

THE ECOLOGICAL PERSPECTIVE OF THE NEW TESTAMENT: TOWARDS INTEGRAL INTERPRETATION

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SUMMARY

The dissertation proposes a new approach to the interpretation of the New Testament, called "integral interpretation." This approach recognizes the interconnectedness of all elements of creation and views environmental care as inextricably linked to other aspects of life. The dissertation notes that traditional interpretations of the Bible have often favoured an anthropocentric perspective, neglecting the intrinsic value of nature. Integral interpretation, on the other hand, seeks to redress this imbalance by emphasizing the importance of the threefold relationship: God – human, God – nature, and human – nature. It also recognises that caring for one's neighbour is also, in a broader sense, an ecological approach (social ecology). The fundamental question is how biblical texts, which were written in a completely different historical and cultural context, can be read in the spirit of contemporary ecological awareness.

The work consists of five chapters. The first, introductory chapter discusses the foundations of the concept of ecological interpretation of biblical texts, the historical context, presents the existing currents of interpretation, and proposes a new approach – the eco-integral perspective. Then, the next four chapters of similar composition, contain an ecological study of groups of New Testament writings. These groups include (1) the Synoptic Gospels, where the so-called "common miracle" is additionally discussed, the miracle of the multiplication of bread, which is present in both the Synoptic Gospels and the Gospel of John; (2) *Corpus Paulinum*; (3) Catholic Epistles and (4) Johannine writings.

After extracting and eco-analysing the themes in the mentioned groups, at the end conclusions were formulated regarding the possible ecological interpretation of the given group of texts.

The dissertation argues that the New Testament is a rich source for ecological reflection and action. By reading the New Testament through the lens of integral ecology, we can gain

a deeper understanding of the interconnectedness of all creation and our responsibility for caring for the Earth. The work calls for a renewed dialogue between theology and ecology, emphasizing the importance of man's ecological responsibility to God the Creator and not only to nature itself.

18.03.2024 Agnieszka Liemola

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