A conference concluding a five-year WCC study programme on the Future of Man and Society in a World of Science-Based Technology at Bucharest in 1974 proposed a long-term concept of a sustainable and just society. "The purpose of thinking about humanity's future in long range terms is to achieve a higher quality of life than can be attained through a succession of short-term policies. Consideration of the swelling material activity of our fragile, finite planet leads to the conclusion that a point is reached when the benefits of more material production and the material demands of an increasing number of people no longer outweigh the negative effects of this growth on the non-material dimensions of the quality of life... Today the world-wide quality of life should be increased by material growth among the poor and by stabilization and possibly contraction among the rich."

Concentrating on environmental deterioration and pollution, the Bucharest conference noted that "so-called pollution control is an inadequate answer to the problem of global pollution, for three reasons: 1) Most pollution control involves a shifting of the impact of pollution from one part of the globe to another...; 2) Pollution control is not in general keeping pace with industrial expansion...; 3) To recognize pollution and attempt to control it by conventional methods is to see only the top of the iceberg. It is only to treat symptoms and to ignore the causes... The basic cause is economic growth which places the emphasis on consumerism instead of on a balance between production of consumable goods and production of services such as public transport, health care, education facilities and the arts..."

The conference recommended "that the WCC urge churches and governments: to encourage new methods of production which give priority to the elimination of noise, pollution and waste, and which use recycling; to encourage the provision of educational information about ecology, conservation and resource management in primary and secondary school curricula."

In Section VI, Human Development, Ambiguities of Power, Technology and Quality of Life, the Nairobi Assembly included a few paragraphs on ethical...
problems in the transition to a sustainable and just society. In his address *Creation, Technology and Human Survival: Called to Replenish the Earth*, Charles Birch made a great impact on the assembly. He spoke of the ecologically responsible global society and an ecology of God. "The total negative impact of all the people on earth is, in its simplest terms, a product of three items: Total population - consumption of resources per person - environmental deterioration per person. Every item of the impact equation is important."

II.

Section II, *Humanity, Nature and God*, of the Conference on Faith, Science and the Future, at Cambridge, Mass., 1979 contained the following headings: 1/ The relationship between God, humanity and nature in modern Western thought; 2/ The relationship between God, humanity and the non-human creation in biblical thought; 3/ God, humanity and creation: the biblical testimony in the context of the scientific and technological world; 4/ The Christian understanding of God, humanity and nature in relation to neighbours of other faiths; 5/ Recommendations. At the beginning of the section it was stated that modern western Christian theology has "undergirded the opposition between nature and humanity by making the uniqueness of humanity the predominant theme of its doctrine of creation. Yet the trinitarian doctrine of Christian theology runs counter to the dualistic tendencies of modern times: it makes impossible both a naturalistic and an idealistic reduction of the relation between God, humanity and nature; it presents the relationship between God, humanity and nature as a differentiated unity."

With regard to neighbours of other faith the conviction was expressed that "some of the views of other religions may prove both closer to the Bible and more appropriate to the intellectual and social needs of our time... and can lead to a fruitful reformulation of our theology. Among the achievements of some of our neighbours of other faiths to which we should attend are the following: a deep piety and obedience to a merciful God who is close to the faithful; the awareness of the interconnectedness of all things, the emphasis on the transient character of all existence, stressing continuities instead of discontinuities and eventuating in serenity, calmness and acceptance of suffering as part of life; the spirit of non-attachment, the ability to find oneself by letting go of material possessions; acting according to the principle of causing least harm and disturbance to all creation."

In Section V, *Technology, Resources, Environment and Population*, problems of