

GREENING ANGLICAN SPACES - Where's the GAS?

Charged with animating the initiatives of the recent General Synod Climate Change Motion, GAS is poised to launch its church wide initiative to challenge parishes and dioceses to reduce greenhouse gas emissions.

Faith communities are well positioned to affect real change as a visible nation-wide constituency. The GAS team aims to discover, publicize and celebrate local initiatives and link them with a national database which will track and calculate the rate of emissions reductions in order to encourage and reward those already active in this vital work and to draw others into the activity. This data will be further be employed to strengthen our advocacy position with governments at all levels in our quest for not only climate action but also climate justice. Such careful stewardship of our resources will in fact bring a new integrity to our demands for carbon-neutral economies.

SOLARCOLWOOD - Right here, right now

Solar Colwood is a demonstration of a whole community moving towards energy conservation and renewable clean energy. Its focus is on solar thermal hot water heating and energy efficient retrofits to homes and businesses, while including other technologies.

Solar hot water heating is a well-tested technology that is common in Europe and other parts of the world. A solar panel on your roof heats a liquid that is piped through a second hot water tank in your home, warming the water. This water then flows to your main hot water tank, which you continue to use as normal. But, instead of heating your water from cold to the temperature you need, the water is already warm (sometimes hot), reducing the energy you need to get that hot water.

The typical cost of an installed system is \$8-10,000, but will increase the value of your home and provide you with inexpensive hot water for the next 20-30 years. If you were to pay out of your energy savings, a family might expect to pay this back in 5–10 years

STOP COAL

- 1) We are calling on the government of British Columbia to prohibit all new coal mines and end all mining and export of coal by 2015.
- 2) Government can't have it both ways, to ask consumers to reduce power consumption in order to reduce GHG emissions and at the same time ramp up coal extraction and export.
- 3) Either we work cooperatively and comprehensively to achieve specific and measurable goals in GHG emissions reduction, or we give up and accept significant increases in global temperatures causing widespread flooding, climate-induced refugee migration, substantial damage to property and persons arising from the effects of extreme weather events, all with serious consequences especially for vulnerable peoples.
- 4) We are here today to bear witness to the fact that mainstream British Columbians who care deeply about what's happening are not going to watch from the sidelines any longer.
- 5) We're going to take direct and personal action to do what we can to stop climate change.

THEREFORE, I dump(ed) a sack of coal as a complaint against this government's business-as-usual approach to the Coal industry, for the benefit of creation itself, which faith communities believe to be a gift from a gracious God, a gift not to be refused or mocked.

ACEN - General

Anglicans have long been concerned with environmental issues.

- The fifth mark of mission is **To strive to safeguard the integrity of creation and sustain and renew the earth.**
- In many parts of the world local Anglican Churches have given leadership:
 - by being advocates for responsible environmental stewardship
 - by providing support and leadership to local initiatives to protect the environment
 - by seeking to educate Anglicans as individuals and as communities to become better stewards of creation.

LIMA, PERU - Sabbath and Sustainability (ACEN, Peru)

George Browning . . .

“. . . Sabbath is a celebration of creation, that creation functions out of an inner integrity of order that is relational, and that sustainability does not threaten but safeguards the economic life of humans as well as the ecological life of the nonhuman creation. (The) health and wellbeing of every individual is completely dependent upon the health and wellbeing of the resources from which they are fed. In the case of humanity, our resources constitute the totality of the created order.

It is the broad consensus of science that changes currently being made by the burning of fossil fuels are having, and increasingly will have, an impact upon all life on the planet. An increased density of greenhouse gases traps more heat and results in global warming. It is argued therefore that the burning of these fuels, and the continued development of industrial enterprises based on them, is both ecologically unsustainable and counter to the commission humans have inherited . . . to care for creation. It is estimated that today humanity uses the equivalent of 1.4 planets to provide the resources we use and to absorb our waste. This means it now takes planet Earth one year and five months to regenerate what we use in a year.

At issue is a contrast between a culture which describes itself as '24/7', and a way of living that accepts limits. The 'first' Sabbath (Gen 2:1-4a) follows the creator God's six days of work. It is a cessation from further production and celebrates the presence of the creator within creation . . . The tension between the desire to work and the need for rest that enables a celebration of the relationships at the heart of life is tellingly portrayed in the conversation between Jesus and the sisters Mary and Martha:

But Martha was distracted by her many tasks, so she came to him and asked, "Lord do you not care that my sister has left me to do all the work by myself? Tell her to help me". But the Lord answered her, Martha, Martha, you are worried and distracted by many things; there is need of one thing only. Mary has chosen the better part, which will not be taken away from her. (Luke 10:38-42).

THE MORAL CLIMATE - Carl Safina

Of all the psychopathology in the climate issue, the most counterproductive thought is that solving the problem will require sacrifice. As though our wastefulness of energy and money is not sacrifice. As though war built around oil is not sacrifice. As though losing polar bears, ice-dependent penguins, coral reefs, and thousands of other living companions is not sacrifice. As though withered cropland is not a sacrifice, or letting the fresh water of cities dry up as glacier-fed rivers shrink. As though risking seawater inundation and the displacement of hundreds of millions of coastal people is not a sacrifice—and reckless risk. But don't tell me to

own a more efficient car; that would be a sacrifice! We think we don't want to sacrifice, but sacrifice is exactly what we're doing by perpetuating problems that only get worse; we're sacrificing our money, and sacrificing what is big and permanent, to prolong what is small, temporary, and harmful. We're sacrificing animals, peace, and children to retain wastefulness while enriching those who disdain us.

When we stop seeing our relationship with the whole living world as a matter of sustainability, and realize it is a matter of morality—of right and wrong—we might make the moment we need.