Holy Happy Hour—September 10, 2026

St. Ann & the Holy Trinity Church and Pro-Cathedral

Eco-Theology: We Are Part of God's Creation

An Outline of Faith

Human Nature[1]

Q. What are we by nature?
A. We are part of God's creation, made in the image of God.

Q. What does it mean to be created in the image of God?
A. It means that we are free to make choices: to love, to create, to reason, and to live in harmony with creation and with God.

Q. Why then do we live apart from God and out of harmony with creation?
A. From the beginning, human beings have misused their freedom and made wrong choices.

Sin and Redemption[2]

Q. What is sin?
A. Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation. …

The Messiah is one sent by God to free us from the power of sin, so that with the help of God we may live in harmony with God, within ourselves, with our neighbors, and with all creation.

Praying with Creation

This understanding reverberates throughout the prayers of the Church. In Eucharistic Prayer C (which you may remember from Lent), the priest prays to God on behalf of the congregation: "At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home."

[1] The Book of Common Prayer (BCP), "An Outline of the Faith," p. 845
[2] The Book of Common Prayer (BCP), "An Outline of the Faith," p. 848–49

The prayer goes on to describe humanity as emerging from the same "primal elements" and entrusted with responsibility for Creation. It names our betrayal of that trust as part of the story of sin—and ultimately, redemption in and through Jesus Christ.

This vision of mutual belonging and interdependence has deep roots in Scripture. Genesis imagines humanity as formed from the *adamah*, the red earth itself (Genesis 2). The Psalms portray seas, mountains, animals, trees, sun, moon, and stars as participants in the praise of God (Psalms 96, 98, 104, 148). Job confronts us with a wild Creation that exists beyond human usefulness or control (Job 38–41). Paul imagines not only humanity but "the whole creation" groaning for liberation and renewal (Romans 8:18–25).

Redemption for All Creation

Elizabeth A. Johnson, CSJ, is a Catholic theologian whose book *Ask the Beasts: Darwin and the God of Love*[3] brings Christian theology into conversation with evolutionary science. She asks what it means to take seriously *all* Creation as individually beloved by God, and whether the Christian promise of redemption might extend beyond humanity.

"Christian faith affirms that human persons are brought into new life, enfolded in a communion of love, even to the point of being 'face to face' with the unspeakable mystery of the living God. Can an analogous fulfillment be predicated of species and individual organisms which are not human beings? As Denis Edwards asks in an immensely helpful essay, 'Do individual sparrows and kangaroos participate in their own way in redemption in Christ?' …

"To my way of thinking, a case can be made that for God to love the whole means to love every part. Hence to save the whole means to save every individual, every bear. I suggest that this position is based on core truths of faith and coherent with their dynamism. To wit:

- The living God creates and cares for all creatures.
- This love encompasses all creatures even in their suffering and dying.
- These creatures are part of the flesh of the world which the Word of God joined via incarnation.
- The death and resurrection of Jesus offers hope of redemption for all flesh.
- The life-giving presence of the Spirit who empowers all creation is also the power of resurrected life for all beings."

[3] Elizabeth A. Johnson, *Ask the Beasts: Darwin and the God of Love* (London: Bloomsbury, 2014), 229–Incd31.