



**GETTING STARTED *on the* GENESIS COVENANT:
Reduce Energy Use, Save Money, *and* Care for God's Creation**

The Earth is the Lord's, and everything in it,
the world, and all who live in it.

Psalm 24:1

“The crisis of climate change presents to us unprecedented challenge to the goodness, interconnectedness, and sanctity of the world God created and loves... The church's commitment to ameliorating it is a part of the ongoing discovery of God's revelation to humanity and a call to the fuller understanding of the scriptural imperative of loving our neighbor.”

- Presiding Bishop Katharine Jefferts Schori; Speech to the United States Senate Environmental and Public Works Committee, June 2007

“In order to honor the goodness and sacredness of God's creation, we... commit ourselves and urge every Episcopalian... to work toward climate justice through reducing our own carbon footprint and advocating for those most negatively affected by climate change.”

- The Episcopal Church House of Bishops' Pastoral Teaching on the Environment, September 2011

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I. INTRODUCTION: GRATITUDE, JUSTICE, *and* MONEY

*“What does the Lord require of you? To act justly and to love mercy
and to walk humbly with your God.” Micah 6:8*

Welcome to this overview and guide to the Genesis Covenant! On the surface, the Genesis Covenant is about reducing greenhouse gas emissions — and thus fossil fuel energy use — from facilities maintained by your parish, school, diocese, or camp and conference center.

Just below the surface, the covenant emerges from a place of gratitude for the beauty and gifts of God’s creation. As the Psalmist proclaims, “The Earth is the Lord’s,” and so all we have and enjoy is a gift. Our covenantal relationship with God calls us to preserve that which God loves: all Creation.

In concert with this response of joyful gratitude, the covenant reflects a desire to follow Micah’s exhortation to act justly and to love mercy. The majority of scientists tell us that greenhouse gas (GHG) emissions are trapping ever more heat in the atmosphere, contributing to human-induced climate change. Altering something as elemental and foundational as the climate also alters most everything else: rainfall patterns, agricultural production, sea level, ocean chemistry, and species extinctions. The list goes on and gets rapidly alarming. Justice is called for because of the vast inequities in per capita GHG emissions across the globe. The United States, with approximately 4% of the world’s population, emits about 25% of the GHG.

While working toward the Genesis Covenant will require action steps that connect to what could be called the nuts and bolts of your facility’s operations, it’s important to remember that those steps are motivated by gratitude, a desire for justice, and compassion for all God’s creation.

And, of course, reducing GHG emissions is done through reducing energy use — which in turn reduces the monthly energy bill, a significant benefit as well! The money saved frees up additional resources for your community’s mission.

This guide begins with an introduction to the Genesis Covenant itself and why it’s an important effort within faith communities. The guide continues with summary discussions in the areas of energy audits, financing, and carbon footprints — and suggests resources in those areas.

Finally, there is a section on measuring home/individual carbon footprints, and a section designed to answer some important questions that might come up in the implementation of the Genesis Covenant.

II. THE GENESIS COVENANT

Whether your congregation, diocese, camp and conference center, or school is considering committing to the Genesis Covenant or has already done so, this guide should help answer some of your questions and help you get started.

What Is the Genesis Covenant?

Most simply stated, the covenant challenges faith institutions to reduce the greenhouse gas emissions of each facility they maintain by 50% in ten years. The Episcopal Church adopted the Genesis Covenant at the 76th General Convention in July 2009. In so doing, the church explicitly accepted that challenge, and implicitly recognized the importance of taking practical actions to address climate change. (See Appendix G for the text of the resolution.)

The Right Rev. Steven Charleston, an Episcopal bishop, initiated the Genesis Covenant in June 2007 at an interfaith conference on the environment in Seattle, Washington. Bishop Charleston challenged people of all religious traditions to imagine the impact of a single, unified effort to reverse global warming by every faith community in the United States. What if, he asked, every national religious community in America stood up to make a visible witness by reducing its own greenhouse gas emissions by 50%?

He called his vision the “Genesis Covenant” as a way to honor the sacredness of creation as embraced by Jews, Christians, and Muslims alike in the Genesis story. The word “covenant” is an ancient term used to signify a religious pledge made between God and humanity. Therefore, the Genesis Covenant is a pledge made by religious communities to take action to protect the Earth as a holy creation.

Why Is the Covenant Important?

Climate Change: While this resource is not meant to discuss climate change in any detail, the Genesis Covenant is a direct response to it. The world’s leading climate scientists agree that human activity is changing the global climate in dangerous ways.

Fossil fuels – coal, oil, and natural gas – currently provide more than 85% of all the energy consumed in the United States.¹ Burning those fossil fuels, of course, releases greenhouse gases, particularly carbon dioxide. Those gases trap heat within Earth’s atmosphere which leads to climate change. Reducing energy use, as called for in the Genesis Covenant, is one of the most important ways to decrease GHG emissions and thereby decrease one’s contribution to climate change.

¹US Department Of Energy, <http://www.energy.gov/energysources/fossilfuels.htm>

Our Call: Gratitude, Climate Justice, and Service

Perhaps the most basic reminder we need, in terms of our relationship with all of Creation and the fundamental reality to which the Scriptures point, is that this Earth-home is not ours; the “Earth is the Lord’s,” as Psalm 24 proclaims. In other words, everything we enjoy is a gift: from clean air and water to pollination and decomposition — much of which we take for granted, but all of which is essential to our well-being. As recipients of those gifts, then, gratitude is perhaps the most basic and natural of responses.

In addition to this natural outpouring of gratitude, Christians share a common and basic call to follow Christ. In publicly announcing his ministry, Jesus quoted Isaiah:

The Spirit of the Lord is on me,
because he has anointed me
to preach good news to the poor.
He has sent me to proclaim freedom for the prisoners
and recovery of sight for the blind,
to release the oppressed,
to proclaim the year of the Lord’s favor.

Luke 4:18, 19

His life was to be about releasing the oppressed, preaching good news to the poor, and proclaiming freedom. That’s how He understood His call, which ought to impact how we understand ours.

Climate change poses greater threats to poor, marginalized people — those who have done very little to cause climate change — than to affluent people. The millions of Bangladeshis living in that country’s river delta and the tens of thousands living on the Pacific Island nations of Kiribati and Tuvalu are much more vulnerable to rising sea levels than those who can afford to move or build a sea wall... just as the poor in New Orleans suffered the brunt of Hurricane Katrina’s devastation.

So, the impacts of climate change are inextricably linked to our call to social justice — a call based on how Christ lived His life.

But climate change and its impacts are also intimately tied to our call to care for the entirety of God’s creation, the other creatures with which we share this Earth and the places we call home. That call is seen throughout Scripture.

In Genesis 1, humans are given dominion over Earth. Of course dominion can be expressed in different ways. We speak and sing about Christ as being King of Kings and Lord of Lords, one who has dominion over all. Yet Jesus turned the common understanding of dominion on its head by saying that he came not to be served but to serve and give his life for many. Interpreted through the lens of Jesus’ life, dominion becomes a call to serve.

And in the Bible’s second creation story, Genesis 2, humans are put in the garden to “till and keep” the garden, as it is often translated. The word “till” in Hebrew is “*abad*,” which literally translated means “to serve.” The same word is found in Joshua, “As for me and my house we will serve (*abad*) the Lord.” So again, we are placed here to serve and keep God’s creation.

The Importance of the Faith Community

Gus Speth, one of the world's leading environmentalists (he co-founded the Natural Resources Defense Council and founded World Resources Institute) said in a talk:

I used to think the top environmental problems facing the world were global warming, environmental degradation, and eco-system collapse, and that we scientists could fix those problems with enough science. But I was wrong. The real problem is not those three items, but greed, selfishness, and apathy. And for that we need a spiritual and cultural transformation. And we scientists don't know how to do that. We need your help.

He is right. We are not going to study, fix, tinker, spend, and legislate our way to a world where 50% reductions in energy use are the norm. We'll need to do all that, and very, very well. But our ability to do that well enough will significantly hinge on our culture's ability to raise up generations who understand that greed, selfishness, and apathy are indeed "environmental problems" and who find their security and well-being in working toward the common good. To effect that kind of spiritual and cultural transformation requires the faith community's leadership.

Speth's call to the faith community is one among many. Already in 1990, 34 internationally prominent scientists wrote in an Open Letter to the Religious Community that, "Problems of such magnitude and solutions demanding so broad a perspective must be recognized from the outset as having a religious as well as a scientific dimension... Efforts to safeguard and cherish the environment need to be infused with a vision of the sacred."

Finally, the Episcopal Church House of Bishops issued a powerful Pastoral Teaching on the Environment in September 2011. In it they wrote, "This is the appointed time for all God's children to work for the common goal of renewing the earth as a hospitable abode for the flourishing of all life. We are called to speak and act on behalf of God's good creation."

When we begin to understand that our carbon use here will likely drown the homes of people in the South Pacific before much longer, when we begin to recognize the pain of people whose homes and livelihoods are fast disappearing, we just might find the courage to act... and to inspire and encourage others to build toward God's dream of shalom, of life more abundant, not only for ourselves but for each and every human being and creature in the cosmos.²

The creative change that this covenant [the Genesis Covenant] calls for is more challenging because... it is not as obvious as getting food on the table. It is, however, just as urgent as eating three times a day, and if we don't begin to move in prophetic ways toward that goal, we will find both tasks increasingly difficult, if not impossible, within a few short years.³

² Jefferts Schori, Katharine. *Gospel in the Global Village: Seeking God's Dream of Shalom*. Morehouse Publishing, 2009, pages 57, 59.

³ Ibid, page 120.

III. NUTS AND BOLTS

With those introductory comments about the Genesis Covenant and its importance, it's time to explore how to implement the covenant's challenge to significantly reduce greenhouse gas emissions.

Keep it Simple

Before getting into discussions about financing, audits, and carbon footprints – which can sometimes be overwhelming – probably the most important thing to emphasize is to “keep it simple” and “get started.” Remember, the easiest way to save energy is by not using it. Your parish may not be able to afford new appliances, but it can probably install weather stripping and turn off lights more consistently.

After all, more often than not, the most effective way to begin reducing greenhouse gas emissions – reducing energy use – is through relatively simple conservation steps such as:

- Turning off lights
- Turning down the heat/turning up the air conditioning
- Installing weather stripping/caulking around windows and doors
- Insulating hot water heaters, and so on.

In fact, energy auditors' common priority suggestions include the following, many of which do not require a significant outlay of time or money:

Auditors' common recommendations for energy saving:

- Install an insulation blanket on water heaters seven years or older, and insulate the first three feet of heated water “out” pipe.
- Upgrade to energy-efficient appliances.
- Install seven-day programmable thermostats.
- Clean or change your HVAC filter once a month.
- Check ductwork to ensure that joints are sealed.
- Power down and/or unplug appliances at the end of the day.

In the spirit of keeping it simple, please see Appendix A for a “Genesis Covenant Checklist,” which quickly summarizes the main steps in implementing the covenant.

Your Community

The Genesis Covenant is an exciting and significant opportunity. Because it spans 10 years, and involves significant decisions about how your community will operate, it's important that the entire community is officially "on board." In most parishes that likely means the vestry needs to adopt the covenant (similar to what The Episcopal Church did at the 2009 General Convention). At a camp or school, perhaps the Board of Directors will need to do so. Depending on the nature of your community and its decision-making processes, ensure that the necessary steps are taken to appropriately adopt the covenant and begin the steps outlined below.

One pathway for ensuring your community is on board is to organize a "power mapping" session: gather your team (see below for suggestions on creating a team) and brainstorm all the people and groups of people that will be affected by or involved in implementing the Genesis Covenant. These are your "stakeholders." Successful institutional change requires engaging all of your stakeholders from the top down (rector, vestry, board) and bottom up (grassroots organizers, parishioners, teens, and so on). Once stakeholders have been identified, have conversations with them about the Genesis Covenant and what its implementation will involve.

Finally, remember that your community does not end at your parish walls. There are others to whom you could look for advice and collaboration. Check with your diocese — there may be a committee for the environment or perhaps a social justice committee that would be interested in and potentially support your Genesis Covenant efforts. The Episcopal Church's office for Economic and Environmental Affairs is available for support and networking, and some Episcopal provinces can connect you with others doing similar work. Finally, contact the Episcopal Ecological Network through their website: www.eenonline.org.

Your Team

Your church, school, or camp and conference center may already have a group that is working in this general arena — perhaps the Green Team, or the Eco-Justice Committee, or EarthKeepers. That group most likely hatched the idea to take on the Genesis Covenant in the first place, and is the most obvious place out of which this effort will flow.

The Genesis Covenant could be understood as primarily a technical challenge related to energy use, buildings and grounds, efficiencies, finance, and so on. It is that. But it is much more. Done well, your entire congregation, camp or school will be engaged, excited, and interested in the project. So, your team, whether established yet or not, should include members from a wide variety of leadership positions/committees within your community:

- buildings and grounds
- worship
- education
- office administration
- finance
- social justice/action
- youth and young adults

Remember that the team needs people with a variety of skills. For example, some will bring what might be called technical skills and be able to take more leadership in areas like:

- Measuring energy usage, establishing a baseline
- Determining, based on an energy audit, which of the suggested priority actions are the ones that are both affordable and deliver the most reductions in energy use (a cost-benefit analysis question)
- Leading some of the work days that will likely be needed to implement certain energy saving measures

Other team members will bring what might be called inspirational skills and take more leadership on things like:

- Organizing worship services – sermons, prayers, and hymns – that include an emphasis on caring for all creation and connect to the Genesis Covenant
- Offering educational opportunities connecting faith and the covenant
- Recruiting the youth group to participate in possible work projects

Two final suggestions about your team: first, reflect on the fact that working on the Genesis Covenant may well provide opportunities to engage new people. For example, an engineer might find the project particularly interesting. A teenager from your youth group would likely have good ideas for engaging the youth in implementing the covenant, and so on. Identify such people and reach out to them.

Second, leadership will almost surely change over this project's lifespan. Be sure to ensure continuity of knowledge and experience within your team. That can be done in a variety of ways, of course, but be sure to include this in your team's planning.

Establishing a Baseline: Carbon Footprints and Energy Audits

Carbon Footprint

The Genesis Covenant calls for a 50% decrease in greenhouse gas emissions (GHG) over 10 years. In order to measure progress, a baseline is needed. Measuring your facility's "carbon footprint" provides that baseline.

A carbon footprint is essentially a measure (over a year) of a person's or organization's GHG emissions, primarily resulting from the burning of fossil fuels through energy use and transportation.

To measure your church's or school's or camp's footprint, you will need to gather utility data which is then entered into a carbon calculator tool. We recommend the Environmental Protection Agency's (EPA) Energy Star for Congregations tool, called Portfolio Manager. The tool is robust and

especially ideal for a diocese wanting to aggregate data from many parishes (which allows a diocese to track progress across its many congregations).

Congregations, access Portfolio Manager for congregations here:

http://www.energystar.gov/index.cfm?c=small_business.sb_congregations

In addition to accessing Portfolio Manager, this page includes other resources such as a “Quick Reference Guide for Worship Facilities” and a “Data Collection Worksheet for Worship Facilities.”

Schools, visit EPA’s Energy Star programs for schools.

- K-12: http://www.energystar.gov/index.cfm?c=k12_schools.bus_schoolsk12
- Higher Education: http://www.energystar.gov/index.cfm?c=higher_ed.bus_highereducation

The Dioceses of Olympia and Chicago have found that parishes often need guidance in order to set up an account and enter initial energy use data. A member of the Genesis Covenant Task Force in the Diocese of Olympia developed detailed step-by-step directions designed to guide users in doing just that. Please find those directions in Appendix B.

There are other carbon calculator tools available. In some ways Portfolio Manager (PM) is an ideal fit for the Genesis Covenant because the covenant calls for reductions in greenhouse gas emissions from *facilities*, which is precisely what PM tracks. (It does not, for example, measure emissions from travel; see Section VI for a discussion of travel-related emissions.)

If Portfolio Manager does not fit your needs, one good option is to check out the resources and calculator provided by Interfaith Power and Light (IPL) at www.coolcongregations.com. Started by Episcopalians, and initially called Episcopal Power and Light, IPL is one of the nation’s leading organizations providing “a religious response to global warming” and promotes energy conservation, efficiency, and renewable energy. IPL also has chapters in many states across the country. Check their website to see if your state has a chapter and call on them for support and ideas: <http://interfaithpowerandlight.org/>

Getting an Energy Audit

Energy audits determine how and where energy is currently used in your facility. They can be done in-house, by your local utility company, or by a professional:

- Self-audit: To perform an audit in-house, it’s best to find someone in your parish that has some knowledge of lighting and mechanical systems. See the “Energy Audit Resources” highlighted box below for helpful auditing resources.
- Local utilities: local electric and gas utility companies often provide energy audits free of charge or at very low cost.

- Professional audit: a professional energy auditor will perform the audit, provide recommendations for energy reduction, and potentially help implement those recommendations. A professional audit can cost between \$1,000-\$2,000, depending on the size of your facility.

Listed below are the six areas on which most energy audits focus, and the kind of information collected in those areas:

1. **Building Information:** This includes the address, the number of buildings, the buildings' ages and square footage, hours of usage, and the type of utility (i.e., gas or electric) servicing the buildings.
2. **Lighting:** The types and numbers of light fixtures in each room, including exit signs, the kind of light bulbs used, their wattages, and the type of controls, if any, installed on these fixtures.
3. **HVAC (Heating, Ventilation, and Air Conditioning):** This includes the model, serial numbers and age of all HVAC equipment and controls, the temperature settings, hours of operation, and fuel type.
4. **Water Heating:** The age, model, serial number, and condition of water heating equipment.
5. **Building Envelope:** The condition of the building envelope which includes the insulation, caulking, and weather stripping of exterior walls, roofs, crawl spaces, windows, and doors. Auditors use special equipment to identify air leaks.
6. **Appliances:** This includes computers, printers, copiers, and kitchen appliances. Which of these are rated by Energy Star? A watt-hour meter can be used to identify appliances that draw power even when turned off (phantom power).

If you plan to hire a professional, ask what sort of advance preparation will make your time with the auditor most efficient. (For example, collecting and organizing your facility's energy bills from the past two years, or potentially gathering some of the information listed in the six categories above.)

Of course, whether conducting a self-audit or not, keep good records of your initial findings, as well as subsequent audit reports once energy saving measures are in place.

With the information provided by the audit, you will be able to start making decisions about behavioral changes as well as repair and replacement strategies that will lead to energy use reductions. Remember that saving energy is not a one-time exercise, but an ongoing process of review, goal-setting, implementation, and evaluation.

Energy Audit Resources

Energy Star for Congregations

https://www.energystar.gov/index.cfm?c=small_business.sb_congregations

This site offers tailored information and technical assistance on church building upgrades. Download “Putting Energy into Stewardship” (PDF) from the site for step-by-step advice on energy saving projects. Congregations can join the Energy Star for Congregations program, earn the Energy Star label, and receive other free benefits.

Guide to Do-It-Yourself Home Energy Assessment

http://www.energysavers.gov/your_home/energy_audits/index.cfm/mytopic=11170

Many of the categories in this home energy assessment are applicable to church buildings.

Explore LEED (Leadership in Energy & Environmental Design)

Certification from the U.S. Green Building Council

www.usgbc.org/leed/

Purchase Energy Star appliances

<http://www.energystar.gov/>

Learn about options for buying green power

http://www.ucsusa.org/clean_energy/what_you_can_do/buy-green-power.html

See if your utility offers green power

<http://apps3.eere.energy.gov/greenpower/>

Order Smarthome watt-hour meter

<http://www.smarthome.com/9034/Kill-A-Watt-P4400/p.aspx>

One example of a device used in self-audits to detect phantom power drawn by appliances.

Financing

The expense of implementing energy-reducing measures will vary greatly. Behavior changes are virtually free, while retrofitting your entire facility can cost many thousands of dollars. Many factors will affect how you allocate resources; here we introduce several options to finance your energy use reduction efforts. Make sure to review the resources highlighted in the box below on “Financing Resources.”

Individual Capital

Consider capital that exists within your community. Ask yourself what individuals, groups, or businesses might financially support your energy upgrade. Sponsorships, recognition, fundraisers, specified offerings, and capital campaigns may be effective ways of raising money and engaging your community in the Genesis Covenant.

Diocesan or Provincial Programs

Some dioceses and provinces have grant programs specifically designated for “green retrofitting” projects. Check with your diocesan and provincial leadership.

Rebates and Incentives

Take advantage of incentive programs intended to encourage energy use reduction measures among non-profit organizations. These incentives vary from state to state, and from city to city. We suggest you check with the following resources:

- Your utility company
- Your city
- Your county
- Your state government
- The federal government

Finding these financing incentives will take some research, but it pays off. You’ll need to find out what entity within city, county, state, and federal governments addresses energy efficiency: perhaps it will be the Department of Energy, the Solid Waste Division, or a city or county recycling program. You might consider calling a local environmental non-profit, particularly those focusing on energy issues, and ask them for their ideas and contacts. It may be that you can combine a mix of rebates and incentives from different entities to support the same project. For example, perhaps your local utility company will provide a rebate toward the purchase of more energy-efficient appliances while your city will pick up and recycle your old appliances for free.

Make sure to note both the application process and the documentation needed to receive these rebate or incentive program benefits.

Power Purchase Agreements (PPAs)

The most significant financial incentive opportunities for renewable energy installations are those available to taxable entities. For-profit companies capture a 30% tax incentive for installing renewable energy and benefit from accelerated depreciation. The result of both tax credit and accelerated depreciation is that the cost of such a system is at least 50% lower than its “sticker” price.

The historical response of larger non-profit entities has been to structure PPAs with outside for-profit partners. In these PPA deals, the for-profit partner technically owns and operates the renewable energy system and receives the tax deduction; the non-profit entity pays for the energy produced and benefits from reduced energy costs.

The PPA approach is not yet readily available to churches. Because church facilities are typically small energy customers, they are less attractive to commercial firms who seek larger, more lucrative PPA deals. However, this is slowly changing. New programs are emerging that allow a church to

harness the benefits of PPA arrangements. While most companies prefer larger energy users, many are open to partnering with houses of worship and other religious facilities. (Again, see below on “Financing Resources.”)

Financing Resources

www.dsireusa.org/

Experts consider this site the best place to find state incentive programs for financing energy savings projects.

“Putting Energy into Stewardship” (PDF)

http://www.energystar.gov/index.cfm?c=small_business.sb_congregations

A resource for congregations on the process of completing an energy upgrade.

Energy Star Directory of Energy Efficiency Programs (DEEP)

<http://www.energystar.gov/index.cfm?fuseaction=DEEPS.showSponsorSearch>

This directory identifies state organizations that sponsor energy efficiency programs, including financial and technical assistance.

U.S. Department of Energy Office of Energy Efficiency and Renewable Energy (EERE)
Financial Assistance Opportunities

<http://www1.eere.energy.gov/financing/>

Apply for federal funding for EERE projects.

National Association of State Energy Officials (NASEO)

List of State and Territory Energy Offices

<http://www.naseo.org/members/states/>

Contact your state office to inquire about incentive programs.

Local Government Commission Energy Funding

<http://www.lgc.org/freepub/energy/funding.html>

Lists state, federal, joint power authorities, and grant funding opportunities for energy efficiency projects.

How to Finance Public Sector Energy Efficiency Projects

http://www.energy.ca.gov/reports/efficiency_handbooks/400-00-001A.PDF

A useful reference guide for non-profits, including an example lease agreement for power purchase agreements (PPAs).

Special offers and rebates from Energy Star partners searchable by zip code

http://www.energystar.gov/index.cfm?fuseaction=rebate.rebate_locator

Funding Opportunities for Green Churches

www.ncecojustice.org/greenchurch/grbfunding.php

Links to state and denominational incentives, including the Episcopal Church Building Fund loan program.

Energy Star's Group Purchasing Fact Sheet

www.energystar.gov/ia/business/small_business/sb_guidebook/Group_Purchasing_Fact_Sheet.pdf

By pooling the buying power of more than one facility or the members of an organization, such as a church, small organizations and congregations can often reduce costs. This resource outlines how to begin a group purchasing initiative.

Power Purchasing Agreement (PPA) Resources

Solar Mosaic

www.solarmosaic.com

A useful website to gain information on one PPA option for solar energy. Solar Mosaic connects people who want to support solar power with buildings (perhaps church facilities) that have the ideal roofs and space to use solar energy.

Tangerine Power

www.tangerinepower.com

Another small start-up company that supports “crowd-funded” clean energy systems.

Solar Financing Resources

Financing Your Solar (PV) System: A Guide for Congregations

<http://hipl.org/PVfinancing.pdf>

A valuable resource to turn to first.

A Guide to Photovoltaic (PV) System Design and Installation

http://www.energy.ca.gov/reports/2001-09-04_500-01-020.PDF

A useful reference document with a good overview and installation checklist.

IV. THE FUN AND CHALLENGES CONTINUE: FOLLOWING THROUGH

What Happens Next?

In the midst of the energy and excitement of taking on this covenant, do remember that the Genesis Covenant is a multi-year process with the goal of reducing greenhouse gas emissions from all your facilities by 50% over a *10-year period*.

Your team and parish need to plan accordingly. As mentioned above, leadership will change during that time span, both within the vestry and the initial Genesis Covenant team. You may potentially call a new Rector as well.

Rotate leadership within your team (perhaps a vice-chair replaces a chair), maintaining continuity and knowledge of the project over time, while also bringing in new people with fresh ideas and energy. Consult with the vestry to find out how they want to be updated on the project and make sure to keep them informed.

Of course, annually measure your greenhouse gas emissions and continue to make and implement action plans that move your parish toward the emission target.

And, finally, make sure to take time to celebrate your progress together!

Beyond Your Facility's Energy Use: Further Opportunities

The Genesis Covenant focuses attention on energy use within *facilities*. In an economy so dependent on fossil fuels, however, energy use is embedded in many other areas of life: from the food we eat, to the products we buy, to the way we transport ourselves.

This guide would be remiss if it did not also challenge parishes, dioceses, schools, and camp and conference centers to consider how to reduce use of this embedded energy. Depending on your context, the opportunities and questions will vary, but here are possible things to think about:

- Purchase products sourced closer to home and made with less embedded energy (green purchasing and sourcing);
- Hold every other vestry or board meeting via conference call rather than driving to every meeting;
- Plan to support local, sustainable agriculture as industrial agriculture uses a great deal of energy;
- Plant a garden on your property and donate the produce to a local food bank or to your own members;
- Challenge your parish to sponsor a “Walk/carpool to church Sunday”;

- Hold conventions/meetings close to mass transit stops;
- Consider sponsoring mission trips to nearby communities rather than flying to far-off destinations.

Your Genesis Covenant team could consider addressing some of these kinds of issues as your community concurrently seeks to address energy use from your facilities. The organizations listed in Appendices D and E have excellent resources to guide such work: Interfaith Power and Light, Earth Ministry, and GreenFaith.

Sharing Your Story

When faith communities take significant steps to address some of the more pressing issues of our time, people take notice. So, let them know!

Within the Episcopal Church: The Episcopal Church Center wants to hear from you and to let the broader church know about those parishes/dioceses/camps working on the Genesis Covenant. Please let the Economic and Environmental Affairs Office know via <http://www.episcopalchurch.org/page/eco-justice>. Episcopal News Service might also be interested in your story.

Within your Faith Community: Keep in mind that your faith community includes a number of layers. First, of course, you want to make sure to tell your own parish about what the Genesis Covenant team is doing, the reductions in greenhouse gas emissions, the opportunities to pitch in, and (likely) the money being saved. Second, keep your diocese informed and ask them to consider writing your story for their online or print communication tools. Third, if your community has ecumenical or interfaith organizations and networks, let them know as well.

It's a good idea to create a contact list of faith-based organizations to which you would send this information, probably via a simple press release.

Within the Broader Community: Finally, faith-based greening efforts often draw positive media attention from the broader community. To get that sort of attention, develop a list of media contacts. Again, you'll probably want to send them a press release and/or reach out over the phone.

Two Vignettes

There is not space enough in this guide to include numerous vignettes. But success stories are encouraging, so find more at these two sites:

<http://interfaithpowerandlight.org/about/success-stories-2/>

http://www.energystar.gov/index.cfm?c=small_business.sb_congregations_snapshots

All Saints Episcopal Parish, Brookline, MA

All Saints is saving nearly \$5,000 a year on its utility bills, despite an increase in operating hours, since an efficiency upgrade. In addition to worship, the church hosts daycare, public assemblies, and educational activities. The local utility NStar provided an energy audit and installed efficient replacement light fixtures with T-8 fluorescent lamps with electronic ballasts.

All Saints replaced their 30-year-old steam boiler with a high-efficiency gas-fired condensing mode hot-water boiler and hydronic-heating system, and replaced all steam radiators with more efficient units designed for hot water systems. The system was then divided into nine heating zones, each with its own programmable thermostat and central digital controller for the heating plant. The church staff also initiated utility purchasing strategies to reduce natural gas costs, and is purchasing green power generated from 100 percent renewable resources. This effort has saved 6,800 therms of natural gas, and is preventing about 80,000 pounds of carbon dioxide (CO₂) emissions per year.

From:

http://www.energystar.gov/index.cfm?c=small_business.sb_congregations_snapshots

The Genesis Covenant and Saint Mark's Cathedral

Seattle, Washington

Parishioners at Saint Mark's still talk about the day Bishop Steven Charleston preached at our Sunday service on the final day of the Interfaith Creation Festival in June 2007. His sermon is still featured on our website. The sanctuary was packed. Members of the Muslim and Jewish communities were there and banners across the front of the nave represented six world religions. In his sermon Bishop Charleston said the festival had inspired him to announce the concept of the Genesis Covenant. At the end people jumped to their feet in a spontaneous standing ovation.

This surely felt like the Spirit moving in our midst!

We knew we needed to act on that enthusiasm at the Cathedral. While Saint Mark's has had a group focusing on "greening" since 1989, the Genesis Covenant (and our hope for becoming a greener cathedral) called for ownership of the vision by our church leadership and the congregation. Last fall, the vestry approved the formation of an ongoing Sustainability Committee of the Vestry, a significant step. They decided that oversight of the facilities should fall under the Sustainability Committee, "because that's where the action is!"

Now the task before us is to develop, with broad participation, a Sustainability Plan to present to vestry, which will include how we can achieve implementation of the Genesis Covenant. Even though we have already implemented many green initiatives, this still seems like an act of faith. We envision that a significant part of the Sustainability Plan will focus on how to engage the entire congregation in this process through Earth-honoring worship, education, and action.

Ruth Mulligan

St. Mark's Cathedral: www.saintmarks.org/JusticeMinistries/CIWMinistryGroups.php

V. TAKING THE COVENANT HOME: REDUCING YOUR HOUSEHOLD'S CARBON FOOTPRINT

Faith communities play a significant role in defining what is important and worthy of attention in their constituents' lives. Reflect on your own experience, either growing up or in your congregation today. Did you hear sermons or prayers that spoke of our call to care for “the least of these”? Do you today? Did your congregation's leaders — or those who cared for the church camp you attended — teach about, and practically model, our close relationship with, and call to care for, all of God's creation? What sort of curriculum was taught, or is taught, through your church building and land-use practices?

Clearly, committing to the Genesis Covenant provides for a great educational opportunity within your community — whether it's a congregation, school or camp. Just think of the possibilities. A congregation, for example, commits to the Genesis Covenant. In so doing the church models a theology and worldview that teaches creation care, and recognizes the connections between energy use and climate change and how such change impacts our brothers and sisters around the world, as well as the rest of God's good creation. Some of the adults get particularly interested in how to implement an environmental/energy audit. The children and the youth group have fun installing insulation or weather-stripping. The vestry realizes there just might be a way to save some money here!

And then, someone raises the question: What about my house, your house? And so, the congregation decides to challenge its members to measure and reduce their individual household's carbon footprint.

That's a strong multiplier effect — one example of how faith communities define what is important, and what is worthy of our attention, care, and time.

For a good carbon calculator tool for individual households, check out Iowa Interfaith Power and Light's tool here: http://www.iowaip.org/cc_carbon_calc.html.

You might consider raising the stakes (and the fun) a little bit by organizing a friendly congregational or school competition: households measure their carbon footprint; a local energy expert gives a talk on priority energy-reducing steps households can take; families begin to creatively reduce their footprint; a year passes, the footprints are measured again, and awards are given to “the biggest loser”... It could be fun!

VI. SOME IMPORTANT QUESTIONS

A 50% Reduction in 10 Years: Is That Possible?

The Genesis Covenant does present a very challenging goal. It’s an aspirational goal, one to set your sights on. Most importantly, do not see it as a failure if your organization finds it cannot reach the goal in 10 years, or if progress is slower than hoped for. The important and faithful response is to get started and to continue your efforts as best as your community’s resources and situation allows. That said, do not set your sights too low either. Making significant progress toward this goal is possible. For example, over a three-year period, six parishes in the Diocese of Olympia have reduced their energy use by at least 10% and as much as 24%.

What about Measuring Travel-Related Emissions?

When measuring a carbon footprint, congregations will face the question of whether or not to include emissions associated with transportation, specifically the emissions generated by congregants’ travel to and from church.

The Diocese of Olympia’s Genesis Covenant Task Force initially decided to do so. The strongest argument in favor of doing so is that transportation is, of course, one of the most significant contributors to GHG emissions.

However, for a variety of reasons the task force now suggests not measuring congregational transportation in the carbon footprint calculation.

First, the task force found that the transportation survey held up progress on the rest of the carbon footprint measurement process simply because congregants did not respond to the transportation survey. In addition, congregants’ transportation patterns vary a great deal during the year as well as from year-to-year, so gathering somewhat meaningful, statistically relevant data was daunting.

Second, it is arguable that an individual’s or family’s travel to church should be measured as part of their own carbon footprint. Individuals decide where to live and where to go to church, so the distance traveled — and therefore emissions generated — is based on their own decisions and becomes their responsibility. (The previous section encourages families and individuals to measure their own carbon footprint using Iowa Interfaith Power and Light’s tool: http://www.iowaipl.org/cc_carbon_calc.html)

Third, the Genesis Covenant itself is a commitment to reduce GHG from facilities, not from transportation. (This is not to say that measuring and reducing GHG emissions associated with transportation is unimportant. To the contrary it is, for some people and institutions, the most significant source of GHG.)

The task force does recommend measuring emissions from staff business travel – in other words, tracking staff travel (flying or driving) over a year’s time.

What about Using Carbon Offsets?

The World Resources Institute defines a carbon offset as “a unit of carbon dioxide-equivalent (CO₂e) that is reduced, avoided, or sequestered to compensate for emissions occurring elsewhere.” Offsets are typically achieved through the financial support of projects – most commonly renewable energy – that reduce the emission of greenhouse gases. In other words, your congregation could purchase carbon offsets; the money would go toward supporting projects that reduce greenhouse gas emissions elsewhere (for example, a wind farm).

An exhaustive discussion of the pros and cons of offsets cannot be included here, but a few comments are in order.

Some criticisms emanate from the developing world: offsets are one more way for richer countries/individuals to buy their way out of actually changing behavior, of actually reducing their own emissions. It’s an understandable point. A congregation could, theoretically, meet the Genesis Covenant’s goal of reducing GHG emissions by 50% by simply purchasing offsets... but never actually reduce their own emissions, or change anything about how they as a church community operate.

Done well, and on the positive side, purchasing carbon offsets does provide capital to support alternative energy projects, increasing the availability of such energy.

If you consider carbon offsets as part of your plan to meet the Genesis Covenant’s goal, make sure the offsets you purchase are verified by an independent third-party, such as “Green-E.”

Cascadia Consulting, a firm based in Seattle, provides the following advice when purchasing offsets:

“The quality of an offset depends on the quality of the project it funds. Some offset providers will be able to tell you exactly which project(s) your offset purchase is funding; others may bundle offsets so they cannot point to individual projects. Nonetheless, they should be able to demonstrate that your offset is funding projects:

1. that would not have happened without the offset credit (**additionality**);
2. whose carbon credits will clearly belong to you and be **counted only once**;
3. whose emissions calculations are **transparent** and reliable;
4. that create **permanent** emissions reductions; and
5. that are carefully **monitored and verified.**”

APPENDIX A: THE GENESIS COVENANT CHECKLIST

Here's a simple checklist which summarizes the steps described in this guide:

- Step 1: Gather your team
- Step 2: Vestry or Board adopts the Genesis Covenant
- Step 3: Establish your baseline (measure your carbon footprint)
- Step 4: Get an energy audit
- Step 5: Explore financing options
- Step 6: Make a plan: prioritize/choose your action steps
- Step 7: Implement the plan
- Step 8: Celebrate your successes with your community
- Step 9: Share your story
- Step 10: Annually measure your energy use and track reductions compared to your baseline year's energy use
- Step 11: Continue to modify/implement your plan

Appendix A: The Genesis Covenant Checklist (in table form)

Step	Task	Task Lead	Other Task Participants	Timeline/ Deadline	Notes
1	Gather your team				
2	Vestry or Board adopts the Genesis Covenant				
3	Establish your baseline (measure your carbon footprint)				
4	Get an energy audit				
5	Explore financing options				
6	Make a plan: prioritize/choose your action steps				
7	Implement the plan				
8	Celebrate your successes with your community				
9	Share your story				
10	Annually measure your energy use and track reductions compared to your baseline year's energy use				
11	Continue to modify/implement your plan				

APPENDIX B: SETTING UP *an* ACCOUNT *in* PORTFOLIO MANAGER: STEP-BY-STEP DIRECTIONS

by Nancy McConnell, Chair of the Bishop's Committee for the Environment
Diocese of Olympia

Please note: the EPA (Environmental Protection Agency), which administers Portfolio Manager, will be updating this software tool for public release in spring 2013. At that time, the step-by-step guidance provided in this appendix may no longer be completely accurate. The downloadable version of this entire resource will, of course, be updated at that time.

In 2008 the Diocese of Olympia passed a resolution committing to the Genesis Covenant. A Genesis Covenant Task Force was formed. The task force worked with six pilot congregations to measure their energy use and associated greenhouse gas emissions. Based on that experience and after trying various carbon calculators, the task force chose to use EPA's Energy Star Portfolio Manager calculator for Houses of Worship.

Setting up an account to track energy use with Portfolio Manager for Houses of Worship takes some time. But once you establish your account and set up a base year of energy use, month-to-month updates should only take a few minutes.

Following, find step-by step guidance on setting up and using Portfolio Manager. Please also note the following may be contacted for technical support: buildings@energystar.gov

GET READY

1. Decide on a base year with your church faith and environment group, your junior warden, or the appropriate leadership group. The base year is the first year for which you will track your church's energy use.
 - Use the current year **OR**
 - Choose a prior year that will allow your church to capture some major energy savings:
 - o For example, your church replaced an inefficient boiler in 2010, so choose 2009 as your base year.
 - We recommend not going back more than three years. The Genesis Covenant's goal is based on a 10-year window, so going back more than three years reduces the number of years to meet that goal.
2. To set up an account you will create a "profile" for your church; to do so, you'll need the following information:
 - Name of your church, address, telephone number, and year built;
 - Floor area in square feet;
 - Seating capacity in worship space;
 - Number of weekdays your church is usually open (1 through 5);
 - Weekly operating hours (includes meetings, services, and time the space is used by the community);

- Number of computers, including laptops;
 - Presence of cooking facilities – yes or no;
 - Number of commercial refrigerator/freezer units.
3. Collect the utility bills for your base year.
 - It often takes 13 bills to cover a year of usage.
 - If using paper bills, take time to highlight/circle pertinent data: usage (therms, kwh, tons), billing dates, and cost.
 4. Recruit a helper or two. You'll be glad you did!

TIP

Your utility may be able to provide this data in a spreadsheet or on-line, which is much easier to use than paper bills.

TIP

Recruit a youth member of your church. Youth members are computer smart and eager to help.

GET SET – set up an account for your church

1. **Log on** to Portfolio Manager (www.energystar.gov/istar/pmpam/) and choose **New User** in the box to the right.
2. You will go to an **Account Information** page.
 - **Create** a username and password. **Write** them down! **Select** a verification question to retrieve the password and write that down, too.
 - For “**What is the primary business or service of your organization?**” select **Other** and type in **House of Worship**.
 - For “**Which best describes your job title?**” select **Other** and type in **Volunteer**. Or choose the title that sounds right to you!
 - For “**Indicate your organization’s annual activity for each commercial facility area**” select an answer for each area – select **None of the Above** when appropriate.
 - Skip the remaining questions.
 - Click on **Save Profile**.
3. Return to the login page and log in with the username and password you have just created. You will go to general information page. Select **Access My Portfolio**.
4. Select **Add a Property** in the list of choices in the middle of the page.
5. On the **Add a Property** page, select the first choice, “A single facility for which my organization owns or manages 90% or more of the floor area” and click on **Continue**.

TIP

Your facility might have several buildings. But if they share the same utility meters, treat them as a single property. If you have several meters, follow the instructions on the Add a Property page.

6. On the next page **Add General Facility Information** answer the questions with *.
 - For the Select the Organization question, you will need to add your organization. Click on **Add/Edit Contacts and Organizations** and add the requested information for your church. All *questions are required. Click on **Save** when done.
 - You will now go back to the Add General Facility Information page where you can now select the organization you have just created from the drop down menu.
 - Answer None to the **SSP** question.
 - **Skip Notes.**
 - **Skip Unique Building Identifier.**
 - Click on **Save** when done.
7. You will now go to the **My Portfolio** (Facility Summary) Page.
 - **Scroll down** to the second box titled **Space Use.**
 - Click on **Add Space** to the right of the title.
8. You will go to **Add a Facility Space.**
 - Answer the questions using the information you collected in Get Ready, step 2, above.
 - Use the name of your church for the **Space Name.**
 - For space type select **House of Worship.**
 - For **Effective Date** enter the first date of your base year.
 - If you aren't sure of the answer to a question such as gross floor space, check **For Temporary Use** and edit later.
 - Click **Save** when done.

TIP

Don't give up now!
You are almost done
with GET SET!

GO — it's time to start tracking energy use

1. You will be back on the **My Portfolio** (Facility Summary) Page. **Scroll** down to the box titled Energy Meters.
2. **Click** on **Add Meter** to the right of the title.
3. Here's where a team of two really helps; one person reads the data while the other enters it.
 - Choose a name for the meter that matches the source: electricity, coal, gas, etc...
 - Do enter the correct dates for the billing cycle (the program will automatically enter the correct starting date for each cycle once you have entered the first ending date).
 - Be sure that no billing period exceeds 63 days. If one does you will have to adjust the period to no more than 63 days. (If your utility company's billing period is over 63 days, contact buildings@energystar.gov for help.)
 - Some churches choose to round cost to the nearest dollar.
4. Once you have added data for all of your energy meters for the base year, you will see how many metric tons of carbon dioxide were emitted by your church building(s) that year.

TIP

My Portfolio (facility summary view) is the home page for your Portfolio Manager account. It's where you go when you log in.

- The Baseline Total GHG Emissions column lists the total in your base year.
- Divide by 2 and you will have the target for the Genesis Covenant – the GHG emissions your church will try to reach in 10 years.

HURRAH!
 You've done it!
 You have a Genesis
 Covenant target!

APPENDIX C: EPISCOPAL NETWORKS AND RESOURCES

The Genesis Covenant focuses on a faith institution's energy use and seeks to reduce greenhouse gas emissions as one important way to address climate change. Another effective, and necessary, way to address such a large concern as climate change is to join your voice with the voices of thousands, even millions, of others. Advocacy at that level can mean many things: contacting and visiting legislators, volunteering for an advocacy organization, joining a public protest, or civil disobedience. All these actions share a common purpose: that of raising your own voice in concert with the voices of those who often have little political power with the goal of bringing about a more just society. The following Episcopalian networks are designed to do just that. Visit their websites and consider signing up to receive their e-mail alerts:

- The Episcopal Ecological Network (EpEN): www.eenonline.org. EpEN's mission is to educate, encourage, and facilitate congregations, dioceses, provinces, and the Episcopal Church, USA, toward local, regional, national, and international activities for the stewardship of God's Creation.
- The Episcopal Network for Economic Justice (ENEJ): www.enej.org. ENEJ serves to strengthen and support those engaged in economic justice ministries and to advocate for initiatives within the Episcopal Church.
- The Episcopal Public Policy Network is based in the Office of Government Relations in Washington, DC. Become a member of the Episcopal Public Policy Network today and join committed Episcopalians working for a better world through advocacy at the federal level: <http://www.episcopalchurch.org/page/public-policy>
- The Office for Economic and Environmental Affairs is a resource for congregations, dioceses and provinces seeking to work toward eco-justice: <http://www.episcopalchurch.org/page/eco-justice>
- The Bishops of the Episcopal Church issued a powerful Pastoral Teaching on the Environment in September of 2011:

<http://www.episcopalchurch.org/notice/episcopal-church-house-bishops-issues-pastoral-teaching>

APPENDIX D: INTERFAITH POWER AND LIGHT

Interfaith Power and Light's (IPL) tagline is "A religious response to global warming." Their mission is to be "faithful stewards of Creation by responding to global warming through the promotion of energy conservation, energy efficiency, and renewable energy." IPL is one of the nation's leading faith-based organizations addressing global warming.

As mentioned earlier in this resource, many states have IPL chapters, working to educate parishioners and engage policy makers in efforts to live out the call to care for all creation. Check their website to see if your state has a chapter and call on them for support and ideas:

<http://interfaithpowerandlight.org/>

APPENDIX E: EARTH MINISTRY AND GREENFAITH: CONGREGATIONAL GREENING PROGRAMS

The Genesis Covenant focuses specifically on reducing greenhouse gas emissions. Having a discrete goal focuses efforts. This covenant's goal is particularly important because of our need to slow climate change.

But, congregations can embody caring for all creation in many other important ways. So while the Genesis Covenant itself does not emphasize these things, congregations need to also consider how worship, education, land-use, maintenance, and so on can embody the same call that lies beneath and enlivens the Genesis Covenant.

In other words, "greening" a congregation is a holistic process. And, depending on the congregation, it's possible that certain of these other steps – say education programs and liturgies incorporating creation care – may well provide the impetus to commit to the Genesis Covenant.

Two of the best holistic programs out there are:

- Earth Ministry's Greening Congregations Program
- GreenFaith's Green Certification Program

Earth Ministry: <http://earthministry.org/programs/greening-congregations>

Earth Ministry's approach is to support each church in setting goals for sustainability that fit the size and interest of the community. There are five "green fields" in which churches set objectives in their annual plan, including worship, education, facilities, home life, and community outreach & advocacy. Each year, the vestry sets new goals with the help and encouragement of Earth Ministry. The program is incremental, and works from a community's strengths. Staff support is available via phone and e-mail.

GreenFaith: <http://greenfaith.org/programs/certification>

GreenFaith's Certification Program is a two-year, holistic process, with defined requirements in worship, education, environmental justice, stewardship/sustainability, interfaith relationships, and communications. Six webinars, along with phone and e-mail staff support, are provided to guide congregations through the process.

APPENDIX F: NATIONAL COUNCIL OF CHURCHES' (NCC) ECO-JUSTICE OFFICE

The Episcopal Church works ecumenically with other Protestant and Orthodox denominations through the NCC's Eco-Justice Working Group. The Eco-Justice office is an important collaborator in the areas of advocacy, education, and resource development. Eco-Justice includes all ministries designed to heal and defend creation, working to assure justice for all of creation and the human beings who live in it. A major task of the Working Group is to provide program ideas and resources to help congregations as they engage in eco-justice. Over the years the office has produced resources for congregations in a wide variety of areas: green building, biodiversity, climate change, food and farming, water, wilderness, and more. See <http://nccecojustice.org>

APPENDIX G: TEXT OF THE GENESIS COVENANT RESOLUTION

Memorializing the Genesis Covenant – Resolution C070 (passed in 2009)

Resolved, the House of Deputies concurring, that the 76th General Convention of the Episcopal Church affirms that The Episcopal Church become a signatory to the Genesis Covenant, thereby making a public commitment to work to reduce greenhouse gas emissions from every facility it maintains by a minimum of 50% within 10 years.

Explanation

Climate change threatens all of God's creation on earth. Our Christian response to climate change is a deeply spiritual and moral issue. Climate change poses greater threat to poor, marginalized people across the world than to affluent people, and therefore climate change and our Christian call to social justice are inextricably linked. In the words of Presiding Bishop Katharine Jefferts Schori, "The crisis of climate change presents to us unprecedented challenge to the goodness, interconnectedness, and sanctity of the world God created and loves... and the church's commitment to ameliorating it is a part of the ongoing discovery of God's revelation to humanity and a call to the fuller understanding of the scriptural imperative of loving our neighbor."*

The Genesis Covenant is a multi-faith effort to engage national faith communities in a single and significant course of action to reduce the damaging effects of climate change. That course of action is to work to reduce the greenhouse gas emissions of each facility they maintain by 50% in ten years. Although the covenant is without enforcement, it defines a clear goal to which faith communities can aspire. This goal of 50% reduction is challenging and may not be possible for each facility, but as we work toward that goal, God's grace may help us find a way.

The Genesis Covenant was formally introduced to the national church at the Healing our Planet Earth Conference (HOPE), sponsored by the Diocese of Olympia and the Episcopal Divinity School in April 2008. Resources are available to assist dioceses and churches implement this resolution. They include the Office for Economic and Environmental Affairs of the Episcopal Church, Earth Ministry, Interfaith Power and Light, dioceses that have already begun this work, local utility companies, and others.

Earlier resolutions will be supported through our commitment to the Genesis Covenant. Those resolutions include:

- Resolution 1991-A195, adopted by the 70th General Convention, declaring that Christian Stewardship of God's created environment, in harmony with our respect for human dignity, requires a response from the Church of the highest urgency;
- Resolution 2006-D022, adopted by the 75th General Convention supporting the Millennium Development Goals, specifically Goal 7, "Ensure Environmental Sustainability"; and
- Resolution 2000-A048, adopted by the 73rd General Convention, encouraging all members, congregations, dioceses, and other church institutions to use environmentally safe and sustainable energy sources.

Communities of faith have the power to inspire, to create momentum, and to become a catalyst for addressing climate change. By becoming a signatory to the Genesis Covenant we live into our Christian values and also model the kind of leadership that we hope other religious organizations and our public policymakers will provide.

* Presiding Bishop Katharine Jefferts Schori; Speech to the United States Senate Environmental and Public Works Committee, June 2007

APPENDIX H: THE GENESIS COVENANT ITSELF

The Challenge

The Genesis Covenant is an invitation to every community of faith to take action to reverse global warming.

The Genesis Covenant is a pledge to be made publicly by the national religious bodies that endorse it as their witness to the holiness of creation and their commitment to protect the Earth as a sacred trust.

The Genesis Covenant is an expression of the unity of the world's religious communities in the face of a shared crisis.

The Genesis Covenant is a challenge to all other sectors of society to join people of faith in a global effort to change history by changing behavior.

The Covenant

We will reduce the greenhouse gas emissions from every facility that we maintain by 50% in 10 years.

The Commitment

The Genesis Covenant must be endorsed by the appropriate representative governing body of the community. Once that body has adopted the Covenant, every facility that it maintains will reduce the greenhouse gas emissions from their levels at the time of ratification by 50% within 10 years. This includes places of worship, offices, schools, camps, retreat centers, and other facilities.