

EVERY PART OF CREATION MATTERS

POINTING AT NEW PARADIGMS AND PERSPECTIVES IN THEOLOGY

WHY CREATION THEOLOGY?



SCANDINAVIAN CREATION THEOLOGY

N.F.S. Grundtvig (1783-1872) = **Human first, then Christian** [Irenaeus + Luther]

K.E. Løgstrup (1905-1981): *Creation and Annihilation* = **cosmological turn** [Luther]

Regin Prenter (1907-1990): *Creation and Redemption* [Grundtvig + Luther]

Gustaf Wingren (1910-2000): *Creation and Vocation* [Grundtvig, Løgstrup + Luther]

WHY TRINITARIAN THEOLOGY?

I believe in the Holy Spirit, who with the Father and the Son is truly one God, ... These are the three persons and one God, who has totally and completely given all of God's own being to us, with everything that God is and has. As Father, God's every being is given to us, along with heaven and earth and together with all creatures, in order that they serve and benefit us. But this gift became useless and was overshadowed through Eve and Adam's fall. Therefore the Son himself has subsequently given himself to us and has bestowed upon us all his works, sufferings, wisdom, and righteousness, and reconciled us to God in order that, returned to life and righteousness, we would also know and have God's own presence and gifts. But because this grace is useful to no one if it remains secretively hidden and could not come to us, the Holy Spirit comes and is given to us also, wholly and completely. This same Spirit teaches us to understand the benefits of Christ which have been revealed to us, helps us receive and preserve these benefits which are useful for our needs, and distributes, increases, and extends them to others. (Luther, Confession, 1528; *The Annotated Luther* 2:270)

SWEDISH BISHOPS' LETTER ABOUT THE CLIMATE

A Bishops' Letter

About the Climate

THE BISHOPS OF THE CHURCH OF SWEDEN 2014 (Archbishop Anders Wejryd)

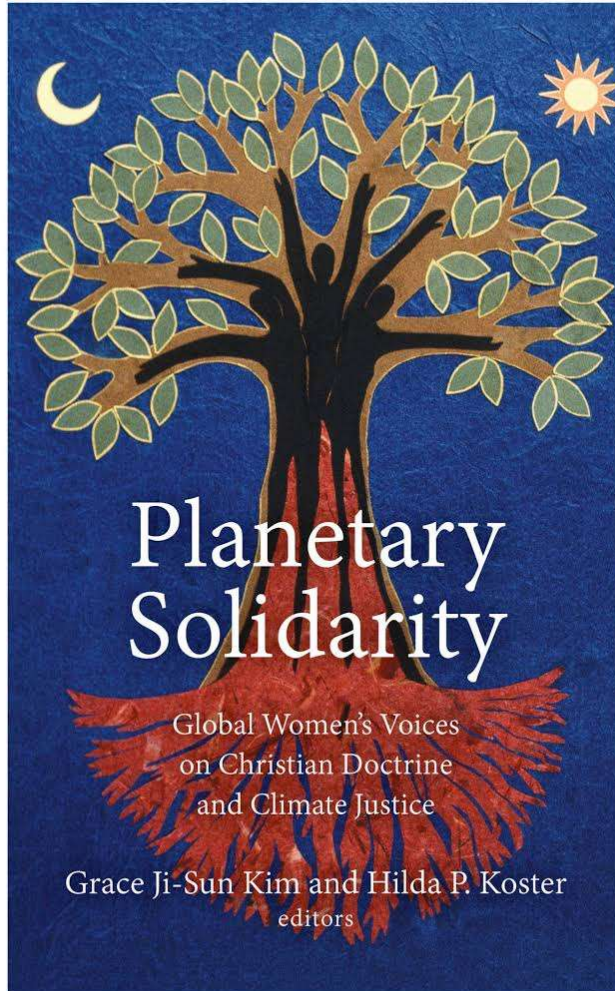
revision 2020 (Archbishop Antje Jackelén)

NEW PARADIGMS

Postmodern/late modern theologies:

- Political theology >> **Ecological creation theology** (Jürgen Moltmann)
- Feminist theology >> **Ecofeminism >> climate theology** (Sallie McFague)
- Liberation theology >> **Postcolonial** theology (Kwok Pui-Lan)

>> climate justice

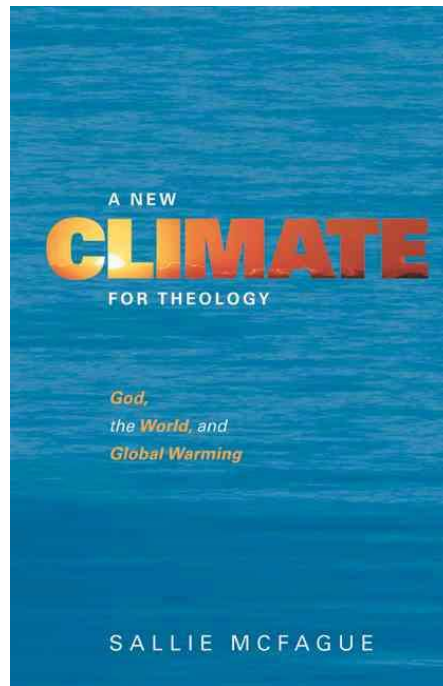


Planetary Solidarity

Global Women's Voices
on Christian Doctrine
and Climate Justice

Grace Ji-Sun Kim and Hilda P. Koster
editors

NEW CLIMATE FOR THEOLOGY



SALLIE MCFAGUE (2008)

”I want to suggest that theology within the context of climate change must focus on deconstructing and reconstructing two key doctrines: **who we are and who God is**. The interpretation of the God-world relationship is a critical issue. If theologians, who are some of the keepers and interpreters of this deep knowledge, allow false, inappropriate, unhelpful, and dangerous notions of God and ourselves to continue as our society’s assumptions, we are not doing our job. A primary task of theologians is to **guard and encourage right thinking about God and ourselves.**”

1. linguistic change >> 2. change of action

ECOLOGICAL TURN

World = God's body (*Models of God*, 1987)

World = "wild space" – "household [**oikos**] of planet earth" (*Life Abundant*, 2000)

Nota ecclesia = **ecological catholicity** lived in a political context (*A New Climate*, 2008)

"Climate change names this ecological turn in a negative and frightening way: it tells us loud and clear that our conventional consumer-culture anthropology is false. It also warns Christians that a supernatural, transcendent God is neither faithful to the tradition's incarnationalism nor relevant for our times." (*A New Climate*, 2008).

CREATION AND CLIMATE THEOLOGY

”...I would like to play with the model of the world as God’s body as a way of filling out how praise and compassion might be intimations of transcendence for postmodern Christians. I would like to suggest that an interpretation of Christian faith that focuses on the earth as where God is and where we are holds special insight into how we should “be religious” in a time of radical climate change.”...

”...the world as God’s body suggests that there is one world, one reality, and this world, this reality, is divine. The divine is physical (as well as spiritual), as we – all of us – are. There is no absolute *one* dividing matter and spirit, body and soul, nature and humanity, or the world and God. Contemporary science tells us this, but it is also the heart of incarnational thinking. The model of the world as God’s body suggests a creation theology of praise to God and compassion for the world in contrast to Christian theologies of redemption that focus on sin and on escape from the world.” (McFague, *A New Climate for Theology* 2008, 105).

CREATION AND CLIMATE JUSTICE

”Heaven and earth, the visible and the invisible, will be created anew, so that they may become the cosmic temple in which God can dwell and come to rest. Then the presence of God will fill everything, and the powers of chaos and annihilation will be driven out of creation. That is the all-pervading cosmic indwelling of God, the Shekinah. Towards that indwelling God’s creation Sabbath already pointed. Thus the new creation at the end will become the fulfilment of the true promises of their own eternal future in the new creation. This hope also embraces ‘a new earth’ in which ‘righteousness dwells’ (2 Pet. 3,13).

Righteousness is one of the names of God.

The true creation is not behind us but ahead of us.” (Moltmann, *Ethics of Hope* 2012, 129)

POSTCOLONIAL AND CLIMATE JUSTICE

Against Christian imperialism and colonialism, Pui-Lan reinterprets Jesus as the totally liberated human being who confronts unjust societies and understands justice as the way to the kingdom of God (Kwok Pui-Lan, *Postcolonial Imagination* 2007, 157).

POSTCOLONIAL CHALLENGE

”Questioning in equal measure the universality of ‘Man’ and a general category of the ‘negro’, Fanon at once disturbs the juxtaposition of Europe with Enlightenment, and with the idea that Europe is the birthplace of ‘Man’, while also challenging Europe’s construct of the ‘other’, and the ‘automatic’ manner of classifying him, imprisoning him, primitivizing him, decivilizing him.” (Fanon 1986, 20; Jabbri 2013, 72)

NEW PERSPECTIVES

creation theology in a new key >> global perspectives
nature perspectives

new key of universality >> gender perspectives

>> coming from emphasis on **difference** to emphasis on **shared humanity/common world** >> **diversity in unity**



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