

**Consultancy for an Inter-Faith Textbook Project
on Integral Ecology**

**Survey of Current Teaching Resources, Programmes and
Courses on Ecology from an Inter-Faith Perspective**

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Part 1: Literature Review

The topic of ecology has been broadly and vigorously studied in the last half a century. This may be seen by the fact that there are tens of thousands of publications on the topic, ranging from the everyday news article that one may find in the daily paper to the scholarly monograph, and everything in between. Each genre has its place in reaching a particular audience. It is not possible to present a literature review of these thousands of publications; this in itself would be a task for a book-length work. Rather, the present document aims to present a literature review of publications on ecology from an inter-religious perspective that may serve as resources for teaching. This material spans a variety of literary genres, from textbooks to pamphlets to online resources, such as websites and YouTube channels.

The literature review presented here is structured according to the groups of people involved in the education in ecological matters. There is first the student, the one who knows very little about ecology and needs a thorough introduction to the subject. There is then the student's teacher, who knows the material well, although he or she is not him/herself an expert. This teacher may include primary and secondary school teachers, or a local pastor/imam who somewhat regularly instructs his or her flock in ecological matters, or even parents who have a passion for ecology and have acquired materials to teach their children. Furthermore, there is the teacher's instructor, someone who is very well acquainted with the field (e.g. a professor at a university or a researcher whose primary focus is research and publication). There is, then, a progression from a broad, superficial introduction to the topic to a very specialised instruction, which often refers back to specific cases from real life situations (where theory meets praxis).

This is a general picture of the hierarchy of knowledge in the field and may be supplemented by specialists or other personnel who do not quite fit into the above three categories. It will nonetheless serve as a structure for what follows. It is also important to keep in mind that much of the world may not necessarily have access to many or most of the material below. How many people have access to the Internet and thus are able to make use of online resources? How many people can afford to buy a textbook or a monograph on a specialised topic? How many people are able to subscribe to a journal in order to access scholarly articles? These resources are easily accessible in first world countries but they are restricted to centres of learning in third world countries; it is the task of these centres to ensure that they have the funds to acquire resources (especially new publications, which present advances in the field). Thus, this literature review will be most beneficial to those organisations that have the financial resources to offer their communities the materials necessary for instruction in ecology from a faith perspective. We begin first with basic introductions to religion and ecology geared towards the student and then with more advanced materials geared towards the teacher.

I. Introductory Teaching Resources on Religion and Ecology

The items that fall into this category are meant to serve as introductory materials for someone who has very little or no knowledge of religion and ecology. It is important to note that there are far more resources for teaching ecology from a secular point of view than from a religious point of view. The resources may be subdivided into the following categories: textbooks, books/monographs, pamphlets/handouts/workbooks at centres that inform the community on ecological matters, official statements or declarations of faith groups and their leaders on ecological matters, online instructional videos, and websites (includes online courses or instructional modules; more on these in Part 2).

Textbooks

It appears that there are only five textbooks available for ecology from a faith perspective (in this case, Christianity). The first one is Nancy Tuchman and Michael Schuk, eds., *Healing Earth* (Chicago: International Jesuit Ecology Project Loyola University, 2016). Its strengths are many. The resource is *free* and accessible online,¹ with each chapter being available for download in PDF format or read online. The resource is simple and can be easily understood by everyone. It incorporates diagrams, pictures, exercises, and other interactive elements in its programme. It is a project of bringing to the concrete the *integral* ecology that is strongly encouraged in Pope Francis's encyclical *Laudato Si'*. As such, it approaches integral ecology from a Catholic point of view, although the Catholic element is not emphasised. Thus, it is a great resource for teaching the basics of integral ecology from a Christian perspective.

The second textbook is Tom Hennigan and Jean Lightner, *The Ecology Book* (Green Forest, AR: Master Books, 2013), geared towards high school students. There are three levels to the book: the first is for grades 5-6, the second for grades 7-8, and the third for grades 9-11. The book is colour-coded for these three levels, and thus each chapter has special sections for each level. The chapters are beautifully laid out with fine pictures, diagrams, etc. The book begins with an introduction to God, creation, harmony, and balance (chapter one), and then introduces the study of ecology (chapter two), followed by a variety of specific ecological topics (chapter four: food, where it comes from, who produces it, sustainability, etc.; chapter five: lichens; chapter six: fungi, etc.). The final chapter, chapter ten, 'Doing Ecology in God's Creation', brings everything together to show how God's creation is meant to be in balance and equilibrium and what contributes to this and what threatens this. The textbook may be accompanied by *The Ecology Student Notebook*, which offers further exercises according to the three levels along with vocabulary lists that accompany each chapter of the book. This appears to be an excellent primary and secondary school textbook.

The third book is Debbie Lawrence and Richard Lawrence, *God's Design for Chemistry and Ecology: Properties of Ecosystems*, 4th ed. (Green Forest, AR: Master Books, 2016), and the accompanying teacher's supplementary material, Debbie Lawrence and Richard Lawrence, *God's Design for Chemistry and Ecology: Properties of Ecosystems Teacher Supplement*, 4th ed. (Green Forest, AR: Master Books, 2016). This textbook is geared towards primary school

¹ <https://healingearth.ijep.net/>

students from grades three to eight. The textbook introduces students to the complexities of ecosystems and how God created them and entrusted humans to care for them. Unit one (lessons one to six) introduce the students to God's creation and the various aspects of ecosystems (e.g. Food chains, Scavengers and Decomposers, Relationships among Living Animals, etc.). Unit two focuses on grasslands and forests, unit three on Aquatic ecosystems, unit four on Extreme Ecosystems, unit five on Animal Behaviours, and finally, unit six focuses on Ecology and Conservation. Each lesson consists of activities, questions on knowledge comprehension, and questions on application. Students are introduced to new vocabulary, which is marked in different colour and in bold. Each lesson offers a concise summary at the end, followed by a specific activity and questions for homework and further discussion. The text is supplemented with beautiful pictures and diagrams or graphs.

The fourth textbook is Christian Schools International, ed., *Life Science: Middle School Student Textbook*, 2nd ed. (Grand Rapids, MI: Christian Schools International, 2011). The textbook is meant for middle school (grades seven to nine) and introduces various themes in the life sciences, including ecology from a Christian faith perspective. It is a biblical perspective on creation and the care of creation. The book is full of pictures and diagrams that are meant to bring the material alive for the student. Exercises and activities accompany each chapter. The drawback for this textbook is that it is too broad in its scope: ecology is but one theme among all of the life sciences. As such, its treatment is very minimal. It does address the main issues surrounding the ecological problem, although at a superficial level. On the other hand, the strength is that ecology is found in the midst of a broader approach to science. This would equip the student with a broader knowledge of the organic world (within the broad field of biology, topics in virology, bacteriology, human anatomy and genetics, etc.).

Lastly, A final year of high school textbook or a university textbook is that of Kathryn Blanchard and Kevin O'Brien, *An Introduction to Christian Environmentalism: Ecology, Virtue, and Ethics* (Waco, TX: Baylor University Press, 2014). Both authors teach undergraduates and thus bring much teaching experience to this project. The book is able to present the young adult reader (and other adults with a basic grasp of ethics and ecology) with the complexities surrounding the various ethical problems in ecology today. The authors turn to virtue ethics as their main thrust in their encouragement of Christians to mind the environment. The formation in the virtues is supposed to impact the Christian's actions in the world, which necessarily involves care for creation. As such, each chapter pairs a particular virtue with a particular environmental problem (e.g. the virtue of 'faithfulness', or faith, and 'climate change'; the virtue of temperance and food production, etc.). All of this is to highlight the *complexity* of the situation. There are no easy answers because a virtuous life is different in every context. Consequently, virtues are meant to form an ethical human being who is able to act virtuously in various complex situations. The book is written in a very accessible manner and avoids heavy philosophical terms from ontology or theology and focuses rather on some fundamental terms that most would be familiar with and builds on these. Overall, the book introduces the student to the most significant debates in ecology and pairs these with the core virtues taught by Christian ethics.

There do not seem to be any other textbooks available that teach integral ecology from a faith perspective other than these books. There are workbooks and guidebooks (see below), but these are not quite the same as textbooks due to their length (they are generally shorter), which

then influences the *depth* of the material. There are also books, but these are clearly *not* textbooks, as textbooks usually have assignments and exercises for students at the end of each chapter or unit.

Handbooks, Companions, and Encyclopaedia Entries

Handbooks and Companions are designed to introduce the reader to a topic with entries on particular issues within the broader topic. Handbook and Companion entries are meant to present a sort of synthesis of secondary literature on a topic and offer a well-rounded bibliography for further reading. There are a number of ambitious handbooks and companions on religion and ecology. These may be of great help to teachers who need to offer an article-length text on a particular aspect of religion and ecology that is written in an accessible language for a broad readership. Generally speaking, handbooks and companions offer a synoptic/synthetic view of a topic rather than present novel ideas or theses. Finally, encyclopaedia entries present even a more concise introduction to a topic. The following handbooks, companions, and encyclopaedias are therefore excellent resources for teachers, especially of high school and undergraduate university courses.

The most recent handbooks and companions are Hilary Marlow and Mark Harris, eds., *The Oxford Handbook of the Bible and Ecology* (Oxford: Oxford University Press, 2022), and Alexander J. B. Hampton and Douglas Hedley, eds., *The Cambridge Companion to Christianity and the Environment*, Cambridge Companions to Religion (Cambridge: Cambridge University Press, 2022). These publications are followed by that of John Hart, ed., *The Wiley Blackwell Companion to Religion and Ecology* (New York: Wiley Blackwell, 2017). The handbook by Marlow et al. approaches the topic of ecology from a Judeo-Christian perspective and is divided into four sections. The first section addresses the historical roots of the ecological crisis and lays out the main challenges in addressing this crisis. The second section addresses ecology through the lens of specific biblical books and what they can offer to the discussion (e.g. Genesis, Isaiah, the Gospel of John, etc.). The third section addresses specific themes that are theologically important for eco-theology, such as Stewardship, The Sea and Ecology, etc. Finally, the fourth section addresses contemporary issues through the lens of biblical teachings, such as wildlife conservation, care for animals, climate skepticism, etc. The handbook is meant for those who have an introductory grasp of biblical studies in the Jewish and Christian traditions and of rudimentary ecological concepts.

The Companion by Hampton et al. is a more advanced handbook meant for those who have a foundation in eco-theology. Part one introduces the student to concepts, such as the Anthropocentrism, stewardship, concern for nature. Part two examines the history of Christianity's concern for ecology (there are chapters on Christianity's concern or lackthereof for the environment in the medieval, early modern, and contemporary periods). Finally, part three focuses on Christianity's engagement with particular themes in eco-theology, such as the 'World soul', gender, etc.

The handbook by Hart et al. is creatively divided into four parts. Part one introduces the reader to the basic religious beliefs of some of the major world religions on creation and ecological matters (nine chapters). Parts two and three seem to address very similar issues, that is, more specific aspects of a particular religion's teachings on ecology (e.g. a chapter on St.

Maximus the Confessor and the Orthodox understanding of ecology and a chapter on the prophet Mohammad's ecological practices). Part four addresses some practical solutions that may be incorporated into certain religions today as well as what the 'ideal' world may look like according to some of the major religions (e.g. a chapter on Pierre Teilhard de Chardin and Thomas Berry). The handbook is geared towards a more advanced audience that already has a good grasp of each faith's traditions and of ecological terminology and issues. A negative trait is that parts two to four seem to be a collection of random essays that do not always seem to be organized in a coherent way. Each part has a title, although it is not clear why some of the individual essays are in one part rather than in another. Some essays have too narrow a focus (e.g. the essay on Maximus the Confessor) and do not seem to be appropriate for a handbook.

Routledge also published a handbook on religion and ecology in 2017: Willis Jenkins, Mary Evelyn Tucker, and John Grim. *Routledge Handbook of Religion and Ecology* (London: Routledge, 2017). This handbook approaches the topic in a completely different manner than the 2022 Oxford and 2017 Wiley Blackwell handbooks. This handbook is divided into seven parts and is much more systematic and coherent in its organisation. Part one introduces the general study of ecology from a religious point of view. Part two offers an introduction to the religious beliefs on ecology from eleven world religions. Part three offers indigenous belief systems and their understanding of the environment and ecology with each chapter being devoted to a particular continent. Part four, 'Regional Landscapes', follows the same theme as part three, although focuses on specific countries and peoples (e.g. China, India, etc.). Part five addresses nature spiritualities (e.g. animism, nature mysticism). Part six addresses specific topics within ecology (e.g. climate change, population, consumption). Part seven presents religion and ecology from the point of view of certain disciplines, such as literature, philosophy, economy, and law. This handbook will be of greater use as a teaching material for novices than the previous ones, as it addresses broader topics and assumes a lower knowledge of each field. It is a good resource for high school, undergraduate students, and adults eager to learn about religion and ecology.

Finally, the Oxford handbook of religion and ecology was published in 2006: Roger Gottlieb, *The Oxford Handbook of Religion and Ecology* (Oxford: Oxford University Press, 2006). This handbook is closer in its outline to that of Wiley Blackwell. Part one introduces eleven world religions (three of which are different Christian denominations: Catholicism, Orthodox Christianity, and Protestantism; one of which is 'African culture and society' rather than a particular religion) and their beliefs on creation and ecology. Part two addresses specific issues in ecology from the point of view of some of the world religions (mostly from a Christian point of view), such as genetic engineering, ecofeminism, and population. Finally, part three focuses on activism and is largely divided according to geographic region. This handbook appears to find itself somewhere between that of Routledge (more basic) and Wiley Blackwell (more advanced).

As teaching materials, it would be best to use all four handbooks. The more introductory Routledge handbook would be used first, alongside that of Oxford 2006. Once the student has a good grasp of what a particular religion believes about creation and ecology, the teacher would then assign a chapter from any of the four handbooks that address a particular issue that is relevant for the given curriculum. These would be on the intermediate level, as they assume

a basic knowledge of religious beliefs and ecology, and they are written by scholars who often use more technical language.

Finally, Lindsay Jones, ed., *Encyclopedia of Religion*, 2nd ed. (Detroit: Macmillan, 2005), is an excellent concise introduction to the major world religions and their stance on creation and ecology. Volume four of the fifteen volume encyclopedia contains a subsection titled 'Ecology and Religion', which offers further subsections on 'Environmental Ethics, World Religions, and Ecology' (by J. Callicott), 'Ecology and Christianity' (by John Cobb), 'Ecology and Islam' (by Richard Foltz), 'Ecology and Indigenous Traditions' (by John Grim), 'Ecology and Hinduism' (by Vasudha Narayanan), 'Ecology and Buddhism' (by Donald Swearer), and 'Ecology and Judaism' (by Hava Tirosh-Samuelson). A combination of these entries with the basic introductions found in the Routledge handbook will serve as excellent materials for a basic introduction to the major world religions and their doctrines on creation and ecology.

Books

On Christianity and Ecology

There are many books on Christianity and ecology, although very few would qualify as *teaching* materials or resources. They would certainly be part of a course syllabus as supplementary materials, possibly offering a chapter from this or that book, although it would be erroneous to consider them as teaching materials in themselves (they are not meant to be textbooks). The following books, then, are some of the better introductory books that may serve as good introductory texts in a course, although they would not serve as the basis of a course *per se*. Teachers would probably pick and choose chapters or sections of these books rather than whole books. This is because most, if not all, offer similar introductory materials to basic theologies of creation, which are *for the most part* the same. It is therefore imperative to find a few good introductions to the theology of creation and then pick and choose chapters from books that treat specific topics in integral ecology from a Christian perspective. This would be the strength of using these books.

As mentioned above, there are many books written on Christianity and ecology. The following four books are recommended as offering a very good introduction to the theology of creation and the Christian approach to nature and ecology and thus any of these would serve as a very good introduction to Christianity's understanding of God's creation and the human being's place in it. The first recommended book is Denis Edwards, *Ecology at the Heart of Faith* (Maryknoll, NY: Orbis, 2006). The entire book is in fact a theological exploration of various aspects of faith that touch on ecology. It first lays the groundwork of a theology of creation through the lens of the Trinity (chapters one to five), followed by the eschatological dimensions of creation (chapter six; the goal of creation as glory of God) and the nature of the liturgy as an offering of creation to God (chapter seven), and finally, a conclusion that brings everything together, with special emphasis on the importance of ecology for the Christian faith. The book is written in an accessible language that may be used in secondary schools as well as by adults. It is not a textbook *per se*, but with accompanying exercises and written assignments generated by the teacher, it can easily serve as an introductory course in itself.

Another good introductory book to the Christian vision of integral ecology, especially as articulated by Pope Francis in his encyclical *Laudato Si*, is Anthony Kelly, *Laudato Si: An Integral Ecology and the Catholic Vision* (Hindmarsh, Australia: ATF Press, 2016). The book addresses seven ‘deeper issues’ that need to be addressed before any kind of ecological conversion is possible (e.g. consumerism, ‘human-centred self absorption’, etc.). These deeper issues are presented first, followed by four chapters on theological matters pertaining to creation, Christian community and Eucharist, and death, the last topic, which, according to the author, did not receive adequate attention in Pope Francis’s encyclical. It is a good introductory book to the Catholic theology of creation and it presents a clear picture of the roots of the ecological problem, but it does not adequately address the many aspects of ecology.

Another excellent introduction to ecology from a Christian point of view is that of Joshtrom Isaac Kureethadam, *Rebuilding Our Common Home: Ten Green Commandments of Laudato Si* (Bengaluru, India: Kristu Jyoti Publications, 2016). It may be used by all Christians, and not only by Catholics, as Kureethadam is very broad in his theology, making it relevant for most, if not all, Christian denominations. The book is conveniently divided into three parts: Seeing, Judging, and Acting.

A slightly more advanced introduction to ecological theology may be found in the second half (chapters seven to twelve) of Celia Dean-Drummond, *Eco-Theology* (London: Darton, Longman and Todd, 2008). It assumes a readership that is familiar with theological and ecological terms and brings these two worlds together. The book also explores topics of God’s creation and the human’s place in it (chapter seven), Christ’s role in the redemption of humanity and nature (chapter eight), the origins of evil and how they influence sin and especially the human’s relationship to creation (chapter nine), the Spirit’s role in redemption and sanctification of humanity and creation (chapter ten), an eco-feminist theology (chapter eleven), and the ultimate redemption and sanctification of all of creation and how to attain it (chapter twelve). The language is more theological than the previous books, although one who is familiar with basic biblical and theological language will be able to read it with much profit.

The collection of encyclicals, essays, interviews, and addresses by Patriarch Bartholomew I in Bartholomew I, *Cosmic Grace, Humble Prayer: The Ecological Vision of the Green Patriarch Bartholomew*, rev. ed., ed. John Chryssavgis (Grand Rapids: Eerdmans, 2009), is an excellent introduction to the ecological vision of the Orthodox Church in the byzantine tradition. It is a collection of documents ranging from the early 1990s to 2009. It assumes a readership that is familiar with basic Christian and Orthodox doctrines on creation and on ecology. The tone is that of contemplation and invitation. It would be an excellent reference for those who would like to teach the Orthodox Church’s doctrines on ecology.

On World Religions, Islam, and Ecology

The book series *World Religions and Ecology* (published by Cassell in association with the World Wide Fund for Nature [WWF] in 1992) is a great resource for high school students and adults. The series comprises five books, addressing ecology from the point of view of Hinduism, Buddhism, Judaism, Islam, and Christianity. The book on Hinduism (*Hinduism and Ecology*) is by a single author whereas the other four are a collaborative effort of multiple authors addressing various topics for each chapter. Generally speaking, the books have

received good support apart from the volume on Christianity, which was found to lack focus and that the Christian community has not contributed significantly to ameliorating the ecological crisis. The books are dated, however. Since 1992, much work in ecology has been done in the Christian churches (e.g. Pope Francis's encyclical *Laudato Si*), and thus it is not the most up-to-date material available. All books nonetheless offer a good introduction to each faith's doctrines on creation (the creation stories of each religion), human responsibility towards this creation, and what is being done and what still needs to be done in order to appreciate and respect creation. The series is strongly recommended for these points and to have scholars write good introductions to these doctrines of creation and have them presented together is another strength of these books.

A more up-to-date introductory book on Islam and ecology is *Islam and Ecology: A Bestowed Trust* (Cambridge, MA: Harvard University Press, 2003) edited by Richard Foltz et al. It is a collaborative effort by many scholars of Islam. It also presents a thorough introduction to Islam's doctrines of creation (chapter 1) although its analysis of contemporary issues is more rigorous than the above-mentioned 1992 publication. It draws the reader's attention to the problem that western solutions to the ecological crisis do not use the same cultural and philosophical categories as found in Islam. Chapter two thus presents an analysis of these cultural/philosophical clashes, whereas the remaining chapters focus on specific issues (chapter three: ecology and social justice; chapter four: ecology and sustainability; chapter five: the ideal picture, the 'Islamic Garden' as metaphor for Paradise). The book is geared towards an adult audience, as it is written by scholars in their respective fields, who often use technical language from their specialisations. Thus, it is for those who are generally familiar with economic, legal, political, and social realities, and who have an introductory grasp of Islam and ecology.

Two books (Ahmad, Akhtaruddin, Majid H. A. Hashim, and Ghazi. Hachim, *Islam and the Environmental Crisis*, (London: Ta-Ha, 1997), and Tarik Quadir, *Traditional Islamic Environmentalism: The Vision of Seyyed Hossein Nasr* (Lanham, MD: Rowman & Littlefield Group, 2013)) introduce the reader to an evaluation of the West's spiritual and moral bankruptcy, which, according to the authors, resulted in technological and scientific abuses of nature. Both books argue for a revival of traditional Islamic values and practices, which respect the natural world that was bestowed upon the human being by God. These books are highly critical of western culture and progress (e.g. the evils that Christian Europe brought upon the world through 'rationalism') and make bold claims that only an authentically practised Islam is the answer to the environmental/ecological crisis. Human beings ought to be simpler and approach nature insofar as it allows them to reverence God. Islam's teaching of simplicity is the answer. The West's overindulgent attitude towards the created order is in direct opposition to Islamic doctrines. Both authors present similar theses, although Tarik Quadir's evaluation is slightly more nuanced and academic (more facts are presented in his analysis).

Anna Gade's book, *Muslim Environmentalisms: Religious and Social Foundations* (New York: Columbia University Press, 2019) is an excellent introduction to Islamic thought on God, nature, and creation, and the different strands of Islam and their own particular 'environmentalisms'. Her study focuses on ethnography and Islam and each ethnicity's way of approaching ecology and the environment. She addresses law, culture, religious practices, sustainability, and societal practices of different ethnicities to present a rather broad spectrum

of Muslim approaches to the environment. She frequently offers concrete case studies to show how particular communities have approached the ecological crisis. The book is very accessible and is an excellent resource for high school students and above.

The most recent book on Islam and ecology is Nadeem Haque et al., *ECOLibrium: The Sacred Balance in Islam* (Manchester: Beacon Books, 2021). The book presents an integral approach to Islam and ecology. The separation of religion and society is ‘meaningless’ as is the separation of nature, society, and our everyday way of thinking and living. Islam’s belief system ought to be understood as intimately connected to creation and nature; this aspect of Islam has been neglected or misunderstood. The various chapters explore Islam’s doctrines on creation, animals and animal rights, science and technology, and human development as intimately integrated in nature. The book is written in a very accessible language and may therefore be easily digested by secondary school students and adults. It is not overly critical of western thought, although it is clearly in favour of an Islamic view of ecology and Islam’s solutions to the ecological problem.

Finally, the forthcoming (release June 2023) book by Radha Dalal et al., *The Environment and Ecology in Islamic Art and Culture* (Yale University Press, 2023), promises to be another excellent resource for educating students in the effects of climate change on Islam today (and Islam’s solutions to this change). The book is a collection of essays by different authors and effectively blends Islamic theology, cultural and societal analysis, case studies, and photography in order to make the ecological problem more alive for its readers.

On Judaism and Ecology

Apart from the sections that deal with the Hebrew Bible in *The Oxford Handbook of the Bible and Ecology* and the book *Judaism and Ecology* mentioned above, the *Eco Bible* (2 volumes: volume one is an ecological commentary on Genesis and Exodus and volume two on Leviticus, Numbers, and Deuteronomy) by rabbis Yonatan Neril and Leo Dee (Jerusalem: The Interfaith Center for Sustainable Development, 2020) is an excellent source for the teachings of Judaism on ecology. The authors offer extensive comments on key verses in the Pentateuch that treat God and creation. The resource may be used in secondary school, university, and in faith communities.

Online Resources

The joint printed and online guidebook of the United States Conference of Catholic Bishops, Catholic Association of Diocesan Ecumenical and Interreligious Officers, and Catholic Climate Covenant, *Care for Our Common Home*, appears to be geared towards secondary school students and young adults.² It is 58 pages long, a good length for young people, and makes use of easily accessible language to introduce Catholic teaching on creation and ecology, and especially practical suggestions for living a more ecologically-minded life (e.g. focus on simplicity and prayer).

² <https://catholicclimatecovenant.org/resource/ecumenical-and-interreligious-guidebook-care-our-common-home>

The dialogue guide for *Laudato Si* produced by the Jesuit Forum for Social Faith and Justice (Toronto, Canada), titled *On Care for Our Common Home: A Dialogue Guide for Laudato Si* (Ottawa: Canadian Conference of Catholic Bishops, 2015), is another excellent online resource.³ It is free to download and it is cheap to order a paperback copy. In reality, the guidebook may serve as a short textbook (56 pages). It offers introductory remarks on the theology of creation and basic elements in the study of ecology, the key points in Pope Francis's encyclical and how it relates to these elements, and it offers excellent questions, which may either serve as discussion questions or homework assignments (possible essay questions for students). In addition to these questions, links for videos and other helpful materials are frequently provided. The guidebook is written in a very accessible language that may be easily understood by a broad audience and it is easily navigated by a teacher who may want to use it as a textbook. It also features comic book cartoons that may be interesting to a younger audience.

An online course titled 'Theology and Planet Earth: What the Climate Crisis has to do with the Gospel', offered by King's School of Theology, offers a broad overview of Christian environmental theology.⁴ It goes beyond the basics and desires to furnish the student with 'a deeper theological framework' to tackle the various aspects of today's ecological crisis. The course first explores various theological aspects of Genesis 1-2 and the Wisdom literature that addresses creation. It then explores how the various theological doctrines of Incarnation, Soteriology, and Eschatology, impact our exploration of the climate crisis. Finally, it explores practical responses to the climate crisis, given what has been explored in the first two parts of the course. The course is aimed at equipping all Christians, and especially church leaders, with the eco-theological toolkit to teach their Christian communities. It is offered via Zoom and thus accessible anywhere in the world. It comprises six sessions and offers various materials for download. The challenge is that it costs £89.50, a reasonable price for those who have the means, but not quite for those in third-world countries who may find this price very high (discounts are offered based on group size and how early one applies; half-price discounts for those who apply for the program at a very early date).

The Church of England provides a roadmap for its church for addressing climate change. The Environment Programme offers specific strategies for each member and may be used to build a catechetical program in a parish setting.⁵ The Church of England also offers various pages dedicated to different ecological issues. This too may be used as teaching material for those who would like to learn more about the Anglican Church's teachings on ecology.⁶

The Pan-Orthodox Concern for Animals website offers many articles on a variety of topics in ecology from an Orthodox perspective.⁷ The 'Education Materials' offers helpful links to videos and other online resources that instruct Orthodox Christians what Orthodoxy teaches about creation and ecology. The website also offers an outline for a course (see below in Part 2).

Islam

³ https://jesuitforum.ca/dialogue_guides/on-care-for-our-common-home/

⁴ <https://kingstheology.org/kst-short-courses/ecology/>

⁵ <https://www.churchofengland.org/about/church-england-environment-programme>

⁶ <https://spckpublishing.co.uk/saying-yes-resources>

⁷ <http://panorthodoxconcernforanimals.org/>

There are five significant websites on Islam and ecology that offer good resources for teachers and for those interested in learning more about the topic. The first is a website created by The Islamic Foundation for Ecology and Environmental Sciences (IFEES).⁸ It is very well developed with an impressive array of menus. The Resources button offers six further submenus, which provide the viewer with a wealth of resources: ‘Papers, Essays and Reviews’, ‘Publications’, ‘Tutorials’, ‘Ohito Declaration’, ‘Videos’, and ‘Links’. All of the documents are downloadable and thus printable and usable in classroom settings. Videos open on the website and are another helpful resource. The resources are of high quality, as most materials are either produced by scholars or by authorities who have scholars as consultants.

Another impressive website and organisation is Wisdom in Nature.⁹ The organisation offers training in Islam and ecology for groups, it regularly updates its events page to inform on events that involve Islam and ecology in the UK, it offers downloadable resources (a 17-page brochure on the core teachings of Islam about nature and ecology and a 38-page document by a scholar on Islam and climate change and what can be done about it from an Islamic point of view), and it propagates a five-strand activism model, which it explains in detail and shows how to live out. Videos are interspersed on various pages for those who find videos helpful for instructional purposes.

The Research Center for Islamic Legislation and Ethics offers good resources for environmental studies.¹⁰ In the menu near the top of the page, the category Research Areas offers the subcategory Environment, which offers many resources. Categories, such as ‘Articles and Essays’, ‘Lectures’, ‘Seminars’, ‘Publications’, ‘Events’, and ‘Videos WebTv’, offer the teacher many resources for teaching about Islam and ecology, but more importantly, for teaching about specific pressing topics in Islam today vis-à-vis the ecological crisis. For example, under ‘Articles and Essays’, a 2016 article by Dr. Najma Mohamed titled ‘Revitalising the Ecological Ethics of Islam by Way of Islamic Education’, outlines the cornerstones of ‘ecoIslam’ and Islamic ecoethics. The article would be a very good resource for teachers who teach the basics of Islamic ecological ethics.

YouTube Channels

The Yale Forum on Religion and Ecology offers hundreds of videos on their YouTube channel. There are short five-minute videos part of their ‘Religions of the World and Ecology Online Courses’ and they also offer hour + lectures as part of their ‘Spotlights’ series. Topics range from eco-theology to eco-feminism to magic and ecology. Teachers can use this resource to supplement their classes or lectures if they find a video that speaks to their topic and perhaps articulates it in a more accessible manner than, say, a book or article that the students had to read.

Another YouTube channel that regularly posts videos on matters of religion and ecology is Interfaith Center for Sustainable Development. Although the videos that they post are on ecology from various faiths (Catholicism, Judaism, Islam, etc.), there does not seem to be any

⁸ <https://www.ifees.org.uk/>

⁹ <https://www.wisdominnature.org/resources/islamiccecology>

¹⁰ <https://www.cilecenter.org/>

organisation behind the posted videos. They are not part of any series or online course; rather, they are either random interviews or lectures or news flashes. Some are a few minutes long while others are half an hour or longer. The resource may be helpful if the teacher were to use the ‘search’ function and search for videos that address particular topics.

Catholic Climate Covenant offers series and webinars on a variety of topics in Catholicism and ecology. It has an impressive collection of videos by scholars and church leaders on a variety of topics in theology and ecology.

The Hazelnut Community offers regular episodes in their online series ‘Sustaining Church’. The series treats a vast array of topics within Christianity and ecology. Videos last around an hour or more and are often presentations/lectures by experts.

The *Laudato Si* Movement channel offers very short videos on various topics in Catholicism and ecology. The videos seem to be geared towards secondary school students and undergraduates, as they are ‘quick’ and ‘fun’ and are meant to catch the interest of the viewer.

The Laudato Response Youth Initiative is an African-based Catholic channel for youth, whose focus is bringing awareness to youth about the ecological crisis. Videos are short and often focus on specific communities in Africa. The channel also offers the Laudato Si Series, which offers approximately five-minute videos on selected topics in Catholicism and ecology.

Jewish Eco Seminars is a channel that offers lectures and seminars on ecology from the Jewish point of view. Videos range from short to over an hour long. Many videos focus on the ecological interpretation of certain biblical texts in the Pentateuch.

II. Intermediate and Advanced Teaching Resources on Ecology

Now that we have explored materials available to the teacher of those who have a basic to basic-intermediate knowledge of ecology from a religious perspective, it is opportune to turn to materials that may be used to train these teachers. The teacher must necessarily know his or her material at a higher level than his or her students. As such, these teachers, most probably trained at universities, colleges, or centres of ecological education, ought to be themselves trained by experts in the field of religion and ecology.

These resources go beyond the basic introductions to certain religions on ecological matters. Rather, they delve much more profoundly into specific issues in ecology from a religious perspective. They also frequently focus on case studies linked to concrete situations and locations. These works, if they are not articles, are often collections of essays by different scholars. Apart from the textbook mentioned above geared towards late secondary school or undergraduate students, Kathryn Blanchard and Kevin O’Brien, *An Introduction to Christian Environmentalism: Ecology, Virtue, and Ethics* (Waco, TX: Baylor University Press, 2014), there do not seem to be any other textbooks at an intermediate-advanced level. There are simply too many publications on religion and ecology (and on specific religious traditions and ecology) and thus it would be futile to present all of them here. The choice of book greatly depends on the aim of the teachers and what they want their students to learn: the teacher must sift through a dense harvest of publications. The following publications may serve as bibliographic items on a reading list for courses or seminars on religion and ecology.

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Part 2: Survey of Programs and Courses on Religion and Ecology

Part 2 examines the available courses on ecology from a religious perspective. It must be clarified at the beginning that, in Part 2, ‘course’ is understood as a ‘course of study’, or, in other words, a program of study (in other words, a ‘degree program’) comprising various lectures, courses/modules/lessons, and possibly a thesis. In addition to a degree, such as a Bachelors, Masters, or Doctorate, a ‘course’ is also understood here as a free-standing program that one may sign up for without necessarily registering for a degree. Otherwise, if one looks for specific courses, or lectures, on religion and ecology, there are very many of these, as these are found in most universities today. These courses cannot be accessed unless one is a registered student in a degree program, such as a Bachelor of Science in environmental studies, for example.

There is a general shortage in courses, or programs, in Islam and ecology, as will be seen below. However, it must be said that any of the degrees offered in religion and ecology may have Islam as their specialisation. Still further, in dialogue with one’s Masters or Doctoral supervisor in Christian universities or colleges, one may quite possibly be able to focus on Islam and ecology even if the program is not explicitly labelled as ‘Islam and Ecology’. Today most Christian colleges or faculties of theology will allow students to focus on their respective traditions in their Masters or Doctoral theses. Student would have to enquire with the possible supervisor beforehand to make sure that this would indeed be the case.

Regarding the numerous programs listed below, it must be noted that most programs resemble each other. Each has a core set of courses in the philosophy/theology of creation and nature (which most frequently focus on scriptural [understood as the sacred scripture of any faith], philosophical, and theological teachings on creation) that is meant to introduce the student to the doctrines of a particular religion on these core topics. Once the student has completed these core courses, he or she will then move on to study more specific issues within these core subjects. The precise topic of these courses cannot be predicted because most universities and institutes have a rotation of courses that may be offered every year or every other year, or possibly only on-demand or as reading courses. Some courses may no longer be offered while new courses may unexpectedly be announced. As such, the faculty course lists are *fluid* in the sense that they change every year. In fact, one quickly notices on some of the below websites that the date on the course listing is a few years old; it is uncertain whether the course is still offered. The core courses do not change, however. Thus, it would be best that the student choose a program according to the course structure (in-person or online), denomination (Anglican, Baptist, Catholic, etc.), course duration (full-time or part time options), or cost. Most websites offer this information.

The following analysis of the available courses therefore focuses on in-person and online opportunities for learning about ecology from a religious perspective. Part 2 comprises three sections: (1) Inter-Faith (Religion) and Ecology, (2) Islam and Ecology, and (3) Christianity and Ecology. In-person programs will be presented first, followed by online programs or degrees.

1. Inter-Faith (Religion) and Ecology

In-Person

A. Courses, Certificates, and Diplomas

St. Ethelburga's Centre for Reconciliation and Peace (based in London, UK) offers a program in Spiritual Ecology.¹¹ It is meant for people of all faiths who consider themselves spiritual or who would like to be spiritual. The program aims to introduce students to the principles of spirituality and ecology and how these two intersect. The program is at a very basic level and calls for much self-reflection in order to be in touch with one's own spirituality and begin to see nature as part of it. The workshop, or program, is offered in-person at the centre in London.

The Interfaith Center for Sustainable Development (Jerusalem, Israel) offers some courses and programs in religion and ecology.¹² The first to note is an in-person course in 'Religion and the Environment', which aims to introduce students to the doctrines of the major world religions on God, creation, nature, ecology, and the environment.¹³ The course is a mix of lectures, workshops, fieldwork, student presentations, and student essays. The centre also organises the 'Seminary Faith and Ecology Project'. The centre aims to partner up with seminaries of various faiths that are interested and offer them formation programs/courses in ecology.¹⁴ This mostly involves organising courses and syllabi for these seminaries as well as hosting students at their centre for conferences and symposia on religion and ecology. Finally, the centre also offers a variety of videos from previous conferences and symposia, and these are available on their website for free.¹⁵

B. Undergraduate Programs

Bemidji State University (Minnesota, USA) offers an undergraduate degree (either as a major or a minor) in Indigenous Sustainability Studies.¹⁶ It focuses on sustainability, climate change and ecology from an indigenous perspective. This is a three-year undergraduate program if taken as a major, or it may be taken as a minor if one focuses on something else for the major.

Sewanee University offers a minor in Religion and Environment in the undergraduate program.¹⁷ The minor will allow the student to learn about what religions believe about creation and the environment/ecology and to learn about specific environmental issues. The student is allowed to take elective courses from a larger list of courses.

¹¹ <https://stethelburgas.org/training/spiritual-ecology/>

¹² <https://interfaithsustain.com/about-icsd/>

¹³ <https://interfaithsustain.com/religion-and-the-environment/>

¹⁴ <https://interfaithsustain.com/engaging-seminaries/>

¹⁵ <https://interfaithsustain.com/all-faith-ecology-videos/>

¹⁶ <https://www.bemidjistate.edu/academics/departments/niizhoo-gwayakochigewin/program/>

¹⁷ <https://new.sewanee.edu/programs-of-study/religion-and-environment/>

C. Masters and Doctoral Programs

There are many Masters programs offered on matters of religion and ecology. Most of these appear to be in the United States. *Yale University* offers a Masters of Arts in Religion and Ecology, which is meant to help students integrate the study of environmental issues and their respective religious communities with their professional careers.¹⁸ Although it is a joint program between Yale University and Yale Divinity School, there is no specific faith/religious point of view that dominates the program.

The University of Florida offers a doctorate in Religion and Nature as a specialisation within the Religion faculty.¹⁹ Students submerge themselves in the study of how religion shapes our worldviews and, especially, our relationship with nature and ecology. Courses in philosophy, religion, theology, environmental ethics and ecology, among others, are taken, and a thesis is written on a topic of the student's choosing within this broad framework.

Online

A. Courses, Certificates, and Diplomas

The National Programme on Technology Enhanced Learning (NPTEL) offers an online certificate in The Environmental Crisis and Religion.²⁰ The program aims to familiarise the student with how religion has played a role in humanity's understanding of nature and its interaction with nature. The program has three modules (Nature and Religion, the Ecological Crisis and Religion, followed by a course assessment) and is supposed to take from six to ten hours to complete. The course is free if assessment is completed and passed.

Yale University (via *Naukri Learning* online courses) offers five free online self-study courses in the series 'Religions and Ecology'.²¹ Each course comprises approximately eight to ten modules. The following sub-courses comprise the full five-course certificate program: (1) Introduction to Religions and Ecology,²² (2) Western Religions and Ecology (the three Abrahamic religions and their teachings on creation, nature, and the human being's responsibility vis-à-vis creation),²³ (3) Indigenous Religions and Ecology,²⁴ (4) South Asian Religions and Ecology,²⁵ and (5) East Asian Religions and Ecology.²⁶ The certificate program is organised by leading scholars Profs. Mary Evelyn Tucker and John Grim.

B. Masters and Doctoral Programs

¹⁸ <https://divinity.yale.edu/academics/degree-and-certificate-requirements/concentrated-master-arts-religion-mar/religion-and-ecology>

¹⁹ <https://religion.ufl.edu/graduate-studies/fields-of-study/religion-nature/>

²⁰ <https://alison.com/course/ecology-the-environmental-crisis-and-religion>

²¹ <https://www.naukri.com/learning/religions-and-ecology-certification?q=Religions%20and%20Ecology&ffid=hamburger>

²² <https://www.naukri.com/learning/introduction-to-religions-ecology-course-courl4819>

²³ <https://www.naukri.com/learning/western-religions-ecology-course-courl4782>

²⁴ <https://www.naukri.com/learning/indigenous-religions-ecology-course-courl4776>

²⁵ <https://www.naukri.com/learning/south-asian-religions-ecology-course-courl4831>

²⁶ <https://www.naukri.com/learning/east-asian-religions-ecology-course-courl4821>

The Masters and Doctorate in Ecology, Spirituality, and Religion at *The California Institute of Integral Studies* are completely online.²⁷ The masters program is two years long while the doctoral program is four to seven years long, depending on whether one desires to do it full time or part time. The Institute fosters rigorous study in the intersection of various disciplines, and thus an intersection of ecology with religion, philosophy, economics, politics, and so forth. In the masters program, the student will focus on deepening his/her knowledge of one religion and one ecological issue, while also learning about the different religions and issues but not so profoundly.

The Union Theological Seminary offers an online Master of Arts in Social Justice that may be completed in as little as two years.²⁸ It is a 36-credit program that is not specifically attached to any particular religious tradition, although the Union Theological Seminary has traditionally been a Christian seminary. Courses in theology, ethics, history, politics and sociology, introduce students to the main ideas of these branches of thought. Students are able to specialise in topics that interest them, among which is the concentration in Eco-Justice.

The University of Wales Trinity Saint David offers a Master of Arts in Ecology and Spirituality.²⁹ This is an online masters that can be completed in two years if done full-time, or three to four years if done part-time. Emphasis is on the study of the connection between the environment and communities, and how spirituality should inform our understanding of ecology, while also paying attention to how ecology impacts the way we do theology/religion and spirituality. The program also investigates the ‘spiritual uses of ecology’ in religions. The masters costs £7,800 for UK residents and £10,000 for non-UK residents.

2. Islam and Ecology

Online

The online course offered by *OutSchool*, titled ‘Islam and Ecology’, is aimed at secondary school students.³⁰ It is a five-week online course that is meant to introduce students to the teachings of Islam (its sacred writings, the Quran, but also mystical writings, etc.) on God and nature as well as how Islam can teach us how to respond to the ecological crisis of our day. The cost is £62 for all five lectures, which are approximately 45 minutes.

3. Christianity and Ecology

In-Person

A. Courses, Certificates, and Diplomas

The Certificate in Faith and Ecological Justice at *Boston University* is a certificate in the study of ecology from a Christian perspective (organised by *The Boston Theological*

²⁷ <https://www.ciis.edu/academics/graduate-programs/ecology-spirituality-and-religion>

²⁸ <https://utsnyc.edu/academics/degrees/master-of-arts-in-social-justice/>

²⁹ <https://www.uwtsd.ac.uk/ma-ecology-spirituality/>

³⁰ <https://outschool.com/classes/islam-and-ecology-uxoO7iWS>

Institute).³¹ The program requires the student to complete ten courses, and these may be done part-time or full-time. The certificate is a stand-alone program, but it may also be done in conjunction with another degree at Boston University. The program is a mix of lectures and colloquia/seminars. There is no thesis involved.

The Certificate in Contemplation and Care for Creation at *Sewanee University* (in-person and online) aims to teach people how to be more in tune with creation through their spiritual life.³² It is less heavy on academic readings and more on spirituality. Readings in spirituality of creation, contemplation, finding God in all things (especially creation), and feeling connected to all of creation are emphasised. The program begins with a four-day retreat and then offers a number of online sessions: two hours every other week on Zoom, a two-day online intensive workshop, and a final two- or three-day retreat to conclude everything. The emphasis is on teaching students to facilitate contemplative programs in their communities. The cost is \$750.

The Diploma in Theology and Ecology at *The Toronto School of Theology* (*University of Toronto*) is a ten-course diploma organised by the Elliott Allen Institute for Theology and Ecology at St. Michael's College (one of the Catholic colleges at the Toronto School of Theology).³³ The student will take ten courses from a set list of courses, which focus on the biblical, theological, ethical, social, liturgical, pastoral, and political aspects of the study of ecology. This is a post-graduate diploma; it is meant for those who already have an undergraduate degree. There may be online components to the diploma, although most of it is to be completed in-person. The Institute also offers a *Certificate in Theology and Ecology*, which is a shortened version of the aforementioned diploma. If one is registered in a Master of Divinity program, the certificate is granted if seven courses are taken from a set of courses on ecology. If one is doing the Master of Arts degree, only five courses are required to obtain the certificate.

The Wendland-Cook Program in Religion and Justice at *The Vanderbilt Divinity School* is very much like the certificates offered by the Elliott Allen Institute at the Toronto School of Theology in Theology and Ecology.³⁴ *The Vanderbilt Divinity School* offers a complementary program in religion and justice. One takes special courses from a specific list dedicated to religion (especially the Christian faith) and ecology. One may take courses such as 'Climate Change and Capitalism' or 'The Commodification of Water' and so forth. Because it is part of the divinity school, it is meant for students who will become pastors or leaders of their respective Christian communities.

The Washington Theological Consortium offers a Certificate in Ecology and Theology.³⁵ The certificate is a response to Pope Francis' encyclical *Laudato Si* as well as Patriarch Bartholomew's writings on ecology from the Orthodox perspective. The course is Christian, but non-denominational. It investigates the intersection of theology and ecology. Core courses are taken in theology, biblical studies, and ecology, and are meant to introduce the student to

³¹ <https://www.bu.edu/academics/sth/programs/sth-certificates/certificate-in-faith-ecological-justice/>

³² <https://theology.sewanee.edu/cre/what-we-do/ccc/>

³³ <https://theology.stmikes.utoronto.ca/about/eaite/#degrees-diplomas-certificates-certificate-of-specialization>

³⁴ <https://www.religionandjustice.org/>

³⁵ <https://washtheocon.org/for-students/consortium-certificates/certificate-in-ecology-and-theology/>

basic principles in each field. Following this, more particular courses are taken. A total of twelve courses are taken in the program.

B. Undergraduate Programs

Cedarville University offers a Bachelor of Science in Environmental Sciences.³⁶ Cedarville is a Christian university that teaches subjects from a Christian point of view. The starting point is the recognition that God is the creator of everything and that humans have been given the task to take care of the creation that has been handed down to them. Courses in ecology, environmental ethics, and so forth, are followed by more specialised courses that treat advanced topics in environmental sciences. The environmental sciences degree is a major, which may be combined with a minor in Bible or Theology, or in any other subject.

C. Masters and Doctoral Programs

The Master of Arts in Theology, Ecology, and Food Justice at *Baylor University* is a 45-hour program that provides an interdisciplinary approach to ecology and food justice from a Christian point of view.³⁷ The program's aim is to form ministers and teachers who will be equipped to read the ecological and food crisis through a biblically and theologically informed hermeneutic. Courses are chosen from different departments (theology, economics, the sciences) in order to provide students with a breadth of approaches to the issue. Students will have the opportunity to work on the university's 40-acre farm as part of their program in order to appreciate better the connection between ecology, farming, sustainability, and the selling of food.

The Nazarene Theological College at *The University of Manchester* offers a Master of Arts in Theology with a focus in Ecology.³⁸ The course is meant to be done in-person and part-time and may take up to five years. The program follows the standard pathway of a Master of Arts in Theology, with the exception that students take courses in theology and ecology as their electives. A core introductory course is offered, followed by various elective courses that address particular topics within this field. The cost is £7,700 for UK residents and £11,700 for non-UK residents.

The Garrett Evangelical Theological Seminary offers a Master of Arts in Public Ministry (MAPM) and a Master of Divinity (MDiv), both with an Ecological Regeneration concentration.³⁹ The MAPM is offered in-person *and* online, although those who do the online version must come in-person for the program orientation (at the beginning of the program) and for a retreat. Both degrees are geared towards those who would like to be ministers in their respective communities or for those who would like to somehow be a part of the community leadership, especially in ecological matters. Both programs of study offer a standard seminary approach to theology and ministry, except that these programs allow the student to take special

³⁶ <https://www.cedarville.edu/academic-programs/environmental-science>

³⁷ <https://www.baylor.edu/truett/index.php?id=983021>

³⁸ <https://nazarene.ac.uk/course/ma-in-theology-ecology/>

³⁹ <https://www.garrett.edu/academics/degrees-and-programs/master-arts-public-ministry/> and <https://www.garrett.edu/academics/degrees-and-programs/master-divinity/>

courses in ecology and Christianity. The MAPM is 50-hours long whereas the MDiv is 76-hours long. The seminary also offers a certificate, which is offered either in-person or completely online (without an in-person component like the other two degrees). It is fifteen hours long and allows students to choose certain courses from a set list.

The Pacific Lutheran Theological Seminary offers a concentration in Climate Justice and Faith as part of their Master of Divinity program.⁴⁰ Future church leaders/ministers have the opportunity to take a number of classes in areas that touch upon biblical and theological teachings on creation and ecology and specific topics in ecology and the environment. In addition to special courses, students are to take part in special activism projects each year (a different project each year) and integrate all their learning in their final MDiv paper.

The Princeton Theological Seminary offers a Master of Arts in Theology and Ecology.⁴¹ The degree is thirteen months long (36 credit-hours) and is in-person. Like the above-mentioned degrees, the student will be introduced to theological, pastoral, biblical, and historical teachings of Christianity on ecology. Further courses in ecology, economics, the environment, and social justice introduce students to the challenges of our times. Students will learn how to integrate the teachings on faith and ecology with what they have learned about the environment, economics, etc. There is also a farm component to the program. Students will have a fixed number of hours during their degree that are to be spent at the university farm. The seminary has also launched a concentration in Theology, Ecology, and Faith Formation for their masters programs.⁴² Students completing a Master of Arts in theology, for example, may focus on ecological matters through this concentration.

The School of Theology at *Sewanee University* offers a concentration on Religion and the Environment in their Master of Arts degree in theology.⁴³ The student takes the core courses for a theology masters but takes all elective courses from course lists that focus on the connection between the Christian faith and ecological issues (e.g. a course on ‘Environmental Ethics’ or ‘Readings in Contemporary Eco-Theology’ or ‘Environmental Policy and Law’).

Online

A. Courses, Certificates, and Diplomas

The online course Creation Care: Christian Responsibility is offered on the online forum *The Pan-Orthodox Concern for Animals*.⁴⁴ This online resource is meant to be used by someone who is comfortable facilitating conversations about the Orthodox faith and ecological issues. There are readings and materials for reflection that are meant to stimulate a discussion. The course comprises eight lessons on important themes in Orthodoxy and ecology, such as ‘The

⁴⁰ <https://www.plts.edu/programs/master-divinity/climate-justice.html>

⁴¹ <https://www.ptsem.edu/academics/masters-degrees/ma-in-theology-ecology>

⁴² <https://www.ptsem.edu/academics/departments/farminary/concentration>

⁴³ http://e-catalog.sewanee.edu/theology/programs-of-study/master-arts/master_of_arts_with_concentration_in_religion_and_the_environment/

⁴⁴ <http://panorthodoxconcernforanimals.org/uncategorized/creation-care-christian-responsibility-course/>

innate goodness of God's creation', 'The correct interpretation of "Dominion"', or 'Practical examples of responsible care'.

The Certificate in Climate Justice and Faith at the *Pacific Lutheran Theological Seminary* is an online certificate that aims to connect theology, spirituality, ethics, and ecology.⁴⁵ Furthermore, it aims to form leaders in matters of climate justice, especially in their faith communities. The standard format of an introduction to theology, ethics, social justice, ecology and climate, is followed. The program involves two hours of self-study per week (assigned readings), one two-hour Zoom meeting per month, and involvement in a local initiative of the student's choosing. The program costs \$600, although there is financial assistance for those who cannot afford to pay the full fee.

The workshop Community Organising for Climate Justice as Faith Active in Love at *The Pacific Lutheran Theological Seminary*, like its close relative (see the immediate certificate above), is offered online.⁴⁶ It is meant to provide community leaders with materials and teaching activities to lead their congregation or community in climate justice. It introduces the community to some basic theological, ethical, and ecological principles, followed by some specific activities that may be performed by the community. It is geared towards clergy and church leaders as well as teachers, seminarians, and anyone who may have a leadership role in their community. It comprises a three-day online teaching session, followed by twelve weeks of mentorship (online) and another two-day online session. The cost is \$300.

Yale University offers a beginners online certificate in Christianity and Ecology.⁴⁷ The course lasts 10 weeks and comprises 18 online instructional hours. It introduces the student to the theologies of creation of the main branches of Christianity as well as their views on ecology. Specific ecological issues are investigated, also through the lens of specific Christian denominations. The program is led by renowned experts in the field of religion and ecology, Profs. Mary Evelyn Tucker and John Grim.

The Christian Rural and Environmental Studies organisation offers a certificate and a diploma in Christianity and ecology. The certificate is named Certificate in Christian Rural and Environmental Studies (CRES),⁴⁸ lasts two years, and is meant to introduce students to the study of rural and environmental issues from a Christian viewpoint. The program is organised by The John Ray Initiative (JRI) and A Rocha UK. The program comprises 12 modules, which gradually introduce students to various elements in ecology (always from a Christian point of view), such as 'The Living World', 'Farming and Food', etc. Each module represents about 40 hours of study and activity. The cost is £900, which includes two weekends spent together (in-person). Of note is the fact that CRES has a small bursary fund. The diploma is meant for those who have already completed the certificate mentioned above. It investigates theology more deeply as well as more in-depth study of particular topics within rural and environmental studies. The diploma normally takes two years if done part-time. The cost is also £900, which also includes two in-person weekend gatherings.

⁴⁵ <https://www.plts.edu/programs/certificates/certificate-in-climate-justice-and-faith.html>

⁴⁶ https://www.plts.edu/programs/continuing-education/community_organizing_climate_justice.html

⁴⁷ <https://www.coursera.org/learn/christianity-ecology>

⁴⁸ <https://cres.org.uk/>

The Church of England offers a six-part course on the Bible and ecological matters based on the Archbishop of Canterbury's 2020 Lenten reflections.⁴⁹ Each video has a verse from Genesis 1 as its starting point and then tackles a particular ecological issue related to it. For example, video one is titled 'Let there be light' and is a talk featuring Christina, who worked for six years in Costa Rica in ecological matters.

The Christian in Creation (Climate Change) Online Course is offered by *Rosebury Park Baptist Church* (Bournemouth, UK).⁵⁰ It comprises sixteen online video lessons of which the first eight are a thorough introduction to the Bible and creation theology and the last eight are on science, the current climate situation, and specific strategies to address the climate crisis. The course is free and the videos are available on the website.

The Student Christian Movement offers two free online workshops (each approximately 80-90 minutes long) in the Environment⁵¹ and Consumerism.⁵² These are basic workshops for high school aged students and undergraduates. They are meant to introduce students to fundamental Christian teachings on the theology of creation (biblical teachings on creation), nature, and ecology, as well as how one is to relate to the created order. There is a set of readings, discussion questions for group activities, and downloadable material. Everything is free.

B. Masters and Doctoral Programs

The Lexington Theological Seminary offers a 40-unit online Master in Pastoral Studies in Creation Care and Ecotheology.⁵³ The program is meant to equip students with biblical and theological language that will help them articulate the Christian understanding of creation, ecology, and the environment. The degree may be for clergy as well as for those who work in a church as assistant ministers. Once the student has learned the foundations of biblical and theological doctrines on creation and ecology, the program trains students to teach topics in Christianity and ecology by offering training in activity preparation.

⁴⁹ <https://spckpublishing.co.uk/saying-yes-resources>

⁵⁰ <https://roseburypark.org/photos-videos-audio-read/the-christian-in-creation-climate-change-online-course/>

⁵¹ <https://www.movement.org.uk/resources/environment-workshop>

⁵² <https://www.movement.org.uk/resources/consumerism-workshop>

⁵³ <https://lextheo.edu/academics/degree-programs/mps/creation-care-and-ecotheology/>