

\$ & K X U F K ¶ V 5 H V S R Q V H W R W K I in the Face of Ecological Crisis

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nature relationships. Moreover, a clear interpretation of the Biblical truth must be preserved. Lastly, the Catholic Social Teachings, specifically the Laudato Si Dialogue with the Natural Sciences, to respond effectively to the ecological crisis.

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Introduction

7KH μHQYLURQPHQWDO KRORFDXVW¶ - I
McDonagh (198) charged the Church for being silent about the ecological
FULVLV \$V μWKH SHRSOH RI *RG ¶ ZH FDQQ
'LVFXVVLQJ WKH HFRORJLFDO ³VWDWXV´ WRGI
ZDV PDGH HYLGHQW LQ WKH XUJHQW FDOO PD

On the address of Pope Francis I (2015b), he stated:

A second key area where you are called to make contribution is in showing concern for the environment. This is not only because this country, more than many others, is likely to be seriously affected by climate change. You are called to care for creation not only as responsible citizens, but also as followers of Christ!

Remarkably, Pope Benedict XVI (2010) uttered a related statement on the role of the Church amid the ecological crisis which is pressing the world. He said:

The Church has a responsibility towards creation, and she considers it her duty to exercise that responsibility in public life, in order to protect earth, water and air as gifts of God the Creator meant for everyone, and above all to save mankind from the danger of self-destruction.

Hence, it is a very serious duty of the Church and its members to protect and preserve creation in its public mission. In the past years, Pope John Paul II, now a saint, consistently reminded the members of the Church of an urgent need to respond to this Ecological crisis.

The ecological crisis reveals the urgent moral need for a new solidarity, especially in relation between the

industrialized. When the ecological crisis is set within the broader context of the search for peace within society, we can understand better the importance of giving attention to what the earth and its atmosphere

This research used the Social Framework Analysis, as a scientific observation of the ecological crisis. To deepen the research endeavor, the use of social analysis thru the Ideological Apparatus (IPA CODE) was observed. The IPA CODE was utilized primarily to see how the social reality operates through understanding of the different social classes-- the dominant class, auxiliary, and dominated classes.

Results and Discussion

The Context: The Current Ecological Crisis

White (1967)p.1203 is still so rudimentary that we know little about what really happened, or language in 1873 (White, 1967.1203. But the ecological changes were then observed already in the gradual extinction of creatures like the European Aurochs in the late 1627 (White, 1967203.

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Most of us,if not all, experience the crisis thru the air that we breathe, the water that we drink, the extreme heat or cold we bear depending on our location on Earth, the unprecedented weather conditions like super typhoons, massive flooding, heavy rainfall, and th like. Pope John Paul II (1990b) described concretely the ecological crisis in terms of:

The gradual depletion of the ozone layer and the related "greenhouse effect" has now reached crisis proportions as a consequence of industrial growth, massive urban concentrations and vastly increased energy needs. Industrial waste, the burning of fossil fuels, unrestricted deforestation, the use of certain types of herbicides, coolants and propellants: all of these are known to harm the atmosphere and environment. eTresulting meteorological and atmospheric changes range from damage to health to the possible future submersion of low-lying lands.

thru the interpretation (critical exegesis hermeneutic) of its content, to determine whether or not such still makes sense over the years as believers continue their journey on earth (Ecclesia on via non in patria)

ZμŒ Z[• Z •%}v• š} ŒšZ[• , o]vP]v šZ & 201(}o}P] o

7UDGLWLRQ QHSSOHG\$HWHFDXVH LW FRQW
Revelation.

7KH %LEOH VDI\ ³\$OO VFULSWXUH LV LQV

everything is in vain, for salvation was promised. This passage completed the creationUHGHP SWLRQ SDUDGLJP ZKLFK LV WKH manifestation or revelation of Himself: the truth of our salvation (Concilium, 1991).

To St. Paul μWKH VXIIHULQJV RI WKLV SUHV comparing with the glory about to be revealedto This Pauline prophecy has come about in what John writes at the last chapter of the 1HZ 7HVWDPHQW ³7KHQ , VDZ D QHZ 31RZ HDYHQ KHDYHQ DQG WKH ILUVW HDUWK KDG SDVVHG

Finally, St. Paul added to the hope and assurance that in the end μHYHU\WKLQJ ZLOO EH ZHOOR ³1RZ IDLWK LV the conviction of things not seen. Indeed, faith[a] our ancestors received approval. By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible (Heb 11:3, NRSV).

There are many more biblical wisdom and insights that can motivate a Christian believer to respond to ecological crisis. What we

7KH & RQVFLRXVQHVV 7KH & KXUFK¶V (QF\FO Responses to Ecological Crisis

The modern social encyclicals which contained the corpus and content of the Catholic Social Teaching and Theology have been in circulation in the publication of *Rerum Novarum* (Pope Leo XIII, 1891). This landmark document has veered away from the sporadic and pieces approach, in speaking about the social issues at hand. As such, it is the most celebrated among the social encyclicals in the more than 100 years (1891-2015) tradition. The pillars of the encyclical since its inchoate stages until today are anchored on the creation accounts in Genesis 12: Human Dignity, Rights, and Human Responsibility.

Whenever these pillars are under attack in many and various forms, the Church, through its Prophetic vocation, will come to the fore and speak against those who would want to jeopardize human dignity, rights, and human responsibility.

Hence, for the most part, even if the roots of these pillars are found in the narratives of creation, it took the Church more than a century to *VSHDN DERXW WKP BQLJKP* (2015). For the foremost ecologists this encyclical marks the first time social and environmental concerns were brought together.

Encyclicals give the Christian believers insights on how to respond to any social concern. It

OLQNV EHWZHHQ 3WKH LQWHJUDO KXP DQLVWL WKH & DWKROLF 6RFLDO 7HDFKLQJ DQG LWV V began by tracing the development of that teaching in the Vatican II period. Below is a summary of his points:

1. Gaudium et spes gives the human person so central a role that, DV & XUUDQ EHOLHYHV LW WUHDWV RV LQVWUXPHQWDO ZLWK UHJDUG WR WKH KXP D document in the Canon of the Encyclicals simply missed the point but FRQLQXHG WKH μ H [FHVVLVH DQWKURSRFHQV

2. Octogesima Adveniens HQWLRQV WKH ULVN DVVR ill - FRQLGHUHG H [SORLWDWLRQ RI QDWXUH 3

3. Justice in the World (2006) points out that it is not possible for DOO SDUWV RI WKH ZRUOG WR KDYH WKH NLQ LQ WKH ZHDOWK \ FRXQWULHV 7KHUHIRUH LV material way of life, with less waste to avoid the destruction of the heritage which they are obliged by absolute justice to share with all other members of humanity 7KLV ZDV WKH ILUVW WR μ HPSK EHWZHHQ HFRORJ \ DQG MXVWLFH †

4. Redemptor Hominis F PHQWLRQV RI μ WKH Y ZKLFK *RG FUHDWHG IRU PDQ † 7KH GRFXPH WUHDWPHQW RI SROOXWLQJ WKH QDWXUDO H frequently look on the natural environment only insofar as it serves them μ IRU LPPHGLDWH FRQVXVWLRQ † KRX LG VLRVW ZLWK QDWXUH DV DQ LQWHOOLJHQW DQG QR DV D KHHGOHV μ H [SORLWHU DQG GHVWUR \ HU

5. Sollicitudo Rei Socialis returns to the issue of ecology in a SDVVDJH ZKHUH KH UHIHUUHG WR μ RWLFH μ LV -RKQ 3DXO , , D DQG D ODWHU SDVVDJH ZK UHVRXUFHV DUH OLPLWHG † 3RSH -RKQ 3DXO SDVVDJHV μ WKH LQWHJULW \ DQG F \ FOHV RI are referred WR 3RSH -RKQ 3DXO , , 3-3 , , XVHV KH FUHDWLRQ † WKDW KDV DOUHDG \ EHHQ DFFH Churches (Dorr 1991). PJP II has given a brief account of what is meant E \ μ LQWHJULW \ RI FUHDWLRQ is precisely the UGHUH FRVPRV † ORUHYHU WKH HQF \ FOLFDO H [SO women is to cultivate the garden in accordance with divine law.

6. Centesimus Annus (Pope John Paul II, 1991d) shifts from the longstanding anthropocentric perspective R UH RI D μ GHPRFUDF

elements that need a global agreement are the very social problems which are enumerated in the beginning of the *Laudato Si*. These are inextricably intertwined with ecological crisis. However, this is not always happening. But at least, Pope Francis is clearly suggesting a better line of approach and action.

Even if the leaders of various countries could not arrive at any FRQ VHQ V XV RU DJUHHPHQW QHJR WIRDW H LLQ W one should not feel dismayed as there are many advances taking place WKUX WKH YDULRXV μHFRORJLF led by YHPHQ many concerned NGOs of civil society.

Among individual nations and intra,

Z μ CE Z [• Z • % } v • š } CE š Z [• , o] v P] v š Z & 209 } o } P] o

it is so that they could attend their designated. 3 \$ F R Q V H Q d / X V V K F

LV OLIH RI DOO FUHDWHG UHDOLWLHV OLYHG
 Christianity, of what St. Irenaeus, the great second-century theologian,
 KDV H[SUHVVHG LQ WKH DGDJH ³WKH JORU\
 DOLYH

Conclusion:

The responsive character of the Church to any social problem is a key to her identity as well as the identity of the people of God. This FKDUDFWHU RULJLQDWHG IURP WKH \$BWRIS\K\HW RI *RG ,W LV WKXV SDVVHG RQ XQWLO WRGD is gravely threatened, the Church, thru the Supreme Pontiff Pope Francis speaks about this ecological crisis which is being considered as an ultimate life issue thru the encyclical Laudato Si This is the first social encyclical that came out from Rome that integrates social justice with the environmental / ecological crisis.

Having examined the ecological crisis in this research using the social action spiral embodied Mater et Magistra the origin of the crisis ERLOV GRZQ WR μH[FHVVLVYH DQWKURSRFH misunderstanding of human and nature relationships. The Bible and theological tradition \$XJXVWLQH DQG \$TXLQDV ERWK WHOHRORJ\¶ RI DOO FUHDWHG RUGHU \$V VX kind) have their own instrumental and intrinsic values. Although previous encyclicals vacillate on these values that tend to favor instrumental YDOXH RI WKH FUHDWHG RUGHU Lawro Si ROHO\ clearly corrected this and thus behooves all people of goodwill to help μFDUH IRU RXU FRPPRQ KRPH¶

Recommendations: Alleviating the Ecological Crisis

A telling passage in the Book of Psalms is found in Psalm 24:1

3 6 R ZKHUH G&KHUWLDQ VWDUW"´ 2WH
 recommendations to heal the planet include the following (Hornsby
 Smith, 2006):

1. Cultivate a spirituality of justice-seeking: Spend some time each day reading scriptures and Catholic social thought with μQ μQ μQ
2. Start in a small way of doing something: Living simply, $\mu SUDFWLFLQJ$ $UHVSQRVLEOH$ $VLPSOLF$ (2015), avoiding materialism and consumerism, not following WKH $\mu WKURZDZD$ \backslash $FXOWXUH$ ¶ DQG $HGXF$ of the planet . . .
3. Become an ethically conscious consumer: Boycott certain products (Pope Francis, 2015). Maybe eat less beef so that the demand for such product will decrease and in effect lessen deforestation and desertification for the raising of cows which is one of the major factors of the crises.
4. Develop a concern for the environment again: have an

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