

International Symposium
Mednarodni simpozij

**10 years of Laudato si':
reflection and perspectives**

**10 let Laudato si':
refleksija in perspective**

Ljubljana, 23rd–24th May 2025
Ljubljana, 23.–24. maj 2025



Organisation:
Organizacija:

Institute of Bioethics, Faculty of Theology, University of Ljubljana
Inštitut za bioetiko, Teološka fakulteta, Univerza v Ljubljani

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PROGRAM OF SYMPOSIUM/ PROGRAM SIMPOZIJA

Petek, 23. maj 2025

Pozdravni nagovori (8.30–8.40)

Doc. dr. Tadej Stegu, dekan Teološke fakultete

Izr. prof. dr. Roman Globokar, predstojnik Inštituta za bioetiko na Teološki fakulteti

Msgr. dr. Andrej Saje, predsednik Slovenske škofovske conference

Dopoldanski del

1. International perspectives (moderator: Roman Globokar) – *in English* (8.40–10.00)

Prof. dr. Konrad Glombik, University of Opole, Poljska: **The Reception of the Encyclical *Laudato si'* in Poland: Reflections on the Tenth Anniversary**

Doc. dr. Katica Knezović, University of Zagreb, Hrvaška: **Bioethical aspects of biological innovation in the encyclical *Laudato si'* – ten years later**

Jon Grošelj, UL Teološka fakulteta: **Climate change and migration: a question of the global common good**

2. *Laudato si'* v interdisciplinarnem dialogu (moderator: Jon Grošelj) – v slovenščini (10.20–11.40)

Izr. prof. dr. Tjaša Pogačar, UL Biotehniška fakulteta: **Podnebne spremembe: znanstvena dejstva in soočenje z odgovornostjo**

Doc. dr. Igor Škamperle, UL Filozofska fakulteta: **Tradicionalna dilema zahodnega človeka: ob-vladati ali služiti?**

Izr. prof. dr. Edvard Kovač, UL Teološka fakulteta: »**Zaveza z naravo**« kot etični odnos do narave v postmodernem času

Vzporedni sekciji

3.A Posamezni poudarki v *Laudato si'* (moderator: Marko Weilguny) – v slovenščini (12.00–13.20)

Doc. dr. Tadej Strehovec, UL Teološka fakulteta: **Preferenčna opcija za uboge v kontekstu enciklike *Laudato si'***

Doc. dr. Mateja Pevec Rozman, UL Teološka fakulteta: ***Laudato si'* v kontekstu etike kreposti**

Dr. Martin Perčič, UKC Ljubljana: ***Laudato si'* v kontekstu personalistične etike**

3.B *Laudato si'* v praksi (moderatorica: Urška Mali Kovačič) – v slovenščini (12.00–13.30)

Jana Lampe, Slovenska Karitas: **Mednarodni projekti Slovenske Karitas**

Lea Katavič, Združenje slovenskih katoliških skavtinj in skavtov: **Pomen stvarstva za skavtstvo**

Asist. dr. Miha Curk, UL Biotehniška fakulteta: **Prihodnost kmetovanja v luči *Laudato si'***

Anton Lesnik, Pro Silva Slovenija: **Skrb za gozd v našem skupnem domu**

Popoldanski del

4. *Laudato si'* v izobraževanju (moderator: Martin Perčič) – v slovenščini (15.00–16.30)

Doc. dr. Mateja Centa Strahovnik, UL Teološka fakulteta: **Bioetična vzgoja v hitro spreminjajočem se svetu**

Asist. dr. Urška Mali Kovačič, UL Teološka fakulteta: **Okoljska etika v izobraževanju: izziv naslavljanja bioetičnih vsebin v srednjih šolah**

5. Okrogla miza: **Odmev *Laudato si'* v Sloveniji** (17.00–18.30)

Voditelj: Blaž Lesnik, Radio Ognjišče

Udeleženci (skupina *Laudato si'*): Alenka Bahovec, Jurij Dobravec, Anton Lesnik, Katarina Novak, Ana Pavlek

Sobota, 24. maj 2025

Dopoldanski del

6. Future of ecological theology (9.00–10.30) – *in English* (moderator: Roman Globokar)

Prof. dr. Martin Lintner, Philosophical-Theological College of Brixen, Italija: **The future of Catholic environmental ethics**

Doc. dr. Igor Bahovec, UL Teološka fakulteta: **Integral ecology: a challenge for Christians, the Church and society**

Prof. dr. Janez Vodičar, UL Teološka fakulteta: **PILGRIM – Education and Spirituality for Sustainable Development**

7. *Laudato si'* and spirituality (11.00–12.20) – *in English* (moderator: Marko Weilguny)

Izr. prof. dr. Alenka Arko, UL Teološka fakulteta, **The Trinitarian Foundation of the Interconnectedness of all Creatures**

Izr. prof. dr. Ivan Platovnjak, UL Teološka fakulteta: **Ecological spirituality today**

Izr. prof. dr. Roman Globokar, UL Teološka fakulteta: **Ethics of mountaineering**

8. Zaključna refleksija (12.20–12.35)

ABSTRACTS/POVZETKI

Izr. prof. dr. Alenka Arko, UL Teološka fakulteta

The Trinitarian Foundation of the Interconnectedness of all Creatures

Pope Francis' emphasis that "everything is connected," that "everything is related" (LS 42; 117) and that it is therefore necessary to view the socio-ecological crisis we face holistically, finds its deepest foundation in the theology of the Holy Trinity, which is revealed to us in the economy of creation and salvation by Christ and the Holy Spirit. Through them, we can understand that the relational nature of created beings is a reflection of the communion between the persons of God and their mutual and unconditional self-giving in the inner life of God. This fact also explains why God is ontologically open to "otherness," for creation as a completely free, gratuitous act of God. *Laudato si'* proposes a very classical theology of creation. Its primary purpose is not dogmatic but has the character of a document of the Church's social teaching. Regardless of this, the mention of St. Bonaventure's teaching on the imprints of the Triune God in all creatures, with which Pope Francis emphasizes the intrinsic value of every created being, from the perspective of dogmatic represents a very valuable basis for reflection on creation in the light of the ontology of the gift and, consequently, that the only adequate response of man to this gift can be gratitude for God's love, which is fulfilled when man also responds to love with love, with the gift of life. In this way, he becomes what he is in God's plan and fulfills his vocation in the world.

Trinitarični temelj povezanosti vsega ustvarjenega

Poudarjanje papeža Frančiška, da je »vse povezano«, da je »vse v odnosu« (LS 42; 117) in da je potrebno zato na socialno-ekološko krizo, s katero se soočamo, gledati

celostno, najde svoj najgloblji temelj v teologiji Svete Trojice, ki nam jo v ekonomiji stvarjenja in odrešenja razodevata Kristus in Sveti Duh. Po njiju moremo doumeti, da je odnosna narava ustvarjenih bitij odsev skupnosti med Božjimi osebami in njihovega medsebojnega in brezpogojnega podarjanja v notranjem življenju Boga. To dejstvo razlaga tudi, zakaj je Bog ontološko odprt za »drugost«, ki jo vidimo v stvarjenju kot popolnoma svobodnem, zastonjskem dejanju Boga. Laudato si' predlaga zelo klasično teologijo stvarjenja. Njen prvi namen ni dogmatičen, ampak ima značaj dokumenta družbenega nauka Cerkve. Neglede na to pa je omemba nauka sv. Bonaventure o sledih troedinega Boga, vtisnjenih v stvarstvo, s katerim želi papež Frančišek poudariti vrednost slehernega ustvarjenega bitja samega po sebi, s stališča dogmatične teologije zelo dragocen temelj za razmislek o stvarstvu v luči ontologije daru in posledično, da je celosten odgovor s strani človeka na ta dar lahko le hvaležnost za Božjo ljubezen, ki doseže dopolnitev, ko tudi človek na ljubezen odgovori z ljubeznijo, z darovanjem življenja. Na takšen način postane to, kar je, v načrtu Boga, in dopolni svojo poklicanost v svetu.

Doc. dr. Igor Bahovec, UL Teološka fakulteta

Integral ecology: a challenge for Christians, the Church and society

By taking an integral or holistic approach to ecological issues, Pope Francis has outlined a new way of confronting the many facets of the ecological crisis that affects the whole of creation. Many acknowledge that this has transformed the Catholic Church from a marginal actor in this issue into a major player. An approach that is fundamentally rooted in the interconnectedness of the natural sciences, the humanities, the social sciences and the spiritual and religious aspects of the common crisis opens up the possibility of a more holistic understanding and a more integrated action – an action that allows the synergy of the various actors.

Firstly, there is a rather weak ecological awareness in Christianity, and some people deny the topic itself. However, the ecological question is also about the relationship to the Creator. It is also a question of faith. Of central importance to us is what does this mean for the concrete life of persons and different levels of society? We will formulate an answer to this while acknowledging the facts and discerning the appropriate course of action. It is not only a question of content, it is also a question of manner. Any ideological reduction must be overcome, because in this way we cannot know the essence of the problem, nor can we act for the common good of all.

Integralna ekologija: izziv za kristjane, Cerkev in družbo

Z integralnim oziroma celostnim pristopom k ekološkim vprašanjem je papež Frančišek načrtoval nov način soočenja z različnimi vidiki ekološke krize, ki zaznamuje celotno stvarstvo. Mnogi priznavajo, da je s tem Katoliška Cerkev zamenjala svojo dotedanjo obrobno vlogo na tem področju in postala pomemben akter. Pristop, ki v temelju izhaja iz povezanosti naravoslovnih, humanističnih, družboslovnih in duhovno-religioznih vidikov skupne krize, namreč odpira priložnost za bolj celovito razumevanje in povezano delovanje – delovanje, ki omogoča sinergijo različnih akterjev.

V prispevku se osredotočamo na tri vidike. V krščanstvu je ekološko zavedanje precej šibko, nekateri celo zanikajo samo temo. Vendar gre pri ekološkem vprašanju tudi za odnos do Stvarnika, gre tudi za vprašanje vere. Osrednjega pomena se nam zdi, kaj to pomeni za konkretno življenje oseb in različnih ravni družbe. Odgovor na to vprašanje bomo oblikovali ob priznavanju dejstev in prepoznavanju primerne načina delovanja. Ne gre le za vsebino, temveč tudi za način. Preseči je treba vsako ideološko redukcijo, saj tako ne moremo spoznati bistva problema niti ne moremo delovati v skupno dobro vseh.

Doc. dr. Mateja Centa Strahovnik, UL Teološka fakulteta

Bioethics education in a rapidly changing world

Life in all its forms, with all its interconnections and also in its temporal extension (including future generations) is one of the central ethical concepts and a topic of fundamental moral importance. For this reason, bioethics and values education are important, especially in today's world where this area of life seems to be under threat from various sources and directions. One of the most important effects of today's world is undoubtedly the immense growth of technological development. The presentation will focus on ethical concerns regarding this rapidly developing technology. It will also present the main findings of various projects focusing on bioethical education.

Bioetična vzgoja v hitro spreminjajočem se svetu

Življenje v vseh oblikah, z vsemi povezavami in z vso svojo razpetostjo v času (vključujoč tudi prihodnje generacije) je eden osrednjih etičnih pojmov in tudi predmet temeljnega moralnega zanimanja. Zato sta bioetična vzgoja in vzgoja za vrline zlasti v sodobnem svetu, v katerem se zdi, da je življenje ogroženo iz različnih virov in smeri, tako zelo pomembni. Eden izmed najbolj vidnih in najmočnejših vplivov na razvoj današnjega sveta je nedvomno pospešen razvoj sodobnih tehnologij. V predstavitvi bodo izpostavljeni etični premisleki v zvezi s hitro razvijajočo se tehnologijo in njeno povezanostjo z okoljem. Predstavljeni bodo tudi pomembnejši rezultati in izsledki več projektov s področja bioetične vzgoje in oblikovanja odnosa do okolja.

Asist. dr. Miha Curk, UL Biotehniška fakulteta

The future of farming in the light of Laudato si'

In a world where we are facing growing environmental crises, it is time to turn agriculture, which is often accused of polluting the environment, in a direction that not only saves our natural resources, but also restores our connection to nature. One way to do this is through regenerative agriculture, which is perfectly in line with the spirit of the papal encyclical *Laudato si'*. This paper will present the links between the circular

letter and the concept of regenerative agriculture, which offers innovative and sustainable approaches to restore the environment and agricultural ecosystems. *Laudato si'* calls for an integrated approach to the protection and restoration of nature and underlines humanity's responsibility to maintain a balance between development and ecology. Regenerative agriculture is based precisely on the objective of restoring the environment through soil regeneration, increasing biodiversity, reducing the carbon footprint. At the same time, it also places people and their role in caring for the environment at its heart, which is perfectly in line with the messages of *Laudato si'*. This paper will highlight how regenerative agricultural practices can support the restoration of soils and ecosystems and how their principles align with the ethical and moral values presented in *Laudato si'*, with the aim of creating a sustainable and just future for all.

Prihodnost kmetovanja v luči Laudato si'

V sodobnem svetu, v katerem se soočamo z naraščajočo okoljsko krizo, je čas, da tudi kmetijstvo, ki ga pogosto obtožujemo onesnaževanja okolja, obrnemo v smer, ki ne le rešuje naše naravne vire, temveč tudi obnavlja našo povezanost z naravo. Ena od poti do tega cilja je regenerativno kmetijstvo, ki se povsem ujema z duhom papeževe okrožnice *Laudato si'*. V prispevku bodo predstavljene povezave med okrožnico in konceptom regenerativnega kmetijstva, ki ponuja inovativne in trajnostne pristope za obnovo okolja in kmetijskih ekosistemov. *Laudato si'* nas poziva k celostnemu pristopu pri zaščiti in obnovi narave ter poudarja odgovornost človeštva za ohranjanje ravnovesja med razvojem in ekologijo. Regenerativno kmetijstvo temelji na obnovi okolja z obnavljanjem tal, s povečanjem biotske raznovrstnosti in z zmanjšanjem ogljičnega odtisa, pri čemer postavlja na osrednje mesto človeka in njegovo vlogo pri skrbi za okolje, kar je v popolnem skladu s sporočili *Laudato si'*. Prispevek bo osvetlil, kako lahko regenerativne kmetijske prakse podprejo obnovo tal in ekosistemov ter kako se njihovi principi usklajujejo z etičnimi in moralnimi vrednotami, predstavljenimi v *Laudato si'*, v prizadevanju za trajnostno in pravično prihodnost za vse.

The Reception of the Encyclical Laudato si' in Poland: Reflections on the Tenth Anniversary

On the tenth anniversary of Pope Francis' encyclical *Laudato si'*, this paper offers an overview of its reception in Poland. While the document initially sparked controversy – particularly due to its perceived implications for the coal and mining sectors – it has nonetheless become a source of inspiration for both practical ecological initiatives and academic engagement. The paper outlines the specific environmental challenges Poland faces and how they shape responses to the “green encyclical.” It highlights selected grassroots and institutional efforts motivated by the encyclical, as well as scholarly conferences and publications devoted to its themes. Finally, it identifies a key pastoral challenge for the Catholic Church in Poland: integrating the theology of creation and ecological concerns more fully into its preaching and catechesis.

Sprejem okrožnice Laudato si' na Poljskem: razmišljanja ob deseti obletnici

Ob deseti obletnici enciklike *Laudato si'* papeža Frančiška bomo v prispevku predstavili, kako je bila le-ta sprejeta na Poljskem. Čeprav je dokument sprva sprožil polemike – zlasti zaradi domnevnih negativnih posledic za premogovništvo in rudarstvo – je kljub temu postal vir navdiha za praktične ekološke pobude in akademsko udejstvovanje. V prispevku bodo predstavljeni posebni okoljski izzivi, s katerimi se sooča Poljska, in njihov vpliv na sprejemanje “zelene enciklike”. Izpostavljena bodo izbrana prizadevanja lokalnih skupnosti in institucij, ki jih je spodbudila enciklika, ter znanstvene konference in publikacije, posvečene njenim temam. Na koncu bomo opredelili ključni pastoralni izziv za Katoliško Cerkev na Poljskem: celovitejše vključevanje teologije stvarjenja in ekoloških vprašanj v homilije in katehezo.

Ethics of Mountaineering

Laudato si' emphasises that the whole of God's creation is the language of God's affection for man, and cites, among other things, the mountains as a sign of God's tenderness (LS 84). In the mountains we experience more deeply that we are part of creation and at the same time bear responsibility for ourselves, for others and for the entire natural environment. The mountains open us up to a sense of sacredness and transcendence. Hiking is an opportunity for contemplation of God's creation and gratitude for life and can therefore also be described as "prayer with the feet". In this article, we will introduce some elements of mountaineering ethics and try to relate them to the ecological spirituality promoted by Pope Francis in his encyclical *Laudato si'*: respect for every living being and for the entire natural environment, a simple way of life, attention to the little things, a critical attitude towards consumerism, solidarity, connectedness and interdependence, attention to the weaker, sensitivity to the fragility of the natural environment

Gorniška etika

Laudato si' poudarja, da je celotno Božje stvarstvo govorica Božje naklonjenosti do človeka, in med drugim omenja tudi gore kot znamenje Božje nežnosti (LS 84). V gorah bolj poglobljeno doživljamo, da smo del stvarstva in posledično odgovorni zase, za druge in za celotno naravno okolje. Gore nas odpirajo za občutek svetosti in presežnosti. Gornišтво je priložnost za kontemplacijo Božjega stvarstva in hvaležnost za življenje, zato ga lahko opredelimo tudi kot "molitev z nogami". V prispevku bomo predstavili nekaj elementov gorniške etike in jih skušali povezati z ekološko duhovnostjo, ki jo spodbuja papež Frančišek v okrožnici *Laudato si'*: spoštovanje vsakega živega bitja in celotnega naravnega okolja, preprost način življenja, pozornost za drobne stvari,

kritična drža do potrošništva, solidarnost, medsebojna povezanost in soodvisnost, pozornost do šibkejših ter občutljivost za ranljivost naravnega okolja.

Jon Grošelj, UL Teološka fakulteta

Climate Change and Migration: A Question of the Global Common Good

This presentation explores the relationship between climate change and migration through the lens of the global common good, as articulated in Pope Francis' encyclical *Laudato si'*. The cry of the earth and the cry of the poor converge most acutely in climate-induced displacement, where global warming, rising sea levels, the depletion of natural resources, and increasingly frequent extreme weather events are forcing millions to abandon their homes. In this context, such migration is not only a humanitarian crisis but also a profound moral and political challenge for the international community. *Laudato si'* calls for ecological conversion and a renewed sense of solidarity that transcends national interests and embraces the dignity of every person. This presentation examines how the notion of the integral ecology and care for our common home can guide the development of fair and sustainable environmental and migration policies. It highlights the threat of ecological debt and insists on a response rooted in justice, subsidiarity, and intergenerational responsibility. The presentation concludes with concrete proposals for how the Church and wider society might respond pastorally, ethically, and politically to climate migration as a sign of the urgent need to protect and sustain everything that is connected.

Podnebne spremembe in migracije: vprašanje globalnega skupnega dobrega

Prispevek obravnava odnos med podnebnimi spremembami in migracijami v luči globalnega skupnega dobrega, kot je zapisano v encikliki *Laudato si'* papeža Frančiška. Klic zemlje in klic revnih se najočitneje združujeta pri razseljevanju, ki ga povzročajo podnebne spremembe, saj so zaradi globalnega segrevanja, naraščanja morske gladine, izčrpavanja naravnih virov in vse pogostejših ekstremnih vremenskih pojavov milijoni

prisiljeni zapustiti svoje domove. V tem kontekstu omenjene migracije niso le humanitarna kriza, temveč tudi globok moralni in politični izziv za mednarodno skupnost. *Laudato si'* poziva k ekološkemu spreobrnjenju in obnovitvi čuta za solidarnost, ki presega nacionalne interese in upošteva dostojanstvo vsakega človeka. V prispevku bomo predstavili, kako lahko pojem celostne ekologije in skrb za naš skupni dom usmerjata razvoj pravičnih in trajnostnih okoljskih in migracijskih politik. Izpostavili bomo grožnjo ekološkega dolga in vztraja pri odzivu, ki temelji na pravičnosti, subsidiarnosti in medgeneracijski odgovornosti. Predstavitev bomo zaključili s konkretnimi predlogi, kako bi se Cerkev in širša družba lahko pastoralno, etično in politično odzvali na podnebne migracije kot znamenje nujne potrebe po zaščiti in ohranjanju našega skupnega doma.

Primož Jakop in Lea Katavič, Združenje slovenskih katoliških skavtinj in skavtov

The importance of creation for Scouting

Scouts have identified in the encyclical *Laudato si'* a text that summarises in a profound and contemporary way what our founder, Robert Baden Powell, teaches about the role of creation and our relationship to it. For Scouts, the circular is always a good source of inspiration when looking at what the Bible has to say about our responsibility towards creation, how the crisis in human relationships is reflected in our relationship with the environment, or where and how we can begin to change our relationship as individuals or as a community.

Environmental education in the Scouts is based on the experience of nature, which encourages responsible environmental stewardship and the development of a relationship with nature as Creation. Most Scouting activities take place in the natural environment or outdoors. However, it is important that the activities reinforce all areas of development as part of holistic education. The role of the leader is to inspire a sense of nature and a spirit of exploration in the Scouts by his example and to show nature to

the Scouts as an excellent environment for deepening personal faith. Through education, he encourages critical thinking, informed decision-making and active participation. The Scout Method encourages him to carry out most of his activities with his Scouts outdoors through the element of ‘outdoor activities’.

The Scouts will present how we use the circular to encourage wonder and appreciation of creation in children and young people. In our work, we refer mainly to the first, second and sixth chapters.

Pomen stvarstva za skavstvo

Skavti smo v okrožnici *Laudato si'* prepoznali besedilo, ki na poglobljen in sodoben način povzema to, kar o vlogi stvarstva in našem odnosu do njega uči naš ustanovitelj Robert Baden Powell. Za skavte je zato okrožnica vedno dober vir navdiha pri razmišljanju o tem, kaj nam o naši odgovornosti do stvarstva govori Sveto pismo, kako se kriza medčloveških odnosov odlikava v našem odnosu do okolja ter kje in kako lahko začnemo spreminjati svoj odnos kot posamezniki ali kot skupnost.

Okoljska vzgoja pri skavtih temelji na doživljanju in izkušnji narave, kar spodbuja k odgovornemu ravnanju z okoljem in razvijanju odnosa do narave kot Stvarstva. Večina skavtskih aktivnostih se odvija v naravnem okolju oziroma na prostem, pri čemer je pomembno, da te dejavnosti kot del celostne vzgoje krepijo vsa področja razvoja. Vloga voditelja je, da s svojim zgledom pri skavtih vzbudi čut za naravo in raziskovalnega duha ter jim odkrije naravo tudi kot odlično okolje za poglobljanje osebne vere. Z vzgojo spodbuja kritično razmišljanje, premišljeno odločanje in aktivno udejstvovanje. Skavtska metoda z osredotočanjem na “dejavnosti na prostem” voditelja spodbuja, da večino aktivnosti s svojimi skavti izvede zunaj zaprtih prostorov.

Skavti bomo predstavili, kako pri otrocih in mladih s pomočjo okrožnice spodbujamo čudenje in hvaležnost stvarstvu. Pri svojem delu se naslanjamo predvsem na prvo, drugo in šesto poglavje okrožnice *Laudato si'*.

Bioethical aspects of biological innovation in the encyclical *Laudato si'* – ten years later

The third chapter of the encyclical *Laudato si'* deals with the roots of the ecological crisis in its 36 articles (101–136). It includes three parts that discuss (I.) the creativity and power of technology, (II.) the globalization of the technocratic paradigm, and (III.) the crisis and consequences of contemporary anthropocentrism, which, along with practical relativism, discusses the necessity of labor protection and biological innovation. These seven articles on biological innovation (LS 130–136) are viewed in terms of their time of origin and the challenges humanity has encountered in the ten years since the encyclical was published. While article 133 discusses genetically modified plants and animals, whether used for medical or agricultural purposes, biological innovation has reached a point of intervention when it comes to genetically modified humans. This added a new chapter to the crisis and consequences of contemporary anthropocentrism.

Bioetični vidiki bioloških inovacij v encikliki *Laudato si'* – deset let pozneje

Tretje poglavje enciklike *Laudato si'* v 36 členih (101–136) obravnava korenine ekološke krize. Vključuje tri dele, ki obravnavajo (I.) ustvarjalnost in moč tehnologije, (II.) globalizacijo tehnokratske paradigme ter (III.) krizo in posledice sodobnega antropocentrizma, ki skupaj s praktičnim relativizmom razpravlja o nujnosti varstva dela in bioloških inovacij. V prispevku se osredotočamo na sedem členov, ki govorijo o bioloških inovacijah (LS 130–136), in jih obravnavamo z vidika časa njihovega nastanka in izzivov, s katerimi se je človeštvo srečevalo v desetih letih od objave enciklike. Medtem ko 133. člen govori o gensko spremenjenih rastlinah in živalih, ki se uporabljajo v medicinske ali kmetijske namene, so biološke inovacije danes dosegle že tisto točko posegov, pri kateri gre za gensko spreminjanje človeka; to je odprlo novo poglavje na področju krize in posledic sodobnega antropocentrizma.

“Covenant with Nature” as an ethical relationship to nature in postmodern times

In the debates of postmodern ethics, the opposition between ecocentrism and anthropocentrism is continuously being re-emphasised. The latter is obliged to express disrespect for nature, and thus also causes its destruction and domestication. On the other hand, ecocentrism is accused of moving ever closer to pantheism and, at the same time, of reducing man to the level of a mere object of the world. Catherine Chalié and Jean Greisch introduce a new concept into the ethical relationship with the world, namely “covenant with nature”. This notion preserves, on the one hand, man’s uniqueness among living beings and, on the other hand, demands of him a unique ethical responsibility towards nature. This is because “covenant” also binds man unilaterally, that is, even when nature is unkind to him. The question is whether man is able to establish a “covenant with nature” without first having had a spiritual experience of the gift of self and nature.

“Zaveza z naravo” kot etični odnos do narave v postmodernem času

V debatah postmoderne etike se venomer na novo izpostavlja nasprotje med ekocentrizmom in antropocentrizmom. Slednjega dolžijo, da izraža nespoštovanje do narave, s čimer tudi povzroča njeno uničevanje in ugonabljanje. Na drugi strani pa očitajo ekocentrizmu, da se vedno bolj približuje panteizmu in hkrati ponižuje človeka na raven zgolj enega izmed predmetov sveta. Jean Greisch in Catherine Chalié pa uvajata v etični odnos do sveta nov pojem, in sicer “zavezo z naravo”. Ta pojem na eni strani ohranja enkratnost človeka med živimi bitji, na drugi pa zahteva od njega tudi enkratno etično odgovornost do narave. “Zaveza” namreč človeka zavezuje tudi unilateralno, torej tudi takrat, ko je narava do njega neprijazna. Pri tem pa se zastavlja vprašanje, ali je človek sposoben vzpostaviti “zavezo z naravo”, ne da bi imel poprej duhovno izkustvo podarjenosti sebe samega in narave.

International projects of Slovenian Karitas

Pope Francis' encyclical *Laudato si'* has had a profound impact on the work of the Caritas network worldwide, as its humanitarian, development and advocacy work is based on the concept of holistic ecology, which links care for the environment with care for the poor and vulnerable.

In its work, Slovenian Karitas also pays special attention to the protection of human dignity and nature, both in Slovenia and especially around the world – especially where the poor suffer most from environmental degradation and the effects of climate change. The humanitarian and sustainable development projects of Slovenian Karitas around the world will be presented, especially in Africa, where Slovenian Karitas, together with missionaries and local Karitas, focuses on helping the poorest people, especially small farmers and women farmers. The projects help them to adapt to climate change and enable them to survive and develop in a more dignified way in the long term.

Mednarodni projekti Slovenske Karitas

Okrožnica papeža Frančiška *Laudato si'* vse od objave močno zaznamuje delovanje mreže Karitas po vsem svetu, saj njeno humanitarno, razvojno in zagovorniško delo temelji na konceptu celostne ekologije, ki povezuje skrb za okolje s skrbjo za revne in ranljive.

Tudi Slovenska Karitas pri svojem delu posebno pozornost namenja varovanju človekovega dostojanstva in narave, tako v Sloveniji kot še posebej po svetu – zlasti tam, kjer revni najbolj trpijo zaradi degradacije okolja in posledic podnebnih sprememb. Predstavljeni bodo humanitarni in trajnostni razvojni projekti Slovenske Karitas po svetu, predvsem v Afriki, kjer se Slovenska Karitas skupaj z misijonarji in lokalnimi ustanovami Karitas osredotoča na pomoč najrevnejšim, zlasti malim kmetom in kmeticam. V okviru teh projektov jim pomagamo pri prilagajanju na podnebne spremembe ter jim omogočajo dostojnejše pogoje za preživetje in dolgoročni razvoj.

Caring for the forest in our common home

I link the title and content of this article to Pope Francis' encyclical on the care of the common home, Praised be my Lord. The article specifically emphasises the values of modesty, justice and responsibility in relation to forests. It also considers the values of gratitude, admiration and discovery of nature, with a focus on the forest. All these values are also highlighted in the circular letter Praised be my Lord. In his reflection, the author looks at the global level, but he focuses particularly on the area of our homeland, Slovenia, where he looks closely at the concept and practice of ownership of forests.

Skrb za gozd v našem skupnem domu

Naslov in vsebino tega prispevka povezujemo z okrožnico papeža Frančiška o skrbi za skupni dom *Hvaljen, moj Gospod*. V prispevku bodo posebej poudarjene vrednote skromnosti, pravičnosti in odgovornosti v odnosu do gozdov. Prav tako bodo upoštevane tudi vrednote hvaležnosti, občudovanja in odkrivanja narave s poudarkom na gozdovih. Vse te vrednote izpostavlja tudi okrožnica *Hvaljen, moj Gospod*. Pri refleksiji se oziramo na globalno raven, posebej pa se osredotočamo na področje naše domovine Slovenije, kjer pod drobnogled vzamemo pojem in prakso lastništva nad gozdovi.

Prof. dr. Martin Lintner, Philosophical–Theological College of Brixen, Italija

The future of Catholic environmental ethics

The commitment of Christian churches to the environment is not yet seen by all Catholics as a core concern of Christianity and an expression of the spirituality of creation. Instead, it is often ridiculed and even criticised, with accusations that the Church is lowering itself to the level of an NGO. In *Laudato si'* (2015), Pope Francis

made it clear that environmental ethics is inextricably linked to the commitment to justice and sustainability and stems from the biblical understanding of creation. He stated that “there can be no renewal of our relationship with nature without a renewal of humanity itself” (n 118) and urged us to develop a new anthropology, which he refers to in *Laudate Deum* (2023) as “situated anthropocentrism” (n 67). What could this mean, and how should Christian environmental ethics be developed?

Prihodnost katoliške okoljske etike

Zavezanost krščanskih cerkva okolju še ni pri vseh katoličanih razumljena kot temeljna skrb krščanstva in izraz duhovnosti stvarstva. Namesto tega jo pogosto zasmehujejo in celo kritizirajo, pri čemer jo obtožujejo, da se Cerkev spušča na raven nevladne organizacije. Papež Frančišek je v encikliki *Laudato si'* (2015) jasno povedal, da je okoljska etika neločljivo povezana z zavzemanjem za pravičnost in trajnost ter izhaja iz svetopisemskega razumevanja stvarstva. Zapisal je, da “brez novega človeka ne bo novega odnosa z naravo” (št. 118), in nas pozval k razvoju nove antropologije, ki jo v *Laudate Deum* (2023) imenuje “vključujoč antropocentrizem” (št. 67). V prispevku bomo razmišljali, kaj bi to lahko pomenilo in kako naj se razvija krščanska okoljska etika.

Asist. dr. Urška Mali Kovačič, UL Teološka fakulteta

Environmental ethics in education: the challenge of addressing bioethical issues in secondary schools

At a time of deepening environmental crises, developing environmental ethics in young people is crucial. *The BIOSEM: Bioethics and Sustainable Environmental Management in Schools* project focused on developing a competency framework for integrating bioethical themes into secondary school curricula, with an emphasis on the human relationship to nature and all forms of life on the planet. The research carried out in the framework of the project showed that teachers attach great importance to environmental

ethics, but that they are aware of the limits of their own competence to implement the content. Teachers recognise the need for students to develop a deep awareness of the interdependence of all living beings and of their ethical responsibility for the preservation of ecosystems; they are also aware of the need to develop an understanding of the interdependence of all living beings and of their ethical responsibility for the preservation of ecosystems and of the need to develop an understanding of the interdependence of all living beings. In this presentation, we will present the key findings of the research and give examples of good practice on how environmental ethics can be meaningfully integrated into different curriculum subjects. We will also present “scenario-based learning” as an example of good practice in teaching bioethics.

Okoljska etika v izobraževanju: izziv naslavljanja bioetičnih vsebin v srednjih šolah

V času poglobljajoče se okoljske krize je razvijanje okoljske etike pri mladih ključnega pomena. Projekt *BIOSEM: Bioetika in trajnostno okoljsko upravljanje v šolah* se osredotoča na oblikovanje kompetenčnega okvira za vključevanje bioetičnih tem v srednješolske učne programe, s poudarkom na odnosu človeka do narave in vseh oblik življenja na planetu. Raziskava, izvedena v okviru projekta, je pokazala, da učitelji okoljski etiki pripisujejo velik pomen, a se hkrati zavedajo meja lastne kompetentnosti za izvajanje teh vsebin. Učitelji prepoznavajo potrebo po tem, da dijaki razvijejo globoko zavest o soodvisnosti vseh živih bitij in o etični odgovornosti za ohranjanje ekosistemov. V prispevku bomo predstavili ključne ugotovitve raziskave in prikazali primere dobrih praks, kako lahko okoljsko etiko smiselno vključimo v različne učne predmete. Prav tako bomo prikazali “scenario-based learning” kot primer dobre prakse poučevanja bioetike.

Laudato si' movement in Lavra Kindergarten

Lavra Kindergarten is a small private Catholic kindergarten that has been ecologically oriented from the very beginning. In the 2021–22 school year, it joined the *Laudato si' Movement* (LSM). The kindergarten management designed and implemented a process of involvement of the whole team and families. Comparing the goals of Agenda 2030 and LSM led us to see how the Catholic view of ecology is unique and to decide which goals of the movement we wanted to prioritise. We follow all the guidelines, but we give special attention and effort to ecological spirituality, ecological education and the habituation to a modest lifestyle.

At Lavra Kindergarten, we regularly follow what is happening on a global scale, mark important dates with special events and pursue those goals that are within our reach in our small reality. In this article, we present what we do with children and for what purpose. We consider it of utmost importance that children have as many beautiful, enjoyable and educational experiences as possible in direct contact with nature. In doing so, they experience not only the usefulness but also the beauty of all that has been created and their connection with all creatures and with God the Creator. Another dimension of LSM to which we pay special attention is interpersonal relationships, care for the poor, education for a cooperative mentality and service to the community. Concrete examples of good practice and anecdotes of children's reactions give us a sense that we are moving in the right direction.

Gibanje Laudato si' v Vrtcu Lavra

Vrtec Lavra je majhen zasebni katoliški vrtec, ki je že od vsega začetka ekološko usmerjen. V šolskem letu 2021/22 se je vključil v *Gibanje Laudato si' (GLS)*. Vodstvo vrtca je zasnovalo in izpeljalo proces vključevanja celotnega kolektiva in družin. Primerjava ciljev Agende 2030 in GLS nas je pripeljala do spoznanja, v čem je katoliški pogled na ekologijo edinstven, in do odločitve, katerim ciljem gibanja želimo dati

prednost. Sledimo vsem smernicam, posebno pozornost in prizadevanje pa namenjam o ekološki duhovnosti, ekološki vzgoji in navajanju na skromen slog življenja.

V Vrtcu Lavra redno sledimo dogajanju na svetovni ravni, s posebnimi dogodki obeležimo pomembne datume in uresničujemo tiste cilje, ki so dosegljivi v naši majhni realnosti. V prispevku bomo predstavili, kaj v okviru GLS konkretno delamo z otroki in s kakšnim namenom. Izjemnega pomena se nam zdi, da imajo otroci čim več lepih, prijetnih in poučnih izkušenj neposrednega stika z naravo. Ob tem ne doživljajo le koristnosti, ampak tudi lepoto vsega ustvarjenega ter povezanost z vsemi bitji in Bogom Stvarnikom. Druga razsežnost GLS, ki ji namenjam o posebno pozornost, so medsebojni odnosi, skrb za uboge, vzgoja za sodelovalno miselnost in služenje skupnosti. Konkretni primeri dobre prakse in anekdote o odzivih otrok nam dajejo slutiti, da gremo v pravo smer.

Doc. dr. Mateja Pevec Rozman, UL Teološka fakulteta

Laudato si' in the Context of Virtue Ethics

Virtue ethics emphasizes the importance of character and the virtues that an individual should cultivate to achieve and live a good life. Rather than focusing on actions and their consequences, or focusing on rules (norms), it centres on the inner qualities of a person, such as compassion, prudence, courage, and justice. A similar moral orientation is found in Pope Francis's encyclical *Laudato si'*, which calls for environmental protection, social justice, and care for the marginalized. The document highlights the interconnectedness of all creation and the moral duty to maintain a responsible relationship with nature.

The intersection of virtue ethics and *Laudato si'* is reflected in focusing on common good, which can be achieved through virtues and the concept of "ecological virtues", which include values such as gratitude, humility, and responsibility. These virtues promote a sustainable way of living and a strong sense of community, aligning with the

encyclical's call for a fairer and more sustainable world. Both perspectives encourage individuals – and society as a whole – to reflect on their character, actions, and the broader impact of their behaviour on the common good and the nature.

Laudato si' v kontekstu etike kreposti

Etika kreposti poudarja pomen značaja in kreposti, ki bi jih moral posameznik gojiti, da bi dosegel in živel dobro življenje. Ne osredotoča se na dejanja in njihove posledice ali na pravila (norme), temveč na notranje lastnosti osebe, kot so sočutje, preudarnost, pogum in pravičnost. Podobno moralno usmeritev najdemo v encikliki *Laudato si'* papeža Frančiška, ki poziva k varovanju okolja, socialni pravičnosti in skrbi za marginalizirane. Dokument poudarja medsebojno povezanost vsega stvarstva in moralno dolžnost ohranjanja odgovornega odnosa do narave.

Preplet etike kreposti in *Laudato si'* se odraža v osredotočanju na skupno dobro, ki ga je mogoče doseči s krepostmi, in v konceptu “ekoloških kreposti”, ki vključujejo drže, kot so hvaležnost, ponižnost in odgovornost. Te kreposti spodbujajo trajnostni način življenja in krepijo občutek za skupnost, kar je v skladu s pozivom enciklike k pravičnejšemu in bolj trajnostnemu svetu. Obe perspektivi spodbujata posameznike – in družbo kot celoto – k razmisleku o lastnem značaju, dejanjih in širšem vplivu njihovega ravnanja na skupno dobro in na naravo.

Laudato si' in the context of personalistic ethics

This lecture analyses Pope Francis' encyclical *Laudato si'* (2015) in the light of personalist ethics, which is based on a philosophical and theological understanding of the human person as a dignified, relational and responsible entity. The encyclical calls for an integral ecology that integrates the environmental, social, economic and spiritual dimensions and promotes ecological conversion, stewardship of creation and the rejection of technocratic and consumerist paradigms. The personalist ethic highlights the key emphases of *Laudato si'*: integral ecology, care for the common home, the interconnectedness of the “cry of the earth and of the poor”, the critique of the technocratic paradigm and the call for ecological conversion, thus offering a conceptual framework that sheds light on the theological and ethical emphases of the encyclical. The synthesis of the two frameworks reveals how the dignity of the person underpins care for the environment, relationality promotes solidarity with the marginalised, freedom and responsibility lead to sustainable practices, and the critique of the throwaway culture calls for ethical economic models. Practical implications include lifestyle changes, community initiatives, policy advocacy and ecological education. Challenges include the risk of anthropocentrism, resistance to systemic change, and balancing local and global action. In conclusion, the link between *Laudato si'* and personalist ethics offers a holistic vision of ecological stewardship based on the dignity of the person and the interconnectedness of creation.

Laudato si' v kontekstu personalistične etike

Prispevek analizira okrožnico papeža Frančiška *Laudato si'* (2015) v luči personalistične etike, ki temelji na filozofskem in teološkem razumevanju človeške osebe kot dostojanstvene, relacijske in odgovorne entitete. Enciklika poziva k integralni ekologiji, ki povezuje okoljske, družbene, ekonomske in duhovne razsežnosti ter spodbuja ekološko spreobrnitev, skrbništvo nad stvarstvom ter zavračanje tehnokratskih

in potrošniških paradigem. Personalistična etika osvetljuje ključne poudarke *Laudato si'*: integralno ekologijo, skrbništvo za skupni dom, povezanost "krika zemlje in ubogih", kritiko tehnokratske paradigme in poziv k ekološki spreobrnitvi, s čimer ponuja konceptualni okvir, ki osvetljuje teološke in etične poudarke enciklike. Sinteza obeh okvirov razkriva, da dostojanstvo osebe podpira skrb za okolje, relacijskost spodbuja solidarnost z marginaliziranimi, svoboda in odgovornost vodita k trajnostnim praksam, kritika kulture odmetavanja pa zahteva etične gospodarske modele. Praktične implikacije vključujejo spremembe življenjskega sloga, skupnostne pobude, zagovorništvo politik in ekološko izobraževanje. Izzivi obsegajo tveganje antropocentrizma, odpor proti sistemskim spremembam ter uravnoteženje lokalnih in globalnih ukrepov. Vse to lahko povzamemo z mislijo, da povezava *Laudato si'* in personalistične etike ponuja celostno vizijo ekološkega skrbništva, ki temelji na dostojanstvu osebe in medsebojni povezanosti stvarstva.

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The Ecological Spirituality Today

The increasing frequency and severity of climate-related disasters – floods, droughts, heat waves and forest fires – underline the urgency of the ecological crisis. In this context, Christian theology is called to articulate a meaningful response based on both ecological awareness and spiritual transformation. In *Laudato si'*, Pope Francis calls for ecological conversion and the development of an ecological spirituality that integrates theological anthropology and the relational dynamics of the Trinity. This spirituality promotes a lifestyle rooted in communion – with God, with others and with creation – and fosters moral responsibility for the common good. This presentation explores ecological spirituality as a framework for rethinking human-environment relationships and motivating sustainable change. By shaping individual conscience and community practice, it can help build social pressure for systemic ecological reform. It also

highlights the ethical imperative to prioritise the poor, who are disproportionately affected by climate change, and to act in solidarity to preserve our common home.

Ekološka duhovnost danes

Naraščajoča pogostost in intenzivnost naravnih nesreč – poplav, suš, vročinskih valov in požarov – opozarjata na nujnost odziva na ekološko krizo. V tem kontekstu je krščanska teologija poklicana, da oblikuje pomenljivo odgovornost, ki združuje ekološko zavest in duhovno preobrazbo. Papež Frančišek v okrožnici *Laudato si'* poziva k ekološkemu spreobrnjenju in razvoju ekološke duhovnosti, ki vključuje teološko antropologijo in odnose oseb Svete Trojice. Takšna duhovnost spodbuja življenjski slog, utemeljen na občestvu z Bogom, z ljudmi in s stvarstvom, ter krepi moralno odgovornost za skupno dobro. V prispevku bomo obravnavali ekološko duhovnost kot okvir za prenovo odnosa med človekom in okoljem ter kot spodbudo za trajnostno preobrazbo, saj oblikuje posameznikovo vest in občestveno delovanje, hkrati pa poudarja etično dolžnost solidarnosti z revnimi, ki jih podnebne spremembe najhujše prizadenejo.

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Climate change: scientific facts and facing up to responsibility

The scientific consensus on human responsibility for climate change is extremely strong. One piece of evidence is the analysis of carbon isotopes in the atmosphere, which clearly shows that the increase in carbon dioxide in the atmosphere comes from the burning of fossil fuels. In addition, the stratosphere is cooling while the troposphere is warming, as shown by climate models that take into account the increase in greenhouse gases. Despite their extremely small share of the atmosphere, it is only the tri- and multi-atom gases that absorb the Earth's longwave radiation. Their increased content disrupts the balance and leads to global warming. The imbalance is shown as the sum of the radiative forcings of the various factors influencing climate, noting that

the influence of changes in solar irradiance is very small. The intensity of global warming and its geographic distribution are strongly influenced by the distribution of land and sea with very different heat capacities and albedos, feedback loop interactions, oscillations and other factors. Higher air temperatures allow for a higher moisture content in the atmosphere, which in turn provides energy. Warming is changing precipitation regimes and the frequency and intensity of extreme weather events, and Slovenia is no exception. Changes to date are in line with climate model projections, which take into account anthropogenic increases in greenhouse gases. The scientific evidence is clear and it is our responsibility to put in place effective mitigation and adaptation measures.

Podnebne spremembe: znanstvena dejstva in soočenje z odgovornostjo

Znanstveno soglasje o človeški odgovornosti za podnebne spremembe je izjemno močno. Eden od dokazov je analiza izotopov ogljika v ozračju, ki jasno kaže, da povečanje vsebnosti ogljikovega dioksida v ozračju izvira iz izgorevanja fosilnih goriv. Poleg tega se stratosfera hladi, medtem ko se troposfera segreva, kar kažejo tudi podnebni modeli, ki upoštevajo povečanje vsebnosti toplogrednih plinov. Kljub izredno majhnemu deležu, ki ga zavzemajo v ozračju, so namreč le tri- ali večatomni plini tisti, ki absorbirajo dolgovalovno sevanje Zemlje. Njihova povečana vsebnost ruši ravnovesje in vodi v globalno segrevanje. Neravnovesje prikažemo kot vsoto sevalnih prispevkov različnih dejavnikov, ki vplivajo na podnebje, pri čemer opazimo, da je vpliv sprememb sončnega obsevanja zelo majhen. Na intenzivnost globalnega segrevanja in neenakomerno geografsko razporeditev pomembno vplivajo razporeditev kopnega in morja z zelo različnimi toplotnimi kapacitetami in albedom, interakcije povratnih zank, oscilacije in drugo. Višje temperature zraka omogočajo večjo vsebnost vlage v ozračju, ki zagotavlja energijo. S segrevanjem se spreminjajo padavinski režimi ter pogostost in jakost ekstremnih vremenskih dogodkov, pri čemer Slovenija ni izjema. Dosedanje spremembe so v skladu s projekcijami podnebnih modelov, ki upoštevajo

antropogeno povečanje vsebnosti toplogrednih plinov. Znanstveni dokazi so jasni, zato je naša odgovornost, da uvajamo učinkovite ukrepe blaženja in prilagajanja.

Skupina *Laudato si'* (Alenka Bahovec, Jurij Dobravec, Anton Lesnik, Katarina Novak, Ana Pavlek)

Laudato si' echo in Slovenia

Laudato si' group brings together everyone touched by Pope Francis' encyclical *Praise be to you (Laudato si')*. They read it together, break it down and try to connect it with the current events in the area of people's relationship towards nature and environment – in Slovenia and around the world. They enrich each other by sharing their own experiences and try to discern how to live *Laudato si'* in everyday life. They try to deepen their consideration of the creation and search for the path to live together sustainably. They share their thoughts in articles. They hold monthly meetings, either in person, in nature or online. On this round table, the *Laudato si'* group will present the sixth chapter of the encyclical, which speaks about education and spirituality in the integral ecology. They welcome anyone who would like to join. Contact: alenka.bahovec@gmail.com.

Odmev Laudato si' v Sloveniji

Skupina *Laudato si'* združuje vse, ki nas nagovarja okrožnica *Hvaljen, moj Gospod (Laudato si')* papeža Frančiška. Skupaj jo prebiramo, razčlenjujemo in povezujemo z aktualnim dogajanjem na področju človekovega odnosa do narave in okolja – tako v Sloveniji kot po svetu. Drug drugega bogatimo s svojimi izkušnjami in skušamo razloževati, kako živeti *Laudato si'* v vsakdanjem življenju. Naš cilj je poglobljen razmislek o stvarstvu ter iskanje poti k bolj pravičnemu in trajnostnemu sobivanju. Svoja razmišljanja delimo tudi v obliki člankov. Srečujemo se mesečno, po dogovoru, v živo, v naravi ali virtualno. Na okrogli mizi bomo predstavili šesto poglavje okrožnice,

ki govori o vzgoji in duhovnosti za celostno ekologijo. Odprti smo za vse, ki bi se nam želeli pridružiti. Kontakt: alenka.bahovec@gmail.com.

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Preferential option for the poor in the context of Laudato si'

An analysis of the concept of the preferential option for the poor is crucial to understanding the environmental and social teaching of Pope Francis' encyclical *Laudato si'*. This principle, which is rooted in liberation theology, encourages that, in the pursuit of sustainable development and the protection of the environment, special attention be paid to the most vulnerable groups in society. The preferential option for the poor establishes a link between care for the poor and responsible stewardship of natural resources, and emphasises that just and inclusive sustainable action is fundamental to preserving the common home.

Preferenčna opcija za uboge v kontekstu enciklike Laudato si'

Analiza koncepta preferenčne opcije za uboge je ključna za razumevanje okoljskega in družbenega nauka enciklike *Laudato si'* papeža Frančiška. To načelo, ki izhaja iz teologije osvoboditve, nas spodbuja, da v prizadevanjih za trajnostni razvoj in zaščito okolja posebno pozornost namenjamo najranljivejšim družbenim skupinam. Preferenčna opcija za uboge vzpostavlja povezavo med skrbjo za revne in odgovornim ravnanjem z naravnimi viri ter izpostavlja, da je pravično in vključujoče trajnostno delovanje temeljno za ohranjanje skupnega doma.

The traditional dilemma of Western man: to obey or to serve? Reflection on Pope Francis' encyclical Laudato si' and the ecological problem.

The circular letter Laudato si' addresses a topical area of the contemporary world and directly encourages people, religious and non-religious, to deepen their responsible attitude towards the care of our planet Earth, which Pope Francis calls our common home in the encyclical letter. The circular letter is very innovative and, on the one hand, revives and, at the same time, transcends the traditional dilemma of the Catholic Church in its relationship with society and the world. Rather than seeing the natural and social world as a temporary perishable space to be properly managed and transformed, the circular letter places us in a positive relationship with the environment, which we have a duty to care for.

In reference to St Francis' Hymn to Creation, which can be contrasted with the writings of the then Pope Innocent III, De contempto mundi, which speaks of the miserable state of man in a corruptible material world, Pope Francis also calls our Earth a sister. The circular letter is very relevant to current social issues and, together with some contemporary thinkers (Edgar Morin, Mauro Ceruti, Michel Serres, etc.), it promotes the development of a common planetary consciousness and, from its religious point of view, argues for the need for a new "social contract" that reinforces the dignity of our natural world here. Ecology, as the Pope understands it, is not a new ideology, but the need of modern man to preserve and develop his own role in the world, entrusted to him by the divine Creator. At the same time, the encyclical opens up a new possibility for theology to re-evaluate the mystery of God's incarnation in Christ. The modern age, with its secularization, is no longer a problem for the Church. The circular letter places us all at the end of the modern age, when we are called to humanize modernity and to appreciate and care for in an existential dimension the unique natural reality that is not only our common home here but the visible expression of a transcendent mystery.

Tradicionalna dilema zahodnega človeka: ob-vladati ali služiti? Razmislek ob okrožnici papeža Frančiška Laudato si' in ekološka problematika

Okrožnica *Hvaljen, moj Gospod* posega na aktualno področje sodobnega sveta in neposredno spodbuja verne in neverne ljudi, da odgovorno poglobimo svoj odnos do skrbi za naš planet Zemljo, ki jo papež Frančišek v okrožnici imenuje skupni dom. Okrožnica je zelo inovativna in po eni strani obudi ter hkrati presega tradicionalno dilemo Katoliške Cerkve v odnosu do družbe in sveta. Naravni in družbeni svet v okrožnici nista videna kot začasen pokvarljiv prostor, ki ga je treba ustrezno obvladati in preobraziti, ampak nas enciklika postavlja v pozitiven odnos do okolja, za katerega smo dolžni skrbeti.

V navezavi na *Hvalnico stvarstva* svetega Frančiška, ki jo lahko postavimo v opozicijo s spisom tedanjega papeža Inocenca III., *De contempto mundi*, ki govori o bednem stanju človeka v pokvarljivem snovnem svetu, tudi papež Frančišek našo Zemljo imenuje sestra. Okrožnica zelo relevantno posega v aktualno družbeno problematiko in skupaj z nekaterimi sodobnimi misleci (Edgar Morin, Mauro Ceruti, Michel Serres idr.) spodbuja razvoj skupne planetarne zavesti ter z religioznega stališča zagovarja potrebo po novi "družbeni pogodbi", ki bo okrepila dostojanstvo našega tukajšnjega naravnega sveta. Ekologija, kot jo razume papež, ni nova ideologija, ampak potreba sodobnega človeka, da ohranja in razvija svojo lastno vlogo v svetu, ki mu jo je zaupal Bog Stvarnik. Hkrati se z okrožnico odpira nova možnost za teologijo, da na novo ovrednoti misterij Božjega učlovečenja v Kristusu. Moderna doba s svojo sekularizacijo za Cerkev pravzaprav ni več problem. Okrožnica nas vse postavlja na konec moderne, ko smo poklicani, da sodobni tehnizirani moderni čas počlovečimo ter v bivanjski razsežnosti cenimo in skrbimo za enkratno naravno stvarnost, ki ni le naš skupni tukajšnji dom, ampak razviden izraz presežne skrivnosti.

PILGRIM – Education and Spirituality for Sustainable Development

PILGRIM is a network of networks, originating and based in Austria, which was created at the initiative of teachers of religious education precisely to support the integration of educational efforts for sustainable development. PILGRIM links education for sustainable development with the religious-ethical-philosophical educational dimension under the motto “Living Consciously – Building the Future”. It focuses on a future that is sustainable and fair for all, by promoting change and building trust in the present. Through an educational and spiritual approach to ‘different’ views of creation and social reality, we want to motivate young people to change their behaviour towards responsibility and respect for all living things. In doing so, they build on religious affiliation and inter-religious enrichment. Their activities involve four pillars: economy, society, spirituality and ecology. The network is spread over nine countries and covers from the primary level of education to university studies. In this paper, in addition to an introduction to the organisation, we will show the advantages of such networking for a more effective pursuit of the objectives of *Laudato si’*. We will offer a reflection on the rationale of joining this network.

PILGRIM – vzgoja in duhovnost za trajnostni razvoj

PILGRIM je povezovalna mreža, ki ima svoj izvor in sedež v Avstriji in je nastala na spodbudo učiteljev religijskega pouka prav z namenom, da podpre povezovanje vzgojnega prizadevanja za trajnostni razvoj. *PILGRIM* povezuje izobraževanje za trajnostni razvoj z versko-etično-filozofsko izobraževalno razsežnostjo pod geslom “Živeti zavestno – graditi prihodnost”. Osredotoča se na prihodnost, ki bo vzdržna in pravična do vseh, s spodbujanjem sprememb in krepitevijo zaupanja v sedanost. Z vzgojno-duhovnim pristop k ‘drugačnim’ pogledom na stvarstvo in družbeno realnost bi radi motivirali mlade za spreminjanje njihovega ravnanja v smeri odgovornosti in spoštovanja vsega živega, pri čemer gradijo na verski pripadnosti in bogastvu

medverskega dialoga. V svoje aktivnosti vključujejo štiri stebre: ekonomijo, družbo, duhovnost in ekologijo. Mreža je razširjena v devetih državah in pokriva vzgojno-izobraževalni sistem od začetne stopnje izobraževanja do univerzitetnega študija. V prispevku bomo poleg predstavitve organizacije pokazali na prednosti takega povezovanja za učinkovitejše sledenje ciljem *Laudato si'* in ponudili v premislek smiselnost vključevanja v to mrežo.

