

Eco News Bulletin

An occasional publication of CSI Synod
Ecological Concerns Committee

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For Private Circulation Only

alarm · hope · action

CLIMATE JUSTICE

December 13, '09 at 3.00 pm



Let the bells ring, the conch shells, drums and gongs sound 350 times for climate justice!

Since immemorial times in cultures across the world musical instruments like bells and drums have been used to warn people of imminent danger – but also to call people to religious service, marking important moments in worship and seeking to connect to God.

Sunday 13 December marks the height of the talks at United Nations climate negotiations in Copenhagen.

At 3 p.m. – marking the end of a high profile ecumenical celebration at the Lutheran Cathedral in Copenhagen, the Church of Our Lady – the churches in Denmark will ring their bells, and Christians around the world are invited to echo them by sounding their own bells, shells, drums, gongs or horns 350 times.

We envisage a chain of chimes and prayers stretching in a time-line from the Fiji Islands in the South Pacific – where the day first begins and where the effects of climate change are already felt today – to northern Europe and across the globe.

Why 350 times?

350 refers to 350 parts per million: This is the safe upper limit for CO₂ in our atmosphere according to many scientists, climate experts, and progressive national governments. For all of human history until about 200 years ago, our atmosphere contained 275 ppm of CO₂, but now the concentration stands at 390 ppm. Unless we are able to rapidly reduce CO₂ levels again, we risk reaching tipping points and irreversible impacts such as the melting of the Greenland ice sheet and major methane releases from increased permafrost melt.

**Moderator : Most. Rev. Dr. J.W.Gladstone, Dy. Moderator : Rt. Rev. Dr. Christopher Asir,
Gen. Secretary : Rev. Dr. Mosses Jayakumar, Treasurer : Mr. T. Devasahayam.**

Synod Ecological Concerns Committee

Chairman : Rt. Rev. Thomas Samuel, Convener : Dr. Mathew Koshy Punnakkadu.

MESSAGE

Rt.Rev.Thomas Samuel

The care for and protection of Creation constitutes the responsibility of everyone on an individual and collective level. Naturally, the political authorities of each nation have a greater responsibility to evaluate the situation in order to propose actions, measures and regulations that will convince our communities of what must be done and applied. Yet, the responsibility of each individual is also immense both in one's personal and family life but also in one's role as an active citizen.



Thus, we call everyone to a more acute sense of vigilance for the preservation of nature and all creation, which God made in all His wisdom and love.

CSI Synod Ecological Concerns Committee **Calls** for continued awareness-building and theological reflection among congregations on a new cosmological vision of life and eco-justice through study and action, and through the production and dissemination of relevant theological and biblical study materials.

By joining hands with Christians around the world we can have a greater impact in order to stop the destruction of God's creation and of human livelihoods. CSI Synod Ecological Committee has joined with ARC-UN Seven year plan in addressing the issues of related to environment and Climate Change. CSI Synod Ecological Committee has already presented a paper for discussion of Diocesan Ecological Committees and I request all the dioceses to take up the seven year programme seriously.

May God bless you

What is global warming and what's the problem ?

The science is clear: global warming is happening faster than ever and humans are responsible. Global warming is caused by releasing what are called greenhouse gases into the atmosphere. The most common greenhouse gas is carbon dioxide. Many of the activities we do every day like turn the lights on, cook food, or heat or cool our homes rely on energy sources like coal and oil that emit carbon dioxide and other heat-trapping gases. This is a major problem because global warming destabilizes the delicate balance that makes life on this planet possible. Just a few degrees in temperature can completely change the world as we know it, and threaten the lives of millions of people around the world. But don't give up hope! You can help stop global warming by taking action here at 350.org.

And what does this 350 number even mean?

350 is the number that leading scientists say is the safe upper limit for carbon dioxide—measured in “Parts Per Million” in our atmosphere. 350 PPM—it's the number humanity needs to get back to as soon as possible to avoid runaway climate change.

If we're already past 350, are we all doomed?

No. We're like the patient that goes to the doctor and learns he's overweight, or his cholesterol is too high. He doesn't die immediately—but until he changes his lifestyle and gets back down to the safe zone, he's at more risk for heart attack or stroke. The planet is in its danger zone because we've poured too much carbon into the atmosphere, and we're starting to see signs of real trouble: melting ice caps, rapidly spreading drought. We need to scramble back as quickly as we can to safety.

How do we create the political change to steer towards 350?

We need an international agreement to reduce carbon emissions fast, and 2009 might be our best shot.

The United Nations is working on a global climate treaty, which is supposed to be completed in December of 2009 at a conference in Copenhagen, Denmark. But the current plans for the treaty are much too weak to get us back to safety. This treaty needs to put a high enough price on carbon that we stop using so much. It also needs to ensure poor countries a fair chance to develop.

This year, we can create a grassroots movement connected by the web and active all over the world.

We can hold our decision-makers accountable to producing a treaty that is strong, equitable, and grounded in the latest science. On [24 October](#), we're holding a Global Day of Climate Action to do just this.

If this global movement succeeds, we can get the world on track to get back to 350 and back to climate safety. It won't be easy, that's why we need all the help we can get.

How do we get the world on track to get to 350?

We need an international agreement to reduce carbon emissions fast. The United Nations is working on a treaty, which is supposed to be completed in December of 2009 at a conference in Copenhagen, Denmark. But the current plans for the treaty are much too weak to get us back to safety. This treaty needs to put a high enough price on carbon that we stop using so much. It also needs to make sure that poor countries are ensured a fair chance to develop.

How do we actually reduce carbon emissions to get to 350?

Make no mistake—getting back to 350 means transforming our world. It means building solar arrays instead of coal plants, it means planting trees instead of clear-cutting rainforests, it means increasing efficiency and decreasing our waste. Getting to 350 means developing a thousand different solutions—all of which will become much easier if we have a global treaty grounded in the latest science and built around the principles of equity and justice. To get this kind of treaty, we need a movement of people who care enough about our shared global future to get involved and make their voices heard.

Will this thing work? Will world leaders listen?

Only if we're loud enough.

If we can make this number known across the planet, that mere fact will exert some real pressure on negotiators. We need people to understand that 350 marks either success or failure for these climate negotiations. It's not an easy fight—the other side has the power of the fossil fuel industry. But we think the voice of ordinary people will be heard, if it's loud enough. That's all of our job—to make enough noise that we can't be easily ignored.

Where did this 350 number come from?

Dr. James Hansen, of NASA, the United States' space agency, has been researching global warming longer than just about anyone else. He was the first to publicly testify before the U.S. Congress, in June of 1988, that global warming was real. He and his colleagues have used both real-world observation, computer simulation, and mountains of data about ancient climates to calculate what constitutes dangerous quantities of carbon in the atmosphere. The Bush Administration has tried to keep Hansen and his team from speaking publicly, but their analysis has been widely praised by other scientists, and by experts like Nobel Prize winner Al Gore.

Isn't America the biggest source of the problem? What about China and India?

Yes—America has been producing more CO₂ than any other country, and leads the industrialized world in per capita emissions. Even though China now produces as much CO₂ annually, the US still produces many times more carbon per person than China, India, and most other countries. And America has blocked meaningful international action for many years. That's why many of us at 350.org have worked hard to change U.S. policy—we staged more than 2,000 demonstrations in all 50 states in 2007, and helped spur Congress to pass the first real laws to reduce CO₂. Now we need help from around the world to persuade both the U.S. and the U.N. to continue the process.

China and India and the rest of the developing world need to be involved. But since per capita they use far less energy than the West, and have been doing so for much shorter periods of time, and are using fossil fuels to pull people out of poverty, their involvement needs to be different. The West is going to have to use some tiny percentage of the wealth it built up filling the atmosphere with carbon to transfer technology north to south so that these countries can meet their legitimate development needs without burning all their coal.

350 is just a number. Wouldn't "Climate Emergency" or "Clean Energy Now" be a better call to action?

350 translates into many languages—numerals are among the few things most people around the world recognize. More to the point, 350 tells us what we need to do. Far from boring, it's the most important number in the world. It contains, rightly understood, the recipe for a very different world, one that moves past cheap fossil fuel to more sensible technologies, more closely-knit communities, and a more equitable global society.

Do you measure 350 in CO₂ or CO₂e?

First, let's define the term: CO₂e is a calculation used by climate scientists to account for other greenhouse gases—like methane—that contribute climate change. It converts those gases to “equivalent carbon dioxide,” and is often used by scientists and policy makers to offer a single metric that can be used for all greenhouse gases.

The initial catalyst for the 350 campaign was James Hansen's landmark paper. “Target CO₂: Where Should Humanity Aim?” In this paper, Dr. Hansen identifies 350 ppm as the upper boundary for CO₂ concentrations — not CO₂-e.

Hansen focused on CO₂ as the key greenhouse gas because it is the most prevalent in our atmosphere, has the longest life-cycle, meaning we'll be dealing with the consequences of our actions today for over 100 years, and it is most integrated into industrial economies. In other words, cutting CO₂ is the key challenge in combatting global warming, and will be the key feature of any international climate treaty.

Since 350.org formed a year ago, two things have led 350 supporters to take other greenhouse gases into account and start seeing 350 ppm in terms of CO₂e. First, we've seen the impacts of climate change happening even more quickly than predicted. Just in 2009 there have been increased floods across Southeast Asia, a key ice bridge in the arctic melted years ahead of schedule, and places like Australia continue to be ravaged by drought. Scientists are increasingly focused on the role of potent, short-term greenhouse gases, such

as Methane (which is 25 times as potent as CO₂—though there's far less of it). As we think about how to combat climate change in the short term, taking these gases into account makes more and more sense.

Second, as the 350 movement has grown more and more of the groups involved, particularly groups in developing countries, do work that focuses on greenhouse gases other than CO₂. These include large scale meat production or improper waste management, both leading sources of methane, industrial production of CFCs and other dangerous chemical pollutants, and more. Many of these non-carbon pollution sources have profound local impacts on humans and the environment, as well as being contributors to climate change.

These considerations have led 350.org to see the 350 ppm target not only in terms of CO₂, but CO₂e. On a technical level, this becomes a more ambitious target, incorporating other greenhouse gases. On a practical level, it signifies the same priorities 350 has embodied all along. Any climate target lower than where we are right now—be it 350 CO₂e, 350 CO₂, or anything else—represents a transformative shift in how the world operates. Targets of 350 CO₂ and 350 CO₂e—both greenhouse gas concentrations significantly lower than current levels—have the same essential policy implications: we will STOP burning coal and other fossil fuel and we will START rolling out clean energy and other sustainable development strategies around the world.

Either way you slice it, in terms of CO₂ or CO₂-e, 350 is the mark of a completely new direction—and the movement that will get us there.

ECO-JUSTICE AND ECOLOGICAL DEBT

The World Council of Churches (WCC) Central Committee adopted a “Statement on eco-justice and ecological debt” on Wednesday, 2 Sept. The statement proposes that Christians have a deep moral obligation to promote ecological justice by addressing our debts to peoples most affected by ecological destruction and to the earth itself. The statement addresses ecological debt and includes hard economic calculations as well as biblical, spiritual, cultural and social dimensions of indebtedness.

The statement identifies the current unprecedented ecological crises as being created by humans, caused especially by the agro-industrial-economic complex and

the culture of the North, characterized by the consumerist lifestyle and the view of development as commensurate with exploitation of the earth's so-called “natural resources”. Churches are being called upon to oppose with their prophetic voices such labeling of the holy creation as mere “natural resources”.

The statement points out that it is a debt owed primarily by industrialized countries in the North to countries of the South on account of historical and current resource-plundering, environmen

In its call for action the statement urges WCC member churches to intervene with their governments to drastically reduce greenhouse gas emissions and to adopt a fair and binding deal at the UN climate conference in Copenhagen in December 2009.

Additionally the statement calls upon the international community to ensure the transfer of financial resources to countries of the south to refrain from oil drilling in fragile environments. Further on, the statement de-

mands the cancellation of the illegitimate financial debts of the southern countries, especially for the poorest nations as part of social and ecological compensation.

In a 31 August hearing on “ecological debt” during the WCC Central Committee meeting in Geneva, Dr Maria Sumire Conde from the Quechua community of Peru shared some ways that the global South has been victimized by greed and unfair use of its resources. In the case of Peru, Sumire said mining has had particularly devastating effects, such as relocation, illness, polluted water, and decreasing biodiversity.

The concept of ecological debt has been shaped to measure the real cost that policies of expansion and globalization have had on developing nations, a debt that some say industrialized nations should repay. Dr Joan Martinez Alier, a professor at the Universidad Autònoma de Barcelona in Spain, said climate change, unequal trade, “bio-piracy”, exports of toxic waste and other factors have added to the imbalance, which he called “a kind of war against people around the world, a kind of aggression.”

Martinez went on saying: “I know these are strong words, but this is true.” He beseeched those present, at the very least not to increase the existing ecological debt any further.

The WCC president from Latin America, Rev. Dr Ofelia Ortega of Cuba, said ecological debt was a spiritual issue, not just a moral one. “The Bible is an ecological treatise” from beginning to end, Ortega said. She described care for creation as an “axis” that runs through the word of God. “Our pastoral work in our churches must be radically ecological,” she said.

PROGRAMMES

Green Diocesan Awards, Green Parish Award , Green School Awards, Green Home Awards, Diocesan Ecological Convention, Environmental Rally, Rain Water Harvesting, Interactive Eco- Bible Study Programme, Environmental Day Celebrations, Ecological Sunday, Resource Persons Training Camp , Avoiding Throw away Plastics, Eco training programme during VBS , Organic farming, Planting of Trees, Pilgrimage Regional Conferences, Parish level Eco Committees , District/Area level work, Eco Clubs in Schools., Eco-literature, Eco-church Architecture, Vegetable Garden , Hand book, Eco-Management in Schools and Churches

Statement on eco-justice and ecological debt

The public issues committee proposes that the central committee adopt the following statement on eco-justice and ecological debt:

“Forgive us our debts, as we also have forgiven our debtors” (Matthew 6:12)

1. The era of “unlimited consumption” has reached its limits. The era of unlimited profit and compensation for the few must also come to an end. Based on a series of ecumenical consultations and incorporating the perspectives of many churches, this statement proposes the recognition and application of a concept that expresses a deep moral obligation to promote ecological justice by addressing our debts to peoples most affected by ecological destruction and to the earth itself. It begins with expressing gratitude to God, whose providential care is manifested in all God’s creation and the renewal of the earth for all species. Ecological debt includes hard economic calculations as well as incalculable biblical, spiritual, cultural and social dimensions of indebtedness.

2. The earth and all of its inhabitants are currently facing an unprecedented ecological crisis, bringing us to the brink of mass suffering and destruction for many. The crisis is human-induced, caused especially by the agro-industrial-economic complex and culture of the global North, which is characterized by the consumerist lifestyles of the elites of the developed and developing worlds and the view that development is commensurate with exploitation of the earth’s “natural resources”. What is being labeled and co-modified, as “natural resources” is all of creation – a sacred reality that ought not to be co-modified. Yet the Northern agro-industrial-economic complex, especially in the current era of market globalization, has used human labour and resourcefulness, as well as the properties of other life forms, to produce wealth and comfort for a few at the expense of the survival of others and their dignity.

3. Churches have been complicit in this history through their own consumption patterns and through perpetuating a theology of human rule over the earth. The Christian perspective that has valued humanity over the rest of creation has served to justify the exploitation of parts of the earth community. Yet, human existence is utterly dependant on a healthy functioning earth system. Humanity cannot manage creation. Humanity can only manage their own behaviour to keep it within the bounds of earth’s sustenance. Both the human population and the human economy cannot grow much more without irreversibly endangering the survival of other life forms. Such a radical view calls for a theology of humility and a commitment on the part of the churches to learn from environmental ethics and faith traditions

that have a deeper sense of an inclusive community.

4. The churches' strength lies in its prophetic witness to proclaim God's love for the whole world and to denounce the philosophy of domination that threatens the manifestation of God's love. The biblical prophets had long ago deduced the intrinsic connection between ecological crises and socio-economic injustice, railing against the elites of their day for the exploitation of peoples and the destruction of ecosystems (Jeremiah 14: 2-7, Isaiah 23: 1-24 and Revelations 22). Based on Jesus' commandment of love, as expressed in his life and parables, the World Council of Churches (WCC) must broaden its understanding of justice and the boundaries of who our neighbours are. For many years, the WCC has called for the cancellation of illegitimate external financial debts claimed from countries of the South based on the biblical notion of jubilee (Leviticus 23). It has taken a step further in addressing the ecological dimension of economic relationships.

5. Beginning with the articulation of the ideas of "limits to growth" in a Church and Society consultation held in Bucharest in 1974 and "sustainable societies" at the 1975 Nairobi assembly, the WCC has been working deeply on ecological justice for over three decades. At the 1998 Harare assembly, the harmful impacts of globalization on people and the environment came to the fore through the Alternative Globalization Addressing People and earth (AGAPE) process, leading to the ongoing study process on Poverty, Wealth and Ecology. As an offshoot of these important ecumenical reflections and actions, the WCC, in partnership with churches and civil society organizations in Southern Africa, India, Ecuador, Canada and Sweden, initiated work on ecological debt in 2002.

6. Ecological debt refers to damage caused over time to ecosystems, places and peoples through production and consumption patterns; and the exploitation of ecosystems at the expense of the equitable rights of other countries, communities or individuals. It is primarily the debt owed by industrialized countries in the North to countries of the South on account of historical and current resource plundering, environmental degradation and the disproportionate appropriation of ecological space to dump greenhouse gases (GHGs) and toxic wastes. It is also the debt owed by economically and politically powerful national elites to marginalized citizens; the debt owed by current generations of humanity to future generations; and, on a more cosmic scale, the debt owed by humankind to other life forms and the planet. It includes social damages such as the disintegration of indigenous and other communities.

7. Grounded on an overriding priority for the impoverished and a deep moral responsibility to rectify injustices, ecological debt lenses reveal that it is the global

South who is the principal ecological creditor while the global North is the principal ecological debtor. The ecological debt of the global North arises from various causal mechanisms whose impact has been intensified in the current economic crisis.

8. Under the current international financial architecture, countries of the South are pressured through conditions for loans as well as multilateral and bilateral trade and investment agreements to pursue export-oriented and resource-intensive growth strategies. Ultimately it fails to account for the costs of erosion of ecosystems and increasing pollution. Many mega-development projects (e.g. dams) in countries of the South are financed through foreign lending by international financial institutions in collaboration with undemocratic and corrupt local leaders and elites, without the informed consent of local inhabitants and with little consideration of the projects' ecological and social consequences. Moreover, industrialized Northern countries make disproportionate use of ecological space without adequate compensation, reparation or restitution. Northern countries' ecological footprint (an approximate measurement of human impacts on the environment) presently averages 6.4 ha/person. This is more than six times heavier than the footprint of Southern countries at an average of 0.8 ha/person.

9. Human-induced climate change heightens the relationship of North-South inequity even further. Industrialized countries are mainly responsible for GHG emissions causing climate change (though emerging economies in the South are becoming major contributors to global GHG emissions in absolute terms). Yet, research indicates that the South will bear a bigger burden of the adverse effects of climate change including the displacement of people living in low-lying coastal areas and small island states; the loss of sources of livelihood, food insecurity, reduced access to water and forced migration.

10. In the light of Biblical teaching (cf. Matthew 6,12), we pray for repentance and forgiveness, but we also call for the recognition, repayment and restitution of ecological debt in various ways, including non-market ways of compensation and reparation, that go beyond the market's limited ability to measure and distribute.

11. The central committee of the WCC recognizes the need for a drastic transformation at all levels in life and society in order to end the ecological indebtedness and restoring right relationships between peoples and between people and the earth. This warrants a re-ordering of economic paradigms from consumerist, exploitive models to models that are respectful of localized economies, indigenous cultures and spiritualities, the earth's reproductive limits, as well as the right of other life forms to blossom. And this begins with the

recognition of ecological debt.

While affirming the role of churches to play a critical role in lifting up alternative practices, as well as building the necessary political will and moral courage to effect urgent transformations, the central committee of the WCC meeting in Geneva, Switzerland, 26 August - 2 September 2009:

A. **Calls** upon WCC member churches to urge Northern governments, institutions and corporations to take initiatives to drastically reduce their greenhouse gas (GHG) emissions within and beyond the United Nations Framework Convention on Climate Change (UNFCCC), which stipulates the principles of historical responsibility and “common, but differentiated responsibilities” (CDR), according to the fixed timelines set out by the UNFCCC report of 2007.

B. **Urges** WCC member churches to call their governments to adopt a fair and binding deal, in order to bring the CO₂ levels down to less than 350 parts per million (ppm), at the Conference of Parties (COP 15) of the UNFCCC in Copenhagen in December 2009, based on climate justice principles, which include effective support to vulnerable communities to adapt to the consequences of climate change through adaptation funds and technology transfer.

C. **Calls upon** the international community to ensure the transfer of financial resources to countries of the South to keep petroleum in the ground in fragile environments and preserve other natural resources as well as to pay for the costs of climate change mitigation and adaptation based on tools such as the Greenhouse Development Rights (GDR) Framework.

D. **Demands** the cancellation of the illegitimate financial debts of Southern countries, most urgently for the poorest nations, as part of social and ecological compensations, not as official development assistance.

E. **Recommends** that WCC member churches learn from the leadership of Indigenous Peoples, women, peasant and forest communities who point to alternative ways of thinking and living within creation, especially as these societies often emphasize the value of relationships, of caring and sharing, as well as practice traditional, ecologically respectful forms of production and consumption.

F. **Encourages** and supports WCC member churches in their advocacy campaigns around ecological debt and climate change, mindful of the unity of God’s creation and of the need for collaborative working between Southern and Northern nations. Specifically **supports** the activities of churches in countries that are suffering from climate change.

G. **Calls** for continued awareness-building and theological reflection among congregations and seminary

students on a new cosmological vision of life, eco-justice and ecological debt through study and action, deeper ecumenical and inter-faith formation, and through the production and dissemination of relevant theological and biblical study materials.

H. **Urges** WCC member churches and church institutions to conduct ecological debt audits in partnership with civil society, including self-assessment of their own consumption patterns. Specifically, the WCC should establish a mechanism to provide for recompense of ecological debt incurred by its gatherings, and to collect positive examples of ecological debt recognition, prevention, mitigation, compensation, reparation and restitution in partnership with civil society groups and movements.

I. **Calls** for deepening dialogue on ecological debt and the building of alliances with ecumenical, religious, economic and political actors and between the churches in Southern and Northern countries.

J. **Stresses** the importance of accompanying ongoing struggles and strategically linking and supporting the efforts of peasant, women’s, youth and indigenous peoples’ movements through the World Social Forum and other avenues to design alternative compensation proposals, as well as to avoid amassing more ecological debt.

K. **Calls** upon WCC member churches through their advocacy work to encourage their governments to work for the recognition of the claims of ecological debt, including the cancellation of illegitimate financial debts.

L. **Calls** upon WCC member churches to deepen their campaigns on climate change by including climate debt and advocating for its repayment by applying the ecological debt framework.

M. **Calls** upon WCC member churches to advocate for corporate social accountability within international and national legal frameworks and to challenge corporations and international financial institutions to include environmental liabilities in their accounts and to take responsibility for the policies that have caused ecological destruction.

N. **Calls** upon WCC member churches to support community-based sustainable economic initiatives, such as producer cooperatives, community land trusts and bio-regional food distributions.

O. **Encourages** churches all over the world to continue praying for the whole of creation as we commemorate on 1 September this year the 20th anniversary of the encyclical of His All Holiness the Ecumenical Patriarch Dimitrios I, establishing the day of the protection of the environment, God’s creation.

NEWS FROM DIOCESES

1. KARNATAKA NORTHERN DIOCESE

As per the Almanac of the C.S.I and the request made by the convener, Synod Ecological Concerns committee two circulars have been issued to all the Churches / Institutions / Child care Workers in the Diocese to celebrate and observe the Environmental Sunday / Day on the Theme “ God needs you to save the planet “ and requested to invite speakers, Specialists on the subject to speak and bring awareness among all people about environmental and ecological concerns.

The main topic will be on Problems and challenges faced by the Planet, Viz, Global Warming, environment, locally and globally and requested to encourage the active participation of all people of good will through prayer, Partnership an involvement, which will help humanity to return to an eco- friendly life style.

The following Institutions and Churches in the Diocese celebrated Environmental Sunday/Day.

Churches:

All Saints Church, Dharwad : Environmental Sunday was celebrated by inviting a Scientist and 25 Saplings were planted and token of the work of Vasantha Vana (Church Garden), varieties of flower plants were planted.

C.S.I – Church, Siraguppa : Special prayers were offered on the subject. The Church was fully covered with plants to bring awareness among the congregation members, Skit and Drama were conducted for Sunday School children.

C.S.I – Church, Shiralkoppa : After the Divine worship the guest speaker spoke about the environment, planting of trees, flower plants were carried out in the Church campus, congregation members decided to celebrate the same in their home garden along with the neighbors.

C.S.I – Church, Kanavalli : As per the Almanac Sunday worship was conducted, Plantation and other activities were held with the participation of congregation members.

C.S.I – Hebich Memorial Church, Dharwad : Environmental Sunday was celebrated, Eminent speaker on the subject was invited and gave the message concerning to the subject. After the Church service, Church elders, Women’s fellowship members and Sunday School Teachers and gathered and Plan-

tation of saplings and cleaning the campus took place.

Institutions :

Basel Mission Boy’s high School, Dharwad : To bring general awareness among the school children a workshop was conducted by inviting speaker. Specially the global warming, rise and fall in temperature due to this shortage of rainfall is experienced and to avoid this plantation and protection of trees was emphasized.

Basel Mission English Medium High School, Dharwad : Environmental day was observed with great concern, Teachers of the Civic club actively celebrated the day by having a seminar to bring awareness. Main topic was regarding Environmental pollution and how to preserve plants, water and pure air for the future generation. The students performed Skit “ Hasiru Mara “. The Civic Club members planted trees in the school campus and took oath “ each one of them would plant at least two trees every year and save this world from pollution.

Basel Mission Girl’s High School, Dharwad : Environmental day was celebrated by the Teachers and Students. Information was given to the students with regard to pollution – Air, water, Soil, Noise. How it is caused and how it is prevented, Importance of plants and how they balance the nature and Vanamahotsava was carried out.

London Mission kannada Senior Primary School, Bellary : Environmental day was observed was observed by inviting a senior Professor. Information was given to the students about nature, its protection and cleanliness. Planting of trees in the school campus was held. Painting competition was held by the promotion of Adventure sports and nature awareness, distributed pen and pencil to the students.

C.S.I – Girl’s Home, Bellary : Environmental day was observed with a prayer and explained to the hostel children how lord created environment love and importance of it. If we neglect the conservation what are the consequences was brought to the notice of the students and later planted 120 plants in the hostel campus.

K.N.H Girl’s Hostel, Hubli : Environmental day was observed by inviting speaker, Speaker spoke on the theme God Needs You to save the planet. Plantation of tree saplings were conducted. Children enacted

skit on pollution , Air pollution , Water Pollution, Land Pollution , Sound Pollution . How the water is polluted through factories , smoke and sound pollutes the air , wastages and plastic pollutes land . Plastic should be separately dumped in the garbage . Cleanliness to be maintained in our surroundings . Cutting the trees will affect the rain . Wastage of water and petrol should be avoided . Prayers were offered for the environment, global warming and for the future life of humanity in this planet .

Rev. Samuel. S. Sakkari

Convener , Ecological Committee, Karnataka Northern Dioceses

2.KARIMNAGAR DIOCESE

Under the guidance of our bishop The Rt. Dr .P. Surya Prakash Thandrigaru, We have taken up various Eco – awareness Programmes in our Diocese enthusiastically for the past Two Years .

1) We have taken up tree Plantation and on National – Eco- day, the 5th June, 2009, in Karimnagar . The participation of our bishop was more encouraging .

2) In association with Lions Club – Parakal , our church congregation took part in Eco – awareness rally on National Eco – day, which was followed by tree plantation.

3) Under the B.D.M Project , the fund sanction by synod of Rs. 1,00,000 /- We have planted Mango trees in Aler Church compound , for which our bishop participated and graced the occasion.

4) Our Tri – monthly Diocesan Magazine “ The Thejassu” came out in the month Jan – April 2009, in which our Eco – news was published in the page no`s 6,7& 10.

5) I have received 50 copies of Eco – News bulletin for the March 2009, which were distributed to all the presbyters in the Diocese and all the institution heads . Inspired by the news , all the parish pastorats and institution are taking up various tree plantation programmes in our Diocese .

Convener, SECC Karimnagar Diocese

Year of plan of Action.

JANUARY : ECO- CLUBS : - Its decided to introduce & form the

Eco – Clubs in Youth & Sunday Schools of all the Churches

FEBURARY : ECO – AWARENESS PROGRAMMERS : - To womens , youth,

March : Sunday School and clergy.

APRIL : THEME TOPICS : GLOBAL WARMING AND

CLIMATECHANGE

1) Ban of Plastics

2) Rain water harvesting

3) Tree Plantation etc.

MAY : REVIEWECO – CLUB MEETINGS

JUNE : 05TH JUNE , NATIONAL ECO – DAY.

Conducting Eco – awareness rallies

After 05th of JUNE Sunday Dio- Eco – Sunday

(Dio – Eco- prayers day)

JULY : 1) Tree Planting in the Churches and Institution .

2) Rain water harvesting.

AUGUST : 1) Review Eco- Meetings

2) Eco – resources persons Training Camp.

SEPTEMBER : 27TH OF SEP., C.S.I. Formation day celebrations

Eco – Slogan ... One – Man/ Women – Planting one tree.

OCTOBER : 1) Eco – competitions

2) Eco – Tour for youth in the Diocese

NOVEMBER : Green Church and Green institution aards

DECEMBER : 1) Eco – Christmas Celebrations

2) Publish Dio – Eco – News Bulletin.

3. EAST KERALA DIOCESE

East Kerala Diocese of the church of South India organizes its ecological activities under the banner of the diocesan Ecological Committee.

Programmes in the last year

We celebrated the Environment Protection week in connection with world Environment Day. Vagammon in idukki district was selected as the place for special programme in this connection . Vagammon street and surroundings were cleaned by Green Volunteers . Placards were displayed with slogans of Eco – conservation . Sapling of fruit trees were planted . Rt. Rev . Dr. K.G. Daniel inaugurated the awareness seminar on June 14th at Thejus as a part of the closing of the programme .75 from the Diocese youth participated in the programme . Shri. Babu Sebastian an Environmental activist was the resource person.

2) Observed Environment Sunday on June 14th in all Churches in the Diocese

The Lessons and message for worship were on nature preservation .

3) Nature Study Camp in Forest.

The students and teachers of industrial Training Centre of the Diocese attended a nature study camp conducted in association with the forest Department in idukki district on January 26th 2009. Local people and

youth from the Diocese also participated . Topics for study were global warming and forest conservation . Trecking in to the interior of the forest was very much interesting and informative .

The committee gratefully acknowledge the support of Diocesan Bishop , clergymen, local people , youth and Diocesan social board inn all the activities of Eco – concern. Yet we have much to venture as stewards of creation.

Prof. Anieamma Abraham

4.MADHYA KERALA DIOCESE

The programmes were arranged with a wholehearted support and involvement of Bishop and Executive Committee and the members of the Ecological Committee.

April was the month when we Launched the Ecological programmes in our Diocese for the year 2009- 10

We started with a retreat programme for the pastors and the representatives of each church to make them aware of the programme .

The first meeting was conducted in Kottayam retreat centre . It was a well attended programme where the resource persons explained in detail the changes taking place in the Environment because of human intervention to create a life of luxury. This has affected the climate . They explained how climate changes affect the Flora and Fauna and this in turn causes a chain reaction on human life.

On May 22nd an eco tour was conducted to Vagamon , a hill station on the Western Ghats of Kerala . Under the leadership of the Bishop and other committee members , the tour was organized to focus the attention on the need to preserve trees and forest and the scenic beauty of the rolling hills and grassland.

We observed June 7th as Environment Sunday . This was mainly to involve the members of the parish to encourage them to plant trees and save rainwater through rainwater harvest methods . This was made possible through deputation sermons and demonstration after the church service .

The speakers were briefed on the subject and sermon notes were distributed before they made the visit to the parish .

To make the programme more effective it has been decided by the ecological committee to bring together the representatives of the Diocesan school teachers for a practical awareness programme in ecological preservation . This meeting was held at Bishop Moore College Mavelikkara for 24th july 2009.

We expect that the people will receive our programme with right spirit , so that we can leave the world as a better place for the future generation

REV. ALEXANDER CHERIAN

ECO – SECRETARY

5. KANYAKUMARI DIOCESE

The Ecological concern committee (E.C.C) of C.S.I Kanyakumri Diocese has conducted an “Environmental Awareness Programme on Global Warming “ on February 03, 2009 at C.S.I Community Hall, Karun gal , Kanyakumari District , Tamil Nadu. Already we have given the detailed report of the above programme and was published Eco – News bulletin , March 2009.

Future Plan

a) We have decided to conduct Environmental awareness programme concentrating on” Global climate change and Rain Water Harvest “ in selected educational institution and churches .

b) We have decided to deliver Eco – spirituality messages in various churches .

c) We have decided to celebrate one Sunday in October as Eco – Sunday in all Churches

Dr. K Paul Raj. Convenor

6.THOOOTHUKUDI – NAZARETH DIOCESE

Programmes of the Diocese:

The Church has to take care /at least safeguarding the nature created by God .Taking into consideration our C.S.I Thoothukudi – Nazareth Diocese has make awareness with the following programme.

- 1) **Programme for our Diocesan Institution Students .**
- 2) **Programme for our Diocesan Youth Members.**
- 3) **Programme for our Church Leaders & Head of the institution**
- 4) **Programme for Pastors.**

1) **Programme for our Diocesan Institution Students.**

The Global Warming and Climate Change Awareness Programme have conducted at B. Ed. College at Sawyerpuram on 06th March 2009. There are 200 Students of our Diocesan Institution Students were participated and enriched .

2) Programme for our Diocesan Youth Members

The Diocesan Socio- Economic Board and Youth Department has jointly organized this programme on 17th March 2009 held at Tuticorin . The Youth representatives from all our Churches have participated and Tree planning programme also convened at Thoothukudi on the same day.

3) Programme for our Church Leaders & Head of the Institutions.

We have organized the Global Warming Awareness Programme for our Church Leaders and Head of the Institutions. This programme has held at Kovilpatti on 27th March 2009.

4) Programme for pastors

The Joint Seminar Programme for the Pastors of C .S.I Thoothukudi – Nazareth Diocese and C.S.I Tirunelveli Diocese convened in the month of April 2009 in the natural atmosphere place – that is ‘COURTALAM‘ There are 118 Pastors were represented in this joint Seminar and it is helpful for providing Church’s involvement in protecting the nature.

Conclusion.

We conclude our report with a word, “ Protect God’s Creation and Avoid the Human Innovations against God’s Creation”

Convener

7. NANDYAL DIOCESE

BACKGROUND : Nandyal Diocese is located in the Rayalaseema Region of Andhra Pradesh . This is a rural Diocese consisting of 13 deaneries and three High Schools, Seven Elementary Schools ,two junior Colleges and a special School for the blind etc , Both in the church and all these institutions promote to educate the members and the students regarding the Global Warming and its ill effects . The following programmes conducted in this biennium by Diocesan ecological concerns committee.

1) Climate Change Project : The Diocese of Nandyal had started various possibilities on the climate change project , presently we have initiated to provide a training programme for the teachers and Church leaders in Nandyal on 1st September 2008 Mr Adharsh Wansay, Mithra Foundation , Bengaluru, as the resource person.

2) Smokeless Chulas (Stove) : The Ecological Concerns Committee adopted two villages namely Yalluru, and Madduru given Training to the people in

the villages about smokeless Chulas and they have constructed a model Chula for a puffed rice unit.

3) Solar LED Lamps assembling Unit: In our Diocesan Skill training programme we have started Solar LED Lamps assembling unit and training programme for girls and boys . Now it is just started and will be developed further as product unit.

4) Through B.M.D . Project recycled Paper : The Project Produces recycled paper for teaching students and also for sale in this region. This is an eco – friendly scheme.

5) Leaf Paper Plates and Cups: Both at Nandyal and Kalasapadu ‘ Dry leaf Plates ‘ are usually very popular in this area . The Projects caters the demand with new technology by mounting recycled paper producing plates and cups, by encouraging the usage of these plates would reduce the usage of plastic , which is danger for the ecological Imbalances.

6) Planting Coconut Saplings through PROK: Nandyal Diocese is engaged in partnership with Presbyterian Church Republic of Korea . Every year in the month of June the youth of Nandyal Plant some coconut samplings in the Villages our Diocese . This year they have planted in the following villages between 15th to 18th June 2009.

- Chalimella .250 Saplings
- Bhanumukkala 140 Saplings
- Kothapalle 320 Sapling

7) Sapling Plants in the Holy Cross Girls High

Mission Statement

The Church of South India Ecological Concerns Committee seeks to create awareness among all people about environmental and ecological concerns and thereby to care for God’s creation. It endeavors to encourage people to refrain from abuse of nature’s resources and to strive to keep the earth a habitable place for all. We encourage parishes to incorporate ecological concerns in their order of worship and include both advocacy and direct action for social justice and the integrity of creation in missional activities. We encourage the active participation of all people of good will through prayer, partnership, and involvement, which will help humanity to return to an eco-friendly life style.

School , Nandyal: In Holy Cross High School Nandyal , the 6th – 9th Standard Students are formed as Eco Clubs and the Planting of 100 sapling in the school premises on 16th November 2008, which the leading news paper “Sakshi “ has published in the Zilla Special paper on 17th November 2008.

8) Sapling Planted in the Deanery Level Youth Conference At Kalasapadu:

The Youth treat at Kalasapadu which is Pilgrim centre of our diocese where the denary level Youth met and the diocese ecological committee gave the presentation on ill effects of the Global Warming and they have planted 50 saplings in the compound.

9) 1st A.P Regional Ecological Concerns Conference , Nandyal: It is indeed a wonderful opportunity for the Diocese of Nandyal for hosting the 1st Regional Ecological Concerns conference at Bishop’s compound , Nandyal under the leadership of our Bishop the Rt. Rev . Dr. P.J. Lawrence . There were around 35 members attended the conference from all over Andhra Pradesh .The one day conference was held on 8th November 2008, and the theme was “Live Let the Future Live”.The Programme was Inaugurated by Shanthi Lawrence , Bishopama by lighting the lamp .The delegates Participated very enthusiastically all through the conference . The resource persons were The Rev. Paul Raja Rao, Director , Birds Internation , Nandyal , spoke on the crisis of ecology and Rev: Mathews P Oommen, presbyter , Madhya Kerala Diocese ,And Rev Abraham J Premchand, Presbyter Nandyal Diocese , gave the Theological and Biblical exposure on ecology . It is an eye opening for the participants to learn the ill effects of the present situation concerning ecology. The biblical reflection paved a way to look at the creation not as objects but the core of life itself. They affirmed that the life that we live must give healthy circumstances to the future generation. We thank the untiring efforts of Dr. Mathew Koshy for a constant support and encouragement in conducting this regional conference . Our gratitude to all the A.P. Bishops for extending their concrete support by sending their delegates for this conference . We share our gratitude to the officers of the diocese and more especially to Mr S.P Premanandan the convenor pf the A.P Regional Conference .

**Rev. Abraham J. Premchand
Mr.S .P Premanadhan
Nandyal Diocesan Ecological
Concerns Committee**

8.MEDAK DIOCESE

I am pleased to present this action taken report to the ecological Concerns Committee of Synod , the Diocese pays special attention and interest with regard to environmental protection.

The Diocese consist of Five revenue Districts in which we have 1100 congregations. In addition to that the Diocese is the possession of lands in which Teak and Jethropa Plantation was undertaken in many acres in Luxettipet and Pastorates situated in the Adilabad Revenue District.

An important event of Environmental Protection Campaign ,is the conduct of the Pastoral session of the Medak District Church Council at Sangareddy on june 25,2009. Environmental Scientist who were invited explained in detail the dangers the environment is facing at present and the measures to be taken to protect the environment from pollution . Eighty Pastors and Office bearers of Diocesan Council and Convenors were enlightened with this awareness programme .Subsequently , they were advised to encourage tree planting programme in all the Churches ,Colleges and School premises.

On July 7,2009 the tree planting Programme was launched by the most Rev . Dr. J.W. Gladstone , Moderator , C.S.I at Medak and Yellareddy with the slogan “ Trees and steps to progress “ and approximately in five acres 5000 Plants were planted in the Mission Compound . Subsequently at Yellareddy a Pastorate headquarter (Nizambad District) 3000 Plants were planted . At Sangareddy , pits were dug to plant 1000 but due to failure of Monsoon Plantation work is stayed for the present . I am enclosing the photographs of programme .

Future Programmes:

1) The Medak Diocese which consist of three District Church Councils are also involved in this campaign.

Therefore , we have planned to conduct Awareness Programmes in town and Godavary District Church Councils to propagate tree planting and environmental Protection in September & October ,2009, respectively.

2) God willing with yours support and cooperation we plan to conduct A.P. regional meeting in November ,2009.

We pray Godfor his blessing to make these Programmes a grand success.

CSI KARNATAKA CENTRAL DIOCESE





B. Bellari





C. Dharwad







D. Kanavalli



E. Hubli



SHIRAGUPPA



KARIMNAGAR DIOCESE



KRISHNA GODAVARI



**Vishakapatnam St. Paul's CSI Church
built in 1838**



Putrela



Putrela



St. Andrews Cathedral Campus



Machilipatanam



St. Thomas CSI Church, Kakinada



EAST KERALA DIOCESE



MEDAK DIOCESE



Sangareddy - Environmental Programme



Moderator Planting a sapling on 7-7-2009

NANDIAL



**Bishop Planting a sapling
Holy Cross Girls
High School - Nandyal**



Smokeless Chular (Stove)



Planting coconut saplings -Nandyal



Solar Lamps-



Solar Lamps-



Planting - Sapling- Nandyal



Smokeless Chrlas- Nandyal



SHIKARIPURA



THIRUNELVELI

