked with those communities to tackle climate change and, pastorally, to help the people adapt psychologically to the changes that are affecting – and will affect – them.

The Benedictine Order of Catholic monks and nuns have rediscovered that their Order helped pull most of Europe out of the ecological collapse caused by the Roman Empire which, by the 6th century AD, had destroyed much of the forestry and farm land of the Empire. The Benedictines replanted forests, recreated watersheds, dug streams and ponds and reintroduced composting for the land. Perhaps this strategy can help us out of this crisis too. (Listening to the Earth: An Environmental Audit for Benedictine Communities, Sister Joan Chittister)

c) Liturgies, quotations and orders of prayer:

Can your liturgies, study of the scriptures, services and orders of prayer and practice be developed in line with your theology to include not only your tradition of caring for the natural world but also your values of treading lightly on the earth and judging people by how they behave, not by what they own?

The Franciscan traditions are inspired by their founder, St Francis, whose spirituality was steeped in ecological wisdom. At the heart of their plan is communicating this wisdom to a wider audience, and remembering that it has an impact on how every Franciscan building, place and project should be managed.

Many Orthodox Churches have recently developed new liturgies to celebrate their Feast of Creation on September 1st. These new prayers and hymns reinforce the special role Orthodox Christianity gives, not just to protecting creation but to blessing it and making it even more wonderful. Protestants and Catholics around the world have taken this concept, and are now beginning to celebrate 'Creation Time' from September 1 to St Francis' Feast Day on October 4 – a period that for many in the northern hemisphere is also harvest-time.

d) Sacred places

What role have your sacred places traditionally played in helping preserve habitats for wildlife etc? For example, churchyards are often vital mini-eco-systems especially in urban areas; sacred mountains are sanctuaries for many endangered animals; holy water sources – wells, streams and lakes – can be the last refuge for creatures whose habitats have otherwise been destroyed or polluted.

The sacred mountains of China have been protected for millennia by Daoist nuns and monks. Now Daoism is actively developing protection programmes to ensure that the pressures of tourism, development and logging do not endanger these vital, spiritual and bio-diverse landscapes.

The Hindu plan includes developing gardens on their temple land, and growing produce there – food and flowers – for use in daily worship.

Churchyards, cemeteries and gardens beside temples and mosques etc are often rare wild areas in big cities. Some groups are allowing wilderness areas to grow, through reducing mowing and pesticides – and are producing educational material to remind visitors what natural wonders there are in their local area. For example, the ancient trees in the Eyup mosque in Istanbul are the last surviving breeding places for storks on the Golden Horn. Many of the Plans have this aspect of care built into them – for example, the Armenian Orthodox, Daoists, Hindus and Muslims.

e) Theology of Nature, Land, Forests, Water etc.

Every major faith has developed a statement about its relationship with nature (these can be found on the ARC website). However, have you read it? Has your faith or your faith tradition created and published a theological statement about the human relationship with water, with forests, with land or with pollution? Can you find these? Publicise them? Quote from them? Make them easily available in your libraries and on your website? If your own tradition has not created these, can it do so?

As part of the development of the Shinto Plan to help create Religious Forestry Standards for forest owning faiths, a programme to create in each faith such a theology is being undertaken. In China, the Government of Shaanxi Province is offering to fund an international conference in late 2010 at which these theologies will be presented.

f) Stories and Practices

Are there any stories or half-forgotten traditional practices that highlight how your tradition has always cared for creation/ the natural environment, and can these be revived? Does your faith have prohibitions about what to eat (or not) and what to hunt (or not?), and can those prohibitions be applied to any pointless waste of resources?

Zoroastrians in India have recently begun to retell a traditional story of how, once upon a time, Mother Earth was in trouble. She asked God – Ahura Mazda – if He could send her a prince with warriors, to use force to stop the people from hurting her. But Ahura Mazda said he could not. Instead he would send her a holy man, to

stop the people from hurting her, using words and inspirational ideas. And thus was born the prophet, Zoroaster. Also, the Zoroastrians used to have a tradition of building houses with reservoirs into which rain water was directed to store it and keep homes cool. Perhaps some cutting edge Zoroastrian architects can work out how to start building like that again.

The Jewish Plan suggests recovering the ecological value of Shabbat, the Sabbath, as 'a day to step back from shopping, manufacturing, flying, driving and technological manipulation of the work...we need to develop ways for Jews who currently observe Shabbat to deepen their sense of its ecological significance, and for Jews who don't currently keep Shabbat in a halakhic sense to explore aspects of Shabbat observance, as an ecological value.'

g) Praying

Prayer is central to every faith. Can you pray for a better, more harmonious world: for human beings to find solutions to those problems they can change, and to accept those problems they cannot? Many people within many religions have occasions to pray for something to change, and occasions to be grateful for what they have. Can gratitude for, or mindfulness of, the abundant gifts of nature, and for example all the work involved in creating your food, play a greater part in your practice?

When asked what Buddhists should do in response to climate change, Buddhist teacher Thrangu Rinpoche said they should do two things. First they should inform themselves about how things are, to know what practical steps to take. And second they should make aspiration prayers to the Buddha. Perhaps that will not stop global warming directly, he said, 'but it will gradually help to transform our minds, and then we will make efforts to help the situation'.

The Church of South India is creating new prayers and liturgies which include God's Earth, and people working to protect biodiversity.

The Vineyard Churches will hold annual meetings of Evangelical pastors across the US and prayer is the first of the major activities that they will undertake.

4. LIFESTYLES

a) Green Audits

Almost all the Faith Commitments include going through a process of self-assessment. Have you carried out an environmental audit of your assets and use of natural resources, recycling, energy etc as a faith community, families and individuals? Have you or could

you encourage your own faithful to do their own environmental audits and take action accordingly?

One of the outstanding features of most long-term plans is a commitment not only to audit their buildings, gardens, farmlands and energy use, but also to create eco-model places of worship.

b) Traditions of Simple Living

Are you encouraging, or could you encourage, your faithful to live more simply and in harmony with the environment – in the areas of food, travel, energy, personal investments, charity giving, businesses etc? If so, how are you supporting and assisting them? If not, then could this be a key area for development in your seven year plan? Can you draw upon any of your own traditions – monasticism, for example – to develop and promote a simpler lifestyle?

The tradition of fasting during the Muslim month of Ramadan has been taken up by many Muslim groups as the ideal time to reflect on what our lifestyle should say about the appropriate use of natural resources.

Jain youth organisations have long encouraged their members to advocate simple, non-meat diets. They believe this would not only reduce the negative karmic effects caused by the suffering resulting from killing animals on such a large scale, but would also improve the earth ecologically by reducing the grain needed to fatten livestock and the greenhouse gases emitted by cattle fed unnaturally on grain.

The Catholic Fund for Overseas Development (CAFOD) has long promoted a campaign for Catholics to 'Live Simply, so that Others May Simply Live,' urging people to make pledges, before God, to be more generous by stepping more lightly on the earth.

The Church of South India has suggested its followers carry out Environmental Tithing, reducing their burden on the earth's bounty by producing 10 percent less in waste, consuming 10 percent less in non-renewable resources, and contributing financial savings made to Earthcare efforts.

The Evangelical Presbyterian Church of Ghana is providing training in the manufacture of energy-efficient stoves, as well as providing training in fire fighting and in sustainable livelihood programmes like snail farming and bee keeping.

c) Families, Population and Choice

The size of the world's population is clearly an issue for the future of the natural environment and the use of fuels and energy. Even in faiths where there is a tradition or teaching of a particular stance about the size of families, there is still considerable debate on this issue.

One of the most successful countries in voluntary curbing of population growth is Iran – and it was brought about as much through religious teaching as through economics and legal structures. Islamic leaders quoted the Prophet Mohammed saying that a man should have only as many children as the earth can support, while issuing fatwas (or 'permissions') encouraging contraception. From 1986 to 2001 population growth decreased from 3.2 to 1.2 percent.

The Presbyterian Church in Cameroon is planning to upgrade and improve family/population planning units in all its PCC health facilities.

d) Pilgrimage and Tourism

With their beautiful temples, monasteries, mosques, churches, synagogues etc, faiths own many of the most prized tourist destinations around the world. They are also responsible, in terms of pilgrimage, for much of the 'tourist' travel in the world. As a faith, have you looked at your role in tourism and pilgrimage within the countries in which you operate and asked if there might be more environmentally friendly ways to run this? Have you thought about how many pilgrims now travel by plane, coach and car where previously they walked, and considered ways of lessening the environmental impact of this?

The Muslim plan includes working towards a Green Hajj, with the Saudi Minister of the Hajj. The aim is to have the Hajj free of plastic bottles after two years, and to introduce initiatives over the next 10 years to transform this most important pilgrimage into one that is recognised as environmentally friendly. The vision is that pilgrims will take an understanding of care of creation as an act of faithfulness.

Both Chinese Buddhists and Daoists have pledged to continue to promote a new Three Sticks of Incense Programme as a response to the relatively recent practice – in newly affluent China, of people burning so many hundreds of incense sticks that it creates local pollution. By insisting that three incense sticks are enough, Daoist and Buddhist monasteries are not only protecting their own clean air, but are also sending a powerful symbolic message that wastefulness is not a good way to be faithful. This is part of creating an ethos of mindfulness and respect, which it is hoped will bring changes for generations to come.

As part of its Long Term Plan, the Polish Autocephalous Orthodox Church has pledged to encourage more people to participate in traditional walking pilgrimages to Holy Places.

In September 2007 the Vatican's Pontifical Council for the Pastoral Care of Migrants and Itinerant People noted that tourism contributes to global warming, if only through the sheer movement of one billion people a year. It urged pilgrims and tourists to remember Genesis 1, in which 'the earth is a garden, a place in which creatures praise the love of Him who created them and where equilibrium is the norm' and that as tourists they can choose between being for or against the planet. 'Perhaps we can travel on foot, opt for hotels and hospitality facilities that are closer to nature, and carry less luggage, so that means of transport emit less carbon dioxide... We can also eat more 'eco-friendly' meals, plant trees to neutralise the polluting effects of our journeys, choose local handicrafts rather than more costly and poisonous items and make use of recyclable and biodegradable materials.'

e) Purchasing Power

Are there areas where you and your faithful can use your joint purchasing power to help the environment?

The Muslim Plan will establish an Islamic eco label for goods and services that adheres to Muslim principles.

The Hindu Plan calls for Ahimsa – a faith-based eco label that adheres to Hindu principles.

In 2004 the green New York Jewish organisation, Hazon, launched a Community-Supported Agriculture programme called Tuv Ha'Aretz. It involves a synagogue entering a partnership with a local organic farmer, and committing to pre-purchase a share of the season's produce. For the farmer this guarantees a market, for members this gives access to fresh, organic produce at affordable prices. In the wider context, it helps to preserve farmland, build community, and protect wildlife and water systems from pesticides. By 2009 there were 32 Tuv Ha'Artez locations in the US and Israel, putting more than US\$1 million of Jewish purchasing power behind organic farms. One member of Tuv Ha'Aretz was Rahm Emanuel, now chief of staff to Barack Obama, President of the United States.

In 2000, the million-strong Women's Division of the United Methodist Church in the US launched an initiative to eliminate chlorine in paper products used by the church. United Methodist women in 34 states visited Kinko's stores to request processed

chlorine-free (PCF) paper and found that only two thirds of stores had PCF paper in stock, staff were badly informed about the product, and there was a surcharge. Within months, Kinko's had eliminated the price differential, and had agreed to stock PCF paper in every store. In 2002 the Division had similar results with Staples, another major paper supplier.

5. MEDIA AND ADVOCACY

a) Subject Matter

To what extent are your media outlets engaging in these issues? Do your newsletters, radios, newspapers, TV stations, websites etc have special sections on ecology? Are they using their editorial authority to promote simpler living, and looking after the natural environment with more care? Could your website have a special section, blog, picture galleries etc on the development of your Seven Year Plan?

The Armenian Orthodox Church runs the Shoghakat TV company which in 2010 is launching the Green Theology project to broadcast environmental programmes.

The Muslim Plan involves establishing a special Islam and the Environment TV channel, to be broadcast in different languages.

b) Influence

How do you influence your government on its environmental priorities? What extra influence could you wield? Do you have any level of media access to national broadcasting networks where you could raise these issues in, for example, a weekly religious affairs programme?

Baha'i communities use local radio stations throughout Latin America to broadcast in local languages, passing on environmental ideas and information on a weekly basis.

In the 1970s it became clear that the Batang Gadis river in Northern Sumatra was becoming polluted and access was threatened by gold mining and logging. Among the many people affected were the 15,000 Muslim boarding school students in the region, who need the water to perform wudhu – the ritual ablution before prayer. Conservation International had been fighting the pollution for some time, but it was only when they invited the imam of the biggest school to come to the upper part of the river to see the contamination, and after he used his influence in lobbying and negotiating, that a solution became possible. In 2003, 13,000 Muslim students gathered for the declaration of Batang Gadis National Park, protected from logging and mining, and the source of clean, spiritually sound, water.

c) Advocacy

The ARC-UNDP programme has been guided by a Confucian saying: 'First practice what you want to preach; then preach about what you already practice.' Now that you are active, you are in a position to ask others to be active as well and take these issues as seriously as you do. Could you lobby your politicians – whether local, national or regional – as well as your directors, head teachers, and religious leaders to help stop climate change and the destruction of the natural environment?

The Patriarchate of Alexandria and All Africa (in 53 countries throughout the continent) has pledged to work with secular groups, NGOs and governments to coordinate action for prevention, solving and supporting issues relating to the environment and refugees. It will advocate for no product of industrial material to be exported or waste discarded in Africa if its country of origin would not accept it. It will campaign for lowering taxes on insulation material and the abolition of subsidies on non-renewable sources of energy.

The Jewish Climate Change Campaign is targeting over half a million people, many of whom are influential in their countries and communities, to sign up to be part of its detailed proposals for change. 'Today we have no Sanhedrin, no single body that legislates for all the Jewish people. The success of this work will hinge not on our being told what to do, but rather on tens of thousands of people and of countless organisations and communities freely choosing to make change in the world.'

d) Guides and Handbooks

Could you draw together, from your audits and educational materials, guides or handbooks (on paper, on the web, on mobile phones or on audio or video) for the faithful on how to live more simply and environmentally – with practical suggestions drawn from your experience? How could these be developed through your publishing houses or through your websites?

Green Faith, in the US, is creating and developing on-line and distance education capacities for ordained faith leaders to integrate their experience of the sacred in nature into their teaching, public speaking, spiritual life and pastoral care. It is doing this through web-based videos, (including the popular Story of Stuff for teenagers), consumption resources, and a major web portal currently being planned.

The Benedictines have produced *Listening to the Earth* – a handbook for their monasteries in Latin America, and also distributed through Africa – explaining theologically and practically how to take action on environmental issues.

e) Materials

What more could your media – your newspapers, newsletters, radio stations, websites and printers of your holy books, pamphlets and brochures – do to protect the natural environment in terms of the materials they use? There are, for example, some 125 million New Testaments and 72 million full Bibles printed every year, so an environmental strategy in printing and distribution would have a powerful impact. If you have publishing houses have you examined their impact on the environment?

The Muslims plan to work towards printing all 15 million Qur'ans produced every year, on paper from sustainable wood supplies.

6. PARTNERSHIPS, ECO-TWINNING, CREATING YOUR OWN ENVIRONMENT DEPARTMENT, AND FUNDING THE WORK

a) Dedicated staff, and a dedicated funding source

Do you have staff dedicated to developing environmental work? If not, could you consider developing an environment office? Can you put funds aside annually to fund this work and outreach?

The Muslim Plan recognises the importance of creating a Waqf, or Islamic fund, in order to implement the Climate Change and Environment plan.

Buddhists in Cambodia have set up their own environmental organisation – Association of Buddhists for the Environment. It is staffed and run by monks, and assisted by many secular agencies in reforestation, environmental education and sustainable housing. At first it seemed expensive and time-consuming to create an office, but the Cambodian Patriarch has realised it is an important element of reaching out to young people. Living their faith in this way has required new skills – making documentaries and websites – as well as old skills like growing and caring for trees. It has also involved rethinking old traditions creatively, including holding ceremonies to ordain trees – as they ordain new monks – in order to encourage people to protect them.

In China, a Daoist alliance of temples has been established, with its headquarters at Louguandai temple and its daughter shrine of Taibaishan where ARC and the Dutch environmental foundation EMF have helped them build their first 'eco-temple'.

The Patriarchate of Alexandria and All Africa in the Greek Orthodox Church, representing 10 million believers in 53 countries, is setting up a new Environmental Centre to promote the protection of the environment in Africa, organizing seminars

and facilitating action, and constructed as an eco-friendly model for all construction within the Patriarchate.

The Society of Jesus (Jesuits) have decided to designate a percentage of grants to projects related to healing the earth, and to the setting up, locally or regionally of a specifically designated environmental fund.

The Shanghai Buddhists are setting up special funds to pay for environmental offices in each major temple.

The Church of South India already partners with the United Nations Environment Programme (UNEP) in tree planting, and plans to increase this significantly.

b) Lay people

Have you tried to involve lay people who are active in environmental fields to help you develop appropriate ecological responses to issues? Lay people often want to contribute but no-one asks them to do so. Try establishing an Advisory Group of members of your faith who are specialists in different fields related to the environment – law, water management, land management, education, waste management etc. The Advisory Group will not only offer you the most professional advice; it can also link your programmes into the wider work of local, national or international agencies and governments, and mean that your own efforts are multiplied, or leveraged.

The Board of Deputies of British Judaism established an environment group which drew together some of the greatest minds and most professional environmentalists in the UK. They had never before been asked to think about how their faith shaped their work or how their work could shape their faith. It led to many new initiatives throughout the UK.

The Muslim Plan includes developing an international prize for research related to environmental conservation.

c) Eco-twinning

Do you have existing links or twinings with other groups – churches, mosques, temples, dioceses etc in different parts of the world? If they are in places that are already experiencing climate change at a critical level then have you thought of partnering with them on an environmental basis? And if you are in a place that is experiencing climate change at a critical level then have you thought about bringing that into your twinning relationship? See ARC's website on eco-twinning for more details and ideas.

The Evangelical Presbyterian Church of Ghana is coming into partnership with Interfaith Power and Light Ministries in the US as part of an eco-twinning project with congregations in America supporting faith-based eco projects in Africa and Asia.

The Church of England is working in partnership with Tearfund to promote the Climate Justice Fund across the whole Church: this is an adaptation fund for contributions by Church members to compensate those communities overseas who are suffering most from the impacts of climate change.

The New Psalmist Baptist Church has partnered with one mega church in the slums of Nairobi, Kenya with a network of 2,000 churches in Africa, and another of 70 or more mega churches in the US. This combined network has fostered water and sanitation projects in Africa. Overall both congregations support 17 schools, and have created partnerships with environmental entrepreneurs, providing solar-powered water purifiers and sanitation equipment to the Kenyan slums.

d) Other Partnerships

Look around and see who might partner with you because they share the same interest in organic farming, clean energy usage, recycling etc. There is no need always to reinvent the wheel. Have you made links with secular bodies that are working, environmentally, in the field? Have you made links with other faith bodies in your region that are interested in improving their environmental impact? Are there areas where you can share expertise and experience and avoid duplication? Are there any commercial groups involved in the environment who would work with you, and who might give you a significant discount because you would give their product a greater profile?

Interfaith Power and Light in the US is an interfaith ministry, which aims to: ‘mobilize a national religious response to global warming while promoting renewable energy, energy efficiency and conservation’. It began as Episcopal Power and Light in 1998 but found strength in numbers and in sharing information, consumer power and advocacy opportunities with other people of faith. It now covers 4,000 congregations and faith communities in 28 states.

Christian environmental group, A Rocha, has linked with hotels and tour companies operating around Kenya’s Arabuko-Sokoke Forest and Mida Creek. The businesses – and tourists visiting the hide, trail and suspended walkway – contribute funds for ‘eco-bursaries’ for more than 100 local children to attend secondary school. This reduces the need for families to exploit natural resources to pay for schooling, and local people come to value the preservation of the forest and creek, because they benefit from it.

7. CELEBRATION

a) Traditional Festivals

Have you set aside a specific festival to focus on the natural environment – for example a tree festival or a Celebration of Creation?

In Judaism, the festival of Tu B'Shabat – the New Year of Trees – has become a major environmental festival with education kits, new prayers and projects helping to mobilise Judaism every year. Meanwhile the day of mourning – Tisha B'Av – marked every summer to mark the destruction of the two ancient Holy Temples in Jerusalem, has been extended in some Jewish traditions as a lament for the destruction of the earth. The Jewish Seven Year Plan involves recovering the ecological value of Shabbat as a day to step back from the processes of creation: manufacturing, flying and technological manipulation.

The Jain festival of Paryushana is a time of reflection and meditation on the actions of the past year – and some Jains are increasingly seeing it as a festival of reflection on our actions to the natural environment. Out of respect to that, in 2008 the Mumbai Brihanmumbai Municipal Corporation decided to close down all city slaughterhouses during the nine-day festival period.

In 2008, the UK-based Operation Noah, recommended that families 'Reclaim Christmas' and 'put the waiting back into waiting' during the Advent period of December. With the motto 'shop less, live more, save the Earth,' the team promoted events encouraging people to experience Advent in the traditional sense of being a period of 'quiet reflection and eager anticipation.' Plans included a 'Buy Nothing Day,' a scheme for giving away things that have never been used, but which are still nice, and building services around the canticle of Daniel, the 'canticle of animals'.

b) New Festivals

If you have not got an existing festival of creation in your tradition, could you take an existing festival or custom and adapt its practices and rituals so that there is a deeper environmental message?

The Society of Jesus (Jesuits) are considering introducing a new annual environmental celebration to commemorate the anniversary of the inspiring French Jesuit priest, palaeontologist and environmental philosopher, Pierre Teilhard de Chardin SJ, who died on April 10, 1955.

The Presbyterian Church in Cameroon is organising Green Week Celebrations every year in all its schools and congregations.

c) Introduce new traditions and create a platform

Many religious leaders value tradition so much that they have no hesitation in introducing new ones. Perhaps you can introduce a new practice, which will be wonderful for Creation, as well as for people. Many faiths are expert at bringing people together: and their places of worship are often wonderful buildings for holding forums for events. Open up your place of worship for a party or fete on environmental issues; create a forum for debate; issue an invitation to people in your wider community inviting them to come and tell their story.

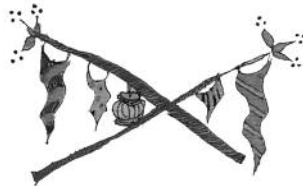
The Northern Diocese of the Evangelical Lutheran Church of Tanzania now has a programme of tree planting linked to key life events. For example, trees are presented to children at their baptism, for their parents to plant. Those children in turn must plant a number of their own trees before they can be confirmed. Women also have started campaigns to grow trees: 'they want to imitate the famous Wangari Maathai of Kenya in tree planting.'

In 1987, ARC worked with churches around the UK who wanted to make the Harvest Festival into a celebration of Creation. Many decided to invite the managers of their local supermarkets to give a sermon on what their stores were doing to help the environment. It was reported that head office telephones were ringing off the hook as regional managers called to find out what they should say. By the following year, they had programmes in place, and had something to talk about and be proud of. By 1993 it was estimated that around one-quarter of schools and 1,000 churches were doing Creation Harvest Festivals. Many Christian Plans include incorporating an annual Creation Day or Creation Time festivals into their calendar of worship and contemplation, both to celebrate the beauty of God's creation but also to focus attention on conservation and environmental issues.

The Lutheran Church of Norway will in 2017 be celebrating 500 years since Martin Luther nailed 95 theses to a church door in Wittenburg, Germany, and thus started the Reformation. The Church has pledged that by 2017 all parishes will be green parishes, and each joint church council will be certified as an 'environmental lighthouse'. This involves a 'new and profound reform' of basic values, attitudes and patterns of actions in the Church. It is a reform which, in its Ten Year Plan of environmental action, created in 2007, it pledged to commence. 'Let the eyes of your grandchildren be your confessional mirrors.'

d) Celebrate beautiful places and new developments

The world, despite all its problems, is still a beautiful place. Sometimes it is the role of faiths, within all the doom and gloom of ecological predictions, to remind people to celebrate the beautiful, good, heroic and brave things about the world and about life. Celebrate good new developments, the potential for better protection of habitats and ecosystems, and give thanks.





INTO THE FUTURE

We have received commitments from other key religious traditions – Buddhist and Christian – to create long term plans by November 2010. These include:

- Cambodian Buddhism, through the Association of Buddhists for the Environment, run by monks under the auspices of the Sangha Raja, Patriarch of Cambodian Buddhism.
- Gandan, the Centre of Buddhism in Mongolia, for which the Khampo Lama has given his blessing, and for which the Netherlands-Mongolia Trust Fund for Environmental Reform (NEMO) has given funding to help create a Plan.
- The Maronite Church in Lebanon, for which the Maronite Patriarch, His Beatitude Mar Nasrallah Boutros Sfeir, has given his blessing and commitment. This builds on the 1,500 years in which the Church has found sanctuary, peace and a prayerful life amidst the natural beauty and Godliness of the forests, valleys, caves, pathways and mountains of Lebanon. It also emerges naturally from the Church's engagement with these issues in the past decade, since the Patriarch announced the forest of Harissa as a Maronite-Protected Environment and Sacred Gift to the Earth in 2003, followed in 2003 by the announcement that the Holy Valley of Qadisha should be known henceforth as The Maronite-Protected Environment of Qadisha. In 2006 the Maronite Synod approved a key text, stating the basic environmental principles and guidelines by which the faithful Maronite should abide.
- The Russian Orthodox Church, for which the Patriarch has given his blessing.
- The Scottish Conference of Catholic Bishops. Cardinal O'Brien has given his blessing to the creation of a long term Plan.

ACKNOWLEDGEMENTS

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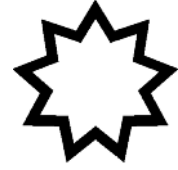
And also to HRH, the Prince Philip, our founder, without whom this would never have happened.



FAITH
COMMITMENTS
TO PROTECT
THE LIVING PLANET







BAHÁ'Í INTERNATIONAL COMMUNITY SEVEN YEAR PLAN OF ACTION ON CLIMATE CHANGE

Introduction

Founded more than a century and a half ago, the Bahá'í Faith is a world religion whose five million members live in more than 100,000 localities and come from nearly every nation, ethnic group, culture, profession, and social or economic background. Bahá'ís believe that the crucial need facing humanity is to find a unifying vision of the nature and purpose of human life. An understanding of humanity's relationship to the natural environment is an integral part of this vision.

The Bahá'í Writings state: 'We cannot segregate the human heart from the environment outside us and say that once one of these is reformed everything will be improved. Man is organic with the world. His inner life moulds the environment and is itself also deeply affected by it. The one acts upon the other and every abiding change in the life of man is the result of these mutual reactions.'

SEVEN YEAR PLAN

The Bahá'í International Community has worked for more than two decades to contribute to discourses on issues related to the environment. This plan describes the approach the Bahá'í community proposes to educate our community about climate change, to raise consciousness about environmental issues and to build the capacity of our members to contribute to the resolution of this global challenge.

The plan reflects certain general principles that are important for the Bahá'í community. Bahá'ís believe that progress in the development field depends on and is driven by stirrings at the grass roots of society rather than from an imposition of externally developed plans and programmes. This plan, then, seeks to increase local communities' and individuals' awareness of the needs and possibilities and of their capacity to respond.

Different communities will likely devise different approaches and solutions in response to similar needs. It is for each community to determine its goals and priorities in keeping with its capacity and resources. Given the diversity of communities around the world, the plan encourages innovation and a variety of approaches to the environment appropriate to the rhythm of life in the community.

The commitment to preserve the autonomy and diversity of Bahá'í communities does not take away from the unity of the worldwide Bahá'í community. In fact, Bahá'ís all over the world are engaged in a coherent framework of action, which include certain core activities. These activities promote the systematic study of the Baha'i Writings in small groups in order to build capacity for service. Small groups unite with each other in prayer and devotion shaping a pattern of life distinguished for its devotional character. They provide for the needs of the children of the world and offer them lessons that develop their spiritual faculties and lay the foundations of a noble and upright character. They also assist junior youth to navigate through a crucial stage of their lives and to become empowered to direct their energies toward the advancement of civilisation. As Bahá'ís and their friends gain experience with these initiatives, an increasing number are able to express their faith through a rising tide of endeavours that address the needs of humanity in both their spiritual and material dimensions.

Regional Institutes have been created to co-ordinate this work; they assist individuals to serve as tutors of study circles, teachers of children's classes and facilitators of junior youth empowerment programs. A grass roots approach to curriculum development is followed by the Institute. The first step in writing any set of materials is taken when an experience is created at the grassroots in performing some act of service in response to the exigencies of the development of a community. Materials emerge out of this experience and become

an expression of it. They are, on the one hand, a record of the learning that occurs in applying the Bahá'í Writings in a particular area of service and, on the other, an instrument for the systematisation of that learning. These materials are used and then further refined and revised based on experience.

As suggested by the foregoing, the Institute's courses are not arranged according to a series of subject matters, with the specific aim of increasing individual knowledge. The content and order are based, rather, on a series of acts of service, the practice of which creates capacity in the individual to meet the exigencies of dynamic, developing communities. The enhancement of such capacity is viewed in terms of 'walking a path of service'. On such a path individuals are assisted first in accomplishing relatively simple tasks and then in performing more complex and demanding acts of service.

Raising Awareness of Climate Change

The most effective method to raise the consciousness of the worldwide Bahá'í community on the subject of climate change and to engage them in acts of service related to environmental sustainability is for the Institute to develop a course to explore the relationship of humans to the environment as articulated in the Bahá'í Sacred Writings. This course would not simply be aimed at increasing knowledge on the subject but, as mentioned above, would build the capacity of participants to engage in acts of service related to environmental sustainability. Similarly, the programs for children and junior youth would include material on climate change and the contribution that the younger generation can make to address the climate crisis.

There are already examples of devotional gatherings in local communities that have chosen as their theme 'care of the earth' or 'the environment'. Prayers, sacred writings and meditations during the devotional have elaborated this theme. Several children's classes offer acts of service to their communities. In some cases this action has been planting a community garden or cleaning up a stream or river. As this program is developed and used in communities throughout the world, such initiatives will be based on a better understanding of climate issues and the relevant Bahá'í perspective. Study, action and reflection on such action will result in a coherent framework for action on the subject of climate change.

Thousands of people worldwide have participated in these core activities. In 2006, the most recent year for which comprehensive statistics are available, an estimated 46,000 people participated in study circles worldwide, 112,000 attended devotional meetings, and some 93,000 were involved in children's classes. The engagement of the Baha'i community will also benefit from resources which will be generated as the process gains

momentum. There already exists a wealth of information on the International Environment Forum's website which individuals and communities' can draw upon and surely further resources will be developed and become available.

Providing a program on themes related to climate change and the environment for the general community as well as education for children and junior youth will be an important step in integrating the spiritual and the practical in a community already committed to the betterment of the planet. Such a description may sound simple but the courses of the Institute and the acts of service associated with it represent a significant transformative process for Bahá'í communities throughout the world. We are confident that the Bahá'í community's commitment to such a course of action in the coming seven years will be a valuable contribution to the work of the world's major religions on climate change.

Notes:

Shoghi Effendi, Compilations, The Compilation of Compilations vol. I, p. 84.

Five Year Plan 2001-2006, pp 126-127.

<http://iefworld.org>





JADE BUDDHA TEMPLE, SHANGHAI EIGHT-YEAR PLAN ON ENVIRONMENT PROTECTION *in collaboration with all other Shanghai Buddhist monasteries*

Introduction

There are more than 100 million Buddhists in China, with more than 13,000 monasteries and around 200,000 monks and nuns. This plan for urban Shanghai, created by the Jade Buddha Temple in Shanghai in collaboration with other monasteries, involves 90 temples and monasteries. It is hoped that this will be a model for Buddhists from all over China in creating long-term plans to protect the environment.

The Shanghai Buddhists take the teaching that ‘our habitat is created by our hearts’, in which it is taught that our environment, far from being external, is caused by the ‘shared action’ or ‘karma’ of humankind. Buddhism believes that the only way to begin changing our existing environment is to change our inner mind. But how can people’s minds be open to change when they are already lost in the pursuit of high-consumption lifestyles? How can such people’s spiritual realm and sense of social responsibility be enhanced? We believe that this is the shared responsibility of the world’s religions and this is why the Shanghai Buddhist community has made this long-term commitment to action on the environment.

The plan centres around Buddhism’s teachings about simple living and cherishing your blessings. In our daily lives, for example, this involves actively promoting the idea of not using disposable fast-food containers (popular throughout China), reducing use of chemical detergents, sorting and recycling waste, promoting pollution-free diets and food sourcing; mobilising followers and monks into activities such as recycling, beach clean-ups, mountain clean-ups, tree planting and water conservation; and calling people to start with small personal actions such as saving water as they wash, saving electricity, and not wasting food.

The Shanghai Eight Year Plan on Environmental Protection includes:

1. PROMOTING THE ECOLOGICAL THINKING HIDDEN WITHIN OUR TEACHINGS:

Teachings – including compassionate lifestyles, the ethical codes of service within the community, the principles of following Nature, advocating simplicity and restraining extravagance, the spiritual realm of peace and purity, and the ecological wisdom of harmony between humans and nature – will provide spiritual resources to deal with the current ecological crisis.

Many monasteries in Shanghai run vegetarian restaurants. These restaurants will also become ‘Buddhist retreat centres’, where special rooms are set up for retreat, and where there are facilities to give lectures or talks on how to cook vegetarian food. Food from wild animals should never be served. We will carry forward the concept of Spiritual Environment Protection to help create an ethos for contemporary China, which will bring changes for generations to come. Recently, the Shanghai Jade Buddha monastery has undertaken to cooperate with the Spiritual Civilisation Construction Commission in the Shanghai Municipal Government to form a panel on Spiritual Environmentally-friendly Projects.

2. EDUCATION

Our aim is to strengthen educational curricula and training programmes so that environmental protection can become part of the conscious behaviour of each monk, nun and member of the temple staff. By using the ‘Wakening up the Public Life Forum’ (set up by the Jade Buddha Monastery) as a platform, Shanghai Buddhists will preach about the close links between a better life and environmental protection. We will hold regular environmental lectures and seminars, run Zen ‘Mind Meditation Camps’ including teaching about mindfulness to Nature, and develop educational materials, including a relevant website and a booklet about Buddhism and environmental protection for pilgrims and visitors.

3. A SPECIFIC FUND TO PROTECT THE ENVIRONMENT

Buddhists will set up specific funds for Environment Offices, involving a regular team from the monastery to ensure the environment protection work is regular, systematic, and standardised. This will be carried out in conjunction with the existing programmes recognised by the Shanghai administration.

4. THE NON-POLLUTING INCENSE PROGRAMME

Buddhist monasteries will continue to promote the 'Offering of Incense in a Civilised Way' programme. The plan is gradually to change the way offerings have been made for thousands of years by offering locally grown flowers instead of burning incense sticks to pay respect to Buddha. Pilgrims will be educated about this in order to reduce air pollution.

5. GREENING THE MONASTERIES

The aim is to make all Buddhist monasteries in China more environmentally friendly in the long term, and in the short term to create in Shanghai a model of urban Buddhist ecological monasteries to inspire others around the country. The first stage involves:

a) Increasing the 'green' elements in the monastery to beautify the environment. Shanghai monasteries must develop local, achievable Green Strategies such as increasing the numbers of flowers and potted plants inside the monastery grounds. In the longer term, the Shanghai Jade Buddha Monastery could be used as a base to set up a Buddhism and Environmental Education Centre to provide training for other urban Buddhist monasteries in China. The Jade Buddha Monastery's Environmental Protection Office was launched on May 8th, 2009, to create a centre for advocating spiritual environment protection and to raise people's environmental awareness.

b) Adopting green design in new monastic buildings to save energy and maximise natural light, including using light-coloured or grass-planted roofs to cool down temperatures naturally in summer and exploring solar power for heating the monastery's rooms and water in winter.

c) Encouraging monks, nuns and monastery staff to save energy and water, and use alternative energy sources

d) Recycling, car pooling, reduced pollution, plastic bags and Styrofoam, and sorting waste: For example, the Jade Buddha monastery has adopted a target of reducing disposable tableware by 10 per cent every year.

6. PROTECTING THE RIVER

Buddhist monasteries in Shanghai will extend their involvement in the Mother River Care Project to protect the Suzhou, the mother river of Shanghai. This involves regular clean-ups.

7. PROTECTING WILDLIFE AND RELEASING WILD ANIMALS

The monasteries will hold more Releasing Lives Ceremonies. This is not just about releasing animals and birds from captivity but also helps awaken the Buddhist sense of compassion to educate believers to respect all sentient beings, and stop cruelty to the natural world.

8. WORKING WITH GOVERNMENT AND LOCAL COMMUNITIES

We will communicate actively with the relevant sections of the community.

9. WORK WITH THE MEDIA

The monasteries will work with media outlets to spread knowledge about the environment and encourage support for their environmental activities.

10. SET UP AWARDS

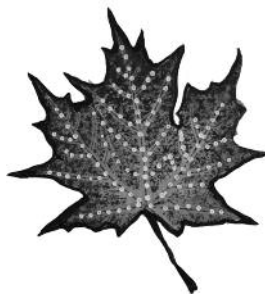
We will set up an annual award in recognition of activities conducted by monasteries in environmental protection.

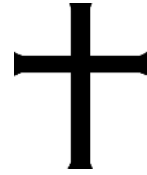
11. CELEBRATION OF THE ENVIRONMENT

We will highlight one Buddhist festival day as an environment day for the monasteries.

12. ACTIVE USE OF FUNDS, INVESTMENTS AND BUSINESSES

We will advocate for investment funds to be used in ways that benefit the community in terms of environment protection. As one of China's better-developed cities, some Buddhist followers and Buddhist monasteries are in a strong financial situation.





THE ARMENIAN APOSTOLIC CHURCH SEVEN YEAR PLAN FOR GENERATIONAL CHANGE

Introduction

Armenia was the first nation to adopt Christianity as a state religion in AD 301. The Armenian Apostolic Church is a worldwide church with its headquarters in Armenia in the Mother See of Holy Echmiadzin, the centre of the faith of the Armenian nation. It is a member of the Oriental Orthodox family of Churches and has nine million members worldwide.

This Seven Year Plan is for the Mother Church in Armenia. The plan has the support of His Holiness Karekin 11, Supreme Patriarch and Catholicos of All Armenians. It has been drawn up by the Armenian Round Table (ART) Foundation with the Armenian Apostolic Church in Armenia.

The Seven Year Plan

1. SOLAR ENERGY AND ENERGY EFFICIENCY

Given its geographical location, Armenia has significant potential for using solar energy. The area surrounding Lake Sevan, where Vazgenian Theological Seminary is located, is considered as one of the best regions for high solar radiation potential.

A solar water heating system for Vazgenian Theological Seminary at Lake Sevan is underway. In addition, the Church will:

- find funding to install hot water solar production in five Church-affiliated summer camps and guesthouses in Armenia, beginning with the Guest House of the Mother See of Holy Etchmiadzin;
- investigate installing solar heating in public localities, such as kindergarten schools and public baths, in villages in the neighbourhood of Lake Sevan which have large numbers of Armenian refugees, in order to assist poverty reduction and prevent tree cutting in the forests;
- introduce an environmental and energy audit at seminaries and churches' administrative buildings;
- install energy efficient lights in the administrative buildings of Etchmiadzin and in the seminary;
- as no recycled paper is available in Armenia, organise the collection of paper waste and recycling for cardboard production.

2. TREE PLANTING

The Church's current programme to create green surroundings around its churches was started in May 2009, with the first tree planting taking place in two hectares around the largest church in Armenia, St Gregory the Illuminator, the Mother Church in Yerevan. The Church intends to further improve the greening of this space and:

- Expand the programme to other churches around the country;
- Restore Sacred Green Spaces, including the ancient historic forest that used to exist close to the Mother See of Holy Etchmiadzin. Trees will be replanted in the forest in

2010; the Church will also participate in a separate plan to plant 1.5 million trees in different regions in Armenia in memory of the 1.5 million victims of the Armenian Genocide.

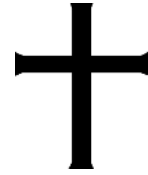
3. GREEN THEOLOGY

In 2007, a project to introduce new approaches in the education process of the Vaskenyan Theological Seminary was launched. Students now receive theoretical and practical knowledge and training on nature protection and ecology. In 2007 the Church also set up a small publishing unit to publish booklets on eco-theology and distribute these during visits to parishes and schools. It also published the book Nature Protection and Theology which was the first Armenian, and Orthodox, publication looking at the protection of nature from a theological point of view.

IN ADDITION THE CHURCH WILL:

- Launch a new series of seminars for parish priests on environmental issues and protection;
- Launch a project called Green Theology in 2010 in which two 30-minute programmes will be broadcast each month on the Church's Shoghakat TV channel;
- Create links between theological centres in Eastern Europe and elsewhere to exchange experiences on eco-management in church institutions;
- Set up a theological research group on Green Theology;
- Organise a Creation Day with the Christian Education Centre of the Mother See of Holy Etchmiadzin;
- Promote environmentally friendly tourism to churches, monasteries and holy sites;
- Introduce a drive towards self awareness and responsibility towards the environment, using Church holidays and the Creation Day celebration to promote this.





AUSTRALIAN CATHOLIC BISHOPS' CONFERENCE LONG TERM PLAN FOR GENERATIONAL CHANGE

Produced by Jacqui Remond for Catholic Earthcare Australia

Introduction

The Australian Catholic Bishops' Conference is an assembly of 32 bishops responsible for proclaiming the Catholic faith to the five million Catholics – approximately 26 per cent of the population – who live in Australia. Each bishop (sometimes assisted by auxiliary bishops) is the leader of a diocese, of which there are 33, and each is chair of an agency dealing with a specific area of concern for the Church. Agencies are grouped into Commissions for practical purposes and this Plan is presented on behalf of Catholic Earthcare Australia, under which concern for ecology falls.

No bishop has the authority to implement changes in another diocese but each Conference agency can encourage others to adopt its recommendations. This Plan is produced to encourage all dioceses in Australia to incorporate care for the environment into their teaching and practice.

SUMMARY OF RECOMMENDED COMMITMENTS

We encourage all Catholics to:

FAITH-CONSISTENT USE OF ASSETS

- Undertake individual and organisational environmental audits, such as those developed by Catholic Earthcare, for tracking and reporting their progress towards reducing their ecological footprint.
- Undertake an ethical purchasing policy as part of the organisation's strategic and environmental management plan (EMP).
- Cultivate and manage land in an ecologically sensitive way.

EDUCATION AND YOUNG PEOPLE

- Improve adult education by providing appropriate learning processes for all co-workers in ecological conversion and sustainability, such as through the ASSISI initiative offered by Catholic Earthcare Australia.
- Develop a sense of awe and wonder for creation in our young people across all subject areas and ground them in a spiritual awareness of the need to care for creation, through already existing resources and by keeping these updated and expansive.
- Actively practice green living, gardening and food in all our schools and places of education. We encourage all to develop their 'ecological vocation'.
- Enable the community to share their experiences/ideas and challenges of undergoing an 'ecological conversion'.
- Encourage community members to experience intensive transformation programmes and courses, such as those promoted by Catholic Earthcare Australia.

PASTORAL CARE – THEOLOGY, TRADITION AND WISDOM

- Re-discover and learn more about prophets and saints who cared for creation.
- Re-discover and learn more about scripture and Catholic social teaching on ecology.

- Use the Sacraments as a means to a deeper understanding of our relationship with God through the gifts of nature.
- Introduce creation-centred theology into seminaries.
- Promote environmentally sensitive pilgrimages and discover new routes that deepen our understanding of our past, present and future spiritual relationship with the natural world.

LIFESTYLES

- Adopt a simple life style that recognises the importance of local, fresh and organic foodstuffs, in homes and in community outreach.
- Establish a transport policy that incorporates car sharing, cycling or public transport.
- Cut down on, or eradicate if possible, plastics, high energy use, luxury items from abroad, use of hydrocarbons and the use of bottled water, and buy ethically made and produced clothing.
- Observe Lent and Advent as a time of reflection on all our relationships, including creation.

MEDIA AND ADVOCACY

- Explore new media and its potential for informing and inspiring the Catholic community about a spiritual approach to Earth.
- Use Catholic media to its best advantage to inform and disseminate information about what is happening and how we can respond.
- Establish an environment section in communication departments to spread the good news about what is happening and best practice.

PARTNERSHIPS AND ECO-TWINNING

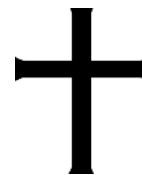
- Form collaborative partnerships within and without the Church to gain a greater understanding of ecological issues and how they are affecting local, national and international issues.

- Form eco-twinning relationships with other Catholic communities to learn about environmental issues and share what has been learned on the journey towards sustainability in your own Church community.
- Engage in inter-faith dialogue to learn from other Christian and faith traditions about their approach to ecology.
- Support Catholic Earthcare Australia and the other Justice and Development Commissions agencies and their work on justice, including ecology.

CELEBRATION

- Celebrate local beauty, diversity, challenges and connections in local parishes and communities.
- Recognise a Creation Time in the year and celebrate it with relevant liturgy, prayer and music.
- Celebrate the beauty of creation that is reflected in the local Church grounds and cultivate the grounds with native endemic species so that people enjoy nature where they worship.





AUTOCEPHALOUS ORTHODOX CHURCH OF POLAND SEVEN YEAR PLAN OF ECOLOGICAL ACTION

Introduction

Poland has nearly half a million Orthodox Christians in 240 parishes throughout the country, most of them in Eastern Poland. They are located in towns and cities as well as in the countryside. Priests are trained at the theological seminary and the Christian Academy of Theology in Warsaw.

There is also a department of Orthodox Theology at the University in Bialystok that does scientific work only. Special Orthodox religious courses are also offered by the School of Orthodox Iconography in Bielsk Podlaski and the School of Orthodox Church Singing in Hajnowka. The Fellowship of Orthodox Youth in Poland works with young people and children.

There are six monasteries and five convents in the Polish Autocephalous Orthodox Church, with a total of about 100 monks and nuns. The best known are the Annunciation Monastery in Suprasl (founded at the end of 15th century, located in the Bialystok region), the Monastery of St Onuphrios in Jableczna (founded in the 15th century, located in the Biala Podaska region) and the Convent of St Martha and Mary in Grabarka (founded in 1947, in the Bialystok region). The Church has a number of publishing houses which publish numerous books and Church and diocese journals.

Seven Year Plan of Ecological Action

This Seven Year Plan of ecological action for members of the Orthodox Church in Poland has been drawn up by the Oikonomos Foundation and the Suprasl Academy – an Orthodox conference, education, training and culture centre established at the Holy Annunciation Monastery in Suprasl.

The Seven Year Plan of ecological action for members of the Orthodox Church in Poland has been approved by the head of the Church, Metropolitan Sawa. Its implementation will be monitored by the Suprasl Academy.

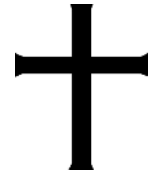
COMMITMENTS:

- Trees will be replanted around Orthodox churches, churchyards and courtyards;
- New education material on environmental protection and conservation will be written and introduced into Orthodox religion classes run in public schools in Poland as well as into courses for the Orthodox Theological Seminary in Warsaw and into Church sermons;
- Camps and workshops on environmental protection will be organised by the Suprasl Academy and by the Fellowship of Orthodox Youth in Poland in co-operation with partner organisations and youth fellowships from neighbouring countries. The Church will encourage greater participation of Orthodox children in forest clean-up activities organised by schools;
- New standards will be set for waste selection and water and energy conservation at the Orthodox Theological Seminary in Warsaw and at Orthodox Monastic communities in Poland as well as at the Suprasl Academy and the Holy Annunciation Monastery through the installation of geo thermal heating systems in 2010-2011;
- Eco-tourism will be included in the Suprasl Academy's programme of activities;
- The Suprasl Academy's kitchen/refectory will use more than 70 per cent fresh, local and organic ingredients;
- A new Suprasl Academy programme for the promotion of organic farming in the Podlasie Region will be set up;
- Presentations/courses on Orthodox eco-theology will be developed and promoted

through Orthodox monasticism and through the Orthodox theological education system;

- Ceremonies of seasonal blessing of farmlands as well as blessing of bread, wine, wheat and oil (*artoklasia*) will be developed. The traditional Spring/Autumn farmlands blessing in all countryside parishes will be revived along with more frequent blessings of water in all parishes;
- New practical guidelines on environmental protection will be written and distributed in booklet form to all Orthodox households. Parishioners will be encouraged to carry out environmental audits of their homes. Booklets will be supplied to every Orthodox family during the traditional pastoral home visits after the Feast of the Epiphany;
- Wider participation in traditional walking pilgrimages to holy places of the Orthodox Church in Poland will be encouraged;
- All Orthodox publishers/publishing departments will commit to publishing their books and publications on environmentally friendly paper;
- The Suprasl Academy's environmental work department will become the environment office of the Orthodox Church in Poland;
- The World Day of Prayer for Creation will be used as an occasion to concentrate on the natural environment, with tree planting around newly constructed churches, churchyards and parishes to take place on this day.





CHURCH OF ENGLAND CHURCH AND EARTH 2009-2016

Introduction

1. The Church of England is part of the worldwide Christian Church. It 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' houses and other clergy homes, and also a portfolio of commercial properties and investments.

2. The Church of England's principal spiritual leaders are the Archbishops of Canterbury and York. Each of the other dioceses has its own Diocesan Bishop. The Archbishops and senior Bishops sit in the House of Lords, part 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 is at www.cofe.anglican.org/about/.

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

3. 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 – www.anglicancommunion.org. The world faces a profound crisis of ecology and climate.

4. A huge collective effort is needed against dangerous climate change, to help those suffering from environmental stress, to safeguard habitats and wildlife. We must all, as Christians, with people of faith worldwide, play our full part in this challenge. The Church has been working and speaking out on environmental issues for three decades.

5. Since the Lambeth Conference of 1978, the Anglican Church has been advocating fresh approaches to economic well-being and a move away from wasteful forms of growth.

6. The Church aims to build on its many policies and projects as part of the global effort to tackle climate change and promote sustainability, with its flagship programme for climate action and the environment, *Shrinking the Footprint*.

7. *Shrinking the Footprint* (StF), the Church's main programme of action on climate change and environment, in relation to the whole of its buildings and estate, began work in 2006. The scale of the task may be appreciated from the figures already gathered by *Shrinking the Footprint*, as of 2007:

- 16,200 churches
- National carbon footprint of cathedrals, churches, houses, offices: 330K tonnes CO₂
- Churches and halls account for about 65 percent of emissions = 212,000 tonnes approx.

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

8. Many projects for energy saving, climate change and environmental mitigation have already been undertaken or are under way. A small selection, from among dioceses and parishes across England, includes:

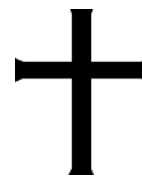
- Energy-saving and participation in the worldwide switch-off for Earth Day in Canterbury Cathedral, development of an energy policy for Durham Cathedral;
- A Network for Environmental Action, raising awareness and collaborating in projects for renewable energy across six dioceses in the south-west;

- Solar panels, fixed to a frame with special non-intrusive clamps upon the lead roof of Grade 1 listed St Denys's Church in Sleaford, Lincolnshire;
 - A second Eco-congregation award for local food projects at St Michael and All Angels, Ashton-on-Ribble in Blackburn Diocese;
 - A news and information bulletin by the Diocesan Environmental Officer of Southwark Diocese, shared across Greater London.
9. The Church of England will embrace the following key challenges for the next seven years and beyond:
- Reducing its carbon footprint by 80 percent by 2050, reviewing and updating this target in accordance with developing scientific knowledge and international agreement; cutting its footprint by at least 42 percent by 2020; seeking funding for energy-saving and renewable energy systems; establishing, by 2016, systems for measuring and reporting annually on carbon footprints in every diocese.
 - Dioceses will be encouraged to work in regional networks for action on climate change and the environment – for example, investing in renewable energy systems, creating environmental funds, and developing systems for sustainable procurement of goods and services.
 - StF will develop a rigorous basis for reporting on reduction of ecological footprints, and set up guidance and supporting IT systems for sustainable procurement in churches, in a Code for Sustainable Churches.
 - Shrinking the Church's ecological footprint to a 'One Planet' level by 2050; the scope of StF is being expanded, with successive phases to cover wider issues such as transport, waste, water, land, wildlife and food.
 - Working with schemes for Education for Sustainable Development; encouraging all 4,700 church schools to become sustainable schools by 2016; promoting integration of environmental issues in our work with young people at all levels.
 - Holding annual Creation Time festivals and services of worship and prayer in dioceses, churches and cathedrals; running courses, retreats, artistic events and celebrations which connect the environment to the Church calendar; commissioning new art and music.

- In partnership with Tearfund, promoting across the whole Church the Climate Justice Fund, an adaptation fund for contributions by Church members, to compensate those communities overseas who are suffering most from the impacts of climate change; encouraging all dioceses to become Fair Trade partners before 2016; promoting more local projects for lifestyle change.
- Celebrating the goodness of God's creation in all we do; respecting and cherishing God's world; seeking to banish the relentless pursuit of consumption for its own ends, and instead living lives of full human flourishing, in joy and hope of what God in Christ has done and will do for 'all things'.

*for the Archbishops and Bishops of the Church of England
October 2009*





CHURCH OF NORWAY
THE CHURCH OF NORWAY'S 10 YEAR PLAN
Threatened life – a faith response

‘The Church’s mission is to protect sacredness. The fragrance of sacredness protects the earth; without it the earth will be no more than a piece of raw material. If the earth and its life should be degraded to mere raw material, the earth would rise against humankind in the greatest slave revolt in history.’

Martin Lönnebo, Swedish Bishop Emeritus, General Synod 2007

‘Let the eyes of your grandchild be your confessional mirrors.’

Martin Lönnebo, Swedish Bishop Emeritus, General Synod 2007

Introduction

The Lutheran Church of Norway is the state church of Norway with 3.9 million members and 1,285 parishes throughout the country. It has belonged to the Evangelical Lutheran branch of the Christian Church since the 16th century.

In 2007, its General Synod recognised the need for a profound change in the basic values, attitudes and behaviour of individuals and society in order to address the threat from climate change. It recognised that the Church has a particular responsibility in this process of change and concluded that there needs to be a new and profound reform in the Lutheran Church of Norway.

The following 10-year plan for action from 2007-2017 is a result of this. It challenges the Church’s national and diocesan councils, parishes, individuals, and the government and parliament respectively.

The 2008 General Synod again discussed the issue and it was decided that the 10-year reform should be carried out as an ecumenical project, with the Christian Council of

Norway and the Norwegian Church Aid as key partners. During 2009 the joint project, 'Creation and Sustainability – a Decade for change in Church and Society', has raised public awareness on the need for a just and equitable climate agreement in the Copenhagen climate negotiations in December 2009, and is preparing a broad church presence at the summit.

The church also raised a public debate on the implications of a just and equitable international climate regime for Norway as a petroleum-producing country, and participated in the Christian Council of Norway's conference gathering churches to reflect on faith and creation.

'The life of humankind is inserted into the life of the earth. This is the indigenous attitude to this issue. In the era of climate crisis we should perhaps realise that it is in humbly bowing towards the earth that we may really be stretching towards heaven.'

*Tore Johnsen, moderator of the Church of Norway
Sami Council, General Synod 2007*

The Ten Year Plan (2007-2017)

The year 2017 is an important year for the Church which has the Lutheran reformation as its historic starting point. It will then be 500 years since Martin Luther nailed his 95 theses to the church door in Wittenberg. Inspired then, by the faith of the Lutheran Reformation, the aim is that by 2017 all parishes will be 'green parishes' and each local joint church council will be certified as an 'environmental lighthouse'.

1. THE GENERAL SYNOD CHALLENGES CHURCH OF NORWAY'S NATIONAL AND DIOCESAN COUNCILS TO:

- immediately launch a sustainability reform to last until the Lutheran reformation anniversary in 2017, with effect on all activities of the church;
- work to clarify the ecological dimension of faith in all Church activities and in ecumenical co-operation with other churches. Individuals and parishes must be assisted in promoting an 'earthbound Christian practice' where they follow Christ in the service of creation and fellow human beings. The General Synod requests that material be prepared for reflection and use in parishes; to renew the faith, as a challenge to involvement and action and to strengthen hope. This should also be a central topic in inter-faith dialogue;

- to involve and educate Church workers in this field. Parishes will need to co-operate at the deanery level, and lines of communication will have to be established for this work between parishes and the dioceses. Necessary structures will have to be established at the national and regional level. The excellent co-operation with environmental, solidarity and mission organisations must be developed further.
- to develop a special field of activity in each diocese, linked to regional specialties (eg local food in the Diocese of Nidaros, Sellafield and oil exploration in the Diocese of Sør-Hålogaland);
- to challenge employers' and employees' organisations to see their joint responsibility in countering the continued growth of consumption and rather to demonstrate solidarity with our descendants and with people in other parts of the world. The Bishops should lead these efforts.

'The earth's lifeboat has two oars, the technical one and the ethical one. What is important for the Church is to join all people of good will around the ethical oar.'

Martin Lönnebo, Swedish Bishop Emeritus at the General Synod 2007

2. THE GENERAL SYNOD CHALLENGES PARISHES AND LOCAL JOINT CHURCH COUNCILS TO:

- give all parishes courage and guidance to live out the faith in a way which demonstrates that we are part of nature with a special management responsibility. In this we may receive much knowledge and inspiration from the traditions of the aboriginal peoples;
- to co-operate broadly with societies and organisations locally;
- to follow Christ in their lives and realise that charity today also implies involvement in the environment;
- to lift up the joy of a simpler life in our consumer society. The key to a necessary change of attitudes is to be found in self-denial and in the joy of a committed fellowship;
- to become 'greener' parishes and work to have local joint church councils certified as 'environmental lighthouses';

- to actively use tools such as Grønn Kirkebok (Green Church Book) and the Church Network for the Environment, Consumption and Justice;
- to celebrate 'Creation Day' and to use the times of Advent and Lent to focus on environmental involvement.

3. THE GENERAL SYNOD CHALLENGES US AS INDIVIDUALS TO:

- admire the greatness of God's Creation, to rejoice in his coming to the earth in Jesus Christ and to give thanks that through his Spirit he is creating and renewing life.
- to see that the good life first and foremost is found where we live. We do not need to travel all over the world to look for it.
- to make us conscious of what we can do, be concrete and live more simply in our daily life.

The General Synod challenges everyone to join the consumer network Grønn Hverdag (Green Daily Life), take the 'environmental stride' and the climate test and make a personal climate promise (www.gronnhverdag.no and www.klimaloftet.no).

- to support and challenge fellow human beings to make active environmental choices in their daily life;
- to work to put environmental and climate issues on the agenda in local, regional and national elections;
- to challenge local politicians to work for a sustainable development locally.

4. THE GENERAL SYNOD CHALLENGES THE GOVERNMENT AND THE PARLIAMENT:

As a church we will support concrete and courageous efforts for the benefit of ourselves, coming generations and all life on earth. Thus, with all people of goodwill we challenge the Government and the Storting (Parliament) to form an all-party alliance to adopt a comprehensive and ambitious climate agreement. This must lead to radical cuts in Norway's carbon emissions and contribute actively to a sustainable use of the earth's resources. Among other things this agreement must imply:

- that Norway will work for a new and far more ambitious climate agreement between all states, but with differentiated commitments;

- that Norway will increase its help to poor countries to adapt to climate change. Rich countries must be challenged to pay their taxes on carbon emissions, in order for the income to be spent on climate projects in poor countries;
- that there must be a considerable increase in the research in and the use of renewable energy;
- that the extraction of petroleum will be carbon neutral as soon as possible.

As a petroleum producer and a manager of enormous incomes from this production, Norway has a particular responsibility. This responsibility must have the effect:

- that the petroleum industry does not lead to increased strain on vulnerable environments, particularly in Arctic and other northern areas;
- that foreign investments of the Government Pension Fund be moved to sectors promoting climate-friendly energy;
- that a larger part of the Government Pension Fund be reserved for climate research;
- that considerable amounts of money be spent on immediate measures, such as preventing the deforestation of tropical rainforests.

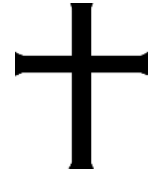
The economic philosophy of growth, dominating in national as well as in private economy, is immoral. The UN Development Programme has stated that the consumption of resources in industrialised countries must be reduced to one tenth of the present level in order to be globally sustainable. Political authorities must implement necessary measures and demand that we all contribute.

We must all renounce some of our consumption for the benefit of the fellowship. Thus, political authorities must:

- present clear requirements to industry and formulate necessary regulations;
- adopt courageous and unpopular resolutions demanding something from us all.

Thus, there is urgent need for a national strategy and an action plan for sustainable development.





CHURCH OF SOUTH INDIA A SEVEN YEAR PLAN TO PROTECT THE LIVING PLANET

On becoming a Green Church:

‘When all the congregations become Green Parishes it will become a Green Diocese and when all the dioceses become Green Dioceses it will become a Green Church. The Church of South India Synod Board of Ecological Concerns urges 21 dioceses to become Green Dioceses.’

From the Church of South India Environmental Resource Book.

Our Pledge

We are deeply concerned about the environment, locally and globally, and as members of society. We will seek to incorporate the principles of sufficiency and sustainability in our life. We will take measures that work to limit consumption and reduce waste. We will practice care for Creation. We will check up on all our activities, to ensure our continued commitment.

Our Church and Our Plan

The Church of South India (CSI) has four million members in 21 dioceses and 14,000 parishes throughout India and northern Sri Lanka, mostly in the south, but stretching as far north as Orissa. It is a union of churches of varying traditions – Anglican, Methodist, Presbyterian and Reformed – and was inaugurated in September 1947. It runs 2000 schools, 130 colleges, 104 hospitals and 500 hostels looking after 35,000 children as well as some 50 rural development projects. It is the only Church in India to have a commitment to the environment in its constitution. This plan was drawn up by the CSI Synod Ecological Concerns Committee following a regional conference in eco-leadership and training in 2008.

Our Programmes to Become a Green Church

These include: Green Diocesan awards, Green Parish awards, Green School awards, Green Home awards, Diocesan Ecological Convention, environmental rally, rainwater harvesting, interactive eco-Bible study programme, Environment Day celebrations, Ecological Sunday, resource persons training camp, avoiding throwaway plastics, eco training programme during Vacation Bible School, organic farming, planting of trees, pilgrimage, regional conferences, parish-level eco committees, district/area level work, eco clubs in schools, eco-literature, eco-church architecture, vegetable gardens, handbook, eco-management in schools and churches. Several CSI Dioceses started doing these some years ago, and fuller details can be found in the full Seven Year Plan.

Our Commitments:

1. ASSETS

1. Plant Trees and Manage Communal Land: The members of the Church of South India will continue to plant as many trees as they can to improve the green cover. We will also promote the planting of vetiver, jatropha and mangroves on all church land. Large-scale planting by dioceses will be funded by the Church and support will be given to them in applying for funding from external agencies for other planting programmes. In June 2009, the CSI Synod urged all its four million members to plant at least one tree during the month of June 2009 – in the hope that four million trees would be planted. This was linked to the UN Environment Programme's tree-planting initiative.

2. Green lighting: We will promote the use of compact fluorescent lamps (CFLs) which use one-third of the power of conventional bulbs. This will be part of the Indian government programme to popularise CFLs.

3. Green fencing: We will promote the use of bamboo and vetiver in fencing of Churches and of school campuses to replace concrete compound walls.

4. Green water charging: We will promote digging mud pits in all the lands of our churches and on the land of our congregations in order to harvest rainwater and recharge groundwater. As part of the CSI Synod programme for June 2009 each member was asked to dig one pit to harvest rainwater from their rooftop.

5. Green cooking and lighting: We will promote the use of community biogas plants using cow dung and human waste as cooking gas and for lighting in villages.

6. *Green home audits*: We will promote a green audit in church homes. The Synod ecological committee is requesting all the dioceses, congregations and institutions to undergo green auditing, and has made a sample questionnaire available.

7. *Protect threatened and endangered species and their habitats*: Dioceses are urged to love nature, animals and plants as we love ourselves, and to ensure the proper care and welfare of animals or birds that are domesticated to provide food or other products or services.

2. EDUCATION

CSI is the only Church in India with a special wing for environmental concerns. Hence we can use the official platform of the Church to educate the clergy and laity on eco-theology. In addition to adding environment issues to the formal curriculum, training all school and grounds users in eco-management, starting eco-clubs, green school awards, etc, the Church has found a particular breakthrough in eco-leadership and eco-resource training camps. The latter started in 2008 with a three-day camp for clergy from several CSI dioceses. Attendees said they: 'felt ignited in mind and soul with a new outlook', 'felt a new urgency' and 'decided to organise an eco awareness conference for clergy and laity'. It will be expanded in future.

3. WISDOM AND PASTORAL CARE

- All dioceses have been alerted to recognise climate change as a moral issue.
- Creation-awareness centres will be set up by each green congregation to explore the scriptural and theological foundations for caring for Creation.
- Special study groups or task forces around specific environmental issues, Bible study, or theological concerns have been formed and will be expanded.
- We will encourage new prayers and liturgies which include God's Earth and people working to protect biodiversity.

4. LIFESTYLES

As members of a Green Church, we commit ourselves to personal lifestyles that contribute to the health of the environment

- Environmental tithing: Tithers would reduce their burden on the earth's bounty by producing 10 per cent less in waste, consuming 10 per cent less in non-renewable

resources, and contributing the financial savings we have made to Earthcare efforts.

- Use and advocate public transport and other environmental alternatives
- Fasting: We will recommend fasting for 24 hours, where members consume only water and fruit juice, and set aside time to pray and meditate on our broken relationship with Creation and our response.
- We will introduce nature games at Sunday school and co-ordinate walks/hikes through local nature trails, preserves and parks.
- Gardening: We will recommend that our members plant a corner of their yard for vegetables as well as examine their water use and encourage the rediscovery of traditional agricultural techniques such as crop rotation and intercropping.

5. MEDIA AND ADVOCACY

We will encourage dialogue between eco church groups and secular eco groups and encourage the government to take further action on environmental protection and energy conservation programmes. We will encourage all dioceses and parishes to use their own media to raise what is happening on the environment and to bring people together in an annual eco-stewardship conference with invited experts.

- Create a Diocesan Eco Calendar
- Produce a twice yearly Eco-news Bulletin
- Book and CDs: We have just published four books on the issue and will publish more, and have also produced 1,000 CDs containing ecological songs sung by Sunday school children.

6. PARTNERSHIPS AND ECO-TWINNING

We are recommending to all our parishes and dioceses that they arrange Dialogue and Programmes with other environmental groups, arrange environment programmes and eco-partnerships with other churches and bring in experts, and work together.

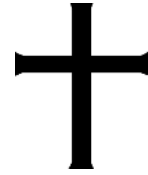
7. CELEBRATION

- We recommend an annual Environment Festival for all dioceses.

- We will continue and expand Green Diocese, Green Parish, Green College, Green School awards
- We will celebrate Ecology Sunday and Eco-Vision Month







CATHOLIC BISHOPS' CONFERENCE OF ENGLAND AND WALES REFLECTIONS FOR AN ACTION PLAN FOR THE ENVIRONMENT

*Presented to Bishop Declan Lang, Bishop for Environmental Justice, International Affairs
Department, Catholic Bishops' Conference of England and Wales*

'Care for the environment is fundamental to the universal good, since the health and well-being of all life depends on a healthy environment. The full human development of every human person now and in future generations cannot be separated from the fate of the earth.'

The Call of Creation, Catholic Bishops' Conference of England and Wales, June 2002

Introduction

This document summarises the main Plan, which lays out a Catholic understanding of care for creation. The natural world is beautiful, awesome, brutal, diverse and in a constant state of change. It challenges us to consider carefully our role as stewards of creation and to see God in all things.

The Catholic Bishops' Conference of England and Wales is an assembly of English and Welsh bishops who are responsible for guiding the five million Catholics who live in these two countries. The Conference is divided into departments and this Plan is presented to the International Affairs Department, under which concern for the environment falls.

SUMMARY OF RECOMMENDED COMMITMENTS

We encourage all Catholics to:

CELEBRATION

- Celebrate creation through liturgy and music and recognise a Creation Time in the year.
- Make church grounds a manifestation of care for the earth so that they form part of, and celebrate, our understanding of our role in nature.

EDUCATION AND YOUNG PEOPLE

- Encourage our young people to care for creation and to develop green living in our schools and places of education. We encourage all to do environmental audits and track their progress.
- Share their experiences, ideas and challenges of what it is to be environmentally responsible and sensitive to nature.

LIFESTYLES

- Observe Lent as a time of reflection on all our relationships, including our relationship with the rest of creation.
- Encourage everyone to understand that a simple lifestyle is not one of poverty but of restraint and finding joy outside of consumerism.

WISDOM AND GUIDANCE

- Rediscover and learn more about prophets and saints who cared for creation.
- Use the Sacraments as a means to a deeper understanding of our relationship with God through the gifts of nature.
- Promote the theology of creation in all places of learning and formation.
- Promote environmentally sensitive pilgrimages and re-discover ancient routes that

deepen our understanding of our past, present and future spiritual relationship with the natural world.

MEDIA AND ADVOCACY

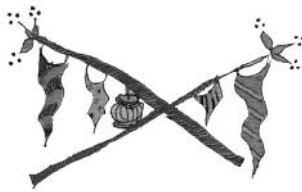
- Explore new media and its potential for informing and inspiring a spiritual approach to the earth.
- Encourage all diocesan and other institutions' communication departments to spread the good news about what is happening and best practice.

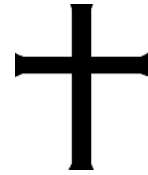
PARTNERSHIPS AND ECO-TWINNING

- Form partnerships within and without the Church to gain a greater understanding of environmental issues and how they are affecting local, national and international issues.
- Support diocesan Justice and Peace Commissions in their work on justice, including environmental justice.
- Engage in dialogue and collaboration with other Christians about their work in this area.
- Encourage inter-faith dialogue and collaboration.

ASSETS

- Undertake environmental audits and track their progress.
- Manage land associated with all Catholic buildings in an environmentally sensitive way.
- Further promote an ethical purchasing policy, which is already underway.





CATHOLIC COALITION ON CLIMATE CHANGE SEVEN YEAR PLAN SUMMARY

Introduction

The Catholic Coalition on Climate Change is a partnership of 13 national Catholic organizations in the United States:

- United States Conference of Catholic Bishops
- Department of Justice, Peace and Human Development
- Department of Migration and Refugee Services
- Association of Catholic Colleges and Universities
- Carmelite NGO
- Catholic Charities USA
- Catholic Health Association of the United States
- Catholic Relief Services
- Conference of Major Superiors of Men
- Franciscan Action Network
- Leadership Conference of Women Religious
- National Association for Lay Ministry
- National Catholic Rural Life Conference
- National Council of Catholic Women

In the United States, the Catholic Church is a powerful presence in many local communities and on many issues. The US Catholic community comprises nearly 25 per cent of the total US population – approximately 70 million Catholics – with 18,000 parishes in 195 dioceses, 8,500 elementary and secondary schools, 244 colleges and universities. The Catholic Church is the largest private provider of charitable services assisting Americans and immigrants in need, the largest funder of community organizing projects and has the largest group of non-profit health care systems and facilities.

Summary of Commitments

1. ASSETS

We will:

- **Facilities:** Partner with the US government's Environmental Protection Agency and their Energy Star program. In particular, we will seek their assistance to encourage our thousands of parishes, schools, hospitals, and other facilities to become certified as Energy Star congregations or buildings.
- **Investments:** Initiate conversations with treasurers and development officers of Coalition partners and other Catholic institutions and dioceses to discuss ways in which Catholic investment portfolios can be better tailored to encourage renewable energy technology and support companies seeking to systematically reduce their energy use and promote sustainable energy use.
- **Health Care:** Efforts will include decreasing energy usage in operations by auditing energy use, replacing equipment with energy efficient products, and, when possible, using renewable energy sources. Catholic health care will also continue to decrease energy use in the design and conduction of buildings and encourage employees and members of their communities to be environmentally responsible.

2. EDUCATION

We will:

- **Youth Programming:** Offer workshops and other presentations to key partner organizations and encourage them to integrate the Covenant and other projects into their programming.
- **Use of Technology:** Commit to using internet-based tools (eg, 'webinars') to educate Catholic leaders on the core of Catholic teaching on the environment.
- **Speakers' Bureau:** By the end of 2010, convene a high level group of Catholic leaders among the Coalition partner organizations and dioceses to develop a speaker's bureau to reduce the Coalition's carbon footprint (less travel by top leaders and staff) and to more fully spread the word about a Catholic approach to climate change to local dioceses, parishes and others.

- Adult Religious Education and Formation: Build new relationships with associations of catechists, and other faith formation leaders to ensure that Catholic teaching on the care for creation is a regular part of the curriculum.
- Promotion of JustFaith: Continue to work with JustFaith Ministries to improve and keep current the Just Matters climate change model.
- Curricula Development: Promote curriculum development on climate change and Catholic teaching for youth to ensure that Catholic teaching on climate change and the environment becomes more central in Catholic elementary, secondary and post-secondary schools.
- Build on Current Efforts: Work with Catholic Relief Services and other organizational education campaigns to encourage greater integration of the themes of care for creation and climate change into their outreach and fundraising efforts.

3. THEOLOGY AND PASTORAL PLANS AND PROGRAMS

We will:

- Seminaries: Begin discussions about seminary curricula to include more explicit programming about care of creation and environmental justice.
- Pastor Support: Work closely with the National Federation of Priests Councils. The Coalition will begin discussions with national organizations that serve the continuing education needs of priests, deacons, and lay ministers.
- Scholars' Conferences: Sponsor two high-level scholars conferences within the next seven years to highlight and expand the evolving theology of stewardship and care for creation

4. LIFESTYLES

We will:

- Promote the St Francis Pledge: Further encourage support for the Pledge to bring about lifestyle change.
- Catholic Facilities Managers: Encourage a green approach to renovating older buildings and making new structures as environmentally responsible as possible. The

Coalition will encourage pastors, principals, and other executives to use this as a 'teachable moment' for those who use these facilities.

- Bulk purchasing of renewable energy and green products: Explore ways to use the collective purchasing power of our institutions (locally, regionally and nationally) to reduce the costs of such resources and materials.

5. MEDIA AND ADVOCACY

We will:

- Regular Pitches: Highlight relevant stories to the media each month.
- Communications Internships: Work with Catholic colleges and universities to hire interns to assist the Coalition in keeping our internet-based social networking efforts current and relevant.
- Advocacy: Work closely with Catholic conference staff at the state level to assist them in making the case for care of creation and the poor to state and local legislators.

6. PARTNERSHIPS, ECO-TWINNING

We will:

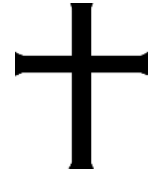
- Eco-Twinning: Continue to build on twinning relationships already established and promote further projects through parishes and organisations.
- Building Partnerships: Work with Catholic Relief Services, Catholic Campaign for Human Development, and other organizations and mission offices to understand the link between environment and poverty and to make explicit exchanges that highlight environmental needs. The Coalition will help share best practices among Catholic agencies best positioned to help.
- Building the Base: Continue to expand membership and find ways for each partner to better integrate a Catholic approach to climate change into their ongoing activities.

7. CELEBRATION

We will:

- Music: Seek funding to commission new works that support environmental themes with Catholic musicians.
- Celebrating St. Francis: Continue our work with the Franciscan Action Network (a Coalition partner) to honor St. Francis' unique witness to the poor and to Creation.
- Liturgical Commissions and Organizations: Encourage national liturgical organizations to become key Coalition members and encourage explorations of specific ways to integrate the themes of stewardship and creation into our liturgical life.
- National Gatherings: Explore ways to celebrate our collective work by hosting large gatherings every three to five years. These celebrations will be an opportunity for the partners to highlight their efforts and to train more Catholic leaders on the many ways to integrate stewardship, care for creation and care for the poor into their ongoing programs and activities.





EVANGELICAL LUTHERAN CHURCH OF TANZANIA, NORTHERN DIOCESE

Introduction

The Kilimanjaro Region is located in the north eastern corner of Tanzania on the slopes of Mount Kilimanjaro, the highest mountain in Africa, and has a population of 1.4 million people. The mainstay of the Kilimanjaro economy is agriculture, yet during the past four decades, the Kilimanjaro region has seen great destruction of its environment, with deforestation and drought leading to poor harvests, famine and rising poverty.

Of great symbolic importance is the fact that the snow cap that has covered the top of Mount Kilimanjaro for the past 11,700 years is disappearing rapidly due to global warming. The loss of the Kilimanjaro ice fields will carry significant climatological and hydrological implications for local people, who depend on water from the ice fields during dry seasons and monsoon failures. In addition, tons of vital top soil is regularly washed away from upland areas due to bad cultivation practices and uncontrolled tree felling for firewood and construction.

About the Northern Diocese

The Northern Diocese is one of 20 dioceses of the Evangelical Lutheran Church in Tanzania (ELCT). It has a total population of 400,000 believers divided into 152 parishes scattered on the slopes of the mountain. The parishes are further divided into smaller congregations. The administrative division of the diocese makes it very easy to reach the people at grass roots level as well as, literally, in every corner of the mountain.

At the diocesan headquarters the diocese is further divided into various departments which include stewardship, planning and development, women, youth and Christian education. After realising the destruction that had been done to the environment, the Diocese in its Synod meeting of June 2006, adopted a policy on environmental conservation and called for intensive tree planting. There is now a policy, for example, that

young people attending Confirmation classes have to plant 10 trees before they are confirmed. Women have also started campaigns through the diocese's women's department to grow trees. They want to imitate Kenya's famous Wangari Maathai (2004 Nobel Peace Prize Laureate and founder of the Kenyan Green Belt Movement) in tree planting.

Seven Year Plan

This Seven Year Plan has been drawn up by a specially formed committee of the diocese which consulted with all parishes, church-run schools and hospitals as well as the church's young people and women's groups.

A department in charge of the Kilimanjaro environment will be introduced into the Church's structure to implement the plan. It will be managed by a new regional co-ordinator. At each Church district, a specially appointed officer will supervise the activities of district parishes. At parish level, parish environment committees will implement the project through the 152 parishes of the region.

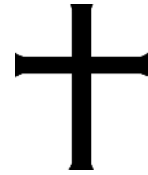
The aim of the Seven Year Plan is the restoration and conservation of the environment in the Kilimanjaro region. As well as conserving and restoring forests, the Church is determined to play a key role in addressing the widespread lack of knowledge about environmental conservation and the risks of destruction which lead to extensive deforestation, the contamination of water sources and the destruction of the landscape through excavation of clay soil for brick making and granite and sand for construction.

MAIN COMMITMENTS

- The heart of the plan is to plant at least 8.5 million trees as community forests across the region during the seven year period. In addition, the Church will:
- restore and conserve forests all over the Kilimanjaro Region, emphasising the planting of water-conserving trees around water sources;
- establish 152 tree nurseries – one for each parish – at an estimated cost of around USD2.5 million, two thirds of which will be raised locally;
- seek new partnerships internationally. For example, a new partnership with US Interfaith Power and Light Campaign has just been formed, allowing American people of faith to support faith-based tree planting projects in Africa.

- Environment conservation will be a mandatory subject in church schools and colleges as well as in faith classes for children prior to confirmation.
- Seminars on the environment will be held in all parishes, focusing on practical conservation measures, such as:
 - doing away with coffins for burial, instead using cloth and mats made from organic matter, and graves constructed of cement, bricks and mortar;
 - popularising the use of non-wood alternatives, such as coffee, rice husks and sawdust, in the firing of clay-brick kilns;
 - promoting economic charcoal cookers and alternative sources of cooking energy to gradually take the place of charcoal;
 - advocating for the availability of electricity, LPG and natural gas for domestic use at popular prices;
 - popularising non-wood based construction materials;
 - popularising non-fire means of harvesting forest honey.
 - popularising the use of compost and livestock manure in place of chemical fertilizer which, in the long term, kills the soil.
 - advocating for the orderly excavation of clay for brick making, and the orderly mining of granite for construction.
- Environment conservation education will be introduced into the curricula in theological colleges, Church schools and colleges as well as in faith classes for children prior to confirmation.
- The Church will advocate for a place for environment conservation education in school curricula from nursery school to university level.
- Environment conservation will be included in the faith teachings of Churches.
- An environment department will be established in the structure of the diocese to coordinate and supervise conservation.





EVANGELICAL PRESBYTERIAN CHURCH OF GHANA

Introduction

Ghana is a nation on the West Coast of Africa. Like the rest of Africa, Ghana is already experiencing problems associated with the adverse effects of climate change. These are obvious in the following areas:

- Poor and erratic rainfall pattern which is very unpredictable and, as a result, has an impact on good agricultural practices.
- Poor yields of agricultural produce, which leads to greater malnutrition and has serious implications for people's health and ability to learn.
- Mass movement of people from the rural agricultural settlements to the urban centres of the country in search of other job avenues.
- Poor and unacceptable mining practices that are leading to massive land degradation. Former arable lands are gradually being destroyed because of illegal and unacceptable mining methods.
- Deforestation especially through the activities of timber companies and chain saw operators. As a result the forest areas are being turned into savannah regions. Changes in the distribution of tree species are, in turn, having an impact on biodiversity.
- Desertification and pollution of rivers and other water sources are greatly harming humans as well as other ecosystems.
- Excessive pollution of the atmosphere by the excessive fumes from imported second hand vehicles and increase in temperature.
- Increased flooding, sea erosion of the coastal belt, rising sea levels, intrusion of seawater into freshwater areas and loss of wetlands.

Climate change has directly and indirectly exacerbated the incidence of poverty. One notable effect of these occurrences on health is malnutrition caused by crop failure which results in low and poor yields. The economy of the state is therefore greatly affected.

About the Evangelical Presbyterian Church of Ghana

The Evangelical Presbyterian Church of Ghana has more than 150,000 members. It works in 133 districts throughout Ghana with 834 congregations and almost 200 pastors. It runs two teacher training colleges, five senior secondary schools, 94 junior secondary schools, 370 primary schools, 197 kindergartens, eight hospitals and clinics, six agricultural stations, four training centres and 23 self help projects.

It also runs the Evangelical Presbyterian University, a Church-based institution with special emphasis on agriculture, business management and agricultural extension Services – giving technical guidance to farmers in rural areas in order to help them increase their productivity.

Agenda 21 is one of the Church's development programmes focussing on sustainable development. It has a poverty reduction project in three districts in Northern Ghana, with an emphasis on nutrition, environment and sanitation, and has established sanitation clubs in secondary and primary schools equipping them with basic hand tools to facilitate cleaning of the environment and to carry out best practice demonstrations.

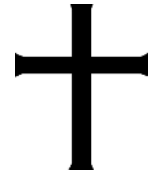
COMMITMENTS

The Church is committed to help mitigate the effects of climate change:

- It will continue to raise awareness about climate change in its congregations with particular emphasis on the need to conserve forest resources. It will use its schools, radio discussions and public meetings to help achieve this. It will target rural church communities to communicate basic information on climate change.
- It will integrate the theme of climate change into worship, liturgy, preaching and into the curricula of the Church's theological institutions.
- It will establish eco-congregations at all levels.
- It will engage the government of Ghana through the Christian Council of Ghana to advocate policy that mitigates the effects of climate change
- It will continue the work of the Church's Agenda 21 programme to restore degraded land through reforestation in Northern Ghana and through training fire volunteers in collaboration with the Ghana National Fire Service to reduce the incidence of bush fire.

- It will support this work by coming into partnership with the US-based Interfaith Power and Light Campaign and its new eco-twinning project. Here, congregations in America will support faith-based environmental projects in Africa. Agenda 21 will manage the proposed one year project which centres on reforesting degraded lands in four project sites in Northern and Southern Ghana as well as establishing community woodlots. It aims to:
 - a. Hold public meetings to create awareness of the need to manage and use environmental resources on a sustainable basis;
 - b. Provide training workshops to provide skills in alternative livelihood programmes such as snail farming and bee keeping;
 - c. Establish community woodlots to meet wood fuel demands and provide training in the manufacture of energy efficient stoves;
 - d. Train around 200 firefighter volunteers;
 - e. Plant 200,000 seedlings in degraded areas and plant 100,000 seedlings in community woodlots;
 - f. Encourage co-operation with government, NGO agencies and the Church to work together for the protection of the environment. The Agenda 21 programme will work to implement the above project in collaboration with specialists from the Ghana Wildlife Division, the Environmental Protection Agency as well as the Forest Services Division, the Ghana National Fire Service and the Ministry of Food and Agriculture.





FRANCISCAN FAMILY THE FRANCISCAN SEVEN YEAR PLAN

Introduction

The Franciscan family comprises different orders, all of which follow the teachings of St Francis and St Clare. The Franciscan orders are the Minors, Conventuals, Poor Clares, Capuchins, Third Order Regular and Third Order Secular. Some are enclosed and live a life of prayer; others actively spread the gospel and bring hope to the lives of the poor and marginalised. The Franciscan communities are present all over the world and undertake many and varied ministries, depending on location and need. There are approximately 500 different and juridically independent orders and congregations.

Franciscan spirituality is rich in ecological wisdom and all the orders are aware of the need to care for creation. An inter-Franciscan group for Justice and Peace and the Integrity of Creation (JPIC) disseminates resources and information specifically on this topic. As there is always more to do and an ever-greater need for environmental care this Seven Year Plan is presented on behalf of all the orders, with the blessings of the Ministers General, and will be distributed widely; implementation will be the responsibility of the communities as they see fit for their situation.

THE WAY FORWARD

Intensify the work of consciousness-raising within the family

The life of St Francis and St Clare was based on love and service to God, and their spirituality has a particular understanding of the experience of God through the wonder and beauty of Creation. The requirement that we care for Creation is inherent in Franciscan spirituality and is already disseminated through the JPIC group and this work can be further enhanced and extended.

The family can also build on and take inspiration from work already underway, such as the Franciscan project for environmental education at the Margil Institute in Mexico. Resources such as the Earth Community, Eco-audit for Religious communities and a seminar entitled 'Creation at the Heart of Mission', have already been developed. These can be promoted and other material made available to help communities educate their members and provide practical solutions to problems.

Encourage Franciscans to establish local teams which can serve as auditors for buildings and other assets

Ecological management of buildings and other assets is vitally important. The family can learn from and build upon the success of projects already underway such as the environmental assessment of Franciscan Renewal Centre in Arizona and in the Franciscan centre in Graz in Austria.

Intensify the work of Franciscan scholars in developing a Franciscan eco-spirituality

The rich wisdom that is inherent in Franciscan spirituality has much to offer the family and wider world. This wisdom is greatly needed and we will build upon the work already done.

Put together a data-base of best practices of the Franciscan family

A data-base of good practice will be invaluable for both the family and wider community. For example, our eco-pastoral work in Indonesia with local farmers, tree planting in Kenya, our work in the Amazon and with fish farming in Democratic Republic of Congo have all produced good results which will act as an inspiration and guide to others.

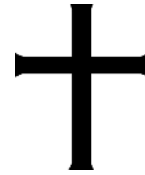
Track in greater detail the effects on the eco-system of the measures put in place

Promote collaboration with other organisations working on these issues

Franciscan spirituality and life demands we care for Creation. In order to do this in the best way possible we will form partnerships and collaborative relationships with other bodies to help promote this cause and establish best practice as quickly as possible.







THE GREEK ORTHODOX PATRIARCHATE OF ANTIOCH AND ALL THE EAST A SEVEN YEAR PLAN FOR GENERATIONAL CHANGES FOR A LIVING PLANET

Introduction

The Alliance of Religions and Conservation cordially invited the Greek Orthodox Patriarchate of Antioch and All the East to develop a Seven Year Plan for Generational Changes for a Living Planet to take forward the commitment of the Church to care more effectively for the Earth's natural environment.

Accordingly, His Beatitude Patriarch Ignatius IV asked the University of Balamand, an Orthodox University founded by His Beatitude in 1988 and represented by its President Dr Elie A Salem to attend to this very important request. A university-wide ad hoc task force was formed to work with the Institute of the Environment at the University to propose a plan for consideration and endorsement by the Church. The task force was co-chaired by the Vice-President for Planning and Educational Relations and the Vice President for Health Affairs and Community Development and included the Director of the Institute of the Environment as well as representatives from the Institute of Theology, and the Faculties of Sciences, Health Sciences, Arts and Social Sciences, Engineering and Business and Management.

Today, the Antioch See includes the Republics of Lebanon and Syria as well as Iraq, the Arabian Peninsula, parts of Turkey and the Antioch Orthodox communities of North and Latin America, Australia and Europe. It includes approximately 1,200,000 followers in the Middle East in addition to 2,000,000 living abroad. The Antioch See has 28 active monasteries limited to Lebanon and Syria, seven of which are well known as historic Patriarchal Monasteries and Convents.

Main recommendations:

1. ENVIRONMENTAL EDUCATION AND ETHICS

- Environmental committees will be established at all levels. The committees will be in charge of developing environmental action plans and overseeing their implementation.
- Seminars and workshops will be held for the clergy to raise awareness about current environmental issues.
- A set of sermons on the environment will be shared with priests to support their educational and preaching efforts. Likewise a set of lessons for Sunday school teachers will be prepared.
- An action plan for greening the curricula of schools governed by, or affiliated to, the Church as well as at the University of Balamand will be developed and implemented.
- A new website will be developed to share information on the environment in Lebanon. Lebanese Orthodox in the diaspora and the Lebanese community living outside Lebanon will be targeted in the environmental awareness campaigns.
- Research into the Holy Scriptures will be carried out on changing climate and the continuation of life on earth, the use of energy and its conservation, the generation and management of waste in societies, the proper management of waste and the sustainable management of lands and forests.

2. SUSTAINABLE AGRICULTURE AND FORESTS

- Sustainable agricultural techniques will be introduced where farming is taking place on Church land.
- A Geographic Information System database of land cover and use will be created.
- Plans will be developed to introduce proper management of forested lands and sustainable agriculture with pilot activities on selected Church lands.
- Training will be held for clergy and local communities on proper management of forested lands and sustainable agriculture.

3. WATER EFFICIENCY AND CONSERVATION

- Seminars and workshops will be held for the clergy and local communities on water pollution, on the best methods to efficiently use water resources as well as on the best methods to irrigate agricultural lands used by the Church.
- Water-saving devices will be installed in all Church-affiliated institutions and organizations, and the installation of such devices in all Orthodox homes will be promoted.

4. WASTE MANAGEMENT

- Solid waste sorting containers will be installed in all Church-run establishments.
- Seminars will be held for clergy and local communities on sorting, composting, reducing, reusing and recycling solid waste.

5. ENERGY EFFICIENCY

- Energy use in all Church establishments will be assessed.
- A programme for energy conservation and efficiency will be developed in all Church establishments, including the installation of energy saving appliances and the installation of renewable energy devices for energy generation.
- Workshops and seminars on energy efficiency will be held for the clergy and local communities.

6. CLIMATE CHANGE

- Seminars and workshops for clergy and local communities will be held on the impact of climate change.
- A list of personal activities to contribute to reducing climate change will be drawn up and distributed.

7. ADVOCACY

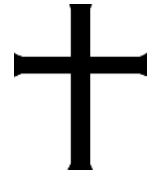
- A grass roots movement by the Church and its affiliated structures will be initiated to lobby for changes on environmental issues and policies in the Church.

- Coalitions and partnerships will be built with non government organisations and community-based organisations to co-ordinate and implement the Seven Year Plan.
- Public events will be held to advocate environmental responsibility and sustainable development.

Integral to the proposed plan is the readiness of the University of Balamand to provide technical assistance to concerned and interested stakeholders through every stage of the Seven Year Plan. This will be done through the various faculties and organisational elements of the University, with particular reliance on the Institute of the Environment.

The proposed 7 year plan will be further developed for consideration by the Church and its organisational elements.





NEW PSALMIST BAPTIST CHURCH SEVEN-YEAR PLAN SUMMARY

Introduction

The New Psalmist Baptist Church (NPBC) is a 110-year old, predominately African-American congregation in Baltimore, Maryland, USA. It is a 7,500+ member church family and has partnered with one mega church in Nairobi, Kenya, with a network of 2,000 churches in Africa. This combined network has also fostered water and sanitation projects in Africa. Overall both congregations support 17 schools. An integral part of the Church's mission is to maintain good stewardship of God's resources.

Key commitments

1. FAITH-CONSISTENT USE OF ASSETS

NPBC is preparing our congregation and its networks to manage all of its collective and individual resources in a modern world. It will:

- Introduce financial empowerment workshops to maximize financial potential and spiritual wealth.
- Establish a business entrepreneurs institute to aid in making faith consistent investments.
- Develop options to make our new, USD41 million church building more energy efficient, including review of lighting, heating, materials and energy efficiency strategies.
- Conduct energy audits in the homes of individual parishioners in conjunction with the local energy supplier in Maryland.

2. EDUCATION AND YOUNG PEOPLE

New Psalmist has sought to educate its community on maintaining healthy lifestyles, implementing highly successful health fairs, and quarterly classes and workshops to improve overall health and reduce disease. Members of the Foreign Mission Ministry began their educational mission work in Kenya in 2006, participating in projects to help combat poverty and disease which resulted from water scarcity and water contamination. These types of programs will continue. Our plan is to:

- increase our involvement in our international schools by providing pastoral care, educational and medical services to Nairobi's Redeemed Gospel Church and the Shadrack primary school.
- Bring in our corporate partners, such as Feed the Children, to assist with providing food, feminine hygiene products, and HIV support at both Shadrack and RGC schools.
- We have pioneered setting up the Sankofa Community Development Corporation in Baltimore. This has partnered with the Living Classroom Foundation to run the Voyage of Exploration Program. This uses maritime boat building to introduce participants to environmental science, engineering, technology and mathematics concepts through after-school, Saturday school, and summer camp settings.

- Year one is scheduled to accommodate 360 students, with growth to 1000 students in succeeding years.

3. PASTORAL CARE

NPBC promotes simpler living by transforming the church into a museum during our month-long celebration of the church's anniversary. In addition:

- NPBC church staff will expand its recycling efforts and look at further ways to reduce its carbon footprint and energy consumption. To do this, it will organize seminars and workshops with children, youth and adult ministries throughout the church. For example, NPBC has had energy conservation training sessions in the community over the last year and will continue this practice. We estimate that more than 1,200 families have taken advantage of this training thus far, and expect that a further 1000+ more will participate in the future.
- Primary and secondary school age students in the church will participate in an annual Science Fair to explore and learn of new, creative ideas to preserve our living planet and celebrate God's creation.
- NPBC will encourage its corporate partners to bring resources to the church to help the congregation and community implement new practices. For example, we have engaged Micro Water Facility, from the Netherlands, and Catholic Earthcare Australia to collaborate with NPBC and the Redeemed Gospel Church in Nairobi, Kenya, to begin alternative sanitation systems in Nairobi. In conjunction with the Dutch government, we will work on pilot efforts, through 2011, in the use of these alternative systems for sanitation, including an assessment of their utility and possibilities for replication.

4. LIFESTYLES

In just two years, the congregation has recycled 46.2 tons of paper. This activity continues, with further plans to expand into the areas of plastics and other recyclable material. In addition:

- We will further develop our Recycle the Blessing campaign where we ask the church community to be a blessing to someone who may not know God by donating their old, used CDs and DVDs to the Evangelism Ministry.
- The Catering ministry and adult students from our Life Empowerment classes created

gardens on the campus of the Church this year. A larger garden will be created at the new Church building.

- Members of the church and community will be taught the advantages of growing their own food as a means of returning to a simpler lifestyle and becoming more self-sufficient.
- NPBC's new building will showcase a café that will provide services to families throughout the community. We will provide a wide range of products that are made with organic and free-range products.

5. MEDIA AND ADVOCACY

NPBC plays a pivotal role in contributing to the shaping of global environmental policy. It shares these policy issues within the New Psalmist family and its networks, as well as with local, state and national elected officials.

- We will continue to use our Quarterly magazine, our Empower Disciple 24-hour network and live internet broadcast, our New Psalmist website and our Church bulletin as well as radio broadcasts and local and national television broadcasts.

6. PARTNERSHIPS

We seek to expand our efforts to use partnerships locally, nationally and internationally to feed hungry children, to expand youth opportunities to learn more about the environment, to develop more green jobs in the workplace and to teach families how to conserve energy and reduce their carbon footprint.

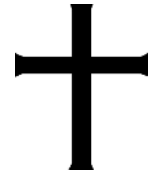
7. CELEBRATION

- NPBC will present an original musical composition entitled 'That's What the Cross Would Say', as an offering in recognition of Creation. The composition is drawn from a seventh century poem called 'The Dream of the Rood' and will be released in the United States on October 18, and in the United Kingdom on November 3.
- During the third week in October, NPBC will launch Science Week, which is designed to inspire young people to care about the earth's resources.
- In Autumn 2009, NPBC will initiate our first Creation Celebration Sunday. It will feature sermons on stewardship and care for creation, as well as music and plays

performed within the context of our special Sunday service. The Creation Sunday will become an annual event, supplemented by other ongoing festivals and concerts in ensuing years.







THE PATRIARCHATE OF ALEXANDRIA AND ALL AFRICA FOR THE AFRICAN CONTINENT THE SEVEN YEAR PLAN OF ACTION FOR THE PROTECTION OF THE ENVIRONMENT

Introduction

The Patriarchate of Alexandria and All Africa is second in rank amongst all Orthodox Patriarchates and her jurisdiction extends to the whole of Africa, including islands around Africa, such as Madagascar, Seychelles and Mauritius. The Patriarchate operates in 53 countries and has 10 million Orthodox believers in Africa.

The Patriarchate includes the Seat of the Archbishopric of Alexandria, 19 Metropolitan Archbishoprics and four Bishoprics. There are 42 Archbishops, 30 of whom serve in Africa along with 1,000 clerics who are indigenous to their countries along with a wide range of other nationalities including Greeks, Arabs, Serbians, Rumanians, Russians, Bulgarians and Ukrainians in some 2,000 parishes. There are eight seminaries in Alexandria, Nairobi and Johannesburg. The Patriarchate also produces several publications and runs schools, orphanages, nursery schools, clinics, old age homes and shelters for the poor.

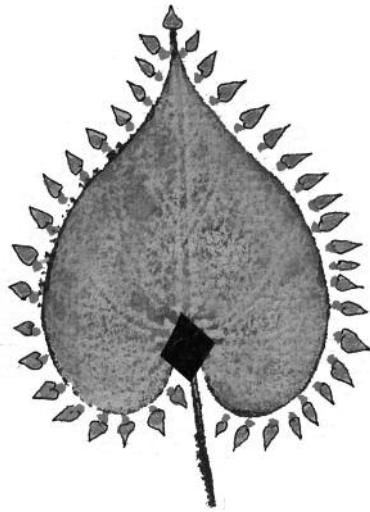
The Holy Synod of the Patriarchate of Alexandria and All Africa unanimously agreed that a new committee for the environment should be formed to draw up and implement this Seven Year Plan.

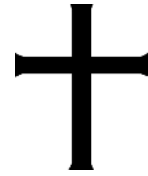
The resulting plan has the blessing of the Primate of the Church, His Beatitude Theodoros II, and will be implemented under the leadership of the Metropolitan of Johannesburg and Pretoria, His Excellency Archbishop Dr Seraphim Kykkotis.

Recommendations

- The Church will establish a new Environmental Centre of the Patriarchate in South Africa to promote the protection of the environment in Africa. Built on land belonging to the Metropolitan Archdiocese of Johannesburg and Pretoria, this centre will organise seminars and educational courses, and facilitate action on the environment for church members throughout Africa. It is proposed that the Centre is built as an eco-friendly model of construction using energy conservation and renewable sources of energy. The Centre will promote and display a specially prepared exhibition area, ecological projects and proposals from the industrial sector for alternative sources of energy. The Centre will also include an ecological library and research centre and act to encourage greater protection of the environment in Africa.
- The Church's new Environmental Committee will set up Environmental Awakening Centres in all localities, archdioceses, bishoprics and parishes in all African countries to co-ordinate initiatives on the environment, raise awareness, produce publications, run seminars and organise debates to promote Orthodox teaching and action on the environment.
- This will also bring together different Orthodox environmental initiatives and institutions, creating an Orthodox environmental network
- All Churches and members will keep September 1st each year as a day dedicated to the Environment and its protection, and marked by special prayers for the whole of Creation.
- New programmes of Christian Environmental Education will be initiated in all the Holy Metropolitan archdioceses and dioceses in Africa, with the creation of material for catechetical and Sunday schools and for use by teachers of religion in public schools, Church-run primary and secondary schools and Church-run tertiary education institutions.
- Each Metropolitan archdiocese and diocese will plan projects at the local parish level for recycling, energy saving, responsible use of water and transport. Each diocese will explore ways of producing and using alternative forms of energy. Parishes are also to play a leading role in reforestation and tree planting in cities.
- Every archdiocese and diocese of the Patriarchate will also examine the use of its land, buildings and investments and carry out energy saving programmes.

- All dioceses and archdioceses will organise meetings on the environment to improve scientific and theological knowledge on the environment.
- All young people will be encouraged to undertake environmental projects. The International Organisation of Orthodox Youth Union will be encouraged to take action along with Syndesmos, the Worldwide Brotherhood of Orthodox Youth.
- Clergy will use sermons and catechism to talk about the environment and teach the theology of creation. New publications will be distributed and the media used to talk about the environment and promote action.
- The Church will work with all secular groups, government and NGOs to co-ordinate action for preventing, solving and supporting issues relating to environment and refugees.
- The Church will also focus on advocacy that calls for no industrial products to be exported and no waste discarded in Africa if its country of origin would not itself accept such products or waste.
- The Church will also campaign for a lowering of taxes on the costs of insulation material and the abolition of subsidies on the production and use of non-renewable sources of energy as well as the raising of taxes on non-renewable sources of energy such as coal and petrol.





PRESBYTERIAN CHURCH IN CAMEROON ENVIRONMENT AND CLIMATE CHANGE SEVEN YEAR PLAN (2010 – 2017)

Introduction

The Presbyterian Church in Cameroon (PCC) is a national faith based organisation with a strong presence in all the 10 regions of Cameroon. The Church has 1,364 congregations with around one million Christians. In the area of formal education the PCC owns and operates 35 nursery schools and kindergartens, 137 primary schools, 16 secondary or technical schools, one teacher training college and a degree-granting theological seminary. In its informal education sector, the Church has four movements – namely the Christian Youth Fellowship, the Christian Women Fellowship, the Young Presbyterians and the Christian Men Fellowship.

In the health sector, the Church operates four general hospitals, 17 health centres, an eye service, two rehabilitation services, an HIV/AIDS unit and a central pharmacy. The PCC runs several development projects including a rural development agricultural programme, a gender and women project, micro financing and several vocational training projects. The Church also owns and runs a radio station, the Presbyterian Book Depot and the Presbyterian Printing Press as well as producing a quarterly magazine.

The PCC is also involved in social development. In the area of environmental protection, the PCC is among the first non state agencies to engage in tree planting as a contribution to reducing greenhouse gas emissions. Since the early 1960s, the PCC has planted more than a million trees in different areas of Cameroon. The PCC has also championed the protection of water catchments in several villages especially in Cameroon's north west and south west provinces.

Key Commitments

Adaptation to Climate Change Impact

The Presbyterian Church in Cameroon will commit itself to the following activities as measures towards responding to the climate change challenge:

SENSITISATION AND AWARENESS RAISING

- Engage in sensitisation and awareness raising on climate change, energy use, waste and waste management, protection of water catchments, agriculture, natural resource management, land use management, wetlands and wildlife and population planning in all PCC schools, colleges, PCC radio, magazines, congregations through pastors, PCC Movements of Men, Women and Youth, through religious leaders (Roman Catholic, Protestant missions and Muslims) and government extension services.
- Organise Green Week celebrations in all PCC congregations and schools;
- Preach sermons on the environment and climate change in all PCC congregations nationwide;
- Organise conferences and training courses on environmental protection and climate change for community leaders;
- Organise a yearly information day for climate change campaigns;
- Organise a seminar for the media on climate change;
- Produce a TV documentary on climate change.

TREE PLANTING

- Plant 100,000 trees in communities nationwide through 'Operation Green, Plant a Tree Now';
- Mobilise PCC movements, the Christian Youth Fellowship and Christian Women and Men Fellowships to plant trees as volunteers;
- Engage young people in PCC Colleges and government schools to form clubs for tree planting;

- Form a partnership with Interfaith Power and Light in the United States as part of its eco-twinning/carbon covenant communities project linking faith groups in the US with faith-based environmental projects in Africa;
- Design a national tree planting map.

EDUCATION

- Develop curricula and teaching courses on the environment and climate change for all PCC schools/colleges and the PCC theological seminary;
- Publish articles on environment and climate change in magazines, newspapers and study materials of the various PCC movements (women, youth and men);
- Promote radio programmes on climate change;
- Promote public talks and campaigns in PCC congregations;
- Establish a department of environmental sciences in the PCC university;
- Provide scholarships in environmental studies;
- Supply fuel efficient cookers for PCC boarding educational facilities.

COMMUNITY FOREST DEVELOPMENT

- Identify and support communities that are ecologically endangered
- Support communities in the development / management of community forests
- Develop community forest management teams and networks

DEVELOP AND STRENGTHEN THE PCC CLIMATE CHANGE WORKING GROUP

- Support research and publication on climate change issues;
- Monitor and evaluate the PCC Seven Year Action Plan on Climate Change;
- Enhance networks and collaboration with other organisations in the area of environment and climate change;

- Develop policy/liturgy on climate change for the Church.

MEDIA AND ADVOCACY

- Organise an information day and public campaigns on climate change;
- Organise media conferences/seminars for media practitioners on environment and climate change.

WASTE AND WASTE MANAGEMENT

- Construct modern incinerators in all hospitals, health centers and institutions for proper waste disposal;
- Promote and provide two waste bins in all PCC schools, institutions and in domestic houses for solid and for disposable waste.

FOOD CROP AND LIVESTOCK PRACTICES

- Carry out training in modern food crop and livestock practices in communities;
- Train local farmers in sustainable agricultural systems.

IMPROVED LAND USE SYSTEM

- Train communities in tree nursery development;
- Establish tree nurseries in communities in different ecological zones;
- Train forest community members in non-timber forest products and industries, including bee farming and growing eru and local spices.

ADVOCACY

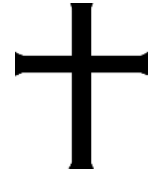
- Advocate that logging companies implement tree planting programmes;
- Advocate against indiscriminate fishing by multinational companies
- Advocate for implementation of legislation against the abuse of wetlands and wildlife.

FAMILY PLANNING/POPULATION

- Upgrade and improve family/population planning units in all PCC health facilities.







QUAKERS IN BRITAIN SEVEN YEAR PLAN SUMMARY

Introduction

The Religious Society of Friends was founded as a radical Christian movement in 17th century England. Today, around 25,000 people, known as Quakers, attend nearly 475 Quaker meetings in Britain. Quakers share a way of life, not a set of beliefs. They seek to experience God directly, within themselves and in their relationships with others and the world around them. Quakers meet together in stillness for worship in local meetings which are inclusive and open to all. Quakers are impelled by their faith to make their lives an active witness for peace and justice. Their historic commitment to equality, justice, peace, simplicity and truth challenge them to alleviate suffering and seek positive social change.

Sustainability is a core spiritual and strategic priority for Quakers in Britain:

‘Sustainability is an urgent matter for our Quaker Witness. It is rooted in Quaker testimony and must be integral to all we do corporately and individually. Quakers have particular gifts to offer the world in living our values, in our approach to community and in our way of working, which encourages everyone’s voice to be heard.

‘We are called to be patterns and examples, taking responsibility for our individual and corporate environmental impacts, and engaging in local, national and international politics.

‘We ask all meetings and all members and attenders to work together, led by projects such as Living Witness, to live simpler lives that help to conserve our environment and enable all forms of life to flourish.’

A Framework for Action 2009-2014, agreed by Meeting for Sufferings in September 2008

The publication of a corporate statement entitled, 'A Quaker response to the crisis of climate change' in June 2009 further strengthened the British Quaker position on sustainability and climate change.

This statement was also endorsed by Iowa Yearly Meeting Conservative, Canadian Yearly Meeting, Canadian Young Friends Yearly Meeting and the Europe and Middle East Section of Friends World Committee for Consultation.

A selection of planned Quaker action in the coming years:

ASSETS

- The historic Quaker owned conference centre, Swarthmoor Hall, in Cumbria plans to come 'off grid' in the next two to three years through on-site, small-scale energy production. Swarthmoor Hall is also seriously investigating the possibility of using the surrounding farmland it owns for one or two commercial wind turbines, to be owned co-operatively by British Quakers.
- Friends House, which contains the central offices of the Britain Yearly Meeting, a restaurant, café and meeting space for hire, will build on its recent 'Good Egg Award' for using only free-range eggs by gradually implementing a strict food policy for its catering and restaurant services. This includes total food recycling by the end of 2009, a 35 per cent increase in organic produce and 40 per cent of food sourced from within greater London by the end of 2012.
- Quakers in Britain are in the process of reaching an agreement with Rathbones Greenbank, their investment managers, to work with them to improve the environmental impact of companies with whom we have investment positions.

EDUCATION AND YOUNG PEOPLE

- A three-year programme of courses entitled 'Good Lives don't have to cost the Earth' was launched in 2009 by Woodbrooke Quaker study centre in Birmingham. This specialised series of day events and study weekends aims to bring together the head, heart and spirit to cover the social, scientific, political and economic aspects of climate change.
- In 2010 'Journeys in the Spirit', a seasonally published resource for Quakers engaging with children and young people, will scale up its suggested activities and resources on sustainability.

LIFESTYLES

- Quakers are already deeply engaged in personal change and widespread local activities and initiatives such as Transition Towns. Many Friends have already personally committed to the 10:10 initiative which will now also be encouraged through our central networks.
- We are exploring the possibility of launching a web-based forum next year that will chart the progress of four to five Local Meetings as they grapple with practical changes to the Meeting House, their own lifestyle and their activities as a community.
- The Quaker 'Living Witness Project' plans to gradually expand its team of expert 'resource people' who already provide workshops and advice to Local Meetings considering their response, both practically and spiritually, to climate change.
- Friends House has recently completed a comprehensive environmental audit. An ambitious plan of change has been produced; including a commitment to 10:10 and at least a 20 per cent reduction in carbon emissions by 2013.

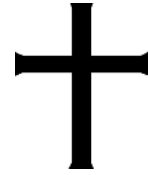
MEDIA AND ADVOCACY

- The independent weekly Quaker magazine, The Friend, has appointed a dedicated environment editor to ensure appropriate and accurate coverage of sustainability issues.
- The British Quaker website has a dedicated area for environmental witness, resources, campaigns and project news – www.quaker.org.uk/environment
- Quakers are encouraged and supported with technical information in raising environmental concerns with their Members of Parliament/Members of European Parliament, particularly in the build up to Copenhagen and the UK general election in 2010.

PROJECT WORK

- Quaker Peace and Social Witness (QPSW) plans to establish a 'Sustainability and Peace' programme exploring the links between conflict and climate change. This is in addition to current environmental work.
- QPSW is exploring a joint project with its Quaker United Nations Office in Geneva to facilitate and support with technical information an interfaith dialogue on climate induced migration.





ROAR (RELIGIOUS ORGANISATIONS ALONG THE RIVER) SEVEN YEAR PLAN

Introduction

ROAR was initiated in 1996 and is a network of about 14 Catholic women religious congregations and two Catholic men religious congregations and other organisations (representing roughly 2,000 sisters and 360 brothers and priests and other collaborators) with property in the Hudson Valley of New York State. We believe that we all share kinship with creation and that human beings and the natural world must go into the future as a single sacred community or both will perish. We believe that caring for the ecology of our lands is our God given mission.

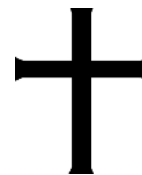
Impelled by our beliefs and recognising a time imperative, we will come together to support one another in using our lands with an attitude of respect for the beauty and integrity of the earth. We will collaborate with each other and learn together and we will address the interrelated issues of poverty, justice and ecology in this bioregion.

SUMMARY OF COMMITMENTS

The religious communities that together make ROAR will:

- Live out our mission statement as a witness to all.
- Form partnerships with environmental groups and people of faith around the Hudson River Bioregion, such as Hudson Riverkeeper, Sierra Club Lower Hudson Chapter, New York State Interfaith Power and Light, Sustainable Hudson Valley, Scenic Hudson, ROW (Religious Organisations on Water), Clearwater, Garrison Institute and others.
- Make properties owned by us as sustainable as possible.
- Focus on areas causing concern for the region, especially pharmaceuticals, Indian Point Nuclear Power Plant and land use.
- Plan periodic educational and inspirational programmes, workshops and retreats.
- Celebrate our projects and commitments with rituals and services.
- Continue to develop our educational resources such as ‘Grounded in the Gift of Our Lands: A Resource Book for Land Use.’





SOCIETY OF JESUS (JESUITS) THE SOCIETY OF JESUS SEVEN YEAR PLAN

The Society of Jesus is an order of priests and brothers (usually known as Jesuits) and the largest male religious order in the Catholic Church, with around 19,000 members. Jesuits are engaged in many different ministries throughout the world, working in 112 nations on six continents. They are well known for their work in education (in schools, universities, theological colleges and seminaries) and for their missionary work, their social justice activities and their involvement with human rights.

Jesuit spirituality is based on the teaching of their founder, Ignatius of Loyola, one of whose central teachings is that God is to be found in all things. This finds its expression in a process of prayer and reflection known as the Spiritual Exercises in which an individual seeks to respond generously to the call of the Lord to serve God and God's people amidst the challenges of the contemporary world. These Exercises always lead to action.

Commitments

1. FAITH CONSISTENT USE OF ASSETS

We will run our retreat centres in an ecologically sensitive way, sourcing food as much as possible from local, organic and fair trade sources and making sure that the buildings are audited according to local eco-standards. This will benefit nature as well as the retreatants who are often keen to experience God in nature while on retreat.

2. EDUCATION AND YOUNG PEOPLE

We will seek to inspire the next generation to commit themselves to protect the environment. We shall do this not only through our teachings and research but also by making our university, school buildings and grounds environmentally friendly.

3. PASTORAL CARE

We will set up a commission of Jesuits, religious and lay collaborators to write on the topic of Ignatian spirituality and the environment, using the Spiritual Exercises in particular. We will encourage all those in theology and spirituality to reflect and write on how Ignatian spirituality/theology takes Creation seriously (finding God in all things).

We will promote and give priority to days of prayer and/or liturgies around the themes of sustainability and ecology for both Jesuit communities and apostolates.

We will encourage the giving of eco-retreats as part of all our retreat centres.

4. LIFESTYLES

We will carry out energy audits and environmental impact statements to assess the ecological footprint of our community, our work and our province. This will lead to our adopting ways of conserving resources and of introducing renewable energy practices. We will first comply with local mandated civil sustainability practices and then go beyond them in a voluntary way.

Air travel makes a significant contribution to global climate change; we will factor this into our planning and promote alternative ways of communication.

Our social centres and NGOs (non-governmental organisations) will be the first to commit publicly to recycle all their paper, reduce their carbon footprint, derive 35 per cent

of their energy from renewable resources, offset their air travel by planting trees and replace their fleet of cars with energy efficient ones, within a given time-frame.

5. MEDIA AND ADVOCACY

We will publicise and show our appreciation of what is being done by Jesuits, both in our immediate areas of influence and beyond. We shall start by making public part one of this document. We will monitor regularly what is being done in this area in our educational centres, our research institutes as well as in our pastoral and social works.

6. PARTNERSHIPS AND CREATING AN ENVIRONMENT DEPARTMENT

We will do all we can to establish structures within the Society at the Curia (the international headquarters for the Society of Jesus) and at regional and local levels to act on our concern for the environment, under the guidance of the Task Force being established by the Father General.

We will use our extensive network of parishes, schools, JRS (Jesuit Relief Services), JVC (Jesuit Volunteer Corps) etc to piggyback on existing projects and institutions already involved in promoting environmental sustainability. We will publish examples of 'best practice' and details of where further advice and assistance can be obtained.

We will designate a certain percentage of the grants made by the Curia (the international headquarters for the Society of Jesus) in any one year for projects related to 'healing the land' or to the setting up locally or regionally of a specifically designated environmental fund.

7. ACADEMIC RESEARCH

Continuing in the learned tradition of Jesuits such as Pierre Teilhard de Chardin, we will encourage special studies, particularly among Jesuits, in environmental science and related fields such as environmental law, environmental economics, population studies, environmental anthropology, etc.

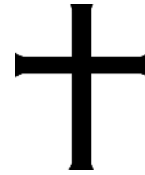
8. CELEBRATION

We will announce this Seven Year Plan for the Society of Jesus in November 2009 at a special mass at the Gesu Church in Rome and in Jesuit parishes around the world.

Possible candidates for Jesuit environmental celebrations could be the anniversaries of two

people who were closely involved, in different ways, with the environment: Pierre Teilhard de Chardin SJ, who died on April 10, 1955, in New York City, and George Kamel SJ, who died on May 2, 1706





VINEYARD CHURCHES SEVEN YEAR PLAN FOR AMERICAN EVANGELICALISM

Tri Robinson and Ken Wilson

Introduction

The plan's authors are leaders in an evangelical church association, Vineyard: A Community of Churches. There are 600 Vineyard churches in the United States and over 800 Vineyard churches around the world (total: 1400). Vineyard is represented on the Executive Committee of the National Association of Evangelicals in America by Berten Waggoner, National Director. Vineyard is part of the 'Post-Denominational' church phenomenon, which is regarded as the fastest growing sector of American evangelicalism.

The Association of Vineyard Churches in the United States has agreed to include promotion of environmental stewardship as one of three justice concerns nationally, through its Justice and Mercy Response organization.

The plan targets the broad based American evangelical community. Evangelical Christians represent 28.6 per cent of the population, according to a 2004 Survey [Green, John C. "The American Religious Landscape and Political Attitudes: A Baseline for 2004"]. According to Christian Smith, Director of the Center for the Sociology of Religion, evangelicalism is the most thriving sector of the American religious landscape.

The plan was developed with input and consultation from several evangelical leaders in the Creation Care movement (see Supporting Evangelical Leaders¹). American evangelicalism is a diffuse, decentralized religious movement. Implementation of the plan will entail a co-operative effort among these leaders within the framework and agendas of their respective organizations and constituencies.

Summary of the Plan's Initiatives

1. Facilitate an annual Creation Care Leadership Summit to gather evangelical leaders in the field of creation care for prayer, planning, and co-ordination of efforts. Purpose: to network established and emerging leaders in creation care; to learn from each other and coordinate efforts for optimal impact on the wider American Evangelical Community
2. Facilitate a high level event to inspire, equip and empower the most influential evangelical pastors to actively support creation care in the evangelical church community. Purpose: to expand the number of influential evangelical pastors committed to promoting environmental stewardship.
3. Support a Creation Care Churches Clearing House to identify American evangelical church congregations committed to creation care. Purpose: to promote best creation care practices among evangelical churches and establish the most accurate data regarding churches committed to creation care.
4. Support Best Church Practices for creation care congregations. Purpose: to develop environmental quality standards for model congregations to set the pace for growth in environmental stewardship among American evangelical churches.
5. Seek to establish a Church Network Task Force to promote creation care within each of three influential American evangelical church networks: Willow Creek Association, Saddleback Resources, and Vineyard: A Community of Churches. Purpose: to develop a model for promoting creation within the three most influential 'post-denominational' church networks in American Evangelicalism.
6. Promote Creation Care among younger generations of American evangelicals through a partnership with Renewal (an evangelical, student-led creation care movement on Christian college campuses) and InterVarsity Christian Fellowship (an evangelical, student-led organization on secular college campuses.) Purpose: to inspire, equip and empower a new generation of evangelical leadership committed to integrating faith and environmental stewardship.
7. Work with the NAE Creation Care Advisory Group to develop a strategy to bridge the cultural divide between evangelicals who support action to mitigate human-caused climate change and evangelicals who are skeptical about climate change science. Purpose: to move beyond the partisan rhetoric surrounding climate change in order to focus American evangelicals on the fact of climate change (irrespective of cause);

evangelicals skeptical of anthropogenic climate change could thus be mobilized to aid in adaptation efforts, especially through global missions, where evangelicals are already helping populations vulnerable to the dangers of a warming climate.

8. Promote a new partnership between evangelical global missions leaders and creation care leaders. Purpose: to mobilize the vast network of evangelical missionaries working among vulnerable populations to assist in improving environmental conditions affecting those populations.
9. Integrate evangelical concern for creation care with the much broader movement of growing evangelical concern for other justice issues. Purpose: To frame environmental concern within the biblical concern for justice which is an increasing concern of the American evangelical community.

Supporting Evangelical Leaders (Organizations listed for affiliation purposes)

Joel Hunter, Northland: A Church Distributed: Senior Pastor; World Evangelical Alliance Board member; National Association of Evangelicals Board member; President's Advisory Council on Faith-Based and Neighborhood Partnerships

Mitchell Hescox: President and CEO, Evangelical Environmental Network

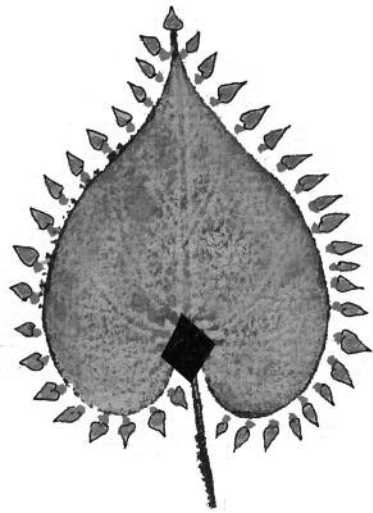
Deborah Fikes: President, DH Fikes International, National Association of Evangelicals, Board member

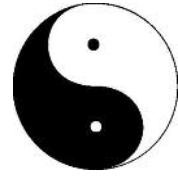
Ed Brown: Care of Creation Inc. and Care of Creation-Kenya

Anna Jayne Joyner: Co-Director, Renewal-Students Caring for Creation

Ben Lowe: Co-Director, Renewal-Students Caring for Creation

Don Bromley: Executive Pastor, Vineyard Church of Ann Arbor; Director, Creation Care for Pastors





CHINA DAOIST ASSOCIATION EIGHT YEAR PLAN FOR ECOLOGICAL PROTECTION (2010-2017)

'I have Three Treasures, which I hold fast and watch over closely: the first is kindness, the second is simple living and the third is not to presume oneself to be the chief of the whole world.'

Daoist sage, Laozi, Chapter 67 of 'Dao De Jing'

Introduction

There are more than 1,500 Daoist temples in China today, and approximately 30,000 Daoist monks and nuns. Tens of millions of people in China follow Daoist practices, and millions more engage in pilgrimages and visits to Daoist sites every year. This ancient indigenous faith still has a great deal of influence on this modern nation. As one of the five recognised religions in modern China, Daoism has recently reassessed its beliefs and values with regard to environmental issues.

The China Daoist Association, based in White Cloud Temple, has approved this Daoist Eight Year Plan which now represents the long term environmental strategy of all Daoist temples in mainland China. Daoists believe that humanity should obey nature's rules, maintain the balance of our ecological systems and protect the species that live beside us.

The main commitments are:

EDUCATION

- Daoist temples will hold regular Daoist ecological protection forums, hold teachings on the environment, set up information boards on ecological issues in prominent places, and also create (and explain) environmental construction standards. The target is that by 2015 there will be ecological education projects being run in half of all Daoist temples in mainland China.
- The temples will gradually set up volunteer teams to work with relevant communities to spread Daoist ecological thinking to the wider society.
- The Daoists will run regular youth camps for young people from urban China and overseas to spend time in nature, learn about protecting the environment and stay healthy through spending time in the natural world.
- The China Daoist Association will help Daoist temples form an alliance of Ecology Temples and Healthcare Temples to promote the connection between an ecologically friendly and a healthy lifestyle.

RESOURCES

Daoists will:

- Restore buildings and facilities on Daoist-used land according to traditional wisdom. From 2010 to 2012 they will draw up an ecological action plan (which will also cover the building of all new temples) and from 2013 to 2017 they will promote their experiences to temples across the country. These include: ritual, education, recycling, living, and media facilities.
- Protect the water resources around temples and deal effectively with sewage.
- Plant trees and other vegetation around the temples, with specific attention to protecting old trees. This includes creating natural meditation and walking places. They have already opened up such places in a few temples. From 2012 they will promote this practice in the grounds of suitable Daoist temples across the country.

- Call for a healthier and more environmentally friendly style of pilgrimage and travel. This mainly focuses on the ‘three stick incense burning’ policy, in which temples promote the burning of just three sticks of incense instead of many sticks, as at present. This will reduce air pollution and provide a positive signal for China’s wealthy to adopt a simpler and more modest life. Daoists also recommend offerings of flowers and fruits as an alternative to burning incense.
- Use only environment friendly religious articles.
- Prohibit the use of ingredients from endangered animal and plants in all Daoist healthcare food and medicinal remedies.
- Make sure that temples with restaurants and lodging manage these places in ways that are kind to the environment, including saving water and energy and reducing the use of disposable tableware.
- set up Daoist medical clinics and welfare accommodation for the elderly – and run and manage these in environmentally friendly ways.

ECOLOGICAL WISDOM

Daoists will:

- Continue the tradition of simple and energy-saving lifestyles, and promote this to visitors and pilgrims.
- Integrate ecological concepts into rituals. They have already experimented with this in some of the Daoist temples – for instance, writing prayers about the environment.
- Actively cooperate with forest and tourist organisations to hold activities that will help protect the Daoist sacred mountains.
- Collect traditional stories on environment protection to provide useful lessons for today’s environmental reality. From 2010 to 2013 they will collect the stories from local temples, to publish and distribute after 2014.
- Select their daily timetable and their food according to natural principles.

CREATING ECOLOGICAL PARTNERSHIPS AND CELEBRATIONS

Daoists will:

- Work within the standards, rules and regulations of government, as well as enhancing connections with international environment organisations.
- Emphasise ecological concepts inherent to traditional Daoist festivals, such as the birthday of the Supreme Lord Laozi. Some provinces have already begun to preach Daoist ecological concepts during Daoist festivals. From 2010 all temples are asked to emphasise ecological protection during both Daoist festivals and temple fairs.
- Produce Daoist ecology songs, dances and paintings, and show these art forms through TV and radio, the internet, concert celebrations and temple fairs.
- Incorporate International Environment Day activities within the Daoist religious calendar.





HINDUISM THE HINDU NINE YEAR PLAN

Introduction

There are approximately 900 million Hindus worldwide, including 750,000 Hindus in the UK with more than 188 Hindu Temples. Bhaktivedanta Manor in Hertfordshire has more than 70 acres of land on which they grow their own organic vegetables and manage a £3 million cow protection project where cows are treated based on Hindu principles. The Balaji Temple in Birmingham is built on what was previously disused wasteland. The Krishna-avanti Primary School in Harrow is the first state-funded Hindu school in the UK and was recently voted the most environmentally friendly primary school in the UK.

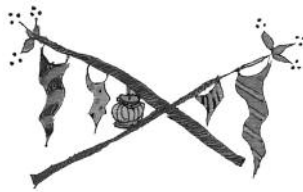
Nine Year Plan

The Hindu community in the UK has been working together since April 2009 to produce a long-term plan for environmental protection and education for the worldwide Hindu community. The Hindu long-term plan is for a period of nine years. The plan has been developed and endorsed by the largest Hindu temples in the UK, namely the BAPS Swaminarayan Sanstha in Neasden; ISKCON Bhaktivedanta Manor in Watford; Sri Balaji Temple in Birmingham; Sri Sanatan Mandir in Leicester; the Krishna-Avanti Primary School and the National Hindu Students Forum. The process has been facilitated by the Oxford Centre for Hindu Studies (OCHS) – a recognised Independent Centre of Oxford University.

- The initiative has been named the Bhumi Project. Bhumi is the Sanskrit word for 'Mother Earth'.
- The Hindu Nine Year Plan will be monitored and developed by a working party consisting of members from Bhaktivedanta Manor, Balaji Temple in Birmingham, Swaminarayan Temple, the National Hindu Students Forum and OCHS. More temples will be added as the plan develops.
- The Hindu Plan is currently being presented to various Hindu temples and organisations within the UK. We expect the majority of temples and organisations to endorse the plan.
- Partnerships have been made internationally to form a network of persons who can implement the Nine Year Plan on a global level. Work has already begun to introduce Hindu temples and national organisations in America to the Plan. Experiences learnt from the implementation of the Plan in the UK will help when dealing with Hindus around the world.
- We recognise the significance of India in any discussion on climate change. In this regard we will forge links with interested parties and seek to gain the blessings and endorsement from Hindu spiritual leaders. The Bhumi Project will subsequently be presented to national Indian Hindu organisations for implementation in their temples and social initiatives.
- The Nine Year Plan is made up of various projects which fall under the categories of Education, Action, and Networking. These categories help to bring focus and direction to the projects for development and implementation. The short list below provides an overview of some of the larger projects which the Hindu community will be engaged

in. It also shows the far-reaching nature of the Nine Year Plan.

- A Hindu Labelling Scheme – the development of a set of Hindu standards which can apply to a range of products and services.
- The promotion of a non-violent (ahimsa) lifestyle to reduce one's impact on the Earth.
- Encouragement and resources for Hindu temples to develop gardens on their land and to grow their own produce for use in daily worship.
- The development of cruelty-free dairies based on Hindu principles of animal husbandry.
- The provision of resources to Hindu temples on how to make celebrations and festivals environmentally friendly.
- Networking with current major international conservation projects – for instance, the cleaning and restoration of the River Ganges in India.
- The production of an energy efficiency pack for Hindu temples and households. This will also include a building survey pack for guidelines on constructing new temples.
- The development of a range of training courses for Hindu priests and devotees on best environmental practice.
- To research and share stories from the Hindu tradition which relate to the environment.





ISLAM THE MUSLIM SEVEN YEAR ACTION PLAN ON CLIMATE CHANGE 2010-2017

Introduction

There are 1.4 billion Muslims worldwide. In Istanbul in July 2009, more than 50 religious scholars from across the Muslim world endorsed this long term plan for action on climate change. This support was led by Dr Youssef Al Qaradawi, the President of the International Union of Muslim Scholars.

It was also supported, among others, by the Mufti of Egypt, Dr Ali Jumma; the Mufti of Palestine, Dr Ekrama Sabri, Dr Salman Alouda, a prominent Saudi Arabian scholar, and Said Ali Mohamad Hussein Fadlallah, the Lebanese Shiah scholar, as well as by ISESCO (the Islamic Educational, Scientific and Cultural Organisation), Al Fatih University in Turkey and representatives of Ministries of Environment and Awqaf of Islamic countries from Kuwait, Bahrain, Morocco, Indonesia, Senegal and Turkey.

The plan has been drawn up by Earth Mates Dialogue Centre (EMDC) a non profit NGO (non-governmental organisation) based in the UK, in co-operation with the Kuwaiti Ministry of Awqaf and Islamic Affairs.

An initial workshop to draw up the plan was held in Kuwait in October 2008, where 22 participants from Islamic NGOs, academics, government figures and Muslim environmental activists and environmental specialists from 14 Muslim countries and Muslim communities met to share their experiences and contribute to the plan for Islamic action on the environment. They agreed on the vision and mission of the Muslim Seven Year Action Plan and on practical recommendations.

The Vision for the Muslim Seven Year Action Plan: M7YAP

We envision a world that is environmentally safe for our children and the next generations; where all nations of all religions live in harmony with nature and enjoy justice and a fair share of God's bounties.

The Mission of M7YAP

Mobilise all the resources of the Islamic Umma to contribute to the ongoing global efforts dealing with climate change based on a Seven Year Environmental Conservation Action Plan that reflects Islamic Principles and values.

Recommendations and commitments:

Establishment of an umbrella organisation, Muslim Associations for Climate Change Action (MACCA) to manage and implement the seven year climate change plan. This will be an international NGO based in London. The first General Congress of MACCA will meet by the end of November 2009 in Jakarta, Indonesia. The General Congress of the Association will comprise 75 representative members from different Islamic countries and Muslim communities of the world and will discuss and approve the long- and mid-term plans.

These include plans to:

- Create a Wakf in 1 year in order to implement the Climate Change plan;
- Establish Islamic labels for different products. This would be an Islamic environmental labelling system with strict authenticity standards;
- Work towards a 'Green Hajj' with the Saudi Minister of the Hajj. Aim to have the Hajj free of plastic bottles after two years and introduce environmentally friendly initiatives over the next five to ten years to transform the Hajj into a recognised environmentally-friendly pilgrimage. The vision is that pilgrims on the Hajj will take back an understanding of care of creation as an act of faithfulness;
- Pilot the construction of a 'green mosque' to showcase best practice in heating, light, design etc. Plan to use this as a model for building other mosques worldwide;
- Develop two to three Muslim cities as 'green cities' which can act as a role model for greening other Islamic cities. Select 10 cities in the Muslim world to be greened after

the success of the first phase;

- Focus on education on the environment:

Make more material on the conservation of the environment available to places of Islamic learning, focusing on the training of imams and in schools;

Develop guidebooks for teachers in primary, middle and secondary schools over the next three years;

Develop educational materials for non formal education in the next three years;

Prepare guidelines and train imams on environmental conservation and climate change issues;

Sponsor 10 post graduate students to work on Islam and climate change over the next five years;

Establish a chair for professorship in dealing with climate change;

- Develop a best practice environment guide for businesses;
- Apply environmental principles in the publication of the Qur'an. Work towards printing a 'green Qur'an' on paper that comes from sustainable wood supplies.;
- Re-introduce Islamic rituals from an environmental perspective. Use the Hajj season to distribute these ideas and the Friday Khotbas;
- Establish a special TV channel for Islam and the environment to be broadcast in different languages;
- Develop an international prize for research related to environmental conservation.





JUDAISM
THE JEWISH CLIMATE CHANGE CAMPAIGN
Small actions for big change

Introduction

How can we live more lightly upon this planet? How can we protect the Earth's soil and air, its oceans, its living creatures and, most of all, its people, so that every human being can live with health and with dignity? Our children, and our children's children, depend upon us for our answers to this question, and for the choices we make in the coming years.

The Jewish Climate Change Campaign is intended to catalyze the Jewish people's response to this question so that by 2015 we will be at the forefront of efforts to create a healthier and more sustainable world for all.

Joining other faiths and peoples of the world in seeking to preserve and protect this planet and its inhabitants is powerfully consonant with Jewish tradition. This campaign, and the accompanying website and educational materials, has been developed by Hazon, working in association with Jewish Climate Initiative in Israel, and a wide number of Jewish and environmental organizations and leaders in the US, Israel and the UK. Between now and the end of this year we hope that 600,000 Jewish people, and countless organizations, will endorse it.

The Jewish Climate Change Campaign

What, then, do we propose? Jewish tradition teaches that three things are important for effecting change in the world.

First, we must be honest and clear-sighted about the dangers we face, yet never paralyzed by fear. We have repeatedly faced destruction in our history and yet emerged with hope, and the determination to create a better world for all; this is part of the Jewish people's gift to humankind.

Secondly, we need a large and clear vision to guide our path. In Jewish tradition the goal of *tikkun olam b'malikut shaddai*, perfecting the world as the divine realm, has acted as a guiding star.

Thirdly, we must begin with practical first steps that we can begin today to advance towards our largest goals. The Jewish concept of halakha (literally 'the way') translates our highest hopes for the world into practical, everyday deeds.

Like Jewish tradition itself, this campaign argues that today we need three things: a guiding vision for ourselves and for the world; a determination, and a mechanism, to take small-scale steps to bring that vision to fruition; and a framework for connecting the two.

First, a vision: that the Jewish community transform itself in relation to living healthily and sustainably by September 2015, at the end of the next shmita (sabbatical) year in Jewish time. For each organization and community: how, by then, will you change how you heat your buildings, how you travel, how you consume food and energy, how you educate, so that you're protecting and conserving God's creation in practical ways?

Secondly, a mechanism for change. We're calling this a 'Green Team'. You might prefer 'Sustainability Commission' or 'Environmental Committee'. In an organization, it's just two or more people getting together and saying: 'We're going to figure out how to be a more sustainable organization, and we're going to work steadily to make those changes.'

And thirdly, a roadmap from here to there; a practical means of breaking a multi-year process of transformation into discrete steps, so that each person, each organization and each community can bring a medium-term vision steadily to fruition. We propose a three by three grid (see next page).

By 2015 we need to have effected change in all nine boxes. But we can begin, this year, with just one or two.

	Education	Action	Advocacy
Individual / family			
Institution			
Wider community			

We need to learn about our behaviors and choices, and their consequences; we need to learn, too, the wisdom of Jewish tradition as it applies to the world of today.

We need to act: to effect change in our daily lives, in ways small and large.

And we need to advocate – to speak-up – in our communities and in the wider world, for changing our priorities, our behaviors and our policies.

These three sorts of change must be effected in three realms in which we live: in our own families; in the institutions where we work, study, gather and pray; and in our communities and the wider world.

On the Campaign’s website – www.jewishclimatecampaign.org – there are detailed proposals and ideas for change, from large scale to small. Today we have no Sanhedrin, no single body that legislates for all the Jewish people. The success of this work will hinge not on our being told what to do, but rather on tens of thousands of people and of countless organizations and communities freely choosing to make change in the world.

These are just a few of the proposals within the campaign:

- Turn Israel into the first nation predominantly powered by renewable energy – and make this a goal for the Jewish people world wide. In particular, we call for 10 per cent of Israel’s energy needs to come from renewable sources by 2015, rising to 30 per cent by 2020;
- Recover the ecological value of Shabbat and the festivals, as a day to step back from the process of creation: manufacturing, shopping, flying, driving, and technological manipulation. The traditional restraints of Shabbat offer us a gift that is of inestimable value in the 21st century;
- Green Jerusalem, so that a city holy to many millions of people around the world, becomes a model sustainable city;

- Rally the resources of the Jewish people to stand up for those around the world who are most affected by climate change,
- Cut communal meat intake by half, by 2015. It's good for the world and good for us;
- Reduce our energy consumption, travel and carbon output – individually and collectively – by 10 per cent in 2010, and a further 20 per cent by 2015;
- Encourage Jewish institutions and individuals steadily to apply environmental criteria in making investment decisions.
- Grow more of our own food, and encourage individuals and institutions to eat local, eat organic, and support local food initiatives;
- Integrate environmental education into our rabbinical and education schools; by 2015 environmental education should be integrated into the entire Israeli school system, and in all Jewish schools and Hebrew schools around the world.

No short statement can encompass all that we need to do: to read and learn more, and to sign the Jewish Climate Campaign and to pass it on to others, go to:
www.jewishclimatecampaign.org.

The experience of the Jewish people is that challenges, no matter how great, can be, will be and must be faced and overcome. Change is possible. Jewish tradition teaches that you do not have to complete the task, but you are not free to desist from beginning it. If the messiah is heralded, and you're in the midst of planting a tree: first finish planting the tree, and then go to greet the messiah.

So start today. Pick something large; pick something small. Go to the website and sign the campaign. Add your own ideas. Speak to your friends and family. Make one change in your life, and call upon leaders in your community to do likewise, and to found a Green Team.

The Jewish Climate Change Campaign: if not now, when?

May the One who makes peace in the heavens
 bring peace and wholeness to us, to all Israel, and to all the peoples of the world.

There are over 13 million Jews worldwide, more than 5 million of whom live in Israel. Around 40 % live in the US.



SHINTOISM THE SHINTO LONG-TERM PLAN

Introduction

This indigenous Japanese faith has approximately 90 million members with 81,000 Shinto shrines throughout the country. These shrines are built largely of wood and form the heart of the villages and local communities of Japan. Often the only extensive areas where trees and greenery flourish in Japanese cities and towns are around holy shrines.

Shintos see themselves as protected by creation. It is the forests and not the buildings that mark the true shrines of Shintoism. The deities are invited to these forests, where they and their environment are protected by the local community, which in turn is protected by the deities. The Shinto plan reflects this theology.

The Shinto long-term plan

The Shinto plan focuses on forestry and comes out of a commitment to pioneer the drawing up of a new Religious Forestry Standard for religious owned and managed forests by 2014. The plan is for Religious Forests to be managed in ways which are religiously compatible, environmentally appropriate, socially beneficial and economically viable:

Religiously compatible – based on the faith values, beliefs, heritage and traditions.

Environmentally appropriate – ensures that the harvest of timber and non-timber products, as well as care of sacred areas, maintains the forest's biodiversity, productivity and ecological processes. Also, that those who manage the forest pay attention to environmental concerns, including recycling and non-use of pollutants.

Socially beneficial – helps both local people and society at large to enjoy long-term benefits and also provides strong incentives to local people to sustain the forest resources and adhere to long-term management plans.

Economically viable – means that forest operations are structured and managed so as to be sufficiently profitable, without generating financial profit at the expense of the forest resources, the ecosystem or affected communities. The tension between the need to generate adequate financial returns and the principles of responsible forest operations can be reduced through efforts to market forest products for their best value.

A meeting held in Visby, Gotland in Sweden, in August 2007 and attended by leading representatives of eight different faith traditions with major forestry assets and by leading forestry specialists from the United Nations, World Bank, WWF, Conservation International and various other secular agencies such as FSC (Forest Stewardship Council) agreed on the need to create Religious Forestry Standards (RFS). A key task set for each forest-owning faith was to draw up their own theology of land and forestry.

Timetable of action to achieve this between 2010 and 2014

- a. Between Windsor in November 2009 and Ise in May 2014 when the programme ends, a series of RFSs will be developed which are rooted in the specific theologies of each major tradition but which agree on certain key environmental, social and economic frameworks for the protection of forests, of whatever kind, over which faiths have some degree of control.
- b. To reach that goal, an Executive Group will meet every six months over the next four

and a half years to ensure that this target is met and to manage the overall programme.

- c. The first meeting of the Executive Group will be at Windsor in November 2009. The next meeting will be in Japan in the spring of 2010. In the autumn of 2010, there will be a meeting of theologians who have developed the Theologies of Land and Forests. This will be held in China at the sacred mountain of Hua Shan, near Xian. From this meeting, the core theological framework of each RFS will be agreed and finalised.
- d. In spring 2011, an Asian RFS meeting will be held in Cambodia, hosted by the Association of Buddhists for the Environment in Cambodia, with involvement from Jinja Honcho, International Buddhists groups and Cambodian Buddhists. In spring 2012, a meeting of African RFSs will be held, to be followed by a meeting of the European and North American RFS in autumn 2012.

In 2014, the Executive Group will meet in Japan for the Ise Event where an agreed International Religious Forestry Standard will be launched at the most sacred event in Japanese religious and social life: the rebuilding of the Grand Shrines at Ise. The Jinja Honcho will host all the major forest owning religions at the grand ceremony for the rebuilding of the Great Shrines of Ise.

The Ise Grand Shrines are unique because, in addition to some 5,500 hectares of sacred forest, they are also surrounded by a vast area of forest covering the nearby mountains. These were created to meet the needs of the shrines for timber – with most shrines being replaced every 20-25 years – and a farm to provide food to feed staff and provide offerings to the kami.

Together, they comprise a total ecosystem, linking the forests with the river-system, all the way to the sea. It therefore represents the most explicit and advanced example of the Shinto approach to Nature in general, and forest management in particular.





SIKHISM ECO-SIKH FIVE YEAR PLAN

Introduction

There are 25 million Sikhs worldwide, 20 million in India and five million in the diaspora with large communities in Europe and in North America. An integral part of the identity of a Sikh is a connection to the environment. Ten years ago Sikhs celebrated the inauguration of the Cycle of Creation. The 300-year long cycle is a time for Sikhs to reflect upon and celebrate their relationship with the environment. This plan comes out of that reflection.

The guide to creating an eco-Sikh plan was prepared by a small group of Sikh environmentalists and leaders from around the world and by the youth at the Guru Gobind Singh Foundation with support from the Sikh Council on Religion and Education (SCORE). The resulting plan was presented to 250 Sikh leaders in Delhi in July 2009 who made a commitment to a five-year plan combating climate change from their own regional community's perspective.

FIVE YEAR PLAN

The plan focuses on five key areas – assets, education, media/advocacy, eco-twinning, and celebration – and articulates a Sikh eco-theology that finds its roots in Guru Nanak Dev Ji (the founder of Sikhism in the early 16th century) and continues through the work of modern day Sikh eco-patrons like Bhagat Puran Singh Ji.

Emerging from this theology is a clear plan of action that will be implemented over the next five years. This will be developed and managed by an elected steering committee that includes diverse representation capable of connecting the plan with various Sikh communities across the globe. This steering committee will be responsible for establishing a timetable for the full implementation of the EcoSikh Plan over the next five years, raising the necessary funds and resources for the initiative, and keeping the initiative on target throughout its implementation.

Vital to its progress is the launch and development of a new website dedicated to the environment www.ecosikh.org. This aims to act as a resource, as a showcase for best practice, for model green gurdwaras and EcoSikh leaders, as a home for a master EcoSikh Grid, news stories, a forum for eco-theological reflection, an eco-twinning directory, Sikh-specific eco-tips, and postings of customised EcoSikh Plans.

Every participating individual or community is encouraged to share their customised EcoSikh Plan on the EcoSikh website. Each of these customised plans represents a tree in the EcoSikh forest. The website will be translated into Punjabi.

The EcoSikh Plan is both ambitious and challenging. Our Seed Plan – inspired by the 3x3 grid drawn up by the American Jewish environmental group Hazon, is designed to guide all of us – individuals / gurdwaras / wider community – to take concrete steps to improve our ecological practices. It has practical steps in three areas – assets, education and celebration and our other two key areas, media/advocacy and eco-twinning, will enable us to create partnerships and connections that will help to take these steps together, in solidarity as Sikhs.

We invite every gurdwara to create an Environmental Council, with its first task being to craft a customized EcoSikh Plan with firm timelines to meet goals.

We invite individuals and families to:

ASSETS:

- participate in local recycling programmes;
- participate in local co-op gardening programmes;
- buy locally grown and organic foods;
- plant herb gardens for home cooking.

EDUCATION:

- Learn about food choices and their impact in the world;
- Learn about the impact of transportation choices;
- Learn about the energy efficiency of our homes and how to reduce energy consumption by 10 per cent each year.

CELEBRATION:

- Plant an ecoSikh garden or tree;
- Visit their local parks monthly as time for spiritual reflection and renewal.

We invite gurdwaras and other organisations to:

ASSETS:

- invest in solar panels for gurdwaras and start rainwater harvesting programmes;
- Consult green architects to improve eco-friendliness of gurdwaras;
- invest in copper storage pots to sterilise water;
- purchase reusable plates and cups or materials made out of recycled and compostable material for langar;
- Print all materials on recycled paper.

EDUCATION

- Hold seminars on home composting, gardening, and energy efficiency;
- Create a space to post weekly ecotips at the gurdwara;
- Study and support eco-initiatives at other gurdwaras through eco-twinning programmes;
- Incorporate classes that celebrate Sikh eco-theology;
- Host 'open gurdwaras' (like open houses) where you invite people from around the community to see how they can use your greening practices as a model.

CELEBRATION

- Have the ragis sing more shabads with environmental themes;
- Distribute tree saplings;
- Participate in EcoSikh holidays.

We invite the wider community to:

ASSETS

- support food sustainability initiatives;
- help community advocate for local green transportation, bike lanes, etc;
- support seed banks and biodiversity initiatives.

EDUCATION

- Join interfaith environmental advocacy groups;
- Invite elected officials and other advocacy groups to speak at the gurdwara about environmental issues.

CELEBRATION

- Become an active part of Earth Day celebrations;
- Join interfaith environmental celebrations.





GREENFAITH
SEVEN YEAR PLAN FOR RELIGIOUS-ENVIRONMENTAL
LEADERSHIP
Interfaith Partners in Action for the Earth

Introduction

Founded in 1992, GreenFaith is a US-based, interfaith environmental coalition. Organized by Jewish and Christian leaders, GreenFaith's mission is to educate, inspire, equip and mobilize people and institutions from diverse religious traditions as environmental leaders. GreenFaith works with more than 200 houses of worship and hundreds of religious leaders annually.

GreenFaith offers a range of innovative programs. GreenFaith's Fellowship Program is the only comprehensive US education and training program for religious-environmental leadership. GreenFaith's Certification Program is the world's first interfaith environmental certification program for houses of worship. GreenFaith's Environmental Justice Program uses several strategies to seek pollution reduction in low-income communities, including legislative advocacy, litigation and community organizing. In addition, GreenFaith offers environmental curricula for religious education classes, energy audits for religious institutions and access to 'green' purchasing networks for religious institutions.

GreenFaith's work is built upon the foundation formed by its three core values – Spirit, Stewardship and Justice.

Spirit: GreenFaith affirms the religious basis for environmental care and believes that the human soul is strengthened through a strong relationship with the natural world.

Stewardship: GreenFaith affirms that consumption can become a source of ecological restoration, and that moderation in material consumption is a mark of spiritual maturity.

Justice: GreenFaith recognizes that marginalized communities suffer worst from pollution, and that we must empower the most vulnerable to gain a healthy environment.

By 2025 GreenFaith aims to educate, inspire, equip and mobilize over one million individuals and thousands of religious institutions to alter fundamentally their relationship to the earth, their consumption habits, and their participation in civil society, to create an environmentally just, sustainable culture in the United States.

The goals which GreenFaith has identified in its Seven Year Plan are divided into two sections – goals for years 1-3, and goals for years 4-7:

GOALS FOR YEARS 1-3

The goals in this section of our Plan are organized into four basic categories. One category, entitled Programming Membership, is designed to build the capacity of individuals and institutions for religious-environmental leadership. Three of the categories – Spirit, Stewardship and Justice – reflect our core values, which are described above.

Category: Membership Programming

Goal 1: Develop Membership Programs for individuals and institutions.

Category: Spirit

Goal 1: Develop on-line or distance education capacity for ordained leaders to recognize and integrate their experience of the sacred in nature into their teaching and public speaking, spiritual life, liturgical/ritual leadership and pastoral care. These new programmes will educate and equip clergy to function as effective teachers and public speakers on the environment

Goal 2: Develop user-friendly activities which ‘mainstream’ reflection on spiritual experience in nature. Through our educational programming, we have found that almost all US citizens are able to recall powerful spiritual experiences which took place outdoors, experiences which carry powerful emotions and deep meaning. Fewer than five per cent have ever discussed these experiences in a public group or educational setting, due to several cultural and religious forces.

GreenFaith believes that these experiences are one of the most important yet underutilized assets available to the US religious-environmental movement. During the coming three years, we will develop a user-friendly, theologically-solid group discussion program to enable diverse houses of worship to provide their members with opportunities to discuss their spiritual experiences in nature and to channel the energy present in these experiences into environmental leadership.

Goal 3: Develop educational curricula for teens and adults with The Story of Stuff – a widely viewed web-based video focused on sustainable consumption – and at least one major environmental group. Develop educational curricula for children.

Category: Stewardship

Goal 1: Develop a series of sustainable consumption resources for faith-based groups to enable members of religious communities to learn practical strategies for implementing sustainable consumption habits.

Goal 2: Develop an energy conservation training program for houses of worship.

Category: Environmental Justice

Goal 1: Create a user-friendly method for religious leaders to analyze environmental justice issues in their own region.

Goal 2: Develop a Program to train faith-based groups to participate in environmental justice advocacy and litigation.

GOALS FOR YEARS 4-7

The goals described in this section focus primarily in three areas – publicity, networks, and coalition building, and include the possibility of our developing relationships with religious organizations in other countries.

- Goal 1: Develop an outstanding on-line presence which actively supports increased religious-environmental leadership.
- Goal 2: Play a leading role in developing a US professional association of religious-environmentalism.
- Goal 3: Explore partnerships with US-based denominations and religious NGOs to help play a strong role in promoting religious-environmental leadership.
- Goal 4: Explore international collaboration and partnerships between religious-environmental groups in different countries to establish mutually beneficial relationships.





OPERATION NOAH SEVEN YEAR PLAN: LIVING THE FUTURE

Faith-motivated. Science-informed. Hope-driven.

Introduction

Operation Noah is the only ecumenical faith-based body that focuses exclusively on climate change in the UK. Building on our successes in media and advocacy work to date, we propose the rolling out of an urgent new initiative that will make Christian Churches ‘eco-cells’ of transformation. This means implementing changes in lifestyle practices across the community and encouraging the spread of Church communities in Britain formally to adopt standards for Low Carbon Christian Living.

Over the next seven years we would like to initiate ‘zero-carbon’ armies of informed and engaged young people making choices in their lives which factor climate change as a priority and, by example, influencing others to make their choices in this way.

Our goal: To improve the well-being of members of congregations willing to take on this leadership burden, by embracing the five keys known to be fundamental to a sense of fulfilment and well-being: To Connect; Be Active, Take Notice; Keep Learning; To Give (see next page).

Living the future: Key Activities of the Programme:

1. To undertake regular group theological study and contemplation on themes relating to the protection of Creation, and the relevance of the Christian faith to the crisis facing our civilisation.
2. To undertake the following de-carbonising activities:
 - Renounce flying except in case of a personal or family emergency.
 - Adopt sustainable means of transport: walking, cycling, rail travel and ‘staycationing’ (holidaying in the UK) and including walking and cycling to church as the preferred option. If cars are to be used then only on a pooling basis with a car full of passengers.
 - Undertake environmental audits of households and, with the advice of experts, and where needed, with financial assistance from appropriate agencies, to embark on a programme of home insulation, sustainable heating systems, repairs, smart meters etc.
 - Lead and encourage the congregation to undertake a similar audit of church buildings.
 - Undertake to change energy suppliers to one that is 100 per cent committed to renewables: ie Good Energy.
 - Exchange food growing skills and to make every effort to source food as -locally as possible.
 - Undertake simple activities for de-carbonising lifestyles – eg the use of warm woollies instead of carbon-based sources of heating.
3. To consider and prepare ways of ‘externalising’ this activity, by communicating with the immediate community, and with communities abroad – on the relevance of the Christian faith to global warming, and on the importance and value of the project.
4. To use the experience of this project and the strength of community, to challenge structural injustice – ecological, economic, social and political – both in Britain and abroad.

Connect: Survey research by the New Economics Foundation has found that well-being is increased by life goals associated with family, friends, social and political life and decreased by goals associated with career success and material gains.

Be Active: Exercise has been shown to increase mood and has been used successfully to lower rates of depression and anxiety. Being active also develops the motor skills of children and protects against cognitive decline in the elderly.

Take Notice: practising awareness of sensations, thoughts and feelings can improve both the knowledge we have about ourselves and our well-being.

Keep Learning: Learning encourages social interaction and increases self-esteem and feelings of competency.

Give: Studies in neuroscience have shown that cooperative behaviour activates reward areas of the brain, suggesting we are hard wired to enjoy helping one another. Individuals actively engaged in their communities report higher well-being and their help and gestures have knock-on effects for others.







THE REGENERATION PROJECT & THE INTERFAITH POWER AND LIGHT CAMPAIGN STRATEGIC PLAN 2008 – 2012

The Regeneration Project Mission Statement

The Regeneration Project (TRP) is an interfaith ministry devoted to deepening the connection between ecology and faith. Our goal is to help people of faith recognize and fulfill their responsibility for the stewardship of creation. We do this through educational programs for clergy and congregations that achieve tangible environmental results and impact public policy.

The word ‘regeneration’ has personal, biological and institutional significance. It is the process of spiritual, moral and ecological renewal. We seek to make a practical link between spiritual and ecological health. TRP envisions that people of faith will serve as the foundation for a national movement that addresses ecological issues from theological roots. Our purpose, therefore, is to expand and deepen this link between religious faith and action, particularly in regards to environmental protection.

Who we are and what we do

TRP is a charitable corporation that is the home to projects seeking to deepen the relationship between ecology and faith. Nearly two-thirds of Americans attend a religious congregation, with 54 per cent worshipping regularly (Annual Gallup Poll on Religion and Social Trends, 2000 – 2006); thus we have the opportunity to reach a broad cross-section of the American public by addressing our shared values. By helping these Americans see ecological concerns through the lens of their faith, we hope to make environmental sustainability understood as a core American moral value.

The IPL campaign is TRP’s current project, which is focused on building a religious response to global warming. Currently, IPL programs have been established in 28 states and the District of Columbia. More than 4,000 congregations in all 50 states have actively participated in our programs, reaching 500,000 people in the pews.

CORE STRATEGIES FOR THE REGENERATION PROJECT

- For the next five years, our focus will be the IPL campaign, which includes supporting the IPL affiliated network.

IPL MISSION STATEMENT

The mission of the Interfaith Power and Light campaign is to be faithful stewards of creation by responding to global warming through the promotion of energy conservation, energy efficiency, and renewable energy. This campaign intends to protect the earth's ecosystems, safeguard the health of all creation, and ensure sufficient, sustainable energy for all.

VISION STATEMENT

External Vision

The IPL campaign strives to create a world in which:

- Congregations are seen as an integral part of the solution to global warming
- Faith communities have led by example, and measurably reduced their own carbon footprints
- The interfaith community is actively collaborating and has found common ground in the desire to save the planet
- Clergy are visible and influential leaders in the effort to address global warming
- We have changed energy practices and policies on a local, state, and national level and US greenhouse gas emissions have been reduced to a safe level
- Vulnerable communities are protected from the impacts of climate change as well as the costs of mitigation and adaptation, through initiatives such as The Carbon Covenant project (eco-twinning communities of faith in the developing world with IPL congregations in the US).
- Green collar jobs are a reality, and low-income communities are able to fully participate in the new clean energy economic opportunities

Internal Vision

The IPL campaign envisions a dynamic network of organizations and individuals from all 50 states, working collaboratively to ensure that the faith community is actively engaged in global warming solutions.

We envision a national campaign which:

- Has a presence in all 50 US states
- Has the skills and tools to provide quality programs and is strategic in its focus
- Has affiliates that continue to share best practices and learn from each other
- Continues to be a learning organization that is constantly developing cutting edge new programs
- Empowers and encourages grassroots leadership
- Is a respected and influential voice in the development of public policy

CORE STRATEGIES FOR THE INTERFAITH POWER AND LIGHT CAMPAIGN

- Maintain the excellence of the IPL Affiliated Network and strengthen existing state IPLs
- Increase the number of state IPL affiliates. Within five years, we would like to have IPLs in all 50 states
- Increase national office staff dedicated to supporting the Affiliated IPL Network
- Diversify our funding (including increasing funding for the IPL grants program) and provide models for resource development on both a national and state level
- Continue to carry out our work in coalition with strategic partners, recognizing that solving global warming will take all members of society
- Strengthen the message of why a religious response to global warming is important and broaden the understanding of the role that the IPL campaign plays

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