The Wiley Blackwell Companion to Religion and Ecology
The Wiley Blackwell Companions to Religion

The Wiley Blackwell Companions to Religion series presents a collection of the most recent scholarship and knowledge about world religions. Each volume draws together newly-commissioned essays by distinguished authors in the field, and is presented in a style which is accessible to undergraduate students, as well as scholars and the interested general reader. These volumes approach the subject in a creative and forward-thinking style, providing a forum in which leading scholars in the field can make their views and research available to a wider audience.

Recently Published

The Blackwell Companion to Nineteenth Century Theology
Edited by David Fergusson

The Blackwell Companion to Religion in America
Edited by Philip Goff

The Blackwell Companion to Jesus
Edited by Delbert Burkett

The Blackwell Companion to Paul
Edited by Stephen Westerholm

The Blackwell Companion to Religion and Violence
Edited by Andrew R. Murphy

The Blackwell Companion to Christian Ethics, Second Edition
Edited by Stanley Hauerwas and Samuel Wells

The Wiley Blackwell Companion to Practical Theology
Edited by Bonnie J. Miller-McLemore

The Wiley Blackwell Companion to Religion and Social Justice
Edited by Michael D. Palmer and Stanley M. Burgess

The Wiley Blackwell Companion to Chinese Religions
Edited by Randall L. Nadeau

The Wiley Blackwell Companion to African Religions
Edited by Elias Kifon Bongmba

The Wiley Blackwell Companion to Christian Mysticism
Edited by Julia A. Lamm

The Wiley Blackwell Companion to the Anglican Communion
Edited by Ian S. Markham, J. Barney Hawkins IV, Justyn Terry, and Leslie Nuñez Steffensen

The Wiley Blackwell Companion to Interreligious Dialogue
Edited by Catherine Cornille

The Wiley Blackwell Companion to East and Inner Asian Buddhism
Edited by Mario Poceski

The Wiley Blackwell Companion to Latino/a Theology
Edited by Orlando O. Espín

The Wiley Blackwell Companion to Ancient Israel
Edited by Susan Niditch

The Wiley Blackwell Companion to Patristics
Edited by Ken Parry

The Wiley Blackwell Companion to World Christianity
Edited by Lamin Sanneh and Michael J. McClymond

The Wiley Blackwell Companion to Politics and Religion in America
Edited by Barbara A. McGraw

The Wiley Blackwell Companion to Religion and Ecology
Edited by John Hart
The Wiley Blackwell Companion to Religion and Ecology

Edited by

John Hart

W I L E Y Blackwell
Contents

List of Contributors ix
Foreword xvii
Bartholomew I, Ecumenical Patriarch xix
Preface xxxi
Acknowledgments

I. Religions and Ecological Consciousness 1

Ecology Perspectives from Diverse Religious and Spiritual Traditions 1

1 God is Absolute Reality and All Creation His Tajallī (Theophany) 3
Seyyed Hossein Nasr

2 Swaraj: From Chipko to Navdanya 12
Vandana Shiva

3 Eco-Kabbalah: Holism and Mysticism in Earth-Centered Judaism 20
David Mevorach Seidenberg

4 Laudato Sí in the Earth Commons—Integral Ecology and Socioecological Ethics 37
John Hart

5 神の大経綸: The Great Divine Plan: Kotama Okada's Vision for Spiritual Civilization in the Twenty-First Century 54
Kōō Okada

6 In the Time of the Sacred Places 71
Winona LaDuke

7 Eco-Theology in the African Diaspora 85
Dianne D. Glave
8 Buddhist Interdependence and the Elemental Life  
   *Christopher Key Chapple*  
   90

9 *Theodao*: Integrating Ecological Consciousness in Daoism, Confucianism, and Christian Theology  
   *Heup Young Kim*  
   104

II. Care for the Earth and Life  
   115

Traditions' Teachings in Socioecological Contexts  
   10 Science, Ecology, and Christian Theology  
   *John F. Haught*  
   117

11 Exploring Environmental Ethics in Islam: Insights from the Qur’an and the Practice of Prophet Muhammad  
   *Fazlun M. Khalid*  
   130

12 Science and Religion: Conflict or Concert?  
   *Francisco J. Ayala*  
   146

13 The Serpent in Eden and in Africa: Religions and Ecology  
   *Kapya J. Kaoma*  
   163

14 Jewish Environmental Ethics: The Imperative of Responsibility  
   *Hava Tirosh-Samuelson*  
   179

15 Ecowomanism and Ecological Reparations  
   *Melanie L. Harris*  
   195

16 From Climate Debt to Climate Justice: God’s Love Embodied in Garden Earth  
   *Cynthia Moe-Lobeda*  
   203

17 The Vision of St. Maximus the Confessor: That Creation May All Be One  
   *Elizabeth Theokritoff*  
   220

III. Ecological Commitment  
   237

Contextualization of Traditions in Diverse Contexts, Cultures, and Circumstances  
   18 From Social Justice to Creation Justice in the Anthropocene  
   *Larry L. Rasmussen*  
   239

19 Christianity, Ecofeminism, and Transformation  
   *Heather Eaton*  
   256
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Authors</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>The Face of God in the World: Insights from the Orthodox Christian Tradition</td>
<td>John Chryssavgis</td>
<td>273</td>
</tr>
<tr>
<td>21</td>
<td>Climate Change and Christian Ethics</td>
<td>Michael S. Northcott</td>
<td>286</td>
</tr>
<tr>
<td>22</td>
<td>Islamic Environmental Teachings: Compatible with Ecofeminism?</td>
<td>Nawal H. Ammar and Allison Gray</td>
<td>301</td>
</tr>
<tr>
<td>23</td>
<td>The Divine Environment (al-Muhit) and the Body of God:</td>
<td>Seyyed Hossein Nasr and Sallie McFague</td>
<td>315</td>
</tr>
<tr>
<td></td>
<td>Resacralize Nature</td>
<td>Ian S. Mevorach</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Chondogyo and a Sacramental Commons: Korean Indigenous Religion and Christianity on Common Ground</td>
<td>Yongbum Park</td>
<td>331</td>
</tr>
<tr>
<td>25</td>
<td>The Religious Politics of Scientific Doubt: Evangelical Christians</td>
<td>Myrna Perez Sheldon and Naomi Oreskes</td>
<td>348</td>
</tr>
<tr>
<td></td>
<td>and Environmentalism in the United States</td>
<td></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>The Covenant of Reciprocity</td>
<td>Robin Wall Kimmerer</td>
<td>368</td>
</tr>
<tr>
<td>27</td>
<td>Prayer as if Earth Really Matters</td>
<td>Arthur Waskow</td>
<td>385</td>
</tr>
<tr>
<td>28</td>
<td>The Evolutionary and Ecological Perspectives of Pierre Teilhard de Chardin and Thomas Berry</td>
<td>Mary Evelyn Tucker and John Grim</td>
<td>394</td>
</tr>
<tr>
<td>29</td>
<td>Earth as Community Garden: The Bounty, Healing, and Justice of Holy Permaculture</td>
<td>Tallessyn Zawn Grenfell-Lee</td>
<td>410</td>
</tr>
<tr>
<td>30</td>
<td>Theo-Forming Earth Community: Meaning-Full Creations</td>
<td>Whitney A. Bauman</td>
<td>427</td>
</tr>
<tr>
<td>31</td>
<td>Religious Environmentalism and Environmental Activism</td>
<td>Roger S. Gottlieb</td>
<td>439</td>
</tr>
<tr>
<td>32</td>
<td>Global Heating, Pope Francis, and the Promise of Laudato Si</td>
<td>Bill McKibben</td>
<td>457</td>
</tr>
</tbody>
</table>

IV. Visions for the Present and Future Earth

The Earth Transformed: Altered Consciousness and Conduct on Common Ground

27 Prayer as if Earth Really Matters
   Arthur Waskow

28 The Evolutionary and Ecological Perspectives of Pierre Teilhard de Chardin and Thomas Berry
   Mary Evelyn Tucker and John Grim

29 Earth as Community Garden: The Bounty, Healing, and Justice of Holy Permaculture
   Tallessyn Zawn Grenfell-Lee

30 Theo-Forming Earth Community: Meaning-Full Creations
   Whitney A. Bauman

31 Religious Environmentalism and Environmental Activism
   Roger S. Gottlieb

32 Global Heating, Pope Francis, and the Promise of Laudato Si
   Bill McKibben
<table>
<thead>
<tr>
<th>33</th>
<th>Respect for Mother Earth: Original Instructions and Indigenous Traditional Knowledge</th>
<th>460</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Tom B. K. Goldtooth</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>Common Commons: Social and Sacred Space</td>
<td>471</td>
</tr>
<tr>
<td></td>
<td>John Hart</td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>A New Partzuf for a New Paradigm: Living Earth—An Icon for Our Age</td>
<td>488</td>
</tr>
<tr>
<td></td>
<td>Rabbi Zalman Schachter-Shalomi, and in Conversation with John Hart</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Afterword</td>
<td>505</td>
</tr>
<tr>
<td></td>
<td>John B. Cobb, Jr.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Index</td>
<td>510</td>
</tr>
</tbody>
</table>
List of Contributors

Nawal H. Ammar is a professor of criminology and Dean of the Faculty of Social Science and Humanities, University of Ontario Institute of Technology. Previously, Nawal was a professor at Kent State University, Ohio. Her research areas include environmental justice in Islam, violence against immigrant women, and Muslims in the criminal justice system. Nawal’s recent publications include an edited volume, *Muslims in US Prisons* (2015).

Francisco J. Ayala is a university professor and Donald Bren Professor of Biological Sciences at the University of California, Irvine. He has published over 1,000 articles and is author or editor of 50 books. He is a member of the US National Academy of Sciences and the American Philosophical Society. In 2001 he received the US National Medal of Science and in 2010 the Templeton Prize. The *New York Times* named him “Renaissance Man of Evolutionary Biology.”


Christopher Key Chapple, Doshi Professor of Indic and Comparative Theology and Director of the MA in Yoga Studies at Loyola Marymount University, Los Angeles, has published more than 20 books, including *Yoga and Ecology* (2008), *Jainism and Ecology* (2000), and *Nonviolence to Animals, Earth, and Self in Asian Traditions* (1993). He serves on several advisory boards, including the Forum on Religion and Ecology (Yale University) and the Jain Studies Centre (London), and edits the journal *Worldviews*. 
John Chryssavgis, Archdeacon of the Ecumenical Patriarchate, is special theological advisor to the Office of Ecumenical and Inter-Faith Affairs of the Greek Orthodox Archdiocese of America, coordinates the Social and Moral Issues Commission of the Orthodox Churches in America, and serves as ecological advisor to Ecumenical Patriarch Bartholomew I. His books include Light Through Darkness: the Orthodox Tradition (2004) and Beyond the Shattered Image: Insights into an Orthodox Christian Ecological Worldview (1999); he is editor of On Earth as in Heaven (2011) on Patriarch Bartholomew’s ecological vision and activities and, with Pope Francis, of Bartholomew: Apostle and Visionary (2016).

John B. Cobb, Jr. was born in Japan of Methodist missionary parents from Georgia. He earned a PhD from the Divinity School of the University of Chicago. Most of his teaching career was at Claremont School of Theology, California where, with David Griffin, he founded the Center for Process Studies. Among his books are Christ in a Pluralistic Age (with Charles Birch, 1999), The Liberation of Life (1982), and For the Common Good (with Herman Daly, 1994).

Heather Eaton is Full Professor of Conflict Studies, Saint Paul University, Ottawa. Her doctoral studies at the University of Toronto integrated ecology, feminism, theology, and religious pluralism. Heather’s publications include The Intellectual Journey of Thomas Berry (2014), Ecological Awareness: Exploring Religion, Ethics and Aesthetics (with Sigurd Bergmann, 2011), Introducing Ecofeminist Theologies (2005), Ecofeminism and Globalization (with Lois Ann Lorentzen, 2003), and numerous articles. Her most recent work covers religious imagination, evolution, Earth dynamics; peace and conflict studies on gender, ecology, and religion.

Dianne D. Glave is on the staff of the Western Pennsylvania United Methodist Conference Center as coordinator of diversity development. She completed her MDiv degree at the Candler School of Theology, Emory University, Druid Hills, Atlanta. She has served at two churches in Pittsburgh. Dianne’s doctorate in history emphasized African-American and environmental history, and experience as a professor informs her current position. Her publications include Rooted in the Earth: Reclaiming the African American Environmental Heritage (2010).

Tom B. K. Goldtooth, Diné Nation, is executive director of the Indigenous Environmental Network (IEN). He has been a social activist for almost 40 years promoting, in his speeches, writing, and nonviolent protest, justice for indigenous peoples and the wellbeing of Mother Earth and all life. He is a member of the International Indigenous Peoples’ Forum on Climate Change and the Steering Committee of Climate Justice Alliance. He was awarded the Gandhi Peace Award in 2015, and in 2010 was selected as the Sierra Club and NAACP “Green Hero of Color.”

Roger S. Gottlieb is a professor of philosophy at Worcester Polytechnic Institute, Massachusetts, and the author or editor of 18 books and over 125 articles on environmentalism, political philosophy, spirituality, the Holocaust, and disability. Among his

**Allison Gray** is a doctoral student at the University of Windsor, Ontario pursuing a range of interests in the areas of social justice, criminology, and food studies. She is currently working on projects involving the experiences of contemporary food activists in a consumerist culture, exploring the connections between population demographics and the use of Canada’s Food Guide, and the governance of children’s brown-bag school lunches in Ontario.

**Tallessyn Zawn Grenfell-Lee** was awarded a doctorate from Boston University School of Theology; her MS in biology from Harvard University, and BS in biology from the Massachusetts Institute of Technology. She contributed a chapter on Creation empathy and Christian mission to *Ecology and Mission* (2015), and has published articles in the *Journal of Faith and Science Exchange* and *James Nash: A Tribute: Environmental Ethics, Ecumenical Engagement, Public Theology* (2010); and in the scientific journals *PNAS*, *Molecular and Cellular Biology*, and *Neuron*.


**Melanie L. Harris** is an associate professor of religion and ethics at Texas Christian University, Fort Worth. She teaches environmental ethics, womanist ethics, African-American religion, and Africana studies. She is the author of *Gifts of Virtue, Alice Walker and Womanist Ethics* (2013). She is editor of *Faith, Feminism and Scholarship* (with K. Ott, 2011). Melanie serves on the board of KERA-TV; her academic leadership positions include member advocate, American Academy of Religion; and board member, Society of Christian Ethics.

John F. Haught is Distinguished Research Professor, Theology Department, Georgetown University, Washington, DC, where he was formerly a professor and Chair. His area of specialization is systematic theology, with a particular interest in issues pertaining to science, cosmology, evolution, and ecology and religion. He has authored 20 books, most on topics in science and religion, including *Science and Faith: A New Introduction* (2013) and *Making Sense of Evolution: Darwin, God, and the Drama of Life* (2010), as well as numerous articles and reviews. He lectures internationally on issues related to science, ecology, and religion.

Kapya John Kaoma is a visiting researcher at Boston University’s Center for Global Christianity and Mission, and Adjunct Professor, St. John’s Anglican University College, Zambia. He holds degrees from Evangelical University College, Zambia; Trinity College, England; the Episcopal Divinity School; and Boston University, Massachusetts. He is author of *The Creator’s Symphony: African Christianity* (2015), *Raised Hopes, Shattered Dreams* (2015), *God’s Family, God’s Earth* (2013), and numerous peer-reviewed articles and book chapters, and is editor of *Creation Care in Christian Mission* (2015).

Fazlun M. Khalid is the founding director of the Islamic Foundation for Ecology and Environmental Sciences (IFEES/EcoIslam). He was named one of 15 leading eco-theologians in the world (*Grist* magazine, July 24, 2007) and listed among the “500 Most Influential Muslims in the World” by the Royal Islamic Strategic Studies Centre of Jordan. He received the 2004 award for Excellence in Engineering, Science and Technology by the London-based *Muslim News* for developing a scientific approach to Islamic environmental practice.

Heup Young Kim is Professor of Theology, Kangnam University, Yongin, South Korea. He was a moderator of the Congress of Asian Theologians, president of the Korean Society for Systematic Theology, and a founding member of the International Society for Science and Religion. He has published numerous works in the areas of East Asian theology, interreligious dialogue, and religion and science, including *Christ and the Tao* (2010) and *Wang Yang-ming and Karl Barth: A Confucian–Christian Dialogue* (1996).

Robin Wall Kimmerer is SUNY Distinguished Teaching Professor of Environmental and Forest Biology at the SUNY College of Environmental Science and Forestry in Syracuse, New York, and founding director of the Center for Native Peoples and the Environment. She is an enrolled member of the Citizen Potawatomi, a mother, scientist, and writer. Her publications include *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants* (2015) and *Gathering Moss: A Natural and Cultural History of Mosses* (2003).

Winona LaDuke is executive director of Honor the Earth, and an Anishinaabe from Round Lake, White Earth reservation, Minnesota. She received her BA in native economic development, Harvard University in 1981, participated in the Community Fellows program, MIT, 1982, and earned her MA in rural development at Antioch University, Yellow Springs, Ohio, in 1986. She received the Thomas Merton Award
(1996), the Ann Bancroft Award for Women’s Leadership Fellowship, and was named the Ms. magazine Woman of the Year in 1998. She is author of Recovering the Sacred: The Power of Naming and Claiming (2016) and All Our Relations: Native Struggles for Land and Life (2016).

**Bill McKibben**, author and environmentalist, founded 350.org to combat global heating; it has organized 20,000 climate-related events around the world. He is the Schumann Distinguished Scholar in Environmental Studies at Middlebury College, Vermont, a fellow of the American Academy of Arts and Sciences, and has been awarded the Right Livelihood Prize (2014), the Gandhi Prize (2013), and the Thomas Merton Prize (2013). He has written numerous books, including Deep Economy: The Wealth of Communities and the Durable Future (2008) and The End of Nature (2006), and articles for The New Yorker, New York Review of Books, National Geographic, and Rolling Stone.

**Ian S. Mevorach** holds a BA in philosophy from Middlebury College, Vermont, and an MDiv and PhD in theological ethics and constructive theology from Boston University, Massachusetts. He represents the American Baptist Churches USA on the board of Creation Justice Ministries, which is affiliated with the National Council of Churches. He authored “Stewards of Creation: A Christian Calling for Today’s Ecological Crisis,” For Such a Time as This: Young Adults on the Future of the Church (2014).

**Cynthia Moe-Lobeda** is Professor of Theological and Social Ethics at Pacific Lutheran Theological Seminary and the Graduate Theological Union, Berkeley, California. She is author or co-author of five books, most recently Resisting Structural Evil: Love as Ecological–Economic Vocation, and numerous articles and chapters. Her research focuses on climate justice related to race and class, moral agency, hope, public church, faith-based resistance to systemic injustice, economic globalization, and the ethical implications of resurrection and incarnation.

**Seyyed Hossein Nasr**, world-renowned scholar on Islam, is University Professor of Islamic Studies at George Washington University, Washington, DC. He earned his undergraduate degree in physics and mathematics from Massachusetts Institute of Technology, and studied geology and geophysics at Harvard University, where he earned his PhD in the history of science and philosophy. He has published over 50 books and hundreds of articles in numerous languages and translations, and is editor-in-chief of The Study Quran (2015).

**Michael S. Northcott** is Professor of Ethics in the School of Divinity, University of Edinburgh, an episcopal priest, and a keen gardener. His books and papers are principally in the interdisciplinary area of ecology, religion, and ethics. His most recent books include Place, Ecology and the Sacred: The Moral Geography of Sustainable Communities (2015), A Political Theology of Climate Change (2013), and A Moral Climate: The Ethics of Global Warming (2007). He is editor of Systematic Theology and Climate Change: Ecumenical Perspectives (with Peter Scott, 2014).
Kōō Okada, spiritual leader of Sukyo Mahikari, graduated from Kokugakuin University, Tokyo in 1970 with a major in Shinto archeology. After graduating, he joined the staff of Sukyo Mahikari, while also commencing his formal training in the art of calligraphy under his late father, Yuhkei Teshima, a renowned master calligrapher and designated Person of Cultural Merit by the Japanese government. He is now, under his pen name, Tairiku Teshima, an internationally renowned calligrapher. In 2015, Kōō was appointed by the Agency of Cultural Affairs (Japanese government) as a member of the Religious Juridical Persons Council.

Naomi Oreskes is Professor of the History of Science and Affiliated Professor of Earth and Planetary Sciences at Harvard University. Her research focuses on the Earth and environmental sciences, with a particular interest in understanding scientific consensus and dissent. Previously she was Professor of History and Science Studies at the University of California, San Diego, and Adjunct Professor of Geosciences at the Scripps Institution of Oceanography. She is the author of Merchants of Doubt: How a Handful of Scientists Obscured the Truth on Issues from Tobacco Smoke to Global Warming (with Erik M. Conway, 2011), and a novel, The Collapse of Western Civilization: A View from the Future (2014).

Yongbum Park is an assistant professor of Christian ethics at Honam Theological University and Seminary, Gwangju, South Korea, and concurrently serves as a youth group pastor in Gwangju Bethel Presbyterian Church. He studied philosophy, theology, and ethics in the Master of Sacred Theology program, and theological ethics in the PhD program, at Boston University, Massachusetts. He focuses on the areas of ecological ethics in multicultural contexts, and envisions the construction of a socioecological community in a local area.

Larry L. Rasmussen is Reinhold Niebuhr Professor Emeritus of Social Ethics, Union Theological Seminary, New York City. His books include Earth-Honoring Faith: Religious Ethics in a New Key (2013), which received the Nautilus Book Award as the Gold Prize winner for Ecology/Environment and as the Grand Prize winner for best 2014 book overall, and Earth Community Earth Ethics (1996), which won the prestigious Grawemeyer Award in Religion in 1997.

David Mevorach Seidenberg teaches ecology and Judaism throughout North America and internationally. He is the author of Kabbalah and Ecology: God’s Image in the More-Than-Human World (2015), and created and directs neohasid.org, which disseminates eco-Torah, liturgy, and Hasidic nigunim (religious songs). He was ordained by the Jewish Theological Seminary (doctorate in Jewish thought) and by Rabbi Zalman Schachter-Shalomi. His research interests include midrash (interpretation or commentary on Hebrew scripture) and the Talmud, Nachman of Breslov, Martin Buber, and the theurgy of dance.
Myrna Perez Sheldon, historian of evolutionary theory, holds a joint appointment as an assistant professor of gender and American religion in the Department of Classics and World Religions, and the Women’s, Gender and Sexuality Studies Program, at Ohio University, Athens, Ohio. She received her PhD in the history of science from Harvard University and was a postdoctoral fellow at the Center for the Study of Women, Gender and Sexuality Studies at William Marsh Rice University, Houston, Texas.

Vandana Shiva, quantum physicist, environmental activist, and social justice proponent, has promoted awareness of the adverse impacts of climate change, seed patents, and globalization. Her master’s degree is from Guelph University (1976), and her doctorate from the University of Western Ontario (1978). She founded the Research Foundation for Science, Technology, and Ecology, and received the Right Livelihood Award in 1993. Her books include Globalization’s New Wars: Seed, Water, and Life Forms (2005) and Earth Democracy: Justice, Sustainability, and Peace (2005).

Elizabeth Theokritoff is an independent scholar, freelance theological translator, and occasional lecturer at the Institute for Orthodox Christian Studies, Cambridge (England). She is editor of The Cambridge Companion to Orthodox Christian Theology (with Mary B. Cunningham, 2008), and author of Living in God’s Creation: Orthodox Perspectives on Ecology (2009), as well as numerous articles.


Rabbi Zalman Schachter-Shalomi, a founder of the Jewish Renewal Movement, was its much-beloved spiritual guide. His roots were in the Chabad-Lubavitch tradition, an offshoot of Hasidism. He welcomed insights from all religious and spiritual traditions; promoted women’s equality in Judaism, social justice, and environmental wellbeing. He earned an MA degree in the psychology of religion at Boston University and a doctorate in theology at Hebrew Union College-Jewish Institute of Religion. His books include A Heart Afire and From Age-Ing to Sage-Ing.

Arthur Waskow is a rabbi and founder director of The Shalom Center, focused on peace and ecojustice for the Earth, humanity, and all living beings. His books include *Seasons of Our Joy* (rev. ed., 2012), and *Freedom Journeys: The Tale of Exodus and Wilderness Across Millennia* (with Rabbi Phyllis Berman, 2011). His latest arrest was during interfaith climate action at the White House before Passover and Palm Sunday, 2013.
In its foremost and traditional symbol of faith, the Christian Church confesses “one God, maker of heaven and earth, and of all things visible and invisible” (Nicene-Constantinopolitan Creed). If the Earth is created by a loving God, then it is sacred; and if Creation is sacred, then our relationship with the world is sacramental.

From this fundamental principle of the sacredness and sacramentality of all Creation, the Orthodox Church articulates its vital concept of cosmic transfiguration, which is especially evident in its liturgical expressions and spiritual classics. The breadth and depth of cosmic vision implies a humanity that is a part of this transfiguration; at the same time, this worldview is greater than any one individual. Indeed, Orthodox theology takes a further step in recognizing that Creation is inseparable from the destiny of humanity, inasmuch as every human action leaves a lasting imprint on the body of the Earth. Moreover, human attitudes and behavior toward Creation directly impact on and reflect human attitudes and behavior toward other people, toward our brothers and sisters.

In this respect, it is clear that only a cooperative and collective response—by religious and civil leaders, theologians and scientists in dialogue, as well as political authorities and financial corporations—can appropriately and effectively address the challenging issues of climate change in our time. For this reason, on September 1, 1989, Ecumenical Patriarch Dimitrios issued an encyclical to all Orthodox churches throughout the world, establishing that day, being the first day of the ecclesiastical year, as a day of prayer for the protection and preservation of the natural environment. This dedication was later embraced by the European Council of Churches and, in turn, the World Council of Churches; more recently, Pope Francis formally adopted it for the Roman Catholic Church worldwide, and Archbishop Justin Welby followed suit for the Church of England. Over the past 25 years, we have endeavored to maintain the same sense of urgency with regard to environmental concerns in order to raise popular awareness and render international consciousness more sensitive to the irreversible destruction that threatens our planet today. One lesson that we have learned and repeatedly emphasized over the past decades is the realization that we are all faced with the same predicament: we are all in the same boat! The truth is that none of us—no individual or
institution, no segment of society or field of discipline, no religion or race, neither East nor West—can either be blamed or burdened to solve this problem. We must all—together, in partnership and collaboration and communion—humbly accept our responsibility for exploiting and destroying natural resources, while at the same time embracing our vocation to "serve and preserve" (Gen. 2: 15) God’s gift of Creation.

Therefore, it has been encouraging to witness the same conviction and commitment expressed by a diverse group of individuals and wide range of institutions on the relationship between religion and ecology, as well as on the responsibility of religious thought and practice in ecological awareness and action. In this regard, we were deeply moved by the clear and compassionate message conveyed by our beloved brother Pope Francis, with the publication of his encyclical Laudato Si. Similarly, the present anthology of contributions by distinguished scholars of religion and ethics brings together many voices from seemingly divergent fields and contexts, albeit all of them converging on the same teaching and truth —namely, that it is only when we work together for the common good that we can bring about change for a caring world.

“Common commons” is the title of one of the concluding chapters in this volume, composed by its editor, John Hart. It is precisely the approach that we must assume if we are to envisage and expect “a new heaven and a new earth.”
People around the Earth have an ever-greater understanding of the interconnectedness, interdependence, and interrelationships among the diverse species that comprise the biotic community, the community of all living beings in the web of life. They understand better, too, how the biotic community—as species and individuals—lives in relation to the Earth, its shared home. Humankind, even without expressing these relationships as ecological, has come to recognize how important local and global ecologies are for conserving, in a sometimes delicate balance, life on Earth.

Accomplished German scientist Ernst Heinrich Philipp August Haeckel (1834–1919) coined the term “oecology” in 1866. The term comes from two Greek words: *oikos* (“house”) and *logos* (“science”). Ecology is the scientific study of the Earth’s household. The science of ecology is about relationships—among biota, and between biota and their environment, the place in which they live.

**Faith Traditions and Ecology**

People globally in the twenty-first century who are members of a specific faith tradition, whether theists (who believe in a meta-material Being who—or that—is distinct from the material, physical world), or atheists (who believe that there is no meta-material Being), are exploring their respective traditions to find teachings or doctrines about human relations with and responsibilities toward the Earth and its biota. Theists, for example, might discover or rediscover religio-ecological instructions that originated millennia or generations ago; or they might formulate or reformulate religio-ecological understandings that originated not in ages past but in the past century (or decade). Believers, then, are becoming conscious or more conscious of the relationship between beliefs and moral norms that seemingly transcend origins in or interactions with the world. Perceptive believers recognize and acknowledge that there is no abrupt break between material and meta-material realities: the latter emerge on Earth in specific times and places. The meta-material is formed in part by the physical setting of its
origin: if only in the believers’ faith, of giving verbal expression to a spiritual experience
in which a transcendent or transcendent-immanent Spirit provides, through words
heard or visions seen, teachings about spiritual matters or conduct in community on
Earth. People’s faith expresses insights received through and for what they consider to
be their religion or their spiritual way, which they describe often as their “spirituality.”

The Wiley-Blackwell Companion to Religion and Ecology, in its title but not its intent,
gathers all these belief systems under the umbrella of religion. Volumes of elaboration
would be needed to discuss the nature and function of “religion,” more appropriately
called “religions” since they have different understandings of God, Allah, Yahweh,
Wakantanka (Lakota), Masau’u (Hopi), and “spirituality” because of their respective
origins from, and later historical development within, diverse social, cultural, and geo­
graphic locales. In the title and text of the Companion, therefore, the term “religion”
should be understood to refer generically to any kind of body of belief, structured or
unstructured, institutionally organized or not, that provides a foundation for individuals’
and social groups’ spiritual or Spirit-derived or Spirit-oriented way of life.

Religions across the world have diverse understandings of a transcendent sacred
Presence. It might be a conscious, independent divine Spirit or a present energy; identified
with the world or the cosmos, or developing with the world or cosmos; a companion
Being solicitous of other beings, or an observer of what transpires with them—alone or
when engaged with others—and sometimes or never intervening; an immanent
existence-permeating Spirit, a transcendent Spirit, or an immanent-transcendent Spirit.
Other possibilities, beyond number, exist among peoples of Earth.

Creation Stories and Inspiration

Religions that have Creation stories provide distinctive narratives about how the Earth
and cosmos came into being. People within a particular faith tradition often think that
theirs is the only story about the origins of existence, or that it is the only “true” account
of how this transpired. People open to stories from traditions other than their own come
to understand that all such stories are narratives from a particular cultural under­
standing in a particular geographical place at a particular time in human history. This
knowledge enables each and all to have an ecumenical appreciation of the richness of
the heritage of distinct traditions that seek to understand, in their own way and to the
extent possible in their time and place, the origins of all that is.

Two decades ago students’ reactions to my presentation of Creation stories from
diverse traditions around the world was particularly instructive. I was teaching an
undergraduate course on the Hebrew scriptures at a Catholic college. I decided to
discuss Creation stories complementary to but decidedly distinct from the Genesis
Creation stories. Many of the students were amazed: they had believed that the Genesis
biblical story (actually, two complementary stories that originated in different historical
eras and cultural periods) was the only Creation story, and that it was literal truth,
provided to the ancient Hebrews by divine inspiration, having been directly dictated by
God to a revered leader. They came to learn and then appreciate, over time, that religion-
or spirituality-based Creation stories were told in diverse cultural and historical contexts.
Each story was distinct, since it originated from a specific culture, but every story first emerged from sincere people seeking cosmic truth: to understand and express, from the knowledge and beliefs of a particular time and place, the creative work of a transcendent Being or Beings, understood in diverse ways.

The storytellers (originally speaking, later writing) shared a common purpose: to narrate for a particular people, in their own language (and therefore culturally conditioned, since language conveys and is limited by the culture in which it emerges and evolves) speculation about origins: their own, their world’s, and the vast cosmos seen at night. In order for the insights revealed in Creation (and other) sacred stories from diverse traditions to be understood and appreciated by people in later eras, biblical (and other) religious inspiration cannot be understood as or believed to be divine dictation, or express scientific understandings, or relate historically accurate events. On the contrary, both science and history continue to be enriched, enhanced, and enabled to be more accurate over time, as new data are found. The Bible and other sacred texts are not science or history books; they are expositions of religions’ or spiritual traditions’ beliefs and values; they originate and develop when culturally distinct people ponder and interact with the world and wonder about the mysteries of the distant stars. In the earliest science available, for example, where visual observation provided most information that served as a foundation for exposition, the Sun was thought to orbit the Earth, while stars and other “heavenly bodies” were thought by some to be lights in the solid vault of the sky, the heavens, that followed certain tracks around this material “ceiling” for the Earth, and kept cosmic waters above separate from Earth water below; everything visible in the sky was believed to circle the Earth, which was perceived to be the center of the universe around which all revolved—until Copernicus and Galileo proved otherwise with their mathematical calculations and optical telescopes.

If inspiration is not dictation in sacred stories, what is it? Inspiration might be defined or described in this way: “Inspiration is a religious insight, given to an historical person, for people of their era (a particular time and place with its culture, language, and religious/spiritual beliefs) to understand, and for future generations to discern.” This inspiration might be revealed in direct or symbolic language to the revered person, but in either case it can only be conveyed to the community in their own language, using a seer’s setting, their local environment’s natural phenomena—rocks, mountains, trees, desert, animals, rivers, and so on—historical events (present or past), and religious beliefs. Its original meaning might best be understood in that place and time. It might carry over, in whole or in part, to future generations living in a variety of places and historical moments, and perhaps having their own religious traditions and stories (some biblical stories, for example, are based on older Babylonian myths).

Dissemination of Faith Traditions

In contemporary social contexts, faith-based thinkers, whether theists who believe in a divine Being or transcendent Being, or atheists who believe that there is no divine or transcendent Being, are enabled to present their beliefs and ideas globally via emails or social media. This is a benefit of our communications-laden and influenced era, since
religious beliefs, speculative thinking, and teachings can be globally and thoughtfully engaged with and considered. Sometimes, however, it seems that no opinion, however well- or ill-founded, goes unexpressed. “Everyone is entitled to their opinion” is fine, but when opinion becomes “fact” that transition can be problematic. The ideas and beliefs of religions, which are founded in faith and reason culturally expressed, are particularly vulnerable in such a communication milieu when aspects or segments of their broader array of religious thought are derided, without reference to historical context or mode of elaboration.

In recent decades this has been the case with regard to religions’ teachings on social justice and ecological responsibility. When people are challenged by these teachings they can reflect deliberatively on their own consciousness and conduct vis-à-vis particular teachings, or they can dismiss them outright, especially but not exclusively in individualism-based, consumption-oriented, religious psychological wellbeing and security, and economic comfort-seeking nations and communities.

**Resistance to Religions’ Ecological Teachings**

Earth is in an ever-growing ecological crisis. When leaders or believers in specific faith traditions call for humans to accept responsibility for what they have been doing to the air, soil, and water in the name of “growth” and “progress,” and their supposed individual “right” to consume the Earth’s natural goods at an alarming rate, despite how this impacts people, the planet, and all biota today and intergenerationally, their teachings are dismissed as just opinions, no matter the state of the Earth and no matter that science provides evidence of global and regional ecological deterioration. Such irresponsibility might well relegate their progeny and their planet to an undesirable state. The global warming deniers (including energy corporations determined to keep burning fossil fuels, prioritizing profits over people, and the politicians and scientists whom they fund) have succeeded, through supposed “science” research, propaganda, and press releases in an organized disinformation campaign, to manipulate people’s thinking and continue “business as usual” for the most part. However, calls to conversion from consumption to conservation have increasingly met with some success. Climate heating, for example, has been assessed by groups as diverse as the World Council of Churches, the Islamic Foundation for Ecology and Environmental Sciences, the National Association of Evangelicals, the Coalition on Environment and Jewish Life, and the Vatican. Faith traditions are complemented by the Union of Concerned Scientists, United Nations agencies, the US National Oceanic and Atmospheric Administration, and Nobel Peace Laureate, science-based Intergovernmental Panel on Climate Change. As with the prophets of ancient Israel, religious thinkers’ and leaders’ voices may be ignored or rejected by many people, but are heard by some; a critical mass is developing that could catalyze change. In this *Companion*, the voices of people from diverse religious and spiritual traditions from around the world call on their co-believers and others, and the public at large, to see what is transpiring as a consequence of human acts harmful to the Earth and all life, and to strive to transform human consciousness, culture, and conduct such that people care for their common home. Current global warming is a particular event that calls for a response and action, since every year is hotter than its
predecessor, and species are being extincted by humankind at an alarming rate. (Several contributors in this volume address climate change directly or indirectly.)

Space Limitations on Religions’ Consideration

In The Wiley-Blackwell Companion to Religion and Ecology a diversity of religions and spiritual understandings is represented by culturally distinct thinkers. Space limitations restricted the extent to which a single religion, let alone all religions, could be represented. In order for readers to have a deeper understanding of insights from a particular religion, when possible several authors from multiple cultures and generations have contributed to the volume. Scores of other potential authors were invited to submit a chapter but reluctantly declined and expressed their regret about not being able to do so because of particular current writing projects to which they were committed (often by contract), or by personal or professional obligations and constraints.

Religions or spiritual ways represented here include Buddhism, Hinduism, Islam, Judaism, Eastern Christianity, Western Christianity (Catholic and Protestant), indigenous peoples, and Shintoism. All authors were invited to approach an ecological issue from within the perspective of their tradition, particularly by exploring a new insight or a new approach to an existing teaching. All chapters are original, whether authors are familiar names in or newly arrived on the religion–ecology scene, or senior or early-career scholars. Some authors’ professional lives are principally involved with academic institutions and scholarship, while others are primarily community-engaged; all have insights that address religion–ecology constructively.

An especially gratifying experience for me as editor was to renew contact with several old friends and acquaintances when I asked them to contribute a chapter. I was particularly moved when I reconnected with Rabbi Zalman Schachter-Shalomi, whom I had last seen in 1992 at the Earth Summit in Rio after he spoke and led prayer at the dusk-to-dawn all-religions service. Previously, he had accepted my invitation to speak at a conference, “Religion in the 21st Century,” which I had organized in 1987 for Carroll College, Helena, Montana. I had his email address from our conversations in years past, and wrote to him. I knew he was approaching 90 years of age, but I decided that it would be good to communicate with him again, whether or not he contributed a chapter. After a brief exchange of emails, he suggested that we Skype, and so we did. He sent me an article he had written a decade before and suggested that I find someone in the Jewish tradition to revise it. When I read it, I knew that we had complementary and at times identical spiritual–social understandings. I spent six hours making revisions to update his paper, as I thought about how he might develop further ideas he had elaborated. I sent the revised paper to him; he liked it a great deal and suggested that we continue working together. We had warm and wonderful conversations. He said at one point that he had not thought that he might make contact with friends after many years’ separation and how good that would be, and so he was happy when I contacted him. After I declined to be listed as co-author, he decided that the paper should be published as a conversation between us. And so it is. One week after he sent final revisions, he passed on to another dimension of reality. He remains very much a part of me.
Environment, Ecology, and Economics

The words environment and ecology are sometimes used interchangeably. They do, however, have distinct meanings. Environment is a place, a discrete context for abiotica and biota. When places are contiguous, they might be viewed as particular regions within the Earth’s place: an ecosystem or a watershed, for example. Ecology is the relationships in a place: Earth–biota, biota–biota, humankind–other biota, as elaborated earlier. So, ecology studies the relationships that exist in a particular environment, a particular earth-place on Earth. Environments change, due to external and internal factors (earthquakes, floods, fires; human-caused private property divisions, river diversions, forest clearcuts, and climate changes). Ecologies similarly change (species extinction through biological evolution, human extinction of species, invasive species disrupting relationships, species with a swelling population, or a new migration competing with other migrating species or native species for equally desired or needed available natural goods).

The ecological cannot be separated from the economic or, for many thinkers, from the spiritual. In an issue such as global climate change, for example, many religions’ representatives have criticized, from a base in their specific tradition, what is happening to the Earth and people, especially the most vulnerable populations. Many have responded to the Earth’s heating by demanding a change in perspective and doctrine(s); a new reading or a new understanding of ancient texts, as they are or as they might come to be used to address issues which did not exist when they originated and developed; and possible concrete actions in a place or places, based on their tradition, to confront injustices to the Earth, people, and the extended community of all life.

Philosophical Ethics and Ethics-in-Context

In a related volume, *The Blackwell Companion to Religious Ethics*, editor William Schweiker has assembled an impressive collection of chapters by notable scholars. That book complements well this volume. It explores a diverse array of more traditional philosophical and theological ethical systems as its authors probe the meanings of moral inquiry, moral traditions, and moral issues. It elaborates diverse ethical systems’ various approaches to ethics and society, and their distinct philosophical bases. In this text, the ethical focus is on consideration of the interrelated areas of social justice and ecological wellbeing. As most of the writers point out, these areas cannot be disentangled. The integration of the social and the ecological cannot be done well or exclusively by transcendent thinking, or solely abstract thought and theory, as if the thinkers were disembodied, angel-like beings; it must be deeply related to contexts immersed in and related to the places where and the times in which it is pondered and developed. Even the tallest ivory tower has its foundation deep in the clay and rocks of the Earth, and the knowledge acquired within its walls is related to its physical environs, the society in which it is constructed, and the communities of scholars and individual scholars with whose ideas it is in discussion or debate. Socioecological ethics is not contextual (moral principles are solely place-originated, not universal norms), deontological (focused on normative
rules, principles-based), or teleological (moral principles focused on a desired end, consequentialist). Socioecological ethics is ethics-in-context: theorized in and from places, offered for discussion in society, and, even while written with the hope that its principles will be acceptable and incorporated in diverse places, open to be continually evolving, at least in part, as new events or newly engaged people challenge its assumptions, principles, and proposals in diverse settings.

A thread running throughout the Companion, then, is socioecological praxis ethics: justice within and among human communities integrated with the wellbeing of the Earth and all biota. Ecological ethics is, by definition, about principled relationships. These include the relationship between thinkers and the particular social context of their thought. Principles cannot ordinarily be considered “universal” or “absolute,” since they might have to be adapted to context in different cultures or include insights from them. There are non-negotiable, core, essential principles that are thought to be operative in all places, and adaptable secondary principles. The distinctions are evident in several of the chapters in this Companion when contributors, even when not discussing ethics, express diverse views on ethical aspects of ecology. They provide glimpses of socioecological praxis ethics, since they consider their religious or humanist tradition and sociocultural settings when presenting possibilities for principles of right conduct—ethics—obliquely at times.

The Contributors’ Approaches to Religion and Ecology

The Companion is divided into four parts. I: Religions and Ecological Consciousness presents perspectives from nine traditions: Islam, Hinduism, Judaism, Catholicism, Shintoism, Anishnaabe, womanist Christianity, Buddhism, and Daoism. II: Care for the Earth and Life places religions’ teachings in conversation with real-life, distinct socioecological contexts. III: Ecological Commitment contextualizes religion–ecological teachings in particular settings, at times in dialogue with each other. IV: Visions for the Present and Future Earth considers ways in which religion/ecology-inspired dreams and concrete projects “on the ground” might transform human consciousness and conduct and catalyze a restored, renewed, and conserved Earth milieu. This would benefit the planet, people, and the integrated, interdependent, and interrelated biotic community. The themes of the various parts are not exhaustive or exclusive categories. Several chapters would fit into multiple parts; retaining some balance of the number of chapters in each part meant a chapter that might be seen to have been a good fit in one part is situated in another. All four parts are, however, interrelated.

The Contributors’ Insights

The summary presentation that follows provides a hint of what is to come. It cites parts of individual contributors’ views on current teachings on ecology from their tradition, or creatively proposes for their tradition new teachings or adaptation of traditional teachings to new settings.
Foreword: Orthodox theology recognizes that “Creation is inseparable from the destiny of humanity, inasmuch as every human action leaves a lasting imprint on the body of the Earth. Moreover, human attitudes and behavior toward Creation directly impact and reflect human attitudes and behavior toward our brothers and sisters.” Patriarch Bartholomew I, head of the Orthodox Church

Part I: Religions and Ecological Consciousness

1. “Religion in its universal reality is thus essential for an in-depth revival of ecological consciousness,” Seyyed Hossein Nasr
2. “Women and indigenous communities, the excluded of the industrial world, are the real custodians of biodiversity-related knowledge,” Vandana Shiva
3. “Maimonides and various Kabbalists envisioned a reality in which the highest moral good transcended human needs and was measured by diversity, abundance, and wholeness in the cosmos itself,” David Mevorach Seidenberg
4. Pope Francis’ encyclical *Laudato Si* “integrated human communities’ economic wellbeing with the ecological wellbeing of humankind, all biota (living beings), and the Earth, their common home,” John Hart
5. “Everything in heaven and on earth is the voice of God. It overflows with the divine principles,” Kōō Okada
6. “In the time of Thunderbeings and Underwater Serpents, it was understood that a constant balance with the universe beyond this material world, a universe to whom we would belong always, needed to be maintained,” Winona LaDuke
7. In African ecotheology, “as with creation care, Earth and her goods are treated with great respect and solicitude,” Dianne D. Glave
8. “By engaging earth, water, fire, air, and space, one cultivates states of connectivity and bliss that result in an abiding sense of wellbeing. This practice is being reconsidered in light of its potential for establishing a foundation for the cultivation of concern and care for the environment,” Christopher Key Chapple
9. “If theology is a perspective from above and if theo-praxis is that from below, then theodao is a perspective from an entirely different dimension, theanthropocosmic intersubjectivity,” Heup Young Kim

Part II: Care for the Earth and Life

10. “[T]he excesses of a consumer culture: we are trying to squeeze the infinite from what is in fact finite, namely, our own little planet,” John F. Haught
11. “We are required to care for and manage the Earth in a way that conforms to God’s intention in Creation: it should be used for our benefit without causing damage to the other inhabitants of planet Earth who are communities like ourselves,” Fazlun M. Khalid
12. “Science and religion are like two windows for looking at the world. The two windows look at the same world, but they show different aspects of that world,” Francisco J. Ayala
13. “[In] Africa, the serpent was and is the most visible symbol of the deities, ancestors, and other spirits. It is this symbol that comes to mind when some Africans hear the word God,” Kapya John Kaoma

14. “The most distinctive feature of Jewish environmental ethics is the causal connection between the moral quality of human life and the vitality of God’s creation,” Hava Tirosh-Samuelson

15. “According to an ecowomanist vision, the values of interconnectedness and interdependence that serve as a new base for shaping ecological reparations emerge by validating African, indigenous, and fourth world cultural perspectives,” Melanie L. Harris

16. “Caused overwhelmingly by the world’s high-consuming people, climate change is wreaking death and destruction first and foremost on impoverished people who are also, disproportionately, people of color,” Cynthia Moe-Lobeda

17. “[Maximus teaches that] All things at their core express divine will and purpose; the unifying web of the logoi of things pervades the physical universe no less than the spiritual, intellectual, and moral aspects of human life,” Elizabeth Theokritoff

Part III: Ecological Commitment

18. “A new era of deep human impact on the planet—the Anthropocene—renders problematic any notions of justice as intra-human only. Yet since climate change visits its worst on human populations that contribute least to it, social justice is more urgent than ever,” Larry L. Rasmussen

19. “The relevance of ecofeminism, and the combination of gender, religion, and ecology, are crucial for the further development of the field of religion and ecology,” Heather Eaton

20. “The Orthodox Church retains a ‘eucharistic’ view of Nature and the environment, proclaiming a world imbued by God and a God involved in the whole world,” John Chryssavgis

21. “[P]resent-day humans are consuming and polluting in the first three months of each year what the Earth can sustainably provide without being systematically degraded for future generations. The remaining nine months of consumption would require three planets the size of the Earth to sustain indefinitely,” Michael S. Northcott

22. “There is no doubt that an Islamic environmental ethics perspective sees a direct relationship between the maltreatment of women and the degradation of the environment. This relationship is clear in ideas on respecting all God’s creatures,” Nawal H. Ammar and Allison Gray

23. “Taking the ecological crisis as a starting place opens a new dialogical space for Christians and Muslims. The central epiphany of ecological consciousness—that human beings and all beings are interdependent parts of the same web of life—can serve as its centering theme,” Ian Mevorach

24. “Humans discover their earthly place by first rediscovering their own inward cosmic consciousness and inner mysteries of the cosmos itself,” Yongbum Park
25. “Natural theology holds that there are in effect two books of revelation, God’s word and God’s work. The natural world is the second book of God’s revelation, to be read and revered alongside the first book, the revelation of scripture,” Naomi Oreskes and Myrna Perez Sheldon

26. “We are surrounded by teachers and mentors who come dressed in foliage, fur, and feathers. There is comfort in their presence and guidance in their lessons... Let us hold a giveaway for Mother Earth, spread our blankets out for her and pile them high with gifts of our own making... Gifts of mind, hands, heart, voice, and vision all offered up on behalf of the Earth. Whatever our gift, we are called to give it and to dance for the renewal of the world. In return for berries. In return for birds. In return for the privilege of breath.” Robin Wall Kimmerer

Part IV: Visions for the Present and Future Earth

27. “[If] human beings follow the sacred teachings that indeed the Divine is One, then the rivers will run, the rains will fall, the heavens will bless the Earth, and the Earth will be abundantly fruitful in feeding human beings, in making the harvest abundant, and in making the land flourish,” Arthur Waskow

28. “Teilhard’s and Berry’s aim was to evoke the psychic and spiritual resources to establish a reciprocity of humans with the Earth and of humans to one another. They believed that with a comprehensive perspective regarding our place in this extraordinary unfolding of universe and Earth history there would emerge a renewed awareness of our relation to and responsibility in evolutionary processes at this crucial point in history,” Mary Evelyn Tucker and John Grim

29. “Permaculture requires an attitude of great humility and respect for the land and all its creatures; it incorporates care of the Earth and care of the people, which includes equitable sharing and distribution of natural goods (‘resources’) ... [M]inistry works better when we empower the voices of both marginalized communities and marginalized Creation,” Tallessyn Zawn Grenfell-Lee

30. “[W]e should eliminate gross economic inequity, gross inequality in sharing the eco-social benefits and ills that result from our ways of becoming ... when we have access to the technologies that would enable us to survive and thrive on renewable and more democratic forms of energy,” Whitney A. Bauman

31. “[T]he dimensions and intensity of our global environmental crisis are real, terribly frightening, and in the view of many the most daunting challenge our civilization has ever faced ... one hopeful development of the last three decades is the emergence of a specifically religious environmentalism,” Roger S. Gottlieb

32. “In a world where we’re literally building our own hellfire—where more of the US burned this past hot summer than any year on record—the pope’s ethical choices also become physical imperatives. God is no longer larger than we are, which means that we will need to rein ourselves in,” Bill McKibben

33. “The modern world cannot achieve economic sustainability without environmental and economic justice and without a strong environmental ethic that recognizes the human relationship and responsibility to protect the sacredness and integrity of Mother Earth... The indigenous worldview perceives that all Creation