

Widening The Lens: An Investigation into How Ecotheology Might be Integrated into The Mission Statement of the Salvation Army (United Kingdom and Ireland Territory)

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Abstract

Although recognising the importance of the environment, as highlighted by the Environmental Positional Statement, limited research on ecotheology has occurred within The Salvation Army (UK and Ireland Territory). This has resulted in its understanding of creation care moving little beyond that of responsible stewardship. This article uses the mission statement of the UK and Ireland Territory (prior to changes in 2021) as a basis to consider how ecotheology might inform the organisation in the current context of climate change and environmental degradation. To that end, 'saving souls, growing saints and serving suffering humanity' serve as loci for this purpose. It concludes that further deliberative theological reflection would inform both orthodoxy and praxis.

'To Save Souls'

The Handbook of Doctrine (The Salvation Army 1986: 59, 110-115, 117, 129-133) states that humans have been 'specially created' in the image of God (*imago Dei*), and as such are set apart from the nonhuman creation; this permits them to enter 'full fellowship' with God, unique amongst the created order. Originally humankind was created without sin but as a consequence of the fall, sin entered the world and has both marred the *imago Dei* and damaged the unique relationship humankind had with God. The death and resurrection of Jesus brought about humankind's reconciliation and forgiveness and is available to all who receive it through repentance by faith. Doctrine 6 uses the word 'whosoever' to indicate this unique place of humankind within creation, with the suffering and death of Jesus Christ being for their benefit; no mention is given to the nonhuman creation within this or any of the doctrines.

Santmire (2000:35) contends that interpreting the *imago Dei* in 'highly spiritualistic terms' overshadows the 'assumption of a certain commonality' intended by the Priestly writer of Gen. 1. Although unique, humankind is also part of the created order; the concept of interrelatedness being a key point of ecotheology (Spencer, 2015). Not only do the same elements, in varying quantities, constitute animal, plant and human life (Study.Com, 2020) but each depends upon the biosphere for survival. The very name Adam is derived from *adamah* meaning 'dirt' (Santmire, 2000:36); God declared to him, 'you are dust, and to dust you shall return' (Gen. 3:19). The incarnation reveals how God the Son became part of his very creation, being composed of the same basic elements as the rest of the created order. In the gospels Jesus often referred to himself as 'son of man' (Luke 5:24; Matt. 8:20; Mark 8:31), in Aramaic *ben Adam*, 'the son of the son of the earth' (Gregersen, 2014:43).

The overlooked Noahic covenant of Gen. 9:9-12 shows the value God places on all living things, not just humankind, and his promise to sustain life on this planet (Wright, 2010:56). Importantly, this covenant is an everlasting covenant (Snyder & Scandrett, 2011:122) which points to God's ultimate plan for all creation. Ecotheologians argue that a re-reading of 2 Pet. 3:10 shows that the earth does not come to an end nor is it destroyed, rather it is purged of sin and its effects, purified and renewed (Liederback & Bible, 2012:124), in line with Rev. 21:5 where God states, "I am making all things new" (Moo, 2016:38). This is not *ex nihilo* (Snyder & Scandrett, 2011:121) nor is it a return to the original (Moo & White, 2013:178) rather it is something that is both 'continuous' with the present creation yet also 'discontinuous' (Liederback & Bible, 2012:125) as demonstrated in the resurrection body of Christ. Here is ultimate hope, that creation, both human and nonhuman, has a future free from the impact of sin and the curse through Christ, a future where God's original purposes are fulfilled (Moo, 2016:38). However, critics argue that by denying the final conflagration of the earth, as described in 2 Pet. 3:10, ecotheologians underplay the eschatological significance of judgement for humans in their promotion of ultimate hope for all of creation (Spencer, 2015). Rather than ignoring judgement, the concept of sin provides the opportunity to discuss final accountability.

The Salvation Army (2010:112-113). teaches that sin is idolatry, a failure to live according to God's standards and in a way that is contra to God's known will (The Salvation Army, 2010:112-113). It is important to remember that the fall had far-reaching consequences with alienation occurring in 'spiritual, psychological, social and environmental' dimensions (Snyder & Scandrett, 2011:68). Although the nonhuman creation did not fall, the impact of the fall upon it was 'an event of catastrophic significance' (Liederback & Bible, 2012:86), due to the 'deeply integrated' nature of the entire created order (Birch *et al.* 1999:45). The curse of Genesis 3 was directly related to the sin of Adam with Rom. 8:20-21 succinctly stating its impact, being 'subjected to futility' and in 'bondage to decay.'

Linking sin with a failure to care for creation as God intended humankind to do (Wright, 2006:327) could make the concept more comprehensible in today's society. God's intention was not for creation to be exploited to the point of crisis for selfish ends, a selfishness that the bible recognises as idolatry (Messer, 2014:127). The Old Testament provides examples of how sin can affect the natural environment, for example Hos. 4:1-3 and Isa. 24:4-5. In choices and omissions, all have failed to live according to God's intentions and have made selfish decisions that have had an impact, to a greater or lesser degree upon the planet. The bible clearly shows the breadth of the death and resurrection of Christ was far wider than human salvation alone and included lifting of the curse upon creation and reconciliation of the four dimensions of alienation. Wright (2010:56) makes a critical point when he states,

'creation is not just the disposable backdrop to the lives of human creatures who were really intended to live somewhere else, and some day will do so. We are not redeemed out of creation, but as part of the redeemed creation itself'.

The Cape Town Commitment (2010) states that the alienation between humankind and creation must be 'part of the comprehensive mission of God's people' because Christ's death and resurrection brought 'reconciliation of all creation'. Bookless (2008:104)

contends, 'mission that ignores creation will always present too small a vision of God and his purposes'. In addition, it can make the church appear as if it has little to say on matters of God's creation at a time when the environment is 'one of the few areas' open to 'spiritual insights' in our secular society (Bookless, 2016:98).

Broadening Salvation Army teaching on salvation and the incarnation would provide a point of integration for ecotheology as Salvation Army literature reveals the focus mostly to be upon Christ's anthropocentric salvic work; his position over creation requires development, and discussion on interrelatedness and commonality are overlooked both by the doctrines and the UK and Ireland Territory Environment Positional Statement. The Salvation Army Handbook of Doctrine contains an accurate explanation that Christian hope is based on the resurrection of Jesus and provides a lengthy discourse on judgement. It includes a brief mention of Moltmann's understanding that hope as the final renewal of the whole of creation but avoids any mention of 2 Pet.3:10. However, it falls short by declaring that the hope of eternal life is heaven. By promoting hope as an eventual escape from the planet presents an inaccurate picture and creates problems. Believing we will leave this planet for an eternity in heaven relegates its importance, lessens the understanding of the value God places on his creation, stymies the integration between faith and creation care and ultimately hinders the proclamation of divine hope.

'To Grow Saints'

Having been set apart, the *imago Dei* mirrors God's glory to the rest of creation as an 'extension of God's own dominion' (Birch *et al.* 1999:50). This concept, found in Genesis chapter 1, has many negative connotations. It presents an anthropocentrically orientated hierarchical structure, with humanity at the top, resulting in the dismissal of the intrinsic value of the nonhuman creation, subjugating its value to terms of its instrumentality to humankind. Although Genesis chapter 2 appears more benign, with its language of 'till and keep' (Gen. 2:15), dominion language is still present. In this account Adam is made before the animals, which are then created specifically for his benefit; next they are brought to him to name, that act, according to Hebrew tradition, gives him power over them (Schabb, 2011:50). It has been argued that this concept of domination is the root of

the current ecological crisis (see White, L. (1967). 'The Historical Roots of our Ecological Crisis', *Science* 155, pp.1203-1207).

However, attempts have been made towards a positive reading of this domination language (Horrell *et al.* 2008:3). Ecotheologians argue that instead of domination, dominion refers to humanity's delegated rule over creation on behalf of God as his representative. In doing so humankind should reflect his own attitude and care towards his creation and be accountable to him for that rule (Wright, 2006:426). This role is not as lord and master but with brotherly intentions (Moo & White, 2013:160), to serve, guard and sustain (Liederback & Bible, 2012:59), and return the service creation provides for humankind (DeWitt, 2008:88) in order that it might be brought 'it's fullest possible potential' (Birch *et al.* 1999:49-50). Nonhuman creation is not viewed as something to be used or mastered, nor does it suggest that God has provided the earth solely for humanity's benefit, instead he has instructed humans to tend and manage the creation which he loves and for which they are accountable before him. This task was not rescinded by the fall but continues (Wright, 2010:52), with Christ, the true *imago Dei*, revealing the way for God's people to follow (Moo, 2016:34). In doing so they act as an eschatological sign of the ultimate redemption to come (Wright, 2006:415). This understanding is the basis for the concept of stewardship.

Stewardship is seen as a natural part of holiness and as the point of contact between ecotheology and the workings of The Salvation Army (Seaman, 2013:75). It is defined by The Salvation Army as 'management of resources, money, talents, opportunities or any other good things with which one has been entrusted' (Pallant, 2019:14). The UK and Ireland Territory Environment Positional Statement (2013) reflects the positive reading of dominion in stating that humans are 'responsible and accountable to God' to 'use wisely the earth's resources he has entrusted to us'. In terms of environmental stewardship the focus has been on behaviour, for instance, banning the use of plastic straws, review of energy usage, crisp packet recycling and finding alternatives to the use of plastic bags (The Salvation Army Environmental Committee Meeting Minutes 22 March 18 and 28 March 19). The *raison d'être* centres upon reflecting God's care for his creation (The

Salvation Army, 2010:33, 39), of it being a proper response to his provision (Seaman, 2013:101) and an act of loving God and neighbour (Read, 2016:178).

According to Horrell *et al* (2008:5), stewardship 'serves as a central plank in many attempts to construct a biblical environmental ethic.' For many evangelical Christians, stewardship is a counter to the dominion language of Gen. 1:28; rather than subjugation, the earth is to be responsibly cared for and nurtured (Schabb, 2011:58). Stewardship is also considered an 'important voice' in the debate against those Christians who either argue for the final conflagration of the earth or that environmentalism is akin into pantheism (Kearns, 2004:477). Some ecotheologians promote the use of the term *oikos* in connection with stewardship, as it conveys the interrelatedness of all members of the household of God, being the root of the words ecology, ecumenics and economics – the management of goods and services (Seaman, 2013:42), the task of the steward (Conradie, 2004: 131). DeWitt (2008:86, 88-90) argues that it is the failure of humankind to be responsible stewards of 'Creation's economy' that has led to ecological degradation. Instead, humankind ought to recognise the 'reciprocal service' between human and nonhuman and become 'con-servers' of creation who safeguard it, enjoy its fruitfulness without causing damage and provide for its Sabbath rest.

This principal of being the steward of natures' economy can be found in the account of Gen. 2:15 where God instructs the humans to 'serve and protect' creation (DeWitt 2008:88). However, an alternative reading can be 'worship and obey' thereby indicating that Adam's purpose was not to serve the Garden but to render obedient service of tending the Garden as an act of worship to God as Creator of the Garden (Liederbach and Bible, 2012:64). In doing so it moves stewardship from its anthropocentric orientation to a theocentric paradigm as it becomes an act of worship and demonstration of Christ's Lordship over the whole created realm (Bookless, 2015:118). Once again, this was not rescinded by the fall (Snyder and Scandrett, 2011:91); in declaring Jesus as Lord Christians should consider their actions towards creation as an act of worship that contribute or negate Christ's glory, since all has been created in, through and for him (Colossians 1:16). Liederbach and Bible (2012:92) argue that Christians should readjust

their focus to see the current environmental crisis as an 'evil' because it is an 'injustice relating to God and the glory he is due'. Not that Christians become defenders of God's glory, rather they should care for creation as an act of worship whilst neglect or harm is to denigrate that glory. However, it is not solely humankind that glorifies God, and it is not only from humans that God receives glory, the bible states that creation reveals the glory of the Creator (Ps. 66:4; Ps. 148:1-14; Rev. 5:13). Wright (2006:404-5) makes a valid point in stating that akin to the Shorter Catechism of the Westminster Confession, the chief aim of creation is to glorify God. Part of humanity's obedience and worship is to maximise that glory given by the created order to the Creator, acting as a 'worship leader' through tending and serving and thereby assisting in its flourishing (Liederbach and Bible, 2012:54,142). On the other hand, environmental abuse, in preventing creation from fulfilling its purpose is an affront that curtails the glory due to God (Moo & White, 2013:120). Christians in particular have an 'obligation' to act as his 'agents of re-creation in light of the original worship mandate God gave to Adam' (Liederbach and Bible, 2012:54,102). The positional statement, 'Responsibility for the Earth', of the Canada and Bermuda Territory of The Salvation Army recognises creation care as an act of worship but such a view has not found its way into the Environment Positional Statement (2013) of the UK and Ireland Territory. Rather, it falls short by stating that it is living in a 'harmonious relationship with him as Creator and with every other part of creation' that will bring 'praise and glory to God'.

The concept of stewardship is not without criticism, which seems partly due to the myriad ways in which it can be interpreted. Although seemingly benign, the concept is of anthropocentrically orientated (Kearns 2004:477) management (Deckers 2004:365), with humanity as the arbiter of what is to be tended and how. However, as Deckers (2004:365) points out, when biosystems are not well understood damage can be caused by ill informed, well intended actions. Contra to this, both Wright (2010:27) and Schaab (2011:60) ask whether being a good steward is sufficient? The motivation for stewardship must also be called into question since it may be the result of peer pressure rather than a positive attitude towards creation (Bauckham 2000:105), yet a theocentric paradigm, such as promoted by The Salvation Army, is not without difficulties either. Although being

accountable to God as Creator would seem ideal, this position can be disregarded by those who do not believe (Deckers 2004:369), whilst for believers there can be a resistance towards integrating environmental issues into the sacramental life of the church, as highlighted by Cappell (2014:140-155). He contends that understanding stewardship as management stymies the integration of creation care into the sacramental life of the church, citing that only when creation care is enveloped into the worship life of the church will it reconnect with faith.

In a theocentric paradigm, stewardship still retains its anthropocentric focus since responsibility towards God places the emphasis upon human action and by inference, elevates humanity above the rest of creation. Identifying God as the judge in matters of conflict between human and nonhuman is problematic (Deckers 2004:368), how and to whom does God inform of his decisions? It is possible for decisions made in the name of God to give the primacy to humans. Importantly, it is called into question whether the rereading of Gen 1:28 and 2:15 as a stewardship mandate is even correct (Horrell *et al* 2008:5). Although stewardship is regarded as the responsible and accountable use of the earth's resources and the natural point of intersection between holiness and ecotheology in The Salvation Army, there are many issues with this paradigm. Beside those discussed, stewardship fails to plumb the depths that holiness could bring to the topic; as an historical part of the holiness movement, holiness may provide The Salvation Army with fresh understanding and motivation.

Within The Salvation Army holiness is part of the doctrines and taught to prospective soldiers, much of the covenant a soldier makes refers to living a life of holiness (The Salvation Army 2018:127-133, 14) or sacramental living as it is also known. With holiness a central tenet, and the International Spiritual Life Commission calling Salvationists to 'live out the doctrine of holiness in all its dimensions' (The Salvation Army 2010:302) it would be possible for The Salvation Army to move from a position of stewardship to sacramental living in its interaction with the nonhuman world. A 'sacrament is an outward and visible sign of an inward and invisible grace'; to the Salvationist, Christ is viewed as the 'one true sacrament' (Street 2016:46), his humanity as the outward sign of the inward divine life

(Smith 2015:191). Living in and through his people, sacramental living is more than merely doing the right thing, rather it is an outward expression of the divine grace within. As a result, the whole person and all of that person's life becomes sacramental (Street 2016:51), the 'locus of God's overflowing grace' (Smith 2015:194). Since holiness involves the whole of a person's life, interaction with nonhuman creation moves away from the management model of stewardship to that of sacramentality, an outward expression of the divine grace within. Rather than duty and management based on accountability towards God, the basis for interaction with creation becomes one of love.

Love is the key here; it is fundamental to holy motivation and behaviour. Holiness is often described as 'perfect love', filled with God's love a person will love with the love of Christ and loves what God loves (The Salvation Army 2010:205,196). That love includes his creation; since 'God is love' (1 John 4:17) it is impossible for him not to love what he has made. According to Bookless (2015:119), the church unwittingly holds a key to the environmental crisis – inner transformation that results in changed behaviour. The intrinsic worth of nonhuman creation would be recognised along with its right to exist and flourish, however, as a caveat there would be times when humans must take precedence, for instance in the attempt to eradicate SARS- CoV-2. Although this could present some difficulty in arbitration, Seaman (2013:39) suggests that holiness provides a journey that 'leads away from arrogance and anthropocentricity towards humility and love'. Holiness could provide a different paradigm not only in the decision-making process but in how Salvationists view and interact with the world around them.

'To Serve Suffering Humanity'

The Salvation Army has been an affiliated non-governmental organisation with the U.N. since 1947. In 2007 it established the International Social Justice Commission (ISJC), being well placed to advocate on behalf of the world's poor and oppressed by contributing to the work of the U.N. via the United Nations Economic and Social Council (ECOSOC). A further purpose of the ISJC is to reciprocally inform and guide The Salvation Army on issues of social justice both locally and internationally (Shakespeare 2010:16). The Salvation Army supports the U.N.'s 17 Sustainable Development Goals (SDGs) (UN

2015) via the ISJC, viewing them as a 'tool to encourage and work with others to achieve a better society' (The Salvation Army ISJC). There are two key points of importance to note. Firstly, the commitment to support the SDGs include positive environmental goals that fit into The Salvation Army's understanding of stewardship. These include clean energy, sustainable management of water and sanitation for all, sustainable consumption, urgent action to combat climate change and its impacts, and to protect, restore and promote sustainable use of terrestrial ecosystems. The second key point regards the international nature of The Salvation Army which would provide the opportunity for widespread and concerted action towards these goals both at a local and international level, providing education and cooperation across national boundaries. The Salvation Army has a perspective that is both local and global, enabling it to inform and act across the globe, and importantly, has existing mechanics in place to assist, as evidenced in the current work against human trafficking.

According to Seaman (2013:64), the anthropocentric focus of The Salvation Army, both with the desire to save souls and a broad remit of serving suffering humanity, has in the past,

'side-lined a broader discourse around the value and care of non-human nature within the same progressive movement that acknowledged the equality of women and appropriate cultural praxis'.

Although there is a relative dearth of Salvationist environmentally focused literature (Seaman 2013:64), the link between environmental degradation and some aspects of human suffering is recognised, along with the Christian responsibility of Salvationists towards the environment (Seaman 2011:19), although these remain anthropocentric in outlook. This is evidenced in the creation of environmental positional statements, both at international (2014) and at some national levels as well as consideration in praxis. However, the UK and Ireland Territory to an extent lags behind some other Salvation Army territories in its engagement with environmental issues. According to the ISJC ('*A Call for Climate Justice*'), the South America West Territory is forefront in advocacy and

response, due to the impact climate change is having upon food and water supplies in local communities. Although this work is reactionary in nature, in conjunction with a local university, Salvation Army health workers are teaching 'adaptive techniques' to the community, including the use of solar tents, community gardens and solar powered kitchen appliances. India Northern Territory recognises the impact of climate change in their region, with leadership giving it their 'full attention', raising awareness and including the local community in relevant discussions. The Canada and Bermuda Territory and the Australian Territories are also to be commended on their engagement in these issues. Although environmental issues are being acknowledged in the UK and Ireland Territory, the question to be asked is why is UK and Ireland Territory, as the founding territory, not at the forefront of environmental engagement and awareness campaigning within The Salvation Army? There are a couple of speculations: environmental issues do not have the impact upon mission and wellbeing as in other territories and are therefore lower on the agenda or perhaps the focus has been concentrated on other issues relevant to the territory.

With a variety of work spread over 131 countries the unifying force for that activity is a spiritual one, being the unconditional and sacrificial love of God. This love calls for the response to 'love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind and your neighbour as yourself,' (Luke 10:27). Love for the neighbour, who despite the fall still bears the image of God, must reflect the love of God and be treated with respect as a person of worth (Shakespeare 2010:5,7). The Handbook of Doctrine (2010:197) states,

'Jesus cared about every dimension of human life and how sin has distorted it, and that his ministry demonstrated a healing response to human suffering and disease in all its forms...spiritual, emotional, social, physical'.

He recognised others as brothers and sisters and, since this work is carried out in Christ's name, it becomes necessary to identify with this relationship and, in some sense, become the other's keeper (Shakespeare 2010:7) rather than simply showing pity. In a global

world, our neighbour does not need to live in our neighbourhood; with climate change, one is in a sense, increasingly their keeper.

A further point is that the neighbour does not need to be a human being. According to Wright (2006:418) the Old Testament cites a righteous person as one who cares for the needs of his animal (Prov. 12:10). Although this could be considered a self-serving action, since it makes economic sense to keep an animal healthy, rather than an altruistic one, the point being made by Wright is that the definition of neighbour should be extended beyond human beings. It must be remembered that the compassion of God 'is over all that he has made' (Ps. 145:9) and therefore his compassion must be reflected to *all*, this includes the nonhuman creation which must be included in the voice of the voiceless and defence of the weak.

James 2:18, 26 states that faith is not justified by works but works are the evidence of faith; compassion or indifference towards others (and the nonhuman creation should be included in this) reveals the depth of that faith and an acceptance, or otherwise, of God's unconditional love (Street 2016:47). Good works, however, should not simply be regarded as the dispensing of charity, poverty is greater than a lack of material needs and includes, among others, education, health, relationships, dignity, nature and the spiritual and can be thought of as a 'lack of fullness of life' (Cozens 2015:10, 37). This lack ought not to be confined to humankind alone but expanded to include the nonhuman creation, which may experience poverty as a lack of flourishing, a loss of habitat or pollution for instance. Working toward this fullness of life, however, is not simply an attempt at the betterment of others or of their conditions but serves as a prophetic sign of the fulfilment of the Kingdom of God (Shakespeare 2010:6), which includes a renewed earth.

According to the World Bank (2015), the world's poorest are the most at risk from climate change and have few resources to help them adapt. Since the work of The Salvation Army in connection to serving suffering humanity is mainly focused upon the poor, climate change will inevitably impact the work undertaken. The Paris Agreement (COP 21, 2015), a commitment from all nations, aims to keep this century's global temperature rise below

2 degrees Celsius of pre-industrial levels with the goal of 1.5 degrees Celsius. The impact of climate change, however, is already being felt, with extreme weather events, melting glaciers (World Bank 2015), sea level rises, ocean acidification, and desertification affecting one-quarter of the total land area of the world (United Nations); nine of the ten warmest years on record have occurred since 2005 (Lindsey and Dahlman 2020). The World Bank (2020) regards climate change as an 'obstacle to ending extreme poverty' since the poor are the most affected by climate change and the least able to adapt to changes or recover from extreme events. It can also be a 'trigger that tips the vulnerable into poverty' with an estimated extra 100 million people by 2030. The impact upon the poor not only comes from the risk of food and water insecurity, drought, flood and sea level rise but also from existing environmental degradation such as air pollution, dirty water, a lack of sanitation and an increased risk of disease (UN 2007-2008 and 2011). It is envisaged that millions of people could be displaced by climate change and become 'environmental refugees' (Houghton 2016:130); the World Bank (2020) estimates a figure around 143 million by 2050 in the worst-case scenario, with Latin America, South Asia and Sub-Saharan Africa being most affected.

The Salvation Army acknowledges the impact environmental degradation has on the most vulnerable in its International Positional Statement on Caring for the Environment (2014), but recognition of the effect it will have upon the work of The Salvation Army is limited to 'additional responsibilities to defend the cause of those who are vulnerable'. Although the purpose of the Statement is not to outline detailed activities, such as being undertaken by specific Territories, a more cohesive discussion on this topic would be of benefit to the future developmental work of organisation, especially in relation to human trafficking. Other work that might be impacted by climate change in the UK and Ireland Territory could include disaster relief, such as localised flooding, the effect of heat waves on the elderly and homeless, and work amongst refugees. Internationally, there might be a greater call for disaster relief and emergency work, the displacement of people could impact school provision, water projects could be affected by low precipitation and drought whilst there could be a greater demand for health provision and services. It is vital for the long-term effectiveness of The Salvation Army that the organisation recognises the

impact that climate change will have on the most vulnerable and prepares for the resulting consequences upon its own work.

Bookless (2008:95) argues that social action is a 'self-defeating task unless we address the root causes of those human needs'. He contends that any attempt at amelioration must include climate change and environmental degradation as these will increasingly become a major source of the issue. Precedence exists within The Salvation Army for research into the root causes of human need, within UK and Ireland Territory examples include *The Paradox of Prosperity* (1999) and *The Seeds of Exclusion* (2008). Research commissioned into the impact of climate change and environmental degradation on human need and the work of The Salvation Army would be of value for informing future praxis, both internationally and locally.

Although ecotheology cannot be integrated into the mission statement of the UK and Ireland Territory without rewriting it, it serves as a base to identify areas where integration could occur. Firstly, in highlighting the breadth of the work of Christ and the interconnectedness of all creation. Secondly, in the identification of the nonhuman creation as neighbour. And thirdly, by reorientating the term stewardship from a managerial paradigm towards one as an expression of a sacramental life. Further research into the impact of climate change upon the future work of The Salvation Army would also be advised.

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