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This Sacred Earth This Sacred Earth Sacred Nature This Sacred Earth Encyclopedia of Religion and Nature Saving Nature Devoted to Nature The Oxford Handbook of Religion and Ecology Religions and Environments A Greener Faith Spirit and Nature Dark Green Religion The Good in Nature and Humanity Nature and the Environment in Contemporary Religious Contexts Spirit of the Environment Placing Nature on the Borders of Religion, Philosophy and Ethics To Care for Creation Dark Green Religion Nature, Space and the Sacred Worldviews and Ecology Ecology and Religion Making Nature Sacred The Promise of Nature Arts, Religion, and the Environment The Rights of Nature Many Heavens, One Earth Encyclopedia of Religion and Nature Religion in Environmental and Climate Change Religion and Ecological Crisis Nature, Science, and Religion Religion and the Order of Nature Routledge Handbook of Religion and Ecology Nature, Technology and the Sacred The Nature of the Religious Right Public Religion and the Urban Environment Sacred Nature Faiths in Green Faith in Conservation In Defense of Nature: The Catholic Unity of Environmental, Economic, and Moral Ecology Environmental Ethics, Ecological Theology, and Natural Selection

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*In 1967, Lynn White, Jr.'s seminal article *The Historical Roots of Our Ecologic Crisis* was published, essentially establishing the academic study of religion and nature. White argues that religions—particularly Western Christianity—are a major cause of worldwide ecological crises. He then asserts that if we are to halt, let alone revert, anthropogenic damages to the environment, we need to radically transform religious cosmologies. White's hugely influential thesis has been cited thousands of times in a variety of disciplines, including but not limited to religious studies, environmental ethics, history, ecological science, philosophy, psychology, and anthropology. In practical terms, the ecological crisis to which White was responding has only worsened in the decades since the article was published. This collection of original essays by leading scholars in a variety of interdisciplinary settings, including religion and nature, environmental ethics, animal studies, ecofeminism, restoration ecology, and ecotheology, considers the impact of White's arguments, offering constructive criticism as well as reflections on the ongoing, ever-changing scholarly debate about the way religion and culture contribute to both environmental crises and to their possible solutions. *Religion and Ecological Crisis* addresses a wide range of topics related to White's thesis, including its significance for environmental ethics and philosophy, the response from conservative Christians and evangelicals, its importance for Asian religious traditions, ecofeminist interpretations of the article, and which perspectives might have, ultimately, been left out of his analysis. This book is a timely reflection on the legacy and continuing challenge of White's influential article. An essential and indispensable reference work, covering the fascinating relationship between religion and nature. In the last few decades, religious and secular thinkers have tackled the world's escalating environmental crisis by attempting to develop an ecological ethic that is both scientifically accurate and free of human-*

centered preconceptions. This groundbreaking study shows that many of these environmental ethicists continue to model their positions on romantic, pre-Darwinian concepts that disregard the predatory and cruelly competitive realities of the natural world. Examining the work of such influential thinkers as James Gustafson, Sallie McFague, Rosemary Radford Ruether, John Cobb, Peter Singer, and Holmes Rolston, Sideris proposes a more realistic ethic that combines evolutionary theory with theological insight, advocates a minimally interventionist stance toward nature, and values the processes over the products of the natural world. The current ecological crisis is a matter of urgent global concern, with solutions being sought on many fronts. In this book, Seyyed Hossein Nasr argues that the devastation of our world has been exacerbated, if not actually caused, by the reductionist view of nature that has been advanced by modern secular science. What is needed, he believes, is the recovery of the truth to which the great, enduring religions all attest; namely that nature is sacred. Nasr traces the historical process through which Western civilization moved away from the idea of nature as sacred and embraced a world view which sees humans as alienated from nature and nature itself as a machine to be dominated and manipulated by humans. His goal is to negate the totalitarian claims of modern science and to re-open the way to the religious view of the order of nature, developed over centuries in the cosmologies and sacred sciences of the great traditions. Each tradition, Nasr shows, has a wealth of knowledge and experience concerning the order of nature. The resuscitation of this knowledge, he argues, would allow religions all over the globe to enrich each other and cooperate to heal the wounds inflicted upon the Earth. Controversial megachurch pastor Mark Driscoll proclaimed from a conference stage in 2013, "I know who made the environment and he's coming back and going to burn it all up. So yes, I drive an SUV." The comment, which Driscoll later explained away as a joke, highlights what has been a long history of religious anti-environmentalism. Given how firmly entrenched this sentiment has been, surprising inroads have been made by a new movement with few financial resources, which is deeply committed to promoting green religious traditions and creating a new environmental ethic. To Care for Creation chronicles this movement and explains how it has emerged despite institutional and cultural barriers, as

*well as the hurdles posed by logic and practices that set religious environmental organizations apart from the secular movement. Ellingson takes a deep dive into the ways entrepreneurial activists tap into and improvise on a variety of theological, ethical, and symbolic traditions in order to issue a compelling call to arms that mobilizes religious audiences. Drawing on interviews with the leaders of more than sixty of these organizations, Ellingson deftly illustrates how activists borrow and rework resources from various traditions to create new meanings for religion, nature, and the religious person's duty to the natural world. The Encyclopedia of Religion and Nature, originally published in 2005, is a landmark work in the burgeoning field of religion and nature. It covers a vast and interdisciplinary range of material, from thinkers to religious traditions and beyond, with clarity and style. Widely praised by reviewers and the recipient of two reference work awards since its publication (see www.religionandnature.com/ern), this new, more affordable version is a must-have book for anyone interested in the manifold and fascinating links between religion and nature, in all their many senses. Ecology calls to mind nature "out there"—trees, rivers, oceans, animals, birds, the air, distinct ecosystems. But as Benjamin Wiker argues, an obvious part of nature has been mysteriously left out of the environmental movement: our own nature—human nature, especially its essential moral aspects. In *Defense of Nature* shows that while both nature and human nature are equally important, there is a significant obstacle threatening the acceptance of this expanded account of ecology. The Left understands the exquisite, delicate harmony of the natural order, and why environmental pollution is harmful. The Right understands the exquisite, delicate harmony of the human moral order, and why moral pollution is harmful. Each side will tell you how very little a deviation it takes to cause disaster to the natural or to the moral order. But each refuses to see the other's argument. *In Defense of Nature* allows both the Left and the Right to see what the other sees so clearly, and how it all fits together, from toxic landfills and global warming, to internet addiction and human trafficking. Amidst the many voices clamoring to interpret the environmental crisis, some of the most important are the voices of religious traditions. Long before modernity's industrialism began the rape*

of Earth, premodern religious and philosophical traditions mediated to untold generations the wisdom of living as a part of nature. These traditions can illuminate and empower wiser ways of postmodern living. The original writings of Worldviews and Ecology creatively present and interpret worldviews of major religious and philosophical traditions on how humans can live more sustainably on a fragile planet. Contributors include Charlene Spretnak, Larry Rasmussen, Noel Brown, Jay McDaniel, Tu Wei-Ming, Thomas Berry, David Ray Griffin, J. Baird Callicott, Eric Katz, Roger E. Timm, Robert A. White, Christopher Key Chapple, Brian Swimme, Brian Brown, Michael Tobias, Ralph Metzner, George Sessions, and Mary Evelyn Tucker and John Grim. Insights from traditions as diverse as Jain, Jewish, ecofeminist, deep ecology, Christian, Hindu, Bahai, and Whiteheadian will interest all who seek an honest analysis of what religious and philosophical traditions have to say to a modernity whose consciousness and conscience seems tragically narrow, the source of attitudes that imperil the biosphere. Recent decades have witnessed a surge of literature and activism from religious leaders and thinkers on the natural environment. Religions and Environments: A Reader in Religion, Nature and Ecology brings together some of the most thought-provoking examples of such writings from the nineteenth century up to today, spanning a variety of methodological approaches and religious traditions, viewpoints and locations. Religions and Environments: A Reader in Religion, Nature and Ecology depicts some of the diverse ways that religious narratives and practices have helped people connect to the physical world around them. To do so, it is divided into three parts: the wilderness, the garden, and the city. Traditions represented include nature spiritualities, Asian traditions, Judaism, Islam, Christianity, and indigenous traditions. Reflecting the most current scholarship in the study of religion and nature, as well as providing important historical essays, it draws on a range of perspectives and methodologies, including historical, theological, philosophical and literary methods. Each part contains a critical introduction by the editor which provides an overview of issues and guides students to key ideas. Section introductions also provide an overview of the specific issues which arise in the readings in each section. Each part also includes suggestions for further reading and resources on the topics, making

this the ideal resource for courses on religion and the environment, religion and ecology, and religion and nature. Updating a survey of religion's complex relationship to the environment, "This Sacred Earth", second edition reflects a decade's tremendous growth and transformation of scholarly, theological and activist religious environmentalism. As featured in Bill Moyers's PBS special "Spirit and Nature", leaders from major traditions around the world speak out in this volume about what spiritual resources we may turn to in our age of unprecedented danger to the planet. Sacred Nature examines the crisis of environmental degradation through the prism of religious naturalism, which seeks rich spiritual engagement in a world without a god. Jerome Stone introduces students to the growing field of religious naturalism, exploring a series of questions about how it addresses the environmental crises, evaluating the merits of public prophetic discourse that uses the language of spirituality. He presents and defends the concept of religious naturalism while drawing out the implications of religious naturalism for addressing some of the major environmental issues facing humans today. This book is designed for undergraduate and graduate students, as well as scholars specializing in contemporary religious thought or environmental studies. Table of contents Exploring Nature's Texture brings together a collection of internationally-known group of artists, theologians, anthropologists and philosophers to look at the imaginative possibilities of using the visual arts to address the breakdown of the human relationship with the environment. The natural world has been "humanized": even areas thought to be wilderness bear the marks of human impact. But this human impact is not simply physical. At the emergence of the environmental movement, the focus was on human effects on "nature." More recently, however, the complexity of the term "nature" has led to fruitful debates and the recognition of how human individuals and cultures interpret their environments. This book furthers the dialogue on religion, ethics, and the environment by exploring three interrelated concepts: to recreate, to replace, and to restore. Through interdisciplinary dialogue the authors illuminate certain unique dimensions at the crossroads between finding value, creating value, and reflecting on one's place in the world. Each of these terms has diverse religious, ethical, and scientific

connotations. Each converges on the ways in which humans both think about and act upon their surroundings. And each radically questions the damaging conceptual divisions between nature and culture, human and environment, and scientific explanation and religious/ethical understanding. This book self-consciously reflects on the intersections of environmental philosophy, environmental theology, and religion and ecology, stressing the importance of how place interprets us and how we interpret place. In addition to its contribution to environmental philosophy, this work is a unique volume in its serious engagement with theology and religious studies on the issues of ecological restoration and the meaning of place. From the Psalms in the Bible to the sacred rivers in Hinduism, the natural world has been integral to the world's religions. John Grim and Mary Evelyn Tucker contend that today's growing environmental challenges make the relationship ever more vital. This primer explores the history of religious traditions and the environment, illustrating how religious teachings and practices both promoted and at times subverted sustainability. Subsequent chapters examine the emergence of religious ecology, as views of nature changed in religious traditions and the ecological sciences. Yet the authors argue that religion and ecology are not the province of institutions or disciplines alone. They describe four fundamental aspects of religious life: orienting, grounding, nurturing, and transforming. Readers then see how these phenomena are experienced in a Native American religion, Orthodox Christianity, Confucianism, and Hinduism. Ultimately, Grim and Tucker argue that the engagement of religious communities is necessary if humanity is to sustain itself and the planet. Students of environmental ethics, theology and ecology, world religions, and environmental studies will receive a solid grounding in the burgeoning field of religious ecology. This book, arising from over twenty years experience of working with the world's major faiths, draws extensively upon joint World Bank and ARC (Alliance of Religion and Conservation)/WWF (World Wildlife Fund for Nature) projects world wide. It shows, through stories, land management, myths, investment policies, legends, advocacy and celebration, the role the major faiths have, do and can play in making the world a better place. The major faiths are the oldest institutions in the world and have survived essentially because they are

constantly evolving and changing. There is much to be learnt by newer institutions such as the World Bank and the multitudes of NGOs about how to remain true to what you believe but change and grow as you develop. The book explores issues of climate change, forestry, asset management, education and biodiversity protection and does so using the techniques of the great faiths storytelling, example and celebration. It reveals a variety of world views and it asks us to see that our personal view may be just one amongst many. The challenge of living with integrity in a pluralist world underlies the book and it offers models of how diversity is crucial in attempting to ensure we have a sustainable world. This book argues that the religious import of American environmental literature has yet to be fully recognized or understood. Making Nature Sacred explores how the quest for 'natural revelation' has been pursued through successive phases of American literary and intellectual history. "A love of green may be a human universal. Deepening the palette of green scholarship, Bron Taylor proves remarkably to be both an encyclopedist and a visionary."--Jonathan Benthall, author of Returning to Religion: Why a Secular Age is Haunted by Faith "This important book provides insight into how a profound sense of relation to nature offers many in the modern world a vehicle for attaining a spiritual wholeness akin to what has been historically associated with established religion. In this sense, Dark Green Religion offers both understanding and hope for a world struggling for meaning and purpose beyond the isolation of the material here and now."--Stephen Kellert, Yale University School of Forestry and Environmental Studies "In this thought-provoking volume, Bron Taylor explores the seemingly boundless efforts by human beings to understand the nature of life and our place in the universe. Examining in depth the ways in which influential philosophers and naturalists have viewed this relationship, Taylor contributes to the further development of thought in this critically important area, where our depth of understanding will play a critical role in our survival."--Peter H. Raven, President, Missouri Botanical Garden "Carefully researched, strongly argued, originally conceived, and very well executed, this book is a vital contribution on a subject of immense religious, political, and environmental importance. It's also a great read."--Roger S. Gottlieb, author of A Greener Faith: Religious

Environmentalism and our Planet's Future "A fascinating analysis of our emotional and spiritual relationship to nature. Whether you call it dark green religion or something else, Bron Taylor takes us through our spiritual relationship with our planet, its ecosystems and evolution, in an enlightened and completely undogmatic manner."--Dr. Claude Martin, Former Director General, World Wildlife Fund "An excellent collection of guideposts for perplexed students and scholars about the relationships of nature religions, spirituality, animism, pantheism, deep ecology, Gaia, and land ethics--and for the environmentalist seeking to make the world a better place through green religion as a social force."--Fikret Berkes, author of *Sacred Ecology: Traditional Ecological Knowledge and Resource Management* "Dark Green Religion shows conclusively how nature has inspired a growing religious movement on the planet, contesting the long reign of many older faiths. Taylor expertly guides us through an astonishing array of thinkers, past and present, who have embraced, in part or whole, the new religion. I was thoroughly convinced that this movement has indeed become a major force on Earth, with great potential consequences for our environmental ethics."--Donald Worster, University of Kansas "In this exceptionally interesting and informative book, Bron Taylor has harvested the fruits of years of pioneering research in what amounts to a new field in religious studies: the study of how religious/spiritual themes show up in the work of people concerned about nature in many diverse ways. Taylor persuasively argues that appreciation of nature's sacred or spiritual dimension both informs and motivates the work of individuals ranging from radical environmentalists and surfers, to eco-tourism leaders and museum curators. I highly recommend this book for everyone interested learning more about the surprising extent to which religious/spiritual influences many of those who work to protect, to exhibit, or to represent the natural world."--Michael E. Zimmerman, Director, Center for Humanities and the Arts, University of Colorado at Boulder In this innovative and deeply felt work, Bron Taylor examines the evolution of "green religions" in North America and beyond: spiritual practices that hold nature as sacred and have in many cases replaced traditional religions. Tracing a wide range of groups—radical environmental activists, lifestyle-focused bioregionalists, surfers, new-agers

*involved in “ecopsychology,” and groups that hold scientific narratives as sacred—Taylor addresses a central theoretical question: How can environmentally oriented, spiritually motivated individuals and movements be understood as religious when many of them reject religious and supernatural worldviews? The “dark” of the title further expands this idea by emphasizing the depth of believers' passion and also suggesting a potential shadow side: besides uplifting and inspiring, such religion might mislead, deceive, or in some cases precipitate violence. This book provides a fascinating global tour of the green religious phenomenon, enabling readers to evaluate its worldwide emergence and to assess its role in a critically important religious revolution. Charting the history of contemporary philosophical and religious beliefs regarding nature, Roderick Nash focuses primarily on changing attitudes toward nature in the United States. His work is the first comprehensive history of the concept that nature has rights and that American liberalism has, in effect, been extended to the nonhuman world. “A splendid book. Roderick Nash has written another classic. This exploration of a new dimension in environmental ethics is both illuminating and overdue.”—Stewart Udall “His account makes history ‘come alive.’”—Sierra “So smoothly written that one almost does not notice the breadth of scholarship that went into this original and important work of environmental history.”—Philip Shabecoff, New York Times Book Review “Clarifying and challenging, this is an essential text for deep ecologists and ecophilosophers.”—Stephanie Mills, Utne Reader Updated with nearly forty new selections to reflect the tremendous growth and transformation of scholarly, theological, and activist religious environmentalism, the second edition of *This Sacred Earth* is an unparalleled resource for the study of religion's complex relationship to the environment. *Many Heavens, One Earth* is a collection of first-person voices from nine of the world religions. In fifteen articles, devotees and scholars reveal the contributions these traditions make to informing and motivating an ecological response to the environmental issues that beset planet earth. Climate change and other global environmental changes deserve attention by the the humanities - they are caused mainly by human attitudes and activities and feed back to human societies. Focussing on religion allows for analysis of various human modes*

of perception, action and thought in relation to global environmental change. On the one hand, religious organizations are aiming to become "greener"; on the other hand, some religious ideas and practices display fatalism towards impacts of climate change. What might be the fate of different religions in an ever-warming world? This book gathers recent research on functions of religion in climate change from theological, ethical, philosophical, anthropological, historical and earth system analytical perspectives. Charting the spread from regional case studies to global-scale syntheses, the authors demonstrate that world religions and indigenous belief systems are already responding in highly dynamic ways to ongoing and projected climate changes - in theory and practice, for better or for worse. The book establishes the research field "religion in climate change" and identifies avenues for future research across disciplines. This collection of essays discusses the human relationship with, and responsibilities toward, the natural environment from the perspective of religions and the social sciences. The chapters examine a variety of conditions that have contributed to the contemporary environmental crisis, including abuse of power, economic greed, industrialization, deforestation, and unplanned waste management. They then discuss concepts from several different religious texts and traditions that promote environmental protection as a sacred moral duty for all humanity. Religious concepts such as dharma (duty toward Mother Earth), tikkun Olam (repair of the world), khalifa (people as deputies of God on earth), amanah (the universe as a trust in human hands), and paticca samuppada (dependent co-arising) are employed to argue that all the components of the biosphere are integral to the cosmos, each piece with its own value and role in the harmony of the whole. The book makes it clear that religions can become more "green" and play a helpful role in raising our ecological consciousness and supporting preservation of the environment into the future. Faiths in Green examines how the relationship between religious upbringing, affiliation, disaffiliation, and environmental concern in the United States has changed over time. Public opinion data combined with historical insights show how and why religious groups have constructively responded to environmental change across generations. Environmentalism has moved into the center of the most influential social

movements in late modernity. From preserving pre-industrial landscapes, advocating the intrinsic value of nature, and protecting ecosystems against overexploitation, it has developed into a worldview, ethos, and practice, that is radically shifting the frontiers of politics, economics, and ethics. Saving Nature approaches environmentalism as a belief system. The book explores the impact of environmentalism on faith communities and vice versa, and analyzes how environmental worldviews, values, attitudes, and discourses affect religion. By drawing on sources in the sociology of religion and environmental sociology, it sheds light on the religious dimensions of environmentalism. It locates the quick growth of environmentalism in the history of allegedly secular modernity and interprets environmentalism in the context of modernity's re-sacralization. (Series: Studies in Religion and the Environment/Studien zur Religion und Umwelt - Vol. 4) Ecologically oriented visions of God, the Sacred, the Earth, and human beings. The proposed handbook will serve as the definitive overview of these exciting new developments. Divided into three main sections, the books essays will reflect the three dominant dimensions of the field. Part I will explore Nature, Space and the Sacred offers the first investigative mapping of a new and highly significant agenda: the spatial interactions between religion, nature and culture. In this ground-breaking work, different concepts of religion, theology, space and place and their internal relations are discussed in an impressive range of approaches. Weaving together a diversity of perspectives, this book presents an innovative and truly transdisciplinary environmental science. Its broad range offers a rich exchange of insights, methods and theoretical engagements. "Devoted to Nature explores the religious underpinnings of American environmentalism, tracing the theological character of American environment thought from their Romantic foundations to contemporary discourse about nature spirituality. This history is most readily visible during the Gilded Age and Progressive Era, when religious sources tangibly shaped ideas about the natural world, recreational practices, and modes of social and political interaction. The roots of the environmental movement evidence explicitly Christian understandings of salvation, redemption, and progress, which provided the context for Americans enthusiastic about the out-of-doors and established the horizons

of possibility for the national environmental imagination"--Provided by publisher. This new, thought-provoking work justifies the role of religion in shaping an ecological ethic, and provides a foundation for discussion among those who are concerned with the state of the natural environment, and who wonder how religion can contribute to the renewal of the Earth. This book is about the complicated and provocative ways nature, science, and religion intersect in real settings where people attempt to live in harmony with the physical environment. The contributors explore how scientific knowledge and spiritual beliefs are engaged to shape natural resource management, environmental activism, and political processes. This provocative and timely book argues that contemporary ideas and practices concerning nature and technology remain closely bound up with religious ways of thinking and acting. Using examples from North America, Europe and elsewhere, it reinterprets a range of 'secular' phenomena in terms of their conditioning by a complex series of transformations of the sacred in Western history. The contemporary practices of environmental politics, technological risk behaviour, alternative medicine, vegetarianism and ethical consumption take on new significance as sites of struggle between different sacral orderings. Nature, Technology and the Sacred introduces a radically new direction for today's critical discourse concerning nature and technology – one that reinstates it as a moment within the ongoing religious history of the West. Scientists, theologians, and the spiritually inclined, as well as all those concerned with humanity's increasingly widespread environmental impact, are beginning to recognize that our ongoing abuse of the earth diminishes our moral as well as our material condition. Many people are coming to believe that strengthening the bonds among spirituality, science, and the natural world offers an important key to addressing the pervasive environmental problems we face. The Good in Nature and Humanity brings together 20 leading thinkers and writers -- including Ursula Goodenough, Lynn Margulis, Dorion Sagan, Carl Safina, David Petersen, Wendell Berry, Terry Tempest Williams, and Barry Lopez -- to examine the divide between faith and reason, and to seek a means for developing an environmental ethic that will help us confront two of our most imperiling crises: global environmental destruction and an impoverished spirituality. The book

*explores the ways in which science, spirit, and religion can guide the experience and understanding of our ongoing relationship with the natural world and examines how the integration of science and spirituality can equip us to make wiser choices in using and managing the natural environment. The book also provides compelling stories that offer a narrative understanding of the relations among science, spirit, and nature. Grounded in the premise that neither science nor religion can by itself resolve the prevailing malaise of environmental and moral decline, contributors seek viable approaches to averting environmental catastrophe and, more positively, to achieving a more harmonious relationship with the natural world. By bridging the gap between the rational and the religious through the concern of each for understanding the human relation to creation, *The Good in Nature and Humanity* offers an important means for pursuing the quest for a more secure and meaningful world. In *The Nature of the Religious Right*, Neall W. Pogue examines how white conservative evangelical Christians became a political force known for hostility toward environmental legislation. Before the 1990s, this group used ideas of nature to help construct the religious right movement while developing theologically based, eco-friendly philosophies that can be described as Christian environmental stewardship. On the twentieth anniversary of Earth Day in 1990, members of this conservative evangelical community tried to turn their eco-friendly philosophies into action. Yet this attempt was overwhelmed by a growing number in the leadership who made anti-environmentalism the accepted position through public ridicule, conspiracy theories, and cherry-picked science. Through analysis of rhetoric, political expediency, and theological imperatives, *The Nature of the Religious Right* explains how ideas of nature played a role in constructing the conservative evangelical political movement, why Christian environmental stewardship was supported by members of the community for so long, and why they turned against it so decidedly beginning in the 1990s. Discusses religious environmentalism and argues that theologians are recovering nature-honoring elements of traditional religions and forging new theologies connecting devotion to God with love for God's creation and care for the Earth. *Sacred Nature* examines the crisis of environmental degradation through the prism of religious naturalism, which*

*seeks rich spiritual engagement in a world without a god. Jerome Stone introduces students to the growing field of religious naturalism, exploring a series of questions about how it addresses the environmental crises, evaluating the merits of public prophetic discourse that uses the language of spirituality. He presents and defends the concept of religious naturalism while drawing out the implications of religious naturalism for addressing some of the major environmental issues facing humans today. This book is designed for undergraduate and graduate students, as well as scholars specializing in contemporary religious thought or environmental studies. Spirit of the Environment brings spiritual and religious concerns to environmental issues. Providing a much needed alternative to exploring human beings' relationship to the natural world through the restrictive lenses of 'science', 'ecology', or even 'morality', this book offers a fresh perspective to the field. Spirit of the Environment addresses: * the environmental attitudes of the major religions; * the relationship between art and nature; * the Gaia hypothesis; * the non-instrumental values which have inspired environmental concern. Contributors range from a variety of disciplines including philosophy, comparative religion, education and social anthropology, providing students with an intriguing survey on the role that spirituality and religion play in nature. This is a vital collection for those eager to examine the relationship between the spiritual and the environment. The moral values and interpretive systems of religions are crucially involved in how people imagine the challenges of sustainability and how societies mobilize to enhance ecosystem resilience and human well-being. The Routledge Handbook of Religion and Ecology provides the most comprehensive and authoritative overview of the field. It encourages both appreciative and critical angles regarding religious traditions, communities, attitude, and practices. It presents contrasting ways of thinking about "religion" and about "ecology" and about ways of connecting the two terms. Written by a team of leading international experts, the Handbook discusses dynamics of change within religious traditions as well as their roles in responding to global challenges such as climate change, water, conservation, food and population. It explores the interpretations of indigenous traditions regarding modern environmental problems drawing on such concepts as lifeway and*

indigenous knowledge. This volume uniquely intersects the field of religion and ecology with new directions within the humanities and the sciences. This interdisciplinary volume is an essential reference for scholars and students across the social sciences and humanities and for all those looking to understand the significance of religion in environmental studies and policy. 'Nature' and the 'city' have most often functioned as opposites within Western culture, a dichotomy that has been reinforced (and sometimes challenged) by religious images. Bohannon argues here that cities and natural environments, however, are both connected and continually affected by one another. He shows how such connections become overt during natural disasters, which disrupt the narratives people use to make sense of the world, including especially religious narratives, and make them more visible. This book offers both a theoretical exploration of the intersection of the city, nature, and religion, as well as a sociological analysis of the 1997 flood in Grand Forks, ND, USA. This case study shows how religious factors have influenced how the relationship between nature and the city is perceived, and in particular have helped to justify the urban control of nature. The narratives found in Grand Forks also reveal a broader understanding of the nature of Western cities, highlighting the potent and ethically-rich intersections between religion, cities and nature.

- [*This Sacred Earth*](#)
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- [*Saving Nature*](#)
- [*Devoted To Nature*](#)
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- [*Religions And Environments*](#)
- [*A Greener Faith*](#)
- [*Spirit And Nature*](#)
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- [*The Good In Nature And Humanity*](#)
- [*Nature And The Environment In Contemporary Religious Contexts*](#)
- [*Spirit Of The Environment*](#)
- [*Placing Nature On The Borders Of Religion Philosophy And Ethics*](#)
- [*To Care For Creation*](#)
- [*Dark Green Religion*](#)
- [*Nature Space And The Sacred*](#)
- [*Worldviews And Ecology*](#)
- [*Ecology And Religion*](#)
- [*Making Nature Sacred*](#)
- [*The Promise Of Nature*](#)
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- [*Nature Science And Religion*](#)
- [*Religion And The Order Of Nature*](#)
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