

CLIMATE ACTION SURVEY

RESEARCH REPORT

Results from the Climate Action Survey of Australian Christians



Miriam Pepper

Views about climate action
Actions that Christians and churches are taking
Barriers to and enablers of action



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Microsoft Copilot was used to assist with the generation of the Executive Summary of this report. The report author reviewed, edited and added to this AI-generated summary. Open text survey data was analysed using ChatGPT, as described on page 11.

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Title: Climate Action Survey.

Subjects: Religion – Australia. Christianity – Australia. Climate change – Australia.

Climate attitudes and actions – Australia.

This report presents findings from the Climate Action Survey of Australian Christians, which was conducted in October 2025. It examines views about climate action, actions that Christians and churches are taking, and barriers to and enablers of action.

ABOUT COMMON GRACE

Common Grace is a movement of individuals, churches and communities pursuing Jesus and justice together for the flourishing of all people and all creation. This includes “Creation and Climate Justice”: caring for God’s beautiful creation, addressing climate change and ensuring the environment and generations to come flourish.



NEW RESEARCH ON CHRISTIAN PARTICIPATION IN AND ATTITUDES TO CLIMATE ACTION

Common Grace engages with Christians on climate change and aims to increase their participation in and support for climate action, including climate solutions such as household electrification, small- and large-scale renewable energy, clean manufacturing and export, and the phase-down of fossil fuels.

Common Grace commissioned NCLS Research to conduct a Climate Action Survey to build a research foundation to support this aim.

NCLS Research is a world leader in research focused on connecting churches and their communities.

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Executive Summary

The Climate Action Survey, conducted in October 2025 with 1,142 Australian Christians, provides a detailed snapshot of Christian attitudes, actions, motivations, and barriers related to climate change and climate solutions. Commissioned by Common Grace and undertaken by NCLS Research, the study offers important insights for faith-based engagement on climate issues across Australia.

Who responded

The sample was large and highly engaged, though not representative of the broader churchgoing population. Participants were on average older (mean age 66), highly educated (77% held a university degree), overwhelmingly Protestant, and more likely to vote Labor or Greens than churchgoers more broadly. Roughly half held some form of church leadership role.

Levels of concern and segments

Using a modified Climate Compass segmentation model, participants were grouped into four distinct segments:

- Alarmed (66%) – highly concerned and motivated
- Cautious (14%) – moderately concerned
- Doubtful (11%) – sceptical and disengaged
- Dismissive (9%) – strongly rejecting climate concerns

The sample was disproportionately composed of the most climate-motivated segment (the Alarmed). Nevertheless, the responses by the other segments provide valuable insight into barriers, objections and concerns that exist within the Christian community.

Attitudes to climate change

Approximately three-quarters of participants (74%) indicated that they believed climate change is happening and largely caused by human activity. Strong majorities considered climate change personally important and harmful to future generations, and 79% agreed that we need to act now. Views about the economic impact of transitioning from coal and gas were mixed, though most saw opportunities for job creation in renewable energy and clean manufacturing.

Support for climate solutions

There was majority support for most proposed climate solutions, including small- and large-scale renewable energy, reducing energy use, regenerating degraded land, native forest protection, and reducing consumerism. The one exception was reducing animal farming, which attracted more opposition than support.

Support varied sharply by segment:

- The Alarmed strongly backed all solutions except for reducing animal farming
- The Cautious supported most solutions, but not stopping fossil fuel extraction
- The Doubtful and Dismissive supported limited measures such as land regeneration

Personal and civic climate action

Most participants (91%) had taken at least one consumer action, especially reducing household energy use, installing solar, or choosing active transport. Civic engagement was also substantial: 72% had undertaken at least one social or political action, most commonly discussing climate with others, voting on climate issues, or signing petitions. Civic action was concentrated among the Alarmed, with little uptake in other segments.

Barriers and enablers

Across the sample, the leading barriers to further climate action were other things requiring the participants' attention and perceptions that other issues are more pressing.

Key enablers included:

- Knowing actions make a real difference
- Knowing what to do and how to do it
- Taking action together with others (a supportive group, other Christians) – which were among the top enablers for the Alarmed

Having a biblical/theological foundation for action and being convinced that action is core to faith were among the top enablers for the Cautious.

Theology, mission and climate

Most participants expressed strong theological foundations for environmental concern as follows:

- Some 9 in 10 agreed that all Creation is sacred
- Nearly all agreed God wants humans to care for the earth
- Nearly all agreed that care for the environment is crucial to neighbour-love both now and across the generations

However, views diverged on dominion theology, God's control over the climate, and whether Christians should work for structural change to help drive climate action.

Regarding church mission:

- Some 35% indicated that they believed climate action should be an essential part of the Church's mission (including 52% of the Alarmed)
- Some 22% understood climate action as part of the Church's mission but a lower priority
- A further 22% saw climate action as a responsibility but not mission
- Some 18% believed it should not be a church priority at all (rising to 61% of the Doubtful and 88% of the Dismissive)

Theological beliefs and views about mission were related to support for climate solutions in expected directions.

Church-based climate action

Around two-thirds of participants indicated that their church had taken at least one climate-related action, chiefly installing solar, reducing energy use, or preaching about climate action. However, more ambitious or public-facing actions were less common.

When asked what would encourage more church action, themes diverged by segment:

- Alarmed: Strong leadership, clear theological grounding, education, depoliticised communication, and practical guidance
- Cautious: Theological justification, unity-building leadership, affordability, and balanced information
- Doubtful and Dismissive: Biblical proof, resistance to politicisation, prioritisation of evangelism, and scepticism about climate science

The Doubtful and Dismissive pushed back against churches engaging in climate action.

Conclusions

The Climate Action Survey highlights both opportunities and challenges for engaging Australian Christians in climate action. The findings indicate that many churchgoers are deeply concerned and ready to act, both personally and collectively. However, climate action remains a contested and sometimes polarised space shaped by theological interpretation, political identity, perceived effectiveness of policies and actions, and trust in science.

For organisations seeking to mobilise Christians, the findings suggest that:

- Effective engagement must be segment-specific, recognising the differing motivations and concerns across the spectrum
- Theological framing, strong leadership, and practical guidance are vital for encouraging action among receptive groups
- Shared foundations exist: creation care/stewardship and neighbour-love resonate across all segments, whereas “climate action” can divide
- Depoliticisation is critical when seeking to engage less supportive segments
- Building community-based, collective pathways to action may be more motivating than appeals to individual behaviour alone

Overall, the survey findings provide a rich evidence base to foster constructive, faith-grounded engagement with climate action.



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1 Introduction

Common Grace is a movement of individuals, churches and communities pursuing Jesus and justice together for the flourishing of all people and all creation. This includes “Creation and Climate Justice”: caring for God’s beautiful creation, addressing climate change and ensuring the environment and generations to come flourish.

Common Grace engages with Christians on climate change and aims to increase their participation in and support for climate action, including climate solutions such as household electrification, small- and large-scale renewable energy, clean manufacturing and export, and the phase-down of fossil fuels.

Common Grace engaged NCLS Research to conduct a Climate Action Survey in late 2025 to build a research foundation to support this aim.

A body of previous research on climate change in relation to the Australian churches has focused more generally on climate-related attitudes and actions among churchgoers, church leaders and local churches, rather than on climate solutions specifically. That research found that:

- Climate-related attitudes and actions of churchgoers were broadly similar to those of the wider Australian population;
- There were variations by level of formal education, politics, views about environmental responsibilities, and spirituality;
- Pro-environmental activity among local churches and church leaders increased on some measures in the decade to 2021, but less so among attenders; and
- The strongest pro-environmental stances or activities tended to be in Mainstream Protestant churches or the Catholic Church, and the weakest in Pentecostal churches.

See Pepper (2025) for further details.

The present study has a stronger emphasis on climate solutions and barriers to and enablers of climate action, where climate action is understood to comprise not only individual consumer and household actions that reduce greenhouse gas emissions but also actions that involve social, community and political engagement for structural solutions to climate change.

The purpose of the survey was to explore attitudes of Australian Christians to climate change and climate action, specifically to:

- Develop an understanding of current Christian attitudes to climate action and what underlies these attitudes.
- Identify enablers for and barriers to engagement with Christians on climate action.



2 Materials and methods

The survey consisted of approximately 40 questions covering the following topics:

- Demographics such as age, gender, education and church attendance
- Views about climate change
- Degree of support for various climate solutions
- Participants' own actions to address climate change, barriers to action and enablers of action
- Views about actions by churches

The survey included a number of questions from the Climate Compass Survey, with permission from the Sunrise Project and 89 Degrees East. Several of these questions were used to identify different audience segments. Other questions were sourced from previous surveys run by NCLS Research or from the wider literature. Some questions were newly designed for the present survey.

The survey was hosted on NCLS Research's online survey engine and recruitment was as follows:

- An invitation was emailed to members of NCLS Research's research panel, which comprises approximately 4,500 church attenders and leaders who either participated in the 2021 NCLS and were interested to participate in future research studies, or who were recruited to the panel via the NCLS Research website or social media. Two reminder emails were subsequently sent.
- The survey was promoted via NCLS Research's social media channels and e-newsletter.
- Common Grace promoted the survey to its supporters and networks via email and social media.

Invitations specified that, whatever the individual's stance on climate change and whatever action they had or hadn't taken, their views were of interest for the study. Common Grace also encouraged people in their networks to invite other Christians to participate in the survey.

The survey opened on October 8 and closed on October 27. Some 1,172 responses were obtained. It was not possible to determine which survey participants were recruited from which distribution channels, however, an examination of click rates from emails and social media posts suggests that over half of the sample came from Common Grace's networks.

There were 30 cases that did not answer at least half of the survey, and they were excluded from the analysis. There were 32 cases that shared the same age, gender,

postcode, level of formal education, country of birth (Australia/Other English-speaking/Non English-speaking), frequency of church attendance and church denomination with another case, and are therefore potential duplicates. Most of these had similar responses to their possible duplicate on other questions in the survey. However, this is a small number of potential duplicates and they were not overly represented in any of the segments. Therefore they were retained in the analysis. The final number of cases for analysis was 1,142.

Closed questions, which comprised the large majority of the survey, were analysed using SPSS.

There were two open text questions in the survey. These were analysed using ChatGPT, with data uploaded for the relevant question, data sharing disabled, and chats deleted at the end of the project. Data was uploaded separately for different audience segments. ChatGPT was asked to summarise the most common themes in the data for that particular segment and to provide verbatim quotes from the data to demonstrate these themes. Themes mentioned in fewer than 10% of responses (approximately) are excluded from this report. ChatGPT was also asked to compare the themes for different segments and draw out similarities and differences between the groups.

The author verified all quotations against the dataset, and also used this step to check for and correct instances of over-interpretation of the data. In some cases, the author conducted her own searches in the data to further illustrate the themes identified, including to draw from the words of more participants.

Several closed multiple response survey questions included an “Other – please specify” response option, with participants provided with an opportunity to explain in their own words. ChatGPT was also used to identify themes in this data, but without the verification step of requesting verbatim quotes.

The author reviewed and edited the content generated by ChatGPT.



3 Sample description

The demographic characteristics of the sample are shown in Table 1 below. The mean age was 66 years (standard deviation of 15 years), which is a little older than Australian churchgoers more broadly (mean age 59 years according to 2021 NCLS data, Powell et al 2021). Men were over-represented in the sample (51% vs 39% of churchgoers in 2021). The sample was highly educated; 77% held a university degree, including 51% with a postgraduate qualification, compared with 45% of churchgoers holding a degree. There were relatively few participants born in non-English speaking countries (5% compared with 28% of churchgoers). NSW and the ACT was over-represented (46%) and several other states were under-represented, especially Victoria (19%) and Western Australia (6%). In terms of voting, there were more Labor and especially Greens voters and fewer Coalition voters in the sample than is the case for churchgoers more generally (Pepper et al 2019).

Church attendance, denomination and faith identity are shown in Table 2. The large majority attended church at least weekly (84%), with a further 11% attending at least monthly.

Denomination was grouped as follows:

- Catholic
- Mainstream Protestant (Anglican, Lutheran, Presbyterian, Uniting Church)
- Pentecostal (Acts 2 Alliance, Acts Global, Australian Christian Churches, C3 Australia, CRC Churches, International Network of Churches (INC), other Pentecostal)
- Other Christian (Baptist, Christian & Missionary Alliance, Christian Reformed, Churches of Christ, Congregational, Fellowship of Independent Evangelical Churches (FIEC), Orthodox, Salvation Army, Seventh-day Adventist, Vineyard, Wesleyan, independent churches, other Christian)

Just over half of the sample was from a Mainstream Protestant church (55%), mostly Anglicans (25%) and people from the Uniting Church (23%). Some 61% of Anglicans were from NSW and the ACT. There were very few Catholics and Pentecostals (7% and 4% respectively). Almost all of those in the “Other Christian” grouping (32% of the sample) were from churches with an evangelical background, with most of this group being Baptists (20%). By comparison, just 18% of people in church each week across Australia in 2024 (not including Orthodox and independent churches) were in a Mainstream Protestant church, while 44% were Catholic, 19% Pentecostal and 19% Other Protestant (Powell et al 2025).

Table 1: Demographic characteristics of the sample

Variable	Characteristic	Statistic
Age	Mean	66.4
	Median	69
	Standard deviation	14.7
	Minimum	19
	Maximum	96
	N	1,129
Gender	Female %	47.9
	Male %	51.5
	Other %	0.6
	Total %	100.0
	N	1,137
Level of formal education	School %	6.2
	Trade %	16.6
	Bachelor degree %	26.3
	Postgraduate qualification %	50.9
	Total %	100.0
	N	1,131
Country of birth	Australia %	81.6
	Other English-speaking %	12.9
	Non English-speaking %	5.5
	Total %	100.0
	N	1,132
State/territory	NSW and ACT %	45.5
	Victoria %	19.4
	Queensland %	16.7
	South Australia %	8.7
	Western Australia %	5.8
	Tasmania %	3.5
	Northern Territory %	0.4
	Total %	100.0
	N	1,112
General voting patterns in federal elections over the previous 10 years	Labor %	33.0
	Liberal/National %	21.6
	Greens %	13.9
	Family First, Australian Christians or Christian Democratic Party %	8.0
	Some other party or independents %	6.6
	Frequently voted differently %	16.3
	Didn't vote %	0.7
	Total %	100.0
	N	1,132

Source: 2025 Climate Action Survey.

Faith identities reflect the denominational composition of the sample, with participants most commonly identifying as evangelical or reformed (41%). There was a strong representation for those who considered themselves to be liberal or progressive (24%).

Around half the sample reported that they held a ministry or leadership role at a church (49%), compared with 44% of churchgoers at large in 2021.

Table 2: Sample church attendance, denomination and faith identity

Variable	Characteristic	Statistic
Church attendance	At least several times a week %	14.4
	Once a week %	69.3
	2-3 times a month %	10.0
	Once a month %	1.4
	Several times a year %	2.7
	Once a year %	0.6
	Less than yearly %	1.0
	Never %	0.7
	Total %	100.0
	N	1,135
Denomination type	Catholic %	7.4
	Mainstream Protestant %	54.7
	Pentecostal %	4.0
	Other Christian %	32.2
	Not part of a church %	1.7
	Total %	100.0
	N	1,133
Faith identity	Catholic or Anglo-Catholic %	12
	Charismatic or pentecostal %	13
	Conservative %	6
	Evangelical or reformed %	41
	Liberal or progressive %	24
	Lutheranism %	5
	Moderate %	8
	Traditionalist %	3
	Do not identify %	18
	N	1,109
Ministry or leadership role	Minister, pastor or priest	11.4
	Other role	37.2
	No role	51.4
	Total	100.0
	N	1,134

Source: 2025 Climate Action Survey.



4 Views about climate change

4.1 General views

Participants were asked about their views as follows:

Which of the following statements best describes your thoughts about climate change?

- I don't think that climate change is happening
- I have no idea whether climate change is happening or not
- I think that climate change is happening, but it's just a natural fluctuation in Earth's temperatures
- I think that climate change is happening, and I think that humans are largely causing it

How important is the issue of climate change to you personally?

- Very important
- Somewhat important
- Not very important
- Not at all important
- Don't know

How much do you think climate change will harm future generations of people?

- A great deal
- A moderate amount
- Only a little
- Not at all
- Not applicable
- Don't know

How much do you agree or disagree with each of the following statements?

Climate change is something we need to act on now

I agree that climate change is occurring, however it is too late to do anything about it

Switching from coal and gas would have a negative impact on the Australian economy

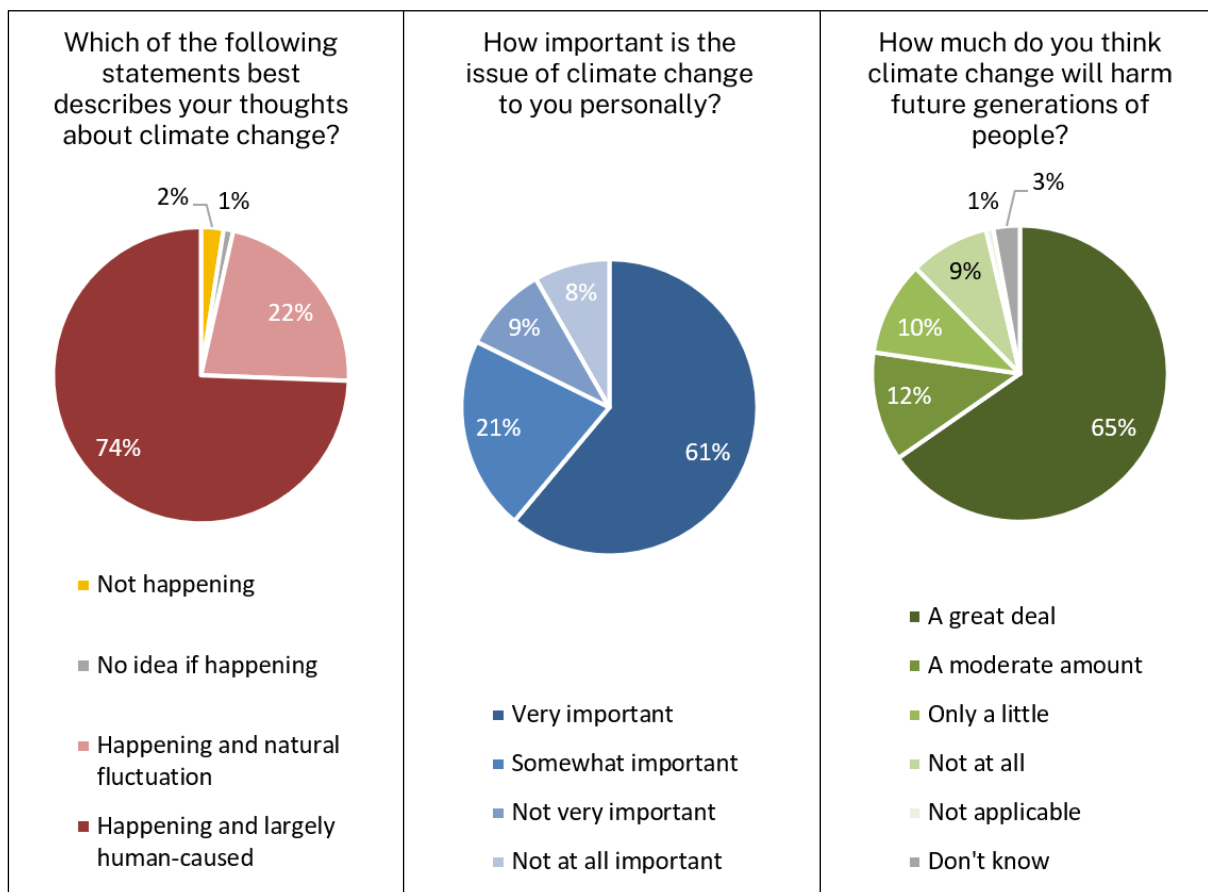
Shifting to renewable energy and clean manufacturing is a big opportunity for us to have more jobs in Australia

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree
- Don't know / rather not say

The results are shown in Figure 1 and Figure 2.

Around three quarters (74%) thought that climate change is happening and largely human-caused, 22% that it is a natural fluctuation, 2% that it is not happening and 1% had no idea. This result compares with 56% of church attenders in 2021 who thought that climate change is human-caused (Pepper 2025) and indicates that the survey disproportionately attracted participants who were convinced that climate change is largely anthropogenic.

Figure 1: Climate change attitudes – thoughts, importance and harm

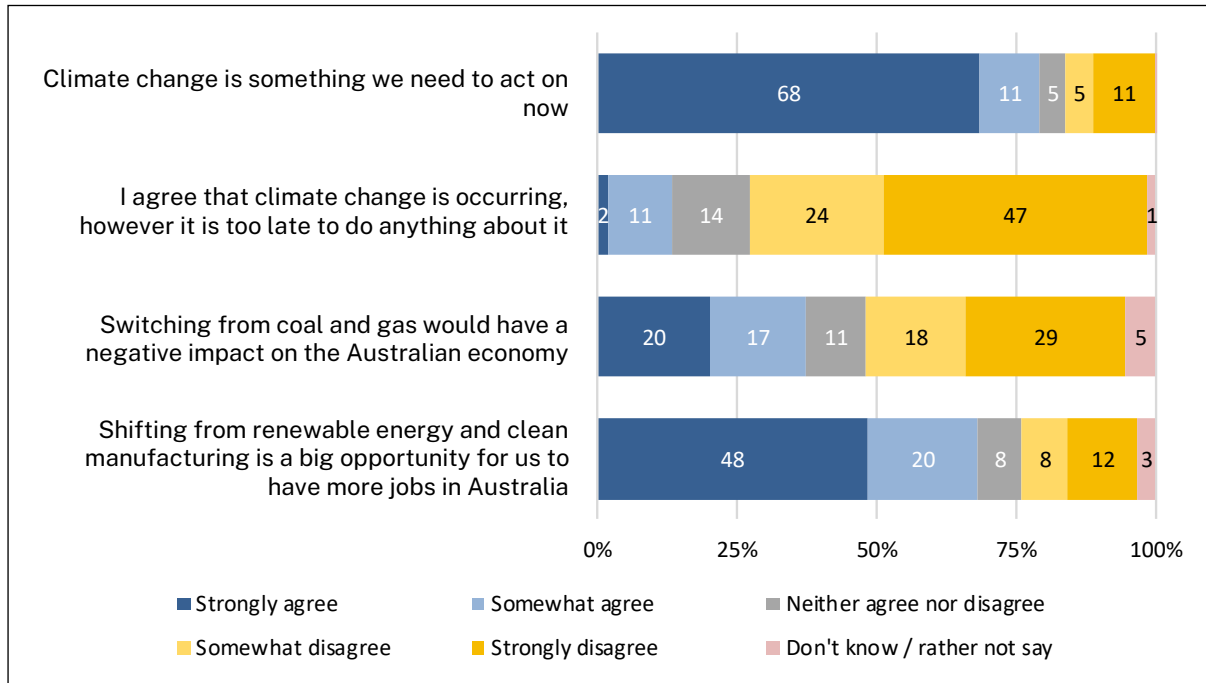


Source: 2025 Climate Action Survey (n=1,136-1,137).

The issue of climate change was very important to 61% of the sample, with a similar proportion of the view that climate change will harm future generations to a great degree (65%). Some 79% agreed (68% strongly, 11% somewhat) that climate change is

something we need to act on now, while 71% disagreed that it is too late to do anything about climate change.

Figure 2: Climate change attitudes – agree/disagree questions



Source: 2025 Climate Action Survey (n=1,136-1,139).

There was a diversity of views about whether switching from coal and gas would have a negative impact on the economy, with 37% agreeing and 47% disagreeing. Most thought that shifting to renewable energy and clean manufacturing is a big opportunity for more jobs in Australia (68%).

4.2 Climate segments

The Climate Compass Survey, conducted in 2022, used seven attitudinal survey questions to devise the following segments: Alarmed, Alert, Concerned, Cautious, Disengaged, Doubtful and Dismissive, arranged on a continuum from most to least concerned and motivated about climate change (The Sunrise Project 2025). These groups have proved useful for understanding ways to engage with different parts of the Australian community to drive climate solutions (Huntley 2020, The Sunrise Project X Fifty Five Five 2022). For example, the segmentation is predictive of climate-related actions and the barriers to action vary across the groups (The Sunrise Project X Fifty Five Five 2022).

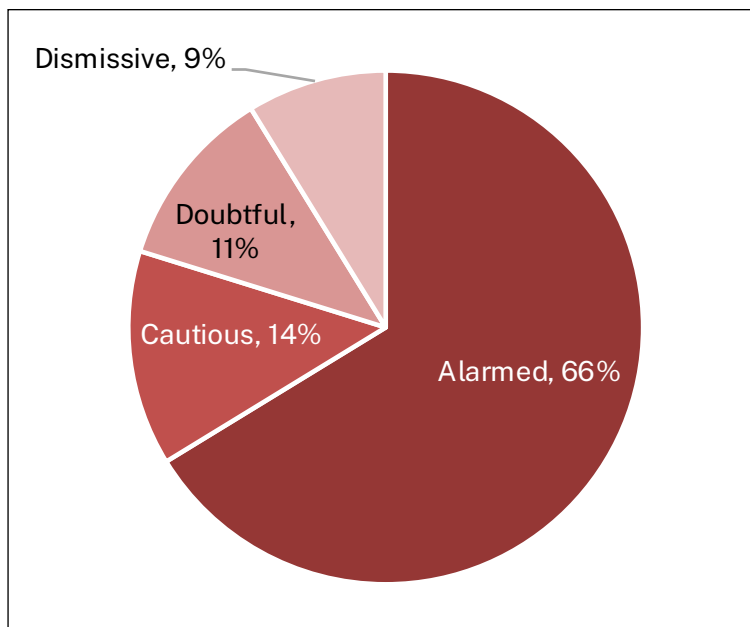
The following four of the seven questions were included in the present Climate Action Survey in order to construct audience segments:

- Importance of climate change
- Harm to future generations
- We need to act on climate change now
- It is too late to do anything about climate change

Identified segments were then used to better understand how Climate Action Survey participants positioned themselves in relation to climate change and the types of actions that they did and didn't take.

Latent Class Analysis was conducted to identify segments. The best fit statistics for the model were obtained with four segments as shown in Figure 3. In the present survey, with the particularities of its sample and the smaller number of questions, the analysis did not distinguish the small Alert and Disengaged segments observed in the Climate Compass work. Further, one segment, named "Cautious" in this study, appeared to combine both the Concerned and Cautious Climate Compass segments. The four segments are named the "Alarmed", "Cautious", "Doubtful" and "Dismissive". Unsurprisingly, given the topic of the survey and the recruitment strategy (through Common Grace's networks), the survey especially attracted participants who were more concerned and motivated about climate change.

Figure 3: Sample segments



Source: 2025 Climate Action Survey (n=1,129).

Alarmed: 66% of the sample:

- This group, which comprised most of the sample, was highly concerned about climate change.
- Thinking that climate change is largely human-caused was almost universal in this group (99%).
- Very large majorities indicated that climate change was very important to them personally (90%), that it posed a great deal of harm to future generations (96%), and that we need to act on climate change now (99% strongly agreed).
- Some 79% disagreed that it is too late to do anything about climate change.
- They were largely convinced of there being job opportunities associated with renewable energy and clean manufacturing (92%) and mostly disagreed that switching away from fossil fuels would be negative for the economy (64%).

Cautious: 14% of the sample:

- The next group of participants expressed lower levels of concern than the Alarmed on various questions.
- A majority thought that climate change is happening and largely human-caused (58%), while 38% thought that it is a natural fluctuation in Earth's temperatures.
- This group tended to rate climate change as somewhat important to them personally (89%), and that the degree of harm to future generations would be moderate (69%). Typically, they somewhat agreed that action should be taken now (69%), with the same proportion disagreeing that it is too late to do anything.
- A minority saw a jobs potential in renewables (43%), and a majority felt that switching away from fossil fuels would have a negative economic impact (63%).

Doubtful: 11% of the sample.

- The Doubtful group generally thought that climate change is a natural fluctuation (84%) and were not convinced that it is a problem.
- Typically, climate change was not very important to them (61%), they tended to think that there would be only a little harm to future generations (74%), and most disagreed that action should be taken on climate now (64%).
- They were either neutral (36%) or disagreed (43%) that that it was too late to do anything about climate change.
- Around three quarters (74%) disagreed that renewable energy and clean manufacturing is a big opportunity for more jobs, and 86% felt that a transition away from fossil fuels would be negative for the economy.

Dismissive: 9% of the sample.

- This last group of participants held strongly negative views related to climate change and thought that it is either a natural fluctuation (77%) or isn't happening at all (22%).
- Climate change was not at all important to most of this group (79%) and a similar proportion thought that climate change presents no harm for future generations (82%, plus 8% indicated "not applicable"). Some 94% strongly disagreed that action should be taken now.
- They either disagreed (56%) or were neutral (36%) in response to the statement that it is too late to do anything about climate change.
- Some 87% disagreed that renewable energy and clean manufacturing is a big opportunity for more jobs (including 70% who strongly disagreed), and 83% strongly agreed that a transition away from fossil fuels would be negative for the economy.

The full breakdown of segments for these attitudinal questions is shown in Appendix A.

The relationships between demographics and the segments are shown in Appendix B, indicating:

- Age: No significant age differences between segments.
- Gender: Higher levels of climate concern and motivation among women and lower levels among men.
- Formal education: Higher levels of concern/motivation among those with higher levels of formal education.
- Voting: Very high levels of concern/motivation among Labor and Greens voters.
- Faith identity: Highest levels of concern/motivation among those identifying with liberal or progressive approaches to faith, and lowest among those identifying as charismatic or Pentecostal.

These demographic patterns broadly align with previous work on the environmental views and actions of Australian churchgoers (Pepper 2025).

4.3 Attitudes to climate solutions

The survey included a question about support for or opposition to a series of touted solutions to climate change:

There are various actions that people say Australia should take to address climate change. To what extent do you support or oppose each of the following?

Installing small-scale renewable energy (e.g. solar panels and batteries on homes and businesses)

Building large-scale renewable energy (e.g. solar farms, wind farms, community batteries)

Stopping the mining of coal and gas

Converting our transport system to be more climate-friendly (e.g. more public transport, walking, cycling, electric vehicles)

Reducing the amount of energy we use in Australia

Ending the logging of native forests

Regenerating degraded land so it can soak up more carbon

Reducing the amount of animal farming we have in Australia (e.g. cattle, sheep)

Becoming a less consumerist society

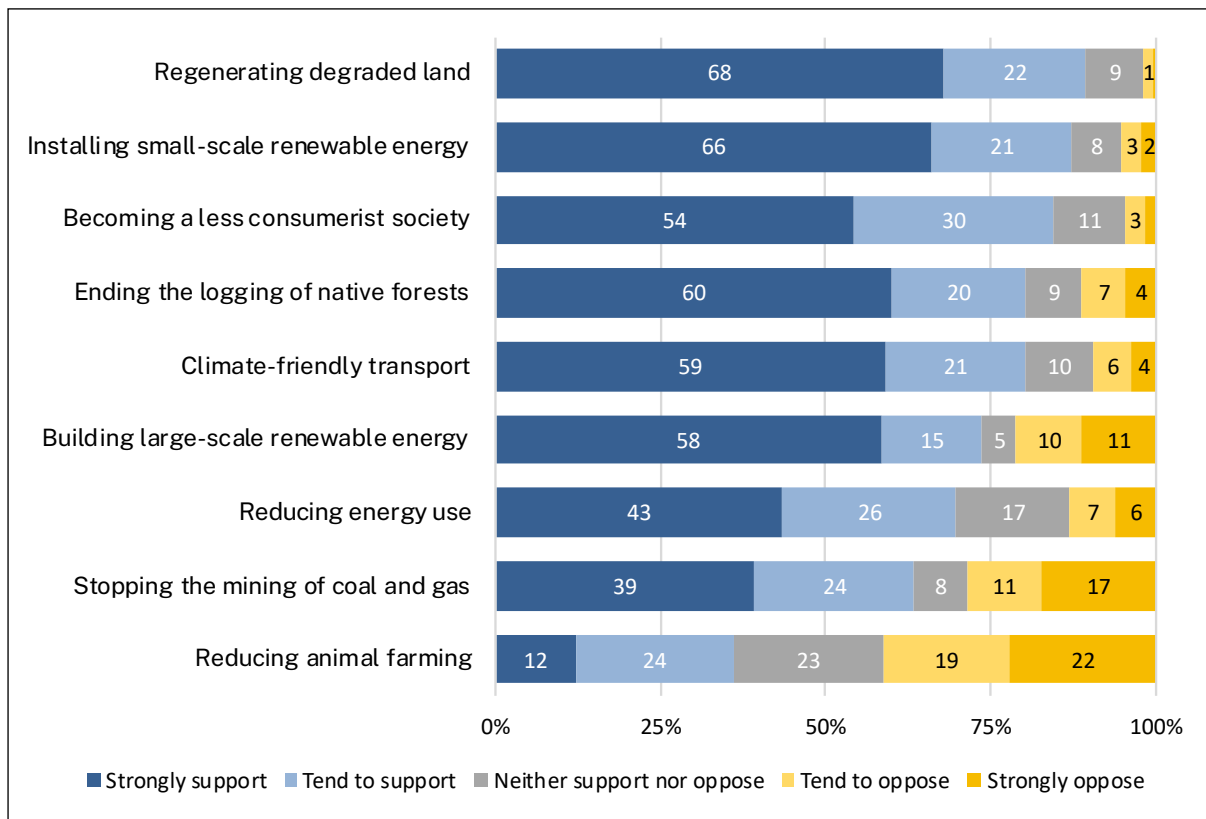
- Strongly support
- Tend to support
- Neither support nor oppose
- Tend to oppose
- Strongly oppose

There was majority support for all solutions except for reducing animal farming, which was supported by 36% and opposed by 41% (see Figure 4). More than half of the sample strongly supported regenerating degraded land, installing small-scale renewable energy, ending native forest logging, a more climate-friendly transport system, building large-scale renewable energy, and becoming a less consumerist society. Support reduced successively with each segment, as shown in Table 3, and dropped markedly between the Alarmed and the Cautious in the case of building large-scale renewable energy (97% Alarmed vs 57% Cautious), stopping the mining of coal and gas (91% vs 24%) and reducing animal farming (53% vs 6%). Among all segments except for the Alarmed support for large-scale renewables was much lower than large-scale renewables. The one solution that received majority support among the Dismissive group was regenerating degraded land (50%), while 42% of this group supported becoming a less consumerist society, 32% ending native forest logging and 31% small-scale renewables. Support for large-scale renewables, stopping coal and gas mining, and reducing animal farming was very low or non-existent among the Doubtful and Dismissive groups.

This examination of support for climate solutions by segment, in a sample skewed towards Christians who are highly concerned about climate change, suggests that majority support for other policies besides reducing animal farming cannot be assumed for the wider Australian churchgoing population.

To attempt to gain a rough sense of an approximate opinion among the Australian churchgoing community, it was assumed that the churchgoing community consists of the following breakdown of segments: 30% Alarmed, 45% Cautious (and Concerned), 15% Doubtful and 10% Dismissive. This roughly approximates the segment breakdown for Australians more broadly reported in the 2022 Climate Compass Survey. The adjusted results assuming this breakdown are given in Table 3, showing that support for stopping coal and gas mining drops below half, with support for building large-scale renewable energy just above half.

Figure 4: Attitudes to climate solutions



Source: 2025 Climate Action Survey (n=1,131-1,139).

4.4 Summary

There were sufficient cases and variation in the sample to conduct a segmentation analysis, using survey questions from the Climate Compass project to distinguish audiences from higher to lower levels of concern and motivation about climate change.

The Climate Action Survey especially attracted participation from people who were very concerned and motivated about the climate, with the Alarmed segment comprising the majority of the sample. The survey did, however, also receive attention from people who were least concerned (the Doubtful and Dismissive segments). It appears to be churchgoers with moderate levels of concern (the Cautious (and Concerned)) who were

particularly under-represented in the sample. There were higher levels of concern and motivation among women, those with higher levels of formal education, progressive voters, and those with liberal or progressive approaches to faith, while those identifying as charismatic or Pentecostal had the lowest levels of concern.

Table 3: Attitudes to climate solutions by segment

	Percentage							
	Support						Oppose	
	Alarmed	Cautious	Doubtful	Dismissive	Total sample	Adjusted sample	Total sample	Adjusted sample
Installing small-scale renewable energy	98	91	61	31	87	83	5	6
Building large-scale renewable energy	97	57	12	3	74	57	21	32
Stopping the mining of coal and gas	91	24	2	0	64	38	29	49
Climate-friendly transport	98	79	32	8	80	71	9	13
Reducing energy use	86	61	30	11	70	59	13	17
Ending the logging of native forests	96	65	47	32	80	68	11	17
Regenerating degraded land	97	90	73	50	89	85	2	2
Reducing animal farming	53	6	3	0	36	19	41	62
Becoming a less consumerist society	96	81	59	42	85	78	5	6

Source: Climate Action Survey (n=1,131-1,139).

There was majority agreement with the statement that shifting to renewable energy and clean manufacturing is a big opportunity for jobs in Australia. Almost half disagreed that shifting from fossil fuels would have a negative impact on the economy.

There was majority support for the following climate solutions:

- Installing small-scale renewable energy (e.g. solar panels and batteries on homes and businesses)
- Building large-scale renewable energy (e.g. solar farms, wind farms, community batteries)
- Stopping the mining of coal and gas
- Converting our transport system to be more climate-friendly (e.g. more public transport, walking, cycling, electric vehicles)
- Reducing the amount of energy we use in Australia
- Ending the logging of native forests

-
- Regenerating degraded land so it can soak up more carbon
 - Becoming a less consumerist society

Support for these solutions decreased swiftly from the Alarmed to the Cautious segment for stopping fossil fuel mining and large-scale renewables. This suggests that, in the churchgoing population at large, stopping fossil fuel mining might be expected to receive minority support, while overall support for large-scale renewables might be positive but marginal. This is, however, an approximation; further surveying with a broader sample would be needed to investigate this.

There was minority support for reducing animal farming in Australia.



5 Personal actions

Survey participants were asked whether they had taken a variety of actions in the household and civic spheres. They were then asked to indicate barriers to and enablers of climate action, where this was defined as speaking to friends and family, pushing for action from business and government, voting for parties with climate policies etc.

5.1 Consumer actions

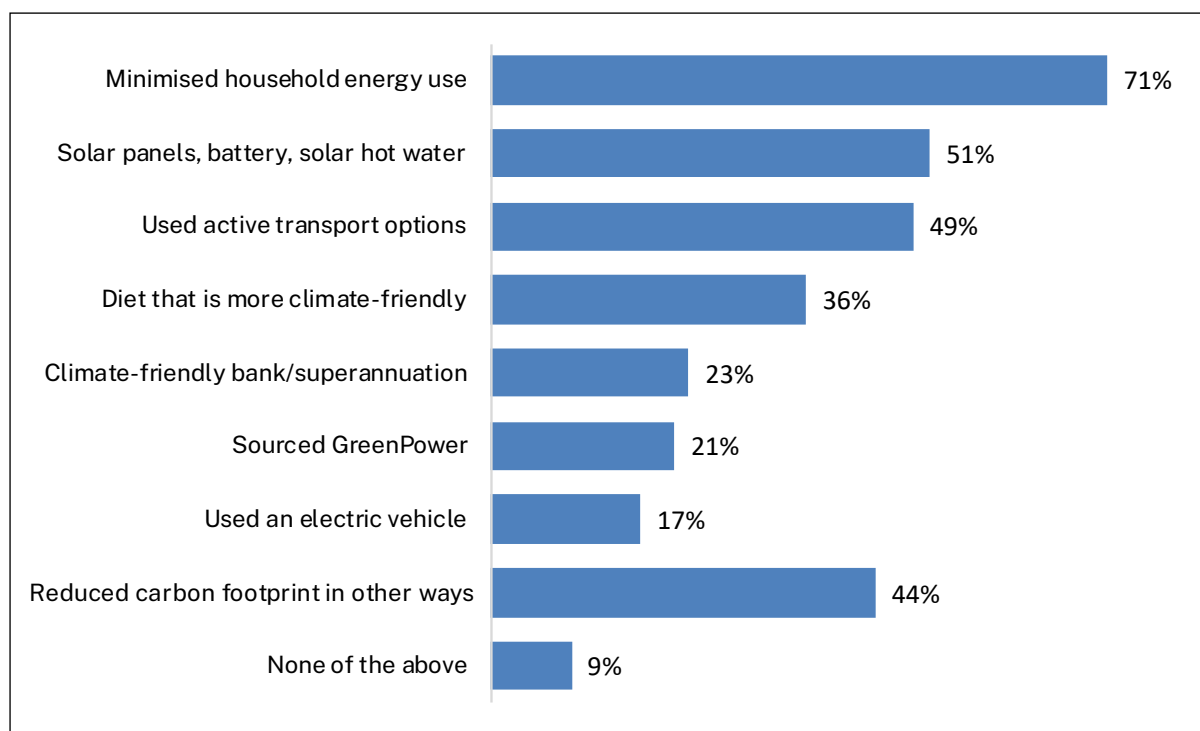
The survey included the following question about consumer actions:

- In the last two years, have you undertaken any of the following actions to try to address climate change? (Select ALL that apply)*
- Installed or used previously installed solar panels, a solar battery or solar hot water system at your home
 - Sourced electricity for your home from a government-accredited GreenPower provider
 - Minimised the amount of energy you use in your home (e.g. used energy efficient appliances, used less heating/air conditioning)
 - Used active transport options (e.g. walking, cycling, public transport) instead of a car
 - Used an electric vehicle
 - Chosen a diet that is more climate-friendly (e.g. less or no meat)
 - Used a climate-friendly bank and/or superannuation fund
 - Reduced your own personal carbon footprint in other ways
 - None of the above

As shown in Figure 5, almost all participants reported that they had undertaken some sort of consumer action (91%). The most common action was minimising household energy consumption (71%). Around half reported that they had solar panels, a battery or solar hot water (51%) and used active transport (49%). Some 36% reported having a more climate-friendly diet with a quarter or fewer reporting the other specified actions (climate-friendly bank or superannuation, GreenPower, electric vehicle). Some 44% indicated that they reduced their carbon footprint in other ways. This question did not include an open text field so it is not possible to know what participants were reporting here.

Uptake of the actions decreased with successive segments. However, installing solar panels/batteries/solar hot water was almost as popular among the Doubtful as it was among the Alarmed, with only the Dismissive showing much lower uptake (Table 4).

Figure 5: Consumer actions



Source: Climate Action Survey (n=1,126).

Table 4: Consumer actions by segment

	Percentage				
	Alarmed	Cautious	Doubtful	Dismissive	Total
Minimised household energy use	81	69	50	26	71
Solar panels, battery, solar hot water	54	50	48	22	50
Used active transport options	59	44	27	11	49
Diet that is more climate-friendly	50	18	6	1	36
Climate-friendly bank/superannuation	31	13	3	0	23
Sourced GreenPower	29	11	5	0	21
Used an electric vehicle	23	11	3	2	17
Reduced carbon footprint in other ways	54	33	22	12	44
None of the above	1	10	22	57	9

Source: Climate Action Survey (n=1,114).

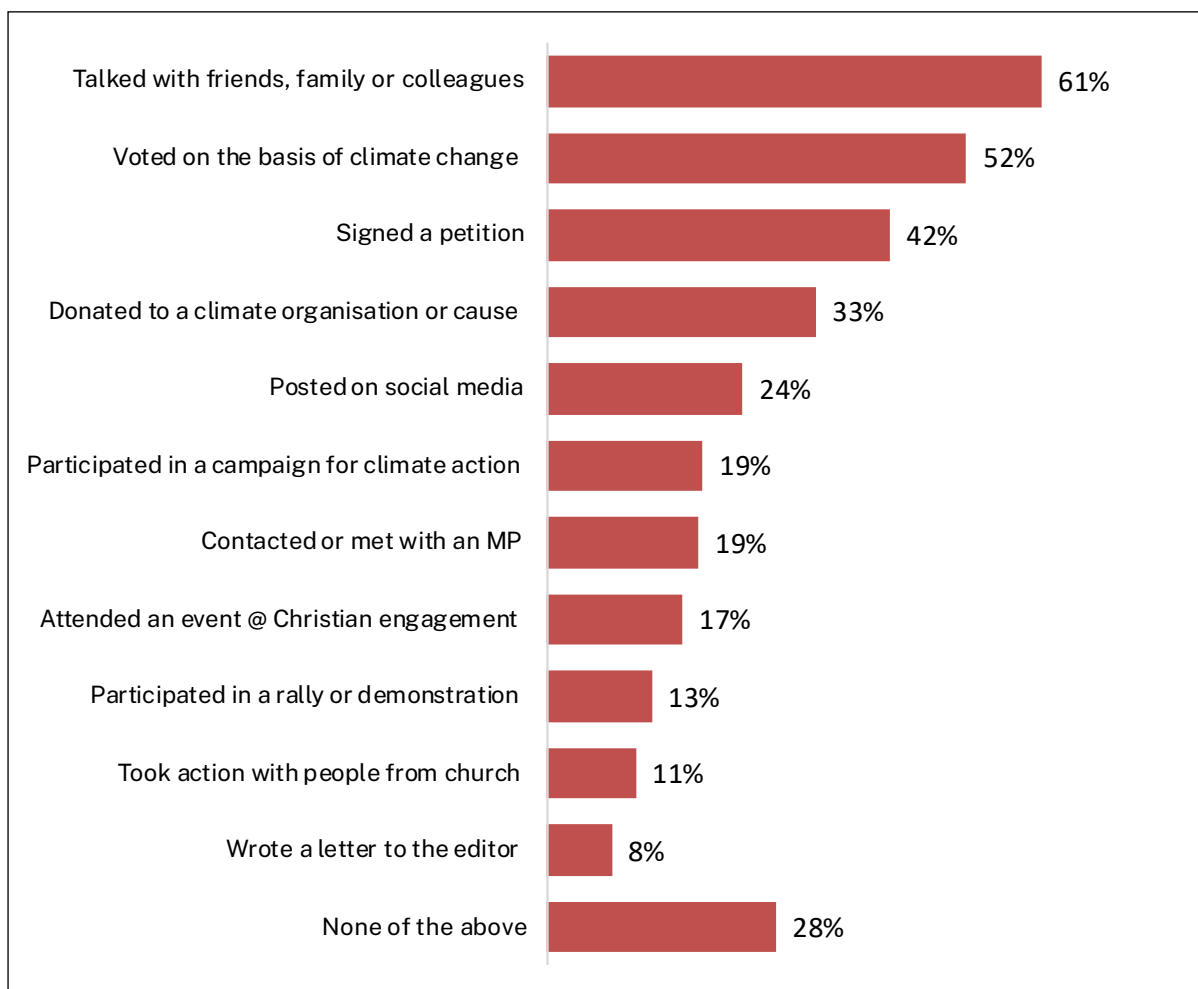
5.2 Social engagement actions

The survey included a question about other types of actions that involved social, community and political engagement:

And how about the following actions? Have you undertaken any of these in the last two years to try to address climate change? (Select ALL that apply)

- Talked in favour of climate action with friends, family or colleagues
- Participated in a campaign for climate action (e.g. Knit for Climate Action)
- Donated money to a climate change organisation or cause
- Posted on social media in support of climate action
- Wrote a letter to the editor in support of climate action
- Signed a petition in favour of climate action
- Contacted or met with a member of parliament in support of climate action
- Voted in a government election on the basis of climate change
- Participated in a rally or demonstration in support of climate action
- Attended an event supporting Christians to engage with climate change
- Took action together with people from your church (please specify action taken): _____
- None of the above

Figure 6: Social engagement actions



Source: Climate Action Survey (n=1,116).

Some 72% had taken at least one of these types of action (Figure 6). Majorities had talked in favour of climate action with friends, family or colleagues (61%) and voted on the basis of climate change (52%). Signing a petition and donating to a climate organisation or cause were other common actions (42% and 33% respectively). Other actions involving higher effort were reported by less than a quarter of the sample.

Some 11% took action with their church and were asked to specify what this action was. Overall, the most commonly mentioned actions of this sort were public advocacy and visibility efforts, such as banners, marches, and political engagement, followed by practical sustainability improvements on church property and educational/theological activities. A smaller but notable share formed dedicated environmental groups or participated in community sustainability initiatives like gardens and clean-up events. A number also integrated creation care into worship and prayer, showing a blend of activism, practical action, and spiritual reflection. See Appendix C for more details.

Civic climate action was primarily undertaken by the Alarmed. Among the Cautious, around a third had talked with family, friends or colleagues (32%) and 16% had voted on the basis of climate change, with other actions undertaken by less than 10% of the group (Table 5).

Table 5: Social engagement actions by segment

	Percentage				
	Alarmed	Cautious	Doubtful	Dismissive	Total
Talked with friends, family or colleagues	84	32	4	0	61
Voted on the basis of climate change	74	16	4	2	52
Signed a petition	62	8	1	0	42
Donated to a climate organisation or cause	48	7	2	0	33
Posted on social media	35	6	0	0	24
Participated in a campaign for climate action	28	4	1	0	19
Contacted or met with an MP	27	4	0	0	19
Attended an event @ Christian engagement	24	5	2	0	17
Participated in a rally or demonstration	19	0	1	0	13
Took action with people from church	16	3	1	1	11
Wrote a letter to the editor	12	1	0	0	8
None of the above	4	58	88	97	28

Source: Climate Action Survey (n=1,1104).

5.3 Barriers to action

Participants were asked about barriers to action, using a question about the most commonly reported barriers in the Climate Compass survey (The Sunrise Project X Fifty Five Five 2022), with an additional barrier for this Christian audience, namely “It’s not part of my faith as a Christian”:

Which of these are reasons that would hold you back from taking action to do with the climate? By action, we mean speaking to friends and family, pushing for action from business and government, voting for parties with climate policies etc. (Select ALL that apply)

- I have other things on my mind that require my attention
- I don't believe it will make a difference
- There are more important/pressing issues to deal with
- I'm not that sort of person
- It's not a part of my faith as a Christian
- I don't know what would make the biggest impact
- I already feel like I do a lot for the environment in other ways
- I am not a good speaker/writer
- I don't feel strongly enough about it
- I think other things are more important
- I don't want others to see me as a 'politically pushy' person
- Other reason (please specify): _____
- None of the above

The most commonly selected barrier was “I have other things on my mind that require my attention” (29%), followed by “there are more important/pressing issues to deal with” (22%, see Figure 7). Very few indicated a barrier of climate action not being a part of their faith (5%). Some 14% indicated that there was another reason (not listed in the available response options). Some 22% reported no barriers to action.

Among the Alarmed, the most prominent barrier was other things requiring participants’ attention, followed by participants feeling that they already do a lot for the environment, not knowing what would make the biggest impact, and not wanting to be perceived as politically pushy (Table 6). Among the Cautious, the most common barriers were other things requiring participants’ attention plus feeling there were more pressing issues, followed by other things being more important. Very few among the Alarmed indicated that there were more pressing issues or that they felt that other things were more important.

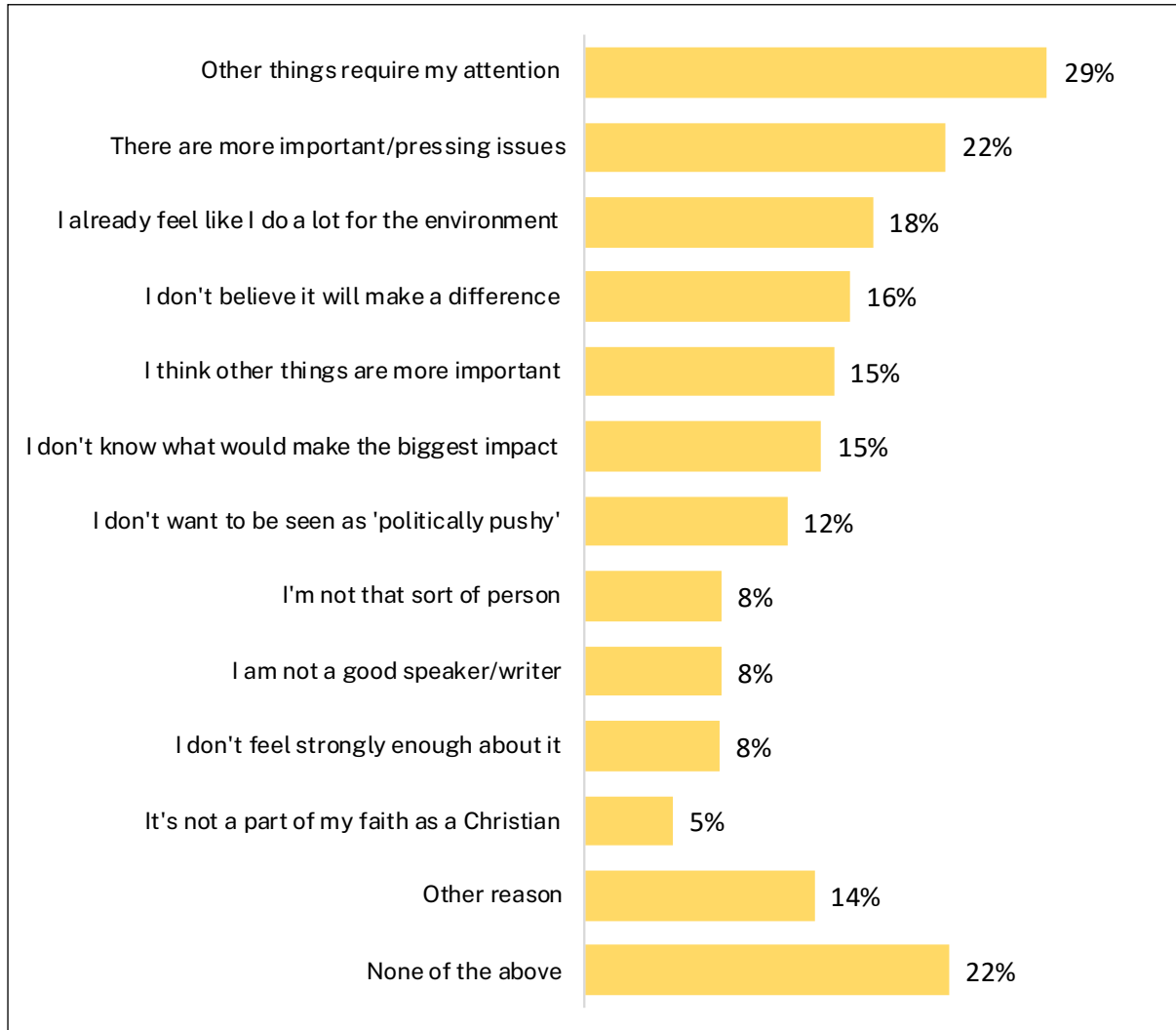
The top three barriers for the Doubtful and Dismissive groups, reported by a majority or a strong minority, were that they felt there are more important/pressing issues, other things are more important, and taking action wouldn’t make a difference.

Other barriers to action

The 14% of participants who indicated “Other reason” were asked to specify the reason in their own words. For the Alarmed, the main additional barriers to taking climate action concerned personal and practical matters. Many cited age, health issues, disabilities, and time or energy constraints as limiting their participation. Financial limitations and logistical challenges, such as living in retirement villages, rural areas, or strata properties, also restricted engagement. Social and relational factors – including minority views within their church, family disagreements, and conflict aversion – further constrained action. Some felt they lacked sufficient knowledge or confidence to act effectively, while others were limited by political or institutional considerations, such as professional restrictions or a lack of church leadership on climate issues. Additional

factors included emotional fatigue, discouragement, and broader ethical or systemic concerns, such as environmental trade-offs or competing social priorities.

Figure 7: Barriers to action



Source: Climate Action Survey (n=1,082).

For the Cautious group, the additional barriers to climate action stemmed from a combination of perceived limitations, scepticism, and competing priorities. Some participants said they felt that individual or Australian efforts will have little impact on global climate change, reducing motivation to act. Practical constraints such as busyness, age, disability, or focus on other social and moral issues limited the energy they devote to climate initiatives. Scepticism about the human contribution to climate change or the effectiveness of current solutions was also mentioned, as were concerns about costs, feasibility, and the reliability of renewable technologies. Religious and theological considerations were also highlighted, with some emphasising God’s control or biblical priorities over environmental activism. Finally, some participants expressed distrust of political agendas and the polarised nature of climate discourse.

The Doubtful participants rejected human-caused climate change when they were asked to specify additional barriers, viewing it as exaggerated, ideological, or driven by

political and corporate interests. Many opposed proposed climate actions, arguing they are ineffective, costly, or harmful – especially to vulnerable populations – and stated that national efforts are negligible compared with larger emitters. Several framed climate outcomes as ultimately under God’s control, reducing the perceived need for human intervention, while still valuing personal stewardship. Distrust of climate science and media, opposition to alarmist rhetoric, and a focus on personal or spiritual priorities also emerged, with a few citing personal circumstances that limit their engagement.

Themes were similar for the Dismissive segment, but those participants were more categorical in their language than the Doubtful group, rejecting human influence on climate entirely, framing it as a natural or divinely controlled phenomenon, and often portraying climate science as ideological, politicised, or fraudulent. Those who provided an open text response strongly opposed policy interventions, particularly renewable energy measures, and placed more emphasis on religious or moral reasoning to justify inaction.

Table 6: Barriers to action by segment

	Percentage				
	Alarmed	Cautious	Doubtful	Dismissive	Total
Other things require my attention	28	37	25	21	28
There are more important/pressing issues	6	37	75	55	22
I already feel like I do a lot for the environment	20	22	9	10	18
I don't believe it will make a difference	6	26	41	43	16
I think other things are more important	3	31	52	37	16
I don't know what would make the biggest impact	18	18	2	1	15
I don't want to be seen as 'politically pushy'	16	14	2	0	13
I'm not that sort of person	8	16	8	3	9
I am not a good speaker/writer	11	6	4	1	9
I don't feel strongly enough about it	1	16	33	15	8
It's not a part of my faith as a Christian	1	7	23	15	5
Other reason	11	18	20	22	14
None of the above	32	7	2	4	23

Source: Climate Action Survey (n=1,070).

5.4 Enablers of action

After answering the question about barriers to action, participants were asked what would encourage them to do more:

*Would any of the following encourage you to take more action on the climate?
(Select ALL that apply)*

- Knowing what action I can take and being confident in how to do it
- Knowing that my action is going to be effective and make a difference
- Having a biblical or theological foundation to take action
- Becoming convinced that taking action is a core part of my Christian faith
- Hearing from my minister/pastor/priest that taking action is important
- Taking action together with a supportive group of people
- Taking action together with other Christians
- Taking action together with people from my church
- Something else (please specify): _____
- None of the above - I am already taking action and don't need more encouragement
- None of the above - I don't want to take action

The main enabler for the participants was knowing that their action is going to be effective and make a difference (45%, see Figure 8). Knowing what to do and being confident in how to do it, taking action with a supportive group (both 35%) and taking action with other Christians (33%) were also prominent enablers, while 29% chose taking action with people from their own church. Having a biblical/theological foundation, being convinced that action is core to faith, and hearing the importance of action from the minister were somewhat less important. Some 12% indicated that they were already taking action and 13% that they didn't want to take action.

Knowing that their actions would be effective, knowing what to do and being confident, and acting together with others were especially important among the Alarmed (Table 7). Knowing that their action would be effective was the most commonly chosen enabler among the Cautious by a significant margin. There were no particular enablers that were common among the Doubtful, and the Dismissive mostly didn't want to take action.

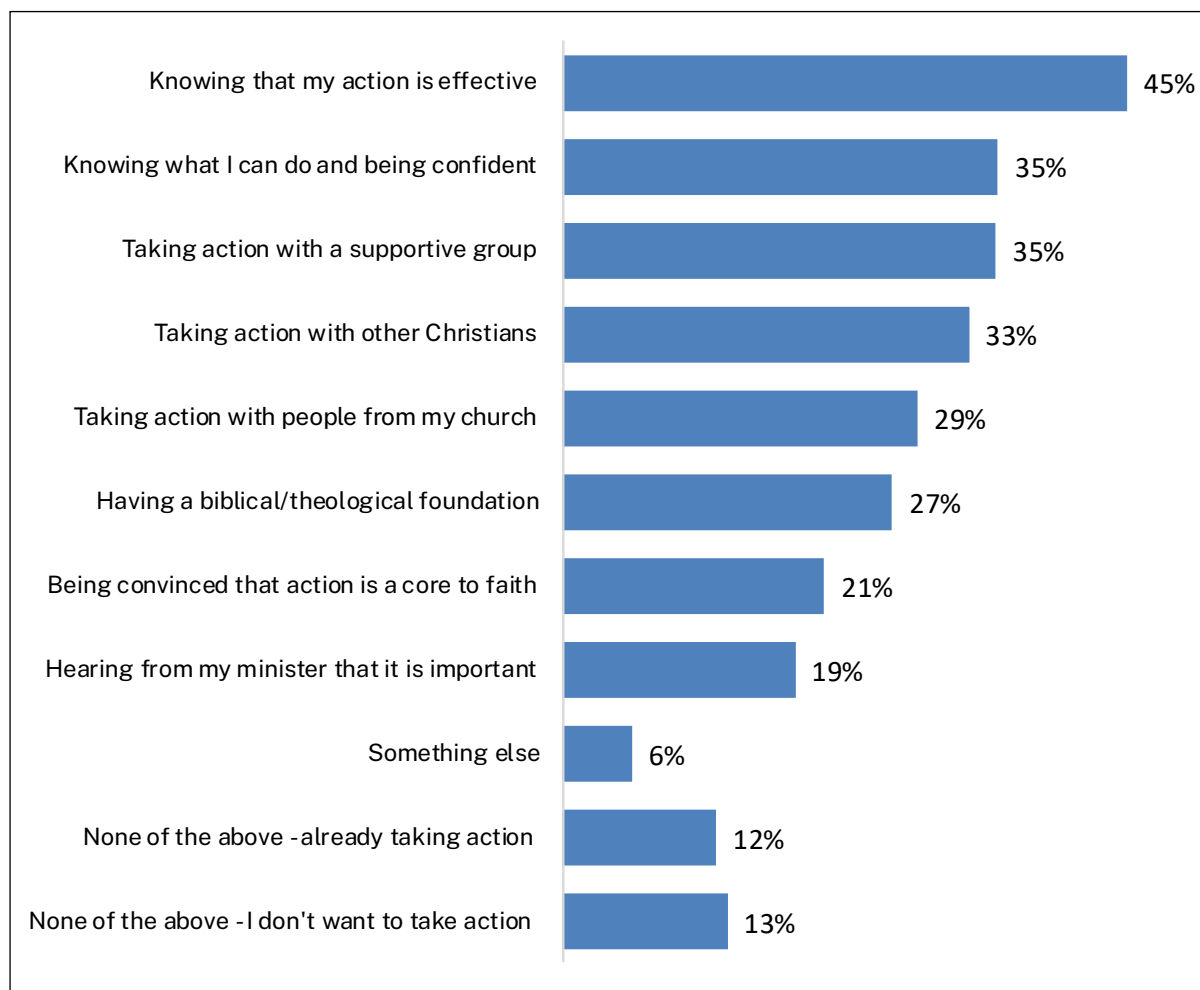
Other enablers of action

Some 6% of participants selected “something else” in response to this survey question and were asked to specify in their own words what this was. In the Alarmed and Cautious groups, what was mentioned most often was capacity limits – health issues, disability, age, exhaustion, overcommitment, time pressures and financial constraints, with some identifying practical support that would overcome these, such as time, finances, and sustainable ways to engage. A second frequent theme was the desire for more supportive structures, including church-based coordination, government-backed or community-supported actions, and practical, low-cost ways to participate. Theological clarity and alignment with Christian convictions appeared sometimes, with some wanting biblical grounding and others noting church or political influences on Christian attitudes. Policy-level or systemic actions, such as stronger government incentives, global cooperation, or action by major polluters, were also mentioned. Finally, less frequent themes concerned relational or community motivations, such as acting with family, churches, or affected communities (e.g., Pacific peoples), and the need for messaging that is compassionate rather than polarising.

Participants from the Doubtful and Dismissive segments used the open text field to push back against climate action. The dominant themes were strong scepticism about human-caused climate change, distrust of climate science, and perceptions that surveys,

reporting and policy are biased, alarmist or manipulative. A similarly common theme was the belief that Australia’s actions are insignificant unless major emitters such as China, India and Russia act first. Moderate-frequency themes included calls for accountability from scientists, a desire for “balanced” information, and criticism of renewable technologies as environmentally or ethically problematic. Less common themes included a focus on practical stewardship unrelated to climate (e.g., waste, waterways, reduced consumerism), theological objections (e.g., divine sovereignty or gospel priorities), and frustration that climate action imposes unfair costs on households.

Figure 8: Enablers of action



Source: Climate Action Survey (n=1,043).

5.5 Summary

Almost all survey participants reported undertaking some sort of consumer action to try to address climate change, most commonly minimising household energy consumption, followed by installation of solar panels, solar battery and/or solar hot water, and use of active transport options. Uptake of various actions decreased with successive climate segments (from the Alarmed through to the Dismissive), except for solar panels/batteries/hot water, where it was only the Dismissive group who had significantly lower uptake. This matches strong support among all segments, except for the Dismissive, for small-scale renewable energy as an action that Australia as a whole should take.

Table 7: Enablers of action by segment

	Percentage				
	Alarmed	Cautious	Doubtful	Dismissive	Total
Knowing that my action is effective	57	44	15	1	46
Knowing what I can do and being confident	48	19	3	0	35
Taking action with a supportive group	49	18	0	0	35
Taking action with other Christians	46	13	3	0	33
Taking action with people from my church	39	16	0	0	28
Having a biblical/theological foundation	32	26	14	4	26
Being convinced that action is a core to faith	25	24	10	4	21
Hearing from my minister that it is important	25	11	3	1	19
Something else	4	4	12	8	5
None of the above - already taking action	12	17	14	9	12
None of the above - I don't want to take action	1	10	43	77	13

Source: Climate Action Survey (n=1,031).

Civic action (involving social, community and political engagement) was mainly undertaken by the Alarmed, with the most commonly reported actions being talking with friends or family or colleagues, voting on the basis of climate change, and signing a petition.

The main barriers to action were “I have other things on my mind that require my attention” and “there are more important/pressing issues to deal with”, but their relative importance differed between segments. Other things requiring attention was the most common barrier for the Alarmed. Among the Doubtful and Dismissive the most common barrier was viewing other issues as more important. Age, health issues, disabilities, and time or energy constraints were barriers Alarmed participants mentioned in their own words, which may reflect that the relatively higher age of the sample.

The most important enablers to action were participants knowing that their action would be effective and make a difference, knowing what action to take and being confident in how to do it, and taking action together with other people. Having a biblical/theological foundation, being convinced that action is core to faith, and hearing the importance of action from the minister were somewhat less important for this sample.



6 Theology and mission

Previous research has found various theological stances regarding the environment that are implicated in environmentalism and climate-related views and actions. On the one hand, stewardship and sacramental beliefs about nature are positively associated with environmentalism; while on the other hand, dominion views, conservative end-times beliefs, and beliefs in God's control over the earth and earth's climate have a negative association (see Pepper 2025 for a summary). In the Climate Action Survey, participants were asked for their theological beliefs in relation to climate, the environment and mission as follows:

How much do you agree or disagree with each of the following statements?

Humankind was created to rule over the rest of nature

All of Creation is sacred

God wants human beings to take good care of the earth and life in it

Taking care of the environment is crucial for showing love to our neighbour now and in future generations

God controls the climate and its changes

Christians should work to change the structures of society in order to help drive climate action

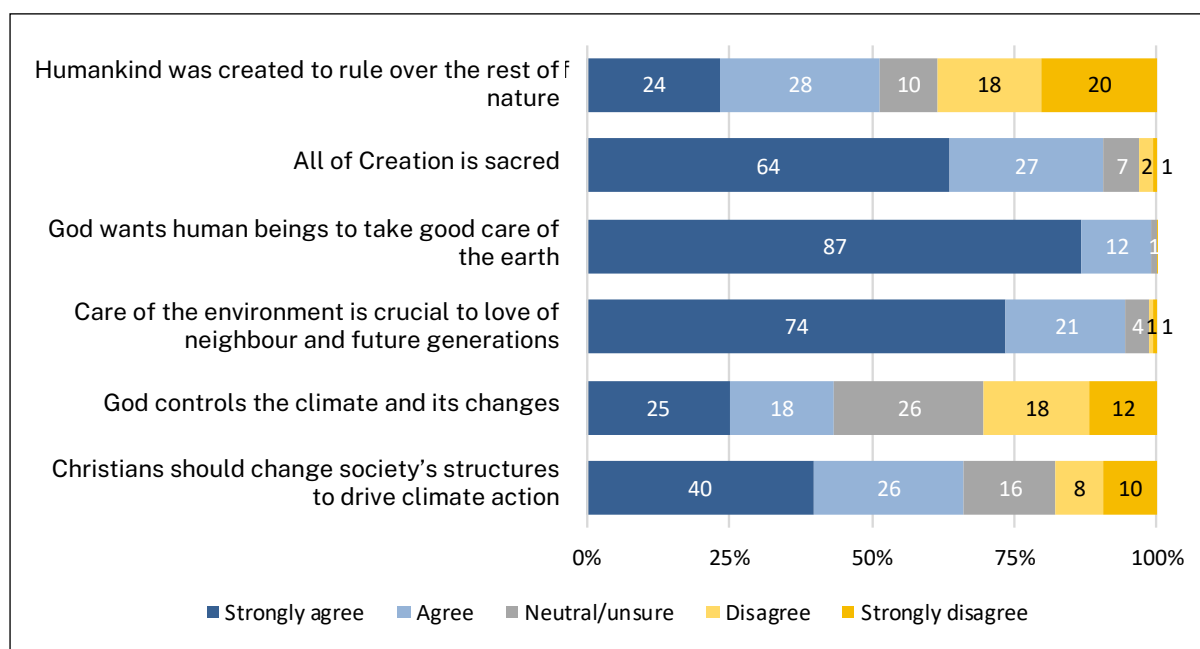
- Strongly agree
- Agree
- Neutral/unsure
- Disagree
- Strongly disagree

Here are some statements about the Church's role in terms of action on the climate. Which is closest to your point of view?

- Action on the climate...
- Should be an essential part of the mission of the Church
- Should be part of the mission of the Church, but the Church should have other, greater mission priorities
- Should be a responsibility of the Church, but this should not be understood as mission
- Should not be a priority at all in the life of the Church
- Don't know

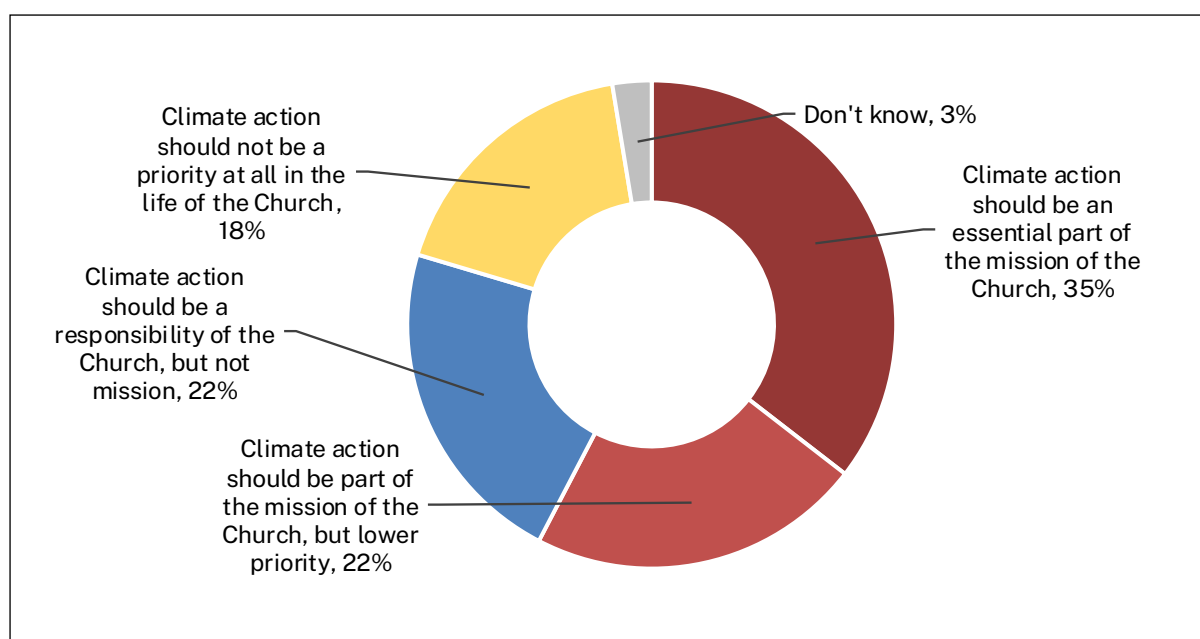
In the Climate Action Survey there was majority strong agreement with the propositions that all of Creation is sacred, God wants humans to take good care of the earth, and care of the environment is crucial to love of others (Figure 9). Views were much more diverse in relation to dominion theology (humankind was created to rule over the rest of nature), God’s control over the climate, and a norm about Christians working to change societal structures to help drive climate action.

Figure 9: Theological beliefs



Source: Climate Action Survey (n=1,119-1,124).

Figure 10: Views about the relationship between climate action and mission



Source: Climate Action Survey (n=1,119).

A majority felt that action on the climate should be understood as mission (58%), including 35% who saw it as an essential part of the mission of the Church and 22% who saw it as a lower mission priority (Figure 10). Some 22% understood climate action as a responsibility but not mission, 18% as not a priority at all in the life of the church and 3% didn't know.

6.1 Theological beliefs by segment

How these beliefs varied by segment is shown in Table 8. The patterns of relationship between beliefs and segmentation were in the expected directions, but variations were particularly strong for dominion belief, God's control of the climate, and structural engagement by Christians:

- Among the alarmed, there was more disagreement than agreement with dominion whereas in all other segments, large majorities agreed/strongly agreed. Strong agreement increased with each successive segment from the Alarmed to the Dismissive.
- Large majorities across all segments indicated belief in the sanctity of all Creation (including some 7 in 10 of the Alarmed who strongly agreed). Strong agreement decreased with each successive segment.
- Believing that God wants humans to take good care of the Earth was almost universal across all segments. Strong agreement decreased with each successive segment.
- Large majorities across all segments agreed that environmental care is crucial for showing love to neighbours now and in future generations (including some 9 in 10 of the Alarmed who strongly agreed). Strong agreement decreased with each successive segment.
- Among the Alarmed, there was more disagreement than agreement that God controls the climate and its changes, whereas majorities agreed in all other segments. Strong agreement increased, neutrality decreased, and disagreement/strong disagreement decreased with each successive segment.
- A majority of the Alarmed agreed that Christians should work to change the structures of society to help drive climate action, compared with minorities in other segments. Agreement/strong agreement decreased with each successive segment. Neutrality/uncertainty was particularly high among the Cautious (some 4 in 10 within this group).

Although the Alarmed were very concerned about climate change, only about half of them saw climate action as an essential part of the Church's mission (52%), with most of the remainder seeing it either as a lower mission priority (25%) or a responsibility rather than mission (20%, Table 9). The Cautious tended to see climate action either as a responsibility (39%) or as a lower mission priority (31%). Some 61% of the Doubtful and 88% of the Dismissive thought that climate action should not be priority at all in the life of the Church.

Table 8: Theological beliefs by segment

	Percentage				
	Alarmed	Cautious	Doubtful	Dismissive	Total
Humankind was created to rule over the rest of nature (Dominion)					
Strongly agree/Agree	38.4	71.7	77.6	84.4	51.4
Neutral/Unsure	10.7	8.6	9.6	8.3	10.1
Disagree/Str disagree	50.9	19.7	12.8	7.3	38.5
Total	100.0	100.0	100.0	100.0	100.0
All of Creation is sacred					
Strongly agree/Agree	94.7	88.2	80.8	75.0	90.5
Neutral/Unsure	4.2	7.2	10.4	17.7	6.5
Disagree/Str disagree	1.1	4.6	8.8	7.3	3.0
Total	100.0	100.0	100.0	100.0	100.0
God wants human beings to take good care of the earth and life in it					
Strongly agree/Agree	99.1	98.7	99.2	97.9	98.9
Neutral/Unsure	0.8	1.3	0.8	2.1	1.0
Disagree/Str disagree	0.1	0.0	0.0	0.0	0.1
Total	100.0	100.0	100.0	100.0	100.0
Care for the environment is crucial for showing love to neighbours now and in future					
Strongly agree/Agree	99.2	92.8	84.0	75.3	94.5
Neutral/Unsure	0.5	6.5	13.6	13.4	4.0
Disagree/Str disagree	0.3	0.7	2.4	11.3	1.5
Total	100.0	100.0	100.0	100.0	100.0
God controls the climate and its changes					
Strongly agree/Agree	27.0	58.8	81.6	92.8	43.3
Neutral/Unsure	32.3	27.5	10.4	2.1	26.5
Disagree/Str disagree	40.7	13.7	8.0	5.2	30.2
Total	100.0	100.0	100.0	100.0	100.0
Christians should work to change the structures of society to drive climate action					
Strongly agree/Agree	88.3	45.8	10.4	4.1	66.3
Neutral/Unsure	10.5	40.5	24.8	9.3	16.1
Disagree/Str disagree	1.2	13.7	64.8	86.6	17.6
Total	100.0	100.0	100.0	100.0	100.0

Source: Climate Action Survey (n=1,108-1,112).

Table 9: Views about the relationship between climate action and mission by segment

	Percentage				
	Alarmed	Cautious	Doubtful	Dismissive	Total
Climate action should be an essential part of the mission of the Church	52.3	5.2	0.8	1.1	35.6
Climate action should be part of the mission of the Church, but lower priority	24.9	31.4	11.3	0.0	22.2
Climate action should be a responsibility of the Church, but not mission	20.3	38.6	23.4	8.4	22.2
Climate action should not be a priority at all in the life of the Church	1.2	16.3	61.3	88.4	17.5
Don't know	1.2	8.5	3.2	2.1	2.5
Total	100.0	100.0	100.0	100.0	100.0

Source: Climate Action Survey (n=1,106).

6.2 Relationships between theology and support for climate solutions

To examine the relationship between support for climate solutions and theological beliefs, a scale of climate solutions support was constructed by calculating the average support across the nine climate solutions included in the survey. The scale score ranged from 1 (strongly support) to 5 (strongly oppose), with the scale midpoint (3) indicating neither support nor oppose. Average (mean) support was 2.0 (standard deviation 0.9).

Correlations with the agree/disagree theological questions were calculated. Correlations range in size from -1 to 1, with -1 indicating perfect negative correlation, 0 indicating no correlation, and 1 indicating perfect positive correlation. For the question about the relationship between climate action and the mission of the Church, mean scale scores were calculated for each response option. Correlations are shown in Table 10 and mean scale scores in Table 11.

Climate solutions support correlated with theological beliefs in the expected directions (Table 10):

- Medium positive correlation with “All of Creation is sacred”.
- Medium positive correlation with “God wants human beings to take good care of the earth and life in it”.
- Medium-large negative correlation with “Humankind was created to rule over the rest of nature”.
- Medium-large negative correlation with “God controls the climate and its changes”.

- Large positive correlation with “Taking care of the environment is crucial for showing love to our neighbour now and in future generations”.
- Very large positive correlation with “Christians should work to change the structures of society in order to help drive climate action”.

Those who saw climate action as essential to the Church’s mission reported the strongest levels of support for climate solutions (and showed little variation in their support), followed by those who saw it as a lower mission priority, and then those who saw it as a responsibility but not mission (Table 11). Those who felt that climate action should not be a priority in the life of the church tended to oppose the climate solutions. This effect was large; more than half of the variation in support for climate solutions was shared with the variation in views about climate action in relation to the church’s mission.

Table 10: Correlations between theological beliefs and support for climate solutions

	Correlation coefficient (r)
Humankind was created to rule over the rest of nature (Dominion)	-.462
All of Creation is sacred	.313
God wants human beings to take good care of the earth and life in it	.301
Care for the environment is crucial for showing love to neighbours now and in future	.572
God controls the climate and its changes	-.501
Christians should work to change the structures of society to drive climate action	.790

Source: Climate Action Survey (n=1,117-1,123).

Table 11: Support for climate solutions by views about the relationship between climate action and mission

	Mean support	Support standard deviation	N
Climate action should be an essential part of the mission of the Church	1.35	0.38	397
Climate action should be part of the mission of the Church, but lower priority	1.73	0.57	248
Climate action should be a responsibility of the Church, but not mission	2.03	0.72	246
Climate action should not be a priority at all in the life of the Church	3.38	0.71	197
Total	1.96	0.92	1,088

Source: Climate Action Survey.

Note: Results not shown for “Don’t know” due to the small number of cases.

6.3 Summary

Previous research has found that theological beliefs regarding the environment are associated with climate-related attitudes and actions. In the Climate Action Survey, most participants agreed that all of Creation is sacred, God wants humans to take good care of the earth, and care of the environment is crucial to love of others. Views were much more diverse in relation to dominion theology, God's control over the climate, and a norm about Christians working to change societal structures to help drive climate action. The patterns of relationship between beliefs and segmentation (Alarmed, Cautious, Doubtful, Dismissive) were in the expected directions, but variations between segments were particularly strong for dominion belief, God's control of the climate, and structural engagement by Christians.

A minority of the sample felt that action on the climate should be an essential part of the Church's mission, and just half of the most concerned segment – the Alarmed.

Support for climate solutions related to theological beliefs in the anticipated directions, with correlations particularly strong for belief that Christians should engage structurally to drive climate action and belief that care for the environment is crucial for showing love to others.

Beliefs about the role of climate action in the Church's mission likewise related to support for climate solutions in expected ways. Those who saw climate action as an essential part of the Church's mission reported the highest levels of support and those who gave no priority at all to climate action in the life of the church reported by far the lowest levels of support.



7 Church actions on the climate

Participants were asked what actions their church had taken on climate change in recent years.

Has your church has taken any of the following actions on the climate in recent years, as far as you know? (Select ALL that apply)

- Installed solar panels or solar batteries on the church’s building(s) or site
- Took action to reduce energy use at the church’s building(s)
- Preacher spoke about climate action
- Church ran a Bible study or discussion group on creation care or an environmental theme
- Church displayed a banner in support of climate action
- Church hosted an event in support of climate action
- Group from church contacted or met with a member of parliament in support of climate action
- Other climate action (please specify): _____
- None of the above

They were then asked to express, in their own words, what they thought might encourage their church to take more action.

7.1 Actions taken by churches

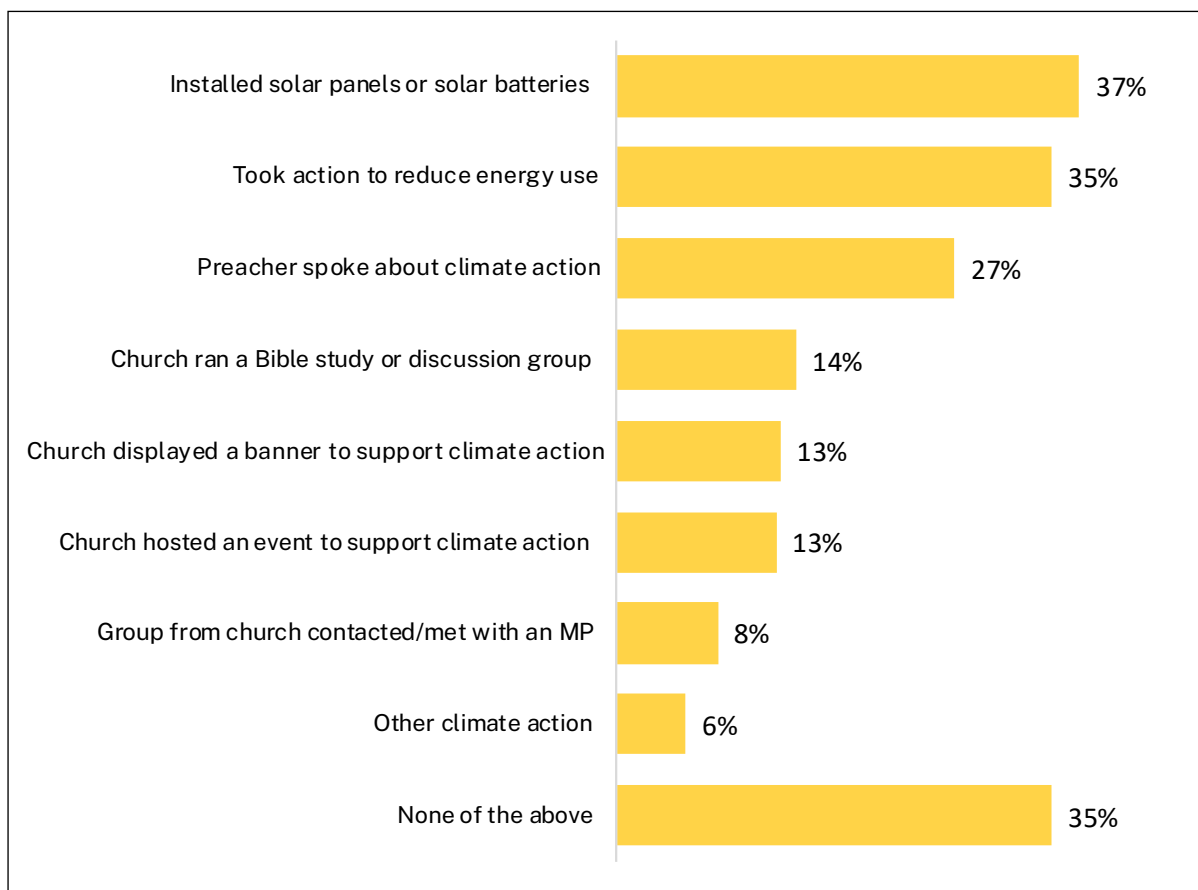
Some 65% of participants reported that their church had taken some kind of action on climate change, most commonly installing solar panels or solar batteries (37%) and reducing energy use (35%), followed by a preacher speaking about climate action (27%, Figure 11). Other listed actions ranged from 14% down to 8% of churches.

Some 6% indicated other sorts of action, which they then specified. Themes from most to least common were:

- **Practical sustainability measures** such as installing solar panels, improving recycling and waste reduction practices, and operating community gardens or composting systems.
- **Worship, education and awareness activities**, including celebrating the Season of Creation, running Bible studies or sermons on care for creation, or including environmental tips and prayers in church communications.
- **Advocacy and public engagement**, such as meeting with politicians, participating in rallies, or working through networks like ARRCC or the Sydney Alliance or Queensland Alliance.

- **Collaboration and community initiatives**, including repair cafés, partnerships with councils or Aboriginal groups, and inter-church projects.
- A smaller group described **policy or structural changes**, like adding environmental stewardship to church constitutions or vision statements.
- A few participants expressed **opposition or scepticism**, arguing that climate should not be a church priority.

Figure 11: Actions taken by churches



Source: Climate Action Survey (n=1,078).

7.2 Encouraging churches to take more action

Approximately 60% of survey participants commented in their own words on what might encourage their church to take more action on climate change.

Alarmed participants most often said their churches would be encouraged to take more action if there were stronger leadership and direction from clergy and denominational bodies, along with clear theological grounding that connects creation care to core Christian teachings such as stewardship and love of neighbour. Many highlighted the need for education – both about climate science and about its biblical basis – and for the issue to be presented as a matter of faith rather than politics. Practical support was also seen as important, including accessible resources, clear action plans, and examples of what other churches are doing. People valued collective, community-based efforts, inspiration from visible role models, and opportunities to act together, while

noting barriers such as aging congregations, limited funds, and reluctance among some leaders or members to engage with what is seen as a contentious topic.

Many participants in the Cautious group emphasised the need for better theological understanding and teaching about creation care, stewardship, and the biblical basis for environmental responsibility. Others said leadership and guidance from church bodies – including preaching, visible commitment, or formal initiatives – would make a difference. A number of participants mentioned the importance of access to practical, affordable options and financial resources to act, such as funding for solar panels or clear examples of what churches can do. Some said education and awareness – helping congregations understand climate science, the moral imperative, and practical steps – could help. However, a significant proportion expressed scepticism or resistance, citing doubts about human influence on climate change, political bias, or seeing it as too divisive or outside the church’s core mission. Others preferred to focus on general environmental responsibility rather than climate action, reflecting a desire to avoid politicisation while still caring for creation.

Comparing the Alarmed with the Cautious revealed both shared foundations and clear differences in emphasis and attitude. Participants in both groups saw theological understanding, strong leadership, and education as essential for encouraging church climate action. However, the Alarmed group – more engaged and supportive overall – spoke about these themes with confidence and urgency, viewing climate action as a natural expression of Christian discipleship. In contrast, the Cautious group approached the issue with greater hesitation, seeking clear theological justification, political neutrality, and practical feasibility before acting. Political and ideological concerns were far more prominent in the Cautious group, alongside a stronger preference for framing the issue as “creation care” or “stewardship” rather than “climate action.” They were also more likely to view environmental issues as secondary to the church’s primary mission of evangelism and social care. Overall, while both groups valued faith-based motivation and leadership, the Alarmed group expressed readiness to act, whereas the Cautious emphasised caution, unity, and avoiding politicisation.

The Doubtful participants generally did not see climate action as a priority for their church. Many emphasised that any response would need a clear theological or biblical justification, framed in terms of stewardship of God’s creation. A large number expressed scepticism of mainstream climate science, viewing climate change as exaggerated, natural, or minimally affected by human activity, and were unconvinced that local church action would make a tangible difference. Participants also expressed concern that climate initiatives are politically motivated or aligned with “progressive” agendas, which they felt the church should avoid. Practical considerations were mentioned: actions that require personal sacrifice, cost, or inconvenience met resistance, with simple, low-effort measures (like saving energy at home) more acceptable. Several participants stressed that ultimate control over the climate lies with God, and that the church’s primary mission is spiritual – focusing on salvation, discipleship, and evangelism – rather than societal or environmental activism. Many also expressed uncertainty or indifference, stating that nothing would meaningfully encourage additional climate action.

Dismissive participants gave similar responses to their Doubtful counterparts, but were more absolute in their rejection of climate action, framing it as ineffective, unnecessary, or ideologically harmful. They overwhelmingly rejected the need for climate action, asserting that God controls the climate, human influence is negligible, and mainstream climate science is untrustworthy or politically driven. They emphasised that the church’s mission should focus on preaching the gospel rather than engaging in climate activism, though a few supported limited, non-political environmental stewardship.

See Appendix D for details.

7.3 Summary

The most common actions that churches had taken on climate change, according to survey participants, were installing solar panels or solar batteries and reducing energy use, followed by a preacher speaking about climate action. Other sorts of actions were reported by relatively few participants.

When asked to share, in their own words, their thoughts about what might encourage their church to take more action on the climate, participants in the Alarmed group most often said that stronger leadership from clergy and church hierarchies, clearer theological grounding in creation care, and better education on climate and faith would most encourage church action. They also highlighted the need for practical guidance, depoliticised discussion, and visible examples of collective, faith-based action despite barriers such as limited resources and conservative resistance.

Participants in the Cautious group also said their churches might be encouraged to take more climate action through stronger theological grounding, clear and unifying leadership, practical and affordable options. They also said that balanced education on the issue. However, many expressed hesitation due to political sensitivities, scepticism about climate science, and a belief that environmental action should remain secondary to the church's core spiritual and community mission.

Both the Doubtful and Dismissive segments pushed back against the question about what might encourage their church to take more action. The Doubtful participants questioned the severity and human causes of climate change, emphasising God's control, concerns about politicisation, and a desire for practical, non-ideological stewardship. The Dismissive group went further, strongly rejecting human-caused climate change, asserting that the church should avoid climate activism entirely, and prioritising what they saw to be gospel mission over environmental concerns. Both groups emphasised God's sovereignty and scepticism of climate politics, but the Dismissive group held more oppositional views.



8 Further comments on climate action

At the end of the survey, participants were asked if there were any other comments they would like to make about climate action. Close to half commented, including around 70% of those from the Doubtful and Dismissive groups. The themes are given in Appendix E.

In their comments, the Alarmed segment overwhelmingly emphasised urgency and responsibility regarding climate action. Their responses frequently focused on the need for immediate, science-based interventions, the moral imperative to reduce emissions, and the importance of collective action through government, community, and church initiatives. They expressed concern about environmental degradation, social justice, and intergenerational equity, and often highlighted practical and policy measures alongside lifestyle changes. The religious or spiritual framing they employed was generally supportive of climate action rather than dismissive.

The Cautious segment shared some concern about climate change but framed it more pragmatically. They emphasised balanced approaches, cost-effectiveness, and consideration of multiple solutions, including nuclear power. They often stressed careful evaluation of scientific evidence, economic impacts, and feasibility of policies, reflecting a desire for what they saw as reasoned action rather than alarm. While they expressed a recognition of the need for change, they prioritised practical, manageable interventions and were wary of what they viewed to be overly ideological approaches.

The Doubtful segment expressed scepticism about the effectiveness or necessity of climate action, often questioning whether human activity can significantly influence the climate. They frequently cited economic, social, and geopolitical concerns, highlighting potential harms from policies or regulations. While some commented that environmental stewardship is important, they generally advocated for cautious or minimal interventions and stressed the importance of reliable evidence and balanced policy approaches. Religious framing appeared occasionally, often to justify a measured approach to human responsibility.

The Dismissive segment gave the most sceptical and resistant comments, largely rejecting mainstream climate science and framing climate action as unnecessary, misguided, or even harmful. Their responses were dominated by themes of conspiracy, political or financial manipulation, and theological conviction that God controls the climate. Many criticised renewable energy initiatives and governmental climate policies as economically or environmentally counterproductive, while emphasising alternative priorities such as social, moral, and spiritual issues. They saw “alarmist” messaging as

psychologically harmful, especially to young people. Overall, this group viewed climate action as largely irrelevant or a distraction from more important societal and religious responsibilities.

In summary, in their final comments to the survey, Alarmed participants took a proactive and urgent stance, Cautious participants were more equivocal, Doubtful participants were sceptical but open to some practical measures, and Dismissive participants largely rejected the climate narrative and focused on religious, social and economic criticisms.



9 Discussion and conclusion

The purpose of the Climate Action Survey was to develop an understanding of current Christian attitudes to climate action and what underlies these attitudes, and to identify enablers for and barriers to engagement with Christians on climate action.

This survey of over a thousand participants especially attracted participation from people who were very concerned and motivated about the climate, and the results should be interpreted in that light. The sample was not representative of the wider churchgoing population; it was highly educated and overwhelmingly Protestant, there was a skew towards males, people born in Australia, and Labor and Greens voters.

However, there was sufficient size and variation in the sample to segment it into four distinct groups using the Climate Compass framework. From higher to lower levels of concern and motivation, the segments were the Alarmed, the Cautious, the Doubtful and the Dismissive. These segments provide insights into Christian attitudes towards climate action in Australia. Understanding them is important for effective engagement with Christians on climate action, for two reasons. First, an awareness of the attitudes, theologies, barriers and enablers in each group can help to shape engagement with individual Christians and like-minded networks and groups. Second, those with varying levels of concern and motivation about climate change may belong to the same church or Christian network, so it is important to consider implications of the commonalities and differences across the segments for wider communication with and in churches.

The Alarmed

The Alarmed comprised the large majority of the sample. They were highly concerned and motivated about climate change. They were convinced that renewable energy and clean manufacturing offer big employment opportunities and mostly disagreed that switching away from fossil fuels would be negative for the economy. Vast majorities supported all of the listed climate solutions for Australia (except for reducing animal farming, which had slim majority support).

Large numbers of the Alarmed had taken various consumer actions to try to address climate change. Almost all of them had taken some kind of civic action, with the most common actions being talking with friends or family or colleagues in support of climate action, voting on the basis of climate change, and signing a petition in favour of climate action. Their top barrier to personal action was other things requiring their attention, followed by already feeling like they do a lot for the environment. Their top enablers were knowing that their action would be effective, taking action with others (whether a supportive group or other Christians) and knowing what to do and being confident about doing it.

The Cautious

The Cautious likely comprised the Concerned and Cautious segments identified in the Climate Compass Survey work. They were under-represented in the present survey. They were less concerned and motivated than the Alarmed, with a slim majority thinking that climate change is largely human-caused. They tended to think that stopping fossil fuel mining would have a negative impact on the Australian economy and did not support it on the whole. They supported all other listed climate solutions for Australia except for reducing animal farming, although the majority support for large-scale renewable energy was slim.

The Cautious were still strong on minimising household energy use and installing renewable energy at home. A large minority of them had taken civic action, most commonly talking with their friends, family or colleagues in favour of climate action. Their top barriers to action reflected their lower prioritisation of climate change and not believing that their actions would make a difference. Their top enablers were knowing that their action would be effective and having faith-based foundations for action (a biblical/theological foundation and becoming convinced that action is core to their Christian faith).

The barriers to and enablers of action among the Alarmed and the Cautious groups suggest commonalities and differences in how to encourage and support them to take their next steps. Both groups would benefit from feeling that their actions are effective and having the knowledge and confidence to act. The Alarmed, however, are already convinced of the imperative for action. Providing opportunities for collective action, where Christians can join with others who are likewise concerned, would be well received in this group. The Cautious, on the other hand, need to be persuaded about the urgency of action. It is also in this latter group that a stronger theological grounding would be especially helpful.

The Doubtful

The Doubtful segment generally expressed the view that climate change is a natural fluctuation and were not convinced that it is a problem requiring action. They mostly disagreed that renewable energy and clean manufacturing present a significant employment opportunity and felt that a transition away from fossil fuels would be negative for the economy. The climate solutions that received majority support in this group were regenerating degraded land to sequester carbon, installing small-scale renewable energy and becoming a less consumerist society.

Around half of them reported that they minimised their household energy use and had installed renewable energy at home to try to address climate change. As to be expected for this group, few had taken civic action. They prioritised other issues more highly and were sceptical about the benefits of climate action.

The Dismissive

The Dismissive segment held strongly negative views about climate action. They either thought that climate change is a natural fluctuation or not happening at all. Of the nine climate solutions for Australia that were presented to them, only one received majority support (just) – regenerating degraded land. Support for building large-scale renewable energy, stopping fossil fuel mining, reducing energy use, and reducing animal farming was non-existent or negligible. A large minority supported Australia becoming a less consumerist society.

Small proportions reported minimising household energy use and installing renewable energy at home, but the low uptake could in part be a reflection of the framing of the

question, which specified “actions to try to address climate change”. The Dismissive group did not want to take action on the climate or to see Australia doing so and, along with their Doubtful counterparts, pushed back against the concept in the open text questions. The Dismissive saw climate action as unnecessary, misguided, harmful and driven by conspiracies and financial manipulation.

Theological drivers

Almost all participants, across all segments, either agreed or strongly agreed that God wants human beings to take good care of the earth and life in it. Majorities also expressed a belief in the sanctity of Creation, and that care for the environment is crucial for neighbour-love, although agreement did decrease somewhat across successive segments. These are foundations that appear to be largely held in common, whatever the stance on climate change and climate action.

There was more diversity in other theological positions, however. The ambivalence and problematisation of dominion theology among many ecotheologians and others engaging with Christians on environmental matters (see e.g. Pepper and Leonard 2015) was observed among the Alarmed. The belief that God controls the climate and its changes was strongly normative among the Dismissive and Doubtful groups, and also featured in their open text responses. The Cautious mostly also agreed that God controls the climate, but many were also unsure about this or disagreed.

Support for climate solutions related to these various theological beliefs in the anticipated directions, with the strongest relationship observed for connecting environmental care with neighbour-love. However, some researchers have cautioned not to overstate the influence of religious beliefs on climate change attitudes, finding that such beliefs are more unstable than many assume and that they interact in complex ways with secular information and understandings of the world and contemporary issues (Djupe and Burge 2023). In the Climate Action Survey, this was especially evident in the open text responses, where themes to do with politics, economics, climate science and theology intersected. There is also some evidence that in an Australian context, where climate change discourse is highly politicised, conservative churchgoers take their cues about climate change from political opinion leaders they support and trust for other reasons such as their stances on sexuality and the family (Pepper and Leonard 2016).

Encouraging church action

In terms of encouraging churches to take more action on the climate, those who were open to this pursuit thought that stronger leadership, theological grounding, education and practical guidance would help. However, in contexts where there is a wider diversity of views, to move beyond generalities about environmental responsibilities to specifics about climate action can become challenging. The findings from this survey illustrate what Koehrsen and colleagues describe as an “embattled terrain” of religious environmentalism involving different interests and perspectives (Koehrsen, Blanc and Huber 2021), where some religious actors take a pioneering role, others a path-following role, others are passive, and finally others prohibit change (Koehrsen and Ives 2025).

Only among the Alarmed was there broad agreement that Christians should push for structural change in society to drive climate action, although a strong minority of the Cautious also held this view. And while a (small) majority of the Alarmed viewed climate action as an essential part of the mission of the church, the Cautious tended to see it as a lower priority or a responsibility rather than mission. The Doubtful and especially the Dismissive were against the Church giving any priority to action on the climate.

That said, depoliticising communication and emphasising shared values such as stewardship and neighbour-love can help bridge divides. In their open text comments, many in the Cautious group commented that climate action is politically loaded and divisive in churches, while the Alarmed, who are already on board with climate action, mentioned the importance of a depoliticised approach. Pushback against climate action as a political agenda was especially present among the Dismissive. On the other hand, both the Alarmed and the Cautious groups thought that theological grounding, strong leadership and education are important to encourage church-based climate action, and the Doubtful and the Dismissive expressed support for stewardship. There was also some openness to practical environmental action – not framed as “climate action” – among the Doubtful and Dismissive groups. Regarding climate solutions for Australia as a whole, those that would appear to gain the most traction are land-based climate solutions (but not reducing animal farming), becoming a less consumerist society and small-scale renewables.

Conclusions

The Climate Action Survey highlights both opportunities and challenges for engaging Australian Christians in climate action. The findings indicate that many churchgoers are deeply concerned and ready to act, both personally and collectively. However, climate action remains a contested and sometimes polarised space shaped by theological interpretation, political identity, perceived effectiveness of policies and actions, and trust in science.

For organisations seeking to mobilise Christians, the findings suggest that:

- Effective engagement must be segment-specific, recognising the differing motivations and concerns across the spectrum
- Theological framing, strong leadership, and practical guidance are vital for encouraging action among receptive groups
- Shared foundations exist: creation care/stewardship and neighbour-love resonate across all segments, whereas “climate action” can divide
- Depoliticisation is critical when seeking to engage less supportive segments
- Building community-based, collective pathways to action may be more motivating than appeals to individual behaviour alone

Overall, the survey findings provide a rich evidence base to foster constructive, faith-grounded engagement with climate action.



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Appendix A: Relationships between segments and climate attitudes

Table B1: Thoughts about climate change by segment

	Percentage				
	Alarmed	Cautious	Doubtful	Dismissive	Total
Not happening	0.1	0.7	2.3	22.2	2.4
No idea if happening	0.0	3.3	4.7	1.0	1.1
Happening and natural fluctuation	1.1	37.7	83.7	76.8	22.1
Happening and largely human-caused	98.8	58.3	9.3	0.0	74.4
Total	100.0	100.0	100.0	100.0	100.0

Source: Climate Action Survey (n=1,127).

Table B2: Importance of climate change by segment

	Percentage				
	Alarmed	Cautious	Doubtful	Dismissive	Total
Very important	90.2	4.6	3.1	3.0	61.0
Somewhat important	9.8	88.9	24.0	0.0	21.3
Not very important	0.0	6.5	61.2	18.2	9.5
Not at all important	0.0	0.0	11.6	78.8	8.2
Total	100.0	100.0	100.0	100.0	100.0

Source: Climate Action Survey (n=1,129).

Table B3: Harm to future generations by segment

	Percentage				
	Alarmed	Cautious	Doubtful	Dismissive	Total
A great deal	96.3	11.1	0.0	1.0	65.4
A moderate amount	3.3	68.6	3.1	1.0	12.0
Only a little	0.0	8.5	74.4	8.1	10.4
Not at all	0.0	2.0	11.6	81.8	8.8
Not applicable	0.0	0.0	0.0	8.1	0.7
Don't know	0.4	9.8	10.9	0.0	2.8
Total	100.0	100.0	100.0	100.0	100.0

Source: Climate Action Survey (n=1,129).

Table B4: Climate change is something we need to act on now by segment

	Percentage				
	Alarmed	Cautious	Doubtful	Dismissive	Total
Strongly agree	98.9	20.9	0.0	0.0	68.4
Somewhat agree	0.9	69.3	7.0	0.0	10.8
Neither agree nor disagree	0.1	6.5	28.7	4.0	4.6
Somewhat disagree	0.0	2.6	38.0	2.0	4.9
Strongly disagree	0.0	0.7	25.6	93.9	11.2
Don't know / rather not say	0.0	0.0	0.8	0.0	0.1
Total	100.0	100.0	100.0	100.0	100.0

Source: Climate Action Survey (n=1,129).

Table B5: It is too late to do anything about climate change by segment

	Percentage				
	Alarmed	Cautious	Doubtful	Dismissive	Total
Strongly agree	1.6	1.3	3.1	3.0	1.9
Somewhat agree	12.3	9.8	14.0	0.0	11.1
Neither agree nor disagree	6.6	19.6	35.7	36.4	14.3
Somewhat disagree	21.9	40.5	29.5	6.1	23.9
Strongly disagree	56.8	28.1	14.0	49.5	47.4
Don't know / rather not say	0.8	0.7	3.9	5.1	1.5
Total	100.0	100.0	100.0	100.0	100.0

Source: Climate Action Survey (n=1,129).

Table B6: Switching from coal and gas would have a negative impact by segment

	Percentage				
	Alarmed	Cautious	Doubtful	Dismissive	Total
Strongly agree	2.3	32.2	62.0	82.7	20.1
Somewhat agree	14.8	30.3	24.0	5.1	17.1
Neither agree nor disagree	12.4	13.8	3.9	2.0	10.7
Somewhat disagree	24.3	9.9	4.7	1.0	18.1
Strongly disagree	39.4	7.2	3.9	9.2	28.4
Don't know / rather not say	6.7	6.6	1.6	0.0	5.5
Total	100.0	100.0	100.0	100.0	100.0

Source: Climate Action Survey (n=1,127).

Table B7: Renewables and clean manufacturing is a big opportunity for more jobs by segment

	Percentage				
	Alarmed	Cautious	Doubtful	Dismissive	Total
Strongly agree	70.0	14.4	0.8	0.0	48.4
Somewhat agree	22.3	28.8	7.0	3.0	19.7
Neither agree nor disagree	4.2	20.3	14.7	10.1	8.1
Somewhat disagree	0.7	20.9	31.0	17.2	8.3
Strongly disagree	0.1	8.5	42.6	69.7	12.2
Don't know / rather not say	2.8	7.2	3.9	0.0	3.3
Total	100.0	100.0	100.0	100.0	100.0

Source: Climate Action Survey (n=1,127).

Appendix B: Relationships between demographics and segments

Table C1: Segments by age

	Mean age	Standard deviation
Alarmed	66	15
Cautious	65	15
Doubtful	68	13
Dismissive	67	14
Total	66	15

Source: Climate Action Survey (n=1,117).

Table C2: Segments by gender

	Percentage		
	Female	Male	Total (all genders)
Alarmed	76.7	56.5	66.3
Cautious	10.4	16.5	13.6
Doubtful	7.2	15.3	11.3
Dismissive	5.7	11.8	8.8
Total	100.0	100.0	100.0

Source: Climate Action Survey (n=1,124).

Note: The breakdown for "Other" gender is not shown due to the small number of cases.

Table C3: Gender by segments

	Percentage				
	Alarmed	Cautious	Doubtful	Dismissive	Total
Female	55.6	36.6	30.7	31.3	48.0
Male	43.8	62.1	69.3	68.7	51.3
Other	0.7	1.3	0.0	0.0	0.6
Total	100.0	100.0	100.0	100.0	100.0

Source: Climate Action Survey (n=1,124).

Table C4: Segments by level of formal education

	Percentage			
	Trade	Bachelor degree	Post-graduate	Total
Alarmed	43.8	65.6	76.4	66.2
Cautious	20.0	13.6	11.9	13.6
Doubtful	16.2	12.2	7.5	11.3
Dismissive	20.0	8.5	4.2	8.8
Total	100.0	100.0	100.0	100.0

Source: Climate Action Survey (n=1,119).

Note: The breakdown for school is not shown due to the small number of cases.

Table C5: Level of formal education by segments

	Percentage				
	Alarmed	Cautious	Doubtful	Dismissive	Total
School	4.2	4.6	14.2	13.1	6.2
Trade	10.9	24.3	23.6	37.4	16.5
Bachelor degree	26.0	26.3	28.3	25.3	26.3
Postgraduate	58.8	44.7	33.9	24.2	51.0
Total	100.0	100.0	100.0	100.0	100.0

Source: Climate Action Survey (n=1,119).

Table C6: Segments by voting

	Percentage				
	Generally Labor	Generally Liberal/National	Generally Greens	Frequently voted differently	Total (all voting patterns)
Alarmed	91.0	21.0	98.1	69.9	66.1
Cautious	7.3	25.5	1.9	18.0	13.6
Doubtful	1.1	33.3	0.0	7.1	11.4
Dismissive	0.5	20.2	0.0	4.9	8.8
Total	100.0	100.0	100.0	100.0	100.0

Source: Climate Action Survey (n=1,121).

Note: Breakdowns for “Generally Family First, Australian Christians or Christian Democratic Party”, “Generally some other party or independents” and “I didn’t vote” are not shown due to small numbers of cases.

Table C7: Voting by segments

	Percentage				
	Alarmed	Cautious	Doubtful	Dismissive	Total
Generally Labor	45.2	17.6	3.1	2.0	32.8
Generally Liberal/ National	6.9	40.5	63.3	49.5	21.7
Generally Greens	20.5	2.0	0.0	0.0	13.8
Generally Family First, Australian Christians or Christian Democratic Party	2.4	13.7	18.0	27.3	7.9
Generally some other party or independents	6.9	3.9	5.5	11.1	6.7
I have frequently voted differently	17.3	21.6	10.2	9.1	16.3
I didn't vote	0.8	0.7	0.0	1.0	0.7
Total	100.0	100.0	100.0	100.0	100.0

Source: Climate Action Survey (n=1,121).

Table C8: Segments by faith identity

	Percentage					Total (all faith identities)
	Catholic or Anglo- Catholic	Evangel- ical or reformed	Charismatic or pente- costal	Liberal or progress- ive	Do not identify	
Alarmed	75.2	55.3	49.7	91.3	76.3	66.1
Cautious	11.7	18.0	17.5	5.7	7.6	13.5
Doubtful	6.6	16.9	17.5	1.9	8.1	11.4
Dismissive	6.6	9.8	15.4	1.1	8.1	8.9
Total	100.0	100.0	100.0	100.0	100.0	100.0

Source: Climate Action Survey (n=1,096).

Note: Breakdowns for “Conservative”, “Lutheranism”, “Moderate” and “Traditionalist” are not shown due to small numbers of cases.

Table C9: Faith identity by segments

	Percentage				
	Alarmed	Cautious	Doubtful	Dismissive	Total
Catholic or Anglo-Catholic	14	11	7	9	13
Charismatic or pentecostal	10	17	20	22	13
Conservative	2	7	22	13	6
Evangelical or reformed	34	55	61	45	41
Liberal or progressive	33	10	4	3	24
Lutheranism	3	5	8	10	5
Moderate	9	9	4	2	8
Traditionalist	2	7	3	8	3
Do not identify	21	10	13	16	18

Source: Climate Action Survey (n=1,096). Note: Participants could select more than one faith identity, so percentages do not add to 100%.

Appendix C: Actions participants took with their churches

Note:

Very high frequency = At least 50% of participants who provided an open text response mentioned the theme

High frequency = 30-50% mentioned the theme

Medium frequency = 15-30% mentioned the theme

Low frequency = Less than 15% mentioned the theme

Themes identified for less than 10% of responses are not included

Question wording:

And how about the following actions? Have you undertaken any of these in the last two years to try to address climate change? (Select ALL that apply)

- Talked in favour of climate action with friends, family or colleagues
- Participated in a campaign for climate action (e.g. Knit for Climate Action)
- Donated money to a climate change organisation or cause
- Posted on social media in support of climate action
- Wrote a letter to the editor in support of climate action
- Signed a petition in favour of climate action
- Contacted or met with a member of parliament in support of climate action
- Voted in a government election on the basis of climate change
- Participated in a rally or demonstration in support of climate action
- Attended an event supporting Christians to engage with climate change
- Took action together with people from your church (please specify action taken):

- None of the above

Themes identified in open text responses, from most to least common:

1. Public advocacy and visibility (high frequency)

Many participants described **public displays and demonstrations** to raise awareness or signal moral support for climate action.

Common examples included:

- Displaying **banners or signs** with climate messages (e.g. “Climate Action Now”)
- **Marches, pilgrimages, rallies, and visits to MPs**
- **Participation in interfaith or alliance campaigns** (ARRCC, Sydney Alliance, Faiths4Climate, Common Grace)
- **Candidate forums, petitions, letter-writing, and lobbying politicians**

2. Church property sustainability upgrades (medium frequency)

A substantial number mentioned **reducing emissions through church infrastructure**:

- **Installing solar panels or batteries**
- **Improving waste management and recycling**
- **Energy efficiency** (reducing energy use, updating facilities, avoiding plastics/paper)
- **Signing sustainability roadmaps or eco-accreditation programs (e.g. 5 Leaf Eco)**

3. Education, discussion, and theology (medium frequency)

Some took action by **learning and reflecting together**:

- **Seminars, talks, Bible studies, and sermons** on creation care or Laudato Si'
- **After-church discussions** and "Season of Creation" activities
- **Theological writing or study series** linking faith and environmental stewardship

4. Formation of groups and committees (medium frequency)

Several participants said they **formed ongoing groups or committees** dedicated to climate or creation care:

- "Net Zero" groups, "EarthCare" or "Creation Care" teams, diocesan environmental working groups
- Involvement in **denominational task forces or networks**

5. Community and lifestyle initiatives (medium frequency)

Some said they acted with others in their church through **hands-on sustainability projects**:

- **Community gardens, tree planting, bush regeneration**
- **Clothes swaps, Clean Up Australia Day, composting, plastic reduction, plant-based catering**
- **Bike-to-church days, rainwater tanks, local food initiatives**

6. Prayer, worship, and spiritual expression (low frequency)

Some participants described actions in terms of **worship and spiritual practice**:

- **Outdoor prayer walks, creation-themed services or Masses**
- **Liturgical inclusion of creation care themes**
- **Prayer for creation** as an intentional act of witness

Appendix D: Encouraging churches to take more action by segment

Note:

Very high frequency = At least 50% of participants who answered the question mentioned the theme

High frequency = 30-50% mentioned the theme

Medium frequency = 15-30% mentioned the theme

Low frequency = Less than 15% mentioned the theme

Themes identified for less than 10% of responses are not included

Question wording:

What do you think might encourage your church to take more action on the climate?

Alarmed segment

Themes from most to least common:

1. Leadership and Institutional Support (high frequency)

- **Strong, visible leadership** from clergy, bishops, and denominational hierarchies was the single most frequent theme.
- Participants wanted **pastors and church leaders to preach**, speak out, and model climate action as a Christian responsibility.
- Many also called for **formal direction from denominations** – official statements, strategies, or programs that make creation care a clear church priority.
- Examples:
 - “Church leaders speaking strongly about climate action as a Christian responsibility.”
 - “Leadership from the clergy and parish council.”
 - “I believe we need to hear our priests and pastors preaching on this, on trying to get the message across, particularly with biblical/theological underpinnings. They need to be in the leadership space on this.”
 - “A clear position statement or encouragement from denominational leaders.”

2. Theological Framing and Biblical Teaching (medium frequency)

- Many participants said churches need to **integrate climate action into theology and teaching** – framing it as *stewardship, love for neighbour*, and a *biblical mandate* rather than a political issue.
- Frequent references were made to sermons, Bible studies, and theological training on **creation care, Genesis stewardship, and Christian responsibility**.
- Examples:

- “Clearly establish the theological basis for creation care, and speak against the ‘it’s all going to burn anyway’ eschatology.”
- “Embracing Aboriginal theology around stewardship of the earth rather than ruling over it. It being less politically sensitive - I think anything that's politically fraught churches avoid. A clearer understanding of the link between loving our neighbour and climate action.”
- “Make it a biblical mandate and de-politicise the issue.”
- “Ministers preaching on the theological foundation and mentioning climate change much more frequently.”
- “In homilies / addresses, include climate change as a Christian responsibility.”
- “An optional Bible Group Study to examine the Biblical Perspectives.”

3. Education and Awareness (medium frequency)

- Participants highlighted the need for **education about climate science** and **debunking misinformation** within churches.
- They also requested **guest speakers, workshops, and study resources** to raise understanding among both clergy and congregants.
- Some noted that clergy themselves may need more training or confidence to speak on climate issues.
- Examples:
 - “A simplified explanation of the science behind climate change, specifically aimed at debunking the common myth amongst Christians that it is ‘just a natural cycle’, and to put this science into a theological framework.
 - “Have speakers knowledgeable in the climate process address congregations. This would include aboriginal presenters.”
 - “Ministers preaching on the theological foundation and mentioning climate change much more frequently. Most especially, we need someone to uncover the misleading information, and de-politicize the issue. My area is mostly National Party territory. Clergy in our area are much better informed than people in congregations, but don't do enough to dispel the myths. Maybe they need expert speakers from outside to come and speak. Clergy probably don't feel competent to talk about the science, and fair enough too.”
 - “Pastors need to be educated.”

4. Depoliticising the Issue (medium frequency)

- Many felt churches **avoid climate discussions because they are seen as “political.”**
- Participants urged a **depoliticised, faith-based approach** that unites rather than divides congregations.
- Examples:
 - “Our church avoids any political stances or positions. It views climate change as a political issue and therefore remains silent on it.”

- “By deconstructing the argument against 'climate change' and encouraging all Christians (regardless of political allegiance) in our moral and spiritual obligation to care for the environment as God's stewards.”

5. Practical Action and Guidance (medium frequency)

- Many people asked for **clear, simple, and practical actions** that congregations can take – e.g. installing solar panels, reducing waste, joining local climate events, or supporting environmental groups.
- They wanted **step-by-step resources** or “action plans” appropriate for different sizes and ages of congregations.
- Examples:
 - “Perhaps more specific suggestions for individual actions rather than the big picture rallies and protests etc.”
 - “Make it mandatory to install solar panels in all its buildings.”
 - “Perhaps more information on what other churches/community groups are doing.”
 - “Knowing of local events we can get involved in.”
 - “Simple action plans that people, families or groups could adopt, without detracting from the many other programs around!”

6. Community and Collective Action (low frequency)

- Participants valued **working together** – within congregations, across denominations, and with interfaith or community groups.
- They said **seeing others act** or joining broader Christian movements (like Common Grace or A Rocha) helps motivate participation.
- Examples:
 - “An action we can do together.”
 - “Knowing other local churches that are interested in working together on climate action.”
 - “I am currently leading a study produced by Common Grace called Seasons of Creation, and have since discovered the Season of Creation material from churches around the world. Actively encouraging churches to participate in this would help them have courage to act together and see its importance.”

7. Encouragement, Inspiration, and Example (low frequency)

- Inspiration through **testimonies, visible examples, or successful projects** in other churches was seen as encouraging.
- Some mentioned the importance of **positive reinforcement** – showing that faith-based climate action can be joyful, hopeful, and spiritually fulfilling.
- Examples:
 - “Having members of the congregation share at the front how they care for creation and what they do to reduce their carbon footprint.”
 - “Examples of effective climate action locally with personal benefits.”
 - “Creating pathways to engagement that build connections and bring joy, so that it feels light rather than burdensome.”

8. Overcoming Barriers (low frequency)

- Key barriers identified included **aging congregations, limited resources or funds, lack of time or volunteers, and conservative resistance**. E.g.:
- Several said financial support or small achievable projects would help older or struggling churches take meaningful steps.
- Examples:
 - “More people with time and energy. We have an aging church that is financially struggling and short of people to do the necessary activities already.”
 - “We as a church are finding that we do not attract enough financial support to spend a lot on climate change and maintaining our other activities.”
 - “Having very small actions that are suitable for an ageing congregation who is tired from years of service and who are declining in number as we age out the top end, with very few new members.”

Cautious segment

Themes from most to least common:

1. Theological and Biblical Foundations (high frequency)

- Strong call for **teaching on stewardship, creation care, and humanity’s responsibility before God**.
- Desire for **clear theological rationale** linking climate or environmental care to obedience to Scripture.
- Requests for **preaching, Bible studies, or reflection groups** on Genesis, stewardship, and God’s design for creation.
- Some noted that **recognising neglect of the environment as a sin** could motivate change.
- References to existing or upcoming papers and statements from denominational bodies as helpful guidance.
- Examples:
 - “Teaching on God’s plan for sound stewardship of the earth that God created.”
 - “Really understanding the importance & Gods teaching for us to be faithful stewards of creation.”
 - “More reflection groups on faith and climate change.”
 - “Preaching on Genesis 1.”
 - “Recognising that not caring for the environment is a sin.”
 - “The current Sydney Anglican paper being worked on by the Doctrine Commission and Social Issues executive.”

3. Political and Ideological Concerns (high frequency)

- A strong minority expressed **scepticism toward climate science or rejection of human-caused climate change**.

- Some felt the issue was **too political** and could **divide the church**.
- Others saw **climate advocacy as linked to “left-wing” or “anti-faith” agendas**, which discouraged engagement.
- Comments called for **“following the science and engineering”** rather than ideology, and for avoiding “alarmism.”
- Several participants argued that **Australia’s emissions are too small to make a difference**, making church action seem futile.
- Examples:
 - “Scientific evidence that climate change is not the climate cycle that has occurred before.”
 - “Right now – nothing. The congregation are split in their understanding and this is not an issue that I would divide my congregation over.”
 - “Because the whole issue has become political, the Church should not get involved specifically other than in technical ways and not flag waving with overzealous misinformed.”
 - “Disconnecting action on climate change from anti-faith left wing agendas.”
 - “Stop the alarmism.”
 - “Action would naturally follow if: – our church were collectively convinced that climate change presented a clear and imminent threat to global society, and – that Australians, notwithstanding our tiny contribution to global emission rates (compare USA, China, India), could make a difference.”

2. Leadership, Example, and Institutional Support (high frequency)

- Many said **visible leadership** from clergy, parish councils, or diocesan bodies would encourage action.
- Suggestions that **leaders “make a stand”**, give sermons on the topic, or **model action through church operations**.
- Some saw value in **coordinated initiatives within their denomination**, such as environmental working groups or audits.
- Requests for **clearer direction and unity** – avoiding division within congregations by framing the issue as faith-based rather than political
- Comments that **stronger examples from larger churches** could inspire smaller ones.
- Examples:
 - “Leaders making a stand.”
 - “Someone in leadership (not necessarily the paid staff) making a clear link between climate-related action and preaching the gospel.”
 - “Church leadership to highlight it and it needs to have a higher profile at the Diocesan level – we now have an Environmental Working group... for the Diocese... [which] just developed an Environmental Audit for our churches to use...”
 - “Stronger example from bigger churches.”

- “By ensuring it is based on Scripture and unites us in action (not divides us).”

3. Education and Awareness (medium frequency)

- Calls for **better understanding of what practical action looks like** for churches.
- Requests for **balanced, science-based information** – without alarmism or bias.
- Interest in **learning from experts** or guest speakers who could explain issues and actions clearly.
- Suggestions for **resources and teaching** on both climate science and Christian responsibility.
- Some participants mentioned the need to **contextualise climate change** – linking it to stewardship and adaptation rather than catastrophe.
- Examples:
 - “More understanding of how to implement action.”
 - “Teaching on God's good design, is for us to care for this world. Practical suggestions on action that could be taken.”
 - “Clarity around the impacts of renewables – we live in Perth, a mining city, and there is a lot of knowledge around the impact of e.g. mining copper for renewables, the lack of lifecycle comparisons etc. the complexities of the arguments, making it hard to know what action to take.”
 - “Hard to say as they view other issues as a greater priority. Someone strongly involved in climate action speaking to a group of priests and parishioners of different ages.”

4. Practical and Financial Support (medium frequency)

- Some said **access to funds** would help (e.g. installing solar panels).
- Interest in **simple, achievable steps** – like reducing waste or improving recycling at church.
- Requests for **affordable and effective options** that suit small congregations or limited budgets.
- Some noted that **fatigue and overcommitment** among volunteers were barriers to action.
- Several participants said **having a motivated individual or team to lead projects** would make a difference.
- Examples:
 - “Access to money to install solar panels and batteries.”
 - “Just be responsible to put paper/recycling bottles or plastic into recycling bin and fruits/vegetables into the vegetable bin.”
 - “Having access to practically effective and affordable options to take action as a church.”
 - “I’m not sure. We’re a very small church and many leaders are already burnt out.”

- “Someone in the congregation to lead action.”

7. Broader Priorities and Mission Focus (medium frequency)

- Some participants said their church was already stretched and should **focus on core missions** like evangelism, social care, or youth work.
- A few suggested that **climate action be balanced** with other responsibilities such as poverty relief, education, or pastoral care.
- Examples:
 - “The particular church does not get actively involved in issues such as this. It focusses on practical support and community building for vulnerable people and for youth. It does that brilliantly. I feel not every church can do everything well.”
 - “That the action was seen as part of a balanced life that included the other important responsibilities of providing education, food, healthcare and shelter for people in need.”
 - “Unlikely - the Salvation Army is a very broad church, but hand to man – heart to God is the primary focus and kind of covers so many “ancillary” issues of which, in my opinion, climate change is one.”

5. Framing and Language (medium frequency)

- Multiple comments indicated discomfort with the phrase “**climate action**”, seen as politically loaded.
- Participants preferred terms such as “**creation care**,” “**stewardship**,” or “**responsible environmental management**.”
- Framing the issue as **faithful living** or **obedience to God’s call** was seen as less divisive.
- Some noted that **reframing could unite** congregations who otherwise disagree on politics.
- Examples:
 - “This survey is a good example of what I think is a big barrier for many church people I connect with - if we talk about being “Stewards of Creation”, there is strong support - Climate Action, Alarm and associated terms invite a difference response, and I think hinder this important cause.”
 - “Promote sustainability over climate action. Taking care of the environment is not the same thing as climate action and the distinction should be made.”
 - “If it were less politically divisive and more about environmental stewardship.”
 - “I think our church seeks to be politically neutral... and because speaking on climate issues is/can be seen as partisan politics, we tend to stay out of it. I would love to see a more balanced approach.”

8. Community and Example (medium frequency)

- Support for **churches setting an example locally**, e.g. through sustainable grounds management or community gardens.
- Some noted that **collective effort and visible results** would motivate others to get involved.
- Examples:
 - “People coming on board to turn our church grounds into an example of good stewardship of the land. However, this will take money and effort.”
 - “Opportunities to decrease our carbon footprint at Church.”
 - “Small actions can bring together community and help a cause.”

Comparison of Alarmed and Cautious with frequency of participants mentioning each theme

Theme	Alarmed	Cautious	Comparison
Theological and Biblical Foundations	High frequency Strongly positive, motivating	High frequency requires justification	Still central for Cautious, but more conditional.
Leadership and Institutional Support	High frequency Bold action encouraged	High frequency Careful, unifying approach preferred	Remains key for Cautious, but tempered by concerns about division and politicisation.
Education and Awareness	High frequency Desire for guidance and learning	Medium frequency Desire for balance, scepticism of bias	Both groups value it; Cautious emphasise “balanced” or “unbiased” learning.
Practical and Financial Support	High frequency Means to enable action	Medium frequency Constraints, caution about costs	Similar weight, though more hesitancy about feasibility among Cautious.
Framing and Language	Medium frequency “Creation care” unifying	Medium frequency “Climate” language divisive	Stronger concern among Cautious about “climate” terminology being divisive.
Political and Ideological Concerns	Low frequency Secondary concern	High frequency Central source of division	Major shift – political sensitivity and scepticism much more prominent among Cautious.
Broader Priorities and Mission Focus	Medium frequency Climate action part of discipleship	Medium frequency Climate action often seen as peripheral	Cautious more likely to see climate action as secondary to core mission.

Theme	Alarmed	Cautious	Comparison
Community and Example	Medium frequency Motivator and expression of faith	Medium frequency Desirable but limited by other factors	Fairly stable – both groups support leading by example, though with different motivations.

Doubtful segment

Themes from most to least common:

1. Theological / Biblical justification required (high frequency)

Participants emphasised that climate action must have a strong biblical basis or be framed as stewardship of God’s creation. Some rejected action unless it aligns clearly with scripture. E.g.:

- “Finding a strong biblical basis for such action.”
- “Proper Biblical Understanding of Creation.”
- “Personal responsibility in your own backyard. Stewardship of all God has given us. Reminding people of these basic behaviours.”
- “Our church would need a sound theological argument to convince it that climate change was a core issue. The church has much greater Biblical imperatives to operate from, such as missional engagement, discipleship, worshipping God in all its aspects. It should never be distracted from its evangelical focus.”

2. Scepticism about climate science (high frequency)

Many participants questioned the validity or urgency of climate change, citing natural cycles, incomplete science, or minimal impact of local action. E.g.:

- “Catastrophic man-made climate change is a given and cannot be argued against. A more open discussion with room for dissent would be a start before we destroy our environment and economy to save us from what seems to be a normal climate cycle.”
- “If it could be proven that a) Climate change is primarily man made and b) that going after Net Zero in Australia would make one bit of difference to climate change.”
- “Nothing. It appears to me that most of the informed Christians I know do not believe climate change is anything more than natural cycles over long periods.”

3. Climate action not a church priority (medium frequency)

A significant portion expressed a view that climate issues are outside the church’s mission or that spiritual salvation and discipleship are more important. E.g.:

- “I don’t believe 'climate' should be a focus of any church's agenda.”
- “I wouldn’t want the church to be more active on climate. The pressing question of salvation is far more important.”
- “This is not church business, it is for the believers to decide about state policy applying their understanding of stewardship and changing science.”
- “Nothing. This is clearly a survey designed to elicit certain actions. It is NOT unbiased.”

4. Practical effectiveness / tangible impact (medium frequency)

Some would only support action if it demonstrably improved lives or meaningfully reduced emissions. “Virtue signalling” or measures seen as ineffective were discouraged. E.g.:

- “Climate initiatives that actually work, and improve lives, rather than signal virtue at the expense of the most vulnerable.”
- “Seeing it make a difference to the emissions levels in Australia, which have not changed much since 2005.”

5. Distrust of political or “progressive” motives (low frequency)

Several participants saw climate action as politically motivated or “woke,” and opposed church involvement for that reason. E.g.:

- “This is not the role of the church. The climate action groups are controlled by the wokes who are fundamentally atheists. We should not support anything which gives them more power.”
- “No idea! Not required, Political motivated only.”
- “My church is inner suburban progressive UCA, so the sentiments about Climate Action are voiced but as is typical with progressives, none will actually alter or inconvenience themselves with taking action, only expect the government and others to wear the burden.”

6. Minimal personal or congregational effort (low frequency)

Action requiring sacrifice, inconvenience, or cost met resistance. Only low-effort measures (like switching off lights or minor energy efficiency) would be acceptable. E.g.:

- “Very little encouragement would be required if there is no personal hardship involved, but if actions are required that involves personal sacrifice and inconvenience, then enthusiasm will quickly fall away.”
- “Put on jumpers! Turn off lights!”
- “Just use improved technologies to save on power usage. Electric cars use electricity which is produced by coal fire stations. They are not 100% safe too.”

7. God in control / divine perspective (low frequency)

Some emphasised that climate outcomes are ultimately in God’s hands and require God’s intervention. E.g.:

- “It is [in] God’s hands.”
- “The church is a group of individuals, all who have responsibility to look after God’s creation. For God’s creation to come back into harmony requires God’s intervention. This will happen when every possible soul is saved. The best way for the church to help climate change is to bring people back to God.”

8. Uncertainty / no opinion (low frequency)

Several participants indicated that they didn’t know what could encourage action. E.g.:

- “Don’t know.”
- “I really have no idea.”

Dismissive segment

Themes from most to least common:

1. God is in control / theological framing (high frequency)

Many participants emphasised that climate is ultimately under God's control, so human action is unnecessary. E.g.:

- "Allow and trust God. He's in control"
- "Be thankful for what we have. And trust that God has got everything worked out! The climate has been changing forever, nothing we do is really going to make any difference"
- "We live in the last days before Jesus returns. People should be concerned about eternity and where they will go. God is in charge. Not people. We should care, not try to control nature."

2. Skepticism about climate science / human impact (high frequency)

Strong disbelief in anthropogenic climate change; claims that human actions have negligible effect and that climate fluctuations are natural. E.g.:

- "Action on climate is not needed, this question is loaded and assumes climate change needs action... CO2 is plant food and human activity is responsible for only 3% of CO2 in the atmosphere, therefore anything we do is infinitesimal and has no effect on climate."
- "Survey sun spots and discover it is a lot of nonsense."
- "Many people think climate change is bad, climate has always been changing, Humans are proud if they think they can do one thing (i.e. reduced carbon emissions) and then predicted that the weather will change..."

3. Church mission should focus on spiritual priorities (high frequency)

Participants repeatedly stated that the church's core mission is saving souls and preaching the gospel, not engaging in climate politics. E.g.:

- "Church is to tell people that Jesus died for them and He is the Way, Truth, the Life and believing this leads to eternal life"
- "Churches should not get involved in politics, as its mission is to save souls."
- "I hope my church doesn't get involved with unnecessary action that is neither theologically justified and is divisive."
- "Our Church sees its mission as extension of the Kingdom of God by bringing all people into a personal relationship with Jesus Christ. Whilst shepherding God's creation is our responsible duty in caring for the planet we are aware that ALL of creation is destined for destruction during the end times."

4. Distrust of climate activism and government narratives (medium frequency)

Concerns about climate policies being politically motivated, "woke ideology," or financially exploitative. E.g.:

- "A desire to promote the truth & expose the lies of the idolatrous left wing climate fanatics. And, power prices it cannot afford."
- "I encourage you to look beyond the media and government narrative - you'll find that the government only funds research that supports climate change theory, and silences or discredits the many researchers and scientists whose work counters it."
- "There is no need. It is obscene for churches to follow the world on this. It is making the rich richer and poor poorer."

5. Practical environmental stewardship acceptable if non-political (medium frequency)

Some suggested actions like composting, reducing plastics, planting trees, or general care for creation – but only framed as common-sense stewardship, not climate activism. E.g.:

- “A better idea would be to pivot back to environmental sustainability and look to implementing and participating in valuable initiatives like composting food scraps, reducing all use of plastics, planting trees etc.”
- “It depends, if you are using the term ‘action on the climate’ to mean, being a wise steward of the planet God has given us, then faithful exegesis will teach the believers and the Holy Spirit will convict them to... behave in ways which will leave their family, their church, their community... in a good state. If, however, by the term ‘action on the climate’ you mean the church should actively promote the woke ideology that humans are a blight on the Earth and we need to reduce our footprint as much as possible, then, I think that this is antithetical to the teaching of the Bible and is poison in the church.”

6. Perceived irrelevance or low priority (low frequency)

Many simply expressed that climate action is not a priority for themselves or the church, sometimes citing the age of congregation members or other pressing concerns.

- “I don’t think this is the priority if the church at any time”
- “Not applicable as not relevant to the Church's role in society”
- “No need to take action.”

Appendix E: Further comments about climate action by segment

Note:

Very high frequency = At least 50% of participants who answered the question mentioned the theme

High frequency = 30-50% mentioned the theme

Medium frequency = 15-30% mentioned the theme

Low frequency = Less than 15% mentioned the theme

Themes identified for less than 10% of responses are not included

Question wording:

Are there any other comments that you would like to make about climate action?

Alarmed segment

Among “Alarmed” participants, the dominant theme was that climate action is a core expression of Christian faith and stewardship, with nearly half of responses framing environmental care as a theological and moral imperative. Many expressed deep frustration by government inaction and fossil fuel power, and disappointment that churches often avoid the issue or lag behind secular society. A strong justice lens ran throughout, with concern for vulnerable people, children, and future generations. Participants called for systemic change, not just individual action, and for churches to show leadership, embrace science, and model creation care. While some expressed grief, frustration, and fatigue, others conveyed hope and gratitude for faith-based movements like Common Grace and advocated for respectful, unifying approaches to engage sceptical Christians.

Here are the themes in more detail:

1. Faith-based responsibility and stewardship (high frequency)

- Strong emphasis that caring for creation is a core Christian duty and act of discipleship.
- Linked climate action to loving one’s neighbour and honouring God’s creation.
- Frequent use of terms like stewardship, caretaking, and responsibility.
- Examples:
 - “As Christians, we are called to be good stewards. That means looking after our environment, not destroying it.”
 - “God trusted the planet to us. We have to take care of it.”
 - “We are called to protect the Earth as we are called to love Jesus. It is inconsistent for Christians to say that they love Jesus while allowing the climate to collapse and the planet to become unliveable for our children and generations to come.”

- “Action on climate change and a focus on reducing poverty are the main two responsibilities we have as Christians.”
- Some specifically referenced the closed survey question “Humankind was created to rule over the rest of nature”. E.g.:
 - “Just on the rule over aspect... If that means rule in a domineering way I strongly disagree... If however it means to rule like Jesus, I couldn’t agree more.”

2. Frustration with government, fossil fuel industry, and political inaction (high frequency)

- Many criticised governments for timidity, hypocrisy, or being beholden to fossil fuel interests. E.g.:
 - “The major political parties are ‘pussyfooting’ around this... Clearly in the last analysis, votes are more important.”
 - “Governments are influenced by the power and money of the fossil fuel industries and won't take a stand against them for fear of political and personal repercussions.”
- Calls for stronger policy, regulation, and leadership. E.g.:
 - “Governments need to introduce proactive policies that persuade people to limit their earthly footprint.”
 - “We need to pressurise the Government to take far more serious action on Climate change.”
- Comments that economic and political systems drive environmental harm. E.g.:
 - “Big business has too much power to lobby in favour of what they want, and to spread information that suits them.”
 - “It’s a sad indictment of capitalism and greed being prioritised over care of the earth.”

3. Church leadership and institutional failure (medium frequency)

- Deep disappointment that churches lag behind society on climate action.
- Church leaders often avoid the issue to prevent controversy or division.
- Calls for education of clergy and stronger leadership from the church.
- Examples:
 - “In my experience and understanding, Australian Christians and churches are lagging instead of leading society in climate change and other crucial areas.”
 - “I believe church leaders being silent on this issue is a big problem which is hindering Christians taking action in this area.”
 - “I find that ministers in the evangelical churches... have no training in or knowledge of ecotheology. Even though they typically do not oppose climate action, I find they are typically scared of upsetting conservative members of the congregation. Similarly they are scared of offending the

economic beliefs of conservative church members, even when those beliefs are clearly lacking any scriptural basis.”

- “I think a lot of education needs to happen at church leadership level for it to filter down.”
- “The action of everyday people holding governments and fossil fuel companies to account is where the greatest hope for humanity lays. Churches must be there - in the middle to the movement for climate action. I’m disappointed by the lack of visions of most churches in Australia in this regard (particularly my own).”
- But there were also examples of praise for some churches and their leadership. E.g.:
 - “The Catholic Church has nailed it! Organisation and strategy from the highest level throughout their whole church. We could all learn a lot from them.”

4. Justice for vulnerable people and future generations (medium frequency)

- Climate change seen as a moral and justice issue.
- Concern for children, grandchildren, the poor, and developing nations.
- Framed as social and intergenerational equity – those least responsible suffer most.
- Examples:
 - “Affluent countries are adding to climate change with a wasteful lifestyle whereas less developed countries are suffering with the likes of rising sea levels in the Pacific and SE Asia, drought in Africa more intense storms in places like the Philippines and elsewhere. It comes down to a matter of social justice. Everyone is equal in the eyes of God.”
 - “It is an important religious and justice issue but Christians are too narrowminded.”
 - “God help our children and grandchildren if we don't take strong action to mitigate against global warming!”
 - “The thing that has convicted me most about the reality of climate change and the need to respond was not raised in this survey: that island and other low-lying nations are becoming partly or fully submerged by sea water. Our neighbours who already lacked many of the advantages we take for granted are paying the price for the excesses of others, including ourselves.”

5. Hope, faith and intergenerational motivation (medium frequency)

- Many expressed hope grounded in faith despite discouragement.
- Acting for kids / grandkids / future creation.
- Emphasis on prayer, perseverance, and community as sources of strength.
- Examples:
 - “I am saddened by our current political leaders’ actions, but I understand they are in the thrall of desiring power and desiring to stay in it when they

have it. My only hope is the work of the Holy Spirit in men and women everywhere to eventually change the structures of human institutions (including the power structures within the churches and other religions) and their hearts of fear, finally sharing power in a spirit of love and justice. Motivation to act for future generations and God's creation."

- "We have a critical responsibility for the next generations to act NOW!"
- "Climate prayer is Climate action!"
- "It's small steps together that help us understand and change our response."

6. Need for collective and systemic action beyond individual behaviour (medium frequency)

- Belief that personal lifestyle changes are insufficient without systemic reform.
- Advocacy for collective, political, and institutional engagement.
- Comments that churches and faith networks can influence broader change.
- Examples:
 - "Climate action requires a cultural shift across the world and this can only occur where influential organisations band together to create the shift. Churches are part of this but cannot be the only players, churches have influence and should use it to encourage other institutions to support climate action."
 - "If we do everything we can as individuals, it will still have little effect. Governments are influenced by the power and money of the fossil fuel industries and won't take a stand against them for fear of political and personal repercussions. If the Church wants to be effective on climate change, it is going to have to get political and it is, by and large, too conservative and dependent on government funding to do that."
 - "Governments, businesses as well as individuals need to make concerted effort. Planting trees especially would help instead of continuing to log without replacement."

7. Misinformation and denial within Christianity (low-medium frequency)

- Frustration with climate 'denial' among Christians and literalist theology that downplays creation care.
- Concern about misinformation, poor science literacy, and politicised religion.
- Examples:
 - "I am concerned that many Christian friends are 'climate change deniers' - regarding the impact of industrial and other man-made interventions."
 - "I think the reason why a lot of people who call themselves 'Christians' don't believe in climate change is because of a very literal reading of the bible... This same literal interpretation results in many Christians believing that the creation account in Genesis is literally true, and since science has proven that the earth is billions of years old rather than only thousands of years old, many Christians are told that science and scientists are 'unbelievers' who cannot be trusted. Since it is scientists who are telling

us that climate change is real, many Christians just don't believe it because then they might have to consider whether what scientists have to say about evolution and the origin of life is also true.”

- “There is a lot of misinformation out there misleading Christians and people in general, usually produced by those who gain financially by damaging the environment.”
- “I fail to understand why climate change has become a religious or religious like debate. We have allowed politics to define it and the political parties to make it into a religious debate. Climate change is a risk to humanity whether proven or not. As a risk it is always in the best interest of the community to manage that risk and insure against possible negative results from climate change.”

8. Emotional responses – grief, overwhelm, fatigue (low frequency)

- Feelings of eco-anxiety, guilt, grief, and exhaustion.
- Some felt isolated or discouraged within unsupportive congregations.
- Examples:
 - “I find it hard to stay motivated and believe that my actions can make a difference even though I believe it is critical for our future- I think existing government systems are not fit for purpose in this issue.”
 - “I also struggle with feelings of overwhelm and grief about climate change and environmental degradation, as well as feelings of guilt and shame that I don't do more and that I don't have a great environmental footprint.”
 - “Going to church is very discouraging; I find my spiritual nourishment, particularly in relation in being a disciple and caring for Creation, often outside of the church.”

9. Appreciation for faith-based climate networks (low frequency)

- Positive mentions of Common Grace, A Rocha, ARRCC, and ecumenical collaboration.
- Gratitude for community, hope, and shared purpose these groups offer.
- Examples:
 - “I'm grateful for the National Council of Churches, the Christmas Bowl, UnitingWorld, and Common Grace taking public action to promote spiritually informed values contributing to the public debate as well as impacting individuals. Religions for Peace (Australia) has also been active in advocating for climate awareness and action.”
 - “I just love this organisation. Thank you so much for enabling Christians who also care about animals and the environment to be able to share with like-minded people and take action.”

10. Complexity, nuance, and respectful dialogue (low frequency)

- Desire for calm, non-polarising conversation within churches.
- Comments that climate issues are complex and require empathy and inclusivity.

- Examples:
 - “I think it's still a topic that creates some division and we all need to collaborate calmly, and with genuine empathy and listening, to all points of view when it comes to this and other justice topics.”
 - “I found a lot of these questions too binary and potentially polarising; my position is more nuanced, and I think anything that contributes to polarisation isn't helpful in the debate! Whilst I think I understand the motives behind a survey like this, I'm wary of how the data you've collected will be reported and used.”

Cautious segment

Cautious participants generally expressed care for the environment but with strong emphasis on balance, practicality, and faith. Many were sceptical about the extent of human influence on climate change and expressed distrust of political or scientific narratives, viewing the issue as exaggerated or misrepresented. Economic and pragmatic concerns were prominent, with fears that climate policies could damage Australia's economy or burden households. Nuclear power was widely supported as a realistic solution, while renewables were often criticised as costly or unreliable. Participants frequently framed environmental care as Christian stewardship under God's sovereignty rather than as “climate activism,” and many stressed that addressing climate change should not be a central mission of the church.

Here are the themes in more detail:

1. Scepticism about human-caused climate change or scientific claims (high frequency)

- Many expressed a belief that climate change is natural, cyclical, or exaggerated.
- Some expressed distrust in scientists, media, or government messaging.
- Several stated that human impact is minor compared to natural or divine processes.
- Examples:
 - “Yes it is happening, but not as severe as people endeavour to express.”
 - “The climate has always fluctuated over the centuries but we should be careful not to make it worse than it is.”
 - “Scientists are either misinformed or intend to mislead.”
 - “AGW contributes to climate change but not as much or in the ways that the media portrays it.”

2. Support for nuclear power and critique of renewables (medium frequency)

- Advocacy for nuclear as the most practical, economic, and reliable energy option.
- Criticism of solar and wind for inefficiency, environmental damage, or cost.
- Examples:

- “Go nuclear, the only economic solution and it is more renewable unlike the is called wind farms and solar panels which cerate environmental disasters.”
- “I would prefer to see Australia improve the natural conversion of carbon dioxide to oxygen, as happens in rain forests, rather than occupy large areas of land with solar panels. These panels have a limited life. They also effect the microclimate by radiating the reflected heat and raising the temperature of the neighbouring areas by up to 3 degrees C.”

3. Economic and pragmatic concerns (medium frequency)

- View that strong climate policies will damage Australia’s economy or competitiveness.
- Concerns about cost-of-living, affordability of “green” options, and exclusion of renters/seniors.
- Preference for gradual, economically balanced transition rather than rapid change.
- Examples:
 - “My concern is that things should be taken in context. Australia contributes 1.6% to global emissions and I don't see any need for us to destroy our economy in a false attempt to correct perceived climate excesses.”
 - “There are numerous govt programs to offer incentives to transform residential energy usage and access solar but the rental market is excluded.”
 - “I support reducing our energy consumption, but being sensible with the total economic cost.”

4. Religious framing: God’s sovereignty and human stewardship (medium frequency)

- Assertions that God, not humans, ultimately controls the climate.
- Creation care valued as stewardship or discipleship, not “climate activism.”
- Some warned against “worshipping creation” or letting climate action eclipse faith.
- Examples:
 - “Be less focused on political talking points and more acknowledgment that God changes the climate, which WE ought to adapt to.”
 - “I believe that we were created to steward this world. That means to care for it and use it wisely. I feel some of the talk and activism on Climate Change over-inflates our importance in terms of our 'power' to reverse it. That doesn't negate our responsibility to care for creation, however. We need to respect it but not falling for the danger of worshipping it. The only one I worship is God. Many of the actions recommended under the banner of Climate Action are still good and fit well with my belief that we should lovingly steward the world as an act of worship, honouring God. My issue is the way the case is prosecuted in and out of the church, which often ignores God's sovereignty.”
 - “There is a fundamental difference between the Christian mandate of Creation Care and Climate Activism.”

5. Belief that climate action is not the church's mission (medium frequency)

- View that churches should focus on evangelism, discipleship, and caring for people, not advocacy.
- Some saw climate activism as political or outside the church's spiritual purpose.
- Examples:
 - "Climate action is not, and must not be made into, the mission of the church. It is a very important issue in our world and Christians should be concerned about it, but it is not the church's purpose so churches shouldn't be leading it."
 - "It's part of discipleship, not mission ... being a follower of Jesus is being a steward of creation.
 - "While I don't believe that correcting climate change for the sake of it should be a function of the church, I believe an understanding of what humans are doing to the environment should be acknowledged and discussed. The degradation of Creation is something that the church should be conscious of, as well as the rising costs of food, energy and living in general. This is where I believe the church should act. Helping people in the community where their needs are. If this means lobbying government to assist those in need, then that is a core responsibility."

6. Distrust of political motives, bias, or "climate alarmism" (medium frequency)

- Complaints that debate is politicised or "weaponised."
- Multiple participants described the survey itself as biased or loaded.
- Desire for "honest," "balanced," or "non-political" discussion.
- Examples:
 - "Like most issues can be a bit polarising and politicised/weaponised on both sides – need to find some common ground."
 - "This survey is a classic biased effort to get a desired result, with loaded and leading questions that generally prevent expression of positions that might be counter to your climate position. It will not give you a representative analysis of the spread of opinions."
 - "I am looking for more honest information on climate change, not that from the Federal government or some green groups. I also not that this survey seems to assume that climate change is happening (which I agree with) but seems to assume that the so-called scientific information out there is also correct."

7. Australia's limited global impact (low-medium frequency)

- View that Australia's small emissions contribution makes action symbolic or futile.
- Belief that major emitters must act first.
- Examples:
 - "It seems madness to me that we are promoting the widespread usage of electric vehicles in Australia. This will have a minimal effect on the world

emissions whilst we are purchasing these vehicles from China which emits 20 times our volume of greenhouse gasses.”

- “Our efforts will make little difference unless large emitters act.”

8. Creation care and sustainability still valued (low-medium frequency)

- Even among sceptics, there was endorsement for recycling, reducing waste, or local environmental care.
- Motivation often tied to stewardship, responsibility, or care for others rather than climate.
- Examples:
 - “... I believe the mandate for creation care still stands whether we are able to change what is happening to the climate or not. So I still support sustainable practices etc, but not because of climate change. I support them because of the mandate for creation care and these practices are clearly better for the environment even if it doesn't impact climate change.”
 - “We should all recycle and reduce our pollution and unnecessary energy use.”

Doubtful segment

Among “Doubtful” participants, strong scepticism dominated. Most responses claimed that climate change is largely natural and cyclical, and expressed distrust of mainstream science and data, seeing the issue as exaggerated or politically manipulated. Many interpreted climate action as a globalist or ideological agenda designed to control populations or undermine Western economies. Religious convictions were influential – with many asserting that God alone controls the climate, and rejecting church involvement in what they viewed as politicised activism. Economic and national interest concerns were also commonly mentioned, with arguments that climate policy harms Australia while having negligible global impact. Criticism of renewables, preference for nuclear energy, and distrust of media recurred frequently. A minority expressed support for caring for creation, as distinguished from climate action, which they stated is fear-driven, divisive, or spiritually misguided.

Here are the themes in more detail:

1. Climate change seen as natural, not human-caused (very high frequency)

Many asserted that climate change is part of natural long-term cycles and that human influence is minimal or overstated. E.g.:

- “Climate change has been happening forever.”
- “Climate changes naturally. People are allowing themselves to be hyped up about something that is naturally occurring.”
- “This is a normal cycle of the planet and human influence has minimal effect.”

2. Scepticism about climate science and data (very high frequency)

Claims that climate science is uncertain, manipulated, exaggerated, or politically motivated; criticism of “alarmist” media and “groupthink” among scientists. E.g.:

- “There is not a consensus amongst credible environmental scientists about the true challenge and/or the appropriate responses. Political ideologies has

muddies the waters so that it is almost impossible to have an objective, evidence-based discussion.”

- “Much of the material published is, in my belief, alarmist and often lacking in facts, but drenched in emotion and ideology. Recent weather reports on TV have noted that the weather in Queensland is ‘scorching’, when it has not even reached 30 degrees. A little less alarmism, and a little more balance would be a good thing.”
- “It is worth noting that most - if not all - of the ‘gloom and doom’ predictions about climate change that were supposed to happen by now, have not occurred. Furthermore, not all climate scientists agree that climate change is due predominantly to human activity. Whilst they may be a minority voice, it doesn’t mean that the majority are wrong and simply demonstrating “group think” about the subject. This “group think” mentality by so-called “experts” has been clearly demonstrated during COVID who now acknowledge that, in retrospect, many of the ideas they were pushing during the pandemic were wrong.

3. Belief that climate action is politically or ideologically driven (very high frequency)

Strong views that climate policy serves globalist, socialist, or “one world government” agendas, or benefits elites and vested interests rather than ordinary people. E.g.:

- “Climate action is one of the largest political frauds ever perpetrated on humanity. It is designed to destroy western economies and sovereignty and allow them to be overrun by socialist, communist and Marxist ideologies.”
- “I grow more and more convinced that the whole climate change narrative is a marketing exercise to shift money to new markets and bring countries to their knees financially, so that the WEF and other global entities can be ‘the solution’ to this ‘disaster’ of their own making. Who is set to gain from net zero?”
- “No one has been able to disprove that the climate changes naturally and human-made global warming plays only a small part. Globally, even local, billions of dollars are being wasted on a futile effort to change the world’s climate.

4. Religious framing: God in control / biblical worldview (high frequency)

Many asserted that God governs the climate, with some referencing scripture. E.g.:

- “God is in control. It is highly arrogant to think that we as mere mortals can have such power.”
- “God has His earth and universe in His hands and has complete control over it. The Bible says there will always be floods, famine, droughts and severe weather conditions. This will happen in each area of our world. Each day is new and weather conditions have been part of our years and seasons throughout time. We have intelligent scientists now who think man can and will control our world.”

5. Opposition to church involvement in climate advocacy (high frequency)

Repeated calls for churches to focus on preaching the Gospel, not political or environmental issues; climate action seen as divisive, ideological, or outside the Church’s mission. E.g.:

- “The Church’s mission is to tell the Gospel. Many people are placing so much importance on climate change rather than what Jesus asked us to do.”
- “The church should not preach/lecture the church members about what they must think and do in regard to political and controversial issues.”
- “It is discouraging to see churches wasting precious time on climate (as opposed to pollution, which is a real issue) when the damage to families and society is becoming so terrible.”

6. Economic concerns and harm to Australia (high frequency)

Fears that net zero policies and renewable energy targets harm the economy, raise energy prices, or threaten jobs, while having negligible global impact. E.g.:

- “I’m concerned that the current action is harming this country. Business are closing down because the government has made the cost of electricity too high.”
- “Yes, God cares for his creation, and so should we. But poverty resulting from net zero zealotry is not caring for creation. One only needs to look at Australia to see the cost of this net zero agenda.”
- “I’m of the opinion that the battle to fight climate change is costing our country and others way too much.”

7. Australia’s limited influence / fairness concerns (medium frequency)

Frequent mention that Australia contributes only about 1% of global emissions, so action here is seen as futile unless major emitters (China, India, USA) act. E.g.:

- “Australia’s contribution is approximately 1% of total global emission. Co2 is only .04% of total atmosphere. We need to wake up!!!.”
- “What Australia and the west do will have no bearing on the climate because China, India and others are not being held to the same emission reductions. Therefore, nothing will change.”

8. Criticism of renewables and support for nuclear energy (medium frequency)

Objections to solar panels, wind farms, and batteries due to land use, environmental impact, or inefficiency; several expressed support for nuclear power as a more realistic option. E.g.:

- “Batteries Solar Panels and windfarms have a huge impact on our environment no one seems to care.”
- “Living in rural NSW we see the devastation caused to wonderful farming land with solar panels, wind farms and batteries taking over land...”
- “We should have gone Nuclear decades ago. Examples are Thorium reactors which don’t produce waste that can be weaponized.”

9. Perception of climate action as moral or social manipulation (medium frequency)

References to fear being used for control, or “religious” ideology replacing true faith, and climate discourse being used to guilt or manipulate people. E.g.:

- “Fear has forever been used to control people. Fear of rulers, fear of God, fear of invasion, fear of Covid — all used in different eras... leaders are mostly scrambling for ‘The Moral Highground’ to impress the general public and congregations. Our Churches and their ministers should be a conduit to God, not lackies to the fear mongerers.”
- It’s a gigantic beat-up by vested interests to add to the disquiet and panic foisted on the general public.
- “Climate action... is a religion by many ignorant people.”

10. Support for stewardship of creation (but not “climate action”) (medium frequency)

Some participants distinguished between caring for the environment (e.g., reducing pollution, planting trees) and rejecting “climate change activism.” E.g.:

- “I believe we need to take care of the earth, reduce consumption but I don’t buy into the fear and religion of climate change/climate action.”
- “In my opinion there is good environmental policy, which is care for Creation, such care for our forests, planting trees, taking action against pollution... But

from the personal study I have done on the matter, climate change science has been hijacked by political concerns and has very little basis in empirical fact.”

Dismissive segment

Dismissive participants largely rejected mainstream climate science, framing climate change as either a natural phenomenon or a financially and politically motivated hoax. Many expressed distrust of scientists, media, and governments, and belief that global climate action primarily enriches elites while harming ordinary citizens. Religious themes were prominent, with God viewed as ultimately controlling the climate and spiritual priorities outweighing environmental action. Criticism was also directed at renewable energy initiatives and government policies seen as economically or environmentally harmful. A minority highlighted the psychological harm of what they saw as alarmist messaging and emphasised that resources should focus on more immediate human and societal needs.

Here are the themes in more detail:

1. Climate change scepticism / denial (very high frequency)

Many participants explicitly stated that climate change is a hoax, exaggerated, naturally occurring, or not significantly influenced by human activity. E.g.:

- “Climate has always changed and it's stupid to think man can change the climate. There are other scientists who say the opposite and we have been told a lie.”
- “Is not happening to my knowledge and if it is, it is not caused by anthropogenic action.”
- “Climate change is the biggest hoax of mankind.”

2. Distrust of mainstream science and media (high frequency)

Strong belief that climate change narratives are misleading, politically motivated, or financially driven. E.g.:

- “There is a lot of misinformation being circulated in this matter by some with either misguided naive ideas or being deliberately promoted out of vested self-interest.”
- “Too many supposed learned institutions have been totally captured by the Climate Change ideological cult.”
- “I believe it is a scam, perpetrated by those who are financially benefitting from it. In the 1920s, newspapers reveal we were told the cold (climate) change would end up killing most humans and animals. In the past two years, the Antarctic has increased in size by 4 billions tons of ice but it is not making news - why?”

3. Financial and political concerns (high frequency)

Perception that climate action programs are a way to redistribute wealth, enrich elites, or harm ordinary people and the economy. E.g.:

- “It is a totally con job to enrich global elites and control people through an alternative religion and legislation...”
- “I believe the entire worldwide climate action is being driven by people who do not have real jobs and are looking for massive salaries sitting on chairs in global influencing organisations.”

- “Driving a country into untold financial, economic and personal suicide and heartbreak...”

4. Religious / theological framing (high frequency)

Emphasis on God being in control of the climate, human responsibility being limited, and climate action being secondary to spiritual or moral priorities. E.g.:

- “God is in control of the climate. Human activities are a small part of the climate changes.”
- “Stop even talking about it, and get on with Christianity and Christ's teachings.”
- “The church’s role is saving lives and souls with Gods help. We look after his creation that he made. Climate change has become an alternative belief – so those who oppose it are called deniers.”

5. Criticism of renewable energy / environmental policies (medium frequency)

Specific opposition to wind farms, solar farms, and energy policies that are seen as harmful to nature, farming, or local communities. E.g.:

- “I have taken part as an individual in anti-wind farm demonstration.”
- “I don’t like the way farmers have so say as to whether they want power lines, wind turbines solar panels on their farms... It’s destroying forests and land - how is this saving the environment?”

6. Focus on alternative priorities (medium frequency)

Preference for addressing social, economic, or human welfare issues (e.g., poverty, health care, education) instead of climate action. E.g.:

- “If all the money being spent on this issue was directed to real human issues especially in third world countries but also at home, all would be better off.”
- “There are so many more important things that we need to address - supporting families, including the traditional family... More palliative care for those nearing the end of their lives. A better educational system...”

7. Concern about alarmism and mental health (medium frequency)

Belief that climate messaging is alarmist, fear-inducing, and negatively impacts children and young people. E.g.:

- “I would like people stop making alarmist and dramatic statements about climate change that doesn't help but does have negative impacts on young peoples' mental health. Everyone should be working toward adaptation, like no longer building in flood or bushfire zone.”
- “Stop terrorizing children into thinking the world is going to end if they don't do something. Climate activists have been making statements regarding water levels, ice levels etc for years that haven't even come near happening, to frighten people. Children have lost hope in a future.”

8. Calls for critical thinking / independent verification (medium frequency)

Encouragement to check historical climate data, question scientific consensus, and “follow the money” to see who benefits. E.g.

- “Examine FACTS, sea levels are not rising, (check the Fort Denison tide records for the last 150+ years).”
- “Follow the money. It's right up there with COVID scam.”

CLIMATE ACTION SURVEY

RESEARCH REPORT



Citation: Pepper, M. (2026). Climate Action Survey Research Report. Commissioned Research Report for Common Grace. Sydney: NCLS Research.

Common Grace engages with Christians on climate change and aims to increase their participation in and support for climate action, including climate solutions such as household electrification, small-and large-scale renewable energy, clean manufacturing and export, and the phase-down of fossil fuels.

Common Grace commissioned NCLS Research to conduct a Climate Action Survey to build a research foundation to support this aim.

The findings highlight opportunities and challenges for engaging Australian Christians in climate action. Many churchgoers are deeply concerned and ready to act, both personally and collectively. However, climate action remains a contested space and effective engagement must recognise differing motivations and concerns.