

interactions with the natural world. The study reveals that mystical experiences in nature may have an influence on environmental policy and management decisions. Finally, while the focus of the study is on intense positive experiences of nature, the study briefly considers intense negative or traumatic experiences in nature. Both types of intense experience may be an adaptive feature of human consciousness.

Theokritoff, Elizabeth. *Living in God's Creation: Orthodox Perspectives on Ecology*. Crestwood, NY: St. Vladimirs Seminary Press, 2009.

In this book, Dr. Elizabeth Theokritoff, an orthodox theologian, articulates a comprehensive and accessible exposition of Orthodox perspectives on environmental issues. She presents a compelling account of an ecological vision implicit Orthodoxy, a vision for which creation is understood as an epiphany of God and the human is understood as a link in the interconnected unity of Creator and creation. The author draws on a variety of sources, including the Fathers, the liturgy, saints' lives, contemporary commentary, and on practical examples from experience.

Thomas, Keith. *Man and the Natural World: Changing Attitudes in England 1500–1800*. New York: Pantheon Books, 1983.

Thomas charts some of the changes in attitudes toward the natural world as well as the human role within the natural world as they are expressed in England during the sixteenth through eighteenth centuries. These include new ways of perceiving and classifying nature; the emergence of new sentiments regarding animals, plants, and landscapes; the erosion of the sharp boundary between humans and other species; and challenges to the ruthless domination of nature for human advantage. Christian beliefs play a role in this story, from justifying anthropocentric beliefs about human uniqueness and superiority to supporting kindness toward animals. It is in this period spanning the sixteenth through eighteenth centuries, that Thomas finds the roots of our present day dilemma—how to reconcile our valuing of nature with the exploitation on which our way of life depends.

Thomas, Richard B. "Promoting Ecological Consciousness in the Classroom: A Search for Spiritual Union." Ph.D. diss., University of North Carolina at Greensboro, 1994.

From Abstract: The necessity of promoting an ecologically based curriculum is examined from both an educational and spiritual perspective. Beginning with a reflection upon the people, events, and experiences that have shaped my acceptance of Catholicism, my interest in the study of nature, and my decision to chose teaching as a career, this dissertation attempts to seek within the Catholic spiritual tradition a valid position from which I can address, as an educator, questions concerning humanity's ethical treatment of nature.

Thompson, Joseph M. *Justice and Peace: A Christian Primer*. Maryknoll, NY: Orbis, 1997.

This textbook (2nd edition; revised and updated) provides students in religious studies

with an introduction to issues such as colonialism, third world poverty, environmental degradation, globalization, and ethnic conflicts, and with Christian resources to address these issues. Chapter three focuses specifically on “Population Explosion, Resource Depletion, and Environmental Destruction.” The final section offers students resources for getting involved in the specific issues addressed by the book, including environmental issues.

Thottakara, Augustine. *Eco-Dynamics of Religion: Thoughts for the Third Millennium*. Bangalore, India: Journal of Dharma and Dharmaram Publications, 2000.

Tillett, Sarah. *Caring for Creation: Biblical and Theological Perspectives*. Oxford, UK: Bible Reading Fellowship, 2005.

Those interested in conservation from a Christian perspective will find this book interesting and worthwhile. It combines twelve biblical reflections from various authors with stories from A Rocha’s work around the world. The book has a truly international feel – with chapters from Vinoth Ramachandra, Eugene Peterson and James Houston and stories from nine different A Rocha projects. Other contributors include eminent scientists Sir Ghillean Prance, Professor RJ Berry, Sir John Houghton and A Rocha’s own Peter and Miranda Harris.

Tillich, Paul. “Man and Earth.” In *The Eternal Now*, 66–78. New York: Charles Scribner’s Sons, 1963.

In his sermon on Psalm 8, Tillich examines how Christian messages apply to contemporary situations in which humanity literally holds the power to destroy the Earth. He argues that the theme of humanity’s relationship to the universe, which has heretofore been peripheral in Christian thought, must now become central to that thought. The Christian answer to the problem of human power, according to Tillich, lies in God as the Ground of all being, the eternal presence that gives significance to the smallest thing. For Tillich, the human spirit is the entity that can consciously recognize that all things are made manifest within the “ground of all being.”

-----, “Nature and Sacrament.” In *The Protestant Era*, trans. James Luther Adams, 94–112. Chicago, Ill.: University of Chicago Press, Phoenix Books, 1957.

Tillich argues for a “realistic” understanding of the intrinsic relationship between the sacraments and natural elements (e.g., water, wine, bread, and spoken words) that are utilized in sacramental rituals. These elements have an inherent natural power that enables them to serve as bearers of sacral power, although they can only become sacraments in relation to faith in New Being. This implies a realistic and historical understanding of nature itself as the bearer and object of salvation, a notion that Tillich supports with examples of meaning and power experienced in nature.

-----, “Nature, Also, Mourns for a Lost Good.” In *The Shaking of the Foundations*, 76–86. New York: Charles Scribner’s Sons, 1948.

In this sermon on Psalm 19, Romans 8, and Revelation 21, Tillich affirms that humanity and nature belong together in their created glory, tragedy, and salvation. Nature's glory is terrible as well as beautiful; its tragedy is its suffering and its transitoriness. Nature's salvation is dependent on human salvation. Tillich argues that biblical symbols of new creation, the resurrection of the body, and the sacraments are indicators of forces of salvation operating in the present world that will help to overcome the forces of tragedy in the universe.

Tinker, George E. "The Integrity of Creation: Restoring Trinitarian Balance." *Ecumenical Review* 41, no. 4 (October 1989): 527–36.

Tinker, a Native American (Osage-Cherokee) theologian, argues that the integrity of creation is the foundation for justice and peace, and that "trinitarian balance" requires a strong affirmation of the doctrine of creation. He also argues that a theology of creation must include a theology that affirms, with Native peoples, the sacredness of the natural world and that recognizes that humans are part of creation, and that all things are inter-related.

Tofaeono, Ama'amalele. *Eco-Theology: Aiga--The Household of Life: A Perspective from Living Myths and Traditions of Samoa*. Erlangen: Erlangen Verlag fur Mission und Okumene, 2000.

The aim of this dissertation is to construct a contextual eco-theology from a Samoan perspective. By ecology, the author means ecos – household or aiga in Samoan. In Samoan, aiga – household structure – and tamaoaiga– economic welfare and its administrative or parenting principles – are intimately related. After describing the historical period enculturation, and the economic, political and environmental context of Samoa, the author explores such theological loci as creation, Trinity, Christology, and pneumatology, from a contextual, eco-theological perspective.

Tollefsen, Torstein. "The Ethical Consequences of the Christian Conception of Nature as Created by God." *St. Vladimir's Theological Quarterly* 45.4(2001): 395-408.

This article explores the connection between creation and salvation in Orthodox theology. The author argues that human beings, as microcosm, are the mediator between the world and God and that this inherently implies an obligation on the part of humanity toward the rest of creation. He draws heavily on the thought of Maximus the Confessor and Gregory of Nyssa in developing his argument.

Toly, Noah J. and Daniel I. Block, eds. *Keeping God's Earth: The Global Environment in Biblical Perspective*. Downers Grove, IL: InterVarsity Press, 2010.

This book is a collection of essays by various scholars who explore Christian responses to environmental issues, with particular attention to "creation care" and Evangelical perspectives on the environment. The essays cover a variety of topics, including

questions of biblical theology and environmental ethics as well as issues related to specific environmental problems, including issues of biodiversity, water, and climate change. The contributors to this volume come from a variety of disciplines of research, from biophysical sciences to theology and the humanities.

Toolan, David. *At Home in the Cosmos*. Maryknoll, NY: Orbis, 2001.

After reviewing the creation stories from biblical sources and from scientific materialism, the author, influenced by the works of Teilhard and Thomas Berry, discusses spirituality and theology from the perspective of the “new physics.” He addresses some traditional theological doctrines, including Christology and ecclesiology from the perspective of the “new story.” The final part of the book focuses on ethics and the human “place” in this new story as “citizens of earth.”

Torrance, Robert M. *Encompassing Nature: A Sourcebook*. Washington, D.C.: Counterpoint, 1998.

A massive anthology of primary texts from world scriptures and the writings of philosophers, theologians, poets, scientists, and others on “nature”—from abstract theorizing to concrete description—from ancient times until the eighteenth century. Beginning with a “Prelude” of selections from more recent children’s stories, the book gives selections by and about tribal cultures, ancient Near Eastern and Indian texts, and Chinese and Japanese writings up through the eighteenth century. The bulk of the book is devoted to Western literature from Ancient Greece to the Age of the Enlightenment. While there are many selections by ancient and medieval theologians and by later religious poets, such as John Milton and George Herbert, there are few from theologians during the Reformation and after (though texts by Richard Hooker, Jonathan Edwards, and Gilbert White are included). An immensely impressive and useful companion volume to Clarence Glacken’s, *Traces on the Rhodian Shore* (q.v.).

Traina, Cristina L. H. “Creating Global Discourse in a Pluralist World: Strategies from Environmental Ethics.” In *Christian Ethics: Problems and Prospects*, eds. Lisa Sowle Cahill and James F. Childress, 250–64. Cleveland, Ohio: Pilgrim, 1996.

Traina confronts the postmodern problematic of needing to take common action against threats to the global environment in the absence of legitimate global foundations, norms, or visions. Three efforts to steer between cultural imperialism and moral relativism (J. Baird Callicott, James Gustafson, and Rosemary Radford Ruether) are examined with particular attention to the role of science in ethical arguments, which Traina finds necessary but insufficient.

Transformation: An International Evangelical Dialogue on Mission and Ethics. Special Issue on Christianity and the Environment. 16.3(July/September 1999).

This special issue of the journal *Transformation* includes the following articles, with

responses: "A Christian approach to the environment" by Sam Berry; "Why aren't more church people interested in the environment?" by Hugh Montefiore; "Theology and ethics of the land" by Chris Wright; "The New Testament teaching on the environment" by Ernest Lucas; and "Christians, environment and society" by Michael Northcott.

Tucker, Gene M. "Rain on a Land Where No One Lives: The Hebrew Bible on the Environment." *Journal of Biblical Literature* 116, no. 1 (1997): 3–17.

Tucker investigates biblical views on the place of human beings in creation through an exploration of nature/culture relations in the Hebrew Bible. While some texts tend to identify the goodness of creation with the world as transformed by human culture, Tucker demonstrates that other texts (especially Job and Psalm 104) challenge anthropocentrism and impose limits on human utilization of the natural world. He concludes by stating that they have a common theocentric worldview in which humans have a distinctive place in creation, but he argues that this special role is more properly conceived as a responsibility to care for and/or to preserve, rather than a right to destroy and exploit.

Tucker, Mary Evelyn, and John Grim, eds. *Worldviews and Ecology: Religion, Philosophy, and the Environment*. Maryknoll, N.Y.: Orbis, 1994.

This volume presents papers on the role of worldviews, particularly religious ones, in responding to the environmental challenge. Introductory essays explore necessary spiritual resources that aid us in transcending an ever-present "Enlightenment mentality" (Tu Wei-Ming). Additional essays in this section present prospects for a scientifically and culturally grounded international environmental ethic (J. Baird Callicott). Subsequent essays explore a wide range of religious traditions: Native North American (John Grim), Judaism (Eric Katz), Christianity (Jay McDaniel), Islam (Roger E. Timm), Baha'i (Robert A. White), Hinduism (Christopher Key Chapple), Buddhism (Brian Brown), Jainism (Michael Tobias), Taoism, and Confucianism (Mary Evelyn Tucker). A final group of essays on contemporary ecological perspectives examine topics such as: the ecological worldview (Ralph Metzner), cosmology and ethics (Larry L. Rasmussen), ecofeminism (Charlene Spretnak), Whitehead's philosophy (David Ray Griffin), deep ecology (George Sessions), "Ecological Geography" (Thomas Berry), and cosmogenesis (Brian Swimme).

U. S. Conference of Catholic Bishops. "Renewing the Earth." *Origins* 21, no. 27 (12 December 1991): 425–32.

This key Catholic statement highlights the moral dimension of the environmental crisis; stresses the connections between ecology, justice, and peace; and links the mistreatment of the natural world to the diminishment of human dignity. Other key themes and topics include: Catholic responses to environmental threats, the relevance of ideas from Catholic social teaching such as the common good, respect for life, and authentic development; a critical approach to concerns about population growth and

ideas about creation and humanity that are at variance with Catholic teaching; and humans as stewards and co-creators. It concludes by calling Catholics and other persons of good will to action and dialogue thereby offering a word of hope.

Van Dyke, Fred. *Between Heaven and Earth: Christian Perspectives on Environmental Protection*. Santa Barbara, CA: ABC-CLIO, 2010.

This book provides a comprehensive account of Christian environmental ethics. The author, a professor of biology, gives an overview of the entire history of Christian perspectives on environmental issues. The book begins with chapters that frame that complex issues regarding the relationship between Christian faith and environmental ethics. The following chapters chart a history that proceeds through biblical understandings of the environment, the relationship of the Church to the environment, the industrial revolution, theological responses to the ecological crisis, the beginnings of Christian environmental activism, and the emergence of Christian conservation organizations. The book concludes with chapters that propose a comprehensive Christian environmental ethic with a view toward the future.

Van Dyke, Fred G., Raymond Brand, David Mahan, and Joseph Sheldon. *Redeeming Creation: The Biblical Basis for Environmental Stewardship*. Downers Grove, Ill.: InterVarsity Press, 1996.

The authors draw on both their knowledge as scientists and their experience as teachers in the Evangelical community in order to provide an accessible but substantial introduction to environmental stewardship. According to Van Dyke et al., the Christian view of the world as created and sustained by God, and the human privilege and responsibility of carefully managing the created order, provide the only solid non-anthropocentric basis for environmental values and ethics. Christians, individually and collectively, should exercise rightful dominion and work toward the restoration and redemption of creation. The authors also argue that more attention needs to be given to the training of environmental professionals who are dedicated to stewardship and the reformation of resource management agencies.

Van Houtan, Kyle S. and Michael S. Northcott. *Diversity and Dominion: Dialogues in Ecology, Ethics, and Theology*. Eugene, OR: Cascade Books, 2010.

This is a collection of essays by various scientists, philosophers, and theologians who explore issues at the intersection of ecology, ethics, and Christianity. This interdisciplinary book comes from a series of lectures at Duke Divinity School in 2005. The essays aim reconstructs and critiques the discourses that shape the relationship between human beings and the rest of the natural world. It covers a wide range of issues and topics, including wilderness, biodiversity, evolutionary biology, millennial theology, creation care, imperialism, dominion and stewardship, gratitude, and much more.

Van Rossum, Mary L. "Choosing Life: A Biblical Perspective on Reinhabiting the Earth." Ph.D. diss., The Union Institute, 1993.

From Abstract: In this dissertation ancient Judeo-Christian scriptures are reflected on in ways in which they speak an ecological wisdom to our age. In doing this the author has included biblical awarenesses and ecological reflections in each chapter, moving through the scriptures in the seven major areas of biblical writing--the Pre-history of Genesis, the Law, the Prophets, the Wisdom Literature, the Gospels, the New Testament Letters and the Book of Revelation. This has been situated within the context of the New Story of the universe and the awareness of an evolutionary unfolding within creation that includes the human and the evolution of human consciousness. This work also includes environmental issues and contemporary theological thought.

Van Wensveen, Louke. *Dirty Virtues: The Emergence of Ecological Virtue Ethics*. Atlantic Highlands, N.J.: Humanities Press, 1998.

Van Wensveen takes note of the prevalence of a new kind of virtue language within environmentalist writings and proposes criteria for distinguishing true ecological virtues and vices from false ones. She observes that this language envisions a new social future but that it is seldom integrated with any kind of a social ethic. She contrasts virtue language present in the writings of Murray Bookchin and Thomas Berry and highlights the similarities and differences between ecological virtue language and the Aristotelian tradition of virtue ethics. Her constructive proposal develops criteria for discerning true virtues and vices by drawing on traditional virtue theory, critical social consciousness, women's experience, psychology, and an analysis of how various metaphors for nature can function as moral guides. An appendix lists virtues and vices gleaned from various types of environmental literature.

Vaney, Neil. *Christ in a Grain of Sand: An Ecological Journey with the Spiritual Exercises*. Notre Dame, IN: Ave Maria Press, 2004.

This book is designed as a commentary following the structure of Ignatius of Loyola's Spiritual Exercises, focused on the ecological and natural values that underlie each stage of the journey. The book can be used liturgically as well as in a process of self-reflection / meditation. Through reflection and prayer, the goal of the book is to open one's eyes anew to God's creation.

Vischer, Lukas. "Justification and Sanctification by Grace in a Time of Survival." *Reformed World* 49(Spring 1999): 109-124.

This article is a theological development of Paragraph 18 of the 1989 statement by the International Lutheran-Reformed Dialogue, which reads: "The world and the human family owe their existence to the grace of this triune God who created us in the divine image. We acknowledge that ... the future of the world and our destiny as human beings are defined by the grace which surpasses all understanding and merit. God's purposes have been revealed and lived out as gracious promise in Jesus Christ our

Lord. We believe that the Holy Spirit will empower the fulfillment of this promise in the coming kingdom of God of which the risen Christ is the first fruits.”

-----, ed. *Listening to Creation Groaning: Report and Papers from a Consultation on Creation Theology Organised by the European Christian Environmental Network at the John Knox International Reformed Center from March 28 to April 1st 2004*. Geneva: Centre international réformé John Knox, 2004.

The primary aim of *Listening to Creation Groaning* is to foster exchange among persons holding responsibility for environmental efforts in the churches in Europe. The book suggests that increasingly the need is being felt in these churches to address the theological issues arising from churches' commitment to the ecological cause. The three areas that receive special attention in this volume are (1) creation in the Old and New Testament, (2) the contemporary understanding of creation in the three major confessional traditions of Europe (Orthodox, Roman Catholic, and Protestant) as well as new theological approaches to the theme of creation, and (3) discussion of methods of responding to the present ecological crisis.

Vorster, W. S., ed. *Are We Killing God's Earth?: Ecology and Theology: Proceedings of the Eleventh Symposium of the Institute for Theological Research (UNISA) held at the University of South Africa in Pretoria on 2 and 3 September 1987*. Pretoria, South Africa: University of South Africa, 1987.

Environmental issues are viewed in and from a South African context at a symposium held by the Institute for Theological research at the University of South Africa, with papers by theologians, environmental policymakers, and others. Topics include a review of the 1986 interfaith celebration on religion and nature held at Assisi, Italy (R. F. Fuggle), the Lynn White debate and Old Testament symbols of the “image of God” and “order” (J. A. Loader), the state of conservation in South Africa (P. J. LeRoux), the economic dimension of the ecological problem with particular attention to South Africa as a semi- industrialized and racially polarized society (K. Nÿrnberger), water resources (D. F. Toerien), population issues (I. J. Van Eeden), air pollution (N. Boegman and C. J. Els), and “God's rest” as the core and leitmotif of a Christian holistic view of reality (D. F. Olivier).

Waldau, Paul. *The Specter of Speciesism: Buddhist and Christian Views of Animals*. Oxford, UK: Oxford University Press, 2002.

In this book, the author explores the resources that support and deny speciesism from Buddhist and Christian perspectives. First, he lays out the dominant attitudes in religious traditions that lead up to “exclusionism” and speciesism. Second, he provides contemporary critiques of speciesism by such thinkers as Bernard Williams, Mary Midgley, and Wittgenstein. Third, he discusses “what we know” about animals in terms of their similarities to human beings and in terms of emerging knowledge about animals experience of religiosity. Finally, he gives a critical analysis of the

views on non-human animals in the Buddhist and Christian traditions.

Wallace, Mark. *Green Christianity: Five Ways to a Sustainable Future*. Minneapolis: Fortress Press, 2010.

In this thought-provoking and celebratory book, Mark Wallace presents a vision of Christianity that is profoundly affirmative of the body and bodily pleasure. It is a vision of Christian faith that is focused not exclusively on humans but on Earth. It is a faith for which God is present in everything. For Wallace, when Christians or people of any faith fail to affirm bodily pleasure and love, then they have difficulty participating in their intimate interconnectedness with the rest of life on Earth. Following the enumeration of “five ways to a sustainable future,” Wallace presents the following five chapters (which are followed by a sixth chapter of case studies): Find God Everywhere; Read the Bible with Green Eyes; Enjoy the Flesh; Eat Well (Seek Justice); Live a Vocation.

----- . “Sacred-Land Theology: Green Spirit, Deconstruction, and the Question of Idolatry in Contemporary Earthen Christianity.” In *Ecospirit: Religions and Philosophies for the Earth*, edited by Laurel Kearns and Catherine Keller, 291-314. New York: Fordham University Press, 2007.

----- . *Finding God in the Singing River: Christianity, Spirit, and Nature*. Minneapolis, MN: Fortress, 2005.

In this book the author develops an ecological pneumatology, drawing on the history of the various metaphors for “spirit” in the Christian tradition. He describes how metaphors for the spirit in the tradition often offer us immanent, enfleshed metaphors for God. The author also brings this theology into conversations on issues such as: environmental justice, wilderness, humanism and anthropocentrism, and postmodern and deconstructionist discussions of “nature.”

----- . *Fragments of the Spirit: Nature, Violence, and the Renewal of Creation*. New York: Continuum, 1996.

Drawing on the work of contemporary philosophers (e.g., Paul Ricoeur and Rene Girard), Wallace develops an “ecumenical pneumatology” that envisions the Spirit as the power of healing within a world of ecological and social violence, empowering people to transgress culturally-defined boundaries in order to unrestrictedly seek the welfare of all life-forms. Part one develops his rhetorical theological methodology in terms of a performative understanding of religious truth as the power to enable commitment to the welfare of the other. Part two offers a constructive understanding of the Spirit in relation to the problems of violence against other people, violence against the Earth, and divine violence in the Bible (theodicy). Wallace argues that all life-forms possess intrinsic worth as embodiments of the *Creator Spiritus*, and therefore are equally valuable. In this paradigm, humans are viewed as fellow sojourners with other beings rather than as Earth’s stewards.

Wallace, Robin. "For the Beauty of the Earth: Intersections of Worship and Ecology." *Journal of Theology (United Theological Seminary)* 109(Summer 2005): 73-84.

Wallace-Hadrill, David Sutherland. *The Greek Patristic View of Nature*. New York: Barnes and Noble, 1968.

Wallace-Hadrill adduces evidence that the early Greek fathers were interested in, and enjoyed, the natural world. While not valuing science very highly, they often show an intense curiosity about all aspects of the natural world. They affirm the goodness of matter and the flesh and regard humans as a unity of body and soul—as both the image of God and as a microcosm. Nature constitutes a single divinely created and maintained system, governed by natural law, that though marred by sin and evil, will one day be restored in Christ. Nature is beautiful and communicates spiritual experiences and meanings. Wallace-Hadrill suggests that the very real tension between world-acceptance and world-renunciation in the fathers may be resolved in the idea that one who is freed from the demands of nature is free to enjoy it fearlessly.

Ward, Barbara. "Justice in a Human Environment." *IDOC International/North American Edition* 53 (May 1973): 25–36.

-----, *A New Creation? Reflections on Environmental Issues*. Vatican City: Pontifical Commission on Justice and Peace, 1973.

A British economist and active participant in both the Catholic Church's Peace and Justice movement and the 1972 United Nations (UN) Conference on the Human Environment, Ward argues that we are entering a new epoch in human civilization. The driving forces of scientific power, economic expansion, and national separatism that have created the modern world have exceeded their original usefulness and have now threatened our planetary resources and life-support systems. Ward recognizes, however, that there are fundamental shifts in each of these areas moving us toward a more vital sense of ecological interdependence, social justice, and international cooperation. She regards these tendencies as more in keeping with Christian teachings on stewardship, justice, and planetary loyalty. While she recognizes that most Christians are doing little to further these trends, she also sees reasons to hope that this too may change.

Webb, Stephen H. *On God and Dogs: A Christian Theology of Compassion for Animals*. New York: Oxford University Press, 1998.

Taking the human-dog relationship as the key to our relationship to animals in general, Webb constructs a theology that sees our dealings with pets in terms of grace, as reciprocal and joyful gift-giving exchanges characterized by excess and a kind of covenant that transcends self-interest and calculation. He attends closely to the rhetoric of our language about pets and, following ecofeminists, he affirms the emotional component of our relationships with them. Biblical, rights-based, ecological, and process approaches to animals are critiqued and the problems of

understanding and speaking about (and for) the nonhuman other are confronted. Webb concludes with his theological proposal, challenging familiar Christian rhetoric of animal sacrifice and presenting Jesus Christ as the one who ends nonvoluntary sacrifices and offers hope of redemption for all (including animals) who suffer.

Wegter-McNelly, Kirk. "The World, Entanglement, and God: Quantum Theory and the Christian Doctrine of Creation." Ph.D. diss., Graduate Theological Union, 2003.

From Abstract: The concept of entanglement offers rich possibilities for developing a theological program within which to situate an ecological, trinitarian understanding of creation. In particular, a theological appropriation of entanglement can strengthen an ecological approach such as that of Sallie McFague, who argues powerfully for the importance of naturalistic metaphors in crafting a cosmic vision of wholeness but whose use of "organic" metaphors does not entirely eliminate the specter of mechanism. Entanglement can also strengthen a trinitarian approach such as one finds in Wolfhart Pannenberg, whose relational understanding of creation remains mechanistic insofar as it depends primarily on classical rather than quantum field theory. According to the theological approach developed in this dissertation, a trinitarian relational God creates a universe that is entangled with itself and, as a result of the incarnation, also with God. Additionally, this theological perspective leads to the scientific prediction that no complete solution to the quantum measurement problem beyond "decoherence" will be forthcoming. Decoherence accounts for the emergence of real separation at the macroscopic level in a world that remains holistically interconnected at the quantum level, and it does so in a manner that is consonant with an ecological, trinitarian perspective. Three appendices provide: a derivation and discussion of John Bell's inequality, a summary of several key entanglement experiments, and a general time line of related scientific developments.

Weil, Simone. "Forms of the Implicit Love of God." In *Waiting for God*, trans. Emma Craufurd, 137–215. New York: Putnam's, 1951. Reprint. New York: Harper and Row, ColophonBooks, 1973.

Weil describes four forms of God's indirect love that are preparatory for the love of God in the fullest sense of the phrase (e.g., love of the neighbor, love of the order of the world, love of religious ceremonies, and friendship). Regarding loving the order of the world, Weil claims that we imitate the divine love that created the universe of which we are a part, and that our participation in this universe involves self-renunciation and obedience to God. Her analysis relates that love for the beauty of the world seems to have been neglected in most of the Christian tradition, as well as in art, science, physical labor, and carnal love.

Welker, Michael. *Creation and Reality: Biblical and Theological Perspectives*. Minneapolis, Minn.: Fortress, 1999.

Welker re-thinks fundamental theological themes in relation to contemporary concerns and on the basis of biblical exegesis that stresses the diversity of views within the

Bible, offering fresh perspectives on traditional themes, grounded in an understanding of creation as interdependent, restless, and pluralistic. He examines the meaning of creation, natural revelation, the heavens and the Earth, angels, “the Fall,” the image of God, and the mandate of dominion. Welker argues that creation theology must recognize not only the distinction, but also the interdependence, between Creator and creatures, and cannot abstract this relation from relationships within creation. Welker’s interpretation of “dominion” is that humans both exist in a hierarchical relation to other creatures, and that this dominion is qualified by their responsibility to extend God’s “solidarity and care” to them.

Wellman, David J. *Sustainable Diplomacy: Ecology, Religion and Ethics in Muslim-Christian Relations*. New York: Palgrave Macmillan, 2004.

This book attempts to develop a deeper understanding of the complex issues between Muslim and Christian faiths in Moroccan-Spanish relations. The author draws on numerous disciplines, including international relations, politics, history, anthropology, Christian ethics, Islamic ethics, religious studies, social theory, and ecology. Wellman shows how many of the ideas surrounding religion and ecology can be applied in ways that aid the development of solutions to concrete problems. Wellman proposes “sustainable diplomacy” as a way to build relations between nations and between local communities in the face of the looming threat of global ecological destruction.

Wennberg, Robert. *God, Humans, and Animals: An Invitation to Enlarge Our Moral Universe*. Grand Rapids: Eerdmans, 2003.

Wennberg’s *God, Humans, and Animals* is an attempt to educate readers about some of the history of ethical concern for animals and the nature of the concern. It is also an invitation to reflect on the ethical issues raised by the existence of animals in our world. Finally, *God, Humans, and Animals* aims to articulate a moral concern for animals from a perspective that is sensitive to church history, Christian theology, the Jewish and Christian scriptures, and the best philosophical thought on these matters. Ultimately, this book is about the ethical treatment of animals, because, as Wennberg claims, reflecting on the place of animals in the moral universe necessarily raises for us issues that illumine, challenge, and augment our understanding of the moral life even as it relates to humans.

Westermann, Claus. *Genesis 1–11: A Commentary*. Translated by John J. Scullion. Minneapolis, Minn.: Augsburg, 1984.

This thorough and detailed commentary on the “primeval history” of Genesis embodies the scholarship by which Westermann has helped give creation a more central role in current readings of the Bible. For Westermann, the creation stories aim to express, rather than to explain, the mystery of creation. The God of the Bible, according to Westermann, is not simply the God of human history who delivered Israel, but the creator who judges and blesses all human beings. The ultimate goal of the divine encompasses all creation. With the story of the Flood, the possibility of the

destruction of the entire human race is the complement to awareness of human creatureliness, while the Tower of Babel reflects human ambition to exceed creaturely limits. A detailed review of interpretations of the “image of God,” and discussions of dominion, the blessing of fertility, and God’s covenant with all creatures, are also included in this text.

Westfall, Mary E. "Relational Learning for a Sustainable Future: An Eco-Spiritual Model." Ph.D. diss., University of New Hampshire, 2001.

From Abstract: The research for this thesis was undertaken within three sustainable communities in Europe. Because of their commitment to living more holistically their educational and spiritual practices yield timely information for others who desire to move toward sustainability. Within all three communities emphasis is placed upon deepening the quality and authenticity of human relationships with nature, self, others and mystery. Such commitment may have profound impact on other learning communities as they seek to embody more holistic practices. By reclaiming and revaluing human capacities to care and connect, as well as cultivating spiritualities rooted in wonder and the miracle of being, we may yet discover the capacity to create patterns of living and being that will promote a sustainable future.

Westhelle, Vitor. “Creation Motifs in Search for a Vital Space: A Latin American Perspective.” In *Lift Every Voice: Constructing Christian Theologies from the Underside*, eds. Susan Brooks Thistlethwaite and Mary Potter Engel, 128–40. New York: Harper and Row, 1990.

Westhelle reviews Latin American liberation theology’s suspicion of creation theology as irrelevant and supportive of oppression in the name of “order,” but also notes elements of a creation theology emerging out of the dialectics of belonging (as a presupposition of creation faith) and displacement (the experience of the oppressed). These include: doxology as expressing trust in God the creator and liberator, labor as *creatio continua*, and the *imago dei* in communal interdependence and praxis.

Whelan, Robert, Joseph Kirwan, and Paul Haffner. *The Cross and the Rain Forest: A Critique of Radical Green Spirituality*. Grand Rapids, Mich.: Eerdmans, 1996.

This book features essays from a conservative Catholic perspective, published by the Acton Institute (an organization promoting free-market economics and conservative Christianity), charging religious environmentalism with being the agent of paganism and oppressive state control, and insisting that proper environmental concern is grounded in the Christian teaching that the environment was made for human beings, and that spiritual concerns transcend temporal ones. Whelan argues that the environmental movement is hostile to Christianity, Western science and technology, and human beings themselves (particularly with respect to population control). Kirwan argues against the idea of animal rights, claiming that only human interests are morally relevant in our treatment of animals. Haffner’s “A Christian Ecology”

critiques ecology as ideology and presents a similarly anthropocentric alternative, but affirms Christ's redemption of the cosmos through the mediation of the Church. An appendix purports to give the "science facts" about global warming, ozone depletion, species extinction, and deforestation.

White, Lynn, Jr. "The Historical Roots of Our Ecologic Crisis." *Science* 155, 3767 (10 March 1967): 1203–1207.

Probably no single article has had such an impact on ecological thought in Christianity as this address by a historian of medieval technology to the American Association for the Advancement of Science. White claims that the source of Western science, technology, and the nature-exploiting attitudes guiding them lies in Christian interpretations of the opening chapter of Genesis. According to White, Christian belief in a human-nature dualism and the divine right of humans to exploit nature gave rise to distinctively Western technology in the Middle Ages. The same belief, White argues, continues to dominate post-Christian society and form the basis of all environmental degradation. The news is not all grim, however, White does see hope in the Christian community through "heretical" figures such as St. Francis, an individual that White sees as creating an alternative view of God's cosmic humility through the establishment of his democratic view of all creatures.

Whitney, Elspeth. "Lynn White, Ecotheology, and History." *Environmental Ethics* 15, no. 2 (summer 1993): 151–69.

Whitney criticizes her fellow historian of medieval technology, Lynn White, as well as his "ecotheological" critics. She identifies questionable presuppositions in White's arguments and challenges his claim that Western religion's exploitive attitude toward nature caused medieval technological dynamism. She finds that both White and his critics overemphasize the role of religious values in the environmental crisis by failing to take into account how non-religious values (e.g., economic and political systems) helped to create, reinforce, or implement these beliefs and behaviors.

Whitney, Kimberly. "Place-Based Analysis and Sustainability: A Toposophic Lens for Moral Accountability to Physical and Cultural Landscapes and Quality of Life." Ph.D. diss., Graduate Theological Union, 2002.

From Abstract: Women farmers in the sustainable agriculture movement in the Midwestern United States serve as a case study to develop a place-based analysis to deepen social and environmental ethical reflection. Three moral concerns emerge from the case study analysis in this dissertation: (1) the need women voice for more women's networking inside of the sustainability movement; (2) the importance to sustainable agriculture of the broad range of concerns of the surrounding community; and (3) the need for attention to an elasticity of women's work, divided amongst farming, home and community, that diminishes their quality of life. I argue that a normative definition of sustainability must include flourishing social justice. This

dissertation proposes a toposophic place-based analysis which addresses the wisdom of landscapes of the human and more-than human world. A toposophic place based-analysis is a tool to reflect on what brings and/or diminishes flourishing quality of life. Such an analysis would help to address the moral issues this project examines and to develop the social justice agenda for sustainable agriculture ethics.

Wildiers, N. Max. *The Theologian and His Universe: Theology and Cosmology from the Middle Ages to the Present*. Translated by Paul Dunphy. New York: Seabury Press, 1982.

Wildiers examines how cosmological developments have influenced the development of Christian (primarily Catholic) theology. The Middle Ages achieved a synthesis of cosmology and theology that shaped its interpretation of Christianity as a religion of order. When medieval cosmology became untenable, direct references to it disappeared from theology, but the interpretation of Christianity based upon it was retained at the cost of becoming increasingly estranged from the world. Wildiers examines the contrasts and connections between scientific and phenomenological understandings of “the world” and Teilhard’s attempt to re-establish theology on the basis of an evolutionary cosmology. His open-ended conclusion affirms the need to rethink the message of Christianity apart from obsolete world-pictures, and stresses the focus on human freedom in recent political, eschatological, and process theologies.

Wilkinson, Loren. “The New Story of Creation: A Trinitarian Perspective.” *ARC* 23 (1995): 137–52.

Wilkinson argues, over against those who want to reconstruct Christianity on more ecological lines by replacing the “Old Story” of creation with the “New Story,” that Trinitarian orthodoxy provides a more adequate framework for the care of creation. While he affirms the main features of the “New Story,” he argues that it cannot stand apart from the “Old Story.” The reconstructionists are really reacting against a caricature of Christian orthodoxy, and their effort to ground human selfhood in cosmic process undermines the very basis for caring for the Earth.

-----, “Christian Ecology of Death: Biblical Imagery and the Ecologic Crisis.” *Christian Scholar’s Review* 5, no. 4 (1976): 319–38.

Confronts the dilemma that death and predation are, in an ecological view, essential to life on Earth, yet have traditionally been regarded by Christians as a result of sin. Wilkinson first considers the biblical symbolism of food and eating as an affirmation of life-through-death, as is the sacrament of Holy Communion. He then draws on the thought of Charles Williams to propose that the pattern and origin of this world of “bloody exchanges” is the Christ who creates the world and who sacrifices his own life for the sake of that world. Recognizing Christ’s central role in that pattern, Wilkinson believes, will change our selfish and destructive relationship to other life.

-----, ed. *Earthkeeping in the Nineties: Stewardship of Creation*. Grand Rapids, Mich.: Eerdmans, 1991.

Expanding upon the earlier edition *Earthkeeping in 1980*, *Earthkeeping in the Nineties* brings readers up-to-date on revised data, changes in the objectives of Christian earthkeeping, new visions on ways in which an awareness of our life in a dynamic, fragile, and limited ecosphere can move from periphery to center, and new reflections on the ways Christian thinkers continue to misinterpret the meaning of the gospel for the entire creation community. With these changes in mind, *Earthkeeping in the Nineties* considers the enormously difficult problem of how human beings should use the world, guided by the knowledge that in the gospel of Christ, God shows people not only how to attain eternal life, but also how to care for the creation.

-----, ed. "New Age, New Consciousness, and the New Creation." In *Tending the Garden*, edited by Wesley Granberg-Michaelson, 6-29. Grand Rapids: Eerdmans, 1987.

-----, ed. "Cosmic Christology and the Christian's Role in Creation." *Christian Scholars Review* 11, no. 1 (1981): 18-40.

Wilkinson, Loren and Mary Ruth Wilkinson. *Caring for Creation in your Own Backyard*. Vancouver: Regent, 1992.

Wilkinson, Loren, Peter DeVos, and Calvin B. DeWitt. *Earthkeeping in the Nineties: Stewardship of Creation*. Grand Rapids, Mich.: Eerdmans, 1991.

The authors of this comprehensive and well-written text are experts in a variety of fields and were involved in the production of the original edition of this book (*Earthkeeping: Christian Stewardship of Natural Resources*, 1980). They argue that departures from biblical teachings regarding the goodness and unity of creation are at the root of the environmental crisis. They critique current forms of environmental philosophy and spirituality as well as economic approaches to valuing creation and overly optimistic or pessimistic views of technology. They argue for an interpretation of dominion as stewardship because it serves environmental integrity and distributive justice, as well as allowing for human participation in the redemption of nature through the Incarnation.

Williams, Daniel Day. "The Good Earth and the Good Society." In *God's Grace and Man's Hope*, 158-77. New York: Harper and Brothers, 1949.

Williams argues that Christian hope for a better world must include what is valid in both "utopianism" and "realism." Christian hope is sustained by, and expresses itself in: a reverent, grateful love for the good Earth; the never-ending struggle for the Good Society; and faith in the Kingdom of God. Our efforts to exploit and control nature without a sense of reverence or of being members of "the one great society of all creatures" will be, he writes, self-defeating.

Williams, George H. "Christian Attitudes toward Nature." Parts 1 and 2. *Christian Scholar's Review* 2, no. 1 (fall 1971): 3–35; no. 2 (spring 1972): 112–26.

Williams surveys seven sets of contrasting Christian attitudes toward nature from ancient times to the nineteenth century. They include: the involvement or non-involvement of nature in the Fall of humanity; nature as decaying or constant; nature as a distinctive creation for its own sake and for the praise of its creator, or nature as the realm of human stewardship or exploitation; nature as benignant or nature as malign; the book of nature and the book of scripture: mutually exclusive or complementary; the city or the pastoral landscape as metaphor for the realm of grace and redemption; and humankind only or the whole creation subject to salvation. He finds that the Christian tradition is more complex and offers more resources than ecological critics often suppose.

----- *Wilderness and Paradise in Christian Thought: The Biblical Experience of the Desert in the History of Christianity and the Paradise Theme in the Theological Idea of the University*. New York: Harper and Brothers, 1962.

Williams' book is comprised of two essays, the first explores the manner in which the biblical understanding of the religious and ethical significance of the desert influenced Christian history and Western Culture from the ancient church to nineteenth-century America (including a brief treatment of the early conservation movement). Williams argues that throughout this period the "wilderness" symbol has had both positive and negative connotations that reflected the ambiguity of the Hebrew experience of wilderness. The second essay focuses on the application of the image of "paradise" to the Church, the monastery, the medieval university, seminaries, and colleges of the New World (e.g., Harvard). In the foreword and the conclusion of part one, Williams makes clear his personal concern for the preservation of wilderness (in the literal sense) for the sake of both humanity and other creatures, and he outlines the biblical warrants for such concern.

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

Personal, reflective essays by members of the Church of Jesus Christ of Latter Day Saints on the connections between faith, land, community, and family. In their introduction, the editors note the stewardship ethic of the religion's founder, Brigham Young, and how the early pioneers were shaped by their experiences of the Utah landscape to which they came; they also note, in contrast, how present-day Mormons are caught up in the same ethos of growth that dominates the rest of the United States, and how the Mormon church has officially adopted a "policy of inaction" on environmental matters (although the Church's President, Gordon Hinkley, has made more positive statements in recent years). They express the hope that the process of developing a new ecological awareness and environmental ethic can begin if church members share their stories of their love for the land, as they do here.

Williams, Winnie Vaughan. *The Green Earth Challenge: Integrating Faith and the Environment*. Macon, GA: Smyth & Helwys, 2009.

In this book, the author proposes a Christian (more specifically, Baptist) response to environmental issues, including responses at personal, national, and global levels. Williams gives accounts of her personal experiences of the world's beauty and wonder, and she mixes those accounts with references to ecologically-oriented biblical passages. She relates her experiential and theological insights to current environmental problems and practical suggestions for responding to those problems.

Willoughby, Linda T. "Mother Earth: Ecofeminism from a Jungian Perspective." Ph.D. diss., The Iliff School of Theology, 1990.

From Abstract: Ecofeminist consciousness is characterized by an alternative world view which values a relationship of mutuality between humanity and nature. A critique of the ecofeminist movement using Jungian theory of symbolism and consciousness development will demonstrate that the ecofeminist use of nature imagery often reinforces patriarchal consciousness rather than the development of an ecofeminist consciousness. This dissertation will analyze the uses of nature symbolism by various ecofeminists, including Elizabeth Dodson Gray, Rosemary Radford Ruether, and Starhawk. It concludes that their uses of symbols for nature fail to create a new consciousness of the relationship between humanity and nature that is mutually supportive.

Wilson, E.O. *The Creation: An Appeal to Save Life on Earth*. New York: Norton, 2006.

Wink, Walter. "Ecobible: The Bible and Ecojustice." *Theology Today* 49, no. 4 (January 1993): 465–77.

Although he finds little specific environmental guidance in the Bible, Wink argues that the basic message of the Gospel is the critique of all forms of domination. He explains that the history of systematic domination arose 5,000 years ago in the Near East and notes that Judaism and Christianity have often expressed complicity with that system. Wink argues against these notions saying that Jesus presented a vision of God's alternative, domination-free order. Wink concludes that environmental degradation is part of our contemporary system of domination and argues that this system is to be resisted not only for the sake of justice, but also for the love of God's body, the Earth.

Wingren, Gustav. "The Doctrine of Creation: Not an Appendix but the First Article." *Word and World* 4 (Fall 1984): 353-71.

ABSTRACT: To assert that the doctrine of creation is not a loosely attached postscript to the article on Jesus Christ—a sort of appendix—implies that there are some who do claim that it is just such a postscript. Against any such claim we want to insist that creation

belongs in the first article of the Creed and serves as the basis for the following two articles. The doctrine of creation is the foundation. A foundation cannot be added afterwards; it cannot be an appendage to faith in Christ and in the Spirit.

Winter, Gibson. *Liberating Creation: Foundations of Religious Social Ethics*. New York: Crossroad Press, 1981.

Drawing on Continental phenomenology and hermeneutics, Winter argues that the crises of technological civilization require the development of a liberating social praxis based on the root-metaphor of artistic process. He describes the clash of the root-metaphors of mechanism and organicism and the emergence of the metaphor of artistic process. He regards symbols as fundamental to human “dwelling” on the Earth, the product of poetic creativity through which the sacred is manifested. Philosophy, theology, and the human sciences interpret the “texts” of human activity, which stand as the lived interpretations of these symbols. Interpreting the Western religious heritage through this artistic paradigm, Winter delineates a vision of a good creation, in which divine and human powers collaborate in the co-creation of a world of justice and peace. This vision, Winter argues, should serve as the basis of a new social ethic.

Wirzba, Norman. *Food and Faith: A Theology of Eating*. Cambridge, MA: Cambridge University Press, 2011.

------. *Paradise of God: Renewing Religion in an Ecological Age*. Oxford, UK: Oxford University Press, 2003.

In this book the author challenges the idea that the Christian understanding of creation (and the description of humanity therein) is “responsible” for supporting ecological ills. Instead, he argues, that an understanding of the world as creation, and humans as servants (rather than stewards) of that creation is key toward re-connecting humanity with the rest of creation. His conclusion includes practical suggestions for how humans can become better servants of creation.

------. "Caring and Working: An Agrarian Perspective." *Christian Century* 116(September 22-29, 1999): 898-901.

This article argues that being a Christian implies an ethic of earth-care and that it is impossible for Christians to know how to care for the earth if they do not know the very processes of food production that sustains their lives. After discussing the “agricultural revolution” that moved farming into a technology heavy business and the alienation from creation that this has caused, he discusses the importance of the Agrarian tradition (especially as found in Wendell Berry and Wes Jackson) for becoming “creatures” of God again.

World Council of Churches. *Now Is the Time: The Final Document and Other Texts from the World Convocation on Justice, Peace, and the Integrity of Creation*. Seoul, Republic of

Korea, 5–12 March 1990. Geneva: World Council of Churches, 1990.

The Seoul Convocation was the result of a process that sought to bring together the churches in a kind of ecumenical council to make a mutual commitment (covenant) to Justice, Peace, and the Integrity of Creation (JPIC). While the Convocation was not wholly successful due to theological disagreements and differences between regional and global analyses, it did issue an ecumenical statement, contained in this booklet, which recognizes the interdependence of these issues and addresses issues of international debt, demilitarization, climate change, and racism. Other materials in the booklet include specific covenants and commitments between churches that were shared at Seoul, a Liturgy for a Service of Covenanting, a Report and Recommendations for further work on JPIC, a selected list of reading materials on JPIC, and the Message issued by the Convocation.

_____. “God in Nature and History.” Principal Author, Hendrikus Berkhof. In *God, History, and Historians: An Anthology of Modern Christian Views of History*, ed. C. T. McIntire. New York: Oxford University Press, 1977. Report originally published in 1967.

This 1967 Faith and Order Paper of the World Council of Churches, drafted by Hendrikus Berkof and revised with input from others, relates the biblical view of nature and history to the modern understanding of humanity as the product of an evolutionary development. Israel’s historical faith liberated humans from subordination to nature; though part of and formed by nature, they are now free to direct and guide it. In practice, however, human dominion often dehumanizes and forgets that nature is humanity’s “sister” as well as its “servant.” (The report explicitly encourages Christian support for conservation.) All creation is historically dynamic, moving toward consummation in Christ.

Worster, Donald. “John Muir and the Roots of American Environmentalism.” In *The Wealth of Nature: Environmental History and the Ecological Imagination*, 184–202. New York: Oxford University Press, 1993.

An environmental historian, Worster proposes that environmentalism in the United States owes much of its character to the influence of Protestantism. He cites a number of environmental reformers with strong Protestant roots, but devotes most of his attention to showing how John Muir, as an ardent evangelist of the wilderness, followed in the footsteps of his father, an itinerant Campbellite preacher. According to Worster, environmentalism received from Protestantism its moral activism, ascetic discipline, egalitarian individualism, and aesthetic spirituality; but this heritage becomes problematic in contemporary America’s pluralistic society.

Wright, Christopher J. H. *God’s People in God’s Land: Family, Land, and Property in the Old Testament*. Grand Rapids, Mich.: Eerdmans, 1990.

Wright offers a sociological analysis and theological interpretation of biblical materials on Israel’s economic structures concerning land, property, and dependent

persons. For Wright, these structures have typological and paradigmatic relevance for Christian ethics. Part one examines Israel's theology of the land and the economic and social aspects of the family within that context, and presents the family as having been basic to the structure of Israel's system of land tenure as well as to its social and religious life. Part two looks at how the belief that land is both owned by God and God's gift to people was embodied in particular laws and institutions relating to land and property, which ultimately affirmed both the rights and responsibilities of ownership. In part three, this pattern is seen in the householder's relationships to wives, children, and slaves, both as legitimating certain kinds of property relationships and as strongly limiting those same relationships.

Wybrow, Cameron. *The Bible, Baconianism, and Mastery over Nature: The Old Testament and Its Modern Misreading*. American University Studies: Series 7, Theology and Religion, vol. 112. New York: Peter Lang, 1991.

Whether the Western project of conquering or mastering nature is regarded as a good (as by Harvey Cox, Stanley Jaki, etc.) or a bad thing (as by Lynn White, Theodore Roszak, etc.), Wybrow argues that the Bible cannot be praised or blamed for giving rise to it. The "mastery hypothesis" rests on a simplistic contrast and mischaracterization of both "pagan" and biblical thought. Western "paganism" in antiquity was not so averse to human control of nature as is assumed; the "desacralization" of nature in Hebrew thought does not necessarily imply a mechanistic view of matter as lifeless, nor does "dominion" imply limitless, harsh rule. The view that the Bible endorses the modern conquest of nature originated in the reinterpretation of the "image of God" by Renaissance thinkers and of "dominion" by Francis Bacon and his followers. Thus both "pagan" and biblical thought remain relevant to our situation, which requires a combination of both mastery and restraint in relation to nature.

Yasuda, Haruo. "Environmental Issues." In *Christianity in Japan, 1971–1990*, eds. Yoshinobu Kumazawa and David L. Swimme, 114–29. Cincinnati, Ohio: Friendship Press, 1991.

Yasuda reviews environmental problems that have arisen both within Japan and as a result of the global expansion of Japanese industry, and surveys the recent and limited practical responses to these issues by Japanese Christians. The article briefly notes intellectual responses in theology and other disciplines and concludes with words of hope and warning regarding the environmental threats posed by technology and development.

Yordy, Laura Ruth. *Green Witness: Ecology, Ethics and the Kingdom of God*. Eugene, OR: Cascade Books, 2008.

This is a work of theological ethics that argues for a vision of Christianity that supports the flourishing and wholeness of the biophysical environment. Professor Yordy focuses primarily on the role of churches in facilitating a Christian response to environmental

issue. Part of this focus includes an articulation of the place of eschatology in the theology and ethics.

----- "Ecology, Eschatology, and Christian Ethics." Ph.D. diss., Duke University, 2005.

From Abstract: This dissertation is a constructive theological proposal, drawing on a variety of historic and contemporary sources, for how Christian churches should respond to the 'environmental crisis.' I identify the churches' past weak response as resulting from a worldview that sees environmental damage as a problem to be solved. Because no one can solve a global crisis, Christians are left with the temptation either to force the results they desire, or to drift into despair. I argue that rather than seeing the earth as an object that needs fixing, Christians should understand the universe as the ongoing activity of God's creation. God's activity, through Jesus Christ in the Holy Spirit, moves from creation through sustaining providence to, ultimately, the Kingdom of Heaven. The universe, therefore, can only rightly be seen eschatologically---that is, through the lens of God's promise of what it will become.

Young, Richard A. *Is God a Vegetarian? Christianity, Vegetarianism, and Animal Rights*. Chicago, Ill.: Open Court, 1999.

In what is probably the only book on this bibliography that includes recipes, this New Testament professor offers a popular, biblical defense of vegetarianism as an orientation toward life that encompasses love, justice, peace, and wholeness. Adopting a virtue-ethics approach based on narrative, rather than appealing to selected prooftexts, Young seeks to listen to the entire biblical story and ask what it reveals about how Christians should live. He wrestles with the apparent contradiction between the vegetarian diet prescribed by God to Adam and Eve and the Bible's apocalyptic visions of peace and harmony in creation, on the one hand, and the Scriptural texts that implicitly or explicitly permit meat-eating or condemn vegetarianism on the other. An epilogue presents tips on "going vegetarian."

----- *Healing the Earth: A Theocentric Perspective on Environmental Problems and Their Solutions*. Nashville, Tenn.: Broadman and Holman, 1994.

Young argues that a theology of nature based on Christian Scriptures is essential for an adequate Christian response to the environmental crisis. This type of theological response, according to Young, offers more ecological hope than other popular conventions (e.g., secularism, pantheism). He examines a number of major religious and philosophical issues in order to develop a theocentric framework that incorporates the integrity and interrelatedness of creation as well as the biblical creation-fall-redemption pattern. Topics include the historical roots of the ecological crisis, holism, divine immanence, valuation of nature, anthropocentrism, eschatology, dominion, sin, rights of nature, and a proper Christian attitude toward the world.

Yunt, Jeremy D. *The Ecotheology of Paul Tillich: The Spiritual Roots of Environmental Ethics*. Scotts Valley, CA: CreateSpace, 2009.

This book presents a comprehensive overview of the ecological implications of Paul Tillich's thought, including accounts of Tillich's theology, ontology, and epistemology. In particular, the author argues that Tillich's thought can help to overcome the limitations of our postmodern era (e.g., spiritual alienation and technical/instrumental reason) and provide a foundation for the ideas and practices of ecopsychology, ecotheology, deep ecology, and environmental ethics.

Zerbe, Gordon. "Ecology According to the New Testament." *Direction* 21 (1992): 15-26.

SUMMARY: I have tried to show in this essay how the kingdom of God the central theme running through the New Testament has significant ecological implications. These can be summarized briefly. As a comprehensive vision for future salvation, the kingdom entails the renewal of all creation, human and natural. This expectation is holistic: it affirms the spiritual-physical unity of the person; it relates personal and social renewal; it links human and cosmic aspects of redemption; it affirms the interconnectedness of the spiritual and material dimensions of life; and it means the ultimate unity of all things, including heaven and earth, so that God is all in all. The kingdom unites creation and redemption—redemption as recreation focuses back on the original creation. Both are expressions of God's lordship. In continuity with the Old Testament, this New Testament hope sees the proper habitat for redeemed humanity on a redeemed earth.

Zizioulas, John. "Preserving God's Creation: Three Lectures on Theology and Ecology." Parts 1–3. *King's Theological Review* 12, no. 1 (spring 1989): 1–5; 12, no. 2 (autumn 1989): 41–45; 13, no. 1 (spring 1990): 1–5.

Zizioulas argues for the Orthodox understanding of humanity as the priest of creation—bringing nature into communion with God and therefore sanctifying it—as the basis for an adequate response to the environmental crisis. Lecture one presents a historical review that illustrates Christianity's responsibility for the crisis and provides resources (e.g., from liturgical and ascetic theology and practice of the ancient church) for rectifying the crisis. Lecture two presents the ancient Christian teachings of creation (e.g., "in the beginning" and *ex nihilo*) as having excluded the idea of a natural affinity between God and the world—an idea that would have ensured the world's survival. Lecture three explores the human priestly role initiated by Christ as having enabled the world to transcend its creaturely, mortal limits, and therefore enabling it to achieve not only survival, but also personal fulfillment.