

We are the Jesus movement. We must remind ourselves that the Church, as Christ existing as community today, has a priceless contribution to offer the Earth community in its struggle to mitigate climate change and adapt to already irreversible damage. In a word, we have much to offer for the survival of the Earth's ecosystems, of society, especially the poor, the Church itself, and our children.

Within his radically prophetic alternative lifestyle, dependent on God's providence and human sharing fellowship, Jesus preached the dawning of God's kingdom, using metaphors drawn from peasant and lake life. We are especially familiar with parables of seeds, the good shepherd, the good Samaritan, the lost sheep, the mustard bush, the vineyard, the net bursting with fish, and many more. Jesus preached and taught in more than words. He was in the inclusive tradition of his remote ancestors, Abraham and Sarah, welcoming people who found God in diverse ways. This is important for his followers today when different "faiths" unite and work together to stabilise climate, care for Earth's creatures, and seek an economy of quality, not infinite "growth". He also preached – and illustrated – the coming kingdom in his prophetic actions, notably in shared meals, some of which were outside (Matthew 15:32-38; John 6:1-14). These meals, inclusive of the fertility of the local soil community, and open to people "from East and West", were enacted parables of the inclusive kingdom.

We cannot hope for God to stabilise the climate, securing our food and shelter, unless we ourselves live in active hope, urgently contributing to climate change mitigation, and by adapting and helping others to adapt to ineluctable human induced "climate chaos".

We need a new way of thinking about the lethal power of technologies in our age. We can mine the oceans, fire the forests, pierce the ozone, poison fresh water, walk on and litter other planets, manipulate cells of plant and animal life and alter the climate. A radically reverent "new way of thinking", and acting – more humble and loving towards the Earth – is essential if we are to survive. It's a long way from the head to the heart, longer still from heart to hand.

We have become a globalised species with vast, even nuclear, technologies, more earth illiterate than our ancestors, prone to hate, shoot, stab, pollute and bomb each other. We need a new way of relating to the Earth as filled with the fullness of Christ, not as "resources" to dominate for "economic growth", "development", and now "free trade" for the "market economy", but an Earth of interdependent creatures, relational beings, all filled with the fullness, the pleroma, of Christ. As Ignatius Loyola wrote to Frances Borgia in the sixteenth century, "The fullness of our eternal God dwells in all created things, giving them being and keeping them in existence with his infinite being and presence."

None of us alone can change all that needs changing, or heal all that needs healing. But by responding to Jesus, dwelling in the Earth, by making the journey from head to heart to hand, by living sustainably locally, by loving the created Earth community, and liturgising the cosmos, we can make a difference. We can be part of the solution. We can plant fruit trees. We can heal that part of Earth

entrusted to us. We can leave our local Earth community a little better than we found it. We can let God's glory through. God's glory shining in the face of Jesus Christ.

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