

Crisis and Commitment

The Lima Statement and Action Plan

**The Anglican Communion Environmental Network meeting in Lima, Peru,
4 to 10 August 2011**

Creation is in crisis. This is the conclusion of the Anglican Communion Environmental Network meeting in Lima, Peru, August 2011. Each participant from around the Communion reported accelerating impacts from human-induced climate change and environmental degradation in their regions. Many participants also reported extensive ignorance and, in some cases, unwillingness to take action.

We were appropriately reminded by our host, the Bishop of Peru, the Rt Revd Bill Godfrey of the need to teach our people in terms they understand. We begin with the discovery in Jesus Christ of the Good News of the Kingdom which draws us together – moving us from a world that divides to a Gospel that gathers.

Together we discerned an urgent calling to seek environmental justice and to encourage Anglicans everywhere to challenge and transform individuals and systems that spoil the earth, affect local communities adversely, and refuse to imagine a different kind of global community.

Among those systems most in need of transformation is an economic system that knows no alternative to continual growth. Rather than having an economy that serves the well-being of communities, our communities (human and other-than-human) serve the well-being of the economy.

In order to motivate Anglicans, both at the individual and at the structural level of the church, we have committed ourselves and commend to all Provinces of the Communion, the following Issues with associated actions:

Issues and ACEN Actions:

☞ Sabbath and Sustainability

As Anglican Christians we have inherited a story which speaks Good News to all creation. This narrative includes the moral imperative of Sabbath: the ability to rest and trust in God's provision for humanity within creation. In the language of Genesis Chapter 1, the seventh day of creation allows the preceding six days to function and prosper. In the present moment, the ability to set limits on economic growth and development will have positive and healing impacts on both ecosystems and communities.

ACEN Action: ACEN will produce a series of pamphlets for distribution throughout the Communion on the practice of Sabbath.

The Communion and Environmental Justice

A review of the 1998 Lambeth Conference resolutions on creation (I.8) and ecology (I.9)¹ clearly shows that the Anglican Communion has not adequately supported and resourced environmental justice.

ACEN Action: ACEN will seek the appointment of a funded coordinator in accordance with Lambeth Conference resolutions and the Fifth Mark of Mission.² To this end ACEN will write to the Secretary General and the Anglican Alliance Director stressing the need and urgency of a funded position to support and coordinate ACEN and Alliance initiatives in relation to the environment.

COP17

We find the Message from African faith leaders gathered in Nairobi in June 2011 to the 17th Conference of the Parties (COP17) to the United Nations Framework Convention on Climate Change (UNFCCC) inspirational and challenging.³

ACEN Actions:

- ACEN commends the Message from African faith leaders to Provinces and all faith communities as a model for similar statements supporting a fair, binding and ambitious outcome from the COP 17 meetings in Durban, South Africa, in November of 2011.
- Those assembled for ACEN's meeting in the Diocese of Peru officially appointed Mr Michael Schut and the Revd Tim Gray to represent the Network at COP 17.

Deforestation

Systematic deforestation and environmental degradation are present in many of our Provinces. We heard reports from the Chaco region of Northern Argentina, Bolivia and Paraguay, and from Brazil. Such activity contributes to the dissolution and devaluing of communities, threatens livelihood at all levels, and destroys tribal lands and cultures.

¹ See Appendix 1

² "To strive to safeguard the integrity of creation and sustain and renew the life of the earth"

³ See Appendix 2

ACEN Action: ACEN will assemble a multi-media information kit, initially focusing on South America, for dissemination throughout the Communion.

Mining

Mining and the environmental degradation it causes continues to impact both the physical environment and local communities in many of our Provinces. In Peru, participants met with miners and smelter workers who are employed by corporations that remain unwilling to operate in a wholly responsible manner. Over decades this industry has caused serious contamination to land, air, and water resulting in lead poisoning to children.

ACEN Action: ACEN will gather stories from throughout the Communion which highlight models of both sustainable and unsustainable mining practices.

Water

Global water resources continue to be depleted due to rising global temperatures, pollution, and unsustainable extraction from rivers and deep water aquifers. The mixture of salt and fresh water in countries such as Bangladesh adversely affects agriculture, the availability of potable drinking water and human health. The life and health of communities and ecosystems is threatened in other regions. Commodification of water restricts access for vulnerable communities and causes ecological harm in the name of profit.

ACEN Actions:

- ACEN will increase the visibility of existing publications making use of its own web site at <http://acen.anglicancommunion.org> and the Anglican Observer at the UN web site at www.anglicancommunion.org/ministry/un.
- ACEN will produce new resources on water access, quality, depletion and commodification.
- ACEN will regularly communicate with the World Council of Churches Water Network.

Oceans

The impact of global warming on the oceans, the world's most significant carbon sink, leads to both acidification and rising water levels, and continues unabated.

ACEN Action: ACEN will gather together a collection of stories, liturgies and other materials (including from the World Council of Churches) which describe the impact of climate change

on the oceans and on coastal communities. Such a presentation could be timed to coincide with the annual World Water Day (22 March) or with a similar event.

☞ **Agriculture and Food**

Access to nutritious, affordable, and locally grown food is directly threatened by global agribusiness.

ACEN Action: ACEN will explore the possibility of coordinating with the Anglican Indigenous Network regarding indigenous sustainable farming methods.

☞ **Environmental Refugees**

The imminent displacement of large numbers of people as a result of climate change, notably in Bangladesh and other regions at sea level, is of great concern. There is no plan in place to deal with such forced migration. It is essential to support adaptation and resettlement projects in vulnerable communities most affected by climate change both financially and in other ways.

ACEN Action: Dialogue with the Anglican Refugee and Migrant Network and the UN High Commission on Refugees about the status of environmental refugees.

☞ **Corporate and Consumer Responsibility**

Fresh dialogue is necessary with corporations and consumers about ethical and sustainable practices in all Provinces.

ACEN Actions:

- Develop a campaign around sustainable corporate behaviour in consultation with identified business community leaders and theologians.
- Research the practice and monitoring of socially responsible investment practices.
- Gather and disseminate resources on the production and distribution of a wide range of products to enable consumers to make ecologically aware purchasing choices.

☞ **Integrated Mission**

There is an integral relationship between environmental degradation and poverty, the dissolution of community and family life, and the disempowerment of women.

ACEN Actions:

- ACEN will review its mandate, its name and logo with a view to articulating the relationship of environmental justice with poverty; food security; indigenous rights; health and women's empowerment, and working with other n/Networks.
- ACEN will link with the Anglican Alliance for Development, Relief and Advocacy with a view to pursuing a multi-level, holistic approach in mediation, mitigation and adaptation.

≡ Theological Education

There is a pressing need for theologically and scientifically sound environmental curricula in seminaries in many provinces.

ACEN will discover or develop, in relation to the needs of the Diocese of Peru, a teaching module on Faith and the Environment, illustrated with Anglican experience (eventually to be translated into French, Spanish, and Portuguese for a broader audience).

≡ Liturgy

ACEN will identify existing liturgies and, where necessary, adapt and edit as appropriate, readings, thanksgiving, penitential rites, intercession and other worship resources that relate to creation and the Fifth Mark of Mission.

≡ Solidarity and Support

ACEN will develop support mechanisms for those engaged in environmental advocacy, including nurturing relationships and prayer.

≡ Conflict

The potential for civil strife arising from stress associated with the spoiling of and competition for resources is real and present in many places.

We, the undersigned, believe that within these Issues and Actions, we are committed to a moral imperative and a Godly calling.

Provincial Representatives

Bishop George Browning, Anglican Church of Australia, ACEN Moderator

The Revd Ken Gray, Anglican Church of Canada, ACEN Secretary
Mr Timothy Biswas, Church of Bangladesh
The Revd Tim Gray, Anglican Church of Southern Africa
Mrs Judith Masumba, Anglican Church of Tanzania
Mrs Anne Mayagoitia, Anglican Church of Mexico
Professor Dr David Morales, Igreja Episcopal Anglicana do Brasil
The Rt Revd Apimeleki Qiliho, Anglican Church in Aotearoa, New Zealand and Polynesia
Mr Michael Schut, The Episcopal Church
Bishop Jean Paul Solo, Church of the Province of the Indian Ocean
Bishop Tom Wilmot, Anglican Church of Australia
The Revd Dr Jeff Gollieher, Program Officer for the Environment, Anglican United Nations Office (AUNO)

Observers

Mr Nagulan Nesiah, Program Officer for International Development, Episcopal Relief and Development
The Bishop of Peru, the Rt Revd Bill Godfrey, host
The Dean of Peru, Fr John H Park

Appendix 1

Lambeth Conference 1998 Resolution I.8: Creation

This Conference:

- a. reaffirms the Biblical vision of Creation according to which:
 - I. creation is a web of inter-dependent relationships bound together in the Covenant which God, the Holy Trinity has established with the whole earth and every living being;
 - II. the divine Spirit is sacramentally present in Creation, which is therefore to be treated with reverence, respect, and gratitude;
 - III. human beings are both co-partners with the rest of Creation and living bridges between heaven and earth, with responsibility to make personal and corporate sacrifices for the common good of all Creation;
 - IV. the redemptive purpose of God in Jesus Christ extends to the whole of Creation.
- b. recognises:
 - I. that unless human beings take responsibility for caring for the earth, the consequences will be catastrophic because of:
 - overpopulation
 - unsustainable levels of consumption by the rich
 - poor quality and shortage of water
 - air pollution
 - eroded and impoverished soil
 - forest destruction
 - plant and animal extinction;
 - II. that the loss of natural habitats is a direct cause of genocide amongst millions of indigenous peoples and is causing the extinction of thousands of plant and animal species. Unbridled capitalism, selfishness and greed cannot continue to be allowed to pollute, exploit and destroy what remains of the earth's indigenous habitats;
 - III. that the future of human beings and all life on earth hangs in balance as a consequence of the present unjust economic structures, the injustice existing between the rich and the poor, the continuing exploitation of the natural environment and the threat of nuclear self-destruction;
 - IV. that the servant-hood to God's creation is becoming the most important responsibility facing humankind and that we should work together with people of all faiths in the implementation of our responsibilities;
 - V. that we as Christians have a God given mandate to care for, look after and protect God's creation.

- c. prays in the Spirit of Jesus Christ:
 - I. for widespread conversion and spiritual renewal in order that human beings will be restored to a relationship of harmony with the rest of Creation and that this relationship may be informed by the principles of justice and the integrity of every living being, so that self centred greed is overcome; and
 - II. for the recovery of the Sabbath principle, as part of the redemption of time and the restoration of the divinely intended rhythms of life.

Lambeth Conference 1998 Resolution I.9: Ecology

This Conference:

- a. calls upon all ecumenical partners and other faith communities, governments and transnational companies:
 - I. to work for sustainable society in a sustainable world;
 - II. to recognise the dignity and rights of all people and the sanctity of all life, especially the rights of future generations;
 - III. to ensure the responsible use and re-cycling of natural resources;
 - IV. to bring about economic reforms which will establish a just and fair trading system both for people and for the environment.
- b. calls upon the United Nations to incorporate the right of future generations to a sustainable future in the Universal Declaration of Human Rights.
- c. asks the Joint Standing Committee of the ACC and the Primates to consider the appointment of a co-ordinator of an inter-national ecological network within the Anglican Communion, who would:
 - I. work in co-operation with other ecumenical and interfaith agencies;
 - II. be funded through and responsible to the Anglican Consultative Council;
 - III. support those engaged in grass-roots environmental initiatives;
 - IV. gather and disseminate data and information on environmental issues so that the Church can play an informed role in lobbying for ecological justice in both the public and private sectors; and
 - V. contribute to the development of environmental educational programmes for use in the training of Christian leaders.

Appendix 2

CLIMATE JUSTICE FOR SUSTAINABLE PEACE IN AFRICA

A message from African faith leaders to the 17th Conference of the Parties (COP17) to the United Nations Framework Convention on Climate Change (UNFCCC), from 29 November – 9 December 2011 in Durban, South Africa.

You must treat the earth well. It was not given to you by your parents. It is loaned to you by your children. – Kikuyu proverb

1. Introduction

Africa is a continent of the faithful. We gathered as African faith leaders at UNEP in Nairobi, Kenya on 7th and 8th June 2011, to discuss climate change and how it will be addressed at COP17.

Scientific reports indicate that climate change may well be the greatest threat that humanity has ever faced, with, on current targets, probable increased global warming of 2.5°C to 4°C by 2100 – widely agreed to be disastrous. Yet progress in international negotiations has not matched the scale of the crisis. There appears to be a deadlock between competing political and economic interests from various power blocs. We believe that to break this deadlock, new perspectives are required.

Firstly, economic and political processes have to be based on ecological principles, and not vice versa. There can be no infinite economic or population growth on a finite planet.

Secondly, there is a profound need for a renewed moral vision for the future of humanity and indeed of all life. We debase human beings by seeing them only as economic instruments, and debase the sanctity of life by commodifying it.

We must realise that well-being cannot be equated with material wealth. The quality of life is not dependent on the quantity of material things or growth measured by GDP. Instead, our standard of living depends on our standard of loving and sharing. We cannot sustain a world dominated by profit-seeking, rampant consumerism and gross inequalities, and an atmosphere of competition where the powerful take advantage of the weak without caring for the well-being of every form of life. Development cannot be sustained if the affluent project themselves as examples to be copied by everyone else, and if the poor model their lifestyles on such examples.

These insights draw from the rich moral and spiritual traditions on our continent and elsewhere in the world. Despite the historical violence and disorganisation that Africa has suffered and inflicted on itself, these insights have been transmitted to us by our ancestors who believed in the harmony of vital forces, between human beings and the rest of creation.

In our African spiritual heritage and our diverse faith traditions, trees, flowers, water, soil and animals have always been essential companions of human beings, without which life and being are inconceivable. We express this in different ways through our understanding of the world as God's own beloved creation, and our sense of place and vocation within it.

Our ways of thinking and feeling deeply influence the world around us. As we find compassion, peace and harmony within ourselves, we will begin to treat the Earth with respect, resist disorder and live in peace with each other, including embracing a binding climate treaty. We pray that compassion will guide these negotiations.

2. Our commitments as faith leaders

Our African people and nations have to overcome the temptation of seeing ourselves as victims, who have no role and responsibility to play in reversing the current situation – we are part of the solution.

As African faith leaders, our responsibilities will be to:

- Set a good example for our faith communities by examining our personal needs and reducing unsustainable consumption.
- Lead local communities to understand the threat of climate change and the need to build economies and societies based on a revitalised moral vision.
- Draw on our spiritual resources to foster crucial ecological virtues such as wisdom, justice, courage and temperance, and to confront vices such as greed in our own midst.
- Acknowledge that climate change has greatly affected already vulnerable people (such as women, children, the elderly, the poor and the disabled), that it worsens existing inequalities and that this places an obligation on faith groups to stand in solidarity with the victims of climate change disasters, showing care, compassion and love.
- Plant indigenous trees and promote ecological restoration.

3. Our message to all world leaders

As citizens, we are asked to put our trust in representatives at COP17 to decide upon our common future. We have no doubt that the Durban COP must decide on a treaty – and second commitment period for the Kyoto Protocol – that is fair, ambitious and legally binding, to ensure the survival of coming generations.

We therefore call on you to:

- Commit to the principle of inter-generational equity, the rights of our children for generations to come, and to the rights of Mother Earth as outlined in the Cochabamba declaration.
- Refute the myth that action to cut emissions is too expensive, when it is far cheaper than the long-term costs of inaction.
- Acknowledge that investments in sustainability are a better guarantor of peace than military spending.

- Abandon Gross Domestic Product (GDP) as an indicator of prosperity in favour of indicators that include human wellbeing, equality and the external environmental costs of human economies.
- Set clear final targets for phasing out the use of all fossil fuels, and deep interim reductions in carbon emissions that support the target of no more than one degree of global warming.
- Ensure that there is sufficient climate finance for adaptation in Africa, additional to existing development aid and that it is governed inclusively and equitably under the United Nations.
- Channel sufficient and predictable climate finance and technology from the historic polluting nations, in recognition of their ecological debt, to enable Africa to leapfrog into an age of clean energy technology.
- Close the gap between wealthy countries' pledges to cut warming emissions and what science and equity require.
- Assign for wealthy countries emission quotas that are consistent with the full measure of their historical responsibility.

4. Our message to Africa's political leaders

We further urge African political leaders, as many of you are members of our faith communities, to take these particular measures:

- To regain a united voice and abandon expedient allegiances with blocs that are scrambling to appropriate Africa's natural resources.
- Recognise in all policy statements that our long-term social and economic interests require the stability of our biophysical environment today.
- Prioritise measures and adopt policies to resolve environmental degradation in our nations.
- Acknowledge and pre-empt the violence at all levels that climate change and environmental degradation is already fueling on the continent.
- Adopt and enact land policies that ensure equity and justice for all.
- Resist the approval of transactions with exploitative corporations that would cause serious environmental damage.
- Promote indigenous tree planting and protection of existing forests, lakes and rivers.
- Build much greater capacity within long-standing teams of climate negotiators.
- Greatly improve communications within and between African governments, and consultation with civil society, including faith communities, on issues of climate change.

5. Conclusion

Every human generation is faced by particular challenges and opportunities. If we do not secure a stable climate for the sake of future generations, we will be held accountable by them and judged by history.

On this very critical issue of climate change, we must not fail. Every lost moment increases an irreversible threat to life on Earth.

8 June 2011: This communiqué was compiled jointly by 130 faith leaders representing Muslim, Christian, Hindu, African traditional, Bahá'í, Brahma Kumari and Buddhist communities from 30 countries across Africa.