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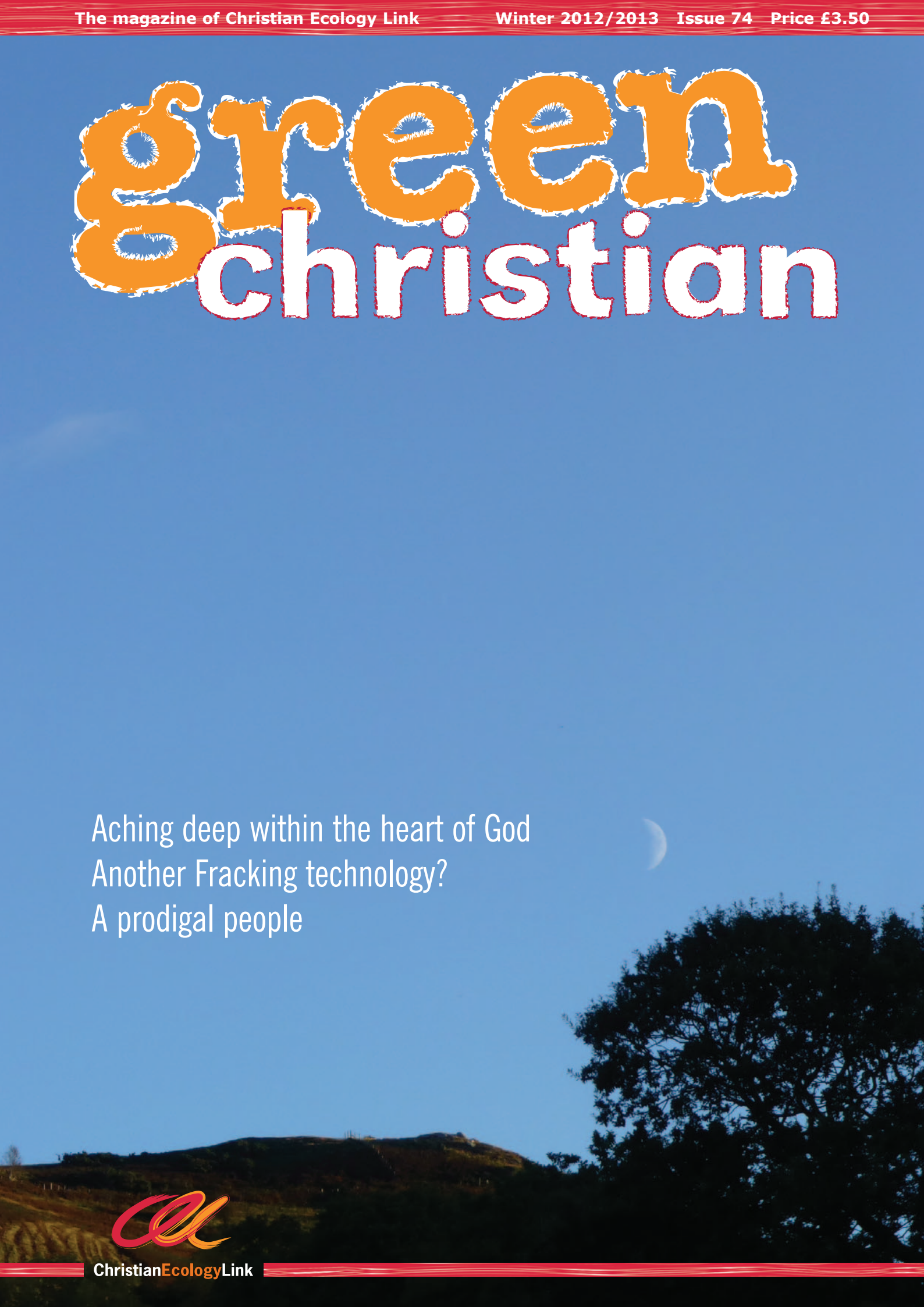
green christian

Aching deep within the heart of God
Another Fracking technology?
A prodigal people



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Green Christian is intended as a forum for Christians of all traditions to reflect on, and contribute to, current thinking and action in the Green Movement. The opinions expressed by guest authors do not necessarily reflect the views of the editors but are welcome for their sincerity and insight. Items mailed with *Green Christian* reflect the views of their authors or publishers and not necessarily those of Christian Ecology Link.

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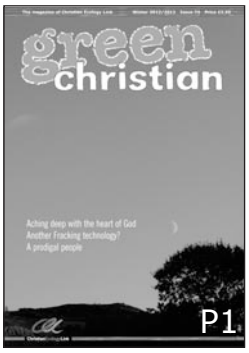

Cover: Part of the picture taken from Noddfa Retreat House, Penmaenmawr by Judith Allinson
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ChristianEcologyLink

www.greenchristian.org.uk

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Members have occasionally asked for the addresses of other members who live near them, and we have sent out a county list. If you do not wish to be included, please notify the Membership Secretary.

Basis of Faith
We affirm our belief in God as Creator of all things and in Jesus Christ as Lord, looking to the Holy Spirit for guidance through the Scriptures, and seeking to hear Him in the challenges of the present time.

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Don't become so adjusted to your culture that you fit into it without even thinking about it

Romans 12 v.2 (The Message)

'The matter is quite simple. The Bible is easy to understand. But we Christians are a bunch of scheming swindlers. We pretend to be unable to understand it because we know that the minute we understand, we are obliged to act accordingly. Take any word in the New Testament and forget everything except pledging yourself to act accordingly. My God, you will say, if I do that my whole life will be ruined. How would I ever get on in the world?' Soren Kierkegaard

I quoted Soren Kiergaard's words at CEL's Noddfa Retreat (see pages 12-14) but was met with an instant retort. The disagreement, as I understood it, was not about the vehement self description of hypocrisy, but rather the idea that the Bible is easy to understand. I suppose I agree. The Bible is a complicated series of historical writings bearing witness to the emerging revelation of God through a particular people over time. It is not always easy to sort out the story's time line, relevance and demands without care, study and help. Even the nature of the scripture's authority is up for investigation and differing views.

It seems that I could already be on the way to persuading myself out of the need for 'pledging myself to act' according to the Word.

Even if the Bible is not necessarily easy to understand, what is very clear is that finding encouragement, support and inspiration to live firmly within the mores of the kin-dom of God means also finding the courage, support and resistance to live against the dominant culture of upwardly mobile economic growth.

So what is easy to understand is that discipleship of the Christ requires not only faith but also action. Not faint-hearted action to gain inner peace, but rather robust activism to contribute to cosmic peace – shalom. Noel Moules in his new must-read book, *Fingerprints of Fire…Footprints of Peace* (see the review on p.20) suggests that shalom is actually a verb masquerading as a noun 'there is nothing passive about it. It is dynamic, pulsing with energy' (p.43).

To participate in kin-dom making, we do need 'to come to our senses' as Keith Hebden describes (see p.4, A Prodigal people?) and the result will definitely ruin our lives, at least the lives which thrill to profligate spending of earth and spiritual gifts. They will be ruined in the sense that every aspect of life which fits comfortably with the dominant culture will be challenged, and challenged again until it is changed. It is a process which we in CEL have come to call 'a storm of hope'. For instance Tony Emerson introducing the Transport Module of the *ecocell 2* programme challenges not only our mode of travel but requires an anti-cultural attitude to embrace localization, life in one place. (see From A to B? page 15).

Pledging ourselves to ACT according to the word of Jesus requires that we use intellectual skill and 'all our wit, cunning and wisdom to read the spiritual, moral, social and political landscape like a hunter-gatherer tacking through an impenetrable wilderness'. It requires an enormous amount of emotional and physical hard work. The shalom of the kin-dom is 'crafted out of raw and often resistant materials; this requires wisdom soaked in perspiration, shaped by a commitment to love and gentleness'. (Noel Moules again, p.45).

It is the desire of the CEL community and the writers contributing to this issue of *Green Christian* that its contents will provide not the screeching that Sam Norton objects to (see page 10, Of Wheat and Tares) but the 'extravagant sufficiency' and 'exuberant fecundity' (see Noel Moules, p.45) of those who no longer pretend not to understand the gospel of the Cosmic Christ. ■

Chris Walton

The Lord's Prayer (Aramaic Translation)

Loving Presence, luminous in all creation,
hallowed be your name.
Thy kin-dom come.
May we reflect on Earth
the yielding perfection of the heavens.
Help us to receive an illumined measure from Earth this day.
Forgive us when we trespass against others,
human and other-than-human,
as we forgive others who trespass against us.
Keep us on the path of wisdom
when we are tempted to take the selfish path.
May it be your rule we follow,
your power we exercise,
and your radiance that allures.
May this be the truth that guides our lives,
the ground from which our future will grow,
until we meet again.

From *If Darwin Prayed,* Bruce Sanguin, p.211

'A commonwealth for all'

We are invited to reconsider our position in relation to Creation and see ourselves as distinct but no longer separate from the rest

A prodigal people?

Keith Hebden challenges us to stop squandering our inheritance and to begin the journey home

Jesus tells a story of a father who has two sons. One of them asks for his inheritance from the father in advance, which the father gives him, setting the scene for the rest of the story. The impatient son sets off for the big city, spending all his father's resources until he has nothing, and is thus reduced to degrading work and close to death. He has rejected his father and brother, put his trust in materialism and shallowness and been left to die far from home.

> *He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. (Luke 15:16)*

At this point in the story we find ourselves.

Wasting our inheritance

It all began, innocently around 10,000 years ago, with the discovery that grain, if carefully processed, can produce both bread and beer. Bread gives humans a mild high and allows us to wean children earlier and thus reproduce more efficiently. Beer gives us a comforting low and creates dependency. Grain is an opportunist; it can lie dormant for ages and grows when more sturdy plants have been destroyed by flood, fire or human action. It was to human action above all that the fate of grain was most successfully hitched. Humans and grains became dependent on one another but at huge cost.

Unlike meat, berries and edible leaves, this wonder-plant of civilisation took goodness out of the soil without giving anything back. The more the land was worked for grain, the weaker the soil became and the more land humans needed. Borders became frontiers of expansion as the first of our inheritance was laid to waste to support grain.

Since there is only so much good earth to conquer, it is possible that we humans would have become extinct by now, but as luck would have it we made another amazing discovery. Deep in the earth were fossil fuels on which we could base our chemical fertilisers. We utilised huge underground water sources, which we could drill into, to re-irrigate the crumbling overworked earth.

This Green Revolution of the mid-twentieth century, as it was called, saved lives and allowed for even greater human reproduction. But this has only ever been a temporary solution. This revolution in agricultural technique was the second and most devastating stage of our alienation and wasteful misuse of our common treasury after our domestication of, and by, grain.

God has given the good earth as a common treasury for all but we have squandered it in material and political advancements that lead only to destruction. We know that we cannot go back in time and un-discover fossil fuels or agricultural farming or the green revolution.

What is done is done and the climate is in chaos as we try and throw off our habit of domination. We cannot go back but neither can we stay as we are. Carrying on as usual is like sleepwalking into a tsunami. The wonderful thing about Jesus' story is that the son does find a way back. The son returns to his father despite the risk of rejection or punishment.

> *But when he came to himself he said, 'How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands."' (Luke 15:23,24)*

With the prospect of a miserable future he returned. But, before he can get close enough for indignant servants to kill him right there on the spot, his father rushes out to meet him and throw protective and welcoming arms around him. It is the returning that saves both father and son. And it is a journey home that we need to make as a human race in relation to the earth, our despoiled common treasury.

Coming to our senses

'Peak oil' is a term used to describe the moment when our natural inheritance begins to run out – when the amount of the world's stocks of oil that we have consumed is greater than the amount remaining and yet to be exploited. We may have already passed that peak, or it may be just ahead of us; the reality is that we cannot know. Peak oil is inevitable as we use more each day of a finite resource. The party is over but will we, like the son in the story, 'come to our senses' and return home? Will we make that journey back to a life more simple and resilient?

As our climate drastically changes and food and shelter become increasingly precarious, we are discovering that 'sustainability' is just another word for self-delusion. Since environmental shocks are inevitable, what we need is

to find ways to be as *resilient* as we can to whatever future we may face.

Resilience and resistance go hand in glove. The most powerful systems in the world control our fuel and food. Just four companies, nicknamed the ABCD Group, manage nearly all the grain traded globally. 95% of our food relies on fossil fuels one way or another. Resilience is our ability to absorb shocks as local communities. There are at least two shocks waiting for us: first, we have probably already passed peak oil and the price of food and fuel will only go up from now on; second, our climate is changing and the land will need to cope with increasingly extreme weather conditions.

People often try to find technological fixes that can allow us to sustain economic growth or materialistic lifestyles without depleting the planet's resources. Sustainability, it turns out, isn't sustainable. We will face a world with higher temperatures, and higher heating and eating bills, until eventually, when we've finished fighting over whatever is left of the stuff they call 'black gold', we discover whether humans will survive: are we resilient?

Homecoming and the welcoming banquet

By creating local resilience we both enrich and empower the local economy and community, and wean ourselves off the global markets that cast us aside at the slightest whim. Groups all over the world have begun to experiment with this kind of resistance and many of these groups call themselves 'Transition Initiatives'.

A Transition Initiative, often located in a discrete geographical area like a town, estate or other neighbourhood, is an attempt to find local solutions to the global problem of oil dependence. These groups assert that powering down is both desirable and necessary and that we have the wherewithal to do it if we work co-operatively and look for a broad local consensus; shared wisdom.

The first Transition Initiative began in the town of Totnes, in the south-west of England. When I moved to Gloucester I discovered an emerging Transition Initiative focused around the city and there are emerging Transition Initiatives all over the country and around the world. What these groups are discovering is an ability to move from linear systems, where we find ways to manage the disposal of waste, to flow systems, which find ways to eliminate the very concept of waste. Rather than squander resources, Transition Initiatives try to let them be a borrowed gift, returning to replenish the earth and for others to inherit after us.

For those of us who have been taught in recent centuries that we are to dominate and steward over nature, this has been a tough call. We are invited to reconsider our position in relation to Creation and see ourselves as distinct but no longer separate from the rest. We are returning home, having come to our senses, because we are realising this blue-green planet is the home we left behind and the inheritance we have squandered. And in turning around and heading back into the protective and welcoming arms of Creation we are discovering the earth's generous abundance – the feast that is a life well lived in community with all Creation.

A commonwealth for all

There have been other times and places where our alienation from land and one another have been challenged. The 1650s heralded Britain's 'Commonwealth', as Oliver Cromwell's supporters did the theologically unthinkable and removed the head of God's representative on earth, King Charles I. The national experiment didn't last long but its legacy in local religious uprisings lives on in constantly renewed experiment. The dissenting radicals of the time included: the Society of Friends, or Quakers; the Levellers; the Fifth Monarchists; the Diggers; and the Ranters.

Among these radical Christians were the 'true levellers' or Diggers led by Gerard Winstanley. A prolific writer and Christian communist, his proposition that the land was a 'common treasure for all' led him to demand of Cromwell that he complete the revolution by throwing down the landlords and priests who exploited and fenced off common land. Winstanley gathered about him a group of people committed to a simple experiment in common ownership and partnership. They dug the commons together and shared the fruit of their labours, each according to need. Sadly, this revolution was short-lived; the community was quickly and violently driven from the land.

But the legacy of the Diggers lives on: their music has been popularised by Leon Rosselson, Billy Bragg and Chumbawumba, and in a very humble way their vision and their story has been recently revisited. Fewer than a dozen people, living in the rural and highly militarised county of Gloucestershire, England, meet in the form of a 'Digger's Agape'.

The liturgy of the Digger's Agape is based around some of Winstanley's writings and the food and entertainment is brought by the guests; the only stipulation is that what we bring with us must be something that has 'never been bought or sold', a serious challenge in bleak wintry England where our dependence is almost entirely on supermarkets.

In our first attempt we gathered with some uncertainty; many of us brought things we felt were not entirely free. Some were more obviously free of the trappings of capital: surplus vegetables from a co-operative bio-dynamic farm nearby; a road-kill pheasant; some foraged greens; homespun, foraged wool.

continued →

When will the prodigal return?

A controversial gas drilling technique which was stopped after triggering earthquakes near Blackpool could be re-started.

The company involved, Cuadrilla, says it has accepted stringent recommendations from experts who say hydraulic fracturing should be allowed to continue at the Preese Hall well in Lancashire.

see page 16

The group has developed in awareness of how our lives depend on a flagging fossil-fuel-hungry system. Little wonder we have turned to planning for action. In April 1649 Winstanley and his friends took spade to earth and began to change the world. Those who meet for the Digger's Agape are inspired to do the same.

To gather and share of God's good earth, to dig the land, to hear some 400-year-old wisdom read and prayed through into our own context, is a gentle invitation to a broad audience of Christians into a more honest politic and more concrete spirituality than Sunday mornings usually allow.

There are many directions a group like this might turn in the future: guerrilla gardening, seed bombing, orchard planting, Land Share, community agriculture, and others not yet thought up. What makes this a revolution is that the exchange of goods and labour are woven into the exchange of ideas.

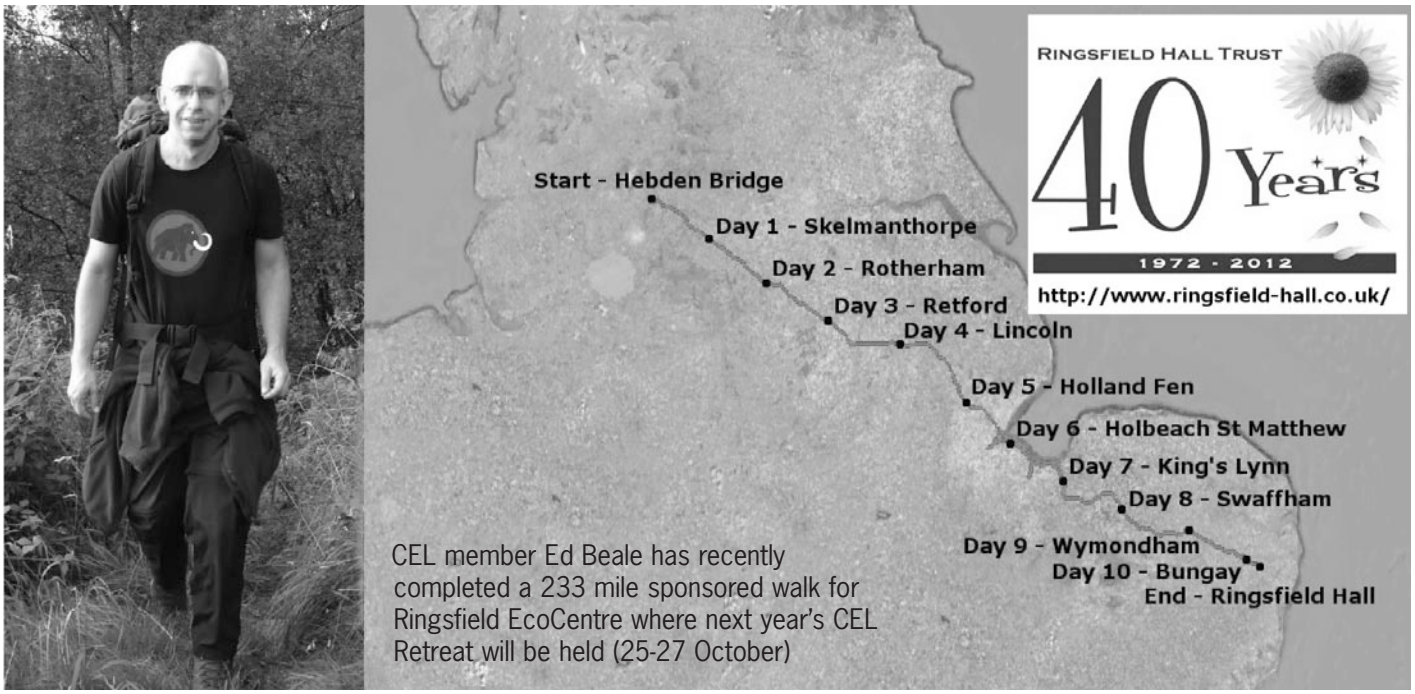
A journey home

Paradise lost is paradise regained. We may not want to return to the 'innocence' of our pre-civilised world, although in the long term we may have little choice. Just as we have domesticated nature so nature has domesticated us. From the partnership's beginning, grain has exploited human desire and taken more of the earth from the perennial soil-nurturing plants that actively sustain the earth. Just as we have colonised and exploited Creation so it has exploited us in return. Humanity cannot take full responsibility for the mess we are in since nature has always been our pliant partner in crime. Humans did not wake up one morning and decide, 'Hey, let's screw up the environment'; we, as products of our environment, responded to other environmental factors such as fault lines that produce mineral-rich earth, animals that respond well to domestication and annual plants that serve our evolving needs. We may be the only sentient players in the game but the chaos we have created has been a slowly developing change in human relations to the world around us. This matters because the temptation to hand-wringing and guilt-tripping is strong in many of us and may prevent us from seeing our worth as partners of Creation that can turn around and go back home to a reconciliation with the world.

Like well-kept zoo animals we wouldn't survive very long in the wilds, despite our sophistication and knowledge. What we need then is re-wilding or rather to become spiritually and practically feral communities. Uncivilised behaviours are a sign of hope because they remind us that there is more to human nature than our carefully constructed reality can contain.

Humanity has gone as far as possible in a linear understanding of the universe and has reached the end of the road. We cannot endlessly consume resources, produce waste and look for more resources. The political structures we have put in place to protect and serve us stand in the way of our journey home to a more respectful relationship with Creation. Since the discovery of fossil fuels we have killed one another and our planet with increasing devastation and efficiency. Before all is lost we must regain our feral spirituality – let our spirits and societies name and challenge the myths of civilisation – and the memory of freedom in order to begin a new journey: a journey home. ■

Keith Hebden is an Anglican Priest and 'Seeking Justice' Adviser for Mansfield Deanery. His latest book *Seeking Justice: The Radical Compassion of God* is out in January 2013 with Circle Books.



CEL member Ed Beale has recently completed a 233 mile sponsored walk for Ringsfield EcoCentre where next year's CEL Retreat will be held (25-27 October)

Finding the still point

Ross Ashley helps us rediscover our directions in the first of a new series

Recently I spent a lovely hour walking round the grounds at Ringsfield Hall, establishing with a compass which direction we were facing at any point. I was interested to confirm that the house is built on the axis and what is more, at each point there is something significant. The drive faces due west, the south point is at the hermitage, the labyrinth is in the east and north is by a magnificent chestnut tree and the bridge over Barsham Brook.

This renewed interest in direction was sparked by the course on mentoring that I attended in the summer. This type of mentoring is based on the premise that adults teaching children and young people about the earth, and sharing the knowledge handed down to them through elders, either in or out of the family, has waned enormously; that young people no longer feel connected to the earth which sustains them, or to their culture and previous generations, and consequently often lack a sense of purpose and meaning and of their place in the scheme of things. Nurturing a strong connection to nature and strengthening bonds with wisdom and stories from past generations can help ground them, enable them to feel wonder, to learn to be still, watch, listen, have respect for the creatures and learn about interdependence thereby increasing their understanding about where they fit in and what their responsibilities are.

So, I came home determined to put in place the core routines for aiding first of all, my own connection to nature. The core routine that is considered paramount is a Sit Spot; spending at least ten minutes every day, sitting in silence in the natural world. At Ringsfield we have always called them Magic Spots, from a programme we do here with school children, and we know the value of them. Also included are learning bird language, following tracks and learning through asking questions (learning, not teaching), thanksgiving, mapping, imitating animals as they watch, listen, move silently through the woods, and knowing in which direction we face. These have been gleaned from traditional cultures where children are still raised by the village, mentored by elders, helped through rites of passage.

So, knowing my directions for sure and with a Sit Spot in mind I found myself being brought back to the idea of praying the hours by *The Artist's Rule* (Christine Paintner 2009). At each point of the compass we can connect to the turning of the year, the elements and cycles of earth, air, fire and water and to the time of the day and how we are spending the hours. The Benedictine pattern of life was to pray seven times a day. The monks were allowed to sleep through midnight, but at three hourly intervals during the day they stopped their activity and gathered for prayer. The times of prayer coincide with traditional thinking about directions.

It is always helpful to know 'where we stand', but perhaps we can take that phrase rather more literally than we often mean it by attending to the direction we are facing at every turn in the day. In order to care for the earth and all living and non-living things, that sense of deep connection to nature is important, and knowing what direction we face, what time of day, what season, what element is connected to that direction of the compass can increase that sense of connection to self, others, the earth and God and help us find the still points.

It is raining as I write, the leaves are falling, a chill is creeping into the air with the threat of very early snow and I want to light the woodburner and snuggle up for the evening with a good book. Winter is coming, the time when the days are shorter, the dark lasts longer, we come in from the cold and start to recall the year. It is a time when there is slightly more possibility of finding the stillness I often say that I wish for, with less opportunity for displacement activities.

Winter is associated with the North, when seeds lie dormant in the earth yet are filled with possibility and creativity. North calls us to reflect on the earth resting and reminds us this should be a time to pull back from the sometimes excess activity of our busy lives, gather ourselves and reflect on the year. It is related also to midnight, the dark overtaking the light, a time to return to our roots, become grounded, the time between exhaling and inhaling, a place of silence and stillness. It is related also to eldership, when those who are slowing down activity-wise can share their knowledge, pass on their stories and tend to the earth and the living and non-living things, the human and non-human communities.

Passing on our wisdom will only occur if we have taken the time to reflect and at our still point learned the stories that are important to tell the next generation, and the next..... ■

Fracking for Economic Growth

Edward Echlin declares that royal priestly shepherds have responsibility for rocks and aquifers

When confronted with a problem – as we are with modern 'fracking' – we first immerse ourselves (an 'immersion experience') in the 'social issues' in our contemporary society, in the questions, problems, denial, agony and ecstasy of our contemporaries. Enlightened – and sobered – by our immersion and its subsequent analysis, we can then reflect theologically, employing whatever light, wisdom, theological training, science and other gifts God grants our community. With this solid theological knowledge we can then engage, sometimes painfully but always with hope, in 'practical action' – healing and protecting the earth and helping others to re-enter God's Creation.

We are, as Australian Bishop Chris Toohey says, 'the first generation of Christians to live when people are destroying the earth'. Our present 'immersion experience' and analysis includes modern 'fracking', the fracturing and breaking with hydraulic-powered chemicalised water and horizontal drilling, our deep earth rocks and aquifers. Modern fracking includes high emissions of earth-heating gases, serious risk of fracturing and poisoning deep aquifers, and destruction of soil and biodiversity to extract 'unconventional' or 'shale' gas embedded in our deep rocks. This massive shattering of the earth beneath and around us, we are told, will provide another 250 years of 'economic growth', the false god of our time.

How does eco-theological reflection respond to this human-generated tragedy? Humans are certainly more than detached 'stewards of Creation' as *The Tablet* recently and glibly described us. Our human presence and responsibility under God is deeper and more dignified than that. We are, within the created earth community, responsible for all that flies in the skies, moves and grows on the land and exists in the seas, including, in the Bible's famous description of 'the good land', the depths of the earth 'whose stones are iron'. Primitive people who reverenced rocks and mountains were within a parallel religious tradition to our own which reverences rocks like ironstone and also precious copper (Deuteronomy 8.9). People are beautifully and metaphorically described in the Bible as royal priestly shepherds responsible for the flourishing of humans and all our fellow creatures. In our resultant theology and practice regarding shale gas and the whole earth community, our responsibilities are awesome. As John Eaton notes, 'In the ancient world the ideal of kingship was holy, it was God's way of maintaining goodness and care on earth … the king's task was above all to defend the needy and to mirror God's creative love. He was to be a good shepherd ready to die for his flock.' Scripture also warns against human hubris. The worship of false 'gods' in our time includes 'growth economics', with its ever-increasing construction wherever a piece of undeveloped land can be found, acres of tarmac and emissions and 'airport hubs'. Worship of 'growth' economics brings nemesis, to ourselves, our seas and climate and aquifers, and the good land. 'Take heed lest your heart be deceived, and you turn aside and serve other gods and worship them and the anger of the LORD be kindled against you, and he shut up the heavens, so that there be no rain, and the land yield no fruit, and you perish quickly off the good land which the Lord gives you' (Deuteronomy 11.16).

We are like good shepherds prepared to die for our flocks, including not only soil and climate and children, but rocks and aquifers

In our prophetic alternative practice, for starters we should write to companies implicated in damaging forms of fracking our deep rocks, expressing our opposition to damaging fracking and other earth-battering pursuits of 'unconventional energies'. We should also insist that our elected and other leaders invest immediately in sustainable alternative energies, including solar, wind and oceans, the potential of which are, because of human arrogance and hubris, and worship of 'growth' economics, unappreciated. We must write to our complacent media insisting they report the urgency of climate change and our governments' indifference. In our own prophetic alternative lifestyles we should use and invest in only genuinely alternative energies, including solar and wind power, especially for our well-insulated homes and churches. We should subscribe only to companies like Good Energy, all of whose energy comes from renewable, genuinely alternative sources (such as solar from my own home roof panels.)

Our responsibilities in the earth community are both comforting and challenging. We are like good shepherds prepared to die for our flocks, including not only soil and climate and children, but rocks, aquifers and the tightly held gas within. ■

Edward P. Echlin is an eco-theologian and Honorary Fellow at Leeds Trinity University College, and at Sarum College, Salisbury. He is author of *Climate and Christ, A Prophetic Alternative* (Columba, 2010), Chair Emeritus of Catholic Concern for Animals, and is involved in organic food gardening.

POETRY PLEASE

The Peace of Wild Things

When despair for the world grows in me
and I wake in the night at the least sound
in fear of what my life and my children's lives may be,
I go and lie down where the wood drake
rests in his beauty on the water, and the great heron feeds.
I come into the peace of wild things
who do not tax their lives with forethought
of grief. I come into the presence of still water.
And I feel above me the day-blind stars
waiting with their light. For a time
I rest in the grace of the world, and am free.

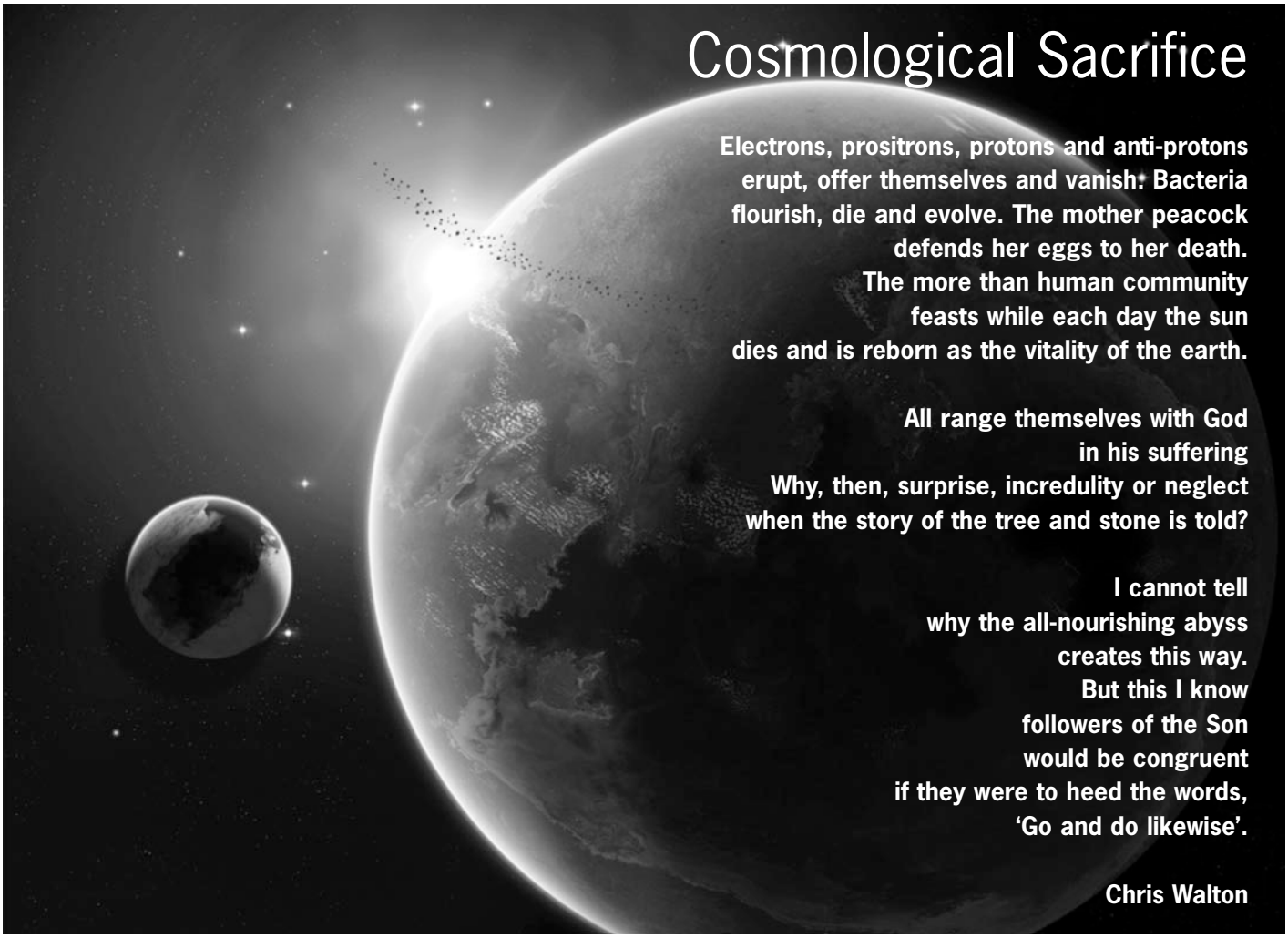
Wendell Berry

NEW COLLECTED POEMS (Counterpoint, Berkeley, 2012) ISBN 978-1-6190-2047-4.

This poem certainly helps me with at least one of the core module activities, writes Tony Emerson, originator of *ecocell 2* 'visualising the future, when we reach the top of the mountain'.

The 'future' can be found in the now, in the beauty around us, where we find Heaven on Earth. The 'top of the mountain' is of course also a metaphor - the Wendell Berry poem suggests that his 'heaven', his place where he finds peace, is perhaps a lake, usually down in a dip. But for me in urban south London the 'heaven' includes both the trees in their autumnal colours in our local park, and sounds of the children playing in the 1 O'Clock Club and the playground and even the older ones chatting up on the benches after school.

Tony Emerson



Cosmological Sacrifice

Electrons, prositrons, protons and anti-protons
erupt, offer themselves and vanish: Bacteria
flourish, die and evolve. The mother peacock
defends her eggs to her death.
The more than human community
feasts while each day the sun
dies and is reborn as the vitality of the earth.

All range themselves with God
in his suffering
Why, then, surprise, incredulity or neglect
when the story of the tree and stone is told?

I cannot tell
why the all-nourishing abyss
creates this way.
But this I know
followers of the Son
would be congruent
if they were to heed the words,
'Go and do likewise'.

Chris Walton

Of wheat and tares

(and Catastrophic Anthropogenic Global Warming Sceptics)

Sam Norton admits he has become a little bit of a CAGW sceptic

If we are to be truly Green Christians I think we need to have a full emphasis upon both parts of that description – that is, we need to ensure that our Greenery is critiqued by our Christianity just as much as our Christianity is critiqued by our Greenery. It's the former that I want to do in this article, because I am troubled by the extent to which a collapse in Christian values seems to be destroying the discussion in one area of Greenery, and how it is becoming destructive to our wider mission. I want to talk about the wheat and the tares and the CAGW sceptics.

This has been on my mind for quite some time for the simple reason that I have, rather against all my initial instincts – and, indeed, much of what I have previously taught and written – become a little bit of a CAGW sceptic myself. CAGW – I pronounce it 'ka-goo' as if it was a Welsh word – stands for Catastrophic Anthropogenic Global Warming, and my scepticism is primarily about the first letter of the acronym. That is, I accept that the globe is indeed warming, and I accept that our emissions of carbon from burning fossil fuels are playing a significant part in that warming. My doubts, as they have grown, have centred on two elements – the first is the extent to which the pattern of warming is caused by those emissions; that is, how much is driven by our activity, how much by natural variability, how do those two elements interact and so on. More significantly, I am profoundly sceptical of the Catastrophic side – for mainly theological reasons, which I shall return to at the end of this article.

Now, I'm not wanting to get into the detailed science here – although I follow the detailed debates with great interest on-line – what I want to talk about is the tone that the discussion so often collapses into. Most especially I want to describe what I have come to call 'the climate screech', and I think the best way to describe that is with an analogy. Have you ever had a discussion with a convinced fundamentalist about who is going to go to Hell? Such discussions can often begin extremely pleasantly; some common ground is established, say, an acceptance of Jesus as Lord, an acceptance that there is something real that can be properly called 'Hell' and so on. Yet there comes a point in the conversation when you realise that this other person is, indeed, a convinced fundamentalist, and if you dare to suggest, for example, that it is possible that a Buddhist might be acceptable to Jesus, that a Buddhist might qualify as one of the 'for many' for whom Jesus also came – suddenly, the temperature of the discussion drops by several degrees and you realise that by this opinion you have been judged guilty of thought-crime and are now about to be denounced as a heretic. What I have discovered is that the same thing has begun to happen in discussions of climate change, and if any doubts are offered up against the 'consensus' then the pattern of behaviour exhibited is remarkably reminiscent of a fundamentalist – and it is this denunciation for heresy that I call 'the climate screech'. Instead of taking the form of quoting specific chapters and verses from the Bible (and therefore begging the question as to the nature of the Bible, and what is most properly considered the Living Word) it takes the form of quoting particular scientific 'facts', appealing to the 'consensus' of 'peer-reviewed science', and adopting a tone of righteous hectoring, as if a genuine intellectual doubt is a serious spiritual and moral failing. Instead of begging the question about the Bible, the climate screech begs the question of the nature of science and our relationship to it.

I retain hope for our human future, even when at the very same time, I also believe that our existing culture is collapsing around us

The trouble is that as soon as you have stepped into this sort of discussion, it is no longer a matter of a shared intellectual pursuit of the truth, and it moves on to something called 'the medicalisation of dissent'. That is, those who do not accept the consensus are no longer considered as fully rational human beings, but, rather, there is something wrong with them, poor dears, so let's just isolate them in their padded cells, so that society can proceed safely on its way with the dissentient voices silenced. Hence we have things like the recent Lewandowsky “research” that associates being sceptical of CAGW with doubting the moon landings – we don't have to take these questions seriously because the only people asking them are manifestly bonkers. It has become a matter of power, the one asking questions has shown themselves to be part of the 'enemy', and so such dissent and dangerous questions are to be shut down. This is how the language of heresy works; this is the dynamic of scapegoating all those who threaten the cohesion of the group; this is why innocent people end up getting crucified outside the city walls. You probably think I'm being a bit melodramatic about this – but this is how it has always begun.

This is why I want to critique this way

of thinking from a Christian point of view. The holy simply do not 'screech'. They are so at home in the truth that they do not have to defend it; they simply point it out and let the truth itself do all the heavy lifting of persuasion. Put differently, the holy are never so certain of anything that they would use it as a means of power and exclusion. They certainly wouldn't allow their own ethics to be compromised in trying to 'defend' the truth – that would be a manifest self-contradiction and unthinkable. Which is one of the major reasons why I have started to look again at the CAGW consensus. There seems to be so much unethical behaviour involved – from the failure to follow an open procedure with regard to published research, to the debacle of the International Panel on Climate Change (IPCC) review process, all the way through to things like Peter Gleick's fraudulent deceptions and 'climategate' itself – that I can't help thinking that there is something really quite spiritually rotten here. That doesn't mean that climate change isn't real and isn't happening, what it does mean is that we – and by 'we' I include myself amongst all those who are persuaded that our present way of life is radically unsustainable and simply must change – that we have lost touch with the right way to proceed on this question.

Furthermore, I believe that because the wider movement has lost a sense of Godly perspective on this, and allowed it to become too important for us, we are actually losing the broader and more important argument about adapting our society to the Transition. How successful are the fire and brimstone preachers? They have become a caricature, and they are simply tuned out. In the same way, the excessive emphasis upon CAGW has eclipsed all the wider and more joyfully positive aspects of the Green way of life to which I believe that we are all called. Our wider society has heard the climate screech, has heard of all the dubious ethical practices of the practitioners, sees that the predictions of doom have not come to pass – and so these messengers are also tuned out.

The response to this is not to 'double-down' on the doom, and retreat into the illusionary comfort of moral and spiritual certainty and self-regard. As always, I would want to come back to Jesus, and see what he might have to say about such a situation. In the early Church there was a persistent tendency to try and separate out the "good" Christians from the "bad" Christians, and this tendency was only finally named for the heresy that it is at the time of Augustine and his controversy with the Donatists. Yet Jesus talked about it from the very beginning, in his parable of the wheat and the tares. Jesus said that we must not try and separate them, because if we do, we will inevitably uproot some of the good along with the bad. It is for Jesus to sort them out at the end of the age. In the same way, we need to establish common cause politically with as many people as possible, and not get snagged on the temptations of doctrinal purity. We need spiritual humility, not dogmatic certainty.

We must not get snagged on the temptations of doctrinal purity. We need spiritual humility, not dogmatic certainty

Which brings me to that last point that I want to make, which is about the 'Catastrophic' part of CAGW. I have my grounds for doubt about the 'science' of this, most especially with regard to the IPCC forecasts which take no account of either the implications of the peaking of fossil fuel production, or the secondary effects upon the economy which such peaking will provoke – and which therefore, to my mind, render the IPCC forecasts literally meaningless. Yet my doubt about the catastrophism isn't primarily based upon the science but upon what I understand the nature of God to be. So I want to make an argument that would be meaningless to those whose understandings are determinedly secular, but which might make sense to those who place equal weight upon both the Green and the Christian.

If God loved us so much that he sent his only Son to die upon the cross and to save us from our sins – does it really make sense for him now to be a *Deus Absconditus*? To ask that question is to reference a particular theological tradition which sees the divine wrath as the inevitable corollary of our bad behaviour – and if we are not Green enough, then we shall experience the particularly Green doom of ecological catastrophe. There is a clear link between the catastrophism of CAGW and the eschatological prophecies of the hell-fire preacher, and it is not an accident that a society which sees itself as so determinedly secular and free of the fear of hell finds itself indulging in periodic paroxysms of fear about a secular equivalent. I reject both patterns of thought as unworthy of the God revealed in Jesus Christ, and I reject them for the same reasons in each case. So often there is an underlying theology hovering behind the supposedly secular – what we need to do is to disinter these inherited assumptions, and help us to ask the right questions about how we are to live today.

If we are to rest in the truth that sets us free then I believe that we need to properly integrate our Christian understandings with our Green attitudes, and allow each to correct the other. What this means is recognising that the Fallen nature of our existence applies as much to science and scientists as any other human realm, and always being willing to ask the impertinent and dissentient questions. It means making friends with CAGW sceptics wherever there is a possibility of common ground. More importantly, it means that our hopes, fears and expectations of the future cannot rest upon any scientific claim alone, but must also be informed by the faith and the hope which is in us. I retain hope for our human future, even when at the very same time, I also believe that our existing culture is collapsing around us and that we are facing our own generation's equivalent of 40 years in the wilderness. The difference is that I believe that we will come back to God in the wilderness, and that he will not leave us as orphans: 'For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future.' (Jeremiah 29.11) ■

Many will know Sam Norton – he led our conference at Scarborough in 2009 – so has he stimulated some response?
(No Letters for this issue - Editor.)

Is your ecolo

Reflections on CEL's retreat at Noo

For several years I have known that the environmental crisis we face is principally a spiritual issue. Since my own awakening to this in 2006/07 I have assumed that faith traditions would understand this and would be able to help guide a response. Unfortunately this hasn't proved to be the case and so I have struggled on as best I could. It was against this backdrop that I came to the CEL retreat and found it very refreshing to meet other Christians who feel the same, and who like me are pushing out to understand and make sense of the crisis we find ourselves in. Thank you CEL for opening this space and for allowing me to share a wonderful weekend retreat with you.

Simon Ross

Noddfa is set on the edge of the Snowdon foothills, overlooking Conwy Bay with Puffin Island and views of Anglesey in the distance. I left the normally dry south east in wet gloom prepared for the rainy north west. I arrived instead at a sun-blessed North Wales coast. No need for macks and umbrellas after all! This was just as well as we were sent out into the grounds several times to meditate on the three elements of water, air and earth.

We were there to ask if our idea of ecology is too small? Chris Walton and Paul Bodenham had the task of leading us in expanding our understanding of Christian ecology. Chris took the universe story as told by Thomas Berry and Brian Swimme. Through imaginative story telling, poetry, metaphor, biblical insights and thought-filled meditation exercises he led us towards a better understanding of the combination of cosmology and the

meals

story-telling

discovery

aching deep within

gy too small?

ddfa Retreat House in North Wales

Cosmic Christ. We received new insights into how Jesus and the Christian story can be re-told in our modern context of four and a half billions years of earth history and within universes of un-numbered stars and planets. Paul took the re-building of the Temple story in Nehemiah (chapters 9 and 10) and used it to expand our understanding of an Old Testament passage to encompass a temple of the earth and the symbolism of Christ's body as the temple. He connected what God had given the Israelites with what God has given us today; their disobedience with our environmentally destructive actions; and their commitment to follow God's law with the actions we will take to redress the damage caused to our planet.

Barbara Echlin

When Chris (giving the inputs) broke down in tears during one of the sessions, it gave me permission, as it were, to shed tears myself, and I wept several times during the next couple of days, during and after our time at Noddfa. It was good to be among people who understood my tears, so I felt no embarrassment in shedding them. There is a hymn by Timothy Rees which speaks speaks of the "aching deep within the heart of God", and I felt that, more than I have ever done before.

John Barnett

recreation the gifts of God earth

n the heart of God

All photographs by Judith Allinson'

Judith Allinson

Is your ecology too small? – the story

Location

Noddfa, the place itself was sufficient cause for gratitude. I love the sea but see it rarely and this was my first real sighting this year. It is a lovely bay, looking over to Puffin Island, Anglesey in one direction and over to Conway and Llandudno in the other. I apologised to speakers for stationing myself during sessions so as far as possible I could drink in the view as well as their words!

The house and hospitality in the form of good food and the care of the sisters meant we could rest and find time for each other. It was good to catch up again with old friends and also meet people who we had not met before. It was wonderful to have the children with us, children who have not forgotten how to play and make their own enjoyments outside and indoors.

It was truly a fitting setting for the planned sessions with Chris and Paul. Emergence, dance, shalom, humility and joy just a few of the words and concepts shared and developed to communicate our connectedness with all that is, was and shall be. Really understanding ourselves as in the great spiral of life where every child is the energy of the sun and all life is given ultimately so more life emerges.

Solitude

I was a little anxious at the beginning that there was going to be too much input and not enough opportunity for quiet and reflection, but the sessions turned out not to be overlong, the content fascinating, and the use of storytelling in so much that was said kept my interest. The tasks we were given for the times of reflection helped to focus my thoughts and to move forward from what we had been thinking about in the sessions. The fact that the weather was dry and fairly warm allowed us to use the grounds for these times, which was a great help to me, and I was very aware at these times of the Spirit prompting me and imparting new insights.

We were invited to spend time in the gardens – the formal lawns, the walled kitchen garden, the two labyrinths, the cosmic walk, the woods – and with the help of short writings from those who have gone before, such as Francis of Assisi, Hildegard of Bingen, and Thomas Merton, and with the aid of the natural world about us, to reflect on these things.

Our quiet moments spent exploring the grounds for a special spot in which to reflect, as we prayed the elements of water, wind, earth and fire, and the free time on Saturday for longer walks either down to sea or up the nearby hills meant there were plenty of opportunities to enjoy to the full our surroundings. The one blot on the landscape was the amount of transport infrastructure between us and the sea. The traffic on the A55 seemed to roar incessantly and echo for miles around. Increasingly in this country it seems to find a quiet spot totally free of traffic noise is proving harder and harder.

Worship

On the final morning, our worship gave us space for a ceremony of thanksgiving, grief, commitment and hope; we were able to thank God for what He has done (in the widest sense or in the most personal), to express our grief for where things have gone wrong in Creation and for our own part in that, and to express our commitment and hope for the future, for the re-creation of the world. This was both gentle and powerful, and we were able to end the weekend with renewed faith, joy and hope.

Our worship was full of symbolism and music. Ruth organised the usual ad hoc choir who sang in beautiful harmony. We started on the first evening with a hymn written by one of CEL's founders, Audrey Bryant. Paul then led a symbolic imaginative re-telling of the first Creation story in Genesis 1. We transformed a bare table with cloths, water, wheat, and furry creatures into a biodiverse earth. Some noted for the first time that we human creatures share the sixth day with the beasts of the field! On Sunday morning we concluded our weekend with a liturgy in three parts based on the passage from Nehemiah. We were invited to contribute ideas on what God has given us. To illustrate the way the holy is in the ordinary I quoted from one of my favourite poets, Elizabeth Barrett Browning: 'Earth's crammed with heaven, And every common bush afire with God. But only he who sees, takes off his shoes'. We confessed how we, as individuals and as a society, have mistreated God's gifts; and we affirmed our intention to respond with healing actions. The choir's singing during this last session still rings in my ears: Hallelujah; Kyries; and finally 'Behold, behold I make all things new, beginning with you and starting from today.'

Community

It was very encouraging to be with other Christians with the same kind of vision, hopes and concerns as myself, I know there are lots of people out there who care about the environment, but actually meeting with some of them helped me to feel less lonely as one for whom God's Creation matters immensely.

Contributions from Sandra Dutson, John Barnett, Deborah Tomkins and Barbara Echlin. The illustration is by Ed Dovey drawn during the retreat.

From A to B? Or making A a good place to Be?

Tony Emerson is thinking differently about sustainable transport

Molly and Pete Rogers live in Prettyville. Molly works ten miles away in Busytown, Pete works out of town 20 miles away in the other direction. Their two children go to different 'schools of choice', five and eight miles away respectively. Molly comes from the USA and visits to or from her parents happen at least once a year. Pete has a brother in Hong Kong and a sister in New Zealand …

The challenge

We all know how we should change our travel practices. Cycle and walk more, use public transport, take the train rather than fly…

Or do we know? Let's visit the Rogers family, and put this piece of advice to the test.

We all know a 'Rogers family' – and their numbers are increasing with global travel and trade, increasing affluence, the 'choice agenda' etc. The above 'sustainable travel' advice is failing the test.

How did we get here?

Researchers Phil Goodwin and colleagues identified the 'car dependent lifestyle' in the 1990s.[1] Once people own cars, they make decisions about where they live, work and shop, and about children's schooling and leisure activities, based on their access to a car. Then the car outside the front door tends to become the 'default position' for almost every journey, no matter how short or how congested the traffic. Car owners tend to make more and longer journeys than non car owners. There is evidence that most car owners are unaware of the bus services that they might use, and they pay little attention to bus service marketing material.

We may now also be developing 'air travel dependency'.[2] As people fly more, they develop family, close friendship, work and leisure links in other countries, and a perceived need for frequent travel.

We have become what another researcher, John Adams, describes as a 'hypermobile' society[3] – the car facilitates urban sprawl, local shops give way to out-of-town supermarkets and local football team support gives way to Man U and other globalised sporting consortia.

Localisation – a different type of solution

Julian Rose[4] defines the proximity principle as ensuring 'that the full utilisation is made of the local resource base, before turning to areas further afield for the community's basic needs'. Localisation can be seen as the application of the proximity principle to all aspects of our lives, not just our purchases or physical needs.

Benefits of localisation

The most obvious benefit is that if you work, school, pray, shop and play fairly locally, your carbon footprint will be lower – more so if you also apply the proximity principle (buying from as near as possible) to your purchases and your holiday taking. And if more people follow your example you will find how friendly your neighbourhood can be. Casual conversations in the street increase, friendships develop and you are contributing to what Robert Putnam defined as 'social capital'[5] – capital that be drawn on not just in times of crisis. We managed to sell my late mother-in-law's flat through our Church community, without having to trouble expensive lawyers or estate agents!

Localised living may also enable you to live without a car, at least in a larger town. With other car-free people you can campaign for pedestrianised or traffic-free streets – with kids playing out and more friendships developing between families. Psychologist Aric Sigman[6] suggests another potential loop in this virtuous circular scenario. More time in active local involvement means less time in front of the TV or other electronic screens – and less exposure to the powerful marketing material to which our children especially are so vulnerable, so less consumption, less emissions, less resource depletion.

You may rightly say that I'm over-selling a positive heaven-on-earth vision. Our neighbours come in all shapes and sizes – Frank is belligerent and Margaret prattles on endlessly, and the Browns are such boring people. But when the Lord said 'love thy neighbour' he did not add any caveats about only the kind, witty and charming. You, Frank, Margaret and the Browns all need each other – and Creation needs you all to work together.[7]

Localisation also raises some difficult questions

1. For where we live, where we work, even what work we do, how long we work for, and for how much money? All of us have these decisions to make at least once in our lives, often more than once.

2. For parents, what does it mean for where our children go to school?

3. For our leisure activities and 'free time' and for the holidays we go on? Even for where we worship?

4. More generally, localisation means that we restrict our individual choices – and thereby challenge the dominance of the Free Market and the invisible hand of the marketeer. How do we start to challenge these powerful norms?

5. How do we create and support social norms that make it easier for people to live closely together, especially in less cohesive urban communities where we cannot rely on shared social norms? What do we do about the loud music late into the evening and other forms of anti-social behaviour that can create conflict?

6. If you are a migrant from far away, how often do you/should you visit your home community? Migrants (like myself) know how strong the pressure can be from distant families to jet back and forth. More fundamentally, as migration can contribute greatly to air travel dependency and very high greenhouse gas emissions, should we be prepared to challenge the increasingly accepted norm that 'migration is (unquestionably) a good thing', as we point out the positive and negative implications of migration for both departing and host communities?

7. How do we ensure that greater love of our actual neighbours is not at the expense of our far afield neighbours, many of whom are in much greater need than we are? Reducing our carbon footprints through localised living will benefit the poorer tropical countries, most prone to drought and flooding. But what more active steps should we take to alleviate world poverty? I advocate support for development charities like Practical Action which emphasise local production for local need.

We will be posing these questions at our conference in London in January (see advert on back cover) but even if you cannot come we would like to hear your ideas so that we can together develop our thinking on practical localisation.

Conclusion

Localisation will not solve the problems created by the Rogers' family lifestyle. But it will mean far fewer such families in the longer term.

As Edmund Newey[8] points out, the Church is rooted in place. We have constructed magnificent buildings to celebrate the presence of God in our parishes. Thinking locally as well as globally, as well as acting locally, should come naturally to us. ■

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So how bad is Fracking?

In July this year the climate change consultancy AEA produced a report for the European commission called: *Climate Impact of Potential Shale Gas Production in the EU.*

They conclude that carbon emissions from EU shale gas exploitation aren't that different from conventional gas. Because of the newness of the technology and the subsequent lack of regulation, the levels of emissions are difficult to predict. A very carefully-managed well completion and fracturing is likely to release up to 10% less carbon than LNG or piped gas from outside Europe, whereas a badly regulated operation could release nearly 10% more than conventional EU gas.

Worse than coal?

Although one recent paper from Cornell University found that fracking could yield greater carbon emissions than coal, most studies, including the AEA study, find coal to be about twice as polluting as fracking.

So, fracking is about the same as gas and better than coal. But that's actually not the point. The Committee on Climate Change, which advises government on its legal climate commitments, says that the UK power sector must be almost fully decarbonised by 2030. And the science has moved on since the climate targets were fixed in 2008. The only morally and scientifically sensible target is to decarbonise the UK's whole economy by 2030. This means no gas at all. Basically, fracking is a waste of time, money, effort and 'carbon-sink space' that should be being spent on renewables.

What about earthquakes?

In Sept this year AEA also produced a report entitled: *Potential Risks for the Environment and Human Health Arising from Hydrocarbons Operations Involving Hydraulic Fracturing in Europe*. It identified several potential risks of fracturing – all of which could of course be mitigated somewhat or perhaps completely by regulation. Current potential risks that were rated as 'high' for cumulative fracturing include groundwater contamination, release to air, risk to biodiversity, and traffic. Seismicity was rated low.

To conclude, Christian Ecology Link is against all shale gas production, but not because we are worried about earthquakes! ■

Ruth Jarman

The Quest for Renewal

Isabel Murdock discovers the seeds of mission in the activities of CEL's Local Groups

Scattered as they are across the country, each and every CEL local group stands as a microcosm of the Church. And the entire Church has an awesome commission – a commission to follow God's will – a commission strikingly explored in Paul's letter to the Ephesians.

As we see in the events of Acts 19.23-41, the Church in Ephesus took root and grew amidst conflict, which in some ways mirrors the struggles we face as we seek to carve a faithful path in the 21st century, in an alien world. As the silversmiths opposed the new faith because they knew the ' Way' might lead to the loss of their trade and their god, so many now seem never to question, because they (we?) refuse the loss of the idols on which their lifestyles – our lifestyle – are built.

Nevertheless, we are called to serve thoughtfully and with open eyes – eyes which see the shadows in our consciences and the darkness of our world, and which still seek the light. So very many questions depend on our awakening, as the Church, because when the Church sleeps, when the Church drifts from her early mission, from where then will renewal come?

One of the many threads which run through Ephesians is the importance of union, that we may be built together as one, following Jesus, from whom 'the whole body … held together by every supporting ligament, grows and builds itself up …' (4.16). One picture perhaps of a way in which CEL groups could embody this kind of interlinking is by working together occasionally. The two groups which are most closely situated, Leighton Buzzard and Milton Keynes, toured a waste plant together in May, and this November the MK group will run an evening on nuclear power for Leighton Buzzard CEL. And maybe even groups on different sides of the country could pool support and ideas, particularly when they are in similar settings or work in similar ways?

Several groups try to be ecumenical, and also work together with the wider world, whether inside or outside the Church, in many different ways. Transition seems to be one lasting link, as in Plymouth and Andover, while members of the eleven Churches on Shrewsbury's EGG are taking part in a Keele research initiative. One of seven funded by EPSRC and ESRC, this two-year programme, running 2011-13, centres on comparing and contrasting 'community knowledge networks' – awareness of energy use and reduction in local communities and the lessons which could be drawn for wider impact – in Shrewsbury and Newcastle-under-Lyne, through interviews and group discussion. The group is also represented on EARTH, a West Midlands faith and environment initiative.

Events further link Churches and communities – at the Leighton Buzzard carnival, CEL group members dressed in animal costumes drew the crowds in to their ecotent, displaying the work of green businesses and initiatives, like solar power, recycling and ethical investment. And the Clun group held a Green Weekend on the theme of Waste – waste of land, of resources, of men and women – with a talk on sustainable farming and 'life, land and livelihoods'.

When the church sleeps, it drifts from its early sense of mission

When Paul celebrates the spiritual blessings which flow to the Church, he lists our awareness that the Father 'wills to gather up all things' in Jesus, 'things in heaven and things on earth' (1.10). For many groups, awareness of the entire created order inspires their response. The Wallington group interspersed their recent *ecocell 1* sessions with reflection on different aspects of the natural world – mountains, woods, wilderness – through Bible references, poetry or film. Hereford CEL have interwoven Church and nature on two outings – firstly to Brobury House and Gardens (site of Francis Kilvert's kitchen garden) and the local church; and secondly to Credenhill Park Wood, where the Woodland Trust is gradually replacing conifers with deciduous trees, and the local church (where Thomas Traherne was once rector). Clifton in Bedfordshire still maintains their wildlife-friendly churchyard with working parties, and one group member recently published a book, *The Flora of Bedfordshire*.

St Ives and Andover will mark harvest with environmental harvest festivals. And two groups – Clun and St Ives – have taken part in CEL's challenge to find 100 churches to contribute to the Rainforest Fund: Clun by donating proceeds from their Green Weekend, and St Ives by asking each member of the congregation to contribute £1 each week in August.

In so many different aspects CEL's groups seek to follow in new ways, to 'clothe' themselves 'with the new self' (Ephesians 4.24). This may be as individuals, as a group, as Church congregations … a quest for renewal. Members of Reading CEL are taking part in a diocesan programme to record Church energy use and CO_2 emissions. The group also submitted a successful bid to a Church organisation in Reading for a grant to install solar panels on two primary schools. Moreover, the Church attended by one of the group's founder members has now earned the first CAFOD Live Simply award.

This autumn Cheltenham will hear a talk by Mark Letcher exploring new ways of communicating ideas on climate change, while Milton Keynes will hear a local Green Party spokesman on green politics.

Many of CEL's 17 groups struggle, whether to maintain momentum, to find leaders or to inspire congregations. But they – like many aspects of Church life – have a significant part to play, and to see more groups (or existing ones, linking to CEL) would be good. Ring me on 01790 763603.

Our quest is for renewal – as Paul guides, 'to be renewed in the spirit of your minds' (4.23). Only this, only a recovered sense of mission, allows us to hear the Church's calling to be the hope of the world – and only then because God 'by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine …' (3.20). ■

Check out **what's happening** in your area and further afield

Climate Service, Saturday 1 December, 11am, Grosvenor Chapel, South Audley Street, London W1K 2PA.
For 2012 Campaign against Climate Change (CaCC) chose the theme of fracking – rumours of shale gas located under the Houses of Parliament leading to exploratory drilling in Westminster! As usual CEL is holding a climate service before joining the CaCC march and rally. Rev Chris Polhill is preparing and leading our service this year. Chris is author of *Heart for Creation: Worship Resources and Reflection on the Environment*, a beautiful anthology of prayers and liturgies. Ellen Teague is giving the talk. Ellen is part of the Columbans Justice and Peace team, and chairs the Environment Working Party of the RC National Justice and Peace Network.

European Christian greens meet together
In September Judith Allinson attended the European Christian Environmental Network (ECEN) Assembly in Holland on behalf of CEL. There were 98 people from 22 different countries. From Palestine to Finland, from Belarus to Ireland they shared experiences and prayers on the theme of 'Eco-Justice, Growth and Hope'. You can see a full report on the CEL website with quotes from the British participants, most of whom are also CEL members. Several of them mentioned the strong emphasis on the 'economy of enough' and expressed warm appreciation of 'The Cosmic Walk', a meditation/reflection experience led by Sr Catherine Brennan of Eco-congregation Ireland. Judith, a keen botanist, was delighted to learn the common name for dandelion in six other European languages!

Ethical Investment Week – CEL Action
To mark Ethical Investment Week in October we emailed our members and asked them to send a letter to their bank, building society, pension provider or financial adviser urging them to ensure that their money is invested in projects that do not harm the environment. The sample letter we produced for members to adapt and send was based around our LOAF principles for food which is Locally produced, Organically grown, Animal friendly and Fairly traded. Our local groups co-ordinator, Isobel Murdoch, wrote the sample letter and explained, 'Who we trust with our money has as much impact on farming as what we choose to eat.' The letter listed a number of areas that supporters could alter to match their personal concerns, including questions about investment in the companies that market GM crops, pesticides, herbicides and intensively-reared animals. The letter also enabled our members to express concern over food security and food sovereignty in developing countries, and the continued exploitation of fossil fuels, as this is causing climate change, a significant risk factor for future harvest potentials. The letter and press release we sent out are on our website (put 'Ethical Investment Week' into the search box). Although Ethical Investment Week has passed for this year it is never too late to raise these issues so please feel free to copy and adapt the letter and send it now.

How to organise a LOAF bake-off
Ruth Jarman had the brilliant notion of organising a competition for LOAF cakes in her Church. Her aims were to raise awareness about the ethical and spiritual aspects of food and to prove greenies can eat sugary foods and have fun! You can find a full run-down on how to copy this idea on the CEL website (put 'LOAF bake off' into the search box) Ruth decided to have several categories: Tastiest cake, prettiest cake (before cut up), best name for a cake, most LOAFly cake (following LOAF principles best), Children's category. Bakers were asked to put ingredients, stating which LOAF principles were followed on the cake, with their name hidden underneath. People voted by putting a coloured sticker on the plate. You can order LOAF leaflets from CEL Resources, and print out LOAF placemats from our website, to put on pews and on tables on the day. Take photos on the day and write pre- and post-press releases to raise awareness about LOAF – mention any local organisations that are going for Fairtrade status, maybe quote from your Church's Creation care policy – if you have one. And most important, skip breakfast the morning of the event! Happy LOAFly baking.

From A to B? Or making A a good place to Be?
A workshop on transport, or not transport, for ecocell members and for all Christian Ecology Link members and supporters on Saturday January 12th 2013, 10.45am to 4.30pm at St Aloysius Catholic Church Hall, 20 Phoenix Road, Euston, London NW1 1TA.

Themes covered at the workshop:

Looking to the future: Projection of the effect of a much, much higher oil price on transport, travel practices and the potential for localisation.

Localisation: Examples of communities which have achieved a much greater degree of local provision for local need. How that can be achieved without becoming narrow-minded and insular. A Christian perspective on living locally.

Community action: Examples from mainland Europe demonstrating how local travel systems can enhance, rather than restrict and distort, community life. Examples will include Vauban (Freiberg), Hamburg, Copenhagen and Groningen.

Journey as pilgrimage: ensuring that the travel we do is a meaningful experience. A prayerful reflection to complete the workshop.

Contributors to the workshop will include:

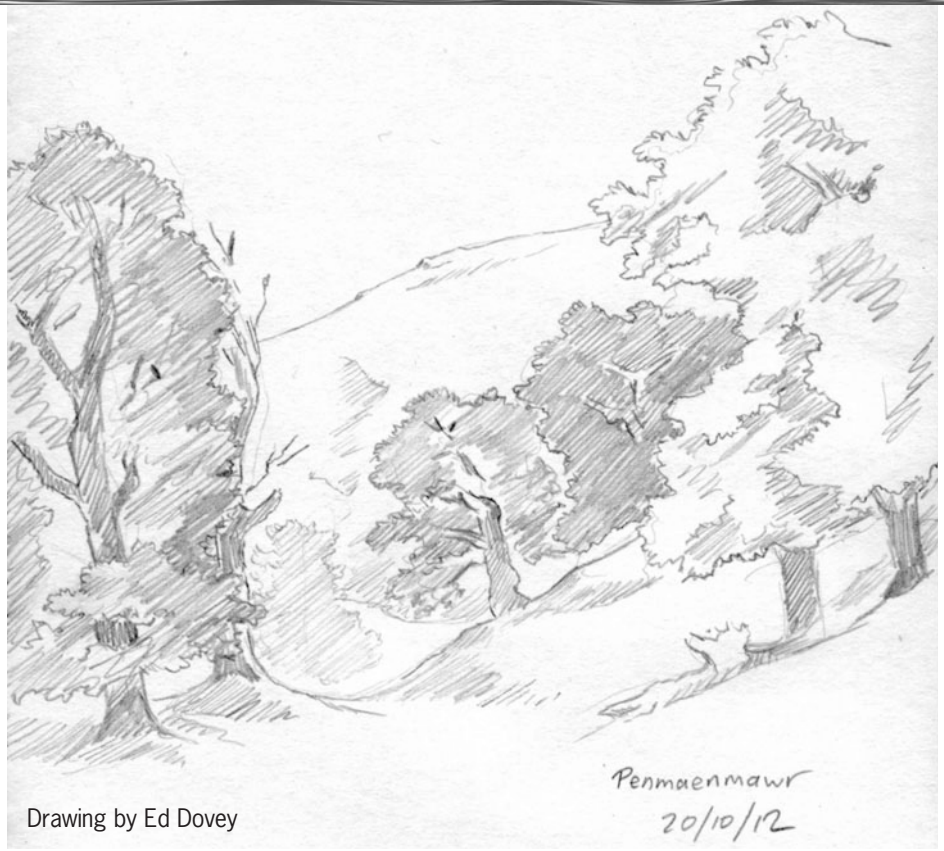
Dr Steve Melia of the University of the West of England, researcher and campaigner on 'car free' urban developments and on low impact transport systems.

Oli Griffiths, George Dow and Tony Emerson of the South London *ecocell 2* group.

Please contact Tony Emerson, tony.emerson12@btopenworld.com or phone 020 8769 4078 for details of date and venue, and to book a place.

Response to 100 Churches Fund
CEL (Christian Ecology Link) has thrown out a challenge: could 100 churches raise £100 to fund conservation work in one of the world's endangered tropical rainforests. St Edmund's, through its Green Group, picked up the challenge.

In 2007 the Government in Ecuador threw out a global challenge about the Yasuni National Park, one of their remaining bits of tropical rain forest that happened to be sitting on reserves of oil: if half of the cost of the oil could be raised by Governments round the world, they would leave the oil underground and protect the rain forest. Unfortunately the future of this valuable initiative, which is backed by the UNDP, is uncertain and the loggers and developers are continuing to cut down the trees. Perhaps because of this, the World Land Trust (WLT) has stepped in with a scheme to buy up acres of virgin forest, 2,431 to date, to create Nature Reserves or extend existing ones and hand them over to local NGOs to manage them. Supporting the WLT seemed to be a way of answering the CEL challenge and an Open Garden with strawberries and cream was planned for June 17.



Drawing by Ed Dovey

Members of the Green Group expected to work hard and they did,. And our reward? We managed to raise **£612.02** which will be enough to buy over 6 acres of tropical rain forest. Now that's a thought to conjure with for everyone who contributed so generously to the Open Garden on June 17.

In the last issue of *Green Christian* we included a colourful poster in the centre pages. We can send you more copies of this poster to put up in your local Churches. If you want to know more please contact Judith Allinson (01729 822138).

Response Forms
We sent all our members a Response Form with the Bulletin in September. If you have returned your form – thank you! If you haven't yet, then please do so. We'd love to know more about our members and what you can perhaps offer to CEL. More forms available from Richard and Nicky – email them at membership@christian-ecology.org.uk

CEL Day of Celebration,
Leeds, 16 March

CEL's annual conference for 2013 is 'The stream of life: tributaries and trails of thanksgiving, vulnerability and radical choice' at Oxford Place Methodist Centre, Leeds LS1 3AX.

In the morning Philip Roderick will help us explore the fundamental connections between God, nature and the human. Philip is Director of the Quiet Garden Movement; Leader of Contemplative Fire; and Adviser in spirituality for the Sheffield diocese. Philip will invite us to 'explore with body, mind and spirit the profound relationship between God, nature and the human. We shall learn to discern a deepening practice of inter-connectedness, attentive to the essential rhythms of cosmos and community, of environment and person'. With his help we hope to deepen how we understand Christian discipleship for our own time.

In the afternoon we will divide into groups to focus on how we put these ideas into practice in our prayer, worship and preaching, in how we run our Church life and buildings, in political engagement and in co-operation with environmental groups. We will also choose specific topics for environmental witness such as climate change, agriculture, transport, technology and investment, finance and economics.

The cost is just £15 (£10 for CEL members). For more details and a booking form call 0845 459 8460 or visit www.greenchristian.org.uk/stream

New Members

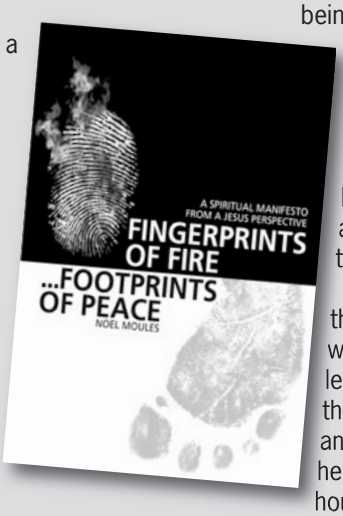
We welcome the following new individual members:

John Allan (Hertfordshire)
Deborah Beecher (East Sussex)
Teresa Copsey (Devon)
Dr Jon Harrow (Surrey)
Sarah Jenkins (Devon)

The place for *Green Christian* readers to find **inspiring** and **informative** resources

Fingerprints of Fire ...Footprints of Peace

By Noel Moules
September 2012
Circle Books
354 pages
ISBN 978-1-846-94612-7
RRP £12.99 (paperback)



This is a book that invites you to participate in a discussion. The style encourages this because instead of blocks of text there are clearly divided paragraphs with different, though connected ideas; a few questions; more ideas; an explanation of some Greek or Hebrew; a series of bullet points; so more like each chapter being a seminar in which you are a participant. It is therefore not necessary to read the chapters consecutively as each is about a different aspect of faith living from a Jesus perspective. However they do connect in the search to live in a way of peace, the footprints, but recognising that this will involve action for justice, even costly action, the fingerprints of fire.

After exploring identity, Noel looks at Jesus and his disciples as the New Age Travellers of their day, and explores similar ideas from other faiths and atheism as a counterpoint. I liked the way this was done throughout the book, to be inclusive, accepting and exploring the challenge from others. Shalom, more than peace, is explored in the context of hope and cosmic visionaries, with justice as the heart of shalom.

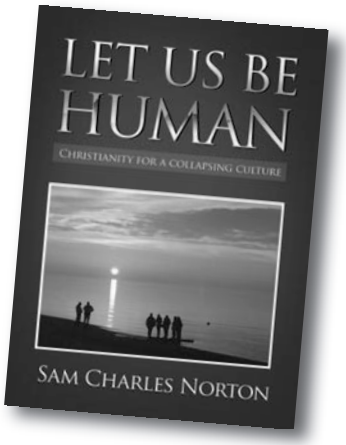
So a shalom activist has a big agenda, but there is a considerate pause for the weary with the suggestion of bite-size doable actions more in line with yeast that a major drama. I enjoyed the chapter on radical mysticism and the struggle of spiritual growth, and appreciated the challenge of being a Creation companion, who would live in harmony with wild nature. The passion for a good, active and faith-based ecology was very clear, with the preference for being a friend of Creation rather than a steward. Just the use of different terms like Messianic Anarchist, Wisdom Dancer or Meekness Zealot, cause you to think again, let alone the depth of ideas that flow in their wake.

The book dipped for me about two thirds through, I think because there is just so much that would benefit from discussion and reflection. I am left wanting to share it with others, to see what they think, read it again, and to listen to children and their questions in a different way. I have no hesitation in recommending it, in fact get your house group or equivalent to get it and explore your fingerprints of fire and footprints of peace together.

Chris Polhill

Let Us Be Human: Christianity for a Collapsing Culture

By Sam Charles Norton
January 2012
Xlibris Corporation
139 pages
ISBN 978-1-4691-4929-5 (paperback)
RRP £13.99 (paperback), £2.63 (ebook)



This book is a call for wisdom set against a background of a global culture crisis precipitated by serious abuse of the environment – God's bounty being squandered without care and consideration of the needs of the majority in God's Creation. Books on this subject are welcome to stimulate awareness of the practical issues and theological concerns relating to the lifestyle changes that will be thrust upon us.

This call for wisdom arises out of the realisation that the energy crisis is creating a whole-world situation which cannot be sustained. The western world will have fundamental changes forced upon it, and we will have to abandon our unsustainable growth in demand for limited resources. The author sees our lack of wisdom as the root cause. We are unable to see the problems, we no longer put God first, we have abandoned the spiritual worship which would keep us together in the face of problems and we have corrupted our belief by allowing the predominance of science into our thinking and practice. The earth mourns on account of our lack of wisdom and the injustice due to bad management.

Nevertheless, end times can be inclusive rather than destructive if the Church puts its house in order.

Sam Norton's book is a good read, has admirable objectives and is written with conviction. I do not like his ambivalence to science, taking the products but distrusting the method, but perhaps I can learn to live with that. We need to find a way of rebuilding the Body of Christ as a unity where the loss of any one is a loss to the whole.

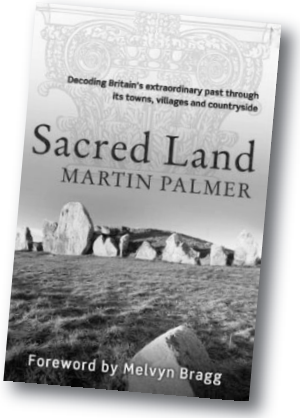
Christopher Abbess

For a longer version of this review visit

http://www.greenchristian.org.uk/archives/category/e-journal/book-reviews

Sacred Land: Decoding Britain's extraordinary past through its towns, villages and countryside

By Martin Palmer
March 2012
Piatkus
368 pages
ISBN 978-0-7499-5292-1
RRP £16.99 (paperback), £8.49 (ebook)



Sacred Land, written by Martin Palmer, co-founder of The Alliance of Religions and Conservation and advisor to the UN on the environment and faiths, had me riveted. Having lived in town and country for many years, I thought that I knew much of what this book would cover; I soon came to realise that I had but scratched the surface.

The author concentrates on four types of 'Sacred Place': religious places, sites of nature that cause us to realise that we are but a part of a greater whole, sites that history has made sacred such as battlefields, and places that, by some event in our lives, individuals consider being a sacred place.

In our village, several hundred years ago, the main settlement moved away from the church, some of the grander houses still remaining there. Many theories have been put forward to account for this, but having read the book and looked at the map of our village it becomes clear. The main settlement was the poorer and so a smellier area, and so was located downwind.

Village pub names are also included as they often tell a greater story. The Bull is a popular name and I assumed that it was related to a nearby market. This was not correct as it could also refer to the Pope. If owned by a monastery or pilgrims' hostel then it had quite probably gained permission from the Vatican in the form of a Papal Bull to sell alcohol. Come the Reformation, though, it was prudent to drop the Papal association.

I was aware that Houndsditch in London was the site of an old moat used to dump the bodies of dead dogs, but had no idea that the Church of St Lawrence Jewry was so named as it was built in an attempt to convert the local Jewish community to Christianity. This attempt failed and the Jewish community was expelled in 1290.

Place names are also covered in depth. The word 'Grange' in Grange Farm meant that it was owned by a monastery, 'Glebe' that it belonged to a local priest who received income from it. Temple Meads Railway Station in Bristol is on a site that was covered by meadows once owned by the Knights Templar. As is so often the case, the name remains while the area changes dramatically.

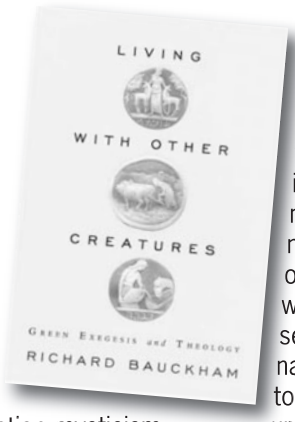
This well-researched and well-written book explains why so many of our rivers are named after Indian goddesses, what the design of churches reveals about the changes in belief over the centuries, and how Britons knew that they were but a part of a greater, and so sacred, story.

Sacred Land contains all you need to decode the area in which you live. After reading it you will find it hard to look at your landscape in the same way as before. Highly recommended!

Peter Doodes

Living with other Creatures: Green Exegesis and Theology

By Richard Bauckham
September 2011
Authentic Media
250 pages
ISBN 978-1-8422-7740-9
RRP £15.99 (paperback), £11.32 (ebook)



This collection consists of two new and eight previously published essays ranging from the place of humanity in Creation to that of the Creation mysticism found in Matthew Fox and Francis of Assisi to issues of biodiversity.

The essays are written to encourage the Church to recover eco-friendly perspectives present in the Bible and other Christian traditions. There is an underlying concern in them to unearth themes that have been lost in the course of intellectual history. Bauckham particularly identifies the 'baddies' as ancient Stoic philosophy and early modern scientists such as Francis Bacon. For Bauckham their influence has led to a 'domination' interpretation of texts such as Genesis 1.26-28. Also, he shows how such interpretations have led to the neglect of perspectives that show God as a creator who values all Creation and intends human dominion to be not domination but caregiving.

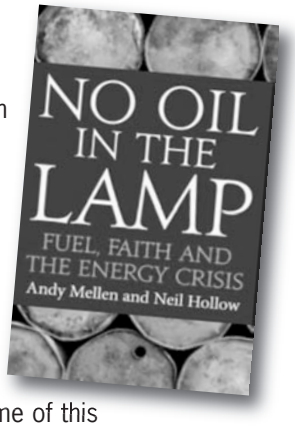
While Bauckham's defence of the Judeo-Christian tradition has much truth, I wonder whether placing the blame on intellectual movements is not missing the point of the Fall narratives, which surely reveal our rebellious tendency to see what we want to see and not to see as God sees. The Fall narratives uncover sins too close to home, thus making them too unpalatable for our self-preserving natures. It strikes me that those of us who take for granted the comforts of living in an economically developed nation must take the blame for domination-orientated readings. Like Cain we live life denying that we are to care for our brothers and sisters, and that includes non-human Creation. In contrast to Bauckham, I suspect Churches of all denominations and traditions cannot be so easily acquitted of their crimes against Creation.

I want to finish this review by briefly observing some of the recovered eco-friendly perspectives Bauckham carefully identifies. One is the Bible's teaching about the relationship between humans and other creatures in Creation – God did not create the world and other creatures strictly for human use. God values *all* Creation. Another is the observation of the Jewish Sabbath in which God sets restraints on humanity's economic drive. Bauckham also asserts that the Sabbath year teaches human beings of their appropriate place within the created order, and their dependence upon God for his provisions. Another key theme in the Bible is that of all Creation giving praise to God. For example, in the book of Revelation Creation's unified praise of God foreshadows the renewal of all Creation and non-human Creation praises God throughout the book of Psalms.

In sum, the reader encounters many biblical perspectives that assert that other creatures are our fellow-creatures and that we are neither lords nor priests of Creation. All creatures relate to their Creator without human mediation. These perspectives should be sufficient to challenge each of us to walk more humbly and mindfully with our non-human brothers and sisters.

Mark Bredin

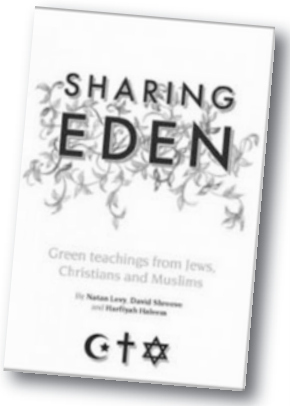
No Oil in the Lamp: Fuel, Faith and the Energy Crisis



By Andy Mellen and Neil Hollow
August 2012
Darton, Longman & Todd
192 pages
ISBN-13: 978-0-2325-2944-9
RRP £12.99 (paperback)

From the publisher:
'The central theme of this book is this: as traditional energy sources and in particular oil start to run short, we are sleepwalking into an energy crisis which will have far-reaching effects on every part of the modern world. Christians and the Church will have to grapple with these issues if we want to understand the context in which we will live, worship, minister and witness in the years ahead. In this book we aim to raise awareness of 'peak oil' and its consequences amongst Christians, and to prepare the church in practical ways for the energy constraints of the future.'

Sharing Eden: Green Teachings from Jews, Christians and Muslims

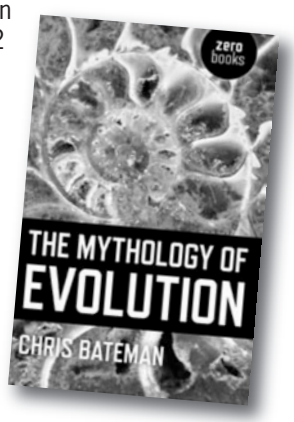


By Natan Levy, David Shreeve and Harfiyah Haleem. Edited by Lindsay Swan.
June 2012
Kube Publishing
108 pages
ISBN-13: 978-1-8477-4041-0
RRP £4.99

From the book's website (www.sharingeden.org): 'Leading UK Jewish, Christian and Muslim environmentalists have come together to launch *Sharing Eden* – a unique handbook that uses the teachings of the Abrahamic faiths to encourage a greener lifestyle for all.

Drawing from both scripture and personal experience, each author brings a contemporary focus to the eternal challenge of caring for the environment and provides practical advice on how we can all do our share to protect the earth, whether we have a faith or not.'

The Mythology of Evolution



By Chris Bateman
September 2012
Zero Books
278 pages
ISBN-13: 978-1-7809-9649-3
RRP £14.99 (paperback), £6.99 (ebook)

From the Zero Books website, http://www.zero–books.net/books/mythology-of-evolution-the

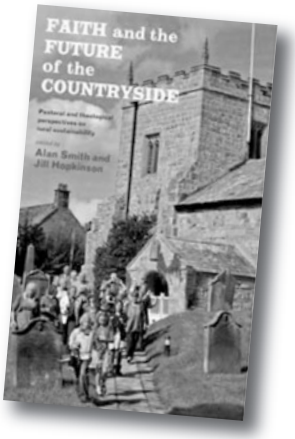
'What is the nature of life? Scientists turn to natural selection, genes or adaptation to explain the living world, but much of the imagery used to present evolution threatens to distort our understanding of the incredible history of our planet. There is no science without mythology, and the only way to reveal the facts is to understand the fictions.

The Mythology of Evolution exposes the seven spins given to evolutionary theory, each resting upon an ideological interpretation of an otherwise neutral idea.

By liberating evolution from these misrepresentative stories, we can find a more nuanced vision of life.

Acclaimed game designer, philosopher and author Chris Bateman is an expert on play and games, and undertakes philosophical investigations in a spirit of open-minded enquiry.'

Faith and the Future of the Countryside



Edited by Jill Hopkinson and Alan Smith
March 2012
Canterbury Press
144 pages
ISBN-13: 978-1-8482-5117-5
RRP £24.99 (paperback) £17.90 (ebook)

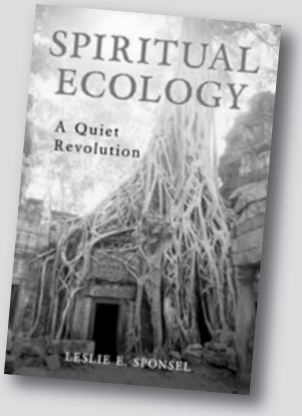
From the publisher's website, http://www.canterburypress.co.uk/books/9781848251175/Faith-and-the-Future-of-the-Countryside#Description

'Faith and the Future of the Countryside is a practical and theological handbook for rural ministry today, offers up to date resources for theological reflection, preaching and practical action in response to issues affecting rural congregations and whole communities in the 21st century. Practitioners in a variety of Christian denominations address the concerns of rural communities today, helping you to understand key issues in the context of mission and respond both pastorally and prophetically. Topics included are the changing profile of rural communities, health and wellbeing, the politics of food production, the rural economy, the local effects of climate change, the pastoral mission of the rural Church, spirituality and the countryside and more.'

Spiritual Ecology: A Quiet Revolution

By Leslie E. Sponsel
June 2012
ABC-CLIO
285 pages
ISBN-13: 978-0-3133-6409-9
RRP £42 (hardcover), £30.00 (ebook)
From the publisher's website, http://www.abc clio.com/product.aspx?isbn=9780313364099

An internet search for "Spiritual Ecology" and related terms like "Religion and Nature" and "Religion and Ecology" reveals tens of millions of websites. *Spiritual Ecology: A Quiet Revolution* offers an intellectual history of this far-reaching movement. Arranged chronologically, it samples major developments in the thoughts and actions of both historic and contemporary pioneers, ranging from the Buddha and St. Francis of Assisi to Wangari Maathai's Green Belt Movement and James Cameron's 2010 epic film *Avatar*.



Gaia and Genesis

Written and directed by Joe Jenkins
2011
Total running time: 90 minutes
DVD available for £85 from
http://www.ethicsonline.net/pages/environmental.html

Gaia and Genesis is a series of short, documentary-style films produced by the independent film-maker Joe Jenkins. Joe has taught Religious Studies for over 30 years and is the author of a number of popular text books. He teaches Philosophy and Ethics at Hereford Sixth Form College and started film-making in the 1990s. The collection comprises five films, using the medium of cinematic and photographic images, music and the spoken word.

Planet Earth conveys the story of the earth (Gaia) as if she were a 45-year-old woman. Earth's evolution and the emergence of human civilisation are portrayed as a series of changes at periods in her life, accelerating over the last few centuries. *Genesis* explores the nature of mankind's dominion over the earth and the influence of the scientific and industrial revolutions that have led to tyrannical domination rather than stewardship. *Stewardship and Slayers* takes this further and reminds us that both the Old and New Testaments emphasise humanity's God-given care of the Creation. This is contrasted with Descartes and the mechanistic, utilitarian view of all life, except humanity, which has led to the brutalisation of animals and the desecration of nature. *The Rapture* contrasts the views of fundamentalist 'End Times' Christians with Green Christians who warn of the destructive consequences of catastrophic climate change. The concluding film, *All Things Are Connected*, traces the genocide committed against the indigenous peoples of both Americas by conquering nations and the resultant crimes against the natural world of which we are all a part.

The films are hauntingly beautiful, thought-provoking and sometimes deeply disturbing. Although they were produced for schools and colleges (there is a downloadable resource for teachers), they would also prove invaluable as a basis for exploration and discussion for church-based groups.

Linda Wickham

Three resource books from the Noddfa Retreat

Temple Theology
by Margaret Baxter
SPCK

Journey of the Universe
by Brian Thomas Swimme and Mary Evelyn Tucker
Yale University Press

Water, Wind, Earth and Fire
The Christian Practice of Praying with the Elements

Chris Walton, CEL Chaplain, helped us to reflect on the beginnings of the Universe, and its Godly emergence from chaos, and also on the elements of Creation, and our own place in it. We are not separate from Creation, nor above it, but part of it, and it is part of us. We were invited to spend time in the gardens – the formal lawns, the walled kitchen garden, the two labyrinths, the cosmic walk, the woods – and with the help of short writings from those who have gone before, such as Francis of Assisi, Hildegard of Bingen, and Thomas Merton, and with the aid of the natural world about us, to reflect on these things. Paul Bodenham, Chair of CEL, also led our reflection and worship.

Join Now

If you wish to become a member of Christian Ecology Link or subscribe to *Green Christian*, please fill in this form and send with remittance to:
CEL Membership, Richard and Nicky Kierton, Flat 1, 31 St James Terrace, Buxton SK17 6HS

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- ☐ Standard Membership £18
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ecocell 2

Journeys in carbon free discipleship

From A to B? Or making A a good place to Be?

A workshop on sustainable transport and minimising the need for travel

Saturday 12th January 2013, 10.45am to 4.30pm
at St Aloysius Church Hall, Euston, London

All who are interested in sustainable transport and viewing it from a faith perspective are welcome

led by Dr Steve Melia
University of the West of England, researcher and campaigner
on 'car free' urban developments and on low impact transport systems

with contributions from
Oli Griffiths, George Dow and Tony Emerson of the South London ecocell 2 group

The workshop is free but donations welcome at the door
You need to book a place in advance. Email tony.emerson12@btopenworld.com or phone Tony on 020 8769 4078

16 March 2013 Leeds
Oxford Place Methodist Centre LS1 3AX

The stream of life

Tributaries and trails of thanksgiving, vulnerability and radical choice.

A Christian Ecology Link
day of celebration with

Philip Roderick

Director of the Quiet Garden Movement
Leader of Contemplative Fire
Adviser in spirituality, Sheffield diocese.

CEL's annual conference for 2013 will nourish the roots of our environmental action. We will deepen our relationship with what sustains us, in Creation and in our care for it.
During the morning Philip Roderick will lead us in exploring the fundamental connections between God, nature and the human.
We will attend to the essential rhythms of cosmos and community, of environment and person.
The afternoon will help you deepen your discipleship, in society, in the green movement and in our Churches. Practical sessions will help you take action on the issues you care about.
It will be a day to engage body and spirit, mind and will, and refresh our bearings for the way ahead.

£15 (£10 for CEL members).
For more details and a booking form call 0845 459 8460
or visit www.greenchristian.org.uk/stream

ChristianEcologyLink