

arise from the encounter between biblical traditions and the challenges of contemporary and future ecological issues.

-----, *Ecological Hermeneutics: Biblical, Historical, and Theological Perspectives*. London & New York: T&T Clark, 2010.

There are two central concerns of the collection of essays that comprise *Ecological Hermeneutics*: first, to bring biblical and theological perspectives into closer dialogue through ecologically oriented and hermeneutically informed reflection on the Bible; second, to learn critically from the history of interpretation, recognizing that earlier interpreters did not share contemporary ecological concerns and awareness. *Ecological Hermeneutics*, therefore, attempts to generate hermeneutically aware and critical readings of biblical texts, all of which aim to make constructive contributions to ecotheology. Additionally, the text also attempts to indicate how valuable studies of the history of interpretation can be for ecotheology, as well as illustrate the potential for an ecological hermeneutics to bring a diverse range of scholars together in making constructive attempts to address issues of profound importance.

-----, "The Green Bible: A Timely Idea Deeply Flawed." *Expository Times* (2010): 180-185.

ABSTRACT: This article offers a critical review of the recently published Green Bible (HarperCollins, 2008), a "green-letter edition" intended to enable readers to discover the Bible's message concerning humanity's duty to care for creation. Despite the often valuable and stimulating essays and study materials that surround the 'green-letter edition' of the biblical text, the idea at the heart of the project is deeply flawed. It fails to do justice to the fact that the biblical material is, as on other ethical issues, profoundly ambivalent, requiring careful and constructive interpretation which is, in turn, open to debate and contestation. Concepts such as stewardship, which are presented here as simply what the Bible teaches, are interpretative constructions whose hermeneutical and ethical value may be questioned. A coherent 'green' message cannot come simply from lining up supposedly relevant biblical texts but only from creative and constructive interpretation of the Bible.

-----, "A New Perspective on Paul? Rereading Paul in an Age of Ecological Crisis." *Journal for the Study of the New Testament* 33 (2010): 3-30.

ABSTRACT: Contemporary contexts, crises, and moral values shape the interpretation of Paul, even in rigorously "historical" scholarship, and the new perspective on Paul well illustrates this point. Our current ecological crisis provides a new and urgent context for interpretation, yet one that has scarcely yet registered on the agenda of recent Pauline studies. Beginning with the obvious eco-texts (Rom. 8.19-23; Col. 1.15-20), but insisting on the need to move beyond these, this essay explores the potential for a broader

ecological engagement with Paul, arguing that Paul offers resources for an ecological theology and ethics at the heart of which stands the vision of God's incorporative transformation of the whole creation in Christ and the associated imperative to embody that transformation in human action shaped by the paradigm of Christ's self-giving for others.

-----, "The Ecological Challenge to Biblical Studies." *Theology* 112 (May/June 2009): 163-171.

**ABSTRACT:** The increasing prominence of environmental issues, together with the suspicion that the Bible, both through its creation stories and its eschatological expectations, may discourage a sense of Christian environmental responsibility, raise a challenge to which biblical scholars have responded in various ways. Some attempt to recover a positive ecological message from the Bible, while others read the Bible critically through the framework of a set of ecojustice principles. This essay reviews some of these contributions and argues for a theological approach to interpretation which avoids some of the weaknesses of either of these two alternatives.

-----, "Ecological Criticism." In *Searching for Meaning: A Practical Guide to New Testament Interpretation*, edited by P. Gooder, et al., 192-194. Louisville, KY: Westminster John Knox Press, 2008.

In this short guide to ecological criticism in the New Testament, Horrell demonstrates the ways in which ecological criticism, which developed in light of the growing scholastic interest in reading biblical texts in the light of environmental challenges that face modern culture, grew. He also provides examples of landmark publications in the field, as well as concepts of ecological criticism in practice, such as the application of ecological criticism to ideas of anthropocentrism in biblical texts.

Horrell, David, Cherryl Hunt, and Christopher Southgate. *Greening Paul: Rereading the Apostle in an Age of Ecological Crisis*. Waco, TX: Baylor University Press, 2010.

*Greening Paul* attempts to provide a thorough, wide-ranging attempt to read the writings of the Apostle Paul from an ecological perspective. As the authors demonstrate, the difficult, critical questions to be faced concerning the ecological implications of other biblical texts are also true in regard to Paul's writings: Is the Christian gospel message inherently anthropocentric, or solely concerned around the salvation of human beings? Or, rather, can Paul's letters offer resources for an ecological theology and ethics, which looks beyond narrow human-centered concerns to address ecological challenges that face us today? The latter question, according to the authors, forms the foundational inquiry of *Greening Paul*. Ultimately, Horrell, Hunt, and Southgate argue that Paul's letters offer a

vision of the ultimate redemption of all things, a narrative of cosmic reconciliation that can dramatically inform ecological hermeneutics.

-----, "An Environmental Mantra? Ecological Interest in Romans 8:19-23 and a Modest Proposal for its Interpretation." *Journal of Theological Studies*, NS. Vol. 59, Pt. 2 (October 2008): 546-579.

ABSTRACT: Romans 8:19–23 has become a favourite text for ecotheologians seeking biblical grounds for promoting a positive approach towards non-human creation. However, there has been little work that both engages with the passage in detail and critically considers its possible contribution to an ecological theology and ethics. This essay begins by tracing the development of ecological interest in this text, and then proposes a narrative analysis as a strategy by which the meaning and contribution of the text may fruitfully be explored. The various elements of the story of κτίσις are then discussed. Finally, the essay offers some preliminary indications as to the ways in which this story might inform a contemporary theological response to the 'groaning' of creation. This entails an acknowledgment of the difficulties the text poses for an eco-ethical appropriation—its theocentric, eschatological, and cosmological presuppositions—as well as a consideration of its positive potential. It is inescapably anthropocentric but by no means "anthropomomist." As such, it can offer pointers towards the kind of ethical responsibility that humans might bear in the eschatological phase of creation's redemption.

-----, "Appeals to the Bible in Ecotheology and Environmental Ethics: A Typology of Hermeneutical Stances." *Studies in Christian Ethics* 21.2 (2008): 219-238.

ABSTRACT: This article surveys and classifies the kinds of appeal to the Bible made in recent theological discussions of ecology and environmental ethics. These are, first, readings of "recovery," followed by two types of readings of "resistance." The first of these modes of resistance entails the exercise of suspicion against the text, a willingness to resist it given a commitment to a particular (ethical) reading perspective. The second, by contrast, entails a resistance to the contemporary ethical agenda, given a perceived commitment to the Bible. This initial typology and the various reading strategies surveyed are then subjected to criticism, as part of an attempt to begin to develop an ecological hermeneutic, a hermeneutic which operates between recovery and resistance with an approach that may be labeled "revision," "reformation" or "reconfiguration."

-----, "Ascesis and Assisted Migration; Responses to the Effects of Climate Change on Animal Species." *European Journal of Science and Theology* 4.2 (2008): 99-111.

ABSTRACT: A major cost to the planet of the likely changes in climate over the next century is the extinction of species, as they become trapped in habitats to which they are

no longer adapted. Clearly the most effective mitigation policy would be to minimize the human contribution to climate change. However, another response now increasingly being considered is the assisted migration of species. While this is not always feasible, and should be subject to careful application of the precautionary principle, some scholars are seeing this as a necessary response to already inevitable climate change. This paper summarizes some recent literature on assisted migration, and offers a response from the perspective of Christian ethics. It calls for a kenosis of aspiration, appetite and acquisitiveness. It then looks at general motifs in Pauline ethics to see how they may be reappropriated in engaging with the current environmental crisis. Among the motifs considered are “other-focus,” *koinonia* in the community, sufficiency, excess and contentment. The paper then offers a set of criteria (based on a set offered by Neil Messer) for evaluating projects in assisted migration, and concludes that one of their major values will be rhetorical, in showing nations just how much less costly and problematic it would be to engage in policies to mitigate climate change.

Hosenfeld, Charlene A. *Ecofaith: Creating and Sustaining Green Congregations*. Cleveland: Pilgrim Press, 2009.

This book is intended to function as a handbook for church leaders and congregations who are attempting to develop a more sustainable church, i.e., a “green” congregation. The author includes discussions of theology and liturgy while also discussing practical matters of tending to the grounds and the buildings of churches. Each chapter has an introductory section as well as lists of facts, practices, and other helpful resources, including stories from green religious communities from around the United States.

Hough, Adrian Michael. *God Is Not “Green”: A Re-examination of Eco-Theology*. Harrisburg, Pa.: Morehouse, 1997.

This book attempts to show that traditional Christianity can adequately respond to ecological issues; the somewhat misleading title indicates Hough’s belief that it is unnecessary to distort Christianity in order to conform to some “green” ideology. Hough (an atmospheric chemist turned Anglican priest) seeks to apply Tillich’s theological method of correlation as he addresses the environmental questions in terms of Original Sin; creation *ex nihilo*; the interdependence of divine immanence and transcendence; the salvation of the whole creation through the death and resurrection of Jesus Christ; and the Trinity. He also discusses new metaphors for God’s relationship to creation; uses the idea of “play” to characterize Christian openness and responsiveness to God and creation; and interprets worship and the Eucharist as a celebration of creation and an anticipation of its redemption.

Hubler, James Noel. "Creatio Ex Nihilo: Matter, Creation, and the Body in Classical and Christian Philosophy Through Aquinas." Ph.D. diss., University of Pennsylvania, 1995.

From Abstract: The moral limitations imposed by matter made a bodily resurrection seem offensive. Christian hopes for a resurrection seemed misguided both

intellectually and morally. The Christian apologists of the late second century struck back by redefining matter as a creature of God, which he directed to his purpose. The religious claims of the Christian apologists signalled a major philosophical change. Within a century, Plotinus developed a rigorous monistic system of emanation within the Greek philosophical tradition. In his system, even matter was derived from the One. Nevertheless, because it was wholly indefinite, matter remained evil and the sage eschewed it. Augustine gave creatio ex nihilo its first careful philosophical consideration in the Christian tradition. Turning the valences of the Classical world on their heads, he argued that as something capable of being formed into good things, matter itself was good and a creature of the good God. The next major philosophical consideration of creatio ex nihilo in the Christian tradition came at the hands of Aquinas, who taught that creatio ex nihilo meant that nothing was presupposed to God's creative act, not matter, forms, natures, essences, ideas, laws of nature, or a hierarchy of being. The creature depended entirely on God's creative act. Despite the great dependence of the creature upon God, Aquinas taught that the creature still bore a genuine likeness to God, in his highly developed teaching of participation.

Hughes, J. Donald. *Ecology in Ancient Civilizations*. Albuquerque, N. Mex.: University of New Mexico Press, 1975.

An introduction to the environmental history of the ancient world, focused chiefly on the environmental attitudes and impacts of the Greek and Roman civilizations as well as the Jewish and early Christian traditions. Hughes describes the ecology, prehistory, and early civilizations of the Mediterranean Basin, and briefly summarizes Jewish and early Christian views of nature in essentially positive terms. He argues that Greek and Roman culture showed a love of nature and a respect for cosmic order—especially in their literature, religion, and philosophy—but argues that they overexploited their environment through practices such as deforestation, hunting, overgrazing, and warfare. Hughes traces modern exploitive attitudes most directly to the “secular, businesslike Romans,” and notes the importance of other factors such as ecological knowledge, technology, and social organization in both the ancient and modern worlds.

Hutchinson, Roger. *Prophets, Pastors, and Public Choices: Canadian Churches and the Mackenzie Valley Pipeline Debate*. Waterloo, Ontario, Canada: Wilfrid Laurier University Press, 1992.

Hutchinson provides a study in comparative religious ethics using the controversy over building a gas pipeline from northern to southern Canada as a case study. Project North, an organization supported by mainline Canadian churches, together with many northern native people, opposed the project; many members of those same churches, as well as some native people, supported it; government inquiries conducted to resolve the debate ruled against the pipeline. Hutchinson clarifies the ways in which storytelling, factual claims, ethical arguments, value judgments, and ideologies interacted in this public policy debate. He favors focusing on the particulars of cases rather than grand theoretical constructs, and considers the churches' chief contribution

to have been in moving the issue from a seemingly inevitable “next step” in development to a matter for public moral debate by enlarging the terms of debate to include native rights and conservation values.

Hyun-Chul, Cho, S.J. *An Ecological Vision of the World: Towards a Christian Ecological Theology for Our Age*. Tesi Gregoriana, Serie Teologia 106. Rome, Italy, Gregorian University Press, 2004.

In response to the current ecological crisis, Hyun-Chul proposes that a Christian perspective of the world can provide a vision that awakens and cultivates a new ecological consciousness. By exploring how a Christian perspective can perceive finite beings as interrelated and intrinsically valuable, as well as the ways that concern for nature is compatible with concern for the poor, the central thrust of *An Ecological Vision of the World* is to establish that Christian spirituality can root itself firmly in a commitment to social justice and ecological concern. Hyun-Chul’s primary focus is upon ecological worldviews, and the study’s principal interlocutors are Karl Rahner, Jürgen Moltmann, Leonardo Boff, and Sallie McFague.

Ingram, Paul. "On the Wings of a Blue Heron." *Cross Currents* 49.2(1999): 206-226.

This essay explores the ambiguity of Buddhist and Christian traditions towards “nature” and offers the concept of “interdependence” in both traditions as a space for inter-religious dialogue and the development of an ecological ethic/attitude toward the rest of the natural world. In Buddhism, he discusses the concept of “dependent co-origination” and Indra’s jeweled net. In Christianity, he draws on the work of Paul Santmire’s retrieval of Christian thinkers such as Irenaeus and St. Francis for a Christian, ecological ethic and the contemporary process theology of John B. Cobb Jr.

Irwin, Kevin W., and Edmund D. Pellegrino, eds. *Preserving the Creation: Environmental Theology and Ethics*. Washington, D.C.: Georgetown University Press, 1994.

This is a collection of papers from a conference intended to articulate a Roman Catholic contribution to creation theology and environmental ethics. Richard Clifford presents the biblical view of the indissoluble link between humans and their natural habitat and their divinely given responsibility to maintain the world as a harmonious system. Gabriel Daly proposes that theologies of creation and redemption can be related to each other in a way that avoids traditional anthropocentrism and sin-centeredness. Kevin Irwin explores the connections between liturgical sacraments and the sacramentality of creation. Daniel Cowdin seeks to lay the groundwork for developing an environmental ethic through the Roman Catholic tradition. This ethic is based on a “fundamental option” for nature that rearticulates the meaning of human dignity. Responses to some of the papers (Bernard Anderson, Elizabeth A. Johnson, and Drew Christiansen) are included.

Isherwood, Lisa. "The Tree, The Cross and Global Capitalism." *Feminist Theology* 28(2001):

In this article Isherwood argues that Christianity, a religion with incarnation at its heart, has devalued the flesh through an overemphasis on the cross. She argues that this has hindered Christian efforts to address the genocidal realities of global capitalism: environmental, social, cultural and otherwise. She argues that a return to Eve's sensuous engagement with the Tree in Eden will provide a sound base for a Christo-ethic to address global capitalism.

Jackson, Tony Ryan. "The Historical and Social Setting of New Creation in Paul's Letters." Ph.D. diss., University of Cambridge, 2009.

Ryan Jackson explores the apostle Paul's conception of new creation in the light of a fresh consideration of its historical and social contexts. This work seeks to understand how Paul innovatively applied his theological convictions in his letters to three communities - in Galatia, in Corinth, and in Rome. The discussion contributes to the ongoing debate concerning the degree to which Paul's soteriology should be viewed in continuity or discontinuity with the Old Testament. It also offers a further example of how Roman imperial ideology may be employed in the study of the reception of Paul's letters. The thesis proposes that Paul's concept of new creation is an expression of his eschatologically infused soteriology which involves the individual, the community, and the cosmos, and which is inaugurated in the death and resurrection of Christ.

Jantzen, Grace. *God's World, God's Body*. Philadelphia, Pa.: Westminster Press, 1984.

A carefully argued case for conceiving God and the world as a holistic unity on the basis of an analogy with the human person as a holistic unity of body and soul. Jantzen seeks to illustrate that such an image of God avoids the problems involved in dualistic understandings and offers insights into God's relationship to the world. She first explains that Christian anthropology entails a holistic view of human persons and later argues for the legitimacy of reasoning by analogy from persons to God. While recognizing that theologians have rejected the idea of divine corporeality in order to safeguard essential divine attributes, she defends the idea by showing how it better preserves and illuminates God's personhood, eternity, perception, activity, omnipresence, transcendence, and relation to the world as Creator. She notes how this idea supports care and appreciation for the natural world.

Jegen, Mary Evelyn, and Bruno V. Manno, eds. *The Earth Is the Lord's: Essays on Stewardship*. New York: Paulist Press, 1978.

This volume includes essays exploring Christian teachings on the use of the goods of the Earth, relating that tradition to current issues of world hunger and environment and affirming that decisions about resource use must be based on the rights and needs of all people. Part one explores biblical, theological, and philosophical teachings that

challenge common views on property rights, competition and equality (R. J. Sider, W. M. Swartley, W. J. Byron, H. Richards, D. Donnelly, C. K. Wilber). Part two examines issues of agriculture, food, energy, environment, global poverty, and economics from a stewardship perspective (D. R. Geiger, P. Land, M. M. Pignone, B. Jones, E. G. Walther, G. S. Siudy, Jr.). Part three contains reflections on integrating stewardship values into personal, familial, and community life (P. M. Mische, J. Haines, G. E. Knab). *Jegen* also includes suggestions for discussion, reading, and action.

Jena, Purna Chandra. *Masters or Stewards?: A Theological Reflection on Ecology and Environment*. Delhi, India: ISPCK/NCCI, 2003.

The purpose of *Masters or Stewards?* is to stimulate reflection upon the nature of stewardship, as well as the Christian responsibility to protect the environment from destruction. As a social activist, Chandra presents experiences, stories, and hard facts to argue that the marginalized populations of the world are the losers when it comes to the despoiling of the natural world. Moreover, she argues that Christians must participate in the struggles of poor peoples for protection of the environment. Urging sustainable development and a renewed commitment to future generations, Chandra concludes by engaging ecumenical challenges on the topic of environmental destruction, and presents numerous alternatives to how Christians might address contemporary environmental concerns.

Jenkins, Willis. *Ecologies of Grace: Environmental Ethics and Christian Theology*. New York: Oxford University Press, 2008.

In this book, Jenkins, a professor of social ethics, provides a thorough and comprehensive account of the relationship between salvation in the Christian faith and contemporary issues of environmental ethics. Drawing on resources from multiple disciplines, Jenkins looks specifically at Christian concepts of grace in order to make the argument that being saved is also a matter of saving the natural world. This book includes reflections on three distinct approaches to environmental issues: the ecojustice movement, ideals of stewardship, and emerging forms of ecological spirituality. Integrating perspectives from Protestant, Catholic, and Orthodox traditions, Jenkins devotes particular attention to the theologies of Karl Barth, Thomas Aquinas, and Sergei Bulgakov.

-----, "Biodiversity and Salvation: Thomistic Roots in Environmental Ethics." *Journal of Religion* 83.3(2003): 401-420.

This article argues that too much Christian environmental theology either re-writes past doctrine and tradition or mines it for only those parts that are relevant for addressing ecological concerns. In contrast to these eisigetical modes, the author approaches the human-centered tradition of Thomism and looks at the way in which his soteriology of "becoming perfect humans" has much to offer to environmental degradation and environmental theory. He argues that Thomas' soteriology in itself

requires an attentive regard and respectful approach to the natural world.

Jo, Yong-hun. "A Christian Environmental Perspective on the View of Nature in Asian Thought." *Asia Journal of Theology* 16.2(2002): 396-408.

This article explores Asian understandings of nature from Hindu, Buddhist, and Christian perspectives. The author argues that the "Asian" view of nature is generally influenced by the notion that nature "is a complete and harmonious cosmos." Though this view of nature is more resonant with contemporary ecological ideas, the article explores the apparent disjunct between ideas about nature and environmental practices.

John, V.J. "Ecology in the Parables: The Use of Nature Language in the Parables of the Synoptic Gospels." *Asia Journal of Theology* 14 (2000): 304-327.

John Paul II, Pope. "Peace with God the Creator-Peace with All of Creation." World Day of Peace Message, 1 January 1990. *Origins, CNS Documentary Service* 19 (14 December 1990): 465-68.

In his 1990 World Day of Peace message, the Pope argues that the environmental crisis is fundamentally a moral crisis that is connected to the issues of peace, economic justice, and respect for the dignity of the human person. The ecological crisis is rooted in humanity's rebellion against God and in a lack of respect for life in general. Addressing it is the common responsibility of individuals, peoples, nations, and the international community. The order of the universe is to be respected and preserved, and the Earth and its fruits are the common heritage of all humankind.

-----, "Sollicitudo Rei Socialis." Encyclical Letter, "On Social Concern." *Origins, CNS Documentary Service* 17 (3 March 1987): 641, 643-60.

This encyclical, "On Social Concerns," is significant as perhaps the first papal statement taking, albeit peripherally, ecological concerns into account while discussing human development. The Pope argues that development is not just an economic issue but is also a moral and religious issue because human beings are spiritual as well as material beings, and because development must be "integral," taking into consideration spiritual, social, cultural, and ethical values. Accordingly, promoting authentic development is the responsibility of the church as well as nations and individuals. While God's grace makes unlimited progress possible, true development must include respect for nonhuman beings, recognize resource limits, and maintain environmental quality. Dominion is not absolute power or freedom to abuse.

Johnson, Elizabeth A. "Turn to the Heavens and the Earth: Retrieval of the Cosmos in Theology." In *Vision and Values: Ethical Viewpoints in the Catholic Tradition*. 53-69. Judith Dwyer, ed. Washington, DC: Georgetown University Press, 1999.

This is a chapter in an introductory book to Christian ethics that deals with Christian environmental ethics from the Catholic perspective. The author argues that the three pillars of theology have been God, humanity, and the world and that shrinking attention to “the world” and to cosmology throughout the modern period has led to problematic views of humans and God. She argues that theology must return to the natural world.

-----, *Women, Earth, and Creator Spirit*. New York: Paulist Press, 1993.

Johnson has written a brief book linking the exploitation of the Earth to the marginalization of women, both of which are further linked to “forgetting the Creator Spirit” who pervades the world. In a sexist system, both women and the Earth are excluded from the sacred and abused, and both have a symbolic and literal affinity with the Creator Spirit, who is ignored in Western religious consciousness. This therefore restricts the sacred to a monarchial deity outside of nature. Thus, for human life and the Earth to flourish, women, Earth, and God must be rethought in non-patriarchal ways. Johnson reviews the current situation of “ecocide” and traces it to the rationality of hierarchical dualism and suggests that sources for an alternative vision are found in women’s wisdom, human connectedness to the Earth, and traditions of God as Creator Spirit. She calls for a conversion of mind and heart to the Earth to be expressed in contemplation and prophecy.

Johnston, Carol. *The Wealth or Health of Nations: Transforming Capitalism from Within*. Cleveland, Ohio: Pilgrim Press, 1998.

Johnston provides a history of economic theory, focusing on how the formation of its basic assumptions about reality and value have culminated in a deductive theory narrowly focused on money and markets. She argues that the goal of economics must shift from individual wealth to community health. From a perspective rooted in Reformed theology and process philosophy, Johnston examines how key economic theorists—Adam Smith, David Ricardo, Thomas Robert Malthus, John Stuart Mill, Karl Marx, Alfred Marshall, John Maynard Keynes, and Milton Friedman—contributed to defining the aims and methods of economics. This forms the basis for her proposals for transforming economics. These necessary transformations include a wide range of items from growth in production to health; from individualism/socialism to persons-in-community; from a purely deductive method to one that includes a historico-critical perspective; from a mechanistic to an ecological paradigm; and from nominalism/voluntarism to a process/relational ontology.

Johnston, David L. *Earth, Empire and Sacred Text: Muslims and Christians as Trustees of Creation*. London: Equinox Publishing, 2010.

In this book, the author proposes a Muslim-Christian theological discourse on creation and humanity, the aim of which is for members of both faiths to cooperate in efforts to bring about a more just and peaceful planet. It is an interdisciplinary work, drawing from

theology, philosophy, ethics, hermeneutics, critical theory and the social sciences. The first part of the book explores the global context of postmodernity and the turn away from modernity and the modern view of an autonomous subject. The second part looks at the biblical account of human trusteeship (i.e., stewardship or vice-regency), both in Islamic and Christian contexts. Johnston examines classical, modern, and postmodern Islamic texts, as well as texts from Christian and Jewish writers. The third part integrates the first two parts in an attempt to articulate a Muslim-Christian theology of human trusteeship.

Jones, James. *Jesus and the Earth*. London, UK: SPCK, 2003.

This short book by the Bishop of Liverpool is a collection of his 2003 Galt Lectures in Charlottesville, VA. The purpose of this book is to answer the question “What has Jesus to say about the earth?” Bucking the theological trend to justify Christian eco-theology in Old Testament scriptures (if any scriptures at all), the author looks to the gospel accounts for the foundation of a Christian eco-theology. In four short chapters with questions for reflection at the end of each, he argues “Jesus not only was earthed but also saw his mission as none other than the earthing of heaven.”

Joranson, Philip N. “The Faith-Man-Nature Group and a Religious Environmental Ethic.” *Zygon* 12, no. 2 (1977): 175–79.

From 1965 to the mid-70s, the Faith-Man-Nature (FMN) group was a pioneering organization that provided a unique opportunity for theologians, scientists, and others to collaborate on building a Judeo-Christian approach to the environment. Joranson recounts the history and activities of the group, including national and regional conferences and publications from its inception through its dissolution—when growth in this field exceeded the FMN’s organizational capacities.

Joranson, Philip N., and Ken Butigan, eds. *Cry of the Environment: Rebuilding the Christian Creation Tradition*. Santa Fe, N. Mex.: Bear and Company, 1984.

This anthology investigates how the Christian creation tradition can be brought into constructive engagement with the environmental crisis; lifts up biblical, historical, scientific, artistic, theological, and spiritual resources for doing so; and describes existing model educational programs. Part one exposes both problems in the tradition as well as resources from scripture, Celtic spirituality, the Rhineland mystics, and historical religious figures such as St. Francis (Bernhard W. Anderson, Richard J. Woods, Matthew Fox, Claude Y. Stewart, Jr., Marjorie Casebier McCoy, Paul Weigand). In part two, both scientists and theologians present science as a resource (Andrew J. Dufner, Robert John Russell, G. Ledyard Stebbins, Philip Hefner, Ralph Wendell Burhoe, Paul E. Lutz). Nineteenth and twentieth century American artistic contributions are explored in part three (Patricia Runo, Douglas G. Adams). Part four examines theological, ethical, and spiritual resources including the writings of Pierre Teilhard de Chardin and Thomas Merton, and other topics such as process thought (Conrad Bonifazi, Bernard Loomer, John B. Cobb, Jr., Ken Butigan, Philip N. Joranson, Charles S. McCoy). It also offers models for the

expansion of creation consciousness (Alan S. Miller, Ted F. Peters, Douglas G. Adams, Philip N. Joranson and Ken Butigan) and profiles of educational programs including the Institute in Culture and Creation Spirituality, the Au Sable Institute of Environmental Studies, the Center for Theology and the Natural Sciences, and the Project on the Environment and the Christian Creation Tradition (Brian Swimme, Calvin B. DeWitt, Robert Russell, Philip N. Joranson).

Jun, Hyun-Shik. "Tonghak Ecofeminist Reinterpretation of Sin, Evil and Spirituality in Relation to the Ecological Crisis." Ph.D. diss., Northwestern University, 2001.

From Abstract: This project critically examines the classical Christian notions of sin and redemption as a reversal of the interdependent nature of all existence in the biotic community and yet reclaims the social and ecological implications of the traditional Christian view of original sin from a Tonghak ecofeminist perspective. Introducing and critically examining the thematic and methodological contribution of three contemporary leading theologians in the area of ecology and feminism—Marjorie Suchocki, Sallie McFague and Rosemary Ruether—it relates their analyses to a Tonghak ecofeminist spirituality and ethic of ecojustice.

Jung, L. Shannon. *We Are Home: A Spirituality of the Environment*. New York: Paulist Press, 1993.

Jung develops an ecological spirituality and ethic based on the image of the environment as “home” and of human beings as not merely in, but as integral parts of that home. Ecological degradation is rooted in the dominant model of the human being as being socially and ecologically disconnected; Jung’s counterimage is that of the relational, embodied self. The spiritual dimension of ecology is seen in common human experiences of relatedness to nature; the Bible presents the Earth as the home of God, human beings, and other creatures; humans, though fully natural, are presented as being distinctive in their capacity for responsibility. The term, “ethics,” is defined as “being ourselves”—recognizing and respecting our relationships to our own embodied selves, other people, and other creatures. Jung offers recommendations for action and a series of “benchmarks” for an economic system that reflects the relational character of life.

Kaessman, Margot. “Covenant, Praise and Justice in Creation. Five Bible Studies.” In *Ecotheology: Voices from the South and North*, edited by David Hallman, 28-51. Maryknoll: Orbis, 1994.

Kalof, Linda, and Terre Satterfield, eds. *The Earthscan Reader in Environmental Values*. Sterling, VA: Earthscan, 2005.

This edited volume attempts to tackle the gargantuan task of assigning economic value to nature. The editors establish three goals for the book: lay groundwork for understanding contingent valuation practices, provide an overview of current economic approaches, and place a value on ecosystem services. The book divides

environmental values into four thematic parts, each with a separate introduction: economic themes, philosophical and ethical themes, anthropology and sociology themes, and judgment and decision making themes.

Kanagaraj, Jey J. "Ecological Concern in Paul's Theology." *Evangelical Quarterly* 70 (1998): 291-309.

ABSTRACT: God, for Paul, has so ordered eco-systems that they should provide all the necessities for human life. Creation is the sphere in which God is revealing his beauty, the beauty of Christ in, through and for whom everything was created. Therefore anyone who destroys the environment spoils the beauty of God and hinders his self-communication to humankind. Paul's major doctrines—creation, redemption, and consummation—show beyond doubt that human beings and nature are intimately linked as one family. In Christ this relationship is clearly affirmed, for in him God chooses and redeems his people. Therefore Christians have a greater responsibility to maintain ecological health on earth. By emphasizing what is called the "ecological economy," Paul condemns the consumer attitude of the rich in churches. Such ecological concerns of Paul prompt today's Church to combat in her mission the current ecological crisis [*sic*].

Kaufman, Gordon D. *In the Beginning ... Creativity*. Minneapolis, MN: Fortress, 2004.

Kaufman's *In the Beginning... Creativity* explores what it means to think of the myriad creative potentialities in the character of God and the natural world, proposing ways of thinking about God and the world that are significantly different from most traditional approaches. The aim, Kaufman writes, is to demonstrate how God is constantly active in the world, and thus active in relation to humans living in the world. As such, we should orient ourselves and order our lives in relation to God. Kaufman begins his discussion on the significant dissonance between traditional Christian understandings of humanity in the world under God and contemporary evolutionary thinking, as well as the partial responsibility of Christian thinking, attitudes, and practices for the current ecological crisis. He then moves into a new proposal about how we should imagine God today as the actively creative source of being in the universe.

-----, "Nature, History, and God: Toward an Integrated Conceptualization." *Zygon* 27, no. 4 (December 1992): 379–401.

Kaufman proposes an understanding of God as the underlying creativity working in and through all things—particularly the evolutionary-historical trajectory on which human existence has appeared and by which it is sustained. Kaufman regards this understanding of God to be more consonant with modern understandings of nature and history than the ancient dualistic patterns that regard God as a supernatural creator and governor of the World.

-----, *Theology for a Nuclear Age*. Philadelphia, Pa.: Westminster Press, 1985.

Kaufman argues that the fact that we now have the capacity, through nuclear warfare, to destroy the human race has brought us into an unprecedented theological situation in which our most fundamental religious ideas—particularly that of divine sovereignty—must be rethought. Theology must now be understood, not as the interpretation of tradition, but as an activity of “imaginative construction,” or of the deconstruction of traditional symbols, such as “God” and “Christ,” and their reconstruction to address the current situation. Kaufman reconceives “God” as the cosmic evolutionary process toward life and community; argues that nuclear annihilation would be a disaster for God, as well as for humankind. Jesus’ act of self-giving, according to Kaufman, symbolizes the pattern of interdependence and self-giving that life must assume if it is to find salvation or fulfillment.

-----, “A Problem for Theology: The Concept of Nature.” *Harvard Theological Review* 65, no. 3 (July 1972): 337–66.

Kaufman argues that theologians concerned about ecology need to be much more careful and critical in their use of the term “nature,” because the term itself carries an implicit naturalistic metaphysic that is at odds both with the Christian understanding of God and with the understanding of human beings as free, moral agents. Working through these conflicts will require a radical rethinking of both Christianity and philosophical naturalism, perhaps aided by new understandings of nature as historical and of humanity and history as having been rooted in nature.

Kay, Jeanne. “Concepts of Nature in the Hebrew Bible.” *Environmental Ethics* 10, no. 4 (winter 1988): 309–27.

Kay attempts to get past the deadlocked “Lynn White debate” through her literary reading of the Bible (in terms of its own Iron Age, Near Eastern perspective) but agrees with those who see no biblical basis for environmental destruction. Examining the Bible’s anthropomorphic depictions of plants and animals and their relationship to humans, she argues that the central biblical teaching about nature is its assistance in (and suffering from) God’s punishment of humans. Although it rejected the worship of nature itself, Israel’s own religion was life- and nature-oriented in many ways.

Kearns, Laurel. “The Context of Ecotheology.” In *The Blackwell Companion to Modern Theology*, edited by Gareth Jones, 466–483. London: Blackwell, 2003.

In “The Context of Ecotheology,” Kearns examines the historical and contemporary contexts of the field of ecotheology. In her survey, Kearns covers the historical legacy of the Western worldview of nature (especially the biblical worldview, which received searing critique from Lynn White, Jr. in 1967), the contemporary environmental movement, contemporary ecological Christian activism (generally categorized around the

three approaches of stewardship, eco-justice, and creation spirituality), and finally challenges that face current Christian ecological approaches.

-----, "Noah's Ark Goes to Washington: A Profile of Evangelical Environmentalism." *Social Compass* 44, no. 3 (1997): 349–66.

A sociologist of religion, Kearns examines the involvement of some Evangelicals in the debate over the Endangered Species Act in the 104th Congress. These Evangelicals adhere to an ethic of "Christian stewardship" that grounds protection of species in biblical teaching, but this contrasts with both secular environmentalism and the suspicion of and hostility towards environmentalism held by other conservative Christians.

-----, "Saving the Creation: Christian Environmentalism in the United States." *Sociology of Religion* 57, no. 1 (spring 1996): 55–70.

Surveying the dramatic rise in religious environmental activism in the United States since the mid-1980s, Kearns proposes three models of Christian eco-theology: Christian stewardship, eco-justice, and creation spirituality. She describes the first and third in detail, notes the tensions between them, and relates them both to a religious revitalization that is part of a larger cultural shift taking place in advanced industrial society.

-----, "Saving the Creation: Religious Environmentalism." Ph.D. diss., Emory University, 1994.

From Abstract: This study is not an analysis of academy-produced theological responses per se, but rather of the theologies held by those who see themselves "converting the pews." Drawing upon both theology and the sociology of religion in order to categorize these responses, there appear to be three main religious-environmental "ethics" emerging in the United States. Taking cues from the spokespeople for these various ethics, I term the evangelical conservative response the "stewardship" ethic, the mainline Protestant response the "eco-justice" ethic, and the liberal Protestant and Catholic response the "creation spirituality" ethic. In order to set the stage for understanding these ethics, the study first examines of the controversy surrounding Lynn White's thesis and the historical development of ideas regarding nature from the Bible through American religious history. Following this is a more sociological look at the environmental movement and American religion beginning in the sixties. Although the eco-justice ethic is discussed, the focus is on the creation spirituality of Matthew Fox and Thomas Berry and the stewardship theology of evangelicals such as Cal DeWitt and the North American Conference on Christianity and Ecology (NACCE). Based on field work, participant observation and interviews, these two ethics are examined in detail. They make an interesting comparison, in part because the two theologies clashed head on in the first attempt at forming a national eco-theological organization (NACCE), resulting in a splinter organization--the North American Conference on Religion and Ecology (NACRE).

Kearns, Laurel and Catherine Keller, eds. *Ecospirit: Religions and Philosophies for the Earth*. New York: Fordham University Press, 2007.

This is a thought-provoking collection of essays that grew out of a series of events at Drew University in 2005, which together comprised the Fifth Annual Transdisciplinary Theological Colloquium. Bringing together perspectives from sciences, theology, philosophy, and postmodern theory, the essays come from scholars crossing various disciplines and cultural and religious backgrounds. Overall, the book includes many discussions of the ecological implications of Christianity and theology while also including discussions an impressive array of topics related to eco-spirituality, including economics, sustainability, ecofeminism, indigenous traditions, the Earth Charter, rituals, postmodern philosophers (e.g., Bruno Latour, Gilles Deleuze, Felix Guattari), and much more.

Keller, Catherine. *God and Power: Counter-Apocalyptic Journeys*. Minneapolis, MN: Fortress, 2005.

Keller's *God and Power* comprises a series of theopolitical investigations into the depth-dimension of shared American national life.

----- . *Face of the Deep: A Theology of Becoming*. New York, NY: Routledge, 2003.

Through a provocative deconstruction of theological orthodoxy, Keller's *Face of the Deep* develops a theology of creation from the primal chaos rather than from the dogmatically dominant concept of *creatio ex nihilo*, or creation from nothing. By engaging with politics, mystical teachings, literature, science, sexual studies, and race studies, Keller argues that the symbol of the Deep demonstrates the submerged faces within culture and the gendered face of human suffering. The Deep, she says, is the plane upon which creation continues to struggle with the chaos of existence, as well as where we can better understand the emergent human personality.

----- . "The Lost Fragrance: Protestantism and the Nature of What Matters." *Journal of the American Academy of Religion* 65, no. 2 (1997): 355–70.

Keller argues that Protestantism can only become a positive force for ecological sustainability if it can overcome its own ambivalence toward nature and embrace material life as valuable for its own sake. She examines this ambivalence in John Calvin, Soren Kierkegaard, and Karl Barth, and employs Max Weber's thesis on "the Protestant ethic and the spirit of capitalism" to explain how "unworldliness" came to drive the late capitalist vision of infinite material growth.

----- . *Apocalypse Now and Then: A Feminist Guide to the End of the World*. Boston: Beacon Press, 1996.

Keller offers a “counter-apocalyptic” perspective that critically engages the ambiguity of the apocalypticism as both oppressive and liberating, neither simply adopting and updating it (as in fundamentalist “retroapocalypticism” or progressive “neoapocalypticism” such as environmentalism and antinuclearism), nor attempting to reject and escape it altogether (“anti- apocalypticism”). Keller presents her own “midrash” on the Book of Revelation, and traces the text’s effects in subsequent history in relation to particular themes, “countering” patristic and Augustinian theologies of time with a contemporary spirituality of “timefulness” and the colonialist conquest of space with an Indigenizing sense of place; medieval and modern revolutionary apocalypticism and postmodern anti-utopian skepticism about the viability of community; gender and the “apocalypse” of feminism; and spirit.

Kerasote, Ted. *Return of the Wild: The Future of our Natural Lands*. Washington, DC: Island Press, 2001.

Sponsored by the Pew Wilderness Center, this edited volume examines “wilderness”: what currently threatens wild country; and what can be done not merely to conserve more of it, but also to return it to our lives and consciousness? Contributors including Vine Deloria, Jr., Chris Madson, Mike Matz, Richard Nelson, Suellen Lowry, Michael Soulé, Jack Turner, Florence Williams, and Stephen Bouma-Prediger, consider a wide range of topics relating to wildlands, and explore the varied economic, spiritual, and ecological justifications for preserving wilderness areas. The book also features a completely new four-color mapping of the remaining roadless areas on federal lands, as well as the National Wilderness Preservation System.

Keselopoulos, Anestes. *Man and the Environment: A Study of St. Symeon the New Theologian*. Crestwood, NY: St. Vladimir's Seminary Press, 2001.

This book explores the relevance of the Byzantine mystic St Symeon the New Theologian for eco-theological reflection. St Symeon addresses the misuse of material goods, social inequality due to privatizing what belongs to the community and waste due to excessive wealth. He bemoans the rape of the earth. Claiming that the duty of the human being is to elevate creation to a state of beauty consistent with the intentions of the Creator, Symeon charges humanity with the awesome task of perceiving the Word of God within creation and bringing that logos, that word, to fruition.

Keys, Robert. "The Interactions between an Orthodox Christian Worldview and Environmental Attitudes and Beliefs For the Purpose of Developing Better Instructional Practice in Support of Environmental/Ecological Attitudes and Knowledge." Ph.D. diss., Western Michigan University, 2004.

From Abstract: This study uses both quantitative and qualitative measures to analyze the degree to which the orthodox Christian worldview of students influences their environmental attitudes and beliefs. Analysis revealed that students with orthodox

Christian worldview beliefs do not as a general rule use their orthodox Christian worldview beliefs in the discussion of their environmental beliefs and attitudes. Exceptions to this may occur when environmental issues touch on orthodox Christian worldview beliefs which have a bearing on matters of origin, life purpose, or destiny. These interactions between ecological and orthodox Christian worldviews have implications for the teaching of environmental issues to students in that the orthodox Christian worldview of students is not likely to hinder the appropriation of concepts associated with environmental issues. However, moving students with an orthodox Christian worldview to a view where they become actively involved in environmental issue resolution may require educators to situate curriculum in such a way as to invoke the students' orthodox Christian worldview beliefs.

Kienzle, Beverly. "The Bestiary of Heretics: Imagining Medieval Christian Heresy with Insects and Animals." In *A Communion of Subjects: Animals in Religion, Science, and Ethics*, edited by Paul Waldau and Kimberley Patton, 103-116. New York: Columbia University Press, 2006.

Keinzle argues that the process of interpretation used by the polemical writers of the High Middle Ages included the identification of evil in heretics with animals as objectified demons that threaten the social order. In this context, animals are seen as participating in the diabolical rather than the divine. As a result, animals, along with perceived heretics, increasingly became victims of cruelty. A review of this historical polemic of persecution sharpens the awareness of how all creation continues to be exploited, as well as heightens the hope to achieve a truer, more universal concept of Thomas Berry's idea of a "communion of subjects."

Kim, Jean Hee. "Ecoharmony: An Asian Feminist Theology of Creation." Ph.D. diss., Drew University, 2001.

From Abstract: This project is for the construction of an Asian ecofeminist theology, focusing on the doctrine of creation. In response to and in dialogue with Western theology, it proposes a cosmocentric view of creation a principle of which is ecoharmony, characterized by mutual-subjectivity and interrelationality. It challenges the traditional doctrine of creation that posits God and creation in a dualistic and hierarchical paradigm. Ecofeminist theology has endeavored to overcome this paradigm and has emphasized interconnectedness and interdependence of the ecosystem. Nevertheless, the emphasis of the organism limits the scope of creation within earth that the vast dimension of the universe is disregarded in its discourse and also limits divine activity to the sustenance of life.

Kim, Suang Chul. "Ecological Consciousness as Stewardship of God's Creation." D. Min. diss., Regent University, 2003. Kim, Sunil. "A Trinitarian Ecology for Witness: A Conceptual Application of the Ecological Systems Model to Evangelism." Ph.D. diss., Fuller Theological Seminary, 2005.

From Abstract: This study attempts to subject the communicative aspects of

evangelism to the analysis defined by ecological worldview and its systemic paradigms. Too often evangelistic communication is understood in terms of content of gospel presentation or well-crafted programs, which would guarantee the effective result of evangelism. This study postulates that such attitude may stem from mechanistic worldview that engenders a technological culture and the simplistic transmission view of communication. In response to such a worldview, this study probes the Trinitarian theology as the solid ground for understanding the shape of human existence and the way of human communication. The way the triune God engages with each other grounds the matrix into which human life and communication are weaved. This paradigm runs parallel to the ecological paradigm of thinking, which examines the human life within the purview of interrelated settings. An ecological approach to human life is ultimately grounded and defined by the Trinitarian theology in this study.

King, C.M. *Habitat of Grace: Biology, Christianity, and the Global Environmental Crisis*. Hindmarsh, SA: Australian Theological Forum, 2002.

This book covers the “science and religion” dialogue in relationship to environmental issues, specifically addressing the “science and religion” of changing human behaviors. Starting with a chapter on relating science and religion, the author then moves on to discuss the history of Christian environmental concern and the “tragedy of the commons.” Chapter 4 deals with anthropology and specifically the difficulty of changing human behaviors. Chapter 5 lays out a theology of creation and chapter 6 takes a closer look at environmentalism in the institutional church. The appendix includes a very helpful summary of natural selection theory and theories of altruism.

King, Paul G., and David O. Woodyard. *Liberating Nature: Theology and Economics in a New Order*. Cleveland, Ohio: Pilgrim Press, 1999.

An economist and a theologian call for a reformation of economics and theology that will align them with a non- anthropocentric, “perichoreic” (characterized by mutuality, relationality, solidarity) ecological perspective. They argue that both our consciousness and our social structures must be altered. This requires an ecological economics that serves the sustainability, community, and common good of nature as well as human beings, and redefines “the good life” in those terms. It also requires a theology of liberation that includes nature, envisioning God as “the gentle God of life,” and reconceiving the Jesus event beyond its historical terms to include nature as well as humanity. The authors also emphasize the need to implement this vision through political and economic institutions that empower real choice and indicate some ways that the Church, together with other organizations, can contribute to this endeavor.

King, Paul G., and David O. Woodward. *Liberating Nature*. Cleveland, Ohio: Pilgrim Press, 1999.

Kinsley, David R. *Ecology and Religion: Ecological Spirituality in Cross-Cultural*

*Perspective*. Englewood Cliffs, N.J.: Prentice-Hall, 1995.

Kinsley presents a textbook overview of traditional and contemporary forms of ecological spirituality. Part one focuses on Indigenous cultural traditions that include the Aboriginal Australian, Ainu, Koyukon, Mistassini Cree, and other Native North American religions. Part two looks at three major Asian traditions—Hinduism, Buddhism, and Chinese philosophy. Part three examines the Bible, Christianity (as both ecologically harmful and ecologically responsible), the modern “disenchantment” of nature, and the ecological spirituality of nature writers (e.g., Henry David Thoreau, John Muir, and Aldo Leopold) as having formatible contributions to contemporary ecological discussions. Part four surveys the contemporary discussion, from contemporary ecotheology (represented by Wesley Granberg-Michaelson, Matthew Fox, Douglas John Hall, Thomas Berry, and Sallie McFague) through the animal rights, deep ecology, ecoactivist, and ecofeminist movements. This section concludes with reflections from four “ecological visionaries” (Murray Bookchin, Wendell Berry, Gary Snyder, and Barry Lopez).

Kline, David. *Great Possessions: An Amish Farmer's Journal*. San Francisco, Calif.: North Point Press, 1990.

Kline, an Old Order Amish farmer in Ohio, expresses his love of farming and his delight in the plant and animal life he observes on his land. In so doing, he also reflects the traditional Amish values of stewardship, community, and family. The introduction (revised from a talk given at the North American Conference on Christianity and Ecology in North Webster, Indiana), describes the traditional Amish way of farming (e.g., crop rotation, minimal reliance on chemicals, horse-drawn ploughing, small scale, mutual support) with its pleasures and its benefits for wildlife and people. The remaining essays, previously published in the Amish magazine, *Family Life*, are three to five pages each and mostly follow the cycle of the seasons from winter to fall.

Knierim, Rolf. “Cosmos and History in Israel's Theology.” *Horizons in Biblical Theology* 3 (1981): 59–123.

Arguing against the assumption that the Old Testament is concerned with history rather than cosmology, Knierim examines the significance of cosmic space and cyclic (as opposed to linear, historical) time in ancient Israel's theology of creation. Rather than creation finding its meaning and fulfillment in Israel's history, the reverse is true. The New Testament must also be understood in the context of the Old Testament's theology of creation.

Knitter, Paul F. *One Earth, Many Religions: Multifaith Dialogue and Global Responsibility*. Maryknoll, N.Y.: Orbis, 1995.

Knitter makes a case for a correlational, pluralistic, globally responsible, and liberative interreligious dialogue grounded in a shared commitment to eco-human justice and

well-being. He outlines his proposal for a dialogue and defends his pluralistic approach to religious diversity against postmodernist and other criticisms. In line with recent proposals for a “global ethic,” he argues that concern for widespread human suffering and threats to the planet can and must be the “common cause” that all religions need to address, inasmuch as most religious communities contain a prophetic tradition that involves them in this world. Practical suggestions for inter-religious dialogue and concrete examples are also provided.

Kochappilly, Paulachan. *Celebrative Ethics: Ecological Issues in Light of the Syro-Malabar Qurbana*. Bangalore, India: Dharmaram Publications, 1999.

The author's doctoral dissertation at Accademia Alfonsiana in Rome begins with a discussion of religious celebrations, looking at the Ram Lila and the Passover. He then considers church celebrations/liturgy and then particularly the Syro-Malabar Qurbana. Ethical and particularly ecological issues are then considered, including a consideration of a number of paradigms for ecological action. The cosmic vision of the Qurbana and its application to practical life is then outlined in detail. With an extensive bibliography and an index.

Koenig-Bricker, Woodeene. *Ten Commandments for the Environment: Pope Benedict XVI Speaks Out for Creation and Justice*. Notre Dame, IN: Ave Maria Press, 2009.

This book weaves together writings that reflect emerging Catholic attitudes toward environmental issues. Many of the writings are from Pope Benedict XVI (sometimes called the “green pope” because of his dedication to the environment), but the writings also include commentary from other sources, including John Paul II (the predecessor to Pope Benedict XVI). Koenig-Bricker brings together those various writings by framing them in ten chapters, each of which highlights one of the “ten commandments for the environment” (e.g., “It’s All Gift,” “Gaia isn’t God,” “What Price for Progress?”).

Kohak, Erazim. *The Embers and the Stars: A Philosophical Inquiry into the Moral Sense of Nature*. Chicago, Ill.: University of Chicago Press, 1984.

A Czech philosopher in the Continental phenomenological tradition of Edmund Husserl and Paul Ricoeur, Kohák draws on his experiences at his homestead in rural New Hampshire in this philosophical and poetic meditation in order to evoke a sense of the giftedness of “the vital order of nature and the moral order of our humanity” in which we know other beings to be “our kin, not objects and biomechanisms.” This sense is obscured by our contemporary technological world and artifacts that, though good and useful, need to be temporarily bracketed if we are to clearly see the moral order of the cosmos and our place in it. “Theoria” gives Kohák’s understanding of the task of philosophy as the recovery of this vision; subsequent chapters include: “Physis” (reflecting on the natural world), “Humanitas” (human being and the primacy of the personal), “Skepsis” (philosophical doubt and the problem of history), and “Credo” (God).

Kovats, Alexandra J. "A Cosmic Dance: The Cosmic Principles of Differentiation, Autopoiesis and Communion and their Implications for an Ecological Spirituality." Ph.D. diss., The Union Institute, 1997.

From Abstract: This dissertation is the articulation of an ecological spirituality, that emphasizes and demonstrates that the starting point of any ecological spirituality is matter and the physical universe in which we are embedded. Humans participate in cosmological processes. The cosmos informs every dimension of being including spirituality. The hermeneutics employed in this study is ecological consciousness. The methodology also reflects an organic approach by incorporating academic research as well as the language of metaphor, poetry and story. This study is a unique approach to the articulation of an ecological spirituality which examines and applies the three cosmological principles of differentiation, autopoiesis and communion. These principles are gleaned from the observation of the physical universe and are named by Brian Swimme and Thomas Berry in their book, *The Universe Story: From the Primordial Flaring Forth to the Ecozoic Era--A Celebration of the Unfolding Cosmos*.

Krueger, Frederick W., ed. *A Cloud of Witness: The Deep Ecological Legacy of Christianity. A Collection of the Writings from Saints and Seers, Mystics and Reformers that Contribute to a Christian Theology and Ethic of Creation*. Santa Rosa, CA: Religious Campaign for Forest Conservation, 2004.

This reader brings together sayings, writings, and passages related to the "care of creation" by Christian theologians, mystics, and thinkers throughout the history of the Christian community.

-----, *Christian Ecology: Building an Environmental Ethic for the Twenty-First Century*. North Webster, Ind.: North American Conference on Christianity and Ecology, 1987.

Proceedings of the first North American Conference on Christianity and Ecology (August 1987), held in North Webster, Indiana. This was a major gathering, representing a wide range of denominations and viewpoints, and was intended both to educate and to initiate a large-scale Christian ecology movement. Participants included: Albert Fritsch, Calvin DeWitt, Wes Jackson, Wendell Berry, Miriam MacGillis, Thomas Berry, Wesley Granberg-Michaelson, Dean Freudenberger, Richard Austin, Jeremy Rifkin, and Eleanor Rae. This volume collects texts and excerpts from conference presentations under the headings of "Theology and Spirituality," "Food and Agriculture," "Nature and Natural Resources," "Applications of Christian Ecology," and "Church and Pastoral Activities." Photographs, historical background, statements, liturgies, and other materials related to the event are also included.

Krug, Barbara. "Raising Cosmic Consciousness and Consciences." D. Min. diss., Drew University, 2000. Kuikman, Jacoba. "Christ as Cosmic Tree." *Toronto Journal of Theology* 16.1(2000): 141-154.

In this article the author explores the imagery of Christ as Cosmic Tree for a source of Christian care of creation. He explores the image of the Cosmic Tree in different religions, focusing on the image in Judaism as a kind of prefiguring of Jesus as Cosmic Tree in Christian literature and art. Finally, he discusses the ecological implications for a Christology based upon Christ as Cosmic Tree.

Kurien, C. T. "A Third World Perspective." In *Faith and Science in an Unjust World: Report of the World Council of Churches' Conference on Faith, Science, and the Future, Massachusetts Institute of Technology, Cambridge, USA (12–24 July 1979)*, ed. Roger L. Shinn and Paul Abrecht, vol. 1, 220–25. Geneva: World Council of Churches, 1980.

In this presentation to the World Council of Churches' conference on Faith, Science, and the Future, Indian economist Kurien charges that "limits to growth" and "the sustainable society" reflect the anxieties of an affluent minority who feel their way of life is threatened. Such concerns, he claims, are irrelevant to the poor majority of the world's population. What does matter for them is the struggle for effective participation (by all members of society) in social and economic processes.

Kwok Pui-lan. *Postcolonial Imagination and Feminist Theology*. Louisville, KY: Westminster John Knox, 2005.

-----, *Christology for an Ecological Age*. New York: Continuum, 1999.

Lalonde, Roxanne. "Environmental Attitudes and Religious Beliefs: A Comparative Examination." Ph.D. diss., University of Alberta, 1998.

From Abstract: Researchers have examined the religious belief-environmental attitude interface using standard methods of social science, primarily those with a quantitative or positivistic orientation, measuring specific variables. The study reported in this thesis builds on that research and employs a qualitative approach to supplement conventional statistical methods. The study used two questionnaires distributed via electronic mail, a relatively new tool in social science research. By employing a more open-ended and exploratory analytical strategy, a number of important findings emerged. First, a relationship between environmental attitude and religious belief was discovered. However, the nature of that relationship encompasses more than conventional understandings of the concept. Second, an unexpected level of unity was revealed in the respondents' collective contribution to devising a global environmental ethic. Third, a number of principles or concepts appear to represent common ground for an interface between two distinct domains: ecology and spirituality. Fourth, the very nature and definition of the concept of religion itself seems to be on trial, a development that has profound implications for many aspects of human society. Finally, further research is clearly necessary, building on that conducted in this study, employing combinations of quantitative and qualitative methods, and fostering collaborations among researchers from diverse academic disciplines.

Lampe, Geoffrey William Hugo. "The New Testament Doctrine of Ktisis." *Scottish Journal of*

*Theology* 17, no. 4 (1964): 449–62.

Lampe asserts that, for both the Old and New Testaments, humanity is central and redemption is logically and theologically prior to redemption. He argues that nature, as the setting for human life, is involved in humanity's redemption. Humans are to mediate between God and the world through their dominion over nature. Sin distorts this relationship; therefore, creation is unable to properly glorify God and serve human spiritual growth. By inaugurating a new humanity, Christ alters the relation of nature to humanity and therefore to God.

Land, Richard D., and Louis A. Moore, eds. *The Earth Is the Lord's: Christians and the Environment*. Nashville, Tenn.: Broadman Press, 1992.

Southern Baptist preachers, theologians, and church officials present a perspective on environmental concerns based on the biblical teaching that the Earth belongs to God and is only loaned to human beings, who are to act corporately and individually as its stewards. The authors outline general biblical, theological, and ethical principles and relate them to national and international environmental issues. Other essays discuss issues such as: preaching on creation and the environment, dealing with the media, and integrating environmental issues into local church practice. Humanistic and New Age ideas, as well as their influence on the environmental movement, are also critiqued. Contributors include the editors, Millard J. Erickson, Morris H. Chapman, L. Russ Bush III, Gary H. Leazer, David S. Dockery, William M. Pinson, Jr., Jack N. Graham, Robert E. Naylor, T. Rick Irvin, and Lamar E. Cooper.

Lane, Belden. *Ravished by Beauty: The Surprising Legacy of Reformed Spirituality*. New York: Oxford University Press, 2011.

Believing that at the heart of the current ecological crisis lies a misplaced yearning in human desire, Lane, in *Ravished by Beauty*, argues how the Reformed theological tradition seeks to nurture the incurable human longing of the heart after God. His goal, he writes, is to life up a hidden but retrievable tradition in Reformed piety, advancing an earthy and impassioned spirituality that few might initially recognize as Calvinist. The book thus works to substantiate its claim for a new and revitalized reading of Reformed spirituality, rich in ecological sensitivity. The chapters included in *Ravished by Beauty* cover major figures of the Reformed tradition from John Calvin to Jonathan Edwards, to seventeenth-century Puritanism and contemporary environmental ethics.

-----, *The Solace of Fierce Landscapes: Exploring Desert and Mountain Spirituality*. New York: Oxford University Press, 1998.

Lane weaves together studies of the apophatic tradition in the history of Christian spirituality (which rejects as inadequate all analogies for God) with his own experiences of personal loss and wilderness landscapes in order to explore the symbolic connections between hostile and indifferent physical environments and

religious experiences of grief, emptiness, love, and joy. The book is organized according to the pattern of the spiritual life from purgation (the desert: deprivation and relinquishment), through illumination (the mountain: longing for knowledge of God), to union (the cloud: the transformation of the discipline of *apatheia*, indifference, into *agape*, love). Each part begins with a description of his experience of his mother's lingering death and includes short "mythic landscapes," reflections on his encounters with deserts and mountains, alongside substantive chapters on the apophatic tradition.

Larsen, David. "God's Gardeners: American Protestant Evangelicals Confront Environmentalism, 1967-2000." Ph.D. diss., University of Chicago, 2001.

From Abstract: After Lynn White, Jr. argued in 1967 that the "Historical Roots of the Ecological Crisis" lay in Christianity's doctrine of human dominion over nature, evangelicals began promoting the doctrine of stewardship as a biblical warrant for environmentalism, the most notable example being Francis Schaeffer's 1970 book *Pollution and the Death of Man*. Like the rest of the country, evangelicals were swept up into the outpouring of environmental concern that attended Earth Day 1970, though they often professed to be more concerned about "moral pollution" and tended to proffer uniquely evangelical solutions, chiefly conversion. Evangelical concern waned when the wider culture moved to other issues. Moreover, conservative evangelicals tended to disregard environmental threats either out of a preoccupation with the Second Coming or a belief that these threats were exaggerated. During the 1980s a small but influential group of Reformed and academic evangelicals associated with the Au Sable Institute of Environmental Studies began articulating an environmental theology that reinterpreted dominion in terms of service to the earth and posited the ultimate redemption of creation. Yet evangelicals generally remained apathetic or wary (because of environmentalism's association with New Age beliefs). Although evangelical environmentalists were supported by the mainstream evangelical establishment, they were opposed by pro-development, free-market conservatives who launched the Interfaith Council for Environmental Stewardship in 2000 with the help of the evangelical Religious Right. The differing groups supporting and opposing evangelical environmentalists reflect a fundamental but often unrecognized fissure within evangelicalism.

Larsson, Per. *Your Will be Done on Earth: Ecological Theology for Asia. An Ecumenical Textbook for Theological Schools*. Hong Kong: Christian Conference of Asia, 2004.

This is an introduction to eco-theology for seminary and college students in Asia, published by the Christian Conference of Asia. It offers biblical and theological foundations for an "eco-theology" as well as practical suggestions for what Asian Christians can do in their own communities.

Lathrop, Arthur Gordon W. *Holy Ground: A Liturgical Cosmology*. Minneapolis, MN: Fortress Press, 2009.

Lathrop's *Holy Ground* consists of reflections on the ways in which Christian worship

may help to imagine, understand, care for, and live in the world. His argument is that the strong central symbols of Christian liturgy can stand in lively and helpful dialogue with the needs for a current cosmology. Through liturgical symbols such as baptism, the reading, preaching, and singing of scripture, prayer, Communion, and the gathering of the community's resources can each propose, reinforce, and radically and continually reorient the Christian's worldview in relationship to the universe. Moreover, Christianity liturgy can serve as a call to helpful dialogue with other public symbols in the celebration and call to care for the planet.

Leal, Robert B. *The Environment and Christian Faith: An Introduction to Ecotheology*. Strathfield, NSW: St. Pauls, 2004.

This is an introductory text to ecotheology. Chapters examine reading the Bible with ecological eyes, ecotheology and the Christian tradition, recent writing in ecotheology, ecotheology in an Australian context, and ecotheology and indigenous peoples. Each chapter concludes with questions for discussion; suggested activities; further reading list.

-----, *Wilderness in the Bible: Toward a Theology of Wilderness*. New York, NY: P. Lang, 2004.

Wilderness in many parts of the globe is under considerable threat from human development. This book addresses this ecological crisis from a biblical and theological perspective. It first establishes the context of a biblical study of wilderness and then passes to an analysis of the attitudes towards it in the canonical biblical record. This provides the biblical basis for the development of a theology of wilderness. The Australian wilderness is taken as an illuminating case study.

Leax, John. *Standing Ground: A Personal Story of Faith and Environmentalism*. Grand Rapids, Mich.: Zondervan Publishing House, 1991.

Leax, a poet, novelist, and English professor recounts and reflects on his participation in a protest movement against the siting of a low-level nuclear waste dump near his home in the Genesee River Valley of New York. The book takes the form of a series of daily journal entries from Ash Wednesday to the Saturday before Easter. In them, Leax expresses his belief that in defending the land he is participating in Christ's redemptive work in and for creation. These entries also outline the moral perplexities surrounding this issue and express his fears, doubts, questions, and anger over the situation. The narrative climax culminates with an act of civil disobedience by the protesters, of which Leax took part, and a confrontation with the police. Five poems on the care and praise of creation are included.

Lee, Charles. "The Integrity of Justice: Evidence of Environmental Racism." *Sojourners* 19, no. 2 (February-March 1990): 20-25.

According to Lee, problems of environmental injustice are rooted in the history of

the exploitation of racial minorities and the massive postwar expansion of the petrochemical industry. He recounts the rise of the environmental justice movement, spurred by the landmark United Church of Christ report entitled, *Toxic Wastes and Race in the United States* (1986), and calls for the inclusion of justice concerns in the environmental movement.

Lee, Seung Gap. "The Hope of the Earth: A Process Eschatological Eco-Ethics." Ph.D. diss., Drew University, 2005.

From Abstract: The principal purpose of this dissertation is to propose a process eschatological eco-ethics as a theological model for the Christian communities as they face the challenge of responding to the ecological crisis arising throughout the world. Toward this end, this study pursues the following interrelated objectives: first, to articulate a process eschatology through discussion of the decisive process notions of God and God's way of dealing with the creation; second, to propose a set of principles for a process eschatological eco-ethics; and third, to evaluate those process eschatological eco-ethical principles by engaging them in a critical dialogue with Jürgen Moltmann's political and ecological eschatology. In conclusion, this study proposes a process eschatological eco-ethics for the churches, and particularly for Christians in South Korea, where socio-political and economic injustice along with current ecological crisis is worsening due to effects of global development and political hegemony that remain unchecked by evangelical and mainline churches.

Leonard, Ellen. "Contemporary Christologies in Response to Feminist and Ecological Challenges." *Toronto Journal of Theology* 16.1(2000): 15-26.

In this opening essay of a special edition of the journal focused on the author's work, Ellen Leonard explores feminist and ecological contributions to Christology in light of how they might contribute to a viable future for all of humanity and all creation. She explores the Christology's of Rosemary Ruether, Sallie McFague, and Elizabeth Johnson. Then, she outlines her own Wisdom Christology, discussing biblical, historical, and theological warrant for its promotion of the full humanity of women and openness to all creation.

Lewis, C. S. "The Abolition of Man." In *The Abolition of Man, or Reflections on Education with Special Reference to the Teaching of English in the Upper Forms of Schools*. New York: Macmillan, 1947.

While focusing on the prospect of eugenics, Lewis' critique of "the conquest of nature" resonates with ecological concerns, particularly those regarding eco-justice, future generations, and the objectification of nature. He argues that "humanity's conquest of nature" is really the conquest of some humans (especially future generations) by others, with nature as the instrument and, furthermore, that "nature's" conquest of humanity refers to the fact that humans become reduced to "nature" as an abstraction stripped of objective value, meaning, and rationality.

Lilburne, Geoffrey R. *A Sense of Place: A Christian Theology of the Land*. Nashville, Tenn.: Abingdon, 1989.

Lilburne draws on Christian theology and his personal experiences (e.g., in his native Australia, its Indigenous culture, as well as time spent in the United States) in order to construct an ecological theology of the land. Lilburne begins by comparing the notions of land in the Australian Aboriginal and Hebrew traditions and then engages in a more extensive comparative analysis of the social and textual history of Hebrew and Christian relationships with the land. He finds the Western philosophical tradition responsible for Christianity as having had a historically less developed theology of the land than the Hebrews. Urging Christians to contextualize their tradition, Lilburne discusses the Christification of Holy space and concludes with a chapter that outlines the practical aspects of his Incarnational theology of the land (e.g., contextual analysis as demonstrated by the Australian Aborigines, the practice of hospitality, rural-urban linkages, planting trees and gardens, and collecting and commissioning local art).

Limburg, James. "Down-to-Earth Theology: Psalm 104 and the Environment." *Currents in Theology and Mission* 21 (1994): 16-24.

Limouris, Gennadios, ed. *Justice, Peace, and the Integrity of Creation: Insights from Orthodoxy*. Geneva: World Council of Churches Publications, 1990.

Limouris presents statements from two Eastern Orthodox and Oriental Orthodox consultations, one on the integrity of creation held in Sofia, Bulgaria (1987), and one on justice and peace, held in Minsk, USSR (1989). The materials collected here tend to be divided between those dealing with one or the other theme, though interconnections are frequently made. Limouris's introduction summarizes key ideas from the consultations, including the dynamic interpretation of the integrity of creation within the drama of creation and redemption, and the central, mediating role of the human being. Texts focusing on creation are the statement, "Orthodox Perspectives on Creation," and papers dealing with biblical theology (Vasile Mihoc), dogmatics (Platon Igumnov), ethics (Stanley S. Harakas), eucharistic ecology (K. M. George), and the glory of creation (Theodor Nikolaou).

Lindberg, David, and Ronald Numbers, eds. *God and Nature: Historical Essays on the Encounter Between Christianity and Science*. Berkeley: University of California Press, 1986.

*God and Nature* is the outgrowth of the editors David Lindberg and Ronald Numbers' shared conviction that the interaction of science and Christianity has been of profound importance in the shaping of Western civilization. The contributions that make up this volume are papers presented at a conference at the University of Wisconsin—Madison, wherein church historians and historians of science came together to address the historical interface between the Christian Church and scientific thought. The message that emerges from the essays that comprise *God and Nature* is that science and Christianity

are not “mortal enemies,” nor necessarily in complete harmony with one another. Rather, both have been shaped by the other in their historical development.

Lindqvist, Martti. *Economic Growth and the Quality of Life: An Analysis of the Debate within the World Council of Churches 1966–1974*. Annals of the Finnish Society for Missiology and Ecumenics, no. 27. Helsinki: Finnish Society for Missiology and Ecumenics, 1975.

Lindqvist analyzes a key phase in the World Council of Churches’ (WCC) debate on economics, ecology, technology, and society, providing a context for much of the environmental ethics and theology that emerged during the 1970s. He outlines contrasting attitudes toward economic growth and surveys the history of ecumenical economic ethics, noting a shift from technological optimism to pessimism and the growing attention to the situation of “developing” countries. He contrasts two ways of relating justice to growth (“the sustainable society” and “self-reliant development”) and three approaches to humanity’s relation to nature (Western theology of history, process theology, and Orthodox theology). He argues that “quality of life” issues emerged as a criterion for social ethics but with divergent views on the continuity or discontinuity of Christian and secular understandings. Lindqvist raises critical questions about the influence and use of secular information and ideas in ecumenical social ethics.

Linzey, Andrew. *Animal Theology*. Urbana, Ill.: University of Illinois Press, 1995.

Linzey argues that, creatively understood, historical Christian theology—most especially Christology—requires us to change our treatment of animals. Part one develops Linzey’s theological arguments. Linzey engages in a comparative analysis of: Albert Schweitzer versus Karl Barth, Thomas Aquinas versus Primatt, and Andrew Linzey versus Richard Griffiths regarding respect for, responsibility to, and rights for animals. Generosity—giving moral priority to the weak—rather than equality, according to Linzey, ought to be the moral paradigm for our treatment of animals. Following Christ’s model of dominion as service, Linzey views humans as “the servant species.” He also links liberation theology’s humanocentrism to a deficient Christology and proposes a liberation theology for animals. Part two focuses on specific ethical issues, criticizing animal experimentation, hunting, and genetic engineering, while also endorsing vegetarianism as an approximation of the Peaceable Kingdom.

-----, *Christianity and the Rights of Animals*. New York: Crossroad Press, 1987.

Linzey sets forth his theocentric Christian case for animal rights. Respecting, valuing, and letting be are the appropriate responses to the creation with its ambiguous mixture of good and evil, so that humans might be a blessing rather than a curse to creation. Linzey reviews further biblical themes such as dominion, covenant, sacrifice, and peace. To Christian and other arguments against the rights of animals, he opposes his notion of “theos-rights”: the idea that animals, as having inherent value for God, can make an objective moral claim on us that is in fact God’s claim.

Linzey calls on Christians to engage, with humility and hope, in the struggle for animal rights and lays out a plan of progressive disengagement from animal exploitation. The book includes an appendix containing a number of short church statements on animal rights from 1956 to 1986, and an annotated bibliography.

Linzey, Andrew, and Dorothy Yamamoto, eds. *Animals on the Agenda: Questions about Animals for Theology and Ethics*. Urbana, Ill.: University of Illinois Press, 1998.

Intended to help place animals squarely on the theological agenda, this collection of original essays comprehensively surveys biblical and historical traditions regarding the status and treatment of animals as well as the theological issues raised by animal suffering and basic ethical perspectives on animal well-being. Part one examines scripture, both Hebrew (J. W. Rogerson, Walter Houston) and Christian (John Muddiman), and the teachings and practice of Jesus (Richard Bauckham). Part two examines the Christian tradition, focusing on various religious figures (e.g., Augustine [Gillian Clark], Thomas Aquinas [Dorothy Yamamoto], and Martin Luther [Scott Ickert]) and related topics (Catholic moral teaching [James Gaffney]). Part three addresses disputed theological questions regarding animals, including nature and providence (Stephen R. L. Clark, Thomas E. Hosinski), the Fall and predation (Michael Lloyd, Jay B. McDaniel), and souls and redemption (John B. Cobb, Jr., Paul Badham, Petrock and Eldred Willey). The essays in part four argue for recognizing human moral obligations to animals by confronting “tunnel vision” (Brian Klug), questioning human supremacism (Huw Spanner), examining why animal well-being has not been included within our definitions of “justice” (Paul Brett), and a presenting a “consistent ethic of life” (John Berkman).

Linzey, Andrew, and Tom Regan, eds. *Animals and Christianity: A Book of Readings*. New York: Crossroad Press, 1988.

An anthology of contradictory Christian views of animals from the Bible to the present-day, organized thematically and with an introduction by the editors stressing the coexistence within Christianity of diametrically opposed views on animals. Part one, “Attitudes to Creation,” includes: biblical texts on creation and later discussions of human dominion (John Austin Baker, Thomas Aquinas), creation’s purpose (John Calvin, John Burnaby), and the unity of creation (Paulos Mar Gregorios, Bonaventure, Vladimir Lossky). Part two addresses animal suffering (the Bible, Rene Descartes, Peter Geach, C. E. M. Joad, and C. S. Lewis, John Hick, Austin Farrer, A. Richard Kingston). Part three examines animal redemption (the Bible, Augustine, Bishop Joseph Butler, Irenaeus, St. John of the Cross, Edward Quinn, Athanasius, John Calvin, Wesley, Keith Ward, Paul Tillich, C. S. Lewis) while part four examines human obligations toward animals (the Bible, Albert Schweitzer, Karl Barth, Thomas Aquinas, Humphry Primatt, Henry Davis, Andrew Linzey, Richard Griffiths, Tom Regan, and Stephen R. L. Clark). Part five, with its pragmatic foci, opens with biblical selections on animal sacrifices and killing for food, and includes selections on animal experimentation (Donald Soper, John Canon McCarthy, C. S. Lewis, Cardinal Manning), fur-trapping (Canadian Bishops, Andrew Linzey), sport

hunting (Francis de Sales, Thomas More, Edward Carpenter, James B. Whisker), farming (Ruth Harrison, E. F. Schumacher, Karl Barth), and vegetarianism (Leo Tolstoy, Alec R. Vidler, John Calvin, Stephen R. L. Clark).

Lloyd, Michael. "Are Animals Fallen?" In *Animals on the Agenda*, edited by Andrew Linzey and Dorothy Yamamoto, 147-60. London: SCM Press, 1998.

Examining the concept of predation and its patented theodical issues, Lloyd probes the question of God's presence in the midst of natural suffering. The question of whether a good God created a world in which one species has to devour another is the driving inquiry of his article. While he notes that in the cross of Christ, Christians have an ontological basis for their instinctive abhorrence of the conflict and violence which characterize the animal world, Lloyd argues that the cross also reveals God as the one who lays down life that others may live, which provides a helpful analog for understanding the nature of God as revealed in the suffering of animals.

Lohfink, Norbert. *Theology of the Pentateuch: Themes of the Priestly Narrative and Deuteronomy*. Translated by Linda M. Manley. Minneapolis, Minn.: Fortress, 1994.

Two essays in this collection, dealing with the Priestly strand within the first five books of the Bible, reply to the charge that environmental degradation is rooted in the book of Genesis. The essay, "Subdue the Earth?" (a phrase also echoed in Gen. 1:28), finds no warrant for overpopulation or violent subjugation but rather only for the human occupation of the Earth. In the essay, "God the Creator and the Stability of Heaven and Earth," Lohfink argues that the Priestly understanding of salvation is a successful creation: the good life of the nations in their lands. Both essays find in the story of the giving of the plan for the Temple on Sinai (Exodus 25-40) an affirmation that the human transformation of the world is to conform to the original creation and that its goal is that God may dwell on Earth and be encountered in worship.

Lonergan, Anne, and Carol Richards, eds. *Thomas Berry and the New Cosmology*. Mystic, Conn.: Twenty-Third Publications, 1987.

This compendium includes critical and appreciative responses, mostly by theologians, to the cosmological and ecological theology of Thomas Berry, with essays by Berry himself. Berry provides the initial two essays: one a critique of the present economy as unsustainable and having its roots in aspects of Christianity, the other proposing the new scientific cosmology as the context for a positive response to religious diversity. Respondents engage Berry's thought on: the place of scripture (Donald Senior), theology and social action (Gregory Baum), the feminist critique of patriarchy (Margaret Brennan), redemption (James Farris), moral theology (Stephen Dunn), science (Brian Swimme) and its relation to Thomas Aquinas, Teilhard de Chardin, and current strands of Catholic theology (Caroline Richards). The book also has a concluding reflection on necessary cultural transformation (Thomas Berry), as well as

a list of twelve principles for understanding the universe and the human role in it (Thomas Berry). Questions for reflection and discussion follow each essay, and there is a short, but wide-ranging annotated bibliography.

Longwood, Merle. "Common Good: An Ethical Framework for Evaluating Environmental Issues." *Theological Studies* 34, no. 3 (September 1973): 468–80.

Longwood contrasts aggregative and distributive moral principles—the former referring to the good of a community as a whole, the latter to ways in which goods or burdens are divided among its members—which often conflict in relation to environmental issues. He argues that Christian ethics must attend more to aggregative principles, particularly an understanding of the common good as the well-being of the whole biotic community.

Lonning, Per. *Creation: An Ecumenical Challenge?* Macon, Ga.: Mercer University Press, 1989.

How do concerns for the unity of the Church and the unity of reality relate to each other? This analysis of the mutual relevance of creation theology and ecumenism is informed by a series of conferences sponsored by the Institute for Ecumenical Research (Strasbourg, France), and takes account of much of the international theological literature on creation. Following a review of the neglect and recovery of creation theology, and its relation to the ecumenical movement, Lonning examines creation theology in relation to cultural diversity, theology and ethics (with particular attention to approaches to creation and redemption, salvation history and liberation theology), and differences between traditions within Christianity (Catholicism, Orthodoxy, Lutheranism, etc.).

Lorentzen, Lois Ann. "Paradise Paved: The Earth May Be the Lord's, but We've Trashed the Place. The Good News is that Christian Attitudes Toward the Environment are Changing." *Sojourners* 29.6(November-December 2000): 28-32.

In this brief and introductory article, the author explores common themes found in Christian statements on the environment. These include: A focus on creation, placing environmental degradation under the category of human sin, a focus on humans as stewards, and links between environmental degradation and social injustice.

Lovejoy, Arthur O. *The Great Chain of Being: A Study of the History of an Idea*. Cambridge, Mass.: Harvard University Press, 1936.

Lovejoy follows the career of the "Great Chain of Being"—the conception of the universe as a hierarchy of being, ordered in continuous gradation from the lowest to the highest—and the related "principle of plenitude"—the belief that the unitary perfection of God or the Good must express itself in a universe that contains every possible kind of being. These ideas stem from Plato and run through medieval and Enlightenment thinkers to the nineteenth century, with the "temporalizing" of the

chain of being (and even divinity itself) in evolutionary thought and the celebration of diversity and uniqueness by the Romantic movement. Lovejoy concludes that this history demonstrates the incoherence of the “otherworldly” (absolute, self-sufficient) and “this-worldly” (creative, generative) conceptions of God that these ideas attempted to hold together.

Low, Mary. *Celtic Christianity and Nature: Early Irish and Hebridean Traditions*. Edinburgh: Edinburgh University Press, 1996.

Offering a scholarly treatment of what has become a popular topic, this book explores the prose and poetry of early medieval Ireland and Iona, tracing the theme of nature and the Sacred throughout the history of that area. Low describes how pre-Christian beliefs were rejected, transformed, or restated within the Irish and Hebridean Christian context. Chapters examine the religious role of individual aspects of the natural world—the land, mountains, hills, water, trees, birds, the seasons, fire, and the sun—as well as the collective whole of these elements. Low argues that there is common ground between Christianity and other religions, including the spiritual significance of the natural world.

Lowdermilk, Walter C. “The Eleventh Commandment.” *American Forests* 46 (January 1933): 12–15.

While Chief of Research of the Soil Conservation Service, Lowdermilk studied human impacts on the land in Europe, Northern Africa, the Middle East, and Asia. He concluded that, had Moses foreseen the environmental degradation wrought in those places, he would have given one more commandment, “Thou shalt inherit the holy earth as a faithful steward, conserving its resources and productivity from generation to generation. . . .”

Lowe, Ben. *Green Revolution: Coming Together to Care for Creation*. Downers Grove, IL: InterVarsity Press, 2009.

In this book, activist Ben Lowe invites the reader to join the “green revolution” of Christian environmentalism. Lowe includes many personal reflections and anecdotes about his work community organizing on college campuses across the United States, with particular attention to Christian colleges. These stories are meant to inform and inspire the reader to take action in caring for creation and developing Christian responses to environmental problems.

Lowry, Suellen. *Building Partnerships with the Faith Community: A Resource Guide for Environmental Groups*. Madison, WI: The Biodiversity Project, 2001.

This publication, part of the Bio-Diversity Project in Madison, Wisconsin, is a guide for how environmental organizations can reach out to the religious community in the United States (geared mostly toward Christianity and Judaism). It includes the relevance of Faith for environmental activism, some theological and scriptural bases

for “creation care”, and practical “how to” reach religious organizations through personal interaction in religious communities and the media.

Lucas, Ernest. “The New Testament Teaching on the Environment.” *Transformation* 16.3 (1999): 93-99.

The New Testament, Lucas writes, contains very little that can be labeled explicitly as “teaching on the environment.” For this there are three reasons: (1) environmental matters seem not to have been an issue on anyone’s mind in the eastern Mediterranean world at the time when the New Testament writings were being authored; (2) the churches to which the New Testament letters were written were all based in urban communities; (3) if environmental issues had arisen in the first century, Christians would have consulted the Hebrew Bible for its teachings on the environment rather than formulate new ethical guidelines. So while the New Testament provides a theological basis for concern about the environment, Lucas argues, it does not necessarily provide us with detailed principles on which to base environmental policies.

Lutz, Charles P. “Loving All My Creaturely Neighbors.” *Trinity Seminary Review* 25 (2004): 97-105.

Lyons, James A. *The Cosmic Christ in Origen and Teilhard: A Comparative Study*. Oxford Theological Monographs. New York: Oxford University Press, 1982.

Lyons seeks to illuminate the urgent question of Christ’s relation to the whole cosmos by comparing the cosmic Christologies of Origen and Teilhard de Chardin. A thorough review of the history of cosmic Christ terminology includes its beginnings in Germany in the 1830s to its emergence as a widespread theological topic in the 1960s. Lyons then treats Origen and Teilhard in turn, discussing the intellectual background of their ideas, their understanding of Christ’s nature(s), and their view of Christ’s mediating role between God and the cosmos. Dissimilarities and similarities between Origen and Teilhard are summarized in the concluding chapter: both identified Christ with the *Logos* of the universe. Origen viewed the *Logos* Platonically, yet dynamically, seeing it as moving toward the restoration of all things while Teilhard viewed the *Logos* in evolutionary terms.

MacKinnon, Mary Heather, Moni MacIntyre, and Mary Ellen Sheehan, eds. *Light Burdens, Heavy Blessings: Challenges of Church and Culture in the Post Vatican II Era*. Quincy, IL: Franciscan Press, 2001.

This is a festschrift for Margaret Brennan covering many themes. Relevant to the Christianity and Ecology discussion are the chapters on the emerging universe by Thomas Berry and social justice and ecological responsibility by Amata Miller.

MacKinnon, Mary Heather, and Moni McIntyre, eds. *Readings in Ecology and Feminist Theology*. Kansas City, Mo.: Sheed and Ward, 1995.

MacKinnon and McIntyre have compiled an anthology of articles on ecology, theology, and feminism, for use in advanced undergraduate and graduate courses. Part one contains key essays from the 1960s and 1970s that began to lay out the connections among Christianity, the environmental crisis, and the emerging women's movement (Valerie Saiving, Rachel Carson, Lynn White, Jr., Sherry B. Ortner, H. Paul Santmire, Thomas Berry, Rosemary Radford Ruether, Carolyn Merchant). Articles in part two reflect further developments in the relationship between feminism and ecology in the 1980s and early 1990s (Rosemary Radford Ruether, Susan Griffin, Karen J. Warren, Michael E. Zimmerman, Ynestra King, Vandana Shiva, Mary Ann Hinsdale, Ivone Gebara, Shamara Shantu Riley). Chronologically (1990–1992) overlapping these are essays in part three that explore the growing influence of postmodern perspectives in science, ecology, and theology (John B. Cobb, Jr., Brian Swimme, Joanna Macy, Michael J. and Kenneth R. Himes, Grace M. Jantzen, Jay B. McDaniel, Sallie McFague, Anne M. Clifford, Mary Heather MacKinnon, Moni McIntyre). Except for a very brief introduction, the selections are offered without commentary.

Maguire, Daniel C. *The Moral Core of Judaism and Christianity: Reclaiming the Revolution*. Minneapolis, Minn.: Fortress, 1993.

Ecology is a recurring though not focal interest in this effort to retrieve from ancient (and morally ambiguous) religious traditions moral insights that can address a secularized present characterized by environmental destructiveness, rampant militarism, and a moral vacuum among the intellectual elite. Maguire argues that similar moral values lie at the core of all world religions, and that the “classic” biblical texts of Judaism and Christianity are revolutionary moral documents. He describes a hermeneutical approach to retrieving that revolutionary power, holding that those texts, critically understood, and even later dogmatic accretions that are symbolically interpreted, can provide creative moral guidance for nontheists as well as theists on the nature of justice, hope, love, joy, peace, power, and our relationship with the Earth.

Maguire, Daniel C., and Larry L. Rasmussen. *Ethics for a Small Planet: New Horizons on Population, Consumption, and Ecology*. SUNY Series in Religious Studies. Albany, N.Y.: State University of New York Press, 1998.

This book includes two separate contributions, one chapter by Maguire and two by Rasmussen, criticizing the domination of religion and society by rich white males as having led to our current state of environmental destruction and social injustice, while holding out hope that a renewed moral and religious sense of the sanctity of life can lead to a change of direction. Maguire focuses on the question of population growth and the roles of individual choice and government policy in limiting it, and questions whether the Christian concepts of God, Christ, and afterlife have contributed to the crisis. Rasmussen traces the history of the Western exportation of Earth-unfriendly capitalism to the rest of the world, Christianity's role in justifying

capitalism, and the social and ecological consequences of capitalistic economic paradigms. He contrasts proposals for “sustainable development” with community autonomy and offers policy recommendations.

Mannion, Michael. *Embracing Life: Reflections on a Vision of Life that Holds Each Person and All Creation Sacred*. Plainfield, NJ: RENEW International, 1999.

*Embracing Life* contains six sessions for small Christian communities aimed at accentuating the conviction that all life is sacred. The six issues the booklet explores are abortion; euthanasia; domestic violence; capital punishment; ecological responsibility; and personal responsibility for the sacredness of life. As part of RENEW International’s Impact Series, the booklet follows the Social Inquiry Approach of “observe, judge, and act,” leading participants in a process of prayerful reflection, fruitful sharing and concrete actions.

Manolopoulos, Mark. *If Creation Is a Gift*. Albany, NY: SUNY Press, 2010.

In this book, Dr. Manolopoulos explores relations between theology and environmental issues by reflecting on postmodern discourses on the paradox of the gift. Drawing critically on the work of Jacques Derrida and Jean-Luc Marion, Manolopoulos argues that one should respond to the gift of creation in ways that honor the paradoxical nature of the gift, so that one participates in an “oscillational eco-ethos.” In such an ethos, one oscillates between gestures of letting the gift be, giving a gift in return, using the gift, and enjoying the gift.

Mante, Joseph OY. *Africa: Theological and Philosophical Roots of our Ecological Crisis*. Accra, Ghana: SonLife Press, 2004.

Given the severity of the ecological crisis, Mante writes, it is unpardonable for us to do theology outside of an ecological framework. Additionally, because of poverty, war, ecological disaster, and serious health issues, it is also not right for us to do theology in the usual Western way. That is, by running through ordinary systematic frameworks on the doctrine of God, Christology, Soteriology, etc. Rather, Mante chooses to begin with the ecological question, which she believes is a matter of life and death for contemporary Africans. Hence, the book is geared toward providing some ontological guidelines for doing ecotheology today, which Mante hopes can prepare more theologians for recognizing the theological and philosophical roots of our ecological crisis, and moreover to begin constructing theologies on how to deal with this crisis ethically.

-----, "Towards an Ecological, Christian Theology of Creation in an African Context." Ph.D. diss., Claremont Graduate School, 1994.

From Abstract: This dissertation has multiple theses: (1) That Africa south of the Sahara desert has an ecological crisis and African theologians have not adequately responded to it; (2) that the main-line Western theologies that have influenced African

theologians have themselves been ecologically bankrupt; (3) that the present trend in thoroughgoing indigenization in contemporary African theologies tend to divert attention from other issues such as ecology; and (4) that there is a need to respond (theologically) to the ecological crisis by attempting an ecological doctrine of creation which will be helpful for the current African context.

Marlow, Hilary. *Biblical Prophets and Contemporary Environmental Ethics*. New York: Oxford, 2009.

This book presents an argument in favor of an ecological reading of biblical texts, that is, an “ecological hermeneutics.” According to Marlow, a profess of theology and the environment, such a reading would support a viable approach to environmental ethics. Marlow touches on many of the key debates related to contemporary environmental issues. In her biblical exegesis, she focuses on books of the prophets (e.g., Amos, Hosea, First Isaiah) and on the complex relationships between God, humanity, and creation.

Marshall, Christopher. "Paul and Christian Social Responsibility." *Anvil* 17.1(2000): 7-18.

This article challenges contemporary belief that the writings of St. Paul are at best irrelevant to social and environmental concerns and at worst harmful towards society and the environment. He focuses on the concept of cosmic redemption in Paul to argue that Paul’s writings are helpful and relevant to contemporary Christians working for social justice and environmental sustainability.

Martin-Schramm, James and Robert L. Stivers. *Christian Environmental Ethics: A Case Method Approach*. Maryknoll, NY: Orbis, 2003.

This book uses a case method approach to study Christian ethical reflection about environmental issues. The first three chapters provide foundations for Christian, moral reflection about these issues. Following these chapters are nine case studies, aimed at equipping the reader to develop Christian, ethical responses to environmental ills. These include case studies on: consumption, urban sprawl, endangered species, habitat restoration, US energy consumption, toxic waste and the precautionary principle, and genetically modified foods.

Martin-Schramm, James B. *Population Perils and the Churches’ Response*. Geneva: World Council of Churches, 1997.

This short book provides an overview of demographic data and trends, suggests causes and consequences of population growth, describes government and Church responses to the rise in population, and offers theological and ethical guidelines to resolve this problem. Martin-Schramm notes that technology, affluence, and population have all had important roles in determining humanity’s impact on the Earth, particularly the role of overconsumption as practiced by the global North. Conflicting views on policy and ethics regarding abortion, reproductive rights, gender equity, and concerns regarding environment and development have arisen in international political and

ecumenical discussions. Martin-Schramm proposes that a “theology of life” can support an ethic of justice, sustainability, and the stewardship of creation, while also mediating issues relating to human reproduction.

-----, “Population Growth, Poverty, and Environmental Degradation.” *Theology and Public Policy* 4, no. 2 (summer 1992): 26–38.

Martin-Schramm reviews the demographic, environmental, economic, and ethical dimensions of global population growth and sketches a constructive ethical response oriented toward justice as the quest for the restoration of right relationship with God, neighbor, and all of creation. His proposals focus on improving the lives of women as well as other social and economic reforms that will redistribute wealth and foster sustainable development.

Massey, Marshall. *Defense of the Peaceable Kingdom*. Religious Society of Friends, Oakland, California, Pacific Yearly Meeting, 1985.

Massey calls on Friends (“Quakers”) to recognize both the urgency of the ecological crisis and the distinctive contribution that their tradition can make to the environmental movement. Massey argues that the traditional Quaker practice of testing accepted, everyday behavior against the Light of divine truth ought to be applied to environmental matters as well, in order to disclose the full magnitude of the environmental crisis (illustrated in various environmental crises such as: over population, extinction, and destruction of the Earth’s capacity to produce oxygen, etc.). Environmental politics needs to incorporate Quaker practices of cultivating inner peace and interpersonal reconciliation. Massey argues that Friends characteristically stress these elements of Christ’s teachings and that these elements (e.g., nurturing the helpless, respecting the interrelatedness of life, illustrating true stewardship, and the cultivation of sanity) can also be applied to environmental issues.

Matthew, George. *Green Liberation: Towards an Integral Ecotheology*. Delhi: ISPCK/NCCI, 1999.

This book explores the intersection of ecology and liberation theologies. Part one in two chapters looks at the Indian context, both theological and ecological. Part two in five chapters describes the failure of liberation theologies (Latin American, Dalit and Feminist) to respond to ecological challenges. Part three in two chapters develops an integrated eco-theology of “green liberation” for India.

Matthews, Paul. *The Revelation of Nature*. Aldershot, England: Ashgate, 2001.

This book is a detailed study of the work of Martin Heidegger, and stressing Heidegger’s notion of poiesis for thinking ecologically. ‘Enframing’ is the word used by Heidegger to characterize a world whose revealing is not that of poiesis but rather an ordering such that it can be used as a standing reserve by and for humanity. Thus the human subject dominates the natural object and in doing so,

humanity is also lost. This book joins a wider movement, which includes ecofeminists and social ecologists, that is seeking a range of ways of ascribing subjectivity to nature.

McCagney, Nancy. *Religion and Ecology*. Religion and Modernity Series. Malden, Mass.: Blackwell, 1999.

McConnell, Walter L. "An Explication of Ecological Ethics in Light of the Biblical Creation Accounts." Ph.D. diss., Queen's University of Belfast, 2000.

From Abstract: This thesis begins with an examination of the way a broad spectrum of writers have responded to charges that the Genesis creation accounts are responsible for the contemporary environmental crisis. Some writers have totally rejected the idea that there is an ecological crisis, and therefore the charges that biblical religion is responsible for it. Other writers recognize that there is an ecological crisis and agree that many Christians need to change their attitudes toward nature, but are sure that the Bible and history contain positive ways for responding to the natural world. A third group of writers is convinced that biblical faith is guilty as charged and that the Christian religion must be radically changed if a solution to the ecological crisis is to be found. Since the creation accounts are at the centre of the charges, Genesis 1–11 are examined in detail to see what they have to say about the relationship between God, humans, and the rest of creation. From this passage we find that God is not as transcendent as he is sometimes made out to be, but that he is intimately and lovingly related with the world he made. Similarly, humans are found to be a special part of creation which is responsible to care for the rest of creation as God's representatives. The implications of these findings are extracted from the point of view of Old Testament ethics.

McDaniel, Jay B. "Practicing the Presence of God: A Christian Approach to Animals." In *A Communion of Subjects*, edited by Paul Waldau and Kimberley Patton, 132-148. New York: Columbia University Press, 2006.

McDaniel, in "Practicing the Presence of God," argues that if Christianity is to become good news for animals, it will be because all three dimensions of Christian life are involved: practical action, theological understanding, and spiritual depth. It will also be because Christians in different parts of the world have grown dissatisfied with the illusions of consumer culture, and choose instead to seek a more holistic approach to life. A good first step toward this change, McDaniel writes, is for Christians to dwell in the presence of animals already in their midst, for genuine, radical change will begin not with theology, but immediate contact with other beings.

-----, *Living From the Center: Spirituality in an Age of Consumerism*. St. Louis, MO: Chalice, 2000.

-----, *With Roots and Wings: Christianity in an Age of Ecology and Dialogue*. Maryknoll,

N.Y.: Orbis, 1995.

For McDaniel, Christianity can be a spiritual path that combines rich communal connections to the Earth, people, and God (“roots”) with the freedom of open exploration into God’s future (“wings”). Part one of this book emphasizes the significance of Earth as our spiritual and ethical context and explains the relationship between the Earth and our inner feelings (the experience of grace through both the Cross and the Earth) and behavior (making peace with people, animals, and the Earth) through the use of creation-centered theology and biblical exegesis. Part two explores how elements of other religious traditions can enrich Christian spirituality and ethics, first offering an overview of world religions and a Christian approach to them, and then focusing on Judaism, Buddhism, Hinduism, and Native American religious traditions. The conclusion emphasizes the importance of daily spiritual practice and the need for active participation in a local religious community.

----- . *Earth, Sky, Gods, and Mortals: Developing an Ecological Spirituality*. Mystic, Conn.: Twenty-Third Publications, 1990.

Bringing together process, feminist, liberation, ecological theologies, and Buddhist spirituality, McDaniel presents one version of a Christian spirituality that is open to the full range of human experience and to other religions, while at the same time saying “no” to injustice and the destruction of the Earth. McDaniel understands Christianity as “a Way which excludes no ways,” and represents the variety of human spiritualities in terms of the realities in which different people find meaning including: “Earth” (nonhuman terrestrial nature), “sky” (cosmology and eschatology), “gods” (symbols and archetypes of inner experience), and “mortals” (humans and animals). Chapters are followed by study questions. The book also includes an appendix on the role of silence in ecological spirituality and an annotated bibliography.

----- . *Of God and Pelicans: A Theology of Reverence for Life*. Louisville, Ky.: Westminster/John Knox Press, 1989.

McDaniel argues for the need to stimulate a life-centered Christianity, paying particular attention to animal suffering—in nature as well as at the hands of humans—and integrating insights from Buddhist spirituality and feminism. McDaniel develops a panentheistic understanding of God’s relationship to all beings as a way of reconciling belief in a life-giving God with the evolutionary violence that permeates life on Earth (exemplified by the fate of young pelicans). His discussion of life-centered ethics focuses on our treatment of domesticated animals and argues for Christians to affirm both animal rights and environmental ethics. McDaniel also examines the inward dispositions that can support a life-centered Christianity by drawing on the Buddhist doctrine of Emptiness. The final chapter presents a feminist “postpatriarchal Christianity” as the broader theological context for these ideas.

McDonagh, Sean. *The Death of Life: The Horror of Extinction*. Dublin: Columba Press, 2004.

In this book, the author describes three main ways that human-created problems lead to extinctions: habitat destruction, the introduction of alien species into an ecosystem, and human-created pollution. The author then looks at the role of the Church in relation to the environment, tracing the influence of Greek culture with its distinction between matter and spirit, Christianity's own dualism between flesh and spirit, the influence of Augustine, Jansenism, and even prayers such as the Hail Holy Queen, which is recited at the end of the rosary, which sees earth as a 'valley of tears'.

-----, *Life, Creation or Commodity? The Case Against Patents on Living Things*. North Sydney, NSW: Australian Catholic Social Justice Council, 2001.

This paper, written by an Irish Catholic Priest, condemns the patenting of living. He argues that patenting will make life the property of large companies. He said: "Over time, the patenting scramble will remove many life forms from the domain of the commons where they have provided many services for humans and other creatures. Under a patenting regime these life forms will now become the private property of Northern transnational corporations. Life will only have value in so far as it generates a profitable return on investment for large companies."

-----, *Passion for the Earth: The Christian Vocation to Promote Justice, Peace, and the Integrity of Creation*. Maryknoll, N.Y.: Orbis, 1995.

Focusing on the current structure of the global economy, McDonagh describes the role of the General Agreement on Tariffs and Trade (GATT) global trade agreement, the world finance system, and trans-national corporations in impoverishing people and devastating the environment. This situation challenges the dominant institutions of society, especially the Catholic Church, to make ideas of justice, peace, and the integrity of creation central to their missions. McDonagh relates how the Catholic Church and other Christian churches have responded and calls them to take a more prophetic role in criticizing the current system and envisioning new alternatives to the various problems. To do so, however, McDonagh argues that they must reject their traditional anthropocentrism (and reliance on "stewardship") and adopt an ecocentric ethic grounded in the Bible and cosmic Christology. He suggests ways this can be incorporated into liturgy, devotions, and education within the Church.

-----, *The Greening of the Church*. Maryknoll, N.Y.: Orbis, 1990.

An Irish Columban missionary priest in the Philippines for two decades, McDonagh draws on his experience to present his vision of what the Church must become in order to promote a just and habitable world. Part one reviews how international debt, population growth, and tropical deforestation have had destructive impacts on the Third World. Part two examines environmental and social problems in the light of scripture, the teaching and example of Jesus, and Catholic tradition. McDonagh discusses the work of modern Catholics (e.g., Teilhard de Chardin, Matthew Fox, and Thomas Berry, and recent Bishops' conferences) and critiques the Catholic

Church leadership for its stands on population and nuclear power as well as its anthropocentric view of development. He urges a more ecocentric morality, changes in key political, social, and economic institutions, and ecumenical efforts to defend and nurture life on Earth.

----- . *To Care for the Earth: A Call to a New Theology*. Santa Fe, N. Mex.: Bear and Company, 1986.

McDonagh, an Irish Columban missionary living in the Philippines, argues that the Church has not begun to respond to the full depth of the ecological crisis. He locates the source of the crisis, which he describes with examples from the Philippines and Ireland, in the lack of a comprehensive post-Enlightenment story of the universe that coincides with the aggressive expansion of Western colonialism, increased technological power, and the lack of religious reflection on the new story of the universe which emerged from modern science. That new story, as explicated by Thomas Berry and Teilhard de Chardin, forms the basis for McDonagh's theology of creation, articulated in chapters on biblical and Christian tradition, dialogue with other (especially tribal) religions, liturgy, sacraments, ethics, spirituality, and mission.

McDonald, Barry. *Seeing God Everywhere: Essays on Nature and the Sacred*. Bloomington, IN: World Wisdom, 2003.

This collection of essays on the relationship between nature and the sacred reflects the thought of some of the most important religious authorities and scholars from Buddhist, Christian, Islamic, Jewish and Native American traditions. They cover subjects ranging from flower viewing in Japan to the spiritual dimension of the environmental crisis. Following each essay is a short poem for reflection. All of the essays in this collection underline our need to recognize and embrace the interdependence of all things in the unity of the Real and to extend our definition of the spiritual into the ecological.

McDougall, Dorothy. "Toward a Sacramental Theology for an Ecological Age." *Toronto Journal of Theology* 19.1(2003): 41-51.

This article draws on the work of Thomas Berry to develop a new, Christian anthropology that moves away from the modern "turn to the subject." Furthermore, the author re-thinks sacramental theology from this new, more ecologically sound, Christian anthropology. She argues "The significance of such a shift is not a turn away from subjectivity but a more inclusive rendition of subjectivity by a turn [or perhaps a return] to the cosmos."

McDuff, Mallory. *Natural Saints: How People of Faith are Working to Save God's Earth*. New York: Oxford University Press, 2010.

GreenFaith Fellow Dr. Mallory McDuff looks at connections between ecology and

Christian faith by focusing on eight ministries: protecting human dignity, feeding the hungry, creating sacred spaces, responding to natural disasters, promoting justice, making a pilgrimage, educating youth, and bearing witness. Describing ecologically engaged actions that are based in faith, this book describes many efforts of religious environmentalists, church leaders, parishioners, and others who are attempting to facilitate a new environmental movement, in which ideals of justice include protecting the natural environment. The book shows how a focus on creation is transforming individuals and congregations and thus forming a religious environmental movement that compels us to care for Earth.

McFague, Sallie. *A New Climate for Theology: God, the World, and Global Warming*. Minneapolis, MN: Fortress Press, 2008.

For McFague, while theology may not be the only thing that matters in regard to climate change, it does play a crucial part. Theology helps us question our maneuvers of denial and attempts at self-justification, and gives us permission and/or the obligation to act in very different ways. In *A New Climate for Theology*, McFague argues that theology must deal with global warming because one of the basic marks of the church is its ecological catholicity, which is a call for Christians to do church in a political context. Christian faith, therefore, should be concerned with a just and sustainable existence for all God's creatures. Additionally, the inherent resources of Christian faith, like its sacramental and prophetic impulses, should limit our use of the world's resources. These resources allude to the central truth of God's being in Christianity – that God is always present in and for the world. The Christian's task is thus to awaken to and acknowledge who we are: reflections of the divine, as is all of the creation.

------. *Life Abundant: Rethinking Theology and Economy for a Planet in Peril*. Minneapolis, MN: Fortress, 2001.

In place of the reigning economic worldview or corporate model that leads to the destruction of the environment and the widening gap between the haves and the have-nots, McFague posits the community or organismic model that provides a context for the health and well-being of all. From within this context McFague develops an eco-theology for planetary living. As examples of living this type of life, McFague looks at the exemplary discipleship of Dorothy Day, the Catholic activist, and John Woolman, an eighteenth century Quaker abolitionist. The appendix includes her "Manifesto to North American, Middle- Class Christians."

------. *Super, Natural Christians: How We Should Love Nature*. Minneapolis, Minn.: Fortress, 1997.

McFague argues that Christians should relate to entities in nature in the same way that they relate to God and humans—as subjects, ends-in-themselves, rather than as objects or resources. Medieval cosmology united God, humanity, and nature but its breakdown was followed by the rise of the objectifying, dualistic, "arrogant eye."

Manifest today in modern media, this image has had damaging effects on nature, women, and subjugated people. By contrast, viewing reality in terms of a subject-subject model utilizes the caring, respectful “loving eye” that can be cultivated through direct experiences with nature and/or through reading the work of nature writers. McFague presents the practical implications of this sensibility—particularly for urban contexts—as an ethic of care that recognizes nature’s rights, focuses on the neediest, and relates it to the Christian tradition of viewing nature as a sacrament of God.

----- . *The Body of God: An Ecological Theology*. Minneapolis, Minn.: Fortress, 1993.

McFague views the range of major theological issues through the model of “the world as God’s body.” Although it is one model among others, McFague argues that is indispensable for reconceiving the Christian faith in a way that will contribute to planetary well-being because it affirms the importance of the basic physical needs of bodies—human and nonhuman. McFague begins by analyzing the ecological crisis and the theologian’s role in responding to that crisis. She then critiques the classic (hierarchical, anthropocentric, universalizing) organic model and presents an alternative version that utilizes new work in the disciplines of science and feminist studies. She characterizes the project as a “theology of nature” and applies the model in a reinterpreted manner to the doctrines of humanity, sin, evil, creation, and God’s various relationships to the world, the incarnation (God as incarnate in the whole world, not just in Jesus), the Church, and the new world.

----- . *Models of God: Theology for an Ecological, Nuclear Age*. Philadelphia, Pa.: Fortress, 1987.

Arguing that traditional metaphors for God as king ruling a realm feed into the ecological and nuclear threats to the continuation of life on earth, McFague explores alternative, more immanent metaphors for God—as mother, lover, and friend of the world. She describes her theology as a constructive, heuristic effort which experiments with models and metaphors in order to “remythologize” the basic claim of Christianity for our postmodern age. Part one defines the project, indicating the critical elements of a contemporary sensibility and their implications for theology as well as providing information on the nature of metaphorical theology. McFague presents the metaphor of the world as God’s body as the general context for the particular models of God which she offers. She views this model not as being more “true” than the traditional ones but rather as being more credible, helpful, and appropriate to our situation because it is supportive of an inclusive, nonhierarchical vision of fulfillment for all.

McGrath, Alister. *The Reenchantment of Nature: The Denial of Religion and the Ecological Crisis*. New York, NY: Doubleday, 2002.

McGrath argues that by defining the world in the narrowest of scientific terms and viewing it as a collection of atoms and molecules governed by unchanging laws and forces, we have lost our ability to appreciate nature's enchantments. In order to

address the threats to our environment, he maintains, it is essential to reawaken our sense of awe and look at the world as a glorious creation, an irreplaceable gift of God. Providing a new framework for the debate between science and religion within ecological theory, this book points the way to integrating two different traditions in a sane and productive effort to rescue the natural world from its present environmental decline.

McHarg, Ian. "The Place of Nature in the City of Man." In *Western Man and Environmental Ethics*, edited by Ian G. Barbour, 171-86. Addison-Wesley Publishing, 1979.

Through a survey of nature's place in the modern metropolis, the Western view of humanity and nature, natural and artificial environments, human ecosystems, and the future of the relationship between nature and humankind, McHarg writes that humans have yet to find a balance between the dynamism of society and complex ecosystems. Especially in urban environments humans have yet to formulate how society can function in ways sympathetic to the patterns and processes of nature.

McKibben, Bill. *The Comforting Whirlwind: God, Job, and the Scale of Creation*. Grand Rapids, Mich.: Eerdmans, 1994.

McKibben deploys the book of Job as an antidote to the environmental consequences of human self-centeredness—the byproducts of our pursuit of economic growth and development that are leading to the "decreation" of the world. The great scale of creation depicted in God's speech from the whirlwind reveals to Job the intrinsic goodness, rightness, and beauty of God's world and forces him to see himself as a small part of that grand scheme. By recovering such a sense of humility, McKibben believes, we may regain our rightful and responsible place in the world.

-----, *The End of Nature*. New York: Random House, 1989.

McKibben's controversial thesis in this widely-discussed book is that pervasive human modifications of the environment have brought nature—in the sense of something independent of and untouched by human beings—to an end. Part one describes how we have already begun to alter the climate so that even the very weather has become a human artifact. Part two examines how, through biotechnology and other means, technological optimists hope to "solve" environmental problems by making nature more and more an object of human manipulation and control. Over against this "defiant reflex" McKibben proposes a "humbler path," while acknowledging the enormous obstacles to the latter. While McKibben, a Methodist layperson, seldom uses overtly religious language in this book, he notes how these themes intersect traditional religious language about God and Creation.

McMichael, Ralph N., Jr. *Creation and Liturgy: Studies in Honor of H. Boone Porter*. Washington, D.C.: Pastoral Press, 1993.

A *Festschrift* for Episcopalian liturgical scholar H. Boone Porter contains essays on the role of the doctrine of creation in worship, doctrine, and church praxis. Essays in part one focus on liturgical tradition: eucharistic liturgy (Aidan Kavanagh, Thomas J. Talley, Bonnell Spencer), offering the first fruits (Paul F. Bradshaw), Easter Vigil (Leonel L. Mitchell), and military prayer books (Marion J. Hatchet). The thread connecting the essays in the second part is theological tradition. Essays in this section include Anglican theology (Charles P. Price), the Anglican poet Thomas Traherne (A. MacDonald Allchin), baptismal theology (Louis Weil), liturgical theology (Ralph N. McMichael, Jr.), and the Eastern Orthodox theology of Alexander Schmemmann (Byron Stuhlman). The life of the Church thematically links items in the third part of the book that include essays on the lectionary (Reginald H. Fuller), the Eucharist (Frank C. Senn), creativity and arts (Ormonde Plater, Barbara Carey), stewardship (Nathan Wright), church dedications (John Wilkinson), and religious education (Anne Perkins). The final section recalls the Porter's career and provides a select bibliography (H. Boone Porter, Joe Morris Doss).

McMinn, Lisa Graham and Megan Anna Neff. *Walking Gently on the Earth: Making Faithful Choices About Food, Energy, Shelter and More*. Downers Grove, IL: InterVarsity Press, 2010.

This is an inspiring book that enjoins the reader to adopt practices of walking gently on God's creation so as to promote the flourishing of all Earth's inhabitants. Each chapter is divided into a section written by sociologist Lisa McMinn and a section written by Megan Anna Neff (M.Div), with the latter beginning each chapter with an African perspective on ideas or practices of cultivating a sense of interconnectedness with the rest of the planet. The sections written by McMinn focus more on contemporary environmental problems and ways for reconnecting to a peaceful Earth community. Attention is given to Christian perspectives relating to many environmental issues, from farming and family planning to alternative energies and global climate change.

McMorris, Christine. "What Would Jesus Drive?" *Religion in the News* 6.1(Spring 2003): 19-21.

This brief article explores the success of Jim Ball and the Evangelical Environmental Network's "What Would Jesus Drive Campaign." This campaign not only received airtime in the media (left and right), but it also sparked public debate over SUV's.

McPherson, James. "Ecumenical Discussion of the Environment 1966–1987." *Modern Theology* 7, no. 4 (July 1991): 363–71.

The World Council of Churches' subunit on Church and Society has conducted a sustained examination of the impact of technology on human life and the environment. McPherson describes some of the theological perspectives that have emerged, focusing on "ecological" and "eschatological" interpretations of "the integrity of creation." He finds that alone the former has the potential for guidance in developing Christian environmental ethics.

Merchant, Carolyn. *Reinventing Eden: The Fate of Nature in Western Culture*. New York, NY: Routledge, 2003.

In *Reinventing Eden* Merchant names the powerful story of modern history to “reinvent” the Garden of Eden through technological progress. Additionally, Merchant also provides an examination of the story of Earth in decline, wherein writers from Plato to Thoreau have noted the destruction of nature and the problems of vanishing forests and despoiled rivers. Throughout the book Merchant thus suggests possibilities for alternatives to domination-based stories in favor of founding a new partnership between humanity and nature. She proposes an environmental ethic based on this partnership; rather than being either dominators or victims, she advocates for an ethic wherein people cooperate with nature in healthier, more just, and more environmentally sustainable ways.

-----, *The Death of Nature: Woman, Ecology, and the Scientific Revolution*. San Francisco, Calif.: Harper and Row, 1980.

In this groundbreaking study, Merchant reinterprets the scientific revolution that occurred in Europe between 1500 and 1700 by viewing it critically from feminist and ecological perspectives. During this period the image of an organic cosmos with a living female Earth at its center gave way to a mechanistic worldview in which nature was reconstructed as dead and passive. This worldview sanctioned the domination of both nature and women. She examines the economic, cultural, and scientific changes through which this transformation occurred, with some attention to the role of Christian beliefs about women and about humanity’s dominion over nature. The mechanistic worldview and its associated ethos of technological domination prevails yet today, she holds, but is being challenged by philosophical and ecological holism as well as the egalitarian movements of women’s liberation and environmentalism.

Merritt, Jonathan. *Green Like God: Unlocking the Divine Plan for Our Planet*. New York: Faithwords, 2010.

This is a very accessible book that calls for a Christian response to environmental issues. The author, a freelance writer, shows how the environment is not simply a political issue but is more fundamentally an issue of caring for God’s creation. Merritt analyzes various biblical passages and their underlying messages, and he also provides suggestions for practices that can help one live a more sustainable or “green” lifestyle.

Metz, Johann Baptist and Edward Schillebeeckx, eds. *No Heaven without Earth*. Concilium 1991/4. London: SCM Press, 1991.

*No Heaven without Earth* centers on the theme of theology and ecology, and aims at working out the substantive theological and ecclesiological significance of this theme. Both natural and social ecology are considered. The volume capitalizes on the idea that

church life is inseparably bound up with the process of earthly life, and moreover that the commitment to justice, peace, and the integrity of creation extends to the very foundations of the church's identity. Ultimately, each of the articles in this volume aim at linking worldly commitment and the prophetic criticism of faith to the notion that the world is not simple dumb, inert matter, but God's glorious creation.

Meyer, Art, and Jocele Meyer. *Earthkeepers: Environmental Perspectives on Hunger, Poverty, and Injustice*. Scottdale, Pa.: Herald Press, 1991.

An introduction, from a Mennonite perspective, to global problems that the Meyers believe the Church ought to be addressing on the basis of a biblical theology of care for creation, peace, and justice. After laying out biblical-ethical foundations in part one, they review prominent environmental issues such as hazardous waste, water pollution, soil erosion, strip-mining, acid rain, global climate change, and ozone depletion, in part two. The Mennonite tradition of peacemaking and global concern, and its agricultural roots, are seen, in part three, as dealing with environmental degradation in relation to conflict, economics, population, hunger, and refugees. Part four addresses genetic engineering, world hunger, and energy. The final section, part five, focuses on sustainability and agriculture, and pays particular attention to the contexts of both the family farm and the Third World. Discussion questions follow each chapter.

Mick, Lawrence E. *Liturgy and Ecology in Dialogue*. Collegeville, Minn.: Liturgical Press, 1997.

An exploration, from a Catholic perspective, of how attention to worship might help develop a deeper ecological awareness, and how a stronger ecological mind-set might help improve worship, for the two are united by the common recognition of creation as a gift to be cherished and not abused. After identifying ecology as a moral and religious issue on the basis of biblical and Catholic teaching, Mick discusses how worship can nurture a deeper ecological awareness through attention to the interconnectedness of life, the mystery of the Incarnation, awe and wonder, private property versus the common good, and social justice. The final chapter discusses how ecological awareness can in turn inform worship, particularly by drawing attention to the natural and artificial environment of worship. Each chapter is followed by questions for reflection and discussion.

Miller, Richard W., ed. *God, Creation, and Climate Change: A Catholic Response to the Environmental Crisis*. Maryknoll, NY: Orbis Books, 2010.

This book is a collection of essays by various scholars of Catholicism, who are interested in exploring connections between the current environmental crisis and the theology and biblical traditions of Christianity, particularly in light of the immense challenges of global climate change. The book includes an introductory essay by the editor, followed by seven essays, the first six of which are written by individual scholars, and the last of

which is a panel discussion. The book touches on numerous topics, including social justice, economics, creation, incarnation, sin, resurrection, sustainability, and more.

Mitchell, Jerry T. "Hazards, Religion, and Place: Prayer and Peril in South Carolina." Ph.D. diss., University of South Carolina, 1998.

From Abstract: This dissertation examines the role of religion in hazard perception. It specifically investigates the spatial distribution of hazard concern and how that varied by religious affiliation. Four research questions provided the focus: (1) Is there geographic variation in the perceptions of hazards within South Carolina; (2) Does the spatial variability of hazard perception vary by religious affiliation; (3) Does Biblical literalism explain the differences between clergy perceptions; (4) Does past hazard experience explain the differences between clergy perceptions? This study points to the complexity of the relationship between religious affiliation and hazard perception, notably the difficulty in separating religion into an isolated factor for study. Confirming past hazards research, this study has shown perception to be highly dependent on the proximity to the threat and past experience. The expected differences between religious groups did not materialize in this study. This of course does not disprove the hypothesis that religion has some bearing on the formation of hazard perception. It does show that there were no significant variations between Christian denominations in South Carolina over the hazards their clergy considered threatening.

Mizzoni, John. "St. Francis, Paul Taylor, and Franciscan Biocentrism." *Environmental Ethics* 26.1(2004): 41-56.

This article explores the life and writings of St. Francis of Assisi using Paul Taylor's biocentric theory of environmental ethics. He argues that St. Francis maintained a "biocentric ethic." The author argues that the biocentric commitment to individual beings such as Taylor articulates and which can be found in the writings of St. Francis is unaffected by the shift in ecology from seeing ecosystems as in a state of equilibrium to seeing them as in a state of disequilibrium.

Mkapa, Benjamin W. "Address to Officially Open the AMECEA Fourteenth Plenary: Challenge to Preserve Humanity." *AFER* 44.5-6(2002): 214-229.

In this address to the 2002 Association of member Episcopal Conferences in Eastern Africa (AMECEA), Tanzanian President, Mkapa urges the conference of Catholic Bishops to take account of "the one global environment we share" in considering how best to preserve our common humanity in a world of global climate change, increasing economic disparity, and mass exploitation of global resources and biodiversity.

Moltmann, Jurgen. *The Coming of God: Christian Eschatology*. Translated by Margaret Kohl. Minneapolis, Minn.: Fortress, 1996.

Moltmann enlarges upon his “theology of hope” by providing content in four dimensions: personal, historical, cosmic, and divine. Moltmann argues that these dimensions (or horizons) have often been separated in Christian thought and he seeks to integrate them by placing God’s kingdom and God’s glory at the center of his construction. He suggests that God’s eschatological goal is the *Shekinah*, or indwelling of God in creation, and that glorification of God in the world embraces: the salvation and eternal life of human beings, the deliverance of all created things, and the peace of the new creation. He concludes by saying that Christian eschatology is therefore not about the end, but about a new beginning, a new creation that is the true creation that is still coming, still ahead of us. He relates eschatological ideas to present personal experience and political responsibility while insisting that nothing less than a cosmic eschatology that includes all of nature will suffice.

-----, *The Spirit of Life: A Universal Affirmation*. Translated by Margaret Kohl. Minneapolis, Minn.: Fortress, 1992.

Moltmann’s interpretation of the doctrine of the Holy Spirit stresses that experiences of the love and affirmation of life are God’s Spirit operative in everything that serves life and resists its destruction. He thus gives the work of the Spirit a relative autonomy vis-a-vis the work of Christ, although they are interrelated in Trinitarian mutuality. Moltmann describes the experience of the Spirit in everyday life as well as the historical experience of Israel and Christianity and presents the “order of salvation” in terms of the liberation, justification, rebirth, sanctification, charismatic powers, and mystical vision of life. He gives a theological interpretation of the experience of community as experience of the Spirit, and discusses the Personhood of the Spirit. As in his previous systematic work, the ecological import (good or bad) of theological concepts is a recurring theme.

-----, *The Way of Jesus Christ: Christology in Messianic Dimensions*. Translated by Margaret Kohl. San Francisco, Calif.: HarperCollins, 1990.

Moltmann presents a Christology that stresses the dynamic, eschatological, and ethical “way” of Jesus Christ, based on biblical rather than patristic sources and informed by Jewish-Christian dialogue, feminism, and ecology. After reviewing messianism from Jewish and Christian perspectives and the history of Christology, Moltmann develops principles for an eschatological Christology that can speak to the contradictions of scientific and technological civilization, including the environmental crisis. Subsequent chapters present the messianic mission of Christ in history, the sufferings of Christ against the horizon of apocalyptic expectation, the resurrection of Christ in the light of the vision of the new creation and the resurrection of nature, the Cosmic Christ as redeemer as well as driving force of evolution, and the *parousia* (Second Coming), as the goal of the way of Jesus Christ.

-----, *God in Creation: A New Theology of Creation and the Spirit of God*. Translated by Margaret Kohl. San Francisco, Calif.: Harper and Row, 1985.

Moltmann presents his bold and imaginative ecological doctrine of creation, which asserts that discernment of the God who is present in creation through the Holy Spirit can reconcile human beings with nature. The goal of creation is the transfiguring indwelling (*Shekinah*) of the Triune God in creation—God’s eternal sabbath in which all creation will find rest. Moltmann’s anthropology is likewise one of human indwelling in the natural system of the Earth in a viable symbiosis with nature and of the overcoming of human alienation from the human self through the indwelling of the Spirit in their souls and bodies. Chapter topics include the ecological crisis, the knowledge of creation, God as creator, time, space, creation’s duality as heaven and earth, evolution, human beings as God’s image, embodiment, the sabbath of creation, and symbols of the world.

Mongoven, Ann. "Integrity versus Impartiality: Healing a False Dichotomy." *Journal of the Society of Christian Ethics* 24.2(2004): 39-54.

This article argues that the contemporary dichotomy between personal “integrity” and public “impartiality” in political and ethical theory is a false one. She argues that eco-theologians use of “integrity” as in the “integrity of creation” changes the subject of integrity from individuals to systems, and places personal integrity within a wider framework of ecological integrity. She argues further that a corresponding shift of understanding in political theory would promote an “ecological politics.”

Montefiore, Hugh, ed. *Man and Nature*. London: Collins, 1975.

This book includes a report by a Church of England working group and several individual essays that explore particular topics in great depth. The report examines the Christian doctrines of creation, salvation, and sanctification in relation to the contemporary environmental situation, with reference to challenges from science, existentialism, and Marxism, and with comparisons to non-Western religions. Criticizing the anthropocentrism of modern society and much of the Christian tradition, they draw on Anglican incarnational theology, monasticism, and Eastern Orthodoxy to argue for a unifying vision of creation, the cosmic scope of salvation, a sacramental view of the universe, and an ethic of cooperation with God’s loving purposes for the whole creation.

Moo, Douglas J. “Nature in the New Creation: New Testament Eschatology and the Environment.” *Journal of the Evangelical Theological Society* 49 (2006): 449-88.

In his paper, “Nature in the New Creation,” Moo argues that the New Testament tradition stands in continuity with the Hebrew Bible in affirming the continuing importance of the natural world in the place of God.

Morales, Jose. *Creation Theology*. Dublin, Ireland: Four Courts Press, 2001.

In *Creation Theology* Morales attempts to synthesize the two standard approaches to a

theological account of creation: a doctrine of creation proper, without dealing with human beings; and creation as a prolegomenon to dealing with humanity following the Christian doctrine of original sin. By drawing together contemporary scientific discovery, theological debate, and cosmological perspectives, Morales examines a doctrine of creation set within the historical context of human existence. The book thus covers matters that are essential to an understanding of the mystery of creation as proposed to us today by the Church, including issues like the relationship between creation and science; the study of humanity's vocation in the created world; and theological reflections in relation to matters of ecological significance.

Morgan, Jonathan. "Transgressing, Peking, Covenanting: The Character of Land in Leviticus." *Theology* 112 (May/June 2009): 172-180.

**ABSTRACT:** This article argues that the imperatives arising from the ecological crisis demand that Christian interpreters (re)visit the book of Leviticus and, in particular, its conception of land. Furthermore, it contends that the neglect of this most agriculturally engaged of biblical texts and the failure of Christianity to construct an ethically robust theology of land are hermeneutically connected. Leviticus' strange, yet profound descriptions of the land as an active character, covenanting with YHWH and the people, not only represent a challenge to certain trends in the history of interpretation, but, it is suggested, also constitute a fruitful location for ecotheological reflection.

Moseley, Lyndsay and the editors of Sierra Club Books. *Holy Ground: A Gathering of Voices on Caring for Creation*. San Francisco: Sierra Club Books, 2008.

This volume includes writings (e.g., essays, sermons, etc.) from many of the leading figures in the field of religion and ecology and in religious environmentalism. The contributors come from various faith traditions and converge in their articulation of the moral and spiritual imperative of stewardship for the natural world, justice, and respect for future generation. Contributors include (but are not limited to) the following: Pope Benedict XVI, Orthodox Patriarch Bartholomew I, Mary Evelyn Tucker, Gary Snyder, Seyyed Hossein Nasr, Wendell Berry, Terry Tempest Williams, Arthur Waskow, Kristin Shrader-Frechette, Linda Hogan, and many more.

Moule, Charles Francis Digby. *Man and Nature in the New Testament: Some Reflections on Biblical Ecology*. London: Athlone Press, 1964. Reprint. Philadelphia, Pa.: Fortress, 1967.

In this essay, this Cambridge biblical scholar argues that responsible and obedient human use and consumption of nature constitutes the redemption of nature of which the eighth chapter of Romans speaks. He adds that the collective human use or abuse of nature, however subtly or obscurely, has far-reaching results for nature, which includes events that we regard as "natural disasters." Reumann's introduction, nearly as long as Moule's essay, introduces the topic and Moule's work, but primarily provides a summary of scholarship on the biblical term, "image of God."

Moyer, Joanne. *Earth Trek: Celebrating and Sustaining God's Creation*. Waterloo, Ontario: Herald Press, 2004.

Good for use in a church group study, this book uses the seven days of creation as a basis for exploring the aspects of our created world, how it is threatened, what is being done to protect it, and further actions that individuals, households, and congregations can take to live more sustainably on the Earth. It also explores how ecological concerns and justice relate to Christian faith, delving into the Bible and a broad range of thinkers and writers to discover and celebrate the ecological imperative of our faith tradition.

Moyo, Fulata. *Christianity and the Environment: Care for What you Have Been Given*. Blantyre, Malawi: Christian Literature Association, 2002.

Muers, Rachel and David Grumett. *Eating and Believing: Interdisciplinary Perspectives on Vegetarianism and Theology*. New York: T&T Clark, 2008.

Mugambi, JN Kanua. *Christian Theology and Environmental Responsibility*. Nairobi, Kenya: Acton Publishers, 2001.

Murphy, Charles M. *At Home on Earth: Foundations for a Catholic Ethic of the Environment*. New York: Crossroad Press, 1989.

Murphy presents a relatively traditional Catholic approach to environmental ethics centered on the Earth as a home for human beings and God. Early chapters lay out Murphy's religious presuppositions regarding: the Earth as home, the common good, the salvation of the world, sacramental consciousness, and the use of environmental ethics as the next step in Catholic social teaching. He then briefly surveys the environmental movement and the roles of science, philosophy, theology, and the Bible in formulating an environmental ethic before presenting Catholic (Blaise Pascal, Pierre Teilhard de Chardin, Vatican II) and Protestant (Joseph Sittler, J rgen Moltmann, John Cobb) responses to the post-Darwinian view of nature. His constructive effort builds on an exegesis of the book of Genesis (with reference to the commentaries of St. Ambrose) and the encyclicals of Pope John Paul II and develops an environmental understanding of humility and a longing for the promised land.

Murray, Robert. *The Cosmic Covenant: Biblical Themes on Justice, Peace, and the Integrity of Creation*. Heythrop Monographs. London: Sheed and Ward, 1992.

Murray provides an effort to uncover the theme of "cosmic covenant" in the Hebrew Bible. The cosmic covenant is a complex of ideas about order and disorder in the cosmos, nature, and human society that was shared by ancient Israel and neighboring cultures. In Israelite tradition, God established, by a covenantal oath, an order linking heaven and earth at the creation, which was broken by rebellious divine beings and re-established by God in the "eternal covenant." Murray also discusses the ritual means

intended to preserve cosmic and earthly order, the picture of ideal harmony between humans and animals, the variations on this theme in Christian and Jewish thought, and its relevance to contemporary concerns for ecological integrity and social justice.

Nacpil, Emerito P., and Douglas J. Elwood, eds. *The Human and the Holy: Asian Perspectives in Christian Theology*. Maryknoll, N.Y.: Orbis, 1978.

These materials, from a consultation held in the Philippines in 1977, seek to articulate an authentically Asian Christian theological agenda by examining the threefold relation of human beings to the Holy, to nature, and to society, and history in light of the Asian context and the biblical message. Part two, "Man and Nature," includes a workshop report exploring Asian traditions, modernization, biblical insights, and issues for theology and theological education. D. P. Niles' paper on the Old Testament focuses on the special role of humans in nature; B. Dominguez examines the New Testament view of stewardship. C. C. Kim offers a reconstructed theology of nature from within a Korean context (respondent: H. Wang). T. Ryu discusses the challenges of evolutionary theory and Asian thought, urging Asian theologians to develop a religio-cosmic theology.

Nash, James A. "Toward the Revival and Reform of the Subversive Virtue: Frugality." *Annual of the Society of Christian Ethics* (1995): 137–60.

Nash presents an ethical interpretation and justification of frugality from a Christian perspective, as a social norm whose revival is needed to solve major social and ecological problems. Frugality is the "ethically disciplined production and consumption for the sake of higher ends"—namely, quality of life, distributive justice, and ecological sustainability. It subverts current economic assumptions and practices that promote over consumption and indiscriminate economic growth and requires a shift to a fairer, more economically sustainable system.

-----, "Ethics and the Economics-Ecology Dilemma: Toward a Just, Sustainable, and Frugal Future." *Theology and Public Policy* 6, no. 1 (summer 1994): 33–63.

Nash argues against the belief that we can reconcile economic growth and environmental integrity. He argues that we must adopt a new paradigm of economic goals, characterized by revised moral norms or equity (including justice to nonhuman species), sustainability (not to be confused with "sustainable development"), and frugality. Nash's "authentic realism" finds the prospects daunting but views the task that remains as necessary and not altogether hopeless.

-----, "Biotic Rights and Human Ecological Responsibilities." *Annual of the Society of Christian Ethics* (1993): 137–62.

Nash defends the idea of rights for nonhuman organisms as reminders that every living thing is valuable for itself and for God. This idea also serves the purpose of limiting human power over nature for the sake of ecological justice. He carefully

unpacks his definition of biotic rights as “morally justified and *prima facie* claims or demands on behalf of nonhuman organisms, as individuals or collectives . . . against all moral agents for the vital interests or imperative conditions of well-being for nonhumankind” (p. 145). He offers specific formulations of biotic rights and argues that respect for such rights complements concern for the ecological common good.

-----, *Loving Nature: Ecological Integrity and Christian Responsibility*. Nashville, Tenn.: Abingdon, 1991.

Nash develops a Christian environmental ethic in terms of love—a norm often appealed to, but seldom as carefully analyzed in an ecological context as it is here. After reviewing the environmental crisis, Nash argues that while Christianity needs ecological reformation, much criticism misses the mark. The whole range of basic Christian doctrines according to Nash, provides “firm foundations” for ecological integrity. Nash proposes an ethic for “altruistic predators” who are able to realize Christian love under the tragic conditions of a predatorial biosphere. He then develops concepts of human environmental rights as well as *prima facie* biotic rights for nonhuman individuals and species and concludes with some general public policy recommendations.

Nash, Roderick F. “The Greening of Religion.” In *The Rights of Nature: A History of Environmental Ethics*, 87–120. Madison, Wis.: University of Wisconsin Press, 1989.

Nash reviews the recent attention to ecology in religion, noting that, since the Church is “chief custodian of ethics” in America, this lends important support to environmental ethics. He begins with White’s “Historical Roots” essay (q.v.) and efforts to develop an ecological doctrine of stewardship and summarizes Walter C. Lowdermilk, Joseph Sittler, Richard A. Baer, Paul Santmire, John Cobb, and others. The rise of interest in Asian and Native American religions as resources for environmental ethics is also addressed and opposition to environmental concerns by Christians is noted.

Neuhaus, Richard John. *In Defense of People: Ecology and the Seduction of Radicalism*. New York: Macmillan, 1971.

This is an early polemic against the environmental movement arguing that the movement is poorly grounded in social analysis and scientific fact and that it is an elitist subversion of biblical, humanistic, and democratic values. Writing in a popular style, Neuhaus—at the time a Lutheran pastor identified chiefly with the antiwar and civil rights movements—portrays environmentalists as at best indifferent, and at worst opposed to the interests of the poor and the victims of social and racial injustice. He criticizes visions, values, and proposals of a range of environmental “types”—from countercultural mystics to reactionary preservationists, to technocratic survivalists. While environmental problems are real, the rhetoric of eco-catastrophe diverts attention from issues of power and justice and supports the status quo. His own vision for the future is of a

“covenant with the poor” based in the centrality of the human project and an ethic of compassion.

Newsom, Carol A. “The Moral Sense of Nature: Ethics in the Light of God’s Speech to Job.” *Princeton Seminary Bulletin* 15, no. 1 (1994): 9–27.

According to Newsom, Job’s contemplation of the divine activity portrayed in God’s speech from the whirlwind transforms his moral world and his moral imagination. Those speeches present an alternative to the patriarchal, hierarchical, paternalistic moral order of Job’s culture; they present a “moral sense of nature” (Erazim Kohak), a vision of a non-hierarchical order of rightness, in which all things, including humans, have their place, purpose, and limit.

Niebuhr, H. Richard. *Radical Monotheism and Western Culture: With Supplementary Essays*. New York: Harper and Brothers, 1960. Reprint. Louisville, Ky.: Westminster/John Knox Press, 1993.

Niebuhr contrasts three forms of “faith” (defined as loyalty to and trust in a source of value) that are active even in secular culture—henotheism (e.g., nationalism), polytheism (e.g., moderate egoism), and radical monotheism. In the latter, the principle of being is identified with the principle of value; thus, only the principle of being has absolute value, but nothing that exists is without value. Radical monotheism is examined in relation to individuals, religion, politics, and science. Of particular interest is the supplementary essay, “The Center of Value,” because it proposes that value arises in the relationships that occur between beings, wherever one being assists or frustrates another’s process of self-actualization. A consistent system of value judgments requires a “center of value”; in monotheism, centered in God, is able to include, even as it relativizes, the goods of humans and nonhumans alike.

Niles, D. Preman. *Resisting the Threats to Life: Covenanting for Justice Peace and the Integrity of Creation*. Geneva: WCC Publications, 1989.

-----, ed. *Between the Flood and the Rainbow: Interpreting the Conciliar Process of Mutual Commitment (Covenant) to Justice, Peace, and the Integrity of Creation*. Geneva: World Council of Churches Publications, 1992.

The Justice, Peace, and Integrity of Creation (JPIC) program of the World Council of Churches (WCC) was immensely important for the development of ecotheological perspectives in the 1980s. This collection of essays interprets the 1990 World Convocation on Justice, Peace, and the Integrity of Creation in Seoul and the “conciliar process” that led up to it, from the standpoint of those closely involved in it. Niles provides a chronology of the JPIC process from the sixth (Vancouver, 1983) to the seventh (Canberra, 1991) assemblies of the WCC. Section one evaluates the process up to and including the Convocation (Margot K. Sasmann, Marga B. Yhrig, Mark Reuver, Douglas James Hall, Brenda Consuelo Ruiz Peres, R. Ydinger Noll, Priscilla Padolina).

Essays in section two respond to the process following the convocation in terms of its impact on Asia (Kim Yong Bock), on the Canberra assembly (Roger Williamson), and from the perspectives of the Roman Catholic (Ren Coste) and Orthodox (Gennadios Limouris) churches. The two final essays address unresolved issues from the JPIC process (Thomas F. Best, Oh Jae Shik). An appendix reprints "Now is the Time," the final document of the Convocation.

Noble, David F. *The Religion of Technology: The Divinity of Man and the Spirit of Invention*. New York: Alfred A. Knopf, 1997.

In an argument reminiscent of Lynn White's classic argument, Noble contends that the contemporary fascination with and confidence in scientific and technological advance is rooted in Christianity (e.g., technology is seen as redemptive, offering the power to transcend human limitations and to overcome the imperfections of the human condition). In part one, Noble traces this faith in technology to medieval theologians and later scientists and thinkers that believed that the technical arts could restore humanity's divine image, human dominion over nature, and paradise on Earth. In part two, he tries to show how these religious beliefs undergird such technological projects as nuclear weapons, space exploration, artificial intelligence, and genetic engineering. Noble urges that this faith be rejected because of its damaging consequences to society and nature. Appendices on technology and gender are also included.

Northcott, Michael S. *A Moral Climate: The Ethics of Global Warming*. Maryknoll, NY: Orbis, 2007.

In this book, professor of ethics Michael Northcott discusses the ethical implications of global climate change. Northcott integrates perspectives from sciences, economics, politics, and theology to describe the moral challenges of global warming. Drawing an analogy to criticisms of empire by biblical prophets, Northcott describes the dominant economic and politics institutions as forms of imperialism that support the instances of injustice and exploitation that have led to the social and environmental problems associated with climate change. The book includes discussions of fossil-fuels, alternative energies, transportation (including pilgrimage), sustainable architecture, food, and many other topics. The book also includes many concrete examples of the causes and effects of global warming and offers some possible directions for facilitating ethical responses to the climate crisis.

-----, *The Environment and Christian Ethics*. Cambridge: Cambridge University Press, 1996.

Northcott argues that in order to resolve the environmental crisis humans must recover their sense of being embedded in society, nature, and a sacral cosmos. His own proposal, which follows a thorough, critical review of contemporary options in environmental ethics and ecological theology, is for an ecologically reprimed natural law ethic, which he believes faithfully expresses Hebrew and early Christian belief in creation and redemption. He emphasizes the relational character of human life, the corrosive effects of a monetary economy, and ethical utilitarianism, and the

interdependence of social and ecological integrity. The final chapter recommends reforming our approach to land ownership and use, regulating markets democratically, and cultivating a “parochial ecology” that reconnects religious life with particular places, communities, and virtues.

Nunez, Theodore. "Can a Christian Environmental Ethic Go Wild? Evaluating Ecotheological Responses to the Wilderness Debate." *Annual of the Society of Christian Ethics* 20(2000): 329-348.

This article explores the postmodern critique of the wilderness idea and discusses several alternatives. Then, the author analyzes the responses of Larry Rasmussen and Sallie McFague to postmodern critiques of eco-thought. It ends with the author's own suggestions about the need to maintain nature-culture distinctions in order to experience “wildness” and in order not to transform all of nature toward human ends. The author finds “wilderness experiences” in the biblical literature as helpful lessons for how “going wild” will aid us in mitigating contemporary ecological ills.

Nurnberger, Klaus. “The Conquest of Chaos: The Biblical Paradigm of Creation and its Contemporary Relevance.” *Journal of Theology for Southern Africa* 98 (July 1997): 45-63.

O'Brien, Kevin J. *An Ethics of Biodiversity: Christianity, Ecology, and the Variety of Life*. Washington, DC: Georgetown University Press, 2010.

This book presents an analysis of the current state of the diversity of life on Earth. Describing the crisis that is now facing Earth's biodiversity, O'Brien, a professor of religion and ethics, argues for an ethical response to this global crisis, specifically an ethical response emerging within the local contexts of Christian churches. Such an ethical response would promote the conservation of diversity in ecological and social contexts. For O'Brien, issues of biodiversity are interdisciplinary, and thus he includes perspectives from theology, ethics, social justice, environmentalism, biophysical sciences, and politics.

Oelschlaeger, Max. *Caring for Creation: An Ecumenical Approach to the Environmental Crisis*. New Haven, Conn.: Yale University Press, 1994.

Where he once believed religion to be the villain, Oelschlaeger now argues that there are no solutions for the systemic causes of ecocrisis, at least in democratic societies, apart from religious narrative and institutions, particularly those based on the Bible. While utilitarian individualism and market economics currently dominate society and politics, religious language can articulate shared values that transcend private interests and engaged religious institutions can revitalize citizen democracy. Environmental concern can be found across the whole religious spectrum; in keeping with his pragmatic, sociolinguistic approach (indebted to Richard Rorty), Oelschlaeger believes that solidarity in facing the environmental crisis is more important than asserting the ideological superiority of any one view.

Ogutu, Gilbert E. M., ed. *God, Humanity, and Mother Nature*. God: The Contemporary Discussion Series. Nairobi, Kenya: Masaki Publishers, 1992.

This collection offers a variety of African perspectives on ecology and religion. Part one, "The Cosmic Covenant Perspective," focuses on: creation and the Noahic covenant (Gilbert E. M. Ogutu), the rights of nature (Constantine M. Mwikamba), human relationships to nature (Jude J. Onong'a), and religious views of gender roles (Kavesta Adagala). Essays in part two, "African Religious Perspectives," explore: the idea of Mother Earth (M. Darrol Bryant), the awareness of God through culture and nature among northern Nigerian peoples (Cyril Okechukwu Imo), the sacramental nature of the universe according to the Agikuyu of Kenya (Samuel G. Kibicho), the resacralization of nature by the Aladura movement of Western Nigeria (David O. Olayiwola), and the liberation of the "God the Mother" of African matriarchal societies. Part three presents views from Christianity (A. Matthew Ajuoga), Islam (Katende Abdu), Hinduism (G. P. Pokhariyal), Jainism (Usha Shah), and Unificationism (Sallyann Goodall).

Oliver, Harold H. "The Neglect and Recovery of Nature in Twentieth-Century Protestant Thought." *Journal of the American Academy of Religion* 60, no. 3 (fall 1992): 379–404.

Oliver attributes the devaluation of nature in Neo-Orthodox theology—represented by Karl Barth, Emil Brunner, Rudolf K. Bultmann, and even Paul Tillich—to its Reformational insistence on *sola gratia*, the overvaluation of history, a hierarchical doctrine of sovereignty, and its understanding of God. He notes attempts to reincorporate nature into theology (e.g., process thought, Teilhard de Chardin, Paul Santmire, J rgen Moltmann, Joseph Sittler) but proposes a new, integral theology, governed by criteria of wholeness, mutuality, and mystery, similar to the Eastern Orthodox idea of perichoresis—distinction without separation.

Olsen-Tjensvold. "Response to Creation: Christian Environmentalism and the Theology and Ethics of H. Richard Niebuhr." Ph.D. diss., Syracuse University, 1978.

Osborn, Lawrence. *Guardians of Creation: Nature in Theology and the Christian Life*. Leicester, England: Apollos, 1993.

Osborn presents an introductory book that develops an Orthodox Christian approach to the natural world and the environmental challenge. Osborne argues that the roots of the "crisis" (a term he carefully qualifies) are attitudinal. Reviewing the debate over Christianity's role and examining Augustine as an example of Western Christian ambivalence toward nature, Osborn critiques contemporary varieties of "green spirituality" and Christian responses of reaction, reconstruction, or reexamination. Adopting the last-named approach, he argues that anthropocentric readings of the Bible are mistaken and that our theology and ethics must accordingly be revised in the direction of a Trinitarian understanding of God's activity in relation to the whole creation and of humanity as the image of the Triune God—the priest and guardian of creation. He concludes with recommendations for individuals and churches.

Ovitt, George, Jr. *The Restoration of Perfection: Labor and Technology in Medieval Culture*. New Brunswick, N.J.: Rutgers University Press, 1987.

Ovitt assesses the Middle Ages' contribution to the history of technology by examining medieval theologians' attitudes toward labor, technology, and nature. After critiquing historians' views of technological progress in the Middle Ages, Ovitt examines medieval commentaries on Genesis, monastic views of labor, medieval systems for the classification of human knowledge, the secularization of labor in the twelfth century, and the "silent" world of medieval craftsmen, peasants, and women. He argues that the medieval ethic toward nature was one of cooperative partnership; that labor and technology, while valued, were subordinated to spiritual values and ends; and that in the later Middle Ages, work became disconnected from moral and spiritual values and came to be dominated by the social managers, merchants, and capitalists to whom we owe the present shape of our world.

Owens, Owen D. "Becoming White: Steps toward Eco-Justice." *American Baptist Quarterly* 15, no. 1 (March 1996): 60–71.

Owens weaves autobiography and the history of the eco-justice movement into his call to undertake the task of shaping a North American multicultural theology of ecological wholeness and social justice. He recalls the development of the eco-justice vision under Jitsuo Morikawa at the American Baptist National Ministries in the early 1970s, and affirms the need for white men to become part of the "colorful mosaic" of North America, acknowledging their own faults and strengths as well as those of the country.

-----, *Stones into Bread? What Does the Bible Say about Feeding the Hungry Today?* Valley Forge, Pa.: Judson Press, 1977.

This volume illustrates how concern for world hunger often intersected with environmental concerns in churches during the mid-1970s. Owens offers a strong critique of American policies that promote environmentally destructive industrial agriculture and the inequities of the world market in food from a Christian eco-justice (uniting ecological and social justice concerns) perspective. In the story of Jesus' temptation in the wilderness, Owens sees God's "no" to the idolatry that gives absolute value to economics, politics, and religion. Owens calls on us to repent of our own idolization of technological, political, and economic power and follow the alternative path to which God says "yes"—a path filled with loving our human and nonhuman neighbors and practicing "aggressive goodness" throughout our lives. Owens's recommendations for action focus on worship, sanctioning, benevolence, and lay ministry.

*Pacifica*. Special Issue on EcoTheology. 13.2(June 2000).

This is a special issue of *Pacifica* dedicated to Eco-Theology. Some of these articles

were presented as papers at the at the July 2000 annual conference of the Australian and New Zealand Association of Theological Schools, at which the Earth Bible Series was officially launched. Articles include: Norman C. Habel, "The Challenge of Ecojustice Readings for Christian Theology"; Denis Edwards, "Ecology and the Holy Spirit: The "Already" and the "Not Yet" of the Spirit in Creation"; Neil Darragh, "Adjusting to the Newcomer: Theology and Ecotheology"; Richard Davis, "Towards a Christian Social Ecology"; and Richard Wade, "Towards a Christian Ethics of Animals."

Passmore, John. *Man's Responsibility for Nature: Ecological Problems and Western Traditions*. New York: Charles Scribner's Sons, 1974.

Passmore assesses how certain strands of the Western religious and philosophical traditions constitute obstacles or resources for solutions to ecological problems. Three key strands are: humanity as despot; humanity as steward; and humanity as cooperating with nature in order to perfect it. Passmore examines the problems of pollution, conservation of resources, species and wilderness preservation, and population, weighing the prospects for solving them within the framework of Western traditions. Western traditions are diverse and flexible; our task is to further develop certain elements while discarding others. Passmore argues that the religious sources of environmental problems lie in Hellenized Christianity (rather than biblical Judaism), particularly its belief that humans are metaphysically distinct from nature but also in its devaluation of the sensuous enjoyment of nature. Passmore nonetheless regards human interests as paramount, rejects ideas of animal rights and the sacredness of nature, and accepts no environmental "solution" that compromises human freedom and dignity.

Paterson, John. "Conceptualizing Stewardship in Agriculture within the Christian Tradition." *Environmental Ethics* 25.1(2003): 43-58.

This article explores the differences in an ethic of stewardship as "resource development and conservation" and an ethic of stewardship as "earthkeeping." The author explores the roots of both in the Christian tradition. He concludes "A notion of agricultural stewardship based on earthkeeping principles can be used as a normative standard by which to judge a range of agricultural economies and practices."

Peters, Karl Edward. *Dancing with the Sacred: Evolution, Ecology, and God*. Harrisburg, PA: Trinity Press International, 2002.

Developing and applying his concept of "naturalistic theism" in eighteen short chapters the author takes the reader from discussions of evil, to discussions of our social-ecological selves and our possibilities of living in harmony with cruciform nature, to a celebration of the earth as a child of God and of humans as the evolved mind of the earth-child. His model exemplifies the turn from substance to relationality in much ecological thought.

Peters, Rebecca T. *In Search of the Good Life: The Ethics of Globalization*. New York, NY: Continuum, 2004.

Peters, Ted, and Martinez J. Hewlett. *Evolution from Creation to New Creation*. Nashville: Abingdon, 2003.

The purpose of *Evolution from Creation to New Creation* is to explore the features of the controversies between science and religion, mainly over the theory of evolution, that continue to engage the scientific, educational, and religious communities within our society. Peters and Hewlett offer an analysis of this issue that provides some perspective from the middle looking toward the extremes, and thereby seeks to be a useful tool for clarifying the different positions within the larger debate over evolution.

Peterson, Anna. *Being Human: Ethics, Environment, and Our Place in the World*. Berkeley, CA: University of California Press, 2001.

In this book, the author traces the idea of human exceptionalism in the western tradition, including western Christian thought. She then explores the social construction of nature and human nature and argues for a relational, ecological anthropology based upon Asian views of nature, Native American traditions, feminist ethics, and the sciences of evolution and ecology.

Peterson, James. *Changing Human Nature: Ecology, Ethics, Genes, and God*. Grand Rapids, MI: Eerdmans Publishing Company, 2010.

In this book, the author, a professor of theology and ethics, articulates a Christian perspective on the transformations that are currently taking place in the natural world and in human nature. Peterson addresses issues such as genetic engineering, the relationship between nature and nurture, and the dialogue between scientific and religious ways of knowing. This is an interdisciplinary work that includes insights from religious studies, ethics, psychology, anthropology, ecology, and genetics.

Pietrantonio, Ricardo. "God is Sole Creator and Lord." In *Concern for Creation: Voices on the Theology of Creation*, edited by Viggo Mortensen. Uppsala: Tro & Tanke, 1995.

Pietrantonio argues that the biblical witness asserts that God is the sole creator in the universe. Human beings, on the other hand, are merely administrators, not fellow creators. Such an idea, he believes, issues to human beings the challenge to obey God's creative dictates, just as Jesus modeled during his earthly life.

Pinches, Charles, and Jay B. McDaniel, eds. *Good News for Animals?: Christian Approaches to Animal Well-Being*. Maryknoll, N.Y.: Orbis, 1993.

The editors provide essays by Christian theologians presenting historical, constructive, and critical perspectives on the ambiguous relation of Christianity to

animal welfare and rights. Part one reviews past Christian teachings about animals (George L. Frear, Jr., Rosemary Radford Ruether, William C. French). Part two offers constructive proposals for an animal-inclusive theology (L. Shannon Jung, Stanley Hauerwas, and John Berkman, Jay McDaniel). Arguments for vegetarianism (Gary L. Comstock, Andrew Linzey, Carol J. Adams) are given in part three. The animal rights movement is sympathetically critiqued from an African-American perspective (Theodore Walker, Jr.), in part four. This section also explores the animal rights movement in relation to economics (John B. Cobb, Jr.) and on the basis of an analysis of the significance of species (Charles Pinches). Appendices include an overview of the state of animals today (Richard M. Clugston) and the World Council of Churches (WCC) report, "Liberating Life," a paper that partially examines the treatment of animals.

Pinn, Anthony. "Of God, Money, and Earth: The Black Church on Economics and Environmental Racism." *Journal of Religious Thought* 56-57, 1-2(Spring/Fall 2000/2001): 43-61.

Pitcher, Alvin. *Listen to the Crying of the Earth: Cultivating Creation Communities*. Cleveland, Ohio: Pilgrim Press, 1993.

Pitcher insists that people must hear the Word of God by listening to the crying of the Earth, recognizing its challenges to their social and economic values and assumptions, and responding in and through communities that recognize their fundamental interconnectedness. The first chapter surveys the environmental crisis, while the second analyzes why economic, political, and educational institutions fail to respond adequately—principally because of the dominance of market economics and a misunderstanding of the nature of freedom. Theological foundations for a response to this situation, drawn from Paul Tillich, Richard McKeon, Talcott Parsons, as well as the Bible and liberation theology in general. The stewardship theology of Douglas John Hall is also presented in the third chapter. The final chapter examines both how congregations can nurture their connections with the natural world and how people can respond to these problems through their work, economics, and politics.

Pratt, Victoria L. "From Conquest to Communion within Creation: Toward an Intentional Theology of Restoration and Reconciliation." *American Baptist Quarterly* 15, no. 1 (March 1996): 72–79.

Pratt calls on African-American Christians to overcome the legacy of the Age of Exploration and Conquest, the devastation of the environment, and the degradation of colonized peoples. She argues that accomplishing this task involves building an inclusive and empowering community, retrieving insights of the ancient "Afracological worldview," and introducing the development of a new theological orientation of life-affirming relations between God, human beings, and all creatures.

Presbyterian Advisory Committee on Social Witness Policy. *Hope for a Global Future: Toward Just and Sustainable Human Development*. Louisville, Ky.: Office of the General

Assembly, Presbyterian Church (USA), 1996.

This lengthy report, approved by the 208th General Assembly of the Presbyterian Church (USA), attempts to envision just and sustainable human development in light of Reformed faith. Following the introduction are discussions of global conditions of poverty, population growth, and environmental decline, and their connections with each other and with overconsumption. This report argues for a biblical theology and ethics that stress responsibility, love, and justice for the whole creation as well as a healthy respect for various forms of limitations. It also incorporates norms of equitable distribution, sufficiency for all, sustainability, and frugality and is thereby able to effectively produce policies regarding population, environment, education, human rights, debt, trade, war, peace, and cultural and religious diversity. It also presents specific proposals for action by the Church.

Presbyterian Eco-Justice Task Force. *Keeping and Healing the Creation*. Principal Author, William E. Gibson. Louisville, Ky.: Presbyterian Church (USA), Committee on Social Witness Policy, 1989.

This publication is a preparatory resource/study paper originally created for the purpose of having informed discussions regarding the General Policy Statement that was later (1990) adopted by the Presbyterian Church (USA), entitled, "Restoring Creation for Ecology and Justice." Principally authored by William Gibson, this document unites environmental and social justice (eco-justice) concerns. The paper argues that the overuse of renewable and nonrenewable resources, the degradation of atmospheric and water systems, the increased pollution created by various types of waste, and the plight of nonhuman creatures, all serve as significant aspects of the "eco-justice crisis"—a crisis of human creation seen as God's judgment on those who have unjustly distributed the fruits of their labor. This paper offers a theology of keeping and healing the Earth that is centered on the grace of God in creation and redemption and experienced within the eco-justice crisis as a call to humility, a new understanding and action based on norms of participation, sufficiency, sustainability, and solidarity. The book also includes a guide for group study.

Preston, Noel. *Exploring Eco-Justice: Reframing Ethics and Spirituality in an Era of Globalisation*. Milton: St. Francis' Theological College, 2002.

Preston, Ronald H. "Humanity, Nature, and the Integrity of Creation." *The Ecumenical Review* 41 (October 1989): 552-563.

-----, *The Future of Christian Ethics*. London: SCM Press, 1987.

Preston, who has worked within the ecumenical movement but is also a sharp critic of the World Council of Churches (WCC), includes in this collection two essays on environmental issues as they have been addressed by the WCC. "The Question of a Just, Participatory, and Sustainable Society" examines each term; on sustainability, he finds pessimism unwarranted and cautions against the socially conservative

implications of homeostasis. “The Integrity of Creation: Issues of Environmental Ethics” supports the idea of responsible stewardship but critiques ideas of nonhuman rights and apocalyptic language regarding a new creation. An appendix to this essay reviews Jurgen Moltmann’s, *God in Creation*.

Primavesi, Anne. *Gaia and Climate Change: A Theology of Gift Events*. London and New York: Routledge, 2009.

Drawing on philosophies and theologies that focus on events of gift-giving, theology professor Anne Primavesi attempts to articulate a theology of “gift events.” Such a theology would overcome the destructive and imperialistic patterns that have occurred in Western civilization throughout the history of theology. In calling for a theological response to environmental issues, Primavesi focuses specifically on the challenges of global climate change, which she describes in terms of Gaia theory, which understands the Earth community to function like a holistic self-organizing system. This book analyzes the historical and theological roots of contemporary environmental problems, while also proposing future possibilities for a new beginning, a more peaceful and sustainable beginning.

-----, *Making God Laugh: Human Arrogance and Ecological Humility*. Santa Rosa, CA: Polebridge Press, 2004.

Taking seriously the “theological arrogance” that lies behind the fundamentalist claim to speak on behalf of God, Primavesi explores at some length the theological weakness of fundamentalist claims to speak and to act on God’s behalf. The primary sin of fundamentalism, Primavesi argues, is the way in which it excludes others from both communion and salvation, especially other species. Arguing for conceptual inclusiveness in Christian theology, she also makes use of David Abram’s idea that human beings only become human as such through our contact and conviviality with the larger community of life on earth. This includes, Primavesi notes, the multiple nonhuman entities that constitute the ecological life-world of our personal and global environment.

-----, *Gaia's Gift: Earth, Ourselves, and God after Copernicus*. New York, NY: Routledge, 2003.

Drawing on James Lovelock's Gaia theory-the understanding of the Earth as a living organism, this book raises the question of our proper place within the universe and turns decisively towards an understanding of ourselves as dependent on, rather than in control of, the whole Earth community. After an analysis of the revolution in thinking brought about by Copernicus (in cosmology) and Darwin (in biology), Primavesi argues that we need a similar theological revolution. This revolution turns on our understanding the “givenness” (gegebenheit) of life and the human place therein.

----- . "Ecology" In *The Oxford Companion to Christian Thought*, edited by Adrian Hastings, 187-89. Oxford and New York: Oxford University Press, 2000.

----- . *Sacred Gaia: Holistic Theology and Earth System Science*. New York, NY: Routledge, 2000.

In this book, Anne Primavesi describes the relevance of the "Gaia Hypothesis" for evolutionary theory and theology. Describing the process of life as a "poietic process", the author draws implications from this revolutionary way of understanding evolution, theology, and human life therein in for economic, gender, and human-nature justice. The concept of "life as gift" is developed in the final two chapters.

----- . *From Apocalypse to Genesis: Ecology, Feminism, and Christianity*. Minneapolis, Minn.: Fortress, 1991.

Primavesi critiques the prevailing hierarchical paradigm of Christianity and Western society, outlines an ecological paradigm for Christian thinking about creation, and presents a re-reading of Genesis 1–3 in terms of the ecological paradigm. The title emphasizes that environmental "apocalypse" is occurring now, and expresses the hope for the regeneration of the Earth and of Christianity. According to Primavesi, ecology affirms unity, interconnection, equality, diversity, and cooperation. Christianity has isolated human beings from the rest of creation and legitimated the domination of women and nature. Instead of the traditional interpretation of Genesis 1–3 in terms of Original Sin, she offers one focusing on the longing for integrity of relationships and the need for sustenance, and reconsiders traditional understandings of Jesus, redemption, and the Spirit in light of that interpretation.

Quaker Peace and Social Witness. *A Living Quaker Witness to the Earth*. London: Quaker Books, 2003.

A compilation of short writings by living Friends on their spiritual beliefs concerning the rest of creation, their practical actions inspired by these beliefs and how these fit into or are supported by their Quakerism. Contributors include David Sox, Barney Smith, Alison Leonard and Alastair McIntosh.

Rae, Eleanor. *Women, the Earth, the Divine*. Maryknoll, N.Y.: Orbis, 1994.

Rae argues that to address the interrelated problems of the oppression of women and the exploitation of the Earth, we need to change our language and symbols of the Divine by recognizing the Holy Spirit as the feminine divine. Part one examines the present situation of women and summarizes the ecofeminist critique of the exploitation of women and the environment as interconnected and provides an alternative based on equality, cooperation, and reciprocity between humans and the Earth and between women and men. Part two describes earth-centered values and practices (e.g., bioregionalism and the green movement), the "new story" of the

universe presented by modern science, and the idea of the universe as the body of the Divinity. Part three presents her understanding of the feminine divine in a Christian theology of the Trinity and in the major world religions of Hinduism, Judaism, Buddhism, and Islam.

Randolph, Richard. "The Amazonian Rain Forest as an Environmental Test-Case for Renewal of the Ethics and Economics Dialogue Concerning the Common Good." Ph.D. diss., Graduate Theological Union, 2003.

From Abstract: Since the Industrial Revolution, advances in technology have given humans a previously unknown ability to radically and permanently transform entire eco-systems. Unfortunately, the misuse of this technological power creates serious ecological problems. It also raises important ethical issues concerning the balancing of human good with the good of nonhuman life, as well as the responsibilities and obligations that humans owe plants and animals. Some Christian ethicists have proposed addressing these environmental challenges by emending anthropocentric ethical systems so that they include a consideration of the duties and responsibilities that should include nonhuman life. This dissertation proposes a new method of Christian ethical reasoning about the environment. Rather than beginning with an anthropocentric framework and human society as its basic unit of analysis, this proposal begins with the eco-system, understood as the community of life. Thus, the flow of analysis is completely different. Using a teleological approach, the central question becomes, "What will promote the flourishing of an eco-system, as well as the plant, animal, and human life that comprises the ecological community?" This approach grows out of the Christian common good tradition.

Rasmussen, Larry L. *Earth-Honoring Faith: Religious Ethics in a New Key*. New York: Oxford University Press, Forthcoming.

-----, "Environmental Racism and Environmental Justice: Moral Theory in the Making?" *Journal of the Society of Christian Ethics* 24.1(2004): 3-28.

This article analyzes the implications of the ethics of the environmental justice movement for environmental ethics. After analyzing the EJ movement and the roots of environmental racism, he compares the narratives of "eco-crisis" found in the EJ movement with that of the "environmental movement" and shows how the EJ movement forces issues of racism, classism, oppression, genocide, and slave labor into the realm of environmental concern. He argues that the EJ movement calls for a reformation of the boundaries of "moral concern" within the Christian community in such a way that concern is extended to all life.

-----, *Earth Community, Earth Ethics*. Maryknoll, N.Y.: Orbis, 1996.

Rasmussen pursues a cosmology and ethic rooted in the recognition that humanity and nature constitute a single community, presenting a Christian theology and ethic for "sustainable community" (as distinguished from "sustainable development"). Part one

draws on historical, scientific, and policy materials to characterize “Earth’s distress” under the domination of a globalizing economy in which the powerful expropriate the carrying capacity of other parts of the world, resulting in impoverishment and environmental degradation. Part two explores the possibility that openness to this distress can convert Christianity to an “Earth Faith” grounded in its incarnational affirmation of the goodness of creation and God’s commitment to it. Part three develops a social ethic favoring the redistribution of social and economic power and promoting a greater respect for all forms of life.

Ray, Darby Kathleen, ed. *Theology that Matters: Ecology, Economy, and God*. Minneapolis, MN: Fortress, 2006.

Gathering many respected and original Christian thinkers who have been inspired by the example and work of theologian Sallie McFague, this book engages such topics as God, Christ, revelation, eschatology, and church in three intertwined and pressing areas: (1) our religious life and language in a secularized, pluralistic society, (2) our newly globalized economic life, and (3) our threatened environmental life. Contributors include: Ellen Armour, Daniel Deffenbaugh, Eleazar Fernandez, David Jensen, Gordon Kaufman, Catherine Keller, Jay McDaniel, Sallie McFague, Darby Kathleen Ray, Joerg Rieger, Marcia Riggs, Nancy Victorin-Vangerud, Mark Wallace, and Sharon Welch.

Redekop, Calvin. *Creation and the Environment: An Anabaptist Perspective on a Sustainable World*. Baltimore, MD: The John Hopkins University Press, 2000.

This edited volume brings together 13 essays from a 1995 “Creation Summit” sponsored by the Environmental Task Force of the Mennonite Church and the General Conference Mennonite Church. Part I deals with the economics and science of environmental degradation. Parts II and III explore the Anabaptist/Mennonite theology and tradition for an environmental ethic. Contributors include: Theodore Hiebert, Dorothy Weaver, Thomas Finger, Lawrence Hart, Calvin Redekop, Heather Ann Ackley Bean, and David Kline.

-----, “Toward a Mennonite Theology and Ethic of Creation.” *Mennonite Quarterly Review* 60, no. 3 (July 1986): 387–403.

This is a re-interpretation of Anabaptist theology regarding creation in the light of present-day environmental concerns. Redekop argues that the Anabaptists’ dualistic theology, which views God’s kingdom in opposition to “the world,” can affirm the nonhuman creation and support the care of it. The Anabaptist way of nonviolence applies to the larger ecological community and, following Jesus, includes care of creation as well as love of neighbor.

Regenstein, Lewis G. *Replenish the Earth: A History of Organized Religion’s Treatment of Animals and Nature*. New York: Crossroad Press, 1991.

Regenstein, Director of the Interfaith Council for the Protection of Animals and Nature, marshals evidence that all the major religions of the world have, until relatively recent times, taught respect for the environment and kindness to animals. Part one surveys the history of Christian attitudes toward animals from the Bible to European settlement of America, with chapters on the prophetic condemnation of animal sacrifices, the early saints' teaching on compassion for animals, cruelty to animals in the Middle Ages and Renaissance, and the humane movement in England. Part two examines the successes and failures of contemporary western religion—Catholicism, Protestantism, and Judaism—in confronting issues of the environment and animal welfare, and discusses religious arguments for vegetarianism. Part three investigates the teachings of Eastern religions: Hinduism, Jainism, Buddhism, Islam, and Baha'i.

Reumann, John. *Stewardship and the Economy of God*. Grand Rapids, Mich.: Eerdmans, 1992.

Reumann examines the concept of stewardship, from the ancient Greek term *oikonomia* ("management of the household," often translated as "stewardship") to current uses of "stewardship." While *oikonomia* and related terms are infrequent in the Bible, ancient Greco-Roman culture spoke often of "the economy (*oikonomia*) of God" (e.g., God's management of the cosmos, a concept that was adopted by the Church Fathers in reference to salvation history). The "economy of God" continued to intertwine with concepts of history, including fundamentalist dispensationalism. As a church practice, stewardship has shown great vitality in some periods and been eclipsed in others and while it has long been associated with salvation, it has more recently been connected to the notion of creation as a divine gift (e.g., Douglas John Hall) and has been used outside the church to speak of environmental responsibility.

Rhoads, David. "Reading the New Testament in the Environmental Age." *Currents in Theology and Mission* 24, no. 3 (June 1997): 259–66.

Rhoads argues that there is more ecological value to recover from the New Testament than is immediately apparent. In particular, he highlights the views of nature and the human role within nature as they are presented in Mark, Romans, and Colossians. He also examines the New Testament treatment of human sinfulness and redemption and describes how early Christians, expecting the imminent end of the world, turned away from the destructive present order of things and anticipated the coming new age.

Rhoads, David, ed. *Earth and Word: Classic Sermons on Saving the Planet*. London: Continuum, 2007.

This volume is a compilation of compelling and inspiring sermons that reflect Christian attitudes of care and compassion for the planet. Contributions come from various theologians, preachers, and environmentalists, including well-known figures such as Wendell Berry, Thomas Berry, John Cobb, William Sloane Coffin, Bill McKibben, Sallie

McFague, Joseph Sittler, and Barbara Brown Taylor. All of the selections convey a shared effort to cultivate religious responses to environmental issues.

Richardson, B.J. *Christianity, Evolution and the Environment: Fitting it Together*. Sydney, NSW: UNSW Press, 2001.

*Christianity, Evolution and the Environment* seeks to provide a sound intellectual and emotional framework that adequately engages the problems inherent to a dialogue between evolutionary science and Christian theology. Richardson's intention is to move away from the standard theological conflicts between dogmatic Christianity and evolutionary theory to explore what theology and science can say to one another in constructive conversation. Such a dialogue, he believes, can highlight the importance of dealing with issues such as a rapidly increasing human population, the extinction of millions of species, and modern technological development

Riggs, Cheryl Ann. "The Concept of Creation in Four Fourteenth Century English Mystics: A Contextual Study in the History of Christian Cosmology." Ph.D. diss., University of California at Santa Barbara, 1989.

From Abstract: Christian doctrine has two distinct concepts of creation within its historical development, emanationism and creatio ex nihilo. The Neoplatonic cosmogony of emanationism defined creation as the necessary outward diffusion of god emanating into the multiplicity of being. The early Christian Patristic concept of creatio ex nihilo, developed in part to refute the Greek philosophical concept of eternal hyle as God's creative clay, states that God created out of nothing through divine Will. The acceptance of these two theologically divergent cosmological concepts created a dilemma within Christian cosmology: the two concepts could not be synthesized into a single coherent cosmogony. Emanationism implied that God was the material cause of the universe, a concept that threatened the transcendence of the Triune God and particularly challenged the unique procession of the Second Person of the Trinity. The concept of creatio ex nihilo was never precisely defined: was nothing something, or did it simply mean nothing other than God? Both cosmogonies were bequeathed to succeeding generations of medieval theologians from the early Christian Fathers. This dissertation is an analysis of the Greek and Hebrew backgrounds of these two concepts and their historical development within Christian doctrine.

Robb, Carol S. *Wind, Sun, Soil, Spirit: Biblical Ethics and Climate Change*. Minneapolis: Fortress Press, 2010.

In this book, professor of Christian social ethics Carol Robb articulates a biblical response to global climate change. The book is divided into three parts. The first part gives an overview of climate change, climate change treaties, and the moral issues implicit in climate change. The second part examines biblical contributions to ecological ethics, including discussions of the Torah, Jesus, Paul, and the problem of imperialism.

The final part shows how biblical social ethics contributes to a global atmospheric commons, which is an alternative to the driving force of the climate crisis (the “kingdom of oil”).

Robb, Carol S., and Carl J. Casebolt, eds. *Covenant for a New Creation: Ethics, Religion, and Public Policy*. Maryknoll, N.Y.: Orbis, 1991.

Originating at the Graduate Theological Union (GTU) Center for Ethics and Social Policy (cf. Joranson and Butigan), this volume is premised on the idea that the biblical tradition of covenant, as a religious framework for social responsibility, must be carried forward and revised as the basis for policies that can work to overcome the interlinked problems of environmental degradation, racism, sexism, and poverty. Following the introduction (Carol S. Robb and Carl J. Casebolt) and a review of the eco-justice agenda (Carl J. Casebolt), the book is divided into three sections. Part one focuses on issues of property and ownership in a market economy, with essays on steady-state economics (Herman Daly), genetic engineering (Alan S. Miller), land use (Frederick Kirschenmann), and the Gospel of John (Anne Marie B. Bahr). The essays in part two question why nature is regarded as a “resource.” Issues discussed in this section include: Genesis and John Muir (J. Baird Callicott), ecofeminism and deep ecology (Marti Kheel), the Amazon and liberation theology (James Lockman, O. F. M.), ethics, conservation, and theology (Martha Ellen Stortz), and the creation and the covenant (Charles S. McCoy). Part three discusses new understandings of justice in essays on citizen action (Alexandra Allen), feminist theology (Ina Praetorius Fehle, Susanne Kramer-Friedrich, Monika Wolgensinger, and Irene Gysel-Nef), development (Drew Christiansen), and farming (Carol S. Robb).

Roberts, W. Dayton. *Patching God's Garment: Environment and Mission in the Twenty-First Century*. Monrovia, Calif.: MARC, World Vision International, 1994.

A “basic primer of Christian environmentalism” by an Evangelical missionary utilizing the metaphor of creation as a garment that will one day “wear out” and be replaced but in the meantime can be “patched.” Roberts covers familiar biblical and environmental territory, using stories from his own and others’ experiences. He regards the world, however, as steadily declining toward the Last Judgment (and regards environmental deterioration as the surest indicator of this) while affirming that Christians should continue to serve as “yeast” in society and as caretakers of the earth, spreading the Gospel and seeking to establish God’s kingdom in society and the environment as well as in individual hearts. Evangelism and environmentalism go together, because only the Christian ethic of stewardship can avert ecological disaster. Includes responses by D. Hodgson and R. Sider, S. Commins, J. Ebenezer, and W. Dyrness.

Robinson, Tri, and Jason Chatraw. *Saving God's Green Earth: Rediscovering the Church's Responsibility to Environmental Stewardship*. Norcross, GA: Ampelon Publishing, 2006.

The author explores the biblical mandate for environmental stewardship from an

evangelical perspective. Through biblical examples, everyday stories, and practical know-how Robinson explores how to move people from the idea of stewarding God's creation to actually participating. At the end of most chapters, he profiles a present-day "Who's Who" of leaders in the Creation Care movement. Dennis Mansfield, Cal DeWitt, Ed Bron, Peter Illyn, Paul Rothrock and Jeff Greenberg are each interviewed.

Robra, Martin. "Affirming the Role of Global Movements for Global Ethics." *Ecumenical Review* 52.4(2000): 471-478.

This article explores the Parliament of World Religion's 1993 document "Toward a Global Ethic" and the "Earth Charter" in terms of their possibility for interreligious dialogue to guide humanity toward an "ethical minimum" that can be used as a platform to address environmental and social ills. The author argues that these are important documents and important steps toward formulating a global ethic "from below", but that both documents and the idea of a "global ethic" therein, are fundamentally Eurocentric.

Rockefeller, Stephen. "Christian Faith and Earth Charter Values." *Dialog: A Journal of Theology* 40.2(Summer 2001): 131-137.

This essay gives a brief overview of the process of drafting the Earth Charter and of the actual content of the earth charter. Second, the author argues that Christians should support the Earth Charter as it reflects contemporary movement in feminist, liberation, and eco-theologies toward a relational, interdependent understanding of all life, toward respect for all life, and toward integrating ecological and social justice.

Rockefeller, Stephen C., and John C. Elder, eds. *Spirit and Nature: Why the Environment Is a Religious Issue: An Interfaith Dialogue*. Boston: Beacon Press, 1992.

This volume includes essays presented by various scholars at an international/interfaith conference held at Middlebury College (Vermont). The introduction briefly recounts the history of environmental concern in the United States, especially in relation to religion and the emergence of an international environmental ethic. Chapters reflect a variety of faith traditions including: Jewish (Ismar Schorsch), Christian (Sallie McFague), liberal democratic (J. Ronald Engel), Islam (Seyyed Hossein Nasr), and Tibetan Buddhism (Dalai Lama). Other chapters include overviews of the World Conservation Strategy (Robert Prescott-Allen), the historical and contemporary contours of the relationship between religion and ecology (Stephen Rockefeller), and a dialogue among the participants. The epilogue comments on images from the conference's art exhibition (John C. Elder) while an Appendix provides the text of the United Nations World Charter for Nature.

Rogerson, John. "The Old Testament and the Environment." In *Bible and Justice: Ancient Texts, Modern Challenges*, edited by Matthew J.M. Coomber. Oakville, CT: Equinox, 2011.

Rogerson argues that while the Old Testament cannot tell us what to do in the face of the environmental crisis, it does contain beneficial environmental teachings in the way it insists that the world cannot be as it is intended to be without a radical alteration in our understanding and practice of what it means to be human. Specifically, the Old Testament provides valuable aesthetic and moral considerations that can help us to better define natural systems and environments, as well as the differing attitudes to each. Most notably, Rogerson highlights the ways in which, in the Old Testament, the created order includes to moral order. Hence, if the moral order is violated, it has an effect on the world of nature.

Rolston, Holmes, III. "Environmental Ethics: Some Challenges for Christians." *Annual of the Society of Christian Ethics* (1993): 163–86.

Noting that Christianity is ethically and religiously focused on humans yet also has teachings pointing to responsibilities toward other creatures, Rolston suggests general directions for a Christian environmental ethic that draws on biblical insights as well as secular sources of guidance. He specifically addresses duties to animals, plants, species, and ecosystems, while arguing that these cannot be matters extending the same sorts of compassionate aid that we owe to other humans.

-----, "Does Nature Need to Be Redeemed?" *Horizons in Biblical Theology* 14, no. 1 (1992): 143–72.

In light of evolutionary biology, Rolston, a leading environmental ethicist and philosopher, argues for a new understanding of the redemption of nature that is not premised on the idea that nature "fell" when the first humans sinned. Through natural processes, life and value is conserved or redeemed, in spite of perpetual perishing and life struggles, by something higher. Natural history is therefore "cruciform," although human sin introduces a new form of tragedy and a new kind of threat to nature.

-----, *Philosophy Gone Wild: Essays in Environmental Ethics*. Buffalo, NY: Prometheus Books, 1986.

Rosendale, George, Norman Habel, Shirley Wurst, Robert Bos, and the Rainbow Spirit Elders. *Rainbow Spirit Theology: Toward an Australian Aboriginal Theology*. Blackburn, Va.: HarperCollins, 1997.

Rosendale provides an effort to integrate Australian Aboriginal and Christian traditions from the starting point of land as a central spiritual reality. The Rainbow Spirit Elders are a group of seven Aboriginal Christian leaders representing diverse Aboriginal and Christian traditions. They believe that the Christian gospel can be found in and expressed through such Aboriginal religious traditions as the Rainbow Spirit—the creator and source of life deep within the land. At the same time, Aboriginal Christianity also contributes a sense of God's immanence in the

land, of God in Christ—suffering with and liberating the land, of the Aboriginal people, and the reconciliation between Australian people (with one another and the land). Rosendale also argues that it affirms the responsibility of different peoples for caring for different parts of the Earth. Appendices discuss key biblical texts on land and creation from an Aboriginal perspective.

Roskos, Nicole A. “Felling Sacred Groves: Appropriation of a Christian Tradition for Antienvironmentalism.” In *Ecospirit: Religions and Philosophies for the Earth*, edited by Laurel Kearns and Catherine Keller, 483-494. New York: Fordham University Press, 2007.

Rossing, Barbara. “For the Healing of the World: Reading Revelation *Ecologically*.” In *From Every People and Nation: The Book of Revelation in Intercultural Perspective*, edited by David Rhoads, 165-182. Minneapolis, MN: Fortress Press, 2005.

Rossing’s essay interprets the story and message of *The Book of Revelation* through the lens of ecology, drawing from third-world liberation theologies to examine the ways in which the natural world is suffering under a system of globalized injustice and violence that is not sustainable. In so doing, Rossing offers an interpretation that shows how the author of *Revelation* believed God’s salvific activity at the end times will include the natural world. God laments the devastation of creation, she writes, and *Revelation* offers to us the opportunity to glimpse a healing vision of the renewal of the world.

Roth, Nancy. *Grounded in Love: Ecology, Faith, and Action*. Leeds, MA: LeaderResources, 2008.

In this thought-provoking and inspiring book, Episcopal priest Nancy Roth articulates a vision of the importance of the human will for determining the future of life on Earth. Her vision is grounded in love for the world, and it integrates ecological perspectives with the religious perspectives of the Christian faith. Each chapter includes exercises and quotations along with Roth’s reflections on the ecological and religious dimensions of love, concern, ethics, action, and hope. The book covers a wide range of topics, from prayer and art to ecological design, environmental disasters, and the wonders of nature.

Royal, Robert. *The Virgin and the Dynamo: The Use and Abuse of Religion in the Environmental Debate*. Grand Rapids, Mich.: Eerdmans, 1999.

Royal, a Catholic, aims to show that nature is not so harmonious nor is human (particularly Western) civilization so deplorable as environmentalists assert. He critically examines current forms of ecological theology and develops his own view of the ambivalence of nature and the dignity of humanity with extensive reference to Augustine and Cardinal Ratzinger. He appeals to contemporary science in order to argue against the idea of a static, balanced nature. Following a “hopeful interlude” where he reviews current environmental concerns, he turns to “case studies” in ecology and religion, contrasting the cosmological visions of Thomas Berry and Frederick Turner and criticizing the deep ecology of Arne Naess, the creation-centered spirituality of Matthew Fox, ecofeminism, the liberation theology of

Leonardo Boff, and the reform environmentalism of Al Gore, in order to align himself more with the views of Thomas Derr.

Ruether, Rosemary Radford. "Ecofeminist Philosophy, Theology and Ethics." In *Ecospirit: Religions and Philosophies for the Earth*, edited by Laurel Kearns and Catherine Keller, 77-93. New York: Fordham University Press, 2007.

-----, *Integrating Ecofeminism, Globalization, and World Religions*. Lanham, MD: Rowman and Littlefield, 2005.

In *Integrating Ecofeminism*, Ruether knits together the three concerns of corporate globalization, interfaith ecological theology, and ecofeminism in order to examine the interrelationships between the problematic effects of globalization, the greening of world religions, ecofeminist theologies and ethics, and alternatives to corporate globalization. Rather than providing an exhaustive treatment of the global problems that presently face the human community, the book aims to issue a basic introduction on these concerns, as well as provide resources for further reading and study. Topics such as air pollution, climate change, industrial agriculture, the privatization of water, ethnic relationships, apocalyptic messianic nationalism, and several representative brands of contemporary ecofeminism are treated.

-----, "Ecojustice at the Center of the Church's Mission." *Mission Studies* 16.1(1999): 111-121.

This article argues that church's mission of redemption of the world cannot be separated from justice in society and the healing of a nature that has been degraded by human hands. It offers an excellent overview of the "Covenantal" and "Sacramental" traditions as sources for an eco-justice ethic from within Christian tradition, that Ruether develops further in her book *Gaia and God*.

-----, *To Change the World: Christology and Cultural Criticism*. New York: Crossroad, 1981.

The essays that comprise Ruether's *To Change the World* delve into the contemporary relevancy of Christian faith in relation to questions of human justice and survival. Particularly in light of Christological hermeneutics, Ruether explores how Christology can perpetuate political detachment, religious bigotry, sexism, and the negation of nature. Highlighting the constant struggle in the prophetic, liberating insights of historical texts, Ruether argues that Jesus' transformational vision for the world continues to speak to our own situation.

-----, ed. *Women Healing Earth: Third World Women on Ecology, Feminism, and Religion*. Maryknoll, N.Y.: Orbis, 1996.

In her introduction, Ruether argues that Northern ecofeminists can learn from

contributors' essays that recount the connections between poverty, the oppression of women, and the destruction of nature. She also believes that they can illustrate their own role in the global system that causes these problems. Ecofeminists, she argues, need to learn to be less dogmatic and more creative in critiquing and making use of the whole range of their cultural and religious traditions. Latin American contributions originate from Brazil (Ivone Gebara), El Salvador (Mercedes Cana), Venezuela (Gladys Parentelli), Costa Rica (Janet W. May), and Chile (Mary Judith Ressa). Asian countries represented in the volume include: India (Vandana Shiva, Aruna Gnanadason, Gabriel Dietrich), the Philippines (Victoria Tauli-Corpuz), and Korea (Sun Ai Lee-Park). Essays originating from Africa illustrate views from: South Africa (Denise Ackerman and Tahira Joyner), Zimbabwe (Tumani Mutasa Nyajeka, Sara C. Mvududu), Malawi (Isabel Apawo Phiri), and Kenya (Teresia Hinga).

-----, *Gaia and God: An Ecofeminist Theology of Earth Healing*. San Francisco, Calif.: HarperSanFrancisco, 1992.

This major text by a leading figure in contemporary ecological theology provides an ecofeminist critique of the heritage of Western Christian culture, and identifies two strands of biblical and Christian tradition—the covenantal and the sacramental—that can be transformed in order to promote the healing of the Earth. Ruether examines the social and cultural roots of destructive relations between men and women, dominant and subjugated groups, and humans and the Earth, and discusses how Western religious teachings and symbolism of creation, apocalypse, sin, and evil have legitimized those forms of domination. Additionally, she finds glimpses of elements within those traditions that can serve as resources for reshaping both spirituality and social institutions in the direction of just and loving relations between people, the Earth, and the divine, particularly through base communities of resistance.

-----, "New Woman and New Earth: Women, Ecology, and Social Revolution." In *New Woman, New Earth: Sexist Ideologies and Human Liberation*, 186–214. New York: Seabury Press, 1975.

Ruether argues that an ecologically balanced society cannot be realized apart from fundamental changes in social relationships, particularly those existing between men and women. Sexism and ecological destructiveness are symbolically and socioeconomically interconnected in patriarchal, industrial societies. Ruether further argues that unless all structures of domination are dismantled, ecological concern will be trivialized. One suggested transformation includes the development of decentralized, communal patterns of living.

-----, "Mother Earth and the Megamachine." In *Liberation Theology: Human Hope Confronts Christian History and American Power*, 115–26. New York: Paulist Press, 1972.

An early articulation of the ecofeminist argument that the domination of women by men and the domination of nature stem from the same source. Ruether traces the breakdown of the ancient, tribal, holistic worldview and the rise of world-denying

dualisms (e.g., mind/body, humanity/earth, male/female, labor/leisure, public/domestic, etc.) and illustrates technological society's domination of nature and modern theology's celebration of history's transcendence over nature. She calls for the abolition of all forms of domination and the creation of a new cooperative social order.

Russell, Colin A. *The Earth, Humanity, and God: The Templeton Lectures*, Cambridge, 1993. London: UCL Press, 1994.

Russell approaches the question of how we can save the Earth by asking the question, "How shall we view the Earth?" A historian of science, Russell reviews the changing images of the Earth from antiquity to contemporary times, noting their connections to social values and concepts of God. Both natural and anthropogenic threats to the Earth are surveyed, the latter of which is rooted in human ignorance, greed, aggression, and arrogance. Russell argues that neither the reductionistic/mechanistic view of nature held by conventional science, nor the postmodern mystical, organismic view of "Mother Earth" are an adequate responses to environmental issues. Grounds for hope lie in the Gospel because it affirms that God values the Earth and is active in its creation and restoration. In this view, humanity, as stewards, has a role in Earth's restoration and God's purposes for Earth will culminate with Christ's personal return to Earth and that event will initiate the birth of a new creation.

Russell, David M. *The "New Havens and New Earth." Hope for the Creation in Jewish Apocalyptic and the New Testament*. Studies in Biblical Apocalyptic Literature 1. Philadelphia: Visionary, 1996.

Rust, Eric C. *Nature and Man in Biblical Thought*. London: Lutterworth, 1953.

Intended as a contribution to the philosophy of nature, this early work, reflecting the generally biblical and neo-orthodox tenor of much mid-twentieth-century theology, examines many of the biblical and theological themes that have become prominent in ecological theology. Reviewing Old Testament doctrines of creation, Rust argues that the order of nature explains relationships that exist between God, humanity, and other members of creation. After examining creation and nature in later Judaism, he explores these themes in relation to New Testament accounts of the teaching and activity of Jesus. In his concluding remarks, Rust argues that fundamental to the biblical view of nature is the connection between God the Redeemer and God the Creator. God's role as the Redeemer is intimately connected to God's role as the Creator.

Ryan, Maura A., and Todd David Whitmore, eds. *The Challenge of Global Stewardship: Roman Catholic Responses*. Notre Dame, Ind.: University of Notre Dame Press, 1997.

Contains essays from a conference at the University of Notre Dame engaging issues of population, sustainability, and justice from perspectives rooted in Catholic tradition.

Ryan's introduction sets the conference within the context of developments in the debates on issues that emerged around the United Nations (UN) conference on Population and Development in Cairo (1995) and summarizes the volume's contents. Essays in the first section explore resources in biblical and church tradition for an ethic of environmental stewardship (e.g., church teachings on "authentic development" [Drew Christiansen], intrinsic worth [John F. Kavanaugh], the biblical traditions of limitation [Joseph Blenkinsopp], covenant, and sacrament [Rosemary Radford Ruether]). The second section includes issues such as: Catholic teaching on population (James T. McHugh, George Weigel), an environmental ethic of restraint and responsibility grounded in God's power (William French), economic development, and the global food system (Martin M. McLaughlin). The third section expands the scope of the discussion by linking global stewardship to issues regarding the well-being of children (Todd David Whitmore with Tobias Winright), national security (Kenneth R. Himes), immigration policy (Maura A. Ryan), and environmental racism (Bryan Massingale). Whitmore's essay discussing Catholic teaching on women in relation to the UN conference on Women in Beijing (1995) closes the volume.

Sabin, Scott C. *Tending to Eden: Environmental Stewardship for God's People*. Valley Forge, PA: Judson Press, 2010.

This book is a practical guide for creation care. It is relevant to ecologically engaged community groups and congregations. Every chapter has a study-guide designed for group use. The book includes practical suggestions and strategies for become better stewards of creation. The book also includes case studies as well as sidebars with information from leading voices in Christian environmentalism. There is also an appendix that presents a creation care Bible study.

Sagan, Carl. "Guest Comment: Preserving and Cherishing the Earth—An Appeal for Joint Commitment in Science and Religion." Letter signed by ten leading scientists. *American Journal of Physics* 58, no. 7 (1990): 615–17.

This document is the text of a statement, organized by Carl Sagan and signed by an international group of scientists, that calls on the world's religious community to commit itself to the preservation of Earth's environment. It takes note of the awe and reverence that many scientists feel for the universe and asserts that both science and religion have important roles to play in the protection of the environment. Names of the scientists, and of some of the 270 spiritual leaders who later signed the document are also listed. Responses to the statement can be found in the *American Journal of Physics* 58, no. 12 (1990): 1127–28.

Sakar, R.L. *The Bible, Ecology and Environment*. Delhi: ISPCK, 2000.

Sampson, Paula K. "Deep Christianity: Land, Liturgy, and Environmental Virtue Ethics in Northwestern British Columbia." Ph.D. diss., Graduate Theological Union, 1999.

From Abstract: Christian environmental ethics, and the philosophy of Deep, Ecology

are assumed by many of their respective adherents to be incompatible, primarily because they reflect different anthropologies. Deep Ecology posits an “ecological self,” whose foremost characteristic is nonanthropocentrism, a refusal to place the human at the apex of a hierarchically structured creation. Deep Ecology does not grant an automatically privileged place to the human when it comes to making ecological decisions. However, displacing the human, to whatever degree, can be problematic for Christians. It is possible, however, to demonstrate how a rapprochement between particular strands, of Christian ethics and Deep Ecology might be realized by attending to the ecological and liturgical practices of an indigenous Christian people in northern British Columbia. The Nisga'a Nation is a culture which exemplifies both Christian and Deep Ecological perspectives and conduct. In an imaginal way, the Nisga'a combine their millennia-old ecologically conscientious lifestyle with Christian belief by expanding their liturgy to encompass their environment and redesignating their ecological conduct to their Christianity. The lenses through which Nisga'a culture is explored to reach this conclusion are environmental virtue ethics, liturgical theology and semiotics as expressed in American pragmatism.

Sanborn, Hugh, ed. *The Prophetic Call: Celebrating Community, Earth, Justice, and Peace*. St. Louis, MO: Chalice, 2004.

This edited volume is a compilation of theologians, ethicists, and activists that argue that the prophetic tradition of Christianity must be lifted up to confront contemporary problems of war, empire, economic inequity and environmental ills. Particularly relevant to environmental issues are the following three essays: “Issues of Ecological Concern for the Church and Society” by Charles McCollough; “Becoming a Church for Ecology and Justice” by Dieter T. Hessel; and “A Prophetic Vision of Restoring the Earth” by David W. Randle.

Santmire, H. Paul. *Ritualizing Nature: Renewing Christian Liturgy in a Time of Crisis*. Minneapolis: Fortress Press, 2008.

Historian and pastoral scholar Paul Santmire shows how, despite the ambiguities in Christian relations with the natural world, there is a promising strand of the Christian tradition that can facilitate awe, wonder, service, and partnership in relations with nature. In particular, Santmire discusses the implications of ritual practices throughout the history of Christianity. He argues that those rituals can support environmentally friendly practices. Santmire’s style is accessible to the general reader while also bearing much relevance for scholars.

-----, “In God’s Ecology.” *The Christian Century* (December 13, 2000): 1300-1305.

Santmire, in his article “In God’s Ecology,” categorizes the two most formidable Christian responses to contemporary environmental challenges as reconstructionist and apologist approaches, both of which utilize the term of “stewardship” too narrowly and anthropocentrically. In response, he argues that a theology of nature must rather freely explore the universal history of God and humans’ relationship with their Creator as

bearers of God's image, and more over tasked with the moral directive to cultivate "shalom," or peace, between the human community and the larger community of creation. Such is the task of contemporary Christian theology, which, Santmire believes, can lead to the "rebirth of nature" in our time of global environmental crisis.

-----, *Nature Reborn: The Ecological and Cosmic Promise of Christian Theology*. Minneapolis, MN: Fortress, 2000.

This work focuses on re-telling the Christian story from an ecologically minded perspective. Santmire takes the revisionist approach, which works mainly within the milieu of classical Christian thought with a high priority on biblical thought and the ecumenical creeds, yet at the same time working towards a re-forming of that Christian tradition. After dealing with a number of visions of the theology of nature, raising questions from biblical accounts, the history of the Christian church, evolutionary considerations, and so on, he moves to something he calls a 'personal testament of nature reborn,' in which he calls for us to understand our place in the environment theologically.

-----, "The Genesis Creation Narratives Revisited: Themes for a Global Age." *Interpretation* 45, no. 4 (October 1991): 366–79.

Santmire argues that a new reading of the creation narratives is necessary. This new reading should go beyond the context of personal salvation and be placed within the hermeneutical horizon of "the future and the fullness thereof." Read within that horizon, Santmire demonstrates how Genesis 1 and 2 indicate that God is concerned with all things, not just humans, and that humans are called to ecological responsibility and social justice in anticipation of the dawning of the "seventh day" of God's universal *shalom*.

-----, *The Travail of Nature: The Ambiguous Ecological Promise of Christian Theology*. Philadelphia, Pa.: Fortress, 1985.

The "ambiguity" of Christian thought about nature arises from the coexistence of two persistent theological motifs: the "spiritual motif," dominated by the root-metaphor of the human soul's ascent to God, and the "ecological motif," in which the root-metaphors of fecundity and migration to a good land combine to give nonhuman nature its own theological significance. Santmire traces the career of these motifs through the history of Christian theology, focusing chiefly on Irenaeus, Origen, St. Augustine, Thomas Aquinas, St. Francis, Bonaventure, Dante Alighieri, John Calvin, Martin Luther, Karl Barth, and Pierre Teilhard de Chardin. His survey concludes with a review of the move (among some recent biblical scholars) away from an almost exclusive focus on history toward a greater appreciation for the significance of creation and nature in the Bible.

-----, "Ecology, Justice and Theology: Beyond the Preliminary Skirmishes." *The Christian Century* (May 12, 1976): 460-464.

As ecological thought was coming under attack “from every side” during the mid-1970s, Santmire argued that the debate between those engaged in “ecological theology” and “political theology” should be reconciled without delay in the fear that a protracted dispute between these two groups could stilt their future collaborations. By attempting to show that the liberation of all forms of life is the shared aim of ecological and political theologians, Santmire argues that a sense of solidarity between disparate theological fields is invaluable to accomplishing the task of justice in our world going forward.

-----, *Brother Earth: Nature, God, and Ecology in Time of Crisis*. New York: Thomas Nelson, 1970.

In one of the first books on the subject, Santmire presents a theology of ecology focused on the Kingdom of God and drawing on the works of Martin Luther and John Calvin. He surveys the conflicting attitudes toward nature in American culture and the Church (e.g., adoration versus exploitation, and the simple rustic life versus compulsive manipulation) and contrasts it with the biblical vision of God’s action within creation. Santmire’s theology of nature is rooted in the Kingdom of God—in its dual aspect as both God’s creative rule and God’s created realm. He states that humans stand in, with, and above nature as overlord, caretaker, and wondering onlooker, while Christ restores creation and gives a foretaste of the coming new creation. On this basis Santmire sketches a theology of responsibility that affirms both the independent value of nature and the interdependence of ecology and social justice.

-----, “The Struggle for an Ecological Theology: A Case in Point.” *Christian Century* 87, no. 9 (4 March 1970): 275–77.

This report on the 1969 conference of the Faith-Man-Nature Group crystallizes one historical moment in the development of eco-theology, highlighting the problems and tensions that persist. Santmire briefly reviews the history of the Group and critiques its 1967 conference, but then turns to focus mainly on the 1969 conference, at which participants from diverse disciplines confronted population, growth, and political action issues, and clarified the extent to which an ecological theology must be a theology of human responsibility.

Sarkar, R.L. *The Bible, Ecology, and Environment*. Delhi: ISPCK, 2000.

Schaefer, Jame. *Theological Foundations for Environmental Ethics: Reconstructing Patristic and Medieval Concepts*. Washington, DC: Georgetown University Press, 2009.

This book explores the Catholic theological tradition through the lens of ecology and contemporary environmental issues. The author, a theology professor, focuses specifically on reconstructing the ideas of the Church fathers and of medieval theologians. She shows how such early patristic and medieval ideas (like those of St. Augustine and St. Thomas Aquinas) can provide a foundation for contemporary environmental ethics, specifically insofar as such ideas motivate senses of value, beauty,

reverence, and respect for the natural world, thus facilitating ethics for living virtuously in relationships of cooperation, love, and compassion for the entire Earth community.

Schaeffer, Francis A. *Pollution and the Death of Man: The Christian View of Ecology*. Wheaton, Ill.: Tyndale House, 1970. Reprint. Westchester, Ill.: Crossway Books, 1992.

This is an early theological response to the “ecology movement,” originally published in 1970, by a very influential conservative Evangelical—a critic of modern culture—arguing that a proper Reformed understanding of Christianity provides the only adequate basis for respecting nature. Schaeffer criticizes both pantheism and Platonic Christianity and holds that biblical teachings on creation, bodily resurrection, and God’s covenant with creation give nature value in itself and impose limits on profit-seeking without sacrificing human beings to nature. Churches are to be “pilot plants,” demonstrating “substantial healing” (e.g., significant but incomplete healing) of the division between humans and nature brought about by sin. Middleman’s conclusion extends the argument into the present, emphasizing the inadequacies of multiculturalism, socialism, and environmentalism. Appendices reprint Lynn White’s “Historical Roots of our Ecologic Crisis” (q.v.) and Richard L. Means’s, “Why Worry about Nature?”

Scharper, Stephen B. *Redeeming the Time: A Political Theology of the Environment*. New York: Continuum, 1997.

Scharper examines the role of the human in Christian theological responses to the ecological crisis and proposes a liberationist political theology of the environment that is “anthropo-harmonic” rather than anthropocentric. “Apologetic” (Robin Attfield, Thomas Sieger Derr, Paul Santmire), “constructive” (Douglas John Hall, JYrgen Moltmann, Walter Brueggemann), and “listening” (John Carmody, Albert J. Fritsch, Thomas Berry) theological responses show that the question of the human vocation is central. Scharper sketches his own political theological anthropology after considering the Gaia hypothesis (James E. Lovelock, Lynn Margulis), process theology (John Cobb, Jay McDaniel, Catherine Keller), the new cosmology (Thomas Berry, Brian Swimme), ecofeminism (Rosemary Radford Ruether, Sallie McFague, Vandana Shiva), and liberation theology (Leonardo Boff, Ivone Gebara), finding that each contributes something but is incomplete in itself, often undervaluing the human role or failing to closely examine the economic, social, and political context.

Scharper, Stephen and Hilary Cunningham. *The Green Bible*. Maryknoll, NY: Orbis, 1993.

This book of quotations seeks out the word of God for our diminished planet. Its sources range from the Hebrew and Christian scriptures to religious and political leaders, scientists, and environmentalists today. These voices seek to mend our household, which is Creation, and to inspire hope that life will continue—and flourish—for all Earth's beings.

Schauffler, Florence M. "Turning to Earth: Paths to an Ecological Practice." Ph.D. diss.,

University of New Hampshire, 1998.

From Abstract: In highly developed countries like the United States, conventional approaches to environmental change emphasize systemic measures such as policies and regulations. Yet many intractable environmental problems appear to be rooted in the perspectives and practices of individual citizens. Efforts to restore 'outer ecology' may depend, therefore, on transforming 'inner ecology'--the constellation of spiritual and moral values that guide action. This dissertation examines the inner dimensions of ecological change, demonstrating how individuals redefine their relation to earth through a process of 'ecological conversion.' In assessing the dynamics of conversion, this work relies primarily on the testimony of six 20th-century American writers: Edward Abbey, Rachel Carson, N. Scott Momaday, Scott Russell Sanders, Alice Walker and Terry Tempest Williams.

Schreiner, Susan E. *The Theater of His Glory: Nature and the Natural Order in the Thought of John Calvin*. Durham, N.C.: Labyrinth Press, 1991. Reprint. Grand Rapids, Mich.: Baker Books, 1995.

Schreiner examines Calvin's thought about creation, discussing his views on providence, angels, human beings, society, natural law, and the redemption of the cosmos. In Calvin's view, God created the world as the theater of the divine glory. Though sin has disrupted that purpose, God has not abandoned the world. God's continuing providence maintains order and harmony within the fragile and fallen creation, and through the remnants of the natural gifts of reason, will, and conscience in the human soul, enables the survival and welfare of society. Christians are not to withdraw from the world, but are to rightly enjoy the created realm and be active within it. God is restoring order to the whole creation, beginning with the redemption of humans but ultimately including the whole cosmos, so that it might again become the theater of divine glory.

Schut, Michael, and Diane Ackerman, eds. *Food and Faith: Justice, Joy and Daily Bread*. Denver, CO: Living the Good News, 2002.

This edited collection of essays explores the meaning of our meals. Here authors such as Vandana Shiva, Eric Schlosser, M.F.K. Fisher, Wendell Berry and many others explore basic issues related to food: its sacramental character, its connections to health, the demise of the family farm, the human and ecological impacts of industrial agribusiness, questions of genetically modified organisms and world hunger.

Schwab, James. *Deeper Shades of Green: The Rise of Blue-Collar and Minority Environmentalism in America*. San Francisco, Calif.: Sierra Club Books, 1994.

Schweitzer, Albert. *The Teaching of Reverence for Life*. Translated by Richard Winston and Clara Winston. New York: Holt, Rinehart, and Winston, 1965.

Late in his life, Schweitzer—philosopher, biblical scholar, missionary doctor, and

musician—wrote this brief but comprehensive statement of his ethical philosophy, of which the fundamental principle is reverence for life, nonhuman as well as human, without gradation or distinction, which he identifies with “the ethics of Jesus reinforced by reason” (p. 32). “The Problem of Ethics” surveys the evolution of ethics in non-Western and Western cultures, as the expansion of concern from kin and tribe to all humanity and other creatures. Later chapters discuss the development of a truly humanitarian culture, relations between human beings, the ethical treatment of other creatures, and the problem of war and nuclear weapons.

Scott, Peter. *Anti-human Theology: Nature, Technology and the Postnatural*. London: SCM, 2010.

Theologian Peter Scott analyzes the current postnatural condition of human civilization, where boundaries between the natural and the artificial have dissolved, which also implies the dissolution of related boundaries (e.g., nature/culture, nature/human). Discussing theological as well as ethical and political implications of our postnatural condition, Scott proposes a non-anthropocentric account of the human as a being enmeshed in a complex network of mutually constitutive relations with other forms of life. Scott includes critiques of many emerging technologies, both for the ecological and the social destruction that they can facilitate.

-----, *A Political Theology of Nature*. Cambridge, Cambridge University Press, 2003.

This book argues that the modern separation of humanity from nature can be traced to the displacement of the triune God and that it can only be healed through a revival of a Trinitarian doctrine of creation. Drawing insights from deep ecology, ecofeminism, and social and socialist ecologies, Scott proposes a common realm of God, nature and humanity. Christ's resurrection is presented as the liberation and renewal of ecological relations in nature and society, the movement of the Holy Spirit is understood as the renewal of fellowship between humanity and nature through ecological democracy, and the Eucharist is proposed as the principal political resource Christianity offers for an ecological age.

Scoville, Judith. "Fitting Ethics to the Land: H. Richard Niebuhr's Ethic of Responsibility and Ecotheology." *Journal of Religious Ethics* 30.2(2002): 207-229.

Arguing that much of eco-theology has moved from theological and ethical principals or abstracts toward questions of how we ought to relate to the rest of the natural world or from a top-down method and is thereby often acontextual and not helpful, the author suggests that Niebuhr's ethic of response begins with the concrete situation and is inherently ecological because it focuses on interrelationships in an on-going community.

Şenocak, Nesliha, “The Franciscan Order and Natural Philosophy in the Thirteenth Century: A Relationship Redefined.” *Ecotheology* 7 (2003): 113-25.

**ABSTRACT:** It has been largely assumed that the mendicant friars, particularly Franciscans, had a tradition of the study of natural philosophy, since a good number of medieval scholars interested in this discipline were Franciscan friars. However, some historical facts render such an assumption invalid. Concentrating on the thirteenth and early fourteenth centuries, this paper investigates whether the interest of some of the Franciscans in natural philosophy can be accounted to the whole Order, and whether there was a deliberate policy of the Order imposed through the constitutions. The examination of the evidence points to the conclusion that the Franciscan attraction to natural philosophy was limited to the masters in Paris and Oxford who, in the main, were trained in arts prior to their entry into the order, and that their involvement in natural philosophy was an extension of the general interest present in these two main university towns.

Seo, John. "Creation and Conflict in the Beginning: A Study of the Ancient Near Eastern Background, Historical Context, and Theological Role of 'God's Battle with Chaos' Model of Creation in Isaiah 40-55." Ph.D. diss., Drew University, 2002.

From Abstract: In comparison to the creation model of Genesis 1–2:4a, the realism of the conflict model of creation in Second Isaiah is of constant struggle and conflict with hostile forces; and the hope gestated therein is of the restoration of life characterized by joyful celebration that will come about and be maintained by the divine victory of the creator. The conflict motif of creation in Second Isaiah—as was the case with the neighboring ancient Near Eastern creation myths, especially the Ugaritic Baal myths—is a paradigm, a theological program so to speak, in which the forces of chaos—socio-historical realities hypostatized in various terms—are felt, feared and theologically resisted, a paradigm in which mythic and historical recollections about Yahweh are contemporized so as to meet the theological ends emergent in the existential context of their here and now, and thereby becoming historically efficacious.

Sheldon, Joseph K. *Rediscovery of Creation: A Bibliographical Study of the Church's Response to the Environmental Crisis*. Metuchen, N.J.: American Theological Library Association, Scarecrow Press, 1992.

Sheldon has compiled an extensive, unannotated bibliography focused on Christian perspectives on humanity's relationship to creation that includes popular as well as scholarly English-language books and articles. Sheldon provides a helpful historical overview of the Church's response to the environmental crisis and presents extensive quotes from early (1915–1967) literature. The book also includes an explanation of a number of prominent issues and events related to the Church's environmental efforts in the 1970s and 1980s. A topical guide to the literature is provided.

Sherrard, Philip. *Human Image, World Image: The Death and Resurrection of Sacred Cosmology*. Ipswich, England: Golgonooza Press, 1992.

This book presents an impassioned critique of the modern scientific worldview as having been responsible for the contemporary ecological crisis. Sherrard argues that the scientific revolution destroyed the sacred cosmology and anthropology of Christian and pre-Christian culture, supplanting them with a view of nature as random and impersonal, and a view of humans as mere self-interested animals. He suggests that science is not metaphysically neutral; he argues that there can be no knowledge of the physical world apart from spiritual wisdom and no solution to the environmental crisis without a recovery of sacred cosmology. Sherrard describes pre-Renaissance cosmology and the rise of the mathematical and materialist scientific paradigm. He critiques evolution, scientific epistemology, and Teilhard de Chardin's work, and then proceeds to set over against them the thought of the visionary poet Oskar Milosz before outlining his own proposal for a Christian sacred cosmology.

Shibley, Mark A., and Jonathon L. Wiggins. "The Greening of Mainline American Religion: A Sociological Analysis of the Environmental Ethics of the National Religious Partnership for the Environment." *Social Compass* 44, no. 3 (September 1997): 333–48.

Shibley and Wiggins describe the National Religious Partnership for the Environment (NRPE) and contrast the environmental ethic expressed by its partner organizations (Jewish, Catholic, Evangelical, and mainline Protestant). At this stage, NRPE's impact on local congregations is limited, and the dominant ethic in the materials provided to congregations (except those produced by the National Council of Churches) is one of stewardship rather than eco-justice.

Shinn, Roger L. *Forced Options: Social Decisions for the Twenty-First Century*. 3d ed. Cleveland, Ohio: Pilgrim, 1991.

Shinn defines "forced options" as decisions that cannot be evaded; to refuse or delay deciding is itself a decision with serious consequences. Shinn believes we face momentous, unprecedented issues arising from science and technology that we are in danger of deciding without engaging in ethical reflection. Shinn examines the problems of energy, food, population, limits to growth, genetics, and war in order to expose their ethical dimensions. Cutting across these issues are questions regarding the freedom and accountability of science, the role of religious faith, choosing risks, and the roles of science, faith, and ideology in policy decisions. Shinn argues that ecology and justice both require radical social change, and acknowledges the validity of criticisms of Christian anthropocentrism, but warns against a "nature knows best" attitude. This edition, appearing ten years after the first, includes an afterword entitled, "Reconsiderations."

Shinn, Roger L., and Paul Abrecht, eds. *Faith and Science in an Unjust World: Report of the World Council of Churches' Conference on Faith, Science, and the Future, Massachusetts Institute of Technology, Cambridge, USA, 12–24 July 1979*. 2 vols. Geneva: World Council of Churches, 1980.

These two volumes gather the texts of presentations, reports, and statements, together

with editorial background and commentary, from a landmark international ecumenical conference in which contentious theological and ethical questions relating to science, technology, environment, economics, and global politics were debated and discussed. Particularly sharp disagreements arose between representatives of the “First World” and the “Third World” over issues such as the “neutrality” of science and the “limits to growth” thesis. Among the papers in volume those dealing most directly with theology and ecology are contributions by Rosemary Radford Ruether, Charles Birch, Gerhard Liedke, Vitaly Borovoy, Herman Daly, C. T. Kurien, and Heino Falcke. Many other presentations on science, technology, energy, etc., are also presented in this volume. Reports in volume two include those for the sections on: “Humanity, Nature, and God;” “Technology, Resources, Environment, and Population;” and the “Economics of a Just, Participatory, and Sustainable Society.”

Sideris, Lisa H. “Writing Straight with Crooked Lines: Holmes Rolston’s Ecological Theology and Theodicy.” In *Nature, Value, Duty: Life on Earth with Holmes Rolston, III*, edited by Christopher J. Preston and Wayne Ouderkirk, 77-101. Dordrecht: Springer, 2007.

-----, *Environmental Ethics, Ecological Theology, and Natural Selection*. New York, NY: Columbia University Press, 2003.

This book argues that many environmental ethicists and eco-theologians continue to model their positions on a romantic, pre-Darwinian concept of nature that disregard the predatory and cruelly competitive realities described by evolution. Examining the work of such influential thinkers as James Gustafson, Sallie McFague, Rosemary Radford Ruether, John Cobb, Peter Singer, and Holmes Rolston, Sideris proposes an ethic that combines evolutionary theory with theological insight, advocates a minimally interventionist stance toward nature, and values the processes over the products of the natural world.

Simkins, Ronald A. *Yahweh’s Activity in History and Nature in the Book of Joel*. Lewiston, N.Y.: Edwin Mellen Press, 1995.

This monograph challenges the supposed dichotomy that exists between history and nature in the religion of ancient Israel. Simkins argues that this dichotomy, ubiquitous in biblical scholarship, is alien to the thinking found in biblical and ancient Near Eastern worlds. He finds its origin in Hegelian idealism and traces its career from Hegel through a series of biblical scholars, up to and including Bernhard Anderson. In opposition to this type of thinking, Simkins argues that, for ancient Israel, both human history and the history of nature constitute two aspects of a single history of creation. This thesis is illustrated and supported by a detailed study of the book of Joel, which, Simkins believes, was occasioned by a severe locust plague that led to a religious crisis; the prophet Joel saw the plague as part of Yahweh’s activity on “the Day of Yahweh,” which would entail the regeneration of creation and the salvation of both people and land.

-----, *Creator and Creation: Nature in the Worldview of Ancient Israel*. Peabody, Mass.:

Hendrickson Publications, 1994.

As an alternative to the “history versus nature” approach that has dominated twentieth-century biblical interpretation, Simkins identifies ancient Israelite attitudes toward nature by analyzing worldviews implicitly present in the creation myths and metaphors of biblical texts. In the biblical worldview, God and creation are fundamentally distinct, while humans and the rest of creation are integral yet distinct parts of creation. This worldview supports three different value-orientations toward nature that can be found in various parts of the Bible: mastery over nature, harmony with nature, and subjugation to nature. A concluding chapter grapples with the challenge of translating the biblical worldview into an environmentally relevant theology.

Simon-Peter, Rebekah. *Green Church: Reduce, Reuse, Recycle, Rejoice!* Nashville: Abingdon Press, 2010.

Integrating scripture with scientific research, this book is designed as a six-week study (one chapter per week) to help Christians learn about current environmental issues and learn what they can do to make a positive difference. Each chapter includes sidebars with helpful facts and tips and concludes with a prayer, activities, and online resources. This book can be accompanied by the short book (app. 80 pages) by the same author, *Seven Simple Steps to Green Your Church* [Nashville: Abingdon Press, 2010]. The companion book is a guide from greening your church over the course of a year, with a specific task to do each month (e.g., lighting, recycling, heating/cooling, etc.).

Sintado, Carlos. “Social Ecology, Ecojustice, and the New testament: Liberating Readings.” Ph.D. diss., Drew University, 2010.

**ABSTRACT:** Our planet Earth is going through an unprecedented crisis. The current ecological predicament is such that has the potential to annihilate life as we know it today. It is a global phenomenon that concerns every human being and even the whole creation itself. The international community and many organizations have issued persistent calls to change habits and behaviors as well as the basic organizational pattern of societies to make this world sustainable for future generations.

Social ecology is one of the secular disciplines that tries to understand the reasons why we have reached this point as well as suggests new ways to overcome the crisis. Ecojustice is a concern that women and men of faith articulate in order to find in the sources of their own religious traditions guiding principles and resources to confront the current world situation. In this context, people of faith ask whether the Bible has anything to say or contribute to this particular situation. Through history, the Bible has been used, misused, and abused to justify almost anything, even the worst evils humanity has ever known, such as wars, slavery, racism, patriarchy, colonization, marginalization, and exploitation. Nevertheless, the Bible, as witness of the story of God’s good creation and of the pilgrimage of God’s people, has also been seen by many as providing a critical

contribution to justice and peace and to the people's commitment to safeguard God's creation. This dissertation reads selected New Testament texts--The Gospel of Mark, the letter to the Romans, and the Book of Revelation--using the key tenets of Social Ecology and ecojustice as a basic hermeneutical framework. It deals with three different genres--gospel, letter, and apocalypse--and suggests liberating readings that can inspire and sustain people's commitment in the struggle to build a sustainable and more humane society, based on justice and peace for all God's creatures.

-----, "The Process of Mutual Commitment (Covenant) to Justice, Peace and the Integrity of Creation." S.T.M. Thesis, Drew University, 2001.

Sittler, Joseph. *Essays on Nature and Grace*. Philadelphia, Pa.: Fortress, 1972.

Sittler makes an effort to rethink the relationship between nature and grace in terms that address the contemporary human experience of nature—an experience that has been radically transformed by the influences of science and technology. A Lutheran theologian who participated extensively in the ecumenical movement, Sittler draws on biblical, patristic, Eastern Orthodox, and modern literary sources in order to argue that nature is a "theater of grace." He proposes an environmental ethic of gracious response to the grace that permeates relationships in the ecological web.

-----, "Ecological Commitment as Theological Responsibility." *Zygon* 5, no. 2 (June 1970): 172–81.

Sittler argues that the ecological crisis requires a radical rethinking of our understanding of reality. He proposes that being itself is fundamentally relational. Christian theology, according to Sittler, should therefore abandon its opposition stance (nature versus history), understand grace in ecological terms, and recognize environmental degradation as "blasphemous."

-----, "Called to Unity." *Ecumenical Review* 14, no. 2 (January 1962): 177–87.

Sittler critiques the dualism of nature and grace that has dominated Western theology (e.g., Colossians 1). Now that science and technology have made the whole cosmos the practical and experiential context of human life, Sittler asserts that Christianity must recover a life-affirming cosmic Christology of nature that can address the global problems of hunger, politics, economics, and the threat of nuclear annihilation.

-----, "A Theology for Earth." *Christian Scholar* 37, no. 3 (September 1954): 367–74.

Against neo-orthodox disengagement from the Earth, the rootlessness of modern culture, and contemporary estrangement from natural symbols, Sittler affirms that nonhuman nature is capable of bearing transcendent meaning. Humanity properly stands neither above nor below nature, but rather should stand alongside nature in a mutually loving and caring relationship. Theology must recover the unity of God, humanity, and nature, as symbolized in the Incarnation and sacraments.

Skira, Jaroslav. "The Ecological Bishop: John Zizioulas' Theology of Creation." *Toronto Journal of Theology* 19.2(2003): 199-213.

This article explores the implications of John Zizioulas' concept of communion for an ecological theology. For Zizioulas, "communion not only involves communion with the Trinity, other persons, and churches, but it also involves being in communion with the rest of creation." He calls on humans to be the "priests of creation."

Skoglund, John E., ed. "Ecology and Justice." Special Issue. *Foundations* 17, no. 2 (April-June 1974): 99-172.

A helpful historical perspective on the concept of "ecojustice" (the interrelation between social justice and environmental quality) is found in these selected papers from meetings held by the Board of National Ministries of the American Baptist Churches. Jitsuo Morikawa, the driving force behind this new direction, explains its significance and theological basis of this concept. Owen D. Owens argues for the inseparability of ecological wholeness and social justice while Norman J. Faramelli examines how conflicts between ecological and social justice concerns might be understood and overcome. A report by the Board (authored by R. J. Ogden and Owens) integrates the conclusions of the two task forces, one on justice and the other on ecology, into a unified understanding of ecojustice. Also included are previously-published articles by Phyllis Tribble on the Priestly story of creation in Genesis and by John B. Cobb on the role of the local church in encouraging sustainable lifestyles.

Slattery, Patrick. *Caretakers of Creation: Farmers Reflect on Their Faith and Work*. Minneapolis, Minn.: Augsburg, 1991.

Slattery provides a collection of first-person accounts by midwestern farmers of their lives, work, and values. Recurring themes include: concern for the future of family farming, the importance of caring for the land, the struggles and joys of producing food from the soil, the religious significance of living close to and working with the Earth, the importance of rural communities and churches, and the need for more sustainable farming methods. Interviewees include: farmers (some with theological training) from Illinois, North Dakota, Wisconsin, Minnesota, and Iowa, as well as a rural priest who, in an earlier ministry, encouraged his urban parishioners to grow their own food. Religious affiliations include: Lutheran, Catholic, United Church of Christ, and "almost Amish."

Sleeth, Matthew. *Serve God, Save the Planet: A Christian Call to Action*. White River Junction, VT: Chelsea Green Publishing, 2006.

This book written by a former medical doctor is a testimony of how the author and his family "downsized" their life in order to care for God's creation. Drawing on science and religion, Sleeth builds a bridge between environmentalists and mainstream

Christians. He and his family are harbingers of the creation care movement, which calls on all those who love God to love our planet. Sleeth shares how material downscaling led his family to healthier lifestyles, stronger relationships, and richer spiritual lives.

Snyder, Howard A. *Liberating the Church: The Ecology of Church and Kingdom*. Downers Grove, Ill.: InterVarsity Press, 1983. Reprint. Eugene, Ore.: Wipf and Stock, 1996.

Snyder presents an ecological perspective on the Church as the community of God—the liberating agent of God’s kingdom— both in terms of the Church’s impact on society and the physical environment, and in terms of the dynamic relationships existing among the Church’s constituent parts. Snyder focuses primarily on local churches in the North American Evangelical tradition, which he sees as captive to cultural assumptions about material possessions, institutional organization, power, etc., and operating in a global context increasingly characterized by environmental and economic concerns, technological materialism, and a concentration of power. After sketching his ecological perspective and utilizing it to examine models of the Church as sacrament, community, servant, and witness, he discusses specific topics such as ministry, theology, scripture, and lifestyle.

Sobosan, Jeffrey G. *Romancing the Universe: Theology, Science and Cosmology*. Grand Rapids: Eerdmans, 1999.

In *Romancing the Universe* Sobosan lays the groundwork for an aesthetics that acknowledges, describes, and pursues beauty in formulating a theological/cosmological vision that is attentive to the linkages that prevail among all parts of the universe. In so doing, he argues that the narcissistic spirit of humanity is the major threat to this aesthetic vision, and must be corrected by an ethics of humility. Sobosan’s perspective springs from the Judeo-Christian tradition, though he touched upon others in supplementary ways. He also appropriates various scientific perspectives.

Soelle, Dorothee, and Shirley A. Cloyes. *To Work and to Love: A Theology of Creation*. Philadelphia, Pa.: Fortress, 1984.

Soelle, an exponent of “political theology” influenced by Marxist thought, sets a theology of participation in creation through love and work over against the nuclear and environmental “exterminism” that threatens to undo creation. While noting her own shift—in response to this threat—from an overemphasis on Christ to an embracing concern for the sacred Earth, she still insists that liberation is prior to the affirmation of creation. She argues that capitalism alienates people from both meaningful work and their own sexuality. Soelle’s alternative vision characterizes “good work” in terms of self-expression, social-relatedness, reconciliation with nature, and love in terms of ecstasy, trust, wholeness, and solidarity. She argues that such work and love fulfills the human need for meaning and communion and enables people to become co-creators with God, thereby furthering the redemptive transformation of creation.

Soko, Keith J. "Human Rights and Ecological Duties in Buddhism and Roman Catholicism: Test Case for a Global Ethic." Ph.D. diss., Marquette University, 2001.

FROM THE PREFACE: "It is one hope that this study will aid in bringing the concept of human rights into greater dialogue with overall concerns for the environment, and aid in a greater respect for life in all of its varied forms. In addition, by reviewing the past and present work of Roman Catholic authors involved in human rights advocacy and Interreligious dialogue, it hopes to acknowledge and re-emphasize the Catholic, and in that sense "universal," contribution in these endeavors.

Sorrell, Roger D. *Francis of Assisi and Nature: Tradition and Innovation in Western Christian Attitudes toward the Environment*. New York: Oxford University Press, 1988.

Sorrell provides a study of Francis' place in medieval Christian thought about humankind's relationship to the rest of creation. Based primarily on the earliest documents by and about Francis, Sorrell argues that he was a reformer and innovator within the Christian tradition, rather than a revolutionary or a heretic. Francis' reactions to and relations with the natural world included traditional elements as well as highly original ones—but even the latter must be interpreted in the context of medieval thought and piety. Among Francis' innovations were his nature mysticism, his regarding nonhuman creatures in familial and chivalric terms, and his inclusion of them within the scope of Christian mission. Sorrell believes that Francis shows that the Western Christian tradition of thought about nature has the potential to absorb profound innovation while also remaining true to its fundamental values.

Southgate, Christopher. "Re-reading Genesis, John, and Job: A Christian's Response to Darwinism." *Zygon* 46 (2011): 370-395.

ABSTRACT: This article offers one response from within Christianity to the theological challenges of Darwinism. It identifies evolutionary theory as a key aspect of the context of contemporary Christian hermeneutics. Examples of the need for re-reading of scripture, and reassessment of key doctrines, in the light of Darwinism include the reading of the creation and fall accounts of Genesis 1–3, the reformulation of the Christian doctrine of humanity as created in the image of God, and the possibility of a new approach to the Incarnation in the light of evolution and semiotics. Finally, a theodicy in respect of evolutionary suffering is outlined, in dialogue with recent writings attributing such suffering to a force in opposition to God. The latter move is rejected on both theological and scientific grounds. Further work on evolutionary theodicy is proposed, in relation in particular to the doctrine of *creatio ex nihilo*.

-----, "Creation as 'Very Good' and Groaning in Travail: An Exploration in Evolutionary Theodicy." In *The Evolution of Evil*, edited by Gaymon Bennett, Martinez J. Hewlett, Ted Peters and Robert John Russell, 53-85. Gottingen: Vandenhoeck & Ruprecht, 2008.

Southgate here proposes a strategy for an evolutionary theodicy founded on four primary claims: (1) the ontological claim that it was God who created and continues to sustain both the matter and the natural processes of the universe; (2) the teleological claim that humans' freely chosen response to the grace of God is *a* principal goal—though not the only one—of God in creation; (3) the claim that God suffers with God's creation through self-giving love, of which Christ's Cross is indicative; and (4) the soteriological claim that (i) God does not abandon the victims of evolution, and (ii) that humans have a calling, stemming from the transformative power of Christ's action on the Cross, to participate in the healing of the world. As such, Southgate acknowledges that his project engages head-on the problem of a good God and a "groaning" world.

-----, "The Creatures' Yes and No to Their Creator: A Proposal in Evolutionary Theology, Kenotic Trinitarianism, and Environmental Ethics." *In Creation's Diversity: Voices from Theology and Science, Issues in Science and Theology* 5, edited by Willem B. Drees, Hubert Meisinger and Taede A. Smedes, 58-77. London and New York: T&T Clark/Continuum, 2008.

ABSTRACT: This essay will explore the contribution that the concept of kenosis in creation makes to a theology sensitive to the problem of evolutionary suffering. I shall take issue with a number of the ways in which the concept is currently developed, and suggest a way in which the concept remains important. I then propose a way of understanding evolutionary creation, which draws on an unusual combination of resources – theological, scientific, and poetic. Finally I shall suggest ways in which human kenosis might help to frame a new environmental ethics consistent with the theological framework I have outlined.

-----, *The Groaning of Creation: God, Evolution, and the Problem of Evil*. Louisville, KY: Westminster John Knox Press, 2008.

In this book, Southgate, a trained biochemist and research fellow in theology, discusses the problem of evil in Christian theology, offering a vision of theodicy. More specifically, Southgate proposes an "evolutionary theodicy," which is informed particularly by evolutionary theory and current scientific knowledge of the integral role of pain, suffering, and extinction in evolutionary processes. Southgate focuses on the self-emptying nature of God (kenosis) and the role of humans as co-creators in the evolutionary process. Southgate discusses many topics related to this overarching theme, including God's co-suffering with creatures, eschatology, vegetarianism, species extinction, science-religion dialogue, global warming, cosmology, process theology, and much more.

Spencer, Daniel T. *Gay and Gaia: Ethics, Ecology, and the Erotic*. Cleveland, Ohio: Pilgrim, 1996.

Spencer presents a liberationist ecological ethic rooted in lesbian and gay male

experience that affirms the necessity of integrating sexuality and spirituality. "Gay" is the erotic life force that seeks intimacy with others, and "Gaia" is the life force connecting all things. The same societal forces that attempt to control the erotic, oppressing gays and lesbians, also drive ecological destruction. Gays and lesbians thus offer critical and constructive insights for an eco-justice ethic of right relationships (e.g., the social construction of ideas of nature, humanity, and God; values of diversity and bodily integrity; and the ethical significance of social and ecological "location"). Spencer critiques both current forms of Christian ecological ethics (e.g., biblical stewardship [Douglas John Hall], Christian realism [James Nash], process theology [John B. Cobb, Jr., and Charles Birch], and feminist theology [Rosemary Radford Ruether]) from a gay/lesbian liberationist perspective as well as from the environmental praxis of gay and lesbian communities.

Spencer, Daniel, and James Martin-Schramm, eds. "Festschrift for Larry L. Rasmussen." *Union Seminary Quarterly Review* 58.1-2(2004).

This special issue of the journal is a Festschrift for Larry L. Rasmussen. It reviews his career as a Christian ethicist, much of which has been devoted to environmental ethics. Contributors include: Douglas John Hall, Aruna Ghandason, Nancie Erhard, Cynthia Moe-Lobeda, Beverly Harrison, and Emilie Townes.

Spretnak, Charlene. *States of Grace: The Recovery of Meaning in the Postmodern Age*. San Francisco, Calif.: HarperSanFrancisco, 1991.

An interfaith approach to retrieving the insights of the great "wisdom traditions" in order to move past the destructive practices and failed assumptions of modernity into an ecological postmodernism. Each of the wisdom traditions that Spretnak examines has its own particular strength or focus of attention, which she explores in successive chapters: Buddhism and the nature of mind, Native American spirituality, Goddess spirituality, the bodies of persons and the Earth, the semitic traditions (e.g., Judaism, Christianity, Islam), and community and social justice. The concluding chapter critiques both modernity and deconstructive postmodernism while also revealing how the spiritual yearnings of each provide openings into dialogue with the wisdom traditions. Two appendices further analyze deconstructive postmodernism.

Spring, David, and Eileen Spring, eds. *Ecology and Religion in History*. Basic Conditions of Life series. New York: Harper and Row, 1974.

The editors present a collection of previously published essays, including White's "Historical Roots of the Ecologic Crisis" (q.v.), several critical responses to it, and a similar argument by historian Arnold Toynbee. Theologian John MacQuarrie proposes an "organic" model for God's relation to the world; Old Testament scholar James Barr questions claims that science, technology, and environmental degradation are rooted in the Bible; Lewis Moncrief attributes the crisis to cultural, political, and economic, rather than religious, developments; geographer Yi Fu Tuan demonstrates the divergence between ideals and behavior regarding the environment

by utilizing examples from Europe and China; and microbiologist René Dubos defends the tradition of the transformative stewardship of nature that follows St. Benedict over and against the preservationist approach, which emulates St. Francis's reverence for nature.

Steck, Odil Hannes. *World and Environment*. Nashville, Tenn.: Abingdon, 1980.

This text is perhaps one of the earliest book-length treatments of the Bible from an ecological perspective. Each of its two major parts, the Old Testament and the New Testament, briefly describes the environmental context of each community, examines key texts, and discusses themes that emerge from those examinations. Though he stresses the contrast of ancient and modern attitudes and circumstances, Steck finds enduring validity in the biblical view. Humans and other creatures are encompassed within a single, primal order that reveals itself as the divine gift of life and this divine life is not at any creature's disposal. Only God controls the life-breath of created beings. Jesus is God's entry into the natural world, and although human self-centeredness is paramount, faith is also active, particularly in relation to the expectation of the salvation of all things.

Steiner, Gary. "Descartes, Christianity, and Contemporary Speciesism." In *A Communion of Subjects: Animals in Religion, Science, and Ethics*, edited by Paul Waldau and Kimberley Patton, 117-131. New York: Columbia University Press, 2006.

Stewart, Claude Y. *Nature in Grace: A Study in the Theology of Nature*. National Association of Baptist Professors of Religion Dissertation Series, no. 3. Macon, Ga.: Mercer University Press, 1983.

Stewart offers an analysis and critique of three theological responses to the "dis-gracing" of nature in modern thought: the Neo-Reformation approach of Paul Santmire, John Cobb's Whiteheadian theology, and the Neo-Catholic theology of Teilhard de Chardin. Special attention is given to each writer's concept of nature (particularly how they relate the impersonal to the personal) and their models of the God-world relationship (monarchial, processive-organic, or agential). Stewart believes that these approaches can be integrated into an alternative based on the model of God-as-agent, in which the world, comprising the distinct realms of both nature and personalities, is seen as the unitary action of a personal God.

Stivers, Robert L. "The Ancient Forests of the Pacific Northwest: The Moral Debate." *Theology and Public Policy* 5, no. 2 (fall 1993): 27-48.

Stivers interprets the ancient forests controversy on the basis of the ethical ideal of integrity, which has three dimensions: personal, social (sufficiency, justice, equality), and natural (sustainability of species and ecosystems). He examines the issues of forest preservation, forestry practices, and economic depression in forest communities, showing how this seemingly local issue has wider ideological, spiritual, and ethical implications.

------. *Hunger, Technology, and Limits to Growth: Christian Responsibility for Three Ethical Issues*. Minneapolis, Minn.: Augsburg Publishing House, 1984.

As an affluent American Christian, Stivers struggles with the hunger, technology, the limits of growth, and the unresolved dilemma of choosing between the personal paths of rigorous discipleship and responsible consumption. Each of the problem areas—widespread poverty and malnutrition, alienation and participation in a technological society, limits to growth, and achieving a sustainable society—are examined in turn. As resources for dealing with these, Stivers offers a theological dynamic of gift, openness, and response based on the biblical prophetic tradition and Jesus' revelation of God's community of love and justice, and also the ethical principles of justice, participation, sustainability, and sufficiency. He emphasizes the fundamental unity of rigor and responsibility, but gives priority to the latter and offers several general recommendations for appropriate social policy.

------. *The Sustainable Society: Ethics and Economic Growth*. Philadelphia, Pa.: Westminster Press, 1976.

Stivers assesses the debates about the possibility and desirability of unlimited economic growth from a Christian perspective, utilizing environmental soundness and human welfare as key criteria. He looks at the arguments of each side and at the material and ideological factors driving growth. Reviewing the costs and benefits of growth, the ethical issues of freedom, and the distribution of costs and benefits, he concludes that what is needed is selective growth in a sustainable society. Key components of such a society would include: an equilibrium economy in which population and capital are essentially stable, a globally-oriented but decentralized political system; and a new worldview characterized by appreciation of nature, religious repentance, hope, new attitudes toward technology and economy, the renunciation of force and injustice, and a greater concern for future generations.

Stivers, Robert L, and Jaydee Raymond Hanson, eds. *Globalization and the Environment*. Louisville, KY: Presbyterian Church USA, 2003.

Stoll, Mark. *Protestantism, Capitalism, and Nature in America*. Albuquerque, N. Mex.: University of New Mexico Press, 1997.

Correcting tendencies to view environmentalism as a recent, unprecedented phenomenon, and explaining that people too often overlook the impact religion has had on environmental issues, Stoll argues that American traditions relating to the exploitation and preservation of nature have roots in Protestant Christianity, especially the Calvinist and Puritan traditions. In part one, Stoll describes the manner in which Protestant doctrine implicitly and explicitly bears upon nature and how it influences the lives and ethics of its adherents and their offspring. In part two, Stoll presents a series of biographical sketches, from colonial times to the present, that represent industrial exploitation of nature and explain the development of an ideology regarding

the love of nature. He also argues that each of these perspectives bears the marks (e.g., the spirit and values) of Protestantism, even though some of them have seemingly abandoned their Christian heritage.

Stone, Glenn C., ed. *A New Ethic for a New Earth*. F/M/N Papers, no. 2. New York: Friendship Press, 1971.

Stone has compiled a second collection of papers from the Faith-Man-Nature Group (see also “Faith-Man-Nature Group”), this time from its Fourth National Conference (1969), together with papers from the National Council of Churches’ Section on Stewardship and Benevolence. The book opens with a preface by Senator Gaylord Nelson and concludes with a conference statement calling on all people to join in facing the urgent environmental crisis. Also included are philosophical, theological, scientific, and artistic perspectives on nature (Daniel Day Williams, Francisco J. Ayala, Tom F. Driver, Raymond J. Seeger); theological and biblical approaches to environmental issues (Julian N. Hartt, Peter A. Jordan, W. Lee Humphreys, Frederick Elder), and essays on the role of religious vision and the church in relation to the transformation of human-Earth relations (Scott I. Paradise, Robert Theobald).

Sturm, Douglas. *Solidarity and Suffering: Toward a Politics of Relationality*. Albany, N.Y.: State University of New York Press, 1998.

Sturm examines a variety of issues—human rights, economics, religion, social conflict, and the environment—from the standpoint of a politics of relationality that views persons as members of a community of interdependent parts of the whole biosphere. The politics of relationality presupposes an ontology of relationality (Alfred North Whitehead), emphasizes justice as solidarity, stresses the quality of relationships as the criterion for social well-being, and construes religious faith as “appreciative awareness.” In the section on ecology and social justice, Sturm argues that both the social and the ecological crises are crises of faith. Sturm also relates the holistic and biocentric “ecological principle” to “*koinonology*,” a form of moral reflection that evaluates actions in terms of their contribution to enhancing the life of the community as a whole.

Styles, John. *The Animal Creation: Its Claims on Our Humanity Stated and Enforced*. London: T. Ward, 1839. Reprint. Lewiston, N.Y.: E. Mellen Press, 1997.

Originally published in 1839, this pioneering statement on animal welfare by an Anglican clergyman provides a catalogue of contemporary animal abuse and argues for the humane treatment of animals on the basis of both natural and revealed theology. Styles’ natural theology appeals to the argument from design, reasoning that since God has created the world according to principles of beneficence and harmony, humans ought to imitate God by treating animals humanely. His revealed theology argues from scriptural teachings of consideration for animals, and from the example of Christ’s tenderness, compassion, and love. Styles’ concern is with domestic rather than wild animals; and while he condemns causing pain to animals,

he does not oppose killing them for food, nor does he develop a consistent philosophical position. Comstock's introduction provides an overview and critique.

Suh, Chul Won. *The Creation-Mediatorship of Jesus Christ: A Study in the Relationship between the Incarnation and the Creation*. Amsterdam: Rodopi, 1979.

While some 20<sup>th</sup>-century theologians maintain that the New Testament meely attests to the historical person Jesus of Nazareth, Suh, in her theological treatise *The Creation-Mediatorship of Jesus Christ*, asks what kind of theological repercussions may the flesh-and-blood Jesus have had for physical earthly reality. Though Jesus is traditionally understood to stand between God and the realm of the physical creation, how did Jesus' presence in the world change the dynamic between the divine and earthly spheres? Suh offers various answers to this and other questions through an analysis of the thought of Karl Barth, Karl Rahner, Hendrikus Berkhof, Abraham Kuyper, Irenaeus of the second century and Duns Scotus.

Swedish, Margaret. *Living Beyond the "End of the World": A Spirituality of Hope*. Maryknoll, NY: Orbis Books, 2008.

This book presents an overview of the many challenges currently facing the Earth community, including problems related to environmental disasters, climate change, fossil fuel, overconsumption, economic collapse, the US democracy, and experiences of alienation from the natural world. Swedish draws on ecological theology and spirituality to propose an "ecological hope" that addresses those challenges and lays the groundwork for the construction of a new human being and a new civilization, which would promote actions that leave a vibrant and thriving world for future generations.

Swimme, Brian, and Thomas Berry. *The Universe Story: From the Primordial Flaring Forth to the Ecozoic Era—A Celebration of the Unfolding of the Cosmos*. San Francisco, Calif.: HarperSanFrancisco, 1992.

A cosmologist and a historian of cultures collaborate to provide a narrative of "cosmogenesis" for the general reader, in the belief that our distorted mode of human presence on the Earth results from the lack of such a comprehensive story of the universe and our place within it. Their telling is based upon current scientific views of the origins and development of the Earth and its life, but also expresses the idea that the purpose of this process is the celebration of the sheer joy of existence, life, and consciousness. They speculate that, having reached a biological and ecological watershed where humans have become the determining factor in the future of life on Earth, we may be entering an "ecozoic era" centered on the reality of Earth as a single planetary community, and this era requires a creative, balanced, mutually-enhancing relationship between humans and the Earth.

Tarakieshwar, Nalini, Aaron Swank, et al, eds. "The Sanctification of Nature and Theological Conservatism: A Study of Opposing Religious Correlates of Environmentalism." *Review of*

*Religious Research* 42.4(2001): 387-404.

This article explores the findings in a survey that linked Christian beliefs in the Presbyterian Church, USA with environmental beliefs. The study found that theological conservatism was linked with lower concern and care for the environment while a strong belief in the sanctity of nature was associated with more “pro-environment” behaviors.

Taylor, Dorceta E. “Women of Color, Environmental Justice, and Ecofeminism.” In *Ecofeminism: Women, Culture, Nature*, ed. Karen J. Warren, 38–81. Bloomington, Ind.: Indiana University Press, 1995.

Argues that, while ecofeminism focuses largely on gender issues, women-of-color environmental activists also deal with the dimensions of race and class. In addition, women-of-color activists are usually less alienated from traditional religious beliefs and institutions than ecofeminists. The article also includes a history of the environmental justice movement and notes its divergences from, and tensions with, the agendas of more traditional environmental organizations.

Taylor, Sarah McFarland. *Green Sisters: A Spiritual Ecology*. Cambridge, MA: Harvard University Press, 2007.

This book is about “green sisters,” which is a name for environmentally engaged Catholic nuns. The author is a scholar of religious studies and ethnography, and although she is not herself a Catholic or a practitioner in a religious order, she has intimate knowledge of the ideas and practices of the green sisters. The sisters ground their spirituality in sustainable practices, such as organic gardening, building green housing, using green technologies (e.g., solar panels, compost toilets, hybrid vehicles), and more. The chapters in the book discuss these practices along with many other themes related to the intersection of Catholicism (and Christianity in general) with ecology, including discussions of food, agriculture, saving seeds, monasticism, the Ecozoic Era (Thomas Berry), and various ecologically-oriented rituals and prayers.

----- . "Sisters of Earth: Catholic Nuns Reinhabiting Religion at Genesis Farm." Ph.D. diss., University of California, Santa Barbara, 1999.

From Abstract: This dissertation brings to light a contemporary movement of ecologically minded Roman Catholic nuns in America. Largely inspired by the work of theologian and Passionist priest Thomas Berry, these nuns have created a growing network of “Earth Literacy” centers, organic community-supported farms, and related earth ministries. Focusing on the case study of Genesis Farm, I look at the ecologically conscious ways that sisters “reinhabit” their land as they also “reinhabit” their vows and spiritual traditions. This study not only provides a window into a novel and compelling cultural development within the American religious landscape, but it explores the overall movement's significance for the study of women, religion, and ecology, as well as the implications for redefining existing categories of religion and

culture.

Teilhard de Chardin, Pierre. *The Hymn of the Universe*. Translated by Simon Bartholomew. New York: Harper and Row, 1965.

In contrast to the “scientific” approach taken in *The Phenomenon of Man*, Teilhard writes here in a more personal, mystical, and poetic vein about the spiritual significance of the material world and its role in the ascent of humanity and the cosmos toward God. Included in this book are “The Mass in the World,” which speaks of Christ’s presence radiating out from the eucharistic elements into the entire universe; “Christ in the World of Matter,” three narratives of mystical visions of the cosmic Christ; “The Spiritual Power of Matter,” a symbolic story of an encounter with the personification of matter, which includes a “Hymn to Matter;” and “Pensées,” short meditations selected from published and unpublished writings on the themes of “The Presence of God in the World,” “Humanity in Progress,” “The Meaning of Human Endeavor,” and “In the Total Christ.”

-----, *The Phenomenon of Man*. Translated by Bernard Wall. New York: Harper and Row, 1965.

Teilhard, a Jesuit and paleontologist, sought a synthesis of evolutionary science and Christian theology, but the Roman Catholic authorities forbade the publication of his writings during his lifetime. Here he claims to present a purely descriptive account of the world as known by science, as an evolutionary process rising to higher and higher levels of structural complexity and interior consciousness, a process centered on humanity but pointing beyond the present to the “Omega point” in which the universe reaches a spiritual and hyper-personal union with God, who draws the process forward. In human beings, evolution becomes conscious of itself, and by their efforts toward greater social cooperation evolution advances toward the next stage; in Christianity, the Omega point is already present and effectual. Although Teilhard’s vision of “cosmogogenesis” has been criticized as anthropocentric, he has been a major influence on ecotheologians such as Thomas Berry.

Terhaar, Terry L. "Nature, Trauma, and the Soul: The Mystical Experience in Nature as Wellspring of Spiritual Values." Ph.D. diss., Yale University, 2005.

From Abstract: This study explores what is understood about the phenomenon known as the mystical experience in nature. Findings indicate that the mystical experience in nature is phenomenologically different and distinct from general states of religious or spiritual thoughts, feelings, perceptions, or beliefs about nature. The phenomenon does not represent a variation, lesser form of expression, pathological condition, or wishful thinking about these states. However, people who have never experienced the phenomenon usually mistake it for other anomalous phenomena or general states of religiousness or spirituality. Results indicate that the mystical experience in nature facilitates the formation and expression of environmental spiritual values. It also influences the development and expression of ethical frameworks that govern human