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Our Christian Response to the Global Environmental Crisis

Bruce Nicholls

KEYWORDS: *Environmental degradation, creation, biblical mandate, Trinity, sin, redemption, stewardship*

THE ENVIRONMENTAL crisis on planet Earth is global; no part of the world is excluded. The earth is one interlocking system. Air pollution in the northern hemisphere is largely responsible for the destruction of 70% of the ozone shield in the Antarctic, thereby increasing the number of skin cancer sufferers in the southern hemisphere. Massive deforestation in Nepal is resulting in devastating floods in Bangladesh with the loss of thousands of lives. Radiation from the Cherynobl countdown in 1986 continues to contaminate cows' milk in parts of the UK.

Several global consultations since 1987 have alerted the world to the seriousness of the environmental crisis. As a result, governments have passed appropriate laws, but with a few exceptions have been unable to implement them. Juergen Moltmann of Tuebingen has warned, 'The nuclear catastrophe

is only one possible catastrophe, but ecological death will occur because of the irreversibility of the development of humanity if we do not succeed in fundamentally altering this development.'¹ This crisis threatens all of life, human and all other living creatures.

The Environmental Issues

Calvin DeWitt, director of the Au Sable Institute for Environmental Studies in Michigan USA, outlines seven degradations of creation²

1. Alteration of the earth's energy exchange leading to acceleration of global warming and the destruction of the ozone shield. (This is resulting in extended droughts, desertification in the Sahel region of Africa

¹ 'The Ecological Crisis: Peace with Nature', presented at a conference of the Australian and New Zealand Association of Theological Studies in New Zealand, 1987.

² *Evangelical Review of Theology*, Vol. 17. No.2 (April 1993), pp. 134-136.

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and increase in human poverty, disease and starvation).

2. Land degradation leading to erosion, salinisation and desertification and the depletion of irreplaceable natural resources of oil, gas and minerals.
3. Deforestation at the rate of twelve million hectares a year (tropical rain forests cover only 7% of the land surface of the planet, yet they are home to 60% of the world's species). In the Philippines only one million of sixteen million hectares of rain forest remain.
4. Species extinction (11,000 species a year).
5. Water quality degradation (the pollution of wells, rivers, lakes and oceans, the lowering of the ground water table). The future crisis of India and Pakistan is not food, but drinking water.
6. Waste generation and toxification. Pesticides and industrial waste and nuclear waste lead to disease and death. For how long can Auckland rely on water from the Waikato River or Delhi on the Jumna?
7. Human and cultural degradation. Over-population leads to poverty and violence. 1.3 billion people now live in abject poverty, creating enormous pollution problems.

To this list we may add other crises:

1. The spread of old and new animal diseases.
2. New human diseases, often animal based. (35 million people have been affected with AIDS/HIV. Over 20 million have already died; influenza after WW1 killed 19 million people.)
3. War and terrorism. The war in the Middle East—Kuwait, Afghanistan,

Iraq, Palestine and now global terrorism in the past 15 years have led to the great increase of air and land pollution.

Spiritual and Moral Issues

Dr Ghilleen Prance, formerly Director of the Royal Botanical Gardens in the UK, wrote 'If environmental degradation were purely, or even primarily, a problem demanding scientific or technological solutions, the resolution would probably have been accomplished by now...There is obviously a growing realisation in the secular world that the environmental crisis is indeed a moral issue, and so the world is turning to religious leaders and philosophers for help.'³

We are grateful that some governments are making strong efforts to reduce the crisis. For example, the Government of India, facing one of the worst air pollution problems in the world in Delhi, succeeded in reducing the level of carbon dioxide by banning all diesel vehicles, including trucks, buses and auto rickshaws in the city. Most countries have banned CFC gases for domestic use. Germany has introduced environmental taxes.

But this is not enough. A sustainable society must be motivated by ethical values that transcend human material greed. Ultimately such values need a religious base to succeed.

The need for a global environmental ethic has again and again been endorsed by international conferences

3 Ghilleen T. Prance, 'The Earth Under Threat' in *The Care of Creation* ed. R. J. Berry (Leicester: IVP, 2000), p. 117.

during the past fifteen years. The Earth Summit in Rio de Janeiro, 1991, was followed by the Parliament of World Religions in Chicago in 1993 which called for 'a transformation in individual and collective consciousness, for the awakening of our spiritual powers through reflection, meditation, prayer or positive thinking for a conversion of the heart'.⁴ Governments and other public bodies have the knowledge, but not the will to implement change, as we see in the failure of some nations to sign or adhere to the Kyoto Accord of 1997 to curb greenhouse gas emission.

Among Christian organizations, the World Council of Churches sponsored the Justice, Peace and the Integrity of Creation consultation in Seoul, 1990. The Anglican Consultative Council 1990 added to the four-fold definition of Mission a fifth, namely 'To strive to safeguard the integrity of creation and sustain and renew the life of the earth'.⁵ The Lambeth Conference, 1998, outlined an eco-theology including the creation covenant; the sacrament of creation; priests for creation; the Sabbath feast of 'enoughness'. Pope John Paul II has also made a number of calls for the care of creation.

Among evangelical organizations, the Au Sable Institute in North Michigan is giving leadership in North America. The A Rocha Trust in Europe and John Ray Initiative in the UK (launched 1977) are giving leadership in western Europe. In 1992 the Au Sable Institute and the Ethics Unit of the Theological Commission of WEF (of which I was the Director at the time) sponsored a

consultation at Mancelona, Michigan, 'Evangelical Christianity and the Environment'. The declaration and papers were published in *Transformation* and the *Evangelical Review of Theology*.⁶ This consultation led to the formation of an International Evangelical Environmental Network and the declaration, 'An Evangelical Declaration on the Care of Creation', 1994.

In some cases, it is 'the uncertainty factor' that paralyzes government action, and in many others, it is widespread bribery and corruption that are the problems. For example, forestry officials in countries such as India, Malaysia and the Solomon Islands are constantly harassed and bribed by powerful logging contractors. Passing legislation is no guarantee of the protection of creation. Ghilleen Prance suggests that it is not ecologists, engineers or economists who will save the earth, but 'the poets, priests, artists and philosophers'.⁷ We would add 'the church as the people of God'.

Humankind must commit itself to a moral imperative to save the environment. A global ethic must have the support of all people, irrespective of race, creed and political persuasion. It must be grounded on moral absolutes, anchored in religious commitment to God the Creator or the Supreme Being, however understood. As Christians we are committed to obedience to the Creator-Redeemer God whose attributes are love and righteousness and who is revealed to us in Jesus Christ through

4 'Rationale' *Care of Creation*, p. 187.

5 *Care of Creation*, p. 30.

6 *Transformation* Vol 9 No 4, Oct-Dec 1992, 27-39; *Evangelical Review of Theology* Vol 17 No 2, Apr 1993, pp. 122-133.

7 *Care of Creation*, p. 116.

the Holy Spirit. As Christians we cannot save the world by ourselves; we need the goodwill of humankind. Ultimately it is only God who can save the earth from global disaster

The Limitations of Contemporary Responses

Having acknowledged the necessity of a global ethic, we can now critique some contemporary responses.

Modernity, as the continuing Age of the Enlightenment, places its confidence in rationality, scientific truth and individual self-confidence. It offers a secular and purely scientific and technological response based on human ability to solve the global crisis. However, the tragedy of the crisis is increasing, leading to unprecedented human suffering and the destruction of the environment. It is clear that self-centred humanity does not hold the key to the future. Global bodies are becoming increasingly aware of this fact. People and nations are searching for sustainable alternatives.

Post-modernity, supported by New Age philosophies, signals a new way of looking at reality. Its catchwords are 'community' rather than 'individual', 'intuition' rather than 'reason', 'inclusive non-dogmatic' solutions rather than 'absolutes'. Any western bookshop reflects the present paradigm shift—books on astrology, magic and eastern mysticism and morality and the writings of the Dalai Lama have replaced Christian titles. Education based on the goodness of humanity and evil as ignorance is said to hold the key to the solution of the crisis. New Age philosophies are appealing for new lev-

els of inner consciousness to sustain the earth. This new identity is to be found in identity with nature itself, symbolized by Mother Earth.

Matthew Fox, a defrocked Dominican priest and now a Protestant, is one who has sought to reconcile Christianity with this new paganism. His 'creation spirituality' replaces the dogma of biblical revelation, sin and the redemptive work of Christ with the deification of humankind. The cosmic Christ becomes Mother Earth. Identification with the spirits of nature, gods and goddesses which are traditional to primal religions worldwide, are being restated. In New Zealand, Maori self-identification is being rediscovered in traditional animistic beliefs, ignoring the Christian heritage of the last two hundred years. The sacredness of mountains, forests, lakes and the sea replaces the Creator God. The same worldview of conflicting good and evil spirits who dwell in all of nature, dominates the lives of the animist tribal people of India too.

The traditional Asian religions of Hinduism, Buddhism, Taoism, shamanism and Shintoism offer in varying degrees a pantheistic solution and a non-violent ethic for the solution of the global environmental crisis. In Hinduism, for example, God is the timeless cosmic energy symbolized in Nataraja; the dancing Shiva, the physical creation, is *maya* or illusion, and *ahimsa* or non-violence the ground of ethical response. Since all life is sacred, mankind is powerless to change nature. He can only identify with it in worship. Therefore Hinduism is unable to offer any ethical motivation to redeem creation.

A Truncated Christian Response.

It is a common belief among some conservative Christians that the gospel has little or nothing to do with the care of non-human creation. Salvation is Christ's redemptive work in reconciling the individual with God. Revelation is in Christ alone and not in creation. There is no place for a natural theology; the world of nature is peripheral. This spiritualistic response is reinforced by the commonly held interpretation of 2 Peter 3:10 that when Christ returns the earth and everything in it will be 'burned up' (KJV, RSV). Further, it is thought that the focus of the New Testament is on the church only with little or no reference to creation. The word 'world' refers only to people. Such people accuse liberal Christians and eco-feminists of being preoccupied with social justice and the saving of the earth to the neglect of personal salvation. The issues raised by the advocates of Green politics are irrelevant to such Christians.

The Biblical Mandate for the Care of Creation

The Bible begins with God the Creator putting man in a garden with the instruction to 'work it and take care of it' (Gen. 2:15) and culminates with a Holy City, the New Jerusalem descending from heaven and the leaves of the tree of life healing the nations (Rev. 21-22). Thus the redemption of humankind is set between the framework of creation and the re-creation of the natural world now abused by human sinfulness.

The Hebrew mindset of the Old Tes-

tament focuses on life in this world. Not to live the full span of seventy years is a tragedy. History is the story of Israel from the pilgrimage of Abraham to the post-exilic blessings of those who bring their tithes and offerings to God's storehouse (Mal. 3:8-10). Israel's identity is the land and its prosperity—a fact that is at the heart of the Middle East conflict between Jew and Arab today. Israel's eschatological hope was the coming of the Messiah to bring justice on the earth (Isa. 58-61) and the harmony of all creation (Isa. 65-66).

In the New Testament, the glory of God is seen in the Word becoming flesh, in a painful death on the cross and in the transformed body of the resurrected Christ. The fact that Christ took his very humanity into God's eternal presence is the greatest of all mysteries. The gospel stories of Christ's earthly ministry abound with accounts of Jesus healing the bodies of the sick and the diseased and his parabolic teaching was illustrated from nature and human experience. He saw God's glory in the beauty of the lily, the fruit of the vine and in the life of the common sparrow. Paul, the apostle to the Gentiles, expounded the kingdom of God from the baseline of God's providential care of creation as seen in his evangelism at Lystra (Acts 14:8-15) and at Athens (Acts 17:16-34).

I believe that the story of creation and the care of it is perhaps the most effective bridge to proclaiming the gospel to our contemporary neo-pagan society. Issues in the environment are the concern of all people. They open opportunities for the good news of Jesus Christ our Creator and Redeemer-God.

A biblical mandate for the care of cre-

ation begins with the declaration, 'The earth is the Lord's and everything in it' (Ps. 24:1). The opening words of the Bible, 'In the beginning God created the heavens and the earth' (Gen. 1:1) is the watershed between Christianity and all other faiths, with the exception of Judaism and Islam, both of which share the same premise as that of Christianity. The biblical doctrine of *creatio ex nihilo* is the Christian response to the central issue of the relationship between the transcendence and immanence of the one Creator-Redeemer God. God is the 'holy other', separate from all creation and never to be confused with it as in eastern religions and their New Age equivalents. He is the creator of space and time.

God is imminent in his creation, sustaining every part of it in love. The harmony of the colours of the rainbow, the permanent symmetry of the mountain flower and the snowflake, the daily rising and setting of the sun and the constant flow of the tides all reflect God's divine nature and his eternal power. Because of this, Paul is able to declare 'that all men are without excuse' (Rom. 1:20). It is inconceivable that God who created this unique planet at the beginning of time, a unity in diversity with 30 million species, would in the end destroy it because of selfish abuse of it over 6000-8000 years. God loves his creation and will surely redeem it.

The Psalms in particular in inspiring language speak of the relationship of creation to its creator, who provides water for the beasts of the field, trees for the nesting birds, grass for the cattle (Ps. 104:10-13). In an extraordinary statement, the psalmist declares, 'The lions roar for their prey, seeking their food from God (v. 21). The works

of the Lord are many and in wisdom he made and sustains them all. It requires an enormous leap of faith to accept an atheistic neo-Darwinian view of the origins of life. In striking poetic imagery, the whole of creation 'praises the Lord' (Ps. 148).

The relationship between the transcendence and immanence of God is to be understood in terms of the nature of God as Father, Son and Holy Spirit and in the function of God as Creator, Redeemer and Giver and Sustainer of life. A trinitarian acceptance of God enables Christians to reject a deistic interpretation of God's detachment from creation and from a pantheistic interpretation which denies any distinction between them. In either way the moral imperative is weakened and accountability for the abuse of creation denied. Only a trinitarian view of the creator holds together the truth that the creator who stands over against creation in judgement is also immanent in it in costly love.

The early Church Fathers, Irenaeus and Athanasius and contemporary theologians including Juegen Moltmann, Colin Gunton and John Zizoulas are chief among those who expound a trinitarian understanding of the complementary relationship of God, humankind and the created world. In the words of Jeremy Begbie of Cambridge, 'The Son has taken flesh and, as it were, offered creation back to the Father in his own humanity, and now through the Holy Spirit invites us to share in the task of bringing creation to praise and magnify the Father in and through the Spirit.'⁸ Only a trinitarian

8 *Care of Creation*, p. 58.

God harmonises love and judgement in creation and in redemption. The Allah of Islam, a strict monotheistic faith, merges creation and redemption in one transcendent Creator God. Allah is merciful to those who act rightly, but is not the saviour of sinners. The incarnation and the cross are anathema to Islam. Evangelicals emphasize Christ's redeeming work, but when they bypass Christ's work as creator of the world, they fail to relate Christ's resurrection to Isaiah's promise of harmony in creation (Isa. 65-66).

In his great Christological hymn (Colossians 1:15-20), Paul declares that Christ who is the visible image of the invisible God is the creator of all things. He holds them together in harmony and through his crucified and resurrected physical body reconciles the whole of creation to himself. Here the cosmic vision is actualised in a historic event whose description is unmatched in any of the world's religious literature.

The Human Abuse of God's Perfect Handiwork

At each day or stage of creation God declares that it was good, but climaxes on the sixth day with 'it was very good' (Gen. 1:31). Here goodness is in terms of completion and perfection in accord with the divine plan. Good in a moral sense only followed the manifestation of evil in man's Fall. God's creation is good in terms of order, beauty and harmony, a goodness that continues to abound in nature today and is the inspiring subject of much of human poetry, music and art.

I believe that physical death in cre-

ation is an integral part of God's goodness and mercy. Creation declares the glory of God (Ps. 19) and God's attributes of love and righteousness abound in creation. However, the impact of the Fall on creation has been devastating, leading to the present global ecological crisis. Every advance in enhancing human life for good has been turned to evil by selfish human greed and boasting. Scientists can no longer control what they have created. The effect on humanity and nature of a possible suicidal terrorist attack on our atomic power stations is too horrible to contemplate. After the destruction of the Twin Towers in New York this horror is no longer an idle threat. All our ecological crises began with good intentions, only to be abused by human sinfulness. Calvin DeWitt constantly warns that those who destroy the earth will themselves be destroyed (Revelation 11:18).

The curse of the Fall (Gen. 3) had consequences for both humankind and for creation. Mankind lost the rightful dominion over creation. Adam and Eve were driven out of the garden. The ground was cursed, thorns and thistles became destructive weeds. Work became painful toil. Disease increased and the human life-span steadily declined. Women became oppressed by men. To physical death was added the spiritual death of separation from God. The day that Adam and Eve sinned, spiritual death became a reality.

Throughout their history, the people of Israel lived in the midst of idolatrous nations. They struggled to maintain their monotheism against the syncretistic pressure to worship Yahweh in the form of the Canaanite fertility images of Baal and his consort

Asherah, and later in the astral deities of Assyria and Babylon. God raised up prophets to call the people back to true worship. When they failed, God allowed Israel's enemies to destroy their cities, their land and crops and to take them into captivity.

I believe that idolatry goes to the heart of our environmental crisis. The worshippers of idols create their own gods in their own images or in the images of creation, and they worship what they create. In rejecting God's reign in their lives, idol worshippers open their lives to satanic powers whose goal is destruction. The worshippers seek to manipulate God with their cultic practices and mantras. It is an undeniable fact that idolatry results in the neglect of the care of creation. According to Paul, their foolish hearts are darkened, their minds depraved and their physical bodies abused (Rom. 1:18-32). Idolatry is self-imprisoning, creates fear of the future and superstition in agricultural practices. Paul adds covetousness and greed to this long list of personal and social evils (1 Cor. 5:11, Eph. 5:5 and Col. 3:5). Sadly, in the history of Asia, wherever idolatry dominates people's lives, corruption increases and the environment is neglected or abused.

The Redemption or Re-creation of Creation

As a first step to creation, God instituted sacrifice as a way of forgiveness and peace with humankind. The principle of sacrifice is common to all religious Faiths. Sacrifice is a central element of God's general revelation to the human race, but is fulfilled only in

God's special revelation at the cross. Salvation is God's covenantal relationship with human beings and with creation. Beginning with Noah, God established an everlasting covenant with humankind, with Noah's descendants and with all living creatures (Gen. 9:8-17). Then God promised Abraham a multitude of offspring and inheritance in the Promised Land. This covenant relationship was expanded with Moses, confirmed with David and with a new promise to Jeremiah.

In Jesus Christ, God's covenant took on a sacrificial meaning symbolized in the Lord's Supper. In partaking of the bread and the wine, symbols of the earth, the worshippers affirm their commitment to Christ, to the church and to the whole of creation. The care of creation becomes a sacramental act of identity for the believer. It is a solemn commitment to be in partnership with the Creator and his redeeming work.

Without this spiritual and moral commitment to the Lordship of Christ, the church is powerless as leaven to permeate the whole of society and to work for the care of creation. We are committed to the view that the universal church should give leadership in the rescuing of creation from certain disaster. We are committed to safeguarding the integrity of creation and the sustaining and renewing of the environment. In the Day of Judgement, we will be called to give an account of our response.

The idea of stewardship is inherent in the nature of our humanity, created in the image of God (Gen. 1:26-28). It demands relational accountability between mankind and the Creator, between male and female in marriage

and with the rest of creation. Our relationship is one of the stewardship of property on behalf of another. The earth is the Lord's, he created it, in love he sustains it and he renews it through the symbol of the Sabbath rest. Mankind is to have dominion over creation for the benefit, not of himself, but of its owner. Stewardship requires accountability as Jesus Christ stressed in several of his parables.

The criticism of Lynn White and others that these verses from Genesis are an excuse for Christian exploitation of nature is totally unfounded, despite many of the home truths in White's argument. The glory of God is not for human benefit, but is the only valid motivation for Christian stewardship. It is a call to protect and preserve creation, including its non-commercial value and to heal its damage from human greed and exploitation. The protection of wastelands from human exploitation is an essential part of this stewardship responsibility, even though wastelands such as mangrove swamps are of no direct value to human productivity.

The image of stewardship is but one symbol of this relationship—that of a gardener responsible for the care of God's garden is another. Colin Gunton suggests 'priests of creation'. Paul argues that creation has been wounded by human action and is groaning in travail and waiting to be liberated from the bondage of decay (Rom. 8:19-23). Our Christian calling is to cooperate with God in the healing of creation. Just as we humans await our liberation as the sons and daughters of God, so creation awaits its renewal by the same Spirit. In dependence upon God, we have the same hope, though at

markedly different levels of consciousness. It is therefore appropriate to speak of Christ redeeming creation alongside the redemption of humankind. God 'forgives all our sins and heals all our diseases' (Ps. 103:3). In the same way, he has promised to renew creation by purifying it by fire (2 Peter 3:10), so that 'we are looking forward to a new heaven and a new earth, the home of righteousness' (v.13). We are part of God's cosmic process to bring all things together under one head, Christ (Eph. 1:10), in which God reconciles all things together through the cross. (Col. 1:20).

Some Practical Steps in the Care of Creation

Since doing begins with being, actions must begin with a settled mind and purpose. Our Christian motivation to care for the environment flows from our desire to glorify God, to worship him as Creator and to praise him for all his works. Wisdom to know how to respond to the multiple crises that are enveloping us begins with reverence and humility to listen to the Lord and to other people with similar concerns. Technological knowledge is not enough to overcome the despair that is enveloping us. The Lord requires of us that we 'act justly, love mercy and walk humbly with our God' (Mic. 6:8). As we meditate on the amazing difference between the greening of this planet and the barrenness of the other planets of our solar system, the balanced mix of the gases released by the vegetation and the animal kingdom, we marvel and wonder at the greatness of our Creator God and worship him.

Further, our motivation to care for creation arises from the Sabbath principle. The climax of creation was not the creation of mankind, but the seventh day in which the Lord God blessed his creation as holy and as a day of rest from their work. The command to keep the Sabbath, the longest in the Decalogue, is comprehensive in its application to the extended family and to all animals in their household care. Keeping the Sabbath is the single most important factor in the survival of the Jewish community throughout its long and tumultuous history. Likewise keeping the Sabbath as a day of worship and rest is crucial to Christian identity. The present trend to secularize Sunday, the New Testament equivalent, will be equally disastrous for the witness of the Christian church.

The principle of the Sabbath was extended to the whole of creation. In the Mosaic law the principle of sabbath rest includes the land. Every seventh year was an opportunity to allow the land to recover its fertility (Lev. 25:2-7). Without this regular replenishment of its goodness, grasslands and forests become deserts. The 50th year or Jubilee was to be a time when Israel acknowledged God's reign over the whole community. By returning the land to its original owners, freeing labourers of their debts and giving slaves their freedom, God's lordship over the whole of life was acknowledged. The principle of stewardship was reinforced. Only then was the sustainability of creation to be assured. When Israel failed in its obligations, God sent his people into Exile so that the land could be replenished (Leviticus 26: 31-35).

If the churches are to be signposts

to the care of creation, then stewardship in all its fullness must be preached from the pulpit and taught in small group activities. Misinterpretation of Scriptural principles needs to be corrected and culturally conditioned attitudes to creation critically examined. The idea of being a skilled and dedicated gardener is one that will appeal to everyone.

At the environmental level, the practices of recycling of packaging and the proper disposal of industrial waste materials must be implemented. Alternative energy sources must be developed and non-renewable elements including oil, gas and many minerals preserved for use by future generations. Further, greater effort is needed to protect endangered species for future generations. The preservation of wildernesses and wetlands is essential to eco-stability. At the social level, the causes and consequences of poverty need to be addressed. The status of women must be enhanced so that population growth will be self-regulating. Violence and terrorism and religious fanaticism are major causes of human suffering and must be restrained by those of good will. At the political level, unbridled capitalism and free trade based on consumerism must be controlled at a global level and be made accountable to God and to the needs of the poor and the marginalized. Bribery, nepotism and corrupt officials and business leaders must be exposed and rightly judged. Greater integrity and accountability of the media are urgently needed.

Governments may have good intentions to do these many things in order to reclaim the environment and so improve life for all their citizens. But

few governments are able to implement them. They are powerless to change human nature from material greed to sharing equally the resources of the earth. Communism tried to do this by force and failed. Capitalism tries to do it by the democratic process, but the gap between rich and poor widens daily. The hope of every nation, including India, lies with the Christian church—but only when the church makes visible the reign of Christ's kingdom on earth.

The church is called to be a servant community, working and sharing for the good of others. There is no one definition of a simple lifestyle, but we can

all strive to live more simply, sharing our possessions, so that 'others may simply live'. This is possible only when we are willing to take up our cross daily and deny ourselves for the sake of Christ and our neighbours and with a goal of restoring the beauty and productiveness of the garden in which God has placed us, 'to work it and take care of it'.

The biblical text on the gate of the Old Cavendish Laboratory, Cambridge, epitomizes our Christian response to the global environmental crises,

Great are the works of the Lord;
pondered over by all who delight in
them (Psalm 111:2).

NEW FROM PATERNOSTER

Pioneering the Third Age: The Church in an Ageing Population

Rob Merchant

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Rob Merchant is curate of St John's, Harborne, in Birmingham, and is currently carrying out part-time PhD research into the interaction of religion and health in the life of older people.

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