

TITLE: Environmental Stewardship

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I. OVERVIEW**I.1. Purpose**

World Vision has worked to end poverty and improve the well-being of the world’s most vulnerable children for over 70 years, but climate change risks reversing the gains on achieving child well-being. It impedes the realisation of children’s rights as enshrined in the Convention on the Rights of the Child (CRC), including enjoyment of children’s rights to a clean environment and the right to live in a way that helps them reach their full physical, mental, spiritual, moral and social potential.¹ Climate change increases child vulnerabilities and exacerbates inequalities, as it is a key driver of extreme poverty; school dropouts; child mortality; malnutrition; displacement, contributing to an increased risk of violence against children.

As a Christian organisation, World Vision is called to be a Steward of God’s creation (Genesis 1:28, 1 Peter 4:10). The care we are to exercise for “the least of these” (Matthew 25:40) is inextricably connected to our proper care for the environment – an environment that the world’s poor fully rely upon. We are to care for, protect and restore the environment. We seek to challenge and change activities, which by design or unintentionally, harm the earth.² To this end, we must ensure that our advocacy, relief and development activities are ecologically sound for the benefit of children now and in the days ahead³.

The purpose of this policy is therefore to guide WV entities and employees to ensure that all WV programmes, operations and facilities, and advocacy contribute to improved natural environments (hereafter environment/s) while minimising negative impacts that may affect the well-being of the children, their families and communities that we serve.

¹ Article 27 of CRC

² ² Ref Annex 1: Environmental Stewardship Theological Brief: A Call to Steward God’s Creation

³ Ref: World Vision Policy Position: Climate Action: <https://www.wvi.org/publications/policy-paper/climate-change/climate-action-world-vision-policy-position>

In recognition of the global concern around environmental stewardship, environmental degradation, and climate change, and in pursuit of key sustainable development goals, this policy acknowledges the following key issues:

- We understand the various ecosystems, their components, the goods and services including the children and communities that live, and interact with them, to be part of an environment. We recognise the need for an integrated systems approach to addressing environmental challenges, and climate change;
- We recognise that in addition to environmental degradation and climate change, manmade disasters and human interaction through conflict, displacement, and instability affect the environment also, requiring WV's programming to halt further environmental degradation and invest in restoration of those damaged environments;
- We consider ourselves as stewards of God's creation - the environment, its goods, resources and services - recognising that fulfilling the needs of the present should not compromise the quality of the environment for future generations and all inhabitants of the earth;
- We use our global understanding of the world's challenges, resources, beliefs, experts, and connections, to focus resources on the most vulnerable communities impacted by environmental degradation and climate change;
- We commit to protecting the environment from further degradation because we understand that the impacts of environmental degradation and climate change amplifies existing vulnerabilities and inequalities, including those based on age, gender, class, ethnicity, ability and land-rights. Women and girls are particularly vulnerable to climate change due to pre-existing gender inequalities and social norms. Threatened livelihoods and competition for resources have proven to put women and girls at increased risk of sexual violence.⁴
- We recognise the value of indigenous local knowledge and capabilities to confront environmental degradation and empower communities to protect and sustain the natural resources they rely on for their lives and livelihoods;
- We recognise that the positive benefits of industrialisation, economic growth, globalisation and material wealth can be at the expense of the health of the environment – particularly when done irresponsibly and without proper concern for all stakeholders, especially the world's most vulnerable children in both developed and developing countries.

1.2. Scope

This Policy is relevant to all operational contexts, and applies to all World Vision entities, whether field or support or Global Centre, including VisionFund International and its affiliated microfinance entities. It is the responsibility of all WV employees to ensure full alignment with this policy in their respective roles.

1.3. Effective Date

⁴ The UN Framework Convention on Climate Change (UNFCCC), Paris Agreement, 2015 acknowledging that climate change is a common concern of humankind and Parties should, when taking action to address climate change, respect, promote and consider their respective obligations on human rights, the right to health, the rights of indigenous peoples, local communities, migrants, children, persons with disabilities and people in vulnerable situations and the right to development, as well as gender equality, empowerment of women and intergenerational equity.”

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1.4. Retired/Related Policies

This policy is related to, and is authorised by, the [Transformational Development Partnership Policy](#).

2. POLICY

World Vision (WV) is a Christian organisation and we cherish the earth as created by God. We take our biblical responsibility to steward the earth seriously. WV's Core Value 'We are Stewards' is rooted in our Christian faith. "We are stewards of God's creation. We care for the earth and act in ways that will restore and protect the environment. We ensure that our development activities are ecologically sound."

World Vision (WV) works in countries and communities severely affected by environmental degradation and climate change. These issues directly impact the lives of the most vulnerable children through increased disaster risk, erosion of livelihoods and increased migration out of impacted regions. WV's goal of improving child well-being through a process of Transformational Development will not be achieved sustainably unless the current environmental and climate crisis is urgently addressed at local and global levels.

WV commits to meeting the systemic challenges to children's future well-being posed by environmental degradation and climate change through the following means:

- *Field Programming* - Adapting development and emergency relief programmes during design, implementation and decommissioning to understand our environmental impacts, ensure positive environmental outcomes, and mitigate the impacts from degraded environments, natural hazards and climate change on vulnerable children.⁵
- *Operations & Facilities* - Adjusting management practices in our operations and facilities to know what our environmental footprint is, to reduce our negative impact on the environment – including our carbon footprint, and increase our positive impact on the environment through agreed approaches
- *Advocacy*- World Vision believes that responding to climate change is a justice issue. Climate justice represents the interdependence of human rights, development and climate action. We see climate justice as an approach that places children at the centre of the climate crisis and brings about solutions good for people and the planet by upholding their rights.
- *Communications & Marketing* – Documentation of World Vision's contributions to climate justice and raising profile with donors and governments to invest in proven scalable child sensitive approaches.

2.1 Field Programming

WV's programming is based on sustainable environmental management practices (e.g., environmental assessment, mitigation, and impact evaluation). Where appropriate, WV will support communities to reverse environmental degradation and adapt to climate change as follows:

- a. WV programmes will be based on appropriate and inclusive environmental assessment, design and implementation. This includes mitigatory measures, and measurement of impact using

⁵ COVID-19 & Green Recovery: <https://www.wvi.org/publications/policy-briefing/climate-change/covid-19-green-recovery>

appropriate tools designed for emergency, recovery, and development interventions. Environmental assessments and tools will be described in programme processes and implementation procedures.

- b. WV will develop and apply environmental guidance for assessment, implementation, and evaluation considering all contextual realities and sector interventions (e.g. health & nutrition, education, child protection & participation, livelihoods, WASH), large and small disaster response and recovery programmes, as well as developing, fragile and urban contexts.
- c. Pre-disaster and climate change mitigation/adaptation and post-disaster recovery efforts must address increased environmental vulnerabilities in communities where possible, with an emphasis on community ownership and linkages to similar efforts at regional and national levels.
- d. WV will promote environmentally sustainable development through programmes that assist communities reliant on agriculture, fisheries, forestry and other natural resource based livelihoods to cope with shocks, stresses and uncertainty. These programmes promote ecosystem resilience, sustainable management of natural resources and support to communities to adapt to climate change.
- e. WV's programmatic interventions will go beyond preservation and conservation to restoration of the environment. We commit to reducing the impacts of environmental degradation and climate change especially on vulnerable girls and boys, women, other vulnerable groups, especially those in fragile contexts.

2.2 Operations and Facilities

All WV offices and operations will make reasonable efforts to incorporate environmentally sound practices to first know and then reduce our organisation's environmental footprint as follows:

- a. Each WV / VF entity will set an environment and climate action strategy with realistic, clear goals and measurable targets to reduce our environmental, including carbon, footprint⁶
- b. Develop and implement an environmental management system and guidance manual to identify, measure and reduce negative environmental impacts from our operations⁷.
- c. Systematically create staff awareness on environmental sustainability to encourage individual and collective action.
- d. Provide positive feedback to donors on the environmental and climate change impact of their contributions and WV's practices for increased external transparency and accountability.

2.3 Advocacy

- a. WV commits to strengthening its public policy engagement with governments, international organisations, faith-based organisations, networks and donors to address how environmental and climate issues impact vulnerable children. We will provide evidence on progress (or otherwise) towards achieving environmental and climate change targets, challenges faced, and opportunities to further refine national and global policies.

⁶ Each entity strategy for environmental and carbon footprint reduction, target setting and monitoring process will be coordinated globally with specific management recommendations, approaches and methodology as outlined in associated operational guidance.

⁷ This will be developed and implemented globally and outlined in associated operational guidance and informed by external ISO 14001 standards

- b. WV will collaborate with local, grassroots initiatives, as well as global actors engaged in environmental and climate change awareness and action to advocate for sustainable development and sustained child wellbeing.

2.4 Communications and Marketing

- a. Where contextually appropriate, World Vision will ensure that marketing methods, channels and products promote our approach to care of creation, environmental stewardship and climate action.
- b. WV will adapt our technical branding via local and global communications and media channels to encompass care of creation, environmental stewardship and climate action messaging in support of our focus on the sustained wellbeing of the most vulnerable children.

3. DEFINITIONS

Advocacy - any actions that seeks to constructively engage with and affect governmental and multilateral policies and practices, as well as societal norms, beliefs and behaviours that impede justice and well-being for children and families.

Communications & Marketing – any activities associated with WV’s brand, public profile and engagement with external organisations, governments, companies, networks and people.

Climate Change - means a change of climate which is attributed directly or indirectly to human activity that alters the composition of the global atmosphere and which is in addition to natural climate variability observed over comparable time periods. (UNFCCC definition)

Environmental Degradation - is the deterioration of the environment through depletion of resources such as air, water and soil; the destruction of ecosystems; habitat destruction; the extinction of wildlife; and pollution. It is defined as any change or disturbance to the environment perceived to be deleterious or undesirable.

Environmental Stewardship – refers to responsible use and protection of the natural environment through conservation, restoration, and sustainable practices.

Field Programming – any activity associated with delivery of emergency relief, aid and development to beneficiaries.

Operations and Facilities – these are activities undertaken to operate and maintain WV operations excluding field programming.

ANNEX I: ENVIRONMENTAL STEWARDSHIP THEOLOGICAL BRIEF - A CALL TO STEWARD GOD’S CREATION⁸

As a Christian organisation, World Vision seeks to see the world through God’s eyes, develop beliefs grounded in God’s truth and act according to God’s will and desire. This brief explores how the Bible invites WV staff members to see creation; what we believe about our relationship with the earth; and, through the lenses of our Christian faith, clarify how we are called to act.

⁸ Adapted and expanded from “Why Are We Stewards of Creation?: World Vision’s Biblical Understanding of How we Relate to Creation” by Jared Hyneman & Christopher Shore (2013)

WHAT WE SEE

We see God in creation and God's delight in creation.

- Creation and its carefully balanced systems reflect the divine nature of God and God's love for the world. God is the source of life – God's power bringing all of creation into being.
- God created the world and deemed it “very good” ([Genesis 1:31](#)). The Hebrew word for “very good” is *toṽ*, which signifies “intense delight.”⁹ In other words, all creation has inherent value prescribed by God, not by what creation provides for humans.
- God is and chooses to be revealed through creation ([Romans 1:20](#)). God is the original artist, provider and giver of love, and creation reveals God's creativity, provision and love.
- Creation glorifies God in the goodness and splendour of its very being and order. The Psalmists remind us that creation proclaims the glory of God ([Psalm 65:9–13](#), [Psalm 96:10–13](#)).
- The Westminster confession¹⁰ encourages us to echo God's delight in response to its first question about the primary purpose of humanity “to glorify God and enjoy God forever.”¹¹ We are invited to participate in God's delight in creation and see creation as a good gift. For example, fourteenth-century mystic Julian of Norwich practiced delighting in creation as she observed a hazelnut in the palm of her hand, and imagined God holding the earth.

We see a world that provides for both human and non-human needs.

- The world's natural systems and processes are designed to provide for both human and non-human needs. God worked within creation to sustain creation ([Genesis 1:29-30](#)).
- Creation is also designed to provide for all people – rich and poor, meek and powerful, people today and for future generations.
- In his Encyclical Letter “Laudato Si”, Pope Francis references Saint Francis of Assisi who reminded us the earth is humanity's “common home . . . like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us.”¹²

We see beauty in the world, just as Jesus Christ did.

- [Jesus Christ] invited others to be attentive to the beauty in the world because He himself was in constant touch with nature, lending it an attention full of fondness and wonder. As He made His way throughout the land, He often stopped to contemplate the beauty sown by God, and invited His disciples to perceive a divine message in things:

“Lift up your eyes, and see how the fields are already white for harvest.” ([John 4:35](#))

⁹ As cited in Nils von Kalm, *Creation to New Creation: looking at the biblical meta-narrative in relation to the environment* (World Vision Australia: Melbourne, 2011); Ched Meyers, ‘To Serve and Preserve’, *Sojourners* (March 2004).

¹⁰ Westminster Confession of Faith [<https://westminsterstandards.org/westminster-confession-of-faith/>]

¹¹ [Shorter Catechism of the Assembly of Divines – The 1647 West Minister Confession and Subordinate Documents](#)

¹² [Encyclical Letter “Laudato Si” of the Holy Father Francis On Care for Our Common Home](#)

“The kingdom of God is like a grain of mustard seed which a man took and sowed in his field: it is the smallest of all seeds, but once it has grown, it is the greatest of plants.” ([Matthew 13:31-32](#))”¹³

We see a world gravely suffering from the challenges of our current environmental crisis.

- Sadly, our skewed view of creation has also led us to take its beauty and bounty for granted. Our neglect and abuse of creation has exacerbated ill effects on the environment, like global warming and climate change. We see around us all kinds of destruction: the planet is warming, air and waters polluted, forests and wild places destroyed, animal species on the brink of extinction. Human life on earth is under threat. “Changes in climate, to which animals and plants cannot adapt, lead them to migrate: this in turn affects the livelihoods of the poor, who are then forced to leave their homes, with great uncertainty for their future and that of their children.”¹⁴
- The environmental crisis of our current age stems from assumptions that human beings have a “God-given right” to use the earth’s resources at their will—not just to meet needs, but to conspicuously consume. As a result, God’s ecosystem has been tipped out of balance. Pope Francis observes that “the earth [is] . . . burdened and laid waste, is among the most abandoned and maltreated of our poor; she ‘groans in travail ([Romans 8:22](#)).’¹⁵ We have forgotten that we ourselves are dust of the earth ([Genesis 2:7](#)); our very bodies are made up of [the earth’s] elements, we breathe [the earth’s] air, and we receive life and refreshment from [the earth’s] waters.”¹⁶
- World Vision sees the degradation of creation most clearly in the vulnerable communities in which we work. It is there that children and their families are often the first to feel the impacts of environmental devastation. There are direct correlations between the ill effects of the environmental crisis and poverty.
- We recognise that we must change the way we see the earth’s resources.

WHAT WE BELIEVE

We believe that the earth is God’s possession.

- We believe that “the earth is the Lord’s” ([Psalm 24:1](#)); to Him belongs “the earth with all that is within it” ([Deuteronomy 10:14](#)). The earth does not belong to human beings, but it is God’s. God rejects every claim to humanity’s absolute ownership over creation: “The land shall not be sold in perpetuity, for the land is mine; for you are strangers and sojourners with me” ([Leviticus 25:23](#)).¹⁷
- Psalm 148 calls all of creation—the mountains, animals, stars and people—to praise God, for “He commanded and they were created: and He established them for ever and ever; He fixed their bounds and He set a law, which cannot pass away” (verses [5b-6](#)).

¹³ Ibid.

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Ibid.

We believe in the interrelated nature of all creation and its connection to Jesus Christ.

- God, humanity, and the rest of creation are divinely interconnected. We see this after Cain killed his brother, Abel, leading to the ground he had sown being cursed ([Genesis 4:9-11](#)). We see this in the story of Noah, where God threatens to do away with humanity because of its constant failure to fulfil the requirements of justice and peace: “I have determined to make an end of all flesh: for the earth is filled with violence through them” ([Genesis 6:13](#)). “These ancient stories, full of symbolism, bear witness to a conviction which we today share . . . that genuine care for our own lives and our relationships with nature is inseparable from fraternity, justice and faithfulness to others.”¹⁸
- In the Christian understanding of the world, the destiny of all creation is bound up with the mystery of Christ, present from the beginning: “All things have been created through Him and for Him” ([Colossians 1:16](#)).
- Jesus Christ is the Creator, the Firstborn over all creation, and the Heir, Sustainer, Reconciler and Redeemer of creation ([Hebrews 1](#), [Colossians 1](#)). The very Author of our salvation is also the Author of creation.¹⁹
- Jesus lived in full harmony with creation, and others were amazed:

“What sort of man is this, that even the winds and the sea obey him?” ([Matthew 8:27](#))

We believe disregard for the care of creation is sin. We believe humanity has sinned against God and creation.

- Ecumenical Patriarch Bartholomew wrote, “For human beings... to destroy the biological diversity of God’s creation; for human beings to degrade the integrity of the earth by causing changes in its climate, by stripping the earth of its natural forests or destroying its wetlands; for human beings to contaminate the earth’s waters, its land, its air, and its life – these are sins.”²⁰ For “to commit a crime against the natural world is a sin against ourselves and a sin against God.”²¹
- The harmony between the Creator, humanity and creation as a whole was disrupted by humanity’s presuming to take the place of God and refusing to acknowledge the limitations of the earth as well as our own. As a result, the originally harmonious relationship between human beings and nature became conflictual ([Genesis 3:17-19](#)).

We believe human beings are called by God to care for the earth, with reverence for God as its ultimate owner.

- As a Christian organisation, we “realise that [our] responsibility within creation, and [our] duty towards nature and the Creator, are an essential part of our faith.”²²
- Because Jesus is Creator and Lord over the earth, we cannot separate our relationship to Christ from how we act in relation to what He has made. We cannot claim to love Christ

¹⁸ Ibid.

¹⁹ Jared Hyneman & Christopher Shore, *Why Are We Stewards of Creation? World Vision’s Biblical Understanding of How we Relate to Creation*, 4.

²⁰ [Encyclical Letter “Laudato Si” of the Holy Father Francis On Care for Our Common Home](#)

²¹ Ibid.

²² Ibid.

while abusing the earth, especially when we understand that the earth is His inheritance.

- God endowed human beings with both intelligence and the responsibility to steward the earth. We must respect the laws of nature and the delicate balance existing between the creatures of this world.
- Our response to the environmental crisis is not simply a political issue or a reaction to the dangers we face due to environmental destruction. Our response is a God-given calling to care for creation and our fellow human beings—as part of the body of Jesus Christ. For if one part suffers, the whole body suffers with it ([1 Corinthians 12:26](#)).

HOW WE ACT

We love and serve Jesus Christ, who is actively restoring creation and calling His followers to do likewise.

- It is part of our mission to love and serve Jesus Christ, who is active and present in the lives of the most vulnerable children in the world. This is not an issue of sentimentality, but of primary obedience to Jesus' call to care for “the least of these” ([Matt. 25:40](#)).
- Jesus Christ—as the Creator, Sustainer and Heir of creation—will reconcile all things to Himself including the natural environment ([Colossians 1:19–20](#)). The Scriptures also say that the children of God are blessed with a role in bringing this restoration ([Romans 8:19–21](#)). We, too, are part of God's ministry of restoration and reconciliation.¹⁹ Jesus willingly offers the children of God the opportunity to share in His work. This means that Christians should be involved in protecting and rehabilitating creation. If Jesus is reconciling creation to Himself, then the careful stewarding of creation is a task His followers can and should embrace.

We obey God's commands to steward His creation, just as God cares for creation.

- The four Hebrew words used in Genesis to describe how God intends humanity to relate to the rest of creation are *radah*, which is translated as ‘rule, or dominion’; *kabash*, which is translated as ‘subdue’; *abad* means ‘till or tend’, and *shamar*, which is to ‘keep or care.’ Together, these words invite humanity to steward God's creation with tenderness and care.
- The Bible says God's intention is that humans exercise dominion best by adopting the approach of being stewards—appointed caretakers who follow instructions from God the owner—over creation ([Genesis 1:28](#), [1 Peter 4:10](#)). Stewardship is how we exercise dominion as God intends. We are to care for the earth and act in ways that will restore and protect the environment.
- It is significant to note that in the narrative, moments before God says “let them have dominion”, God creates human beings “according to [God's] likeness” ([Genesis 1:26](#)). The call to provide dominion is bound by being and behaving in the likeness of God. Humanity, therefore, is called to embody God's ways in stewardship of God's creation.

*We must renew the rhythms of creation care prescribed by God.*²³

- For example, in the law of the Sabbath, on the seventh day, God rested from all His work. He commanded Israel to set aside each seventh day as a day of rest, a Sabbath ([Genesis 2:2-](#)

²³ Ibid.

[3; Exodus 16:23; 20:10](#)).²⁴

- Similarly, every seven years, a sabbatical year was set aside for Israel, a complete rest for the land ([Leviticus 25:1-4](#)), when sowing was forbidden, and one reaped only what was necessary to live on and to feed one's household ([Leviticus 25:4-6](#)).²⁵
- Finally, every 49 years, the Jubilee was to be celebrated as a year of general forgiveness and "liberty throughout the land for all its inhabitants" ([Leviticus 25:10](#)). This law was an attempt to ensure balance and fairness in Israel's relationships with others and with the land on which they lived and worked.²⁶

We are to share the blessings of the earth with everyone—with special care for the marginalised, like the poor and children.

- The heart of Scripture emphasises God's special concern and love for the poor, and declares that we uphold the cause of the oppressed, feed the hungry, and sustain the fatherless and the widow. These also sum up the mission of World Vision—to care for the orphan, the vulnerable. As World Vision's founder Bob Pierce once prayed, 'Let my heart be broken with the things that break the heart of God'. Similarly, our concern for the environment should mirror that of Israel's farmers as they were commanded to steward their lands in ways that would intentionally benefit those in need.
- We are to acknowledge that the gift of the earth with its fruits belongs to everyone. Those who tilled and kept the land were obliged to share its fruits, especially with the poor, with widows, orphans and foreigners in their midst:

"When you reap the harvest of your land, you shall not reap your field to its very border, neither shall you gather the gleanings after the harvest. And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard: you shall leave them for the poor and for the sojourner" ([Leviticus 19:9-10](#)).

- As a Christian organisation, World Vision seeks to act in ways that challenge and change activities which can harm God's creation either by design or unintentionally.
- For World Vision, responding to the global environmental crisis is intertwined with our vision for every child—life in all its fullness.
- The world's children, especially those who are most vulnerable, are often given little consideration. Jesus' call to care for the "the least of these" means that we need to apply special care to the environment to avoid consequences that would have negative impact on children and future generations to come. We must also ensure that our advocacy, relief and development activities are ecologically sound for the benefit of children now and in the days ahead.
- Bartholomew asks us "to replace consumption with sacrifice, greed with generosity, wastefulness with a spirit of sharing, an asceticism which 'entails learning to give, and not simply to give up. It is a way of loving, of moving gradually away from what I want to what God's world needs. It is liberation from fear, greed and compulsion.'"²⁷

²⁴ Ibid.

²⁵ Ibid.

²⁶ Ibid.

²⁷ Ibid.

FOR FURTHER REFERENCE

“Why Are We Stewards of Creation? World Vision’s Biblical Understanding of How we Relate to Creation” by Jared Hyneman and Christopher Shore. 2013.

Books

- **“Bible and Ecology: Rediscovering the Community of Creation” by Richard Baukham, Darton, Longman & Todd, 2010**
- **“Creation Care: A biblical theology of the natural world” by Douglas and Jonathan Moo, Zondervan, 2018**
- **“Creation Care and the Gospel: Reconsidering the Mission of the Church” by Colin and White, Robert S. Bell, et al, Hendrickson Publishers Marketing, 2016**
- **“Our Father’s World” by Ed Brown, Revised edition 2019**
- **“Planetwise: Dare to Care for God’s Earth” by Dave Bookless, Intervarsity Press United Kingdom, 2008.**

A simple overview of biblical teaching on creation care.

Videos

- *“Creation Care: A biblical theology of the natural world”*
- *Dave Bookless’ “All of Life” short film series*
- *Dave Bookless – “God’s Word to the Church”*
- *Lausanne Global Classroom: Creation Care*

Resource Guides

“The Bible and the SDGs” Bible Reflection Resource

- “The Bible and the SDGs (Sustainable Development Goals)” Bible Reflection Resource and Campaign jointly developed by World Evangelical Alliance [WEA Creation Care Task Force (CCTF) and WEA Sustainability Center (WEASC)], the Lausanne/WEA Creation Care Network (LWCCN), Renew Our World, the Church of Pentecost and AG Care. [Read](#) the biblical [reflections](#) to learn more about the Campaign’s projects and actions.

“Climate Justice with and for Children and Youth in Churches” Toolkit

- The World Council of Churches has created a [toolkit](#) that provides resources for churches, church-run schools, and summer camps to support intergenerational climate and environmental justice and promote care for children by stopping further global warming. There is content that promotes education and action to address climate change, reduce CO2 emissions, and protect the environment in their activities for and with children and youth.

Lausanne Global Classroom: Creation Care Resource Guide

- The Lausanne Global Classroom connects emerging evangelical leaders and the global church to key

issues in global mission today. Each Classroom episode consists of a series of short videos and is supplemented by a Study Guide, which contains prompts for reflection, discussion and prayer.

“Season of Creation” [Celebration Guide and Liturgical Resources](#)

- 1 September to 4 October is the “Season of Creation”. During this time, Christians around the world have a focused time of prayer and care for God’s creation. This year, the global reach of COVID-19 revealed our shared human nature and the inter-connectivity of our economies, political structures, health care systems, food production chains, energy and transportation systems in devastating ways. The pandemic also demonstrated that the entire web is rooted in the earth and limited by the earth’s capacity to sustain our economic and ecological demands. The unjust effects of climate change are a consequence of our inability to find a sustainable balance of this web.
- The “Season of Creation” is facilitated by the World Council of Churches, the Global Catholic Climate Movement, ACT Alliance, World Communion of Reformed Churches, the Anglican Communion Environmental Network, A Rocha, the Lutheran World Federation, Christian Aid, Lausanne/WEA Creation Care Network, and the European Christian Environmental Network.
- You can download the “Season of Creation” Celebration [Guide](#) and other liturgical [resources](#) at this [site](#).