

ARC is a secular body that was established to help the major world religions develop environmental programmes based on their own core teachings, beliefs and practices.

We help the religions link with key environmental organisations, creating powerful alliances. We help the faiths develop practical projects that make a real difference, using the resources of the faiths themselves.

We became an independent charity in 1995, after operating for a decade under the umbrella of WWF. We now work with scores of different traditions within the world's eleven major religions.

ARC MEMBER FAITHS

BAHA'ISM
BUDDHISM
CHRISTIANITY
DAOISM
HINDUISM
ISLAM
JAINISM
JUDAISM
SHINTOISM
SIKHISM
ZOROASTRIANISM

ON WORKING WITH RELIGIONS

“If information is all that is needed, then the environmental crisis would be over. We need more than facts and figures. We need to inspire people, to make them look at their ways of living, to make them change. Who is able to do this? The faiths. So why don't we work with the faiths?”

With these thoughts in 1986, H.R.H. The Prince Philip invited the major faiths to explore how they could work with conservation groups to improve the environment. The discussions took place at a major gathering in Assisi in Italy, the birthplace of St Francis. The success of this event caught everybody by surprise, and in response WWF International and WWF-UK assisted the development of a network working on Conservation and Religion for the next nine years.

The increasing requests for help from environmental groups and faith communities led Prince Philip in 1995 to launch a new organisation, the Alliance of Religions and Conservation, to work full time on these developments. From five faiths in 1986 to eleven in 2000 the range of religiously-based projects around the world has continued to grow. Our role has increasingly been to find appropriate secular partners, with the imagination and creativity to work with the faiths as equals.

In 1986 many people, including some from the faiths themselves, were sceptical about religions playing a significant role. Now it is almost universally assumed this will happen. And the participation of the religions has become part of the way many programmes on the environment are now conceived. We are honoured to be part of making this happen.

Martin Palmer, Secretary General, ARC.

HOW DOES ARC DO WHAT IT DOES?

ARC works by:

Being a Broker, Thinking Creatively, Establishing Trust, Forming Networks, Communicating Our Message and Taking Action...

The Sacred Land Project

Sacred Land was launched by the Archbishop of Canterbury in April 1997 with the aim of reviving and creating sacred sites - and of reminding us that the landscape where we live is as sacred as any Holy Land, and therefore needs to be protected.

In the UK, where it started, Sacred Land involved working with Buddhist, Christian, Hindu, Jewish, Muslim, Sikh and secular communities on projects as diverse as inner-city gardens; conserving holy wells; renewing pilgrimage trails - including the Walsingham trail pictured here; protecting woodlands; regenerating community meeting places and their eco-systems; and celebrating sacred places with art and poems.

Key to the Sacred Land Project's success was its mission to work only with groups (rather than with individuals) on projects open to the public. It was ARC's first major undertaking in Britain and it had the backing of many principal church leaders as well as leaders of Britain's other major faiths. It also had the support of several secular environmental organisations. Hundreds of projects were initiated and followed through, and it was this success that led to ARC launching a two-pronged international programme - first by developing Sacred Land projects in other countries and secondly by working with groups such as UNDP, Conservation International, WWF and the World Bank to have "Sacred Land" recognised as a term of protection. This has involved joint research on the ecological significance of sacred land, including the book "*Beyond Belief*" published by WWF-International in 2006, which shows how most of the world's National Parks only exist today because they were once sacred sites, and have therefore already been protected for many generations.

In Mongolia for example we are working with Buddhist monks and nuns, who since the fall of communism in 1990 have been both rebuilding their temples and rediscovering the sacred landscape of their country. More than sixty years under enforced atheism had led to most of the ancient scriptures being lost in the purges.



Some of these old documents taught which mountains, forests and valleys were sacred and should therefore be protected. In partnership with the monasteries and with the World Bank, ARC helped rediscover these and translate them into modern Mongolian. Sometimes the wisdom is proven anew: on one mountain for example, people were told that if they removed the trees "the goddess" would flood their village. Recently, ecologists have concurred that this particular mountain has a fragile ecology, and logging it would threaten the water table - resulting inevitably in flooding.



Top: Mongolian monks bless a new stupa marking sacred land. Below: Each year the Mexican Huichol people make a 400 mile pilgrimage to the sacred Huiricuta "Field of Flowers" mountain. ARC has helped them protect this fragile landscape; its wildlife, plants and secret places.

HOW TO START A SACRED LAND PROJECT:

- ✧ Identify what the place means to you. If you don't have a wonderful story about why it is special then it will be hard to persuade anyone else to agree.
- ✧ Link up with others - group projects are more successful, more enjoyable and easier to fund.
- ✧ Ask questions about how it is used now, as well as how it was used in the past - create maps of the area and make contact with experts.
- ✧ After sessions of brainstorming and practical thinking together, make a clear practical management plan designed by and with the group.
- ✧ Think about how to communicate the project - through words, pictures, film, talks and websites.

Where Faiths and Forests Meet

Around one in twenty of the world's forested hectares is owned by one of the major religions. Some are sacred groves (never to be felled or hunted in). Others are designed for practical faith use - for temple construction, roof repairs or ceremonies like the Hindu Jagannath festivals where huge chariots are paraded through the streets. But most faith forests are commercial. With recent advances in the understanding about the social and environmental importance of wooded landscapes, many religious forest owners want to manage their forest-lands better.

Forest standards like the one developed by the Forestry Stewardship Council (FSC) are very important in the secular world, but they were designed largely with the operations of commercial capitalist companies in mind - so ARC is helping the faiths prepare their own version, provisionally called the Religious Forestry Standard, or RFS, which will also incorporate theological considerations particular to the faiths that sign up. This initiative is taking place through a unique partnership brokered and assisted by ARC, between the Church of Sweden and the Shinto of Japan - both of which are important forest owners.

This has created a surprising momentum, with an array of forest owning groups from other religions - as well as several secular bodies - joining the project. The aim is to have 80% of such forests signed up to RFS by the time the great wooden Shinto shrine of Ise, Japan is rebuilt in 2013 - an event to which the Shinto are inviting all forest-owning religions.



The Shinto of Japan believe they are protected by trees, and that they should therefore respect the power of forests and manage their own forests responsibly. The photo was taken at a ceremony in Visby, Sweden in honour of ARC's Faiths and Forests initiative.

The strength of this kind of approach was made clear at an important planning meeting in Visby, Sweden in September 2007. Although the two host faiths saw the background to their roles as responsible forest owners quite differently - the Christians saw themselves as guardians or gardeners *of* Creation, and the Shintos saw themselves as protected *by* Creation. However both faith traditions emphasised the importance of managing their forests better - because it is the right thing to do. At that meeting the Church of Sweden pledged to protect its ancient meadows on the island of Gotland - treasure houses of rare flowers, and calm green oases among commercial forests. The meadows, which were previously threatened, are now "Faith-Protected Environments, to be preserved forever".

CASE STUDY: THE MARONITE FOREST OF HARISSA IN LEBANON



The Qadisha Valley in Lebanon, traditional place of hermits and now a faith-protected landscape.

The forest of Harissa climbs steeply above the busy town of Jounieh, just north of Beirut. For more than 1000 years it has been virtually undisturbed, supporting a few orchard owners and plenty of plants and wild animals. But after the civil war of the 1980s, the developers started moving in with concrete and bulldozers, threatening this last green coastal space in the region, named by WWF one of the top 10 "Forest Hot Spots" in the Mediterranean. At its heart is the Maronite Church's Shrine to Our Lady, and her statue towers over the forest, which is perhaps appropriate

as she might be seen as the key to its protection. The Maronite Church - representing Lebanon's most popular form of Christianity - owns a large proportion of Harissa and in 2000 it made an unprecedented move. With the support of ARC and local conservation group AFDC, the Patriarch pledged to make Harissa the world's first "Maronite- Protected Environment". This religious commitment has already advanced forest conservation for a diverse range of species, including ancient oaks. The church-owned forest land will not be the only area to be protected: other groups have been encouraged to make similar pledges. The township of Jounieh has pledged to oversee the protection of the part of the forest it owns, while several private owners have committed to protect their adjacent forest land - despite the temptations of developer money. The Church has since made a similar pledge for its ancient and threatened Qadisha "Valley of Hermits," while the project inspired volunteers in a nearby diocese to create an eco-religious tourism programme in its 77 villages, a protected oak forest in the church-lands around the monastery of St George, Bherdok, and an ecology education centre in the monastery building itself.



China's First Daoist Ecology Temple

ARC and our Dutch partner EMF have helped Daoists build an Eco-Temple and Training Centre at the foot of Taibaishan sacred mountain in Shaanxi Province. The temple was destroyed in the Cultural Revolution and was rebuilt in 2007 using traditional, sustainable materials and techniques.

The Eco-temple has about a million visitors a year, and provides many of them with information about caring for the environment - just at a point when they are open to new ideas. It hosts regular environmental training programmes for monks and nuns. The first, in 2006, inspired attendees to create a Daoist environmental organisation on issues such as solar energy (see right) and water conservation. The second, in 2007, was attended by 18 of China's most prominent abbots and abbesses. They not only pledged full audits of their land and resource use, but also agreed to adopt their most important sage, Lao Zi, as the God of Ecological Protection.

Master Ren, head of the mother temple Louguantai, says the process of building the temple awakened him to the ecological role of Daoism. "It made me think quite differently about the environment, and how we, as Daoist monks, can protect it," he said. Daoism has a unique sense of value in that it judges affluence by the number of different species," the report stated.

If all things in the universe grow well, then a society is a community of affluence. If not, this kingdom is on the decline.

(From the Daoist Statement about the Environment)



TOP: The Daoists held a special ritual to celebrate the opening of the Daoist Ecology Temple and Centre in 2007. That year they held their second environmental management workshop at the site, attended by Daoists from all over Shaanxi Province and beyond. Photo: Mike Shackleton. ABOVE: Just one year after the first workshop, several Daoist temples had installed solar heating units. This one is at Louguantai.

In 2006 leading Daoist abbots at the first ARC eco-workshop at Taibaishan signed the "Qinling Declaration" in which they promised:

- 1. To introduce ecological education into temple programmes, particularly in the context of temple construction.**
- 2. To reduce the pollution caused by incense burners and related fireworks.**
- 3. To use their farmed land in a sustainable way.**
- 4. To pay close attention to the protection of local species and to sustainable forestry.**
- 5. To use energy-saving technology.**
- 6. To protect nearby water resources.**

Forming Networks

ARC has helped create the first Asian Buddhist Environment Networks linking Thailand, Cambodia, Laos and Vietnam (in the Southern Buddhist area) and China, Mongolia, Japan and Russia (in the Northern Buddhist area). Our links in Cambodia have been particularly strong, with projects to grow saplings, create education programmes around the pagodas and even ordain forest trees as “monks” to protect fragile habitats.



ARC is also helping build an Africa Muslim Environment Network (AMEN) to link Muslim groups throughout sub-Saharan Africa (in their words “the poorest people in the poorest communities in the poorest part of the poorest continent”). The network is already beginning to unlock the huge potential for civic involvement of Muslims in sub-Saharan Africa, who often feel excluded. One programme includes encouraging traditional sustainable fishtraps in Kenya (see above).

We helped the Catholic Church in England and Wales create a year-long programme of environmental activities, including audits, footprint studies, liturgies, pilgrimages, talks and nature walks. It marks the Church’s decision to engage seriously in green action. One of the outcomes was to create an e-mail and newsletter network for Catholic schools to discuss their environmental actions - and specially what it means to be Catholic carrying them out. This will be a model for other faith school eco-networks.

Books and Communications



Our consultants have written and edited many influential books on the impact of faith on the environment. These include the acclaimed “*Atlas of Religions*”, used by schools, governments, religious leaders

and many others around the world. Did you know that around 73 million Bibles are printed every year, making them the world’s best-selling books? Or that since 1974, over 300 Islamic Banks have been created, handling \$250 billion in assets? The book shows how religions relate to government, laws, world hunger and wars. It also shows that with 80 percent of people professing some kind of religious allegiance, the organised faiths are critical stakeholders in the planet’s future.



We also helped the Benedictines publish an eco handbook in Spanish, Portuguese and English entitled “*Listening to the Earth*”. It was initially designed for their monasteries in Latin America but there has been an enthusiastic take-up elsewhere. The book, which was funded mostly by

The World Bank, is also available as a free download from our website and has been used by schools, NGOs and missions from as far as the Dominican Republic and Australia. “Just yesterday we received the book “*Listening To The Earth*,” wrote one prior from a remote monastery in Kenya. “It gave me a sleepless night for I started reading it after Compline [night prayers] and only realised that it was nearly three o’clock when I went to sleep. The part on energy and electricity is of particular interest for me”.

Our website, www.arcworld.org, is updated regularly, has thousands of visitors a day, and has - we are told - been an inspiration to a variety of faith groups, secular groups and individuals looking for examples of faiths engaging actively in the environment.



Workers demonstrate a model eco-coffin in South Africa.

Having Creative Ideas

For example, we are helping South Africa’s Working for Water programme and the Invasive Alien Species Programme in KwaZulu-Natal (government initiatives employing 30,000 people to remove invasive alien trees from the landscape), in a project to make “eco coffins” from the felled timber. This creates extra jobs and training, helps combat the devastating impacts of the invasive plants on water, bio-diversity, agriculture and wild fires, and cuts the cost of funerals for some of the poorest families. ARC is working to involve the churches as distributors of the subsidised coffins while also helping with viability studies for selling the eco-coffins elsewhere in the world at competitive prices, to finance the core project. This is part of a World Bank-funded programme.

Seven Year Plans for Generational Change



ARC and the United Nations are working together with the major faiths and faith-based women's groups to create Seven Year Plans to help face climate change and protect the natural environment for generations to come. As part of this programme we are building and improving links with secular groups like the United Nations Development Programme (a co-initiator of this programme) as well as the World Bank, NGOs and donor governments. The faiths have never before been asked to partner the UN at such a high level.

Many secular groups focus on the idea of *ethics* as being the means by which changes in human behaviour can be effected. However, faiths often have a different approach tending rather to seek an *ethos* within which ethical choices are made. Such an ethos arises through the interaction of many different factors and forces ranging from storytelling to science, from sacred spaces and their rituals, from the market place to the human response to tragedy, and from spiritual teachers to novelists and playwrights.

We are inviting faith groups of any size to develop Seven Year Plans to shape the behaviour of their faithful for generations to come. For some, this will primarily be through education; for others this will be through investing their pension and investment funds in long term sustainable industries such as alternative energy or sustainable housing; for others it will be through creating new prayers and songs for worship. It could be done through environmental management of religiously owned farmland, forestry or commercial properties, or through using faith-owned media to articulate environmental messages, or through promoting a revival of tra-

ditional lifestyles which are gentler to the environment. We believe it is only by such long-term thinking that the issues surrounding climate change and the natural environment can be adequately addressed. These plans will be launched and acknowledged internationally.

THE 7 KEY AREAS IN THE 7 YEAR PLANS



One of our many partners in the Seven Year Plan is the Church of South India, in Kerala, which is addressing its transport and energy use, and promoting sustainable lifestyles.

1. Education and young people – including school buildings and curricula.
2. Use of assets – land, investments, medical facilities, purchasing and property – consistent with faith values.
3. Pastoral care – through theological education, rediscovering past traditions and wisdom, and giving help and compassion to those who are suffering from the effects of climate change.
4. Lifestyle Choices.
5. Media and advocacy.
6. Partnerships and appointing staff dedicated to ecological work.
7. Celebration.

ECO-TWINNING

This is one of several important model initiatives within this programme. It involves faith groups in the global north setting up eco-twinning partnerships with counterparts in the south (initially Africa) who are already experiencing difficulties related to climate change. For the faith groups in threatened areas, the partnerships will: provide funding, active support and friendships in the north. For those in more privileged areas this is an important way of: staying informed about the degrading environment; really helping people in difficulty; finding friendships and ideas and also exploring effective and visible ways of reducing their carbon footprints.



WHY ON EARTH WORK

HRH The Prince Philip was the inspiration behind the original WWF network of religions and conservation in 1986, when he was President of WWF-International. In 1995 he founded ARC and he has continued to support us ever since. This is extracted from an interview by ARC's Communications Director Victoria Finlay.

What gave you the idea of bringing conservationists and religious leaders together?

In the 1980s WWF International was trying to do three things around the world: raise money, develop conservation projects and educate the public. The first two were fine, but the last one had real difficulties. I argued that the kind of education we were doing through articles and lectures and books and films and things of that sort only reached the educated and probably only the middle classes in the various countries. The people we needed to get to were the ones who lived in the areas of greatest risk, and the areas where the potential for biological diversity was highest. It occurred to me that the people who could most easily communicate with them were their religious leaders. They are in touch with their local population more than anyone else. If we could get local leaders to appreciate their responsibility for the environment then they would be able to explain that responsibility to the people of their faith. It was pretty obvious. If your religion tells you (as



ARC's founder, HRH The Prince Philip, receives a copy of the Daoist scripture the *DaoDeJing* from ARC's China Projects Manager, Dr He Xiaoxin.

it does in Christianity anyway) that the Creation of the world was an act of God, then it follows naturally that if you belong to the church of God then you ought to look after His Creation.

It may not be sacred itself but the One who created it is sacred - so it seems logical that humans ought to have a certain responsibility for it. I was not quite sure what the other religions believed about the creation of the world but I guessed they had similar traditions. I therefore suggested that WWF invite leaders from the major religions to meet together to discuss what, if any, responsibility they felt they had for the natural environment as a "sacred" entity.

What happened at Assisi?

The five religious leaders [Buddhist, Christian, Hindu, Jewish and Muslim] agreed they had a responsibility and then we asked each of them to describe the attitude of their religion to the natural environment.

We said: "we don't want to be ecumenical; we don't want a paper that has been agreed by everybody. Instead we want each of you to say what is relevant to you and your tradition". That avoided any business of trying to achieve any ecumenical solution.

But it also gave them the opportunity to talk to each other because there was no talk about dogma or if there was, then it was just about saying "well this is our dogma



WITH THE FAITHS?

and this is yours". The purpose of the Assisi meeting was to say to the religions: "If you think this is important then tell us what you think but don't try and get it agreed with everybody else". The result is that the religions now communicate with each other on the subject of what they are doing for the conservation of nature, not about their religious dogma.

And what happened afterwards?

The interesting thing is that after the Assisi meeting there was a press conference and inevitably somebody said: "what are you going to do next?" We said we didn't know... so we sat down afterwards and talked about it. And what we all said was that main thing is that we don't want to burden the whole thing with a new body and its inevitable administration.

I was very reluctant to see another "formal" organisation set up, so I suggested that they should form an informal alliance. At first it was just called a "network", [until 1995, when ARC was established as a full charity] the idea being that the WWF would simply act as coordinator and technical consultant, to be called on if any of the religions wanted advice. And they did. One of the people was the Patriarch of Moscow just when the new government of Russia was handing back a lot of the church lands to the Orthodox Church. They were in a sense confronted with this: so we asked WWF for advice. And it was suggested that some of it could go back to agriculture but others

"ARC only exists to help the religions contribute to the conservation of nature, according to their beliefs and traditions.. ARC will only be working properly if most people haven't heard of it."

could make very good nature reserves. And then in India the Hindus said: "we've got all these pilgrimage sites, how can we improve them?" And WWF gave them advice. It was the same with the Buddhists in Thailand - who

set about trying to protect their forests from poaching and from people poaching trees. They all ran with it after that. The idea was that each religion should go off and do its best to "preach the gospel" of conservation and, if possible, initiate some practical projects of their own.

How would you like to see ARC improving over the years?

It should just go on as it is. The thing with ARC is that it doesn't exist. There is no "it". There are plenty of members or associates doing their own thing - talking to each other and ARC provides the way of doing that - but they actually do things individually. So if they want to keep talk-

ing and be associated with it then that's splendid. ARC is a means to an end and not an end in itself. It exists to help the religions to make their contributions to the conservation of nature according to their beliefs and traditions. It has no purpose other than to provide technical advice to whatever religion asks for it, about the conservation of nature - and to initiate multi-religious meetings to enable the religions to compare notes and report to each other about their practical conservation projects...

ARC will only be working properly if most people haven't heard of it.

PHOTOS, L to R: 1.) Procession of faiths from the Kathmandu Faiths and the Environment event in 2000, organised by ARC and WWF. 2.) A seal is seen by the causeway to Mont St Michel in Normandy, just before a WWF conference on religious eco-initiatives. 3.) The launch of ARC at Windsor Castle in 1995. 4.) The launch of the Sacred Land Project by the Archbishop of Canterbury in 1997.

WHAT OTHERS HAVE SAID ABOUT RELIGION, THE NATURAL ENVIRONMENT - AND ARC

“Like a tree, the Alliance has grown almost imperceptibly as it put down its roots and added new branches... I am much encouraged by the nature and extent of the projects undertaken by the members of the Alliance to promote the conservation of nature.” **HRH The Prince Philip, Founder of ARC.**



“Thanks to the World Bank and ARC, several local NGOs were able to emerge in Cambodia through the monastic network. These new organisations have allowed Cambodian people to become aware of the importance of education, protection of the environment, flora and fauna, the problem of deforestation. And most importantly, they have enabled Cambodian people to act on these things.” **Sangha Raja - Patriarch of the Cambodian Buddhists and Patron of ARC.**

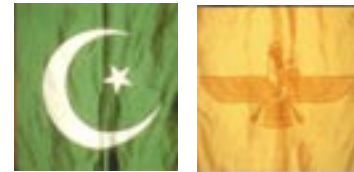


“I was part of the generation that made the choice – the horrendous strategic blunder – of situating ourselves outside the institutions of faith. Now we have a chance to repent of, and reform from that error.” **Carl Pope, Executive Director of the Sierra Club, the oldest and largest grassroots environmental organization in the US with around 1.3 million members.**



“With help and advice from ARC we have been able to develop the Big Green Jewish website - a goal we have had for a number of years. Our aim then and now was to promote in the Jewish community an active concern for environmental issues as part of being Jewish. This is what ARC’s assistance has made possible for us.” **Neville Sas-senie, Board of Deputies of British Jews.**

“ARC opens up ideas and possibilities that may well be new to many in the world of development and economics, but which, as I know from personal experience, do work”. **James Wolfensohn in 2003, when he was President, The World Bank**



“We are gathered here on account of a growing realization that universal religions have a crucial role to play in the instrumental laws, principles and practices for good environmental stewardship. Both as long established codes of social, ethical and environmental good practice, as well as major land-owners, the world’s religions each contain references on the need for a healthy environment to allow human beings to flourish and thrive in balance with the non-human world.” **Terence Hay Edie speaking on behalf of the UNDP about the new partnership with ARC.**



“So here we have the Alliance of Religions and Conservation gathering like Noah all living things (in this case species of believers and bankers) ... With significant investments from religious groups in innovative projects such as alternative energy, job creation, affordable housing and micro-financing we can realise a major shift toward ethical consciousness, as well as material benefits that advance the healing of our wounded planet.” **His All Holiness the Ecumenical Patriarch of Constantinople, Patron of ARC.**



“ARC is a model of how the faiths can work together. I welcome its contribution in helping to protect our planet,” **Prince Hassan of Jordan, a direct descendent of the Prophet Muhammad and Patron of ARC.**



PHOTO: Monks voting for the Buddhist Environment Network, Cambodia

FINANCE

We support, and have supported, hundreds of projects around the world since our inception in 1995. We also sponsor publications and events, and assist our growing network of member faiths and secular partners.

We use our finances in three distinct ways:

1. As with any organisation, we have to maintain an office and core staff in order to function. This office has become a valuable resource to people around the world, sometimes in unexpected ways. From small African priorities to huge international businesses, from Chinese pagodas to international paper purchasers and forestry conglomerates, from PhD students to Ministers of Environment or Religion, we are contacted by dozens of people every week, looking for advice and reassurance about the intersection between faiths, the environment and development.

2. We provide small grants, and broker funds, to a wide range of projects, from supporting pilgrimage trails through environmentally fragile regions of Mexico, to helping Mongolian Buddhists rediscover their holy texts about sacred landscapes, to supporting Orthodox nuns wanting to manage their woodland sustainably.

3. We assist a network of specialist consultants providing expertise, site visits, and other kinds of support to a range of projects. For example we have offered this kind of support to the Maronites in Lebanon, who are protecting thousands of hectares of fragile - and sacred - forest lands as part of our Sacred Land Programme.

By using our limited funds effectively, we are able to leverage action and attract other funds to the projects we support.

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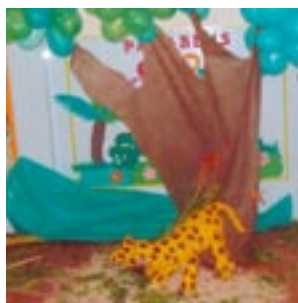
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Alliance of Religions and Conservation



www.arcworld.org



THINKING THE ARC WAY:

FORM PARTNERSHIPS: we each need to ask not simply "what can *I* do?" but "what can *we* do?" Individuals have wonderful energy, but group projects are more likely to be completed and continued.

BE PILGRIMS NOT MISSIONARIES: think of every business meeting, foreign trip or project as something transformational for you as well as others; go there humbly and value each moment.

ASK QUESTIONS RATHER THAN GIVING ANSWERS: many ARC projects happen because of listening more than talking. Start by listening to the people closest to a project or place.

RELATE YOUR BELIEFS TO HOW YOU LIVE: we encourage people to write down their beliefs (privately if they prefer) and then plan how to bring them into their daily lives and decision-making.

VALUE THE STRENGTH THAT COMES FROM DIFFERENCE: ask yourself what is distinctive about your own faith's way of doing things, that makes it important for the environment.

TAKE TIME FOR PRAYER OR REFLECTION: every great religion has prayer at its heart. Whatever your beliefs, take time to pause, pray or reflect before you start anything new.

...AND DON'T EXPECT INSTANT SUCCESS: Cathedrals took many generations to build: some projects may take almost as long: patience is as important as every other asset.