

DOWNLOAD PDF SITTLER, J. EVANGELISM AND THE CARE OF THE EARTH.

Chapter 1 : The Heart of Evangelism | Baptist Messenger of Oklahoma

The three wise men Sittler, J. Evangelism and the care of the earth. J. Evangelism and the care of the earth name " Preaching in the witnessing community.

Faith, Learning and the Church College: Addresses by Joseph Sittler. Edited by Connie Gegenbach. Introduction by Harold Ditmanson. The Problem and the Promise [? Ecumenical Institute for Advanced Theological Studies, [? Directed by Richard T. Pacifica Tape Library, Recorded at the Ecumenical Institute held 31 July, Workshop on Ministering among the Aging, L. Course lecture at L. Augustana Lutheran Church, Chicago. Student,] on C. Reel to reel audio tape. Holden Village Tape Ministry, Concordia Summer Theological Conference, VHS video, 30 min. Wisconsin Rural Development Center, Produced by Lutheran General Hospital for L. Jahrgang der neuen folge , Heft 9 Horst Brkle and Wolfgang M. Lucknow Publishing House; Delhi, S. Dialog 32 Winter Currents in Theology and Mission 13 April Joseph Sittler on Ecology and Christian Faith. Worship 62 May University Press of America, My Conversations with Joseph Sittler. International Journal for the Philosophy of Religion 17 Compares Kohak and Paul Ricoeur with Sittler. Homage to Joseph Sittler. Tijdschrift Voor Theologie 20 Ecology and Human Need. Originally published as Ecology and Human Liberation. Christ and the Moral Life. University of Chicago Press Christian Ethics and the Community. Protestant and Roman Catholic Ethics: University of Chicago Press, A Survey of Christian Ethics. Oxford University Press, The Way of Jesus Christ: Christology in Messianic Dimensions. Translated by Margaret Kohl. The Rights of Nature: A History of Environmental Ethics. University of Wisconsin Press, Dissertation, University of Chicago Divinity School, The Christology of the Faith and Order Movement.

DOWNLOAD PDF SITTLER, J. EVANGELISM AND THE CARE OF THE EARTH.

Chapter 2 : Steven Bouma-Prediger (Author of For the Beauty of the Earth)

(Psalm) For the psalmist, the astonishing variety of life on earth was a cause for wonder, praise, and thanksgiving. Each creature, from the wild goats of the high mountains (v) to the creeping things in the depths of the sea (v), is an indication of the power, wisdom, and continuing care of God.

Whole Earth Evangelism by Scott Sabin On a precarious slope, Etienne digs in the dusty soil with a small hoe, planting beans in hopeful anticipation of the rains, which in recent years have become unpredictable. Miles away, his wife is returning from the increasingly distant forest, a large bundle of firewood on her head. The young baby on her back is sick with intestinal parasites from drinking the water that she has worked so hard to provide. Though the global context may be lost on Etienne and his family, they live the consequences of environmental degradation on a daily basis. By contrast, in the United States, frequent headlines warn of the tribulations of the earth and its ecosystems, but because the impact on our daily lives feels minimal, the steady parade of dire predictions is ignored or worse, fosters despair. Until I began working with Plant With Purpose, I was among those who ignored the signs, occasionally lamenting the loss of a favourite hiking place or noticing that I no longer saw horned lizards in my backyard. Beyond that, the environment was a secondary concern. Those who went before me at Plant With Purpose, however, saw that there was a direct connection between forest health and the health of poor communities. If we wanted to get beyond treating the symptoms of poverty we would need to address the health of the eco-system that supported the poor. Standing on a windswept hillside in Haiti one afternoon, overlooking a panorama of eroded mountains and silt-choked rivers, it suddenly dawned on me that we could not give a cup of cold water without restoring the watershed. Over the last eighteen years I have slowly realized that this observation applies beyond Haiti. We all have that same dependency on a healthy world. While climate change dominates the discussion, hundreds of lesser known and less controversial environmental issues are coming to a head. Marine species we used to think were unlimited are now vanishing at an alarming rate. Half of the primates in the world are in danger of extinction. Frogs and bees are disappearing. Fresh water is becoming increasingly scarce. Deforestation is reducing rainfall, soil fertility and water resources in many parts of the world. In light of these realities, what is our role as Christians? To Serve and Protect From the very beginning, caring for the earth that God created has been a fundamental part of our role as humans. This is reinforced in Revelation In Scripture we also see a direct correlation between the behaviour of humans and the health of the whole earth. Later, in the Flood, human sin results in the destruction of most life on earth and what is spared is saved with the active participation of Noah. We have distanced ourselves from the physical labour of producing food and brought about about a number of unintended consequences. I remember clearly an afternoon I spent planting beans on a rocky mountainside in Haiti, my bloody hands and aching back a physical reminder of the daily reality lived by my brothers and sisters. Yet, as the Psalms make clear, creation “even creation broken by sin” gives glory to God. This passage also gives us a glimpse of the delight God takes in the earth. Psalm further emphasizes this, as well as the special relationship God has with the rest of his creatures, independent of humanity. Like Job, we need to learn that we are not always the centre of the story. But our role goes further. Paul tells us that creation is now groaning as if in childbirth, anticipating redemption and eagerly waiting for the children of God to be revealed Romans 8: While only God can finally redeem the creation, we are his agents in bringing a foretaste of that redemption. As Christians our environmental responsibility is awesome and humbling. The Uninsulated Poor It is more than an issue of obedience and humility. Environmental stewardship is also a justice issue. In the United States and Europe, it is easy to forget that the earth is our life support system. For too many of us, water comes in plastic bottles and food comes from a supermarket. We see the environment as a luxury. Yet the poorest people in the world are not so insulated. When soil erodes, families go hungry. When water gets polluted, children get intestinal disease. When all the trees are cut, women walk hours for firewood. When the land is deforested, watersheds no longer function, causing rivers

and streams to dry up. When the rain does come, deadly landslides ensue. For most of the people with whom I have worked over the last fifteen years, their soil and their water are virtually their only assets. Preserving and sustainably using those assets, so as not to further degrade those ecosystems – serving creation as a steward – becomes central to serving those people. One elitist stream within the secular environmental movement has seen creation solely in terms of its recreational possibilities. From this perspective, humans, and especially the poor, can only be a burden on the land. In the United States, it has been easy to imagine wilderness as something that is at its best when kept untouched by human influence. In truth, there is hardly such a thing as untouched wilderness. The rainforests of the Amazon and the South Pacific and the prairies of the North America were all shaped by human influence. Furthermore, to see creation as something humans should leave untouched ignores our role as stewards. God calls us to participate with nature, contributing to and ensuring its fruitfulness. We have little choice as to whether we will interact with creation, but we can choose whether our interactions will be life-giving or death dealing. We love our enemies and serve our neighbours. Over and over in our work with sustainable agriculture we have discovered that we have that choice. Weeds still grow and crops still fail, of course, but we can work in such a way that we give back to creation, mimicking its fertility cycles. The more closely agriculture mimics natural ecosystems the more sustainable it is. Agroforestry, permaculture, composting latrines and even recycling are examples where these principles are put to work. Nothing is wasted and everything has its niche. Everywhere, life springs forth from death, and resurrection is foreshadowed. Beyond merely seeking to reduce our footprint, we can seek to be restorative in our relationship with the earth. On a global scale, restoration is a monumental task. However, kingdom thinking can serve as a guide for our planning and in our individual choices. At Plant With Purpose, we have seen restoration happen. Rivers and streams that had withered have begun to flow again as a result of upstream solutions. In industrialized countries, where we are shielded from the direct feedback of the land, we have much to learn from our brothers and sisters in the rest of the world. For example, I have found much deeper understanding of the connection between environmental degradation and misery among farmers in Haiti than in biology classes in the US. I have been very impressed with the seriousness with which African, Latin American and Asian church leaders have embraced creation care. When similar conferences have been held in the United States, it has been a struggle to get more than a handful to attend. Furthermore, African conference attendance resulted in action. One Tanzanian pastor encouraged all the churches in his region to establish tree nurseries. They required those going through confirmation classes to plant trees as a prerequisite to graduation. As a result, over , trees have been planted and an important water source that had become intermittent now flows steadily. Paul reminds us in Romans 1: Furthermore, it opens many doors. Several supporters have told me that their involvement with Plant With Purpose provided the opportunity to share Christ with environmentalist friends or colleagues. My colleagues in the creation care community have had countless opportunities to engage with communities that would otherwise be closed to us. At the same time, a conversation with poor farmers about the land and soil has given us the perfect opportunity to begin to integrate the gospel story into our work. After all, the Bible begins the story in the same place, with creation, earth and soil. Much of the world is either directly suffering as a result of environmental degradation or reacting in numb despair to gloomy predictions. Both groups desperately need the hope that comes from Jesus Christ. We have the hope they long for, a hope that speaks directly to the redemption of all of creation and reminds them that God loves the cosmos. The gospel is for everyone – from poor dirt farmers to environmental activists. It is good news that God cares about all that he has created. Scott Sabin is executive director of Plant with Purpose, a Christian nonprofit organization that reverses deforestation and poverty www. The Third Lausanne Congress on World Evangelization to help prepare the global church for the issues to be addressed at the Congress. Each lead article had several commissioned responses, and was published by dozens of publications around the world. View all Articles Date:

DOWNLOAD PDF SITTLER, J. EVANGELISM AND THE CARE OF THE EARTH.

Chapter 3 : TOP 6 QUOTES BY JOSEPH SITTLER | A-Z Quotes

Foreword by Martin E. Marty As early as 'well before such popular books as Rachel Carson's Silent Spring' the influential Lutheran theologian Joseph Sittler wrote on the need to think about' a theology for earth.

Spiritual seekers will be encouraged by pastors who are alert to our contemporary cultural context to abandon their suspicions of established religious communities. But know as well that you cannot experience this gift in isolation. The community created and renewed by the Spirit of God, these texts allow, includes all creation. They were there because Pentecost is another name for the Jewish Feast of Weeks, one of the three great festivals of the Jewish calendar for which Jews from the Diaspora return to the city. Originally, however, the Feast of Weeks was observed as a harvest festival: Celebrate the first fruits of the Spirit as the first fruits of restored creation! We suggest an alternative understanding of the Christian Pentecost, namely, this: In this understanding, Pentecost celebrates the first fruits of a restored creation. Creation in wind, fire, tongues, the spirit on all flesh, marks in hands and side. The lectionary lessons for the Day of Pentecost firmly support this alternative reading. The famous signs of Pentecost, a violent wind and tongues of fire, are creational. Yes, they recall the theophanies of Sinai and the burning bush. The fire marks off holy ground as the God of creation draws near. Psalm marks the ecological renewal of all creation The text that authorizes this reading of the meaning of Pentecost most forcefully, however, is the psalm appointed for the Day of Pentecost, Psalm The selection of this psalm was no doubt made because of the mention of the Spirit in v. Astounding, however, is the serendipitous and theologically fortuitous statement of the reason for this sending: God is praised as the provider for all creatures of whom the psalmist speaks in saying: The ecological character of Psalm was highlighted by Joseph Sittler throughout the development of his theology of creation. Early on, Sittler identified Psalm as one of two primary texts Romans 8: These all hang together because they all hang upon Thee. You send forth Your breath, they live. Unless we fashion a relational doctrine of creationâ€”which doctrine can rightly live with evolutionary theoryâ€”then we shall end up with a reduction, a perversion, and ultimately an irrelevance as regards the doctrine of redemption Ibid. The limited verses appointed for the reading will suffice to make the main point of this message, while a reading of the entire Psalm would provide a basis for exploring the ecological theology of the psalm in greater detail. The psalmist praises the God who cares for all creation. In his recent book, *The Green Psalter: God is the spirit of life in all creation*. Written in the context of the great suffering of the exile, Jones suggests, Psalm reflects an awareness of the steadfast love and power of God in the goodness and reliability of creation. Israel has experienced national chaos; and, on the other side of chaos, Israel is able to see that such chaos Leviathan has a place in creation. They recognize humans as an integral part of a creation cared for by the Creator. They recognize the dangers of identifying God with king. And they have an understanding of their relationship to God as Creator apart from and perhaps in opposition to human empires. Similarly, in contemporary contexts of empire, Psalm may have the potential for imagining a world of social and ecological justice Ibid. Jones traces the web of ecological relation through the verses of the Psalm: While the number of species named is limited, the passage does, by the species it chooses to mention, represent in symbolic, poetic form the abundance and diversity of species and their interdependence. The species represented move from mountains to valleys, up into the mountains again, and then out to sea. They include domestic animals that humans need and animals that are of no useâ€”like wild goats and rock coneyâ€”or are dangerous to humans, like lions. While all the complex interrelationships are not portrayed, enough chains of life are traced in poetic form to indicate the interrelationship and interdependence of various species and their habitats. Springs provide water for wild animals and wild asses verses Springs flow into streams that water trees verses 12, 16 , which, in turn, provide habitat for storks and other birds verses 12, Mountains provide habitat for wild goats and the rocks for wild coney verse The poetry portrays a world similar to that described by modern ecologyâ€”abundant, diverse, interrelated, and interdependent Ibid. The goodness of the creation is celebrated without reservation. Creation is juice and joy

DOWNLOAD PDF SITTLER, J. EVANGELISM AND THE CARE OF THE EARTH.

and sinful human beings. Again, the verse is unfortunately omitted from the reading. And here is one final encouragement to engage the texts for Pentecost in this manner. Along the way in this extraordinary journey from the First Sundays of Advent through to the Day of Pentecost, we have had several occasions to lift up the importance of the Holy Spirit as a driver of ecological awareness and of care of creation, not only inside the church, but out in the world as well. Anyone who has ever resisted or mourned the destruction of the Earth or the demise of one of its living species, or has wondered at the beauty of a sunrise, the awesome power of a storm, the vastness of prairie or mountain or ocean, the greening of the Earth after periods of dryness or cold, the fruitfulness of a harvest, the unique ways of wild or domesticated animals, or any of the other myriad phenomena of this planet and its skies has potentially brushed up against an experience of the creative power of the mystery of God, Creator Spirit She Who Is, p. First fruits of the Spirit and the first fruits of Earthâ€™ in springtime. And, accordingly, I offer a suggestion. Farmers markets are newly reopened; gardeners rejoice in the harvest of asparagus and rhubarb, young lettuce and spinach; gatherers hunt for the elusive morel mushrooms. And we probably miss a good deal of that sense of divinely dependent flourishing for which the Psalmist gave thanks.

DOWNLOAD PDF SITTLER, J. EVANGELISM AND THE CARE OF THE EARTH.

Chapter 4 : Earth and Word: Classic Sermons on Saving the Planet: David Rhoads: Continuum

As presidential orders and administrative policies continue to scale back environmental protections, it's important for Christians to realize that this is a vitally important spiritual issue.

In the recently Rediscovered Life, see footnote , Celano confirms that after their form of life had been approved by Innocent III, Francis and the brothers stayed for a while near Orte. This was a resolution not to return to the cut-throat values of the mercantile and aristocratic society that they had all left, not without a struggle. Bonaventure, in his account of this, makes it clear that the deciding factor was the example of the Son of God who did not choose to pass his life in contemplation, but chose the exhausting and stressful path of sharing the Good News with the rest of us. The truth, as we all know to our cost, needs to begin with ourselves. When that condition of integrity is established within us, then everything re-orders itself around us. At this early point, Francis began to speak with the bird and animal kingdoms, an aspect of his ministry which, quite rightly, filled his contemporaries with wonder. It is not by chance or sentiment that there are so many early artistic representations of these incidents, beginning with our own English author and artist, Matthew Paris, in *While* none of us can take shortcuts to this harmony, our contemporaries certainly look to Franciscans to show how to care for our planet and those who share it with us. They rightly expect concern and involvement from us. Francis, through Celano, shows us a wholly new relationship with the kingdoms of flora and fauna, which is exactly what our Sister Mother Earth and all who live here with us, need at this time. Even a cursory reflection on this raises two profound questions, and both are relevant to Franciscan evangelism. The second challenging question is whether Franciscans are in the forefront of this evangelisation and these works, at least by example in daily living, and if not, why not? There is room here for a profound theological exploration of what Christ Jesus meant by preaching the good news to all creation. That gives us a radical foundation but it needs further unpacking theologically and philo-sophically. This is surely part of the Franciscan challenge for the coming years. Undoubtedly, there is much wrong in our attitudes to the animal, plant and feathered world. It is also easy to be overwhelmed by the scale of the problems and vested interests, but each one of us, like Francis, preaches more by example than by words. Even in Franciscan houses, we have not always been good news for creation. This gospel imperative is not necessarily a summons to be in the forefront of demonstrations and protests though it might include that. Rather it is a summons to live as people who truly and deeply believe that we have all come from the hand of one Creator. Every living being is a brother or sister. Too often we have been toxic members of our family. The way into this integrity must lie through obedience to the Spirit. Celano was of the opinion that by obedience, Francis was restored to original innocence. While we might not be clear about the meaning of that, the message is unmistakable, that he had come into a wholly new relationship with creation because he had completely internalised his belief that everything comes from the hand of God. The evangelical question is this: Does every being on the land entrusted to us receive respect and space? Clearly this poses practical and difficult problems especially for gardeners, land owners and farmers, but we have to grapple with them. Franciscan evangelism will have no impact if respect and justice are not in place. Francis has cleverly manipulated us, because almost every person in the world knows he had a special relationship with creation, and they look to us to show the same. There is a great desire for Franciscan evangelical leadership and more hangs upon it than ever before. She has written and translated several books on Saint Clare.

Chapter 5 : FRANCISCAN EVANGELISM: TO CARE FOR THE PLANET | The Society of Saint Francis

Early on, Sittler identified Psalm as one of two primary texts (Romans is the other) that support his conviction that responsibility for care of the earth is a contemporary theological imperative.

DOWNLOAD PDF SITTLER, J. EVANGELISM AND THE CARE OF THE EARTH.

Chapter 6 : Pentecost Sunday in Year A - Lutheran's Restoring Creation (old site)

In order to get a handle on Franciscan Evangelism, we need (as so often) to start with Thomas of Celano. In the recently Rediscovered Life, (see footnote), Celano confirms that after their form of life had been approved by Innocent III, Francis and the brothers stayed for a while near Orte.

Chapter 7 : Joseph Sittler Archives Catalogue of Holdings

Whole Earth Evangelism: Creation Care is Part and Parcel of the Great Commission and the Great Commandment. Christianity Today, July pp. Santmire, H. Paul. Partnership with Nature According to the Scriptures: Beyond the Theology of Stewardship.

Chapter 8 : Joseph Sittler Bibliography

For the Beauty of the Earth provides the most thorough evangelical treatment available on a theology of creation care. Arguing that authentic Christian faith requires ecological obedience, Steven Bouma-Prediger urges Christians to acknowledge their responsibility and privilege as stewards of the earth.

Chapter 9 : Wilderness and Faith |

Evocations of Grace introduces a new generation of readers to the thought of Joseph Sittler. Gathering ten of Sittler's seminal works -- works foundational to the field yet inaccessible until now -- this volume conveys Sittler's powerful argument for the vital connection between Christian theology, ethics, and the natural world.