

Grace Ji-Sun Kim, ed. *Making Peace with the Earth: Action and Advocacy for Climate Change*. Geneva: World Council of Churches, 2016. 298 pages. \$25.00.

Making Peace with the Earth edited by Grace Ji-Sun Kim is a collaborative anthology that comes out of the 2014 Climate Change Working Group for the World Council of Churches convened in Wuppertal, Germany. Although not all of them are part of the Group, the book's authors include climate change activists, faith leaders from different religions, theologians, and others involved in ecological justice matters, whose diverse voices makes this volume particularly worth reading. A commonly shared idea among all the authors is that climate change and ecological justice matters profoundly affect the welfare of all humanity and threaten the survival of planet earth. Vis-à-vis the unmistakable climate and ecological crisis, they also agree that religiously committed people have unique vision and energy that can contribute to keen public awareness and communal resolution of the current crisis. With that conviction and commitment in mind, Kim organizes the volume into three parts: Part One is entitled Churches Respond to Climate Change, Part Two: Eco-Theology and Climate Justice, and Part Three: Interfaith Initiatives and Care for the Earth, with eighteen fine essays in total.

Part One has seven essays and shows several exemplars of how churches around the world have faithfully and practically responded to the current climate change problem. Herick Grape (chap. 1) enthusiastically narrates the story of the Church of Sweden's active involvement in environmental issues for the past three decades. The Church of Sweden first established close cooperation with the United Nations and other political entities, and then, significantly, carried out joint ecumenical actions with faith leaders and organizations from other religious groups. Grape's point is clear: Climate crisis is a fatal worldwide disease that demands immediate attention and hard work from all strata of national and international communal bodies. This includes developed and underdeveloped countries, religious and non-religious sectors, and individuals and corporations. Another crucial point that Grape and other authors in Part One all make is that Christian churches, whether small or big, can function as vital catalysts for this cooperative enterprise on climate crisis because churches have a unique theological grounding in the issues, which can generate energy and concrete actions in the broader society.

Part Two is particularly dedicated to the deeper discussion of the unique theological grounding of the Christian church and proposals for practical actions that arise from it. Elias Crisostomo Abramides (chap. 8) identifies the Nicene-Constantinopolitan Creed as the most notable theological foundation of the World Council of Churches' involvement in climate change: "We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible." The whole creation is given to humanity as a gift by the Creator God—humans as a part and stewards of it. As stewards, our key role is not domination over creation, but its good care and sustenance. A conspicuous problem we are encountering, as most authors of Part Two point out, is that a few groups of historically developed nations have wielded capitalistic-colonial, environmentally destructive power around the world that has significantly contributed to climate crisis well beyond their own borders (see chap. 13). A related problem is that it is the poorer persons in societies and the most vulnerable nations that are most affected by climate change and its collateral problems like water shortages, deforestation, air pollution, skin diseases, etc. Jesus once called these underprivileged ones our beloved "neighbors." Thus, authors are quick to call for practical actions and strategic plans that can help the most afflicted survive and thrive again.

Last but not least, Part Three focuses on interfaith cooperation over the climate crisis. In a sense, this last part may be most important part of the book and deserves more attention. As all eighteen authors of the volume agree, the climate crisis demands unified, collaborative work from all nations around the world. As we are well aware, however, there is one fatal thing that often hinders global cooperative work, namely religion. There is nothing that can break up the world's coalition as easily as religion. The three authors of Part Three approach this matter carefully, yet solemnly assert that the universal vision of all humanity—the survival and flourishing of human life and spirit—could serve to unite nations and fight the climate crisis together, the given crisis being a universal evil of the twenty-first century.

This volume overall is of great merit to any concerned reader. It boasts the most recent scholarship and up-to-date information on climate change. And its assessable writing style and ecumenicity welcomes wide readership from individuals and community organizers to religious readers and academics. Especially, Lucy D'Souza-Krone's compassionate essay on "Art for Climate Justice" (chap. 18) is an extraordinary piece that connects the art world (especially painting) with religious social activism. Should this volume be revised and expanded in the future, adding a couple more essays on modern art forms (e.g., film, poetry, crafts, performance, internet digital media, etc.) would be a welcome addition. Yet, even as it stands, the volume is a fine book and deserves a close reading by a diverse audience.

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