



Interreligious Cooperation and Ecology Bibliography

Updated February 15, 2022

“A Community of Young Christians, Muslims and Jews Works for Climate Justice.” *World Council of Churches*. 2014.

<https://www.oikoumene.org/news/a-community-of-young-christians-muslims-and-jews-works-for-climate-justice>.

Amidst the reality of tensions often fueled by religions, a group of Christian, Muslim and Jewish youth has formed a multi-faith community. As part of an interfaith summer course sponsored by the World Council of Churches, this community wants to work for the protection of creation – a concern they say is common to all faith traditions.

Adriance, Peter. “The Power of Interfaith Collaboration: Linking Energy Conservation and Faith Communities.” *The Huffington Post*, February 12, 2014.

https://www.huffpost.com/entry/power-of-interfaith-collaboration-linking-energy-conservation-and-faith-communities_b_1898521.

When several faith groups made visits to Congress last spring under the auspices of Interfaith Moral Action on Climate, the power of diverse faiths speaking with one voice on this issue became clear for Adriance.

Bahnson, Fred. *Soil and Sacrament: A Spiritual Memoir of Food and Faith*. New York: Simon and Schuster, 2013.

Soil and Sacrament tells the story of how Bahnson and people of faith all over America are re-rooting themselves in the land, reconnecting with their food and each other, and praying with their very lives the prayer of the early Christian monks: “We beg you, make us truly alive.” Through his journeys to four different faith communities - Catholic, Protestant, Pentecostal, and Jewish - Bahnson explores the connections between spiritual nourishment and the way we feed our bodies with the sensitivity, personal knowledge, and insight shared by Wendell Berry and Bill McKibben. *Soil and Sacrament* is a book about communion in its deepest sense - an inspiring and joyful meditation on what grows above the earth, beneath it, and inside each one of us.

Bahr, Ann Marie. “People of Place, Ethics of Earth: Indigenous Nations, Interfaith Dialogue, and Environmental Sustainability.” *Journal of Ecumenical Studies* 50, no. 1 (2015): 66+.

From the introduction: The purpose of this paper is to encourage Indigenous representation in ecumenical and interfaith dialogues that address environmental sustainability issues. By way of introducing Indigenous thought, the author covers topics such as the cosmos, Native science, and animals.

Barnhill, David, and Roger Gottlieb, eds. *Deep Ecology and World Religions: New Essays on Sacred Ground*. Albany, NY: SUNY, 2001.

This is a collection of thirteen essays on the relationship between world religions and deep ecology. In examining how deep ecologists and the various religious traditions can both learn from and critique one another, the following traditions are considered: Indigenous cultures, Hinduism, Buddhism, Daoism, Confucianism, Judaism, Catholicism, Islam, Protestantism, Christian ecofeminism, and New Age spirituality. Contributors include Nawal Ammar, David Landis Barnhill, John E. Carroll, Christopher Key Chapple, John B. Cobb Jr., Roger S. Gottlieb, John A. Grim, Eric Katz, Jordan Paper, Rosemary Radford Ruether, Mary Evelyn Tucker, and Michael E. Zimmerman.

Bauman, Whitney A., Richard Bohannon, and Kevin J. O'Brien, eds. *Grounding Religion: A Field Guide to the Study of Religion and Ecology, 3rd Edition*. London: Routledge, 2023.

Now in its third edition, *Grounding Religion* explores relationships between the environment and religious beliefs and practices. Established scholars introduce students to the ways religion shapes and is shaped by human–earth relations, surveying a series of key issues and questions, with particular attention to issues of environmental degradation, social justice, ritual practices, and religious worldviews. Case studies, discussion questions, and further readings enrich students' experience. This third edition features updated content, including revisions of every chapter and new material on religion and the environmental humanities, sexuality and queer studies, class, ability, privilege and power, environmental justice, extinction, biodiversity, and politics.

Baugh, Amanda. *God and the Green Divide: Religious Environmentalism in Black and White*. Oakland, CA: University of California Press, 2016.

American environmentalism historically has been associated with the interests of white elites. Yet religious leaders in the twenty-first century have helped instill concern about the earth among groups diverse in religion, race, ethnicity, and class. How did that happen and what are the implications? Building on scholarship that provides theological and ethical resources to support the “greening” of religion, *God and the Green Divide* examines religious environmentalism as it actually happens in the daily lives of urban Americans. Baugh demonstrates how complex dynamics related to race, ethnicity, and class factor into decisions to “go green.” By carefully examining negotiations of racial and ethnic identities as central to the history of religious environmentalism, this work complicates assumptions that religious environmentalism is a direct expression of theology, ethics, or religious beliefs.

Beringer, Almut, and Steven Douglas. "On the Ethics of International Religious/Spiritual Gatherings and Academic Conferencing in the Era of Global Warming: A Case Study of the Parliament of The World's Religions Melbourne 2009 - Part 1." *Worldviews: Global Religions, Culture, and Ecology* 16, no. 2 (2012): 179–95.

This paper raises questions regarding the ecological impacts of large international events and focuses on the "inconvenient truths" associated with international aviation in the era of global warming. The Parliament of the World's Religions, the largest multi-faith gathering in the world, serves as a case study. The paper emphasizes the view that faith-based/faith-inspired organizations have a special responsibility for leadership in policy and praxis on the moral imperatives of sustainability, sustainable development, and climate justice.

———. "On the Ethics of International Religious/Spiritual Gatherings and Academic Conferencing in the Era of Global Warming: A Case Study of the Parliament of The World's Religions Melbourne 2009 - Part 2." *Worldviews: Global Religions, Culture, and Ecology* 17, no. 3 (2013): 187–204.

This paper raises questions regarding the ecological impacts of large international events and focuses on the "inconvenient truths" associated with international aviation in the era of global warming. The Parliament of the World's Religions, the largest multi-faith gathering in the world, serves as a case study. The paper emphasizes the view that faith-based/faith-inspired organizations have a special responsibility for leadership in policy and praxis on the moral imperatives of sustainability, sustainable development, and climate justice.

Berry, Thomas. *The Sacred Universe: Earth, Spirituality, and Religion in the Twenty-First Century*. Edited by 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 well-being of future generations.

Bingham, Sally. *Love God, Heal Earth: 21 Leading Religious Voices Speak Out on Our Sacred Duty to Protect the Environment*. Pittsburgh, PA: St. Lynn's Press, 2009.

Foremost religious leaders from diverse faith communities respond to the most controversial question of our time: Can we save the earth? The answer could hinge on the phenomenon of the fast-growing interfaith religious environmental movement. The author makes the case for environmental stewardship that cuts across old divisions of faith and politics. She presents 20 fellow religious leaders and eminent scholars (from rabbis to evangelicals to Catholics, Muslims and Buddhists) each contributing an original essay-chapter, with personal stories of awakening to the urgent need for environmental

awareness and action. From all parts of the religious and political spectrum, they come together to tell why caring for the earth is a spiritual mandate, giving chapter and verse and offering plans of action that go beyond the walls of religious congregations and out into the broader community.

Borde, Radhika, Alison A. Ormsby, Stephen M. Awoyemi, and Andrew G. Gosler, eds. *Religion and Nature Conservation: Global Case Studies*. London: Routledge, 2022.

This book presents a broad array of global case studies exploring the interaction between religion and the conservation of nature, from the viewpoints of the religious practitioners themselves. With conservation and religion often being championed as allies in the quest for a sustainable world where humans and nature flourish, this book provides a much-needed compendium of detailed examples where religion and conservation science have been brought together. Case studies cover a variety of religions, faiths and practices, including traditional, Indigenous, Buddhism, Christianity, Hinduism, Islam, Jainism, Judaism, Shinto and Zoroastrianism. Importantly, this volume gives voice to the religious practitioners and adherents themselves. Beyond an exercise in anthropology, ethnobiology and comparative religion, the book is an applied work, seeking the answer to how in a world of nearly eight billion people, we might help our own species to prevent the extinction of life.

Clugston, Richard, and Steve Holt, eds. "Exploring Synergies between Faith Values and Education for Sustainable Development." Earth Charter International and University for Peace, 2012. <https://earthcharter.org/library/exploring-synergies-between-faith-values-and-esd/>.

This publication provides a space for the voices of different religions and faith traditions to be shared and linked with the efforts of Education for Sustainable Development. It is the result of a collaborative effort between Earth Charter International, the University for Peace, and the UNESCO San Jose office.

Coward, Harold and Daniel C. Maguire, eds. *Visions of a New Earth: Religious Perspectives on Population, Consumption, and Ecology*. Albany: SUNY Press, 1999.

One of the most significant topics of our time is the current eco-crisis of overpopulation, overconsumption (often called "affluenza"), and environmental degradation. In *Visions of a New Earth*, eight world religion scholars and two creative international economists address these linked problems by bringing religious perspective into conversation with economics. They conclude that religion and other cultural forces must be mobilized to force humankind toward an epochal birthing of bio-reverence. Traditions discussed include Christianity, Judaism, Islam, Buddhism, Hinduism, and Chinese, Native American, and African religions.

Dahill, Lisa E. "Lent, Lament, and the River: Interfaith Ritual in the Ashes of the Thomas Fire." *Liturgy* 34, no. 4 (October 2, 2019): 4–14.

This article discusses an interreligious ritual that took place at the location of the Thomas Fire in California in 2018. Dahill shares how common devotion to place can bring forth the gift of a place-based ritual. Such place-based rituals can lead to greater communion with both human and non-human siblings.

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.

Darr, Dorothy. *Psalms of the Earth: An Interactive Meditation*. Scotts Valley, CA: CreateSpace Publishing, 2011.

Psalms of the Earth are interfaith prayers written for individual prayer and reflection and for use in worship services as contemporary supplements to intercessory Prayers of the People. Also included are Psalms of the Earth for children. These psalms call for the awareness that God’s community includes not only humankind, but also the natural world, and asks the reader to recognize the irrevocable interconnection between the two. They are celebratory and joyous in appreciation of nature as a reflection of the majesty and imagination of God.

Delio, Ilia. “Teilhard de Chardin and World Religions.” *Journal of Ecumenical Studies* 54, no. 3 (Summer 2019): 306–27.

Teilhard de Chardin had a broad vision of religion and evolution. Religion was less a human phenomenon for Teilhard than a cosmological one, serving a vital role in evolution by orienting cosmic life toward ultimate fulfillment. In this respect, he felt that world religions are still too tribal and separate to adequately satisfy the spiritual needs of the earth. Hence, a new convergence of world religions is needed for a renewed spirit of the earth. This essay examines Teilhard’s insights on the convergence of world religions and his notion that Christianity is a religion of evolution, normative of evolution, and thus the form of a new religion of the earth.

Faber, Roland. *The Cosmic Spirit: Awakenings at the Heart of All Religions, the Earth, and the Multiverse*. Cascade Books, 2021.

Are we more than stardust? Is the appearance of the fragile Earth in the vast universe more than an accident? Are we not children of a Spirit that pervades the dust, rejuvenates life, and embraces the ever-evolving universe? Is there a cosmic Spirit that wants us to awaken to a consciousness of universal meaning, sacred purpose, and mutual friendship with all beings? This book answers these questions with a spirituality of the numinous in our relation to the elements of the Earth in the matrix of the multiverse by taking you on a journey through nine paths and nineteen meditations of awakening. Not bound by any religion, but in deep appreciation of the religious and spiritual heritage of human

encounters with the divine depth of existence in our selves and in nature, they invite you to become sojourners by engaging the most profound embodiments of the intangible Spirit by which it facilitates its own materialization in the cosmos and our spiritualization of the cosmos. Use--says this Spirit--the stardust that you are to become a spirit-faring species in an eternal journey of the cosmos to realize its ultimate motive of existence--the attraction of love!

Fahed, Ziad, and Anna Maria Daou. "Interreligious Dialogue as a Gateway to the Sustainable Development Goals: A Lebanese Case Study." *Journal of Ecumenical Studies* 56, no. 1 (2021): 24–54. <https://doi.org/10.1353/ecu.2021.0005>.

Much has been written on the importance of the United Nations Sustainable Development Goals in the creation of peace and of just and equitable societies; however, the role of religion in general and interreligious dialogue in particular in achieving those goals has not been extensively researched. For decades, religious actors' and institutions' role in conflict transformation, peacebuilding, and reconciliation has been overshadowed. This essay offers a critical analysis of the outcomes of interreligious dialogue and of its effect on the implementation of the goals through the work of the Sustainable Network of Religious Leaders in the North of Lebanon, which was launched by the Dialogue for Life and Reconciliation. The network worked extensively on matters related to gender equality and gender-based discrimination, inclusive societies, peace and justice, and creating partnerships for the goals. It pinpoints the successes, weaknesses, and challenges of this type of work and highlights the fact that it is only through comprehensive partnerships that the goals will be achieved. Through the collection of both primary and secondary data, this research aims at opening new doors toward a practical understanding of the role of interreligious dialogue in development and a better empirical analysis of its effects.

Fountain, Philip. "Mennonite Disaster Relief and the Interfaith Encounter in Aceh, Indonesia." *Asian Ethnology* 75, no. 1 (2016): 163+.

This ethnography examines the disaster relief work of the Mennonite Central Committee (MCC) in Aceh, Indonesia, following the 2004 Indian Ocean tsunami. MCC'S work is informed by the theologies and historical experiences of the North American Anabaptist-Mennonite tradition. An intentional focus of MCC'S work was a substantive interfaith encounter between MCC workers, all of whom identified as Christian, and Acehese Muslims. Through an examination of interpersonal relationships, organizational partnerships, and materiality, the author traces the ambiguities and transformative potential within these interactions. Encounters are not simply the unfurling of predetermined scripts, but rather dynamic spaces of negotiation. Focusing on encounters counteracts tendencies to reify and essentialize religious disaster relief.

Gosling, David L. *Religion and Ecology in India and Southeast Asia*. London: Routledge, 2001.

What part can Hindu and Buddhist traditions play in resolving the ecological problems facing India and South East Asia? David Gosling's exciting study, based on extensive

fieldwork, is of global significance: the creation of more sustainable relationships between people and the natural world is one of the most urgent social and environmental problems of the new millennium. David Gosling looks at the religions historically and from a contemporary perspective.

Grim, John, and Mary Evelyn Tucker. "Building on Interreligious Dialogue: Toward a Global Ethics." In *Ecology and Religion*, 154-164. Foundations of Contemporary Environmental Studies. Washington, DC: Island Press, 2014.

In this chapter, Grim and Tucker discuss the ways in which interreligious dialogue might contribute towards expanding care for the earth community. They also discuss the importance of the Earth Charter and the religious values that are tied to its principles.

Halifax, Joan. "The Third Body: Buddhism, Shamanism, and Deep Ecology." In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, edited by Allan Hunt Badiner. Berkeley, CA: Parallax Press, 1990.

This essay explores deep ecology as the fruitful result of a contemporary encounter between Buddhism and Indigenous wisdom. Halifax explores the five directions on "the mandala of deep ecology," each of which has implications for how people should live on the Earth. These include: the notion of a living earth, views of interconnection and interrelatedness, view of change and impermanence, Buddhist awareness and the power of a shaman, and compassion. Halifax views nature as one of the best places to learn about change and transformation, and identifies a common call for the shaman and the bodhisattva: to see the suffering of others with compassion.

Harris, Melanie. "Ecowomanism: Buddhist-Christian Dialogue from a Womanist and Ecological Perspective." *Journal of Feminist Studies in Religion* 36, no. 1 (2020): 123–29. <https://doi.org/10.2979/jfemistudreli.36.1.11>.

Ecowomanism is an approach in religion and ecology that embraces the environmental justice paradigm theoretical lens through which one can examine the intersections among racial, economic, gender, and sexual injustice and how these forms of oppression converge with climate injustice. Here, Harris introduces ecowomanism as a multilayered approach to climate justice that can inform and be informed by Christian-Buddhist dialogue. In previous work, she has discussed the significance of an interfaith lens in the work of ecowomanism. Due to the drastic impact of climate change across religious groups, it is crucial to find shared language and bridge understanding about how people of various faiths and non-faith can raise awareness and confront climate change together in the earth community. She argues that by moving through an eco-womanist method, activists and practitioners can engage comparative religious discourse about the shared and sometimes differing moral and ethical guidelines regarding care for the earth.

Hay, Amy M. "A New Earthly Vision: Religious Community Activism in the Love Canal Chemical Disaster." *Environmental History* 14, no. 3 (2009): 502–26.

The Love Canal chemical disaster marked a signal moment in the American environmental movement. The disaster was “discovered” in 1978, when residents and the public realized that over 22,000 tons of hazardous wastes had been buried in the LaSalle neighborhood of Niagara Falls, New York. Contrary to accepted understandings of the disaster, an interfaith coalition called the Ecumenical Task Force of the Niagara Frontier offered the first arguments for state intervention on the basis of social justice principles, and called for governmental and corporate responsibility in resolving the environmental damage. The group gave significant aid to Love Canal residents under the guise of disaster relief, a traditional religious activity. In the process, the Task Force evolved from simply offering monetary aid to advocating for the community, affecting local and state environmental policy, and connecting the disaster to broader issues. This research recovers a mostly forgotten actor involved in Love Canal’s grassroots activism, one whose presence significantly alters our understanding of the event. The group’s presence marks an important development in postwar social activism with one of the first appearances of religiously based environmental activism.

Henao, Luis Andres, and Jessie Wardarski. “Faith Groups Increasingly Join Fight Against Climate Change.” *Associated Press*, November 2, 2021.

<https://ifyc.org/article/faith-groups-increasingly-join-fight-against-climate-change>.

This article discusses how various faith groups across the United States are working to combat climate change. Specifically, the work of the Greater New Orleans Interfaith Climate Change Coalition is highlighted, along with the work of Indigenous organizers in Louisiana, the Evangelical Environmental Network, and GreenFaith.

Hendershot, Susan. “Morality and Religion in the Climate Crisis.” *Journal of International Affairs* 73, no. 1 (Fall 2019/Winter 2020): 225–30.

Reverend Susan Hendershot is the president of Interfaith Power and Light, a nationwide interfaith climate action organization. Prior to Iowa Interfaith Power and Light, Hendershot served as a pastor in both Disciples of Christ and United Methodist congregations, focusing on social justice ministries. The *Journal of International Affairs* spoke to her about the religious and ethical implications of the climate crisis.

Ingram, Paul. “On the Wings of a Blue Heron.” *Cross Currents* 49, no. 2 (1999): 206–26.

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.

———. *You Have Been Told What Is Good: Interreligious Dialogue and Climate Change*. Eugene, OR: Cascade Books, 2016.

The radical interdependency of justice, compassion, and solidarity of community working for the common good are ideals celebrated in the religious ways of humanity. Human beings at all times and in all places have known what is good, but for reasons too numerous to count have failed to act justly and compassionately in communal harmony with one another and with the sentient beings with whom we share life on planet Earth. Today the major justice issue confronting us is human-caused environmental destruction running amok on this planet, the only place in the universe where our species is alive. Accordingly, this book offers socially engaged dialogue between persons representing the world's religious Ways.

Jacobsen, Knut A. *Prakrti in Samkhya-Yoga: Material Principle, Religious Experience, Ethical Implications*. New York: Peter Lang Publishing, 1999.

As the first monographic study of prakrti (nature), this book traces the history of prakrti through Hindu, Buddhist, and Jain religious texts, as well as through proto-Samkhya, Samkhya, and Samkhya-Yoga texts. This book also explores the religious encounter called prakrtilaya ("merging with prakrti") with the intention of drawing out significant implications for interspecies ethics and environmental ethics.

Jenkins, Willis, Mary Evelyn Tucker, and John Grim, eds. *Routledge Handbook of Religion and Ecology*. London: Routledge, 2018.

The moral values and interpretive systems of religions are crucially involved in how people imagine the challenges of sustainability and how societies mobilize to enhance ecosystem resilience and human well-being. The Routledge Handbook of Religion and Ecology provides the most comprehensive and authoritative overview of the field. It encourages both appreciative and critical angles regarding religious traditions, communities, attitude, and practices. It presents contrasting ways of thinking about "religion" and about "ecology" and about ways of connecting the two terms. Written by a team of leading international experts, the Handbook discusses dynamics of change within religious traditions as well as their roles in responding to global challenges such as climate change, water, conservation, food and population. It explores the interpretations of indigenous traditions regarding modern environmental problems drawing on such concepts as lifeway and indigenous knowledge. This volume uniquely intersects the field of religion and ecology with new directions within the humanities and the sciences.

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

This book examines the Muslim-Christian theology of creation and humanity, aiming to construct a dialogue to enable both faiths to work together to preserve our planet, to bring justice to its most needy inhabitants, and to contribute to peace-building. The author opens with an analysis of the influential shift from the Cartesian view of the autonomous, disembodied self to a self-defined in discourse, community, and culture. The idea of Adam's God-mandated trusteeship is then outlined, from Islamic commentaries of the classical period to writings of Muslim scholars in the modern and postmodern periods.

This is examined alongside the concept of human trusteeship/stewardship under God in Christian and Jewish writers. The book concludes by highlighting the essential elements for a Muslim-Christian theology of human trusteeship.

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.

Kearns, Laurel. "Conspiring Together: Breathing for Justice." In *Bloomsbury Handbook on Religion and Nature: The Elements*, edited by Laura Hobgood and Whitney Bauman. New York: Bloomsbury, 2018.

Divided into four parts-Earth, Air, Fire, and Water-this book takes an elemental approach to the study of religion and ecology. It reflects recent theoretical and methodological developments in this field which seek to understand the ways that ideas and matter, minds and bodies exist together within an immanent frame of reference. The *Bloomsbury Handbook of Religion and Nature* focuses on how these matters materialize in the world around us, thereby addressing key topics in this area of study. Kearns's chapter contributes to the discussion of the importance of interreligious cooperation when seeking environmental justice.

Kim, Grace Ji-Sun, ed. *Making Peace with the Earth: Action and Advocacy for Climate Justice*. Geneva, Switzerland: World Council of Churches, 2016.

This volume gathers the expertise of activists, theologians and faith-based organizations to inspire and encourage churches and church people everywhere in grassroots work and advocacy for climate justice. Writing from the concrete experiences and programmatic efforts of churches in Greece, Scotland, Sweden, Finland, Germany, tropical Africa, Latin America, and the Pacific Islands, the 22 theologians and activists in this volume also address related issues of health, human rights, land and deforestation, food security, migration, divestment, as well as creation spirituality and theology.

Kim, Sung Hae. "Ecological Spirituality as the Theme of Buddhist-Christian Dialogue at the Seton Interreligious Research Center, Seoul, Korea." *Journal of Korean Religions* 5, no. 1 (April 2014): 71–79.

This article first introduces the history and character of the Seton Interreligious Research Center in Seoul Korea. Then it presents the contents of the ten-month lecture series entitled "The Ecological Spirituality of Buddhism and Christianity" as a representative work of Buddhist-Christian dialogue undertaken for the last twenty years. Seven scholars are involved in this dialogue, three Buddhists and four Christians, including one Catholic

nun who is a specialist in Buddhism. Ecology proves to be an effective as well as needed topic for Buddhist and Christian interreligious dialogue, because our contemporary ecological crisis demands not only the collaboration of religions, but also reveals our most fundamental religious values.

Klinkenborg, Hannah and Anica Rossmoeller. "[Connecting Sufficiency, Materialism and the Good Life? Christian, Muslim and Hindu-Based Perspectives on EU-level](#)." *Frontiers in Sustainability* 3 (2022).

This article analyzes Christian, Muslim, and Hindu-based discourses and practices in relation to sufficiency, materialism, and the good life in the context of the European Union. The current political and scholarly debate emphasizes the need for a sustainability transformation and, more specifically, for reductions in resource use by the global consumer class. Within this discussion, the different approaches to and interpretations of the various facets of ecology and materialism, and the links between them, have become the primary focus. Questions about what a "good life," as opposed to a consumerist lifestyle, means and the need to focus on sufficiency rather than efficiency are being (re-)considered. Given that religions and faith-based actors (FBAs) play an essential role as interpreters of norms and values in societies, especially when societies are facing particular challenges, it is important to understand how they communicate information about relevant ideas and actions.

Knitter, Paul. "A Common Creation Story? Interreligious Dialogue and Ecology." *Journal of Ecumenical Studies* 37, no. 3/4 (Summer/Fall 2000): 285.

This article explores the contemporary proposal that the scientific understanding of the earth can serve as a basis for interreligious dialogue. It describes the process by which the dangers of the proposal can be avoided and the role of religions in determining the common ground in hearing religious stories. It also gives an assessment on the shared praxis of ecological engagement in religious dialogue.

———. *One Earth, Many Religions: Multifaith Dialogue and Global Responsibility*. Maryknoll, NY: 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 address, in as much 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.

Koehrsen, Jens, Blanc, Julia and Huber, Fabian. “[How “Green” Can Religions Be? Tensions about Religious Environmentalism](#).” *Zeitschrift für Religion, Gesellschaft und Politik* 6 (2022): 43–64.

Scholarship has suggested a “greening” of religions, supposing that faith communities increasingly become environmentally friendly and use their potentials to address environmental challenges. This contribution points to the problems of the supposed “greening” by indicating the ongoing disagreements in many religious traditions over environmental engagement. The disagreements show that religious environmentalism is an embattled terrain that involves actors with different interests, backgrounds, and understandings of their traditions. The authors illustrate that tensions are an inherent part of religious environmentalism, becoming manifest in different views and theologies, ambivalences, misunderstandings, and sometimes mistrust. They distinguish between four types of tensions: (1) intradenominational tensions, (2) interdenominational tensions, (3) interreligious tensions, and (4) religious-societal tensions. By drawing attention to the tensions of religious environmentalism, this contribution sheds light on the struggles and limitations that religious environmentalists face in their ambitions to address climate change and other environmental challenges.

Lai, Pan-Chiu. “Interreligious Dialogue and Environmental Ethics.” *Studies in Interreligious Dialogue*, no. 1 (2011): 5–19. <https://doi.org/10.2143/SID.21.1.2129546>.

Environmental ethics has become a focus of dialogue among people of different religions and cultures for some years. Through reviewing the recent discussion on environmental ethics, the development of environmental movements and some cases of interreligious dialogue on environmental issues, this paper attempts to argue that since an adequate environmental ethics should be contextual and appropriate to the perception of the people involved, the diversity among the worldviews of the global religions makes it neither necessary nor desirable to take the establishment of a universal ethic for the environment as the goal of interreligious dialogue. Instead, the dialogue among religions on the environmental issues should aim at the betterment of the environment through the mutual creative transformation of the religious traditions involved.

Lemvik, Karen Veslemøy. “Deforestation and Religious Collaboration: Approaching Environmental Issues through Interreligious Dialogue.” Master’s Thesis in Religion and Diversity: Conflict and Coexistence, University of Oslo, 2021.

This master’s thesis looks at the connection between interreligious dialogue and environmental issues. The aim of the study is to look at three elements, namely: 1) religion in ecological contexts, 2) models of interreligious dialogue in a specific environmental context, and 3) what contribution religion has to environmental issues. These elements are embedded in the research question of the thesis, which is: “how can one approach environmental issues through interreligious dialogue?”. To answer this, qualitative semi-structured interviews were conducted with representatives from the global initiative ‘Interfaith Rainforest Initiative’. By identifying recurring themes in the interviews, four main dimensions of the Interfaith Rainforest Initiative were discovered:

reach, inclusivity, action-orientation, and religion. Through discussing the main findings in light of existing theory on interreligious dialogue, and religion and ecology, three main observations are made. Firstly, the connection between religion and spirituality is somewhat unclear, and the division of the two terms causes challenges. This calls for a revision of the terms. Secondly, a revision of the terms should include a dimension of religions' relation to the natural world, as the connection between religion and ecology is central in the intersection between interreligious dialogue and environmental issues. Thirdly, new understandings of interreligious dialogue are required. While the specific example in this study is an example of a dialogue in the form of social action, existing action-oriented models of interreligious dialogue fails to speak to the width of activities and goals of the Interfaith Rainforest Initiative. The study discovers several ways in which one can approach environmental issues through interreligious dialogue. The interreligious profile opens for the participation of a variety of religions and actors, and through this has the potential to reach numerous people in multiple contexts. This dialogue also brings a variety of language, traditions, values, and narratives into an environmental context. These elements function to elevate environmental issues from practical issues to ethical issues, and as such opens for the mobilization of people on both an ethical and a spiritual level.

Loorz, Victoria. *Church of the Wild: How Nature Invites Us into the Sacred*. Pine Bush, NY: Broadleaf Books, 2021.

Once upon a time, humans lived in intimate relationship with nature. Whether disillusioned by the dominant church or unfulfilled by traditional expressions of faith, many of us long for a deeper spirituality. Victoria Loorz certainly did. Coping with an unraveling vocation, identity, and planet, Loorz turned to the wanderings of spiritual leaders and the sanctuary of the natural world, eventually co-founding the Wild Church Network and Seminary of the Wild. With an eco-spiritual lens on biblical narratives and a fresh look at a community larger than our own species, *Church of the Wild* uncovers the wild roots of faith and helps us deepen our commitment to a suffering earth by falling in love with it--and calling it church. Through mystical encounters with wild deer, whispers from a scrubby oak tree, wordless conversation with a cougar, and more, Loorz helps us connect to a love that literally holds the world together--a love that calls us into communion with all creatures.

Mangunjaya, Fachruddin Majeri, Imran S.L. Tobing, Andang Binawan, Evangeline Pua, and Made Nurbawa. "Faiths from the Archipelago: Action on the Environment and Climate Change." Translated by Anna M. Gade and Verena Meyer. *Worldviews: Global Religions, Culture, and Ecology* 19, no. 2 (2015): 103–22.

This paper explores the responses of faith-based movements in Indonesia to globalized environmental issues, including climate change. As a plural nation with six official religions, the leaders of the major recognized religions in Indonesia all offered statements at COP13, the international forum in response to the environmental challenge and climate change in Bali. Each called for religious adherents to act in order to contribute to halting the problem of climate change. Faith is seen to be a key factor in motivating people to

change their behavior towards the environment. The slogan, “Think globally, act locally,” is at the heart of this commitment, in hopes that environmental challenges including climate change, become a common issue among all the religions in Indonesia, and so that Indonesian responses may be collaborative and cooperative. This paper will document and analyze the development of such faith-based action with respect to environmental challenges in Indonesia, in light of global conditions.

Maparyan, Layli. “Seeds of Light, Flowers of Power, Fruits of Change.” *Worldviews: Global Religions, Culture, and Ecology* 20, no. 1 (2016): 48–63.

Ecowomanism focuses on the relationships between humans and nature through a spiritualized lens. Three core principles of ecowomanism are Livingkind (all living things are of a type), Aliveness (life pervades all creation, visible and invisible), and Luminosity (all living things are filled with light and spirit). Ecowomanism makes a unique, spiritually infused, ecological activist praxis possible. Three notable exemplars of this praxis are Sister Chan Khong (who established Sweet Potato Farm in France as part of her mindfulness-based peace activism), Kiran Bedi (who elevated the dignity of prisoners through her beautification of Tihar Jail/Ashram in India), and Wangari Maathai (who conscientized members of the Kenyan military by helping them to see the value of protecting the natural environment and planting trees as part of the Green Belt Movement).

McAnally, Elizabeth. *Loving Water across Religions: Contributions to an Integral Water Ethic*. Maryknoll, NY: Orbis, 2019.

Elizabeth McAnally strikes a remarkable balance in this academically rigorous and spiritually rich approach to the myriad global issues related to water. McAnally draws from Christianity’s sacramental consciousness of baptism, loving service of the Yamuna River in Hinduism, and the compassionate wisdom of the bodhisattva to develop “an integral approach to water ethics.”

McDaniel, Jay B. “Revisioning God and the Self: Lessons from Buddhism.” In *Liberating Life: Contemporary Approaches to Ecological Theory*, edited by Charles Birch, William Eakin, and Jay B. McDaniel, 228–57. Maryknoll, NY: Orbis, 1990.

McDaniel shows how Zen Buddhism might liberate Christianity from its anthropocentric viewpoint. After discussing the notion that the natural world is immanent within each human self as well as God, McDaniel addresses the question of who constitutes a neighbor and suggests that animals, trees, mountains, grass, and all creatures are neighbors of humankind. In order to develop a life-centered theology, McDaniel proposes exploring underemphasized traditions within Christianity by utilizing various theological perspectives. He explores Buddhist ideas of anatta (no-self) and pratitya-samutpada (dependent origination) in his proposal that Zen Buddhism can instruct Christians about interconnectedness and encourage Christians to imagine the world as both their body and God’s body.

———. *With Roots and Wings: Christianity in an Age of Ecology and Dialogue*. Maryknoll, NY: Orbis Books, 1995.

In *With Roots & Wing*, Jay McDaniel brings together insights from the natural sciences, Christian theology, and interreligious dialogue, breaking new ground in the search for a wholistic spirituality for our time. Taking this title from the Jewish proverb--that we must give our children both roots and wings--McDaniel shows how this applies to our spiritual lives as well. *With Roots and Wings* offers an alternative to the contemporary dilemmas of empty consumerism and rigid fundamentalism, consisting of three basic, interrelated approaches to being: to be rooted in the Earth and religious tradition; to be open to the insights of people of other faiths as well as to share our own; and to become centered on God. McDaniel shows where the “new universe story” of Thomas Berry and Brian Swimme and the Christian story meet and differ, where they complement, and where they supplement one another.

McKibben, Bill. “Where Do We Go From Here?” Edited by Mary Evelyn Tucker and John Grim. *Daedalus* 130, no. 4 (Fall 2001): 301–14.

McKibben believes that the deepest religious insights on the relation between God, nature, and humans may not emerge until religious people, acting on the terms indicated by their traditions, join these ecological movements. The act of engagement will itself spur new thinking and new understanding.

Minister, Kevin. “Interreligious Approaches to Sustainability Without a Future: Two New Materialist Proposals for Religion and Ecology.” In *Earthly Things: Immanence, New Materialisms, and Planetary Thinking*, edited by Karen Bray, Heather Eaton, and Whitney Bauman, 1st ed., 136–47. New York City, NY: Fordham University Press, 2023.

In the chapter “Interreligious Approaches to Sustainability: Without a Future: Two New Materialist Proposals for Religion and Ecology,” Kevin Minister explores how new materialist perspectives can inform and enhance religious approaches to sustainability. He argues that traditional religious views on ecology can benefit from engaging with new materialist ideas, which emphasize the interconnectedness and agency of all matter. By integrating these proposals, Minister suggests that religious communities can develop more robust and effective strategies for addressing ecological crises, fostering a deeper sense of responsibility and care for the environment.

—————. “An Ecological Approach to Interreligious Studies: Seeing Religious Difference As Emerging in Place.” In *The Georgetown Companion to Interreligious Studies*, edited by Lucinda Mosher, 157–67. Washington, DC: Georgetown University Press, 2022.

In “An Ecological Approach to Interreligious Studies: Seeing Religious Difference As Emerging in Place,” Kevin Minister argues that religious differences are deeply connected to their geographical and ecological contexts. He proposes that understanding these differences requires an ecological approach that considers the environment's role in shaping religious identities and practices. Minister emphasizes that this perspective can

foster more meaningful interreligious dialogue and cooperation on ecological issues, as it highlights the interconnectedness of religious traditions and their shared dependence on the natural world. This approach encourages collaboration and mutual understanding among diverse religious communities in addressing global ecological challenges.

Mitchell, Donald, and William Skudlarek, eds. *Green Monasticism: A Buddhist-Catholic Response to an Environmental Calamity*. Brooklyn, NY: Lantern Books, 2010.

For more than forty years - inspired by the pioneering dialogues of the Trappist monk Thomas Merton, with His Holiness the Dalai Lama, and the Zen master Daisetz T. Suzuki - Buddhist and Christian monastics have been engaged in interfaith colloquies about the similarities and differences between these two great spiritual traditions. In 1996 and 2002, practitioners from Catholicism and various Buddhist traditions met at Gethsemani Abbey in Kentucky, the home of Thomas Merton, to discuss spiritual practice and the nature of suffering, respectively. *Green Monasticism* is a collection of articles and talks from the third Gethsemani Encounter, which took place in 2008. This was the Buddhist and Catholic response to the environmental crisis. In addition to covering a wide range of Catholic thought, the essays come from both the Theravadan and Mahayana traditions and cover both North American and international monastic orders.

Nickell, Jane Ellen, and Lawrence Troster. "Cries of Creation, Ground for Hope: Faith, Justice, and the Earth Interfaith Service." In *Ecospirit: Religions and Philosophies for the Earth*, edited by Laurel Kearns and Catherine Keller, 517–30. New York: Fordham University Press, 2007.

This service took place during the Ground for Hope conference at Drew University in Madison, New Jersey, on September 30, 2005, and was designed by a Methodist minister and a Conservative rabbi so as to reflect the various faith groups who were represented at that conference and the message of interfaith cooperation and work that was central to the keynote addresses by Mary Evelyn Tucker and Jay McDaniel that followed immediately after the service.

Nipkow, Karl Ernst. "Integrity of Faith, Social Justice, and an Environmentally Friendly Future: What Kind of Interfaith Encounter Is Needed in Our Schools?" *British Journal of Religious Education* 22 (Autumn 1999): 25–34.

Omar, A. Rashied. "[A Muslim Response to Pope Francis' Environmental Encyclical Laudato Si.](#)" *Contending Modernities*. 17 December 2015.

This article argues that Pope Francis's encyclical "Laudato Si': On Care For Our Common Home", released in June 2015, is a significant call for environmental justice, emphasizing the need to protect the poor and critique consumerism. It has influenced global climate discussions, inspired interfaith initiatives, and resonated with Islamic principles of justice and balance. The encyclical highlights the spiritual essence of nature, encouraging interconnectedness and shared spirituality among faith communities. By promoting dialogue on climate change, Pope Francis seeks to unite leaders in fostering responsible

stewardship of the earth, urging Muslims and other faiths to engage in this critical conversation.

Pan-chiu, Lai. "Inter-Religious Dialogue on Ecology: A View from China." *Religions*, no. 4 (2014): 82.

Interreligious dialogue on ecological issues is not merely a new item to be added to the agenda of existing dialogue between religions: it calls for a thorough reconsideration of the nature and aims of interreligious dialogue. This paper argues that the ultimate goal of interreligious dialogue on ecological issues should be the betterment of the whole world. It states that rather than merely reaching for the enhancement of mutual understanding between religions, dialogue must engage in a mutually creative process of transformation amongst the religious traditions involved. Moreover, the solutions to the environmental crisis must allow for a diverse approach that incorporates the local economic, political, cultural, and religious context. Furthermore, it is argued that, unlike the current 'universal environmental ethics,' 'moral pluralism' is a more flexible, contextual, creative, and dynamic approach better suited to tackling environmental issues that are invariably local in character. In conclusion the paper states that such an approach should source its ethical thought and practice from the world religions.

Pedersen, Kusumita P. "[The Interfaith Movement: An Incomplete Assessment](#)." *Journal of Ecumenical Studies* 41, no 1 (Winter 2004).

This essay presents a report on the current state of the interfaith movement, a variety of organized efforts throughout the world to create better understanding and cooperation between and among the world's religious communities. It is subtitled "an incomplete assessment," since there is little systematically compiled data in this area. It gives both a level-by-level survey and a geographical summary and then analyzes important issues arising in interfaith programs. These issues include the goal of one global organization, the question of what it means to "represent" a religion, the inclusion-exclusion problem (including participation of new religious movements), the role of Christians in organizational life, the possibility of an "Abrahamic exclusivism," and the search for "spirituality," both as distinct from "religion" and across religious boundaries.

Pinto, Valdina Oliveira. "Afro-Brazilian Religion, Resistance, and Environmental Ethics: A Perspective from Candomblé." Translated by Rachel E. Harding. *Worldviews: Global Religions, Culture, and Ecology* 20, no. 1 (2016): 76–86.

From Melanie Harris's Introduction: "Afro-Brazilian Religion, Resistance, and Environment: A Perspective from Candomblé" by Valdina Oliveria Pinto and translated by Rachel Harding engages the rich interreligious aspect of ecowomanism and promotes the importance of religious plurality and ecology. Here, Pinto and Harding introduce Candomblé as a historic African diasporic religious tradition infused with the theme of resistance. The essay is unique in that it also presents a model for ecowomanism that is conversational, and thus accessible to multiple audiences. The essay also illustrates how

interfaith dialogue can be helpful in developing an ecowomanist ethic that honors religious plurality and is attentive to race, class, gender, womanist intersectional analysis.

Puglisi, Antonio, and Johan Buitendag. "The Religious Vision of Nature in the Light of *Laudato Si'*: An Interreligious Reading between Islam and Christianity." *HTS Teologiese Studies* 76, no. 1 (January 2020).

The environmental crisis is undoubtedly one of the most critical and urgent problems of our times. Many people are raising their voices in support of nature to build a better future for humanity and for our planet. In this article, the authors explore the specific contribution that Christianity and Islam can offer in this debate and how religions can help bring back into the ecological discourse the element of the sacred that abandoned the reflection about nature since the advent of the Enlightenment. Moving from the spiritual dimension of nature in the light of Pope Francis's 2015 encyclical on ecology *Laudato Si'*, the authors argue that the current ecological crisis can represent an opportunity for a renewed encounter among religions, bringing together the ethical and the spiritual, recovering the element of communion between human beings and nature that points to something beyond themselves. The authors present *Laudato Si'* as a universal invitation and a space for encounter between world religions that puts at its heart love as a guiding principle and animating force of a much-needed ecological, spiritual and anthropological conversion.

Ratcliffe, Jennie M. *Nothing Lowly in the Universe: An Integral Approach to the Ecological Crisis*. Crundale Press, 2019.

In a wide-ranging and comprehensive analysis, based on decades of experience as an environmental research scientist, activist and Quaker, Jennie M. Ratcliffe explores the interconnected scientific, technological, economic, religious and psychological causes of our predicament and shows how the ecological crisis is, at its heart, a spiritual and moral crisis. Drawing primarily on Quaker testimonies, on Gandhian, Buddhist, and other wisdom traditions, and the work of Thomas Berry, Arne Naess, E.F. Schumacher and others, she explores the underlying principles by which we-particularly those of us in the wealthiest countries-can radically transform our ways of life. The principles of integrity, reciprocity, nonviolence, simplicity, and equality, rooted in a realization of the unity and interdependence of, and love for, the whole earth community, are the foundation of an integral deep ecology, deep economy, and deep peace. Far from being utopian, they can and are being translated into spiritually-grounded practices around the world, offering transformational paths to the long-term sustainability of a more just and peaceable world for the commonwealth of life and the emergence of a new Ecozoic era.

Renger, Almut-Barbara, Juliane Stork, and Philipp Öhlmann. "[Religion and Ecology: Perspectives on Environment and Sustainability Across Religious Traditions](#)" *Religion and Development* 2, no 3 (Mar 2024): 339–350.

This editorial introduces Religion & Development Vol. 2, Issue 3 – Special Issue on "Religion and Ecology: Perspectives on Environment and Sustainability across Religious

Traditions.” The articles delve into the intricate relationship between religion and ecology from diverse perspectives. The prevailing academic discourse on religion and ecology is centered on three fundamental aspects. Firstly, it underscores the potential of religious communities to actively combat climate change by shaping worldviews and guiding community and personal activities. Secondly, it scrutinizes the practical implementation of these contributions by religious communities, exploring both obstacles and facilitators for their environmental engagement. Lastly, it emphasizes how religious communities furnish theological and spiritual arguments in support of environmental protection, thereby motivating believers to take proactive measures. This special issue contributes to these ongoing discussions by presenting insights from all three perspectives, enhancing the discourse with distinctive viewpoints from Buddhism, Hinduism, Judaism, African Traditional Religions, Indigenous Religious Traditions, and interfaith perspectives. The incorporation of diverse religious traditions complements recent dialogues on development and sustainability, thereby providing a more comprehensive understanding of the intersection between religion and ecology.

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

Leaders from major traditions around the world speak out in this volume about what spiritual resources we may turn to in our age of unprecedented danger to the planet.

Rollososon, Natabara. “The United Nations Development Programme (UNDP) Working with Faith Representatives to Address Climate Change: The Two Wings of Ethos and Ethics.” *CrossCurrents* 60, no. 3 (September 2010): 419–31.

Sachs, Jeffrey D., Marcelo Sánchez Sorondo, Owen Flanagan, William Vendley, Anthony Annett, and Jesse Thorson. *Ethics in Action for Sustainable Development*. New York, NY: Columbia University Press, 2022.

This book presents an in-depth and deeply engaged conversation among interfaith religious leaders and interdisciplinary scholars and practitioners in pursuit of an ethical consensus that could ground sustainable development efforts. Drawing on more than two years of close-knit discussions convened by Jeffrey D. Sachs and Marcelo Sánchez Sorondo, it offers an extensive and inclusive vision of how to promote human flourishing. The book features theological, philosophical, and ethical deliberations of great diversity and depth on the challenges of sustainable development, addressing questions of poverty, environmental justice, peace, conflict, and the future of work. It includes consensus statements on the moral imperatives of sustainable development, introductions to seven major religious traditions and their conceptions of the common good, and thematic reflections. Wide-ranging and urgent, this book represents a major contribution to interreligious dialogue and to the articulation of a shared global ethics.

Sayem, Md. Abu, *Religion and Ecological Crisis: Christian and Muslim Perspectives from John B. Cobb and Seyyed Hossein Nasr*. London: Routledge, 2022.

Religion and Ecological Crisis delves into the complex relationship between religions and ecology, presenting Christian and Islamic perspectives on ecological issues through the work of John Boswell Cobb and Seyyed Hossein Nasr. It examines how faith traditions of the world see and respond to our current unprecedented climate change issues. This is the first comparative study of Cobb and Nasr's eco-religious understanding, and explores how their prescriptions can contribute alternatively to techno-scientific initiatives in environmental sustainability. Taking Cobb's "economism" and Nasr's "scientism" as the key concepts for surveying the roots of the ecological crisis, the book offers interdisciplinary and interreligious insights into the debates about ecological equilibrium, motivational awareness in human mind and about entanglements between religion and the environment.

------. "Lynn White, Jr.'s Critical Analysis of Environmental Degradation in Relation to Faith Traditions: Is His 'The Historical Roots of Our Ecological Crisis' Still Relevant?" *Journal of Ecumenical Studies* 56, no. 1 (Winter 2021): 1–23.

More than half a century ago, Lynn White, Jr., launched a debate that is still ongoing. It is difficult to bypass his critical views of monotheistic religious traditions to the present ecological crisis. This essay attempts to review some recent works by responding to White's central thesis, "The Historical Roots of Our Ecological Crisis," which seemingly offers a negative judgment on a monotheistic religious approach to the environment. Being critical of White's and his critics' arguments, it seeks both to present an unbiased and neutral overview and to enrich the present discussions on environmental issues from faith perspectives.

Schaefer, Jame. "Religious Motivation for Mitigating Human-Forced Climate Change: Scientifically Informed, Politically Astute, and Collaborative." *International Journal of Climate Change Strategies and Management* 6, no. 1 (March 11, 2014): 34–46. <https://doi.org/10.1108/IJCCSM-03-2013-0024>.

Religious organizations are among the non-government groups in the USA that are addressing climate change phenomena from their various faith perspectives and, despite the differences in their traditions and practices, are collaborating with one another to achieve their mutual goal - the establishment of policies that will mitigate the real and anticipated perils scientists are forecasting. If sufficiently motivated by their faith, informed by climate science, and politically astute, these groups may be reliable allies for climate change decision-makers to tap as they strive to achieve their mutual goal. The paper aims to discuss these issues.

Schalkwyk, Annalet van. "A Place Where We All Stand Together: The New Creation Story as Opportunity and Imperative for Interreligious Dialogue." *Theology* 116, no. 1 (January 2013): 43–46. <https://doi.org/10.1177/0040571X12461230>.

A global ethics of care for humanity and the earth and the new creation story creates a viable common ground for a praxis of interreligious dialogue. 'The Journey of Doing Christian Ecotheology', as part of an exercise to revise Christian theology in the light of

the ecological crises, may be placed within such a larger interreligious endeavor to rethink the ecological responsibility of world faiths.

Scheid, Daniel P. *The Cosmic Common Good: Religious Grounds for Ecological Ethics*. New York: Oxford University Press, 2016.

As ecological degradation continues to threaten permanent and dramatic changes for life on our planet, the question of how we can protect our imperiled Earth has become more pressing than ever before. In this book, Daniel Scheid draws on Catholic social thought to construct what he calls the “cosmic common good,” a new norm for interreligious ecological ethics. This ethical vision sees humans as an intimate part of the greater whole of the cosmos, emphasizes the simultaneous instrumental and intrinsic value of nature, and affirms the integral connection between religious practice and the pursuit of the common good. When ecologically reoriented, Catholic social thought can point the way toward several principles of the cosmic common good, such as the virtue of Earth solidarity and the promotion of Earth rights. These are rooted in the classical doctrines of creation in Augustine and Thomas Aquinas, and in Thomas Berry’s interpretation of the evolutionary cosmic story. The cosmic common good can also be found in Hindu, Buddhist, and American Indian religious traditions. By placing a Catholic cosmic common good in dialogue with Hindu dharmic ecology, Buddhist interdependence, and American Indian balance with all our relations, Scheid constructs a theologically authentic moral framework that re-envisions humanity’s role in the universe.

Sherma, Rita D. and Purushottama Bilimoria, eds. *Religion and Sustainability: Interreligious Resources, Interdisciplinary Responses*. Cham, Switzerland: Springer, 2022.

This volume brings sustainability studies into creative and constructive conversation with actions, practices, and worldviews from religion and theology supportive of the vision and work of the UN SDGs. It features more than 30 chapters from scholars across diverse disciplines, including economics, ethics, theology, sociology, ritual studies, and visual culture. This interdisciplinary content presents new insights for inhibiting ecospheric devastation, which is inextricably linked to unsustainable financial, societal, racial, geopolitical, and cultural relationships. The chapters show how humanistic elements can enable the establishment of sustainable ways of thinking, feeling, and acting. This includes the aesthetic and emotive dimensions of life. The contributors cover such topics as empowering women and girls to systemically reverse climate change; nurturing interreligious peace; decolonizing landscapes; and promoting horticulture, ecovillages, equity, and animal ethics. Coverage integrates a variety of religious and theological perspectives. These include Buddhism, Judaism, Hinduism, Islam, Christianity, and other traditions.

Sivaraksa, Sulak. “Ecological Suffering: From a Buddhist Perspective.” *Buddhist-Christian Studies* 34 (2014): 147–53.

In this short article, Sivaraksa cites ways that Buddhism might contribute towards the healing of the earth at every level. Even though human knowledge is imperfect when it

comes to climate change and ecological suffering, Buddhism provides a gateway towards healing the self and planet.

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

Swami Raju, T. *Eco-Concerns in Indian Religious Traditions: Inter-Religious Cooperation Towards Healthy Environment*. New Dehli: Christian World Imprints, 2018.

The book attempts to systematically study concepts like ecology, environment , eco-crisis, eco-sophy, eco-spirituality and particularly eco-concerns from Indian socio-religious context.

Tatay, Jaime, and Catherine Devitt. "Sustainability and Interreligious Dialogue." *Islamochristiana* 43 (2017): 123–39.

In the wake of the promulgation of *Laudato si'* (LS), Pope Francis' 2015 landmark encyclical on our relationship with the natural world, there has been a renewed interest in the role religions and Faith-Based Organizations (FBOs) can play in fostering sustainability, as well as in the possibilities and limits of interreligious dialogue related to one of the central objectives of our time: the achievement of the Sustainable Development Goals (SDGs) defined in the UN Agenda 2030 and the Paris Climate Accord. This article claims that a growing interreligious discursive convergence on ecology has its roots in the acknowledgment of a set of ecological meta-problems, rather than in a common, single meta-narrative. The emergence of distinctive inter-denominational and inter-religious discourses is increasingly shaping a shared, pluralistic narrative grounded in social justice, care for creation and intergenerational solidarity. Moreover, religions and FBOs are already bringing an integral, holistic perspective to the socio-environmental debate, filling in an interstitial place in the sustainability arena, while performing four key functions: bridging, binding, deepening and sustaining. The medium and long-term impact of the recent interreligious discursive convergence in catalyzing action and bringing behavioral change on ecological matters still lacks, however, a robust, evidence-based analysis.

Tillman, William, ed. *Environmental Stewardship in the Judeo-Christian Tradition: Jewish, Catholic, and Protestant Wisdom on the Environment*. Grand Rapids, MI: Acton Institute, 2004.

This collection of essays brings together Jewish and Christian thinkers to reflect on a Torah/Biblically based approach to environmental issues. The overall goal is to find a way between human dominion language, on the one hand, and radical immanence on the

other. The authors suggest that a theo-centric approach is more true to scripture than an anthropocentric or ecocentric approach. The book also includes a copy of the “Cornwall Declaration” which emerged from the same conference as these essays.

“To Save the Earth, All Must Change Their Ways, Say Ecumenical Patriarch.” *World Council of Churches*. 2014.

<https://www.oikoumene.org/news/to-save-the-earth-all-must-change-their-ways-says-ecumenical-patriarch>.

“If we are to respond to the ecological crisis in a responsible and substantial way, we must move beyond mere talk to practical action,” said Patriarch Bartholomew of Constantinople in an official message to the Interfaith Summit on Climate Change that was held in 2014 in New York City.

Tucker, Mary Evelyn. *Worldly Wonder: Religions Enter Their Ecological Phase (Master Hsüan Hua Memorial Lecture)*. Chicago, IL: Open Court, 2003.

History illustrates the power of religion to bring about change. Mary Evelyn Tucker describes how world religions have begun to move from a focus on God-human and human-human relations to encompass human-earth relations. She argues that, in light of the environmental crisis, religion should move from isolated orthodoxy to interrelated dialogue and use its authority for liberation rather than oppression.

Undaharta, Ni Kadek Erosi and Alison K.S. Wee. “Policy forum: Sacred forests - An opportunity to combine conservation management of threatened tree species with cultural preservation.” *Forest Policy and Economics* 121 (December 2020): 102312.

Sacred forests are natural forests conserved on the basis of religious beliefs and cultural practices of local communities. As deforestation and land use change threatens the remaining habitats of many tree species, sacred forests rose in importance as a refuge beyond the protected area network. Despite their conservation and cultural value, sacred forests are often sidelined in the main dialogue on forest governance. Therefore, there is an urgent need for policy reform in forest management that is directed towards a better integration of biodiversity conservation and cultural preservation. Here, we discuss the cultural landscape that led to the conservation of threatened tree species in sacred forests, drawing insights for good governance from Bali, Indonesia. We present five policy recommendations to fully maximize the potential of sacred forests as a tool for the conservation of threatened tree species, including (1) prioritization based on biodiversity conservation value, (2) clear stewardship and legal ownership, (3) reaffirm traditional values in younger generation, (4) propagate and reintroduce threatened tree species and (5) evaluate the socioeconomic impacts of forest management strategies. Ensuring the sustainable management of sacred forests will strengthen their role in biodiversity conservation and as a symbol of human's reverence of nature.

UNEP. “Environment, Religion and Culture in the Context of the 2030 Agenda for Sustainable Development.” Nairobi: United Nations Environment Program, 2016.

https://wedocs.unep.org/bitstream/handle/20.500.11822/8696/-Environment%2c_religion_and_c

[ulture in the context of the 2030 agenda for sustainable development-2016Environment%2c_religion_and_culture_in_the_context_.pdf?sequence=2&isAllowed=y.](#)

From the Executive Summary: Critical action is needed by the international community to address urgent and increasing environmental degradation and related challenges of social and economic unsustainability. Religion and culture can significantly address climate change and other related urgent issues. This document includes recommendations for what religious leaders and organizations can do to actively engage in the implementation of the 2030 Agenda and the United Nations Sustainable Development Goals in their own communities.

Warner, Keith Douglass, Amara Brook, and Krista Shaw. "Facilitating Religious Environmentalism: Ethnology Plus Conservation Psychology Tools Can Assess an Interfaith Environmental Intervention." *Worldviews* 16, no. 2 (2012): 111–34.
<https://doi.org/10.1163/156853512X640833>.

Reliance on a limited number of methodologies may be distorting scholarship in religious environmentalism. This article describes a religious environmental educational intervention, uses a qualitative ethnological approach to describe the response of local congregations to this intervention, and uses a quasi-experimental, quantitative psychological methodology to assess the impact of this intervention on the behavior of religious congregational leaders. This article reports the impact of the Living Ocean Initiative, a ten-month interfaith environmental outreach intervention that engaged forty-nine diverse religious congregations and their leaders in California 2006-2007. This study indicates the value of studying religious environmental interventions, and suggests that carefully designed interventions may be able to increase religious environmentalism. It found that religious leaders were more inclined to engage in personal pro-environmental behavior within their congregations than pro-environmental behavior in the political realm. This study reports expressions of religious environmentalism at the congregational scale. It suggests that the potential of religious environmentalism to transform environmental beliefs and politics proposed by scholars and religious leaders may be unrealistic, yet it does demonstrate impacts of an intervention on pro-environmental behavior, thus clarifying some of the ambiguity in past correlational studies, and suggesting that religious environmentalism can help foster a more sustainable society.

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.

Xiangchen, Sun. “A New Approach to Ecological Theology in the Frame of Confucian-Christian Dialogue: On Confucian-Christian Dialogue and Ecological Concern.” *Ching Feng* 10, no. 1 (2010/2011): 179–88.

According to Michael S. Northcott, three main types of ecological theology are worth noting: humanocentrism, theocentrism and ecocentrism.¹ Prof. Lai introduces them in details, but he also has his own classification: 1) ecological theology based on the idea of stewardship (human being makes a covenant with God and cares for nature); 2) theology that regards redemption as a cosmic event (the perspective of Orthodox theologians); 3) process theology; 4) creation spirituality (proposed by Matthew Fox); 5) eco-feminist theology; 6) Jürgen Moltmann’s theology, *God in Creation*; 7) Paul Knitte’s inter-religious dialogue. According to Prof. Chen Lai, as quoted by Prof. Lai in his book, in Confucian philosophy human in some sense is the centre of cosmos, but in another sense human has no privilege in nature, which should not be exploited by human. According to the Bible, humankind is created in God’s image and so they are superior to any other creatures.

Yü, Dan Smyer. “[A Public Theology of the Anthropocene: The Earth’s Deep Freedom](#).” *Religion and Development* 2, no 3 (Mar 2024): 353–380.

The environmental engagement of religious practices and academic research is becoming a formidable trend of global endeavors for building new environmental ethics in the Anthropocene, the currently human-induced geological state of the earth. This trend is predictable given the demographic fact that over 80% of the world’s population consist of different religious traditions. The UNEP Faith for Earth Initiative attests to this diversely represented, spiritual approach to rethinking the geological and ecological meanings of being human in the 21st century. In this context, this article is intended to initiate what the author calls a public theology of the Anthropocene to discuss the ecological implications and environmental values of religiously and spiritually conceived understandings of the Earth as sacred and sentient. To this end, it comparatively takes Buddhist and Christian approaches to environmental sustainability as case studies and argues that, theologically and environmentally complementary to one another, the Christian idea of the sacred and the Buddhist notion of sentience offer geologically- and ecologically-lively spiritual understandings of the scientific concept of Deep Time, regarding the intrinsic value of the Earth with a life of her own.

Yugar, Theresa A., Sarah E. Robinson, Lilian Dube, and Teresia Mbari Hinga, eds. *Valuing Lives, Healing Earth: Religion, Gender, and Life on Earth*. Vol. 3. ESWTR Studies in Religion. Leuven, Belgium: Peeters Publishers, 2021.

Valuing Lives, Healing Earth: Religion, Gender, and Life on Earth analyzes and amplifies advocacy for gender and ecological justice in Asia, Africa, and the Americas, focusing on

women who embody commitments to healing the earth and valuing lives rendered vulnerable by problematic social systems. The volume features essays from leading scholars Ivone Gebara (Brazil), Aruna Gnanadason (India), Rosemary Radford Ruether (U.S.), and Sylvia Marcos (Mexico) among renowned, established, and emerging scholars concerned with religion, environment, gender, and the many intersections between them in real life. The volume highlights scholarship on practical work by women globally, who labor toward greater justice for a diverse humanity and biodiverse nature, exerting collaborative solidarity, grounded love, and realistic hope for the future.