

Anglican Province of South America

“Climate Change and the Church”



Lima – Peru – 25th-27th May 2018



*Participants in the first Provincial gathering on “Climate Change and the Church”.
(For full list of participant names see Annex 1)*

Front cover photo: Three-dimensional tapestry (arpillería) made from discarded a recycled cloth and other assorted material, depicting humankind’s degradation of a God-given earth. This tapestry was commissioned for the Lima gathering and was presented as a gift to Dr. Santiago Reyna, our main guest speaker. The tapestry is produced by An Anglican-s sponsored project among poor women in Lima.

For further information on this event please contact Dr. Andrew Leake andrewleake@gmail.com

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BACKGROUND

Growing concern over the effects of climate change and associated extreme weather events led the Anglican Province of South America to convene a gathering of its bishops and diocesan delegates (referred to from here on in the text as delegates) to take stock of the situation and to discuss the church's response to this new scenario.

The gathering took place in Lima, Peru, from the 25th to the 27th of May, under the banner: "Climate Change and the Church". Represented at the gathering were the dioceses of Argentina, Bolivia, Chile, Paraguay, Peru, and Uruguay. Observers included representatives from the Anglican Alliance, Church Mission Society (CMS), Lausanne Movement for Creation Care, Anglican Diocese of Colombia and members of the Catholic Church in Argentina. A full list of participants is included in Annex 1.

The event was called for by the provincial bishops and coordinated in conjunction with the Anglican Communion Environment Network (ACEN) regional representative, Dr. Andrew Leake (also a member of the Diocese of Northern Argentina). Bishops had discussed the need for the event back in June 2017, following the publication of the ACEN (eco-bishops) statement "The World is our Host".

The meeting was originally planned for late 2017, in Salta. It had to be postponed till 2018. At the request of the diocese of Peru who expressed a desire to assist in running the event, it was decided to "piggy-back" the event with the annual provincial gathering of Bishops in Lima, thereby reducing travel costs and carbon footprints.

PURPOSE

The event had three main purposes:

- Encourage provincial leadership to deepen understanding on climate change and the need for a Christian response; in alignment with the fifth mark of Anglican mission, namely to strive to safeguard the integrity of creation, and sustain and renew the life of the earth.
- Foster a sense of regional unity in the face of the seemingly overwhelming challenges. While Anglicans are not very numerous in South America, their international organizational structure is strong and far-reaching but needs support in terms of encouraging joint actions.
- Guide and give strategic direction to diocesan actions through the development of a joint statement.

METHOD

For reference in future meetings, the following paragraphs provide detail on the method used to bring about and implement the gathering in Lima:

Funding

The event was jointly funded by ACEN (with support from Tearfund UK), donations from Church on the Heath (UK) and a member of St Paul's Church in St Albans, UK. Support in kind (human resources) was given by the Church Mission Society (CMS) and the Diocese of Peru.

Funds were transferred by the Anglican Communion Office (ACO) and administered by the Diocese of Argentina (for international travel) and the Diocese of Peru (for local logistics). Financial reporting was undertaken by Dr. Andrew Leake.

Delegate nominations

Bishops designated a person from within their respective dioceses to take on the role of encouraging and developing creation care initiatives. Whilst expertise would be desirable, it was recognized that a) this is not always going to be possible and that b) passion, willingness and commitment are probably more important in terms of getting the ball rolling at this particular stage.

Invitations

Invitations to bishops and delegates were written by ACEN and signed by the Primate for the Province, Rt. Rev. Gregory Venables (Annex 2). These were sent out together with a short press release (Annex 4), in both English and Spanish. A further letter was sent by the Primate to all churches in the province to inform about the gathering and to encourage prayer support (Annex 5).

Program

The program had four main segments, as follows:

The science of climate change and the manifestations and effects of weather anomalies in South America.

The science was presented by Dr. Santiago Reyna, a professor in environmental engineering from the University of Cordoba, Argentina. He drew parallels between scientific thinking and biblical perspectives, based largely on citing the Papal Encyclical, *Laudato Si*. The most important aspect of Dr. Reyna's presentation was the fact that it set a strong evidence-based foundation for better understanding of the relevance of the Biblical basis for caring for creation, and thereby, a clear understanding why we must act as a church in relation to this phenomenon. Topics covered included:

- Evolution of the atmosphere (In the beginning ...)
- Structure of the atmosphere and energy balances (the greenhouse effect)
- Meteorology and climatology

- Climate change – climate variability: El Niño and the southern oscillation
- Impacts of climate change and scenarios
- Challenges and possible actions (move to green economies)

Conference delegates presented their observations of weather anomalies in their respective dioceses. This was done by asking them to arrive at the event with material that would allow them to construct a timeline of significant weather anomalies over the past decade or so. Examples of observed anomalies:

- Argentina: Tornadoes now common in regions where they did not exist before. Excessive rainfalls leading to unprecedented flooding. Extensive droughts during dry seasons.
- Bolivia: Heavy rainfalls associated with El Niño, with consequent landslides (*mazamorras*)
- Chile: Retreating (melting) of glaciers. Atypical rainfall in arid regions such as the Atacama Desert, associated with El Niño, has resulted in flash floods. Very hot dry seasons have been drier than normal resulting in extensive forest fires.
- Paraguay: Droughts have affected large parts of the country during the dry season. The appearance of tornadoes.
- Peru: Retreating (melting) of glaciers threatening water and energy (hydroelectric) supplies. Periods of extreme cold (- 25 C) and heavy and sudden rainfalls associated with El Niño have led to severe flash floods (*huaycos*), as well as widespread acute respiratory infections.

Presentation and discussion on the biblical basis for church action concerning creation care and a review of Anglican concerning creation care.

This segment was led by Revd. Dr. Canon Jeff Golliher, Director for the Environment and Sustainable Communities at the Anglican Communion's Office at the UN in New York. Presentations covered the following topics:

- Biblical Foundation for Stewardship (Annex 6)
- Evolution of Anglican Response to Creation Care (Annex 7)
- Priorities for church-based action

Discussions on practical steps, leading to an agreed provincial action statement.

Recommendations for church-based actions were based on a paper prepared by Rev. Golliher for the Lambeth Conference (2020), titled *Faith, Hope and Action for God's Creation: Responding to the Climate and Environmental Emergency*. This identifies five areas in which church action is considered a top priority (for details see Annex 8).

1. Adopt the UN's Sustainable Development Goals as practical objectives for action
2. Integrate creation care into liturgy and worship.
3. Prioritize the pivotal role of women, who are often the most affected by climate change
4. Provide relief and humanitarian assistance for refugees from disasters and climate change
5. Build the church capacity for action at regional and provincial levels (international coordination).

The adoption of the UN goals will help in aligning church-based actions with the strategic actions being pursued by governments and development agencies. It was suggested that in order to keep plans manageable and achievable each Diocese might select a small number of goals they consider they can contribute towards in an effective manner. This recommendation was adopted and integrated into the conference statement (see Annex 9).

INITIAL EFFECTS of the GATHERING

At the time of writing, several delegates had reported on activities they had undertaken since the Lima conference. The following paragraphs give a brief outline of what has been done by several of the delegates.

Argentina:

- **Victor** is developing an organic horticultural project on Church-owned land in the city of Tartagal in northern Argentina. The church is using the project to engage with youth in the local community. They are also using the project as a basis for joint action with another evangelical denomination, focusing on transforming illegal rubbish tips into cultivated land.
- **Viviana**, also based in Tartagal, works on a government-sponsored child development program called "*Primeros Años*" (the first years). She supervises extension workers who then work with poor families with very young children. One of the program goals is to encourage community networking. She has therefore used her church as a meeting and training center, and through these meetings has introduced extensionists to the concept and practice caring for the environment, thereby contributing to a child's upbringing. Viviana makes sure her training meetings leave the smallest environmental footprint possible. To that effect, she avoids the use of disposable items and encourages participants to do the same and to pass the message on to the families they visit.
- **Alejandro**, based in Buenos Aires, wrote about the Lima conference for his church magazine, which allowed him to share the experience with his congregation and other churches in the diocese. He has recently acquired a composter for the church (*Iglesia Anglicana San Bartolomé de Rosario*) and is now encouraging the congregation to recycle rubbish and cultivate plants on the church grounds. At the diocesan level he will be presenting the main results for the Lima conference and encouraging other churches to act.
- **Eduardo**, based in Morillo, northern Argentina, is a lay leader in the Catholic Church. He had not met Dr. Reyna previously, but as a result of the Lima gathering mentioned him to his Diocesan Bishop, who in turn invited him to speak at Catholic gathering which was attended by the governor and several non-government organizations (NGO's).

Bolivia:

- **Walter**, based in Tarija, has introduced creation care to his congregation. This was done by taking church members on a field trip to visit an organic farm and to learn about horticulture. Church families were encouraged to start cultivating vegetables at home, and to the effect were all issued with saplings to plant and care for. He has also run a creation care themes service to drive the message home further. Another activity has been to provide free water to refill plastic bottles used by walkers and joggers that pass by their church center on special days when no vehicles are allowed in the city.
- **Daniel**, based in Cochabamba reported that the Lima conference had had a profound effect on his understanding of Christian responsibility towards caring for creation. This motivated him to engage his church in running awareness-raising events combined with evangelism in local parks (an activity referred to as Open Church). This involved teaching interested people how to plant and care for trees, the importance of reforestation, donation of tree saplings, and prayer for God's creation. People were also taught to make simple water filters from plastic bottles. Another activity aimed at families involved inviting children to make animals from plasticine and then locating them in a "pristine environment". The environment was then degraded by removing trees, introducing oil wells and contaminating the soil. This led to a discussion of what children thought about this. His church is now using this experience to teach other churches about creation care in the city of La Paz.

Chile:

- **Francisco**, based in Valparaiso, is waiting from his bishop to discuss and finalize possible actions. He reports that changes in the diocese are currently occupying much of people's time. His experience is interesting in the sense that it is not always going to be easy to get creation care onto Diocesan agendas, especially when there are other matters which are perceived locally as being of higher priority.

Paraguay:

- **Javier** is a medical doctor working in western Paraguay. The Lima conference was his first exposure to the issue of climate change and the church's responsibility. He has since attended a regional conference in Paraguay on sustainable development, and like Francisco (above) is now seeking Diocesans approval for developing initiatives to engage churches in caring for the environment.

Perú:

- **Shirley** has a strong track record of caring for the environment. Since the Lima conference, her church participated with a stand and children's activities in the 2018 Environmental Market. This is an initiative she helped establish and which has now been running for four years. The stand was visited by a government official and a local radio journalist. They ran games for children, focused on environmental awareness, renewable energy, and donated trees. She has also given two talks at her Church and proposed a recycling project.

FINAL COMMENTS

The conference was timely. Its structure and contents appear to have been well received. Delegates have, for the most part, taken the message seriously (see Annex 10 for an external perspective on the event). Their initial actions have been spontaneous, suggesting there is a genuine desire to do what they can from their respective locations. There is now a clear need to ensure this enthusiasm is appropriately harnessed.

Small steps have been taken, but we need to ensure these lead to coherent and effective action by the province. A key challenge will be for delegates to take ownership of their collective role in shaping diocesan and provincial strategies to respond to climate change. This will involve fostering an ongoing dialogue between delegates, which is currently being done informally via the WhatsApp group. There will also be a continued need for actions and activities that serve to encourage bishops to continue to back and support their delegates.

Another clear need is to develop practical ideas that each delegate can use in their respective locations. While the bishop's statement provides a minimal framework, it will now be necessary to now develop this into practical actions.

ANNEX 1: PARTICIPANTS

Bishops:

- | | |
|----------------------------|--|
| ○ Rt Rev Gregory Venables, | Diocesan Bishop of Argentina (Primate) |
| ○ Rt Rev Nicholas Drayson, | Diocesan Bishop, Northern Argentina |
| ○ Rt Rev Mateo Alto, | Suffragan Bishop, Northern Argentina |
| ○ Rt Rev Urbano Duarte, | Suffragan Bishop, Northern Argentina |
| ○ Rt Rev Crisanto Rojas, | Suffragan Bishop, Northern Argentina |
| ○ Rt Rev Raphael Samuel, | Diocesan Bishop, Bolivia |
| ○ Rt Rev Héctor Zavala, | Diocesan Bishop, Chile |
| ○ Rt Rev Abelino Apeleo, | Suffragan Bishop, Chile |
| ○ Rt Rev Nelson Ojeda, | Suffragan Bishop, Chile |

Rt Rev Alfredo Cooper, Suffragan Bishop, Chile, and Rt Rev Peter Bartlett, Diocesan Bishop, Paraguay had intended to participate but could not do so due to unforeseen circumstances.

Delegates:

- | | |
|------------------------|----------------------|
| ○ Adela Cueva | (Bolivia) |
| ○ Alejandro Murray | (Argentina) |
| ○ Andrew Leake | (Northern Argentina) |
| ○ Daniel Padilla | (Bolivia) |
| ○ Francisco Aguirre | (Chile) |
| ○ Javier Zabala | (Paraguay) |
| ○ Rene Chipana | (Peru) |
| ○ Shirley Ayala | (Peru) |
| ○ Victor Santillan | (Northern Argentina) |
| ○ Viviana Andrade | (Northern Argentina) |
| ○ Walter Toro Martínez | (Bolivia) |

Observers:

- | | |
|--------------------------|--|
| ○ Claudia Lungu | (Northern Argentina) |
| ○ Maria Mereceds Crawley | (Northern Argentina) |
| ○ Eduardo Berteau | (Catholic Diocese of Oran- Northern Argentina) |
| ○ Richard Acosta | (Anglican Diocese of Colombia) |
| ○ Julian Horne | (Lausanne Movement) |
| ○ Paulo Ueti | (Anglican Alliance) |
| ○ Paul Tester | (Church Mission Society) |
| ○ Paul Thaxter | (Church Mission Society) |
| ○ | |

Speakers:

- | | |
|------------------------|---|
| ○ Dr. Santiago Reyna | (Universidad Nacional de Córdoba – Argentina) |
| ○ Rev. Dr. Jef Golhier | (ACEN – Anglican Observer at UN –USA) |

ANNEX 2: INVITATION TO BISHOPS



Iglesia Anglicana
de América
del Sur

Estimados:

Les escribo, junto a Andrés Leake, para recordarles sobre el encuentro que estaremos realizando en Lima, Perú, los días 25 a 27 de Mayo del corriente año, sobre el papel de la Iglesia frente a los efectos de cambio climático en nuestras respectivas diócesis y congregaciones. En nuestra última reunión en Salta asumimos el compromiso de estar presentes, junto con delegados diocesanos que puedan tomar la iniciativa de dar seguimiento a este tema.

El evento nos brindará un espacio de aprendizaje y reflexión para que, juntos, consideremos como podríamos poner en práctica, de manera urgente y en esperanza, la Quinta Marca de Misión Anglicana: *"Luchar por salvaguardar la integridad de la creación y el sostenimiento y la renovación de la vida en la tierra."*

El encuentro es auspiciado por la Red Ambiental de la Comunión Anglicana (ACEN – en inglés), en respuesta a un [llamado](#) hecho por Obispos Anglicanos de todo el mundo reunidos en Sud África en Febrero del 2015.

Los oradores principales serán:

- Rev. Dr. Jeff Gollmer, antropólogo, miembro de la Sociedad de San Francisco (TSSF), pastor episcopal en la Diócesis de Nueva York, y Director de Programa para Ambiente y Desarrollo Sustentable en la Oficina de la Comunión Anglicana en las Naciones Unidas en Nueva York.
- Dr. Santiago Reyna, Profesor Titular Plenario de Ingeniería Ambiental y Director de la Maestría en Ambiente de la Universidad Nacional de Córdoba, Argentina.
- Dr. Andrés Leake (facilitador), miembro de la Diócesis Anglicana del Norte Argentina, director de Fundación Refugio e investigador de efectividad de programas con Compassion International.

Los gastos de los delegados diocesanos, designados por escrito por ustedes, serán cubiertos con fondos provistos por Tearfund UK. Esto incluye transporte aéreo/terrestre hacia y desde Lima, como así tres noches de alojamiento y comida en Casa de Retiro "El Chalet", Av. Chorrillos 567, Lima, perteneciente a la Congregación Religiosas del Sagrado Corazón (no incluye seguro médico o de viaje). Próximamente estaremos enviando los detalles del programa del encuentro, junto a las indicaciones sobre la reserva/compra de pasajes para las personas designadas.

Rogamos nos confirme su participación, respondiendo a este email (andrewleake@gmail.com) indicando "SI PUEDO PARTICIPAR" o "NO PUEDO PARTICIPAR". En caso de no recibir respuesta alguna antes del 15 de Febrero, daremos por asumido que no podrá participar.

Atentamente

+ G. J. Venables

Bmo. Gregory James Venables – Obispo Primado

Dr. Andrés Leake - Facilitador

ANNEX 3: INVITATION TO DELEGATES



Iglesia Anglicana
de América
del Sur

Estimado/a:

Le escribimos en razón de que ha sido propuesto por su Obispo Diocesano como delegado/a para participar en un encuentro internacional organizado por la Provincia Anglicana de América del Sur, a realizarse en Lima, Perú, los días 25 a 27 de Mayo del corriente año.

El mismo versará sobre el papel de la Iglesia frente a los efectos de cambio climático en nuestras respectivas diócesis y congregaciones. Específicamente, tendrá la finalidad de equipar a nuestros líderes diocesanos y a nuestras congregaciones para asumir un rol profético en relación a la problemática ambiental y social derivada del cambio climático.

En particular, será un espacio de aprendizaje y reflexión para que, juntos, consideremos como podríamos poner en práctica, de manera urgente y en esperanza, la Quinta Marca de Misión Anglicana: *"Luchar por salvaguardar la integridad de la creación y el sostenimiento y la renovación de la vida en la tierra."*

El encuentro es auspiciado por la Red Ambiental de la Comunión Anglicana (ACEN – en inglés), en respuesta a un [llamado](#) hecho por Obispos Anglicanos de todo el mundo reunidos en Sud África en Febrero del 2015.

Los oradores principales serán:

- Rev. Dr. Jeff Golliver, antropólogo, miembro de la Sociedad de San Francisco (TSSF), pastor episcopal en la Diócesis de Nueva York, y Director de Programa para Ambiente y Desarrollo Sustentable en la Oficina de la Comunión Anglicana en las Naciones Unidas en Nueva York.
- Dr. Santiago Reyna, Profesor Titular Plenario de Ingeniería Ambiental y Director de la Maestría en Ambiente de la Universidad Nacional de Córdoba, Argentina.
- Dr. Andrés Leake (facilitador), miembro de la Diócesis Anglicana del Norte Argentina, director de Fundación Refugio e investigador de efectividad de programas con Compassion International.

Los gastos de los delegados diocesanos, designados por escrito por sus respectivos Obispos, serán cubiertos con fondos provistos por [Tearfund](#) UK. Esto incluye transporte aéreo/terrestre hacia y desde Lima, como así tres noches de alojamiento y comida en Casa de Retiro "El Chalet", Av. Chorrillos 567, Lima, perteneciente a la Congregación Religiosa del Sagrado Corazón (no incluye seguro médico o de viaje). Próximamente estaremos enviando los detalles del programa del encuentro, junto a las indicaciones sobre la reserva/compra de pasajes.

Rogamos nos confirme su participación, respondiendo a este email (andrewleake@gmail.com) indicando "SI PUEDO PARTICIPAR" o "NO PUEDO PARTICIPAR". En caso de no recibir respuesta alguna antes del 15 de Febrero, daremos por asumido que no podrá participar.

Atentamente

[Rmgo.](#) Gregory James Venables – Obispo Primado

Dr. Andrés Leake - Facilitador

ANNEX 4: PRESS RELEASE



Iglesia Anglicana
de América
del Sur

Climate Change Among South American Bishops

Pope Francis has highlighted climate change as a global problem with serious environmental, social, economic, and political consequences, making it one of the greatest challenges to humanity.¹ The Archbishop of Canterbury – Justin Welby – has argued that “reducing the causes of climate change is essential to the life of faith. It is a way to love our neighbour and to steward the gift of creation”²



Most Reverend Gregory Varela

Within the Anglican Province of South America, primate Bishop Gregory Varela recently reminded his congregations that “...according to the Bible, we are not the owners of this planet, rather we are stewards accountable to God (Genesis 1:28-29, 2:15). However, we have been irresponsible (Jeremiah 2:7)” adding that “... as Christians, environmental degradation and climate change demand from us a faith-based response”.

Rising to Bishop Gregory's challenge, Anglican bishops from South America will be gathering in Lima, Peru, between 25th and 27th May to consider and try to define the role of the church in response to the devastating social and environmental effects of climate change within their respective dioceses. The meeting, entitled “Climate Change and the Role of the Church”, includes the participation of church members from across the province who share a common interest and concern for caring for creation.

The technical and scientific aspects of climate change in the region will be addressed by Dr. Santiago Reyna, Professor in Environmental Engineering and Director of the Masters program in Environmental Sciences at the National University of Cordoba, Argentina. The role of the church in responding to these issues will be addressed by Rev. Canon Jeff Gollister, BEd, Program Director for the Environment and Sustainable Communities at the Anglican Communion Office at the United Nations in New York.

The gathering is aimed at equipping bishops and Church delegates in defining the focus and strategies to respond to the ever-growing environmental challenges resulting from climate change. In particular, the event will provide a space for mutual learning and reflection in order to define concrete steps that will put the Fifth Mark of Anglican Mission into action; “To strive to safeguard the integrity of creation and sustain and renew the life of the earth”

The gathering is being facilitated by the Anglican Communion Environmental Network (ACEN), and marks a further stage in responding to the [call for action](#) made by Anglican bishops in a previous meeting held in South Africa in February 2015.

+ G. J. Varela

Rt. Reverend Gregory James Varela – Primate

Dr. Andrew Leske - Facilitator

For further information: andrewleske@gmail.com

¹ Pope Francis (24 de mayo de 2015). [Laudato si'](#)

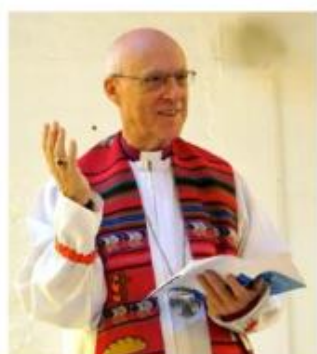
² <https://www.nytimes.com/2017/11/05/opinion/faith-climate-change-justin-welby.html>

ANNEX 5: LETTER TO CHURCHES



Iglesia Anglicana
de América
del Sur

El Cambio Climático entre Obispos Anglicanos Sudamericanos



Rev. Gregorio Venables

El Papa Francisco ha señalado que el cambio climático es un problema global con graves dimensiones ambientales, sociales, económicas, distributivas y políticas, y plantea uno de los principales desafíos actuales para la humanidad.¹ El Arzobispo de Canterbury – Justin Welby ha determinado que “...reducir las causas del cambio climático es esencial a una vida de fe. Es una forma a través del cual amar al prójimo y de ejercer cuidado sobre la creación”²

De igual modo, el Obispo Primado Gregorio Venables recientemente ha comunicado a congregaciones de la Iglesia Anglicana de América del Sur que “de acuerdo a la Biblia, no somos dueños de este planeta, sino simples mayordomos responsables ante Dios (Génesis 1:28-29, 2:15). Sin embargo, hemos sido irresponsables (Jeremías 2:7). Por ello considero que, como cristianos, la problemática ambiental y el cambio climático demandan de nosotros una respuesta de fe.”

Respondiendo a la convocatoria del Obispo Gregorio, los obispos Anglicanos de América del Sur se reunirán en Lima – Perú del 25 al 27 Mayo para debatir y determinar la responsabilidad y el rol de la Iglesia frente a los devastadores efectos sociales y ambientales generados por el cambio climático en sus respectivas diócesis. El encuentro, titulado “Cambio Climático y el rol de la Iglesia”, se llevará a cabo con la participación de miembros de la Iglesia a través de la región que tienen un interés especial en el tema.

Los aspectos técnicos y científicos del cambio climático en la región serán abordados por el Dr. Santiago Reyna, Profesor Titular Plenario de Ingeniería Ambiental y Director de la Maestría en Ambiente de la Universidad Nacional de Córdoba, Argentina. A su vez, el rol de la Iglesia frente a dicha problemática será presentado por Rev. Dr. Jeff Gollner, Director del Programa para Ambiente y Desarrollo Sustentable en la Oficina de la Comunión Anglicana en las Naciones Unidas en Nueva York.

El evento tendrá la finalidad de equipar a los Obispos y delegados diocesanos en determinar su enfoque y estrategias para responder a los crecientes problemas ambientales generados por extremos climáticos. En particular, será un espacio de aprendizaje y reflexión para definir acciones concretas para poner en práctica la Quinta Marca de Misión Anglicana: “Luchar por salvaguardar la integridad de la creación y el sostenimiento y la renovación de la vida en la tierra.”

El encuentro es auspiciado por la Red Ambiental de la Comunión Anglicana (ACEN – su sigla en Inglés), en respuesta a un llamado hecho por Obispos Anglicanos de todo el mundo reunidos en Sud África en Febrero del 2015.

+ G. J. Venables

Rev. Gregorio James Venables – Obispo Primado

Dr. Andrés Leake - Facilitador

Para mayor información: andrewleake@gmail.com

¹ Papa Francisco (24 de mayo de 2015). “Laudato si’”

² “<https://www.nytimes.com/2017/11/03/opinion/faith-climate-change-justin-welby.html>”

ANNEX 6: BIBLICAL FOUNDATION FOR THE STEWARDSHIP OF CREATION

Biblical Foundation for the Stewardship of Creation

- **Genesis 1:27-28:** So God created humankind in his image, in the image of God he created; male and female he created them. God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."
- **Genesis 2:7-15:** Then the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being. And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed. Out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil ... The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."
- **Genesis 9:8-10:** The God said to Noah and to his sons with him, "As for me, I am establishing my covenant with you and your descendants after you and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you ..."
- **Psalms 24:1-2:** The earth is the Lord's and all that is in it, the world and those who live in it; for he has founded it on the seas and established it on the rivers.
- **Matthew 22:34-40:** He said to them, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments hang all the law and the prophets."
- **Matthew 28:18-20:** And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."
- **John 1:1-4:** In the beginning was the Word, and the Word was with God, and the Word was God. He was at the beginning with God. All things came into being through him,

and without him, not one thing came into being. What has come into being in him was life, and the life was the light of all people.

- **Romans 8:18-23a:** I consider the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation but we ourselves..."
- **Colossians 1:15-29:** He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers – all things have been created through him and for him. He himself is before all things, and in him, all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell ...

ANNEX 7: ANGLICAN RESOLUTIONS ON THE STEWARDSHIP OF CREATION

Excerpts from Lambeth Conference and ACC Resolutions on the Stewardship of Creation

Lambeth Conference 1978

Resolution 6: Man's Stewardship of Nature. The Conference urges all Christians, in obedience to the doctrine of creation, to take all possible action to ensure man's responsible stewardship over nature; in particular in his relationship with animals, and with regard to the conservation of the soil, and the prevention of the pollution of air, soil, and oceans.

Resolution 19d: The Study of Social and Political Change. The Conference recommends ... That the Church increasingly works for social goals which really benefit human beings, e.g., in housing, education, health, and adequate wages, using both social agencies and, where appropriate, its own social agendas.

Lambeth Conference 1988

Resolution 40, 2a: Environment, Militarism, Justice, and Peace. This Conference calls upon each province and diocese to devise a programme of study, reflection and action in which the following elements should play a part: as a matter of urgency, the giving of information to our people of what is happening to our environment, and to encourage them to see stewardship of God's earth for the care of our neighbors as a necessary part of Christian discipleship and a Christian contribution to citizenship.

Resolution 40, 3d: Environment, Militarism, Justice, and Peace. This Conference ... encourages people everywhere to make changes, personal and corporate, in their attitudes and lifestyle, recognizing that wholeness of living requires a right relationship with God, one's neighbor, and creation.

Resolution 58: Civil and Land Rights for Indigenous Peoples of the Americas. This conference supports all efforts begun made for the procuring of land and civic rights for indigenous peoples of the Americas, especially in the light of the forthcoming celebrations of the 500th anniversary of the arrival of Columbus in the New World in 1992.

Lambeth Conference 1998

Resolution 1.8: Creation

This Conference:

Reaffirms the Biblical vision of creation according to which: Creation is a web of interdependent relationships bound together in the Covenant which God, the Holy Trinity, has established the whole earth and every living being. The divine Spirit is sacramentally present in Creation, which is, therefore, to be treated with reverence, respect, and gratitude. Human beings are co-partners with the rest of creation and living bridges between heaven and earth, with the responsibility to make personal and corporate sacrifices for the common good of all creation. The redemptive purpose of God in Jesus Christ extends to the whole creation.

Recognizes 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, that the loss of natural habitat is a direct cause of genocide amongst millions of indigenous peoples and is causing the extinction of thousands of plant and animal species ... that the future of human beings and all life on earth hangs in the balance as a consequence of the present unjust economic structures ...; that the servanthood 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; that we as Christians have a God-given mandate to care for, look after and protect God's creation.

Prays in the spirit of Jesus Christ for widespread conversion and spiritual renewal in order that human beings will be restored to a relationship and 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-centered greed is overcome, and for the recovery of the Sabbath principle, as a part of the redemptions of time and the restoration of the divinely intended rhythms of life.

Resolution 1.9 Ecology

This Conference

Calls upon ecumenical partners and other faith communities, governments, and transnational companies to work for sustainable society in a sustainable world, to recognize the dignity and rights of all people and the sanctity of all life, especially the rights of future generations, to ensure the responsible use of and recycling of natural resources, to bring about economic reforms which will establish a fair trading system both for people and the environment.

Lambeth Conference 2008 - Section D: Environment

59. The fifth mark of the mission is: "To strive to safeguard the integrity of creation and renew the life of the earth." So far this is the mark of mission least universally owned by the churches of the communion. If we say that "The earth is the Lord's..." , we must be prepared to live as if that is true! We cannot misuse a gift from the Lord. If we are to call ourselves disciples of Jesus Christ, we must be prepared for radical discipleship by "living simply, so that others may simply live." Safeguarding creation is a spiritual

issue. Climate change is posing questions freshly for us about our attitudes toward creation, technology, sustainability for a future, and justice for all people. This is a discipleship issue, not something we might possibly do. When others see that we Anglicans take the issue of the environment seriously, they may be drawn to work alongside us, and in so doing they may see the Good News of Jesus Christ proclaimed in action.

60. Ignorance of the issues of the environment is a priority that must be addressed. Stories shared from bishops around the Communion give a picture of a global crisis. There are many examples including water pollution, dumping of toxic waste, air pollution, deforestation, irresponsible disposal of garbage. It is clear that the personal level exchange of issues being faced (with first-hand knowledge) has a greater impact on us than Western media reports. The environment is the top priority for some provinces and must be a high priority for all of us. In developing countries and among indigenous peoples, notably in the Arctic, safeguarding creation is a day to day activity, not an intellectual exercise. The Communion's bishops should take a leading role by example, modeling a simpler lifestyle, using a carbon offset for meeting travel, or traveling less!

61. While many agencies can engage with environmental issues, the church must do so from the starting point of Scripture and a credible theology. One particularly difficult Scripture reference has been Genesis 1:28 where the words 'have dominion over' or 'subdue' have been misinterpreted as 'Do whatever you want with the earth.' If humanity is made in the image of God, who saw that creation was good, then humanity needs to learn to care for God's creation. Theologies of creation, Sabbath, stewardship and "enough" need to be developed for general use. Creation did not fall, humanity did, and this has led to the destruction of creation. Some of the symptoms of this human sin include selfishness, greed, consumerism, and overindulgence. The destruction of the environment is a spiritual issue and the church can suggest taking actions in terms of spiritual disciplines, including repentance of ingrained habits that are ecologically irresponsible. This is not just trying to fix up the world but living toward the hope of the promised redemption of the creation by God.

62. Indigenous peoples have traditional understandings of the earth as a gift of the Creator and of their relationship to it and its creatures are one of interconnectedness and responsible caring. The indigenous peoples have reminded us that we are not aliens in a wilderness to be conquered, but integral parts of the created order, as are plants and animals, which are to be cherished and nurtured. The Anglican Indigenous Network could provide good resources for the Communion to develop these ideas more fully.

63. Many examples of destruction focused on various concerns about water. Water is central to baptism, the sacrament of new life. This is a reminder that we have a responsibility for those yet to be born to ensure conditions for their potential life and flourishing. The Communion, Provinces, and Dioceses could focus on one major campaign - the human right to water.

64. There is only one instrument for sustaining God's creation – humanity. To get people moving requires moral leadership and this is the role of the church together with other aware bodies, e.g. the United Nations. The Anglican churches must engage with other agencies with sound knowledge and

experience to impact church members, various levels of government and the business communities.

What can the church do? Take action! Do not wait any longer!

65. **Education:** Engage with scientists to have accurate and credible information. Scriptural and theological education should be available for seminary students to produce knowledgeable clergy and lay leaders to engage congregations. We need educational materials to encourage children and youth to engage with programs for change. Adult education materials for parishioners would be helpful. Every Anglican must understand that it is their personal responsibility to live a rule of life that sustains and restores God's creation. The changing climate is a call upon us to examine our impact on the environment – as individuals and as a community of faith with buildings.

66. **Empowerment:** There is also an opportunity for bishops to raise the consciousness of church members as well as the public. The Communion/Provinces should position itself to be a symbol of ecological commitment to sustaining and renewing God's creation. Dioceses and parishes provide opportunities for learning and action. People respond well to specific, simple actions, e.g. plant one tree each year, use no plastic in the churches, walk whenever you can instead of using a car. Bishops can also have specific actions, e.g. plant a tree on each parish visit, focus sermons for one season on the environment. "Green Awards" are also incentives to dioceses and parishes to decrease the damage they do to the creation and improve the ways they contribute to renewing the earth.

67. **Advocacy:** The Bishop is often in a position to make connections with levels of government and business where there are opportunities to advocate for change. Accurate information containing requests for specific actions must be at hand. As well the bishop can maintain ecumenical and interfaith connections in order to speak with one voice to the powers. The Bishop is also often needed/wanted as a public figure to head up campaigns, but these should be chosen in keeping with the suitability of the campaign.

68. **Liturgy:** The Communion and Diocesan worship committees can develop worship resources on the creation and environmental themes, and use the liturgical seasons for environmental awareness, e.g. planting time and harvest thanksgiving, the memorial of St. Francis, a Lenten fast from energy consumption. The scripture that speaks to the integrity of creation can be identified in the Lectionary and support materials be made available for study and preaching. (e.g. Genesis 1:27,28, 29 or 9:11; Psalm 8; John 1:1-3; Romans 8:18-21; Colossians 1:15-20)

69. **Empowerment for Action:** Think globally, act locally and globally. Work ecumenically and with other faith groups to lobby governments for laws and implementation of international agreements, e.g. Kyoto and Copenhagen 2009. The bishops could also have a reconciling role for brokering conversations between business, government, and environmentalists. We must be aware of the political and economic aspects of caring for creation. Ecology and economics are connected. The desire for economic development can start a vicious cycle of damage to the environment. Damage to the environment creates conditions that impact developing nations and those living in poverty (women and children) first. Economic improvements for one group may bring environmental disaster to another. In many Provinces, this is especially true for indigenous peoples. Bishops need to learn how to exert pressure on

governments in regard to environmental issues and this means they have to be correctly informed and have credibility with governments.

70. Environmental destruction is also connected to the internal displacement of people and to migration. Sometimes the creation is deliberately destroyed by companies seeking access to resources, such as oil, and the local people have been driven away. Sometimes, when the land is devastated by natural disaster, the people migrate seeking safety and a livelihood.

Initiatives

Green Conference: The next Lambeth Conference should be a green conference where the host institution is under clear direction from the Design Group to provide recycling facilities.

Follow up on the Lambeth Conference 1998's affirmation of the Millennium Development Goals, especially #7, "Ensure environmental sustainability".

The Anglican Consultative Council 2009 should ask provinces to report on their work on Millennium Development Goal #7 towards sustaining and renewing the creation in 2012.

ACC-2, Dublin, 1973

Resolution 12a: Social Justice. The Council calls upon its member Churches: (a) to be sensitive to the violent dehumanization of minority peoples in their midst, (b) to acknowledge the Church's vocation to side with the oppressed in empowering them to live their own lives in freedom, even at some sacrifice to itself, while at the same time seeking in the power of Christian love to bring about the true liberation of the oppressor, (d) that where solutions to such violence seem possible (as for example in the pollution of our environment by industry or testing of nuclear devices), to join with those pressing for such resolution, (e) where apparent resolutions are not available, to serve as an agency for demanding that attention is not averted, through either fear or fatigue, from the persistent and hopeful quest for a just settlement.

ACC-3, Trinidad, 1976

Church and Society. The New Economic Order: There is a growing conviction as a result of increased knowledge of the impact of present world economic conditions, and also as a result of increasing ecological concerns, that our world needs to seek both new styles of development and new patterns of economic relationship. A strong call to face these needs has come from the economically less developed countries of the world ... the existing situation calls churches in the western industrialized world to challenge both governments and corporations concerning their commitment to worldwide justice and the case of natural resources, and to challenge their own members to cultivate a lifestyle consistent with these concerns.

ACC-4, Ontario, 1979

Section 2: Mission: Contemporary Challenges. Reflections on the Human Condition: Man is created to be the image of God in the world. This means that mankind is intended to live as one family; to manifest life in the community as a reflection of that quality of life which is inherent in God's very being. Male and female, families and tribes, associative groups and nations are created to live and grow in fellowship and amity under conditions of mutual love and justice.

ACC-5, England, 1981

Section 1: The Gospel and People. The World's Resources. How can the Church help people maintain or regain a sense of reverence and stewardship for nature and the whole of God's creation: (a) so that the world's resources may be used for beneficial purposes?, (2) so that a more equitable balance in distribution may be achieved?, (3) so that more equal sharing may be enriching for both receivers and givers?

ACC-7, Singapore, 1987

Environment. The section on Christianity and social order had a full discussion on the topic of the environment ... This discussion touched on four main areas of concern: (1) environmental accidents, (2) industrial pollution, (3) development issues, and (4) nuclear testing in the Pacific. Both data and experience show that the damage to the environment affects everybody. Loss of rainforests will upset the climates not only of tropical countries but could also affect the whole world's climate. Loss of soil in the highlands of one country can begin famine and loss of lives and property to that country with refugees spilling over into neighboring countries. Many view this as despoliation of the planet in a way from which it may never recover.

Resolution 28: That this Council (2) requests the Standing Committee on deciding on future subjects ... to consider understanding creation in terms of ecology – the whole of creation – for discussion in the Communion, (b) requests the Secretary-General through the networks or other sources, to identify and circulate available environmental studies to the Provinces ... (c) encourages member Churches to participate in community development schemes ... (d) calls on member Churches to join with governments where possible in providing the leadership and education to provide an appropriate balance between development and environmental issues.

ACC-12, Hong Kong, 2002

Resolution 11: UN Observer and Environmental Network

This ACC (b) asks all churches of the Anglican Communion to place environment care on their agenda, asks all Anglicans to make their own personal commitments to care for God's world, respecting all life, for "the Earth is the Lord's and all that is in it" (Psalm 24:1), establishes the Anglican Environmental Network as an official network of the Anglican Communion.

ACC-13, Nottingham, 2005

Resolution 32a: Anglican Communion Environmental Network. The ACC ... endorses ACEN recommendations that all Anglicans be encouraged to (i) recognize that global climate change is real and that we are contributing to the despoiling of creation, (ii) commend initiatives that address the moral transformation needed for environmentally sustainable economic practices ... (iii) understand that, for the sake of future generations and the good of God's creation, those of us in the rich nations need to be ready to make sacrifices in the level of comfort and luxury we have come to enjoy, (iv) expect mission, vision and value statements to contain commitments to environmental responsibility at all levels of church activity, (v) educate all church members about the Christian mandate to care for creation.

Resolution 32b: Asks Provinces to take the following steps urgently: (i) include environmental education as an integral part of all theological training, (ii) take targeted and specific actions to assess and reduce our environmental footprint, particularly greenhouse gas emissions ... (iii) promote and commit ourselves to use renewable energy wherever possible, (iv) revise our liturgies and our calendar and lectionaries in ways that more fully reflect the role and work of God as Creator, (vii) bring before governments the imperative to use all means, including legislation and removal of subsidies, to reduce greenhouse gases.

ACC-14, Jamaica, 2009

Resolution 14:15: Anglican Communion Environmental Network.

Resolved 11.05.09. The ACC supports the Archbishop of Canterbury in his thoughtful reflection and witness in the areas of the environment, the global economy and our support for vulnerable people and communities, and encourages Provinces: (a) to weigh the environmental as well as the financial costs of all church activities, (b) to assist the transition to a carbon-neutral world by accepting, year on year, a five percent reduction in the carbon footprint of the Churches, (c) to celebrate a liturgical "Season of Creation" as an integral part of the church's yearly pattern of worship and teaching, (d) to advocate access to drinkable water as an inviolable human right, (e) to encourage faith communities to understand that energy is part of God's provision, and that renewable energy should become the standard and fossil fuels be used only when renewable energy is temporarily unavailable, (f) to provide means for Anglicans to develop competencies in environmental stewardship and theological reflection on the sustainability of creation and the appropriate use of science and technology, (g) to advocate sustainable restorative economies with national governments, the United Nations through the Anglican Observer's Office, and local constituencies.

ACC-15, Auckland, 2012

Resolution 15.01: Anglican Communion Environmental Network

In light of alarming ecological trends observed worldwide and to which ACEN's provincial representatives bear witness in their report, requests that the Provinces take the following actions in three principal areas of environmental concern: (1) to celebrate, support, and encourage ongoing and

new ministries in sustainable food/agriculture, freshwater conservation, and renewable energy, giving them high priority; (2) to consider the inclusion of a season of Creation in the liturgical calendar; (3) to commend for study Sabbath Reflections; (4) to comment and participate in: efforts by our Anglican colleges, universities, theology schools and seminaries to promote programs in environmental sustainability and justice, including those pursued by Colleges and Universities of the Anglican Communion (CUAC), ecumenical and interfaith initiatives that facilitate collaborative actions, rooted in inherent respect and concern for the environment we share; parish-based initiatives which help to link environmental issues and faith, and promote practical approaches to safeguarding the integrity of creation and sustaining and renewing the earth.

ACC-16, Lusaka, 2016

Resolution 16.33: Reducing ACC Carbon Footprint

The Anglican Consultative Council (1) notes the high carbon footprint occasioned by travel related to meetings of the Anglican Communion; and (2) appreciates the current use of electronic meetings and commits itself to reduce its carbon footprint by further utilizing electronic meetings whenever possible; and (3) urges the Finance Committee to direct monies saved by such meetings to the Anglican Alliance in their efforts address the world refugee crisis and human suffering as a result of conflict and drought.

ANNEX 8: FAITH, HOPE, AND ACTION FOR GOD'S CREATION

Faith, Hope, and Action for God's Creation: Responding to the Climate and Environmental Emergency

February 6, 2018

The Revd Canon Jeff Golliher, Ph.D., Director for the Environment and Sustainable
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Our Moral Challenge

Archbishop Welby recently wrote an article in *The New York Times* called “*Our Moral Opportunity on Climate Change*.” These are only a few words from the article:

"Climate change is the human thumb on the scale, pushing us towards disaster. It is not a distant danger – it is already with us ... As people of faith, we don't just state our beliefs – we live them out ... we are charged by our creator by taking good care of creation ... However we choose to respond, a response is necessary."

Welby was writing boldly to people of every nation about a sometimes unnerving subject: humankind has never faced a challenge like this, and the moral challenge is a matter of both justice and survival.

The Climate and Environmental Emergency

Policymakers, scientists and government leaders at the UN realize that this crisis is more urgent than thought just two years ago when the voluntary commitments of the Paris Agreement were negotiated. By some estimates, the global rate of carbon emissions has begun to level, and the use of renewable, clean energy is on the rise. While emissions may be leveling off, actual carbon levels in the atmosphere are still increasing for a number of reasons, including deforestation. These findings suggest that, on our present course, we may not be able to curb atmospheric temperatures below the 2 degrees C threshold, much less the 1.5 degrees that are considered safe, without the risk of reaching “tipping points” very quickly. In a nutshell, carbon emissions must turn permanently downward within 2 years. – which is unlikely to happen. While carbon capture or other forms of removing greenhouse gases by geo-engineering will very likely be required, these technologies have not been proven as safe or effective on the scale needed.

Greenhouse emissions are not the whole story. The serious scientific debate is taking place about whether we have already entered an era called the "Sixth Great Extinction." The last time extinction rates were this high was not generations or centuries ago, but millions of years ago. 30% of all

mammals and 40% of amphibians are facing extinction, as well as small invertebrates like earthworms on which food and agriculture depend. The causes include human-induced climate disruption, water shortages, habitat loss, deforestation, and pollution.

It has become exceedingly clear that our moral challenge centers on the fact that the whole web of life has begun to unravel, the climate system included. The whole God's creation is an interwoven tapestry of life that is a "life together" – climate, food, agricultural and water systems, deserts, oceans, forests, cities, towns, villages, everyone, every creature, everything.

Putting the Pieces Back Together

It is highly unlikely that catastrophic events can be avoided without an integrative vision and action plan, and it is precisely that vision that UN policymakers are recovering, as it was originally outlined at the 1992 Earth Summit in Rio. Similarly, the UN's Sustainable Development Goals (SDGs) represent a major effort to put the pieces of the original vision back together. Just as the UN Member States must recover a common vision of our "life together" in keeping with principles of rights and justice, we must do the same in the Anglican Communion. For us, the 5th Mark of Mission is clear: *To strive to safeguard the integrity of creation and sustain and renew the life of the earth.* The 5th Mark, however, becomes a living testament to our faith when it is pursued in an integrated way with all five Marks of Mission.

What We Can Do

Several action steps are recommended below that, taken together, exemplify how we can do our part to put the pieces back together in the Anglican Communion, moving forward not only by reducing/eliminating emissions but also by restoring the earth.

(1) The UN's Sustainable Development Goals

The Anglican Alliance has already begun a program of education around the UN's Sustainable Development Goals" with an emphasis on theological and biblical foundations. This program will raise awareness throughout the Anglican Communion that the many issues we face are interwoven and must be addressed together.

The Sustainable Development Goals

1. End poverty in all its forms everywhere
2. End hunger, achieve food security and improved nutrition and promote sustainable agriculture
3. Ensure healthy lives and promote well-being for all at all ages
4. . Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all
5. Achieve gender equality and empower all women and girls
6. . Ensure availability and sustainable management of water and sanitation for all

7. Ensure access to affordable, reliable, sustainable and modern energy for all
8. Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all
9. Build a resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation
10. Reduce inequality within and among countries
11. Make cities and human settlements inclusive, safe, resilient and sustainable
12. Ensure sustainable consumption and production patterns
13. Take urgent action to combat climate change and its impacts*
14. Conserve and sustainably use the oceans, seas and marine resources for sustainable development
15. Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss
16. Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels
17. Strengthen the means of implementation and revitalize the global partnership for sustainable development

Acknowledging that the United Nations Framework Convention on Climate Change is the primary international, intergovernmental forum for negotiating the global response to climate change.

(2) Liturgy and Worship: A Season of Creation and the Lenten Fast for Creation. Through the “Green Anglicans,” the Anglican Communion Environmental Network has promoted two programs – the Season of Creation and the Lenten Fast for Creation -- that integrate creation care into the worship and liturgical life of the church. These programs can be easily adopted by congregations in ways that integrate prayer with action.

(3) The Pivotal Role of Women

At the UN's Women's Summit in Beijing in 1996, it was widely understood that the moral challenge we face around the environmental and climate crisis cannot be solved without addressing central issues of women's experience. Climate change has a greater impact on women, especially those from poor developing countries. For example, in Africa, women have primary responsibility for food security, household water supply, and the provision of energy for cooking and heating. Conditions such as drought, deforestation and erratic rainfall have a disproportionate, negative effect on their ability to carry out this work. In the Asia-Pacific region, women in many communities are responsible for a large part of aquaculture production and harvesting. If current global warming trends continue, there will be a significant depletion of fish stock, and the coral reef destruction will result in loss of key marine ecosystems that are central to supporting a major source of women's livelihoods in the region. The importance of women's voices in the Anglican Communion cannot be emphasized enough, especially when and where strengthening community relations is paramount.

(4) Humanitarian/Disaster Relief and Climate Refugees

The plight of climate refugees, who already number in the millions, has been an urgent message consistently voiced by the most vulnerable nations at the UN. The church must integrate creation care with issues around refugees, climate-related migration, and disaster preparation and relief. This involves much more than building sea walls around coastal cities. “Disaster” can take many forms such as deforestation and land reform, which can be the equivalent of “disasters in the making,” especially for indigenous and tribal peoples.

(5) Regional and Provincial Capacity-Building

The Anglican Communion Environmental Network and the Anglican Alliance have already been pursuing regional and provincial education and organizing. Regional and provincial organizing should be strengthened for several reasons. First, our provinces (and dioceses) include key ecological features for which we have moral stewardship responsibilities. Neighboring dioceses and congregations, for example, must collaborate in order to care effectively for rivers and forests that they share in common. Second, these efforts should always involve indigenous peoples who stand on the frontline of the crisis we face. The church should value and learn from their traditional sacred ecological knowledge. Third, provinces can contact regional offices of the United Nations and other organizations who have the appropriate degree of local experience and knowledge to help them discern what effective stewardship means in any given situation.

ANNEX 9: BISHOP'S LIMA STATEMENT

Statement by the South American bishops on Climate Change and the Role of the Church

In the light of God's commandment in Genesis (Gen 2:15) to be stewards who love the Creation that He loves (Mt 6:25-30), a Creation made for the glory of God and not for man's, and in line with the Sustainable Development Goals of the United Nations: we the Anglican bishops of the Province of South America, at our meeting of the "First Conference on Climate Change and the Role of the Church", 25th to 27th May 2018 in Lima, Peru, and in the same spirit as other Evangelical and Roman Catholic churches, and secular entities that share similar concerns, make the following statement:

At this time of proven global environmental crisis, characterized by climate change, we in our churches unite in lamenting profoundly and denouncing firmly the plundering of the earth, which is created in the love of God, and we commit ourselves in prayer, solidarity, and action – personal, local, municipal and national – in order to achieve its renewal and transformation.

This action is in accord with the fifth of the Marks of Mission¹ proposed in 1984 by the Anglican Consultative Council, and which we lay out below:

1. Proclaim the Good News of Salvation
2. Teach, baptize and nurture new believers
3. Respond to human need through loving service
4. Strive to transform unjust structures in society, oppose violence in all its forms, and seek peace and reconciliation; and
5. **Struggle to protect the integrity of Creation and sustain and renew the life of the earth**

Our perspective transcends capitalist politics and economics, sustained by the conviction of the sanctity of Creation, acquired in the service of the indigenous peoples of the Southern Cone. They knew how to welcome us with generosity, allowing us not only to develop our lives amongst them but also to learn from their perspectives and worldviews about the earth and our relationship to her.

From the Gospel of Christ, we find the basis of the right to human life, a healthy environment and social development which is ecologically sustainable and socially just.

Considering the critical situation of our planet we announce and warn of the necessity of immediate action in relation to the 17 SDGs established by UN, (see appendix), adopting them at a Provincial level as the orienting framework for concrete actions that we as the body of Christ can take to care for Creation, as we were commanded to do (Gen 1.26, 2.15).

¹ <http://www.anglicancommunion.org/mission/marks-of-mission.aspx>

Within the wide spectrum of possible action we recommend:

To our church members:

- Become aware of the origin and environmental impact of the processes of production and distribution of the food we consume. Within our possibilities reduce the consumption of food which has a high environmental impact. For example not to eat meat one day a week.
- Adopt practices designed to reduce our environmental impact, amongst others not waste water, recycle, manage rubbish responsibly. For example, convert organic waste into compost in order to renew the earth.

To our congregations:

- Include in our liturgies and acts of worship reference to the care of Creation, as well as adhering to global initiatives such as the Season of Creation.²
- Plant trees to commemorate special events, such as baptisms, confirmations, weddings, and funerals. Since not all churches have land or sufficient space, these trees may be planted anywhere, as long as the congregation is aware of such actions.
- Reduce the use of disposable plastic as well as paper. Promote the practice of recycling. Conduct clean-up campaigns in the community surrounding the church.

To our Dioceses:

- Delegate to a person or group of people the responsibility for generating actions aimed at the care of Creation, who will act as a point of contact within the diocese and with other dioceses.
- Recognize, promote and strengthen the central role of women. The importance of women's voices in the Anglican Communion cannot be overemphasized, especially wherever and whenever the aim is to strengthen relationships within the community.
- Within our possibilities and abilities help vulnerable people groups, especially indigenous peoples and families in situations of extreme poverty to put into effect their rights to a healthy environment within the framework of national and

² <http://es.seasonofcreation.org/>

international law, including Convention 169 of the International Labour Organization (ILO).

- Report to government authorities in public and concrete ways the violation of environmental norms and the corruption linked to the destruction y contamination of the environment.
- Develop our ability to influence government authorities with the aim of having an impact on the development of and respect for environmental norms.

To our Province:

- Within what is practical and possible avoid financial investments in activities or businesses which harm the environment.
- Reduce air travel to a minimum, choosing where possible the use of video-conferencing. Include the practice of mitigation of carbon emissions for all flights related to Provincial business.
- Include in the agenda of Provincial synods an annual report on activities carried out at the diocesan level in favor of Creation Care.
- Promote actions between dioceses, especially neighboring ones, which are affected by similar or shared environmental problems (such as, for example, in the case of Argentina and Paraguay, who share the Pilcomayo river basin, today affected by extensive deforestation)
- Promote ecumenical actions, seeking to join forces with other churches at a regional level

In conclusion, we reiterate our recognition that God's Creation is loved and sustained by Him (He cares for the birds and the flowers - *Mt 6:25-30*) and nevertheless it requires the love, care, and sustenance of humans, placed by God as His agents and stewards on earth. Therefore we include Creation Care as an integral part of our expression of the preaching of the Good News of Salvation, which includes a constant proclamation of the sustenance and renewal of the earth. May God help us to be faithful to Him in areas where we have been indifferent, careless and sinful in the past! *"Come Holy Spirit and renew the face of the earth!" (Ps 104:30)*

Signatories:

Rt Rev Gregory Venables, Primate of the Province of South America, Diocesan Bishop of Argentina

Rt Rev Nicholas Drayson, Diocesan Bishop, Northern Argentina

Rt Rev Mateo Alto, Suffragan Bishop, Northern Argentina

Rt Rev Urbano Duarte (RIP), Suffragan Bishop, Northern Argentina

Rt Rev Crisanto Rojas, Suffragan Bishop, Northern Argentina

Rt Rev Raphael Samuel, Diocesan Bishop, Bolivia

Rt Rev Héctor Zavala, Diocesan Bishop, Chile

Rt Rev Abelino Apeleo, Suffragan Bishop, Chile

Rt Rev Nelson Ojeda, Suffragan Bishop, Chile

Rt Rev Alfredo Cooper, Suffragan Bishop, Chile

Rt Rev Peter Bartlett, Diocesan Bishop, Paraguay

ANNEX 10: REPORT BY DR. JEFF GOLLHIER

A Report on the May 25-27, 2018, Meeting of the Anglican Province of South America

For three days in Lima, Peru, Anglican bishops and delegates from six countries in the Province of South America (Argentina, Bolivia, Chile, Paraguay, Peru, and Uruguay) were joined by the Anglican Alliance to address the rapidly mounting issues of global climate change and environmental destruction. Called by Bishop Gregory Venables, Presiding Bishop of the Province and supported by the Anglican Communion Environmental Network (ACEN), this meeting follows Archbishop of Canterbury Justin Welby's urgent appeal in *The New York Times* to the churches and all humankind: *"It is not a distant danger – it is already with us. As people of faith, we don't just state our beliefs – we live them out."*

Scientists and policymakers from around the world, including at the United Nations, realize that the rate of climate and environmental peril is much greater than we thought even a few years ago. On our present course, we may not be able to reduce greenhouse emissions enough to keep global temperatures below the 2 degrees C threshold, much less reach the 1.5-degree mark stipulated by the Paris Climate Agreement. In a nutshell, we might reach "tipping points" much quicker than once predicted. Equally serious is that *greenhouse emissions are not the whole story*. A serious scientific debate is taking place about whether we have already entered an era called the "Sixth Great Extinction." The last time extinction rates were this high was not generations or centuries ago, but millions of years ago. The causes include human-induced climate disruption, water shortages, habitat loss, deforestation, and pollution.

In Lima, Dr Andrew Leake of the Diocese of Northern Argentina and member of the ACEN, who organized the gathering, led the bishops and delegates through an intensive program that included presentations from two keynote speakers – Dr. Santiago Reyna, professor in environmental engineering at the National University of Cordoba in Argentina, and Revd Canon Jeff Golliher, Director for the Environment and Sustainable Communities at the Anglican Communion's Office at the UN in New York – followed by reports on the ongoing effects of climate change from each diocese, and lively discussions about how the Province can respond to these challenges. A report from the bishops themselves on the urgency of this matter is forthcoming.

Canon Golliher commented on the meeting by saying that the enthusiasm of everyone there for this urgent mission of the church was very striking. *People were doing more than listening to presentations and taking notes. "They were coming together as the church -- as brothers and sisters in Christ, women, and men, indigenous peoples, lay and ordained, including the top leaders of the Province – sharing their thoughts respectfully and honestly, searching for effective ways to fulfill the mission of the church. They gathered in the Spirit of Jesus' teaching about friendship: 'you are my friends if you do what I command you ...'"* (John 15:14).

Another point that came across loud and clear for Canon Golliher is that we all need to do more in effectively communicating what different parts of the Anglican Communion are experiencing and doing around the climate crisis. *“People want to organize and act. That’s nothing something that can be done alone, individually. We need each other in order to do what needs to be done.*

And Golliher believes that this brings us to the larger point: *to fulfill the environmental mission of the church, in practice, means building up the church, the capacity of the church, to be the Body of Christ in this difficult and challenging time.* This goes back a long way in church teachings and traditions. For example, Richard Hooker, the famous, 16th-century evangelical Anglican theologian who greatly influenced the formation of our original *Book of Common Prayer*, followed St. Augustine of Hippo (5th century) in saying that we have two holy books: the book of Holy Scripture, and the book of nature. Both are sacred. *“The book of nature – God’s creation, the web of life on earth – is being ripped apart, verse by verse, chapter by chapter. To value and honor the sacredness of that holy book requires us to restore and care for God’s creation in the here and now and for future generations. There’s no better way to build up and cherish the church. That’s what the book of Holy Scripture tells us to do.*

The bishops and delegates considered five courses of action proposed by Canon Golliher, outlined below:

(1) The UN’s Sustainable Development Goals. The Anglican Alliance has already begun a program of education around the SDGs with an emphasis on theological and biblical foundations. This program will raise awareness throughout the Anglican Communion that the many issues we face are interwoven and must be addressed together (e.g., food, water, energy, climate, gender equality, economic justice, sustainable consumption, and others).

(2) Liturgy and Worship: A Season of Creation and the Lenten Fast for Creation. Through the “Green Anglicans,” the Anglican Communion Environmental Network has promoted two programs – the Season of Creation and the Lenten Fast for Creation -- that integrate creation care into the worship and liturgical life of the church. These programs can be easily adopted by congregations in ways that integrate prayer with action.

(3) The Pivotal Role of Women. At the UN's Women's Summit in Beijing in 1996, it was widely understood that the moral challenge we face around the environmental and climate crisis cannot be solved without addressing central issues of women's experience. Climate change has a greater impact on women, especially those from poor developing countries. For example, in Africa, women have primary responsibility for food security, household water supply, and the provision of energy for cooking and heating. Conditions such as drought, deforestation and erratic rainfall have a disproportionate, negative effect on their ability to carry out this work. In the Asia-Pacific region, women in many communities are responsible for a large part of aquaculture production and harvesting. If current global warming trends continue, there will be a significant depletion of fish stock, and the coral reef destruction will result in loss of key marine ecosystems that are central to supporting a major source of women’s livelihoods in the region. The importance of women’s voices in the Anglican Communion

cannot be emphasized enough, especially when and where strengthening community relations is paramount.

(4) Humanitarian/Disaster Relief and Climate Refugees

The plight of climate refugees, who already number in the millions, has been an urgent message consistently voiced by the most vulnerable nations at the UN. The church must integrate creation care with issues around refugees, climate-related migration, and disaster preparation and relief. This involves much more than building sea walls around coastal cities. “Disaster” can take many forms such as deforestation and land reform, which can be the equivalent of “disasters in the making,” especially for indigenous and tribal peoples.

(5) Regional and Provincial Capacity-Building

The Anglican Communion Environmental Network and the Anglican Alliance have already been pursuing regional and provincial education and organizing. Regional and provincial organizing should be pursued collaboratively and strengthened for several reasons. First, our provinces (and dioceses) include key ecological features for which we have moral stewardship responsibilities. Neighboring dioceses and congregations, for example, must collaborate in order to care effectively for rivers and forests that they share in common. Second, these efforts should always involve indigenous peoples who stand on the frontline of the crisis we face. The church should value and learn from their traditional sacred ecological knowledge. Third, provinces can contact regional offices of the United Nations and other organizations who have the appropriate degree of local experience and knowledge to help them discern what effective stewardship means in any given situation.