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Global Survey on Eco-Theology, Climate Justice and Food Security (ETCF) in theological education and Christian leadership development. Part 1, Interim Executive Report on Results (2014-2016), 10 March 2016

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Global Survey on Eco-Theology, Climate Justice and Food Security (ETCF) in theological education and Christian leadership development



in cooperation with the Orthodox Academy of Crete and
Volos Academy for Theological Studies

Part I: Interim Executive Report on Results (2014-2016)

10 March 2016

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Summary: Global Survey on Eco-Theology, Climate Justice and Food Security

The overall ETCF report consists of three parts: an executive summary of the results in qualitative fashion (15 pages), the full report of all results of the questionnaire (quantitative report, 35 pages) and a bibliography with 50 selected ETCF resources. The quantitative part is of empirical nature, displaying the data provided through the respondents' answers. The third part of the report consists of a bibliography with selected educational resources on ETCF from the online collection of the Global Digital Library on Theology and Ecumenism (GlobeTheoLib).

The qualitative part of the report (the executive summary report) is arranged around four key thematic areas, which seem to be most important according to the respondents' answers:

- Sharing and networking on priority issues related to ETCF (chapter 2)
- Awareness raising on ETCF within institutions of theological education (chapter 3)
- Emphasis on ETCF issues in liturgy and spirituality (chapter 4)
- A holistic vision for theology (chapter 5)
- Concluding recommendations (chapter 6) will be listed at the end

According to the project proposal considering the outcome of the survey, selected resources are mentioned as well as strategic recommendations for the improvement of the goals for the incorporation of ETCF.

1. Introduction: Basics about the Global Survey on Eco-Theology, Climate Justice and Food Security (ETCF)

The Global Survey on Eco-Theology, Climate Justice and Food Security (ETCF) is the only study and research project of this kind and has thus been a unique enterprise. This joint project has been undertaken by Globethics.net, the World Council of Churches, Bread for the World, and the United Evangelical Mission in cooperation with the Orthodox Academy of Crete and the Volos Academy for Theological Studies, to examine the role of issues such as eco-theology, climate justice and food security in theological education and Christian leadership development, as perceived by theological faculties, Christian theological colleges and seminaries, bible schools, faith-based organizations, non-governmental organizations, churches, individuals and all people related to activities based on such issues. The general goals of the project were:

- to highlight and to make visible the contributions, resources and perspectives of eco-theology, climate justice and food security particularly (ETCF) from the churches of the South as often resources and contributions are only known and shared in the North.
- to contribute to mainstreaming eco-theology, climate justice and food security issues (ETCF) as integral components in Christian leadership formation both in formal theological education as well as in non-formal programmes of Christian and development training in the global South.
- to support and foster the relevance of ETCF in the awareness of churches in the global North and the global South during a period of global political negotiations on binding restrictions on CO₂-emissions

- contribute to international networking, exchange and South-South, North-South, and West-East networking between regional hubs of research and education in issues of ETCF issues.

Within these general goals, an online survey was opened and promoted for just over twelve months. 310 respondents, from all continents and all world regions, have taken part in the survey and shared their perspectives on ETCF (257 respondents answered the English-language survey and 53 the Spanish-language survey). The respondents offered insights on their daily work with issues in their particular context, on the resources they know and use, on their best practice models as well as on their visions and ideas for the future. Methodologically the survey is not fully representative, but represents the responses of those who decided to take part.

Respondents came from Afghanistan and Argentina, to France and Lebanon via India, Japan and Kenya to South Africa and to Zimbabwe. The highest number of respondents came from Africa (16,5%) and the Caribbean (16,1%), followed by North America (15,5%), then Asia (14,5%) and Europe (13,9%). Other responses came from Latin America (8,4%), Oceania (2,3%) and the Middle East (1,6%).

Regarding the respondents' occupation: 39,7% of answers came from "committed individuals" while 20,6% are involved in theological institutions as representatives. 13,7% are students at such educational theological facilities, another 9,4% are members of FBOs.

The highest number of respondents belong to the Roman-Catholic (13,5%), Presbyterian or Reformed (12,2%) or Lutheran (11,2%) church traditions. Anglicans (9,7%), Evangelicals (8,1%) and Methodists (6,4%) are also well represented. Moreover, there are many people from other denominations who also answered the survey, such as Orthodox Christians, representatives from the "Forum for Child Rights" or the YMCA.

2.1 Sharing and networking on priority issues related to ETCF

Respondents appear to agree on the seriousness of challenges linked with ETCF: More than two-thirds of the answers indicate that their context is already affected by environmental, ecological, climate and food security issues in a major or a "heavily affected" way (Q 14). General effects of climate change, loss of biodiversity, floods, deforestation, droughts, lack of drinking water and food scarcity are the issues indicated most often (Q 15). Also other phenomena such as extreme weather events, high winds and flash floods are mentioned as occurring more often several times. Participants also share a conviction that these events

affect the environmental condition they live in, which therefore affects the level of their sources of food and water as well.

Those institutions, organizations or agencies in which ETCF issues are discussed, are mostly connected to the field of “Theology of Creation”, “Integrity of Creation”, “Sustainable Development” and “Eco-Spirituality”. “Public Theology”, “Eco-Feminism”, “Eco-Mission” and “Indigenous/Aboriginal Theologies” also received many responses (Q 23). However, only around one third of the interviewees state that their institution conducts interdisciplinary dialogue concerning issues related to ETCF (Q 23). In terms of sharing knowledge, experiences and best practice models, this seems to be an essential point which needs to be improved.

Those who conduct interdisciplinary dialogue report great benefit from it for their work and on many different levels. Several examples were reported from people of different academic and/or professional background (Q 24). Theologians of various disciplines and interests (biblical, feminist, ecological, pastoral, historical as well as theology and urban and international development) have connected with veterinarians, agrarian and civic engineers, meteorologists, development and policy divisions departments of universities, farmers, state actors as well as church action groups and different theological universities.

An example in point is the “John Ray Initiative” (www.jri.org.uk), which is based in the United Kingdom, working together with different, mainly Christian organizations and academic institutes concerned with ETCF. The outcome of the interdisciplinary meetings within this initiative are described as “a holistic understanding of the issue” as one respondent points out. Generally, the outcomes mentioned are projects such as school farms, university courses, urban and rural action groups in which the topics of ETCF are discussed, practiced and developed. The groups range from practical grassroots-levels to academic theory. In these gatherings people seem to develop solutions and good practice models to face challenges of ETCF in their particular context. It seems to be well understood, as indicated by the composition of people of such different areas, that issues affecting the environment have impacts on a lot of different levels, such as affecting social composition and the distribution of wealth to mention only these examples. In its basic understanding, the JRI sees the world as God’s creation. Stewardship towards nature is therefore seen as a responsibility of Christians.

Those platforms seem to provide an extraordinary possibility for sharing and exchanging ideas and (tailor-made) strategies to relate to ETCF. They also serve the same purpose as networks between different communities, therefore serving as an important contribution to civil society.

Strongly linked to this topic is also the question whether the interviewee’s institution undertakes interreligious dialogue concerning ETCF (Q 25). 23,9% of all respondents give a positive response. while 46,5% stated they do not. The remaining interviewees, roughly one third, did not respond to this question. Those who maintain interreligious relations refer to dialogue settings with Muslims, Jews, Buddhists and adherents of indigenous faiths in the African and Pacific context for

example. Adherents of different Christian denominations are also mentioned as well in this area. Interfaith gatherings to discuss special topics related to ETCF are mentioned as examples of common actions. These exist in the form of dialogue or university courses for those of different faiths or where speakers of different religions are invited. Interfaith activities are practiced in organic farming or in practical workshops. Answers here indicate gatherings on different levels of organizational hierarchy, for example organization leaders or staff professionally related to organizations, as well as people with different educational backgrounds such as rural workers or students or professors. Common actions in areas of ETCF are both initiated by private persons, by churches, universities, FBOs and NGOs, as well as by state actors.

It is not possible to discern from the responses why the level of participation in interreligious dialogue is low. Although the figures are low, those taking part in such undertakings seem to benefit from many positive experiences, similarly to the previous question on the exchange of knowledge and reflection from different perspectives on particular context-related ETCF issues. These can spread to a much broader group of percipients when carried out and adapted through different religious groups.

Other side effects to interreligious dialogue are engagement and the empowerment of civil society, along with peace building and the prevention of fundamentalism and conflict or peace building, which benefits all members of society. In this spirit, we can draw attention to a research project mentioned by a representative of Chang Jung Christian University, Taiwan, named “Promoting Religious Dialogue to Overcome Fundamentalism and to Construct Communities of Peace and Justice” in an Asian context, or workshops and conferences of interfaith and peace building character. A project between the three monotheistic religions, “La casa de Abraham” (The House of Abraham) which is hosted by the Jewish Museum in Buenos Aires, is another example. The positive side effects of interdenominational and interreligious gatherings on ETCF issues, such as gaining experience and proficiency on ETCF, as shown by the responses, are numerous and extremely fruitful, and thus deserve more attention.

In terms of international collaboration, 19,4% of the respondents state they have international partnerships with agencies or programmes in other countries (Q 35). Partnerships seem to exist on different levels. Firstly, they exist as cooperation between partnering churches in different countries and continents, often of the same tradition, denomination or confession. Secondly, partnership relations exist with professionalized faith-based organizations, such as cooperation with Bread for the Word, the World Council of Churches, Globethics.net, the Lutheran World Foundation, ACT Alliance, the Pontifical Council for Justice and Peace or Catholic Relief Services. Thirdly, cooperation exists with non-governmental actors as well as with state actors, such as Action Aid UK and the Gulf of Guinea Citizens Network. This complicated structure of relations exists asymmetrically and on different faith levels. For example, faith-based actors work with state actors, Christians with Muslims, as well as all possible constellations. These relations also seem to provide

a platform of great opportunities of sharing knowledge and experiences on many different levels and from a lot of different backgrounds (Q 36).

Regarding the question whether the current institution of the interviewees have sufficient resources on ETCF at hand, around 70% answer positively, while the remaining 30% answer negatively (Q 29). Resources on ETCF are statements from churches and church organizations (15,8% of all answers), followed by research articles (15,4%), journals (11,4%) while theological monographs, curriculum models, and e-learning courses all remain much lower in ranking (< 10%). It is important to note that interviewees were able to answer this question multiply.

Considering this, the non-availability of ETCF resources for 30% of the participants of the survey seems to need to be improved. Within those 10% responding affirmatively, the majority of resources available are online and web resources (9,4%) and statements from churches and church related organizations (8,4%).

Still, a considerable percentage - 30% - state that they have no access to ETCF resources. One lesson from this the urgent need for more and intentional sharing of concrete resources on training and education for issues on ETCF, particularly in terms of an online collection like intended as one outcome of the ETCF project. This should include research articles, journals and church statements in the form of online collection resource, (see also Q 29 & 39).

In comparison with the rather disappointing figures in terms of concrete listing of available teaching resources the sharing of knowledge concerning good practice models in the area of ETCF provided more encouraging results. Only 15,5% of the respondents were not able to answer this question at all (Q 30), while the other 85% responded positively to know innovative models related to ETCF in the field of liturgies, eco-congregations, diakonia and creation day activities. Examples of alternative farming and tree-planting were also mentioned.

2.2 Awareness raising on ETCF within institutions of theological education

Another key ETCF issue to be advocated is doubtlessly the awareness-raising among younger theologians and people trained at any type of theological institution or working with them. These institutions can serve as an interactive hubs to maintain and develop focus on ETCF.

As mentioned above, most respondents attach highest importance to the theological reflection and education on ETCF-related issues (Q 16) and therefore to theological training (Q 17). The reality check, concerning the answers provided, unveils that only half of the respondents declared that their own theological institution contains ETCF as a subject in theological or ethical courses. Around 20% answered negatively, while roughly 30% did not answer at all (Q 18).

Among the disciplines in which ETCF is a subject, ethics comes first, followed by the disciplines of pastoral/practical theology and biblical studies, then also by systematic theology/dogmatics, as well as religious studies, church history, and philosophy. ETCF sometimes also occurred as subject in liturgical studies and contextual studies of history, missiology and spiritual formation. A multi-perspective is given as an example from a module called “The Kingdom of God” by the Arab Baptist Theological Seminary, Lebanon, where ETCF is a subject of teaching and discussion through the multiple lenses of biblical-theological, historical-theological, social-contextual and ministerial studies. Several courses on ETCF issues are mentioned by other respondents, which seem not to be directly linked to major theological disciplines but are rather to development work, sociology of religion and religious education (Q 19). Interestingly enough, 27% of the courses provided are optional, whereas only 17% of ETCF courses are compulsory and 23% do not provide courses at all (Q 20). That one out of five institution does not provide any courses on ETCF is a fact that needs to be improved.

In terms of awareness-raising, the broad canon of disciplines in which ETCF is discussed seems to be very positive, since it includes many different views on the issue. The same positive effects can be assumed for the different theological perspectives in which ETCF is discussed, such as theology of creation, eco-spirituality, eco-feminism or indigenous theologies, to mention just few (Q 22). These add layers of perspective to the issue.

A difficulty for awareness raising on ETCF within institutions of theological education certainly consists in the previously mentioned lack of resources related to ETCF in probably 30% of the inquired institutions (Q 29). The status of ETCF and its importance within theological institutions also is affected by the issues, previously discussed, of interdisciplinary, interreligious and international dialogue. The question of whether eco-theology or related issues are a special research issue in the respondents’ institution provided an additional significant indicator for the inner preferences of an institution as well as its image related to eco-theology towards the outside: 25,5% positively confirm that eco-theology is a special research field, but also 44,8%, almost twice as many, answer this question with a straight “no”.

The mutual interrelation between the awareness on ETCF issues and its actual presence in terms of courses or explicit research at theological education institutions is probably best described in terms of an interrelated circle. The more ETCF has become part of courses taught and projects undertaken, the more ETCF-issues become part of teaching resources and the more they appear on the agenda of the discussions between interfaith and international groups or focus of research and vice versa.

The under-estimation of ETCF-related issues can be excluded as a reason for most. A majority see their contextual environment affected and agrees on the necessity to conduct theological reflection and training. A significant majority considers the ETCF as a most necessary topic of reflection in theological education, out of which 43% of the respondents categorize ETCF as a “highly urgent” (Q 16). Accordingly,

63,9% conclude theological training on ETCF in their context as a “general need” (Q 17).

The total number of those who consider theological training on ETCF in their context “not needed at all”, “not really a need” or “a need only for a few” (Q 17) accounts for only 17,4% of the responses provided. This comes close to the 19,7% who report that ETCF is not a subject in their institution (Q 18) - this seems to be an interesting link. Of course it cannot be taken as fact, but it still needs to be considered, that these voices - who count little less than 20% - still might not be concerned about ETCF for several reasons. They need to be reached. It should also be considered that those who took the survey are those who are already engaged and motivated on ETCF, while others might care less.

Clearly, the reflection of the urgency of issues related to ETCF is determined by the given context and also caused by preferences given to other issues. This is pointed out by a Lebanese respondent: “For the region and context I am studying in, ETCF does not play a role. Lebanon is very much busy with inter-denominational problems and discussions in the broad field of ecumenism, in addition to the political regional problems that are requiring to be dealt with. Therefore, ETCF is, despite the ecological problems the region definitely has, not an issue that is discussed in our context. Neither do I expect a change in the near future, as other issues appear to be more urgent to be dealt with in the region.”

In cases like these, advocates of ETCF need to ask if they are able to deliver solutions or assistance that are valuable for a particular’s context’s problems. This could make eco-theology attractive for voices as the mentioned example. Could ETCF, in an interreligious/interfaith-shaken context as the Lebanese example, serve as a platform and bridge-builder to bring different parties together? The extent to which possibilities of ETCF-related experiences can contribute needs to be examined. Examples, where these strategies work for conflict prevention and peace building, are provided, all under the label of “inter-“religious and interdenominational dialogue”.

At times opinions from the Global South claim that ecological awareness is the new dress of colonialism coming from the Global North. Such critical comments are to be heard with particular attention.

Summary of recommendations:

- Basic access to resources and sharing of appropriate learning tools in an interdenominational, interfaith, and interdisciplinary setting is essential and most necessary and most effective. This is valid for any kind of positive activity which includes spreading of curricular models.
- More sharing should be encouraged on exchange related to good curriculum models and good practice examples related to ETCF as many of these positive examples are still not known to a number of respondents. Also, many more people

remember well good practice examples and remember them better than resources (Q 30 & Q 39 ff).

- The introduction of compulsory courses on ETCF at institutions of education should be seen as one part of a possible solution. This will affect students and future generation of teachers and pastors, who can pass on their knowledge in their daily work environment and therefore serve as multipliers.
- The training and motivation of theological teachers on ETCF is another complementary component as it does not make sense to introduce compulsory courses as long as those responsible for the courses don't see the necessity for these. They need to be convinced first

2.3 A greater emphasis on ETCF issues in liturgy and spirituality

The ETCF survey has also referred to eco-theological dimensions in liturgy and spirituality (part of the categories used in Q 22 and Q 30). While the survey as such has not given any neat definition on the terms and their understandings in different constituencies, the evaluation of answers need to be aware of the fact that the terminological understanding can be different, might be even more with the term "spirituality" than with the term liturgy which most often refers to worship and ordered liturgical life. The academic discussion is beyond the scope of this evaluation but publications on the subject are available.¹

It is striking however that respondents, when asked to indicate the areas in which eco-theological perspectives are mainly discussed in their institution, indicated "Eco-spirituality" as the third most mentioned category. For one out of ten respondents eco-theology here was viewed as being essential (Q 22).

"Liturgy" on the other hand also received high ranking among the answers related to the most important examples of good practices on ETCF (Q 30), i.e. the first place among all other answers (24,2%). From the answers provided it seems clear that liturgical life and content are able to raise awareness on ETCF and knowledge about its challenges. Examples provided included both general and particular environmental issues relating to the context, such as ecumenical and ecofeminist aspects. Other examples refer to issues of rural churches, where people live from the soil they cultivate, examples of green pilgrimages and biological and cultural diversity are provided. Liturgies can link to drought, food, climate change, salinity and so on. Issues on ETCF like this can be integrated in all kind of different services and prayers, including Sunday schools. Materials and examples of liturgies are provided in the given answers abundantly. As elaborate example among many others resources provided by the website "greenanglicans.org", the environmental

¹ For further explanation in a development context, please refer to „Spiritualität bei Charles Taylor - Konzepte, Dimensionen, Anwendung“, Sartorius 2014, <http://www.globethics.net/gel/6101331>.

network of the Anglican Church of Southern Africa, can serve as an example. An interesting approach is also given by the “Green Church Program”, which offers examples based on the three pillars of “Spirituality, Awareness and Action” (www.egliseverte-greenchurch.ca). This Canadian programme is conducted by members of different churches such as the United Church of Canada, the Roman Catholic Church, the Anglican Church, the Orthodox Church.

It is noteworthy that knowledge of examples and of good practice seem to be far more widespread among respondents than resources that are available. Models of good practice include Liturgies, Eco-Congregations/Green Churches, Eco-diakonia and Creation day activities.

The main lesson learned from this is that liturgy is the type of good practice model which is, for reasons which are not verifiable, the most cited. Hence it seems to be the most effective agent of ETCF as a good practice model. Liturgy, seen in the perspective of a good practice model, can serve in a first place for the congregation to raise especially spiritual awareness of God’s creation and the human-made problems linked to creation. We therefore should not underestimate the dimension of liturgy as a good practice model which in a first place can serve educational purposes in local congregation settings to raise spiritual awareness of God’s creation and manmade climate related and environmental problems. Therefore the area of liturgy and spirituality are presented here as dimensions of paramount importance like the area of sharing knowledge and networking and awareness-raising in ETCF.

The link between spirituality and ETCF may also have relevance for interfaith relations: Religions, particularly non-monotheistic ones, often have a different connection to planet earth and it’s creatures than Christianity. Religious traditions like Buddhism, Hinduism or indigenous traditions practiced by native people, know about earth and the creatures seen as deities and possessing their own spiritual values and are therefore treated with much more respect. Appreciation of better understanding of indigenous and other religious values can therefore enrich interfaith learning and cooperation in environmental issues. Indigenous communities have preserved ways of life which are often in accordance with nature’s integrity and have developed methods of resilience in their particular context, as several respondents point out.

Eco-spirituality may be able to have a significant function as a bridge-builder between religious traditions, in the perspective of what has been called "interspirituality", or any form of spiritual commonality of different religious groups through common spiritual values. This could contribute to the inclusion of indigenous values which have in the past been treated as inferior, especially in regions that have been colonized.

2.4 A holistic vision for theology

The ETCF survey concludes with a section related to the participants' ideas and visions for the future. Question 37 is related to whether ETCF should receive greater, lesser or equal priority in theological teaching, ecumenical formation and Christian leadership development in the future. On a scale ranging from 0 ("not a priority") to 10 (greatest priority) the option "10", demanding highest priority to ETCF, was chosen by 25% of respondents. Most other respondents mark at least "5" or beyond. Only fewer than 5% of all answers remain beneath the 5-mark, expressing a low priority on ETCF. The vast majority of participants who answered the question consider a greater priority of ETCF in theological teaching is necessary (although almost 35% of the respondents skipped the question (Q 37).

In question 38, the participants were asked to articulate their key visions, hopes or suggestions concerning collaboration, sharing of resources and other key topics to be deepened in the area of ETCF training. Answers given here provided a huge resource of comments, ideas, examples, experiences and thoughts, although slightly fewer than half of the respondents (45%) skipped this question (which required significant time input as it needed text input and not simply responding to a multiple choice question).

While we cannot list all of the comments give here, we have summarized some of the most important suggestions:

- a) Many respondents emphasize the importance of learning from knowledge of indigenous people and native practices as valuable contributions, both for practical solutions as well as for conceptual work in the academic world.
- b) Several respondents emphasize the need for more "inter-collaborations", i.e. collaboration and cooperation on international, interfaith, interorganizational, intercommunity, inter-university as well as interdisciplinary fields.
- c) There was a request for more cooperation on a theological level, including reading the Torah, Bible and Quran through an environmentalist lens.
- d) Several respondents emphasized the need for more holistic pastoral training and improved education of ministers. This is linked to a desire for more holistic approaches, which were often mentioned: "The students would be competent in the area of geo-theology and rural life ministry, community development and environmental justice advocacy. Prepared enough to accompany the people in their hope for unity, social justice, prosperity and peace. Our collaboration could provide short term technical-vocational trainings, seminars and forums related to the agricultural crop production, organic and sustainable agriculture."
- e) Others go on to demand a paradigm shift within theology itself: "The paradigm of Christian Theology needs to be shifted from anthropocentric orientation to that

of the whole house of God (oikos), which inclusively means to deal with ecological justice, economic justice and ecumenical solidarity. This requires a cross disciplinary cooperation and mutual contributions. “Also, the destruction of nature is deeply rooted in the anti-materialism and anti-nature thinking, which is deeply inherent to western Christian theology,” as one answer tells. Another interviewee demands “understanding the ecological significance of God’s transcendence, doing justice to both creation and salvation, a non-reductionist and nondualist anthropology, a non-escapist eschatology”.

f) Further voices point to the need to develop the broadest possible dialogue platform between churches, FBOs and scientists on these issues: “We need all hands on deck with these questions: partnerships with scientists, naturalists, activists, poets, and people of many faiths or no explicit faith.” Responding to the interests of natural scientists who are involved in environmental-justice-related issues and would like to know more about the theological reasons and arguments behind care for creation would call for an improvement of the public relation strategy of churches and FBOs involved with ETCF.

g) Additional voices emphasize the need for ETCF at earlier education levels, particularly for children. Basic knowledge and awareness of ETCF is proposed to be available for children from an early age on. Another person demands the compulsory existence of education on ETCF in all curriculums for theologians.

h) Respondents also emphasize not to forget the solidarity with the most vulnerable populations which suffer from the aftermath of climate/change and deteriorating weather conditions already now.

Only a selection of responses could be included in this overview due to space limitations. One response seems quite noteworthy because it appears to summarize what many respondents seem to think, understanding the complexity of the challenge on ETCF: “The cry for eco-justice and the disastrous consequences of ecological ruin already being borne by the most vulnerable people, creatures and ecosystems of the planet demand redress. We are called to Christ’s mission of reconciling all things to God; for the sake of the world, every ministry (personal, congregational, denominational, ecumenical) needs to expand its notion of “loving the neighbour” to “loving the neighbourhood.”

3. Concluding Recommendations

This very final chapter contains a list of suggestions, recommendations and experiences which were gathered by the answers taken from the survey.

3.1 Conclusions: Sharing and networking

- Basic access to resources and sharing of appropriate learning tools is essential and necessary. This is valid for any kind of positive activity which includes spreading of curriculum models.
- Strengthen online availability and easy accessibility of such resources, as one strategy to overcome the lack of resources on ETCF issues. This could include developing straightforward ways for those who have developed such resources to upload and share them with others.
- Ensure that resources are presented in the most accessible form, such as church statements, research articles, journals and liturgies, which were identified by respondents as a primary source of information and good practice models.
- Strengthen interdisciplinary, interdenominational and interfaith approaches to and resources for ETCF issues in theological settings; these came through in the survey as among the most fruitful approaches to raising awareness and promoting action (with other potential beneficial results in terms of cooperation in civil society, increasing understanding and reduction in conflict potential).
- Ensure that resources are developed that reflect the global perspectives, ensuring that perspectives from the global South are properly represented to avoid that they are not dominated by perspectives only from one part of the world.

3.2 Conclusions: Awareness Raising

- Work with theological education institutions to increase awareness of ETCF education and to include this as a key component in curriculums and courses, especially for future pastors, leaders and church workers.
- There is a need to identify key multipliers for ETCF issues in theological education and Christian leadership development.
- The introduction of compulsory courses on ETCF at institutions of education should be seen as one part of a possible solution. This will affect students and future generation of teachers and pastors, who can pass on their knowledge in their daily work environment and therefore serve as multipliers.

- The most effective agent of ETCF seems to be good practice models; for example, Eco-Congregations/Green Churches, Eco-diakonia and Creation day activities - are much better known than resources.
- The training and motivation of theological teachers on ETCF is another complementary component as it does not make sense to introduce compulsory courses as long as those responsible for the courses don't see the necessity for these. They need to be convinced first.

3.3 Conclusions: Emphasis on liturgy and spirituality

- More sharing should be encouraged on exchange related to good curriculum models and good practice examples related to ETCF - such as Liturgies, Eco-Congregations/Green Churches, Eco-diakonia and Creation day activities - as many of these positive examples are still not known to a number of respondents.
- Liturgies and worship material, and spirituality more generally can be effective ways of manifesting commitment to and raising awareness of ETCF issues; promoting awareness of various spiritual approaches to ETCF including indigenous perspectives.
- Liturgy, seen in the perspective of a good practice model, can serve in a first place for congregations to raise especially spiritual awareness of God's creation and the human-made problems that exist.

3.4 Conclusions: A holistic vision for theology

- Strengthen work and cooperation with younger theologians and the new generation of theological scholars and teachers, not only to build awareness on ETCF issues but also to gather and make use of their perspectives and input on ETCF.
- Keep in mind the need to reach the general public on ETCF issues; the purpose of increasing awareness of ETCF issues is not as an end in itself but as a contribution to more just, peaceful and sustainable societies.

The following recommendations, briefly listed, are the same conclusions as seen beyond, but in a more condensed list.

1. Extension of resources and simplified access to resources. The time is right: most respondents see the high urgency of ETCF-related issues. But in still too

many cases people seem not to have access to resources or to those resources they need. Online availability deserves first priority as form of distribution.

2. Provision of resources in catchy ways. Most respondents use and known as primary resources firstly liturgies, then ETCF related church statements, research articles, journals as good practice models. Therefore these type of resources should be prioritized as the junctions to connect, focusing on liturgies.
3. Improvement of inter-connected collaboration. The “inters” seem to be beneficial for many participants and were often emphasised from survey respondents: interdisciplinary, interdenominational, interreligious, international, inter-institutional, interspiritual Many forms of collaboration have delivered great benefits. Consideration of indigenous’ people knowledge needs to be pointed out particularly. Also, the helpful side effects of cooperation was highlighted as a bridge builder supporting conflict prevention, peace building, the empowerment of civil society and the empowerment of resilience.
4. Increase of ETCF education. Only every second theological educational institution provides lessons or courses with ETCF as a subject. To raise the number of institutions who do provide ETCF-related lessons, it is a key connector to raise awareness and knowledge, mainly for future ministers and church affiliated persons.
5. Awareness-raising. FBOs and churches should not be the odd person out when it comes to environmental and climate issues. Public relations for the non-affiliated public is not of utmost priority, but should not be neglected.

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