

Ecumenical Decade of Climate Justice Action Churches Involved in Climate Justice Ministry

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[Second part of the paper 'Ecumenical Decade of Climate Justice Action']

Carbon Neutrality Initiatives of the Church of South India

The Church of South India (CSI) is committed to becoming a **carbon-neutral church** through two interlinked strategies: transforming parish life and empowering students as ecological leaders. The first approach is rooted in local congregations. The **CSI Synod** has adopted a **Green Protocol**, encouraging all parishes to embed sustainable practices into church programs and community life. This includes promoting **responsible resource use, waste reduction, eco-friendly celebrations, and environmentally conscious choices.**

By following the Green Protocol, parishes become more than places of worship—they become **models of ecological discipleship and centres of environmental ethics.** The second approach focuses on education through the **Climate-Resilient Schools and Communities (CRSC)** initiative, launched in 2018. This program engages over **2,000 CSI schools** across South India through the **Green School Programme (GSP)**, fostering climate action among young learners.

Students conduct **eco-audits** to assess and reduce their schools' environmental impact in areas such as **energy, water, waste, biodiversity, and food sustainability.** A defining feature

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of the program is its emphasis on **community extension.** Students are encouraged to bring eco-friendly practices into their homes and neighborhoods, amplifying their impact beyond school grounds. Through this initiative, CSI is nurturing a generation of **climate-literate, action-oriented young leaders.** These students are transforming not only their campuses but also their communities into **hubs of climate resilience.**

Churches Involved in Climate Justice Ministry

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The Anglican Communion Environmental Network (ACEN) connects Anglican provinces in responding to environmental and climate challenges. ACEN promotes the Season of Creation, supports Anglican participation in UN climate negotiations, and fosters youth leadership and ecological discipleship, especially in climate-vulnerable regions like the Pacific, Africa, and South



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The Church of England, through its Shrinking the Footprint campaign, aims to reach net-zero carbon emissions by 2030. It encourages green building practices, offers theological resources, and trains clergy in Creation Care. The Church has divested from fossil fuels through its Church Commissioners and supports diocesan-level climate action.

In the U.S., **the Episcopal Church** promotes climate justice through its Creation Care Ministries. Members take an annual Creation Care Pledge, and the Church partners with Indigenous communities to

protect sacred lands. It also equips congregations with eco-theological curricula and sustainability tools.

The Evangelical Church in Germany (EKD) leads public theology efforts on climate justice. It supports the Fridays for Future youth movement and runs the Churches for Future network. Many congregations have shifted to renewable energy, while eco-officers coordinate action across dioceses.

In Canada, **the United Church of Canada** champions interfaith climate collaboration through programs like Faithful Footprints, which helps churches reduce energy consumption. It integrates environmental justice with Indigenous rights and promotes Creation-centered worship and public advocacy.

The Church of Sweden, through its Act Church of Sweden program, links climate justice with global development and gender equity. It has fully divested from fossil fuels, uses ecological budgeting, and plays a key role in EU climate policy and UN negotiations.

In Scotland, **the Church of Scotland** supports over 500 Eco-Congregations through Eco-Congregation Scotland—a grassroots initiative promoting

worship, advocacy, and sustainable practices. The Church was notably active during COP26 in Glasgow, demonstrating strong public commitment.

The All Africa Conference of Churches (AACC), representing over 200 million Christians, promotes ecological justice through reforestation, climate-smart agriculture, and youth eco-ambassador programs. It engages with the African Union and international agencies for climate policy reforms.

In the Philippines, **the National Council of Churches in the Philippines (NCCP)** emphasises Creation Care, opposing destructive mining and logging. It runs education and advocacy programs rooted in ecological justice and solidarity with affected communities.

The Uniting Church in Australia (UCA) advocates climate justice through its Uniting Climate Action Plan. It supports Pacific Island churches facing sea level rise, promotes **fossil fuel divestment,** and provides liturgical and educational tools to foster **Creation Care.**

To be continued

In the next issue

Theological Foundations for Creation Care

Season of Creation 2025

Pursue 'Peace with Creation' Theme Presentation

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Isaiah 32:14-18

"For the palace will be forsaken, the populous city deserted; the hill and the watchtower will become dens forever, the joy of wild asses, a pasture for flocks. Until a spirit from on high is poured out on us, and the wilderness becomes a fruitful field, and the fruitful field is deemed a forest. Then justice will dwell in the wilderness and righteousness abide in the fruitful field. The effect of righteousness will be peace, and the result of

righteousness, quietness, and trust forever. My people will abide in a peaceful habitation, in secure dwellings, and in quiet resting places." Isaiah 32:14-18 (NRVUE)

War on Creation.

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Peace is more than just the absence of war.

In the Hebrew Bible, *shalom* represents a far deeper concept — one that extends beyond the absence of conflict to the full restoration of broken relationships, as illustrated in Isaiah's vision. This restoration encompasses our relationship with God, ourselves, the human family, and the rest of Creation.

pasture for flocks" (Isaiah 32:14).

The prophet Isaiah portrays a desolate Creation, devoid of peace due to injustice and the broken relationship between God and humankind. Devastated cities and wastelands reflect the destructive impact that human activities can have on Earth. Notably, animals readily move in and claim parts of what was once an exclusively human habitat, as

if human settlement had deprived them of sufficient space. While the joy of a pasture for animals [Isaiah 32:14] is undoubtedly a good thing in itself, it comes at the cost of human displacement due to conflict.

Though God's plan for Creation is rooted in justice and peace, human sin disrupts this, leaving Creation in ruin—from

wealthy palaces to poor farmlands, forests, and oceans. Isaiah vividly describes the results of human estrangement from Creation. Moreover, the abandoned and ruined watchtower and palace (or citadel, in some translations) suggest that warfare is ultimately frustrated by God.

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