

Eco Twinning

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Christian

Australian Catholic Bishops

Partnerships and Eco-Twinning

- Form collaborative partnerships within and without the Church to gain a greater understanding of ecological issues and how they are affecting local, national and international issues.
- Form eco-twinning relationships with other Catholic communities to learn about environmental issues and share what has been learned on the journey towards sustainability in your own Church community.
- Engage in inter-faith dialogue to learn from other Christian and faith traditions about their approach to ecology.
- Support Catholic Earthcare Australia and the other Justice and Development Commissions agencies and their work on justice, including ecology.

Alexandria and All Africa

This department of the Patriarchate will work together with the High Commissioner of the United Nations for Refugees, with governments, International Organizations, Local Organizations and Non – Governmental Organizations, with other Religious and Ecclesiastical bodies that have common goals for co-coordinating the action for prevention, solving and supporting matters that are relative to the Environment and the Refugees.

The Department of the Patriarchate of Alexandria and all Africa for the Environment and Refugees, will work in co-operation with other powers, Governmental, Ecclesiastical, Religious and Non – Governmental, to work for the implementation of important measures, which will aspire to the respect and protection of the Environment, such as the following:

- The modification of the direction of different sectors, are subject to harmonize with the environmental policies. Such directions in the sectors are concerned with for example, domestic energy, agriculture, animals and forests.
- The advancement of environmentally friendly products, such as for example, recycled paper, with the corresponding effort of avoiding chemical products that are forbidden internationally...

- a) The Orthodox Church has to profit from the experiences and knowledge of Environmental Organizations and specifics and must aim at co-operating together with them on a local level.

Vineyard

6. Promote Creation Care among younger generations of American Evangelicals through a partnership with Renewal (an evangelical student led creation care movement on Christian College Campuses) and InterVarsity Christian Fellowship (an evangelical student-led organization on secular college campuses.)

Purpose: to inspire, equip and empower a new generation of evangelical leadership committed to integrating faith and environmental stewardship.

Compared with their elders, younger generations of American evangelicals are more environmentally active and aware. InterVarsity Christian Fellowship includes many leaders who are supportive of creation care, including IV's national evangelist, York Moore. InterVarsity is the largest and most effective student led evangelical movement on University campuses today. Renewal is a new student led organization to promote creation care on Christian College Campuses. Leaders of these two organizations have already met with Ken Wilson to explore such a partnership.

7. Work with the N.A.E Creation Care Advisory Group develop a strategy to bridge the cultural divide between evangelicals who support action to mitigate human caused climate change and evangelicals who are skeptical about climate change science.

Purpose: to move beyond the partisan rhetoric surrounding climate change in order to focus American evangelicals on the fact of climate change (irrespective of cause); evangelicals skeptical of anthropogenic climate change could thus be mobilized to aid in adaptation efforts, especially through global missions, where evangelicals are already helping populations vulnerable to the dangers of or a warming climate.

8. Promote a new partnership between evangelical global missions leaders and creation care leaders.

Purpose: to mobilize the vast network of evangelical missionaries working among vulnerable populations to assist in improving environmental conditions affecting those populations.

Nearly every evangelical church in America supports missionaries who are often active in promoting public health among vulnerable populations around the world. These missionaries are an important bridge to these churches--to educate American evangelical churches about the effect of environmental degradation on the populations they work with, and to demonstrate the power of the American evangelical church to help these populations.¹

In all of the initiatives of this plan, the voice and cooperation of American evangelicals involved in global missions is needed and should be actively solicited.

Armenian Church

Eco-twinning: As the Armenian Church has only recently initiated ecology-oriented activities, there are no projects on eco-twinning just yet. However, there are a few possibilities to create links between theological centres in Eastern Europe with already established traditions on ecological trainings and start by organising summer camps and lectures, as well as exchanging students.

The Sevan Theological Seminary will be able to host such a conference and a summer camp, which can be devoted to the exchange of experiences on eco-management in church institutions, and how to build partnership with organisations concerned about civil society.

The Armenian Church has been actively involved in ecumenical activities through the elaboration of conceptual approaches, vision and partnerships for the introduction of environmental approaches to the Church's agenda, and through the implementation of the projects. The urgent nature of the problem promotes the direct involvement of the AAC in immediate actions through the programmes implemented by the WCC Armenian Round Table (ART) foundation. The close cooperation was launched with Churches in Armenia and non-governmental organisations, as well as active members of society in the following main directions:

- Information and education
- Arrangement and participation in workshops and seminars, including those organised by WCC, CEC and ECEN

¹ For example, the missions director for the Great Lakes Region of Vineyard USA, Ross Naylor-Tatterson, has been leading a church planting movement in Indonesia, which has assisted in reforestation and the planting of rubber trees to help the local economy. Pastor Naylor-Tatterson has agreed to advocate for including environmental care in the missions strategy of the national missions task force on which he serves.

- Dialogue with representatives of civil society, developing agencies and NGOs
- Projects within communities
- Publication of articles and contacts with mass media in relation to church life.

Presbyterian Church Cameroon

3.1 Develop partnership with NGOs & governmental agencies in the tree planting sector

1.4 Identify and partner with organizations in the North / South involved with waste recycling

<p>Tree Planting / Agro-forestry</p> <p>Operation Green: Plant a Tree now! (A tree planting project already developed)</p>	<p>- Presbyterian Rural Training Centre (PRTC) Fonta</p> <p>- PCC Development department</p> <p>- PCC movements (women, men and youths)</p> <p>- PCC Congregations</p>	<p>2010 – 2017</p>	<p>This will significantly reduce carbon</p> <p>Currently we are in the process to work out a partnership on tree planting with Interfaith Power and light as well as with a local governmental agency -ANAFOR</p>
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CBCEW

6. Partnerships and Eco-Twinning

Partnerships

The Catholic Church is committed to extending its partnerships with many organisations to help form approach to the environment. We are very keen to form long term associations with the world of science and conservation to inform our theology and teaching. Working with a scientific understanding of the problems is essential and quintessentially Catholic. We plan to actively engage in more fruitful partnerships. CAFOD has already begun this process with a new and exciting alliance with University College, London. The scientific work being done on short term climate change will help inform CAFOD’s policy on climate change mitigation and adaptation. Both CAFOD and

Progressio are members of Up in Smoke Coalition which has produced influential reports on climate change.

Eco-Twinning

“Twinning” is the practice of towns, parishes, schools or dioceses developing long-lasting relationships of mutual benefit between communities in two distinct places. “Eco-twinning” takes that idea further - linking churches in the global north with those in the global south experiencing the detrimental effects of climate change first-hand. The Catholic Church is ideally suited to linking Catholic communities around the world so that environmental information, ideas and support can be exchanged. Supporting eco-twinning in this context is an important part of the Plan for Generational Change.

Catholic Coalition on Climate Change

1. **Partnerships, Eco-Twinning:** How effective are we at promoting partnerships among Catholic parishes, dioceses, schools, state or regional networks or among institutions both within the U.S. and internationally?

- Eco-Twinning: At least two of the Coalition members already encourage parish-twinning programs.

At the *domestic level*, the *Catholic Campaign for Human Development*, the largest funder of community-based and church-based organizing in the U.S., promotes a program that urges wealthier Catholic churches to support the efforts of organizing efforts based in lower-income communities and parishes. In turn, many of these organizing efforts work to secure funding for hazardous waste clean-up and job incubators in low-income communities, including green jobs (from weatherizing homes to starting new green businesses).

At the *international level*, many U.S. Catholic churches and dioceses partner with Catholic Relief Services (the U.S. bishops overseas relief and development agency) and engage in parish or diocesan twinning. Typically, these efforts link wealthier parishes/dioceses with struggling parishes/dioceses in some of the poorest countries on Earth. It is not unusual for delegations from both communities to visit each other and form bonds of solidarity.

- Building Partnerships: The Coalition will work with CRS, CCHD, and other organizations and mission offices to understand the link between environment and poverty and to make explicit exchanges that highlight environmental needs.

As climate change forces human service agencies to adjust their plans and programs to address more and more emergencies, the Coalition will convene partners to discuss strategies that help the poorest people in the United States

adapt to a change climate. From emergency services necessary to assist communities suffering losses from a hurricane to those experiencing extended heat waves or farmers coping with crop failure due to floods or droughts, many of our agencies will be called upon to assist. The Coalition will help share best practices and encourage greater attention to adaptation among Catholic agencies best positioned to help.

- Building the Base: The Coalition will continue to expand membership and find ways for each partner to better integrate a Catholic approach to climate change into their ongoing activities.

Church of England

Governance and partnerships

- The Church has established the network of Diocesan Environmental Officers and online resources to support church action on environment and climate at all levels. A Bishops' Environment Panel has also been established, with task groups on related issues at national and diocesan levels. Environmental policies for the Church's National Institutions have also been established.

- The Church has engaged in valuable partnerships to develop and implement the campaign, with the Conservation Foundation, the Carbon Trust, the Energy Saving Trust and AECOM, among others.

New challenges • *Shrinking the Footprint* will encourage dioceses that have not yet developed environmental policies and *StF* processes to set them up by the end of 2010.

By 2012, at national level, *StF* will work with a new Environment and Sustainable Development Strategy Board, bringing together church leaders and expert voices from partner organisations.

- Partnerships should be developed at national and diocesan level with business consortia with an influence upon the environmental agenda, public, regulatory and professional bodies, and parliamentarians. Beyond those mentioned at 3.7 above, much more can be done in this area to great mutual benefit, for example developing new links with Building Research Establishment, the National Trust, the Environment Agency, Marks and Spencer plc, and the National Health Service.

The Church's association with the new UK Third Sector Taskforce on Climate Change is welcomed. It should be maintained and connected to other church initiatives.

- The national *StF* campaign and individual dioceses and parishes should continue to draw from the deep culture of volunteering in the Church. This resource can only be

growing, as more and more people retire from full-time careers with many years of active life still ahead of them, and an appetite to lend their considerable skills to society. Environmental work is likely to draw on a fresh reserve of expertise in areas which have hitherto scarcely been tapped.

- Opportunities will be sought to develop „eco-twinning“ arrangements between dioceses and churches and partners in the UK and overseas. These might be established along several dimensions.

For example, where an English church community enjoys an established partnership with one overseas for purposes of general support and mutual sharing, an environmental dimension may be explicitly added to this. Alternatively, a community could link with another via an ethnic minority congregation using a UK church by way of a church-sharing agreement; or a diocese might reach out towards overseas communities with extended family connections to UK non-Anglican Christian groups tenanted a church closed to Anglican worship.

Eco-twinning arrangements should include assistance with local skills, low-technology mitigation, and much more. Lent appeals are an example of means used for giving. The new *Climate Justice Fund* will be another, of signal importance: financial contributions for major projects should be channelled through this fund first of all. Yet it is the ongoing personal contacts and relationships of Christian fellowship which count for most; the *Climate Justice Fund* envisages this too: it expects relationships to be underpinned by prayerful engagement. Where not within the ambit of the *Climate Justice Fund*, new arrangements are to be encouraged. Where possible, existing relationships should be built upon.

- Dioceses will be encouraged to strengthen existing regional networks and establish new ones, on the model of the South-West Network of Dioceses for Environmental Action. In liaison with the national *Shrinking the Footprint* team, such networks should take coordinated action on climate change and the environment: for example, sharing information and experience, investing in renewable energy systems, creating environmental funds, and developing local systems for sustainable procurement of goods and services.

Partners in twinning arrangements should think twice before leaping across the globe by aeroplane to pay visits: this aggravates the problem which we are setting out to solve! Rather, wherever possible, communication should be by letter, email, internet video-phone and the diverse range of media which are increasingly widely available.

South-West Network of Dioceses for Environmental Action

This network has been set up by the dioceses of South-Western England – Truro, Exeter, Bath and Wells, Bristol, Gloucester and Salisbury. A non-Church partner is the Devon Renewable Energy Association.

The aim of the network is to explore the scope for joint action and to establish collaborative projects that will cut the carbon footprint of the Church, raise awareness and lobby for change, open up potential for regional initiatives for ambitious investments (for example, renewable energy schemes on suitable church land) and sustainable procurement, and share leading practice.

Canterbury and Rochester

These Dioceses' joint team is presenting the motion by Exeter Diocese on green energy tariffs and renewables systems (see page 23) to Rochester's Diocesan Synod.

It is also developing guidelines by the Diocesan Advisory Committee (DAC), advice on greening of churches, and a churchyard project with partner organisations. „*Eco-congregations*“ are being developed across both dioceses.

Partnership and local action: The Church recognises that, given the size of the challenges and the fact that the Church is not a centralised body, partnerships with a range of other organisations, and a wide variety of local, parish-level and diocesan activities must be encouraged.....

....The Church also offers itself as partner in action for sustainable living in all parts of England and in projects across the Anglican Communion, as well as seeking to mediate support for poor communities and individuals who are suffering, for example, from increased power and heating costs.

- Property, financial and professional partners will be sought in support of energy-saving and renewable energy installations – known as „retrofitting“ – and other associated adaptations, developments and reordering to churches. *StF* and participating dioceses will seek funding for investment in such projects, which will need to be carried out across the whole historic building stock in planned phases, from not later than 2012

up to 2050. It is expected that a small number of pilot projects would be put in hand during 2010.

Discussions and partnership will be sought during 2010 in assessing scope for use of other church-owned land where suitable and acceptable for renewable energy schemes, and community food-growing projects.

- By 2012, the Church should study the scope for establishing a „*Community Energy Fund*“ for mitigation. This would support local community partnerships for renewable energy, energy efficiency and conservation (for example insulation projects for low-income households) and other mitigation measures in England. It would receive funds from property developers who need to offset emissions from new developments, as they aim to meet the tighter standards for carbon reduction from buildings. This scheme will learn from the pioneering scheme of Milton Keynes Council.

Partnerships should increasingly be developed at national and diocesan level with universities and other higher educational establishments, for projects concerning *StF* themes, in conjunction with students' own learning and project work – in exchange for gaining access to knowledge and experience from technically proficient teaching staff.

- It is planned to purchase all electricity from renewable energy suppliers and to offer deals to church schools and other community partners. A motion on this subject seeking government collaboration is also being promoted to other diocesan synods.

- Partnership projects are being established with the universities, the Environment Agency and the Meteorological Office (based in Exeter).

Southwark also works with a diverse range of interfaith partners in London on the London Inter-Faith Green Map project, which maps the work of faith groups on environmental projects across London.

The Diocese's *Climate Action Programme* is now under way:

www.london.anglican.org/Shrinking-the-Footprint- Climate-Action-Programme. It has three strands: grant- aided audits of energy, carbon, water and waste, starting with churches in the West End and City; „*Generic Building Solutions*“, in partnership with the Carbon Trust; and a scheme of benchmarking to calibrate energy saving targets across the Diocese’s 479 churches, which comprise a very diverse range from medieval to the 20th c, all periods between being strongly represented.

Dioceses should investigate partnerships on the model of the joint work of Durham and Newcastle Dioceses in their joint project to assess clergy houses and carry out energy efficiency refurbishments.

The Church and the *StF* campaign will build on the lessons of effective Church involvement in communities that have suffered from flooding and other environmental impacts.

There is interest and support for church partnership in this area from organisations such as Groundwork, National Energy Action and Natural England, as well as the Environment Agency which largely carries statutory responsibility for fluvial management. Local water supply companies should also be involved.

Church of South India

1. PARTNERSHIPS AND ECO-TWINNING

“Gather information on soil contamination, air and water pollution and endangered species and make it available to church members. Invite learned persons to speak at your church” From the CSI Eco-Resources book.

- * Arrange Dialogue and Programmes with other environmental groups.
- * Arrange environment programs and eco-partnerships with other churches
- * Create networks with groups with whom you thought you had nothing in common, but with whom the environment is a shared concern.
- * Bring in experts, and work together

Diocesan Action on Partnerships and Eco-twinning:

Kanyakumary diocese to collaborate with existing Voluntary Environmental organizations

Karimnagar Diocese: arranging eco-partnerships with other organizations

Nandyal Diocese has created a Partnership with the Korean Church in planting coconut trees, promoting partnerships in other areas.

East Kerala Starting Eco-clubs in schools and parishes and networking with other organizations

Madhya Kerala –All the schools and Colleges have eco clubs and networking with voluntary organisations.

Franciscans

Promote collaboration with other organisations working on these issues

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

Presbyterian Church of Ghana

The **E.P.CHURCH** is therefore positioned to deliver on this new partnership with the Alliance for Religions and Conservation/ Inter-faith Power and Light Ministries who are interested in developing eco-twinning projects with congregations in Africa as part of a '**carbon covenant**' project and as their contribution towards addressing the ill-effects of **Climate Change**.

The E.P. Church through its leadership remains committed to their continued interest in the project and requests that action be expedited to enable the project take advantage of the impending major raining seasons especially in the North of Ghana. The EPC project was subsequently handed over to the Inter- Power and Light Ministries in the United States for possible funding. We still await a positive response for the project from the funding partners.

Jesuits

6. Partnerships, eco-twinning and creating your own environment department
OCIPE, the Jesuit European Office, has taken on the task of setting up an environment department for the Society of Jesus. A website will be launched later in 2009 to help connect and inform Jesuits around the world about the environment and initiatives for its preservation.

The Social Justice Secretariat of the Society of Jesus is very active in the environmental group set up by the leaders of religious orders in Rome (“Integrity of Creation Working Group”). It has helped to produce a 42-page spirituality resource called “The Earth Community”²⁵ and to conduct a survey²⁶ of 125 religious congregations regarding their ecological commitment.

The Jesuits in the USA are actively involved with the Catholic Coalition on Climate Change²⁷ and with the Caritas Internationalis/CIDSE campaign for Climate Justice²⁸. The Jesuit centre “Environmental Science for Social Change” (ESSC) in the Philippines, mentioned above, is linking with three other projects in Europe and Australia.

They have a long time association with the Jesuit FUNDP, at the University of Namur in Belgium, to develop the academic competence of the students in the poorer provinces of the Philippines in the area of environmental resources, planning and management. This is planned to involve the three Jesuit Universities of Mindanao (Philippines) in the coming year. They also work with the Jesuit-run Munich School of Philosophy’s Institute for Social and Development Studies in the area of community adaptation in the face of climate change focusing this time in Indonesia. ESSC hopes to have a workshop in Sanata Dharma Jesuit University in Yogyakarta in October 2009.

And thirdly, they have an ongoing engagement with “Magis Australia” and their youth formation and growth in social analysis programme. They also hope to engage Jesuit Social Services Australia in strengthening social reflection in the areas of youth, environment and indigenous peoples.

And lastly, they will continue to engage through Asia Forest Network with interested Jesuits, especially those in Cambodia and Indonesia.

6. Partnerships & creating an environment department

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

We will use our extensive network of parishes, schools, JRS, JVC, etc to piggy-back on existing projects and institutions already involved in promoting environmental sustainability. We will publish examples of “best practice” and details of where further advice and assistance can be obtained

We will designate a certain percentage of the grants made by the Curia (“FACSI”) in any one year for projects related to “healing the land,” or to the setting up locally or regionally of a specifically designated environmental fund.

New Psalmist Baptist Church

6. Partnerships

New Psalmist believes that our ability to successfully establish a strong environmental ethic lies in partnerships with others. We strive to energize our stakeholders (both local and global) and all those with whom we can advance the goals of a sustainable cleaner, safer environment.

Goal 1: Enhanced participation in UNEP and other forums, continuing to influence policy discussion consistent with NPBC values.

Goal 2: Regular convening of disparate groups, including those who are traditionally under-represented, or unrepresented, to discuss environmental issues and resource management.

Activities:

We seek to expand our efforts to utilize partnerships to achieve the following goals:

- Partnerships to feed hungry children locally, nationally, and internationally
- Partnerships to support mission workers traveling to foreign countries
- Expand youth opportunities to learn more about the environment
- Further develop more green jobs in the workplace

Teach families how to conserve energy and reduce carbon footprint

Moreover, NPBC has a host of corporate partners who will bring resources to the church to help the congregation and community implement new practices. For example, regarding our corporate partners, we have engaged Micro Water Facility, from the Netherlands and Catholic Earthcare Australia to collaborate with NPBC and the Redeemed Gospel Church in Nairobi, Kenya to begin alternative sanitation systems in Nairobi, Kenya. This effort in conjunction with the Dutch government, we will work on pilot efforts, through 2011, in the use of these alternative systems for sanitation, including an assessment of its utility and possibilities for replication.

This Plan attempts to set NPBC's activities to date, and NPBC's future plans within that Alliance of Religions and Conservation ("ARC") 7-Year Plan framework. This Plan builds on past and current activities, such as NPBC's participation in clean water and medicine delivery projects in Kenya, our partnership with Kenyan church congregations and our participation in United Nations Environment Program ("UNEP") policy discussions. In addition, the Plan speaks in general terms to a future that NPBC envisions. Ultimately, the Plan represents our understanding of new experiences and revelations of how God is calling us to live out our charge. Accordingly, this Plan will change over time, reflecting the growth of our understanding of these revelations.

Members of the Foreign Mission Ministry (FOM) began their educational mission work in Kenya in 2006 while training with a partnering church from the United States. Members of the team participated in projects to help combat poverty and disease which resulted from water scarcity, and water contamination. During their training, members of FOM assembled and programmed a 14 station computer laboratory in a primary school in Kenya. These types of programs will continue.

Polish Orthodox

- a) Camps/workshops on Orthodox spiritual life and conservation organised together by the Suprasl Academy, the FOY in Poland and partner organisations/youth fellowships from neighbour countries. Cooperation in this direction has been declared by an Orthodox youth organisation and conservation department of the Orthodox Diocese of Grodno, Belarus;

- a) Camps/workshops on Orthodox spiritual life and conservation organised together by the Suprasl Academy, the FOY in Poland and partner organisations/youth fellowships from neighbour countries. Cooperation in this direction has been declared by an Orthodox youth organisation and conservation department of the Orthodox Diocese of Grodno, Belarus;

VI. Partnerships and creating your own environment department:

Environmental protection and sustained development is integral part of the programme of activities of the Suprasl Academy. Suprasl Academy “environmental work department” may become environmental office of the Orthodox Church in Poland.

Specialists in law, water management, land management, education waste management, ecology, sustained development working at higher education institutions in Bialystok will be invited to help in further development, improvement and realisation of the Seven Year Plan

ROAR

Since 1996 major initiatives have been:

- Collaborated and partnered with local and national organizations to address environmental issues around water, waste management, land use, etc;

Recognizing the importance of having both a local and global awareness of issues, and in the context of its mission statement, ROAR is committed to:

- Networking and partnering with environmental groups and people of faith around key Hudson River Bioregion issues;

Target Population:

- Partners who have philosophy and goals similar to ROAR, including: Hudson Riverkeeper; Sierra Club Lower Hudson Chapter; New York State Interfaith Power and Light; Sustainable Hudson Valley; Scenic Hudson; ROW (Religious Organizations on Water); Clearwater; and Garrison Institute and others.

Specifically, we will:

3. Strengthen partnerships and collaborative efforts with appropriate national and local environmental groups and people of faith on above issues

Lutheran Church of Tanzania

Partnerships: The Diocese structure does not have an environment docket. The deficiency is replicated all the way down to the parishes: 1. Diocese to establish a department in charge of environment conservation. Districts and parishes to replicate that docket.

Hindu

Major conservation projects

We aim to partner with major conservation projects which are already operating so that we can bring their good work to the attention of a broader audience, and provide examples of good practice and dharmic living.

some of the projects currently under consideration include:

- The 'Clean Ganga' initiative that aims to clean up the river Ganges.
- Working with the Braj Foundation to restore the kunds (lakes) and ghats (public bathing areas) in the area of Braj, uttar pradesh.
- Preservation of the Gulf of Mannar (Ram Sethu).

Working in partnership with trustees, priests and other custodians of pilgrimage sites we hope to develop standards that minimise environmental impact.

For the first year of the Temple Garden Scheme we will assess resources and current practice in temples. We will also develop, based on the Scriptural Research project, a Hindu perspective on gardening. the second year will see this work published in a handbook for temples and partnering with key organisations. By the third year we hope to create a network of temples that promote good practice and to hold a national temple Garden Awareness Week. In years four–six, devotees will be encouraged to develop their gardens at home and grow their own produce. By year nine we wish to display a temple garden at garden shows, such as the chelsea flower show.

the largest Hindu temples in the uK are working together to develop and implement the Nine Year Plan. We will aim to replicate this model around the world and believe this will increase support and act as our greatest medium of publicity and promotion.

Interfaith

Operation Noah

Partnerships

At Operation Noah we understand that churches and faith communities work well together when presented with a simple template, a clear direction, and a common goal which resonates truthfully for different groups. To achieve a shared mission we believe there is a role for a pioneering and inspiring body that others respect and seek to consult. We believe that Operation Noah can fulfil that role because it is a fresh, independent organisation that dares to push the boundaries further perhaps than more established campaigning organisations. We believe Operation Noah is able to occupy neutral ground while pressing for a truthful, and therefore more radical, response to the climate crisis.

Much of our thinking on this issue stems from experience of the Jubilee 2000 movement. Jubilee 2000 highlighted how different groups can ally purposefully behind a shared mission, raising the seas for everyone involved so that their individual campaigns and activities in their own specific locations have a place in a wider movement.

Statement of ambition:

In 7 years' time, Operation Noah's ambition is to be established as a respected driver of a movement for radical change, which others including faith groups, churches and other climate change campaigns, seek to consult and act with.

Work to date

Operation Noah has demonstrated that it has the energy and imagination to bring together different groups in common cause on climate change. Our ARK campaign events, so far held in Cardiff, London and Doncaster, not only bring together church groups, but also other faith groups, local schools, local authorities and campaigning organisations including WWF, Oxfam and Christian Aid.

Partnership for the ARK

Joined-up campaigning is something that Operation Noah has been especially good at. Perhaps being tiny in size is an asset in that traditionally larger NGOs do not feel threatened by our presence! So in Cardiff in Wales this January, as we launched our “Ark Campaign” on a local lightship owned by the Welsh churches, ON mustered an alliance of CAFOD, Tearfund, Christian Aid, WWF, Churches Together, Oxfam and the Evangelical Alliance of Wales. The symbolism of the Ark was a flexible instrument that bound both religious and secular, conservationist agendas.

Since the event in Cardiff, a similar approach has been used in Doncaster in the North of England, the parliamentary constituency of Ed Miliband MP, the British Government’s Energy and Climate Change Secretary. More than seven members of the Stop Climate Chaos Coalition joined forces on a local rally, a service in St George’s Minster and an hour-long Q and A with the Cabinet minister. Green Party members rubbed shoulders with local Baptists and Quakers.

Joined up campaigning – we need more of it.

Plan for Development

1. Operation Noah will maintain and expand its productive dialogue with a range of partners in the religious, scientific and campaigning communities to facilitate information-sharing and to maximise opportunities for engagement in partnership.
2. We will work over the next 2-4 years towards defining a common or shared high-level approach and top-line message on climate change, which resonates faithfully with the public, media and policy-making audiences, behind which a grand partnership of organisations can ally and a genuine movement for change can be mobilised.

Interfaith Power and Light

E. Continue to carry out our working coalition with strategic partners, recognizing that solving global warming will take all members of society

Commentary: With its unique role as a national interfaith organization focused on global warming and energy issues, IPL is a natural coalition builder. With a foot in both worlds – religious and environmental – we are an important bridge between these two constituencies. In order to maximize our impact, we will continue to build strategic alliances with secular and religious partners, from the Sierra Club to the National Association of Evangelicals.

Objective: Establish clearly defined relationships between all of our partners including state IPLs and other organizations

- Ensure there are partnership agreements or MOUs articulating the relationship and what is expected from each party: the national office and the state affiliate
- In the process of creating an organizational affiliate structure, also clarify how we relate to our coalition partners and other allies, beyond state IPLs

We constantly seek opportunities to leverage the support of these organizations that also care deeply about finding solutions to climate change, because we know that our strength is far greater when we work in partnership with others.

A5) Objective: Continue to promote and to build strategic partnerships and collaborations with national religious and environmental organizations in order to expand our capacity as a network to reach a broad audience and increase our impact.

GreenFaith US

GreenFaith plans to conduct exploratory conversations in the first three years of our Plan to identify partner-groups which have an interest in partnering to develop such an association. We will then proceed to work with these partners to develop such an association, or to create a series of activities that address the needs identified by those participating in the planning conversations.

Our Plan is divided into two basic timeframes – years 1-3 and years 4-7. The goals for the first three years are more specific, and more focused on specific programmatic accomplishments. The goals for years 4-7 are more focused on tasks related to publicity, networks, and coalition building, including the possibility of partnerships with organizations in other countries.

We also plan to identify one major environmental group with whom we will partner to create curricula for teens and adults. We have begun exploratory conversations with the Union of Concerned Scientists in this regard. We plan to create versions of each of these curricula in Christian, Jewish and Islamic versions at a minimum.

We plan to create a training program to pass this knowledge on to a national audience. We will develop a training curriculum, test it through training sessions conducted in-person and on-line, and explore the idea of partnering with a national energy audit training firm to develop a certification specific to houses of worship.

GreenFaith has developed expertise in using publicly available information and on-line resources to identify the specific environmental justice issues in communities around the US. We plan to develop the capacity to train congregational activists to use these tools and to help them develop partnerships with existing environmental justice groups and activists.

Goal 3: Explore partnerships with US-based denominations and Religious NGO's

Many US-based denominational bodies are facing significant cutbacks in budget and staffing, due to changes in the religious landscape. These cutbacks hinder denominations' ability to design or conduct programming on a substantial level in relation to specific issues such as the environment. At the same time, these denominations continue to administer and facilitate many of the most valuable communications networks in the US religious world, reaching thousands of congregations and their lay and ordained leaders through postal and electronic communication, and through hosting annual and regional gatherings.

GreenFaith will develop a series of opportunities for denominations to partner with us to offer environmental programming through their networks. These partnerships will range from one-time program opportunities to longer range collaborative ventures across various areas of religious environmentalism. Our goal is to find mutually beneficial ways to help denominational networks play a strong role in promoting religious-environmental leadership.

We will pursue similar activities with large religious NGOs in the US. Many of these NGO's have an interest in engaging environmental issues and have well-established networks, but lack expertise in the area of environmentalism. GreenFaith will seek to develop mutually beneficial partnerships with NGO's, with the goal of helping them play a strong role in promoting religious-environmental leadership.

Goal 4: Explore international collaboration and partnerships.

One of the greatest promises of religious-environmentalism is the fact that religion is a global phenomenon which crosses national borders and which, at its best,

can unite people of many nations around similar values. GreenFaith will explore ways that religious-environmental groups in different countries can establish mutually beneficial relationships – whether through sharing resources, serving to administer each other’s programs in diverse geographic settings, or other opportunities.

Jewish

Partnership

What We Have: Jewish Environmental Partnerships

The Founding Partners of this campaign in the US, all relatively young Jewish environmental organizations with complementary goals, have partnered through this effort to create a Green Hevre, a friendly group, to meet quarterly and further the goals of growing attention to environmental topics. Other partnerships are developing in different communities.

In Israel, The Society for the Protection of Nature in Israel (SPNI) and the Teva Learning Center are piloting a program called “A Renewable Light Unto the Nations: Jewish Communities Working Together for a Sustainable Future.” The interactive curriculum is being prepared for NY-Israel Connections Partnerships (through the UJA Federation of New York and the Jewish Agency), and may ultimately be used by other Partnership 2000 communities. The project both encourages collaboration between Israeli and North American Jewish environmental professionals and strengthens school and community partnerships. New York and Israel partners forge relationships and raise environmental awareness through the exploration of Jewish environmental values and the implementation of local green action projects (School Gardens, Energy Audits, and Green Mapping). Through the projects, which are built on content-rich, online educational modules, students learn about and act upon Jewish values of community and environmental/social responsibility. Together, they will become part of a collective Jewish response to the problems of global climate change.

Partner with green orgs to work together for change

Liaise locally with organizations like Transportation Alternatives, or nationally with the Shalom Center or the Sierra Club, to write to elected officials;

Muslim

Earth Mates Dialogue Centre (EMDC) is a non-profit organization based in the UK. EMDC is concerned with the major challenges facing the world: the environment, poverty, human rights...etc. EMDC works with the earth partners to find solutions based on religious bases for such challenges.

III. Develop and Enhance Communication, Outreach, and Partnerships

1. Develop the Content of our Message
2. Develop a website for the CC plan and use it for networking
3. Develop relationships with respectful global environmental groups, including Clinton Global Initiative and Prince's Rainforest Project and other relevant Organizations
4. Establish a network of Muslim Journalists interested in the area, encourage them to communicate with other Journalists
5. Deliver our message using TV Programs, Magazines, and other Media
6. Organize 2 conferences to advocate the CC Plan
7. Re-introduce Islamic rituals from an environmental perspective
8. Establish a special TV channel for Islam and the Environment to be broadcasted in different languages
9. Document and Publish success stories
10. Produce a Film about the future effects of CC on Islamic countries in 1 year in cooperation with National Geographic Society and Discovery Channel
11. Prepare and Publish a guide for Media experts to show how they can deal
12with CC concepts in their jobs
12. Choose 10 cities in Muslim worlds to implement the plan
13. Organize International Mobile exhibition on Islam and Environment
14. Advocate environmental (Tax /Cess) to finance eco projects

EcoSikh

The relationship between Guru Nanak Dev Ji and Bhai Mardana embodies the principles that guide our eco-twinning program. The sounds of Bhai Mardana's rabarab helped Guru Ji enter states of bliss with Waheguru just as Guru Ji's bachans nourished the soul of Bhai Mardana. They developed a long-lasting relationship of deep respect whose fruits helped share Sikhism with the world.

Eco-twinning provides a way for gurdwaras and organizations around the world to connect and support one another in their EcoSikh Plans. The EcoSikh website will create a directory of gurdwaras interested in participating.

Eco-twinning enables the development of long-lasting relationships of mutual benefit between communities in two distinct places. We believe this practice will function especially well between gurdwaras in the Diaspora and those in South Asia. The educational exchanges that can occur from such connections provide invaluable ways for people to learn about the different environmental issues that communities are facing in very different parts of the world. Schools in both places would be encouraged to tailor their environmental lessons around what they learn from each other's communities and their environmental concerns and passions.

The partnerships will provide an easy way to strengthen Diaspora youth's ties to cultural traditions in India. For those in India, the connection may help a gurdwara secure the resources it needs to take the next steps in its eco-plan.

Other possibilities include a summer youth exchange and a sharing of best practices. Ultimately, the nature of the relationship can be determined by the Environmental Councils that we encourage each institution to establish. Each relationship will have unique features and if required, the leadership council from the EcoSikh initiative can assist in establishing the structure of the relationship.