
This book presents a call for a spiritual perspective on environmentalism, specifically within the Evangelical Christian context of “Creation Care.” The author, a landscape architect, presents Creation Care in a very accessible style. He discusses the ideals and spiritual principles of Creation Care, while also offering practical suggestions for manifesting those principles in everyday life.


Responding to the neglect of the subject in recent preaching, Achtemeier provides a comprehensive interpretation of the biblical witness on God’s relationship with nature in order to furnish preachers with content for sermons on the subject. A conservative professor of Old Testament and homiletics, she both insists on the theological importance and value of creation and warns against worshipping the creature rather than the creator. She also presents biblical teachings on: creation and its purpose, the place of human beings in creation, contingency and providence, the corruption of creation, and the redemption of creation. Environmental concerns and issues in the relationship between science and religion are alluded to throughout. Sample sermons and meditations on nature are included as are pointers for using this material in sermons on other topics.


Essays by women from diverse religious and cultural perspectives, including several by African Americans, on the positive connections between ecology, feminism, and spirituality. In the first part of the book, ecofeminists assess Christianity (Rosemary Radford Ruether, Delores S. Williams, Catherine Keller, Sallie McFague), Judaism (Judith Plaskow), Buddhism (Stephanie Kaza), and Hinduism (Lina Gupta). The second part of the book generally assesses the contributions and problematics of ecofeminist spiritualities (Karen Warren) especially with respect to specific issues such as ritual (L. Teal Willoughby), images of nature (Ellen Cronan Rose), the use of American Indian and Shamanist traditions (Andy Smith, Gloria Feman Orenstein), and race (Shamara Shantu Riley). The final part of the book addresses specific issues of ecofeminist praxis such as cross-cultural sharing (Carol Lee Sanchez), technology (Jane Caputi), the city (Rebecca Johnson), the body (Charlene Spretnak), abortion
rights (Bylle Avery and Mary E. Hunt), animals (Carol J. Adams and Marjorie Procter-Smith), and education (Zoe Weil).


Albanese considers how the identification of nature generated different moral responses in America and examines specific perspectives (e.g., Native North Americans, Anglo-American Puritans) on nature over time (e.g., revolutionary era to the nineteenth century) in order to reveal how these perspectives permeated various cultural contexts (e.g., political philosophy, ideology of manifest destiny, natural law, etc.). Albanese also examines the Transcendental tradition and its connection to American conservation and wilderness preservation movements. Addressing the presence of ideas of nature in more contemporary contexts, Albanese also examines the natural health and healing industries (e.g., mesmerism, Swedenborgianism, Christian physiology, homeopathy, chiropractic), as well as nature religion’s relationship to a pluralistic America (e.g., Native American syncretism, feminism, the celebration of the Goddess, etc.).


Anderson was one of the few biblical scholars who gave sustained attention to the theology of creation during the recent period of its relative neglect. Several of these essays, mostly from the 1970s and 1980s (with some revisions of earlier articles), relate various biblical texts and themes to ecological concerns. For example, Anderson’s interpretation of the “primeval history” of Genesis 1–9 (creation through the Noachic flood) is that, though the human-nature relationship is inescapably marred by violence and tragedy, humanity is to serve responsibly as managers of the household of creation—a notion that is grounded in God’s universal and ecological covenant with nature and all living things—a notion that is also reflected in God’s benevolent rule. While the main lines of Anderson’s interpretations are now quite familiar, his readings are accessible, informative, and insightful.


A collection of texts by Old Testament scholars on the biblical doctrine of creation, ranging from classic treatments by Hermann Gunkel and Gerhard von Rad, to reappraisals by Claus Westermann and H. H. Schmid regarding the significance of creation for ancient Israelite thought, to explorations of the contemporary relevance of creation for human liberation and ecology. Anderson’s introduction argues that biblical texts on creation must be read with attention to their mythopoetic form and literary function and he delineates the different dimensions of Israel’s creation faith as
relating to national identity, order, dependence, origination, and redemption. A bibliography of biblical and theological works on creation is also included.


A useful annotated bibliography of more than 400 items covering a diverse range of post-WWII English-language literature on environmental attitudes and ethics. Popular as well as scholarly books and articles are included, among them are many dealing with Christianity, the Church, and Christian theology. An appendix lists other bibliographies, directories, and indices. Also included are subject and proper name indices.


Attfield reviews and responds to criticisms of historic Christian environmental attitudes made by Lynn White, Jr., William Coleman, and John Passmore. Attfield questions their arguments that a “despotic” and anthropocentric approach to the environment has been typical of historic Christianity. While acknowledging the complexity and diversity of past Christian views, he presents evidence from the Bible through the patristic, medieval, and early modern periods indicating that a more benign regard for nature and a belief in humankind’s stewardship responsibilities were much more common than Christianity’s environmental critics have allowed.


Against critics of Western religious and ethical traditions, Attfield claims that these traditions offer essential resources for an ethic that outlines our treatment of nonhuman nature. He critiques, on historical as well as philosophical grounds, the representations of historic Christian attitudes toward animals and the environment offered by Peter Singer, John Passmore, and Val and Richard Routley. Attfield argues that the sort of environmental ethic the Routleys propose—one that recognizes the intrinsic value of nonhuman nature—can be credible only because belief in the intrinsic value of nonhuman nature is a long-standing theme in Western culture.

Austin employs language of the American political tradition in order to advocate policies for environmental liberation that are appropriate to both the biblical tradition and contemporary circumstances. Part one draws on Thomas Jefferson’s ideas regarding the right to “the pursuit of happiness” and the role of independent farmers in a free society in order to present the emotional and moral requirements for satisfying human work. Part two presents a moral vision for a new agriculture that can meet human needs while also protecting the environment. Part three proposes that we should incorporate the rights of human access to nature and the rights of nature itself into the Constitution and offers a strategy for land reform. Part four suggests four ways—including nature within its worship, mission, service, and spiritual life—the Church can participate in the effort to redeem the Earth.


Austin presents a reading of the Bible in terms of “biblical ecology”—a moral perspective on the relationships among and between God, humanity, and the Earth. He examines, in turn, several themes including: 1) liberation of oppressed people and lands, 2) God’s creativity and the human vocation to nurture the world’s abundance, 3) a sabbath ecology of covenantal relationships of rights and duties among all living things and the land, 4) stories of “the fall,” expressing the breaking of these relationships, and 5) ecological visions of hope for their restoration. Austin’s survey includes not only the usual texts—creation narratives, Israel’s history in the land, and eschatological visions—but also the stories of David and Solomon and the ministry of Jesus. An appendix of cross-referenced themes such as ecology, moral beauty, and sexual anxiety between this and the other volumes in the series is also included.


Utilizing both intellectual reflection and personal narrative, Austin seeks to help Christians recover a sensuous experience of God and nature through the concept of beauty. This and other concepts are borrowed from Jonathan Edwards but developed in terms of ecology and modern psychotherapy (particularly the theories of Wilhelm Reich and Erik H. Erikson), rather than a Platonic metaphysic. Austin argues that faith derives from the experience of beauty in God and is strengthened by the awakening of one’s senses to beauty in nature. He suggests that such awakened experience can lead to a more creative and integrated personal identity, to the active enjoyment and protection of the Earth, and to an acceptance of death as part of the good creation. In order to achieve this ideal, however, one must first overcome personal projections and religious and social values that have shaped modern attitudes toward nature and bodily awareness.

Austin draws a portrait of John Muir (1838–1914) as one whose religious consciousness fused wilderness experiences with scriptural images and then argues that by listening to Muir, American Christians can recover a sense of their relation with nature that fits the gospel. According to Austin, Muir found God in nature (e.g., nature was Christ for Muir). Muir combined a physical engagement, a sensuous openness, and spiritual discernment in his encounters with wilderness, finding intrinsic value in all creatures and viewing nature’s “destructive” processes as part of God's creative work. He was an evangelist urging urban inhabitants to overcome their alienation from nature and a prophetic advocate of wilderness preservation. Recognizing the limits to preservationism, Austin also tries to think with Muir about the possibilities for productive, interactive relationships between culture and nature.


This article argues that “orthodox” rights-based theories of private property are in large part to blame for contemporary ecological ills. The author explores the concept of David Lametti’s “deon-telos” of private property. From this perspective, the duty of private property is to serve society, and the author adds, the environment. The author then draws from Breuilly and Palmer’s Christianity and Ecology volume to articulate what some of those “duties” might be from a Christian, environmental perspective.


This dissertation focuses on the problems of environmental degradation, due to the process of modernization, in South Korea and how one Korean denomination, The Presbyterian Church in the Republic of Korea, has responded both theologically and practically to these environmental problems.


Baer criticizes the Church’s failure to respond to the crisis of land abuse (deforestation in particular), and lays out the theological imperative for engaging the issue. He cites biblical texts affirming nature’s value for human beings and its intrinsic value for God, and states that both the worship of and the spoliation of nature are dehumanizing and incompatible with belief in creation. Baer argues that the Church’s efforts are needed to overcome public apathy and to confront social power structures with an ethic of land use.


In this book, originally published in 1915 and reprinted several times, Bailey
celebrates the beauty and abundance of the Earth as a divine gift. He argues that humans are part of the Earth and are participants in the ongoing creative plan of evolution, and therefore have a moral and spiritual relationship to the Earth. Humans have a responsibility to care for the Earth as a common heritage and habitation and to protect its beauty and fertility for generations to come, but they often disregard and abuse it. A professor of horticulture, Bailey gives particular attention to agriculture, discussing the role of the farmer and criticizing the use of income and production as measures of success. He stresses social values of just distribution of the land and its fruits, democracy, co-operative individualism, and the character-forming power of nature. He also argues that the Earth needs to be cared for as the home of all life, not just human life.


Baker-Fletcher writes from the heart as a black feminist Christian who values the natural world and is concerned with issues of environmental justice. Humans are both earthy and spiritual creatures and God as Spirit is immanent in them and in all creation. Jesus Christ, as the embodiment of the Spirit in Creation, fully represents our human connectedness to creation. Baker-Fletcher asserts that our survival requires realistic visions of a new order within which all people, together with the rest of creation, can flourish in freedom. Although black theologians have not written extensively on ecology, Baker-Fletcher affirms that women of color have a deep appreciation for creation due to their historical connections with the land. Her essays reflect on both her own experiences with nature and the black community’s struggles with issues such as racism and environmental injustice.


An annotated bibliography of more than 500 titles published between 1961 and 1993 that deal with the intersection of issues of ecological integrity and social justice, viewed in relation to Christian faith. An introductory essay critically surveys the emergence of the Christian “eco-justice” literature and analyzes the concept of eco-justice. Entries are organized into categories by perspective or issue and author, title, and subject indices are also provided.


Papers from a 1990 conference in Cuddeson, England, by contributors who hold that the environmental challenge cannot be “domesticated” by taking the “safe” approach of reinterpreting existing Christian language but rather requires that Christians completely re-think traditional attitudes toward the natural world. Part one examines the underlying character of the environmental issue as involving human identity.

Ball, the Executive Director of the Evangelical Environmental Network— the evangelical participant in the National Religious Partnership for the Environment (NRPE) along with Reform Jewish, Roman Catholic, and Mainline (NCC) streams— reviews Evangelical Protestant literature from 1970 through 1995 as it relates to the ecological crisis. He proposes that a public theology to enable Evangelicals’ constructive involvement in environmental policy-making needs to be grounded in an understanding of Christ’s relationship to the larger cosmos (Colossians 1:15-20). As such, Ball argues that changes in individual consumption are insufficient in light of systemic environmental degradation.


By demonstrating how Thomas Aquinas, the thirteenth century medieval theologian, did not think one could adequately study human nature apart from the world of nature and animal life, Barad argues that Thomas incorporated proto-evolutionary concepts into many of his teachings. In her engagement with Thomas’ ontological and epistemological writings, Barad additionally points out how Thomas’ ethics do not take his own suggestions of the continuity between human and animal nature into account. Barad thus examines the internal inconsistencies of Thomas’ treatment of animals and posits a number of suggestions for how these various writings might be reconciled.


A comprehensive, balanced overview of the relationship between religion and scientific methods and theories and the theological and philosophical questions they raise. Part one surveys the history of the relationship from the Middle Ages to the nineteenth century. Part two develops a typology of ways of relating science and religion and compares the methods and structure of science and religion. Part three covers the theological implications of theories in physics, astronomy, and evolution. Part four comprises philosophical and theological reflections on human nature and destiny, process thought, and the relationship between God and nature. Barbour argues for a
“critical realist” view of the use and limitations of all models in science and religion and advocates a theology of nature that draws on both religious and scientific sources that critically employ process thought.


This text examines the technological challenge to religious ethics, stressing the values of justice, participation, and sustainability while also affirming the possibility of the democratic control of technology. Barbour first lays out his ethical framework by reviewing contrasting images of technology (liberator, threat, and instrument of power) and the individual, social, and ecological values supported by science, philosophy, and religion. He then applies this framework to global ethical issues raised by three critical technologies (e.g., agriculture, energy, and computers) and the future of technology in general by focusing on global environmental damage, genetic engineering, and developments in weaponry. He concludes by examining the ways that technology can be socially controlled and redirected by citizen participation, appropriate technology, sustainable consumption, and changing social values.


In this book Barker sets out an argument for the bible’s vision of creation as a theory that encompasses all of lived reality: politics, economics, social cohesion, justice, the integrity and security of the earth, etc. It is Barker’s contention that ancient concepts of the biblical world, from both the Hebrew Bible and New Testament contexts, are remarkably relevant to our present ecological situation. The scope of her project is a sophisticated outline of what the early Christian Church surmised of their role as humans within the creation through their contextual understanding of Temple Theology, which Barker sets beside a number of striking parallels in current environmental discourse.

This edited book offers Jewish, Catholic and Protestant perspectives on environmental stewardship, providing a biblical view of how religion and the environment should cohabit. The authors argue that environmentalism, properly understood, has always been part of the Jewish and Christian worldviews. A copy of the Cornwall Declaration on Environmental Stewardship produced on February 1, 2000, is also contained in this book.


This is a “how to” manual for greening all aspects of congregational life (worship, study, buildings, etc.) It has helpful bibliographies, resources, and introductory texts on various issues in “eco-theology.”


Barth is not often regarded as a helpful resource for ecological theology due to the radically anthropocentric character of his theology of nature, but he is enormously important for understanding a contemporary Protestant theology of creation. Barth’s theology is rooted in the affirmation that God, from eternity, elected human beings for fellowship with himself in Jesus Christ. Creation is the space in which this relationship
can be actualized in time; as such, creation is a work of grace and of a piece with 
redemption but all other creatures have meaning only in relationship to human beings. 
The third “volume” of Church Dogmatics on the doctrine of creation has four parts, of 
which this is the first. Here Barth asserts that faith in God the Creator, based on God’s 
revelation in Jesus Christ, makes it possible to affirm the reality, meaningfulness, and 
goodness of created existence. Expounding Genesis 1 and 2, he relates Creation to 
God’s covenant with humanity, and discusses the essentially communal nature of 
human beings.

Bartholomew I Ecumenical Patriarch of Constantinople. Cosmic Grace, Humble Prayer: The 
Ecological Vision of the Green Patriarch Bartholomew I. Grand Rapids, MI: Eerdmans 

This book, edited by the theologian John Chryssavgis, contains selections from 
Bartholomew I Ecumenical Patriarch of Constantinople (sometimes referred as “the green 
Patriarch”). This collection includes encyclical letters, addresses, statements, writings, 
interviews, and other comments that the Patriarch has made regarding the intersection of 
ecological and religious issues. The selections are arranged chronologically and 
thematically. The book also contains a thorough introductory essay that provides an 
overview of the ecological vision of Patriarch Bartholomew and the Orthodox Church.


The author posits a new Christ-centered cosmology founded upon four Dynamics-- 
Being, Belonging, Becoming, and Surprise--to bring the earth into harmony. Being, 
Bartlett proffers, is essence. Belonging is the Being’s place among other Beings. 
Becoming is the intent of both Being and Belonging. Surprise is the unexpected 
unfolding of the intent. The book draws upon the principles of Pierre Teilhard de 
Chardin, Thomas Berry, and discussions of the beginnings of the universe, 
including the big-bang theory, theories of evolution, relativity, quantum mechanics, 
punctuated equilibria, the great extinctions, and the origins of humanity.

Basney, Lionel. An Earth-Careful Way of Life: Christian Stewardship and the 

In this poetic book, the author moves beyond showing what we have lost to what 
could be recovered, both in farms and in cities, through a delicate kind of care-
fullness. Here he calls us back to our basic human task, both practical and profound: 
to be gardeners. Basney argues that to be fully human is to be in proper relationship 
with the Creator—and with the rest of Creation.

Bauckham, Richard. Living with Other Creatures: Green Exegesis and Theology. Waco, TX: 
Living with Other Creatures brings together a collection of Richard Bauckham’s essays that represent his twenty-five years of work in the fields of biblical interpretation and ecological hermeneutics. The book’s goal is to make some contribution to Christian worship, spirituality, and practice, as well as to play a part in ending “the war of aggressive conquest that modern humanity has waged against God’s other creatures.” Topics include the human place in creation, critiques of New Age creation spirituality, Christology and animals, the ecological import of Revelation, and the Sermon on the Mount’s environmental resonance. By consulting scripture in its entirety and some of the most well-known “ecologists” of Christian history, Bauckham offers clarification upon the often ambiguous interpretations of the bible’s voice on the environment.


In this short and accessibly written book, the author, a professor of New Testament studies, develops a biblical inquiry into human-Earth relations. Bauckham criticizes the emphasis on the reading of Genesis 1 as giving humans “dominion” over the planet’s resources. In contrast, Bauckham proposes that there are more ecologically friendly perspectives found throughout the Bible, including perspectives that appear in the book of Job, the Psalms, and the Gospels. Instead of dominion, Bauckham calls for a rediscovery of the biblical view of a “community of creation” that includes humans together with all other creatures of God.


This collection of lectures was published in 2010 as The Bible and Ecology: Rediscovering the Community of Creation (see above).


A close analysis of the phrase: Jesus “was with the wild animals” in its original historical context finds that, in Mark’s Gospel, the human relationship with nature has a key place in Jesus’ identity and mission as the messianic Son of God. The kingdom of God inaugurated by Jesus includes peace and companionship with the wild animals. In Bauckham’s view, this text is a resource for a Christology that is relevant to our ecological situation.

In this book, Whitney Bauman, a scholar of religion and ecology/nature, draws on classical, modern, and postmodern perspectives to propose that the Christian doctrine of creation “out of nothing” (ex nihilo) provides support for a "logic of domination," which has harmful consequences for humans and the other inhabitants of Earth. Bauman draws on the insights of theologian Catherine Keller and feminist environmental philosopher Val Plumwood. Bauman adopts a genealogical method in his examination of how the idea of creation out of nothing becomes manifest throughout different epochs in the history of the Christian West.


As a “friendly critic” of Evangelical environmentalists, Beisner claims to share theological common ground with them while differing sharply on the meaning of “stewardship” and on matters of environmental analysis and policy. He commends their opposition to secularism, biblical basis, and affirmation of cosmic redemption, but envisions humans as “subordinate owners” of the Earth, which must be transformed by human effort to conform to God’s will. He criticizes Evangelical environmentalists for carelessness argumentation, misuse of data, and lack of charity toward those (like himself) who disagree. His reading of population, consumption, and the state of the environment is highly optimistic and, while enjoining “humility” in environmental policy, he endorses continued growth in population, energy consumption, and economic development.


Beisner blends Evangelical theology with free-market economics, criticism of environmentalist claims, and the “cornucopian” views of resource economist Julian Simon, arguing that environmentalist concerns about economic growth, population growth, and resource consumption are unfounded—that, in fact, these are the very things that Christians should promote. His interpretation of the Bible emphasizes human dominion over nature, the command to “be fruitful and multiply,” and the notion of responsible individual freedom. He accordingly argues that it is the enormous potential of human creativity and productivity, liberated by population growth, the free market, and private property rights—not government policies that seek to conserve resources or protect the environment—that will ensure a cleaner, safer, healthier, and wealthier future.


This short book examines key themes in Israel’s scriptures in order to discover how they can inform liturgical practices. Themes addressed include: the Sabbath as the culmination of creation; the goodness of nature and the temptation to divinize it; the
relationship between the natural and moral orders; and eschatology. Bergant argues that the Earth belongs to God alone because God establishes it over against the threat of chaos; the Bible is, therefore, theocentric—not anthropocentric—although humans, as God’s representatives, do have dominion. Liturgy can empower worshipers to respect nature and participate in God’s re-creation of our world.


Bergant interprets the canonical form of the wisdom books in the Catholic canon, critiquing the texts’ gender, ethnicity, and class biases while affirming their revelatory message. Social justice concerns predominate, but Bergant also notes themes relating to the “integrity of creation” such as: when Job learns that humans cannot fully grasp the mystery of creation; when the Psalms express the belief that law is built into creation itself; when Proverbs identifies its practical teachings with the Wisdom underlying reality; when Ecclesiastes questions human abilities to understand and control the world while urging the enjoyment of life; when Song of Songs affirms sexual passion and sensuality, using metaphors from nature; when the Wisdom of Solomon portrays Wisdom’s cosmic function and recounts Israel’s exodus as a cosmic event; and when Sirach uses the wonders of nature to glorify the creative power and the incomprehensibility of Wisdom.


**ABSTRACT:** This essay moves the theme of space, place and surrounding from the margins to the centre of Religious Studies/Theology and Environmental Science. After a survey of diverse concepts of space in science, religion and environmentalism, which challenge scholars to explore the ‘trialectics’ of religion at a deeper level, it proceeds to a detailed presentation and discussion of three elaborated approaches in phenomenology, aesth/ethics and anthropology. After having drawn together the three and related them to the study of religion and environment, the third section proposes a reformulation of the agenda of science with regard to nature, religion and Europe. In conclusion, a pneumatological miniature will suggest a direction for further Christian reflection concerning the salvation of Creation, in synergy with the Spirit of Space.


In this book, translated from the 1995 German version, the author develops an “ecological theology of the liberation of nature” in conversation with Gregory of Nazianzus’s Trinitarian theology. In part I, the author lays out his understanding of the ecological challenge to theology. Part II is an overview of the context of Cappadocian theology and four basic themes of Gregory’s Trinitarian cosmology: sociality, movement, suffering, and Spirit. Part III, then brings Gregory’s understanding into


From Abstract: This project proposes that a transformation of consciousness is needed in Christian people of faith if we are effectively to address environmental concerns in today’s world. Claiming that what will be required is for Christians to recognize an organic connection between faith and ecological issues, I ground the call to this recognition in the theological ethics of H. Richard Niebuhr, drawing out of it an approach to ecological issues that I have called “theocentric relatedness.” I propose that a theocentric, relational ethics is most adequate for today’s churches, providing a counter to the anthropocentrism and radical individualism that pervade in contemporary conversations. I have discovered that the utter relationality of Niebuhr's thought aligns him with ecofeminist thinking. He articulates theologically what ecofeminist are saying ecologically—that is, that “all is connectedness.” His thought provides a theological undergirding for ecofeminist attitudes toward the natural world—an approach that can lead Christians to recognize the integral connection between faith and ecological concerns because we recognize that this connection is rooted in the very nature of the Divine.


From Abstract: This dissertation seeks to provide criteria-setting elements for an “ethic” that is based on an “eco-justice” framework. It takes Sallie McFague's doctrine of the “world as God's body” and Karl Barth's doctrine of imago dei as prime sources for this task. It aims to advance an ethic that purports to adjust traditional theological and doctrinal statements on the doctrine of creation, redemption and “man,” by emphasizing the relationality of human beings amongst themselves and with the rest of creation.


This volume represents one of the most comprehensive and up-to-date critical analyses of the concept of “environmental stewardship.” Including some of the most thoughtful and/or prominent thinkers in the field of Christianity and Ecology, this volume deals with: The history of the idea (part I); criticisms and expositions thereof (part II); theological and ethical analyses of stewardship (part III); applications of the stewardship model (part IV); and the relevance of stewardship models today/
movements beyond stewardship (part V).


In his 1997-98 Gifford Lectures, Berry, a professor of genetics, places science-faith debates in their historical context, sets out in detail the environmental, religious, philosophical, and political consequences of these debates, and finally attempts to elicit positive solutions from such debates in order to animate a “robust basis for behavior in a crowded and ill-treated world.” Berry's treatment differs from traditional work in science and religion in that he explicitly extends his exploration of the implications of religious faith for contemporary science to environmental conservation. As someone who has long been involved in developing environmental ethics both locally and internationally, he argues that the contribution of religious belief to environmental science is highly important, not only in theoretical terms but also in practice.


This edited volume is dedicated to historical, theological and biblical exploration of the 1994 “Evangelical Declaration on the Care of Creation.” After stating the rationale and reprinting the text of the declaration, Part II offers the historical context, Part III offers commentary on the declaration, and Part IV offers some constructive conclusions. Contributors include: RJ Berry, Calvin DeWitt, Peter Harris, Alister McGrath, Jurgen Moltmann, Howard Van Till, Lynn White, and Richard Wright.


This volume, edited by Mary Evelyn Tucker and John Grim, is a collection of ten essays by the cultural historian and “geologian” Thomas Berry (as well as a preface by John Cobb and an introductory essay by Tucker and Grim). The essays provide compelling and inspiring accounts of different issues regarding the Christian faith and its relationship to contemporary environmental issues. Showing how Christian ideas and actions can contribute to a vibrant future for the Earth community, Berry touches on many areas of inquiry, including ecology, cosmology, feminism, spirituality, interfaith dialogue, and more. The book concludes with an appendix on “Reinventing the Human at the Species Level.”

This is a collection of essays by the “geologian” Thomas Berry, with an introduction by the editor, Mary Evelyn Tucker. Spanning decades, the essays show some of the main themes of Berry’s work, including his commitments to some of the pressing religious and ecological issues of the 21st century, including interreligious dialogue, globalization, the environmental crisis, the new cosmology, Gaia theory, and ecological forms of religion and spirituality. These essays present a compelling vision of a comprehensive concern for the fate of Earth and the wellbeing of future generations.


In this collection of essays, Berry, the enormously influential “geologian,” presents his poetic and mystical vision of the evolving cosmos as the “primary revelation of the divine.” He argues that Western civilization is shutting down the life-support systems of the biosphere in its misguided commitment to economic and technological “progress.” To respond to this situation we need a new vision of the meaning and course of history, a “new story” in place of the old biblical story of creation, one which enables us to enter into a life-sustaining human-Earth symbiosis and to follow the guidance of the greater Earth community rather than seeking to impose our will upon it. The individual essays deal with the topics of creative energy, technology, ecology, economics, education, spirituality, patriarchy, bioregionalism, the Hudson River Valley, the American Indian future, and peace.


Berry critiques Christianity’s failure to adequately address the massive ecological crisis and proposes a recasting of Christian doctrines of “cosmogenesis”—creation as a continuing process—and a reverence for the “Earth community” of all creatures. Clarke’s responses attempt to reconcile Berry’s vision with traditional theology, often relating it to liberation theology. Additional topics include: God’s immanence and cosmogenesis; the imperative to shift from anthropocentrism to biocentrism; Christ as an expression of the “cosmic person” found in many religious traditions; and the coming of the “Ecozoic age.” Each chapter contains a summary introduction, a section by Berry followed by a section by Clarke, and questions for discussion. An autobiographical statement by Berry is included as an appendix. Based on a series of thirteen videotaped conversations between Berry and Clarke.


Berry’s response to the conservationist complaint against Christianity is that, while reputable Christians are often complicit in the “military-industrial conspiracy to murder Creation,” such behavior is a betrayal of biblical teaching. It denies the holiness of the body and the physical world as God’s works, and fails to see our own “good work” as the way in which we are to give Creation the honor due to it.

Berry criticizes the alliance of organized Christians and their economic policy, which is manifest in religious attitudes that deprecate the work of rural communities as well as in the Church’s lack of concern with protecting the Earth. Against these tendencies in Christian practice, Berry reveals Christian teachings of stewardship, usufruct (the right to use another’s [e.g., God’s] property without damaging it), and God’s pleasure in creation.


Berry contrasts the “little economy” of business and industry, devised by humans, with the “Great Economy” (or “the Kingdom of God”) on which it depends and with which it must cooperate. The Great Economy is comprehensive, interrelated, orderly, not fully comprehensible, unable to be defied with impunity, and will continue beyond the foreseeable future. Berry discusses topsoil as an example of a primary value where the little economy receives from the Great Economy.


Berry turns to the story of the giving of the Promised Land to determine what the Bible says about the proper human use of the natural world. The Promised Land is an undeserved gift given upon certain rigorous conditions, which Berry interprets in terms of “right livelihood”—the skillful and steady devotion to the welfare of one’s neighbor and of one’s place, which is antithetical to Christian tendencies toward otherworldliness and heroism.


Bhagat, an agronomist and minister in the Church of the Brethren, integrates theological reflection on humanity’s relationship to Creation with a description of major environmental problems in order to educate youth and adults in church settings about Creation, its degradation, and what needs to be done to keep and heal it. The book presents a biblically based understanding of Creation focused on covenant, discusses the rights of nature, and briefly describes the ecology and history of the Earth. Specific degradations—global warming, ozone depletion, air and water pollution, deforestation, waste accumulation, and land misuse—are covered, as are the impacts of population and biotechnology and the connections between ecology and the economy. Bhagat calls upon the churches to give urgent attention to the crisis in Creation and to make environmental concerns an important part of the Church’s ministry.

Noting the extensive overlap in religious studies, spirituality, cosmology, and ecology, Bianchi offers ten principles, which are constitutive of a “broad sweep” of contemporary literature on ecological spirituality, that can guide people’s paths toward “a new spiritual understanding and experience of bonding with nature.” These include the recognition of the unity of matter and energy, the sacred status of earth’s primordial components (land, air, and water), and the re-thinking of human consumption habits, among others. These commandments, Bianchi claims, summon traditional religions to re-interpret their doctrines and practices in light of earth care, and moreover encourage religious institutions to contribute to the sustainability of all the planet’s biotic systems.


Birch, an Australian biologist, presents an introduction to process philosophy and theology that focuses on the question of how ideologies that characterize human life (e.g., freedom, purpose) can arise in a universe apparently governed by mechanical laws. Birch views this question as being central to both the relationship between science and religion and the relationship between humans and the natural environment. He examines the importance of the idea of purpose in human life and argues that everything in the universe has a purpose. The question of the purpose of the whole in light of the inevitable end of the universe leads into the theological concept of the “divine life” in which creatures find their ultimate meaning and purpose. The final chapters unpack the implications of this postmodern worldview for progress, science, economics, religion, and culture.

--------. “Creation, Technology, and Human Survival: Called to Replenish the Earth.”

In this plenary address to the World Council of Churches Fifth Assembly in Nairobi (1975), biologist and process theologian Charles Birch asserts that, due to the environmental limits to growth, there can be no development for the poor without reduced consumption by the rich. He also argues that a transition to a sustainable society with zero growth in population, consumable goods, and pollution, must be made in the near future. This change requires both a recognition of the connection between justice and environmental renewal as well as an affirmation of the intrinsic value of creatures and their dependence on God’s creative activity.

In this comprehensive statement of a process philosophy of nature that presents an eco-justice ethic, biologist Birch and theologian Cobb seek to “liberate” life in a double sense—from the mechanistic paradigm that regards all nonhuman beings as mere objects, and from Western industrial society’s cruel and unsustainable exploitation of nature. They first summarize current ecological knowledge and give an account of evolution in which purpose plays a role at all levels and then proceed to critique dominant models for life and to offer an alternative, “ecological” paradigm that views reality in terms of events that are constituted by their relationships to their environment. They proceed to clarify and apply their model by relating it to the continuity between humans and other animals, ethics, theology, biotechnology, economic development, and ecological sustainability.


Birch and Rasmussen set forth a transformative biblical perspective on the use and distribution of global resources. Part one analyzes the current crisis in terms of two dichotomies that must be resolved: rich and poor; humanity and the rest of nature. It also examines the roots of the crisis in the American religious heritage and the need for society and the church to change their basic perspectives. Part two explores biblical themes of deliverance, wisdom and creation, judgment, and *shalom* in relation to these issues. Part three, drawing on Bonhoeffer, urges affluent American Christians to relinquish “conquest, control, and rapacious consumption” and suggests that they should behave responsibly toward an extended range of human and nonhuman neighbors. The Church is to be a disciplined, anticipatory community of *shalom*, living “as if” the rich/poor, humanity/nature dichotomies of industrial society did not exist.


A short book containing two approaches, one biblical the other philosophical, to the theology and ethics in human/animal relations. Both approaches reject the modern treatment of animals as mere objects. Vischer, a Reformed theologian, presents “lessons from the Bible” beginning with the community of humans and animals in Genesis, grapples with the notion of violence in nature, examines the consequences of the Fall, examines the meaning of biblical concepts of sacrifice, explores the idea of Christ’s redemptive purpose on behalf of all creation, and provides examples of saints as having been friends of animals. Both a biologist and process theologian, Birch explicates the meaning of “respect for creation” by drawing on animal behavior studies, ideas of intrinsic value as based in the “richness of experience,” and non-anthropocentric views found in Christian theology. He concludes by considering particular ethical issues in our treatment of animals.

A collection of essays, some from a 1988 World Council of Churches consultation in Annency, France, representing an emerging consensus among Christian theologians that the theme of liberation must be extended to the Earth and its creatures, and that justice and environmental sustainability are closely linked. Included are essays on: scripture and the sacramental tradition (John Austin Baker, Wesley Granberg-Michaelson, Paulos Mar Gregorios, John Habgood); new ethical horizons, including animal rights and ecofeminism (Charles Birch, Tom Regan, Lois K. Daly); voices from Africa, Asia, and Latin America (Ingemar Hedstr m, Jong-Sun Noh, Harvey Sindima); and “new sensibilities” such as creation-centered spirituality, process thought, and Buddhist-Christian dialogue (Thomas Berry, John F. Haught, Charles Birch, Sallie McFague, Jay B. McDaniel). John B. Cobb, Jr., provides an afterword, and the essay, “Liberating Life: A Report to the World Council of Churches,” appears in an appendix.


Black provides an early but still helpful effort to place current concerns about “ecological crisis” into historical perspective. He describes the Western worldview and traces the ideas of the domination of nature, stewardship, and personal property rights, beginning with the Bible and attending to the developing role of the state. He similarly reviews the history of attitudes toward population growth, resource use, progress, and the concern for posterity. Black argues that the Western belief in the absolute right of humans to dominate the rest of nature and in the desirability of continuous population growth, plus the failure to elaborate an adequate concept of environmental responsibility, have led to the present situation. He declines to call it a “crisis,” since that obscures the gradual development of our current state and offers the false promise of an untroubled future following its resolution.


This book is a collection of scholarly essays that draw on faith traditions (particularly Christianity) to articulate the ethical and spiritual dimensions implicit in the challenges of global climate change. Compiled with the help of the Lutheran World Foundation, this book describes the threat of climate change and shows how ecumenical, interfaith, and civil actions are required in order to develop local, national, and global responses to the challenges currently facing the human and non-human inhabitants of Earth.


Boff, a leading Brazilian theologian, extends the theology of liberation to include the Earth, which, like oppressed people, is exploited by the rich and powerful. He argues that the dominant paradigm, which sets humankind over things rather than alongside
them in cosmic community, must be replaced by a new paradigm of connectedness. Boff describes the new paradigm of the Earth as planetary community and utilizes terms such as cosmos as cosmogenesis. He then characterizes the ecological crisis as a loss of connectedness and shows the linkages between ecology and liberation theology. He gives special attention to the Amazonian region and its people. God is described in panentheistic (God in all and all in God) terms, the Spirit is described as being immanent in Creation, and Christ is presented as the Cosmic Christ while St. Francis is presented as a model of ecological spirituality.


These essays represent a significant attempt by a leading Latin American liberation theologian to fuse liberationist, ecological, and mystical perspectives into a new religious paradigm for the post-Cold War era. The first part of the book develops Boff’s holistic, trinitarian, panentheistic “ecological paradigm,” a paradigm that extends the liberationist “option for the poor” to include other threatened beings and species. He argues that the blame for environmental and social problems lies within a global capitalistic system that serves the interests of the rich and notes that the solution lies not with forms of environmentalism that reflect those same interests, but with an “ecologico-social democracy” that includes all creatures and seeks both social and ecological justice for all. The second part of the book primarily examines issues of global justice after the collapse of communism. The final section of the book presents Boff’s basis for this new social and ethical order through his presentation of the “mental ecology” of mysticism.


According to Boff, individual crises such as the economic crisis, energy crisis, social crisis, educational crisis, ecological crisis, and spiritual crisis are all part of a larger crisis of the global society that has been created over the past four hundred years. In response, he offers a new theological worldview that sees the planet as a sacrament of God, the temple of the Spirit, the place of creative responsibility for human beings, and a dwelling place for all beings created in love. As such, Boff borrows heavily from liberationist thinking to show that ecological justice proposes a new attitude towards the earth; one of benevolence and mutual belonging.


Includes essays on environmental integrity, social justice, and their connections by a group of largely Latin American authors writing chiefly from a liberationist perspective. In their introduction, Boff and Elizondo criticize the environmentalism of
the industrialized North for its lack of attention to issues of justice (e.g., the well-being of the poor), especially as they are experienced by the South. The authors insist on a “social ecology” that recognizes that both humans and nature are victims of the exploitive industrial capitalist system. Contributors include: Leonardo Boff, Julio Santa de Ana, Jos Ramos Regidor, Bastiaan Wielenga, Eduardo Gudynas, and Charles Richard Hensman. In addition to these topics, there are essays on Indigenous Amazonian and Mesoamerican views (Berta G. Ribeiro, Sylvia Marcos), biblical perspectives on ecology and violence (Christoph Uehlinger), essays on Earth spirituality (Julia Esquivel Velásquez), and the topic of ecology and theology (Rosino Gibellini).


Bonhoeffer’s Christocentric theological exposition of Genesis 1 and 2, originally given as University lectures in 1932–1933, is marked by his characteristic concern to hear the Word of God in the contemporary situation (e.g., the rise of Nazism in Germany) and to affirm a “this-worldly” Christianity. Bonhoeffer’s interest is in human existence but Bonhoeffer continues to be a major theological influence and he argues that there are themes here that intersect with ecological theology. Bonhoeffer equates creation ex nihilo with Christ’s resurrection from the dead. He links dominion and the imago dei by arguing that human freedom to rule over the rest of creation depends on humans being free for creation, as God is. By attempting to be “like God” and grasping at the knowledge of good and evil, humans reject their own creatureliness and become “dead,” cut off from the source of their life—yet God graciously preserves creation, and, in Jesus Christ, restores life and creaturehood to human beings.


On the eve of the explosion in ecotheology, Bonifazi seeks to redress theology’s neglect of material nature by expounding a view of reality in which, through love and creative attention, humans realize their own destiny and fulfillment together with that of all things. Citing scientists as well as philosophers (key figures include Friedrich Nietzsche, Edmund Husserl, and Pierre Teilhard de Chardin), the first nine chapters relentlessly erode the dualisms of body and soul, self and world, objective and subjective, etc. The last three chapters and the epilogue relate this holistic vision to biblical themes of the “inwardness” of things, cosmic redemption, and death and resurrection; “dominion” is interpreted as a humble, sacrificial service that elevates to dignity and wholeness the entire world of persons and things. Environmental concern is a pervasive, if muted, theme.

This book serves as a primer on the theology and science dialogue as well as an extended study of the key Christian doctrine of creation out of nothing. Bonting first offers a model for the theology and science discussion, in which each is seen as a distinct worldview on the same reality. Second, he examines the creation controversy itself. Finally, Bonting extends this perspective, a combination of chaos theory and chaos theology he calls "double-chaos," into a framework that addresses traditional questions about evil, divine agency, soteriology, and the future of life.


This book is important for the evangelical, environmentally concerned Christian, academic or non, and argues that, “Authentic Christian faith requires ecological obedience.” The first two chapters explore the “where are we” in from a place-based understanding and in a “state of the earth” sense. Chapter three is a critical engagement with the Lynn White thesis and argues that the origin of ecological sin lies outside of Christianity. Chapter 4 argues for a biblical basis of environmental concern. Chapter 5 and 6 set forth an “evangelical theology of care for the earth” and a corresponding ethic. Chapter 7 offers an apologia for earth care and chapter 8 ends with the question of hope in the face of ecological degradation.


Ten arguments for caring for creation—based on self-interest, duties to posterity, joyful simplicity, eco-justice, animal rights, intrinsic value, the community of creation, divine command, the image of God, and gratitude—are summarized and critically examined. In spite of their differences and limitations, Bouma-Prediger finds that, taken together, they provide a compelling rationale for taking better care of creation.


ABSTRACT: This article explores a neglected but significant area of research in ecological ethics, namely, virtue theory. More precisely, the author attempts to answer this cluster of questions: What exactly is a virtue? Are there particular virtues that arise from a biblically informed Christian ecological ethic? If so, what are those virtues? How important are they? Are they merely nice to have or are they necessary? The thesis is that certain virtues—like frugality, humility, and wisdom—are indispensable if Christians are to responsibly fulfill their calling to be earthkeepers. In short, certain character traits are central to creation care.

In this published dissertation, Bouma-Prediger examines and critiques the thought of three leading ecotheologians in an effort to support his thesis that in order to inform an adequate response to the environmental crisis, Christian theology and philosophy must revise aspects of their understandings of humanity, nature, and God. For Bouma-Prediger, “history” must be redefined to include the natural order, “nature” must be redefined as being inclusive of human beings, and creation must be understood theocentrically as being grace-full and responsive to God. God must, therefore, be understood in Trinitarian terms that reach beyond the exclusively patriarchal language of “God the Father” in order to employ more gender-inclusive images (Rosemary Radford Ruether). A Christology that embraces the whole cosmos (Joseph Sittler) must also be adopted and Christians must affirm the Holy Spirit as God’s presence in and with creation (Jurgen Moltmann).


This edited anthology brings together some of Joseph Sittler’s most ground-breaking writing on his “theology for the earth.” It includes two essays, by the editors, exploring the implications of Sittler’s work for eco-theology, as well as a bibliography of Sittler’s work at the end.


Bradley, a minister in the Church of Scotland, illustrates that the Christian faith is intrinsically “green.” He argues that Christianity is the “greenest religion” because it alone speaks of God becoming incarnate in physical matter for the purpose of redeeming all life on Earth. He argues that individuals do not need to embrace a new religion but rather they need to strip away centuries of anthropocentric thinking and return to the original message of the Bible and the early Church. According to Bradley, beliefs that indicate that nature exists solely for human benefit, that God is wholly separate from and uninvolved in nature, and that the natural world is evil (an idea that has contributed to the environmental crisis), are all distortions of various biblical messages. He argues instead for a cosmic Christology based on the nature miracles and Christological teachings of the New Testament. Also presented are the Christian image of the positive and creative roles humans practice in the world as well as several suggestions for the “greening” of churches.


This book published by World Vision resources documents some case-studies of
some of the poorest farmers on earth working to “restore creation” and end poverty from within their own context. It holds out the possibility for new collaborations between churches and organizations, and the families whose life depends on earth's bounty. As this volume details, when such collaborations are nurtured, real change and restoration occurs, regardless of how long it takes governments and legal or trade systems to catch up.


This edited volume was commissioned and published by World Vision International. In chapter 1, Peter Harris examines anti-environmental attitudes in the west. In chapter 2, R. J. Berry argues being made in the image of God means being a blessing to all creation. In chapter 3, Michael Northcott argues for a Christian ecological ethic based upon the notion of creation as gift. In chapter 4, Anne Clifford argues for a “sustainable oikos” based upon God’s concern for the environment as shown in Jeremiah’s lament for the land. Finally, in Chapter 5 Don Brandt argues that the normative role of Christians is as Trinitarian environmentalists. An appendix includes “An Evangelical Declaration on the Care of Creation” developed by the Evangelical Environmental Network in 1994.


In this chapter, the author argues for an “econormative ethics” in relationship to global ecological degradation.


Bratton notes that although some ecofeminists wish to abandon Christianity, others wish to revise its theology. The latter group, criticizing divine transcendence as inherently hierarchical and oppressive, places greater emphasis on divine immanence and/or incorporates goddess images. Bratton regards such attempts as often historically or biblically uninformed but credits ecofeminism with serving Christian environmental ethics by emphasizing the relationship between the oppression of humans and environmental destruction.


Bratton surveys the Bible and selected later Christian traditions (e.g., the Desert Fathers, Celtic and Franciscan monasticism, the Reformation) to clarify their models of the role of wilderness experience in people’s relationship to God and to suggest how Christians can apply these historical models to their contemporary religious lives.
Bratton argues that, contrary to common belief, biblical and Christian tradition gave wilderness a positive religious value as a place for encountering God until the Reformers largely rejected monasticism and the wilderness spirituality that were associated with it. She urges Christians to value occasions for solitude, spiritual struggle, and contact with creation in spacious natural settings, because, as she argues, they are integral to spiritual development; and to live with and care for wild nature as an essential part of God’s good creation.


Agape, as self-giving engagement with the world, is for Bratton preferable to eros as the form of love that human beings should have for nature. She finds that God’s love for nature is parallel to God’s love for human beings and she examines agape in relation to nature by paying particular attention to concepts of reciprocity and self-sacrifice. Her work here draws upon earlier theological ethical analyses (here, Daniel Day Williams and Anders Nygren on Christian love) and extends these ideas into the realm of environmental ethics.


In one of the relatively few books to provide a Christian ethical analysis of a specific environmental issue, Bratton reviews the social, economic, environmental, and spiritual problems created by population change and develops a Christian ethical framework for dealing with them. Her ethical perspective emphasizes biblical foundations, linkages between individual behavior and social and economic factors, cultural differences, the value of individual rights and feelings, and justice for the poor and disadvantaged. She covers basic principles of population dynamics, reviews the history of attitudes toward reproduction in the Bible and Christian history, and addresses contemporary controversies such as “lifeboat ethics,” population decline in the developed world, and the use of coercion and abortion.


From Abstract: The purpose of this dissertation is to isolate and define a prominent characteristic of mythopoeic fantasy, the attempt to reawaken the numinous consciousness, which in the hands of Coleridge, MacDonald, Lewis, and Tolkien serves to provide a revisioning of the human relationship with the natural world. The project will counter two kinds of argument, one by literary critics who view this type of literature as “escapist,” bearing no relationship to the world, and one by environmental critics who believe Christianity causes hostility towards “right” relations with the earth. By analyzing specific texts by these authors, who are heavily influenced by Christianity, the project will show that mythopoeic fantasy, if successful, offers the reader a unique religious response to the environment.

This edited volume brings together nine leading thinkers on Christianity and the contemporary world. Particularly relevant to the Christianity and Ecology discussion are the following: Gordon Kaufman, “Ecological Consciousness and the Symbol ‘God’”; Roger Shinn, “The Mystery of the Self and the Enigma of Nature”; Matthew Fox, “Creation Spirituality: The Deep Past and the Deep Future of Christianity”.


This book articulates a Christian response to contemporary environmental issues, particularly in light of the “creation care” movement. Rev. Brown develops a biblical interpretation of creation care that outlines the responsibilities of humans toward the natural environment, and he also provides practical suggestions for how to act in a way that is appropriate for an ecological steward of God’s creation. This book is written in a style that is accessible to students, churches, mission agencies, and any concerned Christians.


This book contributes to the dialogue between scientific and religious perspectives, particularly in light of the relationship between Christian faith and ecology. The author, a theologian, shows that there are at least seven distinct ways of reading the biblical creation story, and he shows how each of them bears different affinities and conflicts with contemporary scientific research. Brown argues that faith and science are both fundamentally driven by a profound sense of wonder at the complexity and beauty of the natural world, and this sense of wonder can help facilitate constructive dialogue between the perspectives of Christians and scientists.


In his article, “Options for Creatureliness,” Brueggemann explores some dimensions of recently articulated creation theologies in order to consider the ways these theologies might provide fresh interpretive accent to the contemporary global environmental crisis. By concentrating particularly on the theme of creatureliness in the Book of Deuteronomy, Brueggemann argues that human society should not aspire to that of an “uncaring, unresponsive, disobedient” consumption model, but rather aim to find joy in the deep joy in “a communal practice that cares for all and shares with all.” As both givers and receivers, therefore, human creatures must turn now from the old, retrograde politics of consumption in order to become citizens of a world we all share.
In this watershed book, Brueggemann argues that land, as symbol and literal reality, is central to the story of Israel’s relationship to God. The land and its fertility is a gift from God, but the effort to securely possess and manage the land leads to oppression, injustice, and finally to the loss of land. Yet God’s promise to Israel in exile includes the restoration of the land. The promise of a new land, he argues, is also central to the New Testament. By turning from the emphasis on time, decision, and event that have dominated biblical studies to an emphasis on place, structure, and continuity, Brueggemann adapts the pattern to contemporary concerns about rootlessness, prosperity, and the plight of the dispossessed. His efforts here open the door to a more ecological reading of biblical texts.


Bube presents a critical and systematic analysis of process theologian John Cobb’s theology and ethics that highlights the impact of Cobb’s ecological “conversion experience” in 1969. Bube begins by examining the development of Cobb’s early theological method, a Christian natural theology, and his ethical theory, centered on the concept of the Christian structure of existence. Cobb’s ecological conversion resulted in profound changes in his theological method and Christology, so much so that the notion of “creative transformation” became both the central category of his theology and the central norm of his ethics. Bube examines how creative transformation grounds Cobb’s understanding of rights and justice for human and nonhuman beings in his arguments regarding the goals of ecological sustainability and social and political liberation as mutually supportive.


Burrell and Malits seek to correct the “cyclopean” focus of much eco-theology on the doctrine of creation and of traditional Catholic theology on redemption by viewing creation and redemption as the two foci of an ellipse. Another distinctive feature of the book is its dialogical engagement—with Islam in particular, but also with Hinduism, Judaism, and Buddhism—in developing its Christian theology of creation and redemption. The authors argue that God’s initial gift of creation cannot be understood apart from the additional gift of revelation in Jesus, whose redemptive mission is the restoration of creation’s “original peace.” Burrell and Malits consider the human place in creation, the meaning of Jesus’s suffering and death (as well as our own), the sacraments, God’s relationship to creation, eschatology, and the mysticism of St. John of the Cross. They conclude by suggesting that this relationship
may have implications for the doctrine of resurrection.


Calicott presents a systematic discussion of Indigenous and traditional environmental ethics and suggests that there are similarities between recent postmodern trends and traditional, ecocentric worldviews. Drawing on the work of Taoist scholars, Calicott outlines how deep ecological and contemporary feminist thought on “appropriate technology” and “sustainable development” share Taoist concepts of harmony, aesthetic order, process-orientation, and the ideal of *wu-wei* (non-action).


In *How to Rescue the Earth Without Worshipping Nature*, best-selling Christian author Tony Campolo outlines his practical program of Earth stewardship, which he calls "creation care." Presenting a biblically based perspective on creation, Campolo outlines specific things readers can do to help restore the environment, not worship it, while demonstrating how to experience nature in the profound ways that Jesus and the Apostle Paul did. In conclusion, Campolo emphasizes the importance of the Church’s positive contribution to the “green” movement.


This book attempts to show how the new cosmology and the Christian faith can have a harmonious relationship with one another. The author, a spiritual director and retreat facilitator, follows thinkers like Pierre Teilhard de Chardin and Thomas Berry, both of whom reconcile Christianity with evolutionary cosmology. According to Cannato, Christian faith and contemporary scientific research converge in their affirmation of the interconnectedness of life and of human participation in an evolving universe.


From Abstract: This study first investigates humankind's interconnectedness to the rest of creation. It surveys scientific theory, philosophical postulations, the major world religions, and emerging religious options that are inclusive of all Beings. From this survey, compassion emerges as the distillation of humankind's collective wisdom and primary to peace and justice. Therefore, the second section of this study investigates the underpinnings of compassion. The concepts of attachment, empathy, and inclusivity are established as necessary to the facilitation of compassion. Compassion is then explored as a functional ethic. The third section explores the utilization of the ethic of compassion in re-visionsing Earth as a community. The actual process of building a community with Earth and other
species is approached by defining community, building an understanding of the meaning of community, and developing the qualities and principles of community in relationship to Earth. This is fleshed out by presenting the process of community building with Earth or re-earthing from the perspective of a personal journey. Finally, a history of humane education as well as a curriculum in humane education is presented as praxis to the theory of a whole Earth community. This study is a synthesis of seemingly diverse areas of study and the methodology is interdisciplinary. The outcome of this approach is the presentation of a plan of action that, while practical, leads to the broadening of the definition of both community and self to include other mortals and Earth.


This 34-page guide published by and available from the Center for a New American Dream is a concise “how to” for “greening” congregations. It is a great way for congregations to be environmentally and socially responsible by maintaining their building and grounds a bit differently. The guide offers eight simple actions congregations can take that promote social justice, are good for the planet and help save money.


A Catholic theologian introduces a Christian theology of nature that is responsive to the environmental crisis. This theology utilizes a methodological approach based on the thought of Jesuit theologian, Bernard Lonergan. In the first part of the book Carmody examines issues relating to science, technology, economics, politics, ethics, and religion, and raises questions about the ultimate horizon or value-framework within which they must be understood. In the second part of the book, Carmody presents foundational attitudes of a converted Christian ecological consciousness (e.g., a sacramental sense of nature within a horizon of grace and a commitment to personal authenticity). After turning to biblical and traditional theologies of nature for applicable insights, he organizes these insights into a constructive approach that revolves around the “ontological core” of God’s endowment of being to all things. This yields concepts regarding the respect of nature’s independent rights.


ABSTRACT: Process theologian Marjorie Suchocki redefines sin as (1) the violation of relationships, (2) the absolutizing of the self and the denial of interdependence, and (3) rebellion against the creation. The challenge of our day is to update Christian liturgy, which celebrates our being “creatures created in the image of God,” with a conscience, so that we will conserve and sacrifice for the good of creation, our children, and their descendents. Science tells us that we can reduce emission greenhouse gases in the future
by using passive and active solar energy for heating and generating electricity with windmills, semiconducting solar cells, and hydropower. Perhaps water’s sacramental power can cleanse us from the unintended consequences of our past sins, give us new vision for the future, with the courage to recognize our interdependence with creation.


LaChance and Carroll provide a collection of diverse perspectives on the relationship of Catholic faith and environmental concerns. The preface is written by Thomas Berry and is followed by both a foreword written by Miriam Therese MacGillis, and an introduction, written by the editors. Nineteen essays follow including essays on: basic concepts in Judaism and Christianity (Frederick G. Levine on sacrifice and the land; John E. Carroll on the Christian ethic); cosmology and cosmogony (Albert J. LaChance on God, the cosmos, and culture; Beatrice Bruteau on the cosmos as a “Theotokos Project”, specific social issues relating to ecology (David S. Toolan on population, Mary Rosera Joyce on bodiliness and sexuality, Richard C. Haas on economic productivity, Albert J. Fritsch on appropriate technology, Marc Boucher-Colbert on community-supported farming, William McNamara on language pollution); Catholic spiritual traditions (Franciscan, by Richard Rohr and Keith Warner; Benedictine, by Terrence G. Kardong; Ignatian, by William J. Wood; Ascetic, by David M. Sherman); the eucharist (Charles Cummings); and new approaches to spirituality (Tessa Bielecki, Paula Gonzalez). Wayne Teasdale provides a concluding reflection. The book ends with a prayer for animals from an English church.


Theologians, philosophers, and environmentalists make their cases for an ethic of ecological responsibility based on a spiritual vision of nature. The essays in part one argue for seeing the environmental crisis as a spiritual issue (Timothy C. Weiskel, Paul Brockelman, Stephen C. Rockefeller). Part two presents approaches from Jewish, Evangelical, Catholic, and ecumenical Protestant faiths (Rabbi Everett Gendler, Calvin B. DeWitt, Jay McDaniel, Albert J. Fritsch), while other religious perspectives (e.g., Buddhism, Native American, ecofeminist) are expressed in part three (Stephanie Kaza, Twobears, Catherine Keller, ecofeminism). The final chapters argue that we must expand our understanding of the environmental problem and begin to identify it as the human problem. Essays in this section focus on an ethic of ecological replenishment based on reverence (John E. Carroll), ecopsychology (Albert J. LaChance), and the religious significance of the universe story (Thomas Berry).

Aiming to facilitate a Christian response to contemporary environmental issues, this book presents a thorough examination of the limitation and the contributions that a Christian theology can make in the effort to cultivate a more sustainable world. The author, a professor of theology, looks at many criticisms of Christian relationships with nature, including problems of anthropocentrism, the desacralization of nature, dualisms that oppose spirit and matter, and resistance to scientific research. To reconstruct a theology that addresses environmental issues effectively, she draws on resources from process thinking, feminist theology, and the science and religion dialogue.


This 1988 pastoral letter calls ecological degradation a threat to life and social stability in the Philippines. It reflects on the original beauty of the island’s native ecosystems as well as the wounds inflicted by exploitative “progress.” The Bishops call Filipinos to be stewards of creation in order to preserve and heal their homeland. He also points to what he sees as signs of hope in Filipino culture. The letter also argues that the care for the Earth is nurtured and sustained by various strands of Christian faith, including devotion to Mary. Specific actions for individuals, churches, governments, and nongovernmental organizations (NGOs) are also recommended.


This is a 2001 statement by the US Catholic Bishops arguing for dialogue and the common good in public debates about US policy on Global Climate Change. They argue, “At its core, global climate change is not about economic theory or political platforms, nor about partisan advantage or interest group pressures” but “about the future of God’s creation and the one human family.” Further, they argue “the United States bears a special responsibility in its stewardship of God’s creation to shape responses that serve the entire human family.” Finally they argue that the focus of dialogue should be on the needs of the poor, the weak, and the vulnerable.


An analysis of the role of physical nature in the American religious imagination from the early eighteenth to the mid- nineteenth century, focusing on representative New England theologians (e.g., Jonathan Edwards, Samuel Hopkins, Lyman Beecher, William Ellery Channing, and Horace Bushnell). Cherry argues that Edwards regarded
nature as a collection of "images or shadows of divine things" but that his successors, who were more inclined to moralism, legalism, and rationalism, saw nature primarily as a system of moral laws and didactic signs. According to Cherry, a more profound symbolic-imaginative response to nature was renewed in the religious romanticism of Bushnell. Though understandings of nature since this time have been dominated by Darwinism and the religious imagination of the urban and industrial social environment, American religion, according to Cherry, faces the same struggle to connect symbolic awareness with moral resolve.


Chial contends that, in spite of efforts within the World Council of Churches (WCC) to redefine the theology of creation and humanity’s role within it, no coherent theology or ethic has emerged to effectively address the current crises. He reviews significant developments in the WCC discussion, from the Justice, Peace, and Integrity of Creation (JPIC) program launched in 1983 to the Theology of Life program initiated in 1994. While there is agreement on some basic points, the transition from theology to action and to an eco-centric spirituality has yet to be made.


From Abstract: The goal of this study is to examine whether James M. Gustafson's environmental ethics from a "theocentric" perspective is theocentric, as he claims, or rather anthropocentric, contrary to his claim. He explicitly states that his ethics derives from a "theocentric" perspective. But he also claims that he bases ethics on an anthropocentric, epistemological foundation, namely, human experience corrected by the empirical sciences rather than by divine revelation. How is it possible for Gustafson to establish theocentric ethics based on an anthropocentric foundation?


In this work, the author brings goddess studies and feminist thought into dialogue with the Process thought of Charles Hartshorne to re-imagine God as co-creative, immanent, evolving goddess of continuous creation.

Includes essays and materials that explore the theological foundations of a Catholic approach to environmental questions. The editor’s introduction describes the United States (US) Bishops’ Environmental Justice Program and recent Catholic statements regarding the environment. Essays address: environmentalist critiques of Catholic tradition (Anne M. Clifford), eschatology (John F. Haught), religion and modern cosmology (David Toolan), and the role of creation in liturgy and sacraments (Kevin W. Irwin). Also discussed are ecological implications of the Benedictine monastic tradition (Hugh Feiss), Catholic social teaching on human dignity (Christine Firer Hinze) and the common good (Drew Christiansen), and virtue ethics (Deborah Blake). Appendices include statements by Pope John Paul II and various Bishops’ conferences in the US, the Philippines, Italy, etc. Reprints from parish resources on stewardship, consumption, and scientific controversy are also included.


This address to the 1991 Assembly of the World Council of Churches in Canberra, Australia, sparked considerable debate on syncretism and cultural pluralism in Christianity. Chung uses the Korean concepts of Han, the grief and anger of the spirits of persons who died unjustly; Ki, life energy; and Kwan In, the goddess of compassion and wisdom, to link God’s compassionate spirit to the spirits of the human and nonhuman victims of injustice and to the struggle for a culture centered on life and interconnectedness.


Informed by ecofeminist thought, process thought, and personal experience in the gay male community, Clark argues for the need to expand the horizon of gay theology in order to address various ecological issues. He deconstructs the hierarchical and “heteropatriarchal” paradigms of Christianity and Western science as having supported the domination and disvaluation of the natural world and all non-white-male-heterosexual persons. Ecotheologies appealing to scripture or endorsing a stewardship ethic (e.g., James Nash) are rejected by Clark because they are bound to heteropatriarchal paradigms. In contrast, Clark regards the god/dess paradigm as being completely immanent and adopts a radically egalitarian view of the intrinsic value of all life. From this standpoint he offers relational interpretations of sin and justice, critiques individualistic economics, and affirms the value of locatedness in one’s own home and community.

Clark, a British philosopher, struggles with questions relating to what type of religious ideology can best address the environmental crisis. He then sympathetically criticizes contemporary proposals including: Goddess-worship, polytheism, National Socialism, process philosophy, and evolutionary theism. Arguing on behalf of a more orthodox, Platonic Christianity, Clark believes that the crisis is the unintended result of our wish to live better lives. The crisis, according to Clark, is not the consequence of Christian or Enlightenment philosophy. He asserts that we need a genuine appreciation for the Otherness of the nonhuman world and a critical, realistic effort to “see things as they are.” Clark offers ecological interpretations of the Sabbath and the doctrine of Atonement and advocates a sacramental theism that affirms that “the world exists as incarnating Beauty.” He argues that humans should seek to be responsive to that beauty in both our human and our nonhuman neighbors.


This volume is a collection of scholarly essays addressing the tension between science and religion, particularly in light of the implications of this tension for relationships between Christian churches and the natural environment. Essays address a wide range of themes, including theology, the Scientific Revolution, evolution, human stewardship of nature, utopian communities, and more. This volume touches on a wide historical and geographical spectrum ranging from missionary encounters with the New Worlds to understandings of nature in early modern Italy and Hungary.


Taking the idea that climate change is a serious justice issue, Clifford sets out to report on the progress of how Christian churches are dealing with climate-related injustices imposed upon the poor. By proposing a theological model based on relationships, which is founded in her interpretation of the New Testament, Clifford additionally puts forward some practical theories on how Christians can take action against impending global disaster.


Clinebell, a pastoral psychotherapist, argues that reversing the planet’s ecological deterioration is the most important health challenge facing humans today. Clinebell argues that in order to overcome this “eco-alienation” one must engage in therapy and education that recognizes humanity’s psychological interdependence with the Earth as well as the transformation of human conscious and unconscious attitudes, feelings, and memories. The “ecological circle,” which forms the basis of this model of ecotherapy and ecoeducation, is comprised of experiences relating to nature’s healing and nurturing energy, nature’s source in God, and motivation toward Earth-nurturing action. Clinebell, referencing ecofeminism and creation-centered
spirituality, discusses ways in which religion can play ecologically creative or
destructive roles and presents a number of ecotherapy and ecoeducation tools and
methods.

Clines, David J. A., ed. The Bible and the Future of the Planet: An Ecology Reader. The

Clipson, Mary Catherine. "Sustainable Living: A Case Study of Nuns and Their Beliefs,

From Abstract: This dissertation is a case study of monastic nuns in the context of
sustainable living. The essential core question is: How has the way of life of nuns
in a monastic community been a sustaining one. There are six chapters:
Introduction, Historical Context and Overview, Methodology, The Context and
People of The Priory of Our Lady of Peace, Analysis of Data, and Synthesis and
Interpretation.


The argument of Clough’s On Animals is that Christian theology has come to rely on ill-
considered renditions of the distinction between human beings and other animals that are
implausible, unbiblical, theologically problematic, and misleading. Such accounts need
urgent reconsideration. Hence, On Animals offers a reconstruction of Christian doctrine
with regard to the question of how to think theologically about animals. Ethically
speaking, the thrust of this book is arrived at by asking the question: What should we do
in our relationships with other creatures? Topics covered include the problems involved
in anthropocentric interpretations of creation, creaturely difference between humans and
nonhumans, the creatureliness of Christ, the import of the theory of atonement for
animals, and the scope of redemption for the entire earth community.

--------. “All God’s Creatures: Reading Genesis on Human and Non-human Animals.” In

Claiming that the Christian tradition has barely begun to adequately read Genesis after
Darwin, Clough argues for the theological necessity of displacing the anthropocentric
readings of Genesis that have become ensnared in Christian orthodoxy. His aim is to
begin again the project of reading Genesis with particular reference to our understanding
of the relationship between human beings and nonhuman life. Clough provides a brief
survey of anthropocentric hermeneutics in Genesis and counters such interpretive
approaches by critiquing methods of biblical interpretation that assume human separation
from the processes of biological evolution. A new reading of Genesis, he says, will have
deep implications for the practice of Christian doctrine, as well as Christian ethics as
related to the nonhuman world.

ABSTRACT: The theme of creation's praise of God has occasionally appeared in ecological theological literature but its full potential has not yet been realized. An engagement between the biblical text and Christian tradition, exemplified by Psalm 148 and the work of Thomas Aquinas, may allow this theme to take on a greater importance. Understanding praise as essential to creation's being allows humanity and non-humanity to be identified much more closely while producing a theology which is firmly grounded in the richness of orthodox Christian tradition.


This brief introductory survey of the history of “nature” in the Western world (e.g., ancient Greece and Rome, North America, Britain, and Germany) is intended to synthesize the studies of others rather than to offer new or original scholarship. Coates emphasizes the extremely complex and multivalent character of what has been meant by “nature” and the influence of material and ideological factors on perceptions of, attitudes toward, and the uses of, nature. Early chapters are chronological, on ancient Greece and Rome, the Middle Ages, and the early modern period. Later chapters are more thematic, discussing the encounter with aboriginal and Asian cultures, an appreciation for landscapes, Romantic and ecological reassessments of nature, the appropriation of “nature” in divergent political ideologies, and projections of the demise of nature as physical reality or as symbol.


Cobb critiques the regnant religion of our time, “economism” (the domination of society by economic goals), as a concept that is exemplified by the World Bank. He interprets the history of the West as a succession of dominant religions (e.g., Christianism, nationalism, economism, and an emergent Earthism) and notes that each of these adopted a different penultimate object of devotion. The book traces the history of the World Bank, including its response to criticism that it has policies detrimental to the interests of the environment and the poor. Cobb is particularly concerned to show how the Bank’s policies and practices flow from its guiding economistic ideology, and judges it possible, but unlikely, that the Bank will become an “Earthist” institution. He ends by outlining his understanding of “Christian Earthism” in which God, known in Jesus Christ, is the ultimate object of devotion but is served through the service of the Earth and its inhabitants.


Convinced that the economy is the primary determinant of what happens to the Earth,
Cobb has occupied himself in the past couple of decades with criticizing current economic policies that he believes are devastating the Earth and human communities. In this book he argues for ways to reverse damaging economic structures. This selection from Cobb’s speeches and essays begins with a chapter introducing the theological perspective undergirding Cobb’s critique as well as some key economic ideas. This is followed by another chapter that examines economics and “economism” in a broader humanistic and historical context. Chapter three presents Cobb’s view of the importance of community as the unit of economic development, and three other chapters bring the economic perspective developed in For the Common Good (Herman E. Daly and Cobb, q.v.) to bear on the specific issues of the debt crisis, free trade, and George Bush’s “new world order.”


In his first major statement on ecology and theology, Cobb argues that the environmental crisis requires a new, ecological vision and a rethinking of traditional Christian and Western philosophical assumptions. Cobb argues that Christianity has contributed to the problem by absolutizing the value of human life and primitive religion, and finds that Taoism, secular atheism, and neopaganism are also inadequate. He argues instead for a new Christianity that views humans and nonhumans as having value but he accords absolute value to God alone. The practical corollaries of his views are ecological asceticism and population control. Cobb also elaborates on his vision of nature as a dynamic and fragile system of interdependence, a system of which humans are a part, and a system wherein the nonhuman world is viewed as real and intrinsically valuable. He concludes with a call for a commitment to God as the Creative Process that bestows and enriches life. This edition includes minor revisions from the 1972 original, with a new afterword and bibliography.


Calling upon Christians to help build a more just and sustainable society, Cobb addresses the role of both individuals and the Church in pursuing social justice and emphasizes the importance of envisioning a better future. Advocating “realistic hope” as an alternative response to both despair and complacency, he discusses the economic, political, and theological changes that are required for dealing with the current ecological crisis and for attaining the vision of a more sustainable future.


Cobb, a process theologian, attempts to show why political theology, represented by Johann Baptist Metz (based on Kantian, anthropocentric presuppositions), must include ecological concerns. He also argues that process theology, primarily informed by Whiteheadian theology that is more ecological in orientation, also needs to be informed by sociological understanding. He notes that basic differences between the
two types of theological orientation remain.


Moving between rabbinic texts, biblical scholarship, canon law, and scholastic theology, Jeremy Cohen’s study of Genesis 1:28 over hundreds of years of Jewish and Christian interpretation responds to Lynn White, Jr.’s famous claim that “fill the earth and master it” provides a centuries old mandate for humans to exploit the environment. Cohen argues that the bestowal of dominion in the first chapter of Genesis was primarily of anthropological significance, understanding humankind between animals and angels within the natural hierarchy of the cosmic frontier. Cohen’s study additionally shows the ways in which Genesis 1:28 undergirded discussions on celibacy and the command to procreate in various Christian interpretations of the text by charting the process by which sexual reproduction came to be included under natural law.


In this book, Rabbi Andrea Cohen-Kiener shows how faith traditions can mobilize communities to develop positive responses to the challenges of the current ecological crisis. Along with her own reflections, she includes selections from other religious environmentalists. Overall, the book aims to show how Earth provides a common ground for cooperation between religious communities in efforts to facilitate the emergence of a more peaceful, just, and sustainable Earth community.


This study guide is devoted to paragraph 160, “The Natural World” in the Book of Disciplines of the United Methodist Church. Each chapter examines one of the sections within Paragraph 160 in the light of relevant scripture. Examples of actual individuals and congregations engaged in ministry around environmental issues are provided. This resource will help congregations develop ministries based on the teaching of The United Methodist Church and what has worked for others. This study can be used for seven to eleven sessions.


This report by a national church-based civil rights agency comprehensively documented the presence of hazardous waste sites in racial and ethnic communities throughout the United States (US) and was a major stimulus to the growing environmental justice movement. The data are from two studies, an analytical study
focusing on commercial hazardous waste facilities and a descriptive study focusing on uncontrolled toxic waste sites. The report concludes that race is a major factor related to the presence of hazardous wastes in residential communities in the US. The report recommends that addressing the issue of hazardous wastes in minority communities has become a priority at all levels of government and has become the concern of churches, corporations, universities, and community organizations.


**ABSTRACT:** This essay explores the role of interpretative strategies in biblical interpretation. It is argued that “doctrinal constructs” play a crucial role in appropriating the significance of biblical texts in and for a particular contemporary context. Various such constructs typically employed for an ecological biblical hermeneutics are analyzed. Suggestions are offered towards the use of more sophisticated constructs, with reference to the notions of the “liberation of creation,” the “wisdom of God,” and the “whole household of God.”


Conradie, who claims that ecological theology requires a reinvestigation of traditional Christian doctrine, sets out to form an adequate proposal on the “proper place” of humanity within the earth community. Beginning with the idea that human beings are “at home on the earth,” Conradie does not utilize a biological approach that assumes humans’ inextricable connection to the ecosystems in which we live, but he rather emphasizes that we belong to the earth by virtue of our eschatological longing. The Christian hope, Conradie claims, is not that the earth is our true home, but that our true home will be established in the new earth of God’s eschatological presence. He defends this idea in critical conversation throughout the book with contemporary ecotheologies, the tradition of Reformed theology, recent contributions on anthropology emerging from the dialogue between theology and science, and contemporary African theology, particularly theology within the South African context.


This article examines the proper place of human beings within the household (oikos) of God. It takes recognition of the eschatological dimension of God’s household and
suggests that the place of humans as sojourners, rather than stewards, is to prepare for the homecoming of all the inhabitants of God’s household.


Part one provides entries supplementing Conradie’s previous bibliography with new titles and earlier publications traced through new search methods. The introduction repeats his argument that much of the literature merely reiterates that “something must be done about the ecological crisis” while part two provides a thematic index.


Conradie summarizes the state of current theological reflection on ecology and provides a bibliography and index to assist future work. The environmental crisis has led many to claim that Christianity can and should contribute a solution to this problem but proposals for action are often absent or superficial. He suggests, however, that a critical reassessment of Christianity in light of the crisis must also be pursued. An extensive index that sorts entries according to topics and themes is also included.


This book provides local Christian communities in South Africa with a guide to engage with issues of environmental justice. This guide: calls for an environmental awareness amongst churches in South Africa; explains the need for environmental justice; presents Biblical and theological material for study; reflects on the ecological heritage of Christianity; provides material that may be used in Christian worship; collects examples and stories of Christian communities already involved in promoting a healthy environment; and calls the church in South Africa to a new commitment, conversion and covenant to engage with issues of environmental justice.


This edited volume, introduced by Ian Barbour, brings together religious scholars, to discuss the intersection of science and religion in terms of ecological crises. Though the volume mainly deals with Christianity, a few other traditions are represented. The
four basic sections are: Science in Dialogue with Religion (religion and science),
religion caring for creation (religion and ecology); Sustainable Communities and
Environmental Justice (ethics, justice, and ecology); and Strategies for Education,
Ministry, and Building Sustainable Communities (practical applications/analyses of
institutional life). Each chapter ends with a list of questions for group discussion, and
the book ends with an annotated bibliography.

Cook, Stephen and Corrine Patton, eds. *Ezekiel's Hierarchical World: Wrestling with a Tiered

This edited volume examines the “hierarchical world” in the book of Ezekiel. Three
chapters deal with the implications of hierarchy for the earth: “God’s Land and
Mine: Creation as Property in the Book of Ezekiel” by Julie Galambush; “From
Harshness to Hope: The Implications for Earth of Hierarchy in Ezekiel” by Keith
Carley; and “The Silence of the Lands: The EcoJustice Implications of Ezekiel’s
Judgment Oracles” by Norman Habel.


*Green Christianity* is a treatment of the relationship between Christianity and the
environment. Cooper, a Christian and prominent member of the American political Green
Party, systematically describes the sources and severity of the global crisis, looking closely at
the fundamental changes being urged by the contemporary environmental movement. By
investigating issues related to pollution, affluence, and nuclear energy, Cooper highlights the
urgent ecological challenges that modernity issues to the Christian faith, as well as
Christianity’s inherent resources for confronting the contemporary environmental crisis.

Cuppitt, Don. “Nature and Culture.” In *Humanity, Environment, and God: Glasgow Centenary

Cuppitt claims that it is no longer possible to separate nature and culture; “nature” is
a cultural product, and culture is part of our “natural” environment. He explains this
development in terms of a shift from a “Cartesian” world of substantial, spiritual
selves whose relations with its physical environment are external, to a “Hegelian”
world in which we are inseparably woven into nature and culture. Christianity,
likewise, must trade its hierarchical, dualistic theology of creation for a theology of
redemption in which these are overcome.

Dalton, Anne Marie. *A Theology for the Earth: The Contributions of Thomas Berry and

This book outlines four major influences upon Thomas Berry’s project of developing a
new cosmology that meets the contemporary ecological challenge: Giambattista Vico,
world religions, Teilhard de Chardin, and his engagement with modern sciences and
“ecological crises.” After this helpful overview of Berry’s work, the author brings
Berry into dialogue with the work of Bernard Lonergan’s theological method (chapter
six), offering a theological analysis of Berry’s work based upon Lonergan’s method in chapter 7, in hopes that Berry’s work will thus be able to contribute to the renewal of Christian theology in light of the ecological crisis.


Daly, an economist, and Cobb, a theologian, are both influenced by Whitehead’s process philosophy. In this book they join together in order to reconstruct current economic theory on the basis of a view of human beings as persons-in-community rather than as isolated individuals. They then describe an alternative to current growth-oriented economies that both serves communities and respects various environmental limitations. Focusing on key concepts of market success, economic success, *Homo economicus*, and land, they explain how the abstractness of economic theory alienates it from the needs of the real world and offers what they regard as a more realistic way of thinking. They outline the policy implications of their viewpoint, focusing mainly on the United States, and propose specific reforms and changes in religious worldviews that can help lead to a just, participatory, and sustainable economic order. Revised chapters on national security and the “Index of Sustainable Welfare” are presented in the 1989 edition. The book also includes an afterword on issues relating to money, debt, and wealth.


This book recounts the history, work, and theological underpinnings of the Traditionalist and Independent Christian Shona earthkeepers of the Masvingo Province in Zimbabwe, who fight ‘the war of the trees’ against ecological degradation. The first part of the book recounts the history of the earthkeeping mission and the second part deals with the Christian dimension of this work. This book is an abridged yet thorough version of Daneel’s two-volume work on Earthkeepers, available from the University of South Africa Press.


According Dantine, understanding the relationship between creation and redemption must be approached through the doctrine of humanity. History and nature are no longer neatly separable. With increasing human knowledge and power over the world, the future of the cosmos has become dependent upon responsible human action in history. Christ’s cosmic importance therefore belongs to his humanity, not
just his divinity, and faith in Christ gives the courage to accept human cosmic responsibility.


Davis applies agrarianism, or “a way of thinking and ordering life in community that is based on the health of the land and of living creatures,” as a biblical hermeneutic for understanding humanity’s relationship with the material necessities of life. By bringing the agrarian mindset of biblical authors to the fore, she interfaces ancient Israel’s understanding of land health, food, and community with modern land issues through sustained conversation with contemporary agrarian writers, most notably Wendell Berry. Davis’ investigation of the Bible’s perspective on humanity’s relationship with the land thus provides her a unique position from which to address the contemporary global crisis in agriculture. As such, she provides a hopeful outlook on the agricultural problems we presently face, highlighting the deep biblical resources that could lead humanity to cultivate new habits of mind and a clear path into a wiser, more sustainable future.


This article looks at the historical problems (perceived and real) between environmentalists and the business and evangelical Christian communities. He offers a paradigm switch for the God-human relationship from one of merely God and humans, to one that includes mutual interaction between God-humans-and nature. He names this new paradigm from which an Evangelical, environmental business ethic can be formulated the model of “theocentric, creation-connectedness.”


ABSTRACT: The purpose of this paper is to argue that certain “blind spots” in the structure and content of recent evangelical systematic theologies have contributed to the neglect of environmental issues and environmental stewardship in certain segments of the evangelical subculture. More specifically, it will be argued that deficiencies in the doctrines of creation and the atonement in evangelical systematic theology textbooks have contributed to this problem. After a brief introduction to the historical background of evangelical theological reflection on environmental issues, an “ecological audit” of the treatment of these two critical theological loci will be undertaken for twenty representative evangelical systematic theology texts published since 1970. The paper will conclude with an analysis of the results, and with a call for evangelical theologians to correct an imbalance in the treatment of the doctrine of creation and an omission in the doctrine of the atonement, so as to provide a more adequate theological basis for evangelical environmental ethics.

*Christ and Evolution* is an exercise in the development of a Christology that takes due account of evolutionary theory without succumbing to an identification with or alienation from it. Offering a way of thinking creatively and critically about Christ and evolution without pretending one discourse can be fused with the other, Deane-Drummond also moves into considerations of issues in the theology of nature, anthropology, eschatology, and the Trinity. Emphasizing the evolutionary importance of “theodrama” in the Christ event, throughout the book Dean Drummond converses with theologians such as Karl Rahner, Jürgen Moltmann, Teilhard de Chardin, and Hans Urs Balthasar, as well as the work of animal behaviorists Frans de Waal and Marc Bekoff.


In this book, professor of theology and biological sciences Deane-Drummond provides a comprehensive approach to ecological theology. She examines various perspectives related to ecology and the environment, and she connects them with various ecologically-oriented theological movements and topics, including biblical interpretation, Christology, theodicy, spirit, eco-feminism, eschatology, and justice. The book examines the global context of eco-theology, including perspectives from the global North, South, East, and West.


**ABSTRACT**: Drawing on animal ethological studies, this article considers the possibility of a form of morality existing in animals and its relationship with human morality. Given this capacity, I argue that first we need to reflect more carefully on human sin and evil in evolutionary terms. Second, I question the adequacy of the traditional divide between moral and natural evil as well as consider the possibility of anthropogenic evil. Third, I suggest that a theological response to nonhuman morality should include discussion of the atonement, but traditional categories prove inadequate. Fourth, drawing on Sergii Bulgakov, I explore the idea of shadow sophia as representing a multivocal theodicy that is capable of holding together a tapestry of different theological responses to evil. Finally, I discuss the redemption of nature in the light of the foregoing discussion.


This book argues for a particular theo-ethical approach to genetics that derives from a modified version of virtue ethics, drawing particularly on a Thomistic understanding of the virtues, especially prudence, or practical wisdom, and justice. Though the whole book deals with the overall issue of genetics, the author argues that the debates around genetics affect the way we perceive ourselves and the natural world, and has many
implications for the future of society. Chapter nine deals specifically with genetics and environmental concern.


In this book the author draws on the Thomistic tradition of virtue ethics to develop a Christian ethic of nature. Specific chapters bring this ethic into dialogue with: environmental ethics, animal ethics, biotechnology, cloning, and eco-feminist ethics. The final chapter concludes with steps toward what the author calls “an ethic of wisdom.”


*Creation through Wisdom* attempts to develop a theology of creation as a reply to more truncated accounts that simply fit theology into scientific reasoning. More specifically, through investigations of Sergii Bulgakov, Teilhard de Chardin, Thomas Aquinas, Hildegard de Bingen, and most notably the deep wisdom traditions of the Hebrew Bible, Deane-Drummond weaves together the images and lessons of wisdom with various threads of scientific knowledge in her attempt to map out a new way of relating to the two that does justice to both theological and scientific inquiry. It is her aim throughout the book to give theology a clearer, more relevant voice in the debate over human wisdom in our current context of scientific innovation and discovery.


A published doctoral dissertation that examines and critiques Moltmann’s effort to recast a Christian theology of creation in more ecological terms. Deane-Drummond argues that Moltmann’s ecological theology of creation is not a complete break with his earlier theology of hope, but that it has seeds in his earlier emphasis on interconnectedness and God’s indwelling in creation, a concept that developed into his re-imaging of God as social trinity and of humankind as interdependent community. Her critical appreciation focuses on the relation between Moltmann’s Trinitarian theology and its multiple, eclectic sources, and on his eschatological vision for the future. While Moltmann’s theology is an inspiring first step, she finds it overly speculative, saying too much about God and too little about creation, and lacking a scientific understanding of concrete biological reality.


Deane-Drummond’s *Handbook* has as its premise the hope that all Christian traditions have the potential to discover and express ecological concern. At its core, the book aims to begin to bridge the gap between academic theology and practical education, ministry, and reflection. Ecumenical in scope, *A Handbook in Theology* takes into account the most
recent developments in both theological and environmental issues in order to translate them in a way that is accessible for all types of Christian church communities to engage in the conversation between traditional theology and contemporary “green” cultural contexts. Topics covered are ecology and biblical studies, Celtic Christianity, women’s studies, ethics, liturgy, the Gaia hypothesis, politics, and the future orientation of ecotheology.


*Creaturely Theology* deals not with animals per se, but with the practices around human attitudes to creatureliness, both in our own nature and in that of other forms of life. By taking account of creaturely finitude and humans’ contextual relativism and inadequacy, the book attempts to reflect critically upon human relations to God as well as the larger creaturely realm. Myriad approaches to thinking about animals and humans’ relationship to animals are provided, including reflections on historical, systematic, and hermeneutical methods, as well as ethical and ecological perspectives. Contributors include Denis Edwards, David Clough, Stephen R.L. Clark, Celia Deane-Drummond, Michael Northcott, and Christopher Southgate, among others.


This edited volume is the fruit of a conference at the Centre for the Study of Environmental Change at Lancaster University in 2000, “Re-ordering Nature: Theology and the New Genetics.” Two questions guide the volume: “What contribution does, can and should Christian theology and religious insights make to debates about genetic technologies? And, in turn, what (if any) major challenge might the new genetics pose to our existing Christian theological resources for thinking about the human place in the world?” Part I covers the current debates in theology brought about by biotechnology; Part II involves reflections on specific case-studies in biotechnology; Part III analyzes public concerns about biotechnology; and part IV offers some constructive theological approaches toward biotechnologies.


This book integrates perspectives from environmental science and a spirituality based on the life and thought of St. Francis of Assisi. The authors come from differing academic backgrounds to argue that individual and cultural transformation are needed in order to effectively respond to contemporary environmental problems. They show how the Earth-based spirituality of St. Francis (along with other figures throughout the history of Christianity) can aid such transformation.

Deloria, Vine, Jr. *For This Land: Writings on Religion in America*. New York: Routledge,
1998.

This collection of Deloria’s essays reveal the complexity of religious affairs in America. With a focus on Native American and Christian interactions, Deloria explores how this complexity may generally inform the discipline of religious studies. An introduction by James Treat provides Deloria’s biographical background and contextualizes his essays. The essays are gathered from religious journals and other works published over the last thirty years and are arranged into five thematic sections intended to illustrate Deloria’s intellectual development: “White Church, Red Power”; “Liberating Theology”; “Worldviews in Collision”; “Habits of the State”; and “Old Ways in a New World.”


Deloria makes a sustained critique of Western Christianity as incapable of providing an adequate picture of the world and as helpless in the face of our current social and environmental problems. He argues that we must follow the continent’s original inhabitants and adopt an Indigenous spirituality, one rooted in the North American land itself. Deloria shows how non-Indians are unwilling or unable to respond to the problems of contemporary American Indians, and he demonstrates the failure of Christianity in our contemporary situation. What our situation requires, if we are to survive, Deloria argues, is a reorientation away from the categories of time and history and toward space and place, away from individualism and toward communalism—in other words, toward categories characteristic of American Indian religions.


Derr sets White’s “Historical Roots of the Ecologic Crisis” essay (q.v.) in the context of White’s other writings on medieval science and technology, and in the context of similar arguments by others before and since its original publication. He reviews the arguments of White’s critics and the ways in which his essay has been misinterpreted and misused—notably by forgetting White was himself a Christian. Nonetheless, Derr believes White’s favoring of a Franciscan identification or comradeship with nature subverts his own humane, democratic, Christian values.


Drawing on his experiences with international ecumenical discussions, Derr confronts the conflicts between environmentalism and the interests of the poor, focusing on underlying religious and ethical assumptions and advocating an environmental ethic centered on the welfare of human beings, especially the poor. Derr presents the biblical worldview in terms of anthropocentrism, the desacralization of nature, and a
linear view of history. He considers and criticizes alternative views, including revisionist biblical theology, process theology, and nature “remystifiers,” and develops his view of human dominion over nature. Further chapters argue for obligations to future generations, socially responsible use of private property, and distinguishing quality of life issues from quantity of growth, while sharply criticizing more “radical” proposals for limiting population and economic growth.


Derr provides a sharp critique of environmentalism and environmentalist philosophy from the standpoint of an unabashed, anthropocentric “Christian Humanism.” This presentation is followed by critical responses on the topic. Derr defends what he regards as the traditional understanding of Christian stewardship because he sees it has having been directed toward human well-being. He rejects arguments for other norms (e.g., nonhuman intrinsic value or rights) and criticizes White’s ecological complaint against Christianity as well as Rolston’s biocentric ethics. He also dismisses issues raised by ecofeminism and animal rights activists as having been “distractions” to the main issue. Skeptical of most claims regarding severe environmental threats, he argues for “moderate” and “rational” policies that put humans first and that balance individual freedoms with the common good. Critiques of Derr’s work are also presented. Nash, for example, strongly disagrees with Derr on many points while Neuhaus agrees with much of Derr’s critique but claims that the “legitimate concerns” of environmentalists could be addressed through a more orthodox yet innovative Christological theocentrism. Derr’s responses to his critics are also included.


Dew complains of the neglect of nature in religion and describes the unique character of a religious (biblical) approach to nature. In contrast to philosophy, religion derives the unity of nature from faith in God rather than inferring God from nature; in contrast to scientific interpretations in terms of natural causes, it sees the wonder and sureness of God’s activity; in contrast to aesthetics, it finds in nature not just beauty but a “deeper quickening reality.” Still, Christianity can use all these to mediate and express its faith in God’s sovereignty over the world.


DeWitt, an environmental scientist, contends that Christians, who profess to worship the Creator, neglect and degrade the creation because they have succumbed to the “number-one” religion of self-centered consumerism. He argues that Christians should instead be like Jesus, who did not disregard creation but came as a servant to heal and redeem it. Since Jesus Christ is the Lord of Creation, nature reveals God, therefore human “dominion” should illustrate a caring stewardship. DeWitt
concludes by using God’s speech to Job about the Behemoth to contrast a religious valuation of species with a market-oriented economic one. His respondents express cautious appreciation but tend to be wary of connecting religious affirmations and public policy.


In this introductory text (published by the Christian Reformed Church for use by church discussion groups), DeWitt surveys “seven provisions” and “seven degradations” of creation, setting scientific descriptions of environmental processes and problems within a scriptural and doxological framework. He presents biblical principles and theological foundations for an understanding of stewardship as “serving and keeping” creation so that humans can join with all creation in the praise and service of their creator. Concluding chapters suggest a method for generating ideas for congregational action and provide responses to typical conservative Christian objections to environmental activism.


This collection of papers from an Au Sable Forum (1987) remains one of the only extended discussions of the ecological implications of the New Testament’s doctrine of creation that is integrally linked to Christology and eschatology. DeWitt’s introduction notes the difficulty of getting “New Testament Christians” to pay attention to creation, and summarizes the environmental problematic under the rubric of “seven degradations of creation.” Other chapters, mostly by Evangelical scholars, discuss: Christ as Creator and Redeemer (Loren Wilkinson); Christ as the Second Adam (Ronald Manahan); Christ’s resurrection as the vindication of creation (Raymond C. Van Leeuwen); the Kingdom of God (Gordon Zerbe), and Jesus’ ministry as a paradigm for approaching the environmental crisis (Vernon Visick). DeWitt’s epilogue provides a summary statement, and is followed by an appendix reviewing prior literature on the environment and the New Testament (David S. Wise).


This collection of papers from a conference sponsored by the Au Sable Institute of Environmental Studies critiques the ways in which missionary activities have had destructive environmental impacts and provides models of more helpful alternatives. Dennis Testerman reviews the history and prospects of missions in relation to environmental concerns. Case studies by Ghillean Prance, Robert Clobus, Mutombo Mpanya, and James W. Gustafson are drawn from the Amazon, Ghana, Zaire, and Thailand.
Dialog: A Journal of Theology. Special Issue, "Saving the Planet." 42.3(September 2003).

This special issue of Dialog is devoted to Christian responses to environmental issues. Articles include: “Drilling in the Cathedral” by Larry Rasmussen; “Ecological Theology: Roots in Tradition, Liturgical and Ethical Practice for Today” by Rosemary Radford Ruether; “Sustaining a Sacramental Commons” by John Hart; “Ecology Needs Theology” by David Siegenthaler; “Globalization in Light of Luther’s Eucharistic Economic Ethics” by Cynthia Moe-Lobeda; and “So that He Might Fill All Things: Comprehending the Cosmic Love of Christ” by H. Paul Santmire.


This short booklet quotes scripture, Orthodox theologians, writers, and the Eastern liturgy in order to present the Orthodox view of the creation, redemption, and sanctification of the whole cosmos, and of humanity’s role as the “priest of creation.” Included is a message by Ecumenical Patriarch Dimitrios declaring Sept. 1 to be the day of protection of the environment and a description of “Project Ormylia,” an effort to introduce methods of organic farming in an area of northern Greece where pesticides have previously been heavily utilized.


Doughty, a geographer, surveys a range of theological interpretations of the natural world from the mid-1960s to the late 1970s (with some attention to earlier figures such as Paul Tillich, Reinhold Niebuhr, and Martin Buber) in the light of Lynn White’s claim that Western religion is hostile to nature. While finding White’s characterization too sweeping, Doughty believes that appeals to traditional Christian thought are insufficient; a theology of nature requires process thought’s vision of human participation in the ongoing creative purpose in the cosmos.


Intended for personal and group study, and with abundant quotations from others, this book introduces the “new cosmology” proposed by Thomas Berry to the layperson and argues that it is compatible with, and even enriches, Christian faith. Dowd claims that cosmology is fundamental to spirituality, and that our current problem is that we are “between stories”—the old biblical story of creation and the new scientific story of evolution—and that we have not integrated our spirituality with new scientific knowledge. He reinterprets traditional doctrines through an understanding of evolution as the means by which God creates and through which God’s will is revealed, and offers ways of integrating this understanding into daily life through “disciplined love,” meditation, and other exercises. An annotated bibliography and “pledge of allegiance to the Earth” are also included.

From Abstract: This was a study of people who reported one or more nature-related exceptional human experiences and how the experience(s) may have influenced their psychological health and well-being, personal and spiritual perspectives, and ecological viewpoints and actions. A 25-item, 5-point Likert scale instrument was developed to determine types of ecological actions participants were most likely to take in protecting the environment. Positive environmental attitudes were significantly related to a more Taoistic approach to life (less egocentric grasping and striving), a greater density of exceptional, mystical, and unitive experiences, and greater psychological well-being. Enhanced physical, psychological, and/or spiritual well-being, and heightened ecological interests and actions were reported by 83% as outcomes of their experiences. 68% reported experiences beginning in childhood. Findings indicate that meaningful experiences in nature may facilitate well-being, spirituality, ecological commitment, and enhance environmental education.


Dryness, through his examination of the theme of stewardship in the Old Testament, shows that both creation and humanity must be understood as created by God to be testimonies to God’s goodness in their interaction. That is to say, the earth was created so that something may happen between God and God’s creation, something that is called the covenant in the Old Testament, which comes to full expression in the Incarnation of Christ. Rather than interpreting human beings as the apex of creation, Dryness argues that things in the created order must be seen from a proper perspective to understanding their full value. This means seeing human beings as having a distinct responsibility to care for the earth.


This contribution to the “conciliar process” preceding the World Council of Churches 1990 convocation on Justice, Peace, and the Integrity of Creation (JPIC) by two German authors, emphasizes the relationship of “the biblical assurances” to this theme and their implications for the churches. Part one summarizes the problems of militarism, injustice, the destruction of creation, and the conflicts within the churches over these issues. Part two offers biblical perspectives on overcoming violence—between humans and nature, between rich and poor, and between nations—and uses the concept of shalom to integrate the themes of the liberation of creation, justice among humans, and peace within the world. Part three considers how different ways of being in the Church relate to shalom and the world
situation, and how the church can better promote shalom through the conciliar process. Appendices give examples of Christian efforts on behalf of creation, justice, and peace.


Pierre Teilhard de Chardin (1881-1955), a French Jesuit priest and scientist, charted a new path in reconciling Christian theology with evolutionary science. Here, a theologian-scientist examines Teilhard's mysticism, showing how science can illuminate the mystical path, while also demonstrating the compatibility between Teilhard's thought and current frontiers in scientific exploration.


This is a concise and thorough introduction to Eco-feminist theologies. Included are discussions of the various types of eco- feminist thought (cultural, social, Marxist, etc.), and an overview of the history and topics in eco-feminist theology.


This edited volume brings together eco-feminist thinkers from all over the world to discuss the intersection of globalization, religion, and eco-feminism. Topics include: Economic Globalization, Gender, The Environment, and Case studies from Sacrad Groves in Kenya, Chiapas, Tiaanese Buddhist Women, Con-Spirando, and Japan. Contributors include: Mary Mellor, Celia Nyamweru, Aruna Gnanadason, Noel Sturgeon, Wan-Li Ho, Ivone Gebara, and Greta Gaard.


Eco-theologian Dr. Ed Echlin proposes a Christian response to the challenges of mitigating and adapting to climate change. He gives an overview of the facts of what climate change is and how it is caused, and he criticizes the dominant economic paradigm for its unsustainable goal of unlimited growth. Echlin argues that Christianity must integrate ecological perspectives and furthermore, that such an integration also requires Christianity to include evolutionary theory into its ideas and practices. Echlin gives an account of the ecology implicit in Jesus’ own life and the agrarian Jewish context in which Jesus lived.


In the main part of this book, the author imaginatively reconstructs Jesus’ life as one
lived close to soil, land, farming and animals, or finds the ‘earth connection’ in the Gospel narratives, sometimes in unexpected places. He discusses Jesus in his Nazareth years, his baptism in the Jordan, with his effect on water and wilderness, and his public ministry in Galilee and Judea. The Biblical commentary is interspersed with observations, stories and reflections from the author’s own life. The book includes reading and other aids to assist Christians to relate to the earth community.


The author describes his own experiences within the earth community from boyhood in Michigan, through Jesuit years, to the environmental movement in the UK. He relates earth spirituality to Jesus on earth and as the beginning of the earth’s future. The book concludes with resources for action and suggestions for prayer and discussion.


ABSTRACT: Previous studies of the relationship between religion and environmentalism have suffered the lack of measures of religious beliefs or of environmental attitudes and behaviors, or samples that were not clearly representative or sufficiently large. We address these problems using data from the 1993 General Social Survey, which has over 40 measures of environmental attitudes and actions, as well as a large number of measures of religious membership, belief, and participation and other background measures. We focus on 10 indexes of environmentalism and 3 indexes of religiosity. Our findings give some support to the thesis of Lynn White that Christian theology has an “anti-environmental” effect, and they do not support the contention that it has a “stewardship” effect. There are, however, complications. We do find evidence of a “pro-environmental” effect of religious participation. Further, the negative effect of Christian “theology” seems to be largely an effect of fundamentalism or sectarianism. While this could be theologically oriented, it might also be an offshoot of conflict between religious conservatives and liberals.


A list of resources produced by the Eco-Justice Working Group of the National Council of the Churches of Christ, its participating denominations, and the Evangelical Environmental Network. The book includes materials for congregational worship, education, and lifestyle, as well as resources for personal lifestyle and environmental advocacy.

In *Ecology at the Heart of Faith*, Edwards argues that Christians must come to a new understanding of the ecological meaning and consequences of their deepest faith convictions. His constructive project proposes a theological response to the ecological crisis by reinterpreting central Christian theological traditions in light of the environmental issues that confront humans in the twenty-first century. Citing that the Christian Church must respond to the call of “ecological conversion,” Edwards explores the heart of the Christian faith—what has to do with a God who gives God’s self to humans in Christ and the Spirit—to develop the ecological import of Christian theology in our new, and increasingly worsening, ecological era. On such topics as what it is to be human in the community of life, the experience of the Holy Spirit, the place of Jesus in ecological theology, the ecological Trinity, the coming eschaton, and ecological liturgy, Edwards relates the salient aspects of the Christ event to the import of life’s intrinsic interconnectedness.


**ABSTRACT:** Contemporary biology presents us with a 3.5 billion year story of life, a story in which there is a great deal of pain, death and extinction of species. For theology, this means an intensification of the old problem of natural evil. This article argues that God does care for individual sparrows. It proposes that we can think of the Spirit of God as being present in love to each creature here and now and of each creature finding redemption in Christ. It explores possible ways of understanding the meaning of redemption for individual sparrows.


*Breath of Life* sees Edwards arguing for a renewed theology of the Creator Spirit, or the creative power behind the Big Bang and evolutionary development, that contributes not only to right relations between human beings but also to right relations with other forms of life, including plants, insects, animals, forests, and the earth’s atmosphere. The theology of Spirit, Edwards writes, does not begin with Pentecost, but rather stretches all the way back to the origins of the universe, over 14 billion years ago. By weaving together the insights of cosmology and evolutionary biology with the Spirit theology of Basil of Caesarea, the fourth-century church doctor, Edwards suggests that insights from
science and theology lead to a panentheistic worldview, wherein the Spirit of God is at work within an interrelated universe the evolves within the life of the divine communion.


This edited volume emerged from work being done by members of the “Eco-Theology Project” at the Adelaide College of Divinity’s Centre for Theology, Science and Culture in Australia. It is a volume that aims to reconstruct traditional theological loci from within the context of the contemporary ecological crisis. Topics include: place-based theology, globalization, pneumatology, Christology, the trinity, eschatology, ecofeminism, and theological anthropology. Though useful for all interested in eco-theology, it would serve as a good teaching tool in college and seminar courses on eco-theology.


Edward, an Australian Catholic priest, attempts to build an ecological theology based on a systematic understanding of the Trinitarian God that flows from a theology of Jesus Christ as the incarnate Wisdom of God and issues in a human ecological praxis that respects each species as having intrinsic value. Part one develops Edward’s “Wisdom Christology” as a way of understanding the identity and saving work of Jesus, reviewing its foundations in the Hebrew and Christian scriptures and utilizing it to explicate Christ’s relationship to creation, cosmology, and ecology. Part two develops an understanding of the Trinitarian God of mutual love and ecstatic fecundity as the center of an ecological theology by drawing on Richard of St. Victor and Bonaventure to develop its implications for understanding human beings as participants in the community of creatures.


The Land is Crying for Justice is a document devised of an extensive process of consultation amidst representative members of the Ecumenical Foundation of South Africa (EFSA) with the express intention of offering a resource and stimulus to help Christians to engage in the struggle for environmental justice. Citing environmental concerns unique to the South African population, the document chiefly addresses issues related to ecological degradation, environmental racism, and sustainable economic development. In affirming their faith in a God who provides South Africans with “precious resources such as water, soil, and air,” the EFSA also calls upon South African Christians to re-examine their theologies for the ways in which religious belief may sanction the natural world’s present devastation.

ABSTRACT: In this essay, we will focus on the Priestly Writing, exploring the ways in which P holds the natural and social worlds together through the twin motifs of creation and tabernacle. In our examination, it will be shown that nature and culture are subtly linked in the Priestly theology. Although this linkage has already been perceived by scholars with regard to the creation account in Gen. 1-2:4a, most notably in the work of Michael Welker, it is made more over in another Priestly creation account – the creation of the tabernacle in Exodus 25-31 and 35-40.


In her ecological feminist reading of the Gospel of Luke, Elvey investigates the intersection of four disciplinary currents: poststructural philosophy, ecological theology, feminist theory, and biblical hermeneutics. In so doing, she expounds upon the Lukans themes of attentiveness to the earth and humans’ relationship to their respective ecological place. Drawing upon metaphors of “the other” and the character of the female pregnant body, Elvey argues that the materiality of the earth, as recognized in the Gospel of Luke, demonstrates a sensitive hospitality not just to humankind, but all forms of life. As such, humans must assent to our basic interconnectedness with the earth, Elvey says, through a basic posture of responsible compassion and gratitude.


From Abstract: Since 1991 a conflict between the Chesapeake Bay Foundation (CBF) and the watermen of Tangier Island had been escalating over pollution, declining catch and regulations limiting the oysters, and Blue Crab harvest. An ethnography of this watermen community showed that the islander's were predominantly conservative Christians whose biblical worldview supported a stewardship ethic that could be engaged to address the conflict and serve as a linguistic and conceptual bridge between the different worldviews of CBF and the watermen community. The watermen generally adhered to a faith-based, communal and experiential approach to understanding the world; CBF had a scientific and ecosystem approach. Moreover, some watermen viewed CBF as working to eliminate their livelihood, and some CBF officials regarded watermen's worldview as a hindrance. Four lessons gained from this research are: (1) Environmental conflicts often come not from differences in objectives but from misperceptions, differences in worldviews and conflicting methods of communication; (2) Environmental professionals should consider community worldviews, including faith-based worldviews, recognizing that they govern attitudes and conduct toward the environment, economy, neighbors, and political participation; (3) Scientists and environmentalists can be more effective when they respect faith-based worldviews as providing moral impulse to stewarding
the earth; and (4) A faith-based stewardship initiative can succeed in changing attitudes and conduct toward environmental issues.


Elsdon, a British Evangelical, provides a comprehensive review of the theme of the goodness of creation in the Bible, arguing that it is integral to the Gospel itself. After itemizing the obstacles to environmental concern by Christians, he examines familiar terrain: the character of creation as portrayed in Genesis and other Biblical texts; the nature of humanity as having been made in the “image of God” and endowed with responsibilities of “dominion;” the consequences of the Fall; the relationship between God, Israel, and the land; the prophetic critique of idolatry; Jesus’ incarnation and miracles as affirming the goodness of creation; and New Testament teachings regarding creation’s destiny. Final chapters consider issues such as: environmentalism as an opportunity for evangelism, how to deal with the risks associated with modern technology, the relationship between poverty and environment, and matters related to spirituality and worship.


A lecturer in geology at University College, Dublin, Elsdon presents an Evangelical Christian response to environmental problems—thereby justifying Christian involvement on the basis that Christian insight into sin and salvation is essential for dealing with a problem that is ultimately rooted in human fallenness. After briefly setting out issues relating to material and energy resources, urbanization, and food, Elsdon argues that salvation releases the believer from the insecurity that drives acquisitive materialism, empowers the life and service of the Church, and has cosmic and eschatological dimensions. Elsdon concludes with guidelines for Christian action, including opposition to sinful social structures. He advocates new ways of thinking and behaving that transcend the pursuit of economic affluence and show compassion for future generations and concern for the Earth.


Neither major form of environmental ethics—resource conservation ethics and eco-centric ethics—addresses the full range of environmental and social justice values or their internal systemic interdependence. Using tropical deforestation as a case study, Engel proposes a democratic ethic of eco-justice, based on an ecological worldview in which the principles of freedom, equality, and community are seen as inherent in reality. Such a vision is religiously grounded, drawing support from the Jewish and Christian traditions but not limiting itself to them.

What would it mean to elevate sustainable development to the status of a global ethic? The essays in this collection address this question from a diverse range of global, cultural, and religious perspectives. Part one provides an overview of the global ethical challenge in relation to technology (Rajni Kothari), development (Denis Goulet), religion (Martin Palmer), and science (Holmes Rolston, III). Part two presents international perspectives from Western Europe and North America (Stephen R. Sterling, Arne Naess, Henryk Skolimowski, Robert J. Moore), Eastern Europe and the Soviet Union (I. Laptev, Mihailo Markovic), South and Central America (Eduardo Gudynas, David A. Crocker), Africa and the Middle East (C. K. Omari, Jimoh Omo-Fadaka, Bill Clark, Mawil Y. Izzi Deen [Samarrai], and Asia (O. P. Dwivedi, S. Sivaraksa, Simon Sui-Cheong Chau, Fung Kam-Kong). A section on the experience of women (Hilkka Pietil, Ariel Salleh) is also included.


These papers, from a conference sponsored by the Virgil Michel Chair at St. John’s University (Minnesota) and the National Rural Life Conference (1985), as part of a multi-year Theology of the Land Project, provide an attempt to develop a new, biblically-informed ethic of land ownership and use in response to problems of food shortages, farmland deterioration, and concentration in land ownership. Included are papers on “traditional” American and alternative “communitarian” ethics of land use (Leonard Weber), fertility and justice in the biblical covenantal theology (Walter Brueggemann), regenerative agriculture as an implication of a responsible “Dominion” ethic (C. Dean Freudenberger), Native American spirituality and religion as a resource for re-thinking land ethics in America (John Hart), and the human right to land and rights for the land itself (Richard Cartwright Austin).


This is one of three papers on creation and redemption prepared for the Faith and Order Commission of the World Council of Churches that addressed issues raised by Joseph Sittler’s “Called to Unity” address (q.v.). Evdokimov presents an Eastern Orthodox perspective on the central role of humanity in creation’s destiny of union with God through Christ. He contrasts biblical and Greek views of the universe and describes the patristic view of creation. Evdokimov argues that humanity’s fall has affected nature by placing the whole creation “in bondage.” He also argues that the material universe will be liberated through participation in and with the redemption of a “Christified” humanity. Evdokimov also shows how cosmic redemption relates to the ecclesiology and liturgical practice of the Eastern Church.


This paper sets forth a framework for understanding the ethical issues involved in land use and ownership and proposes that the biblical covenantal model should be the basis for a land ethic. Everett argues that a land ethic must take into account the complex relationships occurring between parties that have claims to the land (e.g., God, nature, society, and persons), the content of their land claims, and the goods they seek from the land. Everett explains that there are several models of land ethics (e.g., market, societal, ecological, and covenantal) and argues that the “land trust” movement is a type of covenantal model that is being expressed in contemporary society.


This book includes speeches, discussions, and comments from the third national gathering of the Faith-Man-Nature Group (1967), comprised by theologians, scientists, government officials, pastors, church officials, and officers of environmental organizations. Chapters (each followed by two responses) include: “Christian Stewardship of the Soil” (Donald A. Williams, United States Department of Agriculture); “The Politics of Conservation” (Paul Knight, Interior Dept.); “The Inwardness of Things” (Conrad Bonifazi, Pacific School of Religion); “The Church and Conservation: Talk and Action” (Richard A. Baer, Jr., Religion, Earlham College); “The Secularization of Nature” (James C. Logan, Wesley Theological Seminary); and “An Ecological Conscience for America” (Robert Anderson, minister). Excerpts from discussions conclude the collection. Other theologians include: L. Harold DeWolf, E. W. Mueller, Daniel Day Williams, Robert L. Faricy, and H. Paul Santmire.


Faramelli argues that the exploitation of nature and people is not due to the intrinsic character of technology (as Ellul, Mumford, and Heidegger argue) but is rather a by-product of the human drive for economic gain and success. Faramelli argues that developing a humanizing and non-exploitive technology requires balancing a manipulative approach with a non-manipulative, receptive, intuitive, and mystical approach, such as that found in Taoism and Indigenous traditions.


Faramelli argues that economic justice must be part of all environmental debates because most proposed solutions to environmental problems—that he regards as profoundly serious—will have an adverse impact on the poor and black
communities. He contrasts the “post-affluent revolution” to overconsumption with the “pre-affluent revolution” aimed at the redistribution of social, economic, and political power. The relationship between environmental and justice concerns is examined in relation to pollution, economic growth, and unemployment.


A member of the Society of Jesus teaching at the Pontifical Biblical Institute in Rome, Faricy offers a Catholic contribution to a sacramental theology of nature. He examines the relationships between God, nature, and humanity in a general way as defined in the Bible and Christian tradition, then explores how those same relationships interact in a dialectical process by utilizing Marxist categories in order to interpret Romans 5–8 in a contemporary process framework. The question of evil, both in nature and in the human misuse of nature, is addressed by dealing with apocalyptic images from the Bible and Jesus’ crucifixion. The Christian artist, who both transforms and elevates nature by interpreting it, is presented as the model for all Christians in their relationship to nature. Faricy concludes by reviewing different ways of finding God and exploring different metaphors for Christ’s humanity.


The modern period, wherein concern for animal welfare has raised acute questions of theological import, cosmological arguments for the existence of God abound, and environmentalists are raising hard questions about the friendliness of the Judeo-Christian tradition to ecological responsibility, requires that Christians give more theological attention to the doctrine of creation. Indeed, the proliferation of feminist, scientific, cosmological, and New Age critique of Christian theology has made the doctrine of creation quite a contested theological item. Fergusson’s response in this short book is to analyze the doctrine of creation as a distinctively Christian article of faith. By closely examining biblical hermeneutics, cosmological arguments, evolutionary biology, and issues of theodical concern, Fergusson utilizes the best insights from secular disciplines to construct a theology of creation built on the foundations of redemption in Christ and hope for a creation that is inseparably linked to hope in the creator God, maker of heaven and earth.


This book develops an ethics of nature, outlines the relevance of religious faith (mainly Christian faith here) for an ethics of nature, and shows how the ethics and politics of nature come to fruition in contentious, more-or-less plausible ways of life. The author argues for a “humane holism” which states that we ought to take the interests of non-human selves and sentients into account while granting priority to our
own (human) life and interests, and that nature as a whole is entitled to moral respect because it is the creative, life-sustaining process. Efforts to ground this ethic solely in scientific descriptions of the world fail thus religious faith is inherent to developing any earth ethic.


This book is a compilation of essays, originally written over a span of twenty years, that call for reforms in science, technology, religion, and modern cultural history in order to meet the challenge of a postmodern age characterized by ecological limits. Much of Ferr’s *Shaping the Future* is incorporated and revised with additional material detailing: Christian responses to technology; new metaphors for technology; forms of explanation in science, philosophy, and theology; religious world models; postmodern science; the role of myths in the modern world; critiques of Christianity and science that relate to the responsibility each bears for the contemporary environmental crisis; and the role of Christian philosophers in environmental issues. As in his earlier work, Ferr also critiques excessive modern confidence in science and technology and proposes an alternative “multi-mythic organicism” centered on values of creativity, homeostasis, differentiated holism, and creativity.


In what he calls a personal rather than scholarly book, Ferr analyzes the end of modernity and the emergence of a post-modern age. Understanding “religion” in a broad sense—as one’s fundamental values and view of the universe—he digs for the religious roots of modern consciousness in its reductionistic view of reality (scientism) and its adulation of technology (technolotry). He then examines possible post-modern alternatives, including magical consciousness (occultism, astrology, etc.); Christianity, in a traditional or revisionist form (e.g., process theology); and his own proposal, a tentative and pluralistic “Polymythic Organicism” based on the values of homeostasis, holism, and creativity. Finally, he searches for signs of hope that these values can be fostered by religious and educational institutions, economics, and politics.


Ferrell finds a prophet in the African-American scientist and educator George Washington Carver (1864?–1943). Carver can be seen as the prophet of the current trend toward sustainable technologies, one who drew inspiration from his faith in God as Creator and insight from his study of nature. Carver sought to enhance the self-reliance of poor farm families in an environmentally damaged part of the South by finding new uses for local renewable resources, including “wastes,” and encouraging farmers to be “kind” to the soil. He approached the natural world with
curiosity, care, aesthetic enjoyment, an awareness of interdependence, and the belief that all things bore messages from God and that through them, God abundantly provides for human needs. Each chapter is followed by a list of discussion questions.


Christian agricultural scientist Gary Fick presents an exploration of Christian attitudes and practices relating to agriculture and food. The chapters cover numerous issues and topics, including thanksgiving, stewardship, biodiversity, population, obesity, starvation, climate change, water issues, gardening, seeds, livestock, farming systems, poverty, women, sustainability, Christian environmentalism, and more. Fick also includes personal reflections on his scientific research, his experience teaching sustainability, and his childhood experiences of belonging to a ranching family. Fick argues that, by eating more carefully, humans can secure a life with a healthy environment, healthy food, and a healthy lifestyle.


A Mennonite theologian attempts to introduce a more traditional and biblical Trinitarian perspective into the contemporary discussion of psychological, social, and ecological alienation. Current public discussion of alienation is dominated by the “conflictual” and “organismic” perspectives that stress either persistent tensions or fundamental wholeness (respectively). Turning to theological writings on these issues, Finger notes the predominance of the organismic perspective in discussions of psychological and ecological alienation and of the conflictual perspective when social alienation is addressed. Finger argues against the “panentheism” espoused by much spiritual and ecological theology, choosing instead a view of God as Trinitarian and transcendent, distinct but not distant from self and earth. This view, according to Finger, seems to be a more adequate response to issues of alienation.


Finger tries to show that many current ecotheological critiques of divine transcendence do not really address the Christian Trinitarian understanding of it, and that a Trinitarian understanding of divine transcendence provides those advantages frequently ascribed to panentheism. Chief proponents of the panentheistic perspective discussed in this essay include: Sallie McFague, Rosemary Radford Ruether, Charles Birch, John Cobb, and Jay McDaniel.

Finn examines the arguments of proponents of international trade and those of Herman Daly and John Cobb against increased trade, particularly with respect to environment, agriculture, and employment. While Daly and Cobb’s critique of mainstream economics seems to be generally accurate, Finn believes they misuse economic theory at critical points and misinterpret two important long-term economic trends. Thus, their argument against international trade on the grounds of religious commitments to community and sustainability is not warranted.


This document was produced for the February 2005 Anglican Synod Debate and published by the Church of England; it is available online: www.cofe.anglican.org. The first part looks at the history of Western human engagement with the environment and Christianity’s role in that engagement. Part II constructs theological and biblical foundations for a loving, Christian view of nature. Part III includes practical suggestions for how to live in to this loving vision. Finally, Part IV includes descriptions of main Christian environmental organizations, lists of useful websites, and a bibliography for further reading.


Fowler critically examines both the theoretical and practical side of contemporary Protestant environmental activism. He surveys the recent history (1950s–early 1990s) and the current state of “green Protestantism” and notes differences in biblical interpretation relating to the environment (including fundamentalism); arguments about Christianity’s environmental record; and the variety of competing theological approaches such as stewardship, process thought, and ecofeminism. He concludes by examining goals, policies, objectives, and strategies for change being advanced by Protestant environmentalists. As a supportive critic, he urges greater clarity and rigor, especially in thinking through the use of science and the connections between religious faith and political strategy.


Fox, a Dominican priest when he wrote this book, urges the recovery of the early Christian cosmic Christology, lost in post-Enlightenment Christianity, which encourages reverence for the cosmos and the divinity in ourselves and all things, and affirms human responsibility as co-creators of the universe. Fox argues that our lack of a living cosmology (spiritual, artistic, and scientific) has resulted in “matricide”—the crucifixion of Mother Earth and the “Mother Principle” by modern civilization, here identified with the crucifixion of Christ. Healing and spiritual conversion (e.g.,
resurrection) however, can come from an awakened mysticism and/or a paradigm shift in Christianity that brings people to focus on the Cosmic Christ as the pattern of divine love and justice that lives within and connects all creatures to one another. Fox describes the resultant “global renaissance of the human spirit” and reveals how it can heal and save Mother Earth by changing human hearts and actions.


Fox is the most prolific and popular exponent of “creation-centered spirituality,” which he presents as the antithesis of, and more ancient than, the “fall/redemption” theology that has dominated Western Christianity and that has led to various forms of violence, oppression, and environmental degredation. Creation spirituality sees the divine in ourselves and all creation and therefore so loves and cares for it that it seeks to learn about it from newer, more holistic forms of science. Fox expounds creation spirituality in terms of four paths—the *via positiva*, “befriending creation”; the *via negativa*, “befriending darkness, letting go and letting be”; the *via creativa*, “befriending creativity and our divinity”; and the *via transformativa*, “befriending new creation.” Appendices offer a list of Western representatives of creation spirituality, a side-by-side comparison of fall/redemption and the creation-centered spirituality, and an annotated bibliography.


This collection of essays by nine Catholic scholars and one Jewish scholar demonstrates the need for an ecological religious perspective while also locating important, related resources in biblical, theological, liturgical, and spiritual traditions. Each part of the book deals with a different topic. Part one, for example, addresses biblical materials (Dianne Bergant on Hosea; Barbara Reid on Paul). Part two focuses on different types of ethics (Thomas A. Nairn on official Catholic teaching on ecology; John T. Pawlikowski on the ethical import of incarnation and eschatology). Part three examines liturgical perspectives (Richard N. Fragomeni on liturgical reforms; Edward Foley, Kathleen Hughes, and Gilbert Ostdiek on the rites of Eucharistic preparation) while part four examines different expressions of spirituality (Thomas A. McGonigle on Hugh of St. Victor; John Manuel Lozano on Merton and other American Catholics). The final contribution by Hayyim G. Perelmutter discusses Jewish interpretations of Genesis texts on human dominion and creational aspects of liturgical festivals in Judaism.


In this article, David Frederickson investigates aspects of the Gospel of Mark like the torn curtain, the darkened sun, and the descending dove for their environmental import in Jesus’ life and death. By seeing the “torn curtain” as a representation of the cosmos’ mournful response to Jesus’ crucifixion, Frederickson argues that the entire universe
takes part in the Christian narrative of salvation. By the same token, the dove’s descent upon Jesus in the first chapter of Mark demonstrates the creation’s solidarity in the Christ event.


In his survey of the various ways religions approach the topic of ecology, French principally notes that Christianity’s main resource for ecological ethics is its expansion of the requirements of love and justice as expressed in an ethics of stewardship. Unlike Christianity, Hinduism does not seem to fall victim to an anthropocentric critique by virtue of its potential for developing an ecological ethics on the basis of its linkage of ecosystem degradation to its inherent nature-oriented devotional practices. The ecological crisis, fueled by rising consumer expectations and the explosion of human population, must be recognized as one of this generation’s top religious and moral priorities, according to French.


French describes and critiques the “turn to the subject” in recent Catholic thought, and outlines an emerging creation-centered paradigm, which French finds deeply compatible with core traditions of Catholic thought as illustrated by Thomas Aquinas’ doctrine of creation. Pierre Teilhard de Chardin, Johann Baptist Metz, Vatican II, and Pope John Paul II represent the subject-centered paradigm; Thomas Berry, Rosemary Radford Ruether and the Philippine Bishops represent the creation-centered paradigm.


French claims that the ecological perspective of James M. Gustafson’s Ethics from a Theocentric Perspective challenges the “radical constructivist” view that reality is nothing more than a social-linguistic construct. He argues that in spite of the historicist orientation of such constructivists, they fail to take seriously the history of the objectification, domination, the destruction of the biosphere, and claims regarding multiple culturally-constituted “worlds” that ignore our common participation in the global ecosystem.


According to Fretheim, the ancient Near Eastern belief in the symbiotic relationship between the social and cosmic orders is reflected in the plague cycle found in the book of Exodus. Pharaoh’s oppression of Israel opposes God’s will for creation and
threatens to return the cosmos to chaos. Fretheim argues that the plagues are the effect
of Pharaoh’s sin against creation and that the elements of the nonhuman order are
both the instruments and the victims of the plagues. As God’s restoration of the moral
order of creation, Israel’s liberation, according to Fretheim, is ultimately for the sake
of the entire creation.

--------. “The Reclamation of Creation: Redemption and Law in Exodus.” Interpretation 45

ABSTRACT: Whereas in modern times Genesis has been read in the light of Exodus, and
creation has been understood in the light of redemption and the giving of the law at
Mount Sinai, it now seems clear that one must reverse the order Exodus is to be
understood in the light of Genesis and redemption and law in the light of creation.

Freudenerger, C. Dean. Global Dust Bowl: Can We Stop the Destruction of the Land
Before It’s Too Late? Minneapolis, Minn.: Augsburg, 1990.

In this introduction to the ethics of global agriculture, Freudenerger argues that our
industrial system of agriculture needs to be replaced by agroecology, a regenerative
form of agriculture that preserves and enhances the land. He traces the history of our
present agricultural system and its roots in Christianity, modernity, and colonialism,
and critiques its assumptions about efficiency and productivity as well as its effects on
nature and society. His proposed alternative, agroecology, reflects an understanding of
ecological relationships, care for the earth, and a commitment to justice (including
community self-reliance). Freudenerger’s “postmodern” land ethic is based on a
biblical understanding of stewardship or trusteeship. Its key values include: humility,
responsibility, and the enhancement of nature through symbiotic, regenerative
relationships.


Agronomist and Christian ethicist Freudenerger addresses the nexus of the farm
crisis, land degradation, and world hunger, charging that our agricultural system is
itself the problem and calling for reforms and a new ethic for agriculture. He describes
the world food crisis in terms of the “normative design” of Earth’s ecosystem and the
severe stresses placed on it by agriculture, and discusses the politics and economics
of agriculture. Biblical wisdom about creation and redemption forms the basis for an
ethic of justice, participation, and sustainability, and supports an alternative view of
agriculture as participation in the creative process of God’s will for life on Earth,
which includes the maintenance of quality relationships and of diversity.
Freudenerger outlines possible solutions, proposes reforms, indicates areas for further
research, and suggests ways that churches can help.


Fritsch, in his book Renew the Face of the Earth, undertakes not an academic enterprise,
but rather a catalyst for the willing worker in the struggle to renew the earth. Now is the
time to act, he says, as species continue to disappear at alarming rates, toxic wastes
threaten drinking water, and earth’s forests continue to be clear cut. Taking as a
presupposition the idea that the earth is a loveable mother hurt by human neglect and
thoughtlessness, Fritsch presents his “call to action” in the format of a liturgical year,
where the seasons demonstrate the vital processes of earth’s lifecycle and illuminate the
naturalistic implications for such theological topics as the incarnation, resurrection,
Pentecost, transfiguration, and Christ’s second coming.


Believing that resolving the social and environmental dilemmas of “technologic
man” requires a “cosmic faith” characterized by a sense of mystery and reverence
for the Earth and human beings, Fritsch develops a Teilhardian theology centered on
Christ as the energy operating within the cosmos to create—at least partly through
responsibly controlled science and technology—community among all people and
harmony between human beings and the Earth. Traditional theological topics—faith,
revelation, incarnation, eschatology, sacrifice, resurrection, Pentecost, and
community—are each given an expansively cosmological interpretation, employing
quasi-scientific terminology and symbolism. Through technological activity, people
can participate in the “Christification” of the cosmos, by which all things will
converge in the full manifestation of Christ’s glory.

Gage, Susan. *Footprint Files: Ideas to Help Congregations Care for Creation and

*Footprint Files* is a compendium of factual information, commentary, and educational
curricula to help Christians grow in their commitment to values of respect and reverence
for life. As such, this book functions as a collection of ideas, reflections, activities, and
tips to help Christian congregations move toward a vision of sustaining creation rather
than destroying it. Through themes like covenant, simplicity, and connectedness, as well
as practical solutions like energy audits, *Footprint Files* focuses upon cultivating internal
change toward environmental issues within church communities so to generate external
action to build a more sustainable future.


Galloway traces the development of the idea of cosmic redemption from the Bible to
modern times. While both Jewish and Christian scriptures included the whole of
creation within redemption, later Christian thought tended to lose sight of cosmic
redemption. In the modern period, Kant emptied the natural world of moral and
religious significance; Galloway argues that Hegel’s attempt to overcome Kant’s
dualism through his philosophy of the Absolute Spirit is “nonsense” but it helps to
point toward a religious solution to cosmic redemption. In his concluding
constructive chapters, Galloway interprets cosmic redemption as existential liberation from the threat of an impersonal, meaningless universe. Galloway argues that the ultimate intrinsic meaning incarnate is that Jesus as the Christ is the source and fulfillment of the intrinsic meaning of all things.


This book articulates a Christian response to the challenges of global warming. In particular, the author focuses on the context of achieving sustainability in the United States. Gasaway, an electrical engineer, articulates a Christian vision of stewardship that calls for attention to global political and ecological issues, independence from foreign oil and fossil fuels in general, and the use of alternative energies.


This book discusses a Christian vision of environmental stewardship and creation care. Blending religious ideals with practical suggestions, the author describes connections between environmental, economic, and spiritual issues, and he relates those connections to problems of climate change, energy, water and air quality, and more. The book is intended for small study groups. The author is the executive director of the Merry Lea Environmental Center.


This book brings together feminist, liberation, and ecotheology to reformulate some of the key theological doctrines from an eco-feminist perspective. The author’s methodology begins from “doing” theology “amidst garbage and noise.” She re-constructs understandings of epistemology, anthropology, God and the Trinity, and Christology from this ecofeminist perspective, drawing on her experience as a Nun in Brasil and on the understanding of symbol according to Paul Ricoeur.


Addressing his book to those outside traditional religion but drawing upon the Western Christian heritage, Geering argues that modernity has ushered in the awareness that the worlds of meaning that people inhabit (including religion) are human creations; yet humans are also learning that they can destroy the planetary ecology that supports them. He examines how the search for meaning has led humans to create their worlds through language, story, and culture. Religions are systems of thought generated by human imagination, but with the advent of modern global consciousness, traditional symbol systems are disintegrating, threatening us with a loss of meaning. The dualistic world in which human symbols had become objectified into other-worldly realities is being replaced by a monistic psycho-
physical universe in which humans know themselves as both part of the Earth and yet responsible for its future.


Gibbs examines the intersection of creation and redemption in Pauline theology. After reviewing how the theme of the relation of creation and redemption has been treated in modern (F. C. Baur and later) Pauline studies, he examines texts from Romans, I Corinthians, Philippians, Colossians, and Ephesians that explicitly address this theme. He summarizes the results: “God’s redemptive action presupposes the creation, includes the creation, and is undertaken in face of the reality of evil, which latter cannot prevail because of Jesus’ lordship through his mediation in the works of creation and redemption” (p. 139). His conclusion briefly discusses: the relevance of Paul’s cosmic Christology to the ecological crisis, modern secularism, and evil in contemporary historical events in the United States and elsewhere.


According to Gibbs, cosmic Christology belongs to the core of Paul’s theology, as the logical implication of Christ’s lordship. He looks specifically at passages in Romans, I Corinthians, and Philippians, and argues that the cosmic Christological passages in Colossians and Ephesians are developments of, rather than aberrations from, Paul’s thought. The ecological relevance of Paul’s theology lies in its holistic view of humanity and nature and in Jesus Christ as a model for our relation to creation.


This chapter from a congregational study and action guide commissioned by the Presbyterian Church (USA) presents a theological interpretation of the current crisis in justice and ecology and suggests ethical norms for a Christian response to these situations. Gibson argues that Christians must confess the roots of the crisis in human folly, selfishness, and pride, and renew their covenantal relationship with God by following the moral guidelines of solidarity, sustainability, and sufficiency.


Eco-justice—social justice together with justice to the nonhuman—is God’s demand to the Church today, contends Gibson. Jeremiah’s disturbing prophetic message of
God’s contention with Israel in a time of crisis illuminates our own situation of ecological peril and distributive injustice as described by Robert Heilbroner’s pessimistic “An Inquiry into the Human Prospect.” God speaks in judgment to humans today in environmental deterioration and the suffering of the poor, and calls for repentance. In his “Critique,” (pp. 329–32), Peter J. Gomes responds that the appropriate biblical formula is not to hope to avoid the end, but to live in fidelity to Jesus and the Gospel.


Gilkey discerns the religious dimension of our human experience of nature by examining modern science, archaic religion, and the ecological threat posed by technology. Gilkey’s thesis is that neither science nor religion provides a sufficient understanding of nature; each must be complemented and corrected by the other. Part one critiques scientism—the belief that science alone knows nature as it really is—and opts instead for a form of critical realism. Part two juxtaposes the scientific picture of nature with the primal religious view, finding that nature discloses itself both as power, life, order, and the dialectical unity of life and death. Part three locates the religious dimension of nature in “limit questions” raised by science but not answerable by it. Gilkey argues that these questions disclose “traces” of the divine which represent an integral part, but only a part, of faith’s knowledge of God.


A reinterpretation of creation *ex nihilo* to show its significance not only for Christian faith but also for any attempt to understand human existence. Gilkey argues that the doctrine addresses existential religious questions of the ultimate ground and meaning of existence, not scientific or metaphysical questions. Three propositions summarize its meaning: God is the source of all that is; Creatures are dependent yet real and good; and God creates with freedom and with purpose. Against theologies of pure immanence, he affirms God’s transcendence (as well as immanence). Creation *ex nihilo* gives value to material existence—not just rational order—and the doctrine is fundamental to all other Christian beliefs. Separate chapters discuss the relation of creation to science and philosophy, the meaning of life, evil, time, and the necessity of utilizing mythical language when speaking of God.


The chief goals of Gitau’s *The Environmental Crisis* is to investigate traditional African conceptions of God, humanity and nature; to assess the biblical understanding of ecology and environmental issues; to investigate the contributions of Kenyan conservation efforts; and to analyze prospects for assisting biblical conceptions of the environment with Kenyan theological understandings of the natural world. Gitau ultimately concludes that
the environmental crisis is also a spiritual crisis, and moreover that traditional Maasai and Kikuyu understandings of God, humanity, and the natural world can be merged with biblical conceptions of creation to provide Kenyans with theological options for understanding humanity’s relationship with nature. This study thus encourages Kenyan churches to integrate environmental concern into the ecclesiastical mission.


Beginning with the ancient Greeks, Glacken follows the history of three persistent themes concerning the habitable Earth and human relationships to it: 1) the Earth as a creation designed for human beings or for all the forms of life that inhabit it; 2) the influence of climatic conditions and geographic location on the character of individuals, societies, and cultures; and 3) the alteration of the Earth’s surface features and climate by humans. These three ideas, individually and in combination, dominated Western thinking about human culture and the natural environment until the end of the eighteenth century. An indispensable scholarly resource for anyone investigating Western views of nature and culture: comprehensive and detailed, containing a wealth of information, based mainly on primary sources.


"This book on African American environmental history, with a foreword by Carolyn Merchant, focuses on three major themes in connection to African Americans: the rural environment; the urban and suburban environments; and the notion of environmental justice. The contributors cover such subjects as slavery, hunting, gardening, religion, women, and politics."


This book forges common ground between the commitment to social justice within third-world liberation theologies and the environmental consciousness characteristic of eco-feminist theologies. Gnanadason begins her study with concrete examples of the struggles of Indigenous peoples, and especially women, to preserve traditions of prudent care for the earth in opposition to the modern ideal of ‘development’ prized by multinational corporations, neo-liberal financial institutions and many national governments. She cites examples of ‘eco-systems peoples’ who challenge the economic doctrines that nature is an object to be exploited and natural resources are commodities to be bartered, and proceeds to argue for a global ethic of care for the earth.

--------. "Creator God, In Your Grace, Transform the Earth: An EcoFeminist Ethic of Resistance, Prudence and Care." D.Min. thesis, San Francisco Theological Seminary,

The author outlines an evangelical eco-theology in this book, starting with creation and a discussion of covenants and Israel as God's land. Relationship, equity and justice and stewardship of the environment are other topics dealt with. The book covers biblical, historical and administrative and sociological aspects of the topic of stewardship of creation. Each of the eight chapters is supplemented by stories, discussion questions, practical actions, and inspirational and devotional material. Suitable for church study groups, youth fellowships, seminaries and Bible colleges and schools.


This book is a good pedagogical tool for a course in eco-theology. Each chapter opens with a study aim and closes with a questionnaire and exercises for further study. The author lays out the history of the contemporary environmental crisis, various religious responses to the crisis, and then offers a basis for Christian environmental ethics focused on re-construction of biblical and doctrinal themes. Also included are helpful appendices including a syllabus for a course on environmental studies, a report on evangelical Christian responses to environmental crises, and a collection of the various religious declarations on Religion and Nature made at Assisi, Italy in 1986.


This work offers “religious naturalism”—a religious response to the scientific understanding of nature—as a cosmological basis for a planetary social and environmental ethic, a basis that can supplement rather than replace the historic religious traditions that guide our personal behavior. As articulated by Goodenough, such cosmology evokes gratitude, reverence, humility, a sense of mystery, a commitment to the continuation of life, and a regard for humans as distinctive individuals as well as part of the whole Earth community. Twelve chapters trace the “Epic of Evolution,” each opening with a brief story about how nature functions (usually taken from the field of microbiology), followed by personal reflections that often draw on Judeo-Christian religious concepts. Subjects include the origins of life and Earth; how living organisms function; evolution and biodiversity; awareness, emotions, sexuality, and death.


Subtitled *The Religion of Dumbe Creatures*, this pamphlet extends the idea of natural
religion to include nonhuman creatures. Goodman describes how such creatures witness to God’s existence and attributes, offer prayers and praise to God in their voices and sounds, obey God by following the laws of their nature, participate in the sacraments as “conduit pipes” of grace, and share in the hope of a new heaven and Earth. This natural religion is incomplete, however, and, for humans at least, must be completed by reason and faith.


This book by then-Senator, now former Vice-President Gore, is a remarkably substantive contribution to the discussion by a major politician—one that makes explicit links between environmentalism and Christianity. After rehearsing a variety of environmental threats to make the case that human activities are putting Earth’s ecological balance at risk, Gore examines the roots of the problem in politics, economics, science, and technology, attributing the problem, for the most part, to the addictive and dysfunctional behavior of our contemporary civilization. Gore connects his environmental concerns to his Baptist faith while also pointing to a “panreligious” awakening of environmental issues as an important resource for much needed change. The last part of the book argues that rescuing the environment must become “the central organizing principle for civilization.” Gore provides an outline for a “Global Marshall Plan” to accomplish this goal.


Gosling, Director of Church and Society for the World Council of Churches (WCC) from 1984–1989, provides a history of efforts by that sub-unit to develop coherent lines of study and action under the rubric of “Justice, Peace, and the Integrity of Creation (JPIC),” from its adoption at the Vancouver assembly of the WCC to the Convocation on JPIC in Seoul (1990). Gosling argues that the concept of the integrity of creation must be central to Christian theology and foundational for Christian ethics, including the ethics of justice and peace. In contrast to the more global perspective of the previous slogan of the “Just, Participatory, and Sustainable Society,” JPIC is best exemplified in relation to local and regional issues, especially in the Third World. Ecumenical responses to issues such as work, AIDS, computers, science and religion, biotechnology, sustainable development, etc., are also explored.


This book chronicles the promises of the eco-theology movement, illuminating its principal ideas, leading personalities, and ways of connecting care for the earth with justice for human beings. Gottlieb deftly analyzes the growing synthesis of the movement's religious, social, and political aspects, as well as the challenges it faces
in consumerism, fundamentalism, and globalization. He also shows how religious environmentalism breaks the customary boundaries of "religious issues" in political life. Gottlieb contends that a spiritual perspective applied to the Earth offers an all-inclusive vision of what human beings are and how we should treat each other and the rest of life.


This book explores the gap between a spirituality of earth-centeredness and justice and a corresponding praxis that many people experience in the face of such overwhelming catastrophes as the Holocaust and the contemporary ecological crisis. He argues that resistance is key to a spiritual path that seeks to avoid despair and to act toward a different vision for humanity and the earth.


This article argues that the mystical traditions in both Christianity and Buddhism are at root not about transcending this “ordinary” world, but about illuminating it so that we can see it more deeply. The author discusses Deep Ecology as a form of mysticism in line with these older traditions and that when combined with a notion of justice, it can provide us with the vision and tools necessary to transform our world toward a more ecologically sustainable and socially just vision.


Gottlieb provides the reader with many illustrative quotations and passages in order to demonstrate traditional religious perspectives on nature and explores the manner in which contemporary theologians and religious institutions are responding to the ecological crisis. Selections are chosen from prominent nature writers, religious authorities, and scholars on the subjects of ecotheology, ecofeminist spirituality, nature and spirit, and religious practice. Suggested readings and contact organizations are also listed in the book’s appendices.


According to Gowan, while the Old Testament is generally anthropocentric or theocentric and not much interested in nature “in itself,” it cannot imagine human redemption apart from a redeemed world. Old Testament (and later) writers believed nature needs redemption from both the cosmic threat of chaos and the curse brought by human sin. Gowan considers the promised “new ecology” of fertility and harmony in nature and then turns to the theme of “the new heavens and new earth.”
These visions have new spiritual and ethical significance for the contemporary ecological crisis.


The authors develop a stewardship ethic based upon Latter-day Saint doctrine, which “declares that all living organisms have souls and explicitly states that the ability of creatures to know some degree of satisfaction and happiness should be honored.” They also review “the important role nature has played in the religious lives of Latter-day Saint members” from Joseph Smith to the present day, and argue that wilderness preservation has always played a strong role in Latter-day spirituality.


Granberg-Michaelson reflects on issues raised by the 1992 United Nations Conference on Environment and Development (UNCED) held in Rio de Janeiro from the perspective of his involvement in the World Council of Churches’ (WCC) program on Justice, Peace, and the Integrity of Creation (JPIC). This program focused on the relationship between a theology of creation and the vision of a sustainable society. UNCED reflected on the growing awareness of the failure of traditional paths to development and the global nature of the environmental crisis. In spite of its shortcomings, the Summit, together with the WCC meeting held during the Summit in nearby Baixada Fluminense, as well as earlier WCC meetings held in Seoul and Canberra, raised important issues of theology, social ethics, spirituality, lifestyle, and strategy for the churches and the ecumenical movement. Appendices provide related documents from both the WCC and UNCED.


In *A Worldly Spirituality*, Granberg-Michaelson examines such orthodox Christian doctrine as the Creation and Fall in an effort to develop a theological position on humans’ proper, responsible role in God’s creation. Through a thorough analysis of the deteriorating condition of the world, he suggests alternative models of stewardship that go beyond traditional “dominion” understandings, wherein humans are recognized as having both the power and freedom to “subdue the earth.” Finally, Granberg-Michaelson proposes a vision of creation’s redemption that is rooted in a theological doctrine of grace, in which humanity overcomes our distorted relationship with the earth through the reconciliatory love of God in the life and death of Christ.

This book, written when Granberg-Michaelson was president of the New Creation Institute in Montana, is an introduction to Christian environmental responsibility. Noting that Evangelical environmentalists often feel isolated, the author reviews aspects of the environmental crisis and the cultural attitudes driving it before explaining a biblical basis for a response. One chapter describes several Christian organizations and projects devoted to caring for creation. Another chapter critiques the idolization of technology and gives special attention to biotechnology while other chapters explore the future of creation and life and death in the light of Jesus Christ. An epilogue describes fly-fishing as a spiritual discipline, and the appendix includes excerpts by: Lynn White, Jr., F. Schaeffer, B. C. Birch, V. Rossi, J. A. Rimbach, H. Paul Santmire, and the North American Conference on Christianity and Ecology.


Based on a conference held by the Au Sable Institute in Marcelona, Michigan (1984), this collection explores biblical resources for addressing environmental issues with essays on: critiquing “New Age” thinking (Loren Wilkinson); a biblical theology of nature and human earthkeeping (Robert P. Meye); the interrelatedness of morality, faith, fertility, and stewardship in the Old Testament (William Dyreness); wisdom literature’s focus on creation, experience, and the ordering of life (Robert K. Johnston); the relation of creation to redemption in the New Testament (Paulos Mar Gregorios); and the role of the church in responding to the environmental crisis (Mary Evelyn Jegen and Larry L. Rasmussen). The collection also includes poetry (John Leax), and a personal recollection of ecological awakening with reference to soil erosion in India, Ethiopia, and the United States (Paul W. Brand).


From Abstract: Environmental ethicists can be divided into two groups: anthropocentrists and ecocentrists. One of the distinctions between the two is their differing definitions of the term good. For anthropocentrists, including Pope John Paul II, the good is more or less equivalent to human flourishing. For ecocentrists like Rosemary Radford Ruether, the good is the integrity of the entire ecosystem. The former regard non-human nature primarily as having instrumental value for advancing human flourishing. The latter insist that the whole of creation also has intrinsic value which is greater than that of any particular species, including humans. This thesis explores how the notions of good, as articulated in Thomas' theory of good, highlight the weaknesses and strengths of anthropocentrism and ecocentrism. Thomas' understanding also points toward a more satisfactory environmental ethic.


From Abstract: This dissertation is a philosophical and ethical inquiry into the
possibilities of a mythological treatment of the modern scientific cosmology in light of global environmental crises. A method is developed for this project by examining science as a philosophical and moral problem following the critiques of empiricism by Hilary Putnam and Thomas Kuhn, and then turning to radical deconstructions of science by Sandra Harding, Cornell West, and others. This discussion sets the stage for a shift to a hermeneutical approach to the sciences which is developed with the help of Paul Ricoeur. This social- biophysical hermeneutics better accounts for the actual phenomena of science, nature, and society, and provides pragmatic and productive possibilities for mythically "reinventing nature" as a way to reinvent human thought and behavior in this moment of evolutionary crisis. The Universe Story by Thomas Berry and Brian Swimme is then explored as an example of a new mythological approach to modern science. This story is then assessed with the help of Donna Haraway on the basis of a radical postmodern hermeneutics that looks with suspicion on "one-true stories" as counter to emancipatory struggles. Haraway helps to more deeply ground this project within the powercharged dynamics of a hermeneutical conversation between human and nonhuman agents.


Gray argues that the environmental crisis originates in the hierarchical paradigm of Western patriarchal culture and reveals that it is supported by cultural images and religious myths. As such it is intimately tied to male domination of women and other “inferior” persons. She traces the roots of this paradigm to the psycho-sexual development and associates the male drive to mastery with the denial of death, dependence, bodiliness, and the envy of a women’s ability to give birth. Rejecting anthropocentrism (including concepts of “responsible stewardship”), her alternative vision is of an egalitarian, cyclic, interdependent, energy dance that accepts bodiliness, natural limits, and death. Gray argues that males lack the bodily basis for this kind of ecological consciousness. Her “re-mything” of Genesis affirms ideas such as: the covenant as being within creation, the value of diversity, and the human vocation of praise. She identifies the “Fall” as a denial of limitations.


In this book, the author, a consultant for many religious environmental organizations, describes the main issues and themes of environmental justice, particularly through the lens of the Catholic faith. The book is intended for small study groups who are interested in learning ideas about environmental justice and putting those ideas into practice in their own lives and in their communities. The book includes prayers, discussion questions, strategies for action, and helpful facts and other information about Catholic engagements with environmental issues.

This collection features materials on feminism, ecology, and theology, mostly from European women (with one participant from India) and mostly in English with a few items in German and French. Article topics include: women’s experience and “knowledge-building” (Anne Primavesi), feminine symbolism in Indian Christian art (Caroline Mackenzie), critiques of environmental ethics presented by male writers (Ina Praetorius), ecofeminist efforts to “transmute” patriarchal theology (Elizabeth E. Green), information on mystics such as Teresa of Avila (Harri’tte Blankers), and ecofeminist spirituality (Elisabetta Donini with responses by Celia Deane-Drummond, Aruna Gnanadason, Dagny Kaul, and Lene Sjörup and a rejoinder by Donini). A bibliography exploring works in various languages (Dutch, German and English) is also provided. Also included are book reviews of works by Sallie McFague, Rosemary Radford Ruether, and Anne Primavesi, and a report on a 1993 conference on ecology and bioethics (Denise Peeters).


Drawing on the “new cosmology” the author describes a metaphysics based upon the earth as a living system. From within this perspective she articulates a “new humanity” that is able to listen to the many earth voices, human, non-human animal, and plant.


This publication addresses the question of whether and why rapid population growth is a moral problem and develops an answer based on Rawls’ contract theory of justice. Green first reviews the positions of those who consider rapid population growth a moral problem and their divergent reasons for doing so. He then considers the arguments of those who deny this position. Modifying Rawls’ theory of justice to take into account future generations and human needs related to sexuality, Green presents his own case for considering it a moral problem (for basically anthropocentric reasons, including a concern for environmental quality) but emphasizes that population growth is a moral issue that must be understood within a wider framework of social and economic justice. His examination of Roman Catholic views on natural law and population regulation raises explicitly theological issues.


This brief article offers the reader an introduction to an ethic of animal care based upon the Genesis creation accounts and the Noahtic covenant. Further, the author argues that though being made in the image of God implies human-dominion on the
earth, this “dominion” is to model God’s dominion of love for all of creation.


In this publication, Samuel Gregg raises questions about the adequacy of many Christian pronouncements and commentaries on environmental issues. Too often, he contends, they are characterized by questionable theological premises as well as a tendency to accept uncritically arguments articulated by the green lobby.


Gregorios explores, from an Eastern Orthodox perspective, the relationship between God, humanity, and the world in order to shed light on the present crisis. He traces the history of the concept of nature from its Indo-Hellenic origins through modern science and examines process theology’s alternative view (Alfred North Whitehead, Pierre Teilhard de Chardin). He then sets forth Gregory of Nyssa’s presentation of the classical Christian view of humanity as mediator between the material and the spiritual and traces the Eastern tradition through Dionysius, Maximus the Confessor, and Vladimir Sergeyevich Soloviev. The book concludes with applications of this vision to the present situation, arguing that the technological mastery of nature must be held within the mystery of worship. Gregorios also argues that Christians should create images of the future and communities which can show the way toward realizing humanity’s true vocation.


Gregory illustrates the different ways in which the growing authority of natural science—particularly Darwin’s theory of natural selection—affected German theology in the nineteenth century, raising the issue of the place of nature within theology. For three of the theologians that Gregory examines, nature remained significant, albeit in different ways: David Friedrich Strauss regarded science as central to the attempt to develop a new faith; Otto Z. Eckler defended conservative orthodoxy; and Rudolf Schmid attempted to reconcile science and religion. Wilhelm Herrmann, however, “lost” nature by denying that religion and natural science had any relevance to each other—a view that came to dominate much of twentieth century theology. In the book’s epilogue, Gregory notes that ecological concerns have called this “truce” into question, arguing that it renders theology impotent to oppose the destruction of nature.


This article explores the question of why talk about Jesus is so absent from
contemporary eco-theological discussions. The author argues that though Jesus’
teachings on neighbor love, frugality, support for the poor, and nonviolence do not
explicitly discuss the environment, their practice will have positive collateral effects
on the environment.

Gunton, Colin E. *The One, the Three, and the Many: God, Creation, and the Culture of

Because the human activity we call culture takes shape in the context of what is
sometimes called nature, Gunton writes, a study of our world must probe the intellectual
roots and assumptions that provide the framework within which human activity takes
place. As such, Gunton’s *The One, the Three, and the Many* is as much a work on the
theology of culture as it is a theology of creation. In an attempt to overcome the rigid
duality inherent to the modern mind, Gunton’s chief aim is to aid a process of healing the
fragmentation, which he claims is so much a feature of our contemporary world. Drawing
from the poet Coleridge, in his analysis of the Trinity Gunton argues for the inherent
relationality of God and the created realm.


Gunton sketches a Christology in which Christ’s relation to creation is developed
with particular attention to the incarnation and to the Holy Spirit as well as to its
implications for understanding the role of human beings in relation to the rest of
creation. After an exegetical summary of the New Testament’s teaching on Christ’s
relationship to creation as Lord and creature, he turns to the task of constructive
systematic theology, examining Christ’s humanity and divinity in relation to creation,
interpreting Christ’s work both as representing creation to God and God to creation,
and utilizing the concept of *kenosis* (divine self-emptying) to link creation,
incarnation, and crucifixion. The purpose of creation is that all things, through being
perfected, praise the one who made them. As “the image and likeness of God,” the
human is the “priest of creation,” a role Gunton relates to environmental ethics.

Gustafson, James M. *A Sense of the Divine: The Natural Environment from a Theocentric

Gustafson applies the approach developed in his *Ethics from a Theocentric
Perspective* to the human relationship with the natural environment. His characteristic
emphases are on the priority of experience; human limitations and accountability;
complexity, risk, and ambiguity in moral decision-making and action; the necessity
and difficulty of crossing disciplinary boundaries; and, above all, on placing God
rather than humanity at the center of our moral and religious universe. Gustafson
argues for the inclusion of nonhuman interests in human moral concerns and for the
need to respond to God’s ordering of nature, but he sees no pre-ordained harmony of
interests operating in the natural world. Reviewing a range of models for human
relationships with nature, Gustafson opts for the modest but active posture of “participation.” Responses by biologist Michael Melampy and ethicist David Krueger are also included.


This widely-respected ethicist’s controversial *magnum opus* presents a theological ethic, strongly naturalistic in tone, that insists on the centrality of God and God’s purposes. Responsible human participation in God’s ordering of creation, and the importance of attending to natural patterns and processes in formulating our ethical responses, are also emphasized. Gustafson affirms both the priority of experience for theology and his “preference” for the Reformed tradition; these support his attention to the religious significance of experiences of nature and to God’s activity as Creator, Sustainer, and Governor. He also stresses that the divine ordering limits as well as undergirds the flourishing of humans and other creatures. Environmental implications are more fully developed in his *A Sense of the Divine* (q.v.), but the second volume includes a chapter on “Population and Nutrition.”


In *The Birth, The Curse, and the Greening of the Earth,* the first volume of the *Earth Bible Commentary* series, Habel reads the myths of Genesis 1-11 to attempt to discern levels of meaning that invite us to relate to our environment as a network of vibrant living presences. It is Habel’s belief that Earth, as it is characterized in the primeval creation myths of the Genesis narrative, is itself a member of the cosmic community that expresses its voice and agency throughout the biblical story.


Noting that Lynn White, Jr.’s famous thesis “was probably on the right track,” Habel explores a selection of key passages from the Bible that have provided justification for the way humans have wounded and abused the planet. He goes about doing so in three distinct ways: first by surveying biblical texts that indicate directives given by God on how human beings are to control nature; secondly, he highlights the acts of God that include the destruction of parts of nature; and finally, Habel focuses upon the biblical traditions associated with the divine gift of a promised land. In so doing, Habel aims to spur discussion of the emerging worldview about the planet that now informs the contemporary way we view reality. By coloring this worldview with a “green” hermeneutic approach to the biblical text, he then re-reads the three principal sets of texts analyzed in his book by stressing the ways in which a “green” interpretation of the Bible stresses empathy for the earth and all that is in it.
Rather than read Gen. 1:26-28 from the perspective of how humans attempt to play or identify with God or some dimension of God, Habel instead reads the biblical texts from the perspective of Earth. Habel thus argues that a reading of Gen. 1:26-28 from the perspective of Earth provides a sense of the planet as a domain being overpowered by those creatures who bear God’s image, who utilize the mandate to “subdue” Earth as a justification for de-powering and devaluing not only nonhuman creatures but also Earth itself.

Habel’s aim in this essay is to illustrate how the hermeneutic espoused by the Earth Bible project helps us to gain a fresh understanding of Ezekiel’s fundamental orientation to Earth as God’s creation, and more particularly to the “lands” of Earth, which are threatened with desolation within Ezekiel’s judgment oracles. From his reading of the biblical text, Habel demonstrates that in the Book of Ezekiel, the land itself has no voice, and it is moreover the target of YHWH’s wrath. From the perspective of Earth, therefore, a reading of Ezekiel exposes a decidedly negative bias toward creation.

Analyzing afresh some of the origins and prospects of ecojustice hermeneutics, Habel provides a second-level reading of the biblical text in order to explain briefly how the ecojustice hermeneutic arose, as well as the particular challenges it presents to those seeking to read the text from the perspective of Earth. In an ecojustice hermeneutic, Habel argues, there are numerous challenges made upon other ways of reading the biblical text, including: the need to recognize that Earth is not necessarily the background but rather a character within biblical narratives; the need to advocate justice for Earth; and the need to overcome the traditional dualism between heaven and Earth that prevents us from seeing the planet as a sacred sphere.
This edited volume collects a series of exegetical articles on the New Testament, in light of six ecojustice principles: intrinsic worth of the earth, interconnectedness of all living things, the earth as a subject capable of raising its voice, creation as purposeful, humans as custodians and partners of/with the earth, and the earth’s resistance to human injustice. This is part of a multi-volume series devoted to eco-exegesis of biblical texts.


ABSTRACT: This article expounds the principles of interpretation and praxis that have inspired the Earth Bible project. It first sets out a general hermeneutic of ecojustice, showing how it embodies and applies to the Earth the principles of suspicion and retrieval currently operative in biblical interpretation from a social justice and feminist standpoint. The paper then expounds the six principles of an ecojustice hermeneutic: the principles of intrinsic worth, interconnectedness, voice, resistance, purpose, and mutual custodianship. In each case the paper shows how interpretation from an ecojustice standpoint requires radical reassessment in the interpretation of familiar texts and poses challenges to theology.


This edited volume collects a series of exegetical articles on the Psalms and Prophets, in light of six ecojustice principles: intrinsic worth of the earth, interconnectedness of all living things, the earth as a subject capable of raising its voice, creation as purposeful, humans as custodians and partners of/with the earth, and the earth’s resistance to human injustice. This is part of a multi-volume series devoted to eco-exegesis of biblical texts.


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This edited volume collects a series of exegetical articles on the book of Genesis, in light of six ecojustice principles: intrinsic worth of the earth, interconnectedness of all living things, the earth as a subject capable of raising its voice, creation as purposeful, humans as custodians and partners of/with the earth, and the earth’s resistance to human injustice. This is part of a multi-volume series devoted to eco-exegesis of biblical texts.


This edited volume, with a foreword by Archbishop Desmond Tutu, is the first in the “Earth Bible Series.” It introduces the hermeneutical approach and ecojustice principles developed by the Earth Bible project team. Chapters included exegesis of many parts of biblical literature, including: Psalms, Gospels, Romans, Prophets, Revelation, Tobit, and the Wisdom of Solomon.


Habel outlines a more complex and conflicting spectrum of views of land in the Hebrew Bible than is typical of works on this topic. The six ideologies are: royal (land as source of wealth); theocratic (land as conditional grant); ancestral household (land as family lots); prophetic (land as God’s rightful property); agrarian (land as Sabbath bound), and immigrant (land as host country). One point of comparison is the ideologies’ representation of the location and function of God: the first three tend to locate God in heaven; the latter three associate God more closely with the Earth. There is a similar divergence in whether the land is seen as having its own rights. Habel is particularly interested in how an ideology supports the land claims of one social faction over others and, though he refrains from drawing morals for today, the struggle for Australian Aboriginal land rights is clearly in the background.


This volume is a representative selection of papers on the emerging field of ecological hermeneutics, which were first delivered at a series of Consultations on Ecological Hermeneutics held at the annual meeting of the Society of Biblical Literature in 2004, 2005, and 2006. The book’s introduction outlines the development of the ecological hermeneutic, as well as how its steps for interpreting the biblical text—including suspicion, identification, and retrieval—are employed to explore new ecological interpretational possibilities. As such, the essays that form this collection each focus upon (1) a suspicion that either the authors or past interpreters of the biblical text have been explicitly or unconsciously anthropocentric in their approach; (2) recognizing that humans are inhabitants of Earth, and moreover an integral part of the Earth community; or (3) retrieving possibilities to discern the neglected role of Earth in the biblical narrative in order to highlight voices of Earth that have been dismissed as superfluous. Hence, the
diversity of the process employed by the writers collected in this volume demonstrates that there is no “orthodox” ecological hermeneutical method.


The present-day ecological crisis, the devaluation of the planet, environmental justice, and the newly emerging planetary consciousness are some of the compelling reasons why the Earth Bible Series has been initiated. This volume, edited by Norman Habel and Shirley Wurst, aims to introduce the Earth Bible Series by laying out its most salient interpretational initiatives. The Earth Bible Series reflects planetary moral concern as writers seek to reread biblical texts so as to discern whether the relevant texts support ecojustice or view Earth as property to be exploited in the interests of human beings. According to Habel, the essays in this collection attempt to move beyond a focus on ecological themes to a process of listening to, and identifying with, Earth as a presence or active voice in the biblical text. As such, the Earth Bible’s intent is to take up the cause of Earth and the nonhuman members of the planetary community by sensing their presence in the text, and moreover to identify with the Earth in its ecojustice struggle.


**ABSTRACT:** In these pages I explore several questions provoked in ethics by recent theological reflection focused on the Christian doctrine of creation, in response to environmental concerns. I also develop the concept of work and its contribution to ethical reflection that seeks to be simultaneously justice-centered and ecologically responsive.


A Dutch theologian contributes to discussions of the World Council of Churches’ (WCC) theme of “Justice, Peace and Integrity of Creation” (JPIC), arguing that these issues are not bound up with dominant Western images of nature and woman that have encouraged the oppression of both. Part one explores this theme historically in relation to cultural anthropology, the rise of technology and rationalism, Aristotle’s hierarchical political philosophy, erotic epistemological metaphors, and views of woman and nature by Rousseau and modern writers. Part two presents Halké’s argument for a new theology of creation, with chapters on the theology of creation and human “dominion”; nature and culture in environmental thought; ecology, feminism, and spirituality; and theological anthropology. The concluding chapter on the “utopian fantasy” of a renewed Earth is guided by new images for creation and humanity.

This article explores the difference between “nature” and “creation” and the confusion of the two terms in contemporary creation science, eco-theology, and “new” cosmology. Using Gadamer’s distinction of welt and Umwelt, the author argues that “creation” and “nature” are different hermeneutical lenses to describe the world in which we live. Rather than conflating the two terms, both offer us useful information about human life vis. a vis. the rest of the natural world.


The second volume of the Canadian theologian’s trilogy addresses the major topics of Christian faith (e.g., the doctrine of God, creaturely being, and Christ) arguing that these must be reformulated from within a North American cultural context characterized by (among other things) an awakening ecological consciousness. Each topic is considered historically, in terms of what the tradition has taught; critically, in terms of current challenges to that tradition; and constructively, in terms of how the faith can be responsibly professed in the present. Hall advocates a post-Constantinian theology of the cross, a notion that while intensely committed to furthering creation’s well-being, disengages itself from the dominant culture and rejects its pursuit of power over others (including nature). Accordingly, he emphasizes God’s suffering with us, our being-with nature, and Christ’s representative function.


In this revision of his widely influential study, Hall enlarges our understanding of the concept of stewardship from referring to church finances to being a symbol of the fundamental human vocation to serve and keep God’s creation. He reviews the biblical roots and later history of the symbol of the steward, and analyzes the reasons for its renewed relevance and the Church’s reluctance to use it. He then outlines the principles of contemporary stewardship praxis (globalization, communalization, ecologization, politicization, and futurization) and applies them to the issues of global justice, ecological crisis, and war and peace. In a final chapter he discusses what stewardship means in the life of individual Christians and the Church.


Hall’s premise is that in order to correct the distortion in our relationship to nature, we must critically reconstruct our image of ourselves. He proposes an interpretation of Imago Dei in terms of a biblical “relational ontology.” In contrast to “substantialist” interpretations of the imago as referring to a unique human capacity such as reason or free will, the “relational” understanding, which he finds in the Bible and the Reformers, asserts that humans bear God’s image only when they respond to God in
faith and love. The human is interpreted as “being-with” God, the human neighbor, and the nonhuman other. Hall considers these to be three dimensions of relatedness, not three distinct relationships. Human “dominion” over nature must be understood in the light of Christ as grateful, responsible, stewardship of service to the nonhuman creation.


In this article, the author argues that the biblical triad of creation-care, love of God and neighbor, and stewardship parallels the triad of environment, social and economic concerns found in sustainable agriculture. He also argues that a Christian, agrarian tradition can add to the secular, sustainable agriculture movement through concepts of redemption and restoration.


This book, written by a program officer for the United Church of Canada and former program coordinator for climate change of the World Council of Churches, explores the spiritual values of gratitude, humility, sufficiency, justice, love, peace, faith and hope as sources for building sustainable, just communities.


Hallman provides a popular introduction to new trends of thought that outline a new understanding of the relationship between humans and the rest of Creation—one characterized more by harmony than by domination. He demonstrates how physics, astronomy, biology, and chaos theory support respect for the world’s holistic integrity
and its unpredictability, while also highlighting alternatives to hierarchical religious notions of human superiority as spiritual and moral beings that are developing in terms of God’s role as Creator, Christ as liberator of all Creation, and the Spirit’s presence in Creation. Although emerging alternatives to current economic thinking stress sustainability, quality-of-life issues, and accountability for environmental consequences, Hallman argues for the need to consider political obstacles and strategies to realizing these goals. An appendix summarizes the relationships among science, religion, and economics.


Hallman provides a popular introduction to environmental issues for Canadian Christians, highlighting necessary changes in theology, lifestyle, and economics. The first chapter describes both past theological problems that have contributed to the environmental crisis (e.g., human distinctiveness, dominion, and de-valuing this world) as well as more helpful ideas such as God’s love for the world, humans as stewards and as part of nature, and concepts relating to eco-justice. The following chapters describe various environmental problems: acid rain, toxic wastes, garbage, nuclear power, ozone depletion, the greenhouse effect, and Canadian impacts on the global environment. The final chapter urges readers to adopt a theology emphasizing God’s covenantal love for all creation, to live more sustainable lifestyles, and to contribute to the social prioritization of environmental protection and planning.


Haney argues that Euro-American ecofeminists must confront their social and cultural heritage of racism and its effects on how they apply environmental ethics. She proposes a white feminist ecological ethic rooted in justice, fulfillment, communion, alliance building, and the action priority of economic justice.


Orthodox theologian Harakas addresses ecological issues through the concept of the “integrity of creation” understood in terms of humanity as a microcosm in which the spiritual and material worlds are united. Humanity “carries” material nature with it as it moves toward or away from God; thus full realization of the integrity of creation awaits union with God, dependent upon the proper exercise of humanity’s kingly and priestly role as mediator between the world and God. Ethically, this involves doing justice to the nonhuman creation and peacemaking.

A collection of essays sampling work on religion and environmental ethics that is intended to move discussion beyond the Lynn White debate. Following the introduction (F. Ferr) are essays that include such topics as: classical polytheism (J. Donald Hughes), Black Elk’s representation of Native American religion (Gerard Reed), Judaism (Jonathan Helfand), Taoism (Po-keung Ip), Islam (Iqtidar H. Zaidi), and Roman Catholicism in Latin America (Sophie Jakowska). Protestant Christianity is strongly represented in this volume. Additional essays include contributions on topics as diverse as: Christian ecotheology and the Old Testament (Susan Power Bratton), biblical perspectives on nonhuman organisms (Martin LaBar), Christian realism (Robert H. Ayers), and process theology (John B. Cobb, Jr., and Jay McDaniel).


In this book, the Harringtons propose an Earth-centered approach to theology. They provide a critique of the underlying beliefs and attitudes that propagate environmental problems, and they articulate a theology that shows how a more soulful and inspired vision of the world can facilitate solutions to our ecological crisis. The book includes a foreword from the popular science broadcaster and environmental activist David T. Suzuki.


Harris, an Evangelical Anglican clergyman and ornithologist, recounts and reflects on his and his family’s experiences in establishing the A Rocha Christian Field Study Centre and Bird Observatory, a center for ornithology, environmental conservation, and cross-cultural evangelism in southern Portugal. The Center’s environmental work includes banding migratory birds, environmental education, and protecting the region’s wildlife and natural areas from excessive hunting and development. Although welcoming any persons interested in its work, the Center operates as a Christian community that seeks to witness to the gospel and to reflect a Christian basis for environmental concern without engaging in propaganda or proselytizing. A foreword by John Stott, a prominent Evangelical theologian and avid birder, affirms A Rocha’s mission and work.


This book relates the Christian word sacrament (signs of divine presence) to the term commons (shared place and shared goods, among people and between people and the natural world), suggesting that local natural settings and local communities can be a source for respect and compassion. The book draws on ideas from such thinkers as Hildegard, St. Francis, John Muir, and Black Elk, to provide insights about divine immanence in creation and human commitments to creation. It extends the concept of "natural rights" beyond humans to include all nature, and affirms
intrinsic value in ecosystems in whole and in part.


The focus of Hart’s introductory text is a theology that explores and is influenced by the reality and consciousness of human existence in an interrelated and interdependent biosphere and universe. In Hart’s Catholic-centered theological discussions, topics including anthropocentric, stewardship, and relational perspectives in environmental theology; creation as common good and common ground; and a perspective in creation as a sacramental commons are covered. In particular, Hart devotes a number of pages to discussion of Vatican-based documents and their import for providing theological perspectives on the contemporary environmental crisis.


Hart presents a Catholic perspective on questions of land ownership and use in the United States in light of environmental degradation, the inequitable distribution of resources, and key religious and ethical teachings regarding the land. Hart surveys the problems of land abuse, consolidation, and the loss of agricultural diversity before concluding that these practices conflict with an ethic that understands land as a trust given to humans by God in order to be shared equitably through the ages. Hart derives this ethic from biblical and Native American understandings of land, the ancient Israelite image of being pilgrims and stewards that is reflected in their agricultural traditions, the American heritage, and Catholic teaching. Hart offers twenty steps to land reform and concludes with a theology that relates the Spirit of the Earth (e.g., God as its transcendent yet immanent Creator) to the spirit of the earth (e.g., the Earth’s inherent created potential for evolving toward union with God).


In her book, *The Christian Consumer,* Hartman looks to the Christian tradition for historical and contemporary resources that may aid the search for an effective and explicit practical ethics of consumptions. She finds in the Christian tradition voices that indicate a variety of ethical stances, including: the ascetic simplicity of Francis, Woolman, and Sider, which seeks to avoid sin in its consumptive practices; the embrace of creation as a blessing to be savored and shared; the ways in which Dorothy Day and the Catholic Worker Movement provide an example of how love of neighbor can manifest in consumption decisions; and how a Sabbath vision of consumption can highlight ways in which the future can be fulfilled and redeemed in the everyday practice of Eucharist. It is Hartman’s aim that the reflections and strategies for Christian consumption discussed in her book may strengthen and inform those who have an
implicit sense of ethical consumption, as well as offer resources for conscious ethical construction for those who prefer more structured thought.


Haught’s *Making Sense of Evolution* functions as an invitation to Charles Darwin and the evolutionary biology community to join in a conversation with contemporary Christian theology on the question of what evolution means for our understanding of God and what we take to be God’s creation. By concentrating on specific concepts in Darwinian theory—such as design, descent, and diversity—Haught provides a drastic revision of theology in light of evolution. His reconstructive theological project has a deep respect for traditional creeds and biblical texts; additionally, it also assumes that in the light of new experience and scientific research, constant reinterpretation of fundamental beliefs is essential.


Claiming that theology has generally failed to think about God in a manner proportionate to the opulence of evolution, Haught attempts to set forth some facets of a “theology of evolution” by utilizing the resources available in Christian thought. Haught argues in *God After Darwin* that there is no good reason why the evolutionary news about nature should not be taken as an invitation for us to enlarge our sense of the divine. Indeed, Darwin and evolutionary science calls us into a new, compelling, and expansive concept of God and the world. Arguing that we are not faced with a specious either/or decision between evolution and God, Haught writes that theology must break through its restrictive association of God with cosmic and other forms of “order” so to begin thinking more responsibly about theology, ethics, and religion as a whole. An evolutionary theology, Haught claims, does not attribute to God a rigid plan for the universe, but rather recognizes the universe as a cosmic promise, wherein we are encouraged to open our lives in hope to God’s incalculable future.


*Christianity and Science* is a work of systematic theology wherein Haught examines some of the discoveries of natural science, especially physics, biology, and cosmology, and asks what they might mean for the Christian faith. By looking specifically at two theological motifs of the Christian faith—the descent and futurity of God—Haught examines closely the ways in which modern and recent scientific understanding of the natural world can influence a theological interpretation of nature. It is Haught’s aim in this volume to present a scientifically informed theology, contributing to the mission
begun in the late nineteenth century by the Jesuit paleontologist Pierre Teilhard de Chardin, whose work began much of the modern project to allow Christian theology to participate more fully in conversation with evolutionary discovery.


In *Is Nature Enough?* Haught seeks to provide a reasonable, scientifically informed alternative to naturalism, or the belief that nature is all there is and that no overall purpose exists in the universe. In particular, he argues that there is no good reason to believe that nature is all there is. In so doing, Haught develops a response to naturalism through a dialogue with science and religion. He jettisons neither scientific discovery nor humanity’s religious traditions. Rather, Haught offers a sensible alternative to naturalistic belief that embraces scientific research while simultaneously raising questions about scientific naturalism through religious affirmations of ultimate meaning.


While recent statements from religious leaders around the world have acknowledged the scientific evidence for evolution, there has been little offered in the way of theological reflection on the issues surrounding it. Haught’s volume *Responses to 101 Questions on God and Evolution* serves to offer a theological response to some of the main religious questions surrounding evolutionary biology. The questions and responses included in this volume are a selective compilation drawn from Haught’s contact over the years with lay audiences, students, scientists, philosophers, and theologians.


Drawing selectively on process thought, Haught argues that the environmental crisis requires a transformation of religious traditions, specifically Christianity. He finds that scientific skepticism does not provide an adequate basis for an ecological ethic and notes that the theme of “cosmic homelessness” (the feeling that humans are alien to nature), shared by both science and religion, supports negative environmental attitudes. Locating the ecological crisis in the disintegration of religion (the separation of sacramentalism, mysticism, silence, and action from one another), Haught argues, in opposition to apologetic (based in historical revelation) and sacramental (creation-centered) theologies, for a future-oriented eschatological approach to ecological theology. Environmental concern, Haught believes, can be rooted in the idea that our personal destinies, and those of the entire cosmos, are inseparable.

Haught defends belief in the purpose of nature by following Polanyi and Whitehead and developing an aesthetic approach to the questions of cosmic teleology and theodicy. Unable to prove that the universe is purposeful, he nonetheless argues that this idea is compatible with modern science. He critiques scientific materialism and offers an alternative view of life as shaped by factors that cannot be reduced to physics and chemistry or the workings of chance. Haught approaches cosmic teleology by way of the emergent-hierarchical order of nature and aesthetic experience and offers an aesthetic rather than ethical interpretation of the problem of theodicy: God is a God of adventure who persuades the world toward new possibilities for beauty and peace, a process that, at times, involves suffering. Haught ends with an interpretation of Jesus Christ in terms of his role in disclosing and furthering this “cosmic adventure.”


While many scientists and philosophers claim that scientific offers little support for the existence of cosmic purpose or “teleology,” some would argue that contemporary scientific knowledge is consonant with a religious sense of purpose in the universe. This volume brings together such scholars who point to the way cosmic visions of the world’s great spiritual traditions can be reclaimed in an age of science. Scholars such as Seyyed Hossein Nasr, Mary Evelyn Tucker, Brian Swimme, John Haught, and Owen Gingerich each address the question of cosmic purpose from within their diverse disciplinary fields or in the context of distinct cultural religious traditions.


Challenging the Lynn White critique, this article examines the 1993 International Social Survey Program’s Environment Survey. The article explores the impact of religion on environmental attitudes and behavior within the United States, Canada, Great Britain, and New Zealand. The findings of the survey challenge the idea that Christians differ from non-Christians in that they are less concerned about the environment, and the idea that religious identification is a predictor of environmental attitudes and behaviors in general. However, there are some significant inter-denominational differences within the Christian tradition in these countries in terms of attitudes toward the environment.


This book begins by discussing the relation between faith and reason in the Catholic Church from a historical perspective, moving to the most current statements of modern Popes. This allows for a discussion of the traditional concept of creation from nothing in the form of a conversation with contemporary physics. With these foundational ideas in place, he looks at such questions as the origin of humanity
and the failure of humanity throughout history. He then focuses on the tradition of
cosmic Christology and eschatology as they pertain to the whole creation.


According to Hefner, contemporary scientific understandings indicate a more intense
relatedness between humans and the natural world than Western religious and secular
traditions have previously acknowledged. He argues that we must recognize our
intrinsic kinship with nature, and reveals that our purpose is to serve nature as
preparers for its future, by discerning and conceptualizing the dimensions of ultimacy
within it— thus following “God’s own pattern of investing in nature as the greatest
project.”


Hendry addresses the question of the place of nature in creation and redemption by
presenting a wide variety of views on various aspects of the problem. After discussing
how nature has been virtually ignored in recent theology, he broadens the usual
parameters of discussion by examining experiential, religious, philosophical, and
scientific approaches to nature. Part two, on the theology of nature, touches on
questions such as why God created the world and explores various models of the act or
process of creation, as well as the role of the Spirit and Logos in creation. “The
Perception of Nature,” the final section of the book, explores how faith impacts on our
experience of nature in both the smaller (e.g., immediate environment) and the larger
(e.g., cosmos) senses. Hendry affirms that humans are an integral part of nature and
that everything in nature will participate in the consummation.

Henry, Kenneth. "Loving the Earth: Introducing Reformed Christian Eco-Spirituality to


Written in a poetic and lyrical style, this book integrates attitudes of naturalism and
contemplative mysticism in an attempt to convey the connections between spirituality
and the natural world. Herriot, an author and naturalist, weaves together personal
anecdotes, interpretations of scripture, observations of wild nature, and the teachings and
experiences of religious figures like Pierre Teilhard de Chardin. Herriot discusses ideas
of nature, God, humanity, wilderness, wilderness, home, grace, prayer, and much more.

Hessel, Dieter T. “Ecumenical Ethics for Earth Community.” *Theology and Public Policy* 8,

Hessel contends that faith communities engaged in working for social justice and
environmental integrity need to develop an ethical framework in addition to
maintaining biblical-theological affirmations and analyses of actions on specific issues. Hessel proposes an ethical framework that includes the norms of solidarity, sustainability, sufficiency, and participation and describes the convergence of the ecumenical and environmental communities as working toward an ethic of eco-justice.


This essay explores and seeks to engage in mutual dialogue with two contrasting approaches to a spiritually-grounded ethic for the health of the Earth as a whole: a naturalistic ecocentric cosmology, as represented by Thomas Berry, and a theocentric-covenantal approach based on the biblical doctrine. Hessel also argues that more reflection on the Christological character of ethical reflection is also needed. A series of theses on the ethical significance of the natural community that have some implications for social ethics are also presented.


Hessel draws on the work of Thomas Berry, Larry Rasmussen, Rosemary Radford Ruether, and James A. Nash in order to demonstrate how religious studies and theological education must be restructured to meet the challenges of the ecological crisis. The volume is divided into six sections: “Biblical Roots and Modern Interpretation,” “Systematic Theologies for Earth Community,” “Eco-Social Ethics,” “Environmental Justice,” “Practical Disciplines,” and “Spiritual Formation and Liturgical Reform.” The contributors organize their essays for those in the fields of theology and religious leadership, in an effort to foster ideas beneficial to the Earth community, promote eco-justice, and encourage a theocentric ethic.


North American churches, though reluctant to commit to environmental ethics and action, have made important contributions, especially in regard to social justice concerns. Hessel recounts ecumenical responses in the United States and other international communities, including attention to sustainable food systems, energy production and use, community organizing for environmental justice, and leadership development. He concludes by noting various limitations and missed opportunities.


Hessel claims that the present ecological situation has stimulated (theologically and ethically) the Western Christian tradition to rethink its response to the future. The essays that follow outline a variety of responses to the Christian legacy and present issues for an eco-justice oriented ethic. The first section includes topics such as:
postmodern Christianity (John B. Cobb, Jr.), the theology of the Cross (Larry Rasmussen), healing the Protestant mind (H. Paul Santmire), liberation theology (Heidi Hadsell), and the general topic of redemption (George H. Kehm). The second section examines issues such as global warming (William E. Gibson); wildlife and wildlands (Holmes Rolston III); an American Indian perspective (George E. Tinker); economics, eco-justice, and the doctrine of God (Carol Johnston); and spirituality (Philip Hefner).


This book is a collection of papers from an Institute for Baptist and Presbyterian Pastors on Eco-Justice Preaching at Stony Point, New York (1984). Topics include: an introduction to and brief history of the eco-justice perspective (William E. Gibson), eco-justice in relation to the sociology of ancient Israel (Norman K. Gottwald), eco-justice preaching as preaching for radical transformation (James A. Forbes), preaching and sacraments in relation to the liberation of humans and the Earth (E. David Willis), a critique of the theology of dominion from an ecofeminist perspective (Elizabeth Dodson Gray), a process perspective on eco-justice (W. Kenneth Caithen), and a review of the history of eco-justice themes in Christian ethics since the 1960s (Roger L. Shinn). A theological framework for eco-justice preaching (Dieter Hessel) and a list of questions for those who prepare and listen to eco-justice sermons are also included.


This collection includes essays by members of the Energy Study Panel of the National Council of Churches of Christ (NCCC) in the United States of America on the ethical and theological questions underlying the 1970 “energy crunch.” Hessel presents an eco-justice ethical criteria for energy policy as being “sufficient, sustaining energy for all.” Subsequent essays address the relationship of energy to society (Scott Paradise), morality (Alvin Pitcher), politics (Beverly Harrison), citizen involvement (Douglas Still), and the social consequences of nuclear power (Mark Rader). An abbreviated and reorganized version of the NCCC Study Document, “The Ethical Implications of Energy Production and Use,” is included, along with a history of the NCCC’s involvement in energy debates and rejoinders to criticisms of the study document (Chris Cowap). Appendices include a theological reflection (William H. Lazareth) and information on energy conservation, projected demand, and alternatives.


This edited volume collects essays originally delivered at a 1998 Union Theological Seminary conference, “Ecumenical Earth.” Articles address various issues related to the church and issues of “eco-justice”. Contributors include: James Cone, Brigitte Kahl, Ibrahim M. Abu-Rabi, Steven Rockefeller, David Hallman, Ernst Conradie, Peggy Shepard, and Troy Messenger. Topics include: environmental racism, global
climate change, earth liturgies, globalization, and ecclesiology.


From Abstract: While the eighties have witnessed an eco-theological resurgence, the constructive task of developing a cosmic soteriology remains only indirectly addressed. This work investigates how recent eco-theologies address the redemptive core of Christian theology. Chapter Two studies the historical formation of Christian redemptive theology in the West. Irenaeus, Origen, and Tertullian represent an early movement to narrow soteriology from cosmic to personal dimensions. The remaining chapters address the recent eco-theological resources for reversing this movement. Chapter Three examines the potential for finding a more inclusive relationship between the land and humans in the biblical texts. Richard Austin's environmental theology extensively re-reads the biblical texts to demonstrate how the land is included in the redemptive community. Austin's redemptive theology encompasses all of creation in history. Chapter Four explores whether the redemption of creation is consummated in history. Jurgen Moltmann's eschatological view of the redemption of creation offers a scenario for envisioning what the final redemption of creation might entail. Chapter Five considers the scope of redemption, and more specifically, the effects of redemption for the victims of evil in creation. Sallie McFague's metaphor of the world as God's body offers a model for addressing this problem. The final chapter explores the potential convergences of thought among recent eco-theologians for reformulating Christian thought concerning the redemption of creation. The study concludes with a redemptive metaphor which may begin to integrate Christian soteriology with eco-theology.


Hiebert examines the presuppositions and motives of earlier twentieth-century biblical scholarship that marginalized and sometimes devalued nature and compares it with more recent work which makes nature more central to the biblical story. Hiebert illustrates the newer understanding of nature’s relation to humans and to God in the Bible, discusses the image of the human as a “servant” of the Earth (Genesis 2–3), and explains nature’s revelatory role in biblical theophanies and wisdom literature.


Hiebert tests the traditional scholarly approach to the biblical view of nature by reexamining textual material usually ascribed to the “Yahwist.” That approach was
based on two related assumptions from nineteenth-century theology and anthropology: ancient Israelite religion was oriented to history rather than to nature, and Israelite culture originated among desert nomads rather than settled agriculturalists. Hiebert argues the contrary: the Yahwist’s native landscape was an agricultural one, in which the soil is a central reality; the paradigmatic human being is the farmer; and salvation is a stable and healthy relationship with the environment. Hiebert contrasts the Yahwist’s image of the human as “servant” with the Priestly tradition’s view of the human as “steward” and relates his findings to current ecotheological discussions.


An introductory textbook from a revisionist Catholic theological perspective. Hill draws on Karl Rahner, Bernard Lonergan, Paul Tillich, Pierre Teilhard de Chardin, and David Tracy to develop his theological method for linking the Christian tradition to current issues and explores the Hebrew and Christian Scriptures, Christology, and sacramental theology for connections between their teachings and environmental concerns. He reviews Catholic, Protestant, and ecumenical church statements from both the First and Third-Worlds and provides them as examples of the reinterpretation of the Christian tradition that supports and guides the conservation and distribution of natural resources. Hill also examines “the God question”—how atheism and different images of God affect environmental attitudes; the views of feminist theologians; Christian spirituality and environmental concern; and directions toward a Christian environmental ethic and ecological conscience.


This book develops an ecotheological approach to environmental ethics, proposing an ethics of “responsible participation,” which is based primarily on a comparative engagement with the work of the philosopher Hans Jonas (a student of Heidegger) and the religious naturalism of James Gustafson. Hogue proposes an approach to ethics that is comparative, critical, and constructive, as he attempts to integrate naturalistic and theological insights that are attuned both to the distinctiveness as well as the embeddedness of the human in the natural world.


Noting that economics are inextricably linked to modern environmental problems, this book outlines the development of modern Western commercial society, acknowledging how the industrialized economy’s character is identified as both a worldview and religion bent upon domination. Hoogstraten argues that the current trend of looking to premodern societal structures to retrieve wise economic models is a “dead-end solution.” Rather, he says we must develop an entirely new economic paradigm that understands the roots and the important historical shifts that have lead to our society today. Such a paradigm will
examine human motives, influences, and manipulation in order to find the root causes and final solutions to our present ecological crisis.


This book argues that Christian stewardship of the earth differs from the secular program of environmental stewardship because the latter does not put enough emphasis on the value of human life, which is stressed throughout the Bible. As a practitioner in the energy industry, the author writes from experience on such aspects of sustainable development as energy transfer, food production, obtaining minerals and the use of land, always placing human values to the fore in caring for God’s creation.


Horrell attempts here a constructive exercise in which a rereading of the Pauline tradition is explicitly shaped by the perceived priorities of the contemporary context, yet at the same time draws on and develops potential latent in the Pauline texts. His main proposal is that God’s act of cosmic reconciliation in Christ should stand as a doctrinal lens at the center of an ecologically reconfigured Pauline theology. As such, the contemporary engagement with Paul should help to move the tradition away from a focus on the justification and salvation of human beings and towards a focus on God’s reconciliation of the entire created order. In this way, Horrell writes, an ecojustice hermeneutic can find its roots in the writings of Paul, despite his limited focus upon human relationships in the church and his generally anthropocentric sphere on concern.


In this book, the author, a professor of New Testament studies, discusses the complex and contested relationship between biblical theology and environmental issues. Horrell offers interpretations of many biblical texts, including his own as well as competing interpretations. In short, Horrell shows the ambivalence of biblical perspectives on the environment. Horrell argues for an “ecological hermeneutic,” which involves the use of multiple interpretative (i.e., hermeneutic) engagements with all of the complexities that