

For the Christian, humility follows logically from our relationship with the Almighty God and should translate into our relationships with people and our view of nature. It is still unclear whether humility can be increased in a measurable way by exercises. Mark believes that humility might be learned through example rather than cognitive exercises.

Hope as defined by positive psychology has three elements (p. 121): (1) feeling optimistic that one's future can be better than the present; (2) identifying pathways to help one move from where one is now to where one wants to be; and (3) having a sense of motivation to make it so. Scientific studies of hopeful people demonstrate that they have many positive health outcomes. They are more likely to engage in disease-preventive activities, less prone to high-risk sex, less prone to self-injury, and better able to cope with illness (p. 125). Although this secular view of hope is positive, it fails to give a rationale for that hope. For the Christian, hope is grounded in the sovereignty of God. The Christian worldview understands suffering within the context of sin and the fall. The individual striving inherent in the above secular definition fails to capture the role of community: hope for the believer comes in part from the faith community where hope is received and given.

Grace is the final virtue covered. While grace has not been well researched, the Templeton Foundation is currently sponsoring grants to study this virtue. There are preliminary studies that suggest that grace between couples "results in increased empathy, forgiveness, and reconciliation," and that a gracious orientation "is related to decreased levels of depression and anxiety and increased general mental health" (p. 144). This virtue has elements of the other virtues, especially gratitude, forgiveness, and hope. There are scales which empirically seek to quantify grace. For the Christian and the Christian community, the concept is rooted in God's grace to us while we were yet sinners. God's grace makes it possible to accept responsibility for our shortcomings and move to self-forgiveness. This then frees us to be more gracious to others and to enjoy the many gifts of people and the natural world.

This book is not a critical review of positive psychology; such a book would be much longer and I would not be qualified, as a practicing cardiologist and medical ethicist, to review it. I am struck by the parallels between virtue ethics and virtue psychology: both have grown in influence over the last fifty years. In virtue ethics, good ethical decisions result from positive character traits (truthfulness, temperance, modesty, courage, etc.) matured through years of practice. In positive psychology, by developing one's

wisdom, forgiveness, gratitude, humility, hope, and grace, one becomes better able to withstand life's challenges, resist anxiety and depression, and enjoy better physical health (p. 165).

The book represents the reflections of a Christian psychologist who has contributed to the field of positive psychology. He is writing for fellow believers in the pews who wish to integrate the science of virtue with what we know about these virtues from scripture. There are applications to the church life and to Christian counseling. The book would be useful to ASA members who are always looking for a means to see their faith as a part of rational science. Because it is short, it can be read fairly quickly. If you have the luxury of being able to spend forty minutes to an hour in quiet time, you might use the book as a devotional, reading and meditating on a chapter every day for a week. McMinn's ambitious hope is that

positive psychology and the church could be partners in promoting a new understanding of the good life in contemporary society, one that focuses more on virtue than pleasure, more on being good than on feeling good. (p. 165)

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THE NATURE OF ENVIRONMENTAL STEWARDSHIP: Understanding Creation Care Solutions to Environmental Problems by Johnny Wei-Bing Lin. Eugene, OR: Pickwick, 2016. 326 pages. Paperback; \$38.00. ISBN: 9781610976206.

Why can't we agree on what excellent climate action looks like? This question drives *The Nature of Environmental Stewardship* by Johnny Wei-Bing Lin (BS and MS, Stanford University; PhD, UCLA; Senior Lecturer and Director of Undergraduate Computing Education at University of Washington Bothell). Lin weaves an allegorical story about a pastor struggling to mediate a disagreement over environmental stewardship. While doing so, he provides a useful taxonomy for discussing environmental stewardship and a structure to use when debates and conflicts inevitably arise.

Lin begins with clear biblical support for the existence of a creation care command before arguing that the creation care command lacks the clarity of other commands, such as "do not steal." This recognition sets the book apart from many others which may argue the opposite. However, this also makes the book particularly useful for those trying to understand what creation care looks like. He explains that, due to its complexity, obedience does not flow directly from the command. He enumerates criteria that are used to evaluate what obedience looks like. Finally, he sets

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forth four “determinants” that influence the criteria. Lin spends most of the book breaking down these “determinants” into their component parts.

The four determinants for the creation care command, he argues, are worldview, ethical theories, science, and society. In the first, Lin explores a range of worldviews, both religious and nonreligious, before examining how worldviews affect the criteria for evaluating the creation care command. In the following chapters, Lin examines a massive range of ethical theories, understandings of science, political ideologies, and economic theories with a careful and analytical eye. He critiques and lauds each fairly, while often providing compelling alternatives to common ideologies. His goal in doing so is to bring to light these foundational beliefs with an understanding that all of them have much to say about environmental stewardship.

An immediate concern for some readers may be that Lin begins to fall into moral relativism or that he accepts any belief regarding creation care as legitimate. However, Lin does an excellent job of reiterating the goal of the book. Rather than placing a value judgment on beliefs, Lin understands that in order for effective dialogue to take place, all views must be presented fairly and entirely. A quick glance at the acknowledgments and citations shows a wide variety of individuals with passionately held beliefs, and Lin certainly holds his own. However, by bringing together a sizable breadth of topics, he emphasizes “that the path from principles to practice is often incredibly complex and multi-faceted, not simple, and requires the highest levels of creativity to bring together many different fields of study—with different kinds of authority and expertise” (p. 17).

Lin does not resolve this uneasy tension. He ends his book with guidelines for synthesizing a comprehensive understanding of environmental stewardship rather than presenting his own complete synthesis. As a reader, I was forced to accept his critiques of my own fundamental beliefs while better understanding the beliefs of someone with whom I may disagree. A voice like this is sorely needed today and his strategy for understanding issues can be broadly applied to issues other than environmental stewardship.

The book is a challenging read and heavily references outside texts. For a reader to fully grasp Lin’s ideas, they should already be familiar with some of the philosophical, theological, and environmental literature. The book is also very dense and should be read with a focused eye and a pen to take notes. At times, Lin uses large words and complex sentence structure when simpler prose would suffice. For someone who is trying to improve conversations

about environmental stewardship at their church, campus community, or neighborhood, this is an excellent resource. However, while there are discussion questions at the end of each chapter, it would still be a frustrating book for the average church or small group that is casually interested.

Some may see the word “stewardship” in the title and assume the book is outdated; while terms such as “reconciliation” may be more in vogue, this book is very timely. The end of the book draws heavily on reconciliation themes and helps address the concern that creation care discussions often lead to damaged relationships and division. Lin references familiar social psychology and Christian peacemaking sources to provide strategies for effective conflict resolution. Lin earnestly seeks peaceful living between individuals and groups, and this book provides strategies for the development of that peace. The ability to articulate effectively *why* a certain belief is held allows for people to find common ground and develop more stable policy solutions. He argues this effectively and provides the taxonomy for this to take place.

This book both made me think and changed how I think. If Lin’s goal is to help us understand how we think about environmental stewardship, he achieved it. Lin’s book is an effective solution to a common problem: we have forgotten how to talk about issues such as environmental stewardship with those with whom we disagree. Lin reopens the dialogue.

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HISTORY OF SCIENCE

SCIENCE WITHOUT FRONTIERS: Cosmopolitanism and National Interests in the World of Learning, 1870–1940 by Robert Fox. Corvallis, OR: Oregon State University Press, 2016. 168 pages, 24 B&W illustrations and photographs, notes, bibliographic essay, index. Paperback; \$22.95. ISBN: 9780870718670.

Begin with a truism about an earlier century: “... truth was indeed open to all. Yet it was only fully open to those who knew how to get at it” (p. 13). When Ben Jonson appealed to Seneca’s adage (*Patet omnibus veritas*) in his seventeenth-century commonplace book, the sheer volume of printed material was already making one’s access to truth increasingly difficult. How the sharing of knowledge across international and linguistic boundaries developed in the late nineteenth and first half of the twentieth century is the historical question that Robert Fox, Emeritus Professor of the History of Science at the University