Dear Colleagues:

I just got the official word from Saint Mary's Press that this project has the green light!

I'm very pleased with how this project is unfolding so far! As editor/shepherd I want you to know that I am looking forward to working with each of you. Please feel free to send any questions, drafts, etc. my way whenever you like. Also, let me know if you need any suggestions for resources/readings that might be helpful to get you going.

I want this book to be high quality and highly accessible—the best thing available for undergraduate courses on the subject at Catholic colleges and universities in the coming years. Thus be sure to come up with an essay that really grabs undergrad students' attention while still doing the topic justice. This may be challenging for some of us, but we need to provide them with enough stuff in each chapter to inform them well of the topic in a way that is roughly equivalent to a week's worth of lectures—but in only around 4,000 words (!); 2) in an engaging, attention-grabbing way that meets them where they're at in life; 3) with the assumption that they may have had only one previous introductory theology course (put another way, you might write your chapter keeping in mind that readers may have, minimally, read previously the Theological Foundations: Concepts & Methods for Understanding Christian Faith textbook, edited by J.J. Mueller, with Saint Mary's Press—get a free copy from them and you'll see what I mean...).

As you will see below, there have been some changes, such as some new chapters added—which was due to helpful suggestions from several of you. Indeed, there could be a few more chapters that were suggested, but the editor thought that we should keep things as they are here at least for now. Otherwise the book will be in danger of getting too big and expensive. At this point it looks like we'll have 18 contributors (not counting me). Saint Mary's Press is still crunching the numbers, and they will probably send the paperwork to me next week. With this many contributors, it looks like each person will get around $220 for his/her contribution. If this figure is insufficient for you, please let me know; you haven't committed to the project officially yet, so there is still time to back out if you need to (and I'll understand, but I hope you won't need to do so!).

Remember, these essays do not have to be original, but instead should be creative, informative, and engaging for typical undergraduates at Catholic colleges and universities today. If you can come up with a better title for your chapter, also, feel free to go for it. Saint Mary's Press is good with the time frame I gave to you in a previous
email, so please have at least an outline of your chapter by the first week of January 2009 (including thesis, how the chapter will proceed, and some resources). I suspect that Saint Mary's Press will also want 5-10 key questions for the end of each chapter also. In addition, because many of our students are non-Catholics, Saint Mary's Press would like to insert a box every now and then in each chapter, alerting students to possible Protestant/Orthodox Christian perspectives; so if you can think of places where something like that might be appropriate in your chapter, please do this.

I'll be in touch with more soon!

Best wishes,
Tobias
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Tobias Winright, Ph.D.
Assistant Professor of Moral Theology
Department of Theological Studies

Here are the chapters and the contributors of each chapter at this time:

*Green Discipleship: Catholic Theological Ethics & the Environment*, edited by Tobias Winright, Saint Louis University, St. Louis, MO (Ph.D., University of Notre Dame), Department of Theological Studies.

**Introduction:** Catholic Theological Ethics & Creation, Problems & Prospects, by me.

**Chapter One:** The Signs of the Times, by Cathy Mabry McMullen, Iowa State University, Ames, IA (Ph.D. in Biology, Iowa State University, M.T.S., Harvard Divinity School), Dept. of Natural Resource Ecology and Management.

**Section One: Catholic Theological Ethics & the Scriptures**

**Chapter Two:** The Hebrew Bible and Creation, by Randall Smith, University of St. Thomas, Houston, TX (Ph.D., Univ. of Notre Dame), Dept. of Theology.

**Chapter Three:** The New Testament and Creation, by ???

**Section Two: Catholic Theological Ethics & Christian Tradition**
Chapter Four: St. Francis of Assisi & the Franciscan Tradition, by Keith Warner, OFM, Santa Clara University, Santa Clare, CA (Ph.D. in Environmental Studies, UC Santa Cruz, M.A. in theology from GTU), Depts of Environmental Studies and Theology.

Chapter Five: St. Thomas Aquinas and the Thomistic Tradition, by Daniel Scheid, Duquesne University, Pittsburgh, PA (Ph.D. cand., Boston College), Dept of Theology.

Section Three: Fundamental Moral Theology & the Environment

Chapter Six: Natural Law, the Natural Sciences, and Creation, by Nicanor Austriaco, OP, Providence College, Providence, RI (Ph.D. in Biology, MIT, STL in Theology, Dominican House of Studies), Depts of Biology and Theology.

Chapter Seven: Moral Deliberation, Virtue Ethics, and the Environment, by Nancy Rourke, Canisius College, Buffalo, NY (Ph.D., Maynooth, Ireland), Dept of Religious Studies & Theology.

Chapter Eight: Liturgy, Sacraments, and Creation, by Steve Wilson, Spring Hill College, Mobile, AL (Ph.D., University of Notre Dame), Dept. of Theology.

Section Four: Social Ethics & the Environment

Chapter Nine: Catholic Social Teaching & Creation, by Christopher Vogt, St. John's University, Queens, NY (Ph.D., Boston College), Dept. of Theology & Religious Studies.

Chapter Ten: Feminist Theological Perspectives & Creation, by Kari-Shane Davis Zimmerman, College of St. Benedict/St. John's University, Collegeville, MN (Ph.D., Marquette University), Dept of Theology.

Chapter Eleven: Liberation Theology & Creation, by Kathryn Lilla Cox, College of St. Benedict/St. John's University, Collegeville, MN (Ph.D., Fordham University), Dept. of Theology.

Section Five: Comparative Religious Ethics & the Environment

Chapter Twelve: Judaism & Creation, Problems & Prospects, by ???

Chapter Thirteen: Islam & Creation, Problems & Prospects, by June Greeley, Sacred Heart University, Fairfield, CT (Ph.D., Fordham University), Dept. of Philosophy & Religious Studies.
Retrieving St. Francis of Assisi: Ancient Wisdom for Our Contemporary Ecological Vocation
Keith Douglass Warner OFM
Santa Clara University

1. Introduction. Francis as a special gift to the Church and humanity. Model of ecological wisdom for our age.
   a. An inspiration for our fidelity to Catholicism and care for creation.
   b. An example for us, across 8 centuries, of ecological consciousness. He can be recognized as a relevant example for us in our ecological crises by undertaking a retrieval process. This means we examine a person in his or her specific historical context, and decide upon appropriate means of capturing his wisdom, insight, and consciousness as a guide for us today.
   c. The plan for this chapter:
      i. What John Paul II did
      ii. Francis’s witness
      iii. What retrieval is, can do
      iv. Implications for our vocation
2. How Pope John Paul II promoted Francis as an example, witness
a. He named St. Francis Patron Saint of Ecology in 1979. More precisely he named him: “patron saint of those who promote ecology.” What is a patron saint? Why does the Catholic Church have them? They are examples of virtue, fidelity; a model, for inspiration. In this case, Francis was presented as a model of ecological living. The Friars were hardly aware of this happening, and did very little to act on it.

b. How John Paul II presented Francis in “Ecological Crisis” in 1990. John Paul II used the term “ecological vocation” in 2002 to describe a responsible relationship with creation, a shared calling of all humanity to care for the Earth.

c. Most people know Francis as loving animals. Put him in bird baths, but trap him there. This domesticates him, and prevents us from perceiving his experience of God in Creation. Sentimentalism can be a spiritual trap.

d. Franciscan spirituality today is fostering a response to our ecological crises from within the Catholic tradition.

3. The witness of Francis’ life.
   a. Some key traits of his vocation: Conversion, contemplation and fraternity.
   b. These traits were the fruit of encounters, with lepers, animals, elements. No statues with Francis and lepers. (Selective retrieval).
   c. Preaching to the birds as reverse evangelization: community, mutuality.
   d. Contemplation and consciousness. His experiences of contemplation prompted him to “perceive” relationships of family. The Canticle of Creation as an expression of what we moderns could refer to as “ecological consciousness” even though Francis never would have.
   e. His intuitive perception: the Incarnation is in Creation. The implications of an incarnational spirituality. John Duns Scotus developed this into a theological position: creation was made for Christ. The incarnation was not occasioned by sin, but rather love.

4. The call to renewal of Vatican II has shifted to retrieval of ancient wisdom. The Catholic tradition is a tricky thing, and an appropriate retrieval of it requires discretion. Deciding on what constitutes ancient wisdom, and what should be left in the past, requires discretion. Here I will describe two expressions of this retrieval.
   a. Retrieving the Franciscan tradition as an example.
      i. V2 prompted an investigation the witness of Francis, and of our roots. This was in dialogue with popular culture’s aspirations for authentic spirituality. The problem: people wanted a hippie saint, so they created Francis in their own image. Francis does have wisdom to impart to us from our Catholic tradition, but we have to be judicious. In reality, the Franciscan tradition has wisdom that we realized. We had lost parts of our tradition. Retrieval.
      ii. Resources used in this, and focii. Texts, a movement, contemplation, intellectual tradition.
iii. What Franciscans are retrieving: contemplation and ecological consciousness.

b. Greening of American Catholicism as one example of the manifold expressions of the Greening of religions.
   i. What is GOR? It is different than conventional environmentalism: Recognizes that the problem is greater than getting policies, politics and economic markets right. Fundamentally a crisis of human identity in the modern world.
   ii. Retrieves ancient wisdom for our disordered age. Frames environmental crisis as more than data problem. Addresses the problem of The Split. Asks: how do we re-think our values framework, and understanding of a moral life, and making meaning. Religious questions.
   iii. Greening of Catholicism: a distinct contribution. What might this be? Not as something external, pasted on, but integral to identity. Build upon contemporary Catholic identity: purpose, understanding of the human person, and vision of society.

5. Implications for our vocation
   a. Francis loved creation. The Franciscan tradition is a love tradition, with themes of intimacy, familiarity, encounter. Links care for the earth with care for the poor.
   b. Francis is an example of love. Not fear, nor using fear to motivate others. Nor using duty alone.
   c. Our fundamental vocation is to love Creator and express that through love of neighbor and creation.