

Forum on Religion and Ecology

Christianity and Ecology Bibliography

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And the Forum on Religion and Ecology

Abbate, Michael. *Gardening Eden: How Creation Care Will Change Your Faith, Your Life, and Our World*. Colorado Springs: Waterbrook Press, 2009.

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

Achtemeier, Elizabeth. *Nature, God and Pulpit*. Grand Rapids, Mich.: Eerdmans, 1992.

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

Adams, Carol J., ed. *Ecofeminism and the Sacred*. New York: Continuum, 1993.

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

rights (Bylle Avery and Mary E. Hunt), animals (Carol J. Adams and Marjorie Procter-Smith), and education (Zoe Weil).

Albanese, Catherine L. *Nature Religion in America: From the Algonkian Indians to the New Age*. Chicago, Ill.: University of Chicago Press, 1990.

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

American Teilhard Association. *Teilhard Studies*. American Teilhard Association, 1978-Present. <http://teiharddechardin.org/index.php/teihard-studies>

Anderson, Bernhard W. *From Creation to New Creation: Old Testament Perspectives*. Minneapolis, Minn.: Fortress, 1994.

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

Anderson, Bernhard W., ed. *Creation in the Old Testament*. Philadelphia, Pa.: Fortress, 1984.

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

relating to national identity, order, dependence, origination, and redemption. A bibliography of biblical and theological works on creation is also included.

Anglemyer, Mary, Eleanor R. Seagraves, and Catherine C. LeMaistre, compilers. *A Search for Environmental Ethics: An Initial Bibliography*. Washington, D.C.: Smithsonian Institution Press, 1980.

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

Arendse, Roger A. "The Historical Jesus, Eschatology, and Hope for the Earth?" *Scriptura* 66 (1998): 245-268.

Attfield, Robin. "Christian Attitudes to Nature." *Journal of the History of Ideas* 44, no. 3 (1983): 369-86.

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

-----, "Western Traditions and Environmental Ethics." In *Environmental Philosophy: A Collection of Readings*, eds. Robert Elliott and Arran Gare, 201-30. University Park, Pa.: Pennsylvania State University Press, 1983.

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

Austin, Richard Cartwright. *Reclaiming America: Restoring Nature to Culture*. Environmental Theology. Vol. 4. Abingdon, Va.: Creekside Press, 1990.

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

------. *Hope for the Land: Nature in the Bible*. Environmental Theology. Vol. 3. Atlanta, Ga.: John Knox Press, 1988.

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

------. *Beauty of the Lord: Awakening the Senses*. Environmental Theology. Vol. 2. Atlanta, Ga.: John Knox Press, 1988.

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

------. *Baptized into Wilderness: A Christian Perspective on John Muir*. Environmental Theology. Vol. 1. Atlanta, Ga.: John Knox Press, 1987.

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

Babie, Paul. "Private Property, The Environment and Christianity." *Pacifica* 15(October 2002): 307-323.

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

Bae, Tae Jin. "The Ecological Crisis Brought About by the Modernization Process in South Korea, and the PROK's Theological Perception of it, Missiological Coping with it, and New Ways of Mission." D.Min. diss., San Francisco Theological Seminary, 2000.

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

Baer, Richard A., Jr. "Land Misuse: A Theological Concern." *Christian Century* 83, no. 41 (12 October 1966): 1239–41.

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

Bailey, Liberty Hyde. *The Holy Earth*. New York: C. Scribner's Sons, 1915.

In this book, originally published in 1915 and reprinted several times, Bailey

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

Baker-Fletcher, Karen. *Sisters of Dust, Sisters of Spirit: Womanist Wordings on God and Creation*. Minneapolis, Minn.: Fortress, 1998.

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

Bakken, Peter W., Joan Gibb Engel, and J. Ronald Engel. *Ecology, Justice, and Christian Faith: A Critical Guide to the Literature*. Bibliographies and Indexes in Religious Studies, no. 36. Westport, Conn.: Greenwood Press, 1995.

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

Ball, Ian, Margaret Goodall, Clare Palmer, and John Reader, eds. *The Earth Beneath: A Critical Guide to Green Theology*. London: SPCK, 1992.

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

(Robin Grove-White, Margaret Goodall and John Reader). Part two critiques the limitations of some of the attempts to reformulate the Christian tradition: stewardship (Clare Palmer), Teilhard de Chardin (Ian Carter), Matthew Fox (Margaret Goodall and John Reader), and recent efforts in England (Ian Ball). Part three provides examples of ways to engage in the search for new answers through open discussion (Margaret Goodall and John Reader), pilgrimages (Ian Ball), community drama (Richard Beaumont), and artistic creativity (Lindsay Brown).

Ball, James G. "Evangelical Protestants, the Ecological Crisis and Public Theology." Ph.D. diss., Drew University, 1997.

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

Barad, Judith A. *Aquinas on the Nature and Treatment of Animals*. San Francisco, Calif.: International Scholars Publications, 1995.

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

Barbour, Ian G. *Religion and Science: Historical and Contemporary Issues*. San Francisco, Calif.: HarperSanFrancisco, 1997. Rev. and expanded ed. *Religion in an Age of Science*, 2 vols (San Francisco, Calif.: Harper and Row, 1990–1991).

A comprehensive, balanced overview of the relationship between religion and scientific methods and theories and the theological and philosophical questions they raise. Part one surveys the history of the relationship from the Middle Ages to the nineteenth century. Part two develops a typology of ways of relating science and religion and compares the methods and structure of science and religion. Part three covers the theological implications of theories in physics, astronomy, and evolution. Part four comprises philosophical and theological reflections on human nature and destiny, process thought, and the relationship between God and nature. Barbour argues for a

“critical realist” view of the use and limitations of all models in science and religion and advocates a theology of nature that draws on both religious and scientific sources that critically employ process thought.

----- . *Ethics in an Age of Technology*. San Francisco, Calif.: HarperSanFrancisco, 1993.

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

Barbour, Ian G., ed. *Earth Might Be Fair: Reflections on Ethics, Religion, and Ecology*. Englewood Cliffs, N.J.: Prentice-Hall, 1972.

Essays on the philosophy of science, theology of nature, and the ethics of technology, collectively aimed at articulating an ecological theology and an ecological ethic. Contents include: “Explanation in Science and Theology” (Frederick Ferr), “Science and God’s Action in Nature” (John J. Compton), “Changing Concepts of Nature” (Daniel D. Williams), “Tao Now: An Ecological Testament” (Houston Smith), “The Uniqueness of the Earth” (William G. Pollard), “The Whole Earth is the Lord’s: Toward a Holistic Ethic” (Harold K. Schilling), “Science and Ethical Decision, Some New Issues” (Roger L. Shinn), “Attitudes Toward Nature and Technology” (Ian Barbour). Themes include: scientific and religious understandings of nature; the dynamism and interdependence of nature; human unity with nature; and the social context of ecological problems (e.g., pollution, over-consumption, technology, and population).

Barker, Margaret. *Creation: A Biblical Vision for the Environment*. London, England: T&T Clark, 2010.

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

Barkey, Michael, ed. *Environmental Stewardship in the Judeo-Christian Tradition: Jewish, Catholic and Protestant Wisdom on the Environment*. Washington, DC: Interfaith Council for Environmental Stewardship, 2000.

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

Barnes, Michael, ed. *An Ecology of the Spirit: Religious Reflection and Environmental Consciousness*. Lanham, Md.: University Press of America and the College Theology Society, 1994.

This collection of essays presented at the Annual Meeting of the College Theology Society (1990) is grouped in seven sections: The Influence of Christianity (Essay on Henry David Thoreau, Matthew Fox, and Augustine [H. Paul Santmire]); “cosmic homelessness” [John F. Haught]; Ecofeminism and Creation-Centered Spirituality [Rosemary Radford Ruether and Matthew Fox, responses by Jay McDaniel and J. Patout Burns]; Moments in the Christian Tradition (Luke [D. Hamm]; Early Christianity [Maureen A. Tilley]; Eckhart [Jonas Barciauskas]); Spirituality and Ecological Awareness (“psychospirituality” [Eugene Bianchi]; Schillebeeckx [Dorothy A. Jacko]); Ethics and Ecological Visions (imagination [James A. Donahue]; the common good [William French]); Ecological Awareness in Eastern Religion (Buddhism [William Grosnick], Jainism and Hinduism [Christopher Key Chapple]); Symbols, Myths, and Metaphors (Anne Morrow Lindbergh [Fred McLeod] and the world as God’s body [Sally Kenel]).

Barnett, Tanya. *Greening Congregations Handbook: Stories, Ideas, and Resources for Cultivating Creation Awareness and Care in Your Congregation*. Seattle, WA: Earth Ministry, 2002.

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

Barth, Karl. “The Work of Creation.” In *The Doctrine of Creation*, trans. J. W. Edwards, O. Bussey, and Harold Knight, vol. 3, book 1 of *Church Dogmatics*, eds. G. W. Bromiley and T. F. Torrance. Edinburgh: T. and T. Clark, 1958.

Barth is not often regarded as a helpful resource for ecological theology due to the radically anthropocentric character of his theology of nature, but he is enormously important for understanding a contemporary Protestant theology of creation. Barth’s theology is rooted in the affirmation that God, from eternity, elected human beings for fellowship with himself in Jesus Christ. Creation is the space in which this relationship

can be actualized in time; as such, creation is a work of grace and of a piece with redemption but all other creatures have meaning only in relationship to human beings. The third “volume” of *Church Dogmatics* on the doctrine of creation has four parts, of which this is the first. Here Barth asserts that faith in God the Creator, based on God’s revelation in Jesus Christ, makes it possible to affirm the reality, meaningfulness, and goodness of created existence. Expounding Genesis 1 and 2, he relates Creation to God’s covenant with humanity, and discusses the essentially communal nature of human beings.

Bartholomew I Ecumenical Patriarch of Constantinople. *Cosmic Grace, Humble Prayer: The Ecological Vision of the Green Patriarch Bartholomew I*. Grand Rapids, MI: Eerdmans Publishing Company, 2003.

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

Bartlett, Woody. *Living By Surprise: A Christian Response to the Ecological Crisis*. New York, NY: Paulist Press, 2003.

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

Basney, Lionel. *An Earth-Careful Way of Life: Christian Stewardship and the Environmental Crisis*. Downers Grove, IL: InterVarsity Press, 1994.

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

Bauckham, Richard. *Living with Other Creatures: Green Exegesis and Theology*. Waco, TX: Baylor Press, 2011.

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

-----, *The Bible and Ecology: Rediscovering the Community of Creation*. Waco, TX: Baylor University Press, 2010.

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

-----, *Beyond Stewardship: The Bible and the Community of Creation*. Sarum Lectures. London, England: Darton, Longman, & Tood, 2006.

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

-----, "Jesus and the Wild Animals (Mark 1:13): A Christological Image for an Ecological Age." In *Jesus of Nazareth: Lord and Christ: Essays on the Historical Jesus and New Testament Christology*, eds. Joel B. Green and Max Turner, 3–21. Grand Rapids, Mich.: Eerdmans, 1994.

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

Bauman, Whitney. *Theology, Creation, and Environmental Ethics: From Creatio Ex Nihilo to Terra Nullius*. New York: Routledge, 2009.

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

Beisner, E. Calvin. *Where Garden Meets Wilderness: Evangelical Entry into the Environmental Debate*. Grand Rapids, Mich.: Acton Institute for the Study of Religion and Liberty; Eerdmans, 1997.

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

----- *Prospects for Growth: A Biblical View of Population, Resources, and the Future*. Westchester, Ill.: Crossway Books, 1990.

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

Bergant, Dianne. *The Earth Is the Lord’s: The Bible, Ecology, and Worship*. Collegeville, Minn.: Liturgical Press, 1998.

This short book examines key themes in Israel’s scriptures in order to discover how they can inform liturgical practices. Themes addressed include: the Sabbath as the culmination of creation; the goodness of nature and the temptation to divinize it; the

relationship between the natural and moral orders; and eschatology. Bergant argues that the Earth belongs to God alone because God establishes it over against the threat of chaos; the Bible is, therefore, theocentric—not anthropocentric— although humans, as God’s representatives, do have dominion. Liturgy can empower worshippers to respect nature and participate in God’s re-creation of our world.

------. *Israel’s Wisdom Literature: A Liberation-Critical Reading*. Minneapolis, Minn.: Fortress, 1997.

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

Bergmann, Sigurd. “Atmospheres of Synergy: Towards an Eco-theological Aesth/Ethics.” *Ecotheology* 11 (2006): 326-56.

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

------. *Creation Set Free: The Spirit as Liberator of Nature*. Grand Rapids, MI: William B. Eerdmans, 2005.

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

critical dialogue with contemporary eco-theologies (of John Cobb, Günter Altner, Jürgen Moltmann, Christian Link, Gerhard Liedke, Sallie McFague, and Rosemary Ruether) in the construction of the author's own contextual methodology for ecotheology.

Berky, Marian O. "The Desert Shall Rejoice: A Theocentric Ecological Ethics (H. Richard Niebuhr)." Ph.D. diss., Vanderbilt University, 2004.

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

Bernal, Lisa. "Embodied Relations and Good Human Action: Bases for a Christian Eco-Justice Ethic of Creation." Ph.D. diss., Princeton Theological Seminary, 2001.

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

Bernstein, Ellen. *The Splendor of Creation: A Biblical Ecology*. Cleveland, OH: Pilgrim, 2005.

Berry, R.J. *Environmental Stewardship: Critical Perspectives, Past and Present*. London, England: T&T Clark, 2006.

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

movements beyond stewardship (part V).

-----, *God's Book of Works. The Nature and Theology of Nature*. New York: T&T Clark, 2003.

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

-----, ed. *When Enough is Enough: A Christian Framework for Environmental Sustainability*. Nottingham: Apollos, 2007.

-----, ed. *The Care of Creation: Focusing Concern and Action*. Leicester, England: InterVarsity, 2000.

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

Berry, Thomas. *The Christian Future and the Fate of the Earth*. Ed. Mary Evelyn Tucker and John Grim. Maryknoll, NY: Orbis Books, 2009.

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

-----, *The Sacred Universe: Earth, Spirituality, and Religion in the Twenty-first Century*. Ed. Mary Evelyn Tucker. New York: Columbia University Press, 2009.

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

----- . *The Dream of the Earth*. San Francisco, Calif.: Sierra Club Books, 1988.

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

Berry, Thomas, and Thomas Clarke. *Befriending the Earth: A Theology of Reconciliation between Humans and the Earth*. Edited by Stephen Dunn and Anne Lonergan. Mystic, Conn.: Twenty-Third Publications, 1991.

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

Berry, Wendell. “Christianity and the Survival of Creation.” In *Sex, Economy, Freedom, and Community: Eight Essays*, ed. Wendell Berry, 93–116. New York: Pantheon, 1993.

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

----- . “God and Country.” In *What Are People For?: Essays*. 95–102. San Francisco, Calif.: North Point Press, 1990.

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

----- . “Two Economies.” In *Home Economics: Fourteen Essays*, 54–75. San Francisco, Calif.: North Point Press, 1987.

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

----- . “The Gift of Good Land.” In *The Gift of Good Land: Further Essays Cultural and Agricultural*, 267–81. San Francisco, Calif.: North Point Press, 1981.

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

Bhagat, Shantilal P. *Creation in Crisis: Responding to God’s Covenant*. Elgin, Ill.: Brethren Press, 1990.

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

Bianchi, Eugene C. "The Ten Commandments of Ecological Spirituality."
<http://www.emory.edu/college/religion/faculty/bianchi/kohntalk.htm>.

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

Birch, Charles. *A Purpose for Everything: Religion in a Postmodern Worldview*. Mystic, Conn.: Twenty-Third Publications, 1990.

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

----- "Creation, Technology, and Human Survival: Called to Replenish the Earth."
Ecumenical Review 28, no. 1 (January 1976): 66–79.

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

Birch, Charles, and John B. Cobb, Jr. *The Liberation of Life: From the Cell to the Community*. Cambridge: Cambridge University Press, 1981. Reprint. Denton, Tex.: Environmental Ethics Books, 1990.

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

Birch, Bruce C., and Larry Rasmussen. *The Predicament of the Prosperous*. Philadelphia, Pa.: Westminster Press, 1978.

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

Birch, Charles, and Lukas Vischer. *Living with the Animals: The Community of God’s Creatures*. Geneva: World Council of Churches, 1998.

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

Birch, Charles, William Eakin, and Jay B. McDaniel, eds. *Liberating Life: Contemporary Approaches to Ecological Theology*. Maryknoll, N.Y.: Orbis, 1990.

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

Black, John. *The Dominion of Man: The Search for Ecological Responsibility*. Edinburgh: Edinburgh University Press, 1970.

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

Bloomquist, Karen L. ed. *Creation and Climate Change: Spiritual and Ethical Perspectives*. Minneapolis: Lutheran University Press, 2009.

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

Boff, Leonardo. *Cry of the Earth, Cry of the Poor*. Translated by Philip Berryman. Maryknoll, N.Y.: Orbis, 1997.

Boff, a leading Brazilian theologian, extends the theology of liberation to include the Earth, which, like oppressed people, is exploited by the rich and powerful. He argues that the dominant paradigm, which sets humankind over things rather than alongside

them in cosmic community, must be replaced by a new paradigm of connectedness. Boff describes the new paradigm of the Earth as planetary community and utilizes terms such as cosmos as cosmogenesis. He then characterizes the ecological crisis as a loss of connectedness and shows the linkages between ecology and liberation theology. He gives special attention to the Amazonian region and its people. God is described in panentheistic (God in all and all in God) terms, the Spirit is described as being immanent in Creation, and Christ is presented as the Cosmic Christ while St. Francis is presented as a model of ecological spirituality.

-----, *Ecology and Liberation: A New Paradigm*. Translated by John Cumming. Maryknoll, N.Y.: Orbis, 1995.

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

-----, "Social Ecology: Poverty and Misery." In *Ecotheology: Voices from South and North*, edited by David Hallman, 235-247. Geneva and Maryknoll, NY: WCC Publications and Orbis Books, 1994.

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

Boff, Leonardo, and Virgil Elizondo, eds. *Ecology and Poverty: Cry of the Earth, Cry of the Poor*. Concilium, 1995/5. Maryknoll, N.Y.: Orbis, 1995.

Includes essays on environmental integrity, social justice, and their connections by a group of largely Latin American authors writing chiefly from a liberationist perspective. In their introduction, Boff and Elizondo criticize the environmentalism of

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

Bonhoeffer, Dietrich. *Creation and Fall: A Theological Exposition of Genesis 1–3*. Ed. John W. de Gruchy. Translated by Douglas Stephen Bax. Dietrich Bonhoeffer Works, Vol. 3. Minneapolis, Minn.: Fortress, 1997.

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

Bonifazi, Conrad. *A Theology of Things: A Study of Man in His Physical Environment*. Philadelphia, Pa.: Lippincott, 1967.

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

Bonting, Sjoerd. *Creation and Double Chaos: Science and Theology in Discussion*. Minneapolis, MN: Fortress, 2005.

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

Bouma-Prediger, Steven. *For the Beauty of the Earth: A Christian Vision for Creation Care*. Grand Rapids, MI: Baker Academic, 2001.

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

----- "Why Care for Creation? From Prudence to Piety." *Christian Scholar's Review* 27, no. 3 (spring 1998): 277-97.

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

----- "Creation Care and Character: The Nature and Necessity of the Ecological Virtues." *Perspectives on Science and Christian Faith* 50, no. 1 (March 1998): 6-21.

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

----- *The Greening of Theology: The Ecological Models of Rosemary Radford Ruether, Joseph Sittler, and Jurgen Moltmann*. Atlanta, Ga.: Scholars Press, 1995.

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

Bouma-Prediger, Steven, and Joseph Sittler and Peter Bakken. *Evocations of Grace: The Writings of Joseph Sittler on Ecology, Theology, and Ethics*. Grand Rapids, MI: Eerdmans, 2000.

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

Bouma-Prediger, Steven and Virginia Vroblesky. *Assessing the Ark: A Christian Perspective on Non-Human Creatures and the Endangered Species Act*. Wynnewood, PA: Crossroad, 1997.

Bradley, Ian. *God Is Green: Christianity and the Environment*. London: Darton, Longman, and Todd, 1990.

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

Brandt, Don. ed. *Inheriting The Earth: Poor Communities and Environmental Renewal*. Monrovia, CA: 2005.

This book published by World Vision resources documents some case-studies of

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

------. *God's Stewards: The Role of Christians in Creation Care*. Monrovia, CA: World Vision, 2002.

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

Bratton, Susan Power. "Christian Response to Changes in Global Ecosystems." in *The Local Church for a Global Era: Reflections for a New Century*, edited by Max Stackhouse and Tim Dearborn, 113-124. Grand Rapids, MI: Eerdmans, 2000.

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

------. “Ecofeminism and the Problem of Divine Immanence/Transcendence in Christian Environmental Ethics.” *Science and Christian Belief* 6, no. 1 (1994): 21–40.

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

------. *Christianity, Wilderness, and Wildlife: The Original Desert Solitaire*. Scranton, Pa.: University of Scranton Press, 1993.

Bratton surveys the Bible and selected later Christian traditions (e.g., the Desert Fathers, Celtic and Franciscan monasticism, the Reformation) to clarify their models of the role of wilderness experience in people’s relationship to God and to suggest how Christians can apply these historical models to their contemporary religious lives.

Bratton argues that, contrary to common belief, biblical and Christian tradition gave wilderness a positive religious value as a place for encountering God until the Reformers largely rejected monasticism and the wilderness spirituality that were associated with it. She urges Christians to value occasions for solitude, spiritual struggle, and contact with creation in spacious natural settings, because, as she argues, they are integral to spiritual development; and to live with and care for wild nature as an essential part of God's good creation.

----- . "Loving Nature: Eros or Agape?" *Environmental Ethics* 14, no. 1 (spring 1992): 3–25.

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

----- . *Six Billion and More: Human Population Regulation and Christian Ethics*. Louisville, Ky.: Westminster/John Knox Press, 1992.

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

Brawley, Christopher. "The Sacramental Vision: Mythopoeic Imagination and Ecology in Coleridge, MacDonald, Lewis, and Tolkien." Ph.D. diss., The Florida State University, 2003.

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

Brown, Deborah, ed. *Christianity in the 21st Century*. New York, NY: Crossroads, 2000.

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

Brown, Edward R. *Our Father's World: Mobilizing the Church to Care for Creation*. 2nd edition. Downers Grove, IL: InterVarsity Press, 2008.

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

Brown, William P. *The Seven Pillars of Creation: The Bible, Science, and the Ecology of Wonder*. New York: Oxford University Press, 2010.

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

Brueggemann, Walter. "Options for Creatureliness: Consumer of Citizen." *Horizons in Biblical Theology* 21.1(2001): 25-50.

In his article, "Options for Creatureliness," Brueggemann explores some dimensions of recently articulated creation theologies in order to consider the ways these theologies might provide fresh interpretive accent to the contemporary global environmental crisis. By concentrating particularly on the theme of creatureliness in the Book of Deuteronomy, Brueggemann argues that human society should not aspire to that of an "uncaring, unresponsive, disobedient" consumption model, but rather aim to find joy in the deep joy in "a communal practice that cares for all and shares with all." As both givers and receivers, therefore, human creatures must turn now from the old, retrograde politics of consumption in order to become citizens of a world we all share.

----- . *The Land: Place as Gift, Promise, and Challenge in Biblical Faith*. Philadelphia, Pa.: Fortress, 1977.

In this watershed book, Brueggemann argues that land, as symbol and literal reality, is central to the story of Israel's relationship to God. The land and its fertility is a gift from God, but the effort to securely possess and manage the land leads to oppression, injustice, and finally to the loss of land. Yet God's promise to Israel in exile includes the restoration of the land. The promise of a new land, he argues, is also central to the New Testament. By turning from the emphasis on time, decision, and event that have dominated biblical studies to an emphasis on place, structure, and continuity, Brueggemann adapts the pattern to contemporary concerns about rootlessness, prosperity, and the plight of the dispossessed. His efforts here open the door to a more ecological reading of biblical texts.

Bube, Paul Custodio. *Ethics in John Cobb's Process Theology*. Atlanta, Ga.: Scholars Press, 1988.

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

Burggraeve, Roger. "Responsibility for a 'New Heaven and a New Earth.'" *Concilium* 4 (1991): 107-18.

Burrell, David B., and Elena Malits. *Original Peace: Restoring God's Creation*. New York: Paulist Press, 1997.

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

may have implications for the doctrine of resurrection.

Callicott, J. Baird. *Earth's Insights: A Survey of Ecological Ethics from the Mediterranean Basin to the Australian Outback*. Berkeley, Calif.: University of California Press, 1994.

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

Campolo, Tony. *How to Rescue the Earth without Worshipping Nature: A Christian's Call to Save Creation*. Milton Keynes: Word, 1992.

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

Cannato, Judy. *Field of Compassion: How the New Cosmology is Transforming Spiritual Life*. Notre Dame, IN: Sorin Books, 2010.

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

Caplan, Merry W. "Compassion, Creation, and Community: A Case for Humane Education." Ph.D. diss., The Union Institute, 1993.

From Abstract: This study first investigates humankind's interconnectedness to the rest of creation. It surveys scientific theory, philosophical postulations, the major world religions, and emerging religious options that are inclusive of all Beings. From this survey, compassion emerges as the distillation of humankind's collective wisdom and primary to peace and justice. Therefore, the second section of this study investigates the underpinnings of compassion. The concepts of attachment, empathy, and inclusivity are established as necessary to the facilitation of compassion. Compassion is then explored as a functional ethic. The third section explores the utilization of the ethic of compassion in re-visioning Earth as a community. The actual process of building a community with Earth and other

species is approached by defining community, building an understanding of the meaning of community, and developing the qualities and principles of community in relationship to Earth. This is fleshed out by presenting the process of community building with Earth or re-earthing from the perspective of a personal journey. Finally, a history of humane education as well as a curriculum in humane education is presented as praxis to the theory of a whole Earth community. This study is a synthesis of seemingly diverse areas of study and the methodology is interdisciplinary. The outcome of this approach is the presentation of a plan of action that, while practical, leads to the broadening of the definition of both community and self to include other mortals and Earth.

Carmichael, Cassandra. *Responsible Purchasing for Faith Communities*. Takoma Park, MD: Center for a New American Dream, 2002.

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

Carmody, John. *Ecology and Religion: Toward a New Christian Theology of Nature*. New York: Paulist Press, 1983.

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

Carr, Paul. "Sacramental Water and the Challenge of Global Warming." *Journal of Faith and Science Exchange* 5(2001): 97-101.

ABSTRACT: Process theologian Marjorie Suchocki redefines sin as (1) the violation of relationships, (2) the absolutizing of the self and the denial of interdependence, and (3) rebellion against the creation. The challenge of our day is to update Christian liturgy, which celebrates our being “creatures created in the image of God,” with a conscience, so that we will conserve and sacrifice for the good of creation, our children, and their descendents. Science tells us that we can reduce emission greenhouse gases in the future

by using passive and active solar energy for heating and generating electricity with windmills, semiconducting solar cells, and hydropower. Perhaps water's sacramental power can cleanse us from the unintended consequences of our past sins, give us new vision for the future, with the courage to recognize our interdependence with creation.

Carroll, John E., and Albert LaChance, eds. *Embracing Earth: Catholic Approaches to Ecology*. Maryknoll, N.Y.: Orbis, 1994.

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

Carroll, John E., Paul Brockelman, and Mary Westfall, eds. *The Greening of Faith: God, the Environment, and the Good Life*. Hanover, N.H.: University Press of New England, 1997.

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

Case-Winters, Anna. *Reconstructing a Christian Theology of Nature*. Burlington, VT: Ashgate, 2007.

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

Castleman, Robbie. "The Evangelical Spirituality of Creation Care and the Kingdom of God." In *For All The Saints: Evangelical Theology and Christian Spirituality*, edited by Timothy George and Alister McGrath. Louisville, KY: Westminster John Knox, 2003.

Catholic Bishops' Conference of the Philippines. "What Is Happening to Our Beautiful Land?" a Pastoral Letter on Ecology from the Catholic Bishops of the Philippines. *SEDOS* 4 (1988): 112–15.

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

Catholic Church. "Global Climate Change: A Plea for Dialogue, Prudence and the Common Good." Washington, DC: United States Conference of Catholic Bishops, 2001.

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

Cherry, Conrad. *Nature and Religious Imagination: From Edwards to Bushnell*. Philadelphia, Pa.: Fortress, 1980.

An analysis of the role of physical nature in the American religious imagination from the early eighteenth to the mid- nineteenth century, focusing on representative New England theologians (e.g., Jonathan Edwards, Samuel Hopkins, Lyman Beecher, William Ellery Channing, and Horace Bushnell). Cherry argues that Edwards regarded

nature as a collection of “images or shadows of divine things” but that his successors, who were more inclined to moralism, legalism, and rationalism, saw nature primarily as a system of moral laws and didactic signs. According to Cherry, a more profound symbolic- imaginative response to nature was renewed in the religious romanticism of Bushnell. Though understandings of nature since this time have been dominated by Darwinism and the religious imagination of the urban and industrial social environment, American religion, according to Cherry, faces the same struggle to connect symbolic awareness with moral resolve.

Chial, Douglas L. “The Ecological Crisis: A Survey of the WCC’s Recent Responses.” *Ecumenical Review* 48, no. 1 (January 1996): 53–61.

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

Cho, Hyun-Chul. *An Ecological Vision of the World: Toward a Christian Ecological Theology for Our Age*. Roma, Italy: Editrice Pontificia Universita Gregoriana, 2004.

Choe, Jae Ho. "The Ethical Implications of James M. Gustafson's Theocentric Perspective for the Natural Environment." Ph.D. diss., Westminster Theological Seminary, 2001.

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

Christ, Carol. *She Who Changes: Re-Imagining the Divine in the World*. New York, NY: Palgrave, 2003.

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

Christiansen, Drew, and Walter Grazer, eds. “*And God Saw That It Was Good*”: *Catholic Theology and the Environment*. Washington, D.C.: United States Catholic Conference, 1996.

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

Chun, Su Bog. "A Study on the Social Responsibility of a Local Church for Environmental Preservation: Focused on Bosung- Gun." D.Min. diss., Howard University, 2003.

Chung Hyun Kyung. "Welcome the Spirit; Hear Her Cries: The Holy Spirit, Creation, and the Culture of Life." *Christianity and Crisis* 51, nos. 10–11 (15 July 1991): 220–23.

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

Clark, J. Michael. *Beyond Our Ghettos: Gay Theology in Ecological Perspective*. Cleveland, Ohio: Pilgrim Press, 1993.

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

Clark, Stephen R. L. *How to Think about the Earth: Philosophical and Theological Models for Ecology*. London: Mowbray, 1993.

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

Clarke, Peter and Tony Claydon, eds. *God's Bounty?: The Churches and the Natural World*. Woodbridge, Suffolk, UK: Ecclesiastical History Society, 2010.

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

Clifford, Paula. “*All Creation Groaning*”: *A Theological Approach to Climate Change and Development*. London: Christian Aid, 2007.

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

Clinebell, Howard J. *Ecotherapy: Healing Ourselves, Healing the Earth*. Philadelphia, Pa.: Fortress, 1996.

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

spirituality, discusses ways in which religion can play ecologically creative or destructive roles and presents a number of ecotherapy and ecoeducation tools and methods.

Clines, David J. A., ed. *The Bible and the Future of the Planet: An Ecology Reader*. The Biblical Seminar, no. 56. Sheffield, England: Sheffield Academic Press, 1998.

Clipson, Mary Catherine. "Sustainable Living: A Case Study of Nuns and Their Beliefs, Attitudes and Practices." Ph.D. diss., University of New Hampshire, 2000.

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

Clough, David. *On Animals: Systematic Theology*. (Vol. 1) New York: T&T Clark, 2012.

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

------. "All God's Creatures: Reading Genesis on Human and Non-human Animals." In *Reading Genesis After Darwin*, edited by Stephen C. Barton and David Wilkinson, 145-162. Oxford: Oxford University Press, 2009.

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

Coad, Dominic. "Creation's Praise of God: A Proposal for a Theology of the Non-Human Creation." *Theology* 112 (May/June 2009): 181-189.

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

Coates, Peter. *Nature: Western Attitudes since Ancient Times*. Berkeley, Calif.: University of California Press, 1998.

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

Cobb, John B., Jr. *The Earthist Challenge to Economism: A Theological Critique of the World Bank*. New York: St. Martin's Press, 1999.

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

----- *Sustaining the Common Good: A Christian Perspective on the Global Economy*. Cleveland, Ohio: Pilgrim Press, 1995.

Convinced that the economy is the primary determinant of what happens to the Earth,

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

----- . *Is It Too Late? A Theology of Ecology*. Rev. ed. Denton, Tex.: Environmental Ethics Books, 1995. Original edition, Beverly Hills, Calif.: Bruce Publishing, 1972.

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

----- . *Sustainability: Economics, Ecology, and Justice*. Maryknoll, N.Y.: Orbis, 1992.

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

----- . "Sociological Theology or Ecological Theology?" In *Process Theology as Political Theology*, 111–34. Philadelphia, Pa.: Westminster Press, 1982.

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

two types of theological orientation remain.

Cohen, Jeremy. *“Be Fertile, Fill the Earth and Master It” : The Ancient and Medieval Career of a Biblical Text*. Ithaca, N.Y.: Cornell University Press, 1989. Reprint, Lanham, Md.: University Press of America, 1991.

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

Cohen-Kiener, Andrea. *Claiming Earth as Common Ground: The Ecological Crisis through the Lens of Faith*. Woodstock, IL: Skylight Paths Publishing, 2009.

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

Cokesbury. *Caring for God's Earth*. Nashville, TN: Cokesbury, 2002.

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

Commission for Racial Justice, United Church of Christ. *Toxic Wastes and Race in the United States: A National Report on the Racial and Socioeconomic Characteristics of Communities with Hazardous Waste Sites*. New York: United Church of Christ, 1987.

This report by a national church-based civil rights agency comprehensively documented the presence of hazardous waste sites in racial and ethnic communities throughout the United States (US) and was a major stimulus to the growing environmental justice movement. The data are from two studies, an analytical study

focusing on commercial hazardous waste facilities and a descriptive study focusing on uncontrolled toxic waste sites. The report concludes that race is a major factor related to the presence of hazardous wastes in residential communities in the US. The report recommends that addressing the issue of hazardous wastes in minority communities has become a priority at all levels of government and has become the concern of churches, corporations, universities, and community organizations.

Conradie, Ernst M. "Interpreting the Bible Amidst Ecological Degradation." *Theology* 112 (May/June 2009): 199-207.

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

------. "The Road Towards an Ecological Biblical and Theological Hermeneutics." *Scriptura* 93 (2006): 305-14.

------. *An Ecological Christian Anthropology: At Home on Earth?* Adlershot, England: Ashgate, 2004.

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

------. *Ecological Theology: A Guide for Further Research*. Bellville, South Africa: University of the Western Cape, 2001.

------. "Stewards or Sojourners in the Household of God?" *Scriptura* 73(2000): 153-174.

This article examines the proper place of human beings within the household (oikos) of God. It takes recognition of the eschatological dimension of God's household and

suggests that the place of humans as sojourners, rather than stewards, is to prepare for the homecoming of all the inhabitants of God's household.

----- . *Hope for the Earth: Vistas on a New Century*. Bellville, South Africa: University of the Western Cape, 2000.

----- . "A Further Indexed Bibliography on Christian Theology and Ecology." *Scriptura* 52 (1995): 27–64.

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

----- . "Ecology and Christian Theology: An Introduction with a Comprehensive, Indexed Bibliography." *Scriptura* 47 (September 1993): 52–104.

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

Conradie, Ernst, and David Nugent Field, eds. *A Rainbow Over the Land: A South African Guide on the Church and Environmental Justice*. South Africa: Western Cape Provincial Council of Churches, 2000.

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

Conroy, Donald and Rodney Petersen, eds. *Earth at Risk: An Environmental Dialogue Between Religion and Science*. Amherst, NY: Humanity Books, 2000.

This edited volume, introduced by Ian Barbour, brings together religious scholars, to discuss the intersection of science and religion in terms of ecological crises. Though the volume mainly deals with Christianity, a few other traditions are represented. The

four basic sections are: Science in Dialogue with Religion (religion and science), religion caring for creation (religion and ecology); Sustainable Communities and Environmental Justice (ethics, justice, and ecology); and Strategies for Education, Ministry, and Building Sustainable Communities (practical applications/analyses of institutional life). Each chapter ends with a list of questions for group discussion, and the book ends with an annotated bibliography.

Cook, Stephen and Corrine Patton, eds. *Ezekiel's Hierarchical World: Wrestling with a Tiered Reality*. Atlanta, GA: Society of Biblical Literature, 2004.

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

Cooper, Tim. *Green Christianity: Caring for the Whole Creation*. London, England: Spire, 1990.

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

Cuppitt, Don. “Nature and Culture.” In *Humanity, Environment, and God: Glasgow Centenary Gifford Lectures*, ed. Neil Spurway, 33–45. Oxford: Blackwell Publishers, 1993.

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

Dalton, Anne Marie. *A Theology for the Earth: The Contributions of Thomas Berry and Bernard Lonergan*. Ottawa: University of Ottawa Press, 1999.

This book outlines four major influences upon Thomas Berry’s project of developing a new cosmology that meets the contemporary ecological challenge: Giambattista Vico, world religions, Teilhard de Chardin, and his engagement with modern sciences and “ecological crises.” After this helpful overview of Berry’s work, the author brings Berry into dialogue with the work of Bernard Lonergan’s theological method (chapter

six), offering a theological analysis of Berry's work based upon Lonergan's method in chapter 7, in hopes that Berry's work will thus be able to contribute to the renewal of Christian theology in light of the ecological crisis.

Daly, Herman E., and John B. Cobb, Jr. *For the Common Good: Redirecting the Economy toward Community, the Environment, and a Sustainable Future*. 2d ed., updated and expanded. Boston: Beacon Press, 1994.

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

Daneel, M. L. *African Earthkeepers: Wholistic Interfaith Mission*. Maryknoll, NY: Orbis, 2001.

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

-----, "Earthkeeping in Missiological Perspective: An African Challenge." *Mission Studies* 13, nos. 1-2 (1996): 130-88.

Dantine, Wilhelm. "Creation and Redemption: An Attempt at a Theological Understanding in Light of Contemporary Understanding of the World." *Scottish Journal of Theology* 18, no. 2 (1965): 129-47.

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

just his divinity, and faith in Christ gives the courage to accept human cosmic responsibility.

Davis, Ellen F. *Scripture, Culture, and Agriculture: An Agrarian Reading of the Bible*. New York: Cambridge University Press, 2009.

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

Davis, John Jefferson. "Economic Growth vs. the Environment? The Need for New Paradigms in Economics, Business Ethics, and Evangelical Theology." *Evangelical Review of Theology* 26.3(2002): 265-275.

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

-----, “Ecological ‘Blind Spots’ in the Structure and Content of Recent Evangelical Systematic Theologies.” *Journal of the Evangelical Theological Society* 43/2 (June 2000): 273-286.

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

Deane-Drummond, Celia. *Christ and Evolution: Wonder and Wisdom*. Minneapolis, MN: Fortress Press, 2009.

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

-----, *Eco-Theology*. London: Darton, Longman and Todd, 2008.

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

-----, “Shadow Sophia in Christological Perspective: The Evolution of Sin and the Redemption of Nature.” *Theology and Science* 6 (2008): 13-32.

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

-----, *Genetics and Christian Ethics*. Cambridge: Cambridge University Press, 2006.

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

implications for the future of society. Chapter nine deals specifically with genetics and environmental concern.

----- . *The Ethics of Nature*. Malden, MA: Blackwell, 2004.

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

----- . *Creation Through Wisdom: Theology and the New Biology*. Edinburgh: T&T Clark, 2000.

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

----- . *Ecology in Jurgen Moltmann's Theology*. Texts and Studies in Religion, vol. 75. Lewiston, N.Y.: Edwin Mellen Press, 1997.

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

----- . *A Handbook in Theology and Ecology*. London: SCM Press, 1996.

Deane-Drummond's *Handbook* has as its premise the hope that all Christian traditions have the potential to discover and express ecological concern. At its core, the book aims to begin to bridge the gap between academic theology and practical education, ministry, and reflection. Ecumenical in scope, *A Handbook in Theology* takes into account the most

recent developments in both theological and environmental issues in order to translate them in a way that is accessible for all types of Christian church communities to engage in the conversation between traditional theology and contemporary “green” cultural contexts. Topics covered are ecology and biblical studies, Celtic Christianity, women’s studies, ethics, liturgy, the Gaia hypothesis, politics, and the future orientation of ecotheology.

Deane-Drummond, Celia and David Clough, eds. *Creaturely Theology*. London: SCM Press, 2009.

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

Deane-Drummond, Celia, Bronislaw Szerszynski and Robin Grove-White, eds. *Re-Ordering Nature: Theology, Society, and the New Genetics*. London: T&T Clark, 2003.

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

Delio, Ilia, Keith Douglass Warner, and Pamela Wood. *Care for Creation: A Franciscan Spirituality of the Earth*. Cincinnati: Saint Anthony Messenger Press, 2009.

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

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

1998.

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

-----, *God Is Red*. New York: Grosset and Dunlap, 1973.

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

Derr, Thomas Sieger. "Religion's Responsibility for the Ecological Crisis: An Argument Run Amok." *Worldview* 18, no. 1 (January 1975): 39–45.

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

-----, *Ecology and Human Need*. Philadelphia, Pa.: Westminster Press, 1975. Originally published as *Ecology and Human Liberation: A Theological Critique of the Use and Abuse of Our Birthright* (Geneva: World Student Christian Federation, 1973).

Drawing on his experiences with international ecumenical discussions, Derr confronts the conflicts between environmentalism and the interests of the poor, focusing on underlying religious and ethical assumptions and advocating an environmental ethic centered on the welfare of human beings, especially the poor. Derr presents the biblical worldview in terms of anthropocentrism, the desacralization of nature, and a

linear view of history. He considers and criticizes alternative views, including revisionist biblical theology, process theology, and nature “remystifiers,” and develops his view of human dominion over nature. Further chapters argue for obligations to future generations, socially responsible use of private property, and distinguishing quality of life issues from quantity of growth, while sharply criticizing more “radical” proposals for limiting population and economic growth.

Derr, Thomas Sieger, James A. Nash, and Richard John Neuhaus. *Environmental Ethics and Christian Humanism*. Nashville, Tenn.: Abingdon, 1996.

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

Dew, William H. “Religious Approach to Nature.” *Church Quarterly Review* 150, no. 299 (July-September 1950): 81–99.

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

DeWitt, Calvin B. *Caring for Creation: Responsible Stewardship of God’s Handiwork*. Edited by James W. Skillen and Luis E. Lugo. Grand Rapids, Mich.: Baker Books, 1998.

DeWitt, an environmental scientist, contends that Christians, who profess to worship the Creator, neglect and degrade the creation because they have succumbed to the “number-one” religion of self-centered consumerism. He argues that Christians should instead be like Jesus, who did not disregard creation but came as a servant to heal and redeem it. Since Jesus Christ is the Lord of Creation, nature reveals God, therefore human “dominion” should illustrate a caring stewardship. DeWitt

concludes by using God's speech to Job about the Behemoth to contrast a religious valuation of species with a market-oriented economic one. His respondents express cautious appreciation but tend to be wary of connecting religious affirmations and public policy.

----- . *Earth-Wise: A Biblical Response to Environmental Issues*. Grand Rapids, Mich.: CRC Publications, 1994.

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

DeWitt, Calvin B., ed. *The Environment and the Christian: What Does the New Testament Say About the Environment?* Grand Rapids, Mich.: Baker Book House, 1991.

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

DeWitt, Calvin B., and Ghilleen T. Prance, eds. *Missionary Earthkeeping*. Macon, Ga.: Mercer University Press, 1992.

This collection of papers from a conference sponsored by the Au Sable Institute of Environmental Studies critiques the ways in which missionary activities have had destructive environmental impacts and provides models of more helpful alternatives. Dennis Testerman reviews the history and prospects of missions in relation to environmental concerns. Case studies by Ghilleen Prance, Robert Clobus, Mutombo Mpanya, and James W. Gustafson are drawn from the Amazon, Ghana, Zaire, and Thailand.

Dialog: A Journal of Theology. Special Issue, "Saving the Planet." 42.3(September 2003).

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

Dimitrios, the Ecumenical Patriarch. *Orthodoxy and the Ecological Crisis*. Gland, Switzerland: World Wildlife Fund, 1990.

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

Doughty, Robin W. "Environmental Theology: Trends and Prospects in Christian Thought." *Progress in Human Geography* 5, no. 2 (1981): 234–48.

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

Dowd, Michael. *Earthspirit: A Handbook for Nurturing an Ecological Christianity*. Mystic, Conn.: Twenty-Third Publications, 1991.

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

Dowdall, Samantha Ann. "Roots of the Spirit: Interrelationships Among Ecological Actions and Attitudes, Nature-Related Exceptional Human Experiences, Spirituality, and Well-Being." Ph.D. diss., Institute of Transpersonal Psychology, 1998.

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

Dryness, William. "Stewardship of the Earth in the Old Testament." In *Tending the Garden: Essays on the Gospel and the Earth*, edited by W. Grandberg Michaelson, 50-65. Grand Rapids: Eerdmans, 1985.

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

Duchrow, Ulrich, and Gerhard Liedke. *Shalom: Biblical Perspectives on Creation, Justice, and Peace*. Geneva: World Council of Churches Publications, 1989.

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

situation, and how the church can better promote *shalom* through the conciliar process. Appendices give examples of Christian efforts on behalf of creation, justice, and peace.

Duncan, Geoffrey. *What A World*. London: Granary Press, 2002.

Eaton, Heather. *Introducing EcoFeminist Theologies*. New York, NY: T&T Clark, 2005.

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

Eaton, Heather, and Lois Ann Lorentzen. *EcoFeminism and Globalization: Exploring Culture, Context, and Religion*. Lanham, MD: Rowman & Littlefield, 2003.

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

Echlin, Edward P. *Climate and Christ: A Prophetic Alternative*. New York: Columbia University Press, 2010.

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

----- *The Cosmic Circle: Jesus and Ecology*. Dublin: Columba, 2004.

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

----- *Earth Spirituality: Jesus at the Centre*. New Alresford: John Hunt Publishing, 1999.

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

Eckberg, Douglas Lee, and T. Jean Blocker. "Christianity, Environmentlism, and the Theoretical Problem of Fundamentalism." *Journal for the Scientific Study of Religion* 35 (1996): 343-55.

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

Eco-Justice Working Group. *Environmental Justice Resources*. Elkhart, Ind.: National Council of Churches, 1998.

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

Eco-Theology: The Journal of Religion, Nature, and the Environment. Equinox Publishers, 1996-2006. <http://www.equinoxpub.com/journals/main.asp?jref=6>

This journal has published ten years worth of articles (1996-) in the area of eco-theology. For abstracts and a list of these articles, visit the journal's website: <http://www.equinoxpub.com/journals/main.asp?jref=6>

Edwards, Denis. *Ecology at the Heart of Faith*. Maryknoll, NY: Orbis, 2006.

In *Ecology at the Heart of Faith*, Edwards argues that Christians must come to a new

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

-----, “Every Sparrow that Falls to the Ground: The Cost of Evolution and the Christ-Event.” *Ecotheology* 11 (2006): 103-23.

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

-----, *Breath of Life: A Theology of the Creator Spirit*. Maryknoll, NY: Orbis, 2004.

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

-----, ed. *Earth Revealing--Earth Healing*. Collegeville, MN: Liturgical Press, 2001.

This edited volume emerged from work being done by members of the “Eco-Theology Project” at the Adelaide College of Divinity’s Centre for Theology, Science and Culture in Australia. It is a volume that aims to reconstruct traditional theological loci from within the context of the contemporary ecological crisis. Topics include: place-based theology, globalization, pneumatology, Christology, the

trinity, eschatology, ecofeminism, and theological anthropology. Though useful for all interested in eco-theology, it would serve as a good teaching tool in college and seminary courses on eco-theology.

-----. *Jesus the Wisdom of God: An Ecological Theology*. Maryknoll, N.Y.: Orbis, 1995.

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

EFSA Institute for Theological and Interdisciplinary Research. *The Land is Crying for Justice: A Discussion Document on Christianity and Environmental Justice in South Africa*. Stellenbosch, South Africa: EFSA, 2002.

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

Elnes, Eric E. "Creation and Tabernacle: The Priestly Writer's Environmentalism." *Horizons in Biblical Theology* 16 (1994): 144-155.

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

Elvey, Anne F. *An Ecological Feminist Reading of the Gospel of Luke: A Gestational Paradigm*. Lewiston, NY: Edwin Mellen Press, 2005.

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

Emmerich, Susan Drake. "Faith-Based Stewardship and Resolution of Environmental Conflict: An Ethnography of an Action Research Case of Tangier Island Watermen in the Chesapeake Bay." Ph.D. diss., University of Wisconsin, 2003.

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

Elsdon, Ron. *Greenhouse Theology: Biblical Perspectives on Caring for Creation*. Tunbridge Wells, England: Monarch, 1992.

Elsdon, a British Evangelical, provides a comprehensive review of the theme of the goodness of creation in the Bible, arguing that it is integral to the Gospel itself. After itemizing the obstacles to environmental concern by Christians, he examines familiar terrain: the character of creation as portrayed in Genesis and other Biblical texts; the

nature of humanity as having been made in the “image of God” and endowed with responsibilities of “dominion;” the consequences of the Fall; the relationship between God, Israel, and the land; the prophetic critique of idolatry; Jesus’ incarnation and miracles as affirming the goodness of creation; and New Testament teachings regarding creation’s destiny. Final chapters consider issues such as: environmentalism as an opportunity for evangelism, how to deal with the risks associated with modern technology, the relationship between poverty and environment, and matters related to spirituality and worship.

-----, *Bent World: A Christian Response to the Environmental Crisis*. Downers Grove, Ill.: InterVarsity Press, 1981.

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

Engel, J. Ronald. “Ecology and Social Justice: The Search for a Public Environmental Ethic.” In *Issues of Justice: Social Sources and Religious Meaning*, eds. Warren R. Copeland and Roger D. Hatch, 243–63. Macon, Ga.: Mercer University Press, 1988.

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

Engel, J. Ronald, and Joan Gibb Engel, eds. *Ethics of Environment and Development: Global Challenge, International Response*. Tucson, Ariz.: University of Arizona Press, 1990.

What would it mean to elevate sustainable development to the status of a global ethic? The essays in this collection address this question from a diverse range of global, cultural, and religious perspectives. Part one provides an overview of the global ethical challenge in relation to technology (Rajni Kothari), development (Denis Goulet), religion (Martin Palmer), and science (Holmes Rolston, III). Part two presents international perspectives from Western Europe and North America (Stephen R. Sterling, Arne Naess, Henryk Skolimowski, Robert J. Moore), Eastern Europe and the

Soviet Union (I. Laptev, Mihailo Markovic), South and Central America (Eduardo Gudynas, David A. Crocker), Africa and the Middle East (C. K. Omari, Jimoh Omo-Fadaka, Bill Clark, Mawil Y. Izzi Deen [Samarrai], and Asia (O. P. Dwivedi, S. Sivaraksa, Simon Sui-Cheong Chau, Fung Kam-Kong). A section on the experience of women (Hilkka Pietil, Ariel Salleh) is also included.

Evans, Bernard F., and Gregory D. Cusack, eds. *Theology of the Land*. Collegeville, Minn.: Liturgical Press, 1987.

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

Evdokimov, Paul. "Nature." *Scottish Journal of Theology* 18, no. 1 (1965): 1–22.

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

Everett, William W. "Land Ethics: Toward a Covenantal Model." In *American Society of Christian Ethics, Selected Papers, 1979*, 45–73. Newton Center, Mass.: American Society of Christian Ethics, 1979.

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

Faith-Man-Nature Group. *Christians and the Good Earth: Addresses and Discussions at the Third National Conference of the Faith-Man-Nature Group*. F/M/N Papers, no. 1. Alexandria, Va.: Faith-Man-Nature Group, 1968.

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

Faramelli, Norman J. “The Manipulative Mentality: We Do to Nature What We Do to People.” In *Ecology: Crisis and New Vision*, ed. Richard E. Sherell, 59–76. Richmond, Va.: John Knox Press, 1971.

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

-----, “Ecological Responsibility and Economic Justice: The Perilous Links between Ecology and Poverty.” *Andover Newton Quarterly* 11, no. 2 (November 1970): 81–93.

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

Faricy, Robert. *Wind and Sea Obey Him: New Approaches to a Theology of Nature*. London: SCM Press, 1982. Reprint. Westminster, Md.: Christian Classics, 1988.

A member of the Society of Jesus teaching at the Pontifical Biblical Institute in Rome, Faricy offers a Catholic contribution to a sacramental theology of nature. He examines

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

Fergusson, David. *The Cosmos and the Creator: An Introduction to the Theology of Creation*. London: SPCK, 1998.

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

Fern, Richard. *Nature, God, and Humanity: Envisioning an Ethics of Nature*. Cambridge: Cambridge University Press, 2002.

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

Ferre, Frederick. *Hellfire and Lightning Rods: Liberating Science, Technology, and Religion*. Maryknoll, N.Y.: Orbis, 1993.

This book is a compilation of essays, originally written over a span of twenty years, that call for reforms in science, technology, religion, and modern cultural history in

order to meet the challenge of a postmodern age characterized by ecological limits. Much of Ferré's *Shaping the Future* is incorporated and revised with additional material detailing: Christian responses to technology; new metaphors for technology; forms of explanation in science, philosophy, and theology; religious world models; postmodern science; the role of myths in the modern world; critiques of Christianity and science that relate to the responsibility each bears for the contemporary environmental crisis; and the role of Christian philosophers in environmental issues. As in his earlier work, Ferré also critiques excessive modern confidence in science and technology and proposes an alternative "multi-mythic organicism" centered on values of creativity, homeostasis, differentiated holism, and creativity.

----- . *Shaping the Future: Resources for the Post-Modern World*. New York: Harper and Row, 1976.

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

Ferrell, John S. *Fruits of Creation: A Look at Global Sustainability as Seen through the Eyes of George Washington Carver*. Shakopee, Minn.: Macalester Park, 1995.

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

Fick, Gary W. *Food, Farming, and Faith*. Albany, NY: SUNY Press, 2008.

Christian agricultural scientist Gary Fick presents an exploration of Christian attitudes and practices relating to agriculture and food. The chapters cover numerous issues and topics, including thanksgiving, stewardship, biodiversity, population, obesity, starvation, climate change, water issues, gardening, seeds, livestock, farming systems, poverty,

women, sustainability, Christian environmentalism, and more. Fick also includes personal reflections on his scientific research, his experience teaching sustainability, and his childhood experiences of belonging to a ranching family. Fick argues that, by eating more carefully, humans can secure a life with a healthy environment, healthy food, and a healthy lifestyle.

Finger, Thomas N. *Evangelicals, Eschatology, and the Environment*. The Scholars Circle 2. Wynnewood, PA: Evangelical Environmental Network, 1999.

------. *Self, Earth, and Society: Alienation and Trinitarian Transformation*. Downers Grove, Ill.: InterVarsity Press, 1997.

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

------. “Trinity, Ecology, and Panentheism.” *Christian Scholar’s Review* 27, no. 1 (1997): 74–98.

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

Finn, Daniel. “International Trade and Sustainable Community: Religious Values and Economic Arguments in Moral Debates.” *Journal of Religious Ethics* 22, no. 2 (fall 1994): 213–73.

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

Foster, Claire, and Rowan Williams. *Sharing God's Planet: A Christian Vision for a Sustainable Future*. London: Church House Publishing, 2005.

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

Fowler, Robert Booth. *The Greening of Protestant Thought*. Chapel Hill, N.C.: University of North Carolina Press, 1995.

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

Fox, Matthew. *The Coming of the Cosmic Christ: The Healing of Mother Earth and the Birth of a Global Renaissance*. San Francisco, Calif.: Harper and Row, 1988.

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

----- . *Original Blessing: A Primer in Creation Spirituality Presented in Four Paths, Twenty-Six Themes, and Two Questions*. Santa Fe, N. Mex.: Bear and Company, 1983.

Fox is the most prolific and popular exponent of “creation-centered spirituality,” which

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

Fragomeni, Richard N., and John T. Pawlikowski, eds. *The Ecological Challenge: Ethical, Liturgical, and Spiritual Responses*. Collegeville, Minn.: Liturgical Press, 1994.

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

Fredrickson, David E. “Nature’s Lament for Jesus.” *Word and World* 26 (2006): 38-46.

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

French, William C. “Ecology.” In *Blackwell Companion to Religious Ethics*. William Schweiker, ed. Malden, MA: Blackwell, 2005.

In his survey of the various ways religions approach the topic of ecology, French principally notes that Christianity’s main resource for ecological ethics is its expansion of

the requirements of love and justice as expressed in an ethics of stewardship. Unlike Christianity, Hinduism does not seem to fall victim to an anthropocentric critique by virtue of its potential for developing an ecological ethics on the basis of its linkage of ecosystem degradation to its inherent nature-oriented devotional practices. The ecological crisis, fueled by rising consumer expectations and the explosion of human population, must be recognized as one of this generation's top religious and moral priorities, according to French.

------. "Subject-Centered and Creation-Centered Paradigms in Recent Catholic Thought." *Journal of Religion* 70, no. 1 (January 1990): 48–72.

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

------. "Ecological Concern and the Anti-Foundationalist Debates: James Gustafson on Biospheric Constraints." *Annual of the Society of Christian Ethics* (1989): 113–30.

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

Fretheim, Terence E. "The Plagues as Ecological Signs of Historical Disaster." *Journal of Biblical Literature* 110, no. 3 (1991): 385–96.

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

------. "The Reclamation of Creation: Redemption and Law in Exodus." *Interpretation* 45 (1991): 354-65.

ABSTRACT: Whereas in modern times Genesis has been read in the light of Exodus, and

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

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

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

-----, *Food for Tomorrow?* Minneapolis, Minn.: Augsburg, 1984.

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

Fritsch, Albert J. *Renew the Face of the Earth*. Chicago, Ill.: Loyola University Press, 1987.

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

----- . *A Theology of the Earth*. Washington, D.C.: CLB Publishers, Inc., 1972.

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

Gage, Susan. *Footprint Files: Ideas to Help Congregations Care for Creation and Reduce Their Ecological Footprint*. Kelowna, BC: Wood Lake Books, 2004.

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

Galloway, Allan. *The Cosmic Christ*. New York: Harper, 1951.

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

Gasaway, Richard. *An Inconvenient Purpose: Linking Godly Stewardship and Alternative Energy*. Enumclaw, WA: Winepress Publishing, 2009.

This book articulates a Christian response to the challenges of global warming. In particular, the author focuses on the context of achieving sustainability in the United

States. Gasaway, an electrical engineer, articulates a Christian vision of stewardship that calls for attention to global political and ecological issues, independence from foreign oil and fossil fuels in general, and the use of alternative energies.

Gascho, Luke. *Creation Care: Keepers of the Earth*. Scottdale, GA: Herald Press, 2008.

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

Gebara, Ivone. *Longing for Running Water: EcoFeminism and Liberation*. Minneapolis, MN: Fortress, 1999.

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

Geering, Lloyd George. *Tomorrow's God: How We Create Our Worlds*. Wellington, New Zealand: B. Williams Books, 1994.

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

Getui, Mary, Emmanuel Obeng, and JN Kanyua Mugambi, eds. *Theology of Reconstruction: Exploratory Essays*. Nairobi, Kenya: Acton, 1999.

Gibbs, John G. *Creation and Redemption: A Study in Pauline Theology*. Leiden, The Netherlands: E. J. Brill, 1971.

Gibbs examines the intersection of creation and redemption in Pauline theology.

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

------. “Pauline Cosmic Christology and Ecological Crisis.” *Journal of Biblical Literature* 90, no. 4 (December 1971): 466–79.

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

Gibson, William E. “Confessing and Covenanting.” In *Shalom Connections in Personal and Congregational Life*, ed. Dieter T. Hessel, 11–27. Ellenwood, Ga.: Alternatives, 1986.

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

------. “Ecojustice: Burning Word: Heilbroner and Jeremiah to the Church.” *Foundations* 20, no. 4 (October-December 1977): 318–28.

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

Gilkey, Langdon. *Nature, Reality, and the Sacred: The Nexus of Science and Religion*. Minneapolis, Minn.: Fortress, 1994.

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

-----, *Maker of Heaven and Earth: A Study of the Christian Doctrine of Creation*. Garden City, N.Y.: Doubleday, 1965.

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

Gitau, Samson. *The Environmental Crisis: A Challenge for African Christianity*. Nairobi, Kenya: Acton, 2000.

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

Glacken, Clarence J. *Traces on the Rhodian Shore: Nature and Culture in Western Thought from Ancient Times to the End of the Eighteenth Century*. Berkeley, Calif.: University of California Press, 1967.

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

Glave, Dianne and Mark Stoll, eds. *To Love the Wind and the Rain: African Americans and Environmental History*. Pittsburgh, PA: University of Pittsburgh Press, 2006.

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

Gnanadason, Aruna. *Listen to the Women: Listen to the Earth*. Geneva: WCC Publications, 2005.

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

----- "Creator God, In Your Grace, Transform the Earth: An EcoFeminist Ethic of Resistance, Prudence and Care." D.Min. thesis, San Francisco Theological Seminary, 2004.

Gnanakan, Ken. *Responsible Stewardship of God's Creation*. Bangalore, India: World Evangelical Alliance, 2004.

The author outlines an evangelical eco-theology in this book, starting with creation and a discussion of covenants and Israel as God's land. Relationship, equity and justice and stewardship of the environment are other topics dealt with. The book covers biblical, historical and administrative and sociological aspects of the topic of

stewardship of creation. Each of the eight chapters is supplemented by stories, discussion questions, practical actions, and inspirational and devotional material. Suitable for church study groups, youth fellowships, seminaries and Bible colleges and schools.

----- . *God's World: Biblical Insights for a Theology of the Environment*. London: SPCK, 1999.

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

Goodenough, Ursula. *The Sacred Depths of Nature*. New York: Oxford University Press, 1998.

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

Goodman, Godfrey. *The Creatures Praying God*. London: F. Kingston, 1622. Reprint. Norwood, N.J.: W. J. Johnson, 1979.

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

Gore, Al. *Earth in the Balance: Ecology and the Human Spirit*. Boston: Houghton Mifflin, 1992.

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

Gosling, David. *A New Earth: Covenanting for Justice, Peace, and the Integrity of Creation*. London: Council of Churches for Britain and Ireland, 1992.

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

Gottlieb, Roger S. *A Greener Faith: Religious Environmentalism and Our Planet's Future*. Oxford: Oxford University Press, 2006.

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

-----, *A Spirituality of Resistance: Finding a Peaceful Heart and Protecting the Earth*. New York, Crossroad, 1999.

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

----- "The Transcendence of Justice and the Justice of Transcendence: Mysticism, Deep Ecology, and Political Life." *Journal of the American Academy of Religion*. 67(March 1999): 149-166.

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

Gottlieb, Roger S., ed. *This Sacred Earth: Religion, Nature, Environment*. New York: Routledge, 1996.

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

Gowan, Donald E. "'Highest of All Hills': The Transformation of Nature." In *Eschatology in the Old Testament*, 97-120. Philadelphia, Pa.: Fortress, 1986.

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

Gowans, Matthew and Phillip Cafaro. "A Latter-Day Saint Environmental Ethic." *Environmental Ethics*. 25.4(2003): 375-394.

The authors develop a stewardship ethic based upon Latter-day Saint doctrine, which "declares that all living organisms have souls and explicitly states that the ability of creatures to know some degree of satisfaction and happiness should be honored."

They also review “the important role nature has played in the religious lives of Latter-day Saint members” from Joseph Smith to the present day, and argue that wilderness preservation has always played a strong role in Latter-day spirituality.

Granberg-Michaelson, Wesley. *Redeeming the Creation: The Rio Earth Summit: Challenges for the Churches*. Geneva: World Council of Churches Publications, 1992.

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

-----, *A Worldly Spirituality: The Call to Take Care of the Earth*. San Francisco: Harper and Row, 1984.

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

-----, ed. *Ecology and Life: Accepting Our Environmental Responsibility*. San Francisco, Calif.: Harper and Row, 1988.

This book, written when Granberg-Michaelson was president of the New Creation Institute in Montana, is an introduction to Christian environmental responsibility. Noting that Evangelical environmentalists often feel isolated, the author reviews aspects of the environmental crisis and the cultural attitudes driving it before explaining a biblical basis for a response. One chapter describes several Christian organizations and projects devoted to caring for creation. Another chapter critiques the idolization of technology and gives special attention to biotechnology while other chapters explore the future of creation and life and death in the light of Jesus Christ. An epilogue describes fly-fishing as a spiritual discipline, and the appendix includes

excerpts by: Lynn White, Jr., F. Schaeffer, B. C. Birch, V. Rossi, J. A. Rimbach, H. Paul Santmire, and the North American Conference on Christianity and Ecology.

-----, *Tending the Garden: Essays on the Gospel and the Earth*. Grand Rapids, Mich.: Eerdmans, 1987.

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

Grant, Robert. "What Earth Has Created and Human Hands Have Made: Applying Thomas' Theory of the Good to Environmental Ethics." Ph.D. diss., The University of Iowa, 1999.

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

Grassie, William. "Reinventing Nature: Science Narratives as Myths for an Endangered Planet." Ph.D. diss., Temple University, 1994.

From Abstract: This dissertation is a philosophical and ethical inquiry into the possibilities of a mythological treatment of the modern scientific cosmology in light of global environmental crises. A method is developed for this project by examining science as a philosophical and moral problem following the critiques of empiricism by Hilary Putnam and Thomas Kuhn, and then turning to radical deconstructions of science by Sandra Harding, Cornell West, and others. This discussion sets the stage for a shift to a hermeneutical approach to the sciences which is developed with the help of Paul Ricoeur. This social- biophysical hermeneutics better accounts for the actual phenomena of science, nature, and society, and provides pragmatic and productive possibilities for mythically "reinventing nature" as a way to reinvent human thought

and behavior in this moment of evolutionary crisis. *The Universe Story* by Thomas Berry and Brian Swimme is then explored as an example of a new mythological approach to modern science. This story is then assessed with the help of Donna Haraway on the basis of a radical postmodern hermeneutics that looks with suspicion on "one-true stories" as counter to emancipatory struggles. Haraway helps to more deeply ground this project within the power-charged dynamics of a hermeneutical conversation between human and nonhuman agents.

Gray, Elizabeth Dodson. *Green Paradise Lost*. Reprint. Wellesley, Mass.: Roundtable Press, 1981, c1979.

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

Grazer, Walter. *Catholics Going Green: A Small-Group Guide for Learning and Living Environmental Justice*. Notre Dame, IN: Ave Maria Press, 2009.

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

Green, Elizabeth, and Mary Grey, eds. *Ecofeminism and Theology*. Kampen, The Netherlands: Kok Pharos, 1994.

This collection features materials on feminism, ecology, and theology, mostly from European women (with one participant from India) and mostly in English with a few items in German and French. Article topics include: women's experience and "knowledge-building" (Anne Primavesi), feminine symbolism in Indian Christian art (Caroline Mackenzie), critiques of environmental ethics presented by male writers (Ina Praetorius), ecofeminist efforts to "transmute" patriarchal theology (Elizabeth E. Green), information on mystics such as Teresa of Avila (Harri'tte Blankers), and ecofeminist spirituality (Elisabetta Donini with responses by Celia Deane-Drummond,

Aruna Gnanadason, Dagny Kaul, and Lene Sjørup and a rejoinder by Donini). A bibliography exploring works in various languages (Dutch, German and English) is also provided. Also included are book reviews of works by Sallie McFague, Rosemary Radford Ruether, and Anne Primavesi, and a report on a 1993 conference on ecology and bioethics (Denise Peeters).

Green, Lorna. *Earth Age: A New Vision of God, the Human, and the Earth*. New York, Paulist Press, 1994.

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

Green, Ronald Michael. *Population Growth and Justice: An Examination of Moral Issues Raised by Rapid Population Growth*. Harvard Dissertations in Religion, no. 5. Missoula, Mont.: Scholars Press for *Harvard Theological Review*, 1976.

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

Greenway, William. "Animals and the Love of God." *Christian Century*. 117.19(June 2000): 680-681.

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

Gregg, Samuel. *Beyond Romanticism: Questioning the Green Gospel*. St. Leonards, NSW: Centre for Independent Studies, 2000.

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

Gregorios, Paulos Mar. *The Human Presence: Ecological Spirituality and the Age of the Spirit*. New York: Amity, 1987. Originally published as *The Human Presence: An Orthodox View of Nature* (Geneva: World Council of Churches, 1978).

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

Gregory, Frederick. *Nature Lost? Natural Science and the German Theological Traditions of the Nineteenth Century*. Cambridge, Mass.: Harvard University Press, 1992.

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

Guelke, Jeanne Kay. "Looking for Jesus in Christian Environmental Ethics." *Environmental Ethics*. 26.2(2004): 115-134.

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

Gunton, Colin E. *The One, the Three, and the Many: God, Creation, and the Culture of Modernity*. Cambridge: Cambridge University Press, 1993.

Because the human activity we call culture takes shape in the context of what is

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

----- . *Christ and Creation*. Carlisle: Paternoster Press, 1992; Grand Rapids, Mich.: Eerdmans, 1992.

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

Gustafson, James M. *A Sense of the Divine: The Natural Environment from a Theocentric Perspective*. Cleveland, Ohio: Pilgrim Press, 1994.

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

----- . *Ethics from a Theocentric Perspective*. 2 vols. Chicago, Ill.: University of Chicago Press, 1981–1984.

This widely-respected ethicist's controversial *magnum opus* presents a theological ethic, strongly naturalistic in tone, that insists on the centrality of God and God's purposes. Responsible human participation in God's ordering of creation, and the

importance of attending to natural patterns and processes in formulating our ethical responses, are also emphasized. Gustafson affirms both the priority of experience for theology and his “preference” for the Reformed tradition; these support his attention to the religious significance of experiences of nature and to God’s activity as Creator, Sustainer, and Governor. He also stresses that the divine ordering limits as well as undergirds the flourishing of humans and other creatures. Environmental implications are more fully developed in his *A Sense of the Divine* (q.v.), but the second volume includes a chapter on “Population and Nutrition.”

Habel, Norman C. *The Birth, The Curse, and the Greening of Earth: An Ecological reading of Genesis 1-11*. Sheffield: Sheffield Academic Press, 2011.

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

------. *An Inconvenient Text: Is a Green Reading of the Bible Possible?* Adelaide, Australia: ATF Press, 2009.

Noting that Lynn White, Jr.’s famous thesis “was probably on the right track,” Habel explores a selection of key passages from the Bible that have provided justification for the way humans have wounded and abused the planet. He goes about doing so in three distinct ways: first by surveying biblical texts that indicate directives given by God on how human beings are to control nature; secondly, he highlights the acts of God that include the destruction of parts of nature; and finally, Habel focuses upon the biblical traditions associated with the divine gift of a promised land. In so doing, Habel aims to spur discussion of the emerging worldview about the planet that now informs the contemporary way we view reality. By coloring this worldview with a “green” hermeneutic approach to the biblical text, he then re-reads the three principal sets of texts analyzed in his book by stressing the ways in which a “green” interpretation of the Bible stresses empathy for the earth and all that is in it.

------. “Playing God or Playing Earth? An Ecological Reading of Genesis 1.26-28.” In *And God Saw that It Was Good: Essays on Creation and God in Honor of Terence E. Fretheim*. Edited by Frederick J. Gaiser and Mark A. Throntveit. Word and World Supplement Series 5. St. Paul, MN: Luther Seminary, 2006.

Rather than read Gen. 1:26-28 from the perspective of how humans attempt to play or identify with God or some dimension of God, Habel instead reads the biblical texts from the perspective of Earth. Habel thus argues that a reading of Gen. 1:26-28 from the

perspective of Earth provides a sense of the planet as a domain being overpowered by those creatures who bear God's image, who utilize the mandate to "subdue" Earth as a justification for de-powering and devaluing not only nonhuman creatures but also Earth itself.

----- . "What Kind of God would Destroy Earth Anyway? An Ecojustice Reading of the Flood Narrative." In *Voyages in Uncharted Waters. Essays in the Theory and Practice of Biblical Interpretation in Honor of David Jobling*, edited by Wesley Bergen and Emin Siedlecki, 203-11. Sheffield: Sheffield Phoenix Press, 2006.

----- . "The Silence of the Lands: The Ecojustice Implications of Ezekiel's Judgment Oracles." In *Ezekiel's Hierarchical World—Wrestling with Tiered Reality* (Symposium 31), 127-40. Atlanta: Society of Biblical Literature, 2004.

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

----- . "The Origins and Challenges of an Ecojustice Hermeneutic." In *Relating to the Text: Interdisciplinary and Form-Critical Insights on the Bible*, edited by Timothy Sandoval and Carleen Mandolfo (eds.), 141-59. Edinburgh: T&T Clark, 2003.

Analyzing afresh some of the origins and prospects of ecojustice hermeneutics, Habel provides a second-level reading of the biblical text in order to explain briefly how the ecojustice hermeneutic arose, as well as the particular challenges it presents to those seeking to read the text from the perspective of Earth. In an ecojustice hermeneutic, Habel argues, there are numerous challenges made upon other ways of reading the biblical text, including: the need to recognize that Earth is not necessarily the background but rather a character within biblical narratives; the need to advocate justice for Earth; and the need to overcome the traditional dualism between heaven and Earth that prevents us from seeing the planet as a sacred sphere.

----- . *The Earth Story in the New Testament*. Sheffield, England: Sheffield Academic Press, 2002.

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

biblical texts.

-----, "The Challenge of Ecojustice Readings for Christian Theology." *Pacifica* 13 (2000): 124-41.

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

-----, ed. *The Earth Story in the Psalms and the Prophets*. Sheffield, England: Sheffield Academic Press, 2001.

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

-----, *The Earth Story in Wisdom Traditions*. Sheffield, England: Sheffield Academic Press, 2001.

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

-----, *The Earth Story in Genesis*. Sheffield, England: Sheffield Academic Press, 2000.

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

-----, *Readings from the Perspective of the Earth*. Sheffield, England: Sheffield Academic

Press, 2000.

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

----- . *The Land is Mine: Six Biblical Land Ideologies*. Minneapolis, Minn.: Fortress, 1995.

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

Habel, Norman C. and Peter Trudinger, ed. *Exploring Ecological Hermeneutics*. Atlanta, GA: Society of Biblical Literature, 2008.

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

Habel, Norman C. and Shirley Wurst, eds. *Readings from the Perspective of Earth*. Sheffield: Sheffield Academic Press, 2000.

The present-day ecological crisis, the devaluation of the planet, environmental justice,

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

Hadsell, Heidi. "Creation Theology and the Doing of Ethics." *Horizons of Biblical Theology* 14 (December 1992): 93–111.

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

Halkes, Catharina J. M. *New Creation: Christian Feminism and the Renewal of the Earth*. Louisville, Ky.: Westminster/John Knox Press, 1991.

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

Hall, David. "Does Creation Equal Nature? Confronting the Christian Confusion about Ecology and Cosmology." *Journal of the American Academy of Religion*. 73.3(2005): 781-812.

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

Hall, Douglas John. *Professing the Faith: Christian Theology in a North American Context*. Minneapolis, Minn.: Fortress, 1993.

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

----- *The Steward: A Biblical Symbol Come of Age*. Rev. ed. Grand Rapids, Mich.: Eerdmans; New York: Friendship Press, 1990.

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

----- *Imaging God: Dominion as Stewardship*. Grand Rapids, Mich.: Eerdmans; New York: Friendship Press, 1986.

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

Hall, Steven. "Toward a Theology of Sustainable Agriculture." *Perspectives on Science and Christian Faith*. 54.2(2002): 103-107.

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

Hallman, David G. *Spiritual Values for Earth Community*. Geneva: WCC Publications, 2000.

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

Hallman, David G., ed. *Ecotheology: Voices from South and North*. Geneva, Switzerland: World Council of Churches Publications; Maryknoll, N.Y.: Orbis, 1994.

An anthology of current ecological theology from the northern and southern hemispheres. Primarily in the context of World Council of Churches (WCC) programs and discussions. Major section headings include: "The Biblical Witness" (Jose Pepz M. Cunanan; Margot K. Ssmann, Renty Keitzar), "Theological Challenges" (K. C. Abraham, Tony Brun, Milton B. Efthimiou, Wesley Granberg-Michaelson, Kwok Pui-lan, Larry Rasmussen, Samuel Rayan, M. Adebisi Sowunmi, Tsehai Berhane-Selasse), "Insights from Ecofeminism" (Chung Hyun Kyung, Aruna Gnanadason, Anne Primavesi, Rosemary Radford Ruether), "Insights from Indigenous Peoples" (Rob Cooper, Stan McKay, George Tinker), and "Ethical Implications" (Edward P. Antonio, Leonardo Boff, M. L. Daneel, David G. Hallman, Dieter T. Hessel, and Catherine Keller). The essays by Granberg-Michaelson and Ruether are helpful introductions to environmental theology within the WCC and ecofeminism (respectively).

----- *A Place in Creation: Ecological Visions in Science, Religion, and Economics*. Toronto: United Church of Canada Publishing House, 1992.

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

------. *Caring for Creation: The Environmental Crisis, A Canadian Call to Action*. Winfield, B.C.: Wood Lake Books, 1989.

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

Haney, Elly. "Toward a White Feminist Ecological Ethic." *Journal of Feminist Studies in Religion* 9, nos. 1–2 (spring-fall 1993): 75–93.

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

Harakas, Stanley S. "The Integrity of Creation and Ethics." *St. Vladimir's Theological Quarterly* 32, no. 1 (November 1988): 27–42.

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

Hargrove, Eugene C., ed. *Religion and the Environmental Crisis*. Athens, Ga.: University of Georgia Press, 1986.

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

Bratton), biblical perspectives on nonhuman organisms (Martin LaBar), Christian realism (Robert H. Ayers), and process theology (John B. Cobb, Jr., and Jay McDaniel).

Harrington, Bob and Linda Harrington. *Soul Solution: The Need for a Theology of the Earth*. Blaine, WA: Hancock House Publishing, 2008.

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

Harris, Peter. *Under the Bright Wings*. London: Hodder and Stoughton, 1993.

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

Hart, John. *Sacramental Commons: Christian Ecological Ethics*. Lanham, MD: Rowman & Littlefield, 2006.

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

----- . *What are they Saying about Environmental Theology?* New York, NY: Paulist Press, 2004.

The focus of Hart's introductory text is a theology that explores and is influenced by the reality and consciousness of human existence in an interrelated and interdependent biosphere and universe. In Hart's Catholic-centered theological discussions, topics

including anthropocentric, stewardship, and relational perspectives in environmental theology; creation as common good and common ground; and a perspective in creation as a sacramental commons are covered. In particular, Hart devotes a number of pages to discussion of Vatican-based documents and their import for providing theological perspectives on the contemporary environmental crisis.

-----, *The Spirit of the Earth*. New York: Paulist Press, 1984.

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

Hartman, Linda. *The Christian Consumer: Living Faithfully in a Fragile World*. Oxford, Oxford University Press, 2012.

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

Haight, John F. *Making Sense of Evolution: Darwin, God, and the Drama of Life*. Louisville: Westminster John Knox Press, 2010.

Haight's *Making Sense of Evolution* functions as an invitation to Charles Darwin and the evolutionary biology community to join in a conversation with contemporary Christian

theology on the question of what evolution means for our understanding of God and what we take to be God's creation. BY concentrating on specific concepts in Darwinian theory—such as design, descent, and diversity—Haught provides a drastic revision of theology in light of evolution. His reconstructive theological project has a deep respect for traditional creeds and biblical texts; additionally it also assumes that in the light of new experience and scientific research, constant reinterpretation of fundamental beliefs is essential.

----- . *God After Darwin: A Theology of Evolution*. New York: Westview Press, 2007.

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

----- . *Christianity and Science: Toward a Theology of Nature*. Maryknoll, NY: Orbis Books, 2007.

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

----- . *Is Nature Enough? Meaning and Truth in the Age of Science*. Cambridge, MA: Cambridge University Press, 2006.

In *Is Nature Enough?* Haught seeks to provide a reasonable, scientifically informed

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

----- . *Responses to 101 Questions on God and Evolution*. Mahwah, NJ: Paulist Press, 2001.

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

----- . *The Promise of Nature: Ecology and Cosmic Purpose*. New York: Paulist Press, 1993.

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

----- . *The Cosmic Adventure: Science, Religion, and the Quest for Purpose*. New York: Paulist Press, 1984.

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

process that, at times, involves suffering. Haught ends with an interpretation of Jesus Christ in terms of his role in disclosing and furthering this “cosmic adventure.”

-----, ed. *Science and Religion in Search of Cosmic Purpose*. Washington, DC: Georgetown University Press, 2001.

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

Hayes, Bernadette. "Religion and Environmental Issues Within Anglo-American Democracies." *Review of Religious Research*. 42.2(2000): 159-174.

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

Hayes, Zachary. *Gift of Being: A Theology of Creation*. Collegeville, MN: Liturgical Press, 2001.

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

Hefner, Philip. “Nature, God’s Great Project.” *Zygon* 27, no. 3 (1992): 327–41.

According to Hefner, contemporary scientific understandings indicate a more intense relatedness between humans and the natural world than Western religious and secular traditions have previously acknowledged. He argues that we must recognize our intrinsic kinship with nature, and reveals that our purpose is to serve nature as

preparers for its future, by discerning and conceptualizing the dimensions of ultimacy within it— thus following “God’s own pattern of investing in nature as the greatest project.”

Hellwig, Monika. *Guests of God: Stewards of Divine Creation*. New York, NY: Paulist Press, 1999. Hendry, George S. *Theology of Nature*. Philadelphia, Pa.: Westminster Press, 1980.

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

Henry, Kenneth. "Loving the Earth: Introducing Reformed Christian Eco-Spirituality to Adults." D.Min thesis, Austin Presbyterian Theological Seminary, 1999.

Herriot, Trevor. *Jacob's Wound: A Search for the Spirit of Wildness*. Golden, CO: Fulcrum Publishing, 2009.

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

Hessel, Dieter T. “Ecumenical Ethics for Earth Community.” *Theology and Public Policy* 8, nos. 1–2 (summer-winter 1996): 17–29.

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

-----, “Spirited Earth Ethics: Cosmological and Covenantal Roots.” *Church and Society* 86, no. 6 (July-August 1996): 16–36.

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

----- . *Theology for Earth Community: A Field Guide*. Maryknoll, N.Y.: Orbis, 1996.

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

----- . “Where Were/Are the Churches in the Environmental Movement?” *Theology and Public Policy* 7, no. 1 (summer 1995): 20–31.

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

Hessel, Dieter T., ed. *After Nature’s Revolt: Eco-Justice and Theology*. Minneapolis, Minn.: Fortress, 1992.

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

----- . *For Creation’s Sake: Preaching, Ecology, and Justice*. Philadelphia, Pa.: Geneva

Press, 1985.

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

-----*Energy Ethics: A Christian Response*. New York: Friendship Press, 1979.

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

Hessel, Dieter T., and Larry Rasmussen, eds. *Earth Habitat: Eco-Injustice and the Church's Response*. Minneapolis, MN: Fortress, 2001.

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

Hessel, Dieter T., and Rosemary Radford Ruether, eds. *Christianity and Ecology: Seeking the Well-being of Earth and Humans*. Cambridge, Mass.: Harvard Divinity School Center for the Study of World Religions/Harvard University Press, 2000.

Hiebert, Terry G. "The Redemption of Creation in Twentieth-Century Eco-Theologies." Ph.D. diss., Baylor University, 1994.

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

Hiebert, Theodore. "Re-imagining Nature: Shifts in Biblical Interpretation." *Interpretation* 50, no. 1 (January 1996): 36–46.

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

-----, *The Yahwist's Landscape: Nature and Religion in Early Israel*. New York: Oxford University Press, 1996.

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

Hill, Brennan R. *Christian Faith and the Environment: Making Vital Connections*. Ecology and Justice Series. Maryknoll, N.Y.: Orbis, 1998.

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

Hogue, Michael S. *The Tangled Bank: Toward an Ecotheological Ethics of Responsible Participation*. Eugene, OR: Pickwick Publications, 2008.

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

Hoogstraten, Hans-Dirk van. *Deep Economy: Caring for Ecology, Humanity, and Theology*. Atlantic Highlands, N.J.: Humanities Press, 1997.

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

Hore-Lacy, Ian. *Responsible Dominion: A Christian Approach to Sustainable Development*. Vancouver, BC: Regent College, 2005.

This book argues that Christian stewardship of the earth differs from the secular program of environmental stewardship because the latter does not put enough

emphasis on the value of human life, which is stressed throughout the Bible. As a practitioner in the energy industry, the author writes from experience on such aspects of sustainable development as energy transfer, food production, obtaining minerals and the use of land, always placing human values to the fore in caring for God's creation.

Horrell, Dana. "Reclaiming the Covenant: The EcoJustice Movement as Practical Theology." Ph.D. diss., The University of Chicago, 1993.

Horrell, David. "Ecojustice in the Bible? Pauline Contributions to an Ecological Theology." In *Bible and Justice: Ancient Texts, Modern Challenges*, edited by Matthew J. M. Coomber. Oakville, CT: Equinox, 2011.

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

-----, "Non-human Flourishing? The Liberation of Creation and an Ecological Reading of Paul." In *Theology and Human Flourishing: Essays in Honour of Timothy J. Gorringer*, edited by M.A. Higon, J.T. Law, and C.C. Rowland, 54-70. Eugene, OR: Cascade, 2011.

-----, *The Bible and the Environment: Towards a Critical Ecological Biblical Theology*. London: Equinox Publishing, 2010.

In this book, the author, a professor of New Testament studies, discusses the complex and contested relationship between biblical theology and environmental issues. Horrell offers interpretations of many biblical texts, including his own as well as competing interpretations. In short, Horrell shows the ambivalence of biblical perspectives on the environment. Horrell argues for an "ecological hermeneutic," which involves the use of multiple interpretative (i.e., hermeneutic) engagements with all of the complexities that 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, Cheryl 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): 93-106.

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 of 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 MacIntyre, eds. *Readings in Ecology and Feminist Theology*. Kansas City, Mo.: Sheed and Ward, 1995.

MacKinnon and MacIntyre 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 professor 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 Jocene Meyer. *Earthkeepers: Environmental Perspectives on Hunger, Poverty, and Injustice*. Scottsdale, 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, Jÿrgen 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 repristinated 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, JYrgen 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 transcendency 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: Ampelton 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 Ress). 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 one 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 20th-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 "cosmogogenesis" 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 interactions with the natural world. The study reveals that mystical experiences in nature may have an influence on environmental policy and management decisions. Finally, while the focus of the study is on intense positive experiences of nature, the study briefly considers intense negative or traumatic experiences in nature. Both types of intense experience may be an adaptive feature of human consciousness.

Theokritoff, Elizabeth. *Living in God's Creation: Orthodox Perspectives on Ecology*. Crestwood, NY: St. Vladimirs Seminary Press, 2009.

In this book, Dr. Elizabeth Theokritoff, an orthodox theologian, articulates a comprehensive and accessible exposition of Orthodox perspectives on environmental

issues. She presents a compelling account of an ecological vision implicit Orthodoxy, a vision for which creation is understood as an epiphany of God and the human is understood as a link in the interconnected unity of Creator and creation. The author draws on a variety of sources, including the Fathers, the liturgy, saints' lives, contemporary commentary, and on practical examples from experience.

Thomas, Keith. *Man and the Natural World: Changing Attitudes in England 1500–1800*. New York: Pantheon Books, 1983.

Thomas charts some of the changes in attitudes toward the natural world as well as the human role within the natural world as they are expressed in England during the sixteenth through eighteenth centuries. These include new ways of perceiving and classifying nature; the emergence of new sentiments regarding animals, plants, and landscapes; the erosion of the sharp boundary between humans and other species; and challenges to the ruthless domination of nature for human advantage. Christian beliefs play a role in this story, from justifying anthropocentric beliefs about human uniqueness and superiority to supporting kindness toward animals. It is in this period spanning the sixteenth through eighteenth centuries, that Thomas finds the roots of our present day dilemma—how to reconcile our valuing of nature with the exploitation on which our way of life depends.

Thomas, Richard B. "Promoting Ecological Consciousness in the Classroom: A Search for Spiritual Union." Ph.D. diss., University of North Carolina at Greensboro, 1994.

From Abstract: The necessity of promoting an ecologically based curriculum is examined from both an educational and spiritual perspective. Beginning with a reflection upon the people, events, and experiences that have shaped my acceptance of Catholicism, my interest in the study of nature, and my decision to chose teaching as a career, this dissertation attempts to seek within the Catholic spiritual tradition a valid position from which I can address, as an educator, questions concerning humanity's ethical treatment of nature.

Thompson, Joseph M. *Justice and Peace: A Christian Primer*. Maryknoll, NY: Orbis, 1997.

This textbook (2nd edition; revised and updated) provides students in religious studies with an introduction to issues such as colonialism, third world poverty, environmental degradation, globalization, and ethnic conflicts, and with Christian resources to address these issues. Chapter three focuses specifically on "Population Explosion, Resource Depletion, and Environmental Destruction." The final section offers students resources for getting involved in the specific issues addressed by the book, including environmental issues.

Thottakara, Augustine. *Eco-Dynamics of Religion: Thoughts for the Third Millennium*. Bangalore, India: Journal of Dharma and Dharmaram Publications, 2000.

Tillett, Sarah. *Caring for Creation: Biblical and Theological Perspectives*. Oxford, UK:

Bible Reading Fellowship, 2005.

Those interested in conservation from a Christian perspective will find this book interesting and worthwhile. It combines twelve biblical reflections from various authors with stories from A Rocha's work around the world. The book has a truly international feel – with chapters from Vinoth Ramachandra, Eugene Peterson and James Houston and stories from nine different A Rocha projects. Other contributors include eminent scientists Sir Ghillean Prance, Professor RJ Berry, Sir John Houghton and A Rocha's own Peter and Miranda Harris.

Tillich, Paul. "Man and Earth." In *The Eternal Now*, 66–78. New York: Charles Scribner's Sons, 1963.

In his sermon on Psalm 8, Tillich examines how Christian messages apply to contemporary situations in which humanity literally holds the power to destroy the Earth. He argues that the theme of humanity's relationship to the universe, which has heretofore been peripheral in Christian thought, must now become central to that thought. The Christian answer to the problem of human power, according to Tillich, lies in God as the Ground of all being, the eternal presence that gives significance to the smallest thing. For Tillich, the human spirit is the entity that can consciously recognize that all things are made manifest within the "ground of all being."

----- . "Nature and Sacrament." In *The Protestant Era*, trans. James Luther Adams, 94–112. Chicago, Ill.: University of Chicago Press, Phoenix Books, 1957.

Tillich argues for a "realistic" understanding of the intrinsic relationship between the sacraments and natural elements (e.g., water, wine, bread, and spoken words) that are utilized in sacramental rituals. These elements have an inherent natural power that enables them to serve as bearers of sacral power, although they can only become sacraments in relation to faith in New Being. This implies a realistic and historical understanding of nature itself as the bearer and object of salvation, a notion that Tillich supports with examples of meaning and power experienced in nature.

----- . "Nature, Also, Mourns for a Lost Good." In *The Shaking of the Foundations*, 76–86. New York: Charles Scribner's Sons, 1948.

In this sermon on Psalm 19, Romans 8, and Revelation 21, Tillich affirms that humanity and nature belong together in their created glory, tragedy, and salvation. Nature's glory is terrible as well as beautiful; its tragedy is its suffering and its transitoriness. Nature's salvation is dependent on human salvation. Tillich argues that biblical symbols of new creation, the resurrection of the body, and the sacraments are indicators of forces of salvation operating in the present world that will help to overcome the forces of tragedy in the universe.

Tinker, George E. "The Integrity of Creation: Restoring Trinitarian Balance." *Ecumenical Review* 41, no. 4 (October 1989): 527–36.

Tinker, a Native American (Osage-Cherokee) theologian, argues that the integrity of creation is the foundation for justice and peace, and that “trinitarian balance” requires a strong affirmation of the doctrine of creation. He also argues that a theology of creation must include a theology that affirms, with Native peoples, the sacredness of the natural world and that recognizes that humans are part of creation, and that all things are inter-related.

Tofaeono, Ama'amalele. *Eco-Theology: Aiga--The Household of Life: A Perspective from Living Myths and Traditions of Samoa*. Erlangen: Erlangen Verlag fur Mission und Okumene, 2000.

The aim of this dissertation is to construct a contextual eco-theology from a Samoan perspective. By ecology, the author means ecos – household or aiga in Samoan. In Samoan, aiga – household structure – and tamaoaiga– economic welfare and its administrative or parenting principles – are intimately related. After describing the historical period enculturation, and the economic, political and environmental context of Samoa, the author explores such theological loci as creation, Trinity, Christology, and pneumatology, from a contextual, eco-theological perspective.

Tollefsen, Torstein. "The Ethical Consequences of the Christian Conception of Nature as Created by God." *St. Vladimir's Theological Quarterly* 45.4(2001): 395-408.

This article explores the connection between creation and salvation in Orthodox theology. The author argues that human beings, as microcosm, are the mediator between the world and God and that this inherently implies an obligation on the part of humanity toward the rest of creation. He draws heavily on the thought of Maximus the Confessor and Gregory of Nyssa in developing his argument.

Toly, Noah J. and Daniel I. Block, eds. *Keeping God's Earth: The Global Environment in Biblical Perspective*. Downers Grove, IL: InterVarsity Press, 2010.

This book is a collection of essays by various scholars who explore Christian responses to environmental issues, with particular attention to “creation care” and Evangelical perspectives on the environment. The essays cover a variety of topics, including questions of biblical theology and environmental ethics as well as issues related to specific environmental problems, including issues of biodiversity, water, and climate change. The contributors to this volume come from a variety of disciplines of research, from biophysical sciences to theology and the humanities.

Toolan, David. *At Home in the Cosmos*. Maryknoll, NY: Orbis, 2001.

After reviewing the creation stories from biblical sources and from scientific materialism, the author, influenced by the works of Teilhard and Thomas Berry, discusses spirituality and theology from the perspective of the “new physics.” He addresses some traditional theological doctrines, including Christology and

ecclesiology from the perspective of the “new story.” The final part of the book focuses on ethics and the human “place” in this new story as “citizens of earth.”

Torrance, Robert M. *Encompassing Nature: A Sourcebook*. Washington, D.C.: Counterpoint, 1998.

A massive anthology of primary texts from world scriptures and the writings of philosophers, theologians, poets, scientists, and others on “nature”—from abstract theorizing to concrete description—from ancient times until the eighteenth century. Beginning with a “Prelude” of selections from more recent children’s stories, the book gives selections by and about tribal cultures, ancient Near Eastern and Indian texts, and Chinese and Japanese writings up through the eighteenth century. The bulk of the book is devoted to Western literature from Ancient Greece to the Age of the Enlightenment. While there are many selections by ancient and medieval theologians and by later religious poets, such as John Milton and George Herbert, there are few from theologians during the Reformation and after (though texts by Richard Hooker, Jonathan Edwards, and Gilbert White are included). An immensely impressive and useful companion volume to Clarence Glacken’s, *Traces on the Rhodian Shore* (q.v.).

Traina, Cristina L. H. “Creating Global Discourse in a Pluralist World: Strategies from Environmental Ethics.” In *Christian Ethics: Problems and Prospects*, eds. Lisa Sowle Cahill and James F. Childress, 250–64. Cleveland, Ohio: Pilgrim, 1996.

Traina confronts the postmodern problematic of needing to take common action against threats to the global environment in the absence of legitimate global foundations, norms, or visions. Three efforts to steer between cultural imperialism and moral relativism (J. Baird Callicott, James Gustafson, and Rosemary Radford Ruether) are examined with particular attention to the role of science in ethical arguments, which Traina finds necessary but insufficient.

Transformation: An International Evangelical Dialogue on Mission and Ethics. Special Issue on Christianity and the Environment. 16.3(July/September 1999).

This special issue of the journal *Transformation* includes the following articles, with responses: “A Christian approach to the environment” by Sam Berry; “Why aren't more church people interested in the environment?” by Hugh Montefiore; “Theology and ethics of the land” by Chris Wright; “The New Testament teaching on the environment” by Ernest Lucas; and “Christians, environment and society” by Michael Northcott.

Tucker, Gene M. “Rain on a Land Where No One Lives: The Hebrew Bible on the Environment.” *Journal of Biblical Literature* 116, no. 1 (1997): 3–17.

Tucker investigates biblical views on the place of human beings in creation through an exploration of nature/culture relations in the Hebrew Bible. While some texts tend to

identify the goodness of creation with the world as transformed by human culture, Tucker demonstrates that other texts (especially Job and Psalm 104) challenge anthropocentrism and impose limits on human utilization of the natural world. He concludes by stating that they have a common theocentric worldview in which humans have a distinctive place in creation, but he argues that this special role is more properly conceived as a responsibility to care for and/or to preserve, rather than a right to destroy and exploit.

Tucker, Mary Evelyn, and John Grim, eds. *Worldviews and Ecology: Religion, Philosophy, and the Environment*. Maryknoll, N.Y.: Orbis, 1994.

This volume presents papers on the role of worldviews, particularly religious ones, in responding to the environmental challenge. Introductory essays explore necessary spiritual resources that aid us in transcending an ever-present “Enlightenment mentality” (Tu Wei-Ming). Additional essays in this section present prospects for a scientifically and culturally grounded international environmental ethic (J. Baird Callicott). Subsequent essays explore a wide range of religious traditions: Native North American (John Grim), Judaism (Eric Katz), Christianity (Jay McDaniel), Islam (Roger E. Timm), Baha’i (Robert A. White), Hinduism (Christopher Key Chapple), Buddhism (Brian Brown), Jainism (Michael Tobias), Taoism, and Confucianism (Mary Evelyn Tucker). A final group of essays on contemporary ecological perspectives examine topics such as: the ecological worldview (Ralph Metzner), cosmology and ethics (Larry L. Rasmussen), ecofeminism (Charlene Spretnak), Whitehead’s philosophy (David Ray Griffin), deep ecology (George Sessions), “Ecological Geography” (Thomas Berry), and cosmogenesis (Brian Swimme).

U. S. Conference of Catholic Bishops. “Renewing the Earth.” *Origins* 21, no. 27 (12 December 1991): 425–32.

This key Catholic statement highlights the moral dimension of the environmental crisis; stresses the connections between ecology, justice, and peace; and links the mistreatment of the natural world to the diminishment of human dignity. Other key themes and topics include: Catholic responses to environmental threats, the relevance of ideas from Catholic social teaching such as the common good, respect for life, and authentic development; a critical approach to concerns about population growth and ideas about creation and humanity that are at variance with Catholic teaching; and humans as stewards and co-creators. It concludes by calling Catholics and other persons of good will to action and dialogue thereby offering a word of hope.

Van Dyke, Fred. *Between Heaven and Earth: Christian Perspectives on Environmental Protection*. Santa Barbara, CA: ABC-CLIO, 2010.

This book provides a comprehensive account of Christian environmental ethics. The author, a professor of biology, gives an overview of the entire history of Christian perspectives on environmental issues. The book begins with chapters that frame that complex issues regarding the relationship between Christian faith and environmental

ethics. The following chapters chart a history that proceeds through biblical understandings of the environment, the relationship of the Church to the environment, the industrial revolution, theological responses to the ecological crisis, the beginnings of Christian environmental activism, and the emergence of Christian conservation organizations. The book concludes with chapters that propose a comprehensive Christian environmental ethic with a view toward the future.

Van Dyke, Fred G., Raymond Brand, David Mahan, and Joseph Sheldon. *Redeeming Creation: The Biblical Basis for Environmental Stewardship*. Downers Grove, Ill.: InterVarsity Press, 1996.

The authors draw on both their knowledge as scientists and their experience as teachers in the Evangelical community in order to provide an accessible but substantial introduction to environmental stewardship. According to Van Dyke et al., the Christian view of the world as created and sustained by God, and the human privilege and responsibility of carefully managing the created order, provide the only solid non-anthropocentric basis for environmental values and ethics. Christians, individually and collectively, should exercise rightful dominion and work toward the restoration and redemption of creation. The authors also argue that more attention needs to be given to the training of environmental professionals who are dedicated to stewardship and the reformation of resource management agencies.

Van Houtan, Kyle S. and Michael S. Northcott. *Diversity and Dominion: Dialogues in Ecology, Ethics, and Theology*. Eugene, OR: Cascade Books, 2010.

This is a collection of essays by various scientists, philosophers, and theologians who explore issues at the intersection of ecology, ethics, and Christianity. This interdisciplinary book comes from a series of lectures at Duke Divinity School in 2005. The essays aim reconstructs and critiques the discourses that shape the relationship between human beings and the rest of the natural world. It covers a wide range of issues and topics, including wilderness, biodiversity, evolutionary biology, millennial theology, creation care, imperialism, dominion and stewardship, gratitude, and much more.

Van Rossum, Mary L. "Choosing Life: A Biblical Perspective on Reinhabiting the Earth." Ph.D. diss., The Union Institute, 1993.

From Abstract: In this dissertation ancient Judeo-Christian scriptures are reflected on in ways in which they speak an ecological wisdom to our age. In doing this the author has included biblical awarenesses and ecological reflections in each chapter, moving through the scriptures in the seven major areas of biblical writing--the Pre-history of Genesis, the Law, the Prophets, the Wisdom Literature, the Gospels, the New Testament Letters and the Book of Revelation. This has been situated within the context of the New Story of the universe and the awareness of an evolutionary unfolding within creation that includes the human and the evolution of human consciousness. This work also includes environmental issues and contemporary theological thought.

Van Wensveen, Louke. *Dirty Virtues: The Emergence of Ecological Virtue Ethics*. Atlantic Highlands, N.J.: Humanities Press, 1998.

Van Wensveen takes note of the prevalence of a new kind of virtue language within environmentalist writings and proposes criteria for distinguishing true ecological virtues and vices from false ones. She observes that this language envisions a new social future but that it is seldom integrated with any kind of a social ethic. She contrasts virtue language present in the writings of Murray Bookchin and Thomas Berry and highlights the similarities and differences between ecological virtue language and the Aristotelian tradition of virtue ethics. Her constructive proposal develops criteria for discerning true virtues and vices by drawing on traditional virtue theory, critical social consciousness, women's experience, psychology, and an analysis of how various metaphors for nature can function as moral guides. An appendix lists virtues and vices gleaned from various types of environmental literature.

Vaney, Neil. *Christ in a Grain of Sand: An Ecological Journey with the Spiritual Exercises*. Notre Dame, IN: Ave Maria Press, 2004.

This book is designed as a commentary following the structure of Ignatius of Loyola's Spiritual Exercises, focused on the ecological and natural values that underlie each stage of the journey. The book can be used liturgically as well as in a process of self-reflection / meditation. Through reflection and prayer, the goal of the book is to open one's eyes anew to God's creation.

Vischer, Lukas. "Justification and Sanctification by Grace in a Time of Survival." *Reformed World* 49(Spring 1999): 109-124.

This article is a theological development of Paragraph 18 of the 1989 statement by the International Lutheran-Reformed Dialogue, which reads: "The world and the human family owe their existence to the grace of this triune God who created us in the divine image. We acknowledge that ... the future of the world and our destiny as human beings are defined by the grace which surpasses all understanding and merit. God's purposes have been revealed and lived out as gracious promise in Jesus Christ our Lord. We believe that the Holy Spirit will empower the fulfillment of this promise in the coming kingdom of God of which the risen Christ is the first fruits."

-----, ed. *Listening to Creation Groaning: Report and Papers from a Consultation on Creation Theology Organised by the European Christian Environmental Network at the John Knox International Reformed Center from March 28 to April 1st 2004*. Geneva: Centre international réformé John Knox, 2004.

The primary aim of *Listening to Creation Groaning* is to foster exchange among persons holding responsibility for environmental efforts in the churches in Europe. The book suggests that increasingly the need is being felt in these churches to address the

theological issues arising from churches' commitment to the ecological cause. The three areas that receive special attention in this volume are (1) creation in the Old and New Testament, (2) the contemporary understanding of creation in the three major confessional traditions of Europe (Orthodox, Roman Catholic, and Protestant) as well as new theological approaches to the theme of creation, and (3) discussion of methods of responding to the present ecological crisis.

Vorster, W. S., ed. *Are We Killing God's Earth?: Ecology and Theology: Proceedings of the Eleventh Symposium of the Institute for Theological Research (UNISA) held at the University of South Africa in Pretoria on 2 and 3 September 1987*. Pretoria, South Africa: University of South Africa, 1987.

Environmental issues are viewed in and from a South African context at a symposium held by the Institute for Theological research at the University of South Africa, with papers by theologians, environmental policymakers, and others. Topics include a review of the 1986 interfaith celebration on religion and nature held at Assisi, Italy (R. F. Fuggle), the Lynn White debate and Old Testament symbols of the "image of God" and "order" (J. A. Loader), the state of conservation in South Africa (P. J. LeRoux), the economic dimension of the ecological problem with particular attention to South Africa as a semi- industrialized and racially polarized society (K. Nÿrnberger), water resources (D. F. Toerien), population issues (I. J. Van Eeden), air pollution (N. Boegman and C. J. Els), and "God's rest" as the core and leitmotif of a Christian holistic view of reality (D. F. Olivier).

Waldau, Paul. *The Specter of Speciesism: Buddhist and Christian Views of Animals*. Oxford, UK: Oxford University Press, 2002.

In this book, the author explores the resources that support and deny speciesism from Buddhist and Christian perspectives. First, he lays out the dominant attitudes in religious traditions that lead up to "exclusionism" and speciesism. Second, he provides contemporary critiques of speciesism by such thinkers as Bernard Williams, Mary Midgley, and Wittgenstein. Third, he discusses "what we know" about animals in terms of their similarities to human beings and in terms of emerging knowledge about animals experience of religiosity. Finally, he gives a critical analysis of the views on non-human animals in the Buddhist and Christian traditions.

Wallace, Mark. *Green Christianity: Five Ways to a Sustainable Future*. Minneapolis: Fortress Press, 2010.

In this thought-provoking and celebratory book, Mark Wallace presents a vision of Christianity that is profoundly affirmative of the body and bodily pleasure. It is a vision of Christian faith that is focused not exclusively on humans but on Earth. It is a faith for which God is present in everything. For Wallace, when Christians or people of any faith fail to affirm bodily pleasure and love, then they have difficulty participating in their intimate interconnectedness with the rest of life on Earth. Following the enumeration of "five ways to a sustainable future," Wallace presents the following five chapters (which

are followed by a sixth chapter of case studies): Find God Everywhere; Read the Bible with Green Eyes; Enjoy the Flesh; Eat Well (Seek Justice); Live a Vocation.

----- . "Sacred-Land Theology: Green Spirit, Deconstruction, and the Question of Idolatry in Contemporary Earthen Christianity." In *Ecospirit: Religions and Philosophies for the Earth*, edited by Laurel Kearns and Catherine Keller, 291-314. New York: Fordham University Press, 2007.

----- . *Finding God in the Singing River: Christianity, Spirit, and Nature*. Minneapolis, MN: Fortress, 2005.

In this book the author develops an ecological pneumatology, drawing on the history of the various metaphors for "spirit" in the Christian tradition. He describes how metaphors for the spirit in the tradition often offer us immanent, enfleshed metaphors for God. The author also brings this theology into conversations on issues such as: environmental justice, wilderness, humanism and anthropocentrism, and postmodern and deconstructionist discussions of "nature."

----- . *Fragments of the Spirit: Nature, Violence, and the Renewal of Creation*. New York: Continuum, 1996.

Drawing on the work of contemporary philosophers (e.g., Paul Ricoeur and Rene Girard), Wallace develops an "ecumenical pneumatology" that envisions the Spirit as the power of healing within a world of ecological and social violence, empowering people to transgress culturally-defined boundaries in order to unrestrictedly seek the welfare of all life-forms. Part one develops his rhetorical theological methodology in terms of a performative understanding of religious truth as the power to enable commitment to the welfare of the other. Part two offers a constructive understanding of the Spirit in relation to the problems of violence against other people, violence against the Earth, and divine violence in the Bible (theodicy). Wallace argues that all life-forms possess intrinsic worth as embodiments of the *Creator Spiritus*, and therefore are equally valuable. In this paradigm, humans are viewed as fellow sojourners with other beings rather than as Earth's stewards.

Wallace, Robin. "For the Beauty of the Earth: Intersections of Worship and Ecology." *Journal of Theology (United Theological Seminary)* 109(Summer 2005): 73-84.

Wallace-Hadrill, David Sutherland. *The Greek Patristic View of Nature*. New York: Barnes and Noble, 1968.

Wallace-Hadrill adduces evidence that the early Greek fathers were interested in, and enjoyed, the natural world. While not valuing science very highly, they often show an intense curiosity about all aspects of the natural world. They affirm the goodness of matter and the flesh and regard humans as a unity of body and soul—as both the image of God and as a microcosm. Nature constitutes a single divinely created and maintained system, governed by natural law, that though marred by sin and evil, will

one day be restored in Christ. Nature is beautiful and communicates spiritual experiences and meanings. Wallace-Hadrill suggests that the very real tension between world-acceptance and world-renunciation in the fathers may be resolved in the idea that one who is freed from the demands of nature is free to enjoy it fearlessly.

Ward, Barbara. "Justice in a Human Environment." *IDOC International/North American Edition* 53 (May 1973): 25–36.

----- . *A New Creation? Reflections on Environmental Issues*. Vatican City: Pontifical Commission on Justice and Peace, 1973.

A British economist and active participant in both the Catholic Church's Peace and Justice movement and the 1972 United Nations (UN) Conference on the Human Environment, Ward argues that we are entering a new epoch in human civilization. The driving forces of scientific power, economic expansion, and national separatism that have created the modern world have exceeded their original usefulness and have now threatened our planetary resources and life-support systems. Ward recognizes, however, that there are fundamental shifts in each of these areas moving us toward a more vital sense of ecological interdependence, social justice, and international cooperation. She regards these tendencies as more in keeping with Christian teachings on stewardship, justice, and planetary loyalty. While she recognizes that most Christians are doing little to further these trends, she also sees reasons to hope that this too may change.

Webb, Stephen H. *On God and Dogs: A Christian Theology of Compassion for Animals*. New York: Oxford University Press, 1998.

Taking the human-dog relationship as the key to our relationship to animals in general, Webb constructs a theology that sees our dealings with pets in terms of grace, as reciprocal and joyful gift-giving exchanges characterized by excess and a kind of covenant that transcends self-interest and calculation. He attends closely to the rhetoric of our language about pets and, following ecofeminists, he affirms the emotional component of our relationships with them. Biblical, rights-based, ecological, and process approaches to animals are critiqued and the problems of understanding and speaking about (and for) the nonhuman other are confronted. Webb concludes with his theological proposal, challenging familiar Christian rhetoric of animal sacrifice and presenting Jesus Christ as the one who ends nonvoluntary sacrifices and offers hope of redemption for all (including animals) who suffer.

Wegter-McNelly, Kirk. "The World, Entanglement, and God: Quantum Theory and the Christian Doctrine of Creation." Ph.D. diss., Graduate Theological Union, 2003.

From Abstract: The concept of entanglement offers rich possibilities for developing a theological program within which to situate an ecological, trinitarian understanding of creation. In particular, a theological appropriation of entanglement can strengthen an ecological approach such as that of Sallie McFague, who argues powerfully for the

importance of naturalistic metaphors in crafting a cosmic vision of wholeness but whose use of “organic” metaphors does not entirely eliminate the specter of mechanism. Entanglement can also strengthen a trinitarian approach such as one finds in Wolfhart Pannenberg, whose relational understanding of creation remains mechanistic insofar as it depends primarily on classical rather than quantum field theory. According to the theological approach developed in this dissertation, a trinitarian relational God creates a universe that is entangled with itself and, as a result of the incarnation, also with God. Additionally, this theological perspective leads to the scientific prediction that no complete solution to the quantum measurement problem beyond “decoherence” will be forthcoming. Decoherence accounts for the emergence of real separation at the macroscopic level in a world that remains holistically interconnected at the quantum level, and it does so in a manner that is consonant with an ecological, trinitarian perspective. Three appendices provide: a derivation and discussion of John Bell's inequality, a summary of several key entanglement experiments, and a general time line of related scientific developments.

Weil, Simone. “Forms of the Implicit Love of God.” In *Waiting for God*, trans. Emma Craufurd, 137–215. New York: Putnam's, 1951. Reprint. New York: Harper and Row, ColophonBooks, 1973.

Weil describes four forms of God's indirect love that are preparatory for the love of God in the fullest sense of the phrase (e.g., love of the neighbor, love of the order of the world, love of religious ceremonies, and friendship). Regarding loving the order of the world, Weil claims that we imitate the divine love that created the universe of which we are a part, and that our participation in this universe involves self-renunciation and obedience to God. Her analysis relates that love for the beauty of the world seems to have been neglected in most of the Christian tradition, as well as in art, science, physical labor, and carnal love.

Welker, Michael. *Creation and Reality: Biblical and Theological Perspectives*. Minneapolis, Minn.: Fortress, 1999.

Welker re-thinks fundamental theological themes in relation to contemporary concerns and on the basis of biblical exegesis that stresses the diversity of views within the Bible, offering fresh perspectives on traditional themes, grounded in an understanding of creation as interdependent, restless, and pluralistic. He examines the meaning of creation, natural revelation, the heavens and the Earth, angels, “the Fall,” the image of God, and the mandate of dominion. Welker argues that creation theology must recognize not only the distinction, but also the interdependence, between Creator and creatures, and cannot abstract this relation from relationships within creation. Welker's interpretation of “dominion” is that humans both exist in a hierarchical relation to other creatures, and that this dominion is qualified by their responsibility to extend God's “solidarity and care” to them.

Wellman, David J. *Sustainable Diplomacy: Ecology, Religion and Ethics in Muslim-Christian Relations*. New York: Palgrave Macmillan, 2004.

This book attempts to develop a deeper understanding of the complex issues between Muslim and Christian faiths in Moroccan-Spanish relations. The author draws on numerous disciplines, including international relations, politics, history, anthropology, Christian ethics, Islamic ethics, religious studies, social theory, and ecology. Wellman shows how many of the ideas surrounding religion and ecology can be applied in ways that aid the development of solutions to concrete problems. Wellman proposes “sustainable diplomacy” as a way to build relations between nations and between local communities in the face of the looming threat of global ecological destruction.

Wennberg, Robert. *God, Humans, and Animals: An Invitation to Enlarge Our Moral Universe*. Grand Rapids: Eerdmans, 2003.

Wennberg’s *God, Humans, and Animals* is an attempt to educate readers about some of the history of ethical concern for animals and the nature of the concern. It is also an invitation to reflect on the ethical issues raised by the existence of animals in our world. Finally, *God, Humans, and Animals* aims to articulate a moral concern for animals from a perspective that is sensitive to church history, Christian theology, the Jewish and Christian scriptures, and the best philosophical thought on these matters. Ultimately, this book is about the ethical treatment of animals, because, as Wennberg claims, reflecting on the place of animals in the moral universe necessarily raises for us issues that illumine, challenge, and augment our understanding of the moral life even as it relates to humans.

Westermann, Claus. *Genesis 1–11: A Commentary*. Translated by John J. Scullion. Minneapolis, Minn.: Augsburg, 1984.

This thorough and detailed commentary on the “primeval history” of Genesis embodies the scholarship by which Westermann has helped give creation a more central role in current readings of the Bible. For Westermann, the creation stories aim to express, rather than to explain, the mystery of creation. The God of the Bible, according to Westermann, is not simply the God of human history who delivered Israel, but the creator who judges and blesses all human beings. The ultimate goal of the divine encompasses all creation. With the story of the Flood, the possibility of the destruction of the entire human race is the complement to awareness of human creatureliness, while the Tower of Babel reflects human ambition to exceed creaturely limits. A detailed review of interpretations of the “image of God,” and discussions of dominion, the blessing of fertility, and God’s covenant with all creatures, are also included in this text.

Westfall, Mary E. "Relational Learning for a Sustainable Future: An Eco-Spiritual Model." Ph.D. diss., University of New Hampshire, 2001.

From Abstract: The research for this thesis was undertaken within three sustainable communities in Europe. Because of their commitment to living more holistically their educational and spiritual practices yield timely information for others who desire to

move toward sustainability. Within all three communities emphasis is placed upon deepening the quality and authenticity of human relationships with nature, self, others and mystery. Such commitment may have profound impact on other learning communities as they seek to embody more holistic practices. By reclaiming and revaluing human capacities to care and connect, as well as cultivating spiritualities rooted in wonder and the miracle of being, we may yet discover the capacity to create patterns of living and being that will promote a sustainable future.

Westhelle, Vitor. "Creation Motifs in Search for a Vital Space: A Latin American Perspective." In *Lift Every Voice: Constructing Christian Theologies from the Underside*, eds. Susan Brooks Thistlethwaite and Mary Potter Engel, 128–40. New York: Harper and Row, 1990.

Westhelle reviews Latin American liberation theology's suspicion of creation theology as irrelevant and supportive of oppression in the name of "order," but also notes elements of a creation theology emerging out of the dialectics of belonging (as a presupposition of creation faith) and displacement (the experience of the oppressed). These include: doxology as expressing trust in God the creator and liberator, labor as *creatio continua*, and the *imago dei* in communal interdependence and praxis.

Whelan, Robert, Joseph Kirwan, and Paul Haffner. *The Cross and the Rain Forest: A Critique of Radical Green Spirituality*. Grand Rapids, Mich.: Eerdmans, 1996.

This book features essays from a conservative Catholic perspective, published by the Acton Institute (an organization promoting free-market economics and conservative Christianity), charging religious environmentalism with being the agent of paganism and oppressive state control, and insisting that proper environmental concern is grounded in the Christian teaching that the environment was made for human beings, and that spiritual concerns transcend temporal ones. Whelan argues that the environmental movement is hostile to Christianity, Western science and technology, and human beings themselves (particularly with respect to population control). Kirwan argues against the idea of animal rights, claiming that only human interests are morally relevant in our treatment of animals. Haffner's "A Christian Ecology" critiques ecology as ideology and presents a similarly anthropocentric alternative, but affirms Christ's redemption of the cosmos through the mediation of the Church. An appendix purports to give the "science facts" about global warming, ozone depletion, species extinction, and deforestation.

White, Lynn, Jr. "The Historical Roots of Our Ecologic Crisis." *Science* 155, 3767 (10 March 1967): 1203–1207.

Probably no single article has had such an impact on ecological thought in Christianity as this address by a historian of medieval technology to the American Association for the Advancement of Science. White claims that the source of Western science, technology, and the nature-exploiting attitudes guiding them lies in Christian

interpretations of the opening chapter of Genesis. According to White, Christian belief in a human-nature dualism and the divine right of humans to exploit nature gave rise to distinctively Western technology in the Middle Ages. The same belief, White argues, continues to dominate post-Christian society and form the basis of all environmental degradation. The news is not all grim, however, White does see hope in the Christian community through “heretical” figures such as St. Francis, an individual that White sees as creating an alternative view of God’s cosmic humility through the establishment of his democratic view of all creatures.

Whitney, Elspeth. “Lynn White, Ecotheology, and History.” *Environmental Ethics* 15, no. 2 (summer 1993): 151–69.

Whitney criticizes her fellow historian of medieval technology, Lynn White, as well as his “ecotheological” critics. She identifies questionable presuppositions in White’s arguments and challenges his claim that Western religion’s exploitive attitude toward nature caused medieval technological dynamism. She finds that both White and his critics overemphasize the role of religious values in the environmental crisis by failing to take into account how non-religious values (e.g., economic and political systems) helped to create, reinforce, or implement these beliefs and behaviors.

Whitney, Kimberly. "Place-Based Analysis and Sustainability: A Toposophic Lens for Moral Accountability to Physical and Cultural Landscapes and Quality of Life." Ph.D. diss., Graduate Theological Union, 2002.

From Abstract: Women farmers in the sustainable agriculture movement in the Midwestern United States serve as a case study to develop a place-based analysis to deepen social and environmental ethical reflection. Three moral concerns emerge from the case study analysis in this dissertation: (1) the need women voice for more women's networking inside of the sustainability movement; (2) the importance to sustainable agriculture of the broad range of concerns of the surrounding community; and (3) the need for attention to an elasticity of women's work, divided amongst farming, home and community, that diminishes their quality of life. I argue that a normative definition of sustainability must include flourishing social justice. This dissertation proposes a toposophic place-based analysis which addresses the wisdom of landscapes of the human and more-than human world. A toposophic place based-analysis is a tool to reflect on what brings and/or diminishes flourishing quality of life. Such an analysis would help to address the moral issues this project examines and to develop the social justice agenda for sustainable agriculture ethics.

Wildiers, N. Max. *The Theologian and His Universe: Theology and Cosmology from the Middle Ages to the Present*. Translated by Paul Dunphy. New York: Seabury Press, 1982.

Wildiers examines how cosmological developments have influenced the development of Christian (primarily Catholic) theology. The Middle Ages achieved a synthesis of

cosmology and theology that shaped its interpretation of Christianity as a religion of order. When medieval cosmology became untenable, direct references to it disappeared from theology, but the interpretation of Christianity based upon it was retained at the cost of becoming increasingly estranged from the world. Wildiers examines the contrasts and connections between scientific and phenomenological understandings of “the world” and Teilhard’s attempt to re-establish theology on the basis of an evolutionary cosmology. His open-ended conclusion affirms the need to rethink the message of Christianity apart from obsolete world-pictures, and stresses the focus on human freedom in recent political, eschatological, and process theologies.

Wilkinson, Loren. “The New Story of Creation: A Trinitarian Perspective.” *ARC* 23 (1995): 137–52.

Wilkinson argues, over against those who want to reconstruct Christianity on more ecological lines by replacing the “Old Story” of creation with the “New Story,” that Trinitarian orthodoxy provides a more adequate framework for the care of creation. While he affirms the main features of the “New Story,” he argues that it cannot stand apart from the “Old Story.” The reconstructionists are really reacting against a caricature of Christian orthodoxy, and their effort to ground human selfhood in cosmic process undermines the very basis for caring for the Earth.

-----, “Christian Ecology of Death: Biblical Imagery and the Ecologic Crisis.” *Christian Scholar’s Review* 5, no. 4 (1976): 319–38.

Confronts the dilemma that death and predation are, in an ecological view, essential to life on Earth, yet have traditionally been regarded by Christians as a result of sin. Wilkinson first considers the biblical symbolism of food and eating as an affirmation of life-through-death, as is the sacrament of Holy Communion. He then draws on the thought of Charles Williams to propose that the pattern and origin of this world of “bloody exchanges” is the Christ who creates the world and who sacrifices his own life for the sake of that world. Recognizing Christ’s central role in that pattern, Wilkinson believes, will change our selfish and destructive relationship to other life.

-----, ed. *Earthkeeping in the Nineties: Stewardship of Creation*. Grand Rapids, Mich.: Eerdmans, 1991.

Expanding upon the earlier edition *Earthkeeping in 1980*, *Earthkeeping in the Nineties* brings readers up-to-date on revised data, changes in the objectives of Christian earthkeeping, new visions on ways in which an awareness of our life in a dynamic, fragile, and limited ecosphere can move from periphery to center, and new reflections on the ways Christian thinkers continue to misinterpret the meaning of the gospel for the entire creation community. With these changes in mind, *Earthkeeping in the Nineties* considers the enormously difficult problem of how human beings should use the world, guided by the knowledge that in the gospel of Christ, God shows people not only how to attain eternal life, but also how to care for the creation.

-----, ed. "New Age, New Consciousness, and the New Creation." In *Tending the Garden*, edited by Wesley Granberg-Michaelson, 6-29. Grand Rapids: Eerdmans, 1987.

-----, ed. "Cosmic Christology and the Christian's Role in Creation." *Christian Scholars Review* 11, no. 1 (1981): 18-40.

Wilkinson, Loren and Mary Ruth Wilkinson. *Caring for Creation in your Own Backyard*. Vancouver: Regent, 1992.

Wilkinson, Loren, Peter DeVos, and Calvin B. DeWitt. *Earthkeeping in the Nineties: Stewardship of Creation*. Grand Rapids, Mich.: Eerdmans, 1991.

The authors of this comprehensive and well-written text are experts in a variety of fields and were involved in the production of the original edition of this book (*Earthkeeping: Christian Stewardship of Natural Resources*, 1980). They argue that departures from biblical teachings regarding the goodness and unity of creation are at the root of the environmental crisis. They critique current forms of environmental philosophy and spirituality as well as economic approaches to valuing creation and overly optimistic or pessimistic views of technology. They argue for an interpretation of dominion as stewardship because it serves environmental integrity and distributive justice, as well as allowing for human participation in the redemption of nature through the Incarnation.

Williams, Daniel Day. "The Good Earth and the Good Society." In *God's Grace and Man's Hope*, 158-77. New York: Harper and Brothers, 1949.

Williams argues that Christian hope for a better world must include what is valid in both "utopianism" and "realism." Christian hope is sustained by, and expresses itself in: a reverent, grateful love for the good Earth; the never-ending struggle for the Good Society; and faith in the Kingdom of God. Our efforts to exploit and control nature without a sense of reverence or of being members of "the one great society of all creatures" will be, he writes, self-defeating.

Williams, George H. "Christian Attitudes toward Nature." Parts 1 and 2. *Christian Scholar's Review* 2, no. 1 (fall 1971): 3-35; no. 2 (spring 1972): 112-26.

Williams surveys seven sets of contrasting Christian attitudes toward nature from ancient times to the nineteenth century. They include: the involvement or non-involvement of nature in the Fall of humanity; nature as decaying or constant; nature as a distinctive creation for its own sake and for the praise of its creator, or nature as the realm of human stewardship or exploitation; nature as benignant or nature as malign; the book of nature and the book of scripture: mutually exclusive or complementary; the city or the pastoral landscape as metaphor for the realm of grace and redemption; and humankind only or the whole creation subject to salvation. He finds that the Christian tradition is more complex and offers more resources than ecological critics often suppose.

-----. *Wilderness and Paradise in Christian Thought: The Biblical Experience of the Desert in the History of Christianity and the Paradise Theme in the Theological Idea of the University*. New York: Harper and Brothers, 1962.

Williams' book is comprised of two essays, the first explores the manner in which the biblical understanding of the religious and ethical significance of the desert influenced Christian history and Western Culture from the ancient church to nineteenth-century America (including a brief treatment of the early conservation movement). Williams argues that throughout this period the "wilderness" symbol has had both positive and negative connotations that reflected the ambiguity of the Hebrew experience of wilderness. The second essay focuses on the application of the image of "paradise" to the Church, the monastery, the medieval university, seminaries, and colleges of the New World (e.g., Harvard). In the foreword and the conclusion of part one, Williams makes clear his personal concern for the preservation of wilderness (in the literal sense) for the sake of both humanity and other creatures, and he outlines the biblical warrants for such concern.

Williams, Terry Tempest, William B. Smart, and Gibbs M. Smith, eds. *New Genesis: A Mormon Reader on Land and Community*. Salt Lake City, Utah: G. Smith, 1998.

Personal, reflective essays by members of the Church of Jesus Christ of Latter Day Saints on the connections between faith, land, community, and family. In their introduction, the editors note the stewardship ethic of the religion's founder, Brigham Young, and how the early pioneers were shaped by their experiences of the Utah landscape to which they came; they also note, in contrast, how present-day Mormons are caught up in the same ethos of growth that dominates the rest of the United States, and how the Mormon church has officially adopted a "policy of inaction" on environmental matters (although the Church's President, Gordon Hinkley, has made more positive statements in recent years). They express the hope that the process of developing a new ecological awareness and environmental ethic can begin if church members share their stories of their love for the land, as they do here.

Williams, Winnie Vaughan. *The Green Earth Challenge: Integrating Faith and the Environment*. Macon, GA: Smyth & Helwys, 2009.

In this book, the author proposes a Christian (more specifically, Baptist) response to environmental issues, including responses at personal, national, and global levels. Williams gives accounts of her personal experiences of the world's beauty and wonder, and she mixes those accounts with references to ecologically-oriented biblical passages. She relates her experiential and theological insights to current environmental problems and practical suggestions for responding to those problems.

Willoughby, Linda T. "Mother Earth: Ecofeminism from a Jungian Perspective." Ph.D. diss., The Iliff School of Theology, 1990.

From Abstract: Ecofeminist consciousness is characterized by an alternative world view which values a relationship of mutuality between humanity and nature. A critique of the ecofeminist movement using Jungian theory of symbolism and consciousness development will demonstrate that the ecofeminist use of nature imagery often reinforces patriarchal consciousness rather than the development of an ecofeminist consciousness. This dissertation will analyze the uses of nature symbolism by various ecofeminists, including Elizabeth Dodson Gray, Rosemary Radford Ruether, and Starhawk. It concludes that their uses of symbols for nature fail to create a new consciousness of the relationship between humanity and nature that is mutually supportive.

Wilson, E.O. *The Creation: An Appeal to Save Life on Earth*. New York: Norton, 2006.

Wink, Walter. "Ecobible: The Bible and Ecojustice." *Theology Today* 49, no. 4 (January 1993): 465–77.

Although he finds little specific environmental guidance in the Bible, Wink argues that the basic message of the Gospel is the critique of all forms of domination. He explains that the history of systematic domination arose 5,000 years ago in the Near East and notes that Judaism and Christianity have often expressed complicity with that system. Wink argues against these notions saying that Jesus presented a vision of God's alternative, domination-free order. Wink concludes that environmental degradation is part of our contemporary system of domination and argues that this system is to be resisted not only for the sake of justice, but also for the love of God's body, the Earth.

Wingren, Gustav. "The Doctrine of Creation: Not an Appendix but the First Article." *Word and World* 4 (Fall 1984): 353-71.

ABSTRACT: To assert that the doctrine of creation is not a loosely attached postscript to the article on Jesus Christ—a sort of appendix—implies that there are some who do claim that it is just such a postscript. Against any such claim we want to insist that creation belongs in the first article of the Creed and serves as the basis for the following two articles. The doctrine of creation is the foundation. A foundation cannot be added afterwards; it cannot be an appendage to faith in Christ and in the Spirit.

Winter, Gibson. *Liberating Creation: Foundations of Religious Social Ethics*. New York: Crossroad Press, 1981.

Drawing on Continental phenomenology and hermeneutics, Winter argues that the crises of technological civilization require the development of a liberating social praxis based on the root-metaphor of artistic process. He describes the clash of the root-metaphors of mechanism and organicism and the emergence of the metaphor of artistic process. He regards symbols as fundamental to human "dwelling" on the Earth, the product of poetic creativity through which the sacred is manifested. Philosophy, theology, and the human sciences interpret the "texts" of human activity,

which stand as the lived interpretations of these symbols. Interpreting the Western religious heritage through this artistic paradigm, Winter delineates a vision of a good creation, in which divine and human powers collaborate in the co-creation of a world of justice and peace. This vision, Winter argues, should serve as the basis of a new social ethic.

Wirzba, Norman. *Food and Faith: A Theology of Eating*. Cambridge, MA: Cambridge University Press, 2011.

-----, *Paradise of God: Renewing Religion in an Ecological Age*. Oxford, UK: Oxford University Press, 2003.

In this book the author challenges the idea that the Christian understanding of creation (and the description of humanity therein) is “responsible” for supporting ecological ills. Instead, he argues, that an understanding of the world as creation, and humans as servants (rather than stewards) of that creation is key toward re-connecting humanity with the rest of creation. His conclusion includes practical suggestions for how humans can become better servants of creation.

-----, "Caring and Working: An Agrarian Perspective." *Christian Century* 116(September 22-29, 1999): 898-901.

This article argues that being a Christian implies an ethic of earth-care and that it is impossible for Christians to know how to care for the earth if they do not know the very processes of food production that sustains their lives. After discussing the “agricultural revolution” that moved farming into a technology heavy business and the alienation from creation that this has caused, he discusses the importance of the Agrarian tradition (especially as found in Wendell Berry and Wes Jackson) for becoming “creatures” of God again.

World Council of Churches. *Now Is the Time: The Final Document and Other Texts from the World Convocation on Justice, Peace, and the Integrity of Creation*. Seoul, Republic of Korea, 5–12 March 1990. Geneva: World Council of Churches, 1990.

The Seoul Convocation was the result of a process that sought to bring together the churches in a kind of ecumenical council to make a mutual commitment (covenant) to Justice, Peace, and the Integrity of Creation (JPIC). While the Convocation was not wholly successful due to theological disagreements and differences between regional and global analyses, it did issue an ecumenical statement, contained in this booklet, which recognizes the interdependence of these issues and addresses issues of international debt, demilitarization, climate change, and racism. Other materials in the booklet include specific covenants and commitments between churches that were shared at Seoul, a Liturgy for a Service of Covenanting, a Report and Recommendations for further work on JPIC, a selected list of reading materials on JPIC, and the Message issued by the Convocation.

_____. "God in Nature and History." Principal Author, Hendrikus Berkhof. In *God, History, and Historians: An Anthology of Modern Christian Views of History*, ed. C. T. McIntire. New York: Oxford University Press, 1977. Report originally published in 1967.

This 1967 Faith and Order Paper of the World Council of Churches, drafted by Hendrikus Berkof and revised with input from others, relates the biblical view of nature and history to the modern understanding of humanity as the product of an evolutionary development. Israel's historical faith liberated humans from subordination to nature; though part of and formed by nature, they are now free to direct and guide it. In practice, however, human dominion often dehumanizes and forgets that nature is humanity's "sister" as well as its "servant." (The report explicitly encourages Christian support for conservation.) All creation is historically dynamic, moving toward consummation in Christ.

Worster, Donald. "John Muir and the Roots of American Environmentalism." In *The Wealth of Nature: Environmental History and the Ecological Imagination*, 184–202. New York: Oxford University Press, 1993.

An environmental historian, Worster proposes that environmentalism in the United States owes much of its character to the influence of Protestantism. He cites a number of environmental reformers with strong Protestant roots, but devotes most of his attention to showing how John Muir, as an ardent evangelist of the wilderness, followed in the footsteps of his father, an itinerant Campbellite preacher. According to Worster, environmentalism received from Protestantism its moral activism, ascetic discipline, egalitarian individualism, and aesthetic spirituality; but this heritage becomes problematic in contemporary America's pluralistic society.

Wright, Christopher J. H. *God's People in God's Land: Family, Land, and Property in the Old Testament*. Grand Rapids, Mich.: Eerdmans, 1990.

Wright offers a sociological analysis and theological interpretation of biblical materials on Israel's economic structures concerning land, property, and dependent persons. For Wright, these structures have typological and paradigmatic relevance for Christian ethics. Part one examines Israel's theology of the land and the economic and social aspects of the family within that context, and presents the family as having been basic to the structure of Israel's system of land tenure as well as to its social and religious life. Part two looks at how the belief that land is both owned by God and God's gift to people was embodied in particular laws and institutions relating to land and property, which ultimately affirmed both the rights and responsibilities of ownership. In part three, this pattern is seen in the householder's relationships to wives, children, and slaves, both as legitimating certain kinds of property relationships and as strongly limiting those same relationships.

Wybrow, Cameron. *The Bible, Baconianism, and Mastery over Nature: The Old Testament and Its Modern Misreading*. American University Studies: Series 7, Theology and Religion, vol. 112. New York: Peter Lang, 1991.

Whether the Western project of conquering or mastering nature is regarded as a good (as by Harvey Cox, Stanley Jaki, etc.) or a bad thing (as by Lynn White, Theodore Roszak, etc.), Wybrow argues that the Bible cannot be praised or blamed for giving rise to it. The “mastery hypothesis” rests on a simplistic contrast and mischaracterization of both “pagan” and biblical thought. Western “paganism” in antiquity was not so averse to human control of nature as is assumed; the “desacralization” of nature in Hebrew thought does not necessarily imply a mechanistic view of matter as lifeless, nor does “dominion” imply limitless, harsh rule. The view that the Bible endorses the modern conquest of nature originated in the reinterpretation of the “image of God” by Renaissance thinkers and of “dominion” by Francis Bacon and his followers. Thus both “pagan” and biblical thought remain relevant to our situation, which requires a combination of both mastery and restraint in relation to nature.

Yasuda, Haruo. “Environmental Issues.” In *Christianity in Japan, 1971–1990*, eds. Yoshinobu Kumazawa and David L. Swimme, 114–29. Cincinnati, Ohio: Friendship Press, 1991.

Yasuda reviews environmental problems that have arisen both within Japan and as a result of the global expansion of Japanese industry, and surveys the recent and limited practical responses to these issues by Japanese Christians. The article briefly notes intellectual responses in theology and other disciplines and concludes with words of hope and warning regarding the environmental threats posed by technology and development.

Yordy, Laura Ruth. *Green Witness: Ecology, Ethics and the Kingdom of God*. Eugene, OR: Cascade Books, 2008.

This is a work of theological ethics that argues for a vision of Christianity that supports the flourishing and wholeness of the biophysical environment. Professor Yordy focuses primarily on the role of churches in facilitating a Christian response to environmental issue. Part of this focus includes an articulation of the place of eschatology in the theology and ethics.

----- "Ecology, Eschatology, and Christian Ethics." Ph.D. diss., Duke University, 2005.

From Abstract: This dissertation is a constructive theological proposal, drawing on a variety of historic and contemporary sources, for how Christian churches should respond to the 'environmental crisis.' I identify the churches' past weak response as resulting from a worldview that sees environmental damage as a problem to be solved. Because no one can solve a global crisis, Christians are left with the temptation either to force the results they desire, or to drift into despair. I argue that rather than seeing the earth as an object that needs fixing, Christians should understand the universe as the ongoing activity of God's creation. God's activity, through Jesus Christ in the Holy Spirit, moves from creation through sustaining

providence to, ultimately, the Kingdom of Heaven. The universe, therefore, can only rightly be seen eschatologically---that is, through the lens of God's promise of what it will become.

Young, Richard A. *Is God a Vegetarian? Christianity, Vegetarianism, and Animal Rights*. Chicago, Ill.: Open Court, 1999.

In what is probably the only book on this bibliography that includes recipes, this New Testament professor offers a popular, biblical defense of vegetarianism as an orientation toward life that encompasses love, justice, peace, and wholeness. Adopting a virtue-ethics approach based on narrative, rather than appealing to selected prooftexts, Young seeks to listen to the entire biblical story and ask what it reveals about how Christians should live. He wrestles with the apparent contradiction between the vegetarian diet prescribed by God to Adam and Eve and the Bible's apocalyptic visions of peace and harmony in creation, on the one hand, and the Scriptural texts that implicitly or explicitly permit meat-eating or condemn vegetarianism on the other. An epilogue presents tips on "going vegetarian."

-----*. Healing the Earth: A Theocentric Perspective on Environmental Problems and Their Solutions*. Nashville, Tenn.: Broadman and Holman, 1994.

Young argues that a theology of nature based on Christian Scriptures is essential for an adequate Christian response to the environmental crisis. This type of theological response, according to Young, offers more ecological hope than other popular conventions (e.g., secularism, pantheism). He examines a number of major religious and philosophical issues in order to develop a theocentric framework that incorporates the integrity and interrelatedness of creation as well as the biblical creation-fall-redemption pattern. Topics include the historical roots of the ecological crisis, holism, divine immanence, valuation of nature, anthropocentrism, eschatology, dominion, sin, rights of nature, and a proper Christian attitude toward the world.

Yunt, Jeremy D. *The Ecotheology of Paul Tillich: The Spiritual Roots of Environmental Ethics*. Scotts Valley, CA: CreateSpace, 2009.

This book presents a comprehensive overview of the ecological implications of Paul Tillich's thought, including accounts of Tillich's theology, ontology, and epistemology. In particular, the author argues that Tillich's thought can help to overcome the limitations of our postmodern era (e.g., spiritual alienation and technical/instrumental reason) and provide a foundation for the ideas and practices of ecopsychology, ecotheology, deep ecology, and environmental ethics.

Zerbe, Gordon. "Ecology According to the New Testament." *Direction* 21 (1992): 15-26.

SUMMARY: I have tried to show in this essay how the kingdom of God the central theme running through the New Testament has significant ecological implications. These

can be summarized briefly. As a comprehensive vision for future salvation, the kingdom entails the renewal of all creation, human and natural. This expectation is holistic: it affirms the spiritual-physical unity of the person; it relates personal and social renewal; it links human and cosmic aspects of redemption; it affirms the interconnectedness of the spiritual and material dimensions of life; and it means the ultimate unity of all things, including heaven and earth, so that God is all in all. The kingdom unites creation and redemption—redemption as recreation focuses back on the original creation. Both are expressions of God’s lordship. In continuity with the Old Testament, this New Testament hope sees the proper habitat for redeemed humanity on a redeemed earth.

Zizioulas, John. “Preserving God’s Creation: Three Lectures on Theology and Ecology.” Parts 1–3. *King’s Theological Review* 12, no. 1 (spring 1989): 1–5; 12, no. 2 (autumn 1989): 41–45; 13, no. 1 (spring 1990): 1–5.

Zizioulas argues for the Orthodox understanding of humanity as the priest of creation—bringing nature into communion with God and therefore sanctifying it—as the basis for an adequate response to the environmental crisis. Lecture one presents a historical review that illustrates Christianity’s responsibility for the crisis and provides resources (e.g., from liturgical and ascetic theology and practice of the ancient church) for rectifying the crisis. Lecture two presents the ancient Christian teachings of creation (e.g., “in the beginning” and *ex nihilo*) as having excluded the idea of a natural affinity between God and the world—an idea that would have ensured the world’s survival. Lecture three explores the human priestly role initiated by Christ as having enabled the world to transcend its creaturely, mortal limits, and therefore enabling it to achieve not only survival, but also personal fulfillment.