



Preaching for the Environment.

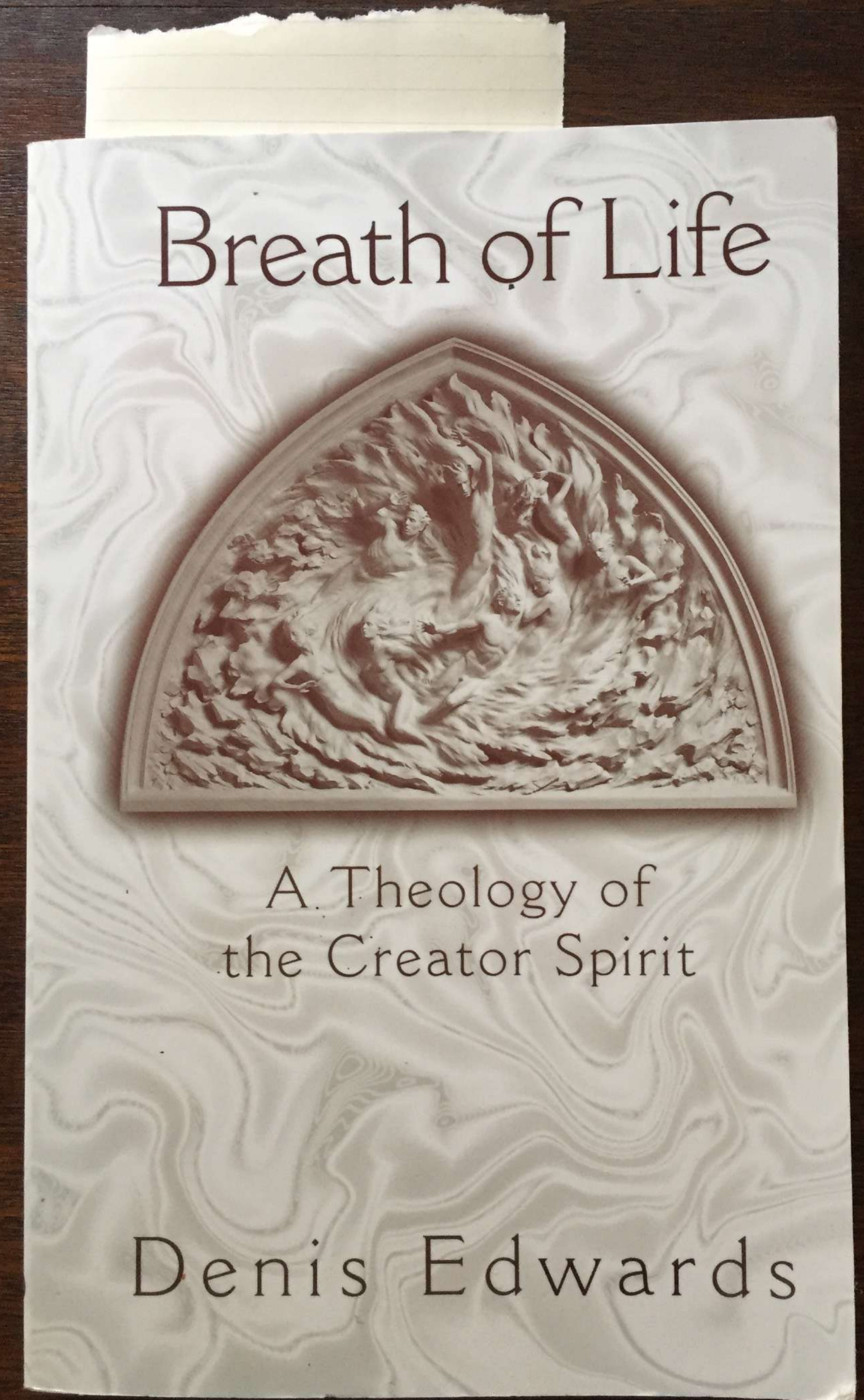


What's the Urgency? *and* Why bother?

Denis Edwards

‘The Spirit is thought of as working with creation ... The zone of the Spirit embraces the chanciness of random mutations and the chaotic conditions of open systems.’

Breath of Life (2004), p. 34



Problematic Apocalypticism

Catherine Keller

‘Participants in Christian civilization, which extends far beyond the bounds of belief, have been programmed by ancient visions to expect that when the going gets rough, the world will go.’



Professor of Constructive Theology at Drew University

Problematic Apocalypticism

Rosemary Ruether

‘...apocalypticism, like Platonic eschatology, is based on the fantasy of escape from mortality. Death itself is the “last enemy” to be overcome.’

Crucial to this ‘escape’, as she terms it, is the destruction of the earth itself, which is associated with decay and death.



Retired as Professor at Garrett-Evangelical Theological Seminary

Problematic Apocalypticism

Ulrich Körtner

Körtner reminds us, *apokalypsis* simply means ‘uncloaking, unveiling, disclosure, uncovering, or revelation’. Thus when we talk about *apokalypsis* we are simply talking about the unveiling of what is now hidden.

It is important to acknowledge that apocalyptic thought has, certainly for much of the history of Christianity, been marginalised.



Instituts für Ethik und Recht in der Medizin Universität Wien

Problematic Apocalypticism

Jürgen Moltmann

Critical of the link between the political right of the United States of America and apocalyptic fundamentalism.



Professor Emeritus of Systematic Theology at the University of Tübingen

The Escaping Soul

Rosemary Ruether

Platonism believed that the human soul was pre-existent, originally dwelling in the stars in the upper regions of the cosmos, before being incarnated.

[Platonism is often contrasted with Stoicism in this respect, which had a much more 'bodily' focused understanding of the soul.]

Hebrew thought, in marked contrast to Platonism, believed that the soul was the life principle of the body, 'and future life takes the form of a resurrection of the body on a renovated earth'.

The Christian position, particularly as it developed at the hands of Augustine, attempted various syntheses of these two positions.

The Redemption of Creation

God's Action – Transcendence: the 'Objective' side of the Consummation of all things.

and

Our Participation – Immanence: the 'Subjective' side of the Consummation of all things.

The Redemption of Creation

God's Action – Transcendence: the 'Objective' side of the Consummation of all things.



Jürgen Moltmann



Ernst Conradie

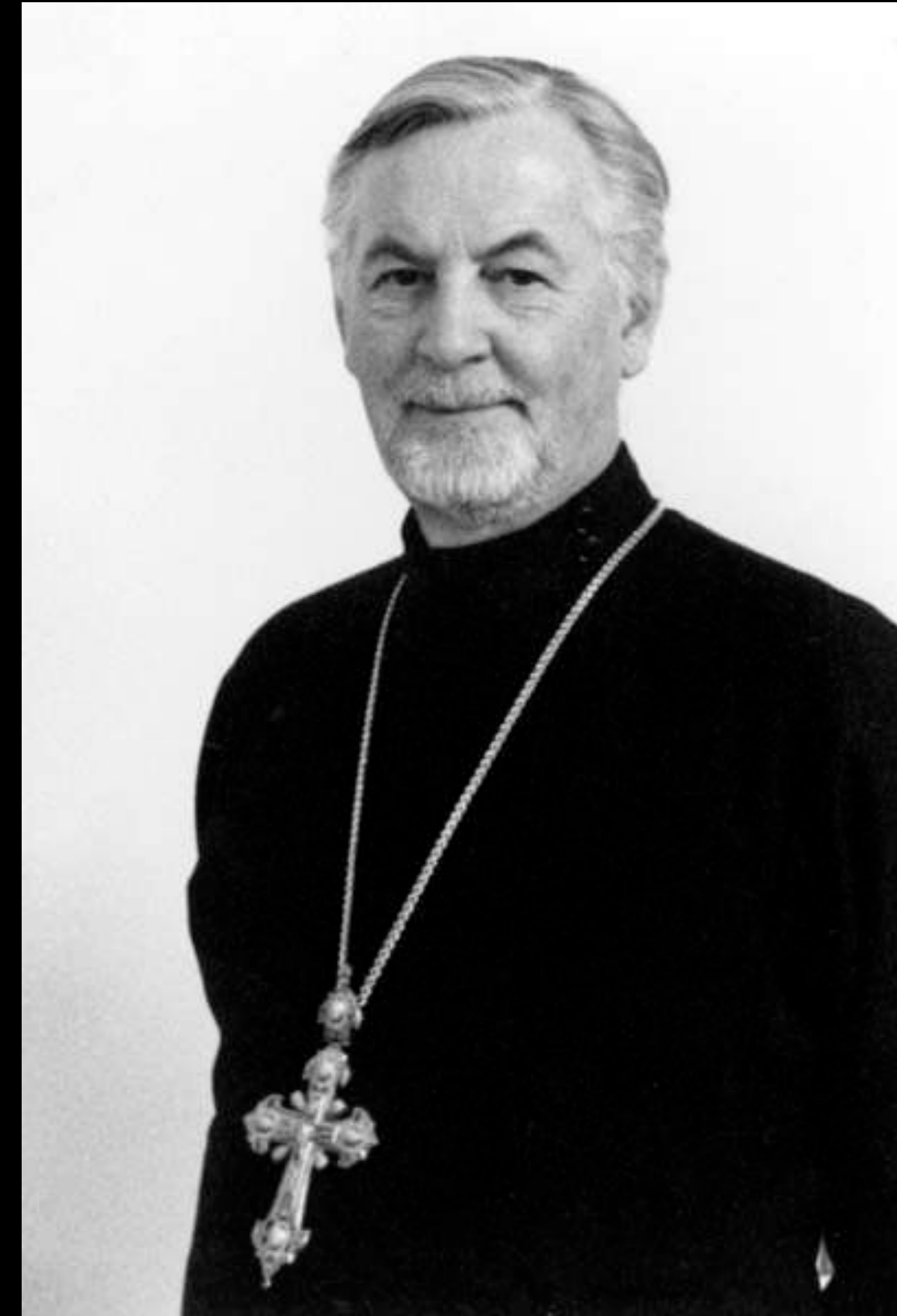
UWC's Department of Religion and Theology

The Redemption of Creation

Our Participation – Immanence: the ‘Subjective’ side of the Consummation of all things.



Elizabeth Johnson, Professor Emerita of Theology at Fordham University



Alexander Schmemmann (1921–1983), former Dean of St. Vladimir's Orthodox Theological Seminary in Crestwood, NY

The Redemption of Creation

God's Action – Transcendence: the 'Objective' side of the Consummation of all things.



Jürgen Moltmann

Moltmann understands eschatology principally using the framework of *adventus*, and understands God as 'the Coming God'.

The eschaton is neither the future of time, in the sense of *futurum*, nor is it a concept of timeless eternity. Rather God comes from the future, bringing conversion, that is, new life, with him.

The Redemption of Creation

God's Action – Transcendence: Jürgen Moltmann

God's coming towards us is also understood as meaning that God comes to dwell with us, in the world which will be transformed by God's presence in it. Thus not only is time fundamentally transformed, but so too is space.

Much like the Orthodox doctrine of deification, the entire world becomes shot through with the divine Spirit. It becomes a new world-organism, in which heaven and earth are united. God and human beings too then dwell in perpetual fellowship.

The Redemption of Creation

God's Action – Transcendence: Ernst Conradie



God's transcendence remains vital for Christian eschatology, because 'if there is any hope beyond the deaths of human persons, the human species, life on earth, the planet itself and the universe, then this hope can only lie in being taken up into God's eternal presence'.

Ernst Conradie

The Redemption of Creation

God's Action – Transcendence: Ernst Conradie

The Christian hope is that everything, the entire, vast history of the cosmos itself, will be taken up into the loving presence of God.

‘The history of the cosmos, this “cosmic pilgrimage”, is *inscribed* in the eschaton.’ Nothing that has been inscribed can be removed or pass away – it endures. These inscriptions then provide the building blocks, as it were, for life in the eschaton.

The Redemption of Creation

Our Participation – Immanence: the ‘Subjective’ side of the Consummation of all things.



Elizabeth Johnson

A dominating, oppressive regime will attempt to keep a group submissive, by destroying the memory of its heritage, ancestors, and traditions.

But subversive memory ... ‘acts like an incalculable visitation from the past that energises persons. It interrupts the omnipotence of the present moment with the dream, however fleeting, that something else might be possible.’

The Redemption of Creation

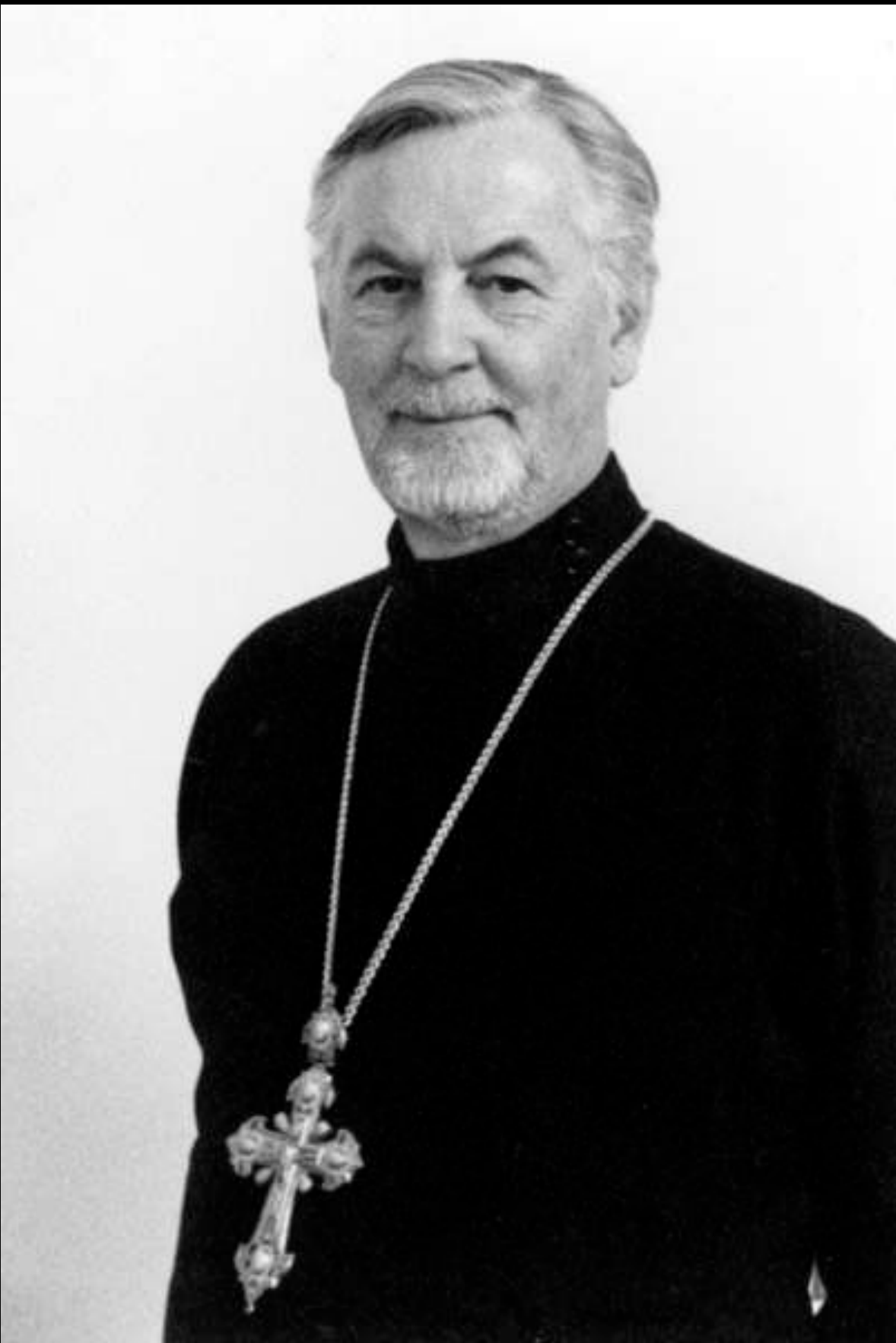
Our Participation – Immanence: the 'Subjective' side of the Consummation of all things.

Johnson's work can be readily adapted to include our solidarity with creation itself and remembrance of those parts of creation which have been victimised or destroyed completely.

Our *subversive memory* means that the history written by the victors of that particular disaster is never the final word.

The Redemption of Creation

Our Participation – Immanence: the ‘Subjective’ side of the Consummation of all things.



Liturgy is understood to be at the heart of the Christian experience of life and the vocation of Christians, both individually and ecclesiastically

If life is seen as a liturgy, which helps bring in the kingdom of God, then we have a model of human participation in the consummation of all things. This understanding of life as a liturgy need not be solely anthropocentric, but may also include the participation of all of God's creation.

Alexander Schmemmann

The Redemption of Creation

Conclusion

At our best, when we participate constructively in the cosmic liturgy, human beings *remember* all of creation, both in the celebration of the Eucharist and in other acts of remembrance, and thus bring creation and themselves to God.

Preaching is a critical part of this remembrance and prophetic call.

The singing of God's praises, whether through preaching, in the celebration of the Eucharist, or in the wider created order, and the *memory* of all of this, allows human beings and all of creation to participate in the final consummation of all things.



Do you feel called to a future filled with hope?

The Greenie's Guide to the End of the World



Theodore David McCall

Available at:
[http://atfpres.com/
the-greenie-s-guide-to-the-end-of-the-world.html](http://atfpres.com/the-greenie-s-guide-to-the-end-of-the-world.html)
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