

Living Faithfully and Wholistically in the World

At the heart of Anglican identity are the Five Marks of Mission, which express the Anglican understanding of what it means to live faithfully and holistically in the world. They reflect Jesus' mission to bring good news to the poor, release for the oppressed and fullness of life to all (Luke 4:18; John 10:10) and humanity's role to "tend and keep" the earth (Genesis 2:15).

The Anglican Five Marks of Mission are:

- **To proclaim the Good News of the Kingdom**
- **To teach, baptise and nurture new believers**
- **To respond to human need by loving service**
- **To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation**
- **To strive to safeguard the integrity of creation, and sustain and renew the life of the earth**

Never has the Fifth Mark of Mission been more important. We are in a climate and ecological crisis. Climate change is severely impacting millions of people across the world and wreaking havoc on the biodiversity of our common home, threatening the integrity of creation.

In the face of climate change, biodiversity loss, profound human suffering and social inequality, we need to act urgently and with ambition.

The case studies in this report offer practical examples of what responses might look like. They show what is possible with imagination and determination.

It has been my privilege to join several of the meetings of the Climate Crisis Working Group of CUAC over the last several months, connecting the group with the wider environmental work happening across the Anglican Communion. These meetings have been a source of encouragement and joy for me. Why? Because of the stories and examples of action I have heard, case studies which are now captured in this report and available for many more to hear about. But also because of the people in the group, the people behind many of these stories. Here is a group of highly intelligent, passionate people who are working to make a difference in their diverse contexts.

In many ways, the case studies in this report and the people behind them are a microcosm of the Anglican Communion, the world's third largest Christian community with 85 million members across 165 countries.

As a global, connected body with a shared identity that transcends national borders, the Anglican Communion has a distinctive perspective on climate change. Member churches of the Anglican Communion are involved in every part of the environmental emergency. We are the people facing devastation in disaster-stricken communities. We are the polluters, especially in wealthy countries. We are people living in poverty and on the margins. We wield power and political influence. We are experiencing loss and damage of our land, homes and livelihoods. We are investors with financial capital. We are first-responders to disasters and those who accompany communities on the journey of recovery and resilience. We contribute to the problem. We contribute to the solution. We are both local and global. We connect with one another, share our experiences and can leverage our networks and Anglican identity to mobilise for action. We do not speak from just one position but from many. We do not only speak to others; we speak also to ourselves.

So where next?

YOU ARE PART OF SOMETHING BIGGER
As a college or university of the Anglican Communion, you are part of a worldwide family. Individual actions may feel insufficient, but together they add up. There are many others taking action to safeguard creation and sustain and renew the life of the earth in every part of the Anglican Communion.

First, I urge people to read the case studies and be inspired. Take time to reflect and dream dreams. What might the next step be for your institution? Find allies. Be imaginative. Be ambitious!

The case studies in this report show different types of activity. Some is about embedding the climate crisis in the formal curriculum, in courses and modules; some is about embedding it in the informal curriculum, through clubs and activities; and some is about embedding it in the subliminal curriculum, in the good practice adopted by the institutions, making it normative for students. This three-fold approach is a helpful framework for mainstreaming climate action in institutions. What more can your institution do in each of these areas?

Second, be encouraged that you are part of something bigger. As a college or university of the Anglican Communion, you are part of a worldwide family. Individual actions may feel insufficient, but together they add up. There are many others taking action to safeguard creation and sustain and renew the life of the earth in every part of the Anglican Communion. You can find examples and encouragement on the Anglican Alliance's Climate Emergency hub, on the Anglican Communion Environmental Network website and on the Communion Forest website.

In 2022, the fifteenth Lambeth Conference took place - a once-in-a-decade gathering of bishops from across the Anglican Communion for prayer and reflection, fellowship and dialogue on church and world affairs. A series of 'calls' was issued by the bishops, including one on the environment and sustainable development. I encourage people to read the call (on page 7) in its entirety, as it offers both insight into the current 'mind of the Communion' on the environmental crisis and specific calls to action.

So, finally, I share those calls directed to 'ourselves as bishops and the people of our provinces, dioceses and parishes', and by extension to Anglican institutions, in the hope they provide further inspiration for next steps:

4.1.1 Treasure God's marvellous creation, recognising the profound interdependence of all life on earth and repenting of actions and theologies of domination, which have caused great harm to the earth and injustices to its people.

4.1.2 Recognise the triple environmental crisis as a crisis of cultural and spiritual values and build on the reach and influence of the Church to challenge ourselves and humanity to transform our mindset away from exploitation of the natural world to one of relationship and stewardship, as embodied by the wisdom of the Christian tradition and by Indigenous peoples.

4.1.3 Integrate the Fifth Mark of Mission into the life of our churches by: bringing this Call to our diocesan and parish structures; teaching our people about issues of the environment; embracing creation liturgies, and responding in prayer and lament such as during the Season of Creation; raising up the prophetic voices of young people and women who are calling for climate justice; and forming partnerships of solidarity with dioceses on the frontline of climate change.

4.1.4 Equip communities to build resilience to help them withstand and recover from disasters, and promote the prophetic voice of young people and the key role of women as earth protectors, recognising that climate change impacts unequally on women and future generations.

4.1.5 Join in the Communion Forest initiative, to protect and restore forests and other ecosystems across our planet and commit to promoting tree growing at the time of confirmation, and other key life and faith moments, as a symbol of spiritual growth.

4.1.6 Ensure we use and invest our assets ethically to be good news for our planet and people and, as a matter of urgency, remove our funds from any new fossil fuel exploration, and seek to invest in renewable energy sources.

4.1.7 Acknowledge the impact of our lifestyles and commit to changes in the way we live, reducing our travel, consumption and energy use.