Globethics Repository



The common challenge of ecological sustainability : questions to African independent, charismatic and mainline churches' theologies

This page was generated automatically upon download from the Globethics Repository. More information on Globethics see https://www.globethics.net. Data and content policy of Globethics Repository see https://repository.globethics.net/pages/policy.

Item Type	Book chapter
Authors	Gühne, Christine;Werner, Dietrich
Publisher	Globethics Publications
Rights	2024 The Author(s).;Attribution 4.0 International
Download date	2026-11-14 05:42:25
Item License	http://creativecommons.org/licenses/by/4.0/
Link to Item	http://hdl.handle.net/20.500.12424/4311693

2. THE COMMON CHALLENGE OF ECOLOGICAL SUSTAINABILITY: QUESTIONS TO AFRICAN INDEPENDENT, CHARISMATIC AND MAINLINE CHURCHES' THEOLOGIES

Christine Gühne and Dietrich Werner

The question this introductory contribution to the conference in Pretoria on "churches in southern Africa as civil society actors for ecological sustainability" is wrestling with is about African perspectives for an ecological reformation of Christianity.[1] The suggestion to embark on a serious and comprehensive process for an ecological reformation Christianity has been formulated some time ago.[2] Ernst Conradie who had been part of that initiative later concretizes the imperative by stating that theological work should include a dual approach, both an ecological critique of Christianity as well as a Christian critique on the ecological shortcomings of modernity.[3] The question at stake here is whether and to

---

[1] Paper presented at the Conference Churches in Southern as Civil Society Actors for Ecological Sustainability in Pretoria, South Africa, 28–31 October 2019.

[2] See "Volos Call for an Ecological Reformation of Christianity," in "Conference Calls for Ecological Reformation of Christianity", by the World Council of Churches. News item 7 April 2016, accessed 26 August 2023, https://www.oikoumene.org/en/press-centre/news/conference-calls-for-ecological-reformation-of-christianity.

[3] See Wuppertal Call "Kairos for Creation. Confessing Hope for the Earth," in *Kairos for Creation: Confessing Hope for the Earth - The Wuppertal Call*, World

what extent we can enhance mainstreaming issues of ecotheology in African theologies and in African theological education in a way which could take up some of the successful experiences we have had in mainstreaming issues of gender justice and HIV/AIDS in African theological circles.

The training of trainers workshops (TOT) that we had in this country or in Zimbabwe facilitated for instance by the EHAIHA program or by Ujamaa Centre in UKZN University and by the Circle of Concerned Women Theologians have made a crucial and historic impact in changing mindsets and avoiding stigmatization and overcoming traditional barriers in terms of gender stereotypes. The same cannot be said yet with many churches and programs in theological education in terms of mainstreaming eco-theologies. A recent global research report[4] found out that there are still major shortcomings in terms of available resources for ecotheological sensitization, curriculum models and well-trained educators which can bring together updated resources for increasing understanding, knowledge and practical skills in the areas of care for creation and ethics of sustainability. To strengthen and enhance eco-theological reflection from and within African resources, bringing together traditional African wisdom traditions, insights from biblical tradition and churches traditions as well as putting them in dialogue with insights from advanced natural scientists from both African background as well as international research networks is an important challenge, but

---

Council of Churches. News item 25 June 2019, accessed 26 August 2023, https://www.oikoumene.org/en/resources/kairos-for-creation-confessing-hope-for-the-earth-the-wuppertal-call.

[4] Elisabeth Jeglitzka and Dietrich Werner, eds., *Eco-Theology, Climate Justice and Food Security: Theological Education and Christian Leadership Development*, Globethics.net Geneva 2016, accessed 26 August 2023, https://repository.globethics.net/handle/20.500.12424/156830.

also promising task. It cannot be fulfilled by one tradition alone and by remaining only in denominational isolated pockets of self-reference.

It is instead a joint task which needs more dialogue both between mainline churches, African Independent churches as well as Charismatic/Pentecostal churches in the African continent. This promise and potential of this consultation is that it brings together key representatives from all of them. Each church tradition has its own unique contribution to make, Orthodox, Reformed, Charismatic and Independent churches will have different learning journeys in terms of care for creation and attitudes with regard to nature and the utilization of its resources. However, as the earth and its finite resources is but one and given to the whole of humanity, we cannot afford to leave one tradition apart and behind in sharing on our common responsibility for protecting good mother earth. Thus, we need to embark on a more shared approach to African perspectives on ecotheology and ethics of sustainability which is the key goal of this conference. Let me start my reflections in sharing a remarkable story which was narrated by one of our participants:

> "The village in Eastern Ghana where I grew up was situated next to a forest and to a river. The forest was holy because of the ancestors who were alive in it. The river was holy because of the water spirits who were dwelling in the stream. Then at some point, the people of my village became Christians. There were no more ancestors in the forest and no more spirits in the water. Water and woods ceased to be holy and became goods ready to be used by humans. Today the forest does not exist anymore, and the water of the river is highly contaminated. Who has made mistakes in this case?"
>
> Emmanuel Amin, Church of Pentecost, Ghana

What has happened in northern Ghana has happened in many corners of our globe. The result of this is documented by science in many ways. Let me shortly show you some diagrams that document very different areas of human development – yet all these diagrams look the same and only show one direction: A steep curve upwards in the decades since about the 1950s. All of the six major graphs presenting recent data from earth system sciences, the Global Population / Global Gross Domestic Product (GDP), the development of Global Exports / Global Primary Energy Use, the atmospheric CO_2-Concentration / Global Fertilizer Consumption and the ecological footprints worldwide show a similar, shocking picture: A tremendous increase of the curves just in the short time span since about middle of the twentieth century, i.e., since the beginning of massive industrialization and globalization of economy in the last decades of the twentieth century.

Taken together, this has caused geological scientists to assume that our planet already has entered into a new geological epoch, into a new era of earth history: they have given this new era the name *Anthropocene*,[5] because for the first time now the traces of human life become visible in the geological strata of the earth. It is an earth deeply marked and changed by humans. It is an epoch that is heavily transcending the limits of the earth. It is a dramatic economic growth, which is violating the planetary boundaries. It is an earth in danger to tip over into a completely different system, hardly tolerable for life, as we know it until now. Scientists in a German institute that counsels the government think that we have a time

[5] See for instance: Damian Carrington, "The Anthropocene Epoch: Scientists Declare Dawn of Human-influenced Age," *The Guardian,* 29 August 2016, accessed 26 August 2023, https://www.theguardian.com/environment/2016/aug/29/declare-anthropocene-epoch-experts-urge-geological-congress-human-impact-earth.

limit of two generations ahead of us[6] – a very short period with a window of opportunity to find ways to readjust to planetary boundaries – or we will be exposed to unalterable changes.

Clive Hamilton, an Australian environmental expert, summarizes it very clearly: "The greatest tragedy is the absence of a sense of the tragedy".[7]

Again, my question from the beginning: Who has made mistakes in this case? What does this mean for Christians? How have churches, how has especially a growing Spirit-centered Christianity on the African continent to deal with this, react to this? I would like to mention three points and raise some questions for this conference.

Let me start by quoting Frank Macchia who is an American Pentecostal ecumenical theologian, also former president of the Society for Pentecostal Theological Studies and editor of the Pentecostal Journal "Pneuma":

> "The Spirit of God is the Spirit of truth. Being filled with the Spirit will thrust one into a process of discernment that seeks to unmask the lies that support injustice and oppression. A prophetic spirituality and theology depends on such discernment. There is

---

[6] This is echoed by recent UN statements that we are the last generation to stop otherwise unalterable climate change can happen. See Damian Carrington, "We Are Last Generation That Can Stop Climate Change," UN summit, *The Guardian*, 3 December 2018, accessed 26 August 2023, https://www.theguardian.com/environment/2018/dec/03/we-are-last-generation-that-can-stop-climate-change-un-summit.

[7] Clive Hamilton, "The Great Climate Silence: We Are on the Edge of the Abyss But We Ignore it," *The Guardian,* 5 May 2017, accessed 26 August 2023, https://www.theguardian.com/environment/2017/may/05/the-great-climate-silence-we-are-on-the-edge-of-the-abyss-but-we-ignore-it.

> evidence of such a direction in recent Pentecostal theological reflection."[8]

Theology of Creation in times of the Anthropocene

What kind of truth do we teach about creation in our churches? What do we believe when we confess God as the creator of heaven and earth? I would like to offer two versions of the same biblical narrative. Which one of the following two versions is predominantly taught in your church? Which one do your people have in mind?

> a) In the beginning God has created heaven and earth in six days. On the last day – as climax of creation – humankind was created. For humans the whole creation was made. Humans have been created in the image of God and is called to be "very good". As crown of creation the human was enthroned to subdue the earth. On the seventh day of creation, nothing important came to pass. God took a day of rest. Jesus came into the world as Son of God to take our sins. He died on the cross for all humans to redeem us. At the end of times all those who believe in Christ and will be filled by his spirit will go to heaven. It is a new heaven and a new earth, a place without suffering, without death. The old earth will pass away. However, those who believe in Christ will live forever.

According to this version, creation – this earth – is just the stage, the scenery, the background for God's history with humanity. The planet is a discontinued model under the signature of death which can be exploited

---

[8] Frank D. Macchia, "The Struggle for Global Witness: Shifting Paradigms of Pentecostal Theology," in *The Globalization of Pentecostalism: A Religion Made to Travel*, ed. Murray Dempster et al. (Oxford: Regnum Books Int., 1999), 13.

and which does not need our care. This is because on the last day we will be saved from it and will get a new one at the end of times.

The second version of the creation narrative goes on slightly different:

> b) In seven days God has created heaven and earth. Humankind is the last and the most dependent and vulnerable of all creatures. Humankind is taken from dust and will go back to the dust. The seventh day, the day of rest, the Sabbath is the crown and completion of creation. Creation as an entire whole is said to be "very good" in the eyes of God. As God's image humans are told to be a blessing to this earth by looking after it as good stewards in the footsteps of the creator: they are asked to mirror God's blessing in creation. In Jesus, God took on flesh and became part of creation. In Jesus, God took care of God's broken and damaged creation by blessing and healing it. Jesus made the kingdom of God visible through the gifts of creation (parables, holy supper). In his death on the cross he has conquered all powers of death and destruction. His resurrection is the victory over all this and the beginning of the renewal of all creation. The whole of creation is under the promise of this renewal. The new earth is THIS earth, where deserts will flourish and will rejoice at the advent of the Messiah.

According to that alternative version humans are one part of God's history with the whole of creation. The new earth is THIS earth, which will be liberated from its bondage to decay. It will be brought into the freedom and glory of the children of God; even though creation now is groaning as in the pains of childbirth (see Romans 8:22).

Who has made a mistake in this case? Has theology supported the dangers of Anthropocene by focusing entirely on humanity – even more, entirely on human souls – and forgetting about its complete dependency on bodily needs and humans as part of creation? What did the missionaries

in Emmanuel's Ghanaian village preach to the indigenous people so that in consequence their preaching led to environmental destruction? What is preached and taught in our churches about creation – and how do people consequently treat the earth and its precious resources? Is it an anthropocentric narrative of creation or is it a cosmocentric narrative of creation, which is the minds of people and the faithful? Could it be that a reductionist anthropocentric concept of creation needs to be identified as one of the dominant forms of "misleading theologies" in contemporary African (and also Global) Christian which the All Africa Conference of Churches project since 2019 is trying to critically deal with?[9] Let us take the following questions into discussion groups at a later stage:

— How do our churches think and teach about creation?

— Are humans exalted at the expense of creation or are they placed in the system of the whole earth?

— How can Spirit-centred faith lead to and support the rediscovery of the holiness of creation?

— Can it bring about a process of discernment to unmask the lies and excuses with which we deceive ourselves when it turns to destructive consequences of economies and lifestyles?

[9] All African Conference of Churches (AACC), "First Symposium on Misleading Theologies" 2019, in https://united-church.ca/blogs/round-table/confronting-misleading-theologies.

Veni *Creator* Spiritus!

A second major reflection on contours of African ecotheologies comes from critically reading one of the greatest traditions of biblical teachings about creation which comes from the Psalms:

> *Praise the Lord, my soul.*
> *Lord my God, you are very great;*
> *You are clothed with splendour and majesty.*
> *He set the earth on its foundation; it can never be moved.*
> *At your rebuke the waters fled. You set a boundary they cannot cross.*
> *He made the moon to mark the seasons, and the sun knows when to go down.*
> *…*
> *How many are your works, Lord!*
> *In wisdom you made them all,*
> *The earth is full of your creatures.*
> *When you send your Spirit,*
> *They are created,*
> *And you renew the face of the ground.*
>
> *But may sinners vanish from the earth*
> *And the wicked be no more.*
> *Praise the Lord, my soul.*
>
> From Psalm 104

In this old psalm, a deep knowledge concerning life is preserved: it has to do with *rhythms* on the one hand and with *limits and boundaries* on the other. God is praised for being the one who set a boundary against all threats of the fragile system of the earth. Those who have written and prayed this have closely observed the earth and have concluded: Everything that is alive depends on rhythms and boundaries. The human

is but one actor in this system, integrated into it, belonging to it, in need of it. Dependent and vulnerable. God is the keeper of life, his spirit fills and renews all of his creation. This is praised and admired in a long poem. Only at the end the psalm changes: Suddenly we come across a somehow aggressive prayer that the sinners may vanish and the wicked be no more. What is this? Does it mean that religious people are violent? Shall we skip this verse in order to restore the beauty of this psalm? I do not think we should do that. I do think that this verse has a message for us: It shows us the one and only point from which this fragile system can be attacked, disturbed and destroyed. This point in the system is the human, is humanity. And sin or wickedness according to this psalm is: not accepting God's good boundaries, disturbing the rhythms that he has established, destroying the balance of life that God has breathed into creation with God's life-giving Spirit. It is an old text with a very relevant message today!

A leading German natural scientist who counsels the German government recently has said that in the last centuries innovation has always meant to push boundaries and transgress them, to exceed limits. All technical inventions have followed this model: Let's be faster, let's go further, let's achieve more in shorter time. It is the language and the paradigm of unlimited growth. But unlimited growth in a limited system will clearly lead into the destruction of this system! Unlimited growth is the strategy of the cancer cell, was stated by the WCC assembly in Canberra and by Edward Abbey.[10] Scientist David Attenborough has summarized, "Whoever believes in unlimited growth in a limited system

[10] Graeme Deans and Mary Larson, "Growth for Growth Sake: A Recipe for a Potential Disaster," *Ivey Business Journal* October 2008, accessed 26 August 2023, https://iveybusinessjournal.com/publication/growth-for-growths-sake-a-recipe-for-a-potential-disaster/.

is either crazy – or an economist".[11] Another, Guy Mcpherson, has stated, "If you think that economy is more important than ecology, try holding your breath while counting your money".[12]

The big challenge ahead of us is now to stimulate innovation in the future by learning to keep limits, to stay inside planetary boundaries. This has to be the paradigm of innovation, of any new model for development in the future. It questions all economic models based on unlimited growth. And it underlines the deep truth of a very old psalm.

How can churches contribute to a paradigm of development which is keeping these limits, by staying inside planetary boundaries, by leaving behind models of unlimited growth? It means to learn to make peace with limitations and with boundaries, to accept them. It entails even to be grateful for these limitations and boundaries because they are precious gifts from God, created to preserve life. It means to be liberated from the pressure of ever more growth and accumulation. But again the question then comes up: How can we achieve that, how can that happen? Aren't human beings unchangeably attracted by the wish to exceed limits? How do human beings change and learn to share, to be satisfied with less, not to boast with individual accumulation? New concepts like

---

[11] David Attenborough, "Someone Who Believes in Infinite Growth Is 'Either a Madman or an Economist," *Mongabay,* 16 October 2013, accessed 26 August 2023, https://news.mongabay.com/2013/10/david-attenborough-someone-who-believes-in-infinite-growth-is-either-a-madman-or-an-economist/.

[12] Attenborough, *Ibidem.*

"Economy of enough"[13] come to mind, the de-growth movement[14] becomes an interesting partner to be in dialogue with which has to do with deceleration and living better with less to consume. This involves also sensitive questions to our own styles of nutrition and food consumption: How many churches would dare to take up the initiative "Less meat – less heat" which argues that we can reduce the environmental impact on the world's climate by drastically reducing our daily meat consumption, which can at the same time add positively to the health of people?[15]

We all know that humans do not change their behaviour just because of knowledge or because of education. This is only one pillar. But we need more. Experts of learning psychology tell us that only knowledge that is at the same time received and digested emotionally and spiritually can touch people's hearts and hands together with their minds. If it only stays in our brains, it will not shape our individual and social lifestyles, our cultures in a way that is sustainable in a way that reduces the crazy need to build identities through ever more consumption and generates liberated attitudes that are ready to become part of a sharing economy.

I think that Spirit Centred Churches have a lot to contribute to this deep and holistic transformation towards sustainable lifestyles. In this spiritual tradition, people are not only taught with words, but they do experience change. Praying in tongues, prayers of deliverance and of

---

[13] Dan O' Neill, "The Economics of Enough," *The Guardian,* 1 May 2013, accessed 26 Augustus 2023, https://www.theguardian.com/business/economics-blog/2013/may/01/economics-of-enough. See also Diane Coyle, *The Economics of Enough: How to Run the Economy as If the Future Matters* (Princeton, NJ: Princeton University Press, 2011).

[14] Degrowth, "What is degrowth?", accessed 26 August 2023. https://degrowth.info/en/degrowth.

[15] Paul McCartney, *Less Meat, Less Heat. A Recipe for Our Planet* (Munich: Claudius Verlag, 2016).

healing make people feel the freedom and experience the presence of God in their lives and God's power of transformation in our times. It is a power to touch and transform individual biographies – but there is more about it. Overcoming an anthropocentric reductionism in the understanding of spiritual transformation is the key to unfolding the cosmocentric and ecological relevance of charismatic movements in Africa:

> "The Spirit of God is not only the `soul´ of the church but is also the Spirit of creation and of the kingdom to come. Spiritual gifts build up a personal relationship with the Holy Spirit – but they also have the power to reach out into the society, to shape communities, to touch creation. The Spirit of God is also the Spirit of Jesus Christ, calling us to follow him in his footsteps. He has challenged people by telling them: you cannot serve God and Mammon at the same time. He has called people to leave personal wealth and to be ready to follow him…. The problem with much of the popular teaching (…) on healing is its implicit isolation of sickness from the broader plight of human injustice and suffering. Also involved in this emphasis is the isolation of healing from the work of the Spirit of God in all of creation to bring redemption and liberation. (…) There are implications here for relating divine healing and speaking in tongues in a way that rescues both from self-centred illusions. (…) After all, if the healing of the body is the foretaste of final resurrection (…), why not consider the work of the Spirit in social (and sustainable, added by authors) transformation to be a foretaste of the kingdom of God to come?"[16]

[16] Maccia, "The Struggle for Global Witness," 20.

This leads us to another set of questions worth being discussed later in groups:

— How to balance individual faith experiences / ethics and social ethics in a responsible way?

— What is labelled as "sin" in our churches? Individual moral failures? Social injustice and oppression? And also ways of life, production and consumption that destroy the rhythms and limits of God's creation? Ways of life that make life impossible for generations to come?

— What do the gifts of the Creator Spirit contain for the healing of the earth?

— What do we preach about Jesus? About discipleship in his footsteps?

— How can the gifts of the Spirit (joy, love, reconciliation, healing, prayer, tongues, prophecy and so on) lead into a culture of mutual sharing and responsible stewardship inside planetary boundaries?

What do *prosperity* and *blessing* mean in times of ecological crisis? Pentecostal churches as a hindrance or a positive contributing factor to integral human development?

Pentecostal churches in much of west Africa are attractive social organizations for the young middle classes of their country that are striving for upward social mobility. Many of these churches take up the desires, dreams and aspirations of the young generation in their countries and are able to offer a framework for them that obviously fulfils spiritual and social needs and concerns at the same time. Charismatic and

Pentecostal churches speak the language that fits into the worldview of the people and they are able to communicate a relevant message to them that strongly builds up their self-confidence. This is impressive and also a challenge to some of the historical mainline churches. Charismatic churches alter and rearrange the mindsets of their members and encourage to them to perceive themselves not as "victims" any longer – but as "victors".[17] People are enabled to see themselves as victors in the spiritual sense, which can also become true and relevant in the economic sense. This turnaround is an encouragement with tremendous consequences for economic activities. But it is a gift that has to be handled with great care.

There is also a danger in it: Promising upward social mobility and success, emphasizing prosperity and material blessing in the framework of the global market culture of our times with its heavily destructive consequences is not at all an innocent enterprise! Does it mean to confuse the service of Christ with the service of "Mammon"? Whom do we worship, what do we promise to the worshippers?

> "There was a time when Pentecostals warned themselves and anyone else who would listen not to become entangled and dependent on the `things of the world´. Pentecostals were suspicious of the passing fads of stylish clothing, the latest hairdo, glitzy new consumer products. They were also (…) suspicious that the powerful new mass media could be a seductive lure, tricking people into the empty values of the consumer market culture. Perhaps it is time for a rebirth of that ethic of simplicity.

---

[17] See Dana Freeman, *Pentecostalism and Development*, who has argued, "The key element in this transformation of subjectivity, however, is a shift from seeing oneself as a victim to seeing oneself as a victor." Dana Freeman, ed., *Pentecostalism and Development. Churches, NGOs and Social Change in Africa* (Basingstoke: Palgrave Macmillan, 2012).

> That suspicion of the things of this world, for which the early Pentecostals were so famous. (…) Christianity is not against markets, but it is unalterably opposed to allowing The Markets and its false ethic to dictate the meaning of life; and the gospel stands in dramatic opposition to the dominant values of the currently reigning global market culture. In the next century, Christians will have to develop ways of living marked by communal sharing, not by individualistic accumulation. For Pentecostals this means that there must be more sermons on Acts 5 ('They had all things in common') as well as on Acts 2."[18]

This leads us to a third set of key questions, which are offered for group discussions:

— How do African Mainline Churches, Pentecostal Churches and Churches of the Independent Traditions think and teach about "prosperity" and "blessing" in our times? How to strengthen the ability of discernment and in consequence exercise the spiritual gift of prophecy to challenge the values of the reigning market culture in all corners of the globe?

— Do churches encourage communal sharing and actively look for an economy of the common good? Can the churches even develop small-scale models for an economy of sharing and caring for the common good? Or do we support and praise individualistic accumulation? Do we even "baptize" this accumulation by identifying it with God's blessing?

---

[18] Harvey Cox, "Pentecostalism and Global Market Culture: A Response to Issues Facing Pentecostalism in a Postmodern World," in *The Globalization of Pentecostalism*, ed. M. Dempster et al. (Eugene, Oregon: Wipf and Stock, 1999), 394–395.

— Which images lead us in our attempts of poverty eradication? Can we think of or do we look for ways of poverty eradication and economic empowerment that do not just copy models of ever more resource consumption and unlimited growth?

Apparently time has come when African churches together take up the task of outlining new African theologies of earth care and ethics of sustainability in sharing their different learning journeys with each other and in deepening the common Christian tradition embedded both in Biblical and church tradition as well as in traditional African wisdom traditions, which are so close to some of the key spiritual texts on ecology offered to us in the traditions of the Psalms:

> *"Lord, our Lord, how majestic is your name in all the earth!*
> *You have set your glory in the heavens.*
> *When I consider your heavens, the work of your fingers, the moon and the stars*
> *Which you have set in place,*
> *What is mankind that you are mindful of them, human beings that you care for them?*
> *(...)*
> *Lord, our Lord, how majestic is your name in all the earth!"* (Psalm 8)

Bibliography

All African Conference of Churches (AACC). "First Symposium on Misleading Theologies." 2019, https://united-church.ca/blogs/round-table/confronting-misleading-theologies.

Attenborough, David. "Someone Who Believes in Infinite Growth Is 'Either a Madman or an Economist." *Mongabay*, 16 October

2013, accessed 26 August 2023, https://news.mongabay.com/2013/10/david-attenborough-someone-who-believes-in-infinite-growth-is-either-a-madman-or-an-economist/.

Carrington, Damian. "The Anthropocene Epoch: Scientists Declare Dawn of Human-influenced Age." *The Guardian*, 29 August 2016, accessed 26 August 2023, https://www.theguardian.com/environment/2016/aug/29/declare-anthropocene-epoch-experts-urge-geological-congress-human-impact-earth.

Carrington, Damian. "We Are Last Generation That Can Stop Climate Change." UN summit, *The Guardian*, 3 December 2018, accessed 26 August 2023, https://www.theguardian.com/environment/2018/dec/03/we-are-last-generation-that-can-stop-climate-change-un-summit.

Conradie, Ernst M., Ekaterini Tsalampouni, and Dietrich Werner, eds. "Volos Call for an Ecological Reformation of Christianity." In Conference Calls for Ecological Reformation of Christianity, by the World Council of Churches. News item 7 April 2016. Accessed 26 August 2023, https://www.oikoumene.org/en/press-centre/news/conference-calls-for-ecological-reformation-of-christianity.

Cox, Harvey. "Pentecostalism and Global Market Culture: A Response to Issues Facing Pentecostalism in a Postmodern World." In *The Globalization of Pentecostalism*, edited by M. Dempster et al., 127–130. Eugene, Oregon: Wipf and Stock, 1999.

Deans, Graeme and Mary Larson. "Growth for Growth Sake: A Recipe for a Potential Disaster." Ivey Business Journal

October 2008, accessed 26 August 2023, https://iveybusinessjournal.com/publication/growth-for-growths-sake-a-recipe-for-a-potential-disaster/.

Degrowth. "What is degrowth?", accessed 26 August 2023. https://degrowth.info/en/degrowth.

Freeman, Dana, ed. *Pentecostalism and Development. Churches, NGOs and Social Change in Africa*. Basingstoke: Palgrave Macmillan, 2012.

Hamilton, Clive. "The Great Climate Silence: We Are on the Edge of the Abyss But We Ignore it." *The Guardian*, 5 May 2017. Accessed 26 August 2023, https://www.theguardian.com/environment/2017/may/05/the-great-climate-silence-we-are-on-the-edge-of-the-abyss-but-we-ignore-it.

Jeglitzka, Elisabeth, and Dietrich Werner, eds. "Eco-Theology, Climate Justice and Food Security: Theological Education and Christian Leadership Development." Globethics.net Geneva 2016. Accessed 26 August 2023, https://repository.globethics.net/handle/20.500.12424/156830.

Macchia, Frank D. "The Struggle for Global Witness: Shifting Paradigms of Pentecostal Theology." In *The Globalization of Pentecostalism: A Religion Made to Travel*, edited by Murray Dempster et al., 8–29. Regnum Books Int., 1999.

McCartney, Paul. *Less Meat, Less Heat. A Recipe for Our Planet*. Munich: Claudius Verlag, 2016.

Wuppertal Call. "Kairos for Creation. Confessing Hope for the Earth." In Kairos for Creation: Confessing Hope for the Earth – The Wuppertal Call, World Council of Churches. News item

25 June 2019. Accessed 26 August 2023, https://www.oikoumene.org/en/resources/kairos-for-creation-confessing-hope-for-the-earth-the-wuppertal-call.