

Environmental Solidarity How Religions Can Sustain Sustainability 1

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The past few decades have seen the beginnings of a convergence between religions and ecological movements. The environmental crisis has called the religions of the world to respond by finding their voice within the larger Earth community. At the same time, a certain religiosity has started to emerge in some areas of secular ecological thinking.

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environmental practices And solidarity, for its part, can sustain efforts for peace, justice, and environmentalism, but it can also support militaristic agendas and oppressive social and environmental practices In this article, I do not wish simply to celebrate religion and solidarity Religion and solidarity assume a variety of socio ...

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However, all religions agree that the creation is an act of God and should be treated as such. Spiritual leaders at all levels are critical to the success of the global solidarity for an ethical, moral and spiritual commitment to protect the environment and God's creation. These leaders can become observers, make public commitments, share the story of their commitments and the challenges and joys of keeping them, and invite others to join them.

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Solidarity is one form that love takes in the ministry of environmental justice. The goal is to find ways that local churches and members can actively support others who are facing environmental injustices. Religion, human beings' relation to that which they regard as holy, sacred, absolute, spiritual, divine, or worthy of especial reverence.

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The past few decades have seen the beginnings of a convergence between religions and ecological movements. The environmental crisis has called the religions of the world to respond by finding their voice within the larger Earth community. At the same time, a certain religiosity has started to emerge in some areas of secular ecological thinking. Beyond mere religious utilitarianism, rooted in an understanding of the deepest connections between human beings, their worldviews, and nature itself, this book tries to show how religious believers can look at the world through the eyes of faith and find a broader paradigm to sustain sustainability, proposing a model for transposing this paradigm into practice, so as to develop long-term sustainable solutions that can be tested against reality.

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This collection of essays discusses the human relationship with, and responsibilities toward, the natural environment from the perspective of religions and the social sciences. The chapters examine a variety of conditions that have contributed to the contemporary environmental crisis, including abuse of power, economic greed, industrialization, deforestation, and unplanned waste management. They then discuss concepts from several different religious texts and traditions that promote environmental protection as a sacred moral duty for all humanity. Religious concepts such as dharma (duty toward Mother Earth), tikkun Olam (repair of the world), khalifa (people as deputies of God on earth), amanah (the universe as a trust in human hands), and paticca samuppada (dependent co-arising) are employed to argue that all the components of the biosphere are integral to the cosmos, each piece with its own value and role in the harmony of the whole. The book makes it clear that religions can become more "green" and play a helpful role in raising our ecological consciousness and supporting preservation of the environment into the future.

Laudato Si 'is Pope Francis' second encyclical which focuses on the theme of the environment. In fact, the Holy Father in his encyclical urges all men and women of good will, the rulers and all the powerful on earth to reflect deeply on the theme of the environment and the care of our planet. This is our common home, we must take care of it and love it - the Holy Father tells us - because its end is also ours.

Argues that religion - blamed for contributing to the ecological crisis - provides an ethical context that will help solve the problem. The approach suggests that the environmentally positive aspects in various Western creation stories demonstrate religion

Rebecca Todd Peters argues for an ethic of solidarity as a new model for how people of faith in the first world can live with integrity in the midst of global injustice and shape a more just future. Addressing the economic and social structures of our globalized context, Peters shows how a concrete ethics rooted in the Christian tradition of justice and transformation is deeply informed by solidarity and relationality. Utilizing these theologically rich resources, an ethics of relational reflection, action, and construction is provided as an avenue for building viable strategies for social transformation.

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-envision's humanity's role in the universe.

Operating on the premise that our failure to recognize our interconnected relationship to the rest of the cosmos is the origin of planetary peril, this volume presents academic, activist, and artistic perspectives on how to inspire reflection and motivate action in order to construct alternative frameworks and establish novel solidarities for the sake of our planetary home. The selections in this volume explore ecologies of interdependence as a frame for religious, theological, and philosophical analysis and practice. Contributors examine questions of justice, climate change, race, class, gender, and coloniality and discuss alternative ways of engaging the world in all its biodiversity. Each essay, poem, reflection, and piece of art contributes to and reflects upon how to live out entangled differences toward positive global change. Constructive and practical, global and local, communal and personal, Ecological Solidarities is an innovative contribution to the discourses on relational and liberative thought and practice in religion, philosophy, and theology. It will be welcomed by scholars of World Christianity and theology as well as seminary students, activists, and laity interested in issues of justice and ecology.