

DIOCESE OF CARLISLE

STATEMENT OF ENVIRONMENTAL POLICY

1. INTRODUCTORY

1.1 The Environment

Everyone lives within ‘the environment’. Indeed everyone is part of everyone else’s environment. But that environment has several components. It is the ‘green world’: the natural world of rock, soil, air and water and of the plants and animals with which human beings share this planet. But it is also the world that humans have constructed down the millennia: the world of churches, homes, farms and workplaces; of arts and crafts; of visions and dreams.

Christians believe that both the natural and the human world exist within a greater whole. Life has evolved within God’s world, filled with his sacred presence and enfolded in his love. The creation is God’s ‘Book of Works’: the setting for his revelation through the scriptural ‘Book of Words’ and for his redemptive presence in Jesus Christ. This insight impels the Church to love and care for God’s creation as a part of its worship.

1.2 The Church and the Environment

At the Lambeth Conference of 1968 the Church of England urged all Christians “to take all possible action to ensure man’s responsible stewardship over nature”. The General Synod Board for Social Responsibility published *Man in the Living Environment* in 1972, the year of the first United Nations Conference on the Human Environment, at Stockholm. In 1986 the General Synod received a new, 50-page report from the Board, entitled *Our Responsibility for the Living Environment*. In 1990 the Board’s successor, the Mission and Public Affairs Division of the Church, set up another Working Party which produced a statement on *Christians and the Environment*, circulated to all members of the General Synod. In 1991 a special Commission produced a report on *Faith in the Countryside*, sequel to the immensely influential *Faith in the City*, and in 1992 the Mission and Public Affairs Division issued a leaflet *Conservation and the Environment*. These statements paved the way to the adoption by the Synod in 1996 of a fifth Mark of Mission for the worldwide Anglican Communion:

- to strive to safeguard the integrity of creation and sustain and renew the life of the Earth.

In 1998 the Lambeth Conference adopted four principles on the environment:

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

In 2002 the Anglican Communion held a congress prior to the UN Summit on Sustainable Development in Johannesburg. This issued a statement entitled *Stewardship of Creation*. Most recently, in February 2005 the General Synod debated and endorsed a report from the Mission and Public Affairs Council entitled *Sharing God's Planet* and commended it to all church members and parishes.

Archbishop Rowan Williams in his Foreword, says that *Sharing God's Planet* sets out a "Christian reason for regarding ecology as a matter of justice for the human and non-human world". He emphasises that everything comes to be through the Divine logos, and "to hear that which the world communicates is to hear God's love and God's glory". "We are not consumers of what God has made: we are in communion with it".

Sharing God's Planet surveys human interaction with the Earth and especially the contemporary problems caused by pollution, climate change and the erosion of biodiversity. It emphasises the human role as "a steward of creation, exercising dominion under God whose rule is sovereign". The theological principles of stewardship are examined in terms of God's covenant with creation; the sacrament of creation; the role of humanity; and the Sabbath (thus picking up and elaborating the four principles agreed by the 1998 Lambeth Conference). The covenant made by God with Noah is renewed in Jesus Christ and extends to the whole diversity of life. The sacrament of creation establishes all parts of it within God's grace. Humanity's role is threefold: as prophets seeing the inner essence of everything and witnessing to its reality; as priests, standing between earth and heaven, passing the creation through human hands so as to transform it as God wills; and as servant-kings exercising vice-regency under God, especially defending the rights of the poor and dispossessed. The Sabbath feast of 'enoughness' emphasises the need to halt the quest for ever more possessions, recognising sufficiency. This analysis leads on to practical responses, an account of fifteen Christian organizations actively concerned with environmental matters and a list of numerous web-sites. Since then a number of dioceses, including Blackburn, Chelmsford, Coventry, Derby, Liverpool, London, Manchester, Oxford, St Albans and Southwark have prepared their own statements of environmental policy.

While this rising swell of concern is welcome and there is much deep wisdom in *Sharing God's Planet*, its message seems to us to have remained peripheral to the Church's mission. Although there have been statements about the duty of all people to love and care for God's creation, the prophetic fervour is lacking. Nor has the Church spoken energetically against the competitive scramble for Earth's finite resources, with consequent aggravation of suffering among the poor and dispossessed. Today, rich and powerful nations (among whom the United Kingdom must count itself) are consuming a disproportionate share of the planet's environmental wealth. The wonderful richness of life forms with which humans share the world is being impoverished. Current changes in the world climate are but the latest and most threatening consequence of the assumption that the planet belongs to humanity, to do with as it wills. The Church should condemn this onslaught as materially short-sighted, morally wrong, and theologically indefensible. The Church should embed its concern for the creation on Earth firmly in its mainstream life and work, and one consequence will be a deepening of theological insight.

We can do no better than echo the words of Archbishop Rowan Williams.

"For the Church of the 21st Century, good ecology is not an optional extra but a matter of justice. It is therefore central to what it means to be a Christian."

2. GOD'S CREATION

The incarnational nature of the Christian faith is not only its distinguishing mark but gives the Church and individual Christians a special calling to care for the environment on Earth. By becoming a human being, God embraced our bodily life, so that we may share in His life. God saw the creation as good from the beginning, entered into it in the incarnation, and continues to sustain it. Our participation in his life deepens our ties with the rest of his created order.

The participation of God in his world is not restricted to human life. That "God so loved the world that he gave his only son" suggests that it is the whole creation that is loved, sustained and redeemed. The Word that became flesh was in the beginning with God, and all things came into being through him. In the Psalms the natural world is seen as full of the signs of God's wisdom, beauty and wonder. Each creature, whether self-aware or not, testifies to the greatness of the God who caused it to come into being. The Earth today is dominated by human action, but if that action destroys other forms of life it erodes God's creation and acts in opposition to him. The Christian faith affirms that the natural world has value and dignity which are God-given and do not depend on the value or the use that humans have for it.

In the Christian tradition, the divine presence that is immanent in creation is seen as the driving force behind its continued unfolding. Scientific understanding enhances the intelligibility of the universe for us and increases our appreciation of the wisdom inherent in all things. Through science a new vision of continuing creativity and experiment within the universe is revealed to us, deepening our understanding of the eternal creativity of God. The Church is not threatened by this revelation, but needs to listen to and learn from it. The courses of action that science suggests need to be examined, and the fundamental test is how far they will advance God's will on Earth.

The covenant of love established between God and the whole of creation affirms the essential belonging-together not only of all human beings, but also of all living things. In Romans 8, Paul expresses a cosmic vision of redemption, when Christ is all and in all, and everything in earth and heaven is reconciled. The resurrection of Jesus and the gift of the Holy Spirit offer us the first fruits, a foretaste of what is to come, but until all things have arrived at the glorious liberty of the children of God, then redemption is not complete. The Christian vision of solidarity leads to compassion for the suffering, and a longing for God's kingdom on earth as in heaven.

There has been much controversy over the interpretation of Genesis 1.26 where, made in God's image, humans are given dominion over all living creatures. It has sometimes been treated simplistically and used to justify the exploitation of the earth and its resources for the sole benefit of humans. The desire for environmental security, natural when people were relatively weak and vulnerable, has become exaggerated and distorted as humans have gained an ever-greater power over nature. The claim that it is God's will that humans should subdue the Earth appeals to the rich and powerful and encourages our enjoyment of power and superiority.

We recognise that the Biblical mandate for 'dominion' is now widely re-interpreted as the appointment of humans as stewards entrusted by God with the care of the creation on Earth. We are charged to rule wisely and accountably, as the vassal of a king acts as his servant, and a king himself answers to God and to his people.

In the gospels, Jesus is portrayed as radically re-interpreting the meaning of dominion. His way of the cross is a journey into humility by the stripping down of self, expressed in self-offering and sacrificial love. The distinguishing mark of Jesus as a human being is his strong focus away from himself, and his obedience to the Father. Jesus is God-centred, not self-centred, and that is the mystery of the servant Lord. God gives out of his love, and we must therefore respond with our own offering of love, which is the care and nurture of all God's creation – of all people and all living things and of their environment on Earth. The common good that we seek must embody justice for both the human and non-human world. We believe that we are called to exercise dominion in humility, to subordinate power to love, and to guide action by wisdom. Responding to this vocation is a mark of the Christian disciple.

Christian teaching has tended to focus on personal and individual sin, and the promise of forgiveness through the atonement of Christ. We see environmental destruction as a collective sin, in which small omissions and self-centred acts by individuals build into a wider breakdown in our relationship with the natural world, and where human institutions compete for what often proves transient gain. In contemplating the passion of Christ, the sin of individuals arising out of ignorance is forgiven by Jesus on the cross, but the degradation of God's world today is only partly caused by ignorance: much stems from the deliberate mis-use of knowledge and power, facilitated by self-seeking political and economic systems. A Christian environmental policy must recognise and address the forces that are driving the world in the wrong direction. Humans have the potential to use their knowledge and power creatively in humility and wisdom after the pattern of Christ, and by doing so to be co-creators with God in shaping the future of his world. This is the distinctive feature of a Christian approach to the needs of the world environment. It brings to the Church a heavy burden of responsibility.

At the heart of the world's need is the achievement of an enduring, universal, harmony between people and the environment that sustains them. In working for that goal, we need to recognise that one of the driving forces behind the global environmental impact of human activity is the rapid increase in the human population of the Earth, especially and tragically in some of the poorest and most deprived communities. The Church rightly asserts the value and dignity of every human being, and must continue to champion economic and social development that alleviates the lot of the world's poor. Responsible parenthood should be promoted, but within the context of programmes that apply science, the arts, medicine, education and the skills of engineers and architects to transform and enrich human personal experience and opportunity. Science and other disciplines also need to be applied to the care of the natural environment, sustaining the fertility of soils, the purity of the waters, the diversity of life and the productivity of both natural ecosystems and of managed farms and forests and avoiding the perturbations that will, if unchecked, lead to disastrous climate change.

Sound environmental policy is part of the praise we offer the creator and is central to Christian discipleship, not an option for an enthusiastic few. When the church embraces this concern and action, the result will be a deepening of our understanding of the gospel and of the meaning of the work of God in Christ. We will also be challenged and transformed, both as individuals and as Christian communities, in the hope that we may also challenge and transform society, help to prevent further environmental destruction, and work for the kingdom of God.

3. PRINCIPLES UNDERLYING A DIOCESAN ENVIRONMENTAL POLICY

3.1 Theological principles.

The Diocese is asked to affirm the following general principles.¹

1. The world is not ours, it is God's, and is filled everywhere with his sacred presence.
2. God is bound up in the whole creation, which he saw as good from the beginning. Everything comes to be through the Divine logos, and to hear that which the world communicates is to hear God's love and God's glory.
3. The covenant of God's love embraces not only human beings but all of creation.
4. Our participation in God's life through Jesus Christ also deepens our ties with the rest of his created order.
5. Human beings are the priests of creation, seeing God's presence in it, and offering creation's worship. We respond to God's love with our own offering, which is the care and nurture of all God's creation – of all people and all living things and of their environment on Earth.
6. We are not consumers of what God has made: we are in communion with it. When human action destroys other forms of life it erodes God's creation and acts in opposition to him. Despoiling the earth is a blasphemy: a sin against God as well as humanity.
7. Humanity's role is to care for the creation on Earth as accountable stewards, exercising dominion under God whose rule is sovereign.
8. Through science a new vision of continuing creativity and experiment within the universe is revealed to us, deepening our understanding of the eternal creativity of God. The Church needs to listen to and learn from this revelation.
9. The Sabbath principle of 'enoughness' is a challenge to us to rest from unnecessary consumption.
10. Christian environmental policy must recognise and address the forces that are driving the world in the wrong direction, and must use human knowledge and power creatively and in humility and wisdom after the pattern of Christ, serving as co-creators with God in shaping the future of his world.
11. The Church must reject Christian fatalism, expressed in the view that "God is in charge, we cannot do anything, and must wait on his will!"

3.2 Moral Principles

The Diocesan environmental policy is a call for ethical behaviour, resting on certain moral principles.

1. As stewards, we have a duty of care for God's world, stemming from the commandment that we should love God with all our heart, soul, mind and strength and should love our neighbours as ourselves.
2. The duty of love for our neighbours requires us to respect other species on Earth and to ensure that available natural resources are shared equitably among all human beings.
3. That same duty demands intergenerational equity, so that we use natural resources sustainably and pass them on in good heart to future generations.

¹ These Principles draw on the theological analysis in Section 2, on the four Lambeth Principles, on *Sharing God's Planet* and on the statement *God, Nature and Climate Change* adopted by the Christian Churches of Cumbria in 2008.

3.3 Action Principles

We therefore commit ourselves to action that stems from these beliefs and gives practical direction to our stewardship under God.

1. We must seek guidance in prayer, both collectively and personally, for this affirms God's sovereignty, opens us to his mind, curbs our arrogance, and helps protect us from doing wrong. We must indeed watch and pray, so that we discern and follow the light which God gives us.
2. Our worship, in all our churches, must reflect our reverence for God's creation and our role as its priests and as co-creators of its future.
3. The Church must be the champion of justice and equity. Poverty and hopelessness destroy both people and their environment and making poverty history is an essential step towards a sustainable Earth.
4. The Church must assert the value and dignity of every human being and champion economic and social development that alleviates the lot of the world's poor. Christian aid to the poor and deprived is a duty.
5. We must proclaim that the human economy lies within and depends upon the ecology of God's creation. The resources of the Earth are finite and as humanity claims a larger share of those resources there is less room for other forms of life.
6. Accordingly, we must proclaim a Sabbath feast of 'enoughness' in which the quest for ever more possessions is halted and the peoples of the world converge on a life of sufficiency and ecological sustainability, guided by scientific knowledge and applying technical skills.
7. Since 1992 the Church has recognised the need for the stabilisation of human populations as a necessary condition for long-term sustainability, and we must continue to champion responsible parenthood as one manifestation of love, facilitated by social, medical, educational and economic support for the world's poor.
8. We must condemn climate change caused by human action as the latest and gravest despoiling of the Earth, threatening millions of other life forms, aggravating poverty and imperilling the welfare of future generations, and we must urge immediate action to implement the policy of contraction and convergence, leading to an equitable sharing of planetary resources.
9. We must demand an end to war and violence, recognising that peace will only come from justice and harmony between human communities and harmony with the sustaining Earth.
10. In our own diocese, deaneries, parishes, communities and individual lives – where local poverty and deprivation remain an affront - we must strive for sufficiency and 'enoughness', reducing over-consumption, avoiding waste and lightening our footprint on the Earth.

4. GETTING DOWN TO ACTION

4.1. The basis for action.

These principles imply a prophetic role for the Church, but they also need to inspire and guide practical action. Indeed inspiration seems to us to be the key, for real commitment to the care of God's creation on Earth is far more effective than a multitude of regulations. We hope that the principles we have enunciated will be embedded in the life of the diocese of Carlisle and applied in action at many levels:

- by advocacy, proclaiming Christian beliefs and turning our Action Principles into practical policies and programmes at global, national and regional levels;
- by making sure that we are well informed, so that anything we advocate is soundly based and clearly argued;
- by ensuring that our diocesan worship, education and training emphasise the role of all Christians as priests of the creation and stewards and co-creators of its future with God;
- by reaching out to Christian communities overseas, and helping them in their share of our common mission;
- by managing the Church's lands and buildings in a caring manner, with minimal adverse impact on the environment;
- by ensuring that all the commercial and social activities of the Church are exemplary;
- by inspiring and guiding individual Church members to live in accordance with ethical environmental principles.

What this means is set out in the following sections.

4.2 Advocacy: the Call to Care

4.2.1 Adopt a new Church statement on the environment.

Many dioceses and groups have prepared policy statements on the environment, but despite the publication of *Sharing God's Planet* the voice of the Church as a whole has been unduly muted. We believe that the dioceses that have drawn up environmental policies should link themselves in a network and from this a further Church of England (or Anglican Communion) statement might be created and passed to the United Nations and individual Governments. That statement should recite the general principles set out above, demand urgent action based upon them, criticise the world's leaders for the inadequacy of their response and call on them to live up to their duty to prevent catastrophic environmental change and to promote social and economic justice based on the use of environmentally sustainable technologies. The principle of 'enoughness' seems to us especially important in a world where the billions of people who live (as we do) in relative affluence continue to demand more and more consumer goods, based on the use of more and more natural resources, yet other billions live in poverty and are threatened by food scarcity. Mahatma Gandhi is said to have commented half a century ago that "it took the resources of half the world to give England its modern standard of living: where will India find four worlds?" Accordingly:

- we urge the Diocese to propose to General Synod the adoption of a new statement on the environment, building on *Sharing God's Planet* and converting its precepts into practical ethics.

The Church of England has a unique role as the Established Church, with 26 Archbishops and Bishops sitting *ex officio* in the House of Lords. Their role has always included being a Christian 'conscience of the nation', speaking out for justice and equity – and hence for the responsible stewardship of the environment. We believe that this is one channel through which the Church's advocacy should be expressed. But beyond that, we believe that the Church has to be outward-looking and express the precepts in its statements through Church groups and individual members, working with members of other denominations, and indeed other faiths.

Formal statements in the name of the Church need careful preparation. At national level this has been done by the Mission and Public Affairs Council and its predecessors, and they

would, presumably, take the lead in preparing a new statement. In Cumbria the Environment Group of Churches Together has produced a series of policy papers for use by those seeking to explore or comment on particular issues. We believe that this is a valuable service which should continue and in Section 5 we make proposals for it and for the provision of environmental briefings for our Bishops.

4.2.2 Advocate just and effective action for environmental stewardship world-wide.

It is widely recognised that today's environmental stresses bear most severely on the world's poor, especially in developing countries. Many people there lack essentials like clean water and sanitation. Many are at risk from unsustainable land use practices, often driven by pressure to grow cash crops for export to the richer countries. Population growth is placing increasing demands on the social infrastructure of the poorest countries, where health care, education (especially for women) and employment are desperately needed, as the key to sustainable development. Now, climate change, driven by the disproportionate consumption of energy by the industrially developed nations over the past century and a half, threatens to bear most heavily on these poor communities – some of which are also being devastated by HIV-AIDS.

As Christians we need to press Governments to pursue policies that will promote sustainable development everywhere. This means, among other things:

- adopting equitable trading policies, abandoning tariff barriers that discriminate against the produce of the developing world and barring the dumping there of surplus products from subsidised and protected farms in the developed world;
- providing aid and encouraging investment so that developing countries move forward sustainably;
- ensuring that the world's remaining tropical rain forests are not devastated in order to grow energy crops to fuel motor vehicles in the developed countries or luxury crops whose long-distance transport by air imposes a disproportionate 'carbon footprint';
- discouraging tree-planting in developing countries simply to off-set fossil fuel carbon consumption in the richer countries, when the real need is for genuine reductions in fossil fuel use in those countries and when 'off-setting' can all too readily become a 'pretend and evade' policy, deferring action on the main problem.

Carlisle Diocese has particular links with the Dioceses of Madras, Zululand and northern Argentina. A number of groups within the Church have established links with counterparts there, among them the Mothers' Union, the Partners in Mission group and the administrators of the Bishop's Harvest Appeal. We recommend that:

- our contacts in those three areas are asked to advise on which particular projects would be most valuable in advancing sustainable development;
- on average, the parishes of Carlisle Diocese should send a sum equivalent to at least 5% of their income to support such projects.

4.2.3 Action on Climate Change²

Climate change has become one of the dominant environmental issues of recent years. Yet despite the overwhelming volume of scientific evidence that it is happening, that human actions are its principal cause and that the consequences may be disastrous, some people still question the need for action. In Appendix B we summarize the scientific consensus. We emphasise our conviction that action to halt and then reverse climate change is of particular

² See also *God, Nature and Climate Change*, the statement adopted by Churches Together in Cumbria in 2008.

importance for not only will this climate change have a direct impact on communities everywhere but it will exacerbate food and water shortages, aggravate poverty, and intensify the stresses caused by ever-rising human demand for resources in a finite world.

While the United Kingdom alone cannot create a sustainable world or stop global climate change, it can contribute to the solution especially by setting an example. At home, this means curbing the current profligate use of energy and natural resources and internationally it means promoting the ‘contract and converge’ policy whereby the global quota of safe greenhouse gas emissions is shared equitably among the world’s peoples. The aim must be to constrain the increasing atmospheric concentrations of greenhouse gases³ so that in aggregate they have a warming effect equivalent to that of no more than 450 parts per million by volume (ppmv) of carbon dioxide. The use of fossil fuels in the developed countries needs to be reduced dramatically while energy consumption is allowed to increase in the developing world. In Britain this will mean a drastic reduction in fossil fuel usage, going beyond the current target of a 60% reduction by 2050, and it cannot be achieved by ‘carbon trading’ which allows the rich to buy a ‘right to pollute’ from the poor or to offset their own excessive emissions by planting forests in the developing world.

We see the need for a clear Christian voice, advocating action to halt and then reverse climate change. We also recognise that any advocacy by Carlisle Diocese will gain weight if it is prepared and delivered in concert with other Dioceses and other active Christian groups. We therefore recommend that:

- the Church, in its new statement, should make a powerful case for action to halt and then reverse climate change as a matter of justice and an expression of the care we owe to God’s creation and to our fellow humans;
- Carlisle Diocese should be a strong advocate of such action, working independently but in close liaison with other Dioceses and Christian groups such as A. Rocha, Christian Aid and Operation Noah (an initiative of Christian Ecology Link) and with the Stop Climate Chaos Coalition.

4.2.4 Urge Local Government to adopt practical measures to improve care of the environment and the alleviation of poverty and deprivation.

As emphasised in our Introduction, the ‘environment’ encompasses both the natural and the human world, and an environmental policy must likewise cover both. The diocese of Carlisle is blessed in the beauty of much of its natural environment, and millions of people find delight and spiritual uplift here. It is important that those administering laws, regulations and official policies act to maintain those qualities for future generations. Land use is influenced by European Directives, town and country planning laws, farm support policies, conservation designations and the demand for land for transport corridors, energy and water supply and housing. Energy consumption and carbon emissions are affected by building regulations, vehicle design standards and a mass of product regulations. Protection from flooding – likely to become a greater risk if some current climate projections are right – demands both flood protection schemes and the responsible location of development.

In Cumbria the North West Development Agency is now in the lead for much strategic planning (formerly the responsibility of the County Council and Lake District National Park Authority) while the County Council deals with certain county-wide policies (like transport). Most development control is, however, done at District level and specialist bodies like the Environment Agency are concerned with pollution and flood prevention. All these bodies

³ Methane, nitrous oxide and chlorofluorocarbons as well as carbon dioxide.

are likely to have a part to play once the proposed Climate Change Bill is enacted. All from time to time seek public input to their policy formulation. We consider that the Christian community needs to make its voice heard.

In our consultations we were sharply reminded that Cumbria also contains pockets of severe poverty and human deprivation – places with poor health care, high levels of physical and mental illness, high suicide rates, life spans twenty years less than the county or national averages, childbirth mortality rates ten times the national average, low educational achievement, poor housing and poor employment. Reducing such acute deprivation is an overwhelming priority, and a Christian environmental policy must not only call for action by public authorities but have strong support from churches throughout the diocese.

We accordingly propose:

- that the Diocesan Environmental Adviser and the Churches Together Environment Group (whose proposed roles are defined in section 5) should develop and advocate policies that contribute positively to the care of the environment and the building of sustainable communities;
- that partnerships be developed between parishes in the diocese, through which wealthier and more fortunate Christian communities can contribute finance and volunteer help to parishes in greatest need.

Among practical policies Christians in the Diocese should advocate that:

- conserving the natural beauty and diversity of Cumbria remains a first priority for all, and high quality ‘green spaces’ are created and conserved within our towns and villages;
- renewable energy is developed, but in forms that are compatible with the local environment and the local economy;
- priority continues to be given to making poverty history in Cumbria, through encouraging employment, improving education, boosting health care and other public services and raising aspirations and opportunities among the deprived;
- planning policies require new buildings to adopt high environmental standards and new buildings to be sited in appropriate places (for example avoiding flood plains);
- ‘affordable housing’ is energy efficient so that ‘fuel poverty’ is avoided, even for those on the lowest incomes;
- community services (meeting places, schools, hospitals and clinics, places of employment) are provided close to where people live so that the need for travel is minimised;
- public transport is effective (which will almost certainly demand subsidy in rural areas).

Individual actions Church members can take are considered in section 4.4.6.

4.3. Affirmation in Worship, Training and Education

4.3.1 Affirm our love of God’s creation and responsibility as God’s stewards on Earth in the Church’s worship.

The theme of penitence for human failure and of our collective responsibility as stewards of God’s creation is well-established in prayer and liturgy. Scripture has many passages that address our relationship with the Creator and the creation. Praise of the Creator for the

wonder of his works is a recurrent theme of the psalter and hymnal. Eucharistic Prayers F and G address the connection between the Spirit and the gifts of creation and contain intercessory petition. The theme of 'daily bread' and the centrality of bread and wine in scripture and the Church's worship could be developed as a focus. Bread and wine are the fruit of human hands, offered to God in the Eucharist; they are the subject of several of Christ's most familiar miracles; and they are the vehicle by which we receive the gifts of the spirit. Food and water are the most basic of human needs and today's gross inequalities in food status and the sinfulness of the commodification of food should bring us back to the need for 'enoughness', sharing, the wise use of science and the threat that inequity will be aggravated by mounting stress on the global environment and on societies around the world.

There is scope for special emphasis at certain seasons. The Church of England has officially designated the second Sunday before Lent as one that should focus on Creation. Plough Sunday, Rogation Sunday, Harvest Sunday and Lammastide are traditional occasions (at least in a rural parish) for reflecting on responsible stewardship of the Earth, and offer a particular opportunity to develop the theme of 'our daily bread'. The Sunday nearest to the United Nations World Environment Day (5 June) can be observed as Environment (or Conservation) Sunday. The feast of St Francis (4 October), or the Sunday nearest to it, might be an ideal occasion on which to use one of the liturgies produced by Coventry and Winchester which partly reflect the inter-faith Assisi Declaration of 1986. For special services, reference can be made to Common Worship and our own Diocese's Cathedral Creation service (1997) and Eco-day service prepared by Archdeacon David Thomson in 2007. There is further material in the Roman Catholic 'Stewards of Creation' liturgy (2005), Methodist Liturgy (2002), Baptist liturgies written by John Biggs, the collection of liturgies in the Iona Community's 'Holy Ground' (2005), the United States Creation Liturgy by McCarthy Scott (1987) and Susan Clark's 'Celebrating Earth's Holy Days' (1992).

Services celebrating the creation, expressing penitence for human maltreatment of it, and re-dedicating participants to responsible stewardship could well be brought down to earth by addressing the environmental impact of the service itself – in terms of travel, energy use in the building, the cost of preparing worship materials and the sources and life conditions of those who produced the coffee and biscuits consumed afterwards! The Sabbath principle of 'enoughness', which is at the heart of sustainability, could be stressed in that context. Modules available for 'eco-congregations' cover many of these themes and there is much information on the world wide web.

We recommend that:

- the Diocese should remind clergy of the importance of treating the creation, and our responsibility for its care, as a theme of worship;
- a future gathering of diocesan clergy should discuss opportunities for using particular liturgies and for special themes on particular days;
- that meeting should be provided with copies of the note given us by the Revd Paul Hutchinson⁴;
- a paper should be prepared on 'daily bread', as a core theme.

4.3.2 Commend prayers and places that deepen a sense of spirituality.

Many Christian groups make the creation a central theme in their prayers and meditations. This is true of the Third Order Franciscans and the Iona Community.

⁴ Available from the Diocesan Secretary.

The Quiet Gardens Trust, founded in 1992, is establishing a network of beautiful places where people can rest, meditate, pray and gain a deeper insight into Christian life and spirituality, enfolded in God's love. These places may be attached to churches, retreat centres or private homes, and may be gardens or more natural areas. Three have already been established in Carlisle Diocese.

Some churches evoke a particular sense of spirituality by virtue of their location, while others, although in numinous settings, appear to turn their backs on their environment. We believe that every church and churchyard should be a place of spiritual uplift, and that this should be one aim of the 'Sacred Spaces' project described in section 4.4.4. We believe that many people – including many who do not come to church – sense God's presence in nature and that by providing places for contemplation in the precincts of our churches, surrounded by wild beauty and with vistas over the surrounding landscape, we can both meet a spiritual need and draw people towards the Church. We urge the Diocesan Spirituality Adviser to examine in particular:

- the development of a collection of environmental prayers and themes for meditation on the creation;
- making the enhancement of the natural beauty and spirituality of churches and their settings and the creation of places for quiet contemplation there an objective of the 'Sacred Spaces' project;
- the value of linking churches whose location evokes, or could evoke, spirituality in a network so that they are helped to make best use of their settings
- the development of an area for inspiration and meditation in the grounds of Rydal Hall.

4.3.3 Establish responsibility for God's creation on Earth as a mainstream theme in training for the Ministry.

Those responsible for the diocese's training, for both Clergy or Lay Ministry, accept that care of the divine creation is a fundamental part of the mission of the church, emphasised in the fifth 'mark of Mission', and should be woven into training courses at all levels. It should be presented as a central part of the building of the Kingdom of God, not as a secular concern that the churches have adopted. Church communities should see environmental care as a mission activity linked to 'enoughness' and sustainability. The call to discipleship is at the heart of the Gospel, and lay people and ministers alike must be brought to see that a God-centred existence is an existence that cares for God's creation and its future. The church's approach to the environment must be valid both theologically and scientifically.

Training courses for both the clergy and laity are designed for a range of groups, are of varying depth and duration and many are constrained by time. We live in a world supersaturated with information so that courses have to be very selective in the material they use. However all are seeking to incorporate ecological and environmental issues in their curricula. From November 2008 the Called to Serve course will focus a two-hour long ethical case study session on these issues. It is looking for some useful resource materials, and a discussion about their use. Students will also be able to include an essay on environmental theology and practice as part of the University of Cumbria's accredited HE certificate within the Called to Serve course.

Ministry training lacks a national syllabus and the focus of Initial Ministerial Education is to give an ordinand sufficient theological understanding to sustain ministry: inevitably the emphasis is on theology and biblical studies. Not enough has been done to build the theology of the environment into such training or to prepare clergy for leadership in this field. Few

candidates have even heard of the statements of the 1998 Lambeth Conference and many find it difficult to see climate change as a challenge to faith, requiring a God-focussed response. The Commissioned Lay Ministry Core Course does not include anything on the environment and limitations of time make it difficult to do so. However in future individual commissioned lay ministers may see environmental activity as an area of their ministry in which case they would be provided with tailor-made training.

The Deanery Training Advisers have run a wide range of courses and events and some of these have included environmental concerns. Deaneries are also provided with material for use by study groups in local churches. At present this does not include environmental material and this gap should be filled.

We recommend that:

- environmental theology and especially Christian stewardship of the creation, since they touch all aspects of life, should be incorporated in lay and ministry training;
- the syllabus for these courses should be reviewed, ensuring that these matters are incorporated as fundamentals rather than treated as side-lines and that course members are able to choose an aspect of them as the subject of an assignment;
- directors of courses should evaluate and then recommend key publications, listed in a core bibliography which indicates the theme and content of each work.
- peer review of works considered for inclusion in the core bibliography should be sought from the Churches Together in Cumbria Environment Group (see Section 5), and these reviews should be issued to course directors and participants;
- a selection of the review papers prepared by the Churches Together Environment Group should be considered as a basis for case studies;
- the Christian response to climate change could be a suitable theme for an in-depth ethical session in the Called to Serve course, and special case study material should be compiled for that purpose;
- that study should bring the issues down to earth, for example by evaluating ‘shrinking the footprint’, the theme of ‘enoughness’ and the basis of sustainable living;
- our report should be the main agenda item for a Diocesan Clergy Day, focussing on ideas that may be useful back in the parishes, and environmental policy should also be debated at one of the Bishop’s seminars at Rose Castle;
- the people who run bookstalls in parishes should be supplied with suggestions about key works on the Church and the Environment that they might sell;
- Deanery Training Advisers should be provided with group study-session outlines and material on environmental issues for promotion and use in parishes. The Departmental Environmental Adviser, in consultation with the Churches Together Environment Group (Section 5) should arrange for the preparation of this material, and should supply copies to the Ministry Development Officer for distribution;
- The Diocesan Environmental Adviser should also keep in touch with clergy and remind them of his/her role as a source of information and contacts.

4.3.4 Place environmental education at the heart of the school curriculum.

Most Church schools teach children to reverence the creation as a precious gift from God, to be aware of the dependence of human communities on their environment and to respect and care for the world in which they live. They approach the subject through collective worship, through Religious Education (which is a statutory requirement) and through the ethical principles that are reflected in the entire curriculum. At the practical level, many schools

engage in environmental projects and all new school buildings are required to be eco-friendly, with minimal carbon footprints.

Stewardship is a recurrent theme in the Religious Education syllabus and in associated teaching materials prepared through the Standing Advisory Committee on Religious Education (SACRE). This RE syllabus spans the entire age range from infants to post-16 year olds. Although Church of England Aided Schools are able to opt out of the agreed curriculum and develop their own, in Carlisle diocese none does so.

Many Primary Schools (not just, or even mainly, Church schools) undertake projects, such as the creation of 'wild gardens' in the school grounds (incorporating such features as ponds and 'minibeast hotels'), and a number of organizations, including Cumbria Wildlife Trust, provide advice and come into schools to hold wildlife workshops. The aim at this level is to stimulate children's natural curiosity and give them enjoyable 'hands-on' activities. But it is also hoped that the care for nature that is inculcated at this level will persist through later life. Environmental themes, including the stewardship of creation, are available in files downloadable from the diocesan Resource Centre website and these include a scheme of work for Primary Key Stage 2.

Environmental issues also feature strongly in the secondary school curriculum, for example in science, geography, general studies and the creative arts. The difficulty at this level is in bringing in the moral and religious dimension, though teenagers often have a strong sense of natural justice and are interested in questioning established social policy and debating the relevance of scientific understanding to everyday life. We consider that healthy, critical debate is vital at a time when scientifically unsound doctrines are being urged in some quarters in the name of religion. We also believe that it would help promote wider understanding if more schools opened displays of their environmental activities to their local communities.

We recognise that the context of education is changing rapidly. We appreciate that some Diocesan primary and secondary schools (including non-Church schools) are doing excellent work, but we feel that more could and should be done. In particular we urge the injection of Christian ethics into discussions at secondary level, particularly at the interface between religious education and science. This is an area where 'joined-up thinking' on moral and social responsibilities for care of the environment and so enhancing the quality of human life could readily be stimulated. The Diocesan Resources Centre Officer has drawn Church schools attention to the acquisitive and materialistic tone of some economics material and encouraged discussion of justice and sustainability, and we welcome this. The new national curriculum for secondary schools, phased in from September 2008, has a new emphasis on cross-curricular themes and the Diocesan Resource Centre may provide environmental examples for consideration. Much turns on the leadership of Heads and senior staff, and we believe that they would benefit from new stimulus and guidance. We propose that:

- this Environmental Policy Report should be discussed by the Diocesan Board of Education and the schools team;
- the latter should develop an integrated approach to environmental education, drawing on our report;
- the material available to schools should be re-examined by an expert group of Christian environmentalists;
- a briefing paper on stewardship should be prepared and promulgated by the Churches Together Environment Group;

- hands-on involvement of children at primary level in environmental projects should continue to be given high priority, not least through partnership with expert advisory bodies such as Cumbria Wildlife Trust;
- at secondary level, a course on environmental ethics should link RE and science and focus on stewardship, sustainability and creation care;
- the Diocesan Resource Centre should be encouraged to prepare cross-curricular themes, and especially environmental ones, for secondary schools to draw on;
- the National Conference of Church Schools, the Diocesan Conference for Church School Heads and other regular meetings of Heads of Church Primary Schools and of Heads and Incumbents in the Diocese should consider how to strengthen their handling of environmental issues.

4.4. Demonstrating good management of the Church Estate.

4.4.1 Care for Church Land

In the Diocese of Carlisle the Church Commissioners manage twenty seven farms, totalling 2900 hectares, belonging to the Rose Castle Estate. The Diocese manages some 160 hectares of glebe land and about 180 hectares of farmland. Some individual parishes own and manage farms. The Rydal Hall Estate includes 12 hectares of woodland and gardens. These land holdings are managed commercially, for maximal economic return, usually without particular heed to exemplary environmental practice.

We consider that:

- the Church Commissioners should be pressed to adopt a Code of Good Environmental Practice for all the lands they manage;
- in future each farm or holding should be the subject of a Farm Plan stating the aims of management, such plans being developed in partnership between the Church as landlord and its tenant farmers;
- plans should include a commitment to conserve natural beauty and biodiversity and to safeguard woodlands as carbon stores and sinks⁵;
- trees (of native species) should be planted where they represent the most appropriate land use;
- tenant farmers should be required by their tenancy agreements to follow codes of environmental good practice;
- as a minimum all farm holdings should meet the standard for Entry Level Stewardship and where practicable should seek qualification at Higher Level;
- the Rydal Hall Estate should be managed as an exemplar of environmental stewardship.

4.4.2 Ensure environmental good practice in Churches and church halls.

The British landscape is enriched by its ancient churches. They are gems of our spiritual tradition and a sign of appropriate human interaction with nature. They are treasures, valued not only by those who worship in them but by those for whom they are the architectural and visual focus of our towns and villages.

Management of church land and buildings is an integral part of church life. There are 334 places of Anglican worship in the Diocese, ranging widely in size, age, architectural quality and historical importance. Many parishes also have a church hall. Because ours is a predominantly rural diocese, many churches and halls are used relatively infrequently and by

⁵ One hectare of mature woodland stores approximately 75 tons of carbon and absorbs about 1.3 tons per annum

relatively small, dispersed congregations. The environmental ‘footprint’ of church buildings comes largely through lighting and heating, although maintenance also consumes resources.

Churches and halls are managed by parishes, with advice from their own architects. Churches are subject to quinquennial review, and this offers an opportunity for evaluation of lighting, heating, insulation, draught control, efficiency in the use of the building and changes that may make all these more cost effective. The DAC does not provide advice on these issues to parishes, but does give guidance to the Chancellor of the diocese on whether to grant a faculty for proposed changes. The General Synod has urged all dioceses and parishes to reduce their energy consumption – and hence emission of carbon dioxide – by a measurable amount. In June 2006 the Church’s National Environmental Campaign launched ‘Shrinking the Footprint’. However very few parishes have so far responded. Without the baseline data this survey is intended to provide it will be difficult to measure future improvements, and the proposed follow-up survey in 2008 is unlikely to be productive.

Some churches are taking a lead: at Bigrigg (near Egremont) insulation is being installed as part of a re-roofing project and a ground-source heat pump may be installed for general heating. A small wind generator may be added, to power the pump needed to circulate the circulating fluids. At present such heat pumps using boreholes (sited after archaeological investigation) are likely to be the most attractive and efficient renewable energy source for churches, because extensive trenches in churchyards are unlikely to be acceptable. Heat pump systems can provide continuous steady warmth ‘topped up’ by extra heating during services (it is noteworthy that maintaining a constant 12°C - 15°C can reduce costs overall because of savings in maintenance). Where roofs are renewed and the structure of the roof permits, insulating panels should be fitted under the modern draught-proof membrane that underlies the slates. In the future, if costs of photovoltaic tiles generating electricity are substantially reduced, east-facing churches may be ideally suited to their installation. Where substantial reconstruction is practicable (as at St Michael’s, Workington, following a major fire) major gains in energy and working efficiency are possible, but many parishes are resistant to change and this is often constrained by the need to conserve historic buildings as well as the cost.

We consider that there is substantial scope for improvement in this whole area. We recognise that the architects engaged by parishes to undertake quinquennial reviews are a valuable resource while the triennial Visitations by the three Archdeacons are opportunities for environmental stock-taking. We propose that:

- the Archdeacons should require parishes to provide an energy audit like that proposed in *Shrinking the Footprint* Stage 1 and statistics of energy consumption should be included in the documentation for each visitation;
- these audits should be summarised in a diocesan database;
- in their quinquennial reviews, the architects should examine these audits and advise (after consulting specialists if necessary) on the scope for reducing the environmental footprint of churches and other parochial buildings;
- the architects should give particular attention to the scope for more efficient heating, lighting, roof insulation, draught control and (especially where heating systems need renewal) installation of ground-sourced heat pumps, coupled to solar panels or wind generators to power the circulating pumps;
- they should also consider the scope for more efficient use of the church building itself, including multiple use by different congregations and community groups and the possible benefit from subdivision of the church interior.

We also propose that:

- the Diocesan Environmental Adviser (Section 5) should become a channel through which parishes wanting information are put in touch with experts and with other parishes (such as Bigrigg and St Michael's Workington) that have taken innovative steps.

4.4.3 Ensure environmental good practice in all other church buildings

The Diocese owns and cares for about 180 clergy houses, and also owns special buildings among which Rydal Hall and the diocesan offices at Church House, Carlisle, are notable. Rose Castle and its estate are in the care of the Church Commissioners. Many of these structures are architecturally important and all have environmental 'footprints'. Because they are in continuous use, they consume more energy than churches and halls. Moreover, clergy houses tend to be relatively large, averaging 2000 sq. ft and costing on average £1200 a year to heat.

Clergy houses are reviewed on a five-year cycle (this means dealing with about 35 houses a year). The capacity to improve energy efficiency is currently limited by resources. However, at each review, loft insulation is brought up to the building regulations standards then applicable (more environmentally friendly products such as thermofleece are not currently used, due principally to the cost which is increased by the need to remove previously installed insulation, but these are under consideration). Where windows need renewal and planning conditions permit, PVCu double-glazed units are installed. Central heating boilers are only replaced when they pass beyond repair, although the fuel cost saving is about £300 a year giving a payback period of about 6 to 8 years for a new condensing boiler. At present the benefit goes to the occupants, although there might be ways in which the savings could be divided between them and the diocese. Biomass (wood burning) stoves may also be attractive in rural areas. Occupiers can help their own costs and the environment by a whole host of measures. It is not diocesan policy to install solar panels (for water heating or photovoltaic electricity), domestic scale wind generators or heat pumps in clergy houses or to advocate 'green electricity' although solar panels providing hot water are likely to be fairly cost effective and could be installed if funding was made available.

We recognise the need for a particular focus on these buildings and propose that:

- the Property Department's budget be reviewed to enable improvements in energy efficiency to go beyond catching up with current building regulation standards if some extra investment, for example in deeper loft insulation, would clearly be cost effective at a time when labour is being deployed on improvements;
- other Diocesan buildings should in future be subject to the same regular review as clergy houses;
- the Property Department's office maintains an energy audit across the diocese like that proposed for churches through the Archdeacons' visitations, and reports regularly to the Bishop's Council;
- the diocese should make sure that it at least meets the national target of reducing its fossil fuel usage by 60% by 2050.

4.4.4 Make Churchyards come alive

We noted in section 4.3.2 how the setting of many churches inspires a sense of spirituality, valued by non church goers as well as regular worshippers. Many churchyards also contain a diversity of meadow flowers, shrubs and mature trees and can be a valuable habitat for

birds, small mammals, butterflies and other insects. By managing these sites for nature the church can contribute to the support of a diverse and beautiful wild life.

Cumbria Wildlife Trust, with support from the Heritage Lottery Fund and Cumbria Waste Management Environment Trust, is currently undertaking a three-year Wildlife in Sacred Places Project (Appendix C). This will survey some 200 'sacred spaces' (land associated with places of worship and retreat) in Cumbria and collate the results. Ten of these places will be chosen for an in-depth action programme, developed in partnership with the local communities and executed by them. The emphasis in this whole programme is on working with parishes and site managers to help them develop their own ideas and enrich their sites. All parishes will be eligible for advice.

We commend this project, while recognising that many of those who responded to our questionnaire were concerned that churchyards must not appear unkempt, especially where graves are still visited and tended. However we believe that churchyards can and should be more than nature conservation areas. We urge that the sense of God's presence that should always pervade a place of worship should extend also to its surroundings and that plans for 'sacred spaces' should include quiet and beautiful corners for prayer and meditation. We recommend that:

- all PCCs and the managers of other 'sacred spaces' should join positively in the survey of their sites and should discuss the options for site management;
- the development of a 'quiet garden' or setting for quiet meditation and prayer, where possible with a beautiful outlook, should be a component of such management plans;
- a statement of good practice in management (for example avoiding the use of pesticide sprays) should be drawn up and promulgated;
- an explicit statement of policy for the management of each churchyard or other sacred space should be drawn up, and its implementation monitored;
- progress with these schemes should be evaluated in the Archdeacon's triennial visitation.

4.5 Lighten the footprint of the Church's institutional operations.

4.5.1. Ethical investment.

The Church's ethical investment advisory group⁶ has examined how the 1998 Lambeth Conference principles should be translated into action. They conclude that the Church Commissioners, the CBF Church of England Funds and the Church of England Pensions Fund should:

- behave as responsible shareholders by communicating the Church's concerns to companies, engaging with them in environmental risk, management and performance and on specific issues such as sustainability and climate change;
- implement the Church's Statement of Ethical Investment Policy by channelling investment to companies that are conscientious with regard to environmental performance;
- in particular, invest in profitable, well-run companies specialising in environmentally friendly new technologies;
- disinvest from companies in clear breach of the ethical investment policy, or those which, after sustained dialogue, do not respond positively to the Church's concerns.

⁶ Church of England Ethical Investment Advisory Group (November 2004). Environmental Statement.

We recommend that these principles should also guide any investment by the Diocese of Carlisle and its parishes.

4.5.2 Good operational practices

Section 4.4 deals with the good environmental management of the church's land and buildings, and especially the need for efficient use of energy. It is equally important to maintain good practice in the everyday operations of the church's offices and in parochial functions, many of which consume water, paper and consumable goods. We advise that an annual environmental audit of the main offices be undertaken. Among the detailed actions to be considered are:

- avoiding waste of paper by using electronic communication whenever possible;
- ensuring that all waste paper, plastic bottles and metals are recycled (shredded paper, organic and garden waste being composted where practicable);
- favouring suppliers who use minimal packaging;
- managing all electrical office equipment for minimal energy use, with automatic switching or time clocks that ensure that most lights and appliances are switched off when not required;
- keeping tap washers in good condition and ensure that all water supplies are metered and used as efficiently as possible;
- using environment-friendly cleaning products.

Travel is especially important in a rural diocese like Carlisle, where journeys on church business probably total around half a million vehicle miles per annum (150,000 miles are the subject of claims on diocesan funds and we estimate that clergy and lay travel claimed at parish level account for at least twice this amount). We propose that:

- the Diocesan Board of Finance should request all parishes and Diocesan centres of employment to complete an annual transport audit;
- the audit should record the type of vehicle/s used on church business, annual mileage on official business, the extent to which a vehicle is shared, the use of/availability of public transport (very limited in Cumbria) and any use of non-petroleum transport (bicycle, foot);
- the Diocese should review its travel expenses policy, paying mileage rates that encourage economical vehicles and encouraging car sharing by restricting the payment of travel expenses to one car from a parish for any single meeting;
- where practicable, teleconferencing should be used instead of face to face meetings, training being provided so as to accustom people to its use;
- committees should be no larger than essential to meet statutory requirements or ensure appropriate representation of interests and areas;
- the audit should also record any measures used in a parish to increase travel efficiency, such as car pool schemes and bus hire for group travel;
- the audits for each parish should be submitted to the Archdeacons' triennial visitations.

4.6 Encourage individual Church members to live in accordance with ethical environmental principles⁷.

It is the responsibility of every Christian to make informed lifestyle choices. It is no good pressing Governments, Councils or even PCCs to do things unless we also practice what we preach in our personal lives. Here are some things everyone can do:

:

- **pray!** We can pray for the strengthening of all those people who are seeking to care for the creation, and also for those who are likely to suffer from climate change and other environmental tragedies;
- **campaign!** We need to be champions of environmental care in our daily conversations and actions. Our friends need to be enlisted as allies;
- **join in corporate action.** There are many bodies working to care for the environment. While not all are following scientifically sound lines, we can scrutinise the action groups around and join those we feel at home with. Collective action is generally more productive than the efforts of solitary individuals;
- **support action in the Churches.** We can back the ‘shrinking the footprint’ campaign in our own parishes and urge our PCCs to implement the ‘Sanctuaries for Wildlife’ project so that our churchyards become havens for wildlife. Churches Together in Cumbria has had its Environment Group since 1990, and is now thinking about a climate change action network and an interactive website;
- **scrutinise our own lifestyles.** We can each of us conduct an ‘eco-audit’ of our homes, travel patterns and purchases and work out how we can reduce our ‘carbon footprints’. We can seek advice on this from reputable organizations like the Energy Saving Trust.
- **take practical steps.** For example we can:
 - insulate our homes to the highest standards;
 - use low-energy light bulbs;
 - insist that electrical equipment is not left on stand-by;
 - buy fairtrade materials for use at home and in church events (e.g. coffee mornings).
 - insist on buying washing machines and other equipment that meet the highest standards of energy efficiency;
 - use environment-friendly cleaning products;
 - consider installing photovoltaic tile arrays, solar water-heating panels or small-scale wind generators (linked to the grid so that we get credit for surplus electricity supplied);
 - consider installing wood-burning stoves and (if we have land) planting a ‘wood-lot’ for future supplies;
 - plant trees anyway if we have the land to do it on;
 - demand energy-efficient cars (checking the carbon dioxide emissions before signing up to buy a model);
 - use local shops and services (especially those we can walk to);
 - share cars with friends and neighbours;
 - plan journeys so that we use a car as infrequently as possible;
 - avoid unnecessary travel.

⁷ These suggestions come from the ‘Take Home Challenge’ handed out at the Churches Together Cathedral Eco-Day on 23 June 2007.

5. IMPLEMENTING THE POLICY

5.1 The approach to action.

Our whole approach derives from the theological analysis in Section 2 and the guiding principles in Section 3. We emphasise again that the driving force should be inspiration, not diocesan direction. Our recommendations, moreover, are aimed at different actors and audiences, and do not all have the same weight or urgency. We appreciate – as the responses to our questionnaire, summarised in Appendix D indicate - that parishes have their own priorities and while we strongly urge them to adopt and implement this report, they will do so within their own missions. One reason why, despite widespread coolness, we have decided to advocate the appointment of a Diocesan Environmental Adviser is that we believe that money and effort will be saved if there is a focal point from which parishes can obtain advice on what is likely to be practicable and effective in their particular circumstances.

5.2 A summary of our Recommendations

In Appendix E we arrange key elements of our ‘action bullets’ according to the agency we hope will carry the action forward. For each action we also indicate the desirable time scale.

5.3 The case for a Diocesan Environmental Adviser.

Many dioceses have appointed Environmental Advisers, essentially to coordinate the implementation of Diocesan Environmental Plans and to compile regular audits of church performance. We have reflected carefully on this, recognising that Carlisle Diocese gives priority to supporting local ministry rather than central administration. We also recognise that many tasks we have identified are best undertaken by specialists (such as the Diocesan Surveyor and parochial architects). Moreover 34% of those who responded to our questionnaire regarded an Environmental Adviser appointment as a low priority while 49% considered we should obtain environmental advice another way. We also recognise that since 1990 the Environment Group of Churches Together in Cumbria has played a valuable service as a Christian ‘think tank’ producing a series of thoughtful reviews of environmental issues. At the same time we recognise that if the policies we advocate are to be implemented there is a need for an identified individual to play a central role in gathering information and providing advice, and that some at least of the practical measures we propose could save significant sums of money.

We therefore propose that resources should be sought, either by grant or the redeployment of Diocesan resources, to allow the appointment of a part-time (2 ½ days a week) Diocesan Environmental Adviser (DEA) for a period of three years, based in the Diocesan Offices in Carlisle. We estimate the cost of this appointment, including travel and office expenses, at approximately £17,000 per annum. The post would be well suited to an energetic recently retired professional, who should have reasonable knowledge of environmental matters and be familiar with administration. The DEA should report to the Diocesan Secretary as the diocesan Chief Executive, and we see a case for a small voluntary expert steering group to help guide the development of the diocesan environment programme.

We see the role of the DEA as that of a ‘hub’ or central communications channel, responsible, in particular, for:

- maintaining contact with Diocesan officials, notably the Diocesan Secretary and Diocesan Surveyor;

- maintaining contact with central Church of England environmental officers and advisers and with DEAs in other Dioceses;
- providing environmental advice and briefing on request to the Bishops, other Diocesan clergy, Diocesan officers (including those leading training courses), Deaneries and parishes;
- facilitating communication between Deaneries and parishes and sources of expert advice within and outside the Diocese;
- supporting the Archdeacons' visitations and collating the environmental information gained;
- reminding parish architects of the need to carry out energy audits in the course of quinquennial reviews, and collating the information gathered;
- advising and assisting parishes in obtaining approval for measures to make their churches and other buildings more environmentally efficient, and in developing and implementing plans for their 'sacred spaces';
- gathering and disseminating information generally;
- monitoring the implementation of this Report and advising the Bishop's Council annually on progress.

We do not believe it to be desirable or possible for a part-time DEA to do all these things unaided. We therefore see the post as flanked and supported by several other groups.

We see an important role for the Environment Group of Churches Together in Cumbria. This body has operated for some fifteen years and has reviewed environmental literature, alerted the churches to emerging issues and prepared overview papers. There will be a continuing need for such work and we agree it is best done as an ecumenical activity. We see the Environment Group as an interdenominational 'think tank' undertaking, in particular:

- evaluation of important new environmental literature and of emerging issues (especially ethical issues) and concepts;
- preparation of review papers analysing these topics together with advice on how the Christian community should respond;
- preparation of responses to policy reviews by central, regional and local government;
- preparation of material for use in clerical and lay training;
- provision of advice on existing and new 'green' liturgical material and prayers;
- promotion of concerted environmental witness and action among the churches;
- other initiatives for which an ecumenical approach is clearly desirable.

We recommend that the Diocese encourages Churches Together to support the Environment Group adequately and funds Churches Together accordingly. We believe that it might be appropriate for the Diocesan Environmental Adviser to serve as Secretary of the Group, if the other denominations agree.

The DEA would also need to liaise with, and seek advice from, experts and expert bodies with which the Diocese is in direct contact. The Diocesan Surveyor's office and parochial and diocesan architects are clearly the best source of expertise on the management of churches and other buildings. The leaders of diocesan education and ministry and lay training would be the principal contacts in implementing our proposals in those areas. The Cumbria Wildlife Trust is the best source of advice on managing church lands for wildlife. We expect the DEA to establish a network of contacts and advisers both within and outside the Diocese, acting in many instances in dialogue with Environmental Advisers in other dioceses, especially in the Province of York.

APPENDIX A: BIBLIOGRAPHY

The following publications are either referred to in our text or form part of the published commentary by the Church of England on environmental affairs.

a) General Statements

Anglican Communion. *Stewardship of Creation*. Statement to UN Summit on Sustainable Development, Johannesburg. 2002.

Archbishops' Commission on the Rural Environment (ACORA) *Faith in the Countryside*. Churchman Publishing. 1991.

Conservation Foundation with Defra *The Church of England's Shrinking the Footprint Campaign. Next Steps*. 2006.

Defra . *Ways to Tackle Climate Change: Parish and Town Councils – Act on CO₂*. Defra, 2008.

General Synod Board for Social Responsibility. *Man in His Living Environment*. CIO, 1972.

General Synod Board for Social Responsibility *Our Responsibility for the Living Environment* Church House Publishing, 1986.

Mission and Public Affairs Council. *Christians and the Environment* Statement to General Synod, 1990.

Mission and Public Affairs Council *Sharing God's Planet* Church House Publishing, 2005.

Mothers' Union Faith and Policy Unit . *Fair Enough? Ways to Live for Justice* Mothers' Union, 2007.

b) Carlisle and Cumbria

Carlisle Cathedral and Churches Together in Cumbria Environment Group. *Eco-day. The Take-home Challenge*. 2007.

Churches Together in Cumbria *God, Nature and Climate Change* Churches Together in Cumbria , 2008.

c) Liturgies

Biggs, John *Baptist Liturgies (M/s)*

Carlisle Cathedral ,*Cathedral Creation Service*. 1997

Carlisle Cathedral *Eco-day Worship. The Eco-challenge*. 2007

Clark Susan . *Celebrating Earth's Holy Days: Resource Guide for Communities*. Crossroad, 1992

Paynter, Neil and Boothroyd, Helen. eds. *Holy Ground: Liturgies and Worship Resources for an Engaged Spirituality*. Wild Goose Pubs (Iona Community) 2005.

McCarthy, Scott .*United States Creation Liturgy*. 1987.

Methodist Church. *Creation Liturgy*. 2002.

Roman Catholic Church . *Stewards of Creation*. 2005.

d) Managing churchyards

Church House.*The Churchyards Handbook*. Church House Publishing, 2001.

Cooper, Nigel *Wildlife in Church and Churchyard: Plants, Animals and Their Management*. Church House Publishing, 2001.

Cumbria Wildlife Trust *Sanctuaries for Wildlife. Celebrating Diversity*. Cumbria Wildlife Trust, n.d. Pamphlet.

Greenoak, Frances (1985) *God's Acre. The Flowers and Animals of the Parish Churchyard* . W I Books, 1985. Re-published as *Wildlife in the Churchyard: The Plants and Animals of God's Acre*. Little Brow and Co., 1993.

Manning, David *The Living Churchyard*. n.d.

APPENDIX B: CLIMATE CHANGE⁸

The Earth experienced warmer and cooler periods long before the appearance of humans. Those changes had many causes, among them slow variations in the planet's orbit around the Sun, changes in the Sun's output and volcanic eruptions. But fluctuations in solar activity, cosmic rays and volcanic outbursts cannot explain the 0.74°C rise in global mean temperature over the past century.

The consensus among the world's leading climatologists, brought together by the Intergovernmental Panel on Climate Change (IPCC), is that the temperature rise is due to human action, in particular, to the burning of 'fossil' fuel (coal, oil, natural gas), the destruction of the world's forests and industrial activities such as cement production.

The Earth is habitable because the water vapour, carbon dioxide and methane in the air act as a blanket, allowing the Sun's rays to reach the surface but hindering the escape of heat back into space. Without this blanket the planet would be a 'glacisphere' some 30°C cooler than it now is. Water vapour is the most important 'greenhouse gas' but its concentrations have not changed much in the past century. However, carbon dioxide concentrations have risen from around 280 parts per million by volume (ppmv) in around 1850 to 380 ppmv in 2005 and they are still rising. Concentrations of methane have also nearly doubled. Carbon dioxide levels are now 35% greater than they have been for at least the last 650,000 years and chemical analysis proves that most of this comes from fossil fuels. The increase in global temperature is consistent with what science tells us we should expect from the changes in concentration that have been measured.

Because the upward trend in global temperature is still only a fraction of a degree per decade and is superimposed on a highly variable climate system, many people do not notice it. Some, indeed, welcome the notion of a warmer world. Others prefer to live as they have always done, assuming that science and technology will find a way to deal with any problems.

Such denial is dangerous. The IPCC – the world's leading authority on climate change – project that even if intergovernmental action is taken now there will be a global average temperature increase this century of between 2°C and 3°C. This is a bigger change than the Earth has experienced for at least 10,000 years. And while some areas – such as temperate northern Europe – may benefit from a longer growing season for crops, as the change progresses negative effects are likely to predominate almost everywhere. Heat waves, storms and flooding are likely to become more frequent and severe. In the longer term, there could be large-scale and potentially abrupt changes in our planet's natural systems and some of these could be irreversible. The melting of large ice sheets could raise sea levels by as much as 6 metres - and about 60% of humanity lives in the coastal zone and two thirds of the world's great cities are on coasts or estuaries. The impact of climate change will fall heaviest on the poorest countries and communities.

That is why a precautionary approach is essential and the Christian Church must join those calling for urgent action now.

⁸ This Appendix is based on a Royal Society statement on 'Climate Change controversies – a simple guide' issued in April 2007. The Royal Society is the UK's National Academy of Sciences and our most authoritative national scientific body.

APPENDIX C: SANCTUARIES FOR WILDLIFE

In 1972 the Board for Social Responsibility published a booklet on *Wildlife Conservation in the Care of Churches and Churchyards*. Information collected through Womens' Institutes was published by Frances Greenoak in *God's Acre* (Orbis, 1985). A *Churchyards Handbook* was published by Church House Publishing in 2001. Other information is to be found in *The Living Churchyard* by David Manning and *Wildlife in Church and Churchyard: Plants, animals and their management* by Nigel Cooper (Church House Publishing, 2001).

Many churchyards are remnants of old hay meadows and contain a diversity of meadow flowers. If managed with wildlife in mind they can be a valuable habitat for birds, small mammals, butterflies and other insects. Churchyards also commonly contain shrubs and mature trees which are important for birds and insects.

There is widespread concern that churches managed for wildlife will become untidy and may attract rats and other undesirable species. Clearly the level of 'wildness' appropriate in each case will need to be judged against the uses of the churchyard: those still open for burials or with well-tended graves will need to be kept tidy and accessible, whereas areas away from a church and without gravestones may be left in a more 'natural' state. We have, moreover, emphasised the spiritual uplift that the environs of some of our churches can provide and the case for creating in them places for quiet prayer and meditation. We give high priority to this element in the use of what are, after all, 'sacred spaces'.

Where areas are managed for wildlife, mowing regimes are important in order to maintain the optimal mix of plant species. Close mown turf encourages low-growing species such as clover, daisy and birds-foot trefoil. Areas with an abundance of taller meadow grasses and species such as pignut, cowslips, meadow buttercup and ox-eye daisy will flourish if left uncut until late July and then mown for hay. An area that is managed with an eye to nature can be very attractive. Suggestions are:

- Vary the timing and closeness of cut to develop a mosaic of different kinds of vegetation, and encourage flowers to set seed;
- Where possible, leave areas of tall grass over winter to provide refuge for insects and small mammals;
- Encourage plants that provide food for butterflies and their caterpillars;
- Plant native shrubs and trees with berries;
- Create a log pile and a leaf pile, and do not disturb in the winter;
- Provide bird and bat boxes;
- Allow ivy and other plants that provide food and shelter to remain on walls and trees;
- Leave lichens to grow on headstones and other stonework.

Each churchyard needs to be surveyed. In Cumbria all 'sacred spaces' (land associated with places of worship and retreat) will be examined as part of a new project is being undertaken in 2007-1010 by Cumbria Wildlife Trust with support from the Heritage Lottery Fund and Cumbria Waste Management Environment Trust. This should give every parish a basic evaluation of the wildlife potential of their churchyards and associated land.

These surveys should form the basis of a plan, prepared in consultation with a Churchwarden and whoever is responsible for looking after the churchyard. That plan will indicate what kinds of wild life are likely to flourish in the churchyards and what kinds of mowing, planting and other care are appropriate in what places. Contact with the Quiet Gardens Trust may help parishes design secluded areas for meditation and prayer. Plans should be endorsed by the PCC. Cumbria Wildlife Trust will give direct help to 30 communities whose land has high potential and who wish to develop it for wildlife. Other communities will be able to follow written guidance and receive help from some of the 15,000 Cumbria Wildlife Trust members in their parishes. Volunteers should be enlisted to keep a record of what is done, and photographs should be taken from fixed points so as to create a year-by-year visual inventory.

APPENDIX D: QUESTIONNAIRE AND RESPONSES

As our ideas crystallised we set the most important areas of our concern down as a questionnaire, sent to all parishes in the Diocese. We apologise to those recipients who felt that insufficient time was allowed them, but we could not proceed until our conclusions were beginning to emerge. We were grateful for the [] replies we received and as the attached analysis shows, most were supportive of our proposals. We were pleased that so many attached importance to the environment on theological and moral grounds, and sought to reflect this in worship, education and training for the Ministry. At the practical level, however, we noted that very few parishes had completed an energy audit of their churches or sought advice from their architect or the diocesan surveyor. There was also some scepticism over the practicability, and even desirability, of creating 'wild areas' in churchyards. There were also profound doubts over the proposed appointment of a Diocesan Environment Adviser.

The questionnaire and responses follow.

AN ENVIRONMENTAL POLICY FOR THE DIOCESE OF CARLISLE

A Note to Clergy and Churchwardens

In July 2007, following a resolution of the Diocesan Synod, the Bishop's Council agreed that a Working Group should be appointed to prepare an environmental policy for the Diocese. That group, under the chairmanship of Sir Martin Holdgate CB, commenced work in September 2007 and plans to report to the Bishop's Council in May 2008.

The Working Group would welcome views from clergy and churchwardens, and the following check list, with opportunities for a ticked response, is circulated for that purpose. **Please reply electronically to diocesan.secretary@carlisle-diocese.org.uk by the end of Monday 7th April.**

1. Theology.

A brief statement of the theological principles defining our responsibilities as stewards of God's creation is likely to be included in the policy. Do you consider this:

Essential Important Unimportant

2. The Church and the Environment

"For the Church of the 21st century good ecology is not an optional extra but a matter of justice. It is therefore central to what it means to be a Christian" (Rowan Williams). Do you:

Agree strongly Agree Disagree

3. Moral and Action Principles

The Policy is likely to state the moral principles on which an Action plan is based, and the essential areas of action to be followed. Do you consider this:

Essential Important Unimportant

Are there particular principles you would wish the Working Group to consider. If so please insert these.

4. Affirmation in Worship.

The Working Group is considering how environmental concerns can best be reflected in the worship of the Church. Do you:

Support strongly Already do Consider unimportant

If you already embody environmental concerns in worship, are there particular points you wish to make?

5. Environmental education.

Many schools teach respect for the natural world and some stimulate debate over both religious and scientific aspects of environmental concern . Do you think:

More should be done Things are about right It is unimportant

6. Training for Ministry.

Those in the diocese concerned with training for both clergy and lay ministry accept that care for the creation is a fundamental part of mission. Do you agree it is:

Central to mission Important but not central Peripheral

7. Caring for Churches.

Many people expect churches to be efficient in their use of energy and space, setting an example by ‘shrinking the footprint’. Has your Church:

Completed an energy audit : yes no Taken practical steps yes no

Have you sought expert advice e.g. from your architect or the diocesan surveyor?

Yes no from someone else (who?)

If you have adopted measures to minimise energy wastage or otherwise ‘green’ your church, please say what these are.

8. Clergy houses and other buildings.

The diocesan surveyor reviews energy efficiency in clergy houses every five years. Do you believe that for all church buildings:

More should be done Enough is done it is unimportant

If more should be done, what?

9. Greening the churchyard.

Cumbria Wildlife Trust is assisting parishes to review their churchyards as wildlife sites. Do you regard ‘wild areas’ in your churchyard as:

Important Already done Impracticable

Have you comments?

10. Lightening the footprint of Church operations.

It is suggested that the Church should set an example of ethical investment, minimal waste generation, good office practice and efficient travel. Do you:

Agree strongly Agree Consider enough done Disagree

11. Diocesan Environmental Adviser.

Some other dioceses have appointed an Environmental Adviser to coordinate their response to environmental issues. In Carlisle, would you consider this:

High priority Low priority Get advice another way

If you ticked box 3, do you have thoughts about how the Diocese should approach environmental issues?

12. Conclusion.

If you have any matters you wish the Working Group to consider please indicate below or on a separate sheet.

The Working Group thanks you for your help.

43 Responses

1. Theology.				
A brief statement of the theological principles defining our responsibilities as stewards of God's creation is likely to be included in the policy. Do you consider this:	essential	important	unimportant	
	30	11	2	number
	70%	26%	4%	%age
2. The Church and the Environment				
"For the Church of the 21 st century good ecology is not an optional extra but a matter of justice. It is therefore central to what it means to be a Christian" (Rowan Williams).				
Do you:	agree strongly	agree	disagree	
	25	16	2	number
	58%	37%	5%	%age
3. Moral and Action Principles				
The Policy is likely to state the moral principles on which an Action plan is based, and the essential areas of action to be followed. Do you consider this:	essential	important	unimportant	
	18	23	2	number
	42%	53%	5%	%age
4. Affirmation in Worship.				
The Working Group is considering how environmental concerns can best be reflected in the worship of the Church. Do you:	strongly support	already do	consider unimportant	
	19	14	6	number
	49%	36%	15%	%age
5. Environmental education.				
Many schools teach respect for the natural world and some stimulate debate over both religious and scientific aspects of environmental concern . Do you think:	More should be done	Things are about right	It is unimportant	
	21	21		number
	50%	50%		%age

6. Training for Ministry.				
Those in the diocese concerned with training for both clergy and lay ministry accept that care for the creation is a fundamental part of mission. Do you agree it is:	Central to Mission	Important but not Central	Peripheral	
	17	21	5	number
	40%	49%	11%	%age
7. Caring for Churches.				
Many people expect churches to be efficient in their use of energy and space, setting an example by 'shrinking the footprint'. Has your Church:				
Completed an energy audit	yes	no		
	4	35	number	
	10%	90%	%age	
Taken practical steps	yes	no	number	
	14	17	%age	
	45%	55%		
Have you sought expert advice e.g. from your architect or the diocesan surveyor?	yes	no	from someone else	number
	9	30		%age
	23%	77%		
8. Clergy houses and other buildings.				
The diocesan surveyor reviews energy efficiency in clergy houses every five years. Do you believe that for all church buildings:	More should be done	Enough is done	It is unimportant	
	33	7		number
	83%	17%		%age
9. Greening the churchyard.				
Cumbria Wildlife Trust is assisting parishes to review their churchyards as wildlife sites. Do you regard 'wild areas' in your churchyard as:	Important	Already Done	Impractical	
	15	16	10	number
	37%	39%	24%	%age
10. Lightening the footprint of Church operations.				

It is suggested that the Church should set an example of ethical investment, minimal waste generation, good office practice and efficient travel. Do you:	Agree Strongly	Agree	Consider Enough Done	Disagree	
	26	14	3	0	number
	60%	33%	7%		%age
11. Diocesan Environmental Adviser.					
Some other dioceses have appointed an Environmental Adviser to coordinate their response to environmental issues. In Carlisle, would you consider this:	High priority	Low priority	Get advice another way		
	7	14	20	number	
	17%	34%	49%	%age	

APPENDIX E: RESPONSIBILITIES FOR ACTION

In this Appendix the main recommendations of our Report are re-grouped to indicate the principal proposed responsibilities for action. Long lists of detailed action points have been summarised, and an indication of time scale provided.

Recommendations for Action by the Church as a whole.

4.2.1 Propose to General Synod the adoption of a new statement on the environment, building on *Sharing God's Planet* and converting its precepts into practical ethics.

Timescale: 2008/2009. Action via a Motion proposed by Carlisle Diocese in the General Synod.

4.2.3 In that new statement, make a powerful case for action to halt and then reverse climate change as a matter of justice and an expression of the care we owe to God's creation and to our fellow humans.

Timescale: 2008/2009. Action would be by way of input to the drafting of the new statement.

Recommendations for Action by the Diocese of Carlisle

4.2.2 Press Governments to pursue policies that will promote sustainable development everywhere. (Some detailed proposals are set out in the section referred to).

Timescale: as part of 4.2.1 and on-going through the Diocesan Bishop's participation in the work of the House of Lords.

4.2.2 Ask the Diocese's contacts in the three overseas Dioceses with which Carlisle has links to advise on which particular projects would be most valuable in advancing sustainable development in their region.

Timescale: 2008/2009. Action via Diocesan liaison with the partner dioceses.

4.2.3 Strongly advocate action on climate change, working independently but in close liaison with other Dioceses and Christian groups such as A. Rocha, Christian Aid and Operation Noah (an initiative of Christian Ecology Link) and with the Stop Climate Chaos Coalition.

Timescale: 2008/2009 and on-going. Action would fall to the Diocesan Environmental Adviser, if appointed.

4.3.1 Remind clergy of the importance of treating the creation, and our responsibility for its care, as a theme of worship, doing this through a future gathering of diocesan clergy to discuss opportunities for using particular liturgies and for special themes on particular days and taking account of other points made in section 4.3.1 above.

Timescale: 2008/2009 and on-going. Action might fall to the Bishops and Archdeacons.

4.3.3 Make our report the main agenda item for a Diocesan Clergy Day, focussing on ideas that may be useful back in the parishes, and debate environmental policy at one of the Bishop's seminars at Rose Castle.

Timescale: 2009 Action might fall to the Bishops and Archdeacons.

Recommendations for Action by the Diocesan Spirituality Adviser

4.3.2 Examine in particular the development of a collection of environmental prayers and themes for meditation on the creation; ways of enhancing the natural beauty and spirituality of churches and their settings; the creation of places for quiet contemplation there an objective of the ‘Sacred Spaces’ project; the value of linking churches whose location evokes, or could evoke, spirituality in a network so that they are helped to make best use of their settings and the development of an area for inspiration and meditation in the grounds of Rydal Hall.

Timescale: 2008/2009 and on-going.

Recommendations for Action by those responsible for Training for the Ministry

4.3.2 Incorporate environmental theology and especially Christian stewardship of the creation in lay and ministry training, covering the detailed points listed in section 4.3.2 above.

Timescale: 2009 and on-going.

Recommendations for Action by the Diocesan Resource Centre and Diocesan Education Advisers.

4.3.4 The Diocesan Board of Education and the schools team should discuss this Environmental Policy Report and consider the detailed proposals in section 4.3.4 above.

Timescale: 2009 and on-going

Recommendations for Action by the Church Commissioners and other Managers of Church Land

4.4.1 Adopt a Code of Good Environmental Practice for all the lands they manage, making each farm or holding the subject of a Farm Plan developed in partnership between the Church as landlord and its tenant farmers and stating the aims of management including the detailed points set out in section 4.4.1 above.

Timescale: 2009 and on-going.

4.4.1 Manage the Rydal Hall Estate as an exemplar of environmental stewardship.

Timescale: 2008 and on-going. Action rests with management of Rydal Hall, which is already moving along these lines.

Recommendations for Action by the Archdeacons in their triennial Visitations and by Parish Architects in Quinquennial Reviews

4.4.2 Require parishes to provide an energy audit like that proposed in *Shrinking the Footprint* Stage 1 and statistics of energy consumption in the documentation for each Archdeacon’s visitation, collating these audits in a diocesan database.

Timescale: 2009 and on-going.

4.4.2 In their quinquennial reviews, architects should examine these audits and advise (after consulting specialists if necessary) on the scope for reducing the environmental footprint of churches and other parochial buildings giving due consideration to the detailed points in section 4.4.2 above.

Timescale: 2009 and on-going.

Recommendations for Action by the Diocesan Property Department

4.4.3 Seek improvements in energy efficiency in clergy houses that go beyond catching up with current building regulation standards if some extra investment would clearly be cost effective (the budget being adjusted to permit this).

Timescale: 2009 and on-going.

4.4.3 Again following budgetary adjustment, subject other Diocesan buildings to the same regular review as clergy houses.

Timescale: 2009 and on-going

4.4.3 Maintain an energy audit across the diocese like that proposed for churches through the Archdeacons' visitations, and report the results regularly to the Bishop's Council.

Timescale: 2009 and on-going.

4.4.3 Ensure that the diocese at least meets the national target of reducing its fossil fuel usage by 60% by 2050.

Timescale: 40-years – but with regular audits progress can be reviewed and effort intensified if progress slips.

Recommendation for Action by those responsible for Diocesan Financial Investments

4.5.1 Follow the Church's Statement of Ethical Investment Policy by channelling investment to companies that are conscientious with regard to environmental performance and disinvesting from companies that infringe this ethic.

Timescale: on-going.

Recommendations for Action by the Diocesan Board of Finance and Diocesan Offices

4.5.2 Maintain good practice in the everyday operations of the church's offices, auditing performance annually and noting the detailed points made in section 4.5.2 above.

Timescale: 2009 and on-going.

4.5.2 Request all parishes and Diocesan centres of employment to compile an annual transport audit and take appropriate measures to avoid unnecessary travel.

Timescale: 2009 and on-going.

Recommendations for action by Deaneries and/or Parishes

4.2.2 On average, the parishes of Carlisle Diocese should send a sum equivalent to at least 5% of their income to support projects that will support sustainable development in the developing world, especially in those dioceses with which Carlisle has links.

Timescale: on going, as resources permit

4.2.4 Develop partnerships between parishes in the diocese, through which wealthier and more fortunate Christian communities can contribute finance and volunteer help to parishes in greatest need.

Timescale: 2009-2012?

4.4.2 Provide an energy audit like that proposed in *Shrinking the Footprint* Stage 1 and statistics of energy consumption in the documentation for each Archdeacon's visitation.

Timescale: 2009 and on-going.

4.4.2 Discuss with church architects at each quinquennial review the scope for reducing the environmental footprint of churches and other parochial buildings giving due consideration to the detailed points in section 4.4.2 above.

Timescale: 2009 and on-going

4.4.4 All PCCs and the managers of other 'sacred spaces' should join positively in the survey of their sites and discuss the options for site management, including, where appropriate, the development of a 'quiet garden' or setting for quiet meditation and prayer, the enhancement wildlife habitats. Explicit statement of policy for the management of each churchyard or other sacred space should be drawn up, and their implementation monitored and progress should be evaluated in the Archdeacon's triennial visitation.

Timescale: 2008-2010. Action on 'Sacred Spaces' rests with Cumbria Wildlife Trust and is a Churches Together project. Individual parishes will take on continuing responsibilities if they agree to participate.

Recommendations for Action by the Diocesan Environmental Adviser

4.2.4 With the Churches Together Environment Group, develop and advocate policies that contribute positively to the care of the environment and the building of sustainable communities.

Timescale: over quinquennium

4.3.3 Supply people who run bookstalls in parishes with suggestions about key works on the Church and the Environment that they might sell.

Timescale: on-going

4.3.3 Arrange for the preparation of group study-session outlines and material on environmental issues for promotion and use in parishes, and supply copies to Deanery Training Advisers and the Ministry Development Officer for distribution.

Timescale: 2009 and on-going.

4.3.3 Keep in touch with clergy and remind them of his/her role as a source of information and contacts.

Timescale: on-going.

4.4.2 Become a channel through which parishes wanting information are put in touch with experts and with other parishes (such as Bigrigg and St Michael's Workington) that have taken innovatory steps to reduce their environmental footprint or use their buildings more efficiently.

Timescale: on-going

Recommendations for Action by the Churches Together in Cumbria Environment Group

4.2.4 With the Diocesan Environmental Adviser, develop and advocate policies that contribute positively to the care of the environment and the building of sustainable communities.

Timescale: on-going.

4.3.3 Provide peer reviews of works considered for inclusion in the core bibliography for Ministry Training courses and for issue to course directors and participants.

Timescale: on-going.

4.3.4 Prepare a briefing paper on stewardship suitable for use in schools and promulgate this through the Diocesan Resources Centre.

Timescale: 2008

Recommendations for Action by individual Christians in the Diocese

4.2.4 Urge local Government to adopt strong environmental action programmes, including the points listed in section 4.2.4 above.

Timescale: on-going.

4.6 Live in accordance with ethical environmental principles including those set out in section 4.6 above.

Timescale: Continuous.