

VOLUME 1 / 2026

ECOTHE

Journal of Ecotheology



EMBLA  AKADEMISK

ECOTHE

Journal of Ecotheology



Editor-in-Chief: Tom Sverre Bredal-Tomren,

Publishing Editor: Idar Kjølsvik, Professor

Technical Editor: Aksel Johan Lund,

Editorial committee for this issue: Louk Andrianos;
Nikolaos Asproulis; Olivier Randrianjaka and Tom Sverre
Bredal-Tomren.

Editorial Board: Louk Andrianos, (WCC) (Crete), Nikolaos
Asproulis (Greece), Ben-Willie Kwaku Golo (Ghana),
Ernst Conradie, (South Africa), Hans Morten Haugen,
(Norway), Tamas Kodacsy, (Hungary), Elisabeth Naurath
(Germany), Nadja Furlan Štante (Slovenia), Gunnar
Innerdal (Norway), Mary Joy Philip, (Canada), Olivier Ran-
drianjaka (Madagascar), Antonios Kalogerakis (Crete),
Christina Nellist, (UK), Marcel Nginshuti (Cameroon),
Chad Rimmer (USA)

ISBN: 978-82-93689-27-0



Editorial – Inaugural Issue (2026)

Journal of Ecotheology (ECOTHE)

The starting point for this inaugural issue of the *Journal of Ecotheology* (Abbreviated as ECOTHE) is the ongoing climate and environmental crisis, and the responses it demands from religions, churches, and theological traditions. The ecological crisis is not only a scientific and political challenge; it raises profound theological and ethical questions. How are we to understand creation in a time of degradation? What does responsibility mean in a world shaped by climate injustice? And how can faith traditions contribute to more sustainable and just ways of living?

Ecotheology emerges in this context as both a critical and constructive field. It engages the intellectual resources of theology while responding to urgent ecological realities. This journal is founded as a programmatic contribution to that task: to strengthen ecotheology as a sustained and rigorous field of research.

The *Journal of Ecotheology* arises at the intersection of three developments. First, it is rooted in a broader eco-Christian and ecumenical movement, represented by the European Christian Ecotheology Research Network (ECeRN) and its wider context. Second, it is shaped by the international conference “Ecotheology as an Academic Subject,” held in Stavanger in September 2025, which brought together scholars from across Europe and beyond. Third, it builds on the intellectual foundation of the Ecothee series and its tradition of international and interdisciplinary collaboration.

This inaugural issue draws directly on that conference and reflects an already emerging scholarly community. The journal is thus not an isolated initiative, but part of a growing movement to establish ecotheology more firmly within academic life.



The articles in this issue are presented in alphabetical order by the authors' surnames:

Daniel Nii Aboagye Aryeh, in *Parable as Pollinator: Reimagining the Politics of Waiting in Ecotheology*, reinterprets the parable of the barren fig tree (Luke 13:6–9) as a “pollinator” of religious ecology, proposing a “politics of waiting” that challenges dominant logics of productivity and reimagines ecological temporality.

Louk Aourélien Andrianos, in *Redefining Sustainability and Ecological Sin: Ecotheology as an Academic Discipline*, critically redefines sustainability and ecological sin in light of “structural greed,” arguing that ecotheology must function as a transformative academic discipline capable of addressing systemic injustice and reorienting economic and ethical frameworks toward an “economy of life.”

Tom Sverre Bredal-Tomren, in *Ecotheology as an Academic Field: Between Curricula and Scholarly Self-Understanding*, examines ecotheology as an emerging academic field through empirical survey data, arguing that it is best understood as an integrative, normative, and interdisciplinary orientation rather than a clearly bounded theological sub-discipline. He also emphasizes that ecotheology is inherently normative, implying a commitment to ethical and practical engagement.

Beth E. Elness-Hanson, in *Context Matters for Transformational Ecotheology: A Comparison of Swedish and American Theological Academies*, argues that transformative ecotheology depends fundamentally on academic context, demonstrating how pedagogical approaches must engage cognitive, affective, behavioral, and spiritual dimensions of learning in order to address the deeper moral roots of the climate crisis.

Hans Morten Haugen, in *Seeds and Genetic Information Analysed from a Religious Realm: Common Good, Justice, Dignity, Creativity, and Constraints*, explores ecological questions related to seeds and genetic information through the lens of religious social ethics, proposing theocentrism as a framework for addressing issues of power, justice, and responsibility in global governance of genetic resources.

Jean-Patrick Nkolo Fanga, in *La désertification dans le pourtour méditerranéen et l'enseignement de la théologie universitaire*, analyses desertification in the Mediterranean context, with a focus on Morocco,



and argues that ecotheology—shaped through interreligious dialogue and contextual theological education—can mobilize local communities toward more effective environmental responsibility.

Tobias Häner, in *Priests of Creation: Ecological Anthropology from the Perspectives of the Old Testament and Orthodox Theology*, develops an ecotheological anthropology based on the notion of humans as “priests of creation,” drawing on Old Testament texts and Orthodox theology to articulate a mediatory and liturgical understanding of humanity within creation.

Christine A. Nellist, in *An Evaluation of Orthodox Ecotheology and Animal Theology in Academic Contexts*, evaluates the extent of ecotheological and animal theological engagement within Orthodox academic and seminary institutions, highlighting a significant gap between theological teaching and educational practice while proposing concrete curricular developments.

Olivier Randrianjaka, in *Hiaña as Moral Ecology: Indigenous Ecotheology in Madagascar*, offers an ethnographic analysis of *hiaña* as a moral-ecological system, demonstrating how indigenous cosmologies continue to shape ethical relations to animals, land, and environmental responsibility in a changing religious context.

Adrian Shaw, in *Ecology and Improvement: Environmental Thought in the Scottish Enlightenment*, examines the environmental perspectives of Church of Scotland ministers in the Scottish Enlightenment, showing how theological engagement with nature was historically shaped by ideals of “improvement” that contrast with contemporary ecotheological concerns.

Taken together, the articles in this issue demonstrate the emergence of ecotheology as a diverse yet coherent academic field, integrating biblical, historical, empirical, and systematic perspectives. At the same time, they converge in presenting ecotheology as inherently normative, emphasizing its orientation toward ethical responsibility, ecological transformation, and practical engagement.

The publication strategy reflects this developmental phase. The first three issues are released as ISBN-based volumes, ensuring continuity with the *Ecothee* series. At the same time, the explicit goal is to transition to a fully established academic journal with ISSN registration and DOI



assignment for individual articles. This is essential for long-term visibility and integration into international scholarly communication.

At its core, this first issue of ECOTHE affirms that ecotheology is not a marginal specialization, but a transformative perspective for theology as such. It seeks to stimulate further research, strengthen theoretical depth, and remain closely connected to practice—engaging ecclesial life, education, and ethical responsibility.

The journal also aims to foster international and ecumenical collaboration and to remain open to diverse religious and worldview traditions. Finally, while English is the primary language, contributions in French, German, Spanish, and Scandinavian languages are welcomed, reflecting a commitment to linguistic and cultural diversity.

The institutional partners related to the journal include the World Council of Churches, the European Christian Ecotheology Research Network (ECER-N), ZRS Science and Research Centre (Slovenia), the Volos Academy for Theological Studies (Greece), the Centre for World Christianity and Religion (CWCR) at VID Stavanger (Norway), the Orthodox Academy of Crete, la Société Œcuménique et Francophone de Théologie de l'Écologie (SOFTE), le « Centre Hélène et Jean Bastaire » (France) and the Centre for Integrated Research in Environmental Education (CRI-ERE) at the Protestant University of Central Africa (Cameroon). These institutions form a collaborative international network that supports the journal's academic development, interdisciplinary exchange, and global engagement in ecotheology and sustainability.

This issue is a beginning. We invite scholars to participate in shaping this field and this shared intellectual and ethical task.

Tom Sverre Bredal-Tomren

Editor-in-Chief

Journal of Ecotheology

Articles

01 Context Matters for Transformational Ecotheology: A Comparison of Swedish and American Theological Academies	7
02 Ecotheology as an Academic Field	29
03 Redefining Sustainability and Ecological Sin with Ecotheology as an Academic Curriculum to confront Structural Greed	43
04 Orthodox Ecotheology: An Evaluation of Orthodox Academic and Seminary Engagement and Examples for Discussion	53
05 La désertification dans le pourtour méditerranéen et l'enseignement de la théologie universitaire. Une réflexion à partir de la situation du Maroc	75
06 Priests of Creation: Ecological Anthropology from the Perspectives the Old Testament and Orthodox Theology	93
07 <i>Hiaña</i> as a Moral-Ecological System: Chameleons, Sacred Potency, and Human–Animal Relations in Maroantsetra, Madagascar	105
08 Church of Scotland Ministers and the Environment in the Scottish Enlightenment: The Evidence of the Old Statistical Accounts (1790-1797)	129
09 Seeds and Genetic Information Analysed from a Religious Realm: Common Good, Justice, Dignity, Creativity, and Constraints	147
10 Parable as Pollinator: Cultural Memory, Religious Ecology, and the Politics of Waiting in Luke 13:6-9	163

