

Ecofeminism Spirituality and Women's Ecological Leadership in the KCLH Parish Community of St. Paulus, Yogyakarta

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Abstract

This study explores women's perspectives, experiences, and roles in ecological stewardship through the Community of Love for the Environment (*Komunitas Cinta Lingkungan Hidup* or KCLH) at St. Paulus Parish, Yogyakarta. Rooted in Catholic ecological values in *Laudato Si'*, the community promotes sustainable and faith-based environmental involvement. practices in the parish. Five women, aged 32-60 years participated in in-depth interviews and community observation, and data were analyzed using reflexive thematic analysis. Five interconnected themes emerged: (1) creation care as a form of prayer and spiritual devotion; (2) intergenerational transmission of ecological values; (3) kinship-based caring for the Earth as family; (4) integration of faith and sustainable practices in daily parish life; and (5) collaboration that strengthens solidarity across parish ministries. The findings show how women exercise ecological agency within Church structures by linking spiritual motivations with practical environmental engagement. This study contributes to ecofeminist theological discourse by demonstrating how parish-based initiatives can shape understanding of women's ecological leadership within Catholic communities.

Keywords: women's ecological agency; ecofeminist theology; *Laudato Si'*; parish community

Abstrak

Penelitian ini mengeksplorasi perspektif, pengalaman, dan peran perempuan dalam pengelolaan lingkungan hidup melalui Komunitas Cinta Lingkungan Hidup (KCLH) di Paroki Santo Paulus, Yogyakarta. Berakar pada nilai-nilai ekologis Katolik dalam *Laudato Si'*, komunitas ini mendorong keterlibatan ekologis yang berkelanjutan dan berbasis iman dalam kehidupan berparoki. Lima perempuan berusia 32–60 tahun berpartisipasi dalam wawancara mendalam dan observasi komunitas. Data dianalisis menggunakan analisis tematik reflektif. Lima tema yang saling terkait ditemukan: (1) pemeliharaan ciptaan sebagai

bentuk doa dan devosi spiritual; (2) pewarisan nilai ekologis lintas generasi; (3) kepedulian terhadap Bumi sebagai keluarga; (4) integrasi iman dan praktik berkelanjutan dalam kehidupan paroki sehari-hari; dan (5) kolaborasi yang memperkuat solidaritas lintas pelayanan paroki. Temuan menunjukkan bahwa perempuan menjalankan agensi ekologis dalam struktur Gereja dengan menghubungkan motivasi spiritual dengan keterlibatan ekologis yang praktis. Studi ini memberikan kontribusi bagi wacana teologi ekofeminis dengan memperlihatkan bagaimana inisiatif berbasis paroki dapat membentuk pemahaman tentang kepemimpinan ekologis perempuan dalam komunitas Katolik.

Kata kunci: agensi ekologis perempuan; teologi ekofeminis; *Laudato Si'*; komunitas paroki.

1. Introduction

Women have long played important roles in the mission of Jesus. The gospels record women as His faithful followers who served with dedication, supported His ministry from their resources, and remained present even in the most challenging moments of His passion and resurrection. Their devotion reflects Jesus' affirmation of women's dignity and active participation in God's salvific work, challenging restrictive gender norms of His time. Grounded in this biblical foundation, women continue to contribute meaningfully to the life of the Church.¹

Feminist hermeneutics has emphasized the need to recover women's voices in Scripture and Christian history, unveiling overlooked messages of liberation, justice, and equality.² This interpretive development later informed ecofeminist theology, which highlights how patriarchal structures harm both women and the environment. Ecofeminist approaches argue that ecological crises cannot be separated from gender injustice, because domination over nature is often intertwined with domination over women's labor, bodies, and leadership.³

Within Catholic discourse, *Laudato Si'* deepens ecological reflection by calling the Church to an integral ecology that recognizes creation as a shared home. Yet scholars note that despite its strong emphasis on care for creation, the document does not fully address the gendered dynamics of ecological responsibility that often place caring labor disproportionately on women.⁴ This tension invites further theological reflection on how ecological spirituality and women's agency are embodied within Church structures.

Across many Catholic communities, women frequently become the first responders to ecological concerns in daily life. Their involvement in maintaining parish grounds, organizing environmental activities, and educating younger generations reflects a practical expression of ecological discipleship. However, these contributions are often considered extensions of domestic care rather than recognized as leadership that shapes parish

¹ Justin Taylor, "The Women at the Tomb: Clarifying the Mary's and the First Witnesses of the Resurrection," *The Gospel Coalition*, accessed June 15, 2025, <https://www.thegospelcoalition.org/blogs/justin-taylor/the-women-at-the-tomb-clarifying-the-marys-and-the-first-witnesses-of-the-resurrection/>.

² Elvey, A. (2022). Ecological Feminist Hermeneutics. In H. Marlow & M. Harris (Eds.), *The Oxford Handbook of the Bible and Ecology* (pp. 0). Oxford University Press. <https://doi.org/10.1093/oxfordhb/9780190606732.013.11>.

³ Elisabeth Schüssler Fiorenza, *Bread Not Stone: The Challenge of Feminist Biblical Interpretation* (Boston: Beacon Press, 1984); this is further supported by the discussion on feminist hermeneutics in "The Hermeneutics of Feminism," *The Gospel Coalition*, accessed June 15, 2025.

⁴ Agnes M. Brazal, "Ethics of Care in *Laudato Si'*: A Postcolonial Ecofeminist Critique," *Feminist Theology* 29, no. 3 (2021): 220–233. <https://doi.org/10.1177/09667350211000614>; Silvia Rodeschini, "Nature in the Encyclical Letter *Laudato Si'*: Gender and Ecology," *AboutGender* 5, no. 10 (2016): 77–95, <https://doi.org/10.15167/2279-5057/ag.2016.5.10.406>.

environmental ministry.⁵ Little is known about how such initiatives contribute to the development of ecofeminist theological imagination within local churches, particularly in the Indonesian context.

Women often the ones to volunteer their aesthetic touch and creativity to create a harmonious and solemn atmosphere within the church and its surroundings,⁶ offering a tangible and visible expression of faith.⁷ Questions remain, however, about to what extent women's contribution to religious communities, truly strengthen their leadership, representation, and advance their agencies - especially when their service is often taken for granted and limited by enduring patriarchal narratives?

Indeed, research shows that women are frequently the first to recognise environmental problems caused by degradation, such as declining water quality,⁸ reduced river fish stocks, reduced access to forest food and farm produce risks that threaten food security. This observation aligns with Andajani-Sutjahjo et al (2015) and Prakosa (2025), who highlight the gendered impacts of ecological decline and crucial role of women in early environmental response.^{9,10} A study in the Evangelical Church of Central Kalimantan, Indonesia, found that women congregations were at the forefront of raising awareness about river pollution and environmental degradation.¹¹ Similar ecofeminist movement in religious communities have also been reported elsewhere.¹²

This study explores how women contribute to the care for the church and parish environment, through their participation in the *Komunitas Cinta Lingkungan Hidup* (KCLH or Community of Love for the Environment) at Paulus Parish, Yogyakarta. Further, it examines eco-feminist values intersect with the ecological spirituality of *Laudato Si* in women's ministry through KCLH activities.

This article aims to contribute to a contextual perspective on integrating faith, gender, and ecology, enriching dialogues in contextual theology, ecological spirituality, and religion-based feminist movements.¹³ We ask how women's spiritual experiences can enrich the discourse of ecological theology.¹⁴

2. Research Method

⁵ Guardians of Creation Project, *Understanding Catholic parishioners' responses to the ecological crisis* (St Mary's University Twickenham, March 2023), 11.

⁶ Natalie Carnes, "Art & Theology," *Artandtheology.org*, accessed June 15, 2025. <https://artandtheology.org/2021/01/14/natalie-carnes-women-art-church/>.

⁷ Putri Ayu Lestari, "Reclaiming Faith and Justice: A Narrative Review of Islamic Feminism," *Sinergi International Journal of Islamic Studies* 2, no. 3 (August 2024): 176–89. <https://doi.org/10.61194/ijis.v2i3.608>.

⁸ Andajani-Sutjahjo, Sari; Chirawatkul, Siriporn; and Saito, Erico (2015) "Gender and Water in Northeast Thailand: Inequalities and Women's Realities," *Journal of International Women's Studies*: Vol. 16: Iss. 2, Article 13.

Available at: <https://vc.bridgew.edu/jiws/vol16/iss2/13>.

⁹ Andajani-Sutjahjo, Sari; Chirawatkul, Siriporn; and Saito, Erico (2015) "Gender and Water in Northeast Thailand: Inequalities and Women's Realities," *Journal of International Women's Studie*.

¹⁰ Prakosa, P. (2025). Church Ecofeminism against Environmental Damage. Proceedings of the 3rd International Conference on Christian and Inter-Religious Studies (ICC-IRS 2024).

¹¹ Prakosa, P. (2025). Church Ecofeminism against Environmental Damage. Proceedings of the 3rd International Conference on Christian and Inter-Religious Studies (ICC-IRS 2024).

¹² Putri Ayu Lestari, "Reclaiming Faith and Justice: A Narrative Review of Islamic Feminism," *Sinergi International Journal of Islamic Studies* 2, no. 3 (August 2024): 180–89, <https://doi.org/10.61194/ijis.v2i3.608>.

¹³ Teresa Messias, "From Ecotheology to Eco spirituality in *Laudato Si*": Ecological Spirituality beyond Christian Religion," *Religions* 15, no. 1 (2024): 1–16, <https://doi.org/10.3390/rel15010068>

¹⁴ Hilda P. Koster and Grace Ji-Sun Kim, eds., *Planetary Solidarity: Global Women's Voices on Christian Doctrine and Climate Justice* (Minneapolis: Fortress Press, 2017), 6–12.

This study employed a qualitative research design using reflexive thematic analysis to explore how women in the Community of Love for the Environment (Komunitas Cinta Lingkungan Hidup or KCLH) integrate ecological concern into their spiritual lives and communal ministry in a parish setting. This approach was chosen because it supports the interpretation of lived experiences and meaning-making processes embedded in faith-based practices.¹⁵

Five women who were actively involved in KCLH participated in the study through purposive sampling based on three inclusion criteria: (1) current involvement in KCLH for a minimum of six months, (2) willingness to participate, and (3) ability to articulate experiences regarding ecological spirituality. The participants varied in age, education, and occupation, providing diverse perspectives that enriched the thematic analysis. Their demographic characteristics are presented in Table 1.

Table 1: Participants' Demographic Characteristics

Participant	Age (years)	Education	Occupation	Marital Status	Length of Involvement with KCLH (in years)	Roles and Duties within KCLH
Women-1	46	Senior High School	Housewife	Married, 3 Children	5	Flowers arrangement; watering plants
Women-2	39	Bachelor of Education	Teacher	Married, 2 Children	3	Liturgical decoration; eco-education for children
Women-3	52	Senior High School	Small Business Owner	Married, 3 Children	2	Waste sorting; composting; charity event for recyclables.
Women -4	60	Bachelor of Nursing	Retired Midwife	Widowed	4	Coordination with Paramenta and "Go Green" ministry
Women-5	32	Bachelor of Biological Science	<i>Plant Cultivator Entrepreneur</i>	Single	2	Eco-enzyme production; garden maintenance.

Data were gathered through semi-structured in-depth interviews and non participant observation of KCLH activities between [month–year]. Interviews were conducted in Indonesian, lasted 45–90 minutes, and were audio-recorded with informed consent. All interviews were transcribed verbatim. Field notes from observation were used to provide contextual support in interpreting embodied ecological practices and expressions of spirituality.

Data analysis followed Braun and Clarke's six-phase reflexive thematic analysis, consisting of familiarization with data, generating initial codes, developing preliminary themes, reviewing and refining themes, defining and naming themes, and reporting

¹⁵Braun, Virginia, and Victoria Clarke. "Using Thematic Analysis in Psychology." *Qualitative Research in Psychology* 3, no. 2 (2006): 77–101. <https://doi.org/10.1191/1478088706qp0630a>.

findings.¹⁶ The analysis process was iterative and reflexive to ensure that the resulting themes accurately represented both participants' narratives and the researcher's interpretive engagement with the data.

Ethical principles were strictly observed throughout the research. Ethical clearance was granted through internal review procedures aligned with institutional standards. All participants provided informed consent before participation.¹⁷ Confidentiality was ensured by removing identifiable information and using pseudonyms (Women-1 to Women-5) in reporting the data.¹⁸ Photographs were taken only for documentation purposes and are not included in this publication without explicit written consent from participants.

3. Finding and Discussion

Thematic analysis identified five key themes that reflect women's lived experiences and faith-based ecological practices, expressed in their own voices and values:

3.1 Ecological Care as Embodied Spirituality: From Personal Devotion to Worship Practice

This theme emerged inductively from participants narratives, which consistently linked ecological engagement with their personal relationship with God. They described actions such as composting, separating waste, and watering plants not merely as practical tasks but as forms of prayer expressed through the body. As Woman-1 articulated, "*I never imagined that managing waste and taking care of plants could become my way of serving God. For me, it has become a form of prayer.*" Through these commitments, participants experience a spiritual closeness to God in tangible and everyday ways.

Woman-1's narrative illustrates a clear process of ecological conversion. During the COVID-19 pandemic, she sought meaningful activity and began learning about hydroponics, zero-waste lifestyles, and eco-enzymes online. After watching *The Letter*, she felt spiritually called to action: "*After watching 'The Letter', I felt like God was speaking directly to me... I started making eco-enzymes and separating our household waste.*" Her transformation aligns with *Laudato Si'* (no. 217), which describes ecological conversion as a spiritual and communal renewal grounded in faith-based responsibility.¹⁹

As their spiritual commitment deepened, participants extended their practices into their parish ministry. They cared for church gardens, produced eco-enzymes, and decorated the altar with living plants. "*Decorating the altar with living plants makes me feel closer to God's creation. It's not just about aesthetics it's about spirituality.*" – Woman-2. This reflects what Burton-Christie (2010) describes as *liturgical aesthetics* where ecological attention becomes a mode of worship that honors God's creative presence.²⁰

¹⁶Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (2006): 77–101, <https://doi.org/10.1191/1478088706qp0630a>.

¹⁷Hadjer Mirza and Fouzi Bellalem, "Ethical Considerations in Qualitative Research: Summary Guidelines for Novice Social Science Researchers," *Social Studies and Research Journal* 11, no. 1 (2023): 441–449, https://www.researchgate.net/publication/370838199_Ethical_Considerations_in_Qualitative_Research_Summary_Guidelines_for_Novice_Social_Science_Researchers.

¹⁸Sybil Krügel, *The Informed Consent as Legal and Ethical Basis of Research Data Production* (Lausanne: Swiss Centre of Expertise in the Social Sciences, 2019), https://forscenter.ch/wp-content/uploads/2019/02/kruegel_fg05_consent_v1.0.pdf.

¹⁹Pope Francis, *Laudato Si'*, encyclical, May 24, 2015, no. 217, https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html.

²⁰Douglas Burton-Christie, *The Word in the Desert: Scripture and the Quest for Holiness in Early Christian Monasticism* (New York: Oxford University Press, 1993), <https://doi.org/10.1093/oso/9780195066142.001.0001>.

Participants also reframed the physical labor of environmental stewardship as a spiritual offering: “Sometimes I feel tired, but this is my offering. It’s my way of saying thank you to God, not with words, but through my actions.” – Woman-3. The *Sedekah Sampah* (junk charity) initiative became a faith-based eco-enterprise that supported catechesis and parish garden needs, transforming waste into ministry and solidarity. These actions demonstrate agency and theological imagination, where women lead ecological care as mission rather than mere maintenance.

This embodied spirituality connects personal faith to public witness. By integrating ecological care into both domestic and liturgical spaces, these women enact a sacramental understanding of creation, recognizing God’s grace within the material world. Their narratives reveal that ecological care is not secondary to worship it is worship. Through composting, planting, caring for sacred spaces, and sustaining the parish environment, participants embody a form of lay spiritual leadership that bridges biblical teaching and ecological ethics.

3.2 “We Want to Teach Our Children That the Earth Is Our Home”: Passing Ecological Faith to the Next Generation.

A number of the participants expressed a sense of moral responsibility to pass on ecological values to their children and the broader parish community. They consider the church as the ideal starting point for environmental education. “*We want to teach our children that the Earth is our common home. If we don’t start caring from the Church, where else would we begin?*” – Woman-3. This motivation demonstrates a desire to integrate ecological awareness into faith formation.

This insight aligns closely with *Laudato Si’* (no. 213), which emphasizes the need for ecological education that promotes lasting habits of sustainability and reverence for creation. In KCLH, this vision was brought to life through creative strategies aimed at both children and adults. Notably, participants used WhatsApp groups to share weekly eco-tips, waste-sorting tutorials, and composting guides. “*Not everyone can come to church meetings, so we use WhatsApp to send eco tips and tutorials. Even busy parents can still learn from home.*” – Woman-5. These efforts allowed the ecological message to transcend physical gatherings and reach a broader audience. They represent how women have contextualized ecological education through accessible media, enabling inclusive participation and supporting an ongoing transformation of habits and values within the faith community.

These maternal and spiritual values were not confined to symbolic expressions. They were enacted through concrete and embodied actions—daily practices that transformed ordinary spaces and waste into sacred, communal offerings.²¹

Building on this lived spirituality, ecological education gradually extended beyond formal catechesis.²² It became interwoven with the women’s personal relationships, spiritual practices, and relational caring values nurtured in their family and community life. Teaching children about sustainability reflects the collective responsibility of care in within homes, families, and parish life.²³ This transition from education to hands-on activities marked a turning point: ecological values became lived truths, expressed through intimate metaphors of motherhood, home, and kinship with the Earth.²⁴

²¹ Pope Francis, *Laudato Si’: On Care for Our Common Home* (Vatican City: Vatican Publishing House, 2015), chap. 6, <https://cruxnow.com/church/2015/06/laudato-si-chapter-six-ecological-education-and-spirituality>.

²² Suhadi Cholil and Lyn Parker, “Environmental Education and Eco-theology: Insights from Franciscan Schools in Indonesia,” *Environmental Education Research*, vol. 28, no. 9 (2021): 1323–1339, <https://doi.org/10.1080/13504622.2021.1968349>.

²³ Heather Fox et al., *Children’s Environmental Kinship Guide* (Environmental Kinship International, 2023), <https://natureexplore.org/wp-content/uploads/2023/03/EKI-Full-Documents-Final.pdf>.

²⁴ Heather Fox et al., *Children’s Environmental Kinship Guide* (Environmental Kinship International, 2023).

3.3 It's About Loving the Earth Like Family: Reflecting on the Values of Shared Responsibility.

Participants used relational metaphors such as “family,” “home,” and “motherhood” when talking about their ecological work. For them, the Earth is not an abstract idea but a living part of God’s creation that deserves love and protection. *“It’s not just about reducing waste. It’s about loving the Earth as if it were part of our own family.”* – Woman-4. These values that honor care, empathy, and responsibility resonate with ecofeminist theology.

This ethic of care, grounded in empathy, attentiveness, and responsibility, resonates strongly with ecofeminist theology. It exemplifies what Rosemary Radford Ruether (1994) and Heather Eaton (2020) describe as the integration of gendered moral values into ecological spirituality where women’s nurturing roles in family life naturally extend into ecological stewardship.²⁵ For Woman-4, a retired midwife, her involvement in KCLH mirrored the way she cared for life during her professional years: *“It’s not just plants; it’s life. You look after it the way you look after your children.”*

Quotes from Women-4 and Women-5 reflects the translations of the care for the environment into the roles of caring for the family and children. Such notes highlight the inter-relatedness between women lived experiences, ecological consciousness, and spiritual calling. None of these women explicitly mentioned the words like ‘mother’ or ‘motherhood’ or ‘maternal’ rather the use the metaphor of kinship in care and aligns with *Laudato Si’* and eco-feminism lens.

At the same time, these women’s accounts may indirectly suggest a ‘domestication’ of their caring roles, inviting-critical reflection on this dynamic. Scholars like Brazal (2021) and Schlichten (2017) caution that while *Laudato Si’* uses metaphors of motherhood and familial love to evoke strong spiritual appeal, they risk reinforcing traditional gender roles by putting the “burden of care” disproportionately on women.²⁶ Participants in this study, while embracing these values, also navigated complex challenge balancing commitment in ecological work family, professional, and other social commitments.

Nevertheless, their narratives demonstrate that the participants have reclaimed their identities not as passive complements or constrained by subjugation – but as active agent of change. As ecofeminist theologian Sandilands (1999) argues, the goal is not to reject the ethic of care but to liberate it from patriarchal structures that devalue it.²⁷ In KCLH, participants’ values of caring, sharing, building ecological awareness and collective responsibilities, often associated with feminine stereotypes, became transformative resources. Such virtues empowered participants to lead ecological efforts with empathy, confidence, collaboration and theological imagination.

Theological imagination refers to the creative way participants interpreted their faith in relation to ecological concerns, seeing ordinary actions like composting or altar decoration not just as chores, but as sacred expressions of their belief in God’s presence in creation.²⁸ Through the expressions of kinship with the Earth, participants enact a spiritual ecology that reclaims everyday acts like watering plants, composting, planting seeds as expression of faith and connection with God in tangible forms. Hands-on acts of care are lived daily through the

²⁵ Rosemary Radford Ruether, *Gaia and God: An Ecofeminist Theology of Earth Healing* (San Francisco: HarperSanFrancisco, 1994); Heather Eaton, “Ecofeminist Theologies in the Age of Climate Crisis,” in *The T&T Clark Handbook of Christian Theology and Climate Change*, ed. Hilda P. Koster and Ernst M. Conradie (London: T&T Clark, 2020), 237–252.

²⁶ Agnes M. Brazal, “Ethics of Care in *Laudato Si’*: A Postcolonial Ecofeminist Critique,” *PhilArchive*, 2021, <https://philarchive.org/archive/BRAEOC-4>.

²⁷ Catriona Sandilands, *The Good-Natured Feminist: Ecofeminism and the Quest for Democracy* (Minneapolis: University of Minnesota Press, 1999), <https://philpapers.org/rec/SANTGF-2>.

²⁸ Seyyed Hossein Nasr, *Man and Nature: The Spiritual Crisis of Modern Man* (London: George Allen and Unwin, 1968), 85.

often physically demanding work, of environmental stewardship. In these ordinary works, domestic sensibilities are transformed into liturgical expressions, making the altar, garden, and waste bins.²⁹

Similar to findings in the Philippines, where Brazal (2021) notes that women's ecological ministries emerge from lived spirituality in barrios and parishes, the women of KCLH demonstrate how grassroots engagement becomes a theological force within the Catholic Church.³⁰ Likewise, ecofeminist movements across Latin America emphasize ecological leadership grounded in community solidarity and sacramentality of creation³¹ (Eaton, 2020), suggesting that parish-based ecological ministry in Indonesia participates in a wider global shift toward women-led spiritual ecology.

Although their ecological ministry is deeply spiritual, participants also navigate structural constraints, as leadership and decision-making roles within the parish are still predominantly held by men.³² Their efforts therefore reflect not only devotion but also subtle negotiations of power, expanding the scope of ministry into ecological domains that have not been institutionally recognized as leadership.

Ecofeminist scholars argue that when women's labor remains invisible within formal Church structures,³³ it risks reinforcing patriarchal assumptions that caregiving belongs to women alone (Schüssler Fiorenza, 2012). Yet the women of KCLH challenge this by making care public, communal, and theological transforming duties often dismissed as "women's work" into acts of leadership and ministry.

4. Conclusion

This study has demonstrated how women in KCLH embody ecological care as a lived expression of faith, transforming ordinary environmental practices into acts of spiritual agency. Their personal devotion to creation naturally extends into communal engagement, revealing how ecological responsibility can reshape participation in parish life. Through these grassroots practices, women reinterpret care not as a burden placed upon them but as a meaningful pathway for leadership and shared ministry.

This research therefore contributes to ecofeminist theology by showing that parish-based initiatives can generate new forms of theology-in-action, where ecological spirituality becomes integral to both Christian discipleship and the Church's mission of caring for our common home. These findings invite further reflection on how the Church might more fully recognize and support the leadership of women whose everyday ecological commitments already foster transformation in faith communities.

4.1 Limitations

This study is limited by its small sample from and only focused on a single parish community, which limits the generalisability of its finding. This study focused on women's experiences, leaving perspectives of men, youth and church clergy underexplored. These limitations warrant further study across multiple communities and more diverse groups, to deepen understanding of faith-based ecological movements.

²⁹ Mary Phillips, "Embodied Care and Planet Earth: Ecofeminism, Maternalism and Postmaternalism," *Australian Feminist Studies* 32, no. 91–92 (2017): 1–15, <https://doi.org/10.1080/08164649.2016.1278153>, research-information.bris.ac.uk+2.

³⁰ Agnes M. Brazal, "Ethics of Care in *Laudato Si'*: A Postcolonial Ecofeminist Critique," *Feminist Theology* 29, no. 3 (2021): 220–233, <https://philarchive.org/archive/BRAEOC>.

³¹ Heather Eaton, "Ecofeminist Theologies in the Age of Climate Crisis," (2021), https://www.researchgate.net/publication/351455719_Ecofeminist_Theologies_in_the_Age_of_Climate_Crisis.

³² Tracy McEwan, *Women and the Catholic Church: Negotiating Identity and Agency* (London: Routledge, 2025), open access via OAPEN, <https://library.oapen.org/bitstream/handle/20.500.12657/101397/9781350424838.pdf>.

³³ Elisabeth Schüssler Fiorenza, *Women and the Catholic Church: Negotiating Identity and Agency* (London: Routledge, 2021).

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