

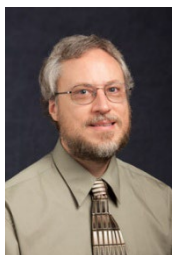
ANDREWS AUTUMN CONFERENCE ON
RELIGION AND SCIENCE:

Creation Care

November 7 – 9, 2024



WELCOME



Welcome to the nineteenth-annual Andrews Autumn Conference on Religion & Science. This conference was established to promote discussion between theologians and scientists in areas where there is overlap between the disciplines. This year's conference explores the theme of **Creation Care** and explores the scientific and theological mandates for us to take care of God's creation.

The contributed and invited presentations at this conference explore the multiple dimensions of Creation Care from a variety of theological and scientific perspectives. Five plenary presentations will be given by four invited speakers. Sigve Tonstad, Research Professor of Religion at Loma Linda University, will talk about the Biblical mandate to care for creation. Jessica Moerman, President of the Evangelical Environmental Network will talk about environmental stewardship as discipleship. Øystein LaBianca, Senior Research Professor of Anthropology at Andrews University will discuss how the Seventh-day Adventist tradition may be drawn upon to rediscover our potential to address the climate crisis. William Miller, Assistant Professor of Biology at Calvin University will talk about how the One Health approach to creation care may help to promote environmental stewardship within faith communities.

May these presentations encourage you. To learn more, please visit www.andrews.edu/research.

Gary W. Burdick, PhD
Dean of Research
Professor of Physics
Andrews University



Welcome to this special research conference held in partnership with the North American Division department of Archives, Statistics, and Research. We started a tradition in 2023 of holding an annual research conference where we invite participants from across the division to participate and we are so delighted to partner with Andrews University to host this special event.

Seventh-day Adventists have been featured in the Gospel of Climate Skepticism (University of California Press, 2019) as being some of the most open and receptive to understanding climate change among southern evangelical Christians. What this means is that Adventists seem to be more aware than the average Christian about Creation Care. Several scholars, notably Philip Jenkins, have highlighted that the Christian church of the future will be those who are aware about climate change. This is not something that can be ignored. And I believe Adventists are uniquely poised, because of our affirmation of a literal creation in Scripture, and specifically, because of our affirmation of the seventh-day Sabbath to care deeply about this earth and its care.

It is my hope that the presentations this weekend will be both intellectually stimulating as well as spiritually uplifting as we worship our Creator God through this research conference.

Michael W. Campbell, Ph.D.
Director, Archives, Statistics, and Research
North American Division of Seventh-day Adventists

SCHEDULE OF EVENTS

Thursday, November 7, Newbold Auditorium, Buller Hall:

7:30 pm Opening Plenary: ***“And Also Many Animals” (Jonah 4:11)***
Sigve Tonstad, Research Professor of Religion; Asst. Professor of Medicine,
Loma Linda University

Friday, November 8, Behavioral Sciences Research Center, Buller Hall:

8:00 am Breakfast on your own (overnight guests will have meal tickets)

9:00 am Opening devotional
Michael Campbell, Director of Archives, Statistics & Research,
North American Division of Seventh-day Adventists

9:25 am Welcome
Wagner Kuhn, Chief Academic Officer,
Andrews University

9:30 am Session 1

9:30 am F-1: ***The Real “Green Deal”: A Biblical Perspective on Creation Care***
Jo Ann Davidson, Systematic Theology,
Andrews University

9:55 am F-2: ***Grokking the Depth of Creation***
John R. Scarbrough, Biology,
AdventHealth University

10:20 – 10:45 am – Break

10:45 am Session 2

10:45 am F-3: ***Caring for the Snake in Eden: The Importance of Habitat Care and a Threatened Snake in Berrien County***
Roshelle Hall and **Daniel Gonzalez-Socoloske**, Biology,
Andrews University

11:10 am F-4: ***Dionysus Meets the Crucified: Nietzsche and Rene Girard in Dialogue***
Mckeruzaa Paugari, MA Religion Student,
Andrews University

11:35 am F-5: ***How C. S. Lewis and J. R. R. Tolkien Incorporate Their Christian Theology into Their Fantasy Narratives [virtual presentation]***
Jonathan Campbell (New Testament) and **Eduardo Sola** (Music),
Burman University

12:00 – 1:30 pm – Lunch in Café (meal tickets for speakers)

1:45 pm Session 3

1:45 pm F-6: *Geospatial Analysis of the Distribution and Incidence Trends of Malaria Strains to Inform Control Strategies*

Christopher Campbell, Biomedical,
AdventHealth University

2:10 pm F-7: *Back to Eden: A Case for the Theology of Ecology and Psychological Implications*

Daniel Saugh, Psychology,
Burman University

2:35 pm F-8: *Adventist Church Member Beliefs About Creation, Care, and Divine Revelation*

Karl Bailey and **Duane McBride** (Behavioral Sciences), and **Shannon Trecartin** (Social Work),
Andrews University

3:00 – 3:30 pm – Break

3:30 pm Session 4

3:30 pm F-9: *Awareness of the Effects of a Plant-Based Diet on Environmental Sustainability among Canadian University students*

Klaus Irrgang and **Donna Clark**, Wellness,
Burman University

3:55 pm F-10: *Developing a Creation Care Community on the Campus of Andrews University*

Katherine Koudele (Agriculture), **Daniel Gonzalez** (Biology), **Padma Tadi Uppala** (Population Health) and **John Wesley Taylor V** (President),
Andrews University

4:20 pm F-11: *Can We Sustain Sustainability?*

Jay Brand, Leadership,
Andrews University

4:45 pm F-12: *Design Thinking Process for Creation Care Efforts*

Joel Raveloharimisy, Behavioral Sciences,
Andrews University

5:10 – 7:00 pm – Dinner in Café (meal tickets for speakers)

7:30 pm Vespers: *Making Space for the Creator of Space*. Newbold Auditorium, Buller Hall

Martin Hanna, Systematic Theology,
Andrews University

Saturday, November 9, Biology Amphitheater, Price Hall:

8:00 – 9:00 am – Breakfast in Biology commons (all are welcome)

9:00 am Opening devotional

John Wesley Taylor V, President, Andrews University

Willie E. Hucks II, Assistant to the President for Mission & Culture, Andrews University

9:25 am Welcome and introduction of speakers

Gary Burdick, Dean of Research,
Andrews University

9:30 am PL-1: *Climate Science 101: What God's Creation is Telling Us*

Jessica Moerman, President,
Evangelical Environmental Network

10:15 am PL-2: *Saving the Planet: Science, Culture, and Theology in the Anthropocene*

Øystein LaBianca, Senior Research Professor of Anthropology,
Andrews University

11:00 am PL-3: *One Health Perspectives on Creation Care and Environmental Stewardship*

William Miller, Asst. Professor of Biology,
Calvin University

11:45 am PL-4: *“And I Saw a Renewed Earth” (Rev. 21:1)*

Sigve Tonstad, Research Professor of Religion; Asst. Professor of Medicine,
Loma Linda University

12:30 – 2:00 pm – Lunch in Café (meal tickets for speakers)

2:00 pm Panel discussion with plenary speakers

4:00 pm Closing Worship

4:30 pm – 5:50 pm – Supper in Biology commons (all are welcome)

PLENARY PRESENTATIONS

Opening Plenary: Thursday, November 7

PL-0 ***“And Also Many Animals” (Jonah 4:11)***

Sigve Tonstad, Research Professor of Religion; Asst. Professor of Medicine, Loma Linda University

The last verse in Jonah provides a timely and timeless biblical anchor for creation care. “And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also many animals?” (Jonah 4:11) The presentation will explore the biblical mandate for creation care that will include Adventist distinctives like anthropology and the Sabbath. It will highlight the status of animals in creation care and the difference between God’s outlook and that of his (offended) messenger. Jonah is the only book in the Bible that ends with a question, a question that has an ecological tenor.

Plenary Session: Saturday, November 9

PL-1 ***Climate Science 101: What God’s Creation is Telling Us***

Jessica Moerman, President, Evangelical Environmental Network

Genesis 1:26 reveals that God made humankind in His image and reflecting His nature for an awesome assignment: to rule responsibly over all He has made. In this lecture, Rev. Dr. Jessica Moerman will present on what the study of God’s creation reveals about the health of our environment, how Christian environmental stewardship is a discipleship issue, and how ensuring a safe climate for all God’s children is a matter of defending the life and health of the most vulnerable whom Jesus calls his followers to serve.

PL-2 ***Saving the Planet: Science, Culture, and Theology in the Anthropocene***

Øystein LaBianca, Senior Research Professor of Anthropology, Andrews University

This presentation, *Saving the Planet: Science, Culture, and Theology in the Anthropocene*, will explore how Appreciative Inquiry (AI) can foster community-driven change amidst climate despair. Using Seventh-day Adventists as a case study, it will demonstrate how AI—focused on identifying and leveraging community strengths—helps faith-based groups rediscover their potential to address the climate crisis. The Adventist tradition offers rich cultural assets, including stewardship of our means and bodies, Sabbath-keeping as a counter to consumerism, and the hedonistic treadmill, vegetarianism as an eco-friendly practice, and the NEWSTART health program, which emphasizes whole-person wellness. These deeply held values provide practical models of resilience and hope. AI shifts the focus from problems to possibilities, empowering communities to act as agents of positive change. This approach, adaptable to any faith-based group, emphasizes unique cultural strengths as a way forward in tackling the environmental challenges of the Anthropocene. By highlighting the Adventist example, the presentation will invite other communities of faith to discover their own assets for fostering environmental resilience and renewed purpose.

PL-3 ***One Health Perspectives on Creation Care and Environmental Stewardship***

William Miller, Asst. Professor of Biology, Calvin University

Creation care efforts often focus on the concept of stewardship. While a useful model, stewardship often emphasizes, either explicitly or implicitly, human distinctness from the non-human environment. These approaches would suggest that while nature is impacted by human management, human systems are not strongly affected by ecological systems. Emerging creation care approaches are more rooted in the concept of reciprocity, recognizing the important connections between the human and non-human components of the environment. These new models provide an important discussion point for how we best care for creation, and for each other, in a time of significant environmental change. The One Health concept, which recognizes the important connections between human, wildlife, and ecosystem health, has emerged as an important example of a reciprocal approach to conservation in secular circles. This presentation will explore the lessons that faith communities can learn from the One Health movement and how a One Health approach to creation care may provide us with a powerful model for promoting environmental stewardship in faith communities.

PL-4 ***“And I Saw a Renewed Earth” (Rev. 21:1)***

Sigve Tonstad, Research Professor of Religion; Asst. Professor of Medicine, Loma Linda University

Adventist distinctives are prime territory for an eco-sensitive theology and creation care in action. Among them are anthropology, the Sabbath, and the promotion of a plant-based diet, all explored in the first presentation. This presentation explores the connection between Adventist eschatology and ecology. The Christian tradition has postulated the eclipse of the earth and an eternal life in heaven. In books like Isaiah and Revelation, however, we find visions celebrating the renewal of the earth and eternity as earthly existence. We see the lion and the lamb living side by side, a little child leading them, and we see that God, at rest at last, “will be with them and be their God” (Isa. 11:6-9; Rev. 21:3). Writers in the past reveled in dreams about Utopia. This is Ecotopia.

PRESENTATION SESSIONS

Session 1: Friday, November 8

- F-1 ***The Real “Green Deal”: A Biblical Perspective on Creation Care***
Jo Ann Davidson, Systematic Theology, Andrews University

Taking Scripture as a complete system of truth, this paper will present a “creation care” position as an alternate to current often-political policies presently on the mainstream media. Scripture opens with a major “theology of life”. The Creator’s pleasure is mentioned several times with “God saw that it was good.” The tasks assigned to the new humans at that time were to “serve” and to “protect” the earth, implying that human activity includes creation care. And the “creation care” mandate has never been rescinded. The Scripture record closes in the book of Revelation with the created order being again honored by being divinely restored. Bible writers in both testaments have a very “worldly attitude,” recognizing that service and worship of God includes extolling His affection for this place! Jesus often referred to creation, and fully enjoyed it Himself. No wonder the prophets record divine laments over the degradation of His “real estate”—for human sinfulness has affected all creation. Even humans resent borrowed books or loaned possessions returned broken.

A survey of Scripture from the first book of Genesis to the concluding chapters of the final book of Revelation provides impressive instruction concerning the created world—including the animals and the land itself—with a reverence for all life. Biblical creation care instruction is not a political issue, but instead a grander motivation to care for this “nest” we’ve been divinely entrusted with. Moreover, since we are created in God’s image, our stewardship might be expected to involve some sort of correspondence with that of the Creator’s—rejoicing in and protecting this divinely created world.

- F-2 ***Grokking the Depth of Creation***
John R. Scarbrough, Biology, AdventHealth University

Creation Care, the stewardship and protection of the natural world, is an accepted Christian responsibility, if not a Christian duty. In our daily lives, we interact constantly and extensively with nature, even when we are not aware of it, and this interaction has a direct bearing on the question of “How should a Christian live?” In Matthew 22, Jesus summarizes the commandments with the greatest commandment being to “love the Lord your God with all your heart, and with all your soul, and with all your mind.” He then adds a second greatest commandment to “love your neighbor as yourself”. And who is your neighbor? The most inclusive answer is all living organisms –the Creation. Caring for creation is then one of the most Christian things you can do. During the environmental revolution which came to fruition in the 1960s and culminated with the first Earth Day in 1970 and a widespread recognition of the value of nature, Christians were unfairly accused of being in opposition to nature, or at the very least, indifferent to it with their focus on a new earth replacing the old. Most famously, by Lynn White in his well-read paper “The Historical Roots of our Ecological Crisis” in 1967. Although this unfair characterization still exists today, there is a growing recognition by both Christians and non-Christians that Christian theology does encompass a paradigm for valuing nature. In 2006, E.O. Wilson, the champion of biodiversity, wrote a book in which he imagined letters exchanged with a Christian pastor on the topic of how they could work together (despite their differences) to save life on earth. He was appealing to Christians to live their faith. There is, in fact, a growing and robust Christian literature and tradition of environmentalism and Creation Care advocacy and Creation Care can be celebrated and included in the gospel as well as being part of the Christian walk. It is very important, however, that one’s understanding of creation includes the recognition

of the intrinsic value of all creation and a deep appreciation of “what God hath wrought”. This appreciation can be informed by science – one way of knowing about our natural world – and, in the end, brings glory to God and a more mature Christian faith. It is through science that we can appreciate the concepts of species, biodiversity, ecosystems, and the full meaning of the word ecology. Garrett Hardin, in his book *Living within Limits* talks about “the one thing the ecologist knows,” that everything is connected to everything else. Ecological thinking is very Christian and what could be more interconnected and complete than a perfect creation directly from the hand of God.

Session 2: Friday, November 8

F-3 ***Caring for the Snake in Eden: The Importance of Habitat Care and a Threatened Snake in Berrien County.***

Roshelle Hall and Daniel Gonzalez-Socoloske, Biology, Andrews University

According to the creation account in Genesis 1. God created and saw that it was good He blessed each species and asked them to be fruitful and multiply. He asked mankind to care for each of these species because he wants all of His creation to thrive and not be destroyed. One of God’s creations, the snake has often been persecuted and even killed, yet they are necessary in each of their habitats. One of these snakes is the Eastern Massasauga rattlesnake (*Sistrurus catenatus*; EMR). The EMR is a small robust pit viper currently found in nine states and the province of Ontario, Canada. The EMR are a wetland habitat specialist. Wetland habitats have experienced significant destruction and fragmentation by humans; as a result, the current distribution of the EMR is a fraction of its historic distribution. For this reason, the EMR has been federally listed as threatened. The purpose of this paper is to explore field research on the EMR and how it pertains to creation care. Particular focus will be given to habitat assessments through evaluations of potential threats at each site visited. Current threats at these sites include human encroachment, road traffic, and general health of the particular habitat. Recommendations will be given on how to protect these habitats and thus give an important example of how we care for God’s creation and how this ties into the mandate of Creation Care.

F-4 ***Dionysus Meets the Crucified: Nietzsche and Rene Girard in Dialogue***

Mckeruzaa Paugari, MA Religion Student, Andrews University

Creation narratives and ethics are intimately intertwined. Ethical frameworks often emerge from metaphysical assumptions traced to a foundational narrative as the basis for forming communities and civilizations. In the 19th century, Friedrich Nietzsche recognized that the entrance of the evolutionary theory as an alternative creation narrative posed the need to rethink ethics separate from the Christian metaphysics that had come to shape Europe. Part of his work involved a call to resurrect what Rene Girard describes as sacrificial culture/religion, consistent with an evolutionary worldview. In his mimetic theory, Rene Girard utilizes Nietzsche as one of the critical philosophers who recognized Christianity’s impact through centralizing the Passion in Western thinking in opposition to sacrificial cultures and religions that have held sway over human social organization. Girard points out that Nietzsche was the Nazi’s philosopher of choice, and their championing of sacrificial culture saw the worst of atrocities unfold during World War II. Girard invariably makes the case that the world without Christian ethics would be darker, brutal, and bloody, for in resurrecting Dionysus, humanity would find that “Dionysus is Hades” (Heraclitus). By examining the dialogue between Nietzsche and Girard, this paper highlights the connection between creation narratives and ethics. It makes the case that the creation narrative fuels a culture and civilization’s shape and eventually determines its destiny.

F-5 ***How C. S. Lewis and J. R. R. Tolkien Incorporate Their Christian Theology into Their Fantasy Narratives.***

Jonathan Campbell (New Testament) and Eduardo Sola (Music), Burman University

This paper presents literature as an avenue for religio-scientific dialogue. Specifically, the presenters show how C. S. Lewis and J. R. R. Tolkien incorporate their Christian theology into their fantasy narratives. Race and environmentalism are salient aspects of the narratives that are informed by the theologies of the respective authors.

Session 3: Friday, November 8

F-6 ***Geospatial Analysis of the Distribution and Incidence Trends of Malaria Strains to Inform Control Strategies***

Christopher Campbell, Biomedical, AdventHealth University

The emergence and spread of drug-resistant malaria strains pose a significant threat to global health, undermining efforts to control and eradicate the disease. This study aims to track the distribution of drug-resistant malaria strains and correlate this information with the incidence of various malarial strains. Utilizing spatial analysis techniques, we map the prevalence and movement patterns of drug-resistant strains across different regions. By integrating epidemiological data, we identify hotspots of drug resistance and examine the temporal and spatial relationships between these hotspots and the overall incidence of malaria. Our findings reveal critical insights into the dynamics of drug resistance and its impact on malaria transmission. This research underscores the importance of targeted interventions and enhanced surveillance systems in controlling and containing the spread of drug-resistant malaria. The study's outcomes are expected to inform policy decisions and strategic planning for malaria control programs, ultimately contributing to more effective public health responses and a reduction in the global burden of malaria.

F-7 ***Back to Eden: A Case for the Theology of Ecology and Psychological Implications***

Daniel Saugh, Psychology, Burman University

This is an observational study with preliminary inquiry on the how the development of community-based eco-gardens can promote not only eco-health for the environment but foster personal wellbeing and healthy social connections. This study will review several community gardens with a wholistic approach to creation care and the corresponding health benefits of engagement.

F-8 ***Adventist Church Member Beliefs About Creation, Care, and Divine Revelation***

Karl G. D. Bailey and Duane McBride (Behavioral Sciences), and Shannon Trecartin (Social Work), Andrews University

The Seventh-day Adventist Church holds a belief (Adventist Fundamental Belief #6) in a “recent six-day creation” during which God created the world. This belief explicitly includes the expectation of creation care. While we have limited data on what Adventist church members around the world believe about creation care, we do have consistent data on how creation beliefs intersect with other beliefs about care and the Bible. Creation care is inseparable from care for self and other people (Duong & Pensini, 2023; Schultz, 2001). Indeed, relating to nature is a basic human psychological need (Baxter & Pelletier, 2019), along with wholehearted action, competence, and belonging. Thus, we should expect that strong belief in creation parallels strong beliefs in prosocial action and care for the self. Likewise, because belief in

creation is tied to belief in God’s revelation through the Bible (Whitney, 2020), we might also expect beliefs about Biblical revelation to be associated with beliefs about creation.

The data in this report comes from three waves of the Global Church Member Survey (2013-2023; GCMS) commissioned by the General Conference of Seventh-day Adventists to study the beliefs, behaviors, and experiences of Adventist church members. Over 24,000 cases were included in Wave I, over 65,000 in Wave II, and over 149,000 in Wave III. In the three waves of the GCMS and a recent study of North American Millennial Adventists (Jacobs et al., 2019; N = 1153), at least four-fifths of each sample strongly agreed with a broad belief in creation (e.g. “God created the world”) and at least 95% agreed overall. However, in all four samples, fewer respondents strongly agreed with a more specific statement that paralleled the Adventist Fundamental Belief (“...in six days of 24 hours/six literal days/exactly 24-hour days in the relatively recent past”). The decline in strong agreement ranged from 15% to 19% in the GCMS waves and approached 30% among Adventist Millennials (Jacobs, 2019). Overall agreement also fell below 90%.

These variations are associated with prosocial, care for the self, and Biblical revelation beliefs. First, more frequent engagement with prosocial actions (e.g. giving time and money, helping with religious struggles, reducing poverty) and experiencing care from other people in the local church were both associated with more frequent strong agreement with creation beliefs. Respondents who agreed that their body was a temple of the Holy Spirit, that God wanted them to care for their bodies by avoiding addictive substances, and that their life was filled with meaning and purpose (i.e. well-being) were also more likely to report strong agreement with creation beliefs. Finally, respondents who believed that the Bible was divinely inspired and expressed eternal truths were more likely to strongly agree with creation beliefs. These patterns indicate that commitment to belief in creation thrives in settings that value the human person, the community, and the Word of God.

Session 4: Friday, November 8

F-9 ***Awareness of the Effects of a Plant-Based Diet on Environmental Sustainability among Canadian University students***

Klaus Irrgang and Donna Clark, Wellness, Burman University

Environmental data is fast collecting on the unsustainable nature of today’s meat-and-dairy-heavy global food consumption patterns. Nonrenewable natural resources are getting limited, and environmental deterioration is accelerating. The goal of this paper is to summarize the total influence of a plant-based diet on environmental sustainability and of the qualitative study to investigate university students’ knowledge and perception on the issue. In 2018, there were around 850,000 vegans in Canada, according to a 2020 Statista dossier. Furthermore, almost 2.3 million Canadians identified as vegetarians. According to study performed by the Angus Reid Institute (Canada’s non-profit independent research organization), nearly one-fifth of Canadians (22 percent), who eat meat on a daily basis would prefer to reduce their meat consumption. According to a poll performed in 2018, British Columbia has the highest percentage of vegetarianism and veganism in Canada, with 8.6% of respondents identifying as vegetarian and 3.9 percent as vegan. In 2004, the World Bank claimed that animal agriculture was responsible for the vast majority of Amazon rainforest deforestation, with cattle ranching taking up 91 percent of the destroyed area. A survey published in Science indicated that following a vegan diet could reduce land usage by 76%, greenhouse gas emissions by 49%, and freshwater withdrawals by 19%. Many factors play a role in environmental degradation. One of them being personal lifestyle choices, like diet. However, this paper and study wants in no way detract from the blame that has also to be placed upon the corporate world and

its marketing. The qualitative study on Burman University students found that the majority in this study understand the positive health and environmental advantages of a plant-based diet. We speculate that this is because of the setting in Burman University. Burman University's Wellness department educates its students particularly well in regards to the principles of health and nutrition and in other science courses in comparison to public universities who promote and integrate animal-based diets in their curriculums. In contrast, some subjects from other departments did not know the exact benefits of eating a plant-based diet, pointing to a need in education on the subject.

F-10 ***Developing a Creation Care Community on the Campus of Andrews University***

Katherine Koudele (Agriculture), Daniel Gonzalez-Socoloske (Biology), Padma Tadi Uppala (Population Health) and John Wesley Taylor V (President), Andrews University

In early spring 2024, the president of Andrews University introduced an initiative to develop a Creation Care Community on the university campus. He supported this proposal with passages and concepts from the Bible that resonated with those on the campus which is an explicitly Christian institution. The president asked for faculty, staff, and student volunteers to join him in a Creation Care Council to discover and implement a variety of steps to increase care for the environment on our campus. Eighteen volunteers formed five action groups to increase: 1) biodiversity, 2) energy conservation and use of renewal resources, and 3) recycling and better waste management on our campus, plus 4) raising social consciousness of these actions as well as 5) grant writing to fund the various initiatives. During the summer of 2024, the members of the action groups began the research to discover and then prioritize what could be done on campus in their respective areas. In order to evaluate the progress of the action groups, a survey instrument was developed to measure the knowledge, attitudes, and practices of the members of the campus community on creation care. To date about 400 surveys have been completed and analysis of the responses is underway.

F-11 ***Can We Sustain Sustainability?***

Jay L. Brand, Leadership, Andrews University

This presentation examines sustainability in architecture and design within the context of individual cognition and organizational culture. First, sustainability and sustainable design of the built environment (e.g., office environments) ideally integrate with occupant-centered design. Second, aligning sustainable design (long-term stewardship of the environment) with optimizing human experience (short-term value of design) ensures its acceptance by users and its value to organizations. Third, research evidence supports the human and organizational value of occupant-centered, sustainable design. Finally, embedding sustainable values within corporate culture ensures its endurance and preservation due to supportive behaviors emanating largely from automatic processes in response to environmental cues (e.g., nudge theory).

F-12 ***Design Thinking Process for Creation Care Efforts***

Joel Raveloharimisy, Behavioral Sciences, Andrews University

Caring for God's creation is a fundamental way of glorifying Him and supporting humanity. Therefore, faith-based organizations should deliver practical creation care efforts with lasting positive impacts. For this purpose, this paper describes the application of the design thinking process to create innovative solutions to environmental challenges that affect our community. It is a solution-based and human-centered process that rests on four key pillars: intentionality, desirability, feasibility, and viability. The efforts are strategically aligned with existing internationally agreed environmental areas: sustainable consumption and production, biodiversity conservation, and sound chemicals and waste management. The

goal is to present a valuable tool to help faith-based organizations carry out efforts to care for and rule the natural environment in a faithful and fruitful way. The tool fosters a sense of connection and empathy among all involved.

CALL FOR ARTICLES ON CREATION CARE

Andrews University Seminary Studies plans to produce an issue of our journal on Creation Care, and we invite you to submit articles on this theme to be considered for publication. The study of Creation Care explores our responsibility to manage human, animal, vegetation, and planetary resources for the common good and for the glory of God. As such, creation care responds to the fact that “the whole creation groans” (Romans 8:22); and anticipates that “the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God” (8:21).

We welcome articles from various disciplinary perspectives, such as Old Testament, New Testament, Church History, Historical Theology, Systematic Theology, Christian Ethics, Christian Ministry, and Missiology. Articles written by scholars from non-theological disciplines will also be considered for publication if they are suitable for the AUSS venue. You are invited to share studies in connection with, but not limited to, the following areas:

- The study of Creation Care through biblical, theological, and other disciplines;
- The illumination of Creation Care by different biblical genres such as: history, narrative, prophetic, wisdom, psalms, legal, apocalyptic, gospels, parables, and epistles;
- Resources for Creation Care, such as: Scripture, tradition, experience, and reason;
- Creation care in relation to God’s two books, Scripture and nature, and in relation to theological method and scientific method;
- The relations of Creation Care to the integration of faith and learning, and to science-theology dialogue at the various levels of academic training;
- Creation Care and the cosmic conflict between Christ and Satan, information and misinformation, good and evil, light and darkness;
- The importance of data, information, knowledge, and wisdom in Creation care;
- The Creation Care roles of families, religious institutions, schools, and the wider community of Christians and non-Christians.

Interested scholars may submit queries or abstracts to auss@andrews.edu for editorial feedback before writing a full article. Completed articles are to be submitted to www.andrews.edu/auss via the “[Submit Manuscript](#)” link in the sidebar. Please indicate in your cover letter that your article is in response to the “Call for Articles on Creation Care.” Articles must be received by November 30, 2024.

In addition, *Andrews University Seminary Studies* continues to welcome article submissions on any other subject, including subjects mentioned in previous calls for articles.

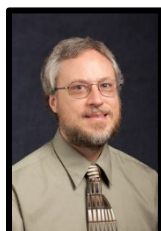
Articles that are ready for publication may be submitted directly to the Andrews University Seminary Studies Journal at auss@andrews.edu by November 30, 2024 for consideration in their special issue on Creation Care.

INDEX

Karl G. D. Bailey	F-8
Jay L. Brand	F-11
Christopher Campbell	F-6
Jonathan Campbell	F-5
Donna Clark	F-9
Jo Ann Davidson	F-1
Roshelle Hall	F-3
Klaus Irrgang	F-9
Katherine Koudele	F-10
Øystein LaBianca	PL-2
Duane McBride	F-8
William Miller	PL-3
Jessica Moerman	PL-1
Mckeruzaa Paugari	F-4
Joel Raveloharimisy	F-12
Daniel Saugh	F-7
John R. Scarbrough	F-2
Daniel Gonzalez-Socoloske	F-3, F-10
Eduardo Sola	F-5
John Wesley Taylor V	F-10
Sigve Tonstad	PL-0, PL-4
Shannon Trecartin	F-8
Padma Tadi Uppala	F-10

ACKNOWLEDGEMENTS

This conference was made possible through a grant provided by the AAAS Office for Dialogue on Science, Ethics, & Religion, and by the generous support of the North American Division of Seventh-day Adventists Office of Archives, Statistics and Research. We acknowledge the contributions made by Rodney Owen Bell II and Ethan Odiewour in the Office of Research and Creative Scholarship.



Gary W. Burdick, PhD
Dean of Research & Professor of Physics
gburdick@andrews.edu



Michael W. Campbell
Director, Archives, Statistics, and Research
North American Division of the Seventh-day Adventist Church
MichaelCampbell@nadadventist.org



Mordekai Ongo, PhD
Research Integrity and Compliance Officer
ongo@andrews.edu



Carlisle Sutton, MDiv, MSCID
Sponsored Research Officer
carlisle@andrews.edu



