

More Red than Green: A response to global warming and the environment from within the Methodist Church of Southern Africa

Dion Forster¹

Introduction

Sadly, environmental concerns have not been high on the agenda of the Methodist Church of Southern Africa (MCSA). The same can be said of most of the mainline denominations in the region. Whilst the effects of global warming and the impact of environmental destruction have tangible effects on life in Southern Africa there seem to be many more tangible and urgent issues causing the Churches to focus their efforts and energies elsewhere. These socio-economic issues have been labelled as 'red' concerns in this paper. They will be considered in greater detail below.

In summary, this paper will discuss why the churches in Southern Africa, and the MCSA in particular, have dealt less fully and strategically with 'green' concerns, a term used in this paper to refer collectively to environmental matters, and have chosen to focus more acutely upon 'red' concerns. It will also consider what the impact of a lack of care for the environment has upon the poorest of South Africa's population. The paper ends with a number of pointers from African traditional religion and African Christian theology that can hold both 'red' and 'green' concerns in tension in order to help society work towards a theologically responsible approach to sustainable development.

'Red' matters more than 'green' – that's the way of the world

The official policy of the MCSA contains only one resolution on the environment. It is to be found in paragraph 1.12 under the heading *The ecological crisis*:

1.12.1. Conference calls on all Methodists to co-operate with environmental organizations in their attempts to alert the public through a vigorous education campaign to the urgency and extent of the ecological problem and to actions that can be taken to deal with it, and

to save our environment by reducing pollution, waste and destruction of the ozone layer. Conference requests Societies to monitor environmental issues in their areas and to publicise and oppose any moves which could displace people as has happened in Bushmanland where people were removed to allow the dumping of nuclear waste; and to embark on programmes of action to save our earth and report through Quarterly Meetings to SYNODs.²

Within the *Yearbook of the Methodist Church of Southern Africa* for 2007 (often referred to as the 'Minutes of Conference' in other Connexions) there are only two direct references to environmental issues. The most explicit of these is to be found in Chapter 3, a record of the statements adopted by the World Methodist Conference meetings in Seoul, South Korea, in 2006:

Goal 7: Ensure environmental sustainability

- Integrate the principles of sustainable development into country policies and programs; reverse loss of environmental resources
- Reduce by half the proportion of people without sustainable access to safe drinking water
- Achieve significant improvement in [the] lives of at least 100 million slum dwellers, by 2020.³

There is, however, no comment on this 'statement' from Seoul. Neither is it discussed or considered in any part of this official record of the Church for 2006.

The second reference to the environment and ecology is to be found in the address of the Presiding Bishop, the Revd Ivan Abrahams, to the Connexional Executive of the MCSA. In his address he affirms the bishops, ministers and laity of the MCSA for having, '... listened carefully', and spoken, 'authoritatively, and acted decisively to exercise a prophetic ministry by ... sharing the struggles of the landless for a sustainable livelihood' and '... caring for the environment'.⁴

Sadly these are the only two records on environmental concern in the official documents of the Church for 2006. The reality is, quite simply, that 'green' concerns do not feature prominently on the agenda of the Methodist Church of Southern Africa.

Conversely, however, 'red' concerns receive a great deal of consideration and attention in both the Laws and Discipline and the Yearbook. By 'red' concerns I am referring to matters such as:

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- Social structure and society (political issues, crime, violence, issues of gender, concerns over the worsening state of affairs in Zimbabwe, care for refugees etc.).
- Health (naturally HIV and AIDS is a significant concern in Southern Africa, the region that has the highest infection rate in the world. Moreover, the South African Government's inability to deal decisively with this crisis has placed a great deal of responsibility upon religious and non-governmental organizations to offer care. So HIV and AIDS feature prominently in the ministry reports and planning of the Church).
- Economic concerns (these include global economic concerns, such as western capitalism and its effects upon traditional African life, but it also includes the exploitation of the poor in Africa by international corporations which mine the wealth of poorer nations to enrich relatively few American and European stockholders. Naturally there are also concerns about corrupt leaders who exploit the poor in Southern Africa. There are also statements about job creation, black economic empowerment, affirmative action, and a host of other factors that churches should be supporting in order to address the large-scale poverty that is so prevalent in Southern African communities).
- Values and ideology (moral issues such as corruption [in relation to economics], sex outside of marriage [in relation to HIV and AIDS], same-sex relationships, culture and faith, and the erosion of traditional African values by western individualism and systems of capital gain).

It is not surprising that 'red' issues should receive much more attention, and priority, than 'green' issues in Southern Africa. There are two basic reasons for this emphasis. The first is the simple fact that globally 'green' issues are less of a priority than 'red' issues. The second is that the *immediate impact* of 'red' issues is more visible, and powerfully felt, than the impact of 'green' issues. As mentioned above, this does not mean that 'green' issues are less important, but simply that 'red' issues are more urgent and pressing in the Southern African context.

'Red' issues first – a global trend

This phenomenon is not unique to Southern Africa. Urgent and tangible concerns, like hunger or disease, almost always seem to take priority over the important concerns of the environment. Whilst environmental concerns are extremely important and urgent for the survival of all humanity, they seem to be less tangible than the death of a child from hunger, riots

and political instability because of a widening gap between the rich and the poor.

Perspective is a powerful force in shaping the theology and mission of the Church. When one takes these powerful perceptions of urgency into account, and one mixes in the further complication of poorly developed 'popular' theology, the outcome can be quite disastrous. In Southern Africa the fastest growing churches are those that have been birthed from North American fundamentalist and prosperity movements.⁵ Such church movements have addressed themselves almost exclusively to the most visible and pressing needs of people ('red' concerns). These include issues such as wealth creation in the face of poverty, miraculous healing in the presence of death, building self-esteem and self-determination in the face of years of oppression under apartheid. It is little wonder that Southern Africans are flocking to 'faith tabernacles', 'miracle centres' and 'prosperity prophets'. Of course the growth of these independent faith movements has an impact upon the mainline denominations. Many Methodist ministers have begun to style themselves on the multimillion dollar North American ministries of persons such as Bishop T.D. Jakes. This is visible both in the content of their theology, and in their style of dress, mannerisms, and approach to liturgics. It must be kept in mind that 79 per cent of Southern Africans indicated in the 2001 national census that they were adherents of the Christian faith. Yet, while the Methodist Church of Southern Africa is still the largest mainline denomination in South Africa (with 9.3 per cent of the population indicating Methodist membership), it is an increasingly aging church. Young people are leaving Methodist churches in large numbers and moving across to these independent movements.⁶ The Methodist churches that are growing are those that have done away with vestments, adopted a mix of African and contemporary North American worship music, emphasizing healing from HIV, miracles of faith, praying for employment, and prosperity.⁷

Conversely, traditional mainline Methodism in Southern Africa, as with most mainline denominations in the region, shows significant dissonance between the official statements of the denomination and the real-world ministry of the local churches. The majority of local Methodist societies propagate an inherited approach to the Christian faith that is neither 'green', nor 'red'. The emphasis of the church is not so much on mission, but rather upon maintenance. These local congregations retain their older, loyal members through the familiarity of their worship services and their fellowship groups and uniformed organizations. However, mission (whether 'green' or 'red') is seldom a concern.

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Light writes:

The essence of the spirit of Methodist Mission that has become secondary to centralised, controlled institution is a vital connection to the rhythm of the life of the people around us. A defining commitment to serving *their* needs, *their* interests, *their* well-being. As my old dad used to say, 'The church is supposed to exist for the benefit of its non-members but it spends itself discussing itself.'⁸

Brian McLaren comments on such iterations of the Christian faith, writing of the growing discontent among younger, more ecologically aware, Christians:

They share my belief that the versions of Christianity we inherited are largely flattened, watered down, tamed . . . offering us a ticket to heaven after death, but not challenging us to address the issues that threaten life on earth.⁹

The sad reality is that even secular society does not place a high premium on 'green' concerns. When the question is asked 'What are the biggest problems in the world today?' the answers seldom include environmental issues at the top of the list. I shall give just two prominent examples to make this point.

Danish economist Bjorn Lomborg led a widely accepted study known as the *Copenhagen Consensus*. It brought together experts from various fields such as economics, science and sociology, to identify and consider what the leading threats are in the world i.e., what are the greatest dangers, and the causes of suffering, in the world? They prioritized these concerns based on which items can be most effectively addressed based on what could be realistically changed if sufficient funds could be raised.¹⁰ Their list of the top 10 global problems was:

1. Hunger and malnutrition
2. Climate change
3. Conflicts
4. Financial instability
5. Water and sanitation
6. Subsidies and trade barriers
7. Population / migration
8. Communicable diseases

9. Education
10. Governance and corruption.

Next, we have the eight top issues the 191 members of the United Nations have pledged to address as ‘Millennium Development Goals’ by 2015.¹¹ They list the world’s most pressing needs as:

1. Eradicate extreme poverty and hunger
2. Achieve universal primary education
3. Promote gender equality and empower women
4. Reduce child mortality
5. Improve maternal health
6. Combat HIV / AIDS, malaria and other diseases
7. Ensure environmental sustainability
8. Develop global partnerships for development.

It is clear from these two prominent bodies of research that ‘red’ concerns take precedence over ‘green’ concerns (with climate change featuring second in the *Copenhagen Consensus*, and environmental sustainability featuring seventh in the UN Millennium development goals).

Thus, there are both internal and external factors that have caused ‘red’ issues to feature more prominently than ‘green’ issues in the theology and mission of the Methodist Church of Southern Africa.

Sustainable development and the immediate concerns of Southern Africans

One of the great misconceptions that has led to the lesser concern for ‘green’ concerns in relation to ‘red’ concerns is the false understanding that the two are not related. The reality is, of course, that many ‘red’ concerns (such as survival on the land) lead to ‘green’ concerns (such as deforestation and the extinction of certain species). The converse is also true: many ‘green’ concerns (such as flooding due to global warming) have led to an increase in ‘red’ concerns (loss of income, disease, the inability to farm, lack of access to clean drinking water, even starvation). Olivier writes:

Humans, and the consequences of their ways of life – globally, significantly influenced by the values and attitudes engendered by Western industrialised life – have brought the world we live in to the brink of a global environmental catastrophe.¹²

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In short, the demands that we make upon the environment to support life are simply not sustainable in their current form. The current imbalance between 'red' and 'green' priorities will eventually destroy both the Earth and all that is living upon it. Hence, our current approach to life is 'unsustainable' – what is required is an approach to living that balances both the 'red' concerns and the 'green' concerns.

The challenge we face is one of changing our ways of life in such a way as to ensure an environmentally sustainable future.¹³

The term 'sustainable development' became popular in the 1980s. Since then it has featured widely in academic literature and in debates on the relationship between environmental concerns and the need for socio-economic development.

The 1996 Constitution of South Africa affirms that:

Everyone has the right . . . to have the environment protected for the benefit of present and future generations, through reasonable legislative and other measures that . . . secure ecologically sustainable development and use of natural resources while promoting justifiable economic and social development.¹⁴

South Africa thus faces the challenge of developing itself economically and socially, without doing any further damage to the environment. This is an extremely arduous task when one considers that there are both internal factors (such as disease, racial struggles, high rates of unemployment etc.) and external factors (such as trade restrictions, international debt, and foreign disinvestment) to contend with. Woolard lists the following statistics to illustrate some of the most pressing 'red' concerns that need to be addressed in Southern Africa:

The extreme inequality evident in South Africa means that one sees destitution, hunger and overcrowding side-by-side with affluence.

- About 15% of adults are illiterate;
- 9.2% of children under 5 are malnourished;
- Life expectancy has fallen from 62 years in 1990 to 48 in 1999 as a consequence of AIDS;
- The infant mortality rate is 45 per 1,000 live births;
- The maternal mortality rate is 230 per 100,000 live births;
- Of the 44 million people in the country in 2000, about 8 million were

surviving on less than the international dollar-a-day poverty line and 18 million were living on less than 2 dollars per day;

- 37% of households survive on less than R1000 per month (in 2002 Rands);
- 60% of the poor get no social transfers;
- Health expenditure is 7% of GNP, but less than half of this is public spending.¹⁵

This context is shaped, as pointed out above, by a history of colonialism and apartheid in its past, and global inequality, international exploitation and debt in its present. In reality the standard of living that the kingdom of God is testimony to will only be realized, in some measure, when there is greater justice, equity, freedom, and a vast improvement in the quality of life for the majority of South Africans.

‘Green’ issues in Southern Africa

As mentioned above, the challenges to sustainable development within South Africa are numerous. However, South Africa has been blessed with an abundance of natural resources and there is a great hope that we shall be able to overcome the internal and external challenges to sustainable development through careful and disciplined management of the bounty of our nation. Regardless of this, there are some specific ‘green’ issues that will challenge this process. Among these ecological challenges to sustainable development one will find:

- Poor reproductive management. The increase in population growth continues to place a strain on our natural resources. For example, access to drinking water and arable land is a growing concern for many rural South Africans. While the demand for electricity in the cities of Southern Africa has increased to the extent that the National Electricity provider cannot cope with the load. As a result many South African cities have had to contend with extended power outages (referred to as ‘load shedding’) in order to prioritise the supply of electricity to industry.
- Increased productivity in agriculture has severely impacted the limited water resources of sub-Saharan Africa, and created problems with soil erosion and degradation of the nutrients in the soil.
- The Southern African economy has become largely dependent upon the exploitation of the declining mineral resources of the area (gold, platinum, coal and copper).
- Over-fishing continues to deplete coastal fish stocks.

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- The apparent ‘panacea of eco-tourism has proved to be full of pitfalls as a consequence of conflict of interests between the needs of local marginalised communities, the imperatives of conserving bio-diversity and the interests of commercial tourist ventures’.¹⁶

Field goes on to note that the ‘ecological costs will be transformed into social and economic costs if they are not addressed and ‘the environment debt of society as a whole is always paid most but those least able to do so – the poor’¹⁷. This reality has been borne out again and again in Southern Africa.

Sadly it is the poorest South Africans who live in the large ‘informal settlements’ that line the edges of the urban landscape. These ‘squatter camps’, as they are disparagingly referred to in the mainline media, are usually made up of thousands of one bedroom dwellings constructed out of spare pieces of aluminium sheeting, wood, cardboard, and plastic sheeting. They have no access to sanitation or drainage, and the little houses are seldom more than a few metres apart. In recent years the effects of global warming have been acutely felt by these informal settlers. Two examples of the effects of global warming on this group of the population have been, first, in colder and wetter winters people have had to rely on wood and paraffin-burning fires to create warmth. Unfortunately, burning wood not only destroys the surrounding vegetation, but also creates air pollution. A further side-effect has been the death of scores of children, either through carbon monoxide poisoning as a result of poor ventilation indoors, or from burning to death when a shack catches alight from an exposed fire or candle.¹⁸ The emergency services are seldom able to reach individual shack fires since the shacks themselves are built so closely together that there is no space for emergency vehicles to reach the blaze. The second example relates to summer floods. Increased rainfall has resulted in many dwellers in informal settlements finding their homes flooded or destroyed, and lives have been lost in flash floods that have occurred with increasing frequency during the summer rainfall season.¹⁹

In developing nations, such as the six nations that make up the Connexion of the Methodist Church of Southern Africa, the Church is often the most pervasive and organized local community forum in the region. In fact, in many poorer communities the only formal buildings will be those belonging to the church. Moreover, the church is likely to have a minister stationed in a particular area (whether it be rural or urban) long before the government is able to fund aid workers.

The result is that the Church, and particularly South Africa’s largest

mainline denomination, the Methodist Church of Southern Africa, clearly has a significant role to play in managing this crisis. In the section that follows some theological and practical suggestions will be made that may be of use to the Church as it seeks to support and help Southern African society to move ahead responsibly.

Some steps towards a theology of 'red' and 'green' in Southern Africa

African Christian theology can provide some very useful insights for a theology that balances both the socio-economic 'red' concerns, and the environment 'green' concerns of sustainable development. Naturally I shall not be able to extrapolate the detailed notes below. However, these points could stimulate some thought and discussion among Methodists in Southern Africa, and even across the globe, in addressing the twin crises of 'red' and 'green' concerns in the region.

***Ubuntu* – the necessity of cosmic harmony from an African theological perspective**

Before discussing specific points of Christian theology it is worth considering some valuable insights that can be gleaned from African traditional religion and mythology. Within Southern African traditional culture there is a pervasive creation myth that offers a valuable insight into the African understanding of the structure of the cosmos. Setiloane records it as follows:

The first people came out of a hole in the ground. They came out together, men, with their wives and children and their animals: cattle, sheep, goats and dogs. They came from underneath the earth where, in the 'big abyss' which nothing can fill (*Mosima oo sa tlaleng*) they had always been living under the direction and sovereignty of *Modimo*. These people who emerged from the bowels of the earth did so under the direction of *Modimo*. They were led out of the hole by an agent of *Modimo* called *Loowe*. In comparison with them, this agent of *Modimo* was a giant. Even more striking was the fact that *Loowe* was a single-sided person, as if he had been sawn through the middle, with one arm, one foot and one eye. After *Loowe* had led the people to the surface of the earth he returned back into the *Mosima* to continue his abode there with *Modimo* and the other inhabitants.²⁰

This myth conveys a number of significant theological concepts. Firstly, there is belief in a transcendent supreme being. This is a common feature

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in African Traditional Religion.²¹ Secondly, there are, other than the persons living on earth (the created beings), a class of people who live with God. 'These inhabitants are known as *Batho ba Modimo* or, more commonly, *Badimo* – *the people of Modimo* – because they live with Modimo in the land of Modimo.'²² Thus, there is a clear belief in the existence of a spiritual realm (here referred to as *Mosima* – the big abyss), where both Modimo and the *Batho ba Modimo* live. Lastly, for the purposes intended here, one can identify the importance of creation itself. It is interesting to note that, in this myth, humanity and the rest of creation come into being simultaneously (men, women, children and animals). This illustrates an understanding and expression of the need for respectful co-existence with living things in order to maintain the harmony of creation. For example, Ngubane²³ points out that for the individual Zulu, good health means much more than just a healthy body; health 'pertains to all that concerns the person including the perception of a harmonious, co-ordinated universe'. This is the goal towards which communities and individuals strive.

The occasion on which the above myth is often employed gives a further insight into the religious life of Africans. This myth is often celebrated as a ritual at the death of a person. Fond messages are sent with the dead at burial to the people in Mosima:

'Greet them for us', 'tell them to give us rain and prosperity' and the means of sustaining life are buried with the dead (such as seeds and working instruments) so that they can continue to provide for themselves in the land of Badimo.²⁴

Thus Thorpe points out that:

Health, balance, harmony, order, continuity are all key words. They not only describe a desirable present condition for individuals and the community, but also represent the goal towards which people constantly strive. This ideal needs to be maintained not only within the visible community but equally in relation to the invisible community, conceptualised as spiritual powers (e.g., the ancestors).²⁵

The African traditional concept of *ubuntu* as harmony in the cosmos can be quite easily related to the 'eternal shalom' of the Old Testament, or the 'eschaton' of God's kingdom found in the New Testament. Having discussed this overarching concept of *ubuntu* I shall now go on to present a few further points from an African Christian theological perspective that

relate to the balance between socio-economic 'red' concerns and environmental 'green' concerns.

The earth is the Lord's, and everything in it . . . ²⁶

After the World Summit on Sustainable Development of 2002 a number of Churches and theologians from across Africa compiled some simple points to represent an African theological perspective on sustainable development in a global context²⁷. These points are the skeleton upon which a responsible theology of sustainable development can be built. I shall briefly mention and discuss them below.

The guiding principle for this theology can be found within the context of both the creator and the creator's creation. This relationship of harmony, and the dependence of the creation upon the creator, is expressed very clearly in the following verses from Scripture:

The earth is the LORD's and all that is in it, the world and those who live in it; for he has founded it on the seas, and established it on the rivers. Who shall ascend the hill of the LORD? And who shall stand in his holy place? Those who have clean hands and pure hearts, who do not lift up their souls to what is false, and do not swear deceitfully. They will receive blessing from the LORD, and vindication from the God of their salvation.' (Psalm 24.1–5)

Based on this understanding of the universe the theologians developed the following guiding statement: *In the household of God (oikos) the management of the house (economy) has to be based on the logic of the house (ecology).*

Firstly, it was affirmed that there is a need for repentance, since it is clear that in Africa, and in many other parts of the world, the Earth no longer belongs to God. Rather, it has become the property of 'Governors . . . who control the earth's resources . . . for their own benefit'. These include 'Governors' such as political rulers, nation states, institutions such as the World Bank, the International Monetary Fund, the World Trade Organization, developers who do not develop in the interest of the poor, and the most affluent 20 per cent of the world's population.²⁸ In this regard we would do well to heed the words of Jesus that the "meek shall inherit the earth' (Matt. 5.3–5).

Secondly, the matter of 'ownership' of, and 'stewardship' of, the earth and the earth's resources are addressed. It is clear that the earth, and all of the earth's resources, are a gift from God for the sustenance and enrichment

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of all people's lives. Thus, there is a greater need for generosity, sharing, and participation in decision-making processes.

Thirdly, it is necessary to revisit the notion of stewardship of the earth in relation to time and history. Both Scripture and African culture affirm that we receive the earth, in its current state, as a gift from the ancestors who have gone before us. This means both that we need to recognize with thanks their contribution towards keeping and honouring the creator's creation. However, it also infers that we must learn from their mistakes in order that we should not repeat them within our lifetime. Moreover, there is not only a need to look 'back' upon history, but also to maintain a forward-looking perspective. The earth also belongs to those generations that will come after us. God expects us to hold the land and the resources of our planet in trust for them.

Fourthly, there is a need to correct the false western ideology that the land 'belongs to the people. Instead, we belong to the land.'²⁹ This point corrects the false theology of an anthropocentric cosmic order. Rather, we recognize, as we read in Scripture, that the earth and all that is upon it belongs to the Lord. Moreover, we have come from the earth and shall return to it. It also breaks down the false dualism that has been created between persons and creation – 'We are not living on the earth; we are part of the earth's biosphere.'³⁰

Finally, we need to recapture the reality that God is at the centre of all creation. People and their needs, as well as the Earth and its bountiful resources, all belong to God and find their proper perspective in relation to the God who creates them. As a result of this the African Christian theologians have called all peoples to respond to our current predicament by:

- Confessing that we have not always treated the earth and its resources as God would have us do.
- Acknowledging that God has given us the responsibility of caring for the Earth, and all peoples, by being generous and responsible stewards.
- Committing ourselves to work towards the creation of a sustainable world where no person has too much, and no person has too little. In order to do this we shall have to address economic, political and social structures with courage and grace.
- Calling the leaders of structures of power and authority (including those in the Churches) to prioritize and promote the well-being of the earth and all of God's creatures and creation; and to resist greed and self-interest.
- Praying for the healing of the earth and the peoples of the earth.

Conclusion

This paper has presented the sad reality that often socio-economic 'red' concerns have taken prominence over environmental 'green' concerns. This is not only the case in Southern Africa, rather it is a global trend. At the heart of this problem is a mistaken understanding that 'red' and 'green' concerns are not fundamentally interconnected.

This paper also considered how the favouring of 'red' concerns, at the expense of 'green' concerns, is affecting the some of the poorest inhabitants of the world – those who live in the informal settlements of Southern Africa.

In conclusion some pointers were given, from African traditional religion and African Christian theology, that may help to balance both 'red' and 'green' concerns as the Church strives to develop a theology of sustainable development.

'The earth is the Lord's, and all that is in it . . . (Psalm 24.1).

NOTES

- 1 Revd Dr Dion Forster is the Dean of Studies at the Wesley Seminary of Forster is the Dean of the Seminary of Methodist Church of Southern Africa, John Wesley College Johannesburg Area, South Africa.
- 2 *Laws and Discipline of the Methodist Church of Southern Africa*, Cape Town: Methodist Publishing House, 2007, p. 227.
- 3 *2007 Yearbook of the Methodist Church of Southern Africa*, Cape Town: Methodist Publishing House, 2007, p. 59.
- 4 *2007 Yearbook of the Methodist Church of Southern Africa*, Cape Town: Methodist Publishing House, 2007, p. 10.
- 5 SA Government, Statistics SA, *The 2005/6 Christian Handbook*, WITS University Library, Johannesburg, 2005. These statistics are also available online at <http://www.statssa.gov.za/census01/html/default.asp> accessed 10 July 2007, 22h09. A theological critique of this data is available in J. Hendriks and J. Erasmus, 'Religion in South Africa: 2001, population census data. *Journal of Theology for Southern Africa*, Vol 121. 2005: pp. 88–111.
- 6 See the article by T. Stone, 'Building the Church', in *The Methodist Newspaper, Dimension*, (June 2007), 1 for further details.
- 7 See the blog post *A new religion in Soweto... God wants you to drive a 4X4...* <http://www.spirituality.org.za/2007/10/new-religion-in-soweto-god-wants-you-to.html> (accessed 19 December 2007, 10h13).
- 8 Kevin Light, 'What is Methodist Mission?' in *Methodism in Southern Africa: A celebration of Wesleyan mission* (Cape Town: Upper Room), (in the process of publication) W. Bentley, W and Author, * (edd.), 4.
- 9 Brian McLaren, *Everything Must Change: Jesus, Global Crises, and a Revolution of Hope* (Thomas Nelson, 2007), p. 3.
- 10 'Copenhagen Consensus Center - CCC Home Page', <http://www.copenhagenconsensus.com/Default.aspx?ID=788> (accessed 22 December 2007 10h56)

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- 11 'The UN Millennium Development Goals,' <http://www.un.org/millenniumgoals/> (accessed December 22, 2007 11h05)
- 12 David Olivier, 'Evangelical "green": the challenge!' in *Looking Back, Moving Forward: Reflections by South African Evangelicals*. (Johannesburg: TEASA, 2005), p. 124.
- 13 David Olivier, 'Evangelical "green" the challenge!' in *Looking Back, Moving Forward: Reflections by South African Evangelicals*. (Johannesburg: TEASA, 2005), p. 124.
- 14 The Constitution of South Africa: <http://www.info.gov.za/documents/constitution/index.htm> (accessed 22 December, 2007 11h32)
- 15 Ingrid Woolard, 'An overview of poverty and inequality in South Africa', *Working Paper prepared for DFID (SA)*, July 2002 http://datafirst.cssr.uct.ac.za/resource/papers/woolard_2002.pdf (accessed 22 December 22 2007 12h05)
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- 17
- 18 See the following internet article for one example of deaths caused by fire in informal settlements: 'Health 24 – Child, Content' <http://www.health24.com/child/Safety/833-866,36859.asp> (accessed 22 December, 2007 10h35)
- 19 Please refer to the following bulletin that explains the how the poor are impacted by torrential flooding in informal settlements "Environmental Hazard management in informal settlements", <http://www.buildnet.co.za/akani/2003/mar/envirohazard.pdf> (accessed 22 December, 2007, 10h37).
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- 22 G.M. Setiloane, 'Towards a biocentric theology and ethic – via Africa' in *Faith science and African culture: African cosmology and Africa's contribution to science*, ed. C.W. Du Toit (Pretoria: Research Institute for Theology and Religion, 1998), p. 66.
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- 24 G.M. Setiloane, 'Towards a biocentric theology and ethic – via Africa' in *Faith science and African culture: African cosmology and Africa's contribution to science*, ed. C.W. Du Toit (Pretoria: Research Institute for Theology and Religion, 1998), p. 67.
- 25 J (Pretoria: University of South Africa, 1991), p. 111.
- 26 For two very good examples of 'green' theologies from a Southern African perspective see: David Field, 'The ethics of sustainable development,' in *Questions About Life and Morality: Christian Ethics in South Africa Today*, eds. Louise Kretzschmar and Leonard Hull (Pretoria: Van Schaik, 1998) p. 219–30, and David Olivier, 'Evangelical "green": the challenge!' in *Looking Back, Moving Forward: Reflections by South African Evangelicals*. (Johannesburg: TEASA, 2005), p. 119–47.
- 27 Statement adopted at the African Regional Consultation on Environment and Sustainability, held at Machakos, Kenya, 6–10 May 2002.
- 28 'The Earth Belongs to God' http://www.neccsa.org.za/Documents-Earth%20belongs%20to%20God.htm#_edn1 (accessed December 22, 2007 9h34)
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- 30