

CHRISTIAN STEWARDSHIP SUSTAINABLE DEVELOPMENT

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The principle of Sustainable Development is founded in the Christian belief in a binding covenant, renewed in Christ, between God and humanity. It's a covenant that establishes moral responsibilities of human beings to each other and to creation.

The church has a great opportunity to work as a partner – or as a 'stakeholder' – in promoting Sustainable Development.

As it promotes Sustainable Development, the church will be witnessing to the Kingdom of God and to Christian stewardship of the Earth's resources.

The aim is to help the church make connections, so that the church may make a prophetic contribution to the promotion of Sustainable Development.

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**CHRISTIAN STEWARDSHIP SUSTAINABLE DEVELOPMENT is edited and produced by
the Revd Dr Andrew Craig and the Revd Jon Hale.**

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Co-Editor Andrew Craig writes

Things are not always the way they seem - or at any rate not the way received wisdom would have us believe.

One of the local authorities I work for has just acquired two "emission free", electric powered Smart cars to fight "the 'dragons' of carbon emissions and climate change"

as it proudly proclaims from the front page of its newspaper. The cars "emit no carbon dioxide . . . or any harmful substance – in fact it emits nothing at all".

Indirect emissions

Strictly speaking that's true, but the mains electricity from which they run has a huge carbon footprint – around 430kg of CO2 per MWHour.

stations and there are significant losses in transmission.

This compares quite unfavourably with a hydrocarbon fuel: for example, methane (natural gas) only generates about 190kg per MWHour.

Now, electric cars may bring about financial (revenue) benefits and local environmental benefits – and small and lightweight cars do generally have environmental advantages over large and heavy ones – but it is otherwise doubtful whether there is much significant benefit against global warming. It's just that their emissions are indirect, not direct.

This is because most electricity in our country is generated using (old and inefficient) coal-fired and gas-fired power

Packaging

Another piece of received wisdom is that packaging is bad for the environment. This is the only subject that someone always brings up at any public meeting about waste.

In fact packaging that is recycled does reduce the impact on the environment, because it reduces the energy needed to make more products out of glass, card, plastics, steel or (most markedly) aluminium, when they are made from secondary (recycled) raw materials compared with primary.

Food and food waste

In this edition of CSSD we take a look at food and food waste. Food gives the individual the greatest scope for easily reducing his/her individual carbon footprint – far greater than packaging. Retailers make a strong case for packaging that

Wheelie bin

The main story in this edition, though, is about a young man who ignored the advice and then threats of his local authority (Copeland Borough Council) and kept overloading his wheelie bin in the face of a “no sidewaste” policy.

Why he did this is not clear: did he not believe his council would take him to court or that the law wouldn't be on his side? Did he perhaps have other things on his mind, other priorities in his life? Either way, he didn't do what was needed to reduce the amount he and his family threw away and he paid the penalty.

Praying inside a contradiction

Of course there isn't a simple answer to this. But whenever the Church finds itself working with a dilemma, or praying inside a contradiction, it is then more likely to be witnessing effectively about God whose Son died on a cross than when it is formulating theology away from the issues of real life.

We owe it to God not to follow the wide path of populist press and politician, nor to be the craven instrument of local or national government, but to engage fully and (this is challenging in a world of

What many people miss, however, is that we “purchase” carbon emissions whenever we buy goods.

In vain do we wring our hands and say “there is little I can do to reduce global warming compared with the effect of China building 60 new (coal fired) power stations every year”. It has recently been estimated that 23% of Chinese (global) emissions are embedded in goods we buy in the West. As well as recycling more, we should take a hard look at what we buy in the first place.

protects food and extends its life actually benefiting the environment by reducing the amount we throw away. We may look further into that in a future edition of CSSD.

At least he would have done, had his vicar, Rev'd Jon Bannister not appealed for help and received three times the amount of the fine in generous contributions, describing the Council as “high handed”.

This begs the question of where the practical Christian witness lies. Is it in upholding the noble (and necessary) principles of sustainable development and environmental stewardship, or is it in unlocking human generosity and supporting those, especially the poor, who seem to suffer injustice?

instant communications and knee jerk reactions) prayerfully and reflectively with those who have responsibilities to discharge, and decisions to make, and, at the same time, the communities that we serve.

We hope Christian Stewardship; Sustainable Development helps you to fill this niche. We welcome questions, criticisms, plaudits and contributions.

Above all, disseminate and use the material, for God's glory.

2. What can we learn from the events in Whitehaven?

Local councils are at the front line of changing our culture of rubbish and waste.

But changing the habits of householders is difficult and, at times, controversial.

And when a local council makes a stand, the principle of sustainable waste management – which many would support – can take second place in the public mind to practical concerns about service delivery by the local council.

The Whitehaven case

A case that hit the headlines in April this year concerned a householder in Whitehaven, Cumbria, who over-filled his waste bin and was fined £225 by the courts.

The Rector of Whitehaven parish church – the Revd John Bannister – launched a public appeal to pay the fine, describing

Copeland Borough Council's actions as "high handed".

The case raises important issues for those in the church who are concerned about changing the way we do things, so that the principles of Sustainable Development become embedded in our culture.

The issues are those of:

- **The practical necessity** for a waste collection authority to change householders' habits and increase the rates of recycling and composting.
- **The justice of legal action** taken by a local authority in a waste collection matter, when that local authority is perceived to be unfair and unsatisfactory in its discharge of its waste collection duties generally.
- **The public perception** generally of the local council.
- **The value of churches engaging** with local government.

This article:

- **gives the background to the case**, based on the account on the website of the waste authority concerned – Copeland Borough Council, and an audio interview with the householder on the BBC News website;
- **summarises the motivations of the Revd John Bannister** in launching his appeal, based on email correspondence between John Bannister and Jon Hale; and
- **gives an informed analysis** by the Revd Dr Andrew Craig and the Revd Jon Hale of the issues raised by the case.

Background to collection of household 'residual waste'

Only a few years ago local authorities collected all the rubbish we chose to leave out for collection each week and took it away and few of us gave much thought to where it went. Now we are all expected to separate our rubbish into recyclable and compostable fractions for separate collection.

As part of the deal, the Council will also collect that part of the rubbish that is not realistically recyclable (only about 30% according to most estimates) – known to waste managers as 'residual waste' ie. the residue that cannot be recycled or composted.

Under section 46 of the Environmental Protection Act 1990, a waste collection

authority can stipulate the size, construction and maintenance of the receptacles used by householders for presenting waste. This means that waste authorities can use the force of the law to help bring about the culture change that is necessary to end the wastefulness of our 'throw-away culture'.

Copeland Borough Council – like all waste collection authorities in England – now collects recyclable waste separately from residual waste. To concentrate the mind, and to encourage recycling/composting, and to restrict the amount of waste going to landfill, Copeland Borough Council issues wheellie bins for residual waste, which should not be over-filled.

Copeland Borough Council – like most waste collection authorities - stipulates that any waste that is left next to or on top of a full bin is classed as 'side waste', which the Council will not collect. They also stipulate that bins must not be filled to

overflowing – that the bin lid should be shut for waste to be collected. A household that produces above-average amounts of waste will be given a larger than usual residual waste wheelie bin.

The court case in Whitehaven

Copeland Borough Council's website gives its side of the story. From the Council's standpoint, a resident of Whitehaven had been in contact with its waste collection service over a period of time – and all was not well.

A larger than normal bin had been given to the householder because of the amount of waste his household produced, and this had been overfilled in July 2007, leading to a warning from the Council. The Council had tried to engage the householder about reducing the amount of his household's waste, but to no avail. In January the same pattern began to be repeated when the bin was again over-filled, but this time a fixed penalty notice was issued by the Council. A reminder for payment was issued in February, but payment was not made. The Council took the householder to court.

The householder did not offer any defence and Whitehaven Magistrates Court supported the Council's prosecution.

The other side of the story came from the householder in an audio interview on the BBC News website.

The householder said he could not understand why he was being penalised for putting rubbish into a rubbish bin.

He accepted that he had received a letter from the Council in 2007, warning that waste bins should be filled with their lid shut. He said that his household puts as much as they can into the recycling bin, but that the black bag waste bin was still too small.

He said that he did not attend court because he could not afford to lose a day's wages, particularly as he had the fine to pay.

A public appeal to pay the fine

Two days after the fine was imposed, the BBC News website reported that the Revd John Bannister, Rector of Whitehaven, had appealed for help to pay the £225 fine and costs, and had received three times the required amount.

Mr Bannister criticised Copeland Borough Council's "high handed" approach.

In email correspondence with Jon Hale, Mr Bannister said that he fully supports and acknowledges the need for the Government's strategy in the reduction of the amount of waste that we, as a society, produce.

He also acknowledged that the church has an important part to play in supporting the overall aims of reducing waste, especially

in relation to Christian stewardship of the Earth and its resources. He said that Whitehaven parish church tries to be constantly aware and responsive to this, both in preaching and practise.

However Mr Bannister was critical of Copeland Borough Council and local authorities generally for being more concerned in serving themselves rather than those who pay for services. He pointed out that inconsistencies in the Council's services supported his conclusion that the fine was unjust – and felt that complacency in council elections led to unsuitable or poorly equipped members being elected and to officers assuming and mis-using increased levels of power.

Analysis by the Revd Dr Andrew Craig and the Revd Jon Hale

This case shows the importance of churches engaging with local government.

Under Part 1 of the Local Government Act 2000, every local council must actively involve all groups who have a role in its area to produce its Community Strategy. This will include large groups, such as the police, health authorities and schools, and smaller ones such as voluntary groups, businesses, and local churches. If your church would like a clearer voice in the Community Strategy, ask your local councillors how you can get more involved.

Local churches should be prepared to criticise where there are important issues of justice and human dignity, or where public resources are being mis-used or priorities wrongly made.

And as part of this, we should positively encourage people to vote and engage in meetings about matters of local political interest. And the church should encourage those who seek to stand for election to the council, and should support those who are elected.

The new shape of wastes management should entail ample capacity being provided for collections of recyclable and compostable fractions of waste at the same time as restricting capacity for residual waste, which might include an enforcement policy.

It is not clear that the former condition was being met in the case of Copeland Borough Council.

Andrew Craig

Jon Hale

3. Food

Over the last year the Waste & Resources Action Programme (WRAP) has commissioned research about food waste. As a nation we throw away about 6.7million tonnes of it – around 1/3 of what we buy. Around 60% of what we throw away is perfectly edible. Waste food is about 20% of household waste.

The nature and ethos of local government has changed hugely in recent years.

In some ways changes are to the good, as local authorities are now less susceptible to corruption than they were previously. They are now required to consult with their populations on a wide range of issues (including waste policies), and lines of accountability are clearer. At the same time, local councils have been forced to become more managerialist by the Government, and this probably does increase the tendency to "spin" and pay attention to image. However, overall, there is little evidence that local authorities are more self-serving than in the past.

Mr Bannister is well-placed to offer criticism of his local council, but there is no reason to believe that local authorities generally are similar to Copeland Borough Council. Nevertheless, national news media like to highlight a local controversy and suggest that it is indicative of the national zeitgeist.

One of the problems with local authorities is their innate parochialism.

Every local council is unique, its characteristics determined both by its local geography, population and other circumstances, but also by its history and, usually, particular individual members who have influenced its development. God's church is well-placed in our country to witness to, and speak for, individuals and communities, and also to link with issues on the national level & beyond, and thus to provide a counter-balance to local government.

More findings were released on 8 May – it is estimated that every day we throw away 4.4m apples, 1.6m bananas, 1.3m pots of yoghurt, 660,000 eggs, 550,000 chickens and 440,000 ready meals, at an average cost of £420/year/household.

Food shortages for the world's poor

The report made the front 2 pages of *The Independent* which, rightly, pointed out that this is particularly shocking at a time when rapidly increasing shortages and

rising prices of rice and other staples are causing shortages for the world's poor, especially in parts of Asia and Africa, who spend up to 65% of their income on food.

Environmental implications

Food has strong environmental implications.

The food chain contributes 19% of total UK greenhouse gas emissions, 40%+ of which comes from farming. That means on average about 3.5 tonnes/year of CO₂e per household. Much of this is methane and nitrous oxide from livestock and fertilizers. Transport ("food miles") contributes about 1/6 of this. Promoting locally produced food to reduce air miles can certainly help local farmers and the local economy, but the environmental benefit is small if we still insist on eating tomatoes, cucumbers and other fruits out of season.

Another arresting fact is that, globally, more than a thousand million tonnes of crops, mainly grains, are used to feed livestock. In the UK two thirds of the 9.7mHa of agricultural land directly supports livestock production, including 50% of our cereal crops. Cattle are particularly expensive environmentally. Beef uses far more land to feed a given number of people than cereals – about 5kg of cereal is needed for 1kg of beef. Of the 160gm of CO₂ "embedded" in a 50gm bar of milk chocolate, over 100gm is in the milk!

Our eco-footprint

In short, the food we eat and waste has an enormous effect on our eco-footprint, including our carbon footprint – a far greater effect than packaging which, retailers tell us, is essential to reduce

waste. Paying attention to the food we buy is probably the single most effective thing individuals can do to reduce damaging emissions.

Guidelines in the Bible

It would be simplistic to preach vegetarianism. Although veganism could reduce the food footprint especially if we also reverted to using seasonal foods, this is not a realistic solution for most people.

There are guidelines in the Bible. Firstly, there is nothing in the Bible or Christian tradition to say that eating meat is wrong (e.g. Acts 10:9-16). However, the context for eating meat is: (a) in relation to sacrifices and celebrations (Ex. 12:8ff; Deut. 12:27; 14:26; 16:2ff, Luke 15:23); and (b) in hospitality (Gen. 18:7) (often both at the same time).

As in many relatively poor societies nowadays, the general pattern of eating was quite simple and mainly vegetarian.

The Roman Empire tried to ensure that most people had enough corn to eat, not meat, to stifle possible civil discontent.

Jesus himself seems to have assumed periodical fasting (Matt. 6:16) and condemned continuous sumptuous living (Luke 16:19ff). He also used feasting – both as hospitality and as eating good food together - as an allegory of the Kingdom of God (Luke 14:12ff) and, of course, instituted a Eucharist and a meal as the central act of celebration and worship of his Church (Mark 14:22ff).

Anxiety in our culture

I wouldn't suggest that we should or could revert to ancient cultic celebrations or patterns of nutrition.

However, anxiety in our culture about increasing levels of obesity, the prospect of food shortages in parts of the third world, our scandalous waste of food, the high environmental cost of what we eat (and waste) and our tendency to take more *fast food* and eat alone/on the hoof/in front of the telly, should lead us to review what we buy and how we eat it.

- Do we really need to eat meat every day, or even most days?
- Why do we often buy more than we need to eat? (Research shows there are many reasons for this, including busyness and "bogof" promotions in supermarkets).

- Do we really need to eat the same things all year round?
- How can we turn eating well into a periodic celebration of community and generous hospitality and not a self indulgence?

As Christians, we can both buy and eat responsibly and caringly ourselves, and also have some influence over food retailers which still seek to persuade us that we should buy as much as possible and that to have as much choice as possible is the highest good.

They sometimes do respond to customer (or, as they see us, consumer) feedback.

Give thanks. Take care. Only take what you need. Celebrate.

Andrew Craig

4. Incentives and charging for refuse collection

The 'intention-behaviour gap'

A Christian approach to behaviour-change could begin with St.Paul's anguished cry in Romans 7: 18-20:

'Though the will to do what is good is in me, the performance is not, with the result that instead of doing the good things I want to do, I carry out the sinful things I do not want'.

Researchers in waste management have called this the 'intention-behaviour gap'.

For a Christian, the 'intention-behaviour gap' is ultimately more serious even than domestic habits of waste recycling! It

concerns the human encounter with God and the awareness of mortal frailty.

The Christian finds healing and salvation in Jesus Christ, who by crucifixion and Resurrection has bridged the gulf between humankind and God. The 'intention-behaviour gap' remains, but the prayerful, confessing Christian finds that its consequences – guilt, fear, despair – are remedied in God's love made known to us in Christ.

And at the heart of this experience there may, by God's grace, be changed human behaviour.

Public policy

But public policy cannot proceed on this basis. Change of heart and change of life in Christ cannot be prescribed or ruled for.

Penalties and incentives may, indeed, be the appropriate and effective

Governmental tools to change human behaviour to benefit the public good. St.Paul would be the first to tell us that the law alone cannot change human behaviour.

Incentives and charging for refuse collection

Last year the Government announced a new initiative with penalties and incentives to change behaviours so that more domestic waste is recycled, and less is sent to disposal.

The Government has announced that pilot schemes are intended to be run in five local authority areas in England by 2012.

Households that do not recycle will be levied for payment, and monies received

will be rebated to households that recycle the most.

This has not been well-received in the popular press. On 30th October last year, after the announcement, the Daily Mail reported Eric Pickles - the Conservative Party's local government spokesman - as saying:

"Bin taxes will harm the local environment by leading to a surge in fly-tipping and toxic backyard burning."

The Government's vision for the scheme

And in February this year the House of Commons Communities and Local Government Committee produced a report that was critical of the intended pilot schemes.

In May the Government responded to the Committee. The Government said:

- It will be up to local authorities to decide whether they wish to run an incentives and charging scheme; and how the scheme should operate.
- Government is confident that local authorities will wish to run pilots on the basis that waste incentive schemes will earn them money through lower collection and disposal costs, as people reduce the amount of residual waste they throw away.

- Over 80% of respondents to our consultation supported bringing in these powers.
- The Government has been advised that income collected under waste incentive schemes would be classified as taxation, but, in practical terms, charges under a waste reduction scheme would feel very different to residents from most other taxes.
- Where an authority levies a charge on certain households who fail to recycle, it will have to return the money raised by way of rebates to all other households – the whole scheme must be "revenue neutral". This means that many residents will actually gain from the scheme.

It's taxation, but not as we know it !

The intention on behalf of the Government is good. The 'intention-behaviour gap' is acknowledged. A stick and a carrot are being set up. And the stick will be cleverly-designed so that most people will see only the carrot!

Even so, this is still an additional tax, and people won't like it. But how can we achieve behaviour-change if there are no sticks, as well as carrots?

Behaviour-change applies to all sectors of society

Government and its agents, producers and retailers have already taken a number of initiatives to reduce packaging and stimulate waste reduction, so it will not all be down to the consumer and householder: behaviour-change applies to all sectors of society.

The Church's message is for all people the opportunity for changed lives in Christ, and

it must witness to confidence and hope in the future.

Christians should be critical friends of their local authority: they should support their local councillors, and maybe stand for election to the council themselves. Christians should support local government officers and those who work for waste contractors.

This is an opportunity for the church to celebrate the opportunities in increased recycling to worship God in the more

sustainable use of the resources of creation.

Sources and references

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Jon Hale

5. Can we live without strawberries in December?

A businessman friend of mine – we'll call him Ron - decided a long time ago to stop buying bottled water for his offices. He said: "Something very similar comes out of the tap and it's a far more environmentally-friendly way to quench a thirst".

Ron went on to ask his employees how they might do more to help the environment, and one of his staff suggested his boss give up his beloved motor racing.

This is something Ron will not do, particularly since the race track is an ideal place to make business contacts and provide hospitality to clients – and meet his friends, this one included.

So, taking this up in conversation, I suggested that motor racing is, indeed, unsustainable. But since Ron is in the oil industry, and the whole of western civilisation is built around oil and oil products, what likelihood is there that he will change course?

Ron put it this way: "Being part of the global pollution business makes it a bit difficult to be puritanical about the environment. But it does qualify me to appreciate what the real issues are, and I feel sadly the emphasis is placed in the wrong areas. We have created a world economy based on oil & gas, and extracting ourselves from that will not

happen by using a few less supermarket bags. There is too much money tied up in it, governments included. Turkeys and Christmas spring to mind. The only real solution is to retreat to a much more localised self supporting economy, which is not good for big business, or people who want strawberries in December".

I replied to Ron that one school of thought says that global warming / climate change will force major behaviour changes that will have big impacts on lifestyles: fuel price rises leading to new automotive technologies and new building construction and insulation methods; local and domestic electricity generation; road pricing; new high speed rail lines constructed; urban transport priorities given to buses, bikes and pedestrians, with motor vehicles restricted and kept to a 20mph speed limit; local waste recycling centres in every neighbourhood etc etc.

And I went on: "The sustainable development agenda (not stealing natural resources from succeeding generations) is now widely accepted, and at the same time there is an increasingly wide acceptance that climate change is man-made and is likely to lead to significant geo-political dislocations that may affect our national security".

"Yes", replied Ron, "and that is why what you are promoting is in fact eventually what will need to be embraced".

Jon Hale

6. News from Jo Rathbone at Eco-congregation

100th Eco-congregation Award in England & Wales: St.Thomas' Church, Salisbury

St Thomas' Church in Salisbury received its second Eco-congregation Award in May 2008, which is the 100th Award to be given in England & Wales since the inception of the Eco-congregation programme in 2000.

St Thomas' Church has woven issues of environmental care and responsibility into three main areas of the life of the church:

- **'spiritual'**: through regular services on the theme of creation care, using organic communion wine, and locally sourced bread; ensuring that prayers for the earth are made during services; regular inclusion of a 'green' theme in the Sunday School teaching
- **practical**: using low-energy light bulbs, using electricity from renewables (through a 'green electricity' supplier), fitting

thermostatic radiator valves in their offices, shrubs and perennials planted by active gardening group to provide a green lung for the city and to attract wildlife

- **mission**: active in sharing their concern for creation care with other church groups locally, working with organisations eg local council and Stop Climate Chaos coalition.

This is St Thomas' second Eco-congregation Award. The Award lasts 3 years, and is given to churches making significant progress on integrating environmental concerns into every aspect of church life.

Salisbury Cathedral School

All sorts of churches have received the Award: large and small, urban and rural, reflecting different church traditions and denominations. Every Award winning church has been assessed independently by local people. St Thomas' was assessed by the local ecumenical officer, with the help of a small team from the

Salisbury Cathedral School who themselves have received the Eco-schools Award. Revd Morris Munns worked with the team from the school to assess St Thomas' and said that the students' questions and comments would have been a credit to someone twice their age.

The Eco-congregation programme

The Eco-congregation programme is being used by hundreds of congregations up and down the country, involving thousands of church-goers, who want to make the link between Christian faith and responsible, sustainable living.

Eco-congregation England & Wales has also launched its new website: www.ew.ecocongregation.org from which all aspects of the programme can be accessed.

Eco-congregation is a programme for churches of all types to help weave environmental care into every aspect of church life. Churches can start off by completing the Church check-up (module 1) which is then used to draw up an action plan. Resources are available to help the church to implement the action plan, after which the church can apply for the Eco-congregation Award.

Contacts:

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Further information:

Eco-congregation has been providing a comprehensive programme for churches addressing environmental matters since 2000. It is managed by A Rocha UK (www.arocha.org.uk) and is overseen by the Environmental Issues Network of Churches Together in Britain and Ireland.

Eco-congregation Scotland (Church of Scotland/Keep Scotland Beautiful) and Eco-congregation Ireland (coalition of churches) operate the scheme in their countries.

Other things that Eco-congregation Award winners have been doing:

Spiritual

- use chapel garden for worship – eg used willow arch as tomb for Easter day service
- creative use of natural materials, and environmental themes in services eg compost bin used in confession!
- regularly use hymns which refer to care for creation, or rewriting words to make hymns more relevant to today's issues
- writing eco-covenants for members to commit to
- writing eco-creeds to incorporate environmental responsibilities under God
- many churches use materials for small groups about environmental issues as a way of beginning to raise the issues amongst members.

Practical

- zoned heating systems
- hippos given out to members
- Undertaken a transport to church audit
- Encouraged car sharing for meetings etc.
- provide gardening support to local school for their school allotment
- many churches make it easy for people to recycle goods not covered by council schemes (eg batteries, cartridges, mobile phones) often raising money for charity in the process
- offer vegetarian/vegan option for church/community meals to encourage people to reduce their meat eating.

Mission

- BBQ in local farm shop to help raise awareness about quality local produce
- lobbying council about plastic recycling
- free low energy light bulbs given away during services
- working with local schools/colleges to address environmental issues together
- adopted green space to care for in the local community
- planting trees locally
- many churches now have 'green fairs' to promote the work of local environmental groups to people in the community
- many churches have used the Al Gore film 'An Inconvenient Truth' to reach out to their local communities and inform about climate change.

Over 300 churches have registered with the Eco-congregation programme since 2002 and 100 Awards have been given. 12 churches have received 2nd Awards. The Awards are time limited, and only work undertaken since the previous Award is taken into consideration for the next Award.

The programme receives funding from Methodist Relief and Development Fund, and other grant giving bodies have made contributions in the past.

CHRISTIAN STEWARDSHIP SUSTAINABLE DEVELOPMENT

Andrew Craig

After 12 years as an industrial materials scientist, Andrew Craig started working as a local authority recycling officer in the early 1990s, and as waste management development officer for the Tees Valley local authorities from 2000. His portfolio of responsibilities in the Tees Valley Joint Strategy Unit now includes climate change and energy policy. He is policy officer of the Local Authority Recycling Advisory Committee (LARAC) and a waste adviser to the Local Government Association.

Ordained in 2003 and 2004, he is licensed to All Saint's Church, Stranton, Hartlepool where he operates as a Minister in Secular Employment.

Jon Hale

Jon Hale is a Church of England clergyman in full time post as Vicar of All Saints', Crawley Down in West Sussex. He has a professional background in waste planning, and he's picked up a bit of waste management along the way.

In the Autumn of 2007 he did research into Opportunities for the Church to Promote Sustainable Waste Management in England, and you can read the outcome at www.earthresources.org.uk.

Jon has a particular interest in encouraging the church to work with local government and waste companies in promoting sustainable waste management.

Jo Rathbone

Jo Rathbone runs the Eco-congregation programme in England & Wales, part-time. She lives with her husband and two girls in Coventry, cycling out to the office on the Royal Showground.

Jo is also involved with Christian Ecology Link and the Anabaptist Network, and has a passion for caring for the environment as this is better for the planet, and enables a lifestyle which has justice for people at its heart, too.

Please email Andrew or Jon (co-editors) if you would like to contribute an article to **CHRISTIAN STEWARDSHIP SUSTAINABLE DEVELOPMENT**.

The co-editors reserve the right to decide the content of **CHRISTIAN STEWARDSHIP SUSTAINABLE DEVELOPMENT**.

Jo Rathbone works with Andrew and Jon in producing **CHRISTIAN STEWARDSHIP SUSTAINABLE DEVELOPMENT**.

The next edition of **CHRISTIAN STEWARDSHIP SUSTAINABLE DEVELOPMENT** will be published on 1st October 2008.

Please send any material for consideration for inclusion in the July edition to either of the co-editors by 7th September.

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