

Seven biblical principles for creation care (Bratton, 2004)

Stewardship
Do not destroy (*ba'al tashit*)
Divine joy
Neighborliness
Sabbatical
Respecting the disadvantaged
Prudence

Seven biblical principles for creation care (DeWitt, 1994)

Earth**keeping**
Christ as creator, sustainer, reconciler
Sabbath rest
Enjoy but not destroy
Seek first the kingdom of God
Seek true contentment
Practice what you believe

Varieties of eco-
theology
Laurel Kearns (1996)
- Eco-Justice
- Stewardship
- Creation Spirituality
+ Ecofeminism

Rasmussen's Seven Christian Cosmological Approaches:
Dominion (1991)
Stewardship
Partnership
Sacramentalism
Eco-feminism
Prophetic-teacher
Evolutionary

Bouma-Prediger's Ten Reasons to Care for Creation (2001)

1. Self-interest
2. Obligations to future generations
3. Simplicity – an earth-friendly way of life is more joyful
4. The eco-justice argument
5. Animal rights
6. Intrinsic value, and value generates duty (Ps 104,96; Gen 1:31)
7. Interdependence.. common good... community... (Gen 6-9; Ps 104,148)
8. Divine command argument (Gen 2:15, Lev 25 - Sabbath)
9. Image of God argument – dominion, imitate Christ's rule
10. For the Beauty of the Earth – the grateful heart argument

Some of the most commonly expounded tenets of Christian and Jewish ecotheology (and corresponding Scriptural references) include:

- God's proclamation of the intrinsic value of all creation, which is designated *very good* (Genesis 1:31).
- The human call to serve and protect creation (Genesis 2:15), exercising the power of dominion (Genesis 1:26–28; see also footnote 5) responsibly, as stewards of the earth which is the Lord's (Psalm 24:1); observing *ba'al tashit*, God's prohibition against wasteful destruction (Deuteronomy 20:19).
- God's protective covenant with all life (not just with human life) at the new beginning of the human story after the Flood (Genesis 9).
- God's intention that human productivity be restrained through Sabbath rest for the sake of humans, wildlife, and land (Leviticus 25–26; Exodus 23:10), and the fact that Sabbath rest is part of the very order of creation (Genesis 2:2–3).
- God's displeasure with violent, unjust, greedy people, whose disobedience and unfaithfulness, warn the prophets, leads to devastation of the land (Hosea 4:1–3; Jeremiah 12:4; Zechariah 7:8–14). These warnings presage John's prophecy of the time to come for rewarding the faithful and 'for destroying those who destroy the earth' (Revelation 11:18).
- God's humbling comparison of humans to other creatures and the natural world (Job 38–41); God's exhortation to forsake vanity and materialism by appeal to nonhuman exemplars (Luke 12:24–48), especially in light of God's abundant provision (e.g. Psalm 104).
- The revelatory value of the 'Book of Nature,' whereby knowledge of God is gained by observing creation (Romans 1:20; Job 12:7–9; cf. Psalm 19:1–4).
- The doxological celebration of the creator by all creation (e.g. Psalms 65, 96, 98 and 148).
- The identification of the cosmic relevance of Christ, through whom all things were made (John 1:3; Colossians 1:15–17; Hebrews 1:2), in whom all things hold together and are sustained (Hebrews 1:3; Colossians 1:17), and through whom all things are reconciled to God (Colossians 1:20); God's salvific intentions for all creation (John 3:16–'For God so loved the *cosmos*...'; see also Mark 16:15) and the link between human redemption and the redemption of all creation (Romans 8:19–25).
- The Kabbalist notion of *tikkun olam*, the repairing of the world (e.g. Feldman, 2003), which is sometimes connected with the environmentally prescient celebration of Tu B'Shvat, the Jewish New Year for Trees (Elon *et al.*, 1999).
- Eschatological (end times) visions of cosmic harmony, where the 'wolf shall live with the lamb,' and where 'they will not hurt or destroy on all my holy mountain' (Isaiah 11:6–9; 65:25), and when creation will enjoy the freedom of the children of God (Romans 8:19–21).

(Source: Hitzhusen, G.E. 2007. Judeo-Christian theology and the environment: Moving beyond scepticism to new sources for environmental education in the United States. *Environmental Education Research*, 13 (1), 55-74.)

Wildman's Eco-theology and Environmental Ethics bibliography:

http://people.bu.edu/wwildman/WeirdWildWeb/proj_bibs_ecoethics_00.htm

NRPE's Religious Perspectives on Environmental Issues:

http://www.nrpe.org/why/religiouspersp_intro01.htm

Introduction to Religion and Ecology (FORE):

<http://environment.harvard.edu/religion/religion/index.html>