

*Are we as a church contributing to the undermining of  
the family by ignoring the environment?*

# THE GOD OF NATURE SUFFERS

By H. Parker Blount

*People usually consider walking on water or in the air a miracle. But I think the real miracle is not to walk on water or in the air, but to walk on earth.*

—THICH NHAT HAHN<sup>1</sup>

**Y**EARS AGO, WHILE I WAS A STUDENT AT BYU, A friend invited me to go jackrabbit hunting. Three or four of us, all returned missionaries, drove into the desert west of Nephi and spent the afternoon shooting jackrabbits. It was one of those late summer days when the blue sky roams forever and the smell of sage mixes with a distinct scent of fall. You could feel the season changing, knowing that soon there would be snow on the distant mountains, even though on the desert floor it was a dry, hot day. We killed a lot of rabbits that afternoon. We celebrated each other's spectacular shots; and we would laugh and cheer when a rabbit, running full speed, was hit, leaped frantically into the air, and tumbled end-over-end along the dusty ground. We ended the day cheerfully, having eliminated, we told ourselves, a few of the pests that plagued the local farmers.

But that night in bed, I was restless and fitful, lost again and again in uncomfortable dreams. I awoke the next morning gloomy and not nearly as sprightly as I had been the day before. As I thought about it through the day, I determined that I never again wanted to hunt and kill something just for sport.

My friends, who were well-grounded and active in the Church, continued to go jackrabbit hunting. Nothing in LDS teachings censured their behavior. They were still worthy of a temple recommend. It wasn't a moral issue for them, and, at the time, it wasn't for me either. The Church framed my conception of morality and what it meant to live the gospel, and it didn't weigh in on the morality of shooting jackrabbits. I didn't pursue the metaphysics of my feelings or even explore them as perhaps a signal of an ethical question. I decided that my discomfort was reason enough for me to not hunt jackrabbits.



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Now years later, I do see the question of shooting jackrabbits as a moral issue and a theological question. And, as on other matters of morality and theology, I'd like to hear my tradition's guidance and counsel. But, as things stand now, were I to rely solely on statements by LDS leaders and prophets, I'd be confused about what, as a Latter-day Saint, I should feel and think about the Earth. Is it a garden-place or a "lone and dreary world"? Is it home or just a motel room for the night? Should I think of myself as a manager, a partner, or a beneficiary of my corner of Earth?



DOES LDS DOCTRINE SUPPORT A  
HEALTHY ENVIRONMENTAL  
THEOLOGY?

*Is Earth a fallen, temporary, hostile place?  
Is our real home elsewhere?*

**T**HE FIELD OF inquiry that concerns the interplay between religion and ecology, that addresses humankind's relationship to Earth, is variously referred to as ecotheology, environmental theology, and ecospirituality.<sup>2</sup> Our church is much like other Christian groups, which typically have not shown much concern for the environment. If anything, much of the exploitation and abuse of Earth and its inhabitants has been justified within the framework of religious beliefs that encourage adherents to conquer wilderness and convert pagans. In recent years, however, a shift has begun as some denominations have begun to examine their interpretation of the relationship between God the creator and His creation. Out of that ongoing examination is emerging a theology of caring for Earth as a matter of morality and acknowledging a spiritual relationship between humankind and Earth.

Does LDS Church doctrine support an environmental theology? According to Matthew Gowans and Philip Cafaro's recent article in *Environmental Ethics*, the answer is yes. The authors mention two strengths in particular: "teachings regarding the inherent value of the soul" and "the commandment of stewardship."<sup>3</sup> To these, I would add the LDS emphases on Zion and strengthening the family.

Yet even if the Church has a doctrine-based environmental ethic or ecotheology (the story we tell), this clearly is not, Gowans and Cafaro say, widely adhered to by members of the

Church (the story we live). These authors are not the only ones to make this observation. In the preface to their book, *New Genesis: A Mormon Reader on Land and Community*, editors Terry Tempest Williams, William B. Smart, and Gibbs M. Smith, all descendants of Mormon pioneers, call for Church leaders to actively teach “ecological awareness.” They point out that Brigham Young “preached sustainable agriculture and dreamed a United Order while allotting time in LDS general conference for talks on appropriate farming practices and community vitality in harmony with the land.”<sup>4</sup> They then call readers’ attention to how much has changed since Brigham Young thundered from the pulpits up and down the Wasatch Front. Since his voice has died so has his “ethics of stewardship” for land and community. Seldom do we hear those topics discussed from our pulpits these days.

In framing their concerns, the editors also cite a report on the environmental positions of the thirty largest Christian denominations in the United States. The denominations are grouped in one of five categories:

- a) Programs Underway—denominations with established national environmental programs in which laity can play a meaningful role;
- b) Beginning a Response—denominations beginning to move at the national level and in which lay assistance can help get programs underway;
- c) At the Brink—denominations posed on the brink of national commitment, where lay members’ input might make the difference between inaction and action;
- d) No Action—denominations that have not yet begun to consider action; and
- e) Policies of Inaction—denominations formally committed to inaction.

The authors of the report conclude that The Church of Jesus Christ of Latter-day Saints falls in the last category.<sup>5</sup>

A denomination “committed to [environmental] inaction” is a hard judgment to hear. Gowans and Cafaro aren’t much gentler when they suggest that many consider Mormons to be anti-environmental. It is easy, they write, to “assume that anti-environmentalism is well grounded in the Latter-day Saint faith.”<sup>6</sup>

This lack of environmental consciousness and practice springs, the authors suggest, not from doctrine, but from Church members’ “overvaluation of money and material possessions. . . . We have allowed the pursuit of profit and material wealth to become our central goals.”<sup>7</sup>

Are Gowans and Cafaro correct that chasing materialism is the story members of the Church live? Regrettably, it is not only possible but easy to draw that conclusion. It is also easy to conclude that we Church members have embraced capitalism as God’s economics and that the Church endorses the industrial-technological complex.

For many Church members, prosperity is a sign of God’s blessings. To have an abundance of material possessions seems to serve as proof that we are living the gospel. It is not Mormons but the Amish who exemplify a people embracing a

simple lifestyle as a religious practice.

While Church members are preoccupied with obtaining material possessions *in this life*, we are often paradoxically focused on obtaining a mansion *in the next*. I think it’s fair to say that, implicitly, if not explicitly, most Latter-day Saints express in their everyday lives the doctrinal position that Earth is a fallen, temporary, and hostile place and that our real home is elsewhere.

More times than I can count, I have joined other members of LDS congregations in singing Eliza R. Snow’s lyrics for one of our best loved hymns, “O My Father”:

*Yet oft-times a secret something  
Whispered, “You’re a stranger here,”  
And I felt that I had wandered  
From a more exalted sphere.*

We can in time, Snow assures us later, “leave this frail existence,” and return to the “royal courts on high.”

I have been taught in the Church that mortality is a probationary state wherein we prove ourselves, but that we cannot prove ourselves in a totally agreeable and accommodating setting. Logically, probation must present trials, adversity, suffering, and other tests of character. With such ideas in our heads, it is easy for Latter-day Saints to conclude that Earth is far from accommodating and is, perhaps, even our enemy. At the very least, these ideas promote a wary detachment from an intimacy with Earth. Rather than seeing ourselves as integral components of a sacred place, we tend to believe we are temporary residents of a corrupted place.

The stage is set in the Genesis creation story. Adam and Eve are expelled from Eden into a “lone and dreary world,” a phrase that automatically springs to the mind of faithful Mormons as a description of Earth. That world is often visually depicted in Church lesson manual illustrations and elsewhere as stark, barren, and lifeless. Cast from the garden, Adam and Eve are characterized as homeless wanderers seeking refuge and knowledge. They will never make peace with this world. The world—that is, nature—is their enemy. It will give up its resources—bread—only through the sweat of hard labor. At the same time, Adam and Eve are charged to have dominion over the Earth, a springboard for many to conclude that humans are detached from and superior to the balance of creation. At the end of their wandering, if they have proved faithful, humans will be readmitted into the presence of God—home, safe and secure at last.

In that respect, the Church’s view is not much, if at all, different from the Protestant view that humankind is the pinnacle of God’s creation. That deeply held and cherished belief has allowed members of many churches to interpret dominion to mean entitlement, and stewardship to mean ownership.

In addition, many Latter-day Saints tend to be so focused on earning the rewards of the next life that we fail to comprehend the fullness of this life. As Patrick Mason points out: “At the end of the day, Mormons are believers—millennialist believers at that—and with that identity comes more urgency to save souls rather than to save the world.”<sup>8</sup>

Yet for many in the Church, saving souls is saving the

world. Inherent in our tradition is the charge to build the kingdom of God, to enlarge the stakes of Zion. That charge is so preeminent it is commonly believed that if we are dedicated to that end, everything else will be taken care of. I have heard it said many times that if we are faithful about the Lord's business (meaning Church work), the Lord will handle other problems, including environmental exploitation: "Never mind the rats in the wall, the cat will take care of them."

That too is not a perspective unique to the Latter-day Saints, but one that exists in most Christian denominations. And it is a perspective that caused Mary Evelyn Tucker and John Grim, professors of religion at Bucknell University and co-organizers of a series of thirteen conferences on "Religions of the World and Ecology" held at Harvard University's Center for the Study of World Religions from 1996 to 1998, to ask:

Have issues of personal salvation superseded all others? Have divine-human relations been primary? ... Has the material world of nature been devalued by religion? Does the search for otherworldly rewards override commitment to this world?<sup>9</sup>



#### HOLY PLACES

*Can nature become a place for "spiritual refuge, renewal, hope, and peace"?*

**I**N THE CHURCH, we meet God in the places we construct for Him. Although we refer to each of our meeting-houses as the house of the Lord, it is the temples that carry that imprimatur. The temple, we have long been taught, is a refuge from the world. More recently, 2003, Elder Dennis B. Neuenschwander, of the Presidency of the First Quorum of Seventy, told Latter-day Saints that it is impossible to worship God without "holy places." In "the bustle of the secular world, with its certain uncertainty," he explains, "there must be places that offer spiritual refuge, renewal, hope, and peace." He identifies "places where we meet the divine and find the Spirit of the Lord," as temple, home, sacrament meeting (the chapel, where sacrament meetings are held, is more commonly mentioned), and "venues of historic significance."<sup>10</sup>

Nature is not included in his list of holy places. (I have seen members smirk when someone suggests they feel closer to God in the wilderness than in church buildings.) Yet ironically, the Sacred Grove is one of the Church's holy "venues of historic significance." I have to ask myself: who created that grove of trees, and who constructed the buildings?

The area of the Piedmont Plateau where I live is dotted with granite outcroppings. Fifty yards through the woods from my house is one outcropping covering at least half an acre. The children called it the big rock. Just a few days ago on a cloudless fall day, I walked through the woods and sat down on a ledge of the big rock facing the afternoon sun. The leaves had been falling, and the trees were nearly bare, but I noticed a poplar tree that stood taller than its neighbors. It had lost all of its leaves except those at the top. Those bright yellow topmost leaves danced and fluttered in the breeze against the deep blue

sky, like a collection of so many Tibetan prayer flags (yellow flags represent Earth). As I watched, I felt prayerful. It seemed sacramental. Angels did not visit me, nor did a still, small voice counsel me. Still it was a heavenly visitation. "My heart in hiding, stirred," as I sat on the rock, feeling the warmth of the sun, watching the leaves move to the rhythm of the afternoon breeze—the breath and voiceless words of God.<sup>11</sup> The big rock is on my list of holy places.

Henry David Thoreau wrote to a friend that he had walked to Asnebumskit (a hill in Worcester County, Massachusetts), "one of the true temples of the earth." Continuing, Thoreau wrote: "A temple you know was anciently 'an open place without a roof,' whose walls served merely to shut out the world and direct the mind toward heaven, but a modern meeting house shuts out the heavens, while it crowds the world into still closer quarters."<sup>12</sup>

Were I now teaching about the temple as a refuge, I would say that entering the temple does not remove us from the world. It should remove us from our mundane perception of the world. If we see the world through spiritual eyes, the world itself is a temple, a great endowment of signs, symbols, and power. And, like the body, we can abuse it or not. But when we do, we also close down and disrupt the spiritual blessings that otherwise could be ours. I would suggest we are not exiled east of Eden. Rather, we still live in a garden that we can dress and tend, and where we can walk with God in the cool of the evening. As Joseph Campbell reminds us:

You get a totally different civilization and a totally different way of living according to whether your myth presents nature as fallen or whether nature is in itself a manifestation of divinity, and the spirit is the revelation of the divinity that is inherent in nature.<sup>13</sup>



#### THE CHURCH AS COMMUNITY

*How are the values of multinational corporations an ecotheological issue, and why should they concern the Church?*

**I**F WE TAKE any polluted or exploited site in today's world and trace it backwards, most likely we will end up at an accounting ledger. Someone is making money from despoiling the earth. The profit and loss statement doesn't take into account what is happening to the place and its inhabitants. And aside from injunctions about personal honesty, the Church has had nothing to say about the larger problem of corporate responsibility and social justice. I have sometimes heard Native Americans say that white people will sacrifice their grandchildren for today's comfort. It does seem that turning a profit today takes precedence over a sustainable tomorrow. Is that not evil?

The bottom-line values of multinational corporations that put profits ahead of the landscape and the community, killing the spirit of the place and the people, are immoral. If we consider ourselves children of God, we have to consider ourselves part of God's entire landscape. It seems dangerous if not arro-

gant to fail to include the landscape in the moral code.

I feel quite a disconnect between the idea that if we as Latter-day Saints drink a cup of green tea we are not worthy to go to the temple and probably won't inherit the celestial kingdom, but we can, without fellow Mormons batting an eye, bulldoze a mountain to put in an ugly and expensive housing development. We can pollute the river, disrupt an important element of the larger ecosystem, and destroy the sacred burial grounds of an ancient people without fear of reprisal in a temple recommend interview or, presumably, at the gates to the celestial kingdom.

The Chilean poet Neruda writes stingingly in his poem, "The United Fruit Co.":

*When the trumpet sounded, it was  
all prepared on the Earth,  
and Jehovah parceled out the Earth  
to Coca-Cola, Inc., Anaconda,  
Ford Motors and other entities.*<sup>14</sup>

I drive across Georgia, my home state, still largely agriculture-based, and see the boarded-up and vacant buildings of the small towns. There was a time not many years ago when every small town in this country had a thriving hardware store, a farm utility store, a drugstore with a soda fountain, and a café specializing in locally grown and fresh seasonal vegetables. The owners were members of the community; you knew them, and they knew you. All of those were gathering places at various times during the day for folks to catch up on the local news or the price of livestock, or to ask if the fish were biting.

Now I see wayward vines cover the sides of red brick buildings, hiding the fading "Farmer's Supply" signs. Such scenes cause me to feel lonely and sad, as though I am witnessing the passing of something important, as though I am losing a friend to a terminal illness. I am; we all are. We are losing a way of life that is too important to lose. We are accepting in exchange something shallow and temporary. The café is replaced with drivethrough windows, and superstores are supplanting the hardware store, the mercantile store, the drugstore, and the seed and feed store. In these superstores, we have no community; we are strangers engaged only in commerce.

How are the values of multinational corporations an ecotheological issue, and why should they concern the Church? It is an ecotheological matter because people who have a spiritual relationship with the Earth are being displaced by corporate entities where land is viewed in terms of resources to exploit and profit-producing potential. It is of concern to the Church, or should be, because as multinational



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corporations disrupt the small land-based communities, they are pulling at the stakes supporting Zion.

If there is a single group in the world whose history conveys the importance of self-sufficient communities, it is The Church of Jesus Christ of Latter-day Saints. The Church is fundamentally a community. Its history from Kirtland, Ohio, onward was as a religious community that established physical communities. The physical community was interwoven socially, politically, and economically with the community of believers. While most communities in America were self-sufficient, importing only what they could not produce, the Church made self-sufficiency a religious principle. The principle that existed in the land-based Mormon communities is still practiced in Church congregations. Every member has a functional role in the life of the congregation. When a congregation grows to the point of having uninvolved members, a new congregation is spun off. Unlike "megachurches" that have huge congregations, the LDS Church, by design, maintains small church communities where every member is part of the religious economy of the congregation. The paradox is that we are putting all of this at risk and contributing to the undermining of the fundamental unit of the church—the family—by ignoring the environment, particularly the spiritual dimension and the detrimental effects of multinational corporations on communities and families.

The joint council of the First Presidency and the Quorum of the Twelve has issued "The Family: A Proclamation to the World" (1995).<sup>15</sup> How easy it would seem to issue a comparable document pertaining to the earth, the very place where the family, a potentially eternal entity, must first come into being? I agree with Thomas Berry when he says,

*There is no such thing as a human community in any manner separate from the Earth community. The human community and the natural world will go into the future as a single integral community or we will both experience disaster on the way. However differentiated in its modes of expression, there is only one Earth community—one economic order, one health system, one moral order, one world of the sacred.*<sup>16</sup>

The Proclamation concludes with these words: "We call upon responsible citizens and officers of government everywhere to promote those measures designed to maintain and strengthen the family as the fundamental unit of society." How is it possible to "maintain and strengthen" the family without considering the fundamental economic and ecological ques-

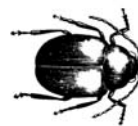
tions of a sustainable environment? We have more to offer than simply calling upon others to strengthen and maintain the family. As Latter-day Saints, we should be concerned with every threat to the family whether it is sexual, social, economic, environmental, or political. We have so much power to do so much good.

In the end, the campaign to save the family is no different from the one to save the river, or the desert, or the historic building. All are victims of economic exploitation and spiritual disregard. I deeply believe our LDS theology can and should tell us both how to live in preparation for God's celestial creation and the way to live in harmony with God's earthly creation. They fit like hand and glove. Both are God's creation, one here and now, one of a future place and time. Both involve walking a spiritual path. In terms of moral reprehensibility, exploiting the earth and Earth's resources is as soul-destroying as is entering the temple unworthily. If the kingdom of Mormondom is to be a perfect overlay of the kingdom of God, then it has to be a place where the glory of a common lily is seen to be at least as sublime as any of the holy places we construct for worship. In this perfect overlay, God's attention is drawn to a falling sparrow, or a jackrabbit, even as he attends to our anguish.

In becoming this kingdom of God, the Mormon kingdom would honor small-scale communities over corporate development. It would embrace water conservation and energy-efficient technologies. It would protect wild open spaces for the sake of wildlife, and the preservation of solitude, wonder, and awe, which is essential for soul renewal. It would be mindful of family planning.<sup>17</sup>

Church leaders might begin to examine the potential damage to families and communities done through the Church's own practices. They might ask themselves such questions as:

- To what extent do our building practices support small, family businesses instead of powerful multinational corporations?
- Do we as a church buy locally?
- Are we purchasing sustainable building materials and avoiding synthetics?
- When remodeling, do we recycle old materials or do we simply send them to the dump?
- Do we practice sustainable agriculture on our Church-owned ranches and farms?
- How much cotton do we use in the clothing we produce as a Church? Of all agriculture crops using conventional farming methods, an estimated 25 percent of all chemicals used are applied to raising cotton. This doesn't take into consideration the chemicals used for processing and dyeing cotton cloth.
- How, as a church, are we addressing the exploitation of the family farmer by the corporate giants?
- How are we doing as a church in recycling the paper we use or in purchasing recycled paper? Do we have a program for recycling?



## EARTH GROANS AND THE GOD OF NATURE SUFFERS

*Earth as living scripture*

SEVERAL YEARS AGO, while in New Mexico, my wife and I visited the Santa Clara Pueblo, known for the pottery made there. We chatted with one of the potters as we admired her beautiful black pottery. As we talked, she told us of her tribe's tradition of the grandmother taking her newborn grandchild into the new day to meet the sun and to be named by the grandmother. In my mind's eye, I envisioned a grandmother, dressed in earthtone colors, wearing squash-blossom jewelry embedded with turquoise. The silver bangles on her wrists tinkle as she raises the child aloft with outstretched arms. The grandmother chants a blessing for the newborn child as the morning sun tops the mountains, rays descending into dark canyons and spreading across the valley floor like the Spirit of God moving across the face of the deep. Mother Earth and Father Sun greet the newest creation, and the connection between all elements of the creation are acknowledged and renewed in that moment as the oldest generation names and introduces the newest generation to the sun, moon, stars, and to Earth and all her creatures. This vision reminds me of the words attributed to Chief Seattle:

Every part of this earth is sacred to my people.

Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing and humming insect is holy in the memory and experience of my people.

Teach your children what we have taught our children, that the earth is our mother.

Whatever befalls the earth befalls the sons of the earth. If men spit upon the ground, they spit upon themselves.

This we know: The earth does not belong to man; man belongs to the earth. This we know.<sup>18</sup>

Our LDS creation story has Adam being created from the dust of the Earth. Jacob, King Benjamin, and Mormon all use the term "mother earth," (2 Nephi 9:7; Mosiah 2:26; Mormon 6:15). Enoch hears a voice crying from the bowels of the earth saying, "Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children" (Moses 7:48). Yet even though "mother earth" is a term found in our scripture and is used in ways reminiscent of indigenous peoples, it doesn't seem to show up in our extended theology nor manifest itself as deep respect for the earth in our everyday practice.

Whether we embrace the concept of mother Earth as part of our theology or instead view Earth as fallen and flawed, to be redeemed at some future date, doesn't alter the fact that the Earth sustains us. Daily we eat, drink, and breathe from Earth's resources. Without her, without them, we would not exist. "People must come to understand," the agricultural economist John Ikerd reminds us, "that all of life ultimately arises from the soil."<sup>19</sup> Given this, the obvious choice we should make is to care for the world. It seems simple enough. We have to re-

turn what we take. The principle is so obvious, so fundamental, and so preeminent, it can easily slip right through our fingers.

I envision LDS leaders joining Native Americans as watchmen on the tower to warn the world of the dangers of exploiting the earth for personal gain. Abuse of the earth—the failure to sustain that which sustains us—must be understood and taught as a sin against heaven. At the very least, our theology should plainly proclaim a respect for Earth that rings as clearly as our call for, say, respect for Church leaders, or for the family.

To think that we can be heedless of the Earth is as foolish as thinking that the spirit can be nourished without prayer or meditation. We have the warning prophecies of Native Americans that an abused nature will retaliate. Such prophecies find an echo in our LDS scripture: “Because of the groanings of the earth, many of the kings of the isles of the sea shall be wrought upon by the Spirit of God to exclaim: The God of nature suffers” (1 Nephi 19:13).

Earth groans and the God of nature suffers. This suffering will continue until there is a spiritually based consciousness that embraces Earth as more than a stepping stone to some glory beyond. If not Church leaders, who will remind us of how we should feel about Earth? Will it be the kings of the isles of the sea, indigenous people, an astronaut who sounds like a seer?

Suddenly from behind the rim of the moon in long, slow-motion moments of immense majesty, there emerges a sparkling blue and white jewel, a light, delicate sky-blue sphere laced with slowly swirling veils of white, rising gradually like a small pearl in a thick sea of black mystery. It takes more than a moment to fully realize that this is Earth . . . home.”<sup>20</sup>

Through my own experiences, I have come to believe that Earth is a living scripture, a source of spiritual growth and understanding. I believe human beings are spiritual beings in a spiritual place where all things are interrelated. I believe salvation involves the entire creation, and out of that grows my concern for Earth and the way we live and relate to its creatures.

This Earth is the only home I know. This is the place where I find beauty and mystery, the place where I know exquisite joy and deep sorrow. It is the only place where I am certain I have tasted love. It is the only place I can be sure I have experienced God. It bounds all I know and frames all my hopes for now and eternity. It is a tree of life for me that sheds forth love and gives meaning to my personal cosmology. I cannot help but believe that there is a spiritual organic whole to our time here on Earth. Noxious weeds and all, it is a sacred place. ☐

NOTES

1. Thich Nhat Hahn, quoted in Scott Russell Sanders, *Staying Put* (Boston: Beacon Press, 1993), xviii.

2. For a list of selected works on ecology and religion, see <http://ecoethics.net/bib/tl-030-a.htm>. Authors who write in the area of spiritual ecology whose works have informed this essay include Wendell Berry, Barry Lopez, Scott Russell Sanders, and Terry Tempest Williams.

3. Matthew Gowans and Philip Cafaro, “A Latter-day Saint Environmental Ethic,” *Environmental Ethics* 25, no. 4 (Winter 2003): 375–394. The article is based on Gowans’s master’s thesis, “A Latter-day Saint Environmental Ethic,” Colorado State University, 2001. Cafaro was Gowans’s CSU advisor.

4. Terry Tempest Williams, William B. Smart, and Gibbs M. Smith, eds, *New Genesis: A Mormon Reader on Land and Community* (Salt Lake City: Gibbs Smith, 1998), ix.

5. *Ibid.*

6. Gowans and Cafaro, 376.

7. *Ibid.*, 394.

8. Patrick Mason, “The Possibility of Mormon Peacebuilding,” *Dialogue: A Journal of Mormon Thought* 37, no. 1 (Spring 2004): 44.

9. Mary Evelyn Tucker and John Grim, “Series Forward: The Nature of the Environmental Crisis,” Harvard Divinity School, The Center for the Study of World Religions, accessed 1 November 2004, <http://www.hds.harvard.edu/cswr/research/ecology/foreword.html>.

10. Dennis B. Neuenschwander, “Holy Place, Sacred Space,” *Ensign*, May 2003, 71.

11. Gerard Manley Hopkins, “The Windhover,” (accessed 1 November 2004, <http://www.bartleby.com/122/12.html>).

12. Henry David Thoreau, *Letters to a Spiritual Seeker*, ed. Bradley P. Dean (New York: W. W. Norton, 2004), 64–65.

13. Joseph Campbell, *The Power of Myth* (New York: Anchor Books, 1991), 121.

14. Pablo Neruda, “The United Fruit Co.,” *Neruda and Vallejo: Selected Poems* (Boston: Beacon Press, 1993), 85.

15. “The Family: A Proclamation to the World,” accessed 1 November 2004, <http://www.lds.org/library/display/0,4945,161-1-11-1,00.html>.

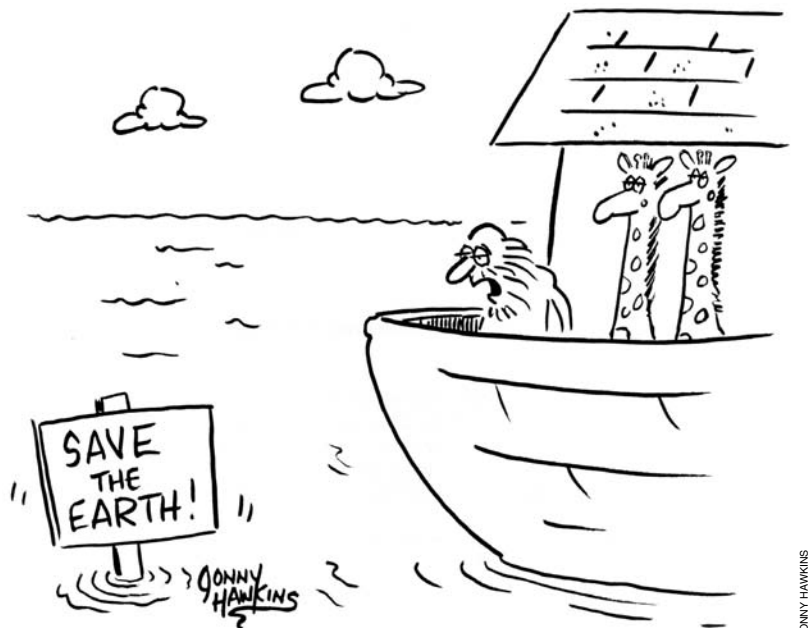
16. Thomas Berry, “The Ecozoic Era,” accessed 17 November 2004 from [http://smallisbeautiful.org/frameset\\_publication.html](http://smallisbeautiful.org/frameset_publication.html).

17. Williams, Smart, and Smith, *New Genesis*, xii.

18. Chief Seattle, accessed 1 November 2004, <http://www.ilhawaii.net/~stony/seattle2.html>.

19. John Ikerd, “Economics as If People Mattered: Farming for Quality of Life,” accessed 17 November 2004, <http://www.ssu.missouri.edu/faculty/jikerd/papers/EconasifPeopleMatter.htm>.

20. Edgar Mitchell, accessed 1 November 2004, <http://library.thinkquest.org/28743/solarsystem/earth/>.



“Oh, give it up.”