"Is Green the Colour of Our Salvation? 
Redemption, "Nature" and the Cosmos: 
Eco-Theology and the Legacy of Tillich”.

No, for the “greening” of theology requires a turn away from anthropocentrism; hence, a consequence of eco-theology must be its anti-humanism. A critic of eco-theology speaks derisively of the wrongheaded appeals to “a fantasized and sacralized wilderness”. We ask: is that fair, and maybe more importantly: is it correct? The timid “greening” of society and of theology compel us to seek clarification of the cardinal notions of “nature”, of indetermination and determination, of the dualism between spirit and matter, and of the place of human beings in the cosmos.

Yes, for while it would be an exaggeration to describe Tillich’s work as “eco-theological”, there is much food for thought in the trajectory that spans almost five decades, from the essay on monism versus dualism in the Frühe Werke (1908) to a sermon found in the final collection, The Eternal Now (1955-1963), called “Man and Earth”. One valid interpretation of Tillich’s thought, it seems, would be to view it (today) as a “proto-green” project, at a time when these preoccupations were barely budding in public discourse.

So, to the question “Is Green the Colour of our Salvation?”’, the answer should be “yes-and-no”. If we do indeed affirm green as the colour of redemption, we must have recourse to a modified anthropocentrism. The injunction to “protect nature” rests on the moral fibre of human agents. To attribute a new dignity to the cosmos as a proper locus of theology leaves the saving of creation to the Creator, without rescinding the uniqueness of the human vocation.