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“Walk the Talk”: A toolkit to accompany the “Roadmap for Congregations, Communities and Churches for an Economy of Life and Ecological Justice”

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“Walk the Talk”

A toolkit to accompany the “Roadmap for Congregations, Communities and Churches for an Economy of Life and Ecological Justice”

Internship Report Submitted to
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in partial fulfillment of the requirement
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by
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(Class of 2020)

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ABSTRACT

This report provides insights into my three months internship at the World Council of Churches in Geneva. The objective was to create a toolkit for the congregations about sustainable practices from churches worldwide. Firstly, I explain the framework of the internship, the circumstances, the workload, and the outputs. Secondly, I provide more detailed information about the context of action (the toolkit) and elaborate why the organization works in the sustainability sector and why there is a need to create a toolkit for the congregations. In my third point, I give an introduction to the structure and organization of the World Council of Churches, including the different areas of work, the duties, etc., followed by a stakeholder analysis in the fourth point.

Afterward, some insights on the financial resources of the WCC are provided, before I start to introduce my main work during the duration of the internship, *the toolkit*. The document is split into three sections, whereby I discuss every section and provide key practices and resources mentioned in the toolkit, but also give foresight to the next steps of this document.

In the last two points, I provide my very own opinion about the internship and offer some criticism and suggestions to the *Economic and Ecological Justice Department* of the World Council of Churches, by considering the limits I observed and the challenges I faced. I conclude with a summary of the previous points and a final statement.

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ABBREVIATIONS

ACT	Action by Churches Together
CWC	Christian World Communion
EEJ	Economic and Ecological Justice
EOUN	Ecumenical Office to the United Nations
GHG	Greenhouse gas
REO	Regional Ecumenic Organization
SDGs	Sustainable Development Goals
UN	United Nations
UNFPA	United Nations Population Fund
UNICEF	United Nations Children's Fund
WCC	World Council of Churches

CHAPTER 1 – INTRODUCTION

First of all, the internship was part of the 2050Today initiative internship program, in which member organizations searched for suitable interns to deploy them for work around the topic of climate justice. 2050Today is a Swiss initiative in partnership with the UN that connects the international institutional community in Geneva to measure and account Greenhouse gas (GHG) emissions with the overall goal to achieve CO₂ neutrality by 2050. Moreover, the initiative itself shares solutions, experience, and good practices with all the member institutions and facilitates quick results in the CO₂ reduction process. Member institutions include: Missions of Denmark, Fiji, France, Mexico, Morocco, Rwanda, Slovenia, Switzerland, United Nations Office at Geneva and United Nations Environment Program, World Council of Churches, etc. (About Us | 2050Today, n.d.)

Generally speaking, 2050Today shares three core values: Commitment, Accuracy, and Determination. The initiative is committed to reaching net-zero GHG emissions by 2050, by maintaining a high level of accuracy in the measurement system, which is still under standardization progress and with great determination to reduce institutional emissions every year by 5%, even by 50% until 2030 if possible. The GHG emission reports are collected annually from every member institution and collected in a central database, that is maintained and harmonized by the 2050Today itself. (About Us | 2050Today, n.d.)

However, the main task of the internship was related to research around the “Toolkit to accompany the *Roadmap for Congregations, Communities, and Churches for an Economy of Life and Ecological Justice*”, which included in-depth research on good practices and projects related to sustainability from WCC member churches in the Global North and Global South. For that, I stayed in close contact with other colleagues of my team and asked for their expertise on related church projects in India, Africa, and Europe. Additionally, I conducted own research on specific

projects as well, mostly found in section one and two of the report. Other smaller tasks were e.g., to support the 2050Today initiative with the collection of the annual CO2 footprint questionnaire of the member organization (in this case WCC) and to participate in several “Pilgrimage” webinar series in which the participants were able to virtually visit indigenous people from three different locations (USA, Canada, and Norway/Finland) of the Arctic Circle and closely listen to their stories, their struggles with climate change and first-hand information about harsh life in the Nordic regions, amplified with stunning on-site visual footage, while taking notes and reporting to my supervisor.

Nonetheless, research for the toolkit remained the most time-consuming part of the work. For explanation: This toolkit is the second part of the *Roadmap for Congregations, Communities, and Churches for an Economy of Life and Ecological Justice* (Peralta & Tendis, 2019), released in 2019 by the WCC, which wants to discuss a 5-step program to change the way Christians deal with our environment. It is the key legacy of Rev. Norman Tendis, a colleague in the Economic and Ecological Justice program of the WCC, who died in the Ethiopian plane crash of 2019. “Walk the Talk” (the toolkit) builds on his legacy and tries to complete the roadmap with various practical aspects related to sustainability. Apart from the research and conceptualization part, I was also responsible for the graphical editing of the document, including the use of Adobe Illustrator and Canva, to make them look consistent with the document from 2019.

CHAPTER 2 – CONTENT OF ACTION

A big part of the Economic and Ecological Justice (EEJ) program is advocacy work towards the congregations and the public. However, a major part is targeted towards the congregations, which means the smallest, local entity of the WCC. Rev. Norman Tendis, who was a Lutheran pastor at St. Ruprecht in Kärnten, Austria, was highly contributed to advocacy work together with the other colleagues at the EEJ program, came up with the idea of creating a roadmap for the congregations towards a more sustainable living, to follow the example of Jesus Christ, who, in his teachings, always highlighted the importance for the care of creation. In the roadmap it is written:

“The way we interact with the economy and creation – not only as individual, but also as congregations, communities, and churches – is strongly connected with our faith convictions. Love is the centre of our Christian belief. (1- John 4:16) Therefore we cannot ignore it when parts of the worldwide body of Christ are suffering due to unjust economic structures: “If one member suffer, all suffers together with it.” (1 Corinthians 12:26) (Peralta & Tendis, 2019)”

However, the journey of this roadmap began much earlier. It was at the 10th Assembly of the WCC in Busan, Korea, 2013, when the churches called for a pilgrimage towards an economy of life and climate justice. Next on, the Lutheran World Federation stated that salvation, humans, and creation are not for sale, therefore they urged to practice alternative economic models, at its 12th Assembly in Windhoek, Namibia, 2017. At the General Council of the World Communion of Reformed Churches in Leipzig, Germany, 2017, the churches called out to present themselves as beacons for alternative living in a world of growing socio-economic change. In the Conference on World Mission and Evangelism in Arusha, Tanzania, 2018, they called to transform discipleship, and also the Papal *Laudato Si* led to the creation of Roman Catholic initiatives for lifestyle changes that respect creation.

(Peralta & Tendis, 2019) Furthermore, the WCC acknowledges the SDGs of the UN and sets its objective clearly towards the promotion of them. With this in mind, the creation of the *Roadmap for Congregations, Communities, and Churches for an Economy of Life and Ecological Justice* was determined by the internal developments of the WCC. It is aimed to invite congregations, communities, and churches to commit to making good changes and care for creation. The distinctiveness of the roadmap is, that it is targeted towards all congregations of the WCC, not just the Global North. As we witness churches to be a thriving force in developing good practices in the Global South too, a special emphasis was pinned on the universality of this document.

However, as Rev. Norman Tendis suggested, the EEJ team should provide something handy for the congregations. The roadmap in its universality itself was a good start, but it was too less and too brief to deliver sufficient inspiration. Unfortunately, Rev. Tendis was not able to accomplish the toolkit himself during his days on earth, but it remained a duty for his colleagues to fulfill his legacy. For that reason, my colleagues and I started with the conceptualization of the toolkit, by keeping the initial structure of the roadmap but using practical and creative examples from many of the WCC member churches.

CHAPTER 3 – WHAT IS THE WCC?

With many Christian churches found all around the world, the WCC, founded in 1948, was established to work in the field of ecumenism, creating a platform for various currents within the Christian faith. It unites Christians from mainly Reformed, Orthodox, and Coptic churches and gives every Church a voice on the international level. On the website, the WCC itself states:

“The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the scriptures, and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit.

It is a community of churches on the way to visible unity in one faith and one eucharistic fellowship, expressed in worship and in common life in Christ. It seeks to advance towards this unity, as Jesus prayed for his followers, "so that the world may believe." (John 17:21)

The World Council of Churches (WCC) is the broadest and most inclusive among the many organized expressions of the modern ecumenical movement, a movement whose goal is Christian unity.” (What Is the World Council of Churches? | World Council of Churches, n.d.)

In total over 500 million Christians worldwide, organized in 349 member Churches, spread in 110 countries are represented by the WCC. The work of WCC not only includes mission and ecumenism and promotion of unity, but the organization operates in the field of Public Witness and Diakonia. In fact, the WCC runs approximately 40 different programs, from the Care for Creation and Climate Justice, over Peace-Building Missions, to the program I worked at: Economic and Ecological Justice. However, most of the programs focus on advocacy work and promote humanitarian justice, following the example of Jesus Christ.

During the 19th and 20th centuries, the Ecumenical Movement firstly succeeded, followed by the Edinburgh Missionary Conference in 1910. Afterward, the Patriarch of the Eastern Orthodox Church issued a letter to all Christians in 1920, where he urges them to form a League of Churches. Finally, in 1937, the leaders of several Christian churches agreed to form a World Council of Churches, by merging two existing movements from Sweden, the UK, and the USA. Their plans, unfortunately, got interrupted by the 2nd World War, but they succeeded to establish the WCC in 1948 with 147 member churches in the beginning. Since then, the members of the WCC have more than doubled, proving the importance of this organization. (History | World Council of Churches, n.d.)

The organizational structure of the WCC is very similar to the UN. It is divided into different parts: The Assembly, the Central Committee, the Executive Committee, and the General Secretary

The Assembly: This is the largest and highest governing entity of the WCC, and usually meets every eight years, which is a rather rare occasion where the entire fellowship of churches comes together to discuss important issues, but also for prayer and celebration of peace and unity. Every assembly has over 4000 participants coming together from all parts of the world and is, according to WCC, the most diverse Christian gathering of the world. The next assembly (11th) is going to take place next year in Karlsruhe, Germany, and will be organized by the Evangelical Church in Germany. My colleagues and I are also invited there to present our work on the toolkit in front of an audience and the WCC leadership. (The Assembly | World Council of Churches, n.d.)

The Central Committee: Elected every 8 years by the Assembly (from delegates among the assembly), the Central Committee functions as the chief governing body of the WCC and I meeting every 2nd year. They work as the executive organ of the WCC and carry out, as well as implement policies adopted by the Assembly, but also reviewing the budget and supervising the WCC programs. One of their

responsibilities is to elect the Executive Committee, while the General Secretary serves as the Secretary of both committees. The last on-site Central Committee meeting took place in Geneva 2018. (WCC Central Committee | World Council of Churches, n.d.)

The Executive Committee: Twenty members of the Central Committee are elected in the Executive Committee. Additionally, program moderators, officers, and the General Secretary are elected alongside them. However, the Executive Committee does not play a crucial role in policymaking, as their responsibilities are limited to the specific matters that get referred to them by the Central Committee. Apart from that, they appoint the program staff and supervise the budget after it gets approved by the Central Committee. (WCC Executive Committee | World Council of Churches, n.d.)

The General Secretary: Mainly, the General Secretary's responsibility is to lead the work of the WCC as CEO. He or she is responsible for the work of the Council and its staff, representing them on their behalf. The current General Secretary is Rev. Prof. Dr. Ioan Sauca, a priest of the Orthodox Church in Romania, who served as deputy general secretary since 2014 and was appointed as Professor for Missiology, Ecumenical Theology at Bossey, France, in 1998. (General Secretary | World Council of Churches, n.d.)

Since its establishment in 1948, the WCC had a severe positive impact on the ecumenical movement, interreligious dialogue, and relations with other faiths, while also combating racism, supporting peace missions, and struggling against apartheid in South Africa. The most significant achievement is illustrated by the following:

“Since its creation, the WCC has supported and inspired church participation in struggles for justice, peace and creation. One example is the highly-valued support given by the churches, through the WCC's Programme to Combat Racism, to the struggle against apartheid in South Africa. Support to efforts to bring about an end to the two decades-long civil conflict in Sudan, or to reunification of North and South Korea, or to

the defence of human rights in Latin America during the decades of brutal military dictatorships in that region are three among many other examples.

Recognition of the importance of inter-religious dialogue and relations with other faiths, as well as of the churches' responsibility for the integrity of creation, have been particular hallmarks of the ecumenical movement.” (Achievements | World Council of Churches, n.d.)

CHAPTER 4 – WHO ARE THE STAKEHOLDERS?

In general, the WCC has hundreds of stakeholders within its proximity. All of the 349 member churches can directly or indirectly participate in the WCC's work. But the stakeholders are not only limited to the member churches, the WCC also keeps close ties with the UN and various UN programs.

At the UN: In collaboration with ACT Alliance (Action by Churches Together – a large coalition of Protestant and Orthodox churches, church-related organizations, etc.), the WCC runs the Ecumenical Office to the United Nations (EOUN), located at the Church Center for the United Nations in New York. EOUN helps to give the most marginalized people in the world, particularly the ones from the Global South, a voice. They try to influence policy-making processes and decision-making at the UN for the good of marginalized people among us, while closely collaborating with other intergovernmental and multilateral institutions. Also, they collaborate and create dynamic partnerships with UNICEF, UNFPA, and UN Women, to enhance UN practices on issues of sustainable development, peace missions, and human rights.

Regional and sub-regional organizations: Large, worldwide institutions like the WCC need regionalized organizations to take care of regional needs and issues. Moreover, they work as a bridge between the churches on the national level and the worldwide institutions. Therefore, the WCC keeps a close relationship with those organizations, although, in the beginning, the leadership feared fragmentation of the movement's oneness, which emerged as a wrong conjecture. At first, the East Asia Christian Conference emerged in 1957, followed by the European Conference in 1959, afterward other regional organizations gradually emerged over the following decades, now present on every continent. In the 1980s, the WCC and the Regional Ecumenic Organization (REOs) agreed on a set of "guiding principles for relationships and cooperation". From then on, annual meetings between the REOs and the WCC got scheduled, followed by an overall acknowledgment of REOs by the WCC. It has proven to be valuable for the WCC to have a regionwide entity between

the worldwide and the national level. In this way, policies can be adapted according to the regional status quo.

Christian World Communion (CWC): This term describes churches organized on a global level but with the same background on theological thoughts and traditions, e.g.: The Anglican Communion, Baptist World Alliance, The Salvation Army, etc. Most large churches run a CWC to promote the ecumenical movement. However, the main purpose of CWCs can vary a lot. Majorly it is about giving the members new insights about the universal, worldwide dimensions of their fellowship. Through this broadened horizon the leaders of the largest CWC then participated in the formation of the WCC and took key leading positions. Some criticism towards the CWCs states that they rather promote confessionalism and denominationalism instead of supporting the ecumenical movement, but these accuses are too shortsighted. CWCs as key ecumenical organs work to support the WCC since its establishment and send delegated to each WCC Assembly. They focus on promoting interreligious dialogue and support the work of the WCC on a global scale. (Church Families | World Council of Churches, n.d.)

CHAPTER 5 – THE TOOLKIT

In the following, I summarized the most important aspects, key practices, and key examples of the toolkit. The introduction and the conclusion part provide some more information about the background story of the toolkit and give the document a proper framework. In fact, the entire toolkit consists of more than 30 pages with detailed examples and practices within the proximity of sustainability. Some graphical impressions are available in the annexes. The entire toolkit can be found on the WCC website after it is officially published.

Introduction

“The way we interact with the economy and creation - not only as individuals, but also as congregations, communities, and churches - is strongly connected with our faith convictions.” (Peralta & Tendis, 2019)

“Walk the Talk” builds on the 2019 publication of the World Council of Churches (WCC) titled, “Roadmap for Congregations, Communities, and Churches for an Economy of Life and Ecological Justice”, an invitation to discuss a 5-step program to change the way we deal with the economy and our ecological surroundings.

The roadmap is a key legacy of the late Rev Norman Tendis who served as WCC consultant for Economy of Life from 2017 to 2019 and as a pastor of the Evangelical Lutheran Church in Austria. Norman was committed to building a more just, sustainable, and caring world as a matter of faith and he believed it was important to start in our very own backyards. Norman helped to establish “Rainbow Land” – a refugee garden surrounding a parish in Landskron, Austria, where migrants and asylum seekers can reconnect with the land, nurture friendships with each other and fellow neighbors, and derive dignity in labor.

Churches and other faith-based institutions hold significant resources such as land, buildings, and financial assets. Churches are also consumers and users of all sorts of products and services. What if churches’ resources were used to promote sustainable alternatives and to break the cycle of poverty by making reparations and nurturing opportunities for decent work, just wages, and fair prices? What if churches

collectively applied their purchasing power to support products and companies that consider the wellbeing of communities and our planet? Wouldn't we be living out God's call to transforming discipleship? And wouldn't the world be a kinder, fairer, and more beautiful place?

This toolkit aims to enthuse congregations and churches through concrete examples of communities in action as well as offer good practices and useful materials to “walk the talk” on economic and ecological justice.

“We invite congregations, communities, and churches to join a pilgrimage for an Economy of Life and climate justice, to commit to make changes in the way we live, to share successful ideas and to encourage one another.” (Peralta & Tendis, 2019)

1. Living in Accordance with the Covenant with God and Creation

“God saw everything that he had made, and indeed, it was very good.” (Genesis 1:31)
Just as creation cares for us, providing all that we need to live, so should we take good care of God's gift of land, forests and bodies of water.

1.1. Support and practice small-scale, life-giving agriculture

The expansion of megafarms that promote monocultures and rely heavily on chemical fertilizers has caused much ecological and social harm, including large-scale desertification and the displacement of Indigenous communities, especially in the developing world. Churches can take action against this ruthless exploitation. Through the adoption of alternative farming models that show care for the land and community-rooted approaches, many church initiatives are already demonstrating positive impacts.

- **Key practice: Promote sustainable small-scale farming on church and other lands**

Churches can run counter to destructive agricultural trends by making their lands

available for small-scale sustainable agriculture and building awareness on good farming practices that protect the land as well as ensure food security and sovereignty for communities.

Example: Farming God’s Way

Originating in Zimbabwe, “Farming God’s Way” is making its way all around the continent, including Kenya, Uganda, Zambia, and South Africa. Promoted by Methodist and Presbyterian Churches, “Farming God’s Way” combines biblical, managerial, and technological aspects into new farming practices that nourish the land. The method includes crop rotation, the use of mulch covers, and a “no plowing approach,” enabling the regeneration of the soil through microorganisms in the topsoil layer and improving the quality of crops and yields. “Farming God’s Way” has lifted subsistence farmers and their families out of poverty.^①

1.2. Create community gardens

Through establishing community gardens, from tiny plots to large fields, churches are in a special position to bring together consumers and producers, women and men, local people and refugees, the elderly and young.

- **Key practice: Open church gardens and lands for the benefit of the community**

Gardens surrounding many churches can become spaces for building and transforming relationships within a community as well as for meeting the basic needs of vulnerable members. We find many examples of churches around the world that are already engaged in food shelf gardens, refugee gardens, and more.

Example: Massam Kpaka Community Garden in Sierra Leone

A community garden in the Anglican Diocese of Bo in Massam Kpaka, Sierra Leone is feeding families as well as building gender equity. Composed of women and men,

^① <https://www.mnnonline.org/news/farming-technique-changing-lives-africa/>.

the church's gardening group obtained training, tools and seeds through the diocese's program. All members receive a share of the produce they harvest as well as a share of the income earned by selling the surplus. This has helped to improve the diets as well as increase the income of many families. The community garden is the first stage of a larger project that aims to provide farmers with the practical know-how - such as how to make and use compost as fertilizer - to develop larger farms. Currently, the demonstration farm is cultivating moringa that produces edible and nutritious seed pods, leaves, and roots. In a series of group workshops, men and women come together to discuss and implement ways of leading and working, developing relationships that emphasize mutual respect and equity, and adding value well beyond income gains.^①

- **Key practice: Plant a forest on church lands**

Forests are a habitat of rich biodiversity, sequester carbon, enrich the soil, conserve water and prevent floods. In the face of deforestation linked to logging, mining, mega-plantations, and other commercial interests, churches can plant forests on their lands and contribute to preserving oases of life.

Example: Ethiopia's church forests

If you see a forest in Ethiopia, you can be sure a church stands in the middle of it. Only 5% of the land in Ethiopia is covered by trees, and nearly all the forested land belongs to the country's Orthodox churches. For Ethiopian Christians, forests are a symbol of heaven on earth. With extensive training programs and the efforts of scientists, Orthodox churches have played a key role in conserving and preserving forest pockets. They have also helped to invigorate forests through careful extension and reforestation programs using indigenous plants. Ranging from 3 to 300 hectares, the church forests are home to evergreen trees and shrubs that provide sanctuary to animals, spaces for prayer and contemplation, as well as natural medicines for the community.^{②③}

^① <https://www.episcopalrelief.org/stories-info-2/community-garden-grows-seeds-of-development-equality/>

^② <https://www.nature.com/immersive/d41586-019-00275-x/index.html>

^③ <https://www.nytimes.com/video/opinion/100000006808736/the-church-forests-of-ethiopia.html>

1.3. Ensure and provide access to clean water

Clean water for over 800 million people who do not have access to it is not only one of the Sustainable Development Goals, it is also a basic human right. Jesus said: *“Whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life”* (John 4:14). Churches can be involved in promoting the value of water and providing clean water to communities and congregations.

- **Key practice: Raise awareness in congregations on the value of water**

A first step in promoting access to clean water is for churches to create awareness of the inherent value and importance of water among congregations through excursions and liturgical materials, among others.

Example: Water Hike to the Springs of Cape Town

The Green Anglicans, an initiative founded by the Anglican Church of South Africa, organized a water hike to the water reservoir of Cape Town. More than 20 “water disciples” participated in this educational hike, with the aim of learning about the origins of the city’s water. *Camissa* is the indigenous name for Cape Town, which means “the place of the sweet waters”. During the hike, the disciples discovered how the spring waters run through a specific kind of permeable rock into the groundwater. Even during the drought in 2017 the springs did not dry up. Ultimately, the disciples learned that water is a precious resource that should never be taken for granted.^①

2. Renewable Energy and Climate Protection

Our reliance on fossil fuel-based energy is causing global temperatures to rise compared to pre-industrial levels with increasingly catastrophic consequences especially on the poor and vulnerable. Churches and congregations can and must do their part to promote climate protection. Through monitoring energy consumption, the promotion of climate-friendly mobility, and consciously dealing with energy and

^① <http://www.greenanglicans.org/cape-towns-springs-of-sweet-water/>

materials, we can make a difference.

2.1. Monitor energy consumption and move towards renewable energies

Without doubt, the use of fossil fuels to produce energy harms our climate. Therefore, churches and communities, starting with those in wealthier and privileged countries, need to start monitoring their energy consumption and adopt new and sustainable ways of producing power.

- **Key practice: Conduct energy audits**

In the Northern hemisphere, heating accounts for 75% of energy consumption in religious buildings. Conducting energy audits can be a good practice to monitor churches' energy consumption and to significantly improve energy efficiency. Energy audits can be undertaken by professionals and also by congregations themselves.

Example: Subsidized energy audits offered by the Diocese of Oxford to Churches

In the face of climate change and within the framework of a net-zero carbon target, the Diocese of Oxford runs a program where churches can sign up for professional energy audits at a low price by simply filling out an inquiry form on a website. The form includes brief questions about the size of a church, the system of heating, etc. After submitting the form, general guidance, phone consultations, or on-site audits are offered. Additionally, the diocese issued a guidance document with suggestions for simple energy efficiency improvements.^①

2.2 Promote climate-friendly mobility

Mobility is an important part of our modern world. With flights getting cheaper and

^① <https://www.oxford.anglican.org/energy-audits/>

transport infrastructure expanding, we witness today a certain level of interconnection humanity has never seen before. Fueled by carbon, this interconnection has come at an ecological price. Bearing in mind that not all people enjoy the advantages of modern individual transportation, churches and congregations can set a good example by promoting climate-friendly forms of mobility.

- **Key practice: Encourage biking or carpooling to church**

Introducing a bike-to-church day is a small but easy-to-implement step to a greener future and is also a healthy and sporty alternative for a family trip on Sunday mornings. Biking to church offers congregation members the opportunity to begin to break the habit of taking motorized transportation. A free, communal, and nutritious breakfast could help incentivize the activity. For more elderly parishioners, carpooling could be an option.

Example: Bike-to-Church and Bike-to-Work days in Colorado

The Presbyterian Church in Colorado encouraged congregation members to take part in Colorado's Bike Month. With an overwhelming response and many volunteers offering refreshments to the cyclists, many seized the opportunity and commuted to work in a CO₂ neutral way. Meanwhile, the Presbyterian Church in Fort Collins introduced the Bike-to-Church Sunday on the last Sunday in June, and for every coming Sunday during the summer of 2020. In the face of the pandemic, biking instead of taking public transit is a healthier and safer way to get from A to B. Cycling is popular in Fort Collins, therefore the congregation created a makeshift bike repair shop near the fellowship hall for the church service cyclists to maintain their bikes. Through small incentives, we can develop a community spirit towards a CO₂-neutral congregation.^①

2.3 Deal with energy and materials consciously

The equipment and materials we use in our churches and church activities require

^① <https://www.presbyterianmission.org/story/pt-0520-outreach/>

energy and natural resources. When it comes to dealing with energy and materials in a conscious manner, we need to start at our very own doorstep by creating awareness, issuing guidelines and becoming a “paperless church” (or “less paper church”), among others.

- **Key practice: Raise awareness and issue guidelines on conscientious use of energy and resources in our churches and congregations**

Churches have a responsibility towards their congregations and communities to build awareness and encourage mutual learning on the careful use of energy and materials. Issuing guidelines on energy and material use to dioceses with easy and simple improvements is a further step in the right direction.

Example: Church of South India’s (CSI) Green Protocol

In order to contribute to more sustainable handling of materials and energy, the CSI pledged themselves to stick to the Green Protocol and encouraged all dioceses to follow their guidelines. The protocol covers several important topics - such as energy conservation, water conservation, and treatment infrastructure, addressing the issue of plastics - and gives hands-on advice on how to deal with the resources we have in a considerate and appropriate manner. By issuing the protocol the CSI commits to protect the integrity of creation.^①

3. Just and Sustainable Consumption

Consumption is a key pillar of our economies and a big part of our lives. Churches are also significant consumers. But we need to ask ourselves a key question: is limitless consumption good for our neighbors and a planet with finite resources? No. We can and need to change our consumption habits especially in wealthier parts of the world. Churches and congregations can be a part of the change, by promoting fair trade, reusing or repairing instead of rebuying, and reducing waste.

^①

[https://www.csisynod.com/Admin/news/5828_Green%20Protocol%20for%20Green%20Discipleship%20\(revised\)%20\(1\).pdf](https://www.csisynod.com/Admin/news/5828_Green%20Protocol%20for%20Green%20Discipleship%20(revised)%20(1).pdf)

3.1 Buy ecological, fair, and regional

Buying ecological, fair, and regional has a great impact on the planet and climate. This is not only a great opportunity for churches to support local and small enterprises, the practice also reduces the use of fossil fuels and CO2 emissions. But be aware: corporate marketing departments sometimes use legal loopholes to promote supposedly regional, ecological, or fair-trade products. Always check twice for certified third-party labels before purchasing.

- **Key practice: Patronize fair-trade products**

Churches can be key supporters of fair trade that better the lives of small-scale farmers and producers by committing to use fairly traded products, including tea, coffee, sugar, and biscuits, at church events and activities.

Example: United Church of Christ Fair Trade Project

A collaboration between Equal Exchange and the United Church of Christ Justice and Witness Ministries encourages churches and individuals to choose organic, fairly-traded products from small-scale farmer cooperatives.^① Initiated in 2004, the UCC Fair Trade Project allows congregations to support small farming communities by serving fairly traded coffee, tea, and cocoa, and chocolate, snacks, and olive oil for justice at fellowship hour on Sundays. Through this project, congregations can join hands with communities in the developing world, helping small farmers and their families to gain more control over their lives, earn a fairer share of income, have access to credit and technical support, and gain a trading partner they can trust. Congregations also learn about consumption habits that support small-scale farmers and workers throughout the world and encourage careful stewardship of God's creation.

^① <https://equalexchange.coop/ucc>

3.2 Reduce waste

Like households and enterprises, churches also produce waste. Landfills are overflowing and, in our oceans, already huge islands of trash continue to grow. This tells us one truth: we need to drastically cut down on our waste. We need to follow Jesus' model and contemplate his words. *"When they had all had enough to eat, he said to his disciples, 'Gather the pieces that are leftover. Let nothing be wasted'"* (John 6:12).

- **Key practice: Become a "zero waste church"**

Taking care of creation and loving our neighbor requires us to live more simply and sustainably and to reduce our waste. A "zero waste church" recognizes that creation is a gift from God and therefore seeks to be mindful of their trash and waste, and where it goes.

Example: Waste Management Project by the Rural Development Inter-Diocesan Service (RDIS) in Rwanda

Seeing the increasing amount of untreated non-biodegradable waste, the RDIS in Rwanda is currently implementing a waste management project in church training centers, schools, guest houses, and health centers. The staff and members of these institutions receive special education about proper waste management. The overall goal of the project is to improve the waste management process through an interactive and participatory approach as well as in a cost-effective and sustainable way. By producing the waste bins locally, the project also supports the local economy.^①

3.2 Reuse and recycle

Our congregations can serve as a hub for recycling and inventiveness. We can give many things a second life through reuse, upcycling, and repair. There are no limits to creativity!

^① <http://rdis.org.rw/waste-management>

- **Key practice: Host repair cafés**

Our economic system tends to push us to consumerism. But as more people refuse to buy new goods in favor of fixing broken items, repair cafés are gradually gaining popularity. Churches hosting such events are receiving great responses from their congregations. Basically, it is an easy principle: congregation members with diverse skills help each other out. During a repair café, members who are familiar with electronics, sewing, or carpentry, for example, teach other members how to fix a broken electric fan, torn pair of jeans, wobbly table, etc. Everyone can bring anything they want to get fixed, learning new techniques and even broadening horizons.

Example: The Village Presbyterian Church Repair Café in Ōtautahi-Christchurch, New Zealand

A congregation in Christchurch, New Zealand organized a small repair cafe and tandemed up with the monthly community market to reach out to people. For awareness-raising purposes, information boards were set up all over the church to support the “right-to-fix” movement. During the event, ten women and men offered their assistance and guidance for sewing alterations, woodworking, simple electronics, gardening tips, and proper use of specialist glues. In the end, the visitors and professionals were able to repair a table, food processor, jewelry, and some stuffed toys, saving them from being discarded.^{①②}

4. Economies of Life

“You give them something to eat,” Jesus says (Luke 9:13). Christians are called to be transformative disciples, re-designing the present and creating a more just and sustainable future. Even in a capitalist system, seemingly small projects and practices by churches and congregations can inspire if not make a change.

^① <https://nelsonweekly.co.nz/2020/07/repair-cafe-comes-to-tahunanui-church/>

^② <https://www.ecochurch.org.nz/stories/repair-cafe>

4.1 Create places for moneyless interaction and sharing

Our daily life is very much shaped by money, often causing tremendous stress, but churches and congregations can be a place of rest from these worries as well as a space to express solidarity and share resources with our neighbors.

- **Key practice: Run community pantries**

Churches can set up food pantries or banks to assist the economically vulnerable in their congregations and neighborhoods. For people in need, community pantries can bring down food shopping bills, enable access to nutritious food, whilst freeing up funds for other essentials such as clothing or visits to the doctor. They mean that people can stay afloat in difficult times, rather than being dragged into debt, and can take care of their health and learn new skills. Church-run pantries can also be spaces for deepening community interaction.

Example: United Church of Christ in the Philippines community pantry in response to the COVID-19 pandemic

Inspired by the biblical text of Acts 4: 32-35, the United Church of Christ in the Philippines in Roxas District in Quezon City, Metro Manila opened a community pantry in their church in 2021 to respond to the economic downturn induced by the COVID-19 pandemic.^① The concept behind a community pantry is for people who have ‘extra’ food to share the surplus and for people in need to take only as much as necessary. While the pantry “does not solve the roots of the historical problem of poverty [...] it is an immediate response to people’s need.”

4.2 Practice alternative economic models

What if workers can also be owners? What if there are economic ways of bringing restoration and restitution to communities that have experienced deep injustices and violence? What if time could serve as a currency? Churches can help build these

^① <https://www.presbyterianmission.org/story/bayanihan-is-the-spirit-of-sharing-in-the-philippines/>

alternative visions of the economy.

- **Key practice: Make economic reparations for historical injustices of racism and colonialism**

Some churches in North America and Europe have been historically complicit in the grabbing of land, the transatlantic slave trade, and even the genocide of Indigenous Peoples and other marginalized groups particularly during (but not limited to) colonial times. While no amount of money can ever compensate for the generational harm caused to Indigenous Peoples and people of African descent, some form of reparations by churches could help repair and mitigate long-standing structural and systemic inequalities further aggravated by the COVID-19 crisis.

Example: Churches in the USA and Canada return land to Indigenous Peoples as reparations

In 2015, the Rocky Mountain Synod of the Evangelical Lutheran Church in the US transferred the deeds for two lots in Denver to the Four Winds American Indian Council, including a former church building the council had been using as a hub for Denver's Native American community. While costing the synod money, this was one of the first concrete actions of reparatory justice by churches. In 2018, the United Methodist Church's Oregon-Idaho Conference returned a camp to the Nez Perce, and in 2019, its General Board of Global Ministries returned 3 acres in Ohio to the Wyandotte Nation. The Hudson River Presbytery of the Presbyterian Church (USA) transferred the title of the former Stony Point Church in White Plains, New York to the Sweetwater Cultural Center. The United Church of Canada has also begun to return some of its lands in Ontario to the Lenape people of the Delaware Nation.^①

4.3 Practice just finance

Churches are also financial actors with financial assets such as pension funds to

^①

<https://religionnews.com/2020/11/26/churches-return-land-to-indigenous-groups-amid-repentance-for-role-in-taking-it-landback-movement/>

oversee and sometimes with financial services to offer. In a world fixated with quick profits at huge cost to people and planet, churches can empower a life-affirming economy through their investments and other financial actions.

- **Key practice: Divest from fossil fuels, mining, and other destructive economic activities**

Churches can use divestment not only as a way to denounce unjust and unsustainable economic activities but also as a tool for promoting change. Divestment is about shedding investments in companies or even entire sectors that are unethical and contrary to our Christian values. The investment might be in a particular stock, bond, or a fund that includes one or more unethical stocks. In response to the growing climate emergency, a growing number of churches are divesting from the fossil fuel industry.

Example: *Iglesias y Minería* campaign to divest from the extractive sector

The *Iglesias y Minería* network brings together Catholic and Protestant churches in Latin America and beyond in a campaign to divest from mining. The campaign has a fourfold approach. First, it aims to raise awareness of communities' lived experiences with the mining industry as well as on the strategies used by mining companies to obtain legal and social licenses. Second, it aims to challenge the narrative that mining contributes to the wellbeing of communities and to 'development.' Third, it aims to build alliances with like-minded people, organizations, and movements. Recognizing that many faith-based organizations possess investments that are handled by fund managers, the fourth and key strand of the campaign is to call for churches to review their investment guidelines and packages and to divest from the mining sector according to ethical, social, and ecological criteria.

Conclusion

"Though important, lifestyle changes are not enough. When we begin to implement changes in our spaces, our voice promoting systemic change in a broader sense will be better heard and will carry more credibility." (Peralta & Tendis, 2019)

The fifth and last step of the “Roadmap for Congregations, Communities, and Churches for an Economy of Life and Ecological Justice” is networking or developing alliances with other congregations, communities, and initiatives.

Churches can exchange experiences and lessons learned and grow together. We can accompany, challenge, and spur on each other in the journey towards an Economy of Life and ecological justice.

We can and must join our voices in calling our governments and corporations into account and advocating for radical cuts in CO₂ emissions and deep-seated transformations in the global financial and economic architecture. For instance, we can push for the implementation of wealth taxes and carbon taxes as part of the Zacchaeus Tax campaign to stem growing socio-economic inequality as well as to raise resources for public healthcare and building climate resilience in vulnerable countries.

When we as churches “walk the talk” and strive for integrity in our own day-to-day activities, many more will listen to our calls for systemic change.

“We want to be change agents not only for ourselves, but as part of a growing movement on a pilgrimage for transformation.” (Peralta & Tendis, 2019)

CHAPTER 6 – PERSONAL AND CRITICAL ASPECTS

In this part, I would like to mention some of my personal views and share my own impression/opinion about the internship in general, but also about WCC. I will talk about six main aspects, I feel are worthy to be mentioned: General aspects, the colleagues, the workload and output, my own development (from the beginning to the end), and the challenges I faced.

For me, this internship came rather unexpected, because I applied two times for 2050Today internships by this time already without receiving any positive response. After my classmate referred me to this offer from WCC, I was rather surprised to hear about it, because I did not have this organization on my radar before. I was invited by Ms. Peralta to an interview via Zoom and honored to conduct the internship at her organization. Hereby it is noteworthy that this internship, like most other internships at international organizations during COVID, was entirely remote. The only time I, fortunately, was able to meet Ms. Peralta and two of my colleagues in person at the Ecumenical Center in Grand Saconnex was on the last day of my official internship period in July. Apart from this occasion I only knew my colleagues via Zoom meetings and Webinars. Surely nobody can be blamed for this and during the special circumstances most employees were faced with, I was not an exception. However, I would have preferred to stay in touch with my colleagues with fewer impediments, because in my opinion, the output could have been even better. Working together on a document when you are able to exchange ideas and communicate in real life, is something that cannot be substituted. Apart from this, my time at WCC was lovely and I got the opportunity to participate in high-class webinars and to meet some very inspiring personalities during my time there.

Our EEJ team is particularly international, which I enjoyed, including staff working in Geneva and remotely in Sweden and Greece. Among my colleagues (around 6-8) were six different nationalities and many different backgrounds. The most prominent was a theological background, but also colleagues with backgrounds in economics or linguistics were part of the team.

Generally speaking, the workload during this internship was fine. Because it was

remote, I was not obliged to standard nine to five work. As I usually worked independently, I was able to split the workload myself, e.g.: I was working during very late hours or on weekends if I was busy with classes during the week. Overall, I still had some free capacity, but I understand the struggle of my supervisor and team leader Ms. Peralta to distribute tasks evenly between the colleagues and the new intern during the special circumstances. My main work was always focused on the toolkit. The work was split into three phases: Brainstorming, Writing, Editing. During the first few weeks, I conducted a lot of research on the different topics in the toolkit and tried to gather valuable resources for each point. Majorly, I conducted independent research on the internet about correlated topics. My colleagues also shared useful input of good practices related to their work field. The writing part was mainly done by Ms. Peralta and me, while I focused on the first three points and she on the fourth point in particular. In the editing phase, we split up the work into two parts, text and graphical editing. Ms. Peralta focused on the text editing, while I put the text on Canva and did the graphical editing part, including illustrator design and photo database research. Currently, the document is under review by WCC and is expected to be published in late September.

With regards to my own development from the beginning of the internship to the end, I can say that I acknowledge the process I made and I was able to familiarize myself with the work in an international organization. During the work, I was actually able to use some of the skills I acquired during the workshops in the two semesters, e.g.: the use of Canva and Adobe Illustrator. While in the beginning, I was not sure where this internship will lead me to, in the end, I had a very clear image of WCC's work, the work of the EEJ team, and how to conceptualize and create a publishable document based on teamwork. For me, it was a new experience, and appreciate this opportunity a lot.

Naturally, the remote characteristic of this internship was a challenge itself already, which I already explained earlier. Nevertheless, I faced some other challenges I would like to mention. Due to the remote mode, communication between colleagues, especially me as a new intern, was rather difficult. In case you want to know something or you have a question you either need to wait until the next weekly meeting or you need to write an email, which is a rather cumbersome procedure.

Preferably, I would just pass by my colleagues' office and ask him/her directly, which would also save a lot of time in terms of writing emails. Once I remember how many hours a day my supervisor and leader Ms. Peralta spends to reply and send emails. Her answer was two hours, which is absolutely incredible. In my opinion, direct human-to-human communication is much more efficient in this regard. Apart from the communication challenge, I sometimes felt a bit lost in the team, because all my colleagues were busy with their work and I did not get the chance to know them better. After I met two of my colleagues and Ms. Peralta in person on the last day of the internship, I immediately was able to build a good personal connection with them, which would not be possible otherwise.

All in all, I still had an interesting and engaging time at WCC and I got the opportunity to understand sustainability-related advocacy work in an international organization better. Despite the COVID situation, our team was able to conceptualize and finish the toolkit document under the more complicated circumstances, so I am deeply grateful for the contribution everybody made. The EEJ team plans to present the toolkit during the next assembly in Karlsruhe, Germany, next year and planned to invite me as well. Beforehand, the toolkit will be sent out to all congregations approximately during the next months.

CHAPTER 7 – CONCLUSION

In this report, I gave insights into the structural framework of the internship, the work of the 2050Today initiative, and the WCC. Furthermore, I explained the organizational structure of the WCC and displayed the connection to the different stakeholders. Most importantly, I summarized the most important sustainable, good practices of the toolkit and gave key examples from churches around the world. However, in my last point, I stated my personal opinion and analyzed the scope and limits of the internship, while naming the challenges I faced.

In the “*Walk the Talk*” toolkit it became clear for everybody reading it, that churches already play a significant role in creating and living sustainability. Particularly in countries of the Global South, churches can make a huge difference, even with limited resources, and educate the younger generation about proper care for creation. In some parts of the world, churches remain to be the most influential organization for the people. This comes along with a huge amount of responsibility, which gradually more churches start to realize. Due to the work of WCC, the ecumenical movement can further promote good practices through advocacy work, by inspiring people with documents about sustainable practices. The EEJ team plans to maintain “*Walk the Talk*” and update it with new key practices and key examples every couple of months, which makes it a vivid document that can stay up to date for years. After the official publication, the congregations will receive an updated version every year. However, the division line between the Global North and the Global South remains very clear. For that reason, Churches in the Global South need a better source of funding to realize better sustainability campaigns and adapt even better practices, while developing new ones and sharing them via social media channels with the rest of the world. Personally, I hope that we can give them a bigger voice on an international scale.

To sum it up, my internship at WCC was an exciting time for me and I think through the work I did, the responsibilities I had, I was able to develop myself further. Therefore, I am tremendously grateful for the opportunity 2050Today and the WCC, the EEJ team, in particular, gave me.

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PERSONAL STATEMENT

The author asserts that this report was prepared solely by myself under instruction of my report supervisors. To my knowledge, except for documents cited in the report, the research results do not contain any achievements of any others who have claimed copyrights. To contributions made by relevant individuals and organizations in the completion of the report, I have clearly acknowledged all their efforts.

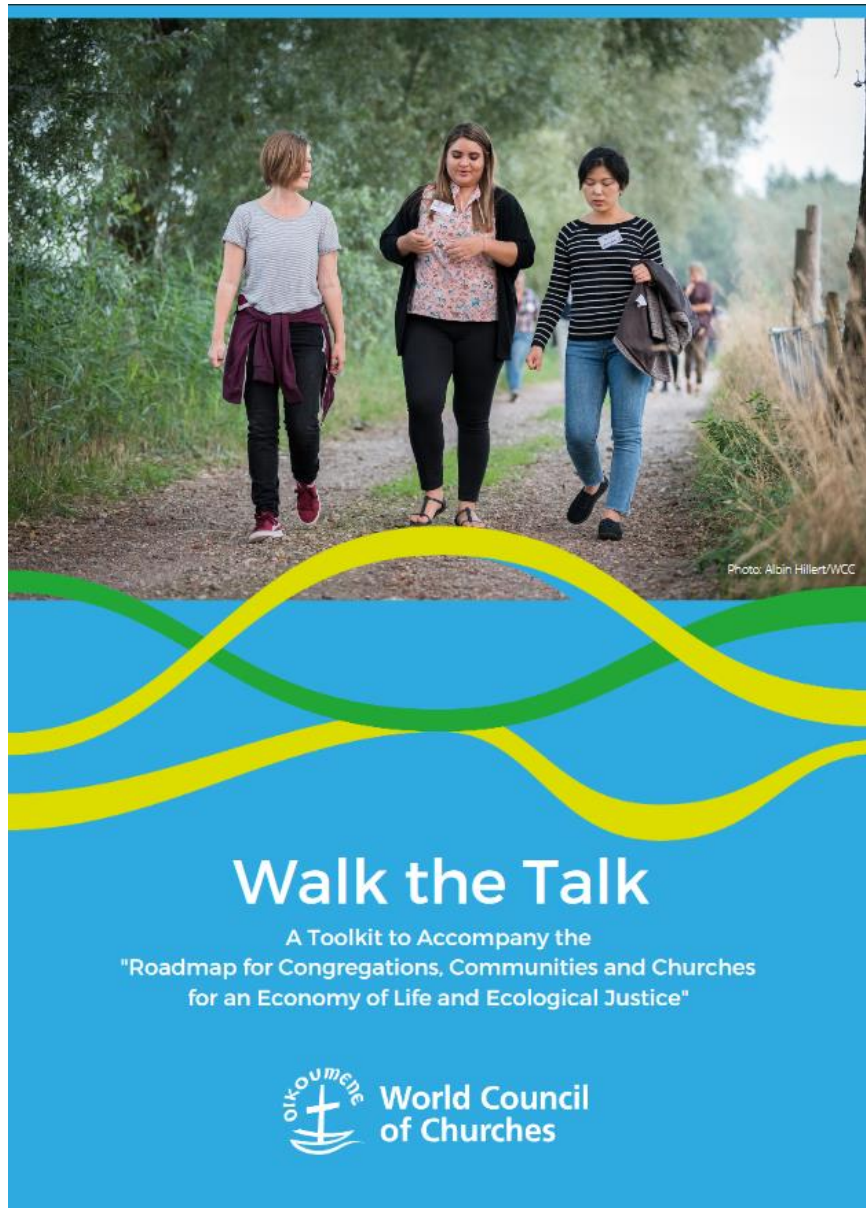
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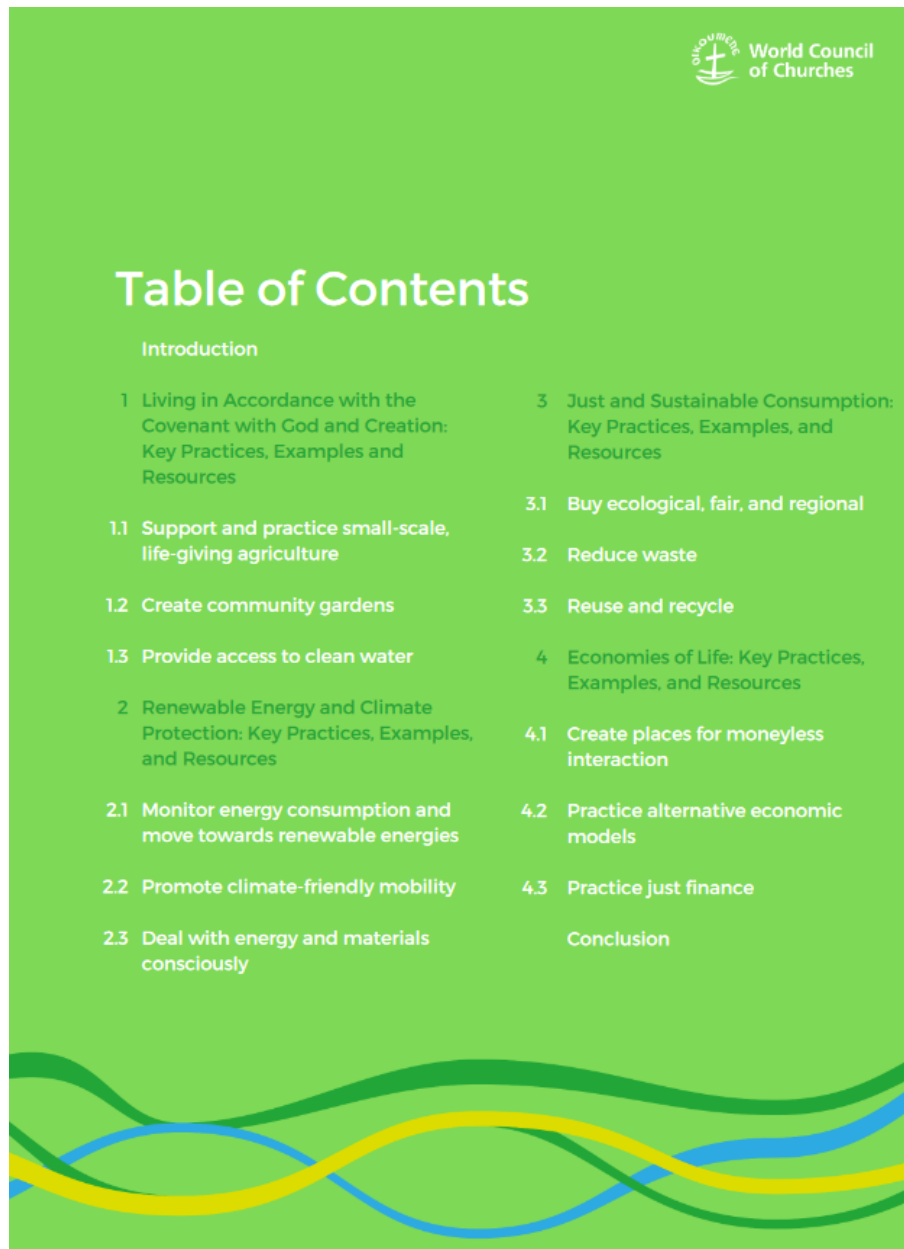
ANNEXES

Graphical impressions from “Walk the Talk”:

Picture 1:



Picture 2:



oikoumene World Council of Churches

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Picture 3:



"The way we interact with the economy and creation - not only as individuals, but also as congregations, communities, and churches - is strongly connected with our faith convictions."

"Walk the Talk" builds on the 2019 publication of the World Council of Churches (WCC) titled, "Roadmap for Congregations, Communities and Churches for an Economy of Life and Ecological Justice," an invitation to discuss a 5-step programme to change the way we deal with the economy and our ecological surroundings.

The roadmap is a key legacy of the late Rev. Norman Tendis who served as WCC consultant for Economy of Life from 2017 to 2019 and pastor of the Evangelical Lutheran Church in Austria. Norman was committed to building a more just, sustainable, and caring world as a matter of faith. And he believed it was important to start in our very own backyards. Norman helped to establish "Rainbow Land" – a refugee garden surrounding a parish in Landskron where migrants and asylum seekers can reconnect with the land, foster friendships with each other and fellow neighbors, and derive dignity in labor.

Churches and other faith-based institutions hold significant resources such as land, buildings, and financial assets. Churches are also employers and consumers and users of all sorts of products and services. What if churches' resources were used to promote sustainable alternatives responding to the climate emergency and to break the cycle of poverty by making reparations and providing opportunities for decent work, just wages, and fair prices? What if churches collectively applied their purchasing power to support products and companies that consider the wellbeing of communities and our planet? Wouldn't we be living out God's call to transforming discipleship? And wouldn't the world be a kinder, fairer, and more beautiful place?

This toolkit aims to enthuse congregations and churches through concrete examples of communities in action as well as offer good practices and practical materials to "walk the talk" on economic and ecological justice.

"We invite congregations, communities, and churches to join a pilgrimage for an Economy of Life and climate justice, to commit to make changes in the way we live, to share successful ideas, and to encourage one another."

Picture 4:



"God saw everything that he had made, and indeed, it was very good." (Genesis 1:31) Just as creation cares for us, providing all that we need to live fully, so should we take good care of God's gift of land, forests, and bodies of water.

1.1 Support and practice small-scale, life-giving agriculture

The expansion of megafarms that promote monocultures and rely heavily on chemical fertilizers and pesticides has caused much ecological and social harm, including large-scale desertification and the displacement of Indigenous communities, especially in the developing world. Churches can take action against this ruthless exploitation. Through the adoption of alternative farming models that show care for the land and community-rooted approaches, many church initiatives are already demonstrating positive impacts.

Key practice: Promote sustainable small-scale farming on church and other lands

Churches can run counter to destructive agricultural trends by making their lands available for small-scale sustainable agriculture and building awareness on good farming practices that protect the land as well as ensure food security and sovereignty for communities.

Examples

Farming God's Way

Originating in Zimbabwe, "Farming God's Way" is making its way all around the continent, including Kenya, Uganda, Zambia, and South Africa. Promoted by Methodist and Presbyterian churches, "Farming God's Way" combines biblical, managerial, and technological aspects into new farming practices that nourish the land. The method includes crop rotation, use of mulch covers, and a "no plowing approach," enabling the regeneration of the soil through microorganisms in the topsoil layer and improving the quality of crops and yields. "Farming God's Way" has lifted subsistence farmers and their families out of poverty (<https://www.mnnonline.org/news/farming-technique-changing-lives-africa/African>).

Picture 5:



Our reliance on fossil fuel-based energy is causing global temperatures to rise compared to pre-industrial levels with increasingly catastrophic consequences especially on the poor and vulnerable. Churches and congregations can and must do their part to promote climate protection. Through moving towards renewable energies, the promotion of climate-friendly mobility, and prudently dealing with energy and materials, we can make a difference.

2.1. Monitor energy consumption and move towards renewable energies

Without doubt, the use of fossil fuels to produce energy harms our climate. Therefore churches and communities, starting with those in wealthier and privileged countries, need to start monitoring their energy consumption and adopt new and sustainable ways of producing power.

Key practice: Conduct energy audits

In the Northern hemisphere, heating accounts for 75% of energy consumption in religious buildings.


Conducting energy audits can be a good practice to monitor churches' energy consumption and to significantly improve energy efficiency. Energy audits can be undertaken by professionals and also by congregations themselves.

Example

Subsidized energy audits offered by the Diocese of Oxford to churches

In the face of climate change and within the framework of a net-zero carbon target, the Diocese of Oxford in the UK runs a programme where churches can sign up for professional energy audits at a low price by simply filling out an inquiry form on a website. The form includes brief questions about the size of a church, the system of heating, etc. After submitting the form, general guidance, phone consultations, or on-site audits are offered. Additionally, the diocese issued a guidance document with suggestions for simple energy efficiency improvements (<https://www.oxford.anglican.org/energy-audits/>).

Picture 6:


World Council of Churches

Examples

A solar Lutheran congregation in Pelotas, Brazil

A congregation of the Evangelical Church of the Lutheran Confession in the city of Pelotas, Brazil invested in a solar project which will supply the power needed for all of the congregation's buildings, from the church to pastors' homes. The system produces 25% more energy than is currently consumed. Aside from being climate-friendly, the project is expected to result in savings that can be used to finance pastoral work. According to Rev. Beatriz Regina Haacke, the project serves to "arouse curiosity, inspire and motivate more people, institutions, and communities to plan similar actions...It might even encourage people to join the congregation." (<https://www.lutheranworld.org/news/brazil-solar-panels-produce-power-pastoral-work>).

Orthodox Academy of Crete's solar roofs

The Orthodox Academy of Crete in Chania, Greece installed solar PV panels in its premises to reduce dependency on fossil fuel energy and to produce renewable energy. Solar PV electricity could annually offset part or all of the grid electricity used by the academy. Annual electricity generation from the solar PV system is approximately 75 MWh, resulting in annual emission savings of 56 tons of CO2 (<https://www.interregeurope.eu/policylearning/good-practices/item/165/installation-of-solar-pv-panels-in-the-premises-of-the-orthodox-academy-of-crete/>).

Resources

"What are the benefits of solar power for churches?"

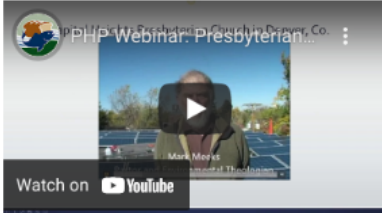
This article gives an overview of the various ways in which a solar project benefits churches in the long-run (<https://www.solarreviews.com/blog/solar-power-for-churches-benefits>).


"Solar Panels on Church Buildings" - Methodist Church in the UK

From the Methodist Church in the UK, this resource talks about the technology behind solar panels, pre-installation on churches and church buildings, post-installation and financing possibilities (<https://www.methodist.org.uk/media/3247/solar-panels-guidance-0612.pdf>).

"Presbyterian Churches and Solar Energy" - Presbyterian Church in the USA


This webinar spotlights 5 dynamic Presbyterian congregations in the US and how they funded, promoted, and installed solar panels on their church buildings (<https://youtu.be/OEbpfjBlh3Y>).




Watch on 

"Solar Power 101: A Webinar for Faith Communities" - United Church of Christ

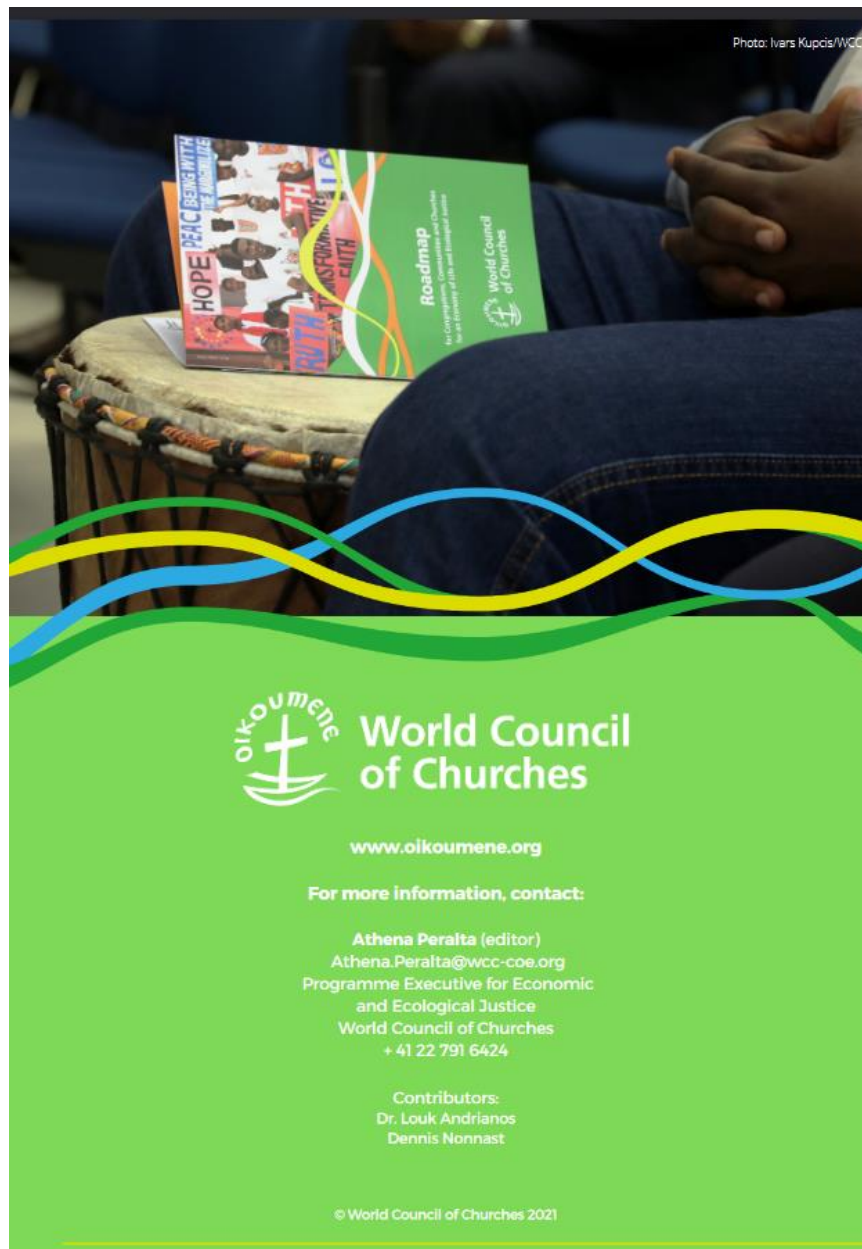
This video produced by the United Church of Christ (UCC) in the US discusses how congregations can get involved in the solutions to the climate crisis that are afforded by solar power (<https://youtu.be/zvE0ehr3bvY>).



Watch on 



Picture 7:



Webinar (I participated in):

Pilgrim Team Visit to Indigenous Communities in the Arctic

Link to a video, that was shown in the webinar about the life of indigenous communities in the arctic:

<https://www.dropbox.com/s/wtfln8e5vxe5oxj/HD%20Prophetic%20Indigenous%20Voices%20on%20the%20Planetary%20Crisis%3A%20Voices%20from%20the%20Arctic.mov?dl=0>