Introduction
by David Shreeve

In 2008, despite being in the grip of recession with the year beginning with Black Monday, the UK saw building start on the Olympic stadium, Boris Johnson became Mayor of London, in the United States Barack Obama was the first African-American to be nominated for president and we launched Don’t Stop at the Lights in the Chapter House of St Paul’s Cathedral.

There was no mention then of fracking, divestment or, as I recall, a summit in Paris.

Much of this book remains as good now as it was then, but we have gone through it to correct some information which has changed and add new details.

In many respects the world has changed a lot since 2008 and whilst there have been changes within the Church we cannot claim that our book has been successful in dragging environmental concern into its main stream. There certainly has been considerable effort made by some but, as in the secular world, many in church congregations still do not see how their personal actions have any real effect. Moreover, the majority of those who do link their faith with environmental concern are still on the edges – members of special environmental groups rather than in the main body of the Church.

It still seems that amongst the pews and the pulpits the environment remains not so much a cause for worship, or a way of life, but somewhere to walk on a Sunday afternoon.

This book was written to show that the environment can be very much part of Church life throughout the year, part of managing the building and its land and a feature of any act of worship – not just harvest festival. There is no excuse not to include it. It is hard to imagine faith without it – and the aim of this book is to help show how.

David Shreeve, June 2015
For the church, the care of the earth is core business
From Bishop of Salisbury, chair, Environmental Working Group

In February this year, 16 bishops from the Anglican Communion Environmental Network met in Cape Town to exchange ideas and concerns about the impact of climate change. We had done some of the preparatory work by Skype, and we all recognised the impact of air travel, but we also knew that there is no substitute to our meeting in person, face to face.

The scientific collective that is the UN’s Intergovernmental Panel on Climate Change’s assessment is 95 per cent certain that human activity is the main cause of current climate change. The burning of fossil fuels is the biggest source of the problem: as CO2 increases, so does temperature. Although the increase has flattened, this century has begun with 14 of the 15 hottest years on record. The warming of the oceans has caused average humidity to increase by four per cent in 50 years, with greater floods and storms in consequence.

At Davos a few weeks before, Al Gore was asked not only, “Do we have to change our current course?” but also, “If we do, can we?” He was hopeful about our capacity to change at the speed that is needed, pointing out that we are making better progress towards renewable energy than was thought possible: ten times better with wind power than was predicted 14 years ago; 17 times better with solar energy. Germany is the European leader, producing 35 per cent renewable energy.

Yet, at the same time, another 1,200 coal-fired power stations are planned, about three quarters of them in China and India, chasing the dream of economic growth through consumption.

It doesn’t make sense. The science, economics and politics all point in the same direction, but we lack global agreement about the way forward. Clearly that is a political problem, but its roots are deeper. It is a spiritual problem.
The Jesuit priest Gerry Hughes, in *Cry of Wonder* — a book published just before he died last November — identified the nature of the crisis: “We have seen wonderful technical development, but we have become unhinged. We have lost the link between the words we use and what we actually do ... It faces us with annihilation.” St Paul said much the same in the Epistle to the Romans: “For the good that I would, I do not: but the evil which I would not, that I do.”

We all know it, personally and corporately. Fr Hughes encourages us to explore the mystery of our own human experience. Attending to our inner conflict can, he suggests, reveal to us a vision of the transformation into which we are all being invited, in all that we are experiencing, in every moment of our existence. This is like Carl Jung, who said that the person who looks outside dreams, whilst the person who looks inside awakens.

Between Epiphany and Easter I asked every deanery in the Diocese of Salisbury what has renewed their hope. Some of it is predictable — attendance at Christmas services, significant family and community events, and so on — but at every meeting hope has been renewed by something really difficult having been handled honestly and well. This shouldn’t be surprising when the Christian gospel began at an empty tomb. This is the place where we find hope in response to the enormous environmental challenge that faces us. Christian spirituality is our deepest resource.

What do we really believe about ourselves and our place in the world, and, so far as we have meaningful choices, how do we want to live? Change is difficult. If that is true individually, how much harder is it for our country, or for Europe; or for us to change globally. The footer at the bottom of a friend’s emails currently reads: “If you go on doing what you’ve always done, you will go on getting what you have always got.” It couldn’t be more true about our care of the earth.

Our hope will be renewed by the practice of what we believe. There is a growing movement to “pray and fast for the climate” on the first day of every month. All churches have
committed to shrinking their carbon footprint. And I was delighted when Wimborne Minster became the latest to become an ‘eco-congregation’, a parallel movement to that for ‘eco-schools’.

A lot of effort is going into energy efficiency, and the development of renewable energy — heat pumps; solar panels; setting up a community energy company; using glebe land to generate biomass. Added together, the thousands of Living Churchyards across the country which are being managed for ecological diversity are the size of a national park.

The Anglican Franciscans at Hilfield in Dorset who, a few years ago, were facing their demise, went back to their roots, and established a Franciscan place for peace and the environment. An unexpected consequence has been the renewal of hope, and the attraction of young people, some of whom are now testing their vocation to be Franciscans and priests.

The UK produces 1.5 per cent of the world’s carbon emissions. For the sake of the poor, and for the care of God’s creation, we must act internationally to build the political climate for tough decisions to be taken at the UN’s Climate Change conference in Paris in December. To strive to safeguard the integrity of creation, and to sustain and renew the life of the earth, is the fifth Anglican mark of mission. It cannot, for Christians, be an optional extra. The care of the earth is core business.

I do hope this book helps clergy and congregations to see how the environment can matter throughout the year and how it need not be yet another burden to add to an already heavy workload, but a real contribution to our service and commitment.

As a result of the a resolution at the General Synod in 2014 the Church of England now has an Environmental Working Group which reports to the Archbishops’ Council. Members include: Bishop of Salisbury (chair) the Bishops of Dudley and Kingston, Robyn Pender, Revd Dave Bookless, Philip Fletcher, Martyn Goss, Victoria Johnson, Janet Gough and Malcolm Brown.

+Nicholas Sarum, Bishop of Salisbury, June 2015
Don’t Stop, Keep Looking
by Claire Foster

When we began working on the Church’s response to the ecological challenge, I knew intuitively that the crisis of humanity’s relationship with the rest of the planet was at heart a spiritual one, and that we had to begin by looking deeply into matters of the spirit. It was a very great joy to discover that by so doing, not only did we find and share the energy to respond to the crisis, but we also found a renewed faith.

Biblical teaching has been blamed for the problem: after all, it awarded human beings dominion over the planet and the apparently God-given duty to subdue the earth. Victorian magnates discovered tremendous power to harness the elements of water, fire and air, and to mine the earth, and felt satisfaction that they were serving God’s purpose by using these powers to serve humanity’s comfort. Don’t Stop at the Lights saw us revisiting the biblical passages and other Christian teaching through the prism of the Christian year and we found new bright insights.

- Advent’s uncertainty and expectation reflected in Job as we are reminded of the power of the (now) bounded sea, a harrowing image for the 21st century reader thinking of rising sea levels (pp 17ff).
- The Christmas revelation of the tiny, human Christ-child as a microcosm of the universe (pp 29ff).
- Epiphany’s sensual awakening to the whole globe (pp 44ff).
- Lent’s call to restrain greed, seek the fruit of the tree of wisdom not of knowledge and look again at what the world is (pp 56ff).
- The ecological paradigm of crucifixion and resurrection in Holy Week (pp 71ff).
- The setting free to be one’s utterly unique self in a creation of utmost diversity and interdependence from Ascension to Pentecost (pp 84ff), and the essence of dynamic inclusivity that Trinity Sunday tells (p 99).

And in the end, knowing deeply that our search for the desperately needed change of humanity’s heart is a prayer, a prayer that will change our hearts because it is heartfelt, a prayer that God will surely hear.

Claire Foster-Gilbert, June 2015
Lambeth Declaration 2015 on Climate Change

As leaders of the faith communities we recognise the urgent need for action on climate change. From the perspective of our different faiths we see the earth as a beautiful gift. We are all called to care for the earth and have a responsibility to live creatively and sustainably in a world of finite resources.

Climate change is already disproportionately affecting the poorest in the world. The demands of justice as well as of creation require the nations of the world urgently to limit the global rise in average temperatures to a maximum of 2°C, as agreed by the United Nations in Cancun. We have a responsibility to act now, for ourselves, our neighbours and for future generations.

The scale of change needed to make the transition to a low carbon economy is considerable and the task urgent. We need to apply the best of our intellectual, economic and political resources. Spirituality is a powerful agent of change. Faith has a crucial role to play in resourcing both individual and collective change.

We call on our faith communities to:

- Recognise the urgency of the tasks involved in making the transition to a low carbon economy.
- Develop the spiritual and theological resources that will strengthen us individually and together in our care of the earth, each other and future generations.
- Encourage and pray for those engaged in the intellectual, economic, political and spiritual effort needed to address this crisis.
- Work with our communities and partners in the UK and internationally to mitigate the effects of climate change on the poorest and most vulnerable communities in the world;
- Build on the examples of local and international action to live and to work together sustainably,
- Redouble our efforts to reduce emissions that result from our own institutional and individual activities.

As representatives of the vast numbers of people of faith across the globe we urge our Government to use their influence to achieve a legally-binding commitment at the international Climate Change talks in Paris, and with the continuing programme beyond. Through our various traditions we bring our prayers for the success of the negotiations.

We call with humility, with a determination enlivened by our faith and with awareness of the need for courage, justice and hope. We are faced with a huge challenge. But we are hopeful that the necessary changes can be made – for the sake of all who share this world today – and those who will share it tomorrow.
Updates to Don’t Stop at the Lights

**Page 10: Interfaith Power and Light** conducts education and advocacy campaigns to engage faith communities throughout the United States in a religious response to global warming. IPL’s 40 state affiliates work with congregations to model energy stewardship in their communities. Over 15,000 congregations are involved in its programs.  
www.InterfaithPowerandLight.org

**Page 10: LEDs** - Low energy lighting has moved on from the twisted tubes of the bulbs pictured in on the cover and throughout Don’t Stop at the Lights. LED - Light Emitting Diode - technology is constantly evolving and offers long lasting, low power lamps in a variety of light tones which are easily inserted into existing fittings.

**Page 32 and Page 124:** Auditing your Lighting and Shrinking the Footprint. The Church of England’s national campaign to enable the whole Church to address – in faith, practice and mission – the issue of climate change, began auditing the church’s energy footprint in 2006. This involved a simple questionnaire whereby churches were invited to record their annual energy using information found on utility bills. With the increase in on-line facilities churches were able to register in a pilot scheme called sMeasure where energy use linked to climate details could be monitored to identify how efficiently energy was being used.

Several hundred churches took part inputting meter readings and the resulting data was used to produce an estimated Church of England footprint and energy use figure. Although the information was useful the numbers participating was low. Energy use data is now being gathered from churches that are part of the Energy Basket, a bulk purchase agreement negotiated by the CofE’s National Procurement Team, which is providing a better insight into usage and carbon footprint involving over 2000 churches nationwide.  
www.churchcare.org  
www.churchofengland.org/about-us/our-buildings/shrinking-the-footprint

**Page 38:** The water of the Jordan River, debilitated by waste and intensely utilized for agriculture, may finally become cleaner thanks to steps being taken by a group consisting of Israelis, Jordanians and Palestinians. Less than 10 percent of the amount of water that flowed through the southern Jordan River 80 years ago still flows through it, but now EcoPeace Middle East, formerly known as Friends of the Earth Middle East reports that there has been a tremendous momentum shift in the Jordan Valley recently with the first return of fresh water to the river in 49 years. A faith based campaign has expanded with new toolkits in Hebrew, Arabic and English and a number of tours of international visitors are visiting the Jordan Valley to see the progress being made to endorse the Covenant for the Jordan River. www.foeme.org
Page 39: In 2015 Plough Sunday celebrations were held at St Martin’s in the Bull Ring in Birmingham, Hedenham Church in Norfolk, Sherborne Abbey, Chichester Cathedral and Exeter Cathedral.

Page 41: Stanton St Quinton, Living churchyard project. In 2014 one of project’s coordinators, Ivan Randall, was awarded a lifetime achievement award from the Wiltshire Wildlife Trust for his outstanding voluntary work over the years. Members recorded an increased number of flora compared to the previous year, with an extra seven species and uploaded 71 biological records, an impressive result for a small churchyard. Sessions are held on Saturday mornings each month. For more details see www.stgileslivingchurchyard.blogspot.com

Page 42: Alternative Power. Renewable sources of heat and electricity have moved on considerably. With technology developing and production increasing prices have fallen and efficiency has improved. There is also a better body of knowledge within dioceses on the best ways to install renewables. A map of all the existing installations and case studies can be seen on the Shrinking the Footprint website www.churchcare.co.uk/shrinking-the-footprint.

Page 42: Power of the wind. The Church is St James, Dalehead, Tosside four miles NE of Slaidburn. Monthly services are held at 2pm on the middle Sunday of each month. In addition to being used for worship the church building also provides a place of quiet and a refuge for ramblers in bad weather, as it provides the only shelter in the area.

Page 53: One excellent way of creating awareness of Lent has been chosen by The Bishop of Ramsbury, Dr Edward Condry. He says that whilst giving up chocolate has never proved much of a spiritual experience in 2014 he gave up his car - no easy task as his main occupation is looking after churches in the rural parts of the Salisbury diocese which he reckons involves him driving more than 2000 miles a year. Trips beyond his cycle power are undertaken by buses and trains. Abandoning his car was part of the Bishop appreciating how Lent was an opportunity to change his life pattern and make an extra effort. The Bishop has found that his Lenten travel is not only helping the planet but provides extra time for him literally ‘switching off’ and provides him with space to think properly and pray deeply.

Page 70: This product is now known as Divine Chocolate.

Page 81: Canon David Wyatt is currently transforming the gardens at the nearby Ascension Church, Broughton. www.salfordascension.org/creatingacommunityfacility.html

Page 82: Sharing environmental concern: working with other faiths. Sharing Eden - Green Teachings from Jews, Christians and Muslims - a book which sets out to show how respect for the environment is at the heart of the Jewish, Christian and Muslim faiths. Today’s environmental concerns can trace their heritage through scriptures, teachings and actions known to
generations across the centuries. The millions of followers of the Abrahamic faiths have the potential to turn their common environmental awareness into a worldwide force for the future of the planet they share with all people of faith - and of none.

“Finding common ground between Christianity, Islam and Judaism is a critical priority for the whole world – and nowhere is that common ground more evident or inspiring than on environmental issues.” Jonathon Porritt / ISBN 978-1-84774-041-0 / www.kubepublishing.com / www.sharingeden.org

Page 82: Sadly the Wakefield diocese carbon offsetting project is no longer running, but links are being maintained by supporting rainwater harvesting projects to help with the much less reliable rainfall patterns.

Caroline Pomeroy of Climate Stewards reminds us that offsetting is one way in which the local church can respond to climate change. “In our experience, voluntary carbon offsetting is not a ‘license to pollute’ but a responsible choice to deal with unavoidable carbon emissions; it can help churches, businesses, charities and individuals to send a clear message about their commitment to the environment; and empowers people to start taking control of their carbon footprint, and to feel that they can be part of the solution as well as the problem.
http://www.climatestewards.org/offset/.

Page 96: A new national yew tree project is being launched to celebrate the 800th anniversary of Magna Carta and to help churches and local communities care for yew trees and learn about their heritage and management. Young yews propagated from ancient trees will be available for churches and communities to plant along with help, advice and grants available to help the maintenance of ancient yews.
www.conservationfoundation.co.uk / www.weloveyew.org

Page 97: New Copy: Caring for God's Acre (CfGA) is a Charitable Incorporated Organisation which supports the conservation of burial sites, including church and chapel yards, cemeteries and burial grounds of all kinds. These sites are special places because they often contain a rich diversity of plants and animals. They are also important for archaeology and history. And as well as being places for quiet reflection and remembrance they can also be a community resource for learning.

CfGA provides advice and information on all aspects of burial site care and conservation. A Churchyard and Burial Ground Action Pack has been produced covering thirty-three subjects ranging from management of the natural and man-made environment through to the use of sites for learning and community activity. The pack can be purchased (£15.00 plus £4 P&P) or the individual sheets can be downloaded. The Churchyard and Burial Ground Education Pack is available as a download only. The pack is aimed at teachers of Early Years and Primary aged children. It includes Welsh and English curriculum links. Many of the activities are also suitable
for youth clubs including Sunday Schools and Scouting and Guiding groups (badges and challenges are listed). Burial grounds are excellent places to undertake the John Muir Award scheme and an application form is included for this. Based around five themes there are a wealth of activities and learning ideas. The five themes are: Precious Places, What’s the Story? Marvellous Monuments, Wonderful Wildlife, Art and Architecture.

CfGA’s Botanical Companion is now available to download from CfGA’s website and a printed version can be purchased for £3.00 inc p&p. The Botanical Companion has been created to help people to gain a better understanding of the grassland within their local churchyard or cemetery. It has two parts; a simple survey involving counting plant species followed by some simple identification of different plants to give an indication of grassland type. It is designed to be easy to use and suitable for someone who has not done any botanical surveying before. Please have a go and let us know how you get on! CfGA has a telephone and email helpline for anyone who needs information or advice with burial site care. You can sign up for a Newsletter, follow us on facebook and twitter or even become a member. www.caringforgodsacre.org.uk

**London Churchyards Ecological Survey.** Brian Cuthbertson, Head of Environmental Challenge and London DEO reports: The dioceses of London, Chelmsford, Southwark and Rochester are surveying the ecology of Church of England churchyards in Greater London. Out of 1199 church sites, there are 555 with a significant amount of green space or trees. Before the project started, surprisingly little was known about these places.

Much more is being discovered about the wildlife and eco-systems in churchyards, and how they contribute to London’s biodiversity. This is potentially a huge inspiration to congregations and communities, visitors and the public – aiding appreciation of the living world on the doorsteps of churches, even in a large city.

Not all churchyards are grave yards, newer churches can have gardens or open space around them but not burials. The visit sample includes sites in inner and outer boroughs, of different sizes and soil types. Between them they offer habitats for hundreds of species of trees and flowers, birds and mammals, amphibians and reptiles, invertebrates, lichens and bryophytes – all creatures great and small! Churchyards in Greater London occupy about 1/6th of 1% of the land area of Greater London. But their ecological potential is out of all proportion to their size.

This is important when biodiversity is under threat from climate change and other causes. Churchyards can offer refuges and stepping stones for species that are losing habitat or are migrating northwards as the climate warms. This survey should help churchyard managers to cherish their valuable fauna and flora. After all they are part of God’s creation. Shouldn’t Christians be looking after them?

Have you considered partnering with a local college to organise a habitat and species survey of
your churchyard, or a group around the diocese or county? Find out all you can about each place before visiting – from parish information, records of the Diocesan Advisory Committee and the local authority. Report your results to the National Biodiversity Network – [http://www.nbn.org.uk/](http://www.nbn.org.uk/).

**St Michael's Church, Langtoft, Lincolnshire**, started a wildlife project in its rather neglected back churchyard two years ago. As Judy Robinson, the churchwarden reports: ‘We started by clearing rubbish and then arranging larger fallen branches in one corner to make a stumpery to encourage insects which provide food for other creatures. Then we piled up thinner branches and made a ‘twiggery’ (my term). We also collected small pieces of rocks and stones we found lying around the churchyard to make a rockery with hibernation places for small mammals. There is a compost site for soft waste so dead flowers from the church need not go in the landfill. There is also a larger heap for woody waste. Various insect friendly native plants have been introduced in the last two years. The project is of course on-going as we try to make our churchyard more wildlife friendly.’

**Page 102: Creation Time.** Worship materials can be found at [www.ctbi.org](http://www.ctbi.org). This year Creation Time will see many faith-based initiatives culminating in their preparations for Paris and beyond.

**Places of Enchantment - Meeting God in Landscapes** - A book by Graham Usher, Bishop of Dudley and a member of the CofE's Environmental Working Group celebrates several landscapes in the cycle of themes for the Season of Creation in the four weeks leading up to the feast day of St Francis of Assisi on 4 October providing a resource for preachers and study groups during that period. ISBN / 9780281067923 / SPCK Publishing

**Page 105: The Annual Pet Service** has moved from St Paul's Whinmoor to St James, Seacroft and is now held in June. [www.seacroftparish.org.uk](http://www.seacroftparish.org.uk)

**Page 106:** The challenges of bats and humans sharing church buildings has not gone away. However the Cathedral and Church Buildings Division are working with Natural England to help those churches which are most affected by large bat populations. Guidance is available on the Churchcare website: [www.churchcare.co.uk](http://www.churchcare.co.uk)

**Page 110 – 115: Changes to websites listed:**
- A Rocha UK [www.arocha.org.uk/ecochurch](http://www.arocha.org.uk/ecochurch) from January 2016
- Birdlife International [www.birdlife.org](http://www.birdlife.org)
- British Association for the Advancement of Science is now the British Science Association [www.britishscienceassociation.org](http://www.britishscienceassociation.org)
- British Dragonfly Society [www.british-dragonflies.org.uk](http://www.british-dragonflies.org.uk)
- British Urban Regeneration Association [www.rudi.net](http://www.rudi.net)
- Christian Aid [www.christian-aid.org](http://www.christian-aid.org)
• Countryside Restoration Trust: www.countrysiderestorationtrust.com
• Historic Churches Preservation Trust www.st-martin-on-the-hill.org.uk/hcpt.htm
• Mammal Society www.mammal.org.uk
• Society of Ordained Scientists www.ordainedscientists.wordpress.com
• Women’s Environmental Network www.wen.org.uk

New websites not included elsewhere: www.ecochurchsouthwest.org.uk

Page 122: details of all Diocesan Environment Officers can be found at http://www.churchcare.co.uk/churches/church-buildings-council/who-s-who/deos

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On the road to Paris

The United Nations Climate Change Conference, COP21 will be held at Le Bourget, Paris from 30 November to 11 December 2015. The conference objective is to achieve a legally binding and universal agreement on climate from all the nations of the world.

Pray and Fast for the Climate on the first of each month for a meaningful and just global climate agreement. www.prayandfastfortheclimate.org.uk

Hope for the Future is an ecumenical, nationwide campaign to encourage and equip individuals, churches and groups to lobby their MP on climate change. www.hftf.org.uk

OurVoices is a worldwide, multi-faith climate campaign working with Green Faith to involve people from over 60 countries in an on-line community, but concentrating on the nations that are vital to the negotiations – particularly the US, Canada, Australia, Brazil, India, Malaysia, Indonesia, Japan and, when possible, Russia. Initiatives will involve people of faith and no faith, young people, politicians and the Live Earth events on 18 June. http://ourvoices.net

Pilgrimage to Paris is co-ordinating pilgrimages in the run up to Paris and funded by the Church of England, Tearfund, Christian Aid and Cafod. www.pilgrimage2paris.org.uk

Wednesday 17 June Speak up for the love of….Climate Lobby.
Day of action around Westminster organised by the Climate Coalition.
**Other News for 2015**

**Green Christian** is the new name for Christian Ecology Link, chosen so that people will more easily understand its work supporting a positive Christian response to the environmental crisis.

“Our new name has been chosen because it expresses what we are, a community of Green Christians offering insights into ecology and the environment to Christian people and churches” says Paul Bodenham, chair of Green Christian. “Christian Ecology Link was formed in 1982 before the word ‘green’ was in common use to represent ecology and environmental issues. Including Green in our name communicates the issues at the heart of our mission to help reconcile Church and creation”.

Green Christian is an interdenominational UK Christian organisation for people concerned about the environment. It works with churches and individuals in search of sustainable living running conferences, workshops and retreats. It sponsors the LOAF campaign (eco-friendly food production), ecocell groups (carbon footprint reduction) and the Joy in Enough initiative, and publishes magazines, pamphlets and leaflets giving information about best environmental practice.

Through Xistence which is a key strategic project, Green Christian is exploring how it can best serve people in the age range 25 to 40. Its members believe that all people, young and old, are responsible for their impact on God’s creation, and recognise that, as an organisation, Green Christian’s current membership is predominantly and significantly older.

[www.greenchristian.org.uk](http://www.greenchristian.org.uk)

**Procurement:** The Church of England now has a national procurement scheme called Parish Buying which offers negotiated deals on anything from paper to energy.

[www.parishbuying.org.uk](http://www.parishbuying.org.uk)

**100 Environmental Treasures in the Diocese:** Mark Morgan the DEO for St Edmundsbury and Ipswich is asking for help building an e-book of pages that celebrates anything of an environmental interest, in God’s own county of Suffolk. The book will eventually be published and available to circulate to encourage care for the diocese. Mark is looking for ‘human and vegetative’ good news stories, liturgy you have written or that has inspired you, plus cycling diocesan staff to gorgeous bats in the belfry.

**Environmental Engagement Programme** designed to help support and encourage parish-based initiatives was piloted by the Lichfield diocese in 2014 and is the subject of a short video which can be downloaded to help other dioceses create similar programmes. The Lichfield pilot involved four DEOs Sue Mallinson, Brian Cuthbertson, Chris Halliwell and Martyn Goss from around the country who were joined by Mike Waters and Christine
Polhill from the Lichfield diocese and Caroline Dadd from the national procurement service. Subjects covered Parish based initiatives, biodiversity, mission, liturgy, food, energy and transport. The programme was held over two separate over days was organised by David Primrose email tc@lichfield.anglican.org. The video, which is introduced by the Bishop of Salisbury, is available at www.churchcare.co.uk/shrinking-the-footprint

**Mission and Creation Care for Christian Disciples:** The John Ray Initiative has produced five Group Studies and Discussion with accompanying Leaders Notes to mobilise congregations and churches in living out the mission of God and to see individual lives, communities, and the environment flourish. A core feature of this is to challenge congregations and communities in the UK to change their values from individual consumerism to justice and sustainability both locally and globally. The 5 session themes are: Renewing our understanding of mission; The call to care for creation; The challenge to sustainable lifestyles; A biblical approach to economics; The Church’s role as an agent of change. The resources can be downloaded in a variety of formats. www.jri.org.uk

**Reconciling a wounded planet conference, Coventry Cathedral 18 and 19 September 2015:** Aimed at understand the gospel challenge of reconciliation in a world where conflicting demands on the world’s limited resources are leading to a developing crisis; to draw on the past and to equip delegates theologically with a message of good news that will still have impact 40 years on; to provide a platform for discussion debate and understanding; and to inspire young people to become leaders in working towards reconciling people to God’s creation. Keynote speaker – Prof Sir Ghillean Prance www.reconcilingawoundedplanet.com

**A Rocha UK’s Eco-Congregation Scheme** (re-launched as Eco-Church in January 2016), run on behalf of Churches Together in Britain and Ireland, is an environmental toolkit to help your church incorporate wider creation care throughout its life. You can find extensive information and materials at www.arocha.org.uk/ecocongregation (www.arocha.org.uk/ecochurch from Jan 2016).

**Tearfund** has launched the **Ordinary Heroes campaign** to encourage people to make small but significant changes in their lifestyle. As well as calling for policy change, the campaign seeks to encourage a grassroots movement of people to take responsibility for bringing about climate change involving flying less, consuming only fairly traded products, using renewable energy in homes or invest their savings in ways that avoid exploiting others. www.tearfund.org/heroes

**Christian Aid** with Churches and Christian leaders coming to consider climate change as something that demands a faith response. Christian Aid’s paper, *Songs of the Prophets: a global theology of climate change*, seeks to underpin it’s work theologically with a theme of prophesy. www.christianaid.org.uk
Available from Church House Publishing

Don’t Stop at the Lights
Claire Foster & David Shreeve
ISBN 9780715141380

How Many Lightbulbs Does It Take To Change A Christian?
Claire Foster & David Shreeve
ISBN 9780715141274

Includes 2015 Update

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