

“Are you still sleeping and resting?”

“This very night before the rooster crows, you will disown me three times.”



THE JOURNEY TO 2030 YEAR OF THE COCKEREL

“When you see a cloud rising in the west, immediately you say, ‘It’s going to rain,’ and it does. And when the south wind blows, you say, ‘It’s going to be hot,’ and it is. Hypocrites! You know how to interpret the appearance of the earth and the sky. How is it that you don’t know how to interpret this present time?” Luke 12: 54-56

THE JOURNEY TO 2030

www.journeyto2030.org

‘The earth, our home, is beginning to look more and more like an immense pile of filth...Many things have to change course, but it is we human beings above all who need to change...A great cultural, spiritual and educational challenge stands before us, and it will demand that we set out on the long path of renewal.’

-Laudato Si, Pope Francis

‘We look to avoid the worst consequences of this ecological crisis by engaging now and over the next decade on this ‘long path to renewal.’

-Guardians of God’s Creation:
Educating towards a Christian Spirit of Ecology.
Bishop’s Conference of England and Wales

WHAT IS THE JOURNEY TO 2030?

‘The Journey to 2030’ is a lay run campaign that aims to support the Catholic Church and it’s community to progress towards this ‘long path to renewal’, by providing the necessary resources to parishes and individuals in order to engage with the urgent challenge of our ecological crisis.

OUR MAIN AIMS ARE TO:

- Promote unity in action. We ask all people to use their unique skills and influence to make a difference.
- Create a sense of urgency towards our ecological crisis and those suffering from its ill effects.
- Promote the most effective actions in our race against time.
- Especially, encourage community building and a spirit of sharing to enable parishes to flourish as the hub of the community.
- Educate and encourage an interior conversion.

Why the year 2030?

The Intergovernmental Panel on Climate Change (IPCC) set 2030 as the date for us to have successfully curbed our green house gas emissions by. This is to prevent irreversible damage to our planet⁽³⁾. It is also the target date for the implementation of the UN’s Sustainable Development Goals. The Journey to 2030 campaign therefore aims to aid the church in a conversion towards community building and caring for our global family and planet. It aims to do this through changing the way we operate as individuals, society and business through an interior conversion, in order that ‘(our) encounter with Jesus Christ becomes evident in the world around (us)’ – Laudato Si

2030 also brings us close to the 2000th anniversary of the resurrection of Jesus. This journey asks us to prepare the way with joy towards this celebration of renewal of creation.

Sections 1-2 Written by John Paul de Quay. Section 3 Written by John Paul de Quay, Steve Burrowes, Bishop John Arnold, Edward de Quay & Mimi the paramedic who stayed up late editing this section during her holiday.

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'ARE YOU STILL SLEEPING AND RESTING?'

Humanity, hitting snooze, 1919-2019.



The Cockerel is nature's alarm clock, reliable, but often a nuisance. Sometimes we want to sleep a little longer and hit the snooze button. Our beds are a warm safe haven from the worries and stresses of the day ahead. Nature's alarm clock does not, however, have a snooze button. Any attempt to silence it, will result in a pecked hand at best.

The Cockerel is a well recognised symbol of being woken up or the coming of dawn. The theme recurs several times in the Bible, not least Matthew 26; "Are you still sleeping and resting?" "This very night before the rooster crows, you will disown me three times." Jesus often refers to sleep and denial, or even sin, interchangeably. To hit snooze will not make a problem go away. We will still have to face it. Therefore to hit snooze is to be in denial.

Our reliable friend the Cockerel is a symbol found frequently on church buildings, up high. From here it has a unique viewpoint and its sight is far reaching, allowing a glimpse into the future. It sits atop the church as a weathervane, informing us of the changing winds, warning of unfavourable weather.

In Luke's Gospel (12: 54-56) Jesus says "When you see a cloud rising in the west, immediately you say, 'It's going to rain,' and it does. And when the south wind blows, you say, 'It's going to be hot,' and it is. Hypocrites! You know how to interpret the appearance of the earth and the sky. How is it that you don't know how to interpret this present time?"

We have been able to predict the weather to some degree since the dawn of man. Weathervanes are a later, yet crude, example of this. As our scientific

understanding has developed we have been able to predict the weather with incredible degrees of accuracy, saving hundreds of thousands of lives.

I remember being taught about climate change in primary school, about the rate the Amazon rainforest was being cut down and about the animals becoming extinct. That was 24 years ago. The problem has accelerated since then rather than slowing, bringing us to the point of real crisis. Humanity has been hitting the snooze button for longer than we as individuals know. However, when we look at things from the view of a human family, over time, our eyes are opened to the truth.

The image on this page was created by my great grandfather, Philip Hagreen. I stumbled across it, completely by chance while illustrating the cover of this magazine. He was very outspoken about the damage being caused by the industrial revolution, especially the undignified monotonous work it produced, putting product before work, favouring only the rich - the same issue that drives our current crisis. I hope you recognise the chilling coincidence in the similarity of the images, that my great grandfather, a lowly woodworker, could recognise the symptoms of today's problems, 100 years ago. We have been pressing the snooze button for too long, long before they were invented in fact. It is now time that we spring out of bed dressed for action.

John Paul de Quay (now 33) Speaking for his Great Grandfather who died 32 years ago.

SECTION 1: SEEING

THE ECOLOGICAL DICTIONARY

Before we begin, here are some terms that we will need to understand, in order to begin appreciating God's creation more fully, and allow us to understand the full scale of our ecological crisis.

Ecology

The relationships between living organisms (including humans) and non-living factors (such as weather and geographical forms).

Ecosystem services

The functioning of healthy ecosystems (interactions between organisms and their environment) provide us with food, clean air, drinking water and everything else that we depend on to exist on planet Earth - things billions of people around the world depend on, yet we take for granted.

Biodiversity

The diversity of animals, plants, fungi and other living organisms that maintain healthy ecosystem services.

Integral ecology.

The idea that we are a fully integrated part of the planet's ecology. Our life has an impact on our planet through our daily actions, or even just by being. To deny it is to deny our own existence (or reality) or believe yourself to be God. We have reached a period of human history whereby, through our interconnected world even the smallest of our actions has effects far beyond our local community. This is because we are connected to neighbour, nature and planet in an integral ecology, making the world our "wider community". Because of our globalised world and its complex economies, you cannot truly love your neighbours without caring for nature and our common home.

OUR ECOLOGICAL CRISIS

There is nothing unaffected by our ecological crisis. Through our integral ecology our lifestyles impact upon workers' rights, nature, sexual equality, food security, mental health, disease, beauty, fresh water. If you care for any of these things then care for the planet should be part of your very being.

WHY DO WE HAVE AN URGENT CALL TO ACTION?

6th Mass Extinction

We have seen a 60% decline of all wildlife since the 1970s'.⁽⁵⁾



Hunger

Our wasteful diets lead to the loss of 12 million hectares of agricultural land around the world to desert each year.⁽⁶⁾



Climate Change

Is set to create extreme and unpredictable weather events, with those most at risk having contributed the least.



Waste

"'Use and throw away' logic generates so much waste, because of the disordered desire to consume more than what is really necessary."⁽¹⁾



40.3 Million modern slaves

work for us, providing us with cheap goods and services, driving a cycle of mindless consumerism.⁽⁷⁾



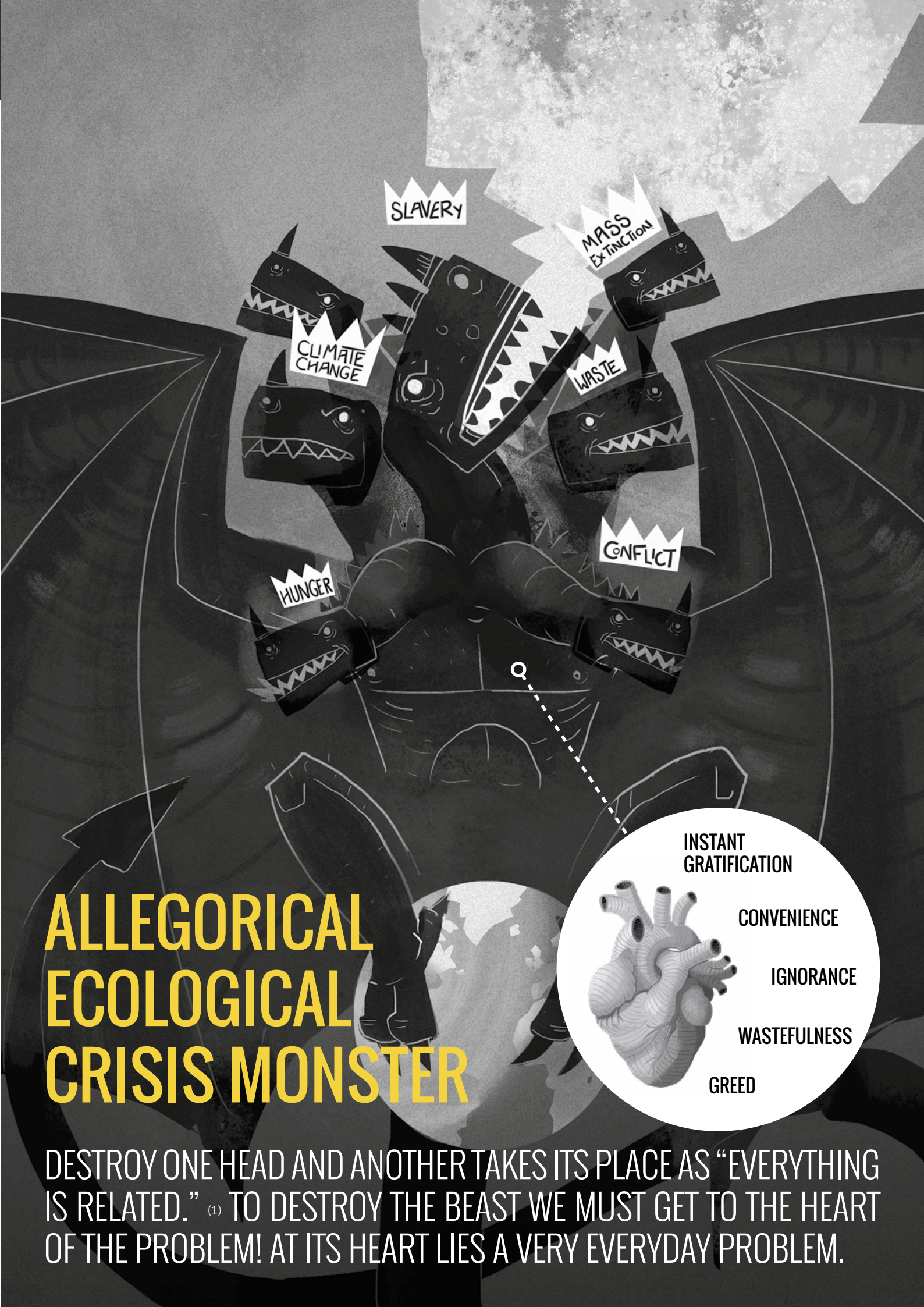
Forgive them. They know not what they do.

Our destruction of the natural world shows a lack of care towards God's creation.

WHAT WILL BE LEFT FOR OUR CHILDREN?

ALLEGORICAL ECOLOGICAL CRISIS MONSTER

DESTROY ONE HEAD AND ANOTHER TAKES ITS PLACE AS “EVERYTHING IS RELATED.” ⁽¹⁾ TO DESTROY THE BEAST WE MUST GET TO THE HEART OF THE PROBLEM! AT ITS HEART LIES A VERY EVERYDAY PROBLEM.



YEAR OF THE COCKEREL

RECOGNISING THE SIGNS OF THE TIMES



Luke 12: 54-56

"When you see a cloud rising in the west, immediately you say, 'It's going to rain,' and it does. And when the south wind blows, you say, 'It's going to be hot,' and it is. Hypocrites! You know how to interpret the appearance of the earth and the sky. How is it that you don't know how to interpret this present time?"

This year we are reflecting on the idea of waking up to our ecological crisis. A crisis of refugees, mass extinction, wasteful society, climate change, slavery and armed conflict linked to our daily lives through our planet's ecology and economy.

'It is a crisis of our lives as individuals, as family members, as community members, and as citizens. We have an environmental crisis because we have consented to an economy in which by eating, drinking, working, resting, travelling and enjoying ourselves we are destroying the natural, God-given world.' - Wendell Berry

We are currently sleep walking through life, seeking our own convenience and comfort with little thought to the lives of those we rely on, and ultimately exploit to maintain our seemingly 'everyday lifestyles'.

We have become ignorant of the consequences we have on others, not knowing how to, or being unwilling to change.

There are, however, many of us who, for one reason or another, feel they do not have the necessary means to make a difference. However, we hope to encourage these readers that we all have power to influence, skills to use and passions to lead us. We all have a role to play, whether it is large or small. We can all build a better world together, through small everyday actions.

"Love, overflowing with small gestures of mutual care, is also civic and political, and it makes itself felt in every action that seeks to build a better world." - Pope Francis, *Laudato Si*

We have chosen the year of the cockerel to start The Journey to 2030 as it is the cockerel crowing that reminds Peter (one of the great founders of our church) that he has disowned Jesus in preference of his own security. And through falling asleep in the garden of Gethsemane we are shown that the disciples 'spirit is willing but the flesh is weak.' We all have the best intentions but sometimes fall short, (often through ignorance).

It is very easy to blame others for the mess we are in, after all there are people who cause more damage than us, have more money than us, or more power than us. We can see from Philip Hagreen's illustration of the cockerel, that this problem goes back a long way, with generations worth of damage, but to simply blame others for the problem is to fail to recognise our own impact, positive or negative on our planet. We risk denying that we are an integral part of our planet's ecology, believing ourselves to be independent or individual rather than acknowledging our interdependence on our neighbours and nature. We begin to believe ourselves to be gods. Seeing as the damage seems to be accelerating can we really

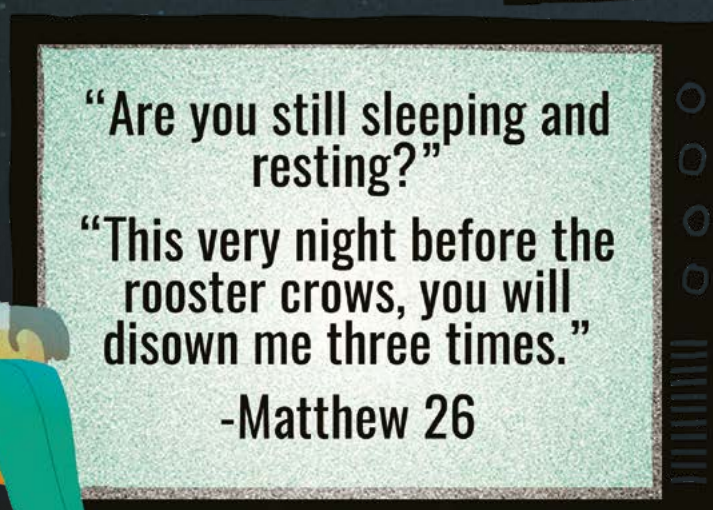
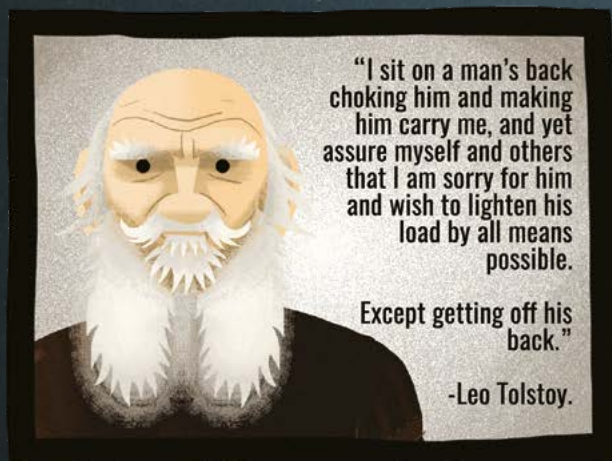
say that our generation is any better than those before? "In the past, a lack of understanding could be claimed, but harm done going forward is done with full knowledge of the impact of our activities."⁽²⁾

The beatitude; "Happy are those who mourn" indicates that to bury our head in the sand because it is inconvenient for us to acknowledge the full scale of our current situation is in fact counter productive to our happiness.

We are called to open our eyes to the sufferings of the world, and in doing so we re-prioritise what is important in our own lives. Putting our families and communities before products and our own immediate convenience. Throughout the New Testament Jesus urges us to open our eyes or wake up.

Peter denied Jesus because he was in real danger of losing his life. We deny Jesus because we just really love treating ourselves. We love wasting food, splashing out in low cost clothes outlets and buying that flight to Malaga because 'it was only thirty quid'.

SECTION 2: DISCERNING



SHOWING MERCY

GETTING OFF THE MAN'S BACK

"To achieve such reconciliation, we must examine our lives and acknowledge the ways in which we have harmed God's creation through our actions and our failure to act". Laudato Si

We are aware of the injustices in our world through our own eyes and the eyes of the media. We see daily reports of refugees crossing the seas in overcrowded boats, the glaciers melting, the poor conditions of workers, the rainforests burning yet we do very little to change. We go on as usual, buying cheap meat, flights and clothes as if these things have no connection with the suffering we wish to alleviate.

Pope Francis is keen to point out that this failure to act is because even though the world is more connected than ever, allowing us to be more informed, we have, ironically become less connected to the lives of others and genuine human interaction. We have become more caught up in our own bubbles, shutting ourselves away, binge watching series and escaping our families by constant communication with those not even in our immediate vicinity.

We are seeing both environmental and social decline, which has led to rampant individualism and difficulties in seeing 'the other'. Through a "sofa happiness,"⁽¹⁰⁾ where we confuse happiness with comfort, we begin to see people as statistics rather than brothers and sisters.

In the story of the 'Good Samaritan' a man lies beaten and injured by the side of the road. Many people see him, yet pass the man without stopping. He is an inconvenience to them; they are "too busy." This is something we can all identify with. Sometimes, we do not stop even for loved ones. We say 'I cannot help everyone' or "I don't know how to help' or 'What difference can I make?' Or even, God forbid, 'It is their own fault.'

You may think that helping a homeless person on our doorstep is one thing, and an ecological crisis is another. However even acknowledging the existence of the homeless on our doorstep, saying hello, is, in its own small way, giving that person a semblance of the dignity they deserve; to be acknowledged as a fellow child of God, as no less important than yourself. These small actions, when applied to all

aspects of our lives are of infinite importance, and they are the beginning of our long waking from slumber.

You see, as Pope Benedict XVI points out; *"The external deserts in the world are growing, because the internal deserts have become so vast."*⁽¹¹⁾ Pope Francis continues; *"For this reason, the ecological crisis is also a summons to profound interior conversion. It must be said that some committed and prayerful Christians, with the excuse of realism and pragmatism, tend to ridicule expressions of concern for the environment. Others are passive; they choose not to change their habits and thus become inconsistent. So what (we) all need is an "ecological conversion", whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them. Living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience."*⁽¹⁾

"Every time you make a choice you are turning the central part of you, the part of you that chooses, into something a little different from what it was before."... "That is why the little decisions you and I make every day are of such infinite importance. The smallest good act today is the capture of a strategic point from which, a few months later, you may be able to go on to victories you never dreamed of. An apparently trivial indulgence in lust or anger today is the loss of a ridge or railway line or bridgehead from which the enemy may launch an attack otherwise impossible." - C.S. Lewis

"We must not think that these efforts are not going to change the world. They benefit society, often unbeknown to us, for they call forth a goodness which, albeit unseen, inevitably tends to spread. Furthermore, such actions can restore our sense of self-esteem; they can enable us to live more fully and to feel that life on earth is worthwhile."
- Pope Francis, Laudato Si

SECTION 3: ACTING

This year, I ask that we look beyond personal lives, to our role within our wider communities and our world. I speak about Climate Change and our care for the Environment of our planet. This is not a problem that we can just leave to governments to remedy. But Pope Francis tells us that we are all required, every one of us, to make changes to our lives and begin to repair the damage before matters become irreversible. Pope Francis is leading the way in calling us to be aware of what we have done to our world and the certainty that, without immediate and sustained action, we will

inflict irreparable damage on our planet which will adversely affect the lives of our children and future generations. This is most certainly a matter which is rooted in our Faith. But now we are coming to understand what we have done and we have time to correct the damage, if we act quickly. A great deal of difference can be made through a number of small actions in our personal lives. Pope Francis has the principle of no action being too small to make the effort. "There is a nobility in the duty to care for creation through little daily actions⁽¹⁾."

+Bishop John Arnold

THE CHALLENGE MAKING OUR ACTIONS EFFECTIVE

We need to act quickly. Through prioritising our actions, putting the most effective changes first, we can ensure that even the smallest of actions we take in our personal lives will indeed make a great deal of difference. For example, not flying or giving up eating meat will have enormously greater impact than occasionally buying biodegradable dental floss.

Just as everyone has unique gifts, skills and resources, so will everyone's actions be different. For instance not everyone can afford to buy organic

food, or has the health to cycle to work. Instead, it is only important to find the most effective things that YOU can do, and to do all that is within your means.

If faced with a decision and you don't know what the most ecological thing to do is, follow the tried and tested rule: REDUCE, REUSE, RECYCLE. The words of this slogan appear in this order for a very good reason. They allow us to prioritise prevention of a deepening ecological crisis over the endless battle against its symptoms.

We are facing a global problem. The simple solution to this crisis comes in the form of the apparently insignificant daily changes and action of millions of people. Set yourself some targets from each of the following categories, to reduce your impact on the planet.

1. REDUCE **Meat:** Eat less meat but make it a real celebration when you do.

● Eat a few more vegetarian meals every week. ● Try to buy sustainably caught fish and organic meat and produce when you do buy it (if possible).

Shipping of food: Buy locally grown vegetables or try growing your own, even if it is just in a window box. ● Check where your food comes from. ● Try eating seasonally. ● Do not waste food, but learn to cook with leftovers.

Travel: Fly as a last resort. Take the train or bus on holiday instead. ● Use video conferencing for meetings. ● Travel on public transport, a bike or walk. ● Share a journey.

Energy use: Switch to a green energy provider. ● Draught proof your house to save on heating. ● Spend less time on the internet. ● Don't leave electrical goods on standby when not in use. ● Turn the central heating down a few degrees and maybe wear a pullover at home.

Stuff: Buy less stuff! The extraction of raw materials needed to make our possessions is often extremely harmful to workers and their environment. When buying something consider how was it made. Will it last? What happens to it at the end of its life? ● If you need to buy something vote with your wallet. Our purchases have ethical implications, whether we realise it or not.

Water: Turn off the tap while you clean your teeth. ● Try turning off the shower while you lather up. Rinse after.

2. REUSE **Fixing:** Could I have fixed any electronic devices, clothes, cars or household appliances rather than buying new? ● Could I help others with my fixing skills?

Sharing: Could I share my belongings, tools, books, clothes with others in my community? ● Instead of throwing something away, first see if anyone else has use for it. ● Consider using a sharing app, or starting a swap shop in the local community.

3.RECYCLE

Prevention: Could you prevent waste in the first place by avoiding buying overly packaged or single use goods? ● Be prepared and carry a reusable cup and pack a home made lunch.

Compost: Could you make compost with waste food and paper, then use this to grow your own food?

Recycling: Make sure you know what can and cannot be recycled. ● Could your council improve their service? Let them know. ● Make sure your recycling is clean.

RE-WILD

Whilst not one of the main three rules, re-wilding is an incredibly effective and essential instrument in healing our world. If you have a garden you have a share of God's good earth. So leave a corner, the larger the better, undisturbed for insects, birds, amphibians and small mammals and pray to God they thrive. Make sure there are also gaps in garden walls to act as wildlife corridors from one garden to another. Remember to put a bell on the cat's collar to protect the new wildlife.

CAMPAIGN

Stand up for your common home and campaign for change. Identify those who can do more about the larger issues and make your voice heard. Try talking, writing, emailing, signing a petition, going on a protest or just having a chat about the climate with your MP, diocese, local community and companies with ideas for change:

Things to ask your MP

Investing in clean, affordable and accessible public transport. ● Introducing and maintaining cycle paths, footpaths and pedestrian areas, so cycling and walking to work can be easy and safe. ● Increasing the amount of council allotments, Lowering rates to support local shops and produce. ● Putting an area of parkland aside for wildlife and planting more trees on council land. ● Aiming for 100% clean energy for the local area. Funding for insulation schemes and eco-friendly housing, with green heating. ● Write to your MP to take a stand against climate change in parliament, encouraging the environment to be the deal breaker in spending decisions. ● Lobby for the UK to pay its share towards supporting those living in poverty who are hardest hit by effects of climate change, and to support them in sustainable development.

Your Diocese:

Your church's energy is already from a sustainable source. However, many diocese still invest in fossil fuels. Encourage your diocese/organisation to divest from investing in polluting energy. ● Encourage

your schools to set up recycling initiatives - get the young involved in caring for their planet.

Your local community:

Organise wildlife walks - notice the beauty of nature, and also the needs of the community on your doorstep. ● Share skills and possessions that could help your neighbour and reduce waste. ● Create a local swap shop, or book exchange to re-use unwanted possessions.

Companies and corporations:

Vote with your wallet! Boycott unethical, polluting, energy intensive, single use or pointless products, and buy long-lasting, reusable, ethical goodness instead. ● Encourage companies to buy through local, ethical and traceable sources. ● If you like what a company is doing; let them know. If you find them morally reprehensible or think they could do better then let them know they have incurred your displeasure.

APPRECIATION

● "I must take care, on the one hand, never to despise, or be unthankful for, these earthly blessings, and on the other, never to mistake them for the something else of which they are only a kind of copy, or echo, or mirage." - C.S. Lewis

● "If someone has not learned to stop and admire something beautiful, we should not be surprised if he or she treats everything as an object to be used and abused without scruple." - Pope Francis

● "Happiness means knowing how to limit some needs which only diminish us, and being open to the many different possibilities which life can offer." - Pope Francis

● Acknowledge our interdependence on others.



**"BEFORE YOU FINISH
EATING BREAKFAST IN
THE MORNING YOU'VE
DEPENDED ON MORE
THAN HALF THE WORLD"**

Martin Luther King Jr, A Christmas
sermon on peace, 1967

PRAYER

Do we pray for our leaders? Or do we simply criticise them and blame them for our inaction? ● Do we pray for the changing of hearts and minds? ● We can pray to have a greater respect for all of God's creation, and forgiveness for our wastefulness of His gifts. ● Do we take time to delight in the beauty and wonder of nature and thank God for His gifts? ● Pray for greater strength in giving up small comforts, to protect our common home. ● We pray for those who stand up for our planet, children and those in power alike.

Here you will find guides and ready made resources and activities to help you motivate your community and make a lasting difference.

Most importantly; have fun and joy in forging a brighter future. Take time to sit still and admire creation in its infinite complexity and minute details. Learn more! Take opportunities to deepen your understanding of the ecological crisis and what you can do about it. Do not forget to pray.



www.journeyto2030.org

“Around these community actions, relationships develop or are recovered and a new social fabric emerges. Thus, a community can break out of the indifference induced by consumerism. These actions cultivate a shared identity, with a story which can be remembered and handed on. In this way, the world, and the quality of life of the poorest, are cared for, with a sense of solidarity which is at the same time aware that we live in a common home which God has entrusted to us. These community actions, when they express self-giving love, can also become intense spiritual experiences.” - Laudato Si

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"I welcome the constructive and positive initiatives of "The Journey to 2030". We face the reality that we have done unprecedented damage to our planet and our brothers and sisters, to the animal kingdom and all aspects of biodiversity. But we have every reason for hope. Having recognised the damage, we are coming to understand the science and we have the means to correct the damage done. But this responsibility falls to each and every one of us. We cannot leave this matter to governments and industry. We need to take our part and learn ways in which we may care for our common home through changes in our daily routine. Every initiative is to be valued and "The Journey to 2030" is giving valuable encouragement"

Bishop John Arnold




**The
 ECOLOGICAL
 CONVERSION
 GROUP** www.theecg.org

The Journey to 2030 is run by The Ecological Conversion Group (ECG), a lay run group of Catholics working in education, publishing, charity and environmental policy sectors. All but one of our members is voluntary. Our main aim is to promote the idea of ecological conversion through education, combining scientific, socio economic and theological study within the framework of the Catechism and Catholic Social teaching. We work alongside the Bishop's conference.

Our work is supported by the Religious of the Assumption, The Passionists and the Jesuits. We are also grateful for input and assistance from the Dioceses of Salford and Arundel and Brighton.

