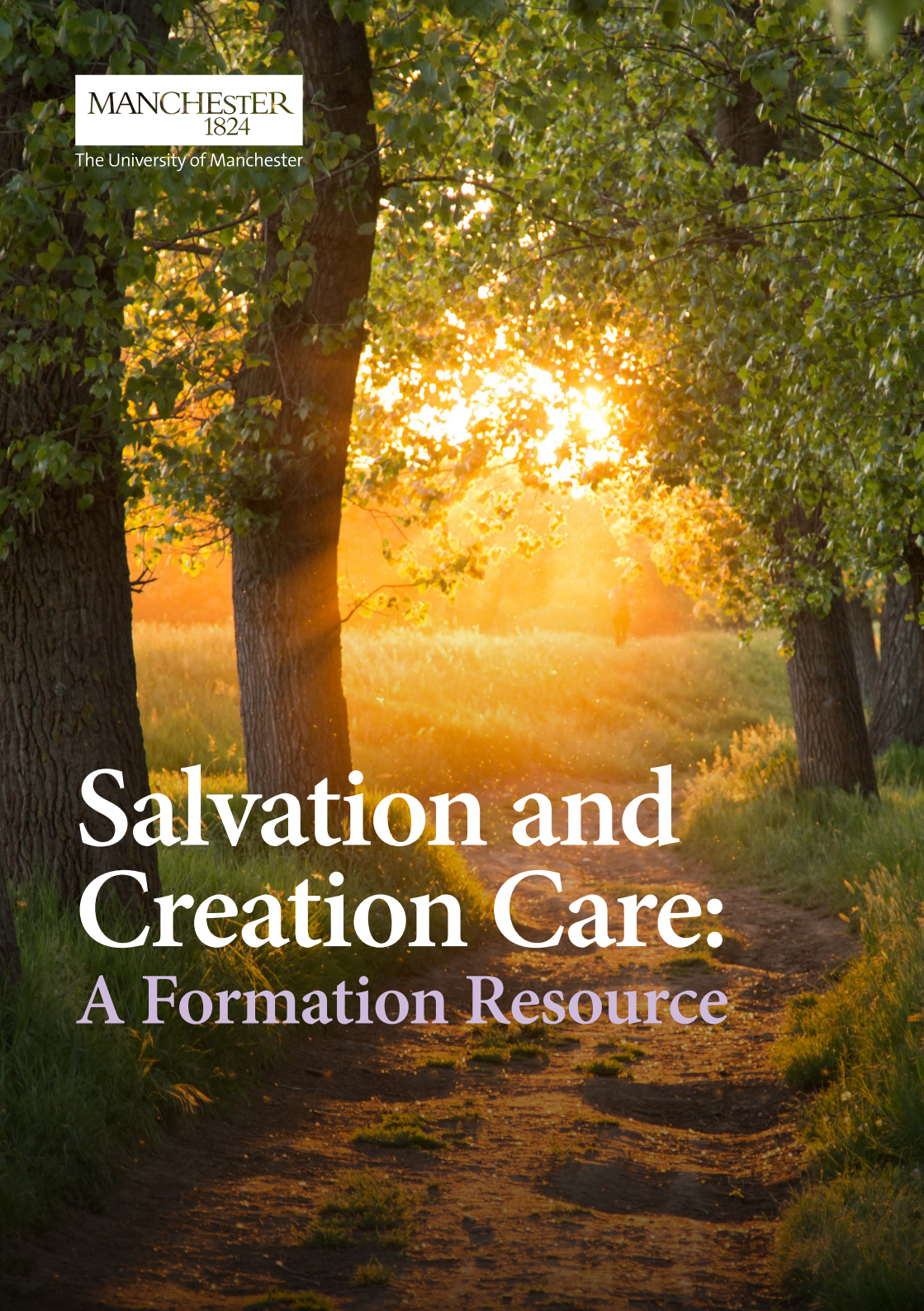




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The University of Manchester

Salvation and Creation Care: A Formation Resource

Contents

About this Resource	3
Part 1: Communion	4
– The Gift of Creation	4
– Communion with God and Creation	6
– Grace through Creation	7
Part 2: Reconciliation	8
– Sin and Alienation	8
– Grief and Lament	10
– The Need for Reconciliation	11
Part 3: Redemption	12
– Conversion and Sanctification	12
– The Steward and The Prophet	13
– Liberation	14
– Hope for Creation Renewed	15
Responding to the Call to Care for Creation	16
Resources to Guide Action	17
Authorship and Background	18
Works Cited	18

About this Resource

The heart of the Christian faith is the story of salvation – the story of God’s saving work in the world. It is for the purpose of salvation that God becomes human in Jesus Christ. As Jesus says of himself, ‘the Son of Man came to seek and to save the lost’ (Luke 19:10).

Many themes feed into the story of salvation: human sin and alienation from God; the need for communion and reconciliation, which is God’s work of redemption and liberation; the healing and wholeness that results from salvation; and the transformation of humanity and the world.

This teaching resource explores how the Christian story of salvation, which draws on each of these salvation themes, is integrated with care for our common home – with care for God’s creation. Woven through the Christian story of salvation is God’s creation and our place within it, and caring for this creation becomes not a separate issue to salvation, but integral to it.

This resource is aimed at anyone with an interest in Christian theology, who wishes to explore what Christian theology has to say about caring for creation, and how in so doing, one becomes part of the dynamic narrative of God’s salvation for the world.

Contents and Structure

There are three parts to this resource, each exploring creation care within a particular thematic area of salvation. This resource draws from the wellspring of Catholic theology and tradition, as well as interviews

with environmentally active Christians in the UK who took part in the *Religion, Theology and Climate Change* project between 2022-25 (for more information, see the ‘Authorship and Background’ section at the end). These voices included employees and volunteers with CAFOD, Caritas and the Roman Catholic Diocese of Salford, and represent grassroots Catholic thought in the UK today.

Part 1 explores the gift of creation, the communion humans have with God through creation, and the ways that creation teaches us to be God’s creatures through graced moments in creation. Part 2 focuses on the damage done to creation through human sin, the alienation from God that follows, and the need for humans to be reconciled back to creation and to union with God. Part 3 considers how reconciliation is based on our repentance, and explores different actions the Church can take, to join in with God in liberating and redeeming creation alongside humanity, towards a renewed creation that is based on our enduring hope in Christ.

The resource is designed to be discussed in groups, and applied to the work of creation care within the Catholic Church. At the end, there are suggestions for how to use these ideas in the call to care for our common home, and links to resources and further readings.

Part 1: Communion

The Gift of Creation

Scripture tells us that God created a world that is very good.

'God saw all that he had made, and it was very good.'

Genesis 1:31

The creation of the world is an act of divine love, brought into being by the God who is love.

'All things that are, are loved into being. The fundamental ground for anything is that it is called into being because God loves it.'

Fr Michael J. Himes,
Finding God in All Things (p.11)

'The entire material universe speaks of God's love, his boundless affection for us. Soil, water, mountains: everything is, as it were, a caress of God.'

Pope Francis, Laudato Si' (\$84)

There are more than 2 million animal species, and close to half a million plant species on the earth, and in this abundance, creation reflects the abundant love of the creator.

'There is so much extraordinary abundance in the world. There is no need to have the millions of different shades of green and leaves and flowers and birds and animals – it's extraordinary. And that thing of abundance is a way of love ... A scandalous overflow of beauty that is somehow an expression of love.'

Interview 4005, CAFOD

'Study the enormous number of different kinds of birds, the variety of their shapes and colours ... It gives me joy to speak of these things because they unfold to us the greatness of God.'

Gregory Nazianzus, Oration 28

Part 1: Communion

We experience creation as a gift in the very fact of our existence. But we also experience the magnificence and wonder of creation through our daily encounters with it.

'The world we enjoy comprises a gift we have received ... It is a gift from God the Creator, a healing gift, a gift of wonder and beauty.'

**Patriarch Bartholomew,
The Gift of Environment (p.2)**

'I see nature, and scenery, and peaceful places and beaches and mountains as a gift, and I give thanks for them.'

Interview 4003, CAFOD

'We can see God in the life that the Earth gives to us, in us being able to drink water, to grow food, just to enjoy the beauty of nature, just to look and be, and what an incredible gift to have been given through nature.'

Interview 4009, CAFOD

We give thanks to God for the gift that creation is to us, and we should care for the earth as a gift that comes from God, who is the object of our worship, praise and affection.

'If someone that you love very much gives you something, you tend to look after it more ... Something that's a gift should be respected and honoured and taken care of.'

Interview 1008

As part of creation ourselves, we are also to be a gift to creation, just as creation is a gift to each living thing within it.

'We're part of the gift as well – we're part of creation.'

Interview 4009, CAFOD

'We experience [creation] as a gift to us ... But surely sentient animals experience the joy of life and creation around them.'

Interview 2002

Creation teaches us of God's boundless generosity to all life, and so its value to God. As receivers of the gift along with all other creatures, we learn to be creatures ourselves, made lovingly by God.

Part 1: Communion

Communion with God and Creation

Humans are made for communion with one another, with God, and with the rest of God's creatures. Creation is the space within which this communion takes place.

"The term "ecology" combines the two Greek words oikos (house) and logos (word). [Therefore] the physical environment of human existence can be conceived as a kind of "house" for human life. Given that the inner life of the Blessed Trinity is one of communion, the divine act of creation is the gratuitous production of partners to share in this communion. In this sense, one can say that the divine communion now finds itself "housed" in the created cosmos. For this reason, we can speak of the cosmos as a place of personal communion."

International Theological Commission, Communion and Stewardship (\$74)

All of God's creatures, including the animals, share in communion with God and humanity.

"Animals are the creatures of God, and, according to the Scriptures, he surrounds them with his providential care (Mt 6:26). Human beings should accept them with gratitude and, even adopting a eucharistic attitude with regard to every element of creation, to give thanks to God for them."

International Theological Commission, Communion and Stewardship (\$79)

Scripture speaks of creation joining in with humanity's praise of God:

"Bless the Lord, all you birds of the air. All you beasts, wild and tame, bless the Lord"

Daniel 3:80-81

'Let the fields be jubilant, and everything in them; let all the trees of the forest sing for joy. Let all creation rejoice before the Lord'

Psalms 96:12-13

Although humans are distinct as God's image-bearers – a role that requires humanity to steward God's creation – other forms of life bear God's likeness. As St. Francis' famous poem puts it:

'Praised be You, my Lord, with all your creatures; especially Brother Sun, who is the day, and through whom You give us light. And he is beautiful and radiant with great splendour, and bears a likeness to You, Most High One.'

St Francis of Assisi,

The Canticle of the Sun (A.D. 1225)

We are creaturely kin with other forms of life, with whom we share the Creator's imprint. Through our creaturely kin, we can learn of the Creator, and with them, we share in God's love.

'Each creature reflects something of God and has a message to convey to us, and the security that Christ has taken unto himself this material world and now, risen, is intimately present to each being, surrounding it with his affection and penetrating it with his light.'

Pope Francis, Laudato Si' (\$221)

Part 1: Communion

Grace through Creation

We can learn of God through creation and its creatures, but also through encounters with God in creation.

'God's presence can be manifest in all kinds of ways. Certainly in human beings, but also in nature ... When you are out and you see a beautiful sunset and you go "oh", that for me is a mini mystical moment.'

Interview 5012, Diocese of Salford

These are graced encounters, that provide moments of communion.

'That the planet, that stars, that atoms that we don't even know about yet are expressions of God ... allows the part of me that recognises beauty as a remembering of God somehow, and a closeness to God.'

Interview 2005

Graced encounters with creation also provide for wellbeing and healing.

'Our very contact with nature has a deep restorative power; contemplation of its magnificence imparts peace and serenity.'

**Pope John Paul II,
Peace with God the Creator (\$14)**

'When you walk under trees, I think God is nourishing you, like in that sense of peace that comes from you being aware of God.'

Interview 3010

'My refreshment and reinvigoration in all of that is ... sitting in prayer outside ... It's sat on a bench or on the soil, and the grass, and realising that God is around me.'

Interview 2001

God is encountered in creation through God's presence in all things.

'God is in all things by His power, inasmuch as all things are subject to His power; He is by His presence in all things, as all things are bare and open to His eyes; He is in all things by His essence, inasmuch as He is present to all as the cause of their being.'

**Thomas Aquinas,
Summa Theologica (ST I, q.8, a.3)**

Catholic spiritual practices enliven and enrich our connection to God through creation. The Spiritual Exercises, written by Ignatius of Loyola, can be modified in a way that reinforces paying attention to finding the presence and love of God in creation.

'The meditations on the Incarnation (SE, 101-9) and the Nativity (SE 110-7) emphasize that the created world is the place to experience God. By being born in a concrete place (Nazareth), Jesus Christ shares with us a deep relationship with creation, with life, nature and the air we breathe. From the Trinitarian perspective underpinning this contemplation, we are called to live in kinship and communication with creation.'

**Society of Jesus,
Healing A Broken World (\$47)**

We might view creation as a sacrament – an outward sign of an inward grace – whereby God's presence in creation heals our nature, drawing us toward Him, and teaching us of who He is and who we are.

'The world, which was created to be at one with its Lord, is not a threat but a gift and a sign of the saving and unifying goodness of God.'

**Pope Benedict XVI,
'In the Beginning...' (\$84)**

Part 2:

Reconciliation

Sin and Alienation

'The image of God in creation has been shattered; the face of God on the world has been distorted; the integrity of natural life has been fragmented.'

John Chryssavgis, *Creation as Sacrament* (p.2)

We are living in an unprecedented time of the human destruction of creation.

Across the planet

Wildlife has declined 73% in the last 50 years, driven primarily by our global food system, and the growth of human settlements.

(WWF 2024)

Factory farming has eroded our soils, and one third of the earth's forests have now been cleared. **(Ritchie 2025)**

The oceans are polluted by chemical runoff, and the 20 million tonnes of plastic that enter them each year (UNEP 2025), limiting their capacity to support oceanic life, which has reduced by over 50% since the 1970s.
(WWF 2015)

Global temperature increases are leading to extreme droughts and floods, and an increasingly unsustainable habitat for human and other creaturely life.

(Newman & Noy 2023)

In Britain

Poor air quality due to pollution leads to 30,000 deaths per year, which are concentrated in poorer and deprived areas. **(RCP 2025)**

The UK's once vibrant and unique wildlife is disappearing, and Britain is now one of the most nature-depleted countries on earth.
(State of Nature 2023)

Part 2: Reconciliation

Heatwaves in the summer are leading to increases in heat-related deaths (UK Gov 2024), whilst more flooding in the winter is destroying peoples' homes.
(Kendon et al. 2025)

Extreme heat and rain are reducing our farming yields, pushing up the cost of food.
(ECIU 2025)

And our beautiful lakes and rivers, like Windermere (Save Windermere 2025) and the River Wye (The State of the Wye 2024), are now full of sewage and manure, which kill off the life they once contained.

Creation was made in love and given as gift. It images God's creative power and illuminates God's glory. To destroy creation is a sin by dishonouring and disrespecting the creator.

'Ecological sin is the opposite of cherishing God's creation. Creating lunar landscapes of pollution and destruction, veiling the sun with industrial smoke, and filling the heavens with CFCs are offenses to the Creator, whose glory the created firmaments are ordained to proclaim.'

Fr Joshtrom Kureethadam,
Creation in Crisis (p.341)

It is also a sin to destroy the earth by damaging the life that it supports – life that God created.

'[Climate change] constitutes a threat for animals and plants, and disturbs the subtle equilibrium on which the present civilization is built in nature. To contribute to this deterioration is not only sin against the weak and unprotected but also the earth – God's gift of life.'

World Council of Churches, Solidarity with Victims of Climate Change (p.12)

The causes of the destruction of nature begin from the rebellious and self-centredness of the human heart. Humanity's greed proliferates and intensifies through structures of mass consumerism.

'In his desire to have and to enjoy rather than to be and to grow, man consumes the resources of the earth and his own life in an excessive and disordered way ... Man, who discovers his capacity to transform and in a certain sense create the world through his own work, forgets that this is always based on God's prior and original gift ...'

Part 2: Reconciliation

Instead of carrying out his role as a co-operator with God in the work of creation, man sets himself up in place of God and thus ends up provoking a rebellion on the part of nature, which is more tyrannized than governed by him.'

Pope John Paul II,
***Centesimus Annus* (\$37)**

By destroying the space of communion with God, humans breach their connection to God, alienating themselves from God's life-giving presence, and disrupting earth's equilibrium.

'If humanity is not at peace with God, then Earth itself cannot be at peace: When man turns his back on the Creator's plan, he provokes a disorder which has inevitable repercussions on the rest of the created order.'

Pope John Paul II,
***Peace with God the Creator* (\$5)**

Grief and Lament

A common response to our ecological crises is sadness and grief for the damage we have caused and the sense of separation from God this brings about.

'Every destruction of the natural environment caused by humanity constitutes an offense against the Creator Himself and arouses a sense of sorrow.'

Patriarch Bartholomew,
Christmas Encyclical Message 1994

Cries of lament at our treatment of creation are beginning to be voiced widely within the Christian community.

'The grief is a sense of loss. When I think about just how awe-inspiring creation is

... When we see nature we feel that it is overwhelmingly beautiful ... So, the grief is over that majesty and beauty and wild amazingness.'

Interview 3009

'Mostly I feel sad for all the woodland and the wonder that we've lost – all the species that we've lost.'

Interview 5002, Diocese of Salford

'I feel a grief because the God who is abundant, that we read about in scripture, and is abundant because it is evident in our own lives, has in love, given us all that we have on the earth, and there's a grief about spoiling that.'

Interview 1024

'The grief comes in when you look at what we're doing to the earth. If you're Christian, then we would conceive of it as God's earth, and we're absolutely ruining it for other humans.'

Interview 3003

These expressions of grief and lament echo those from the scriptures.

*'My joy is gone; grief is upon me;
my heart is sick within me.'*

Jeremiah 8:18

Other people express guilt and shame at not having done enough to protect creation.

*'In the last 60 years, is it, 70% of wildlife populations have gone? This is on my watch. How many generations there has been on this planet and **this** generation, **my** generation, has decimated what God has made. And so there's that guilt ... it's my fault. It's guilt and shame ... I haven't done enough.'*

Interview 2016

Part 2: Reconciliation

The destruction of creation is not only thought of by this community of Christians as harm to nature, but as direct harm to God as well.

'God lives in everything, and that's why everything that we're doing against nature is an act against God also.'

Interview 4007, CAFOD

'The scourging of the planet is also the scourging of God. And what we're doing is we're crucifying creation.'

Interview 5011, Diocese of Salford

The Need for Reconciliation

These cries call out for reconciliation back to God and to God's creation. Humans must make peace with God and with creation.

'When we are at peace with God we are better able to devote ourselves to building up that peace with all creation which is inseparable from peace among all peoples.'

Pope John Paul II,

***Peace with God the Creator* (\$16)**

'Climate change is a symptom of a broken relationship between God, people and the rest of creation. It's symptomatic of that belief that we are in control and we can do what we like with the rest of the [creation] ... It's broken because it's not respectful of the rest of creation, and it's not respectful of God, and essentially we need to move towards healing those relationships.'

Interview 4002, CAFOD

The work of Christ involves making peace with all things on earth.

'For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.'

Colossians 1:19–20

Reconciliation with God, which Christ achieved through the Incarnation and Paschal Mystery, makes a way for us to attain the ultimate aim of human life – union with God.

'The Word became flesh to make us "partakers of the divine nature".'

Catechism of the Catholic Church (\$460)

Reconciliation with creation is needed, which flows from reconciliation with Christ through the Holy Spirit in the life of each person.

Part 3

Redemption

Conversion and Sanctification

God's work in Christ for reconciling creation and humanity invites our repentance, which is a movement of gradual change, leading to our union with God.

'Individuals and society—with the grace of the Holy Spirit—can embark on the transformation necessary to restore the shattered image of creation. This involves a journey that acknowledges responsibility for the sin of degrading creation instead of recognizing the divine presence in all things—for moving from autonomy to dependence on God, from self-centeredness to communion with the sacred, and from anthropocentrism to theocentrism.'

John Chryssavgis,
***Creation as Sacrament* (p.9)**

As with all problems and injustices in the world, the solution lies in the conversion and transformation of the human heart by the work of the Holy Spirit:

*'[The Patriarch] Bartholomew has drawn attention to the ethical and spiritual roots of environmental problems, which require that we look for solutions not only in technology but in a change of humanity; otherwise we would be dealing merely with symptoms. He asks us to **replace consumption with sacrifice, greed with generosity, wastefulness with a spirit of sharing.**'*
Pope Francis, *Laudato Si'* (\$9)

Developing these "ecological virtues" is part of the gradual internal change required to bring us back into restorative communion with God's presence in creation.

Part 3: Redemption

The Steward and The Prophet

In the scriptures, humankind is created to care for the land.

'The Lord God took the man and put him in the garden of Eden to work it and keep it.'

Genesis 2:15

Returning to this vision of “keeping” the land – caring for it, treating it respectfully, and following Biblical principles like the Jubilee whereby the land receives rest – will help to restore creation to its glory as God intended. This is the work of stewardship – caring for God’s creation.

'Stewardship is really what it says on the tin. It's about us looking after the whole of the Earth that's been created for us and sustaining that going forward. It is our responsibility to do that.'

Interview 5008, Diocese of Salford

But keeping the land requires not just individual, but structural change, including change at the highest levels in global politics and business. Here, the Church must go beyond stewardship, and find and utilise its prophetic voice.

'What is the point of the church at this time ... if we can't be prophetic now? The world is crying out for people to tell the truth ... If you just look at the Old Testament prophets, half of the Bible is these prophets speaking truths to their generation.'

Interview 2016

'A prophet has gone to where we belong and is looking back ... My job is to say, we are destined for beauty and for God and for harmony and humanity, and for nature ... we're destined for here, of goodness, wholeness.'

Interview 2008

Part 3: Redemption

The prophetic role involves critiquing the unjust structures that currently exist, casting a vision for an alternative way forwards, and taking action to pursue that vision.

'The task of prophetic ministry is to nurture, nourish, and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us. The alternative consciousness to be nurtured ... serves to criticize in dismantling the dominant consciousness ... [and] to energize persons and communities by its promise of another time and situation toward which the community of faith may move.'

Walter Brueggemann,
***The Prophetic Imagination* (p.3)**

Papal encyclicals, articles and admonishments are important prophetic works, and in addition, the Church more broadly can use its authoritative voice to project hopeful visions for a better future.

Liberation

In stewarding and seeking to heal creation, we work towards its redemption and liberation. The scriptures speak of creation's yearning for liberation along with humanity.

'From the beginning until now, the entire creation has been groaning in one great act of giving birth, and not only creation, but all of us who possess the first fruits of the Spirit, we also groan inwardly, as we wait for our bodies to be set free.'

Romans 8:22-23

It is not just humanity that is saved by God's redeeming work, but all of creation as a single, interconnected whole.

'Everything is connected. No one is saved alone.'

Pope Francis,
***Laudate Deum* (\$19)**

The story of salvation and redemption begins with the creation itself.

'Creation is the first great work of redemption, and is the foundational saving act of God. Redemption, then, is within the context of creation where humanity grows and matures in its relationship with God and within itself.'

Society of Jesus,
***Healing a Broken World* (\$46)**

For God to save is not a surprise to God, but is built into the very fabric of creation from its beginning.

'Creation and salvation are not two plans, they're one plan ... God's plan for wholeness, fullness, for presence with God, for ever, is not a plan that God intends only to share with part of the created order, because otherwise salvation is a different plan than creation ... God values everything that God creates.'

Interview 2011, CAFOD

Part 3: Redemption

Hope for Creation Renewed

In God's final work of salvation – the New Heavens and New Earth in Revelation 21 – the scriptures speak of creation's renewal.

“Behold, I am making all things new.”

Revelation 21:5

This speaks of a continuation of God's ongoing creative and renewing work in the world.

‘When you send forth your Spirit, they are created, and you renew the face of the earth.’

Psalms 104:30

The vision of a renewed creation gives hope for its restoration with humanity. Ecological conversion, environmental justice, and responsible stewardship can seem impossible to achieve. But God is sovereign, and with God, all things are possible.

‘God calls us to attempt the impossible, calls us to do difficult things, to be the grit in the oyster. We are small in number, and in worldly terms the chances of success are small. God works very differently from that and uses our small efforts and produces miracles and amazing situations and therefore, that motivates me, that I’m an optimist in that I believe we will avert climate change, in one way or another, or God will intervene in one way or another, that we will be saved. We will be saved.’

Interview 2002

Ultimately, the redemption of creation is already achieved in the work of Christ, and so, in the meantime, we may partake in its renewal, and look forward with confidence to its fulfilment.

‘The second coming of Christ may be seen as the event of God’s physical indwelling in the perfected universe which consummates the original plan of creation.’

International Theological Commission, Communion and Stewardship (\$75)

‘The creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God ... For in this hope, we were saved.’

Romans 8:20-21& 24

Responding to the Call to Care for Creation

There are at least four different areas where the ideas presented in this document can shape our action in the Church:

1. Providing pastoral guidance:

Connecting parishioners to God through creation and its care, which is healing and promotes human wellbeing. This is especially important amongst “nature-deprived”, disadvantaged groups, whilst also spiritually bringing people closer to God.

2. Inspiring and empowering parishioners:

Using homilies and addresses that help parishioners to see how environment is central to their faith, and to motivate and encourage them to take action themselves.

3. Speaking prophetically:

Challenging business and political organisations through campaigning and petitioning for cleaner and greener communities, which supports the poor and disadvantaged in our local parishes.

4. Taking local action:

Supporting initiatives run by the Church and Catholic charities to steward creation using church land, resources and buildings in ways that are ecologically friendly.

Taking these actions helps creation to flourish, which will directly help the poor in our communities and across the world. This will also help with evangelisation. Many people, especially amongst younger generations, are

seeking spirituality and connection to “nature”. The Catholic tradition has an incredible depth of resources to draw these areas together, and thus to open the Church to new people.

Resources to Guide Action

To go further in how to take action in any of these ways, the following resources may be helpful:

- **Diocese of Salford:** The Diocese's environmental strategy and call for response in hope.
<https://dioceseofsalford.org.uk/diocese/environment/>
- **Laudato Si' Centre:** Based at Wardley Hall, hosting school visits, parish retreats, and community activities.
<https://laudatosicentre.org.uk/>
- **Bishop's Conference:** Theology and guidance on creation care.
<https://www.cbcew.org.uk/the-call-of-creation/>
- **Religion, Theology & Climate Change Project:** Based at The University of Manchester
<https://research.manchester.ac.uk/en/projects/religion-theology-and-climate-change/>
- **Guardians of Creation:** Resources for decarbonising Church buildings and work in schools.
<https://www.cbcew.org.uk/guardians-of-creation/>
- **A Rocha:** Guidance on management of church buildings and land
<https://arocha.org/en/theology-churches/eco-church/>
- **The God Who Speaks:** Bible and scriptural study ideas.
<https://www.godwhospeaks.uk/creation-care/>
- **CAFOD:** Global campaigns for justice, including care for creation.
<https://cafod.org.uk/campaign/latest-campaigns>
- **Ecological Conversion Group:** Range of resources and syllabi supporting the Church in caring for our common home.
<https://theecg.org/>
- **Laudato Si' Research Institute:** Research and resources in environmental theology
<https://lsri.campion.ox.ac.uk/resources>
- **Laudato Si' Movement:** Integral ecology resources for the Catholic community
<https://laudatosimovement.org/resources/>

Authorship and Background

This resource developed from a project hosted at The University of Manchester from 2022-25, *Religion, Theology and Climate Change* (AHRC: AH/W004089/1), which explored the creative theologies emerging from Christian groups and organisations who are responding to the call to care for creation. Two of the partners in this project were the Roman Catholic Diocese of Salford, and CAFOD, the Catholic international aid agency. Voices from both groups, and others, were included in this work.

A key finding from the project, which is outlined in its final report (see Malcolm et al. 2025), is that members of these Christian groups interpret their work in terms of salvation themes, such as reconciliation, healing, communion, transformation and redemption. They then creatively develop

theological ideas, such as the giftedness of creation, the immanence of God, and the need to steward creation, within the broader narrative of salvation. This resource has explored this creativity.

To develop ways for how these ideas might support theological formation amongst clergy and laity, Dr Finlay Malcolm from The University of Manchester was seconded to the Diocese of Salford during 2025-26 to develop this and other resources. This resource was developed by Dr Malcolm to deliver in groups to clergy within the Diocese of Salford, but its use is encouraged widely, to clergy in the Catholic Church both nationally and internationally, and with interested members of the laity. Although the ideas in this resource are developed for Catholic contexts, it can also be used in other Christian denominations.

The content of this resource draws on articles and a book published by the researchers of the Religion, Theology and Climate Change project – *Changing Climate, Changing Religion* (Scott et al. 2026).

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