

Interfaith Seminar on environment and sustainability

Lambeth Palace, 21 March 2011

Practical action and the faith communities

**Organised by Shrinking the Footprint,
the Church of England's national environment
campaign and the London School of Jewish Studies**

In partnership with The British Council and The Department of Energy and Climate Change

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Watch the video featuring some of the delegates
and an interview with the Archbishop of Canterbury



The Archbishop of Canterbury and the Chief Rabbi join government minister Lord Marland and delegates at the interfaith event.

*'This is a matter of justice, not only to our own generation but to future generations.
We have a duty to those who come after us to provide them with a habitable environment'*

Dr Rowan Williams, Archbishop of Canterbury

*'It makes sense to act together as faith communities on issues like climate change.
This is about working side-by-side. This is about standing together, being united'*

Lord Sacks, Chief Rabbi

*'Stewardship of creation, concern for the world's poor and a responsibility to safeguard natural resources for future generations are moral and spiritual obligations found at the heart of all the major faiths. They are also at the heart of the climate change challenge.
Faith leadership has the potential to inspire positive action in thousands of communities and businesses across the UK. By igniting ambition, sharing ideas and showing what can be done, both through lifestyle adjustments and building modifications, you will have a positive impact far beyond our shores.'*

Lord Marland, Minister for Energy and Climate Change

Lambeth Declaration

In 2009 the Archbishop of Canterbury hosted a meeting of faith leaders and faith based and community organisations at Lambeth Palace to discuss the response of faith communities to environmental issues.

As a result the meeting agreed The Lambeth Declaration :-

Faith communities have a crucial role to play in pressing for changes in behaviour at every level of society and in every economic sector. We all have a responsibility to learn how to live and develop sustainably in a world of finite resources. Building on the examples of local and international action to live and to work together The Lambeth Declaration calls on the faith community to:

- build on the examples of local and international action to live and to work together sustainably,
- share best practice and redouble our efforts to reduce emissions that result from our institutional and individual activities,
- work with our partners, our sister churches and communities internationally to mitigate the effects of climate change on the poorest and most vulnerable communities in the developing world;
- press governments to support that effort.

To help to achieve these ends we agree to use today's meeting as the first step in an ongoing process of collaboration. We believe our communities can be key agents of change and urge the Government wherever possible to support our efforts to build capacity and commitment to reduce carbon emissions, raise awareness and promote sustainable practice.

This report records a day for those who have responsibilities for managing and promoting environmental action within faith organisations. The event aimed to show delegates some of the things already underway and what could be done and to learn from one another.

The event also provided an opportunity for the delegates to network and meet the Archbishop of Canterbury, the Chief Rabbi and the Minister for Energy and Climate Change.

Organising team:

Rabbi Natan Levy, Leonie Lewis, David Shreeve and Ruth Watkinson

www.shrinkingthefootprint.org www.lsjs.ac.uk

with thanks to the British Council, Department of Energy and Climate Change and the Pears Foundation

Energy conservation and places of worship

Peter Zinkin - United Synagogue

Sustainable buildings involve energy efficiency - with double glazing, insulation in the walls, a modern efficient heating system, maybe even solar panels or a wind turbine, using recyclable materials in the construction and maintenance, natural ventilation requiring less or no air conditioning and using renewable energy.

A sustainable building is also a building that resonates to the needs of the communities it serves. So for a religious community it must have the capacity to provide a platform for religious services. But for many that is for only a few hours a week. As many faith buildings were built for larger congregations a building which is 20% full for an average service one day a week for 2-3 hours is running at less than 1% capacity.

We all have buildings that are used for schools, community events etc. However using the main space at 1% of capacity is not sustainable.

The best way of making the building sustainable from the perspective of community is by maximising its utilisation. This means the consumables such as energy have minimum waste. That requires multipurpose buildings which can be a prayer hall one day and a school or restaurant on other days. If we can do that the buildings serve the community. In a sustainable world the buildings should be working for us and not us working for the maintenance of the buildings.

Unfortunately those responsible for protecting our heritage can make things worse. Heritage is not an easy partner to sustainability. As a community we need some historic buildings preserved and should not discount the inspirational effect that praying in a magnificent building can have. But when a religious building is listed our ability to adapt the building is reduced and the charity is landed with a liability to maintain a building which may be of limited value to it.

At the simplest level, listing can prevent the most basic of efficiency measures being taken. Much worse, however, is the inability to adapt the building to the current needs of the community which may be quite different from when the building was designed.

There is a policy conundrum - as religious organisations we tend to be around for a long time. We have buildings that were built by the grandparents of members of our community. English Heritage following its normal dictates is starting to list some of them. So when we build a new sustainable synagogue to avoid passing a similar problem to the next generation does that mean we have to build sustainable but architecturally boring buildings with little design merit to avoid the long term issues of being listed. Is that really the direction that heritage policy really wants to push us?

Energy conservation and places of worship

Dave Timms - Friends of the Earth

Most faith communities would rather have more money to spend on say pastoral care than - due to poor energy efficiency - their buildings. The cost and complexity of undertaking major energy efficiency work is a huge barrier.

EU Energy Performance of Buildings Directive. This requires information about the energy performance of buildings through: Energy Performance Certificates and Display Energy Certificates, but buildings "primarily or solely used as places of worship" are excluded from these regulations. This is a shame – DECs cost a few hundred pounds and give a reliable source of info to take informed choices about a building, what can be done to it and how it is being used.

There are reduced rates of VAT on energy efficiency measures. Zero interest loans are available for energy saving equipment (eg heating) and a Energy savings offset loan repayments for which charities are eligible. In the future we could also see policies such as local business rates being linked to the energy performance of a building, with the least efficient buildings paying a penalty rate.

Renewable energy will be especially important for older purpose built religious buildings which are going to prove much more difficult to insulate as opposed to communities using converted commercial properties.

The key policies here are the Feed-in tariff and Renewable Heat Incentive.

Feed-in Tariffs (FIT) - came into force in April this year to support renewable electricity, solar photo-voltaic, wind, hydro, anaerobic digestion up to 5MW Tariffs vary depending on technology and the scale of installation, plus you also get a small export tariff (3p/kWh) and value of imports avoided (ie electricity you don't need to buy)

Unfortunately this is all under review because it has been more successful than expected whilst PV tariffs above 50kw are being slashed. Fortunately the scheme can't be abolished so for small solar installations it is likely to continue to provide a good financial incentive.

The Renewable Heat Incentive is being launched this year covering solar thermal, ground and water source heat pumps, biomass, biogas, incineration - though not air source heat pumps or direct air heating yet.

We think there are lots of problems with the RHI: It promotes biomass without proper sustainability criteria, supports incineration, and there are no efficiency requirements providing a subsidy for wasted heat. However it could prove a very useful policy. Green Deal using the same concept as the domestic Green Deal scheme, legislation is going through Parliament now and its expected to start in 2012. The key idea is that there should be no upfront cost for improvements to the energy efficiency of the building (it could cover water efficiency as well as energy) but expense is paid back over a period of 20 years by an addition to the energy bill.

The household GD is proving very complicated to introduce and it won't work for the fuel poor. Less work has been done on how well the concept will work in the non-domestic sector, given the much wider range of building types.

The theological Basis of Environmental Stewardship

Stefan Skrimshire - Researcher in philosophy of religion

Reflections on Time and Tipping Points

Those who have read Cormac McCarthy's *The Road* - the depiction of a post-disaster, burnt out America stripped of living conditions - will remember, out of its many scenes of memory-scarring horror, this one: The father, carrying one last remaining bullet in his gun, contemplates an inevitable time when he must spare his only son's unbearable life "Can you do it? When the time comes? When the time comes there will be no time. Now is the time. Curse God and die."

His reflections on this responsibility are an exploration not of death, but of what constitutes meaningful life. He has chosen to live, and to teach his son to endure life, and he must also contemplate what the opposite would mean. Is it ever permitted to give up? Who may judge such a choice?

George Monbiot called McCarthy's novel "the most important environmental book ever written". I would argue that he might be right, but probably for the wrong reasons. The sentiment behind Monbiot's and others' reference to this genre of 'apocalyptic' literature is that by portraying a horrifying future we might strive harder to avoid it. But this misunderstands the complexity of the apocalypse genre taken as it is from the late Jewish and early Christian literary tradition. An apocalypse means a disclosure, by divine messenger, of a heavenly truth about the world, to mortal humanity. But it is much more than, and sometimes not even, about a prediction of the future: rather, apocalypse is an experiment in thinking about time. Specifically a disruption of our idea of *chronos* time, clock time; time we possess, can control and predict.

In the context of climate change, we are also called to interrogate the idea of time running out: where does it lead in terms of political action and ethical responsibility? Does it galvanise a sense of revolutionary fervour - the time is now! - Or does it, on the contrary, feed into our secret desire for being able to give up, safe in the knowledge that, according to the latest science, our action will be too late, our activism will be able to resign, and all is lost. Nowhere does this challenge to our received wisdom of timescales come into play more than in our contemporary fascination for tipping points - the idea applied to climate science that certain definitive points in time indicate where it may be too late to control, avert, or contain, the effects of global warming. In the recent campaign material on climate change it would appear that the language of catastrophe again and again defaults to the sense of decadal completeness. Jim Hansen's '10 Years to Avert Climate Catastrophe'; the '*100 months*' campaign, complete with ticking countdown clock on its website, and later the '10:10' campaign, calling for 10 per cent emissions cuts by 2010.

But what happens to activism when such thresholds have been passed? As practitioners, leaders, and educators, we should also search our own desires for prediction and timescales. If, as some scientists already suggest, it is impossible to prevent 'runaway global warming', will you communicate the need to reduce consumption, air travel, waste and energy efficiency, and if so, how? These are practical questions in which religion is both deeply implicated and called upon to respond. Indeed, it has everything to do with this notion of apocalypse as revelation. What does it mean to live in the 'time that remains', when the effectiveness of actions is called radically into question?

Stefan Skrimshire was lead researcher for the Lincoln Theological Institute's Religion and Climate Change project 2007-2010. A free documentary film exploring these issues, *Beyond The Tipping Point?* as well as a new publication *Future Ethics: Climate Change and Apocalyptic Imagination* (Continuum, 2010) are available at: www.beyondthetippingpoint.com

The theological Basis of Environmental Stewardship

Muzammal Hussain - Wisdom in Nature

An Islamic Ecological Engagement: Uniting the Strands.

The faiths – by providing a framework that re-orientates life from the material to the spiritual – offer a means of lessening our attachment to the physical world, to materialism and to wealth accumulation. Faiths can thus offer a quality that is of profound value to environmental care.

We are spiritual beings. However, we also have the gift of a body - a vehicle to help bring wholeness into the world. Along with the concept of stewardship expressed in a number of faith traditions, the fact that we physically exist places on us a responsibility. In Islam, this role of a 'steward' is called khalifah.

Yet, if faith traditions re-orient us to the inner whilst placing an outer responsibility, what kind of approach might we take outwardly? How might it be distinct from an approach which disregards the inner?

Nature, social ecology & an interconnected world

One quality might be that with a spiritual or Divine centre, we are able to act without 'our issue' becoming an idol in the market-place of competing issues. We might also look to nature. The Qur'an guides people to contemplate nature which it refers to as ayat or 'signs' - the same term used to describe verses in the Qur'an. For Muslims, thus, nature is a 'sign' of the Divine; and can offer inspiration that moves us to wholesome solutions. In nature we can witness mutually supportive relationships, and multi-directional processes rather than linear ones. If we can apply the lessons of nature to environmental care, we might take an approach that is conurturing and ultimately more resilient. Rather competing with issues, our approach might integrate the social, economic and 'environmental'. Indeed some say that the economic system - based on fictitious money, usury and unending growth on a finite planet - is at the heart of the environmental crisis. There is no absolute separation, and to make any would go against the nature of things in a world where things are inter-connected.

To me, ecological activism - the activism that I strive to participate in - is activism that values interconnectedness - honouring the relationship between different strands of existence however much cultural norms differentiate between them.

From a social perspective, it means awareness around class, gender, culture, power and privilege, for example. Without an appreciation of social diversity, so everyone - with our unique stories, hurts and hopes - can feel and is included, how effectively can we work in communities as we take our work forward? Ultimately a joined-up, integrated approach, whose centre is the Divine is one, which I believe, was embodied by the Prophets, who were compassionate and holistic as they engaged outwardly.

Wisdom In Nature: Islamic grassroots activism

The group I am involved with, Wisdom In Nature, attempts an integrated approach. We used such processes to complete our photo-booklet 'Islam & Climate Change A Call to Heal' «www.wisdominnature.org.uk/Resources/reading.htm».

Also, we do not accept donations from government or corporations. Indeed our day-to-day funding comes only from individuals.

A natural extension of our work is to support local initiatives. Our Islamic community food project at Spitalfields City Farm «www.wisdominnature.org.uk/Action/projects.htm» is an example of this. Participants connect with the earth, train in facilitation using inclusive processes whilst also discovering their own direction – all within a framework that values spirituality.

With a presence in London and more recently in Brighton, we look forward to collaborations and community building as we further an integrated approach in these locations. Muzammal Hussain, Founder of Wisdom In Nature

Using Green spaces to enhance faith and community

Jan McHarry - Tower Hamlets Interfaith Forum

Faith communities can use green space to help people re-connect with the natural environment and bring a sense of celebration back into faith practice and social action. Greenspace is an under-valued asset for faith communities.

Green and open space means different things to different people. It can include formal parks, community spaces such as city farms and community gardens, the healing environment of a sensory garden, through to the quiet reflective space offered by churchyards, peace gardens and hospice grounds. The charity, Caring for God's Acre remind us of the biodiversity value where sites, particularly churchyards and burial grounds now represent islands of refuge for plants and animals lost from the surrounding area”.

Green space can also build ‘community’ where people of different faiths and none work together as a group to create or maintain the space for the benefit of others and improved quality of life. There is a strong connection between the role of green space and people’s individual physical and mental wellbeing. CABE’s report ‘Community Green’: states that ‘green space has a proven track record in reducing the impact of deprivation, delivering better health and wellbeing, and creating a strong community. The simple presence of green space is related to a reduced risk of serious problems like depression and lung disease’.

Practical action needs to be stimulated by information, more examples of who is doing what (small and large), and how action makes a difference. A contribution towards this is Green Space for Faith by Jan McHarry, for BTCV and Tower Hamlets Interfaith Forum. available from jmcharry@poptel.org.uk. A PDF is available on www.faithintowerhamlets.com or on Jan’s website, www.suscom.org.

Using Green spaces to enhance faith and community

John Nyota - Methodist Hotel & Conference Centre

Spirituality of Hospitality:

Inspiring sustainable lifestyles through Food

In 1950, Hilda Porter founded the Methodist International Centre (MIC) to welcome foreign students who were being barred from hospitality by racism and fear. MIC in its present form addresses the need for hospitality for those who in their everyday life are seeking to live more ethically, to walk more gently upon the earth and for those for whom an ethos of Christian hospitality opens doors to an appreciation of Christianity itself which would not otherwise be possible. MIC, is recognised as the first Ethical hotel in the UK.

Most major world religions have some sort of a traditional ritual feast, whether it's the Christian communion or the Jewish seder or Muslim breaking fast after Ramadhan. Breaking bread together brings people closer to each other. Eating is a holy act: it is a moment to reflect on the processes that led to the food on our table.

MIC is part of a growing movement of faiths around the world that live, work and function with an ethos of care for all Creation.

At MIC we have had to look at our overall footprint, not just in terms of carbon, but also water and natural resources such as food stuffs. Our ethical hospitality means that, whenever possible our food is locally sourced because it is ecologically beneficial to consume what is locally available. We also buy organic or fair traded goods and vet our suppliers to ensure that their produce is environmentally compliant, they do not practice animal cruelty, and they keep the use of chemicals to zero or bare minimum.

The waste or leftover food is recycled or disposed in a way that is not harmful to the environment. Food storage and preparation is carefully managed to ensure that it is kept at required temperatures, consumed as per the dates prescribed and prepared in a hygienic environment.

www.micentre.com

Education for all ages including leaders

Mary Young & Ros Wade - London South Bank University

Education alone is not enough

According to WWF, if everyone in the world were to lead consumerist lifestyles like we do in the richest countries then we would need at least three planet earths to provide the necessary energy and resources! Planet earth is the only home we've got – it provides our life support system.

Our education system over the last fifty years has not addressed this issue, indeed many would say that it has actually been part of the problem. Many of the current generation of children have a strong attachment to very materialist lifestyles which presents a challenge for those trying to teach environmental sustainability in schools. Faith leaders are in a strong position to influence and change this, both through faith schools and through their work with faith communities.

What kind of education do we need?

For the last 50 years education programmes have been underpinned by the economic growth model – which has undoubtedly achieved some benefits but has been found seriously lacking – leading to cycles of boom and bust/ gross material inequality/ dependence on cheap oil/ environmental degradation. This model of education tends to privilege economy over both society and ecology. Education for Sustainability on the other hand ‘is facilitated through participatory and reflective approaches and is based on the principles of intergenerational equity, social justice, fair distribution of resources and community participation that underlie sustainable development; promotes a shift in mental models, which inform our environmental, social and economic decisions (Unesco 2007)

Faith perspectives also present a more holistic approach which integrates the social, the spiritual and the ecological. Faith perspectives encourage the notion of stewardship for the natural and for the social world, hence seeing social justice and ecological justice as two sides of the same coin. However, these perspectives are set against a very materialist culture which promotes consumption and waste. Therefore, it is crucial for education to promote critical and reflective thinking and to present alternative world views which support human and ecological well being.

Sustainable Schools

There are many opportunities to link with networks such as the Sustainable schools’ network. These can provide educational ideas and resources to support faith schools which are trying to promote sustainable living.

Many NGOs provide advice and support and some organisations provide school sessions and training for teachers

Leadership training

Support is available in key skills and knowledge which can enable leaders to be more effective agents for change towards sustainability. For example, London South Bank University has been a pioneer in this field since 1994 when the first programme was set up by a consortium of environmental and development NGOs (www.lsbu.ac.uk/efs).

Ros Wade (London South Bank University) wader@lsbu.ac.uk

Mary Young(EDji Training) Maryyoung@phonecoop.coop

Education for all ages including leaders

David Brown - Jewish Social Action Forum

There are various examples of educational resources provided for Jewish informal and formal educational settings e.g– the Edible Garden and the Carbon Ration resources. The website Big Green Jewish can be used to engage community members with faith and environmental education and is just one of the approaches that may be useful to adopt or adapt in other faith communities.

Interactivity

As our campaign and education is housed through our website. A good example of this is the 'How Green are you?' quiz that asks a series of questions about lifestyle and behaviour and then calculates for the respondent how many planets we would need if everyone on earth made the same choices they did.

www.biggreenjewish.org/going-green/how-green-are-you-adults.php

This example highlights the use of interactive media and visual learning to simplify the sustainability message. The website has videos, articles and resources that appeal to varied learning styles through various mediums are other approaches we try to adhere too.

National Curriculum Links

Whilst we hope many teachers and educators find intrinsic value in the sustainability and faith values education we provide, it supports the take up and response to our materials when we highlight for the facilitator how this work links with national curriculum areas they have to cover.

All in one place

To support facilitators we arrange all the relevant information and materials in one place. Each resource provides;

- Faith background to the environment in general and the topic being addressed in particular
- Supporting information on the environment, climate change, wider scientific information and contemporary discussions A guide for using the particular resource
- Ready to run activities and lessons, pre-prepared hand outs and resources

Experiential

The environment offers great opportunities to 'get your hands dirty' exploring and experimenting with the 'content' we are attempting to transmit. You can view a video about an edible garden project at

<http://www.biggreenjewish.org/five-minutes-with.php>.

Endorsement and Support

It can be helpful to have high profile faith and other leaders endorse your resource. The Big Green Jewish website features a lesson by the Chief Rabbi

<http://www.biggreenjewish.org/climate-change/copenhagen.php>

The edible garden resource was endorsed by Chris Huhne MP, Secretary of State for Energy and Climate Change

<http://www.biggreenjewish.org/resources/edible-garden.php>

You can see our current campaign here –

<http://www.biggreenjewish.org/going-green/be-greener-food.php>

Organisations attending:

A Rocha UK is a Christian charity which works broadly with churches, communities and individuals
www.arocha.org.uk

The Bhumi Project aims to help Hindu communities develop practical plans for our environment based on Hindu texts and traditional practices.
www.bhumiproject.org

Birmingham Council of Faiths (BCF) aims to promote knowledge and mutual understanding of the city's many religious faiths, sects and denominations.
www.bhamfaiths.org.uk

The Board of Deputies of British Jews engages with Government, media and wider society, providing a unique means through which all British Jews can be heard and represented.
www.bod.org.uk

CAFOD is the official Catholic aid agency for England and Wales.
www.cafod.org.uk

Christian Ecology Link (CEL) is an inter-denominational environmental organisation.
www.christian-ecology.org.uk

The Church of Scotland environmental campaign
www.churchofscotland.org.uk/speak_out/care_for_the_earth

Coventry Cathedral - www.coventrycathedral.org.uk

Ecobuddhism.org an educational website addressing the global pan-Buddhist community
www.ecobuddhism.org

Eco-Congregation offers resources to churches to help them address environmental issues and embrace creation care.
www.econgregation.org

Episcopal Relief & Development is the worldwide relief and development agency of the Episcopal Church
www.er-d.org

Faiths4change supports faith communities from across the North West
www.faiths4change.org.uk

The Faith Regen Foundation is a Muslim inspired multi-faith, national charity.
www.faithregenuk.org/

Friends of the Earth
www.foe.co.uk

Inter Faith Network for the UK aims to advance public knowledge and mutual understanding of the teachings, traditions and practices of the different faith communities in Britain
www.interfaith.org.uk

Interact (Interfaith Action) aims to combat issues of isolation, disadvantage and social exclusion amongst young people in London.
www.interact-uk.org.uk

Islamic Foundation for Ecology and Environment Sciences (IFEES) is an environmental charity which produces a range of educational materials aimed at raising Muslims' awareness of environmental issues.
www.islamicwisdom.net

Jewish Community Centre for London (JCC) is an inclusive charitable organisation for anyone interested in Jewish life.
www.jclondon.org.uk

Local Spiritual Assembly (LSA) of the Bahais of Bexley
www.bahai.org.uk/bexley

London School of Jewish Studies
www.lsjs.ac.uk

Made in Europe aims to inspire and enable a grassroots European Muslim youth movement of faith in action
www.madeineurope.org.uk

The Methodist Church carbon reduction programme
www.methodist.org.uk/co2

The National Council of Hindu Temples UK (**NCHT**) works with temples for the benefit of the Hindu community across the UK
www.nchtuk.org

The Oxford Centre for Hindu Studies focuses on the study of Hindu culture, religion, languages, literature, philosophy, history, arts and society
www.ochs.org.uk

Operation Noah is a Christian Charity providing leadership, focus and inspiration in response to the growing threat of catastrophic climate change.
www.operationnoah.org

Quaker Peace & Social Witness works with and on behalf of Quakers in Britain on peace and social justice issues.
www.quaker.org.uk/sustainability

Shrinking the Footprint - the Church of Englands environmental campaign -
www.shrinkingthefootprint.org/

UJIA is the largest Jewish charity investing in young people and education in Israel and the UK.
www.ujia.org

United Synagogue – is the largest synagogal body within the Anglo Jewish community
www.theus.org.uk

Wisdom In Nature is an Islamic ecological and community activist group with a presence in both London and Brighton
www.wisdominnature.org.uk

Delegates:

Dr Husna Ahmad Faith - Regen Foundation

Elizabeth Anderson - UK Youth Climate Coalition

Maqsood Ahmed -
Senior Advisor, Department of Communities and Local Government

Communities and Local Government -
Maria Elena Arana Campaign Coordinator, CAFOD

Peter Allen-Williams - Lincoln

Rt. Rev'd David Atkinson - Assistant Bishop in the Diocese of Southwark

Saeed AbdulRahim - Islamic Wisdom

Triumph Ayo-Isegun - Project Manager, Methodist Church

Rev'd Dave Bookless - Director for Theology, Churches & Sustainable Communities, A Rocha UK

Rebecca Brewin - Local Initiative for Faith and the Environment

David Brown - Jewish social action forum co-ordinator

Rob Brown - RPC Brown (Consulting Hydrologist) Ltd

Michael Bye - Church of England, Diocese of London

Brian Cuthbertson - Head of Environmental Challenge, Diocese of London

Lucy Campion - Interact (Interfaith Action)

Nigel Cooper - Shrinking the Footprint steering group

Rev'd David Coaker - United Reformed Church

Ruth Conway - Operation Noah

Rev Steve Charman - Methodist Chaplain, Lancaster University

Malcolm M Deboo -
Zoroastrian Trust Funds of Europe

Tony Emerson -
Co-ordinator of the ecocell Programme, Christian Ecology Link

Rev'd Barry Goodwin -
Social Responsibility & Parish Development Adviser, Diocese of Southwark

Maud Grainger - Faiths Forum Executive

Harfiyah Haleem - IFEES
(Islamic Foundation for Ecology and Environment Sciences)

Kevin Hunt - Department of Energy and Climate Change

Muzammal Hussain - Wisdom In Nature

Rachel Harden - Communications, Shrinking the Footprint

Rabbi Yossi Ives - Chairman, Tag Institute for Jewish Social Values

Dr. David Janner-Klausner - Programme and Planning Director, UJIA

Sanjay Jagatia -
Secretary General, National Council of Hindu Temples UK (NCHT)

Ron Kidson -
Faith and Environment Network (FEN), CIWEM

Brian Love - Secretary, Baha'is of the London Borough of Bexley

Kirsten Laursen Muth -
International Programs Director, Episcopal Relief & Development

Leonie Lewis -
Consultant, London School of Jewish Studies

Rabbi Natan Levy - London School of Jewish Studies

Rev'd Ruth Lampard - Associate Vicar, St Mary The Boltons

Abigail Morris - Director, ResponseAbility

Dr R. David Muir - Director, Faith in Britain

Jan McHarry - Tower Hamlets Interfaith Forum & Faith-based Regeneration Network

Melissa Maynard - Department of Energy and Climate Change

Rohinton F Munshi - Zoroastrian Trust Funds of Europe

Paul Maxwell - MADE in Europe

Rev'd Canon Robin Morrison -
Bishops' Adviser on Church and Society,
The Church in Wales

Sarah Naghi - IFEES	Paresh Solanki - Assistant Director, Inter Faith Network
Ashok Nair - Secretary, Bradford District Faiths Forum	Solomon Slade - Social Action and Campaigns Coordinator, Jewish Community Centre for London
Rev John Nyota - Methodist Hotel & Conference Centre	Stefan Skrimshire - Researcher in philosophy of religion
Khalid Nadeem - Chairman, South Asia and Middle East Forum	Dave Timms - UK Climate and Energy Campaigner, Friends of the Earth
Nagulan Nesiah - Program Officer, Episcopal Relief & Development	Sunniva Taylor - Quakers
Mick Oliver - London Churches Environmental Network	Rianne C ten Veen - Islamic Foundation for Ecology and Environmental Sciences (IFEES)
Rev'd Canon Tim Pullen - Sub Dean & Canon Pastor, Coventry Cathedral	Candice Woolfson - Director of US Chesed, The United Synagogue
Catrina Pickering - Diversity Coordinator, Transition Network	Christine Wilson - British Council
Mike Rayner - Oxford University	Rabbi Jonathan Wittenberg - New North London Synagogue
Philip Rosenberg - Projects Manager, Interfaith Relations and Social Action, Board of Deputies of British Jews	Peter Woodward - Chairman, Friends of Coventry Cathedral
Saeed AbdulRahim - Islamic Wisdom	Ros Wade - Reader in Education for Sustainability, London South Bank University
Sammy Rubin - London School of Jewish Studies	Ruth Watkinson - Shrinking the Footprint
Adrian Shaw - Climate Change Officer, Church of Scotland	Shaukat Warraich - CEO, Faith Associates
David Shreeve - Shrinking the Footprint	Daniel Wheatley - Government Relations Officer, Bahá'í Community of the UK
Dr John Stanley - Ecobuddhism.org	Mary Young - London South Bank University
Elizabeth Simon - Executive Officer, London Church Leaders	Saadat Yusuf - Local Initiative for Faith and the Environment
Fr Michael Scanlon - Chairman, Diocesan Justice, Peace and Integrity of Creation Commission, Archdiocese of Southwark	Peter Zinkin - United Synagogue
Sue Sheehan - Green Community Champions Officer for Lambeth Council	
Jagdeesh Singh - Sikh Environment Network	
Jehangir Sarosh - Zoroastrian Community of Europe	
Neville Sassiennie - Board of Deputies of British Jews, Chair of Board's Environment and Social Action Group	

I pledge to try Meat Free Mondays

I pledge to buy less clothes and instead buy a few good quality, long-lasting, beautiful items.

I pledge not to undertake any air flights in the coming year except in emergency, in which event the carbon cost would be paid in full through Carbon Retirement

I will work this year to ensure that the Church of Scotland introduces and promotes Creation Time to all Church of Scotland congregations

I pledge to use electric scooter

I pledge to switch to a green energy supplier

more instead of car I pledge to increase cycling and walking and cut back further on the car.

I pledge to encourage and practise less wasteful use of energy at home.

I pledge to make all my journeys by public transport as much as possible and recycle all my waste.

I pledge to continue to prefer seasonal and local produce and minimise waste. I pledge to try to live simply and think carefully about my purchases.

I pledge to reduce my carbon emissions down to somewhere between two and three tonnes per person by the end of 2015 and to use whatever 'levers' are most effective to influence the policies and practices of the organisations I belong to, in the same direction.

I pledge to encourage my family and my community to ensure we do not create unnecessary waste, especially food

I pledge to try to avoid flying abroad more than once a year

I pledge in the next 12 months to buy more Fairtrade and seasonal produce, to change to a green energy supplier, to eat more sustainable fish, and to avoid products that use Palm Oil

I pledge to grow my own salad leaves.

I pledge to protest more

I pledge to buy fairtrade products whenever possible

I pledge to reduce my motoring carbon emissions by 33% minimizing gas and electricity consumption in various ways, not buying goods which appear to have excessive packaging, use baskets and re-usable bags for shopping ,and re-use of plastic bags anyway

I pledge to go slower

I pledge that I will use my car on longer journeys and walk the shorter distances

I am going to ensure my wedding has a low environmental impact- using local producers and produce, lift shares, sourcing materials locally or through second hand avenues, camping, honey-mooning in the UK

I pledge to further strengthen the 'greening' of our organization through expanding our carbon offset efforts and developing carbon-neutral international programming.

I pledge to grow more vegetables in our garden this year

I pledge to continue my use of reusable cloth diapers for my new born daughter

I pledge to engage my household in 'Community Supported Agriculture' – an effort for city residents to have direct access to locally grown produce by regional farmers.

I pledge to investigate insulating the suspended ground floor of my home

All delegates were invited to bring pledges to hang on the 450 year old fig tree in the garden of Lambeth Palace.