

## Bibliographic Resources

# Annotated Bibliography

by

Frederick W. Krueger

John Chryssavgis, *Beyond the Shattered Image*, Light and Life Publishing Co., Minneapolis, Minnesota, 1999.

A secret is slowly getting out. The Orthodox Church is increasingly being acknowledged by other Christian churches as holding the loftiest and most comprehensive cosmic vision amongst the range of Christian theologies. Ironically the greatest barrier to disseminating this awareness lies in Orthodoxy's own clergy who too often remain oblivious to this light which is most often, it seems, "hidden in a basket under the bed." This book by theologian Fr. John Chryssavgis presents the Orthodox Christian vision of the world as a sacrament. To participate in the creation properly implies a transformation of the way we think, feel and act toward the world which further implies awareness of the Divine Presence in the world. This book unfolds the Orthodox understanding of creation as a revelation of the sacred and is something which every Christian should read.

Sarah Hobson and Jane Lubchenco, *Revelation and the Environment: AD 95 - 1995*, Proceedings of the Patmos Symposium I, September 20-27, 1995, World Scientific Press, New Jersey and London, 1997

Scientists, economists, and theologians from around the world gathered in 1995 on the Isle of Patmos for a unique conference to explore the ecological implications of the Book of Revelation. Nineteen hundred years after it was authored, this text now serves as an important basis for seeing that there can be sins against nature as well as against God and people. With over forty chapters, this book provides an excellent resource for understanding the relationship of creation to the Last Days and the New Earth.

John Chryssavgis, editor, *Cosmic Grace + Humble Prayer: The Ecological Vision of the Green Patriarch Bartholomew I*, William Eerdmans Publ. Co., Grand Rapids, 2003 (OP)

Many Orthodox are only dimly aware that their faith is, and always has been, supremely ecological. This book collects the ecological writings of Ecumenical Patriarch Bartholomew and presents his inspired commentary on the sanctity of the created world and the importance of the faithful to address this pressing but difficult challenge. The result is a many faceted depiction of the Orthodox theology of creation. For anyone who wishes to delve deeper into the implications of Orthodoxy for creation care, this is a great book. Even though this text is now out of print, it has been replaced by the updated book, *On Earth as in Heaven: Ecological Vision and Initiatives of Ecumenical Patriarch Bartholomew*, New York: Fordham University Press, 2012. This book is an excellent study text for parish groups.

Deuterevon Tarasios, editor, *The Environment and Religious Education: Proceedings of the Summer, 1994 Seminar on Halki*, Melitos editions, Istanbul, 1995, and *The Environment and Ethics: Proceedings of the Summer, 1995 Seminar on Halki*, Melitos editions, The Office of the Ecumenical Patriarchate, Istanbul, Turkey, 1996

These collections present the proceedings of the first two “Halki environmental seminars,” organized by the Ecumenical Patriarchate. Both volumes begin with theological introductions from Metropolitan John of Pergamon. In *The Environment and Religious Education*, he stresses the educative role of worship and the ascetic life in shaping attitudes and values.

In *The Environment and Ethics*, Metropolitan John talks about an ethic as flowing from the *ethos* (liturgical, iconographic, ascetic) of the Church. Fr Stanley Harakas attempts to put this principle into practice by presenting three sets of texts – one liturgical and two containing recent statements on theology of creation – with guidelines on how to analyze them for ethical implications.

Anestis G. Keselopoulos, *Man and the Environment: A Study of Saint Symeon the New Theologian*, Translation by Elizabeth Theokritoff, Saint Vladimir’s Seminary Press, Crestwood, NY, 2001

Ten centuries ago Saint Symeon the New Theologian declared that the duty of humanity, including every person, is to raise creation into a state of beauty and transfigured blessedness consistent with the intent of its Maker-Creator. This purpose informs a right Christian “eucharistic” attitude toward every facet of the world – from our use of material goods, to the proper use of wealth, to our attitudes toward the material world, the community, one another and even ourselves.

Gennadios Limouris, *Justice, Peace and the Integrity of Creation: Insights from Orthodoxy*, WCC Publications, Geneva, Switzerland, 1990

A dozen Orthodox theologians combine in this anthology of perspectives on the related issues of justice, peace and creation's integrity. "Just as bread and wine are lifted up in the Eucharist for the sanctification of the world and all people, so a sacramental approach to creation is needed for its reintegration."

Paulos Mar Gregorios, *The Human Presence: Ecological Spirituality and the Age of the Spirit*, Amity Press, Amity, New York, 1987.

"The present global ecological crisis demands the recovery of a spirituality which is intellectually renewing and ethically enabling of our ability to face the present plight of humanity," says His Eminence Mar Paulos Gregorios, Metropolitan of Delhi. To chart an alternative to our modern dilemma, he draws on the fathers and concludes with a plea that we recover a consciousness that places God as the first reality, and from that base, identify a mode of production and distribution, a science and philosophy, a theology and technology, that "plants the cross of justice in the midst of our sin-mixed history."

Philip Sherrard, *Human Image: World Image: The Death and Resurrection of Sacred Cosmology*, Golgonooza Press, 3 Cambridge Drive, Ipswich, England, 1994

*Human Image: Global Image* emphasizes the radical shifts in Christian vision and outlook that are necessary to bring about the social and spiritual changes necessary to transform our way of life. This book is a key text for those who are concerned about healing the earth because of its clear understanding of the roots of our predicament and the challenges which ecological responsibility poses. At the heart of Sherrard's message is the necessity of the recovery of an authentic Christian cosmic image. Without this vision of Christ everywhere present in creation, he writes, we will not be able to achieve our otherwise lofty goals.

Joanne Stefanatos, *Animals and Man: A State of Blessedness*, Light and Life Publishing Company, Minneapolis, 1993

If you enjoy reading the lives of the saints, this book is a wonderful source of inspiring stories about the interaction of the saints with animals. It reflects an Eastern Christian view of animals through dozens of accounts

about saints and their amazing encounters with lions, wolves, camels, snakes, rabbits, even ants and bees, plus many others. Great for children as well as adults.

Frederick W. Krueger, editor, *Transfiguring the World: Orthodox Patriarchs and Hierarchs Articulate a Theology of Creation*, OFT Press, Santa Rosa, California, 2007

This anthology surveys the pronouncements of the Orthodox patriarchs and hierarchs on the Orthodox vision of creation. The result is a Christian world view for the 21<sup>st</sup> century which emphasizes the sanctity of the created world and the need for the faithful to apply their beliefs to the pressing issues of our time. The simple message of the Orthodox patriarchs is that ecological issues are moral and spiritual issues. They emphasize that the faithful have a crucial role in this task, but the clergy especially are called upon to lead. If significant change is to occur, there must be intentional efforts to extend the life of the Church into the life of the world. The promotion and practice of this ecological vision of the Orthodox Church leads to healing – for the individual as well as our culture and planet. As the faithful recognize that ecological problems represent spiritual problems, concern for the transformation of behavior would then become a far more potent force in shaping personal behavior and the cultural attitudes of society.

Elizabeth Theokritoff, *Living in God's Creation: Orthodox Perspectives on Ecology*, Saint Vladimir's Seminary Press, Crestwood, New York, 2009

The Orthodox vision of creation portrays creation as God's epiphany and the human person as a workshop of unity, a connecting link uniting creation and Creator. This lofty ideal is to be achieved at a practical level as we manifest our love for God, for other people, and for the world, through "the right use of material things." To communicate this vision, Elizabeth Theokritoff presents fresh insight into Orthodox tradition in a way that shows its ecological implications. She begins with the church fathers and examines the principles in their commentary and behavior to reveal a Christian cosmology in their writings. One of the keys, she writes, to understand the Church's vision of creation is to relate it to everything else that we know about the universe. To develop the implications of this vision, she offers a series of reflection questions to realize the path of action that is before us as we examine the face of modern issues.

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