

DIOCESE OF SOUTHWELL & NOTTINGHAM ENVIRONMENTAL POLICY

OUR CHALLENGE

Climate change is one of the greatest challenges facing the world today and will impact on every aspect of human life and on the natural environment.¹ **“The present challenges of environment and economy, of human development and global poverty, can only be faced with extraordinary Christ-liberated courage.”** The Archbishop of Canterbury Justin Welby.

In March 2009 the then Archbishop of Canterbury, Dr Rowan Williams said that we must all recognise that ‘there is no way of manipulating our environment that is without cost or consequence’ and that ‘ecological questions are increasingly being defined as issues of justice’.²

At the July/August 2008 Lambeth Conference a statement from concerned bishops called on all Anglicans living in the developed world to adapt their lifestyles with the aim of halving their personal footprint and in so doing contribute to national and international targets.

Recognising that it is within the will of God that **‘creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God’** (Romans 8:21), we commit ourselves, in every parish, every sector, and every ministry, to the transforming work of God in nature and spirit to the glory of God. This wider vision of the salvation of all creation is set in the context of Paul’s letter to the Romans which begins with the claim that God’s eternal power and divine nature are “understood and seen” through the visible created world (Romans 1: 19 – 20). All this is set within an epistle that speaks directly to the church encouraging radical compassion and a willingness to overcome adversity through community. This Policy document aspires to a radical compassion for humanity and all creation in the context of the community of faith for the sake of the **Freedom of Creation** and the reign of God.

OUR COMMITMENT

We believe that care for the environment is fundamental to Christian faith and action. God has given the good earth as a common treasury for all but we have squandered it in material and political advancements that lead only to destruction. We recognise that each of us has a responsibility to ensure that this remains a sustainable world and to respond to the social injustice visited on many of the world’s poorest people as a result of climate change. However we also recognise the need to go further and respond to the challenge to become resilient communities.⁽³⁾

As part of our diocesan vision, Joining Together in the Transforming Mission of God through Living Worship, Growing Disciples, and Seeking Justice, we want to see the integration of an active concern for the environment and climate change into the life and mission of the whole diocese and its churches, and, thereby, affirm our commitment to the Fifth Mark of Mission: 'To strive to safeguard the integrity of creation and sustain and renew the life of the earth'*.

There is no one-size fits all response, and so we want to provide a range of ideas, stories and resources that will spark and resource reflection and action. We aim to help churches in the diocese to engage with climate change and environmental issues, and explore the environment as a key component of their mission.

We do this by resourcing groups and churches to develop their response to the climate crisis, and help connect them with others to share learning and understanding.

We are also working as an 'organisation' to do all we can as a diocese to reduce our impact on climate change, through, for example, work-styles and diocesan buildings.

OUR OBJECTIVES

- to celebrate and affirm the dignity of creation, recognising that God has given the good earth as a common treasury for all.
- to encourage individuals, churches and the diocese to take active steps to reduce their carbon footprint;
- to promote the responsible use and recycling of natural resources at diocesan, deanery and parish level and to reduce consumption where possible;
- to promote environmental awareness throughout the parishes and deaneries of the diocese; reflecting on what it means to be resilient communities, going beyond the sustainable agenda.

OUR STRATEGY

- to encourage all parts of the church, corporate and parochial, to undertake an energy audit every 5 years in order to assess their progress in shrinking their footprint.
- to encourage all parts of the church in the meantime to assess their commitment to reduce their carbon footprint.
- to set up a **Freedom of Creation Implementation Group** to support implementation of this policy

Notes

¹ Taken from the 'Shrinking the Footprint' website

² From the Archbishop's Ebor Lecture in York, March 2009

³ Far from home by Revd Dr Keith Hebden

The Development of The Freedom of Creation in Diocese of Southwell & Nottingham

Diocesan Synod tasked the Green Champions with developing a new Environmental Policy in 2013. A working group met to develop key practical priorities and facilitate a wider listening process. A gathering of around 40 Green Champions then spent half a day using "Thinking hats" to identify where we are and where we want to go. This information was collated and brought back to a smaller working group for a series of focussed meeting while conversations took place between the group and some of our Diocesan Office Holders and Bishop's Council.

Joining together in the transforming mission of God

Governance

Freedom of Creation Implementation Group

-We recommend that each Deanery Standing Committee/Leadership Team appoint two people (ideally one ordained and one lay, preferably Green Champions), to join a **Freedom of Creation Implementation Group**. This group will receive reports, meet twice a year, support the Green Champions and encourage them to hold deanery-wide gatherings, and report to the Bishops' Council, and the Area Deans & Lay Chairs' meeting (when appropriate) through the Director of Partnerships and Mission.

Deanery Moot

Moot is an old English word that simply means meeting. To help clarify Green champion's local gatherings as distinct from but complimentary to synods - another ancient term for meeting - we chose a word that resonates with values of looking back in order to progress forward and our willingness to learn from our ancestors who were more intimately connected to their local environment: moot. A Deanery Moot will be a deanery-wide group, the aspiration is that each will consist of at least one Green Champion from each benefice and be open to sector ministries that gather to share stories, worship, and resources locally and to send representation to the **Freedom of Creation Implementation Group**.

Bishops

- We recognise that the lead taken by our Bishops in helping the Church to think deeply and act with integrity in relation to the future wellbeing of the planet is key to the **Freedom of Creation** through the transforming mission of God.

Archdeacon's Visitations

That the Archdeacons' Articles of Enquiry in 2015 should ask Churchwardens what action is being taken in their parishes in response to these recommendations.

Communications

- The Director of Communications is encouraged to regularly solicit and publish good news stories from the **Freedom of Creation** around the diocese.
- We recommend that Green Champions and the Green Calendar be included in Diocesan prayer resources.
- We recommend the publication and distribution of a one-page advice sheet with environmental guidance for applying for a faculty.
- We ask that the Director of Communications support the **Freedom of Creation Implementation Group** in setting up social networking for the **Freedom of Creation**.
- As Deanery moots of Green Champions discover regional and additional resources to share, that these are signposted through the Diocesan website.

ACTION PLAN 2014 – 2020

Growing Disciples

- We recognise that Green Champions, working to demonstrate the relevance of environmental concern to churches and communities, need support in networking

and celebrating good practice, and resources to continue the good work they do locally.

- help people realise that activities which help them engage creatively with nature are part of their spiritual life and not something apart from it; and to provide the means and opportunity for people to encourage each other in developing this participation in creation.
- We recommend that regular training events for clergy and laity, which resource us to work for the **Freedom of Creation**, be implemented by the Department for Development.
- We recommend that a yearly 'Green Gathering' be organised by senior staff.
- We recommend that ways of bringing schools, churches and neighbourhoods together to work for the **Freedom of Creation** be explored by the Diocesan Board of Education

Living Worship

- We recommend that the diocesan liturgical group resource parishes and deaneries with seasonal material and suggest reading and music for Creationtide, Mothering Sunday and Harvest.
- We recommend the said group to explore ways in which Fresh Expressions of Church (e.g. Forest Church see Appendix 3 resources), which engage with ecology, spirituality and justice, can inform all Living Worship.
- We recommend ecumenical partnership and sharing in the said Fresh Expressions of Church.
- We recommend that Deanery gatherings/Moots include a form of prayer / worship in their regular gatherings.
- invite local environmental organisations to take part in church worship, particularly when the service has a particular creation theme or on Environment Sunday (resources and details of which can be found on the A Rocha website, www.arocha.org).

Seeking Justice

- We acknowledge the link between fuel poverty, neighbourhood isolation and the growing hunger crisis in the UK. We regret the link between conflict and the control of fossil fuels and rare earths, and the impact that war has on creation.
- We commend the use of diocesan assets in the production of renewable energy sources such as wind turbines.
- We seek to facilitate informed theological consideration of controversial issues that impact on our local communities, e.g. fracking.
- We recommend that, building on pilot energy audits in 2014, grants also be made available to PCCs for energy audits, performed by the Nottingham Energy Partnership, administered by the Diocesan Director of Partnerships and Mission.
- We ask that the Bishops' Council explore ways in which we can work in partnership with others, for example the South-West Dioceses and Ecotricity, to find a business model for installing solar panels on churches, halls and parsonages.
- We commend the creation of an 'Edible Churchyards' program, to bring people of all faiths and demographics together to find local solutions to hunger and isolation, supported by a centrally-administered fund.
- We commend the creation of a 'Wildlife Churchyards' program, to bring people of all faiths and demographics together to find local solutions to the destruction of green spaces and flora and fauna.
- Every five years the Diocesan Investment Policy is checked to see that it complies with ethical and environmental policies and that investments are used in ways which work 'for the greatest good' as well as 'the least harm' to creation. We ask that a

similar motion to the above proposal be sent by Diocesan Synod to General Synod, either alone or in concert with motions from elsewhere in the Church of England.

- We recommend that Bishop's Council/Senior Staff support and encourage the adapting of buildings to become more resilient to increased fuel costs by providing loans, grants and publishing developing a simple document to offer legal support to those wanting to use off-grid renewables to reduce energy costs.
- We ask that the Property Department supports and encourages the adapting of parsonages to make them more energy efficient. We recommend also that the said department report on its progress to the **Freedom of Creation Implementation Group**.

Appendix 1 - Sharing God's Planet

The following is extracted from "Sharing God's Planet: A Christian Vision for a Sustainable Future" (London: Church House, 2005)

Sharing God's Planet was commissioned by the Church of England's Mission and Public Affairs Council and is commended by the Council as a contribution to study, discussion and action. It was written by Claire Foster, Policy Adviser for Science, Technology, Medicine and Environment for the Archbishops' Council. The report was commended by General Synod in 2005.

Stewards of creation

God created the universe; humans can only hope to adapt it. A Christian understanding of the environment has to start with this fundamental premise. The creation belongs to God, not to humans. The human role is defined as a steward of creation, exercising dominion under God, whose rule is sovereign.

To help understand how this stewardship might be practised, four theological principles will be explored. These are: the covenant with creation; the sacrament of creation; the role of humanity; and the Sabbath. Each section will cover both biblical and theological teachings and insights.

The covenant with Creation

The covenant with creation is the acknowledgement of the total interdependence and connectedness of every part of the creation, brought forth from the one God. Humanity stands apart from the rest of creation in this respect: it can understand this relationship, and can express it and renew it in the form of love.

The sacrament of creation

In the person of the Holy Spirit, God is continually sustaining the whole creation with divine energy and potentiality. God knows and counts every minute movement of the comprehensively diverse creation in which not even two blades of grass are the same as each other. Everything is unique, and everything is a vehicle of God's self-expression by which God speaks from within (Psalm 148.5; Hebrews 1.3). It follows that no part of the creation can be thought of as outside God's grace and there is nowhere called 'away' where things can be thrown. The sacredness of creation and the unifying Wisdom that shines through it all is recognized, as the extent of its diversity is seen and appreciated.

The role of humanity

A wrong understanding of human dominion over the earth has had devastating consequences. What might the proper meaning of the verse be? Does it imply, if not tyrannical lordship, at the very least some sort of pivotal leadership role in relation to the earth?

Dominion is an exercise of vicegerency: lordship under God. The biblical term for humanity's relationship with creation is 'steward'. A steward is a servant who relates to God, on whose behalf s/he exercises dominion. S/he is also called to render an account to God of his/her stewardship of tilling and keeping.

The Sabbath

The Sabbath is an occasion of thanksgiving, a feast of contentment and 'enoughness'. In the Sabbath rhythm of days and years, passing time is given a measure and the earth is given a rest. The fallow season constrains human activity and limits human exploitation of both the natural order and of the poor. Leaving land fallow and forgiving debts are part of the Jubilee call to justice and peace. Every seventh year the crops and fruit trees must be left unharvested and unpruned, so that there is food for the poor (Exodus 23.10, Leviticus 25.1-7). Every seventh day is given over to rest and refreshment (Exodus 23.12), particularly for servants and aliens. Sabbath requires a letting go. Those who tried hoarding the manna given by God in the wilderness found that it bred maggots and stank. 'It is this stink which rises today from all over our despoiled environment.'

Appendix 2 - A Theological Challenge Far from Home

How the Story of the Prodigal Son can tell our own story of environmental alienation

Trying to find resources for talking about the environment can be a tricky affair and it can often go badly wrong. Or else there's the concordance approach: looking up the word "creation" in the back. But that won't do either. The bible wasn't written to a world where climate chaos was becoming more evident by the day and carbon emissions continue to shoot through the roof. But it was written in a world where humanity were already deeply dislocated from the rest of creation. It's to this sense of loss of place that the Bible speaks most clearly and can move us from paralysis to firm resolve. Take the story of the "Prodigal Son" for example.

Jesus tells a story of a father who has two sons. One of them asks for his inheritance from the father in advance, which the father gives him, setting the scene for the rest of the story. The impatient son sets off for the big city, spending all his father's resources until he has nothing, and is thus reduced to degrading work and close to death. He has rejected his father and brother and put his trust in materialism and shallowness and been left to die far from home.

A few days later the younger son gathered all he had and travelled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything.
(Luke 15:13–16)

At this point in the story we find ourselves.

Wasting Our Inheritance

It all began, innocently around 10,000 years ago, with the discovery that grain, if carefully processed, can produce both bread and beer. Bread gives humans a mild high and allows us to wean children younger and thus reproduce more efficiently. Beer gives us a comforting low and creates dependency. Grain is an opportunist; it can lie dormant for ages and grows when more sturdy plants have been destroyed by flood, fire, or human action. It was to human action above all that the fate of grain was most successfully hitched. Humans and grains became dependent on one another but at huge cost.

Unlike meat, berries, and edible leaves, this wonder-plant of civilization took goodness out of the soil without giving anything back. The more the land was worked at for grain, the weaker the soil became and the more land humans needed. Borders became frontiers of expansion as the first of our inheritance was laid to waste to support grain.

Since there is only so much good earth to conquer it is possible that we humans would have become extinct by now, but as luck would have it we made another amazing discovery. Deep in the earth were fossil fuels on which we could base our chemical fertilizers. We utilized huge underground

water sources, which we could drill into, to re-irrigate the crumbling overworked earth.

This Green Revolution of the mid-twentieth century, as it was called, saved lives and allowed for even greater human reproduction. But this has only ever been a temporary solution. This revolution in agricultural technique was the second and most devastating stage of our alienation and wasteful misuse of our common treasury after our domestication of, and by, grain.

God has given the good earth as a common treasury for all but we have squandered it in material and political advancements that lead only to destruction. We know that we cannot go back in time and un-discover fossil fuels or agricultural farming or the green revolution.

What is done is done and the climate is in chaos as we try and throw off our habit of domination. We cannot go back but neither can we stay as we are. Carrying on as usual is like sleepwalking into a tsunami. The wonderful thing about Jesus' story is the son does find a way back. The son returns to his father despite the risk of rejection or punishment.

But when he came to himself he said, 'How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands."'

So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his slaves, 'Quickly, bring out a robe – the best one – and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!' And they began to celebrate. (Luke 15:17–24)

With the prospect of a miserable future he returned. But, before he can get close enough for indignant servants to kill him right there on the spot, his father rushes out to meet him and throw protective and welcoming arms around him. It is the returning that saves both father and son. And it is a journey home that we need to make as a human race in relation to the earth: our despoiled common treasury.

Coming to Our Senses

'Peak oil' is a term used to describe the moment when our natural inheritance begins to run out: when the amount of gas and oil we depend on is greater than the amount we can ever discover again. We may have already passed that peak, or it may be just ahead of us; the reality is we cannot know. Peak oil is inevitable as we use more each day of a finite resource. The party is over but will we, like the son in the story, 'come to our senses' and return home? Will we make that journey back to a life more simple and resilient?

As our climate drastically changes and food and shelter become increasingly precarious, we are discovering that 'sustainability' is just another word for self-delusion. Since environmental shocks are inevitable, what we need is to find ways to be as *resilient* as we can to whatever future we may face.

Resilience and resistance go hand in glove. The most powerful systems in the world control our fuel and food. Just four companies, nicknamed the ABCD Group, manage nearly all the grain traded globally. Ninety-five percent of our food relies on fossil fuels one way or another. Resilience is our ability to absorb shocks as local communities. There are at least two shocks waiting for us: first, we have probably already passed peak oil and the price of food and fuel will only go up now; second, our climate is changing and the land will need to cope with increasingly extreme weather conditions.

People often try to find technological fixes that can allow us to sustain economic growth or materialistic lifestyles without depleting the planet's resources. Sustainability, it turns out, isn't sustainable. We will face a world with higher temperatures, and higher heating and eating bills until eventually, when we've finished fighting over whatever is left of the stuff they call 'black gold', we discover whether humans will survive: are we resilient?

Homecoming and the Welcoming Banquet

By creating local resilience we both enrich and empower the local economy and community and wean ourselves off the global markets that cast us aside at the slightest whim. Groups all over the world have begun to experiment with this kind of resistance and many of these groups call themselves

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Transition Initiatives'.

A Transition Initiative, often located in a discrete geographical area like a town, estate, or other neighborhood, is an attempt to find local solutions to the global problem of oil dependence. These groups assert that powering down is both desirable and necessary and that we have the wherewithal to do it if we work co-operatively and look for a broad local consensus; shared wisdom.

The first Transition Initiative began in the town of Totnes, in the south-west of England. When I moved to Gloucester I discovered an emerging Transition Initiative focused around the city and there are emerging Transition Initiatives all over the country and around the world. What these groups are discovering is an ability to move from linear systems, where we find ways to manage the disposal of waste, to flow systems, which find ways to eliminate the very concept of waste. Rather than squander resources, Transition Initiatives try to let them be a borrowed gift, returning to replenish the earth and for others to inherit after us.

For those of us who have been taught in recent centuries that we are to dominate and steward over nature, this has been a tough call. We are invited to reconsider our position in relation to creation: distinct but no longer separate from the rest. We are returning home, having come to our senses, because we are realizing this blue-green planet is the home we left behind and the inheritance we have squandered. And in turning around and heading back into the protective and welcoming arms of creation we are discovering the earth's generous abundance – the feast that is a life well lived in community with all creation.

A Commonwealth for All

There have been other times and places where our alienation from land and one another have been challenged. The 1650s heralded Britain's 'Commonwealth', as Oliver Cromwell's supporters did the theologically

unthinkable and removed the head of God's representative on earth, King Charles I. The national experiment didn't last long but its legacy in local religious uprisings lives on in constantly renewed experiment. The dissenting radicals of the time included the Society of Friends, or Quakers; the Levellers; the Fifth Monarchists; the Diggers; and the Ranters.

Among these radical Christians were the 'true levellers' or Diggers led by Gerard Winstanley. A prolific writer and Christian communist, his proposition that the land was a 'common treasure for all' led him to demand of Cromwell that he complete the revolution by throwing down the landlords and priests who exploited and fenced off common land.

Winstanley gathered about him a group of people committed to a simple experiment in common ownership and partnership. They dug the commons together and shared the fruit of their labors, each according to need. Sadly, this revolution was short-lived; the community was quickly and violently driven from the land.

But the legacy of the Diggers lives on: their music has been popularized by Leon Rosselson, Billy Bragg, and Chumbawumba, and in a very humble way their vision and their story has been recently revisited. Fewer than a dozen people, living in the rural and highly militarized county of Gloucestershire, England, meet in the form of a 'Digger's Agape'.

The liturgy of the Digger's Agape is based around some of Winstanley's writings, and the food and entertainment is brought by the guests; the only stipulation is that what we bring with us must be something that has 'never been bought or sold': a serious challenge in bleak wintry England where our dependence is almost entirely on supermarkets.

In our first attempt we gathered with some uncertainty; many of us brought things we felt were not entirely free. Some were more obviously free of the trappings of capital: surplus vegetables from a co-operative bio-dynamic farm nearby, a road-kill pheasant, some foraged greens, homespun foraged wool.

The group has developed in awareness of how our lives depend on a flagging fossil-fuel-hungry system. Little wonder we have turned to planning for action. In April 1649 Winstanley and his friends took spade to earth and began to change the world. Those who meet for the Diggers Agape are inspired to do the same.

To gather and share of God's good earth, to dig the land, to hear some four-hundred-year-old wisdom read and prayed through into our own context, is a gentle invitation to a broad audience of Christians into a more honest politic and more concrete spirituality than Sunday mornings usually allow.

There are many directions a group like this might turn in the future: guerrilla gardening, seed bombing, orchard planting, Land Share, community agriculture, and others not yet thought up. What makes this a revolution is that the exchange of goods and labor are woven into the exchange of ideas.

A Journey Home

Paradise lost is paradise regained. We may not want to return to the 'innocence' of our pre-civilized world, although in the long term we may have little choice. Just as we have domesticated nature so nature has domesticated us. From the partnership's beginning, grain has exploited human desire and taken more of the earth from the perennial soil-nurturing plants that actively sustain the earth. Just as we have colonized and exploited creation so it

has exploited us in return. Humanity cannot take full responsibility for the mess we are in since nature has always been our pliant partner in crime. Humans did not wake up one morning and decide, 'Hey, let's screw up the environment'; we, as products of our environment, responded to other environmental factors like fault lines that produce mineral-rich earth, animals that respond well to domestication, and annual plants that serve our evolving needs. We may be the only sentient players in the game but the chaos we have created has been a slowly developing change in human relations to the world around us. This matters because the temptation to hand-wringing and guilt-tripping is strong in many of us and may prevent us from seeing our worth as partners of creation that can turn around and go back home to a reconciliation with the world.

Like well-kept zoo animals we wouldn't survive very long in the wilds despite our sophistication and knowledge. What we need then is re-wilding or rather to become spiritually and practically feral communities. Uncivilized behaviors are a sign of hope because they remind us that there is more to human nature than our carefully constructed reality can contain.

Humanity has gone as far as possible in a linear understanding of the universe and has reached the end of the road. We cannot endlessly consume resources, produce waste and look for more resources. The political structures we have put in place to protect and serve us stand in the way of our journey home to a more respectful relationship with creation. Since the discovery of fossil fuels we have killed one another and our planet with increasing devastation and efficiency. Before all is lost we must regain our feral spirituality – let our spirits and societies name and challenge the myths of civilization – and the memory of freedom in order to begin a new journey: a journey home.

Keith Hebden is an Anglican Priest and 'Seeking Justice' Adviser for Mansfield Deanery. His latest book "Seeking Justice: The Radical Compassion of God" is out in January 2013 with Circle Books.

Appendix 3 - Resources for Growing Greener Disciples

Green Champions identified useful, regularly updated resources and book lists for Growing Greener Disciples.

Christian Ecology Link

CEL set-up Eco-congregations and Operation Noah and provides a wealth of resources and opportunities for theological reflection.

<http://www.greenchristian.org.uk/>

Eco Congregation

Eco-congregation is a popular accreditation scheme for encouraging churches to gradually reduce their carbon footprint and increase their awareness of the role of environmentalism in faith and discipleship.

<http://ew.ecocongregation.org/>

Operation Noah

Operation Noah is an ecumenical campaigning set up on behalf of Churches Together in Britain and Ireland and a resourcing charity focussed on climate change and fossil-fuel dependency.

<http://www.operationnoah.org/>

Earth Abbey

Earth Abbey is an environmental “New Monasticism” based in Bristol but patterned as a network. <http://earthabbey.com/>

A Rocha UK

A Rocha UK means “the rock” and aims to inspire churches and individuals to get involved in caring for God’s creation through a whole variety of ways and runs a number of practical conservation projects.

<http://arochalivinglightly.org.uk/>

Arthur Rank Centre

Arthur Rank Centre aims to support both the spiritual and practical needs of the rural Christian community through a programme of community and social projects, resourcing and training.

<http://www.arthurrankcentre.org.uk/>

Forest Church

Forest Church is a network of autonomous fresh expressions of church that gather outdoors, and encourage a form of worship that responds to nature, season, and ancient wisdom.

http://www.mysticchrist.co.uk/forest_church

Transition Network

The Transition Network exists to support local ‘Transition Initiatives’ that develop community resilience to two shocks: reduces availability of fossil-fuels – “peak oil” – and increased extreme weather conditions – climate change.

<http://www.transitionnetwork.org/>

Todmorden

Todmorden’s “incredible edibles” scheme has particular relevance to the Southwell and Nottingham Diocesan “Edible Churchyards” scheme.

<http://www.incredible-edible-todmorden.co.uk/>