

## **Christianity and Ecology Conference Participants and Abstracts**

**Ian Barbour** is Professor Emeritus, Department of Religion at Carleton College, Northfield, MN. He obtained a B.S. at Swarthmore College, a M.S. in Physics at Duke University, a Ph.D. in Physics at the University of Chicago, and a B.D. in Theology at Yale University. From 1975-1986 he served on the Ethics and Values in Science and Technology Advisory Board for the National Science Foundation. Among his books are *Christianity and the Scientist* (Association Press 1960), *Issues in Science and Religion* (Prentice Hall 1966), *Technology, Environment and Human Values* (Praeger 1980), *Religion in an Age of Science, Gifford Lectures for 1989-90* (Harper & Row 1990), and *Religion and Science: Historical and Contemporary Issues* (Harper Collins 1997).

**Thomas Berry** received his Ph.D. from the Catholic University of America in European intellectual history with a thesis on Giambattista Vico. Widely read in Western history and theology, he also spent many years studying and teaching the cultures and religions of Asia. He has lived in China and traveled to other parts of Asia. He wrote a book on Buddhism and one on Religions of India, both of which are distributed by Columbia University Press. For some twenty years, he directed the Riverdale Center for Religious Research along the Hudson River. During this period he taught at Fordham University where he organized the history of religions program and directed twenty-five doctoral theses. His major contributions to the discussions on the environment are in his books *The Dream of the Earth* (Sierra Club Books, 1988) and with Brian Swimme *The Universe Story* (Harper San Francisco, 1992).

### **Abstract of paper: The Cosmological Dimensions of Christianity**

A core element of Christian thinking has been its concern with how humans relate to the cosmos and the Creator. From the Genesis Creation Story to the Psalms and from the early Church Fathers to medieval cosmology and monasticism, Christians have sought ways to live in relation to a universe of meaning and mystery. This paper will highlight some of these traditional sources emphasizing the thought of Thomas Aquinas in the 13th century and Teilhard de Chardin in the 20th century. The role of the human in the creative processes of the universe will be emphasized.

**John Berthrong** is Associate Dean for Academic and Administrative Affairs and Director of the Institute for Dialogue Among Religious Traditions at the Boston University School of Theology. Active in interfaith dialogue projects and programs, his teaching and research interests are in the areas of interreligious dialogue, Chinese religions, and comparative theology. His most recent books are *All under Heaven: Transforming Paradigms in Confucian-Christian Dialogue* and *The Transformations of the Confucian Way*. Forthcoming is a comparison of the notion of creative transformation, *Concerning Creativity in the Thought of Chu Hsi, A.N. Whitehead, and R.C.*

*Neville*, from SUNY Press. He is coeditor with Mary Evelyn Tucker of *Confucianism and Ecology*, also in the *Religions of the World and Ecology* series.

**Steven C. Bouma-Prediger** is Associate Professor of Religion at Hope College in Holland, Michigan. Dr. Bouma-Prediger completed his A.B. at Hope College in 1979 in mathematics and computer science. He subsequently earned an M.Phil. in 1984 in philosophy from the Institute for Christian Studies in Toronto, Ontario, an M.Div. in 1987 in theology from Fuller Theological Seminary in Pasadena, California, and a Ph.D. in 1992 in religious studies from the University of Chicago. Recent publications include *The Greening of Theology: The Ecological Models of Rosemary Radford Ruether, Joseph Sittler, and Jürgen Moltmann* (Scholars Press, 1995), and, with Virginia Vrobesky, *Assessing the Ark: A Christian Perspective on Nonhuman Creatures and the Endangered Species Act* (Crossroads, 1997). He is a member of the Evangelical Environmental Network and the Christian Environmental Council.

**Susan P. Bratton**, Lindaman Chair of Science, Technology and Society at Whitworth College is author of two books on Christianity and environmental ethics: *Six Billion and More: Human Population Regulation and Christian Ethics*, and *Christianity Wilderness and Wildlife: The Original Desert Solitaire*. Dr. Bratton has worked for the U.S. National Park Service as director of a field laboratory in the Great Smoky Mountains National Park and as coordinator of a research cooperative at the Institute of Ecology, University of Georgia. Her recent books and articles address such issues as Christian relationship to the land, Christian responses to pollution, and Christian approaches to population and women's health issues. Dr. Bratton has a Ph.D. in ecology from Cornell University, an M.A. in theology from Fuller Seminary, and a graduate certificate in environmental ethics from the University of Georgia. In December 1997, she completed a second Ph.D. in interdisciplinary arts and humanities at the University of Texas at Dallas. Her dissertation is entitled "The Natural Aryan and the Unnatural Jew: Environmental Racism in Nazi and Weimar Film."

**Lawrence Buell** received an A.B. from Princeton and a Ph.D. from Cornell, both in English. He has been the John P. Marquand Professor of English at Harvard since 1990. Before that he taught at Oberlin College (Professor and Chair of Department), from 1966-90. His major books include: *Literary Transcendentalism* (Cornell), *New England Literary Culture* (Cambridge), and *The Environmental Imagination* (Harvard). He has held NEH and Guggenheim fellowships among others.

**Douglas Burton Christie** is Assistant Professor of Christian Spirituality at Loyola Marymount University, Los Angeles. He is the author of *The Word in the Desert: Scripture and the Quest for Holiness in Early Christian Monasticism* (Oxford, 1993) and is currently at work on a book

entitled, *The Texture of Spirit: Nature and the Poetics of Belief* forthcoming from the University of California Press.

### **Abstract of paper: The Word Incarnate: A Christian Theopoetics of the Natural World**

More than twenty years ago, New Testament scholar Amos Wilder called for a "creative theopoetics" to revitalize Christian theology by putting it in touch with its own most profound mythic and poetic resources. If we hope to articulate a viable, imaginatively compelling Christian eco-theology, we must do the same today. In this paper, I will explore one such resource, the contemporary literature and poetry of nature. In both its formal designs and its substantive content, it gives vivid expression to the quest for the sacred in the natural world. It can, I would suggest, help us reimagine one of the most important sources of early Christian cosmology, the idea of the Word Incarnate.

**Lisa Sowle Cahill** is J. Donald Monan, S.J., Professor at Boston College, where she has taught theological ethics since 1976. She is a past president of the Catholic Theological Society of America (1992-93), and the Society of Christian Ethics (1997-98), and is also a fellow of the American Academy of Arts and Sciences. She received her Ph.D. in theological ethics from the University of Chicago Divinity School, where she studied under James Gustafson. Her most recent book is *Sex, Gender, and Christian Ethics* (Cambridge University Press, 1996).

**John Carman** is the Parkman Professor of Divinity and Professor of Comparative Religion at Harvard University. He has served as the Director of the Center for the Study of World Religions at Harvard University from 1973 to 1989. His research interests are South Indian bhakti, theological interpretation of world religions, and phenomenology of religion and comparative ethics. He is the editor with Donald Dawe of *Christian Faith in a Religiously Plural World* (Orbis, 1978), and with Frederick J. Streng, *Spoken and Unspoken Thanks: Some Comparative Soundings* (Center for the Study of World Religions, 1989), with P. Y. Luke, *Village Christians and Hindu Culture* (1968), *The Theology of Ramanuja* (1974), with Vasudha Narayanan, *The Tamil Veda: Pillan's Interpretation of the Tiruvaymoli* (University of Chicago Press, 1989), with Mark Swergensmeyer, *A Bibliographic Guide to the Comparative Study of Ethics* (Cambridge University Press, 1991). He has also written *The Theology of Ramanuja* (1974) and *Majesty and Meekness: A Comparative Study of Contrast and Harmony in the Concept of God* (Wm. B. Eerdmans, 1994).

**Audrey R. Chapman** serves as the director of two programs at the American Association for the Advancement of Science, the Dialogue Between Science and Religion and Science and Human Rights. She is trained as a social scientist and as a theological ethicist. Environmental ethics and the intersection of human rights and environmental protection are two of her current areas of

research. Her tenth book, *Population, Consumption, and the Environment: Perspectives from Science and Religion* (coedited with Rodney Peterson) is scheduled for publication in 1998.

**John Chryssavgis** was born in Australia. He received a degree in theology from the University of Athens, and was awarded a research scholarship to St. Vladimir's Seminary. He completed his doctoral studies at the University of Oxford in Patristics. He served as Personal Secretary to the Greek Orthodox Primate in Australia and was co-founder of St. Andrew's Theological College in Sydney, where he was Sub-Dean and taught Patristics and Church History. Since 1995, he has been a Professor of Theology at Hellenic College and Holy Cross Greek Orthodox School of Theology in Boston, MA. He is the author of many books and articles on the Church Fathers and Orthodox Spirituality, including *Fire and Light* (1987), *Repentance and Confession* (1988, 1996), *Ascent to Heaven* (1989), *The Desert is Alive* (1991, 1994), *Love, Sexuality, and Marriage* (1996), and a children's book (with his wife, Sophie) entitled *The World My Church* (1990, 1991, 1993). Two books, one on the study of the Church Fathers and one on the environment, are currently in the process of publication.

**Chai-sik Chung** has been serving as Walter G. Muelder Professor of Social Ethics at Boston University School of Theology since 1990. He also taught at Yonsei University in Seoul, Korea as Professor of Sociology and at various American colleges and universities. He holds a B.D. degree from Harvard Divinity School and a Ph.D. in Social Ethics and Sociology of Religion from Boston University. His most recent book is *A Korean Confucian Encounter with the Modern World* (Institute of East Asian Studies, University of California, Berkeley, 1995).

**Richard M. Clugston** is the Executive Director of the Center for Respect of Life and Environment (CRLE), and publisher and editor of *Earth Ethics*. He also directs the Secretariat of University Leaders for a Sustainable Future. Prior to coming to Washington, D.C., Dr. Clugston worked for the University of Minnesota as a faculty member in the college of Human Ecology, and as a strategic planner in Academic Affairs. He received his doctorate in Higher Education from the University of Minnesota, and his masters in human Development from the University of Chicago. He has recently written "Transforming Higher Education to Care for Creation," in R. Peterson and D. Conroy (Eds.), *Creation as Beloved by God*, and "Sustainability and Rural Revitalization: Two Alternative Visions," in I. Audirac (Ed.), *Rural Sustainable Development in America*. CRLE, an affiliate of The Humane Society of the United States, is a principal cosponsor of the Religion and Ecology Conference series.

**John B. Cobb, Jr.**, is a co-director of the Center for Process Studies and professor emeritus from the Claremont School of Theology where he taught for thirty-two years. He was born in Japan of Methodist missionary parents. His advanced education was at the University of Chicago. Among

his books are *Is It Too Late: A Theology of Ecology*; (with Charles Birch) *The Liberation of Life*; (with Herman Daly) *For the Common Good, Sustainability, and Sustaining the Common Good*.

### **Abstract of paper: Ecology and Economics: Reflections from Christian Theology**

Among the ways in which Christianity shares responsibility for the ecological crisis is its historic support of technology. Belief that bodily work with physical materials could glorify God and serve the neighbor became a faith that human mastery could transform the world into what God wanted. Economic theory embodies this vision and thus blocks attention to the ecological wisdom that identifies limits and calls for letting nature be. Christian theology needs to find its way between leaving all to God and celebrating the human ability to create.

**Daniel Cowdin** is currently an adjunct professor at Georgetown and Catholic Universities in Washington D.C. He was an assistant professor of social and environmental ethics for the Department of Theology at Catholic University from 1991-1997. He has published articles in the *Heythrop Journal*, *Christian Bioethics*, and *New Theology Review*, as well as in several collections of essays (most notably for this conference "Preserving the Creation" published by Georgetown University Press in 1994).

### **Abstract of paper: The Moral Status of Otherkind in Christian Ethics**

The question of the moral status is situated within various traditional and methodological approaches. The importance of the question is reaffirmed against a variety of challenges, some of which reject the project while others seem to have moved past it. A specific version of moral status is defended, which gives priority to systemic questions without eclipsing individual value. Questions such as use of otherkind and its membership in a shared community or household are explored.

**Harvey Cox** is Victor S. Thomas Professor of Divinity at Harvard University where he received his Ph.D. in 1963. His research and teaching interests are in urbanization; theological developments in world Christianity; and the ministry of the church in global setting, especially Latin America. He is the author of several books including *The Secular City* (1965), *Religion in the Secular City* (1984), *The Silencing of Leonardo Boff: Liberation Theology and the Future of World Christianity* (1988), *Many Mansions: A Christian's Encounters with Other Faiths* (1988), and *Fire From Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (1995).

**Marthinus L. Daneel** is a senior professor (Missiology) at the University of South Africa and director of the Zimbabwean Institute of Religious Research and Ecological Conservation. In 1995-1996, he was at the Center for the Study of World Religions at Harvard University

studying the role of African traditional religion in changing societies, particularly in the varied processes of liberation (sociopolitical, economic, and environmental) in Southern Africa. He has been working on a four-volume series on the role of religion (primarily in Zimbabwe but also focusing on comparative parallels elsewhere in Southern Africa), the culmination of more than a decade of sustained involvement with the Shona people in Zimbabwe.

### **Abstract of paper: Church and Eco-justice at the African Grassroots**

This paper traces the profile of a grassroots ecclesiology as it emerges in the earthkeeping ministry of Zimbabwe's African Independent Churches (AICs). During tree-planting ceremonies the mission of the church is described by participant AIC leaders as an extension of Christ's healing ministry, in the form of earth-care. Missionary outreach therefore involves more than human soul-salvation, as the redemption of all creation is at stake. The structural implications are noticeable as some of the AIC headquarters develop into "environmental hospitals." The "patient" in this instance is the denuded land and the "dispensary" becomes the nursery, where the correct "medicine" for the patient is being cultivated. The tree-planting eucharist is in itself the witnessing event, the proclamation of good news unto all the earth. The good news of eco-justice takes shape in the planting of millions of trees and the development of new ethical codes for environmental protection by the participant churches. Such good news repeatedly underscores social justice in the empowerment of the poor and marginalized people in Africa and related two-thirds world countries to make a contribution of such significance that it captures, for once, the imagination of the nation and the recognition of the government.

**Calvin B. DeWitt** is Professor of Environmental Studies at the University of Wisconsin-Madison, Madison Wisconsin and Director of Au Sable Institute in Michigan, an Institute that serves 80 Christian colleges and Universities in Canada and the U.S. with courses in ecology and environmental stewardship. He is a member of the University of Wisconsin graduate faculties of Land Resources, Conservation Biology and Sustainable Development, Water Resources Management, and Oceanography and Limnology, and a Fellow of the University of Wisconsin Teaching Academy. DeWitt also has been chair of the Christian Environmental Council and a member of the International Religion & Science Scholars Group, Center for Theological Inquiry, Princeton. He is author of papers in physiological ecology, wetland ecology, ecosystem modeling; editor of *The Environment and the Christian* (Baker Books, 1991), and, with Sir Ghilleen T. Prance, *Missionary Earthkeeping* (Mercer University Press, 1992). His recent books are *Earth-Wise: A Biblical Response to Environmental Issues* (CRC Publications, 1994) and *Caring for Creation* (Baker, 1998).

### **Abstract of paper: Behemoth and Batrachians in the Eye of God: Responsibility to Otherkind in Biblical Perspective**

In Christianity, the value of creatures derives ultimately not from their utility, market price, cuteness, or charm. Instead their value derives from their Creator. Creator-based value has profound consequences. Beyond human use and caring that may be elicited from esthetic and practical benefits of creatures in a two-party human-creature relationship, an additional

dimension may be elicited in a three-party human-creature-Creator relationship. This is a dimension of respect and love for the Creator that confers intrinsic value to the creatures. The invitation to Job to behold uncomely beasts through the eye of God illustrates this. In beholding Behemoth and Batrachians in the manner God would have us do, we discover the beauty, integrity, and habitat fitness for what at first glance we might have declared ugly. In what we might have seen as an attractive target for our arrow or bullet we find a creature so marvelously made and fitted into its habitat that it can be taken only by its Maker. Based on this respect, people would work to con-serve the creatures, hold them and their habitats together, assure their periodic self-enjoyment and rest, rescue them from human onslaughts, and restore the rescued to full and fruitful life. In so doing, they would mirror the One by and for whom all things were created.

**Heather Eaton** received an interdisciplinary doctorate in theology and ecology from the University of Toronto. Her special areas of concentration are religious responses to the ecological crisis, eco-feminism, cosmology, religion and science, feminist theology, and social-ecological justice. She is currently teaching at the University of Ottawa. Prior to this she taught at St. Michael's College at the University of Toronto in ecotheology, and on the Faculty of Environmental Studies in women and ecology.

**Vittorio Falsina**, a citizen of Italy, came to the United States with a background in philosophical and theological studies. He continued his education at the University of Chicago where he obtained M.A. degrees in the modern study of religion and international relations. He concluded a Ph.D. program there in Ethics and Society, writing his dissertation on the ethical dimension of North-South economic relations. As a member of the Xaverian Missionary Institute, Vittorio has undertaken research on economic development and liberation theology in Brazil, Peru, and Columbia. During the last two years, he has focused on the topic of environmental ethics and sustainable development working in World Environment and Resources program at the MacArthur Foundation in Chicago, and as a Warren Weaver fellow in the Global Environment division of the Rockefeller Foundation in New York.

**William French** is an associate professor in the Theology Department at Loyola University of Chicago. He received an M.Div. degree from Harvard University before completing his doctoral work in Christian ethics at the University of Chicago (1985). He has written extensively on environmental issues and has had articles appear in such journals as: *The Journal of Religion*, *Environmental Ethics*, *Peace Review*, *Theology and Public Policy*, and *Second Opinion*.

#### **Abstract of paper: A Christian Ethics of Restraint for Public Policy**

Ecological degradation challenges Christian communities to engage their historic ethical emphases on "love of the neighbor," "justice," and the "common good" in challenging new ways.

In consort with other religious communities around the world, Christians must promote public policies that restrain unsustainable patterns of resource and energy use, habitat destruction, species extinction, and population growth. This paper will examine green taxation schemes as one mechanism for promoting more sustainable patterns of production and consumption.

**C. Dean Freudenberger** has been a student of agronomy and ethics throughout his forty-four year professional career, both in the areas of practice and reflection. He holds degrees from California State Polytechnic University, San Louis Obispo, CA (B.S. Agronomy), and Boston University, (S.T.B., Ph.D.) His years devoted to international agricultural development in Africa, Asia, and Latin America have provided him with global and local perspectives for addressing contemporary issues in agriculture and environmental stability. His work and teaching in the U.S. (Claremont School of Theology, Claremont, CA and Luther Seminary, St. Paul, MN) have focused on the critical ethical issues of American agriculture. He is the author of many publications including *Global Dust Bowl* (1990), and *Food for Tomorrow?* (1984). He is a contributor to the recently published book *Rural Ministry* (1997).

**Neva Goodwin**, a proponent of "contextual economics" is cofounder and codirector of the Global Development And Environment Institute (G-DAE) at Tufts University. The author and editor of a number of books and articles proposing new approaches to the understanding and shaping of economics, Dr. Goodwin is frequently asked to participate in groups grappling with the wider impact of economic theory and action. She is Series Editor of *Frontier Issues in Economic Thought*, a five volume set of critical articles presenting ideas that are often missing from current mainstream economics. She is also editing four books being published by University of Michigan Press under the series title *Evolving Values for a Capitalist World*.

**Paul Gorman** is the executive director of the National Religious Partnership for the Environment, a formal coalition of diverse Jewish and Christian faith groups whose program he helped set in motion in 1991. A graduate of Yale and Oxford, he worked in Congress in the 1960s where, among other projects, he organized the congressional delegation to Selma and the Senate Foreign Relations Committee hearings on Vietnam. Gorman served as a speech writer and press secretary to Senator Eugene McCarthy in his 1968 presidential campaign, and has been a consultant to numerous elected officials. He has hosted a regular public radio program for 28 years and a PBS television show, and authored *How Can I Help?* (Knopf, 1984). Gorman has taught at the City University of New York, Sarah Lawrence College, and Adelphi University. Prior to his present position, he was vice-president for Programs at the Cathedral of St. John the Divine in New York City, where he oversaw numerous community-based projects and organized international environmental conferences in Moscow, Oxford, and Assisi.



**Walter E. Grazer** is currently the Director of the Environmental Justice Program for the United States Catholic Conference, a position he had held for the past five years. Formerly, he served as Deputy Director for Migration and Refugee Services and also as Policy Advisor for Food, Agriculture, and Rural Development at the Conference. Prior to his service at the USCC, he directed the Social Ministry Program of the Diocese of Richmond after working for the City of Richmond's Commission on Human Relations and the Richmond Community Action Program. He is co-editor with Rev. Drew Christiansen, S.J. of *And God Saw That It Was Good: Catholic Theology and the Environment*. Mr. Grazer holds an M.A. in International Relations and an M.S.W. in social work and a B.A. degree in philosophy.

**John A. Grim** is a professor in the Department of Religion at Bucknell University, Lewisburg, PA. As a historian of religions, John undertakes annual field studies in American Indian lifeways among the Apsaalooke/Crow peoples of Montana and the Swy-ahl-puh/Salish peoples of the Columbia River Plateau in eastern Washington. He published *The Shaman: Patterns of Religious Healing Among the Ojibway Indians*, a study of Anishinaabe/Ojibway healing practitioners, with the University of Oklahoma Press. With his wife, Mary Evelyn Tucker, he has co-edited *Worldviews and Ecology* a book discussing perspectives on the environmental crisis from world religions and contemporary philosophy. Mary Evelyn and John are currently organizing the series of twelve conferences on Religions of the World and Ecology held at Harvard University's Center for the Study of World Religions. John is also president of the American Teilhard Association.

**David G. Hallman** has worked for over twenty years on energy and environmental issues on the national staff of The United Church of Canada and more recently as climate change programme co-ordinator for the World Council of Churches. He is the author and editor of numerous articles and books on environmental issues including *Ecotheology--Voices from South and North*, (WCC/Orbis Books, 1994) and *A Place in Creation--Ecological Visions in Science, Religion and Economics*, (United Church of Canada Publishing House, 1992).

### **Abstract of paper: Climate Change: Ethics, Justice, and Sustainable Community**

Human-induced climate change represents a fundamental problem of justice and ethics since it is being precipitated largely by the rich industrialised nations with the consequences being suffered disproportionately by poor developing countries and by future generations. Climate change is caused primarily by the burning of fossil fuels and hence challenges the economic development model that underlies modern civilisation with its dependence on the constant expansion of production and consumption. Western Christian theological history is inextricably linked to that development paradigm but recent theological movements suggest alternate values which could contribute to more socially justice and ecologically sustainable societies.

**Dieter T. Hessel**, who holds a Ph.D. in social ethics, resides in Princeton, NJ, where he is a member of the Center of Theological Inquiry, director of the ecumenical Program on Ecology, Justice and Faith, and co-director of Theological Education to Meet the Environmental Challenge--TEMEC. From 1965-1990, he was the social education coordinator and social policy director of the Presbyterian Church (U.S.A.). Recent books include *Theology for Earth Community: A Field Guide* (Orbis, 1996); *The Church's Public Role: Retrospect and Prospect* (Eerdmans, 1993); *After Nature's Revolt: Eco-Justice and Theology* (Fortress, 1992); and *Social Ministry* (W/JK, 1992).

**Theodore Hiebert** has a Ph.D. in Classical Hebrew and Hebrew Scriptures from Harvard University and is Professor of Old Testament at McCormick Theological Seminary in Chicago. He is the author of *The Yahwist's Landscape: Nature and Religion in Early Israel*.

### **Abstract of paper: The Human Vocation: Origins and Transformations in Christian Traditions**

While Christianity has been primarily identified with the image of human dominion over nature, its traditions are more complex, including images of the human that stress human limit within the cosmos. This complexity is found at the origins of Christianity in its scriptures and in the transformations of later Christian thought. Within this complexity of traditions, the idea of human dominion must be rethought in search of an authentic and more adequate view of the Christian human vocation.

**Brennan Hill** was educated at St. Bonaventure and Cambridge University in English literature and at the Catholic University of America and Marquette University in Theology. Currently he is Professor and Chair of Theology at Xavier University. He is the Past President of the College Theology Society. His most recent books are *Jesus the Christ* (Twenty-Third Pub.) and *Exploring Catholic Theology* (Twenty-Third Pub.). His forthcoming book, *Christian Faith and the Environment: Making Vital Connections*, will be published this fall by Orbis Books.

**Mary Ann Hinsdale** is Associate Professor and Chair of the Religious Department at the College of the Holy Cross where she has been teaching since 1987. She received her Ph.D. from the University of St. Michael's College (Toronto). Her specialties are theological anthropology, ecclesiology and women's studies. Her publications include: *It Comes From the People: Community Development and Local Theology* (with Helen Lewis and Maxine Waller); *Women and Theology* (co-edited with Phyllis Kaminski); *Faith That Transforms: Essays in Honor of Gregory Baum* (co-edited with Mary Jo Leddy), and many articles and chapters in books. Her article, "Ecology, Feminism, and Theology" is widely used in women's studies courses. She is currently working on an introductory text in Catholic Studies for Orbis Books.

**Christine Firer Hinze** is Associate Professor of Christian Ethics in the Department of Theology, Marquette University. She is the author of a book, *Comprehending Power in Christian Social Ethics* (Scholars 1995) and numerous articles on topics that include wage justice for women and families, work and welfare reform, and the relationship between social ethics and ecological concerns. She is a contributor to *And God Saw That It Was Good: Catholic Theology and Ecology* (USCC 1996) and has been a regular participant in Scholars' Consultations held by the US Catholic Conference's Environmental Justice Program.

**James S. Hoyte** is currently Assistant to the President and Associate Vice President and Lecturer on Environmental Science and Public Policy at Harvard University. An attorney and speciality in public policy, he received his AB from Harvard College and JD from Harvard Law School. From 1983 to 1988, Hoyte served as Massachusetts Secretary of Environmental Affairs with responsibility for the planning and management of all environmental and natural resource conservation policies and programs for the Commonwealth of Massachusetts. He has published articles in the fields of environmental policy and management and serves on the Boards of Directors of numerous environmental and civic organizations.

**Elizabeth A. Johnson**, CSJ, is Distinguished Professor of Theology at Fordham University in New York City. Her Ph.D. degree is from the Catholic University of America, where she taught from 1980-1991. She is the Past President of the Catholic Theological Society of America, the oldest and largest association of theologians in the world. Her books include: *Consider Jesus: Waves of Renewal in Christology* (NY: Crossroad, 1990), *She Who Is: The Mystery of God in Feminist Theological Discourse* (Crossroad, 1992), *Women, Earth, and Creator Spirit* (Paulist Press, 1993), *Friends of God and Prophets: A Feminist Theological Reading of the Communion of Saints* (Continuum, 1998). *She Who Is* garnered several awards and prizes, including the 1992 University of Louisville Grawemeyer Award in Religion and the Crossroad Women's Studies Award.

### **Abstract of paper: Losing and Finding Creation in the Christian Tradition**

After making clear that until the 16th century the natural world was an intrinsic part of Christian tradition, forming, along with God and humanity, a three-legged stool upon which theological understanding rested, this paper explores key reasons for its disappearance as a subject of reflection. The paper then notes powerful currents at work today to rediscover all of creation, and concludes by tracing the intellectual and moral challenges this rediscovery poses to the Christian tradition currently in the making.

**Gordon D. Kaufman** is Edward Mallinckrodt, Jr. Professor of Divinity, Emeritus, at Harvard Divinity School. He received his Ph.D. from Yale University in 1955; and he taught at Pomona College in Claremont and at Vanderbilt Divinity School before coming to Harvard in 1963. He has published ten books and many articles. In his book, *In Face of Mystery: A Constructive Theology* (Harvard University Press, 1993) he works out a biohistorical conception of human beings to deal with problems of religious and cultural pluralism and contemporary ecological conceptions of our human situatedness in the world; the central Christian symbols of God and Christ are then deconstructed so as to present a thoroughly contemporary holistic picture of humanity in the world today. His last book is *God--Mystery--Diversity: Christian Theology in a Pluralistic World* (Fortress Press, 1996), he has worked out the implication of his theological standpoint for understanding the tasks in theology today.

**Catherine Keller** is Professor of Constructive Theology at the Theological School of Drew University. In her teaching, lecturing and writing, she develops the relational potential of a theology of becoming. Her books reconfigure ancient symbols of divinity for the sake of a planetary conviviality—a life together, across vast webs of difference. Thriving in the interplay of ecological and gender politics, of process cosmology, poststructuralist philosophy and religious pluralism, her work is both deconstructive and constructive in strategy. She is author of *From a Broken Web: Separation, Sexism and Self*.

**Heup Young Kim** is Associate Professor of Systematic Theology at Kang Nam University, Kyonggi-do, Korea, and a 1997-98 senior fellow at the Center for the Study of World Religions. He received his M.Div. and Th.M. from Princeton Theological Seminary and Ph.D. from the Graduate Theological Union. He has published a book *Wang Yang-ming and Karl Barth: A Confucian-Christian Dialogue* (University Press of America, 1996). Kim is currently working on two book projects entitled *Christo-tao: A Christology from an East Asian Perspective* and *Yi T'oegye and John Calvin: A Confucian-Christian Comparative Study*.

**Paul Knitter**, Professor of Theology at Xavier University, Cincinnati, received a Licentiate in theology from the Pontifical Gregorian University in Rome (1966) and a doctorate from the University of Marburg, Germany (1972) Most of his research and publications have dealt with religious pluralism and interreligious dialogue. His 1985 book, *No Other Name?*, called on Christians to engage in a more effective dialogue with persons of other religions. Recently, he has been exploring how the religious communities of the world can cooperate in promoting human and ecological well-being. This is the topic of his two recent books: *One Earth Many Religions: Multifaith Dialogue and Global Responsibility* (1995) and *Jesus and the Other Names: Christian Mission and Global Responsibility* (1996) He is also General Editor of the Orbis Book series "Faith Meets Faith."

## **Abstract of paper: Deep Ecumenicity vs. Incommensurability: Finding Common Ground on a Common Earth**

Postmodernist academicians warn that differences between religious communities are incommensurable, while politicians (especially Asian and African) warn that common agendas for dialogue (such as ecology) are invariably controlled by and serve the purposes of the powerful. My response to such justified reservations will take three steps: 1) I will begin by analyzing the dipolarity, found in all (or most) religious communities, between the ethical and the mystical. 2) I will then argue that our endangered, ailing earth constitutes an ethical challenge which: a) requires a multi-faceted response, of which one of the essential facets is religious; b) is able to elicit a response from all (or most) religious traditions, no matter how "incommensurable" they are in their creeds, codes, and ceremonies; c) provides a reference point or arbiter that can guard against the usurping of the common project by any one participant. 3) Finally, I will explore how a shared ethical response among the different religions of the world can lead them to a shared mystical experience of the earth. Ethical common ground can become mystical common ground; shared ethical praxis can lead to shared mystical or religious experience.

**Kwok Pui-lan** is Professor of Theology at the Episcopal Divinity School, Cambridge, MA. She has played an active role in the ecumenical discussions on ecological issues in the World Council of Churches, including addressing the assembly at Canberra in 1991. Her most recent book is *Discovering the Bible in the Non-Biblical World*. Her essay "Ecology and Christology" appeared in *Feminist Theology* (1997).

**Peter K. H. Lee** was born and raised in Hong Kong and received his education in the U.S. (Pomona College, Claremont School of Theology, Yale University, and Boston University). Ordained in the United Methodist Church, he served pastorates in California and Hawaii before returning to Hong Kong in 1966. He directed the Christian Study Centre on Chinese Religion and Culture, an institute devoted to cross-cultural theological studies and interreligious dialogue. In 1992 he was appointed Professor of Theology and Culture at the Lutheran Theological School. He was John A. McKay Professor of World Christianity at Princeton Theological Seminary, 1996-97. He is currently a visiting professor and special consultant on cross-cultural theological work at Vancouver School of Theology.

## **Abstract of paper: A Christian-Chinese View of Goodness, Beauty, and Holiness**

This paper has a Christian religious orientation but it interweaves with Chinese strands of thought to highlight the qualities of goodness, beauty and holiness. Goodness and beauty, manifest in the created order and perceived by the human heart, can stand out by themselves yet often shade into each other in various ways according to the different traditions. The morally good (predominant in Confucian teachings) and the artistically beautiful (pre-eminent in Daoist-inspired paintings and poems) are not without the "numinous" (Rudolf Otto). From the Christian

perspective, whatever God created was originally good, but after the fall the created order (including humans) is subject to corruption. It is through Christ that all can be made whole again and thereby the numinous becomes transparently holy. Under the holiness of God, goodness and beauty are enhanced ever more. Chinese thought, without a pronounced sense of the rupture of things, posits a continuity of being in a heaven-earth-humanity harmony (the I-Ching). To a Christian believer with a stronger sense of realism about human nature and the world, that, at best, remains an ideal unless a mediator, Christ, offers a redemption, whereby such an ideal can be actualized. To put it in another way, a corrupted created order can be re-created ever anew. In tangible ways, inspired human beings can create works of art, fashion materials to be pleasing to the senses and for the good of the community, and lovingly care for nature, all for a greater numinous splendor. If these people are professed Christians, that is fine. If they are joined by others, that adds power to the cause.

**Stan LeQuire** has been the head of the Evangelical Environmental Network, headquartered in Wynnewood, PA, since 1994. An ordained Baptist minister, Rev. LeQuire has also served as pastor of churches in Maine and been a missionary in Africa, Asia, and Europe. Rev. LeQuire is the writer of a column in "Green Cross" magazine which encourages parents and children to become active in environmental issues.

**Michael B. McElroy** received his Ph.D. from Queen's University in Belfast, Northern Ireland. In 1970, he was named Abbott Lawrence Rotch Professor of Atmospheric Sciences at Harvard University, and in 1975 was appointed Director of the Center for Earth and Planetary Physics. Since 1986 he has been Chairman of the Department of Earth and Planetary Sciences and since 1992 Chairman of the University Committee on Environment at Harvard where he leads an interdisciplinary study on the implications of China's rapid industrial development for the local, regional and global environment. In 1997, he was named the Gilbert Butler Professor of Environmental Studies. He is also a Fellow of the American Academy of Arts and Sciences. McElroy's research interests range from studies on the origin and evolution of the planets to, more recently, and emphasis on effects of human activity on the global environment of the Earth. He is the author of more than 200 technical papers contributing to our understanding of human induced changes in stratospheric ozone and to the potential for serious disruptions to global and regional climate due to anthropogenically related emissions of greenhouse gases.

**Sallie McFague** is the Carpenter Professor of Theology at Vanderbilt University. Her books relating ecology and Christianity are *The Body of God: An Ecological Theology* (1993) and *Super, Natural Christians: How We Should Love Nature* (1997).

**Abstract of paper: Ecological Christology: Does Christianity Have It?**

From prophetic, sacramental, and wisdom traditions to eschatological, process, and liberation ones, Christianity is well supplied to address ecological issues from various christological positions. This paper will outline features critical to an ecological christology and the praxis it implies. This christology is summed up in the phrase "God with us" and has two dimensions, a prophetic and a sacramental one. The prophetic line, from the message and cross of Jesus, emphasizes justice for the oppressed and limits for the oppressor. The sacramental line, from the incarnation and resurrection of Christ, suggests God's presence with all of creation as well as hope that a new creation is possible, that "ecological despair" can be overcome. In order to do this, Christians need to understand nature as "subject" (not object) and to learn how nature works on small and large scales. The example of global warming will illustrate how christology, when informed by current scientific and economic knowledge, can help Christians act responsibly toward nature.

**Daniel C. Maguire** is a Professor of Ethics at Marquette University. He has been president of both The Society of Christian Ethics and The Religious Consultation on Population, Reproductive Health, and Ethics. Among his books are *Death By Choice* (1974), *A New American Justice: Ending the White Male Monopolies* (1980), *The New Subversives: Anti-Americanism of the Religious Right* (1982), *The Moral Revolution*, (1986), *The Moral Core of Judaism and Christianity* (1993), and he is currently researching *The Moral and Legal Revolution in Health Care*.

### **Abstract of paper: Population-Consumption-Ecology: The Triple Problematic**

Population, consumption, and ecology are not separable in ethical inquiry. In spite of recent efforts to say population is no longer a concern due to depopulation in certain countries, much of the poverty-stricken earth is suffering from the ecological and political stresses caused by overpopulation. Complicating population discussions today are the influences of religious natalism and the phenomenon known accurately as "green racism" and "environmental racism," successors to "lifeboat ethics." Unsustainable consumption, according to Buddhist David Loy has been sacralized. Market capitalism, he says, is functioning as a world religion-the most successful and fast moving religion in the history of the world- assigning values and defining salvation in consumerist terms. The world religions, he submits, are in default in meeting this challenge, behaving, he says, as if they were senile if not moribund. However, Jewish and Christian biblical religion has a prophetic tradition that has a demonstrated power to effect structural change and not just settle for personal conversion. That tradition houses a profound and subversive social psychology and intimates the ingredients of an alternative political economy that is highly relevant to our triple problematic.

**Joan M. Martin** is Associate Professor, Christian Social Ethics at the Episcopal Divinity, Cambridge, Massachusetts. Her academic interests include Christian social ethics, economics and the changing nature of work through the global economy; feminist and womanist ethics, ethics and social history in the African American Christian tradition, and social theories of

religion. She is an ordained Presbyterian minister seeking to an integrated approach to understand the mission and role of the church in liberation from the structural and systematic forms of oppression in everyday life. Professor Martin has a forthcoming book on the work ethic of enslaved African American women.

**James Martin-Schramm** is Assistant Professor of Religion at Luther College in Decorah, Iowa. The primary focus of his research has been in the field of Christian ethics and population policy. He was an NGO delegate to the 1994 U.N. Conference on Population and Development and has served as a member of the Population and Consumption Task Force of the President's Council on Sustainable Development. He is the author of *Population Perils and the Churches' Response* (Geneva: World Council of Churches, 1997).

**Vernice Miller** currently serves as the Director of the Environmental Justice Initiative of the Natural Resources Defense Council (NRDC). Miller has also served as the Director of Development of the Center for Constitutional Rights, and as the New York Coordinator for the U.S. Citizens Network for the United Nations Conference on Environment and Development (the Earth Summit). Miller is an Urban Planner with both graduate and undergraduate degrees from Columbia University. She is the recipient of Columbia's Revson fellowship and was recently awarded a Kellogg National Leadership Fellow by the Kellogg Foundation. She has published several articles, as well as book chapters on environmental justice issues, and has received several awards and honors for her work as an environmental justice advocate.

**Patricia M. Mische** is the president of Global Education Associates, a network of men and women in 90 countries engaged in research, education, and action to advance global systems that will secure ecological integrity, peace, social justice, and democratic participation for present and future generations. She teaches graduate courses on ecology and peace in the Peace Education Program at Columbia University and has done extensive research on environmental causes of conflict and war. In 1988 Dr. Mische initiated the first citizens' treaty on global ecological security, The Earth Covenant, and is currently working with others to advance an Earth Charter to complement the UN Charter. Dr. Mische is the author of *Ecological Security and the United Nations System* (1997), and numerous other books and articles dealing with ecology, peace, women, economic development and other global issues.

**William R. Moomaw** is Professor of International Environmental Policy, and has been the Director of the International Environment and Resource Policy Program at the Fletcher School of Law and Diplomacy, Tufts University, since 1992. He also co-directs the Global Development and Environment Institute, which explores the interaction among economics, environment, and technology at Tufts University. Moomaw received his Ph.D. in physical chemistry from MIT,



and was Professor of Chemistry and Director of the Center for Environmental Studies at Williams College before leaving to direct the Climate, Energy, and Pollution Program at the World Resources Institute in 1988 and 1989. During the mid-1970s, he served as a AAAS Congressional Science Fellow where he helped to evaluate the legislation to phase out CFCs in aerosol cans, and worked on energy R&D following the oil embargo. He has written extensively on climate change, and has been a principle lead author of the industry chapters of the 1995 Intergovernmental Panel on Climate Change Second Assessment Report.

**James A. Nash**, Ph.D., is the Executive Director of the Churches' Center for Theology and Public Policy, an ecumenical research center in Washington, D.C., and Lecturer in Social and Ecological Ethics at Wesley Theological Seminary. He is also editor of *Theology and Public Policy*, a scholarly journal published by the Center. He served previously as the Executive Director of the Massachusetts Council of Churches. He is an ethicist whose research focuses on ecological and political concerns. Among his many writings is *Loving Nature: Ecological Integrity and Christian Responsibility* (Abingdon, 1991).

### **Abstract of paper: Seeking Moral Norms in Nature: An Imperative for Social and Ecological Ethics**

Despite its well-known historical (but not inherent) deficiencies, the natural law tradition at its best offers certain indispensable elements for viable social and ecological ethics, including a national-experiential method and a quest for common moral grounds. Virtually all of the diverse expressions of this tradition, however, are strongly anthropocentric--indeed, ecologically unconscious. They do not understand that humans are both social *and* ecological animals, that our moral responsibilities are discovered by reflecting not only on human nature but on our interactions with the whole of nature, and that the exercise of human rights is limited by the moral claims of other life-forms. Beginning with the Stoics, moreover, some versions of the natural law tradition stressed fittingness with the constraints and cycles of nature. That idea is valuable it implies ecosystems compatibility, but not making nature our moral mentor. Some important ethical distinctions must be made here. Ecologically sensitized and otherwise reformed, the natural law approach can provide an adequate social and ecological ethics for our time. This approach will be contrasted with efforts to ground ecological responsibilities in biblical warrants.

**Janet Nelson** is currently Visiting Assistant Professor in Religious Ethics at Bucknell University, and will be assuming the position of Assistant Professor of Social and Comparative Religious Ethics at Indiana University/Purdue University at Indianapolis in the Fall. A doctoral candidate in the Department of Religion at Syracuse University, her dissertation examines the Aristotelian moral philosophy of Martha Nussbaum and Alasdair MacIntyre.

**Michael Northcott** was born in England and studied at Durham and Sunderland Universities. He taught in Southeast Asia before moving to the Department of Christian Ethics at New College in the University of Edinburgh, Scotland. He is the author of *The Church and Secularisation* (Peter Lang, 1989), *The Environment and Christian Ethics* (Cambridge University Press, 1986) and *Urban Theology: A Reader* (Cassell, 1998). He is currently working on the ethics of the global economy.

**Scott Paradise** is retired Episcopal Chaplain at Massachusetts Institute of Technology (MIT) where he organized public forums relating technology, society, and the environment.

**Kimberley Patton** is Assistant Professor in the Comparative and Historical Study of Religion at Harvard Divinity School. She received her M.A. (1986) and Ph.D. (1992) from Harvard University in the Study of Religion. Her special fields are ancient Greek religion, archaeology, and iconography. Most recently, she is co-editor and contributing author to a new volume, *A Magic Still Dwells: Comparative Religion in a Postmodern Age* (University of California at Berkeley, 1998). She is also the author of two forthcoming books, *The Religion of the Gods: Divine Reflexivity in Comparative Context* (Oxford University Press, 1999), and *The Sea Can Wash Away All Evils: Modern Marine Pollution and the Ancient Cathartic Ocean* (Harvard University Press, 2000).

**Rodney Peterson** is the Executive Director of The Boston Theological Institute (BTI). An ordained minister in the Presbyterian Church, he also teaches history and ethics in both the member schools of the BTI and overseas and with the Federation des Institutions etablies a Geneve (FIIG), Geneva, Switzerland. He is author or editor and contributor of several articles and scholarly works, including the books, *Preaching in the Last Days* (Oxford University Press, 1993); *Christianity and Civil Society: Theological Education for Public Life* (Orbis Books, 1995); *Creation as Beloved of God: Discerning the Creator's Love and Our Need to Care for Creation* (Humanities Press, forthcoming, 1998); and *Consumption, Population, and Sustainability: Perspectives from Science and Religion* (Kansas City; Sheed & Ward, 1998), with accompanying video, "Living in Nature."

**Katharine M. Preston** is a Master of Divinity degree candidate at Andover Newton Theological School in Newton, Massachusetts, where she is exploring the integration of ecological concepts with theology, ethics, biblical studies and pastoral counseling. She holds the position of Ecology Minister at the seminary. After gaining a master's degree from Yale in environmental studies, Preston spent 20 years working for government, non-profits and academia in the environmental field.

**Eleanor Rae** received her Ph.D. in contemporary systematic theology from Fordham University. She is founder/director of the Center for Women, the Earth, the Divine in Ridgefield, CT, President Emerita of the North American Conference of Christianity and Ecology, and the author of *Women, the Earth, the Divine* (Orbis, 1994).

**Larry L. Rasmussen** has been Reinhold Niebuhr Professor of Social Ethics at Union Theological Seminary in New York City since 1986. Prior to that, he was a professor of Christian ethics at Wesley Theological Seminary in Washington, D.C., and assistant professor of religion at St. Olaf College in Minnesota. His most recent books are *Earth Community, Earth Ethics*, winner of the 1997 Grawemeyer Award in Religion, *Moral Fragments and Moral Community*, *Dietrich Bonhoeffer: His Significance for North Americans*, and *Reinhold Niebuhr: Theologian of Public Life*. He has also contributed chapters to four recent volumes in theology, ecology, and ethics, including *Theology for Earth Community: A Field Guide*, *Ecotheology: Voices from South and North*, *Worldviews and Ecology*, *After Nature's Revolt: Eco-Justice and Theology*. Rasmussen serves as co-moderator of Unit III (Justice, Peace, Creation) of the World Council of Churches and is a member of the Core Faculty of Auburn Theological Seminary in New York.

**Martin Robra**, Executive Secretary WCC/Unit III Justice, Peace, Creation; Minister of the Evangelical Church of Westfalia (Germany), Ph.D. (Dr. theology) with a study on Ecumenical Social Ethics at Bochum University, since 1994 working with the World Council of Churches in the areas of Theology of Life, Ecclesiology and Ethics and Environmental Ethics.

**Steven Rockefeller** is a Professor of Religion at Middlebury College in Vermont where he formerly served as Dean of the College. He received his Master of Divinity from Union Theological Seminary in New York City and his Ph.D. in the philosophy of religion from Columbia University. He is the author of *John Dewey: Religious Faith and Democratic Humanism* (Columbia, 1991), and *Spirit and Nature: Why the Environment is a Religious Issue* (Beacon, 1992). His essays have been published in a number of books and journals. Over the past decade, his work has given special attention to the interrelationship of democracy, ecology, and religious faith. He is currently coordinating the drafting of the Earth Charter for the Earth Charter Commission and Earth Council.

### **Abstract of paper: Ethical Principles Underlying the Earth Charter**

The presentation will consider the significance of the Earth Charter with reference to the international debate over global ethics. It will review the goals and progress of the Earth Charter consultation process and plans for the period 1998-2000. The relation of the religions, and

especially Christianity, to the Earth Charter will be considered. The principles of the Earth Charter will be discussed with special reference to the current debate and new proposals stimulated by the Benchmark Draft.

**Barbara R. Rossing** is Assistant Professor of New Testament at the Lutheran School of Theology at Chicago. Her scholarly research focuses on the Book of Revelation's Babylon and new Jerusalem city visions (Revelation 7-22). She also works on feminist, ecological, and liberation approaches to the Apocalypse, and on the upcoming Millennium. Previously she served as chaplain to Harvard Divinity School and as pastor and teacher at the Holden Village retreat center, Chelan, Washington.

**Loyal Rues** is a professor of religion and philosophy at Luther College, and presently a senior fellow at the Harvard Center for the Study of World Religions. He is the author of *Amythia: Crisis in the Natural History of Western Culture* (Alabama), a co-editor of *Contemporary Classics in the Philosophy of Religion* (Open Court), and the author of *By the Grace of Guile* (Oxford), a New York Times Notable Book of 1994. His most recent book, *Everybody's Story: Wising Up to the Epic of Evolution*, is currently in review.

**Rosemary Radford Ruether** is a Catholic feminist theologian teaching at Garrett Theological Seminary and is a member of the Graduate Faculty of Northwestern University in Evanston, IL. She teaches courses on the interrelation of Christian theology and history to social justice issues, including sexism, racism, poverty, militarism, ecology, and interfaith relations. She holds a B.A. in Philosophy from Scripps College (1958), an M.A. in Ancient History (1960) and a Ph.D. in Classics and Patristics (1965) from Claremont Graduate School in Claremont, CA. She holds eleven honorary doctorates, the most recent from the University of Edinburgh, Scotland (1994). Ruether is the author or editor of thirty-two books including *Gaia and God: An Ecofeminist Theology of Earth Healing* (1992), *Women Healing Earth: Third World Women on Feminism, Religion and Ecology* (1996), and *Gender and Redemption: A Theological History* (1997).

### **Abstract of paper: Ecofeminism: The Challenge to Theology**

This paper has two main sections. In the first section the construction of androcentric hierarchical social systems is traced, as this arises in early urban societies of the Ancient Near East and classical Greece. How Christianity discarded some ideas of ancient Greek cosmology, such as the preexistence and reincarnation of the soul, but incorporated its basic world picture and fused these with the late Hebrew/Christian view of creation, fall and redemption is traced. How this pattern of gender hierarchy in cosmology, and social relations was passed on but also challenged in medieval to early modern Christian thought is also traced. In the second half of the essay, Ruether will suggest the directions of an ecofeminist reconstruction of Christian theological categories in terms of the understanding of the self, soul/body relations, mortality and

finitude, the meaning of evil in relation to 'nature' and social relations, the parallel understanding of redemption from evil, the view of God, Christ and revelation in relation to this reconstruction. Finally there is a discussion of the tension between two ethics: the ethic of sustainability and the ethic of preferential option for the poor in relation to an ecofeminist understanding of human/nature/God relations.

**Stephen B. Scharper**, who holds a Ph.D. in Religious Studies from McGill University, has taught Religious Ethics and the Environment at both McGill University and the University of Notre Dame for the past several years. He is author of *Redeeming the Time: A Political Theology of the Environment* (Continuum, 1997) and, with his wife, Hilary Cunningham, *The Green Bible* (Orbis, 1993). Formally an editor with Orbis Books and Twenty-Third Publications, he has served as President of the Religious Education Association of the United States and Canada. Presently he is Director of English-language publications at Novalis Publishing.

**Larry D. Shinn** received his B.A. from Baldwin Wallace College in 1964, his B.D. from Drew Theological School in 1968, and his Ph.D. in History of Religions from Princeton University in 1972. He taught religion and humanities courses at Oberlin College from 1970-1983. At Bucknell University, Shinn served as Dean of the College of Arts and Sciences from 1984 to 1989 and as Vice President for Academic Affairs from 1989 to 1994. He became the eighth president of Berea College in August, 1994. Berea is a non-sectarian Christian liberal arts college in Berea, Kentucky, whose primary mission is to serve the economically disadvantaged youth of the Southern Appalachian region and beyond. He is the author of two books: *Two Sacred Worlds: Experience and Structure in the World Religions* and *The Dark Lord: Cult Images and the Hare Krishnas in America*.

**Roger L. Shinn** received his M.Div., 1941, Ph.D., 1951, from Union Theological Seminary and was the Reinhold Niebuhr Professor of Social Ethics there from 1959 to 1985. He was dean of graduate studies and then acting president in 1974-1975. He was active in the freedom rides of the civil rights movement during the 1960s and since retirement from Union has taught at seminaries around the country. Shinn is the past president of the American Theological Society and the Society of Christian Ethics and the author or editor of 16 books. His most recent book is *The New Genetics: Challenges for Science, Faith, and Politics* (1996).

### **Abstract of paper: The Mystery of the Self and the Enigma of Nature**

The assigned subject area, "human intervention in natural processes, " has led me into exploration of "the mystery of the self and the enigma of nature." In relation to human purposes, nature sustains and destroys human life and purpose. It is our womb and our tomb. Whether we try to understand macro-nature (the world of astrophysics) or micronature (the world of electrons, protons, mesons, and quarks) or the world of ordinary life, the enigma persists. I reject

two prominent tendencies of our time: 1) the reduction of nature to a warehouse of materials for human exploitation and 2) the idealizing of nature as "a sacramental universe" or as Gaia. And I seek some "theological pointers" as guides to responsible living. I use genetics as an example of "human intervention in natural processes."

**Bill Somplatsky-Jarman** is an Associate for Environmental Justice, for PCUSA. He received his M.Div. degree from Yale Divinity School. He has represented U.S. churches on the World Council of Churches delegation to COP2 in Berlin and COP3 in Kyoto. In addition, Somplatsky-Jarman has coordinated the U.S. climate change petition campaign, represented PCUSA at the 1992 Earth Summit, and is currently the Secretary of the NCCC Eco-Justice Working Group.

**Douglas Sturm** is an Emeritus Professor of Religion and Political Science at Bucknell University. He is a Past President of the Society of Christian Ethics and currently on the editorial boards of *Soundings* and the *Journal of Law and Religion*. He is the author of *Community and Alienation* (Notre Dame, 1988) and *Solidarity and Suffering: Toward a Politics of Relationality* (SUNY Press, 1998).

**Lawrence Sullivan** is director of the Center for the Study of World Religions, Harvard Divinity School. He took his Ph.D. in the history of religions from the University of Chicago, under the direction of Victor Turner and Mircea Eliade, and later taught on the faculty there. He has special research interest in the religious life of native peoples of South America, about which he wrote a book entitled *Icanchu's Drum* which was awarded a prize for the best book in philosophy and religion from the Association of American Publishers, and lived among the Nahuatlcos in the state of Hidalgo in Mexico. He edited the *Encyclopedia of Religion* published by Macmillan. He has served as President of the American Academy of Religions, the 8,000-member professional organization of those who teach about religion in North American colleges and universities.

**Lennard Swidler**, Professor of Catholic Thought and Interreligious Dialogue at Temple University since 1966, holds degrees in History, Philosophy, and Theology from Marquette University, University of Wisconsin, and Tübingen University (Germany), was Visiting Professor at Graz (Austria), Hamburg and Tübingen (Germany), Nankai University (Tianjin, China), Fudan University (Shanghai), and Temple University Japan (Tokyo). Since 1964, Editor of the *Journal of Ecumenical Studies*, which he co-founded with his wife Arlene Swidler, he has published more than 150 articles and 50 books, including *After the Absolute: The Dialogical Future of Religion* (1990), *Death or Dialogue* (1990), *Human Rights: Christians & Marxists in Dialogue* (1991), *Toward a Universal Declaration of a Global Ethic* (1997). His *The Dialogical Decalogue* has been translated into over a dozen languages.

**Cristina L. H. Traina** is an assistant professor in the Department of Religion at Northwestern University in Evanston, IL, where she teaches Christian theology and ethics. A graduate of the University of Chicago Divinity School, she has published articles and review in sexual and environmental ethics. Her forthcoming book, *Undoing Anathemas*, (Georgetown University Press) addresses methodological questions common to natural law and feminist ethics, including moral implications of embodiment.

**Tu Weiming** is Professor of Chinese History and Philosophy at Harvard University and a fellow of the American Academy of Arts and Sciences. He has taught at Princeton University and the University of California at Berkeley and has lectured at Peking University, Taiwan University, the Chinese University of Hong Kong, and the University of Paris. He is currently the Director of the Harvard Yenching Institute. His research interests are Confucian thought, Chinese intellectual history, Asian philosophy, and comparative religion. Among his many books are *Confucian Thought: Selfhood as Creative Transformation* (1985) and *Way, Learning, and Politics: Essays on the Chinese Intellectual* (1989) and editor of *China in Transformation* (1994) and *The Living Tree: Changing Meaning of Being Chinese Today* (1995).

**Mary Evelyn Tucker** is a professor of religion at Bucknell University in Lewisburg, Pennsylvania, where she teaches courses in world religions, Asian religions, and religion and ecology. She received her Ph.D. from Columbia University in the history of religions specializing in Confucianism in Japan. She has published *Moral and Spiritual Cultivation in Japanese Neo-Confucianism* (SUNY, 1989). She co-edited *Worldviews and Ecology* (Orbis Books, 1994) with John Grim, *Buddhism and Ecology* (Harvard/CSWR, 1997) with Duncan Williams, *Confucianism and Ecology: The Interrelation of Heaven, Earth, and Humans* (CSWR, 1998) with John Berthrong, and *Hinduism and Ecology* (forthcoming) with Christopher Key Chapple. She and John Grim are directing the series of twelve conferences on Religions of the World and Ecology at Harvard's Center for the Study of World Religions. They are also editors for a series on Ecology and Justice from Orbis Press.

**Paul Waldau** has a Ph.D. from the Faculty of Theology at the University of Oxford, where his research dealt with views of nonhuman animals in the early Buddhist and Christian traditions. In 1997 he was a Senior Fellow at Harvard University's Center for the Study of World Religions. He also has a law degree from UCLA and an M.A. from Stanford in Religious Studies. He lectures regularly around the United States, advises environmental and animal rights groups, and teaches ethics-related subjects at several Boston-area colleges. From 1991 to 1993, he was a member of the National Board of Directors of and legal counsel to the American Cetacean Society, the oldest American environmental group involved in the protection of whales and

dolphins. He currently is the Vice-President of The Great Ape Project, and advises the Animal Legal Defense Fund, the International Fund for Animal Welfare, and The Wild Dolphin Project.

**Mark I. Wallace** is Associate Professor and Co-Chair in the Department of Religion and member of the Environmental Studies Committee at Swarthmore College. He is the author of *Fragments of the Spirit: Nature, Violence, and the Renewal of Creation* and *The Second Naiveté: Barth, Ricoeur, and the New Yale Theology*. He is editor of *Figuring the Sacred: Religion, Narrative, and Imagination*, and co-editor of *Curing Violence: Religion and the Thought of Rene Girard*.

### **Abstract of paper: Recovering the Spirit in an Age of Radical Ecology**

The paper proposes an earth-centered model of the Spirit vis-a-vis the current environmental crisis. The orienting thesis is that the Spirit is the power of life-giving breath (*ruah*) within the cosmos who continually works to transform and renew all forms of life-both human and nonhuman. The Nicene Creed in 325 C.E. named the Spirit as "the Lord, the Giver of Life." The purpose of the paper will be to contemporize this ancient appellation by reenvisioning the Holy Spirit as God's vivifying presence within the society of all living beings. This life-centered model of the Spirit-the green face of God-expands the understanding of the Spirit in terms of its intratrinitarian role (traditionally expressed as the bond of unity between the Father and the Son) to include the Spirit's biotic role as the power of healing and renewal within all creation. The Spirit is best understood not as a metaphysical entity but as a healing life-force who engenders human flourishing as well as the welfare of the planet. This approach is called "ecological pneumatology" in order to distinguish it from metaphysically-based notions of the Spirit characteristic of normative Western philosophical questions of being and squarely within a nature-based desire for the integrity and health of all life-forms.

**Timothy C. Weiskel** is the Director of the Environmental Ethics and Public Policy Program, the Director of the Harvard Seminar on Environmental Values, and a member of the Harvard University Committee on the Environment. In addition he is a Visiting Lecturer on Religion and Society at the Divinity School's Center for the Study of Values in Public Life. He obtained his B.A. from Yale University and doctorate from Oxford University. His published works include *French Colonial Rule and the Baule Peoples: Resistance and Collaboration, 1889-1911* (Oxford University Press, 1980) and *Environmental Decline and Public Policy: Pattern, Trend and Prospect* (1992).

### **Abstract of paper: Doing Theology on a Small Planet**

In the context of accelerating environmental decline religions around the world are being examined for the practical and spiritual resources that they can provide to help people for the crises at hand. New interpretations of sacred texts and new paradigms of meaning are forwarded by religious thinkers and spiritual leaders in all traditions. In effect, a thorough-going religious



reformation is underway throughout the world as a trans-religious phenomena. It is expressed in some areas by a resurgent fundamentalism; it emerges in others in the form of new religious syncretisms; and it manifests itself in yet other traditions by a reaffirmation of core religious beliefs. Beyond questions of personal meaning and spiritual renewal, each religious tradition will be challenged to confront the public policy question, "Where Do We Go From Here?"

**Louke van Wensveen** is Assistant Professor of Theological Ethics at Loyola Marymount University. She was educated at Leiden, Harvard (A.B. 1983, Comparative Religion), and Princeton Theological Seminary (Ph.D. 1987, Religion and Society). Her recent book on ecological virtue ethics is entitled *Dirty Virtues*.

### **Abstract of paper: Christian Ecological Virtue Ethics: Transforming a Tradition**

The virtue language of ecologically committed people challenges the Aristotelian-Thomistic virtue tradition in the areas of cosmology, anthropology, divine providence, and justification. It also shows ways for the transformation of Christian virtue tradition toward greater ecological attunement. Within this transformed ethic certain familiar ancient as well as modern insights--for example, from the apostle Paul, Thomas Aquinas, and H. Richard Niebuhr--can provide a critical edge and ensure a recognizably Christian character.

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