

# Lifestyles

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## **Buddhists Shanghai**

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Some of the most important elements supporting the building of a more ecologically conscious and harmonious society are the moral and ethical norms of the community. Buddhism can play a very active role in providing this support. Buddhist teachings - covering among other things the ethical codes of service within the community, compassionate lifestyles, the principles of following Nature, advocating simplicity and restraining extravagance, the spiritual realm of peace and purity, and the ecological wisdom of harmony between man and nature - will provide favorable spiritual resources to deal with the current ecological crisis. If the monks, nuns and other staff within the monastery could understand these Buddhist teachings correctly, and bear them in mind, then activities of environment protection could be spiritually ensured.

## **Christian**

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### ***Australian Catholics***

#### Lifestyles

- Adopt a simple life style that recognises the importance of local, fresh and organic foodstuffs, in their homes and in community outreach.
- Establish a transport policy that incorporates car sharing, cycling or public transport.
- Cut down on, or eradicate if possible, plastics, high energy use, use of hydrocarbons, luxury items from abroad, the use of bottled water and to buy ethically made and produced clothing.
- Observe Lent and Advent as a time of reflection on all our relationships, including creation.

### ***Alexandria and All Africa***

- in order to practice with all people of good will a new life-style which is essential for the safeguarding of life support systems of this planet and for future generations. Especially as to the fear and the resistance that many people show towards a changed life-style, the Churches have to live up to a special task[13].

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## **Armenian**

### Lifestyle

Armenia is an agricultural country. In rural areas, the responsible approach towards the surrounding environment still exists despite some degradation as a result of the switch from private to public property ownership, imposed by the Soviet regime in the past. As a part of its ethics the Church takes some measures to promote ecologically lean life. For instance, the church holidays and celebration of creation day can be opportunities for advocating the responsible community management of the surrounding nature – forests, meadows etc.

Several churches and monasteries are located amidst abundant land that is rich with natural reserves so, considering the growing tourist attraction in these areas, the church can promote environmentally friendly development as well as responsible behaviour in these holy areas.

The high rate of poverty coupled with weak to no environmental governance result in an overall attitude of indifference, thus depriving the society of responsible behaviour and adequate care towards the natural environment in Armenia. The role of the church should therefore be to introduce the concepts of self-awareness and responsibility to the communities all over the country, in order to achieve the common goal of a better life and healthy environment for each and every community member.

## **CBCEW**

God became the physical matter of the universe through Jesus Christ and through our understanding of the incarnation we can welcome justice and peace for all of creation, even though that may mean making difficult decisions about our lifestyles.

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### 3. Lifestyles

The life of Christ was marked by simple holiness and as followers of Christ we too need to shed the excess and revert to a lifestyle that treads lightly on the earth and is in solidarity with the poor. There is also a strong tradition in the Catholic Church of monastic simplicity and now is the time to re-visit this tradition in all our daily lives. Simplicity, community, obedience and prayerfulness will solve many problems we face.

The CAFOD Live Simply campaign, which is supported by nearly 80 Catholic organizations, could form the basis for an extensive outreach that raises awareness amongst Catholics for the need to change lifestyles. See Link: <http://www.cafod.org.uk/worship/livesimply>

We encourage people of faith to consider many aspects of daily life and examine them in the light of Christ's life and teaching. Areas for consideration are:

Food – A good guide is the Soil Association recommended guidelines for ethical food which is to eat 70% fresh and non-processed, 50% locally sources and 30% organic. All tea and coffee served after masses or at social functions should be fair trade and supplied in washable and re-usable cups and plates. Our food should be seen as an obvious example of our commitment to fair trading and environmental sustainability.

Travel – We encourage all Catholic buildings to supply bike-racks and to have a practical and sustainable transport policy. Public transport to and from churches could be well-publicised and people encouraged to share lifts.

Energy Use – Switching to low energy appliances like light bulbs are well known and simple ways to reduce energy consumption, but more can be done by considering ethical energy suppliers and making sure everywhere is insulated.

Plastics – As much as possible the use of plastics should be phased out, especially bottles of water and unnecessary packaging. Plastics cause many problems in the natural world because of their persistence in landfill or floating at sea.

Luxury Items – All Catholics need to consider carefully what luxuries are important. Of course celebration and feasting is part of our love of life, but a careful balance between need and greed needs to be considered carefully and in the light of faith and values.

Clothing – Many of today's cheap clothes are produced with no concern for the environment or for the people who make them. It is important for us to become aware of ethical buying and making others aware of the true cost of cheap clothing.

A simple lifestyle is not one of poverty but of restraint and finding joy outside of consumerism – it is an attitude of mind, not an impoverished way of living. All of these aspects of living can be areas of consideration and prayer.

As well as our individual lifestyles we must consider the wider aspects which can impact on us such as how is the energy we are using being generated? Are we playing our part in supporting renewable energy?

#### Lenten Observance and the Environment

Lent is a traditional time in the Christian calendar specifically set aside for personal reflection and sacrifice in order to gain spiritual insight. The gaining of greater wisdom

is reflected in the symbolism of the lengthening of the days at that time of year. Lenten observance that takes into account our affect on the earth is to be widely encouraged. This is a time also to make pledges that we can act out in a concrete way; no matter how small, every act makes a difference. We encourage Catholics to support the Cafod LiveSimply campaign and Lent Family Fast Day.

### Sacrament of Reconciliation

The Sacrament of Reconciliation is a great gift to help us deal with the sins that we know we commit that harm other life and degrade the earth; and this specifically Catholic understanding of the burdensomeness of sin and how we can be liberated from it enables us to move on with a sense of peace and purpose.

“Lately I have come to realise that my notion of sin has been too limited. I thought of sin as a deliberate offence against God, a partial or total rejection of Him. But now I see that it is a mistake to restrict sin to specific acts...Rather is sin to be seen as an orientation, a more or less continual series of choices against whom what ones knows in one’s heart to be right.”

Sister Ruth Burrows – Before the Living God

## ***Catholic Coalition on Climate Change***

1. Lifestyles: Can we encourage an ethic that simplifies our lifestyles, reduces consumerism, and lowers our energy use? Can we unite to create greater purchasing power for more sustainable energy sources and products?
  - The heart of the St. Francis Pledge. By pledging to pray, learn, assess, act and advocate, Catholic individuals, families, parishes, schools and others will be compelled to reduce their energy use, share their resources with others, and understand that a Catholic approach includes both caring for creation and the poor and make the link between lifestyles, poverty and stewardship of finite resources.
  - Catholic Facilities Managers: The Coalition has begun conversations with Catholic facilities managers to encourage a more comprehensive and green approach to renovating older buildings and making new structures as environmentally responsible as possible. Emphasis will be placed on the money saved with such practices but also ensure that even costly retrofitting or materials are consistent with God’s injunction to live in harmony with the gifts God has given.

As more Catholic churches and other Catholic facilities reduce their carbon footprint with conservation practices, the Coalition will encourage pastors, principals, and other executives to use this as a “teachable moment” for those who use these facilities.

- Bulk purchasing of renewable energy and green products: the Coalition will explore with facilities managers and others ways to use the collective purchasing power of our institutions (locally, regionally and nationally, where possible) to reduce the costs of such resources and materials.

Again, such practices will become opportunities for users to see the benefits of this approach and implement them in their own lives.

## ***Church of England***

Faith, lifestyle, justice

1. The Christian scriptures and theological thought place repeated emphasis on the goodness of God's creation. Our vision of creation and humankind's role in it is a large one – at the same time requiring both recognition of our shared plight, and commitment to working for and with God in the process of „repairing that creation – knitting together and making whole what has been tragically sundered and marred, to be partakers of transformation and redemption.

2. The basis in our beliefs for action is plain. Christians are called to respect God's creation, and to model the life of Christ. The environmental challenges facing us are daunting, but a faithful Christian response recognises the hope there is in Christ and his work, and the joy inherent in a way of life that liberates us from the relentless pursuit of consumption for its own ends, and enables us to live lives of „shalom , or full human flourishing.

We are to live in the hope and joy of what God, in Christ, has done for „all things .

The lifestyle which Christian discipleship demands in these times is a radical one: of delight in frugality, „less is more , moving with the rhythms of the week and of the seasons. We must re-order our „aschaesis – the force of habit and daily use. We should be filled with the Spirit of God in worship and in the Eucharist, practising transforming prayer.

3. Moreover, the climate crisis is at heart a question of global justice. There can be no just and lasting solutions to the environmental challenges we all face that are not based on concern for the poor and vulnerable, and on recognition of the need for those of us blessed with wealth to live within our world's ecological means, and to ensure that all can share in a decent life on God's earth.

As disciples of Christ, we are to practise kindness and mercy, to love our neighbour as ourselves, to do justice and to walk humbly with our God. We are called also to discern what it means in our times to follow this path – loving God, caring for neighbours and strangers, and acting as shepherds and humble stewards of his creation.

The Gospel demands that we regard as our neighbours, in our own time, our fellow human beings all over the world; in generations to come, those whose environments and prospects are being shaped by our actions now, or have been already in the past – even though they remain strangers to us; and not just other human beings but all our fellow creatures, whose fates are linked to our own.

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Durham

- work by the Diocese's Environmental Task Group to make care for creation an integral part of worship and witness, and to encourage more sustainable lifestyles in use of energy reduction of waste;

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Lifestyles

Done or commenced

- The Church of England has been encouraging local congregations to foster changes in lifestyle for sustainable living and a „lighter footprint – via Shrinking the Footprint and other programmes such as A Rocha's parish-level programme Eco-congregation and kindred projects.
- Many churches and dioceses have embraced Fair Trade produce and encouraged purchasing of locally grown foods and organic produce along with Fair Trade goods.
- Christian environmental networks and initiatives at all levels campaign for and support changes in lifestyles for sustainable development in general and climate justice in particular. This is best exemplified by the establishment of the Climate Justice Fund.

New challenges • Shrinking the Footprint and the Diocesan Environmental Officers will, with Tearfund, promote the Climate Justice Fund at all levels, encouraging take-up across the whole Church, be it congregations, families and individuals; and inviting participation by partners across other faiths and civil society groups.

- All dioceses will be encouraged to become Fair Trade partners well before 2016, and also to promote more local projects to encourage and enable changes in lifestyle for sustainable consumption.

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Many church people have become active in awareness- raising about environmental issues in their areas. In particular, church members are active in the fast- growing movement for „Transition Towns and

villages, where local people are working on projects to prepare their communities and local economies for the onset of „peak oil“ and climate change – in the process building more resilient, convivial and environmentally sustainable local lifestyles. Churches have also taken part, for example, in the recent Eden Project „Big Lunch“.

## ***Church of South India***

### **1. LIFESTYLES**

**As members of Green Church, we commit ourselves to personal lifestyles that contribute to the health of the environment**

\* Environmental tithing: We challenge ourselves, particularly those of us who are economically secure, to tithe environmentally. Tithers would reduce their burden on the earth’s bounty by producing 10 percent less in waste, consuming 10 percent less in non-renewable resources, and contributing the financial savings we have made to Earthcare efforts. Environmental tithing also entails giving time to learn about environmental problems and to work with others toward solutions.

\* Using and advocating public transport and other environmentally sound alternatives: Leave your car and two-wheeler at home whenever possible. Instead, choose public transport, carpooling, walking, bicycling. When purchasing a new car or two-wheeler, look for the most fuel-efficient model you can find.

\* Fasting: Choose a day to fast. For 24 hours, eat no solid foods and drink only water and fruit juice. Set aside time to pray. Meditate on your broken relationship with creation and ask God to lead you to repentance and a new faithfulness.

\* Play nature games at Sunday school and coordinate walks/hikes through local nature trails, preserves and parks. Bring along identification guides to trees, plants and birds to try and figure out what you are seeing.

\* Support local, national, and international conservation charities

\* Monitoring use of resources. The CSI SECC has taken up eco-conservation very seriously. The first thing we did is SWOT analysis, which really helped us in knowing our strengths, weaknesses, opportunities and threats. We will also promote a green audit in our homes.

\* Recycling and living more simply: The two gospel words, “Saving” and “Restoring” have very practical implications for our use of the earth’s resources. Begin saving and recycling, newspapers. Donate money to an environmental organisation or to an international ministry among the poor. Use recycled paper for Christmas cards and gift wrap. Respect the environment in the gifts you select. Look for ways of saving energy (and money) in your home. When purchasing appliances, look for low-energy, high-



efficiency models. Conduct a thorough audit of the energy use in your church buildings and programs. Look for ways that energy can be saved. Turn off lights, fans, and air conditioners when not in use.

\* Gardening: Plant a corner of your yard or borrow a corner of someone else's. Learn what crops thrive in your climate, what pests might be likely to attack them, and how you might combat those pests with little or no resort to chemicals. Find out what organic fertilizers are readily accessible. If you prepare your own food, begin composting vegetable wastes (such as rinds, pulp, eggshells and seeds). This need not be an overwhelmingly complex process. Simply bury your waste in your gardening area, or deliver them regularly to a friend who gardens. Talk to a Christian farmer about the issues he or she faces in working the land lovingly. Water - so ordinary, so taken granted - is a wonderful gift from God. Examine your water-use habits. How can you save water?

\* Reduce carbon consumption as a spiritual exercise: CSI wants to equip its members to explain to others the reasons for their actions – which are excellent ways for your congregation to proclaim the good news and build up the body of Christ.

\* Encouraging rediscovery of old agricultural techniques: Modern methods of agriculture with their inputs of chemical fertilizers and pesticides may lead to pollution of groundwater and other problems. Such pollution can produce health problems for human and animal populations. Chemical fertilizers fail to sustain the natural nutrients in the soil, resulting in reduction of crop productivity and eutrophication of surface waters. Often in the past, pests were controlled and the nutrient status of the soil maintained by practices such as crop rotation, inter-cropping, multiple cropping, etc. It is necessary to identify successful traditional practices and upgrade them as appropriate in order to develop or recover appropriate site-specific technologies which enhance crop productivity without degrading the environment.

#### Examples of Diocesan Action on Lifestyles:

KARNATAKA SOUTHERN DIOCESE: proposed a Seven Year Plan under the ARC-UN Programme, through establishing an ECO MONITORING AND TRAINING CELL to oversee programmes and activities directed towards protecting, preserving and promoting ecology with branches at least to District Level. Experts and specialists will be nominated as members.

Karimnagar Diocese: running Eco-prayer day once in a month, Eco-Christmas programmes

Madhya Kerala Diocese: Eco pilgrimage

## ***Jesuits***

Individual Jesuit communities, mainly in the global North, are trying to adapt their properties and adjust their lifestyles so as to be more environment-friendly, as this example from Canada shows<sup>3</sup>: ““We are a community that has been trying intentionally in the past two years to put into practice more ecologically sensitive ways of living, from the goods we buy, the food we purchase and eat, the energy we use and the means of transportation we employ. We have also been making substantial efforts to retrofit our house to be more ecologically sound by insulating it, by replacing windows and by installing solar panels to heat our water, etc.”

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Pastoral Care — including theological education and training , rediscovering past traditions and wisdom, and helping people adapt to new situations in areas where climate change makes this necessary

In a number of countries around the world, Jesuits work with indigenous populations, helping them to protect their ancestral land and to pass on their lifestyles. For example, in India, Fr Lancelot D. Cruz SJ of St Xavier’s College, Ahmedabad, has developed in the Dediapada forests of South Gujarat, ““People Forest-Laboratory-Industry Linkages””. This is an organization for socioeconomic development and the preservation of knowledge about traditional medicine, a project which involved the setting up of an interactive network of medicine men.

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### **Lifestyles**

As air travel is a major contributor to global warming, the use of video-conferences instead of long-distance travel is being investigated as a way of addressing the issue. A room in the General Curia is being equipped for video-conferences to enable Father General and the members of the Curia to participate in "virtual" meetings and consultations with Provincials and others throughout the world.<sup>20</sup>

In the global North, as described in the example under point 1, some communities are committing themselves to living a more simple and sustainable lifestyle, with varying degrees of adherence by individual members.

In rural India, the ““Integrated Tribal Watershed Development Programme””<sup>21</sup> at Sangamner run by Fr Robert de Costa SJ encourages indigenous people to take responsibility for their own environment and provides examples of ways in which lifestyle changes have been made by the poorest of the poor. This programme has been running since 1989 and the director reports its social benefits in this way: ““Watershed programmes have stopped people from going to moneylenders because they have their own crops””.

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#### 4. Lifestyles

We will carry out energy audits and Environmental Impact Statements (EIS) to assess the ecological footprint of our community, our work and our province. This will lead to our adopting ways of conserving resources and of introducing renewable energy practices. We will first comply with local mandated civil sustainability practices and then go beyond them in a voluntary way.

Air travel makes a significant contribution to global climate change; we will factor this into our planning and promote alternative ways of communication.

Our social centres and NGOs will be the first to commit publicly to recycle all their paper, reduce their carbon footprint, derive 35% of their energy from renewable resources, offset their air travel by planting trees and replace their fleet of cars with energy-efficient ones, within a given timeframe.

### ***NPBC***

New Psalmist has sought to educate its community on maintaining healthy lifestyles, implementing highly successful health fairs, and quarterly classes and workshops to improve overall health and reduce disease.

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#### 4. Lifestyles

New Psalmist has committed to engaging its congregations in assessing the consequences and rewards of daily choices. We support local efforts of reducing, reusing, and recycling. In addition to encouraging these positive changes in behavior, expose them to information that explains the residual impacts both locally and globally.

Goal: A congregation making wise choices, based upon knowledge of the use of natural resources.

### ***Polish Orthodox***

2. Orthodox monasticism may surely serve as an example helpful in promotion, development and dissemination of a simpler lifestyle.

3. Series of presentations/several hours course on environmental protection, sustained development and possibilities of conservation run regularly for all students of Ortodox Theological Seminary in Warsaw may help to promote simpler lifestyle, deepen their knowledge on Orthodox ecotheology.

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#### IV. Lifestyles

1. To promote simpler lifestyles Suprasl Academy will coordinate:

- a) preparation, publication and wide distribution of educational material and practical guidelines concerning sustained development and conservation in a household.
- b) translation, publication and distribution of literature on Orthodox approach to creation and environmental protection:
  - “Orthodoxy and Ecology”,
  - “So That God’s Creation Might Live”,
  - “Man and the Environment; A study of St Symeon the New Theologian”
- c) series of books on environmental protection for children – examples of exceptionally ‘nature friendly’ saints.

2. Through the booklet on sustained development perceived by Eastern Christianity as well as one on ‘methodology’ of environmental protection in a household („Let’s begin with ourselves” – the home oriented programme of environmental protection out of the house), the faithful will be encouraged to carry out environmental audits of their households and to undertake appropriate practical action (for example use of environmentally friendly detergents, reducing water consumption by installing “stoppers” in toilet cisterns, going for shopping with a carrier bag, etc.). The booklets may be supplied to every Orthodox family during traditional pastoral home visits after Epiphany Feast.

3. 2009 international conference organised by the Chair of Orthodox Theology at Bialystok University on “Orthodoxy facing problems of contemporary world” encompassed issue of “Orthodoxy and Ecology”. Subject matter of environmental protection should also be studied at annual diocesan and deanery clergy conferences.

4. The faithful should be encouraged to live simply and in harmony with the environment through specially prepared educational material, booklets and books as well as parish pamphlets, bulletin boards, posters, occasional sermons.

5. Already in 1980. the Fellowship Orthodox Youth in Poland restored tradition of walking pilgrimages to holy places of the Orthodox Church in Poland - Grabarka, Jableczna, Kostomłoty, Piatienka, Saki, Suprasl, Turkowice, Zwierki. Initially there was only one pilgrimage to Grabarka organised by the Fellowship (number of its participants was over 2000). Nowadays numerous parish communities (over 20) organise their own walking pilgrimages in various directions - especially to Grabarka and to other monasteries. Broader information on the pilgrimages in the Orthodox mass media should help to increase their number and numbers of their participants.

## **Quakers**

### Lifestyles

- Quakers are already deeply engaged in personal change and widespread local activities and initiatives such as Transition Towns. Many Friends have already personally committed to the 10:10 initiative which will now also be encouraged through our central networks.
- We are exploring the possibility of launching a web-based forum next year that will chart the progress of four to five Local Meetings as they grapple with practical changes to the Meeting House, their own lifestyle and their activities as a community.
- The Quaker 'Living Witness Project' plans to gradually expand its team of expert 'resource people' who already provide workshops and advice to Local Meetings considering their response, both practically and spiritually, to climate change.
- Friends House has recently completed a comprehensive environmental audit. An ambitious plan of change has been produced; including a commitment to 10:10 and at least a 20 per cent reduction in carbon emissions by 2013

## **Daoist**

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### a. Keeping the tradition of simple lifestyles

The great Daoist sage Laozi said: "I have Three Treasures, which I hold fast and watch over closely: the first is kindness, the second is simple living and the third is not to presume oneself to be the chief of the whole world" (chapter 67 of Dao De Jing).

In Daoist temples we will continue the tradition of simple and energy-saving lifestyles. We will also promote this kind of lifestyle to visitors and pilgrims, through Daoist concepts of simplicity and thrift.

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### Fourth: Living daily life with environment awareness and action

We call further for a Daoist simple life. Daoists should select their daily timetable and their food according to natural principles. Their lifestyle should be environmentally friendly. They should also practice traditional Daoist life-nourishing exercises. "Environmentally friendly" and "energy saving" should be the standards for Daoist temples' energy choices. Temples should also establish structures that will help to

reprocess and recycle used items and waste. Temples capable of doing so should set up sewage cleaning systems. From 2011 onwards we will promote these experiences.

## **Hindu**

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The Hindu community has purchasing power. We want to develop a set of standards based on the principle of ahimsa (non-violence) that will assist the community in ethical buying in line with its ethos and values. We propose a 'Hindu benchmark' for a range of products and services including renewable energy, ethically sourced food, transport, and other products and services that assist sustainable lifestyles.

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Based on the principle of ahimsa – non-cruelty and non-violence to all living beings – we will collaborate with organisations who wish to promote a more compassionate lifestyle.

## **Interfaith**

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### ***Operation Noah***

#### **Operation Noah's Mission and Goal**

Operation Noah's mission is to inspire and support people of faith in leading and bringing about a radical transformation in the economy and in the lifestyles of communities all over Britain.

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We see this movement of individuals and communities living the future by embracing 'Low Carbon Christian Lifestyles'. We will encourage households and church communities to make bold but meaningful changes in the way they live – and to foster the duplication of these changes across communities - to radically reduce emissions.

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Our vision does not assume that responsibility lies with individual voluntary action. Quite the reverse; we see the urgent need for community leadership and community action – more vital now than at any other time in history. For the creation of viable

national and even global de-carbonisation frameworks, that will enable individuals to transform their lifestyles.

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## Lifestyles

Operation Noah aims to promote the concept and practice of 'Low Carbon Christian Living'. We see this as being along the lines of a faith version of Transition Towns, meaning that it is a community, as well as an individual response to the climate change impacts of our hitherto carbon-intensive lifestyles.

We look to church leaders to lead a movement towards Low Carbon Christian Living. An example of an initial practical, but also symbolic, expression of leaders' commitment would be for them to move out of large, draughty houses, including old vicarages, to modern, energy efficient homes.

### **Statement of ambition:**

In seven years' time, we aim to have encouraged a spread of church communities in Britain to formally adopt standards for Low Carbon Christian Living. This means implementing changes in lifestyle practices across the community which will markedly reduce carbon footprint.

For Operation Noah, a key tenet of the need for a transformation in our economy and society is that lifestyle transition must be redistributive. Adjusting to and mitigating climate change through changing lifestyles will inevitably involve costs which are clearly much easier to bear for those with wealth or on high incomes. Further, the damaging impacts of climate change within the UK as well as in poor countries of the world, are known to be more deeply felt by the poor, who, to give just one example, live in lower quality housing with less access to insurance.

There are deeply rooted social justice elements in caring for each other and for creation. In implementing Low Carbon Christian Living Operation Noah would actively support initiatives to help those on low incomes, such as car pooling, community gardening, support for retrofitting homes, and energy sourcing through renewables.

## Work to date

As a first, deeply symbolic step towards Low-Carbon Christian Living, Operation Noah launched its Reclaim Christmas campaign in the autumn of 2008. This campaign is a clarion call to our supporters to engage in a simpler, more sustainable celebration. The campaign was launched by the Bishop of Birmingham, with a major series of events in his community. It is intended that the Reclaim Christmas campaign will spread more widely year on year as we actively engage more participants.

### **'Reclaim Christmas' Launched in Birmingham, England**

*After an early morning carol singing session at a recycling centre in Birmingham, caught on camera by the local BBC TV crew, the Bishop of Birmingham cycled off into the mist with his entourage in the direction of St Philip's Cathedral.*

*Around a hundred people attended the cathedral. The service began with a "lament for Creation", a liturgy which built in themes of repentance and renewal. Then we cleared the decks for the "great green give away." More than 350 presents had been donated by local parishes: scented candles, unread books, CDs and DVDs, arty calendars. In tune with the anti-consumption theme of Operation Noah's Reclaim Christmas campaign, we'd asked people not to buy more this year, just simply to look at their possessions and concentrate on excess. We were amazed at the high quality of the offerings! And so were passers by, who were cajoled into spending a few minutes inside God's house in the first weekend of Advent to enjoy a warm drink and a free gift. "What's the catch?" many asked. "No catch," came the reply. "Just come in out of the cold for a few minutes." We explained what we were doing to incredulous looks. A group of visiting Muslims from Cairo went away with coloured napkins, smiling away and talking of wonderful Abrahamic hospitality. Other local people, initially guarded, left after a chat, saying: "you know I have lived here fifteen years and I have never been inside this place. Isn't it beautiful?!"*

### Plan for Development

1. We aim to grow the Reclaim Christmas campaign year on year by raising awareness across communities via staff and volunteer visits, speaking engagements and through our website. Our ambition is to establish a movement of people around the country who are advocates for a simpler, less consumer and more celebratory Christmas. With a movement being established, the momentum for changing attitudes to Christmas and to ending the culture of buying needlessly will gain sway.
2. Over the course of the next year, we intend to develop the concept of Low Carbon Christian Living, and to develop appropriate standards, actions and resources to support communities in radically reducing their emissions. We will draw on lessons learned from the Transition Towns initiative and other community activities. We will develop a detailed manifesto which will guide people in cutting their emissions right now by as much as 80% to reflect the government's target for 2050 and so demonstrate to leaders and politicians that this level of reduction can be done without delay.



3. Following the development of a manifesto for Low Carbon Christian Living we will, within the next eighteen months start to roll out a programme for implementation. This will involve offering faith communities the leadership challenge of being prophetic, cutting their emissions by 80% now, ie: to the equivalent of 2 tonnes of carbon dioxide per person per year, way ahead of the government's schedule for doing so. We recognise that this will not be easy, but believe that by working in community, dedicated people of faith can and will rise to the challenge. We will collect testimonies and witness statements from people engaged in the experience to document not just the practical, economic implications of Low Carbon Christian Living, but also the potential well-being effects of living more simply and engaging in community.

## Jewish

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### Lifestyles

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#### What We Have: Jewish Lifestyles

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The lifestyle area provides the opportunity to implement insights into Jewish tradition and values in everyday ways that reconnect the practical and the educational. Ecologically helpful lifestyle changes are not merely good for the planet, but flow from core Jewish values, and offer people a range of meaningful practices that connect deeply held values with Jewish identity.

Through partnerships between environmental organizations and synagogues, the Jewish community will educate its members to lighten their environmental footprint and to restore a traditional Jewish ethic of modesty in consumption. This changing ethic will be related to canonical Jewish texts and sources.

We identify four main areas of focus in the mainstream lifestyle: Food, Consumption, Travel, Homes.

#### Vision for the Next Generation: Jewish Environmental Lifestyles

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- Eating practices evolve in ways that are both ecologically beneficial and consonant with Jewish food teachings.
- Shabbat is recognized as an ecological value.
- Responsible consumption is the norm.
- Ecological consequences of Jewish community-sponsored air travel is accounted for.
- Jewish communities are ahead of the average community in reduced dependence on the automobile through organized carpools and carsharing where public transport is non-existent or inconvenient, and coordinated "walking school buses" for students in walking distance of school.
- A Jewish community that's measurably healthier and more sustainable with respect to food choices.

## Jewish Lifestyle Goals for Generational Change: September 2015

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### ■ Food Goals:

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- Cutting communal meat intake in half by 2015.
- A greater proportion of Jews saying berakhot and reflecting on source of the food they eat and the process by which that food reaches their dinner plates.
- A greater proportion of food eaten in Jewish institutions is locally grown. Hazon's Community Supported Agriculture (CSA) program, Tuv Ha'Aretz, fosters partnerships between synagogues and JCCs and local sustainable farms. It has 30 affiliated communities across the US today and aims to increase this to 180 by 2015.
- Marked reduction in food security and hunger in all communities. Growth of programs such as Challah for Hunger, Table to Table, Hazon Yeshayah, Mazon and AJWS will have grown strongly, so that American Jews are raising and donating more dollars to help people directly in need.

### ■ Travel Goals:

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- Jewish Organizations should seek to eliminate air travel when it isn't necessary.
- Organizations install video conferencing facilities that can substitute for intercontinental travel. (This will also save money and makes sense in the current economic climate.)
- Bike racks and safe bicycle parking in every Jewish school and communal institution
- Safe routes to all Jewish day schools, Hebrew schools and preschools for walking and biking.

Organizations should, as a matter of course, offset the carbon emissions produced by their activities, e.g. through projects such as the Heschel Center's Good Energy Initiative.

- **Air Travel** Getting on an airplane is the most ecologically damaging thing that most of us can do in our daily lives. At the same time, we need to recognize that Jews, as a globally dispersed people, fly more than than average. Moreover the educational model of many Jewish schools, youth movements and organizations involves deepening connections to Israel, and entails flying large numbers of people between Israel and the Jewish centers of the Diaspora.

This situation is unlikely to change dramatically soon. Jews will remain dispersed and Israel will continue to be of central importance to the Jewish people. Given these facts, the organized Jewish community needs to take responsibility for the ecological consequences that follow from it.

- **Auto Travel** – The large Jewish communities are at an advantage when it comes to auto travel: Because of the prohibitions on travel on Shabbat, many communities, especially the Orthodox and Modern Orthodox, are built within walking distance to the synagogue or community center. It follows then that many Jewish communities are ripe models of New Urbanism.

## ■ Consumption Goals:

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- Reducing consumption of material goods by 10%
- Generally accepted and supported practices of re-using material goods within the community, sometimes referred to as the G'mach.
- Well designed, chemical free, productive home garden are the norm within the Jewish community. Care for the garden is understood as part of the Jewish experience.
- Attention is given to the materials, designs and systems within the home, such as plumbing, electricity and recycled materials,
- A campaign to encourage observance of the Sabbath, as a model for reducing consumption.

Consumer choices are one of the main drivers of environmental degradation, through the incentives they provide for the manufacturing and disposal of wasteful, superfluous and short-lived items.

It is, of course, impossible and intrusive to attempt to legislate peoples' private consumption decisions. We will influence communal norms by adopting consensus standards limiting conspicuous consumption, for example at public celebrations such as weddings and Bar Mitzvahs, as well as modeling more sustainable practices at various institutions.

This would be in line with the sumptuary laws limiting public displays of wealth that operated in many medieval and early modern Jewish communities. It will also be fully consonant with the ethics of a period of prolonged economic recession during which many more Jewish families will be unable to keep up with previous communal expectations to display affluence.

Shabbat is a precious spiritual and ecological resource. It contains wisdom that is profoundly needed today about how to place limits on the untrammelled pursuit of wealth that is one of the drivers of ecological destruction.