

10 YEARS OF LAUDATO SI': REFLECTION AND PERSPECTIVES

10 LET LAUDATO SI': REFLEKSIJA IN PERSPEKTIVE



ED./UR. ROMAN GLOBOKAR & MARTIN PERČIČ

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10 years of Laudato si':

reflection and perspectives

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Kazalo/Table of content

Msgr. dr. Andrej Saje, novomeški škof/Spremna beseda	6
Msgr. Dr. Andrej Saje, Bishop of Novo mesto/Foreword	8
Roman Globokar in Martin Perčič/Uvodna beseda	10
Roman Globokar and Martin Perčič/Editorial Introduction	13
INTERNATIONAL PERSPECTIVES/MEDNARODNE PERSPEKTIVE	16
Konrad Glombik:	
Reception of the Encyclical <i>Laudato si'</i> in Poland: An Attempt at an Assessment on the Tenth Anniversary of the Papal Document's Publication	17
Sprejem enciklike <i>Laudato si'</i> na Poljskem: poskus ocene ob deseti obletnici objave papeškega dokumenta	18
Tadej Strehovec:	
Liberation Theology and Catholic Environmental Ethics: How the Preferential Option for the Poor Shapes <i>Laudato si's</i> Ecological Vision	35
Teologija osvoboditve in katoliška okoljska etika: kako preferencialna opcija za revne oblikuje ekološko vizijo <i>Laudato si'</i>	36
Jon Grošelj:	
Climate Change and Migration: A Question of the Global Common Good in the Light of <i>Laudato si'</i>	47
Podnebne spremembe in migracije: vprašanje globalnega skupnega dobrega v luči <i>Laudato si'</i>	48
LAUDATO SI' IN INTERDISCIPLINARY DIALOGUE/ LAUDATO SI' V INTERDISCIPLINARNEM DIALOGU	58
Tjaša Pogačar:	
Podnebne spremembe: znanstvena dejstva in soočenje z odgovornostjo	59
Climate Change: Scientific Facts and Facing up to Responsibility	60
Katica Knezović:	
Bioethical Aspects of Biological Innovation in the Encyclical <i>Laudato si'</i> – Ten Years Later	70
Bioetični vidiki bioloških inovacij v okrožnici <i>Laudato si'</i> – deset let kasneje	71
Anton Lesnik:	
Skrb za gozd v našem skupnem domu	81
Caring for the Forest in Our Common Home	81
Igor Bahovec:	
Integralna ekologija – izziv za kristjane, Cerkev in družbo	95
Integral Ecology: A Challenge for Christians, the Church, and Society	96

THEOLOGICAL REFLECTION/TEOLOŠKA REFLEKSIJA	108
Roman Globokar:	
Care for the Natural Environment as a Neglected Area in Theology	109
Skrb za naravno okolje kot zapostavljena tema v teologiji	110
Alenka Arko:	
The Trinitarian Foundation of the Interconnectedness of all Creatures	121
Trinitaričen temelj povezanosti vseh ustvarjenih bitij	122
Ivan Platovnjak:	
<i>Laudato si'</i> in razvoj ekološke duhovnosti: teološki temelji in praktične drže	138
<i>Laudato si'</i> and the Development of Ecological Spirituality: Theological Foundations and Practical Approaches	139
ETHICAL REFLECTION/ETIČNA REFLEKSIJA	150
Martin M. Lintner:	
The Future of Catholic Environmental Ethics	151
Prihodnost katoliške okoljske etike	151
Mateja Pevec Rozman:	
<i>Laudato si'</i> in the Context of Virtue Ethics	167
<i>Laudato si'</i> v kontekstu etike vrlin	168
Martin Perčič:	
<i>Laudato si'</i> v kontekstu personalistične etike	181
<i>Laudato si'</i> in the Context of Personalist Ethics	182
EDUCATION AND <i>LAUDATO SI'</i> VZGOJA IN <i>LAUDATO SI'</i>	197
Mateja Centa Strahovnik:	
Bioetična vzgoja v digitalni kulturi	198
Bioethical Education in Digital Culture	198
Urška Mali Kovačič:	
Okoljska etika v izobraževanju: pomen naslavljanja bioetičnih vsebin v srednjih šolah	209
Environmental Ethics in Education: the Importance of Addressing Bioethical Issues in Secondary Schools	210
Janez Vodičar:	
Vzgojno povezovanje in vključevanje duhovnosti za trajnostni razvoj na primeru PILGRIM	220
Educational Integration and Inclusion of Spirituality for Sustainable Development Using the Example of PILGRIM	221
s. Jožica Merlak, FMA:	
Gibanje <i>Laudato si'</i> v vrtcu Lavra	233
<i>Laudato si'</i> Movement in Lavra Kindergarten	233
Lea Katavič:	
Pomen stvarstva za skavtstvo	
The Meaning of Creation for Scouting	244
Recenziji/Reviews	248
Recenzija Sama Skralovnika	248
Review by Gusztáv Kovács	250

Msgr. dr. Andrej Saje, novomeški škof

Spremna beseda

Okrožnica *Laudato si'* pokojnega papeža Frančiška predstavlja pomemben mejnik v učenju cerkvenega učiteljstva glede človekovega odnosa do naravnega okolja, ki ga verniki razumemo kot Božje stvarstvo. Človek je ustvarjen po Božji podobi in mu je zaupana skrb za celotno stvarstvo. Na žalost je človek, zlasti v zadnjem stoletju, svojo moč zaradi sebičnih interesov zlorabljal in bistveno posegal v zakonitosti življenja ter delovanja naravnih ekosistemov. Stvarstvo je zanj postalo zgolj vir dobrin, ki jih želi izkoriščati v lastno korist, pri tem pa pozablja na soljudi, prihodnje generacije ter predvsem na ostala živa bitja in celotno naravno okolje. Papež Frančišek je večkrat poudaril, da tehnične rešitve niso dovolj in da je potrebno globoko ekološko spreobrnjenje. Ker je vzrok za ekološko krizo moralnega značaja, je potrebna temeljita sprememba mišljenja pri vsakem posamezniku, v naših družbenih odnosih in tudi na globalni ravni. V okrožnici je večkrat poudarjeno, da je vse povezano. Okoljska vprašanja so povezana s socialnimi vprašanji, revščino, migracijami in vojnami.

Zahvaljujem se urednikoma monografije, nastale ob deseti obletnici *Laudato si'*, ki sta k sodelovanju povabila številne strokovnjake iz Slovenije in drugih evropskih držav. Še posebej dragoceno je, da so poleg teološke refleksije svoja razmišljanja prispevali tudi strokovnjaki z drugih področij. Po desetih letih ugotavljamo, da je med nami še vedno premalo zavedanja o nujnosti ukrepanja za ustrezno skrb za naš skupni dom. Pogosto se ekološka

vprašanja neupravičeno označuje kot zeleno ideologijo, kar onemogoča potrebno delovanje na vseh ravneh našega življenja. Kljub temu želim izpostaviti nekaj pozitivnih sledi, ki jih je okrožnica pustila v Katoliški Cerkvi na Slovenskem. Vsebine *Laudato si'* so zaznamovale delovanje skavtske organizacije in Karitas. Delno je opaziti odmev tudi v vzgojno-izobraževalnih ustanovah in po župnijah. Prepričan sem, da imamo še veliko možnosti za bolj dejavno uresničevanje njenega sporočila v našem katehetskem, pastoralnem in vsakdanjem življenju. Želim si, da bi pričujoče delo našlo širši odmev v slovenski in mednarodni javnosti.

Msgr. Dr. Andrej Saje, Bishop of Novo mesto

Foreword

The encyclical *Laudato si'* by the late Pope Francis represents an important milestone in the teaching of the Church regarding man's relationship with the natural environment, which we believers understand as God's creation. Man is created in God's image and entrusted with the care of all creation. Unfortunately, especially in the last century, man has abused his power for selfish interests and significantly interfered with the laws of life and the functioning of natural ecosystems. Creation has become merely a source of goods that humans wish to exploit for their own benefit, forgetting their fellow human beings, future generations, and above all, other living beings and the entire natural environment. Pope Francis has repeatedly emphasized that technical solutions are not enough and that a profound ecological conversion is necessary. Since the cause of the ecological crisis is moral in nature, a fundamental change in thinking is needed in each individual, in our social relationships, and also at the global level. The encyclical repeatedly emphasizes that everything is connected. Environmental issues are linked to social issues, poverty, migration, and wars.

I would like to thank the editors of the monograph on the 10th anniversary of *Laudato si'*, who invited numerous experts from Slovenia and other European countries to contribute. It is particularly valuable that, in addition to theological reflections, experts from other fields have also contributed their thoughts. Ten years on, we find that there is still too little awareness among us of the urgent need to take action to care for our common home. Ecolog-

ical issues are often unjustifiably labeled as green ideology, which prevents the necessary action from being taken at all levels of our lives. Nevertheless, I would like to highlight some positive traces that the encyclical has left in the Catholic Church in Slovenia. The contents of *Laudato si'* have influenced the work of the Scout organization and Caritas. To some extent, its impact can also be seen in educational institutions and parishes. I am convinced that we still have many opportunities to more actively implement its message in our catechetical, pastoral, and everyday life. I hope that this work will find a wider resonance in the Slovenian and international public.

Roman Globokar in Martin Perčič

Uvodna beseda

24. maja 2025 je minilo deset let od objave okrožnice *Laudato si'*, prelomnega dokumenta Katoliške Cerkve na področju odnosa človeka do naravnega okolja. Papež Frančišek je pri pripravi okrožnice sodeloval s strokovnjaki z različnih znanstvenih področij ter upošteval stališča številnih škofovskih konferenc z vsega sveta in drugih verskih skupnosti. Želel je doseči čim širše soglasje glede potrebne skrbi za naš skupni dom. Oblikoval je model celostne ekologije in spodbudil njeno uresničevanje na različnih ravneh: v osebni življenjski slogu in duhovnosti, v družbenem življenju, politiki, vzgoji in izobraževanju ter v pastoralnem delovanju znotraj cerkvenih skupnosti. Zavzel se je za ekološko spreobrnjenje posameznikov in skupnosti.

Desetletnica okrožnice *Laudato si'* je priložnost, da preverimo, kakšne sadove je obrodila med kristjani v Sloveniji in sosednjih državah. V kolikšni meri se je okrepila zavest o okoljski odgovornosti? Katere konkretne pobude so se razvile v tem času? Kakšen vpliv je imela okrožnica na širšo družbo? Obletnica je hkrati spodbuda, da se ozremo v prihodnost in premislimo, kaj ostaja nedokončano ter kje so priložnosti za nove pobude.

Pričujoča monografija, ki obeležuje deseto obletnico okrožnice *Laudato si'*, prinaša širok znanstveni in duhovni razmislek o njenem vplivu ter želi spodbuditi ponovno branje in udejanjanje načel celostne ekologije. Gre tudi za razmislek o medsebojni povezanosti človeka, družbe in stvarstva ter vpogled v konkretne vzgojne prakse in pastoralno delovanje, ki so se oblikovale po objavi dokumenta. Monografija je razdeljena na pet vsebinskih sklopov.

Prvi sklop, »Mednarodne perspektive«, prinaša tri prispevke. Konrad Glombik analizira sprejem okrožnice *Laudato si'* na Poljskem, kjer je spodbudila številne okoljske in pastoralne pobude, kljub začetnim odporom v rudarsko usmerjenih regijah. Tadej Strehovec raziskuje povezavo med teologijo osvoboditve in katoliško okoljsko etiko ter poudarja, da papež Frančišek z okrožnico na novo povezuje revščino in ekološko degradacijo v skupno teološko in družbeno nalogo. Jon Grošelj razpravlja o podnebnih migracijah kot vprašanju globalnega skupnega dobrega ter o potrebi po mednarodnopravnih okvirih za zaščito podnebnih beguncev.

Drugi sklop, »Interdisciplinarni dialog«, združuje prispevke, ki povezujejo znanost in okoljevarstvo. Tjaša Pogačar predstavi znanstvena dejstva o podnebnih spremembah in poudari etično odgovornost posameznika in družbe. Katica Knezović obravnava bioetične razsežnosti bioloških inovacij, vključno z genskimi posegi in posledicami pandemije COVID-19, v luči etičnih načel *Laudato si'*. Anton Tone Lesnik osvetli pomen gozdov kot dela skupnega doma ter opozori na teološke in praktične razsežnosti trajnostnega gospodarjenja z njimi. Igor Bahovec predstavi koncept celostne ekologije kot izziv za kristjane in sodobno družbo.

Tretji sklop, »Teološka refleksija«, odpre razmišljanje Romana Globokarja o zapoznelem odzivu Katoliške Cerkve na ekološko problematiko in o integralni bioetiki, ki jo spodbudi okrožnica *Laudato si'*. Alenka Arko razvija trinitarično razumevanje povezanosti vsega stvarstva. Ivan Platovnjak poudari pomen ekološke duhovnosti in notranje prenove človeka kot temelja za premagovanje ekološke krize.

Četrty sklop, »Etična refleksija«, odpira vprašanje moralnih temeljev ekološkega delovanja. Martin M. Lintner z navezovanjem na *Laudato si'* in *Laudate Deum* predstavi prihodnost katoliške okoljevarstvene etike. Mateja Pevec Rozman razčleni *Laudato si'* v okviru etike vrlin in izpostavi sedem ekoloških vrlin – hvaležnost, skrb, pravičnost, delo, treznost, ponižnost in hvaljenje – kot moralno podlago za trajnostno življenje. Martin Perčič predstavi interpretacijo okrožnice

skozi personalistično etiko, ki povezuje človekovo dostojanstvo z odgovornostjo do stvarstva in vizijo teološkega skrbništva, utemeljenega na svobodi, relaciji in solidarnosti.

Peti sklop, »Vzgoja in *Laudato si'*«, je posvečen pedagoškim vidikom celostne ekologije. Mateja Centa Strahovnik obravnava bioetično vzgojo v digitalni kulturi, kjer digitalizacija prinaša nove moralne izzive. Urška Mali Kovačič zagovarja vključitev okoljske etike v srednješolsko izobraževanje, Janez Vodičar pa predstavi program PILGRIM, ki povezuje duhovnost, vzgojo in trajnostni razvoj. S. Jožica Merlak pokaže, kako v vrtcu Lavra skozi ekološko duhovnost, izkustveno učenje v naravi in skromen življenjski slog otroci in družine uresničujejo postulate okrožnice *Laudato si'*, pri čemer se navezuje na konkretne prakse in izpostavi vidne učinke pri otrocih: več sodelovanja, ustvarjalnosti in občutljivosti za stvarstvo. Lea Katavič poveže skavtsko vzgojo z okrožnico *Laudato si'* ter naravo predstavi kot prostor učenja, odgovornosti in duhovne rasti.

Monografija *10 let Laudato si'* ponuja širok pregled vpliva Frančiškove ekološke misli na teologijo, etiko, bioetiko, vzgojo in pastoralo. Okrožnica *Laudato si'* tako ni zgolj ekološki dokument, temveč duhovno-etični program za prenovu človeštva. Njegovo osrednje sporočilo, da je »vse med seboj povezano«, prežema vse prispevke, ki poudarjajo, da reševanje ekološke krize zahteva spremembo srca, odnosov in sistema vrednot.

Roman Globokar and Martin Perčič

Editorial Introduction

May 24, 2025, marks ten years since the publication of *Laudato si'*, a landmark document of the Catholic Church on the relationship between humans and the natural environment. Pope Francis collaborated with experts from various scientific fields in preparing the encyclical and took into account the views of numerous bishops' conferences from around the world and other religious communities. He wanted to achieve the broadest possible consensus on the need to care for our common home. He developed a model of integral ecology and encouraged its implementation at various levels: in personal lifestyle and spirituality, in social life, politics, education, and pastoral work within church communities. He advocated for the ecological conversion of individuals and communities.

The tenth anniversary of the encyclical *Laudato si'* is an opportunity to examine what fruits it has borne among Christians in Slovenia and neighboring countries. To what extent has awareness of environmental responsibility been strengthened? What concrete initiatives have developed during this time? What impact has the encyclical had on society at large? The anniversary is also an incentive to look to the future and consider what remains unfinished and where there are opportunities for new initiatives.

This monograph, which marks the tenth anniversary of the encyclical *Laudato si'*, offers a broad scientific and spiritual reflection on its impact and aims to encourage a rereading and implementation of the principles of integral ecology.

It also reflects on the interconnectedness of humanity, society, and creation and provides insight into specific educational practices and pastoral activities that have developed since the document's publication. The monograph is divided into five sections:

The first section, International Perspectives, contains three contributions. Konrad Glombik analyzes the reception of the encyclical *Laudato si'* in Poland, where it has inspired numerous environmental and pastoral initiatives, despite initial resistance in mining-oriented regions. Tadej Strehovec explores the connection between liberation theology and Catholic environmental ethics, emphasizing that Pope Francis' encyclical reconnects poverty and ecological degradation into a common theological and social task. Jon Grošelj discusses climate migration as a matter of global common good and the need for international legal frameworks to protect climate refugees.

The second section, Interdisciplinary Dialogue, brings together contributions that link science and environmental protection. Tjaša Pogačar presents scientific facts about climate change and emphasizes the ethical responsibility of individuals and society. Katica Knezović discusses the bioethical dimensions of biological innovations, including genetic interventions and the consequences of the COVID-19 pandemic, in light of the ethical principles of *Laudato si'*. Anton Tone Lesnik highlights the importance of forests as part of our common home and draws attention to the theological and practical dimensions of sustainable forest management. Igor Bahovec presents the concept of integral ecology as a challenge for Christians and contemporary society.

The third section, Theological Reflection, opens with Roman Globokar's thoughts on the Catholic Church's belated response to ecological issues and integral bioethics, prompted by the encyclical *Laudato si'*. Alenka Arko develops a Trinitarian understanding of the interconnectedness of all creation. Ivan Plavtobjak emphasizes the importance of ecological spirituality and inner renewal as the basis for overcoming the ecological crisis.

The fourth section, Ethical Reflection, raises the question of the moral foundations of ecological action. Martin M. Lintner, referring to *Laudato si'* and *Laudate Deum*, presents the future of Catholic environmental ethics. Mateja Pevec Rozman analyzes *Laudato si'* in the context of virtue ethics and highlights seven ecological virtues—gratitude, care, justice, work, sobriety, humility, and praise—as the moral basis for sustainable living. Martin Perčič presents an interpretation of the encyclical through personalist ethics, which links human dignity with responsibility towards creation and a vision of theological stewardship based on freedom, relationality, and solidarity.

The fifth section, Education and *Laudato si'*, is devoted to the pedagogical aspects of integral ecology. Mateja Centa Strahovnik discusses bioethical education in digital culture, where digitisation brings new moral challenges. Urška Mali Kovačič advocates the inclusion of environmental ethics in secondary education, while Janez Vodičar presents the PILGRIM program, which combines spirituality, education, and sustainable development. S. Jožica Merlak shows how children and families at the Lavra kindergarten are putting the principles of the encyclical *Laudato si'* into practice through ecological spirituality, experiential learning in nature, and a modest lifestyle, referring to specific practices and highlighting the visible effects on children: more cooperation, creativity, and sensitivity to creation. Lea Katavič connects Scout education with the encyclical *Laudato si'* and presents nature as a place of learning, responsibility, and spiritual growth.

The monograph 10 Years of *Laudato si'* offers a comprehensive overview of the influence of the Pope Francis's ecological theology on theology, ethics, bioethics, education, and pastoral practice. The encyclical *Laudato si'* is not merely an ecological document, but a spiritual and ethical program for the renewal of humanity. Its central message—that “everything is connected”—permeates all the contributions, which emphasize that solving the ecological crisis requires a change of heart, attitude, and value system.

**INTERNATIONAL
PERSPECTIVES/**

**MEDNARODNE
PERSPEKTIVE**

Konrad Glombik:

Reception of the Encyclical *Laudato si'* in Poland: An Attempt at an Assessment on the Tenth Anniversary of the Papal Document's Publication

Abstract: On the tenth anniversary of Pope Francis's encyclical *Laudato si'*, this paper provides an overview of its reception in Poland. Although 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 these 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.

Keywords: ecology, eco-theology, *Laudato si'*, Pope Francis, Poland, environmental challenges.

Sprejem enciklike *Laudato si'* na Poljskem: poskus ocene ob deseti obletnici objave papeškega dokumenta

Povzetek: Ob deseti obletnici enciklike *Laudato si'* papeža Frančiška ta prispevek ponuja pregled njenega sprejema na Poljskem. Čeprav je enciklika sprva sprožila polemiko – zlasti zaradi domnevnih posledic za premogovništvo in rudarstvo – je kljub temu postala vir navdiha za praktične ekološke pobude in akademsko delo. Članek opisuje posebne okoljske izzive, s katerimi se sooča Poljska, in kako ti vplivajo na odzive na »zeleno encikliko«. Poudarja izbrana prizadevanja na lokalni ravni in v institucijah, ki jih je spodbudila enciklika, ter znanstvene konference in publikacije, posvečene njenim temam. Nazadnje opredeljuje ključni pastoralni izziv za Katoliško Cerkev na Poljskem: boljšo integracijo teologije stvarstva in ekoloških vprašanj v pridige in katehezo.

Ključne besede: ekologija, ekoteologija, *Laudato si'*, papež Frančišek, Poljska, okoljski izzivi

Introduction

Laudato si', the first social encyclical entirely devoted to ecology by Pope Francis, received a diverse and relatively ambivalent reception in Poland. Some controversy arose with the announcement of the papal document's publication, linked to the restructuring problems of the mining industry in Poland. Overall, however, *Laudato si'* inspires various practical and academic activities in Poland aimed at caring for creation and the natural environment. Certain shortcomings can be identified in the Catholic Church's preaching in Poland regarding creation care and environmental issues.

This paper on the reception of the so-called “green encyclical” in Poland presents the topic against the background of the specific ecological challenges facing the country. It then outlines selected ecological initiatives inspired by Pope Francis’s encyclical. Subsequently, the paper presents the Catholic Church’s engagement with the “green encyclical” and examples of initiatives related to its message. A current significant challenge for the Church in Poland is preaching on the theology of creation and ecological topics, as well as the development of ecotheology within the broader field of theology.

Main Environmental Challenges and Problems in Poland

For many years, Poland, like other countries in Central and Eastern Europe, has faced numerous problems concerning environmental protection. Unlike Western European countries, this has been linked to the socio-economic transformations following 1989, which necessitated the rebuilding of an economy damaged during the communist era. The first decade after Poland entered the circle of democratic states, guided by free market principles, competition, and modern production technologies, saw the collapse of unprofitable state-owned enterprises and the emergence of private companies and multinational corporations. This was a period when many people experienced unemployment. At that time, ecological issues were overshadowed by more pressing social problems. An important element of this complex picture was the country’s reliance on hard coal for energy, with large reserves located mainly in Upper Silesia. As a result, the energy produced from coal – essential for the economy as well as for meeting the existential needs of the population and individual households – generated smog and environmental pollution. This situation began to improve after Poland’s accession to the European Union in 2004, although not all problems have been resolved.

In 2017, Poland ranked among the most polluted countries in the European Union in terms of air quality. While by that time significant progress had been

made in reducing air pollution from industry and the energy sector – thanks to EU-level legislation imposing strict regulations on these sectors – there was still a lack of regulation concerning household installations, such as solid fuel stoves, boilers, and fireplaces. The transportation sector also contributed to air pollution, as it lacked key legal solutions that would have enabled the reduction of the use of the most environmentally harmful vehicles (Małopolska w zdrowej atmosferze, “Jakość powietrza w Polsce,” accessed April 26, 2025). Despite many efforts and the introduction of appropriate regulations, after several years the main cause of air pollution in Poland remains “low emissions” – pollutants originating from solid fuel boilers and stoves in households. The most problematic issue is the burning of low-quality coal in devices that do not meet any emission standards. It is estimated that approximately 3 million such outdated heating systems – commonly referred to as “smokers” – are still in use across the country. In 2021, the main source of PM 2.5 particulate matter emissions was households (86%), followed by industry (6%), transport (4%), energy production (1%), and agriculture (1%) (Polski Alarm Smogowy, “Skąd się bierze smog?,” accessed April 26, 2025).

While at the time of the publication of *Laudato si'* it was still appropriate to speak of excessive energy consumption and dependence on hard coal, the situation has since improved. According to the 2024 report *Energy Transformation in Poland*, coal remains the primary source of electricity generation, but its share has fallen to a historic low of 60.5% – a 10-percentage point drop compared to the previous year. For the first time, renewable energy sources accounted for 27% of electricity production, while electricity generated from natural gas increased by over 40%. This was due to falling fuel prices and the flexibility of gas-based generation. Nevertheless, wholesale energy prices in Poland remain high compared to other EU countries, and the economy is increasingly dependent on imported fossil fuels. Despite these developments, Poland's power sector is still the most carbon-intensive in the European Union, and the country ranks third globally in terms of emission intensity. The high level of emissions translates into

elevated energy prices and, in the industrial sector, a decline in competitiveness due to the high carbon footprint of goods produced in Poland (Dusiło 2024).

Another major ecological issue in Poland is the degradation of water resources. The primary challenges in this area include water scarcity – Poland has some of the lowest water reserves in Europe. Conversely, another problem is water excess, which leads to severe flooding, as seen in the years 1997 and 2024. Climate change has resulted in longer dry periods interrupted by heavy rainfall, which in turn causes both droughts and floods or flash floods. A third serious concern is water pollution, primarily from benzo(a)pyrene and agricultural nutrients such as phosphorus and nitrogen. These issues are largely due to the absence of a coherent, consistent, reasonable, and long-term water resource management policy in Poland. This particularly pertains to water retention systems and methods of improving water quality. Although 75% of Poland's population is served by municipal wastewater treatment systems – and 60% of that sewage undergoes three-phase treatment (mechanical, biological, and chemical) – wastewater management remains ineffective in areas outside of urban agglomerations (Kundzewicz 2021, 80–83).

Important aspect of environmental care and pro-ecological action in Poland is waste management. The relevant regulations are primarily set by the European Union, which aims to establish a “recycling society” – a society that strives to prevent waste generation and to treat existing waste as a resource. A key legal instrument facilitating this transformation is the Waste Framework Directive (Directive 2008/98/EC), which outlines a hierarchy for waste management practices. According to the directive, the priority is to prevent waste generation; next comes preparation for reuse, followed by recycling, and finally – disposal as the last resort. According to a report by the Supreme Audit Office (Najwyższa Izba Kontroli) from March 2025, Poland faces several major challenges in meeting the adopted EU standards. These include slow legislative progress in the field of waste management, poor organization in preventing waste generation and ensuring recycling, a lack of reliable data on waste, irregularities in selective waste

collection, and insufficient funding for the waste management sector. A significant issue is the low level of waste segregation, which in large cities ranges from 34% to 58%, and recycling rates ranging from 18% to 44%. This is largely due to the predominance of multi-family housing developments, which make effective segregation more difficult (Najwyższa Izba Kontroli, “Gospodarowanie odpadami,” accessed April 26, 2025).

Another major issue in the field of environmental protection in Poland is the ongoing loss of biodiversity. It is estimated that around 63,000 species occur in Poland, including approximately 28,000 species of plants and fungi, and about 35,000 animal species – among them around 700 vertebrates and 485 plant communities. These numbers reflect the biological diversity of terrestrial, freshwater, and marine ecosystems found in the country. The political and economic transformation after 1989 increased threats to biodiversity. Numerous factors contribute to these threats, many of which are typical of modern civilization: expanding urbanization and land development (including transport and tourism infrastructure), the slow pace of reducing environmental pollution, unfavourable changes in land use, abandonment of agricultural practices, inappropriate hydrotechnical construction and river regulation, negative pressure on species perceived as problematic, overexploitation of some wild species populations, the increasing synanthropization of flora and fauna, the spread of invasive alien species, and the release of genetically modified organisms into the environment – a potential threat in recent years that is still not fully understood scientifically. Due to anthropogenic pressure, 16 vertebrate species have disappeared or become extinct in Poland, including 10 bird species, 4 mammal species, and one species each of fish and reptiles – more than 60% of which have vanished within the last 40 years. The list of vertebrate species in various threat categories includes 111 species. Regressive trends are observed among 1,648 plant species. Threatened groups include 29% of lichen species, 20% of liverworts and large-fruited fungi, 18% of mosses, and 15% of vascular plants. It is estimated that 124 plant species have gone extinct or disappeared from Poland over the past 200

years. In the Polish part of the continental biogeographic region (which covers 96.2% of the country), only about 12% of natural habitats (out of 80 types found in Poland), around 19% of plant species (out of 42 species), and approximately 30% of animal species (out of 132) are currently in a favourable conservation status (Departament Ochrony Przyrody Ministerstwa Środowiska. 2010. Ocena realizacji przez Polskę postanowień Konwencji o różnorodności biologicznej).

Closely related to biodiversity is another pressing environmental issue in Poland: deforestation and the degradation of green spaces. Modern economic activity and climate change pose several challenges in this area, including deforestation and forest degradation driven by intensive logging and infrastructure development, which have led to a significant reduction in forested areas. Many regions that were once lush forests are now being converted into industrial or residential zones. Another issue is the species composition of forests, which is negatively affected by changes in temperature and precipitation. The increasing frequency of extreme weather events, such as hurricanes and droughts, poses a growing threat to the stability of forest ecosystems. Invasive plant and animal species present yet another challenge. These species, which have no natural predators in Poland, can threaten native ecosystems. Their competition with native species alters biodiversity and weakens forest health. Although Poland does have protected areas, their number and total surface area remain insufficient to meet the needs of biodiversity conservation. This deficit means that many valuable ecosystems are still exposed to the destructive impact of human activity. Wildlife management is also becoming a growing concern. Increasing populations of wild animals such as wild boars and deer present problems for forest management. Over browsing by these animals can lead to the degradation of young tree stands and disrupt ecological balance (Portal Leśny, "Największe problemy ochrony lasów w Polsce," accessed April 28, 2025).

Climate change, though global in scale, is increasingly affecting the territory of Poland, where its consequences are expected to become more pronounced in the coming years. The most significant projected impacts for Central and East-

ern Europe include: more frequent temperature extremes, increased intensity of rainfall – which may lead to flooding at any time of year – a higher frequency and severity of hurricanes, and more frequent droughts, with associated agricultural losses and a higher risk of forest fires. It is also forecasted that winter temperatures around zero degrees Celsius will occur more often, potentially increasing damage to roads and paved surfaces. According to projections, by 2030 climate change will have both positive and negative effects on the environment, economy, and society. A rise in average air temperature may bring some benefits, such as a longer growing season, opportunities to cultivate new plant species, a shorter heating season, and an extended tourism season. On the other hand, the longer growing season and earlier spring onset due to warming may negatively affect many plant species. The expected negative consequences are likely to dominate, significantly affecting biodiversity, species distribution – including invasive alien species – their reproductive cycles, growing seasons, and interactions with the environment. Climate change is also contributing to unfavourable changes in hydrological conditions. Although annual precipitation levels are not expected to change dramatically, rainfall will become more irregular, with longer dry spells interrupted by sudden, intense rainfalls. As a result, the frequency of extreme weather events and natural disasters is expected to increase, significantly impacting vulnerable regions and the national economy. Torrential rains pose a particular risk of floods, flash floods, and landslides – especially in mountainous and upland areas, as well as along river valley slopes and coastal cliffs. Direct negative impacts of climate change also include the intensification of eutrophication in inland and coastal waters, increased threats to human health and life due to heat stress and air pollution, higher electricity demand in summer, and reduced cooling capacity of thermal power plants, potentially leading to reduced generation capacity and overloading of the power grid. Climate change will also have a key impact on agricultural production conditions. Examples include water shortages, periodic flooding, frosts, increased risk of crop pests, changes in their geographical distribution, animal diseases, and lower livestock productiv-

ity. These factors can significantly affect agricultural efficiency and, on a larger scale, the country's food security. Adaptation efforts will also be required in the transport and construction sectors, which are particularly vulnerable to extreme weather events. Climate change must be regarded as a risk that should be incorporated into regulatory frameworks and investment planning, much like macro-economic or geopolitical risks are considered. Moreover, climate change – with its extreme weather anomalies and long-term transformations – will, on a global scale, reduce access to food, drinking water, and energy. This will increase competition for resources and drive population migration from threatened regions to safer areas (Popkiewicz and Sierpińska 2018).

Papal Document as a Subject of Scientific Reflection

Pope Francis' encyclical *Laudato si'* has gained significant attention in Poland, inspiring various initiatives in the field of environmental protection and sustainable development. Its message has sparked numerous debates, educational activities, and campaigns aimed at promoting values related to ecological responsibility. As in any other country, there have been diverse voices, opinions, and approaches, but overall, the encyclical has led to reflection and discussions on our responsibility for the state of the planet. Confirmation of the significance of *Laudato si'* in the Polish context can be seen in the organization of numerous conferences, workshops, and educational campaigns aimed at spreading its message. These events have been organized by ecological, social organizations, and academic institutions. Various cities in Poland hosted debates with the participation of clergy, scientists, and activists. These discussions focused on the need for action at both the local and global levels to protect the environment. Such events took place in cities such as Warsaw, Kraków, and Wrocław, serving as important moments for ecological education.

Among scientific conferences dedicated to *Laudato si'*, it is worth mentioning the annual conference of moral theologians' association held in June 2015,

right after the publication of the encyclical. The conference titled *Moral Theology in the Ecological Perspective of Environmental Protection* became an important event in the Polish academic community, addressing ethical issues related to environmental protection within the context of theological sciences (Stowarzyszenie Teologów Moralistów, “Plan zjazdu STM 2015,” accessed April 28, 2025). The topic of the symposium was chosen in connection with the prior announcements regarding the upcoming publication of the papal document on ecology. The papers presented during the event were subsequently published in the journal *Theology and Morality* (issue 1/2016).

The following year, in early March 2016, the third National Forum on Security Studies took place at the Faculty of Political Science and Journalism and the Faculty of Theology at Adam Mickiewicz University in Poznań. The forum was titled *Human Security in Pope Francis’ Encyclical Laudato si’*. (Kamprowski 2016, 279–281)

In July 2016, in the Column Hall of the Sejm building in Warsaw, the Higher School of Social and Media Culture in Toruń, in cooperation with the Parliamentary Team for Sustainable Development of Europe, the Parliamentary Club of Law and Justice, the Association for Sustainable Development of Poland, the NSZZ “Solidarność”, and the Independent Department of Evaluation and Valuation of Natural Resources at the Warsaw University of Life Sciences, organized a scientific conference titled *Sustainable Development and Climate Change in Light of the Encyclical of Pope Francis, Laudato si’*. The aim of the conference, which sought to engage in dialogue with all people about our common home, emphasized the importance of sustainable development, with a focus on human beings and their right to work, support their families, and contribute to the economic development of the country. Agricultural, forestry, and hunting economies were cited as examples. (Prowincja Warszawska Redemptorystów, “WSKSiM – rozważanie nad encykliką,” accessed April 28, 2025).

Another scientific conference titled *Sustainable Development in Light of the Encyclical Laudato si’*, under the patronage of the President of Poland, Andrzej Duda, took place on October 16, 2016, at the Sejm. The honorary guest of the

event was Cardinal Gerhard Müller, then Prefect of the Congregation for the Doctrine of the Faith, and Pope Francis sent a special letter to the participants. During the discussions, the responsibility of all people for the Earth, as our common home, was emphasized, highlighting the need for integral development, including concern for the social dimension of the natural environment. The debate also focused on the call from the encyclical for ecological conversion, which is prompted by threats such as environmental pollution, global warming, water issues, and the loss of biodiversity. (eKAI, “Konferencja ‘Zrównoważony rozwój,’” accessed April 28, 2025).

In November 2016, the Institute of Political Science and International Affairs at the Catholic University of Lublin (KUL) and the “Institute of Social Thought” Foundation in Lublin organized a conference titled *Pope Francis’ Encyclical Laudato si’ and Sustainable Development of the Natural Environment*. (Katolicki Uniwersytet Lubelski, “Konferencja: Laudato si’ a zrównoważony rozwój,” accessed April 28, 2025).

Another example is the international conference *In Care for Our Common Home: A Christian on the Paths of Ecology*, which took place on November 30, 2018. It was organized at the Faculty of Theology of the University of Silesia in Katowice, in cooperation with the *Renovabis* Foundation. This event was held in conjunction with the United Nations Climate Summit (COP 24), which was taking place in Katowice, and brought together scientists, clergy, and activists. They discussed topics related to the Paris Agreement, the COP24 Climate Summit, the state of the natural environment and its protection, especially in Upper Silesia, the needs for sustainable development, the impact of the natural economy on human well-being, and the factors threatening the further expansion of nature. (Uniwersytet Śląski, “Konferencja ‘W trosce o wspólny dom,’” accessed April 28, 2025; Uniwersytet Śląski, “Ekologia – droga przyszłych pokoleń,” accessed April 28, 2025).

One of the initiatives inspired by the *Laudato si’* encyclical was a meeting organized by the Committee for Dialogue with Non-Christian Religions, the

Council for Interreligious Dialogue of the Polish Bishops' Conference, and the Joint Council of Catholics and Muslims in Warsaw on January 26, 2018. The session was part of the celebrations for the Day of Islam in the Catholic Church. During this meeting, representatives of the Catholic Church and the Muslim community in Poland discussed the topic of care for our common home. (Muzułmański Związek Religijny, "Chrześcijananie i muzułmanie: troska o wspólny dom," accessed April 28, 2025).

On September 10-11, 2024, an all-national meeting of diocesan pastors of *Laudato si'* environments took place in Przedborów, within the Diocese of Kalisz. The event was of a workshop and training nature and was organized in cooperation with the Ecological Information Agency. The meeting was chaired by Bishop Tadeusz Lityński, the head of the *Laudato si'* Team at the Council of the Polish Bishops' Conference for Social Affairs. During the meeting, attention was drawn to the need for ecological education, especially for young people, and information was provided about various ecological initiatives, including the opening of a television studio in Kalisz promoting programs dedicated to ecology. (Episkopat Polski, "Ogólnopolskie Spotkanie Diecezjalnych," accessed April 28, 2025).

Another example is the symposium titled *Developing Ecological Awareness and Mass Media on the 10th Anniversary of the Publication of the Encyclical on Caring for Our Common Home, Laudato si'*, organized on May 7, 2025, by the Faculty of History and Philosophy of the Polish Academy of Sciences, the Media Studies Commission of the Polish Academy of Sciences, and the Faculty of Communication Sciences of the Pontifical University of John Paul II in Kraków. This event took place to mark the 10th anniversary of the publication of the papal document and brought together scholars from various disciplines and worldviews who discussed the need to develop ecological awareness and care for the natural environment, as well as the role mass media play in this regard. (UPJP2, "Rozwijanie świadomości ekologicznej i mass media," accessed April 28, 2025).

The Church's Interest in the Message of the Encyclical on Ecology in Poland

The reception of the message of *Laudato si'* in Poland takes place not only in the realm of scientific reflection through conferences, debates, and publications but also through concrete actions inspired by the document aimed at caring for the work of creation and the protection of the natural environment. Responsibility and care for our common home have a global dimension and concern all societies, social groups, and people. In a special way, this is also the concern of the Church, which is realized in various forms, both through practical actions and initiatives, as well as in the area of preaching, which can inspire the faithful and justify the need to undertake activities that protect the natural environment.

The Church in Poland proposes, among other things, educational programs for the faithful, encouraging ecological actions such as waste segregation, saving energy, and tree planting. In Poland, the aspect of preaching about the message of the “green” encyclical regarding the care for our common home seems particularly important, as there are often voices in the Church expressing ignorance or even irrational and extreme criticism of the need for ecological attitudes, not to mention the actions of organizations promoting pro-ecological ideas or highlighting the dangers associated with climate change.

Within the Church in Poland, many examples of engagement in the care for the natural environment and ecological issues can be cited, and it can be argued that the thoughts contained in *Laudato si'* have become the subject and inspiration for numerous educational programs in this area. One of the responses to the ecological crisis is eco-theology, which affirms that in the face of the devastation of the natural environment – God's gift – one cannot remain indifferent. (Babiński 2011 and 2020, Małek. 2022, 117–139). Eco-theology is a relatively new sub-discipline in Poland and is still in the process of development, but it has contributed to the spread of the concept of “ecological sin”. One of the obstacles to the development of eco-theology, which has an interdisciplinary nature, is the

conservatism of Polish theology. Moreover, positive eco-theology, which emphasizes the beauty of creation rather than focusing exclusively and excessively on anthropocentrism, has not yet been sufficiently developed (Małek. 2022).

Moreover, there are examples of ecological engagement within church preaching, such as the delivery of conferences and Lenten retreats in the field of eco-theology. These sermons address the responsibility for the condition of the Earth, highlight the need for water conservation, the sustainable management of food, waste management, and efforts to reduce the carbon footprint. An example of the Church's commitment to the protection of the natural environment is a series of actions in the Opole Diocese aimed at promoting energy savings and the "green energy" program. (Jazłowiecka and Rabiej 2025)

In ecological matters, referring to Pope Francis' encyclical *Laudato si'*, Polish bishops also voiced their concerns, which was reflected in the publication of the pastoral letter *W trosce o wspólny dom* (*In Care for Our Common Home*) on the feast day of St. Francis on October 4, 2018. This document frequently cites *Laudato si'* and presents the bishops' own perspective on ecological issues. It addresses the responsibility for shaping the beauty of the created world, the concept of integral ecology, the need for ecological conversion, and the example of St. Francis as a model of fighting egoism and indifference to the fate of both others and the world. The letter of the Polish bishops is framed within an anthropocentric convention, confirmed by the emphasis that the first victim of irresponsible behaviors in environmental protection is humanity itself. It also touches upon the culture of rejection, where human life and the person are not seen as fundamental values. (Episkopat Polski, *W trosce o wspólny dom*, accessed May 5, 2025).

Among the various practical initiatives inspired by the papal document, the Catholic Church in Poland initiated the project titled *Integral Ecology of the Laudato si' Encyclical in Action in Caritas Communities and Local Communities*. This project, which was carried out until the end of January 2022, was implemented by *Caritas Polska*, with funding from the National Fund for Environmental Pro-

tection and Water Management. As part of the project, a campaign was launched in Poland to shape behaviors and support pro-ecological attitudes based on the principles of integral ecology presented in *Laudato si'*. The initiative included media activities, such as a nationwide campaign featuring video spots and disseminating information through social media, as well as publications on the topic in Catholic newspapers. An advisory committee consisting of experts specializing in ecology was established as part of the project. Additionally, the initiative aimed at activating local *Caritas* communities in Poland, with trained diocesan animators in 12 dioceses spreading pro-ecological behaviors and encouraging the application of ecological principles in the daily lives of local communities. The project is fundamentally educational, aiming to translate the theory in *Laudato si'* into practical everyday choices and behaviors. This includes individual actions as well as initiatives within parishes and schools to reduce food waste, lower water and electricity consumption, and support the poor, who are particularly affected by environmental degradation. (NFOŚiGW, “Edukacja ekologiczna w duchu *Laudato Si'*,” accessed April 29, 2025).

A key element of *Caritas Polska's* educational project for environmental protection has been the launch of an online portal, which serves as a source of information about current activities supporting this initiative and responds to the need to raise ecological awareness, promoting the *Laudato si'* encyclical. The portal, *Caritas Laudato si'*, provides practical advice on how to live eco-friendly and explains why it is important to do so. This project, focused on actively educating *Caritas* communities about counteracting overconsumption in pursuit of a circular economy, is being implemented from 2023 to 2025. The initiative highlights the sources of the environmental crisis, with systemic and individual overconsumption being identified as the root causes. The project operates on three levels. The first involves workshops conducted in locations where active *Caritas* Parish Teams or School *Caritas* Circles operate. The second level is the creation of “communities of action”, which are local communities coming together using integral ecology as an encouragement and motivation for meeting

and taking collective action. The third level involves various events and activities inspired by popular themes at specific times of the year. For instance, ecological retreats are organized before Easter and Christmas, conscious and sustainable vacations are encouraged during the summer holidays, and actions aimed at reducing plastic waste are carried out around the Feast of All Saints. (Caritas Polska, "O nas," accessed April 28, 2025).

Conclusion

In light of the projects presented, the key to the reception of the *Laudato si'* encyclical's message lies in concrete actions and the daily choices of individuals and social groups, all aimed at caring for the natural environment and protecting creation. The shaping of attitudes in this regard is primarily influenced by scientific and popular-science conferences and publications. The need for actions towards the protection of the natural environment is also a vital element of Christian faith and its message about the creative work of God, as well as humanity's responsibility for creation. Thus, the Catholic Church, in its activities, can take up Pope Francis' call for ecological conversion and, through preaching, contribute to raising the awareness of the faithful and justifying the need and necessity of pro-ecological actions. The examples of scientific, popular-science initiatives, and Church-based projects within the framework of ecological calls in Poland are signs of hope but on the background of the ecological problems and challenges remain insufficient and require further, broader engagement. Particularly in the sphere of Church preaching in Poland, much remains to be done in this regard.

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Tadej Strehovec:

Liberation Theology and Catholic Environmental Ethics: How the Preferential Option for the Poor Shapes Laudato si's Ecological Vision

Abstract: The preferential option for the poor is the fundamental criterion for evaluating environmental projects and policies according to Pope Francis in his encyclical *Laudato si'* (2015). By mapping the encyclical alongside key liberation theology texts and official Vatican sources from 1965 to 2025, this essay shows how Francis skilfully integrates liberation theology into Catholic environmental teaching as part of a broader theological agenda. The study demonstrates that *Laudato si'* serves as a tipping point at which core concepts of liberation theology – particularly the close connection between ecological degradation and poverty – are formally incorporated into papal magisterium. By tracing the development of Catholic social teaching from Vatican II through Francis's papacy and examining the influence of theologians such as Leonardo Boff, this article shows how Francis successfully rehabilitates liberation theology, presenting the poor not only as the principal victims of environmental degradation but also as essential agents in ecological development. The findings suggest that this integration profoundly transforms Catholic perspectives on environmental ethics, making social justice closely linked to ecological concern.

Keywords: Preferential option for the poor, liberation theology, *Laudato si'*, integral ecology, Pope Francis, environmental justice, Catholic social teaching.

Teologija osvoboditve in katoliška okoljska etika: kako preferencialna opcija za revne oblikuje ekološko vizijo *Laudato si'*

Povzetek: Preferencialna opcija za revne je osnovno merilo za ocenjevanje okoljskih projektov in politik papeža Frančiška v njegovi encikliki *Laudato si'* (2015). Ta esej s primerjavo enciklike s pomembnimi knjigami o osvobodilni teologiji in uradnimi vatikanskimi viri iz obdobja 1965–2025 ponazarja, kako Frančišek spretno vključuje osvobodilno teologijo v katoliško okoljsko učenje kot del širše teološke agende. Študija kaže, da je *Laudato si'* prelomnica, na kateri so temeljni koncepti osvobodilne teologije – zlasti tesna povezava med ekološkim propadanjem in revščino – uradno sprejeti v papeškem magisteriju. S sledenjem razvoja katoliškega socialnega učenja od drugega vatikanskega koncila do papeževanja Frančiška in preučevanjem vplivov teologov, kot je Leonardo Boff, ta članek prikazuje, kako Frančišek uspešno rehabilitira teologijo osvoboditve, hkrati pa revne predstavlja ne le kot glavne žrtve okoljskega propadanja, ampak tudi kot nepogrešljive akterje ekološkega razvoja. Rezultati kažejo, da je prav to združevanje tisto, ki globoko spreminja katoliška stališča o okoljski etiki, v kateri se socialna pravičnost tesno povezuje z ekološko skrbjo.

Ključne besede: prednostna izbira za revne, teologija osvoboditve, *Laudato si'*, integralna ekologija, papež Frančišek, okoljska pravičnost, katoliško socialno učenje

Introduction

Pope Francis penned *Laudato si': On Care for Our Common Home* in 2015, the first papal encyclical dedicated entirely to environmental issues. However, this document is more than an ecological manifesto; it is a profound theological synthesis that places the preferential option for the poor at the centre of Catholic en-

vironmental teaching. This article argues that Francis employs the methodological and conceptual framework of liberation theology to deliberately link poverty and ecological degradation as interconnected crises requiring a unified response. Liberation theology, which emerged in Latin America in the 1960s, is a theology rooted in the experience of the poor and oppressed, offering a distinct perspective on Christian faith. Its core is a three-step process: seeing (analysing social reality), judging (theological reflection on that reality), and acting (pastoral practice aimed at transformation). It involves key concepts such as the preferential option for the poor (God's special concern for the marginalised), structural sin (systemic injustice embedded in social institutions), conscientisation (developing critical awareness of oppression), and praxis (action-reflection towards liberation). These ideas challenged orthodox theology by prioritising the experience of poverty over abstract doctrine. The significance of Francis's synthesis of faith should not be underestimated. Liberation theology was scrutinised, and at times censured, during the pontificates of John Paul II and Benedict XVI. Consequently, in 1984 and 1986, the Vatican's Congregation for the Doctrine of the Faith, under Cardinal Joseph Ratzinger (later Pope Benedict XVI), issued two key instructions warning against Marxist influence, class struggle rhetoric, and the reduction of salvation to political liberation. Certain liberation theologians, including Leonardo Boff and Gustavo Gutiérrez, were investigated, with Boff facing the threat of a year of "obsequious silence" after 1985. In contrast, Francis, the first Latin American pope and a participant in the 2007 Aparecida conference, brings a different perspective shaped by his pastoral experience in the Global South. Through systematic analysis, this study examines how Francis uses the preferential option for the poor as the central criterion for evaluating environmental policies and proposals. By analysing the encyclical itself, key liberation theology literature, and the development of Catholic social teaching since Vatican II, this essay demonstrates that *Laudato si'* fundamentally integrates environmental concern as an essential dimension of social justice. The poor are presented not only as victims of ecological destruction, but also as teachers and agents of change whose wisdom and experience are vital to developing sustainable solutions.

The Evolution of Catholic Social Teaching and Environmental Concern

The Catholic Church's involvement in environmental issues has a much longer history than most recent environmental movements. As Lai and Tortajada (2021) demonstrate in their comprehensive history, papal concern for the environment dates back to Pius XII's addresses to the Food and Agriculture Organization in 1948. However, the explicit link between environmental destruction and social justice became clearer during the time of Paul VI. Notably, Paul VI's 1971 apostolic letter *Octogesima Adveniens*, the Church's first official document to condemn humanity's exploitation of the natural world and the degradation of the planet (Lai and Tortajada 2021, 5), introduced this connection. The Second Vatican Council (1962–1965) set the stage through its text *Gaudium et Spes*, which championed dialogue between the Church and the modern world. The document's anthropological focus and concern for human dignity laid the theological groundwork for linking environmental and social issues in later writings. Importantly, Vatican II opened theological horizons for locally developed movements, even as liberation theology began in Latin America. As Paul VI stated in his 1972 address to the Stockholm Conference on the Human Environment: “the environment essentially conditions man's life and development, while man, in his turn, perfects and ennobles his environment through his presence, work and contemplation” (Paul VI 1972, 1). At this time, liberation theology was developing its distinctive form of theological reflection. The movement reached its peak at the 1968 CELAM (Latin American Episcopal Conferences) conference in Medellín, Colombia, where the Church professed its “preferential option for the poor.” This concept, rooted in biblical traditions of God's special attention to the oppressed, has become the central organising principle of liberation theology. Liberation theologians argued that theology must begin with the concrete experience of oppression and use social analysis (often based on dependency theory and neo-Marxist sociology) to understand the causes of poverty. This “theology

from below” stood in stark contrast to the abstract, philosophical approach of traditional European theology. John Paul II’s papacy led to increased tensions between liberation theology and Vatican authorities. Although John Paul II included the preferential option for the poor in official teaching in *Sollicitudo Rei Socialis* (1987), he criticised liberation theology for its Marxist analysis and class-based conflict. In 1984, a similar critique was made of concepts uncritically borrowed from Marxist ideology, which had the dangerous consequence of reducing the Gospel to the earthly liberation it claims to offer. Liberation theologians, including Gustavo Gutiérrez, justified their approach, insisting that they used social sciences as analytical tools while maintaining faith and the transcendent nature of salvation as paramount. John Paul II further promoted environmental theology through his adoption of personalist philosophy, extending the notion of the environment through personalist thought. His argument that human dignity is key to genuine development bridged ecological concerns and the plight of the poor. In his Nairobi address in 1985, John Paul II stated that “all ecological programmes must respect the full dignity and freedom of whoever might be affected by such programmes” (John Paul II 1985, 2). Although sometimes criticised by deep ecologists, this anthropocentric approach established the human person – particularly the poor – at the centre of Catholic environmental ethics.

Liberation Theology’s Ecological Turn and Leonardo Boff’s Contribution

Liberation theology’s engagement with ecological issues marks a significant development that influenced *Laudato si’*. Leonardo Boff, a leading figure in liberation theology, began integrating social and ecological justice in the 1980s, well before ecology became a common theological concern. His theological journey, moving from a focus on freedom to embracing eco-liberation, exemplifies a self-critical and evolving liberating theology. Boff’s interactions with Vatican authorities highlight the tensions within liberation theology. In 1981,

the Congregation for the Doctrine of the Faith began investigating his criticism of Church hierarchy in his book *Church: Charism and Power*. After a 1984 meeting in Rome with Cardinal Ratzinger, Boff was sentenced to “obsequious silence” in May 1985, and was banned from teaching, publishing, or lecturing for nearly a year. Despite these restrictions, Boff’s theology became more productive; he eventually left the Franciscan order and the priesthood in 1992 to become a lay theologian. Amid this conflict, Boff was also developing his ecological theology. His foundational work *Cry of the Earth, Cry of the Poor* (1997) provided the theoretical framework that contributed to Francis’ encyclical. Boff’s methodology, rooted in liberation theology, begins with concrete realities and extends to ecological degradation. He argues that the poor are the first and most affected by the unchecked exploitation of nature arising from a mechanistic paradigm of infinite progress (Boff 1997, 138). This recognition – that environmental degradation disproportionately impacts the marginalised – becomes central to Francis’ integral ecology. Liberation theology’s methodology of “social mediation,” which uses social sciences to understand the structural causes of oppression, is extended by Boff to the ecological crisis. He identifies capitalism’s “spirit of geometry” (calculation and domination) as the structural sin destroying ecosystems and communities. In contrast, he highlights a “spirit of finesse” found in Indigenous cosmologies and Franciscan spirituality – a thoughtful, caring approach to creation. This analysis draws on liberation theology’s concept of structural sin (social structures that perpetuate injustice) alongside ecological violence. As part of his ecological analysis, Boff also employs the concept of conscientisation, developed by Paulo Freire and introduced into liberation theology. Just as the poor must develop critical awareness of oppression, humanity must become conscious of systems of ecological destruction. This is Boff’s ecological literacy, which reveals the connections among consumerism, capitalism, and environmental degradation – a conscientisation of the ecological. The findings of this analysis directly inform Francis’s critique of the “technocratic paradigm” in *Laudato si’*. Francis’s statement that “the environment is one of those goods that cannot be adequately

safeguarded or promoted by market forces” (LS 190) echoes liberation theology’s critique of capitalism as a structural sin. Furthermore, Francis’s call for “ecological conversion,” in which “a number of attitudes which together foster a spirit of generous care, full of tenderness” (LS 220), resonates with both Boff’s spirit of finesse and liberation theology’s emphasis on conversion (*metanoia*) as both personal and systemic transformation.

The Preferential Option for the Poor in *Laudato si’*

Francis’s use of the preferential option for the poor in *Laudato si’* symbolises both continuity with and development of Catholic social teaching. While John Paul II integrated this idea in *Sollicitudo Rei Socialis* (1987) as “a special form of primacy in the exercise of Christian charity,” Francis relates it more profoundly to its original liberation theological context– as a hermeneutical principle for interpreting reality and as a criterion for action. The preferential option for the poor, as formulated by liberation theologians, includes three dimensions: (1) epistemological privilege– the poor have special insight into injustice; (2) theological priority– God’s special concern for the oppressed revealed in Scripture; and (3) practical commitment– concrete solidarity with marginalised communities. Francis draws on all three dimensions in *Laudato si’*, though in a way that avoids the disputed terminology of earlier liberation theology. In *Laudato si’*, Francis explicitly links the preferential option to an environmental perspective: “Every ecological approach needs to incorporate a social perspective which takes into account the fundamental rights of the poor and underprivileged” (LS 93). This relationship applies liberation theology’s method of “seeing” reality as the poor would. In the encyclical, Francis repeatedly asks: How does this environmental problem impact the poorest? This methodological choice – viewing reality from below – is a quintessentially liberation theological response. Francis also employs liberation theology’s notion of the “sin of omission” or “social sin” in relation to the ecological crisis. The “structurally perverse system of commercial

relations and ownership” (LS 52) he cites serves both to sustain poverty and to destroy the environment. This language directly echoes liberation theology’s understanding of structural sin, but Francis avoids explicitly Marxist terminology that had previously troubled the Vatican. This liberationist approach is evident in the encyclical’s treatment of climate change. Francis observes that “climate change is a global problem with grave implications: environmental, social, economic, political and for the distribution of goods. It represents one of the principal challenges facing humanity in our day” (LS 25). He immediately introduces the preferential option: “Its worst impact will probably be felt by developing countries in coming decades” (LS 25). This analysis mirrors the methodology of ideological suspicion characteristic of liberation theology– which asks who benefits from current structures and who suffers. Most importantly, Francis mobilises the idea of “praxis” in liberation theology– a unity of reflection and action. The poor are no longer seen as objects of concern, but as subjects of their own liberation. Francis states that indigenous peoples and local communities “have much to teach us” and possess “deeply rooted” values vital to ecological wisdom (LS 179). This recognition of the poor as teachers and agents echoes liberation theology’s focus on the “evangelising potential of the poor” and their status as historical subjects.

Methodological Innovations and Pastoral Applications

Laudato si’ employs a methodology rooted in liberation theology known as the “see – judge – act” approach, although Francis is reluctant to state this explicitly, perhaps to avoid reigniting historical controversies. This pastoral circle originates from Latin American episcopal conferences (CELAM), from Medellín (1968) to Aparecida (2007), and shapes the encyclical’s engagement with environmental issues. The method marks a radical departure from the deductive tradition of theology in general, beginning instead inductively from lived experience. The “see” phase applies social analysis to various sciences to under-

stand reality. *Laudato si'* contains extensive scientific study by Francis on climate change, biodiversity loss, and pollution (LS 20–61). This empirical dimension reflects liberation theology's commitment to taking the "signs of the times" seriously and employing social sciences as "auxiliary tools" for theological reflection. However, Francis's "seeing" is not mere observation; it is a gaze explicitly from the perspective of the poor, highlighting how each environmental problem disproportionately affects marginalised people. The "judge" phase applies theological and ethical reflection to observable reality. Francis uses Scripture, tradition, and Catholic social teaching, but interprets them through the lens of the preferential option for the poor. For example, his interpretation of Genesis 1–2 emphasises not dominion, but "tilling and keeping" (LS 67), rejecting readings that justify exploitation. This hermeneutical approach – reading Scripture from the perspective of the oppressed – is central to liberation theology's biblical interpretation. The "act" phase offers concrete responses. Francis calls for ecological conversion at personal, communal, and structural levels (LS 216–221). This multidimensional approach to transformation reflects liberation theology's insistence that conversion must be both personal and social. Francis suggests specific actions, such as making lifestyle changes or signing international treaties, but always prioritises the needs of the poor. The principle of "base ecclesial communities" (small groups reflecting on faith and social reality), present in liberation theology, influences the role Francis assigns to local communities in the process of change. He recognises that we cannot resolve the complex situation facing our world today through "self-improvement on the part of individuals alone" (LS 219), emphasising the necessity of a "communal effort". This religious and communitarian emphasis contrasts with liberal individualism and top-down prescriptions. This methodology is illustrated by its reception in the Brazilian Church. Through the see-judge-act method, the National Conference of Brazilian Bishops (CNBB) included *Laudato si'* in its 2017 Fraternity Campaign. Local communities examined their particular biomes (see), reflected theologically on creation care (judge), and generated tangible actions to safeguard

ecosystems and vulnerable communities (act). This campaign demonstrates how liberation theology's methodology enables contextual application of universal principles.

Theological Implications and Institutional Rehabilitation

Integrating liberation theology into *Laudato si'* has a profound impact on Catholic theology and institutional culture. By employing liberation theological vocabulary and a methodical approach in a papal encyclical, Francis legitimises a theological tradition long plagued by serious doubt. This rehabilitation occurs not through public vindication, but through a genuine embrace of the key teachings and strategies of liberation theology. The significance of this rehabilitation is heightened by the historical struggle. The Vatican's 1984 and 1986 Instructions had criticised liberation theology for: (1) uncritical invocation of Marxist analysis; (2) reducing salvation to a form of political liberation; (3) privileging class struggle; and (4) undermining Church hierarchy. Francis responds by acknowledging these concerns while adhering to the essence of liberation theology. He avoids explicitly Marxist rhetoric – deliberately steering clear of Marxist language while still engaging in structural analysis of capitalism. He emphasises integral freedom, encompassing both spiritual and material liberation. He advocates solidarity rather than class conflict, and works within the Church structure, focusing on participatory decision-making.

Conclusion

In doing so, this research has shown how *Laudato si'* by Pope Francis marks a turning point in Catholic environmental theology, as liberation theology's preferential option for the poor becomes a fundamental criterion for evaluating environmental policies and projects. By tracing the development of Catholic social teaching, the ecological turn in liberation theology, historical tensions between

liberation theologians and Vatican authorities, and Francis's theological synthesis, this study demonstrates how *Laudato si'* frames environmental concern as co-constitutive and interwoven with social justice, thereby transforming a previously fraught theological inheritance into something practically redeemable. The encyclical's use of liberation theological concepts such as structural sin, the see-judge-act methodology, conscientisation, and praxis – without openly contentious terminology – constitutes an elegant theological strategy. Francis preserves the prophetic content of liberation theology while addressing Vatican concerns about Marxist influence and reductionism. This suggests that theological traditions need not be wholly accepted or rejected but can be actively appropriated and developed. This significance extends beyond environmental ethics to broader questions of theological method and Church authority. Thus, Francis's validation of “theology from below” challenges the monopoly of academic theology while maintaining dialogue with Church tradition. His emphasis on learning from the poor and Indigenous peoples indicates a polycentric Church, where the periphery evangelises the centre. This shift has significant implications for how the Catholic Church addresses contemporary struggles, whether migration, economic inequality, or technological upheaval.

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Jon Grošelj:

Climate Change and Migration: A Question of the Global Common Good in the Light of *Laudato si'*

Abstract: Climate change and increasingly frequent extreme weather events are forcing millions of people to leave their homes, while the international community continues to deny them the right to international protection. *Laudato si'* highlights the necessity of ecological conversion and regards the climate and natural environment as integral components of the global common good. Protecting our common home begins at the local level but transcends national interests, requiring international cooperation based on justice, solidarity, and responsibility towards future generations. The encyclical calls for binding international legal and institutional measures to protect migrants fleeing the effects of climate change. By linking ecological and social crises, *Laudato si'* proposes an integral ecology that identifies responsibility, environmental justice, and global solidarity as essential conditions for the global common good.

Key words: climate migration, *Laudato si'*, global common good, integral ecology, Catholic social teaching, environmental justice, ecological debt

Podnebne spremembe in migracije: vprašanje globalnega skupnega dobrega v luči *Laudato si'*

Povzetek: Podnebne spremembe in vse pogostejši ekstremni vremenski pojavi silijo milijone ljudi, da zapustijo svoje domove, medtem ko jim mednarodna skupnost še vedno odreka pravico do mednarodne zaščite. *Laudato si'* poudarja nujnost ekološkega spreobrnjenja ter razume podnebje in naravno okolje kot sestavni del globalnega skupnega dobrega. Zaščita našega skupnega doma se začne na lokalni ravni, a presega nacionalne interese in zahteva mednarodno sodelovanje, ki temelji na pravičnosti, solidarnosti in odgovornosti do prihodnjih generacij. Okrožnica poziva k zavezujočim mednarodnopravnim in institucionalnim rešitvam za zaščito migrantov, ki bežijo pred posledicami podnebnih sprememb. S povezovanjem ekološke in družbene krize *Laudato si'* predlaga integralno ekologijo, ki postavlja odgovornost, okoljsko pravičnost in globalno solidarnost kot nepogrešljive pogoje za globalno skupno dobro.

Ključne besede: podnebne migracije, *Laudato si'*, globalno skupno dobro, integralna ekologija, katoliški družbeni nauk, okoljska pravičnost, ekološki dolg

Introduction

In the past decade, the number of weather-related disasters has increased dramatically, displacing millions of people worldwide. In 2024 alone, approximately 45.8 million people were internally displaced due to natural disasters—more than those displaced by conflict and violence combined (IDMC 2025). Climate change could force up to 216 million people to move within their countries by 2050 across six world regions. The largest share of such migration may occur in Sub-Saharan Africa (86 million), followed by East Asia and the Pacific (49

million), South Asia (40 million), North Africa (19 million), Latin America (17 million), and Eastern Europe and Central Asia (5 million) (World Bank 2021, 6).

Pope Francis has addressed the environmental-migration crisis as a symptom of deeper systemic injustice and has called for an “ecological conversion” (LS 217), “whereby the effects of [our] encounter with Jesus Christ become evident in [our] relationship with the world around [us]”. Climate-induced migration is not only an ecological or economic issue but also a profound moral challenge for the entire international community. International institutions still do not recognise climate-related factors as a legitimate ground for seeking international protection or obtaining refugee status with the rights it entails.

At the heart of *Laudato si'* is the question of the global common good, grounded in solidarity among nations, the just sharing of resources, and respect for the dignity of every human being, especially the most vulnerable, such as migrants. The encyclical emphasises that our planet does not belong to any one person, but is our “common home” (LS 1, 13, 164). The threats and risks we face today require a collective response and a “world consensus”, since “interdependence obliges us to think of one world with a common plan” (164).

Climate change and migration

Climate change disproportionately affects poor countries and communities, which are generally the least responsible for greenhouse gas emissions. Low-income countries, most affected by climate change, produce only about one-tenth of emissions (WEF 2023). Rising sea levels threaten entire island nations. Pacific Island states such as Tuvalu and Kiribati are projected to become uninhabitable by 2050 due to rising seas. Already in 2025, more than one-third of Tuvalu's population is applying for Australian climate visas (Reuters 2025).

Desertification and loss of biodiversity further threaten livelihoods in Sub-Saharan Africa, South Asia, and Latin America. In Bangladesh, climate change is driving rural communities into urban slums in Dhaka and Chittagong,

cities that themselves face subsidence due to climate change. Every day, 2,000 people move to Dhaka, mostly because of floods and sea level rise (Prevention-Web 2023). In the Sahel region, climate-induced droughts have worsened food insecurity and triggered armed conflicts, forcing thousands to flee their homes (UNHCR 2022).

Even with ambitious mitigation measures, global temperatures are expected to rise by 2.5 °C by 2080, and by as much as 4.3 °C without action (UNHCR 2022). Pope Francis, in *Laudato si'*, stresses that the ecological and social crises are inseparable, since authentic ecological conversion must embrace every aspect of society: “We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental” (LS 139).

Thus, we must think in terms of integral ecology, which, as the encyclical explains, “calls for openness to categories which transcend the language of mathematics and biology, and take us to the heart of what it is to be human” (LS 11).

The global common good in *Laudato si'*

A distinctive feature of *Laudato si'* is its direct connection between the common good and environmental and ecological issues. The encyclical states that the “climate is a common good, belonging to all and meant for all. At the global level, it is a complex system linked to many of the essential conditions for human life. A very solid scientific consensus indicates that we are presently witnessing a disturbing warming of the climatic system” (LS 23). *Laudato si'* expands this notion beyond the climate itself, stating that the “natural environment is a collective good, the patrimony of all humanity and the responsibility of everyone” (LS 95).

Importantly, it also highlights a broader understanding: the (global) “common good also extends to future generations” (LS 159). Therefore, policies addressing climate migration must be not only reactive but also preventive, oriented towards intergenerational justice, sustainable development, education, and preservation.

Climate change is described as “a global problem with grave implications: environmental, social, economic, political and for the distribution of goods. It represents one of the principal challenges facing humanity in our day. Its worst impact will probably be felt by developing countries in coming decades” (LS 25).

Pope Francis explicitly identifies climate change as one of the main causes of migration, something not present in earlier encyclicals: “There has been a tragic rise in the number of migrants seeking to flee from the growing poverty caused by environmental degradation. They are not recognised by international conventions as refugees; they bear the loss of the lives they have left behind, without enjoying any legal protection whatsoever. Sadly, there is widespread indifference to such suffering. Our lack of response to these tragedies involving our brothers and sisters points to the loss of that sense of responsibility for our fellow men and women upon which all civil society is founded” (LS 25).

What solution does *Laudato si'* propose to this awareness of complexity? Above all, it is “a summons to solidarity and a preferential option for the poorest of our brothers and sisters... before all else an appreciation of the immense dignity of the poor in the light of our deepest convictions as believers... this option is in fact an ethical imperative essential for effectively attaining the common good” (LS 158). The encyclical also warns that “international negotiations cannot make significant progress due to positions taken by countries which place their national interests above the global common good” (LS 169).

This underscores the interdependence of natural systems, human dignity, and socio-political structures. Forced displacement results not only from environmental catastrophe but also from an economic model that privileges profit over human rights and the environment (LS 23, 51, 169). Without effective international agreements, *Laudato si'* cautions that environmental degradation and forced migration will accelerate, further destabilising already fragile communities and ecosystems. Consequently, the encyclical urges: “Enforceable international agreements are urgently needed... Global regulatory norms are needed to impose obligations and prevent unacceptable actions” (LS 173).

The encyclical also refers to the so-called “ecological debt” (LS 51): developed nations, historically responsible for most greenhouse gas emissions, bear greater moral responsibility to finance adaptation and resilience measures in vulnerable regions. This debt includes resource depletion, pollution, and the appropriation of atmospheric space for emissions. It must be recognised and addressed through meaningful reparative action.

This ethical imperative is closely aligned with the principle of common but differentiated responsibilities, enshrined in the United Nations Framework Convention on Climate Change (UNFCCC) (1992). It requires all states to participate in addressing the climate crisis, but proportionately to their historical responsibility and capabilities. The same principle underlies the Paris Agreement (2015), particularly in Articles 9, 10, and 11, which specify obligations for finance, technology, and capacity-building (UNFCCC 2016).

From the legal gap to the global common good

Current international refugee law, as defined by the 1951 Refugee Convention, does not recognise environmental factors as grounds for asylum. Consequently, those forced to leave their homes due to climate change do not qualify for asylum or refugee status and lack legal protection under this convention (UNHCR 2023a).

In its 2023 report, *Climate Change Impacts and Cross-Border Displacement: International Refugee Law and UNHCR's Mandate*, the UNHCR proposed applying existing legal norms to protect persons displaced by climate change. In practice, however, the legal protection of climate migrants remains fragmented and inconsistent.

Several regional and international initiatives attempt to address this gap. The Agenda for the Protection of Cross-Border Displaced Persons under the Nansen Initiative and the Global Compact for Safe, Orderly and Regular Migration rep-

resent incremental steps forward. Yet, without binding legal frameworks, climate migrants continue to fall through the cracks of international protection systems.

Recent research stresses that preparing for climate migration must focus not only on numbers but also on integration. Waters (2025) proposes a typology of migrants – disaster, strategic, managed relocation, and trapped populations – and argues that wealthy countries should allocate visas to highly affected regions, partly as reparations for climate injustice. These visas would strengthen social networks, facilitate remittances to those unable to move, and improve prospects for integration when displacement accelerates. Such policies recognise migration as both adaptation and justice, ensuring that responses to climate change remain grounded in solidarity and pragmatic governance (Waters 2025, 8–11).

This pragmatic approach resonates with the moral vision of *Laudato si'*, which advocates a comprehensive global response to environmental degradation, vulnerability, and climate migration. Pope Francis emphasises the need to promote “stronger and more efficiently organised international institutions, with functionaries who are appointed fairly by agreement among national governments, and empowered to impose sanctions” (LS 175).

The problem, however, is that “international negotiations cannot make significant progress due to positions taken by countries which place their national interests above the global common good” (169), which is why environmental and climate negotiations so often struggle to reach successful outcomes. Yet the global common good begins with the proper conduct of each state, which “on its own territory, plans, coordinates, implements and enforces within its borders” (177). Amid innovation and novelty, law remains that effective mediator which “lays down rules for admissible conduct in the light of the common good” (LS 177).

Still, Francis insists that structural reform alone is insufficient unless animated by a deeper ethical orientation. He warns that politics “must not be subject to the economy, nor should the economy be subject to the dictates of an efficiency-driven paradigm of technocracy” (LS 189). The key to authentic development is therefore “social love”: “In order to make society more human, more worthy of the human

person, love in social life – political, economic and cultural – must be given renewed value, becoming the constant and highest norm for all activity” (LS 231).

On the other hand, some critics question whether such an “all-in-one” vision adequately considers the potential drawbacks of an idealistic approach to the global common good.

To begin with, the term “climate migrants” is itself contested. McAdam (2012, 9–11) argues that it creates false expectations of refugee rights not recognised in law, while Bettini (2013, 65–67) warns that alarmist projections associated with this label risk oversimplifying complex migration drivers and distorting policy debates.

Furthermore, John Finnis (2019, 341), though critical of advocating for a global institutional framework, argues that *Laudato si’* does not sufficiently develop the appeal already made in Benedict XVI’s encyclical *Caritas in veritate* for the establishment of a world political authority responsible for issues of the global common good such as migration. Yet it remains undeniable that global challenges demand a global response, including competent institutions.

It is also necessary to consider the potential risks if already massive flows of asylum seekers were further joined by those fleeing the adverse consequences of climate change (342). As Mahoney (2019, 225) has argued, the issue of migration requires careful weighing and balancing of the full range of legitimate social and political concerns. Decisions cannot be guided solely by concern for the welfare of migrants without due regard for the common good of host states or local communities. Responsible policy must take both aspects into account, lest it become what Alexis de Tocqueville once described as “literary politics” (225).

Capaldi (2017, 1268–1272) argues that Francis misdiagnoses markets and technology as root causes of ecological harm, overlooking their role in resilience and innovation. Similarly, Montgomery (2015, 6–9) warns that policies based on limiting growth risk worsening poverty rather than alleviating it. The way forward towards the global common good may lie in synthesis: upholding the moral imperatives of solidarity, justice, and responsibility while also harnessing the positive contributions of technology, markets, and institutional reform (9).

Conclusion

As Pope Francis reminded us, we are one human family, with no place for the globalisation of indifference or a throwaway culture. Protecting our common home means safeguarding the dignity and future of all who live in it, especially those forced to move in search of safety, clean water, and hope for a better life. The ecological crisis requires us “to look to the common good, embarking on a path of dialogue which demands patience, self-discipline and generosity, always keeping in mind that ‘realities are greater than ideas’” (LS 201).

Migration and climate change present us with a world where risks transcend national borders, making cooperation essential. The dominance of mere efficiency, technocracy, the absolute power of finance, and the exclusive logic of profit must give way to international cooperation that leaves no one behind.

The ecological advocacy of *Laudato si'* is not merely a “soft green movement.” On the surface, it calls us to protect the environment, but at its core, it is a summons to reflect on our shared future and to return to the fundamental principle of Catholic social teaching: that every person bears responsibility for the common good. Ultimately, it calls us to rediscover what Scripture tells us about God, who is love.

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LAUDATO SI'
**IN INTERDISCIPLINARY
DIALOGUE/**

LAUDATO SI'
**V INTERDISCIPLINARNEM
DIALOGU**

Tjaša Pogačar:

Podnebne spremembe:

znanstvena dejstva in soočenje z odgovornostjo

Povzetek: Znanstveno soglasje o človeški odgovornosti za podnebne spremembe je izjemno močno. Eden od dokazov je analiza izotopov ogljika v ozračju, ki kaže, da povečanje vsebnosti ogljikovega dioksida v ozračju izvira iz izgorevanja fosilnih goriv. Kljub izredno majhnemu deležu, ki ga zavzemajo v ozračju, so le tri- ali večatomni plini tisti, ki absorbirajo dolgovalovno sevanje Zemlje. Njihova povečana vsebnost ruši ravnovesje in povzroča globalno segrevanje. Neravnovesje prikažemo kot vsoto sevalnih prispevkov dejavnikov, ki vplivajo na podnebje, pri čemer je vpliv sprememb sončnega obsevanja majhen. Na intenzivnost globalnega segrevanja in geografsko neenakomerno razporeditev vplivajo tudi razporeditev kopnega in morja, interakcije povratnih zank ter podnebne oscilacije. Višje temperature zraka omogočajo večjo vsebnost vlage v ozračju, ta pa zagotavlja energijo. S segrevanjem se spreminjajo padavinski režimi ter pogostost in jakost ekstremnih vremenskih dogodkov. Slovenija pri tem ni izjema. Odgovornost sodobne družbe je, da postavi solidarnost pred dobiček ter uvaja učinkovite ukrepe blaženja in prilagajanja.

Ključne besede: podnebne spremembe, znanstvena dejstva, antropogeni vpliv, toplogredni plini, globalno segrevanje

Climate change: Scientific Facts and Facing up to Responsibility

Abstract: 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 shows that the increase in atmospheric carbon dioxide content stems from the burning of fossil fuels. Despite their extremely small proportion in the atmosphere, only triatomic or polyatomic gases absorb the Earth's long-wave radiation. Their increased content disrupts the balance and causes global warming. The imbalance is shown as the total radiative forcing of factors affecting the climate, with the impact of changes in solar radiation being small. The intensity of global warming and its geographically uneven distribution are also influenced by the distribution of land and sea, feedback interactions, and climate oscillations. Higher air temperatures allow for greater moisture content in the atmosphere, which provides energy. Warming is changing precipitation patterns and the frequency and intensity of extreme weather events, and Slovenia is no exception. It is the responsibility of modern society to put solidarity before profit and to introduce effective mitigation and adaptation measures.

Keywords: climate change, scientific facts, anthropogenic impact, greenhouse gases, global warming

Uvod

Sedanje obdobje je zaznamovano z razpravami o podnebnih spremembah, ki pogosto ne dosejajo niti ustrezne znanstvene ravni niti kulturnega dialoga. Novice o geopolitičnih konfliktih in drugih krizah pogosto potisnejo tematiko v ozadje medijske pozornosti, a jo ekstremni vremenski dogodki in implementacija politik zelenega prehoda spet začasno pomaknejo v ospredje javnega inte-

resa. Splošna dostopnost (dez)informacij v digitalnem okolju prispeva k porastu skepticizma in laičnih interpretacij. Nasprotno pa obsežna metaanaliza recenzirane znanstvene literature kaže več kot 99-odstotno soglasje o antropogenem izvoru podnebnih sprememb (Lynas idr. 2021, 1). Temeljni referenčni vir na tem področju predstavljajo obsežna poročila Medvladnega panela za podnebne spremembe (IPCC).

V prispevku je pojasnjen naravni učinek tople grede, ključen za vzdrževanje temperature zraka, ki omogoča življenje na Zemlji. Sledi opis okrepljenega učinka zaradi antropogenih izpustov toplogrednih plinov, ki povečujejo njihovo koncentracijo v ozračju, kar ruši naravno ravnovesje in povzroča globalno segrevanje. Sistematično so obravnavani pogosti pomisleki, vključno z vprašanjem odgovornosti sodobne človeške družbe. Delo se zaključi s kratkim opisom podnebnih sprememb, tudi v Sloveniji, ter razlago blaženja podnebnih sprememb in prilagajanja nanje.

Učinek tople grede

Za razumevanje učinka tople grede je ključnega pomena razlikovanje med kratkovalovnim sončnim sevanjem in dolgovalovnim sevanjem Zemlje. Telesa z višjo temperaturo, kot je Sonce ($T \approx 5778 \text{ K}$), izsevajo energijo pretežno v območju krajših valovnih dolžin (ultravijolična, vidna in bližnja infrardeča svetloba), medtem ko hladnejša telesa, kot je Zemlja ($T \approx 288 \text{ K}$), sevajo pretežno v območju daljših valovnih dolžin (infrardeča svetloba) (Wien 1893, 628). Ozračje, ki je sestavljeno pretežno iz dušika (78,1 %), kisika (20,9 %) in argona (0,9 %) v suhem zraku, igra ključno vlogo pri uravnavanju temperature planeta. V odsotnosti ozračja bi bila ta negativna. Kljub temu pa pri absorpciji sevanja sodelujejo le tri- ali večatomni plini (toplogredni plini), ki lahko absorbirajo predvsem dolgovalovno sevanje Zemlje pri določenih valovnih dolžinah. To je osnova za naravni učinek tople grede, ki vzdržuje temperature na Zemlji znotraj območja, primerne za življenje. Kratkovalovno sončno sevanje relativno nemoteno prehaja skozi ozračje

(z izjemo absorpcije v ultravijoličnem delu spektra, odboja, sipanja). Približno polovica prejete energije doseže zemeljsko površje in jo segreva. Zemlja nato oddaja dolgovalovno sevanje, ki ga v veliki meri (približno 90 %) absorbirajo toplogredni plini (vodna para, CO_2 , CH_4 , N_2O in drugi), kar pomeni, da ozračje seva proti vesolju pri višjih višinah in s tem nižji temperaturi, temperatura zraka ob površju pa mora biti zaradi doseganja ravnovesja višja. Povečanje koncentracije toplogrednih plinov v ozračju poruši to občutljivo ravnovesje, kar vodi v povečano absorpcijo dolgovalovnega sevanja in posledično globalno segrevanje (Pierrehumbert 2010, 144–147). Ta proces sproža nadaljnje podnebne spremembe, katerih stopnja bo po ocenah precej preseгла naravne variacije, zabeležene v zadnjih deset tisoč letih (Houghton 2001, 251). Glavni antropogeni viri izpustov toplogrednih plinov so uporaba fosilnih goriv in spremembe v rabi tal, izpusti metana iz kmetijstva, energije in odlagališč odpadkov ter izpusti dušikovega oksida (N_2O) iz proizvodnje in uporabe gnojil ter izgorevanja fosilnih goriv in biomase (Rummukainen 2015, 8; Wang idr. 2023, 5).

Odgovornost sodobne družbe

Znanstveni dokazi močno potrjujejo, da je globalno segrevanje posledica višje koncentracije ogljikovega dioksida (423 ppm v 2024) in drugih toplogrednih plinov v ozračju zaradi človekovih dejavnosti, zlasti zaradi izgorevanja fosilnih goriv, ki se stopnjuje od industrijske revolucije dalje. V raziskavi Lynasa idr. (2021, 2–4) so bili v naključnem izboru 3000 znanstvenih člankov iz nabora 88.125 člankov, povezanih s podnebjem, objavljenih v obdobju 2012–2020, le štirje skeptični do antropogenega vpliva na podnebne spremembe. Pri dodatnem pregledu tistih s ključnimi besedami, ki so nakazovale na podnebni skepticizem, pa je bilo takšnih 28.

V ogljikovem ciklu sicer v veliko večjih količinah nastopa izmenjava CO_2 med biosfero in ozračjem ter med oceani in ozračjem, vendar gre v obeh primerih za vir in ponor, pri antropogenih izpustih pa le za vir. Ta od industrijske revo-

lucije dalje pospešeno ruši ravnovesno stanje, saj takšno povečanje vsebnosti ni bilo opaženo niti v zadnjih 800.000 letih (Wang idr. 2023, 5). Znanstveni dokazi (DeVries idr. 2017, 215) kažejo, da ocean od industrijske revolucije absorbira več CO₂, kot ga oddaja, pri čemer se morski vodi ustrezno zmanjšuje pH vrednost. Razmerja ogljikovih izotopov v ozračju zagotavljajo prepričljive dokaze o človeškem vplivu na podnebne spremembe, različni viri CO₂ imajo namreč različne izotopske prstne odtise. CO₂ iz izgorevanja fosilnih goriv ne vsebuje ogljika-14 (¹⁴C), iz kopenskih rastlin pa ima manj ogljika-13 (¹³C) kot iz oceanov. Ker fosilna goriva izvirajo iz starodavnih rastlin, imajo tudi manj izotopov ¹³C. Izotopski podatki iz ledenih jeder kažejo, da se od leta 1800 količina ¹³C v ozračju manjša, kar pomeni, da je dodaten CO₂ v ozračju predvsem posledica izgorevanja fosilnih goriv. Poleg tega izgorevanje fosilnih goriv porablja kisik, kar se kaže v zmanjševanju koncentracije kisika v ozračju (Pierrehumbert 2010, 30–33; Smith in Lacey 2024, 10).

Pri odgovornosti sodobnega človeka ne pozabimo, da sta dve tretjini (ena petina) vpliva posledica najbogatejših 10 % (1 %) ljudi, kar pomeni, da so izpusti posameznikov 6,5-krat (dvajsetkrat) večji od povprečnega izpusta na prebivalca (Schöngart idr. 2025, 1). Hkrati pa je ranljivost za vplive podnebnih sprememb visoka v državah in skupinah prebivalstva z nizkimi dohodki – do leta 2030 bi lahko podnebne spremembe 100 milijonov ljudi pahnilo pod prag revščine. Socialna pravičnost je tako izredno pomemben dejavnik družbene odpornosti ob soočanju s podnebnimi spremembami (Pihl idr. 2019, 8).

Procesi v podnebnem sistemu in podnebni modeli

Podnebni sistem prejema energijo od Sonca. Vendar pa je vpliv sprememb sončnega sevanja na globalne podnebne značilnosti v primerjavi z drugimi dejavniki zelo majhen. Spremembe v sevalni bilanci ovrednotimo s sevalnimi prispevki na vrhu troposfere kot pribitek ali primanjkljaj neto sevalnega toka navzdol. Pri tem je največji pozitiven sevalni prispevek toplogrednih plinov, zlas-

ti ogljikovega dioksida. Aerosoli imajo neto negativen prispevek, vendar z večjo negotovostjo, ostali prispevki (tudi sončnega sevanja) pa so manjši (IPCC, 2021, slika 2.10). Ob tem opazamo ohlajanje v stratosferi (višja plast ozračja) in segrevanje v troposferi (plast ob površju), kar prav tako ne bi bilo mogoče, če bi segrevanje povzročalo Sonce (IPCC, 2021, slika 2.12). Poleg tega Davy idr. (2017, 91) potrjujejo, da se noči (ko ni sončnega sevanja) segrevajo hitreje kot dnevi.

Podnebni modeli, ki vključujejo povišane koncentracije toplogrednih plinov, kažejo opisano segrevanje troposfere in ohlajanje stratosfere, kar je sprejeto kot pomemben dokaz za antropogene podnebne spremembe, saj opažene spremembe niso skladne zgolj z naravno variabilnostjo (Santer idr. 2023, 1). Ti modeli upoštevajo različne dejavnike, vključno s spremembami rabe tal, učinki aerosolov in kompleksnimi povratnimi zankami (Maynard in Royer 2004, 356).

Razporeditev kopnega in morja z njunima različnima toplotnima kapacitetama in albedoma (odbojnostma) ima ključno vlogo pri oblikovanju intenzivnosti in geografske porazdelitve globalnega segrevanja. Oceani z veliko toplotno kapaciteto absorbirajo ogromne količine energije, okoli 90 % vsega presežka sevalnega neravnovesja, ozračje pa le 1 %, kar že opazimo kot globalno segrevanje (Cheng idr. 2020, 140). Temperatura zraka se zato bolj intenzivno dviga nad kopnim – odstopanje od predindustrijske dobe je za skoraj 2,3 °C, nad oceani pa za skoraj 1,2 °C. Zaradi hemisferske asimetrije (neenakomerne razporeditve kopnega med severno in južno poloblo) se severna polobla segreva hitreje (Rohde 2025).

Povratne zanke in interakcije dodatno zapletejo podnebni sistem. Pozitivne povratne zanke lahko močno ojačajo učinke toplogrednih plinov na podnebje. Pozitivna povratna zanka vodne pare je proces, pri katerem začetno segrevanje, ki ga povzroči povišana koncentracija toplogrednih plinov, vodi do večje specifične vlažnosti ozračja (pri povišanju za 1 °C lahko ozračje sprejme okoli 7 % več vlage), kar dodatno poveča segrevanje zaradi toplogrednih lastnosti vodne pare (Dessler in Sherwood 2009, 1020). Največ vodne pare in zato največji toplogredni učinek vodne pare je v nižjih plasteh ozračja tropskih predelov, večji učinek

višje vsebnosti CO₂ pa je npr. na Arktiki, ker je CO₂ dobro premešan v ozračju. Na tem območju je zelo pomembna pozitivna povratna zanka albeda: ko se zaradi globalnega segrevanja zmanjšuje obseg snežne odeje in morskega ledu, se zmanjša albedo površin, kjer sta se sneg ali led stalila, to pa pomeni, da se več sončnega sevanja absorbira, kar vodi v še večje segrevanje (Wei idr. 2023, 17–18). Geografske razlike v stopnji segrevanja so zato velike. Obstajajo tudi negativne povratne zanke, ki omejujejo začetno spremembo in vračajo sistem v ravnovesje – tako ob višjih temperaturah Zemlja izseva precej več energije, s čimer se ohlaja in zmanjšuje začetno spremembo.

El Niño in La Niña, Interdekadna pacifiška oscilacija (IPO) in Atlantska multidekadna oscilacija (AMO), so primeri naravnih periodičnih oscilacij, ki poleg dolgoročnega trenda segrevanja zaradi človeških dejavnikov vplivajo na globalno temperaturo (Sun idr. 2023, 5456–5457). Oscilacije lahko zamaskirajo ali okrepijo globalno segrevanje, predvsem tiste z dolgo periodo pa zaradi omejenih dolžin meteoroloških nizov podatkov spoznavamo šele v zadnjem obdobju.

Podnebne spremembe, blaženje in prilagajanje

Paleoklimatski podatki, kot so branike dreves, oceanski sedimenti, koralni grebeni in ledena jedra, kažejo na približno desetkrat hitrejšo stopnjo segrevanja kot povprečno po koncu ledene dobe (Gaffney in Steffen 2017, 55). Zaradi hitrega višanja temperature zraka se dogajajo nadaljnje podnebne spremembe, kot so spreminjanje padavinskih vzorcev, umikanje ledenikov, zmanjševanje količine snežne odeje ipd. Z uporabo množice podnebnih modelov in različnih scenarijev izpustov toplogrednih plinov ter razvoja družbe lahko pripravimo projekcije prihodnjih podnebnih sprememb in opišemo negotovost rezultatov oz. predstavimo verjeten razpon. Po IPCC (2021, infografika TS.1) bo npr. najbolj vroč dan v desetletju toplejši (glede na predindustrijsko dobo) za okoli (mediana) 2 °C, če se globalna temperatura dvigne za 1,5 °C, in za 5 °C, če se globalna temperatura dvigne za 4 °C. Desetletne suše se bodo pojavljale dvakrat oziroma

štirikrat pogostejše, najbolj namočen dan v desetletju 1,5-krat oziroma 2,7-krat pogostejše, površine, pokrite s snegom, pa se bodo zmanjšale za 5 % oziroma 26 %. Če presežemo določene temperaturne pragove (npr. odstopanje 1,5 °C od predindustrijske dobe), prečkamo prelomne točke, ko postanejo nekatere spremembe nepovratne.

V Sloveniji se je temperatura zraka po podatkih Agencije RS za okolje (ARSO, 2025) v zadnjih 60 letih dvignila za 2,4 °C, kar je precej več od globalnega povprečja. Padavinski režim se spreminja, količina padavin se povečuje pozimi in zmanjšuje poleti, novega snega je okoli 50 % manj. Drugačna razporeditev padavin vodi v manjše zaloge vode – pozimi manj shranjene vode v obliki snega, poleti več ploh in neurij z vmesnimi daljšimi sušnimi obdobji. Podaljšuje se trajanje sončnega obsevanja, ekstremnih dogodkov je vedno več (suše, poplave, toča, pozeba). Za Slovenijo so projekcije dviga temperature zelo zanesljive, pri padavinah pa ne kažejo zanesljivih sprememb na letni skali do sredine stoletja. Pričakujemo višje temperature zraka v vseh letnih časih, pogostejše, daljše in močnejše vročinske valove, manj mrzlih in ledenih dni, manjšo rabo energije za ogrevanje in večjo za hlajenje, daljšo rastno dobo in večje tveganje za pozebo, pogostejše poplave, pogostejša močnejša neurja s točo in močnim vetrom ter pogostejše in močnejše suše.

Zmanjševanje izpustov in povečevanje ponorov toplogrednih plinov, čemur rečemo blaženje podnebnih sprememb, je torej nujno. Pri tem je EU postavila cilje zmanjšanja izpustov za 55 %, vendar je do njihovega doseganja še velik razkorak. Trenutne politike in zaveze so nezadostne za doseg ambicioznih ciljev Pariškega sporazuma, kot je omejitev globalnega segrevanja na 1,5 °C. Predvideva se, da bodo trenutne politike povzročile segrevanje za približno 2,5–2,9 °C nad predindustrijsko ravnjo. Ob optimistični predpostavki, da bodo vlade dosegle svoje zaveze in cilje, je mediana ocen segrevanja 1,9 °C oziroma verjetno pod 2,1 °C (Climate Analytics and New Climate Institute 2024). Po drugi strani pa prilagajanje na podnebne spremembe pomeni lokalno zmanjševanje tveganj ali večanje odpornosti na podlagi ocenjenih tveganj. V Evropi predstavljajo

največja tveganja (zmerna stopnja) pomanjkanje vode (Južna, Zahodna in Srednja Evropa), vročinski stres, poplave in izguba pridelka. Z nadaljnjim globalnim segrevanjem se vsa omenjena tveganja povečujejo (IPCC 2022, slika 13.28).

Zaključek

Konsenz v znanstveni skupnosti, podprt z obsežnimi podatki in analizami, je jasen: podnebje se spreminja, prevladujoč vzrok teh sprememb pa so človekove dejavnosti, predvsem izpusti toplogrednih plinov zaradi izgorovanja fosilnih goriv, krčenja gozdov in industrijskih procesov. Pri tem se nam odpirajo kompleksna vprašanja, ki večinoma zahtevajo interdisciplinarne raziskave: kako velik bo vpliv vročinskega stresa na zdravje in delovno storilnost, kako zanesljiva bo oskrba s hrano, kako odporna na ekstremne vremenske dogodke je infrastruktura in podobno. Znanstvena skupnost poudarja, da je čas za učinkovito ukrepanje omejen. Za omilitev najhujših posledic podnebnih sprememb je potrebno hitro in veliko zmanjšanje izpustov toplogrednih plinov ter hkratno izvajanje ukrepov za prilagajanje na že neizogibne spremembe. Pri tem je ključno etično in družbeno vprašanje o prednosti solidarnosti pred dobičkom. Verjetno pa najbolj pomembno vprašanje ostaja politična volja in sposobnost držav za mednarodno sodelovanje pri implementaciji ukrepov. Prav tako je nujno sodelovanje med različnimi akterji znotraj držav (vlade, gospodarstva, civilne družbe in znanstvene skupnosti) za oblikovanje in izvajanje učinkovitih politik.

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Katica Knezović: Bioethical Aspects of Biological Innovation in the Encyclical *Laudato si'* – Ten Years Later

Abstract: The third chapter of the encyclical *Laudato si'* examines the human roots of the ecological crisis in its 36 articles (101–136). It is divided into three sections that discuss (I) the creativity and power of technology, (II) the globalisation of the technocratic paradigm, and (III) the crisis and consequences of contemporary anthropocentrism. Alongside practical relativism, this last section highlights the necessity of labour protection and biological innovation. In particular, seven articles on biological innovation, beginning with research (LS 130–136), seek to consider the context in which the encyclical was written and the challenges humanity has faced in the ten years since. Article 133 addresses genetic engineering and its application in creating genetically modified organisms, mentioning plants and animals used for agricultural or medical purposes. Since then, biological innovations have extended to interventions involving genetically modified humans. This development raises a series of new questions in the chapter on the consequences of contemporary anthropocentrism.

Keywords: bioethics, biological innovation, COVID-19 pandemic, gain-of-function, genetically modified plants, *Laudato si'*

Bioetični vidiki bioloških inovacij v okrožnici *Laudato si'* – deset let kasneje

Povzetek: Tretje poglavje okrožnice *Laudato si'* v 36 členih (101–136) obravnava človeške korenine ekološke krize. Sestavljeno je iz treh delov, ki obravnavajo ustvarjalnost in moč tehnologije, globalizacijo tehnokratske paradigme ter krizo in posledice sodobnega antropocentrizma, ki skupaj s praktičnim relativizmom poudarja nujnost zaščite dela in bioloških inovacij. Posebej sedem členov o bioloških inovacijah, ki se začnejo z raziskavo (LS 130–136), razmišlja o kontekstu, v katerem je bila enciklika napisana, in o izzivih, s katerimi se je človeštvo soočalo v desetih letih od njenega nastanka. Člen 133 obravnava genski inženiring in njegovo uporabo pri ustvarjanju gensko spremenjenih organizmov, pri čemer omenja rastline in živali, ne glede na to, ali se uporabljajo v kmetijske ali medicinske namene; biološke inovacije so od takrat zajele tudi posege v zvezi z gensko spremenjenimi ljudmi. To odpira vrsto novih vprašanj v poglavju o posledicah sodobnega antropocentrizma.

Ključne besede: bioetika, biološke inovacije, pandemija COVID-19, pridobitev funkcije, gensko spremenjene rastline, *Laudato si'*

I. General characteristics of *Laudato si'*

LS is an encyclical about the common home, as its full title indicates. The key words of the encyclical LS are home and dialogue. These are also key terms in bioethics, a relatively new scientific discipline that develops a new system of thinking in response to emerging possibilities for action, particularly in the biomedical field. Some of its founders, such as Van Rensselaer Potter in the 1970s, regarded it as a science of survival and a bridge to the future (Potter 1970a and b; Potter 1971). He argued that we need a new kind of ethics – bioethics – as a bridge between the natural and humanistic sciences, and between biological sciences and ethics.

The first definition of bioethics, in the initial bioethics encyclopaedia from 1978, edited by Warren T. Reich, states that bioethics is “the systematic study of human conduct in the area of the life sciences and health care, insofar as this conduct is examined in the light of moral values and principles” (Reich 1978, XIX). The updated edition of that encyclopaedia from 1995 offers a new definition: “the systematic study of the moral dimensions– including moral vision, decisions, conduct, and policies– of the life sciences and health care, employing a variety of ethical methodologies in an interdisciplinary setting” (Reich 1995, XXI).

I.1.1. Home

LS 164: “Beginning in the middle of the last century and overcoming many difficulties, there has been a growing conviction that our planet is a homeland and that humanity is one people living in a common home.” People have been entrusted with the earth to manage it as a good host manages their home. People are not masters who dominate, but managers of what has been entrusted to them for the benefit of all. Humanity governs its *oikos* – hence the terms ecology and economy. Everything we do to that home, we do to ourselves, and we must think seriously about this. Wilhelm Korff particularly emphasised this with his principle of retinity, which he introduced into bioethics, thus providing one of the more important tools for the bioethical evaluation of human actions. LS speaks in this spirit in articles 131 and 134, although it does not explicitly mention the principle of retinity.

A person should be guided by the thought that we have ‘only one world’ and should manage it as a ‘common project’. Human genius, which has led to technological progress, unfortunately has not produced equally brilliant solutions for ecological and social problems. LS appeals for the creation of a global consensus – harmony and agreement – and provides concrete proposals: “Such a consensus could lead, for example, to planning a sustainable and diversified agriculture, developing renewable and less polluting forms of energy, encouraging a more efficient use of energy, promoting a better management of marine and forest resources, and ensuring universal access to drinking water” (LS 164).

1.2. Dialogue

LS discusses the dual direction of dialogue: scientific and ecumenical. It calls for dialogue that leads to national and local policies enabling the preservation of planet Earth as a common home entrusted to all humanity for care and survival. Scientific dialogue: LS 110 and 111; and 135 – consider all ethical implications; “a broad, responsible scientific and social debate needs to take place, one capable of considering all the available information and of calling things by their name” (LS 135).

LS fully agrees with the fundamental direction of bioethics, which sees itself as an open space for meeting and dialogue. In light of ethical pluralism, interdisciplinary dialogue, and plural-perspectivism, bioethics contributes to developing human awareness of planet Earth as the common home of all its inhabitants, human and non-human. This, of course, respects the conditions of interdisciplinarity: acknowledging the competence of each individual science and the strength of its arguments, but under the perspective of a hierarchy of values, creating a bioethical dialogue in which no one is eternally right and others eternally wrong (and this *a priori*). Therefore, bioethics is a meeting point for the exact sciences (biology, human embryology, human genetics, medicine, pharmacology, veterinary science, agronomic sciences, ecological disciplines) and the humanities (philosophy – primarily its practical branches: ethics, politics, economics – theology, law, sociology).

Home and dialogue, as key words in LS, are also clearly key words in bioethics.

2. Biological innovations starting from research (LS 130-136)

These seven articles of the LS, dedicated to biological innovation – beginning with research on genetically modified organisms (GMOs), biotechnology, and molecular biology – reflect the balanced position expressed by Pope John Paul II in his statements on these topics. Notably, Pope Francis has managed to present a global perspective based on reports from several episcopal conferences across the Catholic Church. It is assumed that these episcopal conferences collaborated

with experts from various fields to provide relevant data for their dioceses regarding the application of genetic engineering in molecular biology, particularly in healthcare and agriculture. The insights presented in these seven articles align with the expert literature of the time and reflect a moderate stance that supports scientific research and human creativity in addressing the challenges facing humanity. Food security, as expected from agricultural production, is considered, but so too are the needs of environmental preservation, as both are vital for human life – and not only for humans. The same approach is applied to medical biological innovations.

2.1. Genetically modified plants

Genetic engineering and its most significant application in the last two decades of the 20th century, following the development of the necessary tools for horizontal gene transfer, primarily focused on plants. The initial aim was to enhance crops on which human nutrition and livestock production depended. The objective was to improve these plants by enabling them to produce higher yields, be more resistant to pests and adverse climatic conditions, thrive in poorer soils, and more. There were also attempts to use such GM plants to clean the environment of various industrial pollutants or to restore contaminated soils for food production. Plant modification was also considered for medical purposes. Many positive results have been recorded in all these areas of scientific research, and some have reached practical application.

A significant issue in the field of bioethics is that it has raised the question of the “moral status” of plants. Whether humans can act wrongly or rightly towards plants, and whether the consequences of this relationship are ethically relevant not only in terms of human interests and needs but also in relation to the plants themselves, depends on the moral status of plants. Their moral claim towards humans is based on this status. All biological innovations should be evaluated from an ethical perspective, as humanity now has new opportunities for action that, due to their depth and scope in affecting nature, have raised serious questions.

Interfering with plant genomes and horizontal gene transfer from unrelated organisms – which could never occur naturally through vertical means – raises questions about the ethical permissibility of such interventions. In deontological assessment, ethicists focused on examining the moral status of plants, while in teleological assessment, they were guided by possible consequences, although little is known, especially regarding far-reaching and cumulative effects. In anthropocentric approaches, moral value is attributed to the needs and interests of humanity in relation to vegetative nature. Do other living beings have interests that humans should consider in their interactions with them? This question was addressed through discussions about interests, intrinsic value, and the ‘moral rights’ of plants as possible bearers of moral status. Analogous to the sensory abilities of animals, there was an attempt to establish a plant’s capacity to recognise that ability which could underlie its moral status. Literature attests to various attempts to establish the moral status of plants in order to properly evaluate new possibilities for human action through the application of molecular genetics and its engineering (Knezović 2008; 2011).

From bioethical discussions on the ethical assessment of plant genetic technology, it emerges that its acceptability does not depend on the method of genetic engineering itself, but primarily on the goals it seeks to achieve and the associated consequences, as well as on the plants themselves as the objects of genetic modification, especially from the perspective of their ‘moral status’ that also makes them subjects of ethical evaluation of human actions. Reflections on the ‘moral status’ of plants have attempted to demonstrate that plants possess the status of moral objects. They have intrinsic value and belong to the realm of human relations like all other living beings and nature itself, with which plants also engage in mutual interaction. Therefore, their intrinsic value should also be considered. From the perspective of the ‘moral status’ of plants, their genetic modification is ethically acceptable, although justification for specific interventions is needed concerning the goals and their consequences, as these reflect on other living beings, including humans, and on nature as the foundation for life on Earth. In this context, the state

of hunger and nourishment in the world, as well as the state of global agricultural production, gain significance in the ethical assessment of plant genetic technologies as circumstances of human action, and further highlight the complexity of the ethical evaluation of humanity's relationship with plants.

LS, according to claims by Reiner Hagencord from the Institute for Theological Zoology in Münster, has brought about a paradigm shift in the Church's relationship with creation, primarily with animals becoming fellow creatures instead of mere bystanders in the human environment. In LS, he recognised the necessary dialogue between theology and other sciences, which has allowed for the abandonment of an anthropocentric approach and a closer relationship with ecology and biology, with the awareness that being a Christian means taking responsibility for other creatures. This has paved the way for holistic ecology and the ecological education and spirituality that enable it (Hagencord 2019).

2.2. Genetic engineering in pandemic healthcare

The final edit of the LS was completed on 13 March 2015 and dated 24 May, while it was presented on 18 June 2015, with the intention of allowing sufficient time for its reception before the 21st UN Conference on Climate Change, held in Paris from 30 November to 11 December 2015. Adequate time was provided for the reception of the LS to enable it to influence the conference as much as possible, since Pope Francis was explicitly dissatisfied with the previous impacts of such conferences, which largely identify the status quo but whose conclusions do not lead to decisions that would fundamentally address the necessary changes. Therefore, the LS proposes significant changes in this regard (165, 166); it even suggests penalties, but also appeals on a personal level (214) for mutual oversight and education to overcome our own weak will in building awareness of the need to adopt different habits and a different way of living morality in everyday life, within our sphere of action.

The LS was therefore published five years before what entered history as the period of the declared COVID-19 pandemic caused by the SARS-CoV-2 virus,

or simply, the ‘time of corona’, which according to the WHO refers to the period from 11 March 2020 to 5 May 2023. This ‘time of corona’ has created the most recent division of time into before and after. How should LS articles about biological innovation be read in light of research conducted after the time of corona, while uncovering facts about the declaration of that period and its direct consequences?

Records from the Robert Koch Institute, the public health authority in Germany, known as RKI protocols, revealed that the declared COVID-19 pandemic was not about health but rather a political decision based on a military-intelligence operation. The Executive Orders Improving the Safety and Security of Biological Research – signed on 5 May 2025 in the presence of Secretary of Health R. Kennedy Jr. and the Director of the National Institute of Health Dr J. Bhattacharya – aim to enhance the safety of biological research.

This regulation addresses the following points:

- ▶ Gain-of-Function (GoF) research is not entirely banned, but is comprehensively regulated, and research on biological weapons is made more difficult (at least from the American side);
- ▶ some of the most irresponsible and risky GoF experiments (involving viruses and toxins) have taken place in the USA;
- ▶ the regulation is not a permanent solution for conducting experiments with infectious pathogens and toxins in the USA;
- ▶ the provision is a welcome and long-overdue measure to protect the American population;
- ▶ it acknowledges the long-ignored dangers of GoF research that is not state-funded and takes place in private laboratories and universities;
- ▶ for the first time, the U.S. government is instructing agencies to monitor and regulate risky bioengineering activities outside federal funding channels;
- ▶ this is a step that could close significant gaps that have been exploited in the past during pandemic-related experiments.

It is useful to recall events related to GoF in the USA:

- ▶ 1947: the military begins research on biological weapons (GoF)
- ▶ 1969: Nixon bans them
- ▶ 1973: “Charter” bans them
- ▶ 2001: “Patriot Act” allows violations of the “Charter”
- ▶ 2014: Obama moves GoF to Wuhan
- ▶ 2025: Trump bans GoF.

The military has justified its GoF research from the outset with “dual use” – the possibility of developing vaccines – but this has never materialised.

Prasad and Makary published an article in May 2025 highlighting a new approach by the U.S. regarding COVID vaccines. The U.S. Food and Drug Administration (FDA) has announced new guidelines for COVID vaccines, which remove access to the vaccine for those under 65 years of age. Manufacturers of such vaccines must conduct new studies before the FDA approves new vaccines for that age group. Nonetheless, it has been stated that those who wish to receive the vaccine will still be able to do so; therefore, these restrictions are not as strict as critics of mRNA had anticipated.

The problem with mRNA vaccines is that fundamental scientific questions about the production of the spike protein remain unanswered: where it occurs, how long it lasts, and how much is produced. Thus, the use of mRNA preparations relies on uncontrolled production of the spike protein, which has been shown to cross the blood-brain barrier and cause various health issues in recipients (neurodegenerative diseases, heart diseases, circulatory system problems, aggressive forms of cancer, autoimmune diseases, immune system weaknesses, etc.). VAERS data published on 14 April 2025, for the period from 1 January 1990 to 27 December 2024, indicate significant concern regarding the far-reaching and long-term effects related to brain function, behaviour, and cognitive abilities following COVID-19 mRNA injections, including deterioration of cognitive abilities, dementia, neuropsychological conditions, aggressiveness, etc. (Thorp et al. 2025).

In mRNA vaccines, contaminants that should not be present have been definitively proven, as well as the presence of various nanoparticles, including fragments of DNA, SV40, and others.

Conclusion

We can agree with the historian of philosophy Johannes Hirschberger, who stated that the natural sciences will always need philosophy, including its metaphysics and ethics, if they wish to master the forces they have unleashed. Just as Pope Leo XIII, at the turn of the nineteenth to the twentieth century, addressed new social challenges with his encyclical *Rerum novarum*, so too will the new Pope Leo, Leo XIV, have to confront new challenges at the beginning of the third millennium. At the very start of his papacy, in a recent meeting with cardinals at the Vatican, he warned of the challenges posed by artificial intelligence in the coming years, describing it as a challenge “for the defence of human dignity, justice, and labour.” He announced that, in this context, he will continue along the path set by his predecessor, Pope Francis. LS is a valuable guide, but due to the excessively rapid and comprehensive development of biological innovations, there must be a significant expansion into new areas of human work and research. Foremost among these is the field of artificial intelligence and its wide application, as well as the relationship with energy sources and their provision for all areas of human life, especially for the utilisation of artificial intelligence. Artificial intelligence requires huge databases, which in turn demand large amounts of energy.

It is fitting that, on the tenth anniversary of LS, we thank its creator, Pope Francis, and express our hope for the encyclical of the new pope, Leo XIV, which will continue the established path and open new spiritual horizons to people of good will as they face modern challenges.

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Anton Lesnik:

Skrb za gozd v našem skupnem domu

Povzetek: Okrožnica papeža Frančiška *Laudato si'* je prelomni papeški dokument, ki govori o pomenu celostne skrbi za naš skupni dom. V članku bomo analizirali odnos do gozdov v luči te okrožnice, ki poudarja vrednote pravičnosti, odgovornosti in skromnosti. Na podlagi posodobljenih podatkov o svetovnih in slovenskih gozdovih, teoloških interpretacij in primerov trajnostnega gospodarjenja bomo razpravljali o krčenju gozdov, klimatskih izzivih ter potrebi po ekološkem spreobrnjenju. Ob tem bomo pogledali projekte v Sloveniji, ki kažejo na napredek in izzive v praktični implementaciji teoloških načel, katerih cilj je spodbuditi aktivno skrbništvo nad gozdom kot delom Božjega stvarstva.

Ključne besede: *Laudato si'*, pravičnost, odgovornost, skromnost, ekološko spreobrnjenje, stvarstvo, gozdovi, skrbništvo

Caring for the Forest in Our Common Home

Abstract: Pope Francis' encyclical *Laudato si'* is a groundbreaking pontifical document that addresses the importance of holistic care for our common home. In this article, we will analyze the relationship with forests in light of this encyclical, which emphasizes the values of justice, responsibility, and modesty. Based on updated data on global and Slovenian forests, theological interpretations, and examples of

sustainable management, it discusses deforestation, climate challenges, and the need for ecological conversion. We will also look at projects in Slovenia that demonstrate progress and challenges in the practical implementation of theological principles aimed at promoting active stewardship of forests as part of God's creation.

Keywords: Laudato si', justice, responsibility, modesty, ecological conversion, creation, forests, stewardship.

Uvod

Okrožnica papeža Frančiška *Laudato si'* (2015) je postala temelj katoliške percepcije ekologije, ki kliče k osveščanju in odgovornemu odnosu do planeta Zemlje kot našega skupnega doma. V kontekstu pospešujočih podnebnih sprememb in izgube biotske raznovrstnosti oznanilo pravičnosti, odgovornosti in skromnosti ostaja še posebej aktualno. *Laudato si'* je z osredotočenostjo na skrb za naravo in gozdove, ki so vitalni ekosistemi za blaženje klimatskih sprememb, ohranjanje tal in zagotavljanje socialnih koristi klic k osveščanju in odgovornemu odnosu do našega skupnega doma. Narava namreč ni zgolj ekonomski vir, ki ga lahko brezmejno izčrpavamo in izkoriščamo, temveč prostor duhovnega občudovanja in odkrivanja Božjega stvarstva. Z izpostavljanjem vrednot pravičnosti, odgovornosti in skromnosti nakazuje drže, ki bi jih morali zavzemati v odnosu do bivanjskega okolja, kamor spadajo tudi gozdovi. Vrednote in vrline, ki so medsebojno prepletene v okrožnici, nas tako vabijo k celostnemu razumevanju skrbi za okolje, hkrati pa poudarjajo pomen občudovanja in odkrivanja narave kot daru.

I. Teološki okvir: *Laudato si'* in ekološko spreobrnjenje

Teološki okvir okrožnice *Laudato si'*, za katerega lahko rečemo, da je drža ponižnega občudovanja stvarstva, je *Sončna pesem* svetega Frančiška Asiškega, v kateri Asiški z zazrtostjo v Boga Stvarnika opeva lepoto stvarstva. »Najvišji,

vsemogočni, dobri Gospod, tebi hvala, slava in čast in ves blagoslov.« Z opevanjem ustvarjenega tako prepozna in slavi veličino Stvarnika: »Hvaljen, moj Gospod, z vsemi tvojimi stvarmi.« Nenazadnje poudari, da je vse, kar je, razlog za zahvaljevanje in slavljenje Boga: »Hvalite in povečujte mojega Gospoda in zahvalite se mu in služite mu v veliki ponižnosti.« Z zazrtostjo v Frančiška Asiškega papež Frančišek poudarja, da je zemlja naš skupni dom in da je odnos do nje neločljivo povezan z odnosom do sočloveka. »Če se v odnosu do narave in okolja zapiramo strmenju in občudovanju, če s svetom ne govorimo jezika bratstva in lepote, ravnamo kot oblastniki, porabniki ali navadni izkoriščevalci naravnih danosti.« (LS 11) Ekološko spreobrnjenje, o katerem govori papež Frančišek, pomeni spremembo srca in uma, ki vodi k novi kulturi življenja. Ni dovolj zgolj spoštovanje okoljskih zakonov ali uvajanje trajnostnih praks, temveč je potrebno prepoznavanje narave kot daru, ki je zaupan človeku v odgovorno skrbništvo (Diaci 2021).

2. Gozdovi kot ekosistem in stvarjenjski dar

Po najnovejših podatkih Food and Agriculture Organization of the United Nations Forest Resources Assessment 2025 (FAO FRA 2025) gozdovi na globalni ravni obsegajo približno 4,06 milijard hektarjev, oziroma 31 % kopne površine Zemlje. Po drugi strani pa se površina gozdov krči zaradi človekovih dejavnosti. Med letoma 2015 in 2020 je stopnja krčenja znašala približno 10 milijonov hektarjev letno, kar je manj kot v devetdesetih letih prejšnjega stoletja, ko je bilo krčenje okoli 16 milijonov hektarjev letno, a še vedno alarmantno. Prav tako je alarmanten podatek, da je bilo leta 2024 izgubljenih 6,7 milijona hektarjev primarnih tropskih gozdov, predvsem zaradi požarov in kmetijstva. Krčenje pa je prav tako posledica rudarstva, urbanizacije in infrastrukture, ki v večji meri prizadenejo staroselska ljudstva v regijah, kot so Amazonija, Afrika in Azija (Diaci 2021, 20). Krčenje gozdov ni le ekološki, temveč tudi socialni problem, saj prizadene staroselska ljudstva in njihove kulturne identitete.

FRA 2025 zaradi tega poudarja potrebo po boljšem spremljanju gospodarjenja gozdov. Krčenje vodi k fragmentaciji, kjer strnjeni gozdovi postanejo zaplate, pogosto nadomeščene z monokulturami, kar zmanjšuje ekološko vrednost, to pa nakazuje na potrebo po integraciji *rewilding* pristopov za obnovo rezilientnosti. Gozdovi namreč skladiščijo velike količine ogljika na planetu, ščitijo rodovitno prst pred erozijo, nudijo dom staroselcem Južne Amerike, Afrike in Azije, hkrati pa so najbolj ohranjena oblika vegetacije (Diaci 2021). Ti ekosistemi so prav tako ključni za skladiščenje ogljika, preprečevanje erozije in ohranjanje biotske raznovrstnosti. *Laudato si'* poudarja njihovo vlogo pri blaženju klimatskih sprememb: »Stanje poleg tega poslabšuje še krčenje tropskih gozdov, ki sicer pomagajo blažiti klimatske spremembe.« (LS 24) Kljub tej vlogi je zgodovina gozdov zgodovina krčenja in izkoriščanja, saj je v zadnjih desetletjih izginilo več kot 140.000 km² gozdov, kar ustreza sedmim površinam Slovenije (Hlebs 2006).

Slovenija sodi med najbolj gozdnate države v Evropi, saj gozdovi prekrivajo približno 1.177.000 hektarjev oziroma okoli 58 % celotne površine države (Zavod za gozdove Slovenije 2025). V primerjavi z obdobjem pred drugo svetovno vojno se je gozdnata površina povečala za približno petino. Ta rast je posledica opuščanja kmetijskih zemljišč, naravnega zaraščanja in sistematičnega gozdnogojitvenega dela. Struktura lastništva gozdov pa je zelo raznolika: približno 77 % vseh gozdov je v zasebni lasti, 20 % v lasti države in 3 % v lasti občin (Zavod za gozdove Slovenije 2025). Zasebnih lastnikov gozdov je približno 460.000, kar pomeni, da ima skoraj vsak četrti državljani v lasti vsaj manjši del gozda. Med večjimi zasebnimi lastniki izstopajo cerkvene ustanove – med njimi je največji lastnik Nadškofija Ljubljana, v imenu katere z gozdovi gospodari podjetje Metropolitana. Poleg nje imajo gozdove tudi druge škofije, župnije in samostani. Ocenjuje se, da Katoliška Cerkev skupaj razpolaga z med 25.000 in 35.000 hektarji gozdov, kar predstavlja od 2,5 do 3 % celotne gozdne površine v Sloveniji. Ker pa vsi denacionalizacijski postopki vračanja cerkvenega premoženja še niso zaključeni, so številke okvirne in se lahko spremenijo.

Za usmerjanje gospodarjenja z vsemi gozdovi, ne glede na lastništvo, je pristojen Zavod za gozdove Slovenije (ZGS), ki opravlja funkcijo javne gozdarske službe. Njegove naloge so raznolike: vodi evidenco o gozdovih, pripravlja gozdnogospodarske in gozdnogojitvene načrte, usmerja lovsko-upravljaljske dejavnosti in svetuje lastnikom gozdov (Zavod za gozdove Slovenije 2025). Poseben poudarek daje tudi izobraževanju in osveščanju javnosti o pomenu sonaravnega gospodarjenja. Pravni okvir za gospodarjenje z gozdovi določata predvsem dva dokumenta: Zakon o gozdovih (ZG), ki je bil sprejet leta 1993 in je bil kasneje večkrat dopolnjen, ter Resolucija o nacionalnem gozdnem programu Republike Slovenije (NGP) (Zakon o gozdovih, Uradni list RS, št. 30/93 in spremembe). Omenjena dokumenta določata tri temeljna načela: (1) trajnost, ki pomeni zagotavljanje dolgoročnega obstoja gozdnih ekosistemov in njihovih dobrin, (2) sonaravnost, ki terja prilagoditev rabe zakonitostim naravnega razvoja gozda, in (3) večnamenskost, ki poudarja materialne, ekološke in socialne funkcije gozdov (Resolucija o nacionalnem gozdnem programu, Uradni list RS, št. 111/07).

Slovenski gozdovi tako niso zgolj gospodarski vir, temveč imajo tudi pomembno naravovarstveno in družbeno funkcijo. Gospodarjenje z njimi je usmerjeno v iskanje ravnovesja med ekonomskimi interesi, ekološkimi potrebami in družbenimi pričakovanji.

3. Pravičnost v odnosu do bivanjskega okolja

Pojem pravičnosti je eden izmed temeljnih pojmov človeške kulture in pravnega reda, hkrati pa ima globoke korenine v svetopisemskem razumevanju človeka in njegovega odnosa do Boga ter bližnjega. V *Svetem pismu* je pravičnost razumljena kot temeljna drža človeka pred Bogom (Mt 5,6), ki ni zgolj pravna pravičnost, ampak zvestoba Božji volji, iz česar izhaja tudi urejenost odnosov v skupnosti. Svetopisemska izročila prinašajo bogato razumevanje pravičnosti. V Stari zavezi je pravičnost pogosto povezana z zvestobo zavezi med Bogom in Izraelom; pravičen človek je tisti, ki živi v skladu z Božjo postavo in se zavzema za uboge in zatirane

(Iz 1,17; Ps 72). V Novi zavezi Jezusovo oznanilo radikalno poglobi razumevanje pravičnosti. V govoru na gori pravi: »Blagor lačnim in žejnim pravičnosti, kajti nasičeni bodo.« (Mt 5,6). Pravičnost tu presega ozko pojmovanje pravičnega razdeljevanja in postane izraz hrepenenja po Božjem kraljestvu, ki je kraljestvo miru, usmiljenja in resnice. Jezusova pravičnost je torej eshatološka, usmerjena k polnosti Božjega kraljestva, a hkrati konkretna, saj od učencev zahteva zavzemanje za uboge in spregledane že tukaj in zdaj (Mt 25,31-46).

V filozofiji in pravni teoriji se pravičnost pogosto razlaga kot načelo, po katerem naj bi vsak prejel tisto, kar mu pripada (*Nikomahova etika*, 1130a–1134a). Aristotel prav tako opozarja, da je vprašanje pravičnega razdeljevanja dobrin in dolžnosti bistveno odvisno od skupnostnih vrednot, tradicije in razumevanja človeške narave (*Nikomahova etika*, 1130a–1134a). V vsakdanjem govoru se pravičnost prav tako povezuje z izrazoma pravica in nepravičnost, pogosto pa tudi s kaznijo, odgovornostjo in krivico. Čeprav je naloga prava, da vzpostavlja red in varuje osnovne pravice, nikoli ne more zadovoljiti vseh moralnih zahtev, saj ostajajo razlike v dostopu do dobrin, v socialnem položaju in v spoštovanju dostojanstva posameznika. Pravičnost je torej večplastna – pravna, etična in teološka. V krščanskem razumevanju prav tako ni le družbeni ideal, temveč je način bivanja, ki se uresničuje v zvestobi Bogu in ljubezni do bližnjega. V tem smislu pravičnost presega človeško zakonodajo in se uresničuje kot dar milosti ter hkrati kot naloga, ki zahteva od človeka osebno in družbeno odgovornost. Papež Frančišek v *Laudato si'* opominja, da pravičnost ni omejena zgolj na odnose med ljudmi, temveč se razteza tudi na odnos človeka do stvarstva (LS 70–72).

Uničevanje okolja, izkoriščanje naravnih virov in brezbržnost do prihodnjih generacij so oblika nepravičnosti, ki kliče k spreobrnjenju. Teološka kategorija pravičnosti tako vključuje tudi ekološko dimenzijo pravičnosti, v luči katere je dejanje pravično, če omogoča trajnostno sobivanje človeka, narave in prihodnjih rodov. Izkoriščevalsko krčenje gozdov tako ni zgolj naravovarstveni problem, temveč vprašanje pravičnosti do ljudstev, ki so odvisna od gozda, na kar papež Frančišek opozarja v posinodalni apostolski spodbudi *Ljubljena Amazonija* (QuA 10–11,14).

4. Odgovornost za stvarstvo

S pravičnostjo je tesno povezana tudi kategorija odgovornosti, ki izhaja iz manifestiranja človekove svobode in umeščenosti v skupnost. V družbenem in pravnem razumevanju odgovornost pomeni dolžnost, da posameznik sprejme posledice svojih dejanj, skrbi za druge in se ravna po dogovorjenih pravilih. Vendar odgovornost ni zgolj pravna ali družbena obveza, temveč globoko teološka in etična kategorija, ki zadeva celotno človeško bivanje. Teološko gledano je odgovornost v Stari zavezi najprej osredotočena na odnos med človekom in Bogom. Človek je namreč stvarjenjsko povezan z Bogom, od katerega je prejel poslanstvo varovanja stvarstva. »Gospod Bog je vzel človeka in ga postavil v edenski vrt, da bi ga obdeloval in varoval.« (1 Mz 2,15) Človekova odgovornost je potemtakem dvojna. Človek je najprej poklican k ustvarjanju in razvijanju stvarstva. Prav tako pa je poklican k varovanju stvarstva, kar pomeni spoštovanje Božjega reda narave, ki je položen v stvarstvo. Lahko rečemo, da je to dinamika, ki izključuje tako izkoriščevalsko kot pasivno držo. Človek je ustvarjen kot *krona stvarstva*, ne kot absolutni gospodar. Bog mu je zaupal nalogo, da »obdeluje in varuje« vrt (1 Mz 2,15). V Novi zavezi je odgovornost neločljivo povezana z ljubeznijo do bližnjega (Mt 25,40). Apostol Pavel opozarja, da je vsak človek *oskrbnik* darov, ki mu jih je zaupal Bog (1 Kor 4,1-2). V tem smislu odgovornost presega individualne interese in postane oblika služenja, ki je utemeljena v evangeljski razsežnosti ljubezni. Prav tako se je v teološki refleksiji 20. stoletja uveljavila misel, da je odgovornost bistven izraz človekove etične zrelosti. Hans Jonas je v svojem delu *Načelo odgovornosti* poudaril, da tehnološka moč sodobnega človeka kliče k razširjeni odgovornosti, ki vključuje prihodnje generacije in naravno okolje (Jonas 1984). Odgovornost kot teološka kategorija zato ni omejena zgolj na osebno vest, temveč se razteza na vse dimenzije človeškega bivanja – na družino, skupnost, družbo, stvarstvo in prihodnje rodove. V krščanskem pogledu pomeni odgovornost dejavno ljubezen in skrb za življenje v najširšem pomenu ter je izraz zaupanja, ki ga je Bog položil v človeka, in hkrati klic k spoštovanju meja, ki jih postavlja stvarstvo.

5. Skromnost kot vrlina v gospodarjenju z gozdom

Gozd je eden najpomembnejših naravnih ekosistemov, ki ga človek uporablja za gospodarske, kulturne in duhovne namene, kar je še posebej razvidno v slovenskem prostoru, kjer gozd pokriva več kot polovico površine države (Zavod za gozdove Slovenije 2025). Ravnanje z gozdom je vedno preplet materialnih interesov, zakonitosti narave in družbene odgovornosti. V tem okviru postane skromnost ključna vrlina, ki usmerja gospodarjenje v trajnost, pravičnost in spoštovanje stvarstva. Sodobna kultura je namreč zaznamovana s potrošniško logiko, spodbuja nenasitno kopičenje dobrin in neomejeno gospodarsko rast. Papež Frančišek v *Laudato si'* opozarja, da potrošniška logika vodi v ekološko krizo, saj ruši naravno ravnovesje in pogloblja družbene neenakosti (LS 204–208). Skromnost v gospodarjenju z gozdom pomeni zavestno omejevanje izkoriščanja lesa in drugih gozdnih virov v prid dolgoročne vitalnosti ekosistema, kar ni znak nazadnjaštva, ampak izraz odgovorne svobode, po kateri se lastnik odpove kratkoročnemu dobičku, da bi ohranil bogastvo gozda za prihodnje generacije. Svetopisemska misel združuje skromnost z zvestobo Bogu in solidarnostjo do bližnjega. Že v starozavezni modrostni literaturi je zapisano, da, kdor je zadovoljen z malo, ne bo nikoli v stiski (Sir 29,23). Podobno pravi tudi apostol Pavel: »Če imamo živež in obleko, bodimo s tem zadovoljni.« (1 Tim 6,8) Takšna drža »prave mere« pomeni, da naj človek vzame toliko, kolikor res potrebuje, pri čemer naj upošteva ritem narave in omejenost virov, saj se v nasprotnem primeru izkoriščanje spremeni v uničevanje. Skromnost je nasprotje potrošniškega pohlepa. V povezavi z gozdom pomeni zmerno izkoriščanje virov, spoštovanje naravnih omejitev in zavedanje, da vsega ni mogoče pretvoriti v dobiček. Aristotelova ideja »zlatega ravnovesja« nam lahko služi kot navdih, da se izognemo skrajnostim med prevelikim izkoriščanjem in popolno zanemarjenostjo gozda. »Da bi torej živeli dobro, moramo vselej izbrati ti-

sto vmes med preveč in premalo, saj vrline ohranja prav srednja mera.« (*Nikomahova etika*, 1130a–1134a)

Načela slovenskega Zakona o gozdovih in Nacionalnega gozdnega programa utemeljujejo gospodarjenje na treh stebrih: trajnosti, sonaravnosti in večnamenskosti (Zakon o gozdovih, Uradni list RS, št. 30/93 in spremembe; Resolucija o nacionalnem gozdnem programu, Uradni list RS, št. 111/07). Vse tri usmeritve so v jedru povezane s krepitvijo skromnosti. Trajnost zahteva omejevanje posekov na raven, ki ne presega naravne rasti, sonaravnost pomeni upoštevanje ekoloških procesov, večnamenskost pa vključuje tudi socialne in kulturne funkcije gozda, ki presegajo zgolj materialni vidik. Skromnost se tukaj pokaže kot vrлина, ki posameznega lastnika in skupnost varuje pred pohlepom in ohranja večplastno identiteto gozda. Za lastnika gozda skromnost pomeni več kot le tehnično načelo; je duhovna pot, ki vodi k spoznanju, da je gozd Božji dar. V tem smislu lastništvo ne pomeni absolutne pravice, temveč odgovorno skrbništvo. Skromnost ga varuje pred skušnjavo, da bi gozd razumel kot izključno vir dobička, in mu omogoča, da v njem prepozna prostor skupnega dobrega – za skupnost, za prihodnje rodove in za celotno stvarstvo. Kot primer skromnosti v gospodarjenju z gozdom lahko navedemo rodbino Pahernik iz Vuhreda. Njihovo sonaravno gospodarjenje je temeljilo na načelu, da se z gozdom ravna kot z živim organizmom, ki zahteva nego in preišljevanje. Pahernikova dediščina kaže, da je mogoče združiti gospodarsko koristnost in trajnostno varstvo, če je odločanje prežeto s krepitvijo skromnosti (Koroški pokrajinski muzej 2018).

Skromnost kot vrлина v gospodarjenju z gozdom je tako večplastna – je etični korektiv pohlepa, svetopisemska drža prave mere, praktično načelo trajnostnega razvoja in duhovna pot odgovornega skrbništva. Brez vrline skromnosti bi gospodarjenje hitro zdrsnilo v enodimenzionalno ekonomijo, ki uničuje ekosisteme. S skromnostjo pa gozd ostaja prostor življenja, kulture in vere – resnično znamenje Božjega stvariteljskega daru.

6. Duhovna in kulturna dimenzija gozda

V vsakdanjem jeziku se pojem narave najpogosteje pojavlja v opisih izkušenj – sprehod po gozdu, občudovanje cvetočih travnikov, pohodi v gore ali preživljanje prostega časa v parku. Naravo doživljamo kot prostor lepote in sprostitev, a hkrati tudi kot prostor ogrožanja – ob poplavam, sušah ali ujmah rečemo, da je »narava udarila«. Narava tako ni le ekološki sistem, temveč tudi prostor simbolike, umetnosti in duhovnosti. V vsakdanjosti to pomeni, da je človek sestavni del narave in da je njegov odnos do nje hkrati pravni, gospodarski, socialni in etični. Že predsokratska filozofija je naravo razumela kot skrivnostno in nedoumljivo. Heraklit iz Efeza (ok. 535–475 pr. Kr.) je zapisal, da se »narava rada skriva« (Heraklit, fragment 123 (DK B123)). To spoznanje nakazuje, da je narava večplastna in človeku nikoli povsem dosegljiva. Filozof Jože Hlebš to misel dopolni z opažanjem, da je »odkrivanje narave prava pustolovščina« (Hlebš 2006, 34). Čim bolj znanost prodira v bistvo narave, tem globlje se odpirajo nove skrivnosti. To spoznanje ima tudi duhovno razsežnost – narava kot skrivnost človeka vodi k presežnemu, k Stvarniku, ki je v temelju vsega obstoja.

Sodobna psihologija opozarja na pomen čuječnosti, tj. sposobnosti, da človek zavestno doživlja sedanost in je pozoren na dražljaje svojih čutov, misli in čustev (Tacol 2025). V tem smislu je gozd prostor, ki omogoča globoko izkušnjo čuječnosti, saj s svojo tišino in raznolikostjo krepi človekovo sposobnost zbranosti in notranjega miru. Gozd ima v slovenski kulturi posebno mesto. Ni zgolj vir lesa, ampak tudi prostor umetniškega navdiha in duhovnega doživljanja. Papež Frančišek v *Laudato si'* opozarja, da človek brez občudovanja in strmenja v naravo postane zgolj »izkoriščevalec naravnih danosti« (LS 5). Alojz Rebula je v svojih delih večkrat opisal gozd kot prostor lepote in moči: »Obsavski gozd ostane gospod tudi v suši, gospod, ki ohranja nedotaknjen svoj zeleni plašč.« (Rebula 1977, 142) Skladatelj Blaž Arnič pa je s svojo simfonično pesnitvijo *Gozdovi pojejo* ustvaril glasbeni spomenik slovenski naravi, za katerega je leta 1947 prejel Prešernovo nagrado.

Duhovna in kulturna dimenzija gozda presegata njegovo gospodarsko vrednost in naravovarstveni pomen. Gozd človeka vabi k občudovanju in hvaležnosti, k poglobljanju v skrivnosti stvarstva in k spoznanju Stvarnika. Je prostor vzgoje in notranje svobode, hkrati pa tudi prostor spomina in etične odgovornosti. V tem smislu je gozd resničen kraj srečanja človeka z Bogom in s samim seboj – kraj, kjer se narava razodeva kot pot k presežnemu. Gozd pa je tudi prostor zgodovinske bolečine. Mnoga povojna grobišča v Sloveniji so skrita prav v gozdovih, kjer šumenje krošenj kliče k spominu, spravi in odgovornosti. Ta dvojnost – lepota in groza – kaže, da gozd presega zgolj materialno dimenzijo; je prostor kulture, zgodovine in duhovnosti.

7. Pastoralna in vzgojna razsežnost skrbi za stvarstvo: odgovornost do gozda in *Laudato si'*

Vzgoja za odgovoren odnos do gozda je zaradi obširne pokritosti ključnega pomena. Ker je Slovenija ena najbolj gozdnatih evropskih držav, njihovi lastniki pa predstavljajo skoraj četrtno državljanov, ta posebnost slovenskega prostora odpira pomembna pastoralna vprašanja. Tako se lahko vprašamo, kako katoličani razumejo svoje lastništvo gozda – ali ga dojemajo kot vir materialnih koristi ali kot dar stvarstva, za katerega so odgovorni pred Bogom, skupnostjo in prihodnjimi rodovi? Slogan Zavoda za gozdove Slovenije *Skrbno z gozdom* lahko razumemo kot duhovno vodilo, ki skrbnost dojema kot krepost, prepleteno z odgovornostjo in ljubeznijo do stvarstva. Če na to gledamo skozi prizmo zavedanja, da je vse ustvarjeno od Boga, bi bilo treba vernike vzgajati, da v bivanjskem prostoru, kamor spadajo tudi gozdovi, prepoznavajo prostor Božje navzočnosti, kraj tišine in občudovanja. Gozd je lahko del kateheze, duhovnih vaj, molitvenih romanj in celo zakramentalnega življenja skupnosti. Cerkev ima s tem priložnost, da pastoralno dejavnost razširi na področje varovanja narave, pri čemer postane skrb za gozd tudi skrb za človeško dušo. Papež Frančišek v *Laudato si'* spodbuja k »ekološkemu spreobrnjenju«, ki pomeni spremembo

miselnosti in življenjskega sloga (LS 216–221). Lastništvo gozda zato presega ekonomsko kategorijo in postaja etično-duhovna naloga: biti oskrbnik gozda pomeni, da posameznik prepozna gozd kot občestveni prostor življenja, ki zahteva trajnostno, sonaravno in večnamensko rabo. Pri tem imajo ključno vlogo največji lastniki, ki bi morali s svojim ravnanjem pokazati zgled odgovornega gospodarjenja. Vendar je enaka naloga tudi pri zasebnih lastnikih, ki niso zgolj uporabniki, temveč aktivni soudeleženci pri varovanju gozdnih ekosistemov.

Čeprav daje zakonodaja v Sloveniji vsem državljanom pravico do gibanja v gozdu in nabiranja gozdnih sadežev, pomeni pravičnost spoštovanje lastništva in odgovornosti do gozda kot žive skupnosti. Ob tem imamo v mislih primere voženj s štirikolesniki po gozdnih poteh ali celo po brezpotjih, ki povzročajo hrup, motenje gozdnih živali in uničevanje lastnine. Po drugi strani pa bi bilo nepravilno, če bi lastniki gozda odrekli pravico nelastnikom gozda do gibanja v njem v skladu z zakonom (Pravilnik o varstvu gozdov (Uradni list RS, št. 11 4/09, 31/16, 52/22 in 125/22)). Nepravilno bi bilo tudi gledati le na pravice, nič pa na dolžnosti in odgovornosti. Lastnikom gozdov in drugim uporabnikom nalagajo dolžnosti in pravice zakoni in podzakonski akti (Pravilnik o varstvu gozdov (Uradni list RS, št. 114/09, 31/16, 52/22 in 125/22), Zakon o gozdovih (ZG, UL 1993 in spremembe), Zakon o ohranjanju narave (ZON, Uradni list RS, št. 96/04 in prečiščena besedila do 18/23), ki naj bi bili v zavesti lastnikov in uporabnikov gozdov.

Skrb za gozdove ima tudi vzgojni pomen. Pedagoške metode, kot jih predlaga Joseph Cornell s svojimi priročniki za doživljanje narave, ter slovenske pobude, kot so *Gozd eksperimentov* in mreža gozdnih vrtcev in šol, kažejo, da je gozd prostor učenja, čudenja, spoštovanja in hvaležnosti (Cornell 1994; Gozd eksperimentov 2025; Inštitut za gozdno pedagogiko 2025). Otroci in odrasli ob doživljanju gozda razvijajo čuječnost, sposobnost osredotočenosti in občutljivost za skrivnost stvarstva. V pastoralnem smislu te prakse pomagajo, da se ekološka zavest ne oblikuje le na ravni racionalnega znanja, temveč tudi kot osebna izkušnja in duhovna drža. *Laudato si'* v tem kontekstu opozarja, da so

ekološke krize globalne, vendar je odgovornost vedno konkretna in osebna (LS 20–61). Na področju gozdov to pomeni, da odločitve državnih institucij in velikih lastnikov niso dovolj brez vsakodnevnih odločitev posameznikov. V skrbi za gozd se prepletata »velika slika« globalnih sprememb in »majhna slika« osebnega ravnanja – ali lastnik neguje gozd, ali obiskovalec spoštuje poti, ali skupnost varuje naravne rezervate. Prav ta dvojna razsežnost odgovornosti, ki se izraža v malem in velikem, odpira prostor za pastoralni nagovor, ki povezuje vero, etiko in prakso varovanja stvarstva.

Pastoralna in vzgojna razsežnost skrbi za gozdove razkriva, da gre za več kot gospodarsko ali naravovarstveno vprašanje. Gre za vprašanje vere, duhovnosti in odgovornosti pred Stvarnikom. Katoličani kot lastniki in uporabniki gozdov so poklicani, da živijo *Laudato si'* v vsakdanjih odločitvah – v načinu gospodarjenja, v odnosu do narave in v duhovnem zavedanju, da je gozd del skupnega doma. Gozd je tako prostor formacije – prostor, kjer človek uči odgovornost, razvija skromnost, živi pravičnost in se uči hvaležnosti do Boga za dar stvarstva.

Zaključek

Skrb za gozd v našem skupnem domu presega okvir tehničnih in gospodarskih odločitev, saj se dotika samega temelja človeškega bivanja – odnosa do Stvarnika, do sočloveka in do stvarstva. V luči okrožnice *Laudato si'* je gozd prostor, kjer se konkretno uresničujejo vrline pravičnosti, odgovornosti in skromnosti. Pravičnost se kaže v spoštovanju pravic lastnikov, obiskovalcev in prihodnjih generacij, odgovornost v zavesti, da je človek le oskrbnik, ki mu je bil zaupan Božji dar, skromnost pa v zmernosti in pripravljenosti, da se kratkoročni dobički podredijo dolgoročni trajnosti. Slovenski prostor, ki ga v veliki meri prekrivajo gozdovi, je v tem pogledu privilegiran in hkrati poklican, da postane zgled sonaravnega gospodarjenja. V pastoralni in vzgojni razsežnosti gozd razodeva svojo vlogo kot prostor oblikovanja srca in duha, kjer človek

znova odkriva pomen tišine, čudenja in hvaležnosti. Vse to pa nas vabi k ekološkemu spreobrnjenju, ki ni le nova praksa, ampak sprememba življenjskega sloga in duhovne države. Le tako bo gozd tudi v prihodnje ostal prostor življenja, kulture in vere – resničen simbol našega skupnega doma.

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Igor Bahovec:

Integralna ekologija – izziv za kristjane, Cerkev in družbo

Povzetek: Z integralnim oziroma celostnim pristopom k ekološkim vprašanjem je papež Frančišek načrtoval nov način soočenja z mnogimi vidiki ekološke krize, ki zaznamuje celotno stvarstvo. Mnogi priznavajo, da je tako Katoliška Cerkev v tej tematiki iz obrobnega akterja 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. Prispevek se osredotoča na tri vidike integralne ekologije. V prvem delu predstavimo več elementov integralne ekologije, denimo celovitost dejstev, dinamiko enciklike, vidike celostnega spoznanja in proces ekološkega spreobrnjenja. Drugi del je osredotočen na vprašanja antropologije – kako razumemo človeka. Tretji del se sprašuje o posebni vlogi krščanstva. Pri integralni ekologiji je pomembno, da se preseže vsako ideološko ali drugačno redukcijo, saj brez tega ni mogoče spoznati bistva problema niti ni mogoče delovati v skupno dobro vseh.

Ključne besede: integralna ekologija, celostno spoznanje, srce, krik ubogih, krik zemlje, simbolna miselnost

Integral Ecology: A Challenge for Christians, the Church, and Society

Abstract: With his integral or holistic approach to ecological issues, Pope Francis has outlined a new way of addressing the many aspects of the ecological crisis that affects the entire creation. Many acknowledge that the Catholic Church has thus moved from being a marginal player in this area to becoming an important actor. This approach, which is fundamentally based on the interconnectedness of natural, humanistic, social, and spiritual-religious aspects of the common crisis, opens up opportunities for a more comprehensive understanding and coordinated action—action that enables synergy between different actors. This article focuses on three aspects of integral ecology. In the first part, we present several elements of integral ecology, such as the integrity of facts, the dynamics of the encyclical, aspects of holistic knowledge, and the process of ecological conversion. The second part focuses on questions of anthropology – how we understand human beings. The third part questions the specific role of Christianity. In integral ecology, it is important to overcome any ideological or other reductionism, because without this it is impossible to understand the essence of the problem or to act for the common good of all.

Keywords: Integral ecology, integral knowledge, heart, cry of the poor, cry of the earth, symbolic mentality

Uvod

Živimo v obdobju, ko ekološke krize ne moremo več zanikati. Segrevanje ozračja, onesnaženost, izguba biotske raznovrstnosti, izumiranje številnih živalskih vrst in spreminjanje podnebnih razmer so le nekateri vidiki te krize. Posledice ogrožajo vse, najbolj pa uboge in odrinjene – ekološka kriza sega širše

od njenega naravoslovnega dela. Ker je kriza v veliki meri posledica delovanja tehnološko-znanstvene civilizacije, ki je do okolja pogosto destruktivna, odziv nanjo zahteva celovit premislek o številnih vidikih delovanja naše civilizacije.

Katoliška Cerkev o ekoloških vprašanjih dolgo ni veliko govorila. Prej in več je o tem spregovoril ekumenski patriarh Bartolomej (Sereti 2019). Zato je bila enciklika papeža Frančiška *Laudato si'* o skrbi za skupni dom (2013) precejšnje presenečenje. Še toliko bolj, ker je papež Frančišek leta 2007 na srečanju škofov Latinske Amerike in Karibov v Aparecidi menil, da »gre za postransko stvar« (Petrini 2022, 24). Kako močno osebno spreobrnjenje je doživel, jasno kažejo njegove objave in delovanje, denimo *Laudato si'*, *Laudate Deum* (2023), sinoda o Amazoniji (2019), *Querida Amazonia* (2020).

V encikliki *Laudato si'*, ki je tako ekološka kot družbena, ima eno osrednjih mest integralna oziroma celostna ekologija. Izhaja iz precej enostavnega in na videz samoumevnega izhodišča, ki pa je bilo pogosto prezrto, neupoštevano ali celo zanikano. Življenje na tem svetu je povezano: o človeku, družbi, naravi, kulturah, verovanjih itd. ne moremo govoriti ločeno, o vsakem posebej. Prav je, da vidike razločimo, a brez medsebojnih odnosov in povezanosti med deli, brez delovanja kot celote pojava ne moremo celostno zaobjeti in razumeti. Ne moremo torej posebej govoriti o ekološki krizi in posebej o ekonomski, zdravstveni, družbeni in kulturni krizi – krize so med seboj povezane.

V prispevku se osredotočamo na nekaj vidikov integralne ekologije. Po eni strani gre za vsebino, denimo celovit zajem pojavov in celosten odgovor, po drugi strani za način, torej *kako* (kako razviti integralno analizo, interpretacijo, predloge delovanja), po tretji pa za *kdo*. Treba je upoštevati, da gre za proces, ki zahteva čas. Vendar je bilo že veliko korakov narejenih – o tem pričata sinoda škofov panamazonske regije, ki ima integralno ekologijo v naslovu (ANPCIE 2019) in *Laudate Deum* (2023), v katerem je papež pokazal, da se krščanstvo in svet odzivata prepočasi in premalo smelo. Končno integralni pristop zahteva premislek o tem, kdo je človek in kako delovati skupaj, kar vključuje tudi človeka presegajočo stvarnost, Boga.

O nekaterih vidikih integralnega pristopa v *Laudato si'* in drugih delih papeža Frančiška

Povezanost kot vodilna beseda integralne ekologije se v encikliki kaže v številnih vidikih. Oglejmo si nekatere.

1.1 Dejstva ekološke krize

K povezanosti nas najprej usmerja prvi del enciklike, ki obravnava dejstva ekološke krize; gre za dopolnjevanje spoznanj naravoslovja, družboslovja in humanistike. Ekološka kriza vpliva tudi na kulturo, gospodarstvo, nepravilno delitev dobrin in preveliko družbeno neenakost.

V tem delu lahko prepoznamo tri vodila. Prvič, treba si je priznati in sprejeti, da »resnični ekološki pristop postaja vedno bolj družbeni pristop, ki mora v razprave o okolju vključiti vprašanja pravičnosti, da bomo slišali tako krik zemlje kot krik ubogih« (LS 49). Gre za eno povezano krizo. Posebno pozornost je treba nameniti ubogim, saj so ti pogosto najbolj izpostavljeni negativnim posledicam ekološke krize. Drugič, ustrezno reševanje ni mogoče brez vključevanja lokalnih ljudi in upoštevanja konkretne kulture, torej brez dejanskega upoštevanja konkretnega življenja. Kot je papež Frančišek zapisal v encikliki in na mnogih drugih mestih, imajo dejstva prednost pred idejami (EG 234–237). To lahko razumemo tudi tako, da ima konkretnost življenja prednost pred idejnimi pogledi, če ti niso odraz in sinteza celovite življenjske izkušnje. Tretjič, celovito odzivanje pomeni, da smo vsi soudeleženi, vsak akter s svojim deležem na njemu lasten način (od držav in mednarodne skupnosti do posameznikov, družin ter lokalne in civilne sfere). Nujno je razvijati sinergijo skupnih prizadevanj. Posebna naloga je zaupana verujočim v Boga Stvarnika.

1.2 O »dinamiki« spoznanja in delovanja v encikliki

Integralni pristop se izraža tudi v »dinamiki« enciklike. Po predstavitvi dejstev o naravi in družbi enciklika nadaljuje z »dejstvi« odrešenega pogleda na stvarstvo (evangelij stvarjenja). Sledi globlje razumevanje vzrokov krize, ki

vključuje analizo in interpretacijo, ter predlog integralne ekologije (povezuje ekološko, družbeno, ekonomsko, kulturno ekologijo, vsakdanje življenje in odnos med generacijami). Nato sledi nekaj predlogov za delovanje. Na koncu se posveti vprašanju ekološke etike, vzgoje in duhovnosti.

S tem je izražen lok, ki ga lahko prepoznamo v mnogih delih papeža Frančiška. Izhaja iz izkušnje življenja latinskoameriške Cerkve in ga kratko povzemajo tri besede: videti – presoditi – delovati (Luciani 2017). Vendar ni vseeno, kako »videti«: ne gre za »videti od zunaj« (kot deluje velik del znanosti, ekonomije, politike, vsakdanjega življenja), ampak za »videti« kot srečati se, slišati, izraziti sočutje, gojiti kulturo bližine. »Videti« vključuje tudi v največji meri prepoznati, kako je »videti z odrešenim pogledom«. Podobno velja za proces presojanja in odločanja – način je skupno razločevanje (duhov), ki vključuje druge (skupnost) in poslušanje Duha.

Papež Frančišek je sicer predlagal, da dinamiko poimenujemo nekoliko drugače: zreti/kontemplirati – razločevati – predlagati, vendar Ivereigh (Francis in Ivereigh 2020, 142–143) poudarja, da med poimenovanjema ni veliko razlik. To se je pokazalo tudi med procesom sinode o sinodalnosti. Treba pa je poudariti, da se ta dinamika razlikuje od dinamike ideja/nauk – volja – delovanje, ki je prevladovala v zadnjih stoletjih v svetu in Cerkvi. Zdi se, da premik dinamike izraža enega pomembnih vidikov prehoda iz moderne dobe v novo dobo.

1.3 Vprašanja celostnega spoznanja

Poseben vidik integralne ekologije je vprašanje spoznanja. Živimo v znanstveno-tehnični civilizaciji, v prevladujoči tehnološki paradigmi, ki je prek industrije in potrošništva eden povzročiteljev ekološke krize. Počasi se uveljavlja spoznanje, da zgolj tehnološke rešitve za ekološko krizo niso dovolj. Znanstveno-tehnično znanje je za reševanje krize nujno, a ne daje celovite slike in zato ne zadošča. Potrebno je vključiti druga znanja in spodbujati povezovanje v celovito spoznanje.

Morda je prvi premislek namenjen vlogi znanja in modrosti. Modrost izhaja iz izkušnje življenja, zato jo pogosto povezujemo s starejšimi, ki imajo izkušnje. Zahodna civilizacija je glede tega osiromašena; v veliki meri je bil prekinjen pre-

nos vednosti na podlagi izkušenj, spomina in modrosti, torej »živ« prenos med generacijami. Širjenje formalnega izobraževanja je prineslo večjo sekundarno in terciarno izobraženost, a so nove generacije šibkejšje glede drugih vidikov znanja. Fizik Blasi (2006) je opozoril, da se je treba premakniti iz družbe znanja k družbi modrosti, torej k družbi, ki temelji na modrosti. Modrost po eni strani vključuje celovito reflektirano lastno izkušnjo, po drugi pa je utemeljena v spominu in kulturi ljudstva, skupnosti ter se zaveda etične odgovornosti.

Neupoštevanje znanja iz izkušenj, ki postanejo del spomina skupnosti, smo prezrli tudi pri nas. Samo en primer: ob poplavah pred leti je bilo povsem jasno, da je bila škoda velika tudi zato, ker se ni upošteval spomin, da so to območja stoletnih poplav in se na njih ne gradi. Za integralno ekologijo je modrost ljudstev eden njenih ključnih stebrov, predvsem modrost tistih, ki živijo v harmoniji z naravnimi omejitvami. Sinoda o Amazoniji je pokazala vrednost življenjske modrosti preprostih ljudstev, ki živijo zunaj civiliziranega dela sveta. Ali jim bomo prisluhnili, pa je drugo vprašanje. Vsekakor smo povabljeni. Papež Frančišek je že od začetka pontifikata poudarjal, da moramo modrost ljudstev »priznavati s hvaležnim pogledom« (EG 68). Pri odnosu do ubogih gre za to, da »postanemo glasniki njihovih potreb« in tudi, da »smo njihovi prijatelji, da jim prisluhnemo, jih razumemo in sprejmemo skrivnostno modrost, ki nam jo Bog hoče posredovati po njih« (EG 198).

Poseben vidik integralnega spoznanja je komplementarnost oziroma dopolnjevanje. Papež Frančišek je v *Querida Amazonia* poudaril, da ni želel »podvajati« zapisanega v končnem dokumentu sinode, niti ni zavrnil sprejetih odločitev, temveč nasprotno: »vsakogar bi opogumil, da ga prebere v celoti« (QuA 1–3). Jasno je izrazil, da je sinoda veliko pridobila od »mnogih ljudi, ki bolje kot jaz ali rimska kurija poznajo probleme in vsebine amazonskega področja, saj tam živijo, izkušajo tamkajšnje trpljenje in področje strastno ljubijo«. Z drugimi besedami, brez upoštevanja ljudi, ki so najbližje problemu, ni dobrega odgovora. S tem priznava in uveljavlja načelo subsidiarnosti, ki je sicer sestavni del družbenega nauka Katoliške Cerkve, a ni bil vedno dovolj poudarjen in ljudem predstavljen

na razumljiv način. V sociologiji je podoben princip pristnih intermediarnih institucij (Bahovec 2005).

Na drug vidik integralnega spoznanja v *Querida Amazonia* je opozoril Ive-reigh (2020). V nasprotju s pričakovanji, da bo papež podal odgovore na sporna cerkvena vprašanja, »smo dobili sanje, vizijo, preroštvo«. Čakali smo na rešitev perečega problema pomanjkanja duhovnikov na področju Amazonije, papež Frančišek pa je odgovoril »na globlji problem: odgovor na mučen krik ljudi v tej regiji in Božje sanje o njihovi polnosti življenja«.

Menimo, da je glede celovitega spoznanja treba opozoriti na spoznanje srca in na srce, ki je v tradiciji *Svetega pisma*, vzhodnega krščanstva in mnogih vzhodnih kultur »organ« celovitega spoznanja. Samo srce je zmožno povezati delčke v celoto; srce je osebno jedro človeka, kjer smo res to, kar smo. Antoine de Saint-Exupéry je v *Malem princu* zapisal: »Kdor hoče videti, mora gledati s srcem. Bistvo je očem nevidno.« Pomen srca najdemo tudi v naši literaturi: Cankar je pisal o skriti kamrici srca, Prešeren je zapisal: »ker dobro v srcu mislimo«. *Misli srca* je izraz, ki ni tuj svetopisemskemu jeziku niti grški misli v obdobju od Homerja do Platona (DN 3); tuj pa je razsvetljenskemu mišljenju. To ni presenetljivo – tako je poudaril tudi papež Frančišek v svoji zadnji okrožnici *Dilexit Nos*, v kateri je spregovoril o človeški in Božji ljubezni Jezusa Kristusa (2024). Razvrednotenje srca, ki je značilno za sodobno »tekočo« družbo, ima daljšo zgodovino. Najdemo ga že »v helenističnem in predkrščanskem racionalizmu, v postkrščanskem idealizmu in materializmi različnih oblik«. Filozofiji moderne dobe je »srce tuj pojem in daje prednost drugim konceptom, kot so razum, volja ali svoboda« (DN 10). V antropologiji je bilo srce prezrto.

Treba je priznati, da se središčnost srca v celotnem krščanstvu nikoli ni povsem izgubila. Nanjo so občasno spominjali posamezniki. Izguba v velikem delu krščanstva je po našem mnenju povezana s prevlado konceptualne miselnosti v družbi in tudi v Cerkvi. Konceptualno krščanstvo ima težave s simbolom, ki je bil v središču krščanstva prvega tisočletja in je v jedru svetopisemskega besedila. Jezus je vedno znova govoril o srcu kot o središču človeka. V *Svetem pismu*, tudi

v slovenskem standardnem prevodu, se besedna zveza »v svojem srcu« pojavi skoraj devetdesetkrat, beseda »srce« (srca/srcu/srcem) pa skoraj tisočkrat. Mariji se pripisuje, da je dogajanje ob Jezusovem rojstvu in ob Jezusu kot otroku v Jeruzalemu »ohranila v svojem srcu« in da je »premišljevala v svojem srcu« (Lk 2,19; 51). Papež Frančišek (DN 19) pri tem spominja, da je uporabljena grška beseda v Lk 2,19 *syμβállousa*; grški *syμβάλλειν* pa je v zvezi s *symbol* – dati skupaj, kar odpre nov ali pravi pomen.

Treba bo priznati in sprejeti, da je simbolno spoznanje sestavni del celovitega spoznanja. Vendar simbola pri tem ne gre dojemati v prevladujočem sodobnem pomenu, temveč v bibličnem in v pomenu prvega obdobja krščanstva.

1.4 Učenje iz osebne izkušnje, vloga srečanj in poslušanja kultur

Pomemben vidik razvoja celovitega spoznanja lahko razberemo iz zgodbe, kako se je Frančišek iz nezavedanja ekoloških problemov premaknil med glavne akterje reševanja. Sam pravi: »Moje lastno zavedanje te resnice se je začelo na srečanju škofov v Aparecidi leta 2007.« (2020, 30–31) Takrat se mu je ekološka pozornost brazilskih škofov zdela pretirana. Vendar so se mu v kasnejših srečanjih z mnogimi ljudmi, ki so mu približali dejstva, počasi odprle oči. Potreben je bil proces, ki je zahteval čas. A ne gre prezreti, da je šlo za kratko obdobje nekaj let – *Laudato si'* je izšla šest let kasneje. Pri tem mu je posebej pomagalo pisanje ekumenskega patriarha Bartolomeja o tej temi. Počasi sta se oblikovala celovito zavedanje (ne ideologija) in celovita ekološka vizija. Zato je, denimo, integralna ekologija kritična do tehnokratske paradigme in poziva k drugačni mentaliteti – mentaliteti, ki prepozna, da so vidiki življenja celovito povezani. Pri integralni ekologiji gre za mnogo več kot za skrb za naravo; gre za skrb drug za drugega kot za sočloveka, ki ga ljubi Bog, in vse, kar je s tem povezano (34).

Smiselno se je vprašati, kako in zakaj je ekološko zavedanje papeža Frančiška vodilo k integralni ekologiji. Gotovo gre za veliko povezanih dejavnikov, a nekatere lahko hitro prepoznamo. Prvič, ekološko krizo je povezal s prvotnim

namenom stvarstva in razumevanjem, da je stvarstvo Božji dar človeku. Ljudje nismo lastniki, temveč upravljalci stvarstva. Drugič, njegov način je k stvarjem pristopati celovito. O tem govori tudi ena njegovih temeljnih usmeritev: celota je več kot del in gola vsota delov (EG 234–237). Veliko je prispevala njegova bližina ubogim oziroma prednostna odločitev za uboge. Ekološko zavedanje, ki prezre uboge, hitro postane elitizem. Zato integralne ekologije ni brez zavedanja dostojanstva vseh oseb in kultur. Predvsem pa je moral biti papež osebno odprt za novo in je znal »novo in staro« celovito povezovati.

Kaj nas lahko nauči prikazani proces? Najprej, zavedanje dejstev ni vedno samoumevno. Včasih pomaga znanost, pogosto pa srečanje s konkretnimi življenjskimi zgodbami in razvijanje dialoga. Potrebno je ekološko spreobrnjenje. Vernim pomaga *Sveto pismo*, kjer je odnos med Stvarnikom in stvarstvom izjemno močan. Kot papež lahko prisluhnemo svetemu Frančišku Asiškemu, ki je v *Sončni pesmi* izrazil izjemno razumevanje in odnos do stvarstva. Napisal jo je, ko je bil že zelo bolan, proti koncu življenja, zato lahko rečemo, da je del njegove duhovne oporoke.

Papeža je v procesu vodilo tudi visoko cenjenje kulture in ljudstva. Za teologijo kulture so značilni trije stebri: poleg prednostne izbire za uboge (in s tem bližine ubogim) ter cenjenja žive vere ljudstva, izražene v ljudskih pobožnostih, je to kulturno-zgodovinska analiza. Tudi glede preprostih ljudstev je papež prepričan, da lahko celotni družbi nekaj povedo.

Antropološki okviri ekološke krize

Glede antropološkega vidika ekološke krize je papež jassen: »Naš odnos z naravo se ne more prenoviti brez prenove človeštva samega. Ekologija ne more obstajati brez ustrezne antropologije.« (LS 118) Vprašanje *Kdo je človek?* je v središču ekološke tematike. Podobno je vprašanje antropocentrizma moderne dobe dejavnik, ki sega v same korenine sodobne družbene in ekološke krize.

Po antropocentrizmu narava ni bila razumljena kot dana ljudem v upravljanje, temveč kot objekt za obvladovanje, torej kot sredstvo. Notranji smisel narave se je tako izgubil. To se kaže tudi v tehnocentričnosti, ki prevladuje v mnogih vidikih sodobnega življenja. »Če je sedanja ekološka kriza majhen znak etične, kulturne in duhovne krize sodobnosti, ne moremo domnevati, da bomo lahko popravili naš odnos do narave in okolja, ne da bi ozdravili vse temeljne človeške odnose.« Po krščanstvu ima človek »posebno dostojanstvo nad drugimi bitji«, kar vpliva na odnose do stvarstva in drugih ljudi. Plemenitost človeka se kaže v odprtosti do drugih, v pristnem dialogu in razvijanju kulture bližine. Brez primerne odnosa do sočloveka in do človeka presegajoče resničnosti, do Boga, ostajamo na ravni »romantičnega individualizma, oblečenega v ekološko preobleko« (LS 119).

Na problematičnost Boecijeve definicije osebe v teologiji je opozoril Ratzinger (1990): ta definicija »ostaja povsem na ravni substance« in zato »ne more nič razjasniti o Sveti Trojici ali o kristologiji; to je ugotovitev, ki ostaja na ravni grškega miselnega sveta, za katerega je značilno, da misli v terminih substancialnosti«. Ker smo ustvarjeni po Božji podobnosti in sličnosti, Boecijeva definicija ne more izraziti bistvenega o človeku kot osebi.

Napačni antropocentrizem, ki je deloma povezan z napačno antropologijo, vodi k napačnemu načinu življenja. Del tega je praktični relativizem, ki je po Frančišku »še nevarnejši od doktrinarne relativizma«. Ko se človek postavi v središče, daje absolutno prednost takojšnji udobnosti, vse drugo pa postane relativno (LS 122; EG 80).

Osebni princip na določen način izražajo tudi kulture, ki niso individualistične. Za mentaliteto podsaharske Afrike je značilen *ubuntu*, ki o človeku pravi: »Sem, ker ti si,« ali: »Da vzgojiš človeka, je potrebna celotna vas.« V ospredju je skupnostna povezanost, a ne na način, ki bi izbrisal enkratnost človeka – nasprotno, jo podpira.

Ali se bomo pustili navdihniti personalističnim spoznanjem in pogledom *ubuntu*, ostaja odprto vprašanje. Zaenkrat v zahodnem svetu daleč prevladuje kultura individualizma, ki s tem tudi reducira razumevanje človeka.

Sklepni pogled: vloga krščanstva za upanje prihodnosti

V *Laudato si'* je papež Frančišek pokazal, da reševanje problematike ne zadeva le držav in politike, razvoja tehnoloških in sistemskih rešitev – vse to je nenadomestljivo in nujno, a ne zadošča. K reševanju ekoloških problemov in globalne družbene neenakosti, torej k odgovoru na krik zemlje in krik ubogih, smo pozvani vsi. Toda kako? Zlasti nas zanima, kako smo k temu poklicani kristjani.

Najprej je treba ponižno priznati, da smo kristjani glede zavedanja ekološke problematike zelo počasni. Še danes je pri nekaterih prisoten dvom v podatke in izkrivljen pogled na odnos do narave. Nikakor ni samoumevno, da bi kristjan stvarstvo sprejemal v zavedanju, da je pri stvarjenju Bog v človeku združil celoto stvarstva in ga ustvaril za dobrega upravitelja. Še toliko manj se slišijo Pavlove besede iz pisma Rimljanom (8,19-22): »Kajti stvarstvo nestrpno hrepeni po razodetju Božjih sinov. /.../ Saj vemo, da celotno stvarstvo vse do zdaj skupno zdihuje in trpi porodne bolečine.« Skrb za stvarstvo, ki je Božje delo, bi morala biti kristjanova dolžnost in vir njegove vere – a kot vemo, pri mnogih kristjanih, od laikov do teologov in škofov, ni tako.

Na tem področju je veliko pionirskih premislekov in dejanj naredil ekumenski patriarhat: patriarh Dimitrios že v 80. letih, patriarh Bartolomej pa vse od izvolitve leta 1991. Omenimo le dva vidika, pomembna za celotno krščanstvo. Prvič, ekološke krize ne moremo omejiti le na naravo, ampak gre tudi za vprašanje pravičnosti. Drugič, gre za »duhovno razsežnost krize in poziv k ponovnemu odkritju evharistične vizije stvarstva« (Bartolomej v Santamaria 2025). Glede prvega vidika je razvidno, da je to tisti del integralne ekologije, kjer se krščanstvo sreča z vsemi ljudmi dobre volje. Drugi vidik pa zadeva duhovno branje vsega ustvarjenega in tudi zgodovine, kulture ... Denimo: v vseh zakramentih je prisotna snov (voda, olje, vino, kruh) – brez narave ni zakramentov, in morda je dobro razvijati vizijo, da šele v zakramentih snov izrazi svoj najgloblji pomen.

K duhovnemu branju stvarstva nam lahko pomaga umetnost srednjega veka. Navedimo dva primera. V baziliki v Monrealu na Siciliji je upodobljen Bog, ki ustvarja Adama tako, da je okrog njega celotno stvarstvo – človek je krona vsega ustvarjenega in vse ustvarjeno dobi celovit pomen šele skupaj s človekom. Ko Bog ustvari Evo in jo »privede« k Adamu, je med njima Bog Stvarnik. Naslednji prizor prikazuje prvi greh – med Adamom in Evo sta drevo in kača. Gre za simbolno izraženo resničnost: na človekov medosebni odnos vpliva to, kar je »vmes«; ko v odnosu prevladuje skušnjava, materialni sad drevesa in kača, se poruši odnos do Boga in med ljudmi.

V Hrastovljah je zelo povedna predstavitev človeškega dela. Dela v letu so prikazana kot tipična dela dvanajstih mesecev, sledita pa podobi časa in modreca (verjetno Hieronima). Simbolno branje podobe kaže, da celovito razumevanje človeškega dela z zemljo in sadovi zemlje ne ostaja pri sami dejavnosti, ampak potrebujemo dva »dodatka«: prvega izraža dvojno razumevanje časa, drugega pa osebna duhovna refleksija, duhovno spoznanje smisla dela. V grščini sta za besedo *čas* dva izraza: *kronos* in *kairos*. *Kronos* označuje čas od dneva do dneva, leta do leta, *kairos* pa čas kot razkritje globljih pomenov dogajanja, notranjega smisla ipd. Celota vključuje oba vidika. Toda kako priti do *kairosa*? Razkrije se po človeku, osebi, ki je v globokem odnosu z Bogom – zato Hieronim.

To sta dva primera bogate predstavitve povezanosti človeka in preostalega stvarstva v srednjeveških upodobitvah. Značilnost te simbolne mentalitete je celovitost, povezanost vsega. Danes, v času velike fragmentacije in izgube središča, nam to lahko pomaga – kot navdih za sedanjost in kot spomin, ki postaja spet živ.

Zaključimo: integralna ekologija je v tem pogledu pristop, ki obeta. Pozornost na medsebojno povezanost mnogih vidikov, priznavanje nujnosti celovitega spoznanja in ravnanja, soudeležbe vseh ipd. so usmeritve, ki omogočajo spreminjanje na bolje. Po Turksonu (2015) je papež z *Laudato si'* skušal »ogreti upanje« in začeti proces, ki bo trajal dolgo. Od vsakega od nas pa je odvisno, kako smo v tem procesu (ne)udeleženi. Integralna ekologija nas spodbuja, da se prepoznamo povezani z drugimi ljudmi in stvarstvom ter da delujemo skupaj.

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**THEOLOGICAL
REFLECTION/**

**TEOLOŠKA
REFLEKSIJA**

Roman Globokar: Care for the Natural Environment as a Neglected Area in Theology

Abstract: The author states that care for the natural environment has been neglected for too long in the Catholic Church and in moral theology. In bioethics, the Church has focused almost exclusively on respecting the dignity of the human person from conception to natural death, while concern for the natural environment has been marginalised. Pope Francis's encyclical *Laudato si'* is a groundbreaking document that charts a path towards integral bioethics, which, in addition to concern for human dignity, also includes concern for other living beings and the entire natural environment. Although Francis criticises excessive anthropocentrism, he remains within a moderate anthropocentric framework. The author proposes Christian integral bioethics that combines respect for human life, other living beings, and the natural environment, based on relational anthropology, which emphasises interconnectedness and moral responsibility for all of creation.

Keywords: integral bioethics, ecological ethics, anthropocentrism, *Laudato si'*, Pope Francis

Skrb za naravno okolje kot zapostavljena tema v teologiji

Povzetek: Avtor ugotavlja, da je bila skrb za naravno okolje v Katoliški Cerkvi in moralni teologiji predolgo zanemarjena. Cerkev se je na področju bioetike skoraj izključno posvečala vprašanjem spoštovanja dostojanstva človeške osebe od spočetja do naravne smrti, medtem ko je bila skrb za naravno okolje potisnjena na obrobje. Okrožnica *Laudato si'* papeža Frančiška je prelomen dokument, ki začrta pot k integralni bioetiki, ki poleg skrbi za dostojanstvo človeka vključuje tudi skrb za druga živa bitja in celotno naravno okolje. Čeprav Frančišek kritizira pretiran antropocentrizem, ostaja znotraj zmerne antropocentričnega okvira. Avtor predlaga krščansko integralno bioetiko, ki združuje spoštovanje človeškega življenja, drugih živih bitij in naravnega okolja, utemeljeno na odnosni antropologiji, ki poudarja medsebojno povezanost in moralno odgovornost za celotno stvarstvo.

Ključne besede: integralna bioetika, ekološka etika, antropocentrizem, *Laudato si'*, papež Frančišek

Introduction

Care for the natural environment is becoming an increasingly important aspect of the moral responsibility of individuals and society today. Accelerated climate change in recent decades demonstrates that human interference with the natural order is threatening the conditions necessary for the future existence of humans and other living beings on our planet. Already in the second half of the last century, the tangible consequences of air, water, and soil pollution on human health, resulting from industrialization and intensive agriculture, led to a growing ecological awareness among people. Individuals began to join environmental movements that highlighted the harmful effects of human activity on

the natural environment. Many emphasised the intrinsic value of other living beings and the natural environment as a whole, and drew attention to humanity's exploitative relationship with nature.

Unfortunately, it must be acknowledged that the Church responded rather late, and even now the ecological issue is not among the key priorities in the life of our religious communities. A glance at scientific journals and theological publications, especially in Central and Eastern Europe, reveals that responsibility for the natural environment has not been central to ethical reflection in recent times. The Church and moral theology have been at the forefront in protecting human life from conception to natural death and in defending the traditional view of the family. However, regarding environmental protection and measures against climate change, the Catholic Church is not as vocal or decisive. In this area, bishops refer to more general guidelines, stating that humans are responsible for the whole of creation; however, these do not include binding normative statements, as is customary in matters of human bioethics such as the prohibition of abortion and euthanasia.

Neglect of ecological thinking

If we place our reflections on human responsibility towards the natural environment in a broader context, we see that the entire tradition of Western thought has neglected the ecological dimension of human existence and action. Albert Schweitzer uses a vivid metaphor to describe the exclusion of non-human beings from the realm of ethics, comparing Western philosophy to a caring housewife who has cleaned the living room and is constantly careful not to let any animals into the house (Schweitzer 1990, 317).

One reason for the Church's reluctance to engage in caring for the natural environment is the accusation that the anthropocentric view of the Judeo-Christian tradition is responsible for humanity's destructive relationship with nature. Many critics of anthropocentrism (White 1967; Amery 1972; Drewermann

1983; Taylor 2016) have traced the origins of this attitude to the opening pages of the Bible, specifically Genesis 1:28. The Creator's command to humans to subdue the earth and rule over it is said to have led people to view creation as an object to be used at will. In his 1967 article, *The Historical Roots of Our Ecological Crisis*, American historian Lynn White (1907–1987) argued that Christianity is responsible for the modern ecological crisis (White 1967). In a simplified and uncritical manner, White summarises the first two chapters of Genesis in a single paragraph and concludes that Christianity, especially in its Western form, is “the most anthropocentric religion the world has ever seen” (White 1967, 1205).

Nevertheless, we must acknowledge that Catholics have not been particularly active or engaged in ecological movements. Besides the previously mentioned reason that Christian teaching about humans as the crown of creation is seen as responsible for the destruction of the natural environment, there are other reasons for this reluctance. Many environmental activists have opposed the Catholic view that human life should be protected from conception onwards. They have denied the unique place of human beings within the natural world, which is one of the fundamental truths of the biblical message. This has created a contradiction and tension between those who defend the right to life from conception to natural death and those who defend the rights of the natural environment.

In his Message for World Peace Day in 1990, Pope John Paul II reminded Christians that “their responsibility within creation and their duty towards nature and the Creator are an essential part of their faith” (1989, § 15). However, his moral teaching on the protection of life focused almost exclusively on human life. In the central encyclical on the protection of life, *Evangelium Vitae* from 1995, responsibility for the natural environment is mentioned only marginally (EV 22). His successor, Pope Benedict XVI, acknowledged that humans damage the natural environment through irresponsible actions. Nevertheless, his perspective remains fundamentally anthropocentric, as he states that the Church “must defend not only earth, water and air as gifts of creation that belong to everyone,” but must “above all protect mankind from self-destruction” (CV 51).

It is the grave duty of human beings to “hand the earth on to future generations in such a condition that they too can worthily inhabit it and continue to cultivate it” (CV 50). Benedict XVI gives priority to “human ecology” over “environmental ecology.” He also highlights the connection between respect for human life from conception to natural death and the protection of the natural environment. “The book of nature is one and indivisible: it takes in not only the environment but also life, sexuality, marriage, the family, social relations: in a word, integral human development. Our duties towards the environment are linked to our duties towards the human person, considered in himself and in relation to others. It would be wrong to uphold one set of duties while trampling on the other. Herein lies a grave contradiction in our mentality and practice today: one which demeans the person, disrupts the environment and damages society.” (CIV 51) These latter thoughts express a clear criticism of certain trends in environmental movements that oppose Catholic moral teaching regarding respect for the sanctity of human life and the protection of the traditional view of the family.

John Paul II and Benedict XVI do not address the ecological crisis directly, nor have they developed specific guidelines for the faithful in this area. Instead, they regard the ecological crisis as part of a broader moral crisis in modern society. They identify human bioethics as a particularly sensitive aspect of this crisis, encouraging Catholics to take a strong and active stance, especially in upholding respect for the sanctity of human life from conception to natural death and promoting the traditional view of the family.

The turning point with the encyclical *Laudato si'*

With the election of Pope Francis, the focus has shifted from human bioethics to environmental protection and social justice. The Church’s magisterium has been slow to place this issue at the centre of its teaching. The 2015 encyclical *Laudato si'* presents a comprehensive view of humanity’s place in the natural world and its responsibility for the fate of our planet, which Francis calls “our

common home.” In the encyclical, the Pope incorporates significant perspectives from various thinkers and statements from bishops’ conferences worldwide, joining global efforts to preserve creation. His approach to implementing the Church’s teaching is inclusive; he understands the role of the Bishop of Rome as gathering and connecting the thoughts of local churches and people outside the Church to develop responses to the common challenges facing all humanity. (Irwin 2016; McDonagh 2017; Yáñez 2017; Platovnjak 2019; Vogt 2021, 240–267)

Pope Francis acknowledges that “we Christians have at times incorrectly interpreted the Scriptures. Nowadays, we must forcefully reject the notion that our being created in God’s image and given dominion over the earth justifies absolute domination over other creatures” (LS 67). In various places in the encyclical, he explicitly rejects “tyrannical” (LS 68), “distorted” (LS 69), “modern” (LS 115), “excessive” (LS 116), and “misguided” (LS 118, 119, 122) forms of anthropocentrism. In his view, this excessive anthropocentrism does not derive from biblical tradition but developed within modern scientific and technological civilisation. The present ecological crisis is a “sign of the ethical, cultural, and spiritual crisis of modernity” (LS 119). According to modern belief, nature has no value or purpose in itself; rather, it is the human mind that determines the purpose of natural goods. The separation between the human mind and the neutral reality available to humans leads to the exponential development of science and technology, with all its positive and negative consequences.

In his analysis of the state of our planet, Pope Francis does not shy away from emphasising human responsibility for environmental change. At the beginning of his encyclical, he points out that our sister Earth “now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her” (LS 2). He is the first pope to explicitly argue that climate change is the result of an inadequate human attitude towards the environment (LS 23, 25, 51). Humans are also said to be largely responsible for the extinction of thousands of plant and animal species: “Each year sees the disappearance of thousands of plant and animal species which we will never

know, which our children will never see, because they have been lost for ever. The great majority become extinct for reasons related to human activity. Because of us, thousands of species will no longer give glory to God by their very existence, nor convey their message to us. We have no such right.” (LS 33) Throughout the encyclical, it is emphasised that both individual creatures (LS 69, 76) and ecosystems (LS 140) have their own value, regardless of their usefulness to humans. He also states that every creature has its own purpose: “Our insistence that each human being is an image of God should not make us overlook the fact that each creature has its own purpose. None is superfluous. The entire material universe speaks of God’s love, his boundless affection for us.” (LS 84)

Pope Francis’ moderate anthropocentrism

Despite his critical assessment of anthropocentrism, Pope Francis does not seek alternatives in biocentric ethics: “A misguided anthropocentrism need not necessarily yield to ‘biocentrism’, for that would entail adding yet another imbalance, failing to solve present problems and adding new ones. Human beings cannot be expected to feel responsibility for the world unless, at the same time, their unique capacities for knowledge, will, freedom and responsibility are recognised and valued.” (LS 118)

Francis does not agree with removing the dividing line between humans and other living beings, and also criticises environmental activists who campaign for animal rights while neglecting human rights. “A sense of deep communion with the rest of nature cannot be real if our hearts lack tenderness, compassion and concern for our fellow human beings.” (LS 91) Concern for the environment must be linked to a sincere love for human beings. The ultimate motive for caring for the environment is concern for human beings: “It follows that our indifference or cruelty towards fellow creatures of this world sooner or later affects the treatment we mete out to other human beings. We have only one heart, and the same wretchedness which leads us to mistreat an animal will not be long

in showing itself in our relationships with other people. Every act of cruelty towards any creature is ‘contrary to human dignity.’” (LS 92)

Although all creatures have their own value, human beings have a specific, unique and inalienable dignity (LS 90, 118, 136, 208). The special place of human beings is justified in the encyclical as follows: “Human beings, even if we postulate a process of evolution, also possess a uniqueness which cannot be fully explained by the evolution of other open systems. Each of us has his or her own personal identity and is capable of entering into dialogue with others and with God himself. Our capacity to reason, to develop arguments, to be inventive, to interpret reality and to create art, along with other not yet discovered capacities, are signs of a uniqueness which transcends the spheres of physics and biology. The sheer novelty involved in the emergence of a personal being within a material universe presupposes a direct action of God and a particular call to life and to relationship on the part of a ‘Thou’ who addresses himself to another ‘thou.’” (LS 81)

We can conclude that the encyclical advocates a moderate anthropocentrism (Lintner 2017, 153; Globokar 2025, 247). Francis is aware of the error of extreme anthropocentrism in the past and therefore writes: “An inadequate presentation of Christian anthropology gave rise to a wrong understanding of the relationship between human beings and the world.” (LS 116) A new attitude towards the environment requires, even more so, a new anthropology: “There can be no renewal of our relationship with nature without a renewal of humanity itself. There can be no ecology without an adequate anthropology. When the human person is considered as simply one being among others, the product of chance or physical determinism, then ‘our overall sense of responsibility wanes.’” (LS 118)

In 2023, Pope Francis issued an apostolic exhortation titled *Laudate Deum*, expressing deep concern that the destruction of our common home continues and that humanity may be nearing a tipping point. The signs of the global climate crisis are increasingly evident, and many families and nations are experiencing irreversible environmental changes. The Pope cites the latest scientific findings on global warming to reinforce his appeal to individuals and political commu-

nities to change their harmful attitudes towards the environment. He reiterates two principles: “Everything is connected” and “No one is saved alone” (LD 19). He emphasises that this is not merely an ecological issue but a broader social problem. Climate change affects the poorest people most, creating new forms of injustice and inequality on a global scale. Pope Francis believes that the present moment is a turning point that cannot be postponed and requires urgent action.

Christian integral bioethics

We have seen that the encyclical *Laudato si'* ultimately does not offer a clear alternative to the anthropocentric view. While it insists that it is wrong “to view other living beings as mere objects subjected to arbitrary human domination” (LS 82), it does not define the actual status of other creatures or their intrinsic value. Francis rejects modern individualistic, self-sufficient autonomy and replaces it with the concept of interconnectedness and interdependence. However, out of concern for preserving human uniqueness, he does not take a decisive step towards overcoming anthropocentrism, which some readers regret (Imanaka 2018; Kohlhaas and McLaughlin 2019; Globokar 2020).

The encyclical itself offers possibilities for further development. Almost as a motto, the view that “everything is connected” is repeated throughout the document (LS 11, 16, 70, 85, 91, 92, 112, 117, 120, 137, 138, 141, 240). In their innermost depths, human beings experience a connection with other people, with all living creatures, and with the whole of creation. The starting point for this new way of thinking could be that the primary experience of human beings is being part of the whole of creation. *Laudato si'* expressly emphasises that “our body itself establishes us in a direct relationship with the environment and with other living beings” (LS 155). We are relational beings who exist in a multitude of relationships with the natural environment, with our fellow human beings, and with God. From both a creational and an eschatological perspective, the whole of creation, not just human beings, is included in God’s plan. Human beings are

created within the order of creation: “Because all creatures are connected, each must be cherished with love and respect, for all of us as living creatures are dependent on one another” (LS 42).

Already in my doctoral thesis (Globokar 2002), I advocated for anthropo-relational ethics, which is based on the fact that human beings are, in principle, connected to other beings and are part of the entire ecosystem. As such, they are responsible for all of creation. The focus is not on human beings themselves, but on their connection to the whole of creation and to the Creator. Nature and non-human living beings have their own value independent of human beings and act according to their own purposes, which are not determined by humans. Nature existed before humans and can exist without them. Human beings, however, can exist only in connection with the natural environment. Humans are the only beings who can assume moral responsibility on the basis of reason and free will. This responsibility obliges them to intervene in their environment with reverence to care for themselves, their fellow human beings, other beings, and all of creation. The capacity for moral responsibility gives humans a special status within the natural environment.

The pontificate of Pope Francis marked an important step towards integral bioethics. Along with efforts to respect unborn children and the vulnerable dying, we must strive to reduce poverty, prevent violence against children, promote equality for women, uphold the dignity of migrants, respect people with special needs, and care for other living beings and the entire natural environment. *The Christian Pro-Life Movement* must also include protecting the lives of other living beings and the whole natural environment. Everything is essentially interconnected, and human life is interdependent with other living beings. If we believe in God as the Creator of all that exists, we must advocate for integral care for life. I hope the tenth anniversary of the encyclical *Laudato si'* will encourage Catholics to become more actively involved in caring for the natural environment. I hope we will recognise that this is a central topic of our belief in God the Creator and that we will embrace the role of stewards of His creation. We do

not need to renounce our identity or reinterpret the fundamental truths of our religious teaching, but rather deepen our faith and recognise more concretely the traces of God in everything that surrounds us.

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Alenka Arko:

The Trinitarian Foundation of the Interconnectedness of all Creatures

Abstract: Pope Francis' emphasis that "everything is connected" 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. Revelation makes it clear that the relational nature of created beings reflects the communion between the divine persons and their mutual and unconditional self-giving in the inner life of God. This also explains why God is ontologically open to "otherness", to creation as His completely free and gratuitous act. *Laudato si's* primary purpose is to deepen the Church's social teaching on ecology, but the mention of St. Bonaventure's teaching on the imprints of the Triune God in all creatures, with which Pope Francis emphasises the intrinsic value of every created being, provides a valuable basis for dogmatic reflection on creation in the light of trinitarian ontology, that is, the relations of love and mutual self-giving among the divine persons of the Trinity.

Key words: Holy Trinity, creation, interconnectedness, ontology, relations, self-giving.

Trinitaričen temelj povezanosti vseh ustvarjenih bitij

Povzetek: Poudarjanje papeža Frančiška, da je »vse povezano« in da je potrebno zato na socialno-ekološko krizo, s katero se soočamo, gledati celostno, najde svoj najgloblji temelj v teologiji Svete Trojice. Iz razodetja razumemo, 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 njegovem popolnoma svobodnem, zastonjskem dejanju. Prvi namen *Laudato si'* je poglobiti družbeni nauk Cerkve glede ekologije, vendar omemba učenja sv. Bonaventure o sledeh troedinega Boga, vtisnjenih v stvarstvo, s katero želi papež Frančišek poudariti vrednost slehernega ustvarjenega bitja samega po sebi, predstavlja dragocen temelj za dogmatični razmislek o stvarstvu v luči trinitarične ontologije oz. odnosov ljubezni in medsebojnega podarjanja med Božjimi osebami v Sveti Trojici.

Ključne besede: Sveta Trojica, stvarjenje, medsebojna povezanost, ontologija, odnosi, samopodarjanje

Introduction

It can be rightly affirmed that the interconnectedness of all reality is the common thread of the encyclical *Laudato si'* (LS 6, 42, 48, 70, 86, 117, 139, 240). The apostolic exhortation *Laudate Deum* also reiterates that "human life is incomprehensible and unsustainable without other creatures" (LD 67). It quotes LS 89: "For 'as part of the universe [...] all of us are linked by unseen bonds and together form a kind of universal family, a sublime communion which fills us with a sacred, affectionate and humble respect.'"

Revelation makes comprehensible that this organic, natural kinship and interconnectedness of beings at various levels has first and foremost a theological foundation—in the strict sense of the word, i.e., Trinitarian.¹ (LS 89) However, it is also true that this foundation is not theologically developed in the encyclical. It could be said that the question is only hinted at in a document dealing with the Church's social doctrine. Insistence on the interconnectedness certainly emphasizes that every being has an intrinsic value (LS 33, 42, 84), which is a new aspect in the Catholic doctrine of creation.² All creatures have their own value because they come from God and praise God by their very existence. Furthermore, they are moving forward with humans and through them “towards a common point of arrival, which is God, in that transcendent fullness where the risen Christ embraces and illumines all things.” (LS 83) For that reason, they demand respect, protection, and love.

Laudato si' is written under the sign and inspiration of St. Francis of Assisi, as testifies the title of the Encyclical itself, and his commitment both to poor and needy human beings and to other creatures, who are also in their own way our sisters and brothers. Therefore, it is primarily a place of dialogue with all concerned about the future of our common home, not only Christians, and has had a huge reception outside the Church, perhaps even greater than within. Nevertheless, it can be said that Pope Francis is also throwing down a challenge to dogmatic theology, especially trinitarian, quoting St. Bonaventure and his conception of the trinitarian imprints in the creation.

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- 1 It should be emphasized that this knowledge is most fully accessible to us in Christ, in whom the divine and human natures are united hypostatically, that is, within his divine person. Pope Francis addresses the Christological aspect of this question in LS 99–100, 221. See also Dean-Drummond 2008; Edwards 2017, 3–21; Zamboni 2020.
 - 2 For example, *Gaudium et spes* 12 and 24 argues that nonhuman creatures receive their meaning and value only from their usefulness to human beings. Francis, in several places in the Encyclical, denies such anthropocentrism (see especially LS 67–69, 140).

Trinitarian imprints in creation

St. Bonaventure desires to find God in all things, the divine presence in all the creatures, and to have a contemplative vision of reality. This is particularly evident in his work *Collationes in Hexaemeron*. He directs the mystical gaze from the inside outwards and states: “Contemplation deepens the more we feel the working of God’s grace within our hearts, and the better we learn to encounter God in creatures outside ourselves.” (*II Sent.*, 23, 2,3, quoted in LS 233) Pope Francis sums up this aspiration as follows: “The Franciscan saint teaches us that *each creature bears in itself a specifically Trinitarian structure*”, and invites to “read reality in a Trinitarian key.” (LS 239) Creatures are therefore revelatory of God; they constitute a book of nature “whose letters are the multitude of created things present in the universe” alongside the book of the Bible. (LS 84–5) This argument is classical (Tanzella-Nitti 2018, 360–94) and can also be found in Bonaventure’s teacher, Augustine (*Enarrat. Ps.* 45, 7: CCSL 38, 522; *Conf.* 13, 15, 16: CCSL 27, 250–1; *Serm.* 68, 6: PLS 2, 505), and in Thomas Aquinas (*Super ep. ad Rom.* Cap. I, Lect. 6).

Augustine is also the first author in the West who speaks of the image of the Triune God in human being, and of His imprints in creation: “When therefore we regard the Creator, who is understood by the things that are made we must understand the Trinity of whom there appear traces [*vestigium*] in the creature, as it is fitting.” (*Trin.*, VI, 10,12: CCSL 50, 242) In the triune God, there are three “Others” who are different from one another and are in reciprocal relations of love. In the works of “divine art” expressed in creation, we can see two types of traces of the Trinity: firstly, in the human soul, the image of the Trinity expressed by the triad of memory (Father), intelligence (Son) and will (Holy Spirit); secondly, in the rest of creation, human body included, there are only imprints [Lat. *vestigium*] of Trinity. In concrete terms, explains Augustine, this means that everything is marked with a kind of *unity* (trace of Father), of *form* (sign of Son), and is held in a *certain order* that testifies to the work of the Holy Spirit (Coda 2015, 117).

Nevertheless, it must be stressed that for Augustine, God is foremost *Essentia* (*Trin.* V, 2,3: CCSL 50, 207–208), which the persons of the Trinity share. The Bishop of Hippo emphasizes, firstly, the unity in God, and only in a second moment, the distinction of the three persons. This is evident also in the analogy between the Holy Trinity and the human soul, which seeks to approach the mystery of the triune God, although Augustine does not understand psychological analogy as an *explanation* of the Trinity. (*Trin.* XV, 6,10: CCSL 50a, 472–474; 22,42: CCSL 50a, 519–520) In a human spirit, the three capacities of the soul: *memoria*, *intelligentia*, *voluntas*, represent a single life (*Trin.* X, 11,18: CCSL 50: 330–331), i.e. the unity of the activities of the spirit (Ladaria 2022⁹, 157). For this reason, the traces of the Trinity, whether in man or nonhuman creatures, are not imprints of the divine persons, but of God's essence identified as love.³

In truth, Bonaventure remains faithful to this Western tradition of the doctrine of the Holy Trinity. Such teaching is common and classical. Pope Francis himself in *Laudato si'* does not essentially depart from it: either in terms of doctrine or terminology (LS 238–240). He argues that the traces of the Trinity are the traces of love, existing in the relationships between the persons of the Trinity (LS 65; 77), and this is a valuable path that permits fruitful further reflection.

3 Some researchers today refer to St. Augustine's concept of unity as an intra-Trinitarian event and explain it in terms of perichoresis. The uniqueness of each of the three divine persons is given by the relationship each has with the other persons. (*Trin.* V, 6: CCSL 50, 211–212; Clemenzia 2015, 143–158) The difficulty appears to arise from the translation of the Greek formula by which the Cappadocian Fathers define the tri-unity in God: "mia ousia, treis hypostaseis" (one substance or essence, three hypo-stasis). In Latin, one does not dare to say "one essence, three substances," because this would mean confessing tritheism, but rather "one essence (or substance) and three persons." (*Trin.* V, 8-9: CCSL 50, 216) We know that Augustine was not satisfied with the term *persona*. He uses it because he cannot find a better expression. (ibid.) However, if Augustine truly conceived such relationality understood as an intra-Trinitarian event, it certainly did not influence his successors, such as Thomas Aquinas and Bonaventure.

Trinitarian ontology

With the term Trinitarian ontology, theology today expresses what Fathers of the Church realized in the fourth century, namely underlining that there are two degrees of ontology: one represented by classical ontology and studied by philosophy, concerning the finite, created order, and another in which there is room for the infinite Being now known thanks to revelation as triune God (Maspero 2014, 31–52).

Such a reworking was given and demanded by the event of Christ. Christ came to occupy an intermediate ontological position between God and the world, between creation and eternity. The crucial question was therefore precisely that of the relationship (*shesis*) between two orders and the need to change its status, to refurbish this concept used in Greek philosophy to explain something essential in the Trinity, i.e., the diversity of Father, Son, and Holy Spirit in the one God. Indeed, in Aristotle's logic, relationship is a reality of minimal ontological density when compared to other categories of being, because it admits the ideas of quantity and mutability, and for that is understood as an accident (*Cat.* 8b 21), in the Trinitarian theology, instead, relationship becomes the distinctive element of the divine persons. It can belong to the substance without the latter suffering the slightest ontological loss. Substance and relationship are so intertwined that the names that refer to relationships speak of an ontological reality characteristic of the Trinity. (Gregory of Nyssa. *Eun.* 317: GNO I, 448) Unbegotten being belongs personally to the Father and cannot be communicated to the other two persons. Being begotten from the Father is what identifies the Son, while the Holy Spirit is identified by his coming from the Father through the Son. (Gregory of Nyssa. *Ref. Eun.* 317: GNO II, 448) From this, we also understand why human beings created in the image of God are relational beings, and why they mature as much as they deepen their relationships with God, with themselves, with other human beings, and with the environment in which they live (LS 66; CCC 357).

2.1 The intra-divine perspective in the catholic Trinitarian theology of the 20th Century

Catholic Trinitarian theology after the Council has treasured Balthasar's thought regarding the intra-divine life, which is explained precisely as reciprocal love and mutual gift, which is so radical that the Swiss theologian is speaking about *kenosis* (ger. *Uhrkenose*) in the bosom of the Trinity. It is possible to start in this way if the beginning of the reflection is not the unity of God's essence as in classical scholastic theology, but the relationships between the divine persons.

The being of God is an eternal event of love and self-giving⁴, which begins with the Father (Balthasar 1995, 168–9). Every person in the Trinity can be himself only in *giving* himself. The Son and Spirit come forth from His unfathomable love, which has only one reason: the freedom of the Father to surrender himself in generating the Son and breathing forth the Spirit. The Father strips himself, without remainder, of his Godhead and hands it over to the Son. He renounces it; he does not retain anything for himself. His act of begetting the Son is not only fully gratuitous, but most importantly, it makes him the Father. And although giving himself entirely to the Son involves the real “risk” of loss, the Father does not lose his divinity by begetting the Son. His self-giving does not extinguish him. Begetting is becoming poor out of wealth and impotent out of potency, and as such, the manifestation of the real power of life: to die over into the life of another. (McInerny 2020, 19–21) The Son is His eternal “beloved and glorified ‘thou,’” who “can do nothing other than freely ‘turn back’ to the Father.” The Son's response to the “gift of the Godhead can only be eternal thanksgiving (*eucharistia*) to the Father, the Source—a thanksgiving as selfless and unreserved

4 “The only principle that could constitute the Divine Persons of the Father, the Son, and the Holy Spirit—at least if we wish to maintain the divine unity—would seem to be pure love or selflessness. Since this love must have existed from all eternity, it follows that the Person of the Father is the mystery *par excellence* [...]. But then what is left for the essence shared by the Divine Persons if not pure love? God's characteristic personal selflessness would not, of course, entail any negation of the person, since it is the order governing the divine processions that constitutes the Divine Being as absolute love”. (Balthasar 2014, 123–4)

as the Father's original self-surrender". (Balthasar 1994, 324) His thanksgiving response is manifested by obeying the Father's disposal, not only in the economy of salvation but even in the immanent Trinity.

Son is not simply the perfect image of the Father by their common essence, but is also infinitely Other *of the Father*, i.e., there is a personal distinction between them. The groundless love of the Father finds its expression in the Son's groundless consent to, and thanksgiving for, being begotten. As the image of the Father's outpouring love, the Son, too, pours himself out to a further absolute love "beyond" word and expression. However, since the wellspring of the Father is "absolute love *per se*," this outpouring of the Son can be conceived also as an outpouring back *toward* the Father. (McInerny 2020, 22)

The proceeding of the Holy Spirit (whether conceived of as the Father alone or the single principle of the Father-Son) manifests the "transcendental plurality" that makes divine love of the Father and the Son not only *dilectio*, self-love, but *caritas*, love for another.

Furthermore, Balthasar stresses that the Spirit's origin in the love of the Father and the Son must be thought of in two countervailing senses. On the one hand, the Spirit is the "subjective" love of the Father and the Son itself. On the other hand, the Spirit is the "objective" witness and fruit of the love of the Father and the Son (Balthasar 2005, 140–1, 160).

In the "subjective" dimension, he manifests unity-in-distinction between Father and Son. He maintains the infinite difference between them, seals it, and, since he is the one Spirit of them both, bridges it. He is the "*identity* of the gift-as-given and the gift-as-received in thanksgiving". (Balthasar 1994, 324–6) From the subjective point of view, Spirit does not seem to have a distinct place of his own. He seems to dissolve into the Father and the Son in their mutual love. However, the Spirit is vital, "the love that makes the Father a Father as the one who begets and the love that makes the Son a Son as the Word which expresses him are one single, concrete Spirit-being". (Balthasar 2014, 106–7) Without the Spirit, in other words, God would not *be* either One or Love.

The Spirit, as we said, also has the countervailing “objective” character. He is not simply the “We” of the Father and the Son; he is the third person of the Trinity. He “comes forth from [the] fellowship [of the Father and the Son] as the miracle of eternal fruitfulness.” (Balthasar 2014, 107) He is the fruit of the excess of love between the Father and Son. Moreover, he is a gift, proof, and witness of this love. The procession of the Holy Spirit finally accomplishes the miracle of divine love that originates in the Father. He confirms that divine love is absolute, infinite, free, and incomprehensible. Moreover, because the Father and Son’s love pours out in the infinite expanse of the Spirit, God is not only *semper major* for us *but also for himself*. (McInerny 2020, 23–4)

2.2 The reflection of the intra-Trinitarian love in the economy of salvation

The divine persons give themselves to one another unconditionally, both in the immanent Trinitarian life and in the realization of the salvific economy. The Father’s fatherhood is translated into the economy of salvation not only by calling into existence the creatures but also in giving what is most inner and most precious to him: the only begotten Son and the Holy Spirit.

The diversity of three in God living in perfect communion, which presupposes otherness, the “distance” between persons, also makes the distance between God and creatures possible. If we can speak that God is the Father also of the creatures, this is possible only in virtue of his eternal fatherhood. If we affirm that in the Incarnation of the Son the Father gives us the possibility to become his children, it is possible because in the force of the Holy Spirit we can be assimilated to him who is eternally only begotten Son. Only from such a trinitarian ontological perspective could it be understood *why* and *how* all creatures are interconnected, and the very structure of reality as the structure of love and gift, not of something but of a personal relationship of self-giving.

2.2.1 Divine love in the economy of salvation

The Old Testament already asserts that creation is the fruit of God’s love (Wis. 11:24). In the New Testament, Jesus speaks of the Father’s concern and care for every creature (Matt. 6:26-30). The Fathers of the Church, too, have under-

stood from the beginning that creation is the work of the Triune God's gratuitous love. In the second century, Irenaeus of Lyon speaks evocatively of creation as the work of the Trinity: Creator—God the Father creates with his two hands—Son and Holy Spirit. (*Ad. Haer.* IV. praef. 4: SC 100, 390; V, 5,1: SC 153, 62s.) Insisting that creation is the work of the triune God, which is Love, was important in affirming that God does not create out of some necessity, whether interior or exterior. The fullness of intradivine life does not depend on creation. God is fullness in himself; he only wants to share the love that exists in the intra-Trinitarian communion with his creatures, and he shares it freely. For this reason, he takes creation seriously, committing himself to it from the first moment to the last. (Ladaria 2021, 78-79) This is the ultimate reason why creation could be contemplated as the expression of divine love⁵, and why it is not at all chaotic but ordered. Being created by the Son who is Word (*Logos*) in the intra-Trinitarian life, the world is, literally, logical (Ps 33:6; John 1:1-2).

Furthermore, if divine love is the cause of any created being, everything that exists is good, because God cannot produce anything that would be bad: every creature is a sign of his grace⁶. Also, the fulfillment of all creation is only possible in the relationships of love: with God, between people, and towards all creatures.

Such a dynamic of love, permeating all reality, explains the reason why the creation is not a single act, but a continuous activity, from the first to the last moment of history, and should be seen as a constant calling the creatures out of the darkness of non-being into being in the light that is God himself (Gen 1:5; Ps 115:3; 135:5-12; John 1:15).

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- 5 The world is a kind of echo of the Word's eternal coming to be: "In God himself the total epiphany [beauty], self-surrender [goodness], and self-expression [truth] of God the Father the Son, identical with him as God, in whom everything that *is* is possible for God—is expressed." (Balthasar 2004, 89–90)
 - 6 This dimension is especially evident in the sacraments and in gestures of sacramental value, where matter becomes the instrument for transmitting God's love. Pope Francis emphasizes this characteristic of creation, now firmly established in theology, in his encyclical, particularly its Eucharistic significance. (LS 235–6)

2.2.2 Gift as can be understood from creation

God's auto-communication to created beings, which culminates in the event of Christ, when he freely offers his life for the life of the world, reveals on the one hand that his sacrifice is the expression of his giving to the Father and the Holy Spirit in the intra-Trinitarian life, and on the other, that existence of every being is a gracious gift of God. (LS 77)

Creation is not an expression of God's omnipotence but rather of His love. Creating, God limits himself; he stops his activity. Expression of such a limitation could be seen in his rest on the seventh day (Gen. 2:2-3). Exegesis interprets it as a sort of exit of God from creation to give space to it, i.e., autonomy, especially to human beings and their activity, development, and collaboration with the gift he or she received. (Wénin 2003, 46–47)

This is even more evident in the New Testament. Jesus Christ, mediator of creation and redemption (Col. 1:16.20), the pre-existent *Logos*, became flesh. "Through him all things were made; without him nothing was made that has been made [...] He was in the world, and though the world was made through him, the world did not recognize him. He came to that which was his own, but his own did not receive him" (John 1:3.10-11): truth dramatically revealed on the cross. But the gift of God is more radical and potent than any rejection of human freedom. Pope Francis is arguing that God "knows how to provide for and untie the knots of human events, even" those that are very "complex and impenetrable." (LS 80)

Although God created the world as other than himself, the world is not an external thing for him. God is not only the efficient cause of creation, but he creates, giving and communicating himself in a special way to humankind⁷. By giving himself to the human person, God penetrates to the depths of the human heart, becoming its most intimate part and transforming it.

7 In the scholastic view of creation, God is regarded as the "cause" and "founder" of the world, who then withdraws and entrusts the world to human beings as its plenipotentaries. This perspective can interpret the relationship between Creator and humans as one of mechanical causality, as if God were simply the religious name for the Big Bang.

Moreover, the giver gives himself in himself and throws himself to the creature as the creature's fulfillment. To say it differently: with his gift, he enables the creature to obtain salvation in free adherence to his invitation and proposal. Grace does not determine the recipient; it does not force him to accept the gift and walk toward God. The Creator leaves the creature absolutely free in the face of his self-communication; therefore, the fulfillment is a result of the grace and free will of the creature.

2.3 Consequences of the trinitarian ontology for human relationships and ecology

The world thirsts for such gratuitous and free relationships marked by love and gift. And it is clear *why*. We were created in the image of the triune God, that is, in the image of love and gift.

At least some philosophers, being aware of how burdensome the logic ruling the relationships between individuals in personal relationships as well as in a society rooted and functioning following the logic of *do ut des*, have started to reflect on the gift and the possibility of the gift. Some sociologists also understand the gift as that givenness that structures the life of society in the right way. (Gasparini 1999, 12) However, none of these approaches can arrive at a solid foundation if not from a Trinitarian perspective, since the question of the love and gift by themselves can be “problematic” even in Christianity, where they are synonymous with God's action on behalf of man, i.e., grace, and where we say that the Holy Spirit is Love and Gift *par excellence* and that man's response to God's love is the giving of one's own life to God and one's fellow. (Repole 2019, 105–6)

Only the mystery of the Holy Trinity indicates the right way of understanding love and gift. In the triune God, the gift is precisely that which can never become an object of exchange; the gift is only a gratuitous relationship fully free from pretending anything in return. Even more, it leaves the recipient free from the obligation of accepting the gift. Finally, we can truly understand the gift as a gift when it does not appear as such to either the recipient or the giver. (Repole 2019, 123, quoting Jean-Luc Marion)

The creation has the character of a gift impressed upon it by the One who is the Gift originally in the inner life of God, the Holy Spirit. The imbalances—in environment as well as in our relationships—occur, therefore, precisely for this reason, and when this basic structure is disturbed, when it is affected, when we want to impose a “logic” different from that inscribed in the reality by the Creator, when the nonhuman creation and our brothers and sisters are no more expressions of a gratuitous gift.

If we take seriously the Father’s gift, if we immerse ourselves in it, we find in it the strength to overcome fear and resistance in our relationships. We often hesitate to love, to offer ourselves, because we are afraid, worried that we will lose something, if not our physical life, then our goods, power, health, peace, etc. Contemplation of the Father’s unconditional and complete self-giving by which he becomes what he is—the Father—assures us on the contrary that only such an attitude allows us to become ourselves, beings created for relationships that mature and are fulfilled only to the extent that we put our relationality into practice by loving and giving ourselves as a free response to received love which is always grater of our struggle and without which every our attempt to love would be unsuccessful (John 15:5).

The Son is an expression of total openness to receive life from the Father and to return it to him in response. If this were not so, he would lose his filial condition, which is intrinsically marked by obedience (John 4:34; Hebr. 5:8). The Son lives in obedience to the Father and his will in salvation history because he first lived it in the inner life of God. Only such a total openness and availability permit that he can be sent, be incarnated, and die on the cross in the history of salvation. The Son gives his life, loves to the end, because he is deeply aware that the Father is the source of his life, that no one can take it away from him, and that he receives it when he gives it, when he dies, when he falls like a grain of wheat into the earth (John 12:24), when he responds to the Father’s love with love. Nothing else and nothing less is worthy of his filial dignity.

Since man, too, is called in God's plan to just such a dignity, and this even before the creation of the world, since our deepest structure is filial (Eph 1:4-5), the completion of our life can only be in filial obedience to the Father and his will, in the free surrender of our whole being into his hands, because this is the unique way to obtain the life not only for ourselves, but also for the rest of creation, which "waits with eager longing for the revealing of the children of God, [...] in hope that the creation itself will be set free from its enslavement to decay" (Rom 8:19–20). The Church Fathers saw this vocation of man to bring salvation to creation as a priestly act. Maximus the Confessor explains that all creation belongs to God and must be offered back to God as a gift. The one who offers creation back to God is precisely the human person who, liberated from passions, contemplates creation spiritually "after he has received in his soul—through the contemplation of nature—the visible world, which offers through him the divine *logoi* present in it., as 'gifts' to the Lord" (*Qu. Thal.* 51: PG 90, 485B). Contemporary Orthodox theology is returning to the concept of the human being as a priest of creation. This is particularly evident in the works of Dumitru Staniloae (1969, 662–673) and John Zizioulas. (2011, 133–142; 2021, 144–153)

The Holy Spirit is called a Person-Gift from the patristic time. (DeV 23) The intradivine surrender of the Spirit is translated economically into total collaboration in the design of the Father, realized by the Son, and completed by the Spirit. Thus, from creation, passing through the inspiration of the prophets, through his protagonism in the work of the incarnation, his singular action in the anointing of the Messiah, his involvement in the resurrection of Christ, his animation of the life of the community of the Church, up to the eschatological consummation, the Spirit is present and at work in the whole divine economy of salvation. The Spirit's being consists, then, in pouring himself out, although his presence is often the most invisible of the three. He is identified as "facelessness," but at the same time, he is the person who lives in the heart of man and inhabits it (DeV 58), the One who is transforming us, making us conform to Christ as sons of the Father in his full openness to the Father and his self-giving for us. Ultimately, it

is properly the gift of the Holy Spirit that fosters a true communion among us, respect for all creation, and makes possible our living with a deep awareness of interconnectedness with all and responsibility for one another.

If creation is seen in this light, then we must say that created reality, and in particular man as a rational and free being who is the image of the triune God, is called to accept this gift and to become a gift himself. This is the unique, possible, and true response to the truth of life and love of the Creator and our right role and place in the creation.

Conclusion

If we look at reality in the way described by Trinitarian theology, we must renounce viewing the environment solely as “nature,” i.e., “as a system that can be studied, understood, and controlled,” but instead we have to begin seeing it as a creation, “as a gift from the outstretched hand of the Father of all, and as a reality illuminated by the love which calls us together into universal communion.” (LS 76) We must see the creation as a *locus* of divine presence. This is why it is necessary to incarnate these dogmatic insights in the fitting ecological spirituality as affirms Patriarch Bartholomew, quoted by Pope Francis (LS 8-9): only an encounter with the living and personal God, who is Father, Son and Holy Spirit, gives a right and appropriate view of the world, changes the heart (Bartholomeo 2013, 74; 87), because “truth is contemplated, not understood on an intellectual level; God is seen, not examined on a theoretical level. Beauty is perceived, not abstractly conjectured.” (Chryssavgis 2007, 189)

Pope Francis indicates as apex of ecological spirituality Eucharist, which is the icon of dynamism of reciprocal self-giving between divine persons, in the immanent Trinity, and translated into the economy of salvation in gracious love, an expropriation and sacrifice as we see in the self-giving of Christ. Eucharist is celebrated in the name of the Trinity. It is a memorial of Father’s love and Son’s sacrifice and is the source of communion created by the Spirit: the communion

between humans and God and between humans themselves and their communion with the rest of creation. Eucharist is also the moment of elevation of creation to God the Father and of transformation of all created reality from the corruptibility to the incorruptibility. In the bread and wine, we offer ourselves as well as the “fruit of the earth and of the work of our hands,” and they are transformed in Christ, who is both the definitive self-giving of God in creation and the definitive transcendence of creation in God. (Zamboni 2020, 128–9)

Abbreviations:

- DeV John Paul II. 1986. *Dominum et Vivificantem. Encyclical on the Holy Spirit in the Life of the Church and the World*.
- CCC *Catechism of the Catholic Church*. 2003². New York: Doubleday.
- CCSL *Corpus Christianorum. Series Latina*. 1958–. Turnhout: Brepols.
- GNO *Gregorii Nysseni Opera*. 1960–. Leiden: E. J. Brill.
- LD Francis. 2023. *Apostolic Exhortation Laudate Deum*.
- LS Francis. 2015. *Encyclical letter Laudato si'*.
- PG Migne, Jacques Paul. *Patrologiae Cursus Completus. Series Graeca*.
- PLS Migne, Jacques Paul. *Patrologiae Cursus Completus. Series Latina. Supplementum*.
- SC *Sources Chrétiennes*. 1942–. Paris: Cerf.

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Ivan Platovnjak:

***Laudato si'* in razvoj ekološke duhovnosti:**

teološki temelji in praktične drže

Povzetek: V zadnjih desetletjih se ekološka kriza vse bolj kaže kot eno najglobljih duhovnih in etičnih vprašanj sodobnega človeštva, saj razkriva porušenost človekovega odnosa do sebe, drugih, stvarstva in Boga. Članek raziskuje, kako okrožnica papeža Frančiška *Laudato si'* spodbuja razvoj ekološke duhovnosti kot bistvene razsežnosti krščanske vere. Na podlagi hermenevtične analize okrožnice, bibličnih, teoloških in sodobnih virov najprej razčleni teološke temelje pojmovanja stvarstva in odnosa do Boga. V drugem delu analizira sedem ključnih duhovnih drž, ki konkretizirajo ekološko spreobrnjenje in omogočajo ekološko duhovnost v vsakdanjem življenju. Raziskava prikazuje, kako ekološka duhovnost odpira pot celostni prenovi krščanskega oznanila in prakse v 21. stoletju.

Ključne besede: ekološka duhovnost, *Laudato si'*, ekološko spreobrnjenje, celostna prenova, duhovne drže

***Laudato si'* and the Development of Ecological Spirituality: Theological Foundations and Practical Approaches**

Abstract: In recent decades, the ecological crisis has increasingly emerged as one of the most profound spiritual and ethical issues facing humanity today, revealing the brokenness of human relationships with ourselves, others, creation, and God. This article explores how Pope Francis' encyclical *Laudato si'* encourages the development of ecological spirituality as an essential dimension of the Christian faith. Based on a hermeneutical analysis of the encyclical, biblical, theological, and contemporary sources, it first examines the theological foundations of the concept of creation and the relationship with God. In the second part, it analyzes seven key spiritual attitudes that give concrete form to ecological conversion and enable ecological spirituality in everyday life. The study shows how ecological spirituality paves the way for a comprehensive renewal of Christian proclamation and practice in the 21st century.

Keywords: Ecological spirituality, *Laudato si'*, ecological conversion, comprehensive renewal, spiritual attitudes

Uvod

V zadnjih desetletjih se človeštvo vse izraziteje sooča z okoljskimi krizami, ki niso le znanstveni ali tehnološki izziv, temveč tudi globoko duhovno in etično vprašanje. V današnjem času »je nemogoče spregledati, da je narava zaradi nepremišljenih posegov človeštva ranjena in vedno bolj ogrožena. Če so še do nedavnega obstajali dvomljivci v medsebojno vzročno povezanost človekovih aktivnosti (predvsem na področju razvoja industrije) in narave (globalnega segrevanja), obstajajo danes empirični dokazi, ki to povezanost potrjujejo« (Pevce Rozman 2021, 837). Ekološka kriza je tesno po-

vezana z načinom, kako človek razume samega sebe, svoj odnos do stvarstva ter do Boga. V tem kontekstu je papež Frančišek s svojo okrožnico *Laudato si'* (2015) v katoliško in širšo družbeno razpravo vnesel preroški pogled, ki povezuje okoljsko zavest z duhovnim življenjem in svetopisemskim razumevanjem stvarnosti.⁸

Ena ključnih usmeritev te okrožnice je povabilo k razvoju ekološke duhovnosti, ki presega zgolj moralno-etični pristop in spodbuja celostno preobrazbo posameznika in skupnosti (LS 216–221).⁹ Papež Frančišek svojo vizijo gradi na bogati tradiciji Cerkve, svetopisemskih temeljih, nauku svojih predhodnikov ter na številnih sodobnih teoloških, znanstvenih in civilnodružbenih prispevkih. Njegovo sporočilo poudarja človekovo vpetost v stvarstvo, medsebojno prepletenost vseh odnosov ter potrebo po prenovljeni zavesti, ki presega individualizem in utilitistično rabo naravnih virov (Globokar 2022).

Posebej izstopa papeževa zavezanost razvoju celostne duhovnosti, ki ne ločuje človeka od stvarstva, temveč ga vabi k življenjski drži hvaležnosti, čudenja, poniznosti in odgovornosti do sveta kot Božjega daru. Ekološka duhovnost pri tem ne ponuja le notranjega okvira razmišljanja, temveč tudi praktične usmeritve za vzpostavljanje novega odnosa do stvarnosti.

V tej raziskavi bomo najprej s hermenevtično analizo okrožnice *Laudato si'*, svetopisemskih in teoloških virov osvetlili temeljno razumevanje stvarstva in odnosa do Boga, ki stoji v ozadju papeževega poziva k ekološki duhovnosti. Nato bomo v drugem delu z analizo sedmih ključnih duhovnih drž prikazali, kako te omogočajo ekološko spreobrnjenje in udejanjanje ekološke duhovnosti v vsakdanjem življenju. Tako bomo pokazali, da je duhovna prenova nujna za oblikovanje trajnostnega in pravičnega odnosa do stvarstva ter za celostno krščansko življenje v 21. stoletju.

8 Glej Lülük 2014, 125–150. Članek predstavi izjemno kompleksnost ter pogosto kontroverznost koncepta gospodovanja na primeru ekološke kritike, ki Genezi mestoma očita antropocentrično zlorabo narave.

9 Preroškost papeža Frančiška je v preseganju golega moraliziranja v preseganju vseh tistih zelenih okoljevarstvenih politik, ki trendovsko, v namišljena jadra luksuznih jaht lovijo glasove volivcev in navdušenih pristašev. Kot piše Pevce Rozman (2021, 843), za spremenjen odnos do narave ni dovolj zgolj strah pred nevarnostjo ekološke katastrofe in s tem (samo) uničenja človeka, temveč bo »najprej potrebno spremeniti odnos do sebe in premisliti katere vrednote so tiste, ki resnično osmislijo življenje in dajejo kvaliteto bivanja«.

Papež Frančišek spodbuja gojenje ekološke duhovnosti

V središču papeževe spodbude k ekološki duhovnosti je razumevanje stvarstva kot daru troedinega Boga. Papež v *Laudato si'* izpostavi, da »vera v enega in edinega Boga, ki je troedina skupnost, kristjane spodbuja k misli, da je v stvareh v resnici zaznati trinitarični odtis« (239). Stvarstvo ni zgolj posledica neke splošne kozmične sile ali naravnega naključja, temveč nosi v sebi odtis ljubečega in darovanjskega odnosa Boga Očeta, Sina in Svetega Duha.

Sklicujoč se na sv. Bonaventura papež Frančišek poudarja, kako nas ta sveti frančiškan uči, »da vsebuje vsaka stvar pravo trinitarično strukturo, ki je tako resnična, da bi se lahko vanjo sami od sebe poglobljali, če pogled človeško ne bi bil omejen, zastrt in šibak. Zato nas izziva, naj skušamo umevati stvarnost s ključem Svete Trojice« (239). Po papežu Frančišku prav sv. Frančišek Asiški najjasneje izrazi to zaznavo stvarnosti, ki nosi v sebi trinitarično strukturo, ko v svoji hvalnici *Sončna pesem* vse ustvarjeno imenuje »brat« in »sestra«, ne kot poetični okras, temveč kot duhovno dejstvo.

Ker je Sveta Trojica sama po sebi polnost ljubezni in medosebnega darovanja, je tudi svet, ki je nastal iz tega odnosa, v svojem bistvu mreža odnosov. Ustvarjena bitja se vsaka zase in skupaj obračajo k troedinemu Bogu in po njem je vsakemu živemu bitju lastno, da teži k drugi stvari, da je v njihovem odnosu. Tako lahko kristjani vidijo v vesolju številna trajna razmerja, ki se skrivnostno prepletajo. To jih spodbuja k občudovanju številnih vezi, ki obstajajo med ustvarjenimi bitji, še bolj pa k odkrivanju ključa njihovega lastnega uresničevanja. »Človek namreč toliko bolj raste, zori in se posvečuje, kolikor bolj se povezuje, kolikor bolj gre iz sebe, da bi živel v občestv(ovanj)u z Bogom, drugimi in vsemi bitji. Tako se v svojem lastnem bivanju oklepa tiste trinitarične razgibanosti, ki jo je Bog vanj vtisnil ob stvarjenju. Vse je povezano in to nas vabi, naj zorimo v celostni solidarni duhovnosti, ki vre iz skrivnosti Svete Trojice.« (240)

Iz tega izhaja celostna duhovnost, ki ne temelji na čustvenosti ali površnem občudovanju narave, temveč na globokem teološkem uvidu: svet je pro-

stor odnosa, dar in kraj srečevanja z Bogom. Ekološka duhovnost zato vključuje občudovanje, hvaležnost, čudenje in spoštovanje stvarstva kot Božje govornice (Roszak and Huzarek 2024).

Posebna vrednost papeževega pristopa je njegova zavrnitev vsakršne duhovnosti, ki bi bila ločena od telesa, narave in konkretne stvarnosti. Jasno poudari, da »duhovnost ni ločena od telesa, niti od narave ali resničnosti tega sveta, temveč živi z njim in v njem, v občestvu z vsem, kar nas obkroža« (LS 216). Ekološka duhovnost ni beg pred svetom, temveč vstop vanj z novo notranjo držo, z očmi vere in odprtimi čuti za živo in dejavno navzočnost troedinega Boga v vsem, kar obstaja. Zato kristjani ne moremo ostajati pri notranji pobožnosti ali abstraktni veri, ki ni povezana z vsakdanjim življenjem. Papež opozarja na pomanjkanje ekološke zavesti, ko pravi: »Vendar je treba tudi priznati, da se nekateri predani kristjani in zavzeti molivci pod pretvezo realizma in pragmatizma pogosto norčujejo iz skrbi za okolje.« (217) Takšna drža je po njegovem znanilka ločenosti med vero in konkretnim življenjem.

Papeževa vizija ekološke duhovnosti je globoko zaznamovana z držo čudenja, občudovanja in hvaležnosti (216). Prav ta duhovna občutljivost odpira pot k pristni duhovnosti, ki vključuje odprtost za svet kot prostor Božje bližine. Ta drža ima svoje korenine v tradiciji krščanske mistike. Zlasti sv. Avguštín, sv. Frančišek Asiški, sv. Bonaventura in drugi so v naravi prepoznavali govorico Boga ter pot do globlje povezanosti z Njim. Takšen pogled ni le teološki, temveč tudi bivanjski – svet ni zgolj fizični prostor, ampak kraj Božje navzočnosti in razodetja (Platovnjak 2024). Ta vidik se potrjuje tudi v sodobnih romarskih izkušnjah, kjer narava ni le estetski okvir poti, temveč prostor duhovnega prebujenja. Tako na primer izsledki raziskave romanja po poti sv. Jakoba kažejo, da lahko izpostavljenost naravni lepoti sproži občutek povezanosti z naravo in vodi do doživljanja narave kot svetega prostora (Brumec 2024).

Tovrstna zaznava sveta kot prostora razodetja je značilna tudi za sodobne mislece. Sally McFague (1993) svet opisuje kot »Božje telo«. Svet zato ni nekaj, kar je zunaj Boga, ampak je prostor odnosa z Njim. Tak pogled spodbuja spoštovanje stvarstva kot svetega in krepi odgovornost do njega. Podobno je Teilhard de Chardin svet ra-

zumel kot zgodovinski in kozmični proces, ki se uresničuje v smeri »točke Omega« – Kristusa. V svojem delu *Božje okolje* (1975) opiše svet kot prostor nenehnega razvoja in duhovnega zorenja, v katerem ima človek aktivno in sodelovalno vlogo. Ekološka duhovnost tako vključuje tudi kozmično in eshatološko razsežnost.

Zelo pomemben element, ki ga v ospredje postavlja papež Frančišek, pa je povezanost ekološke duhovnosti z družbeno pravičnostjo. Ekologija, ki ne vključuje ubogih, je po njegovem okrnjena in pogosto elitistična (LS 232). Podobno misel najdemo pri Leonardu Boffu (2021), ki opozarja, da »klic zemlje« in »klic ubogih« ne smeta biti ločena. Okoljska in socialna kriza sta dve plati iste strukturalne neurejenosti, napačnega razumevanja moči, odnosa in lastnine. Papež Frančišek poudarja, da »sestra zemlja ječi, njeno ječanje se pridružuje ječanju zapuščenih po svetu« (LS 53). Zato ekološka duhovnost ni umik v naravo, ampak globok vstop v resničnost sveta, ki kliče po celostni prenovi: osebni, skupnostni, družbeni in duhovni.

Nazadnje velja izpostaviti še odprtost papeževe vizije za dialog¹⁰ z znanostjo, filozofijo, umetnostjo in religijami (LS 62–64). Ekološka duhovnost je v svojem temelju univerzalna, presega meje Katoliške Cerkve in nagovarja vse ljudi dobre volje. Vključuje kulturno dediščino narodov, umetnost, poezijo, različna duhovna izročila in načine življenja, ki človeka ponovno vpenjajo v mrežo odnosov, ki mu dajejo smisel (63).

Ekološko spreobrnjenje – nov odnos do stvarstva ter način našega življenja in delovanja

Papež Frančišek v *Laudato si'* jasno poudari: »Ekološka kriza poziva h globoki notranji spreobrnitvi.« (217) Ta poziv ni le moralno ali vedenjsko priporočilo, temveč vabilo k osebni in skupnostni duhovni preobrazbi, ki izhaja iz osebnega odnosa z Bogom in se kaže v drugačnem pogledu na stvarnost, življenje in medčloveške odnose.

10 Človek je po svetopisemskem prepričanju poklican v dialog – s sočlovekom, Bogom, in seveda okoljem, naravo (Skralovnik 2021, 119–140).

Ekološko spreobrnjenje pomeni, da kristjani iz srečanja z Bogom Očetom po Jezusu Kristusu v Svetem Duhu izpeljejo konkretne drže za svoj odnos do sveta, ki jih obdaja. Skrb za stvarstvo ni dopolnilo k veri, ampak izraz ljubezni do Boga, ki se razodeva v vsakem ustvarjenem bitju (217). Takšno spreobrnjenje ni omejeno na posameznika, temveč mora postati skupnostno in kulturno gibanje, ki vodi k trajni spremembi miselnosti, vrednot, življenjskih slogov in družbenih struktur. Od vsakega človeka zahteva iskreno priznanje osebnih in kolektivnih grehov brezbriznosti, potrošniškega egoizma in zlorabe virov, pa tudi kesanje in odločitev za novo pot. Ekološko spreobrnjenje zato presega zgolj racionalne razprave in politične ukrepe; gre za *metanoio*.

To ekološko spreobrnjenje mora biti skupno in zahteva vzpostavitev trajnih sprememb drž odnosa do stvarstva, načina življenja in delovanja. Te drže po eni strani ekološka duhovnost spodbuja, po drugi pa jih človeku omogoča udeležiti v vsakdanjem življenju ter v vseh razsežnostih človekovega življenja in delovanja ter preseči nevarnost, da bi ostale le ideja ali pa nova ideologija. V nadaljevanju predstavljamo sedem temeljnih drž.

2.1 Drža hvaležnosti in zastonjskosti

Ta drža temelji na priznanju, da je svet dar Očetove ljubezni. Ekološko spreobrnjenje se začne s hvaležnim pogledom na stvarstvo kot Božji dar, ne kot surovino za izkoriščanje. Vzgoja za tak pogled vključuje tudi vsakdanje navade. Papež predlaga, naj kristjani obnovijo dragoceno navado zahvaljevanja pred obrokom »in pri njej dosledno vztrajajo« (227). Tudi tako preprosto dejanje odpira srce za hvaležnost, krepi zavest o človeški odvisnosti od naravnih virov in dela drugih ljudi, hkrati pa spodbuja k solidarnosti z najpotrebnejšimi.

Prava bratska/sestrska ljubezen je lahko le darovana ali pa je ni, je zastonjski dar. Zaradi te zastonjskosti je »je mogoče ljubiti sovražnike« (228). Ta ista zastonjskost tudi spodbuja človeka k ljubezni in sprejemanju stvarstva v vseh njegovih razsežnostih, čeprav pogosto ne ravna po njegovi volji, ter mu omogoča živeti vesoljno bratstvo/sestrstvo v hvaležnosti in veselju (228).

2.2 Drža vzajemnosti, spoštovanja do okolja, ljubezni in solidarnosti

Papež poudarja, da ima vsak človek svoje mesto v gradnji bolj pravičnega in trajnostnega sveta. V skrbi za skupni dom »kot orodje Boga sodelujemo vsi, vsak s svojo lastno kulturo in izkušnjo, z lastnimi pobudami in zmožnostmi« (LS 14). Treba je preobraziti kulturo odmetavanja (22; 43) in potrošniškega individualizma (203–204; 209) z vzpostavljanjem kulture medsebojne odgovornosti, spoštovanja, ljubezni in solidarnosti (143–146).

Ljubezen, izražena v vsakdanjih dejanjih pozornosti in skrbi, ni rezervirana samo za odnose med ljudmi, ampak se razširja na vsa bitja (231). Ekološko spreobrnjenje nas uči, da »nismo ločeni od drugih ustvarjenih bitij, temveč sestavljamo z drugimi kozmičnimi bitji čudovito vesoljno skupnost« (220). Skrb za skupno dobro ni le družbena dolžnost, ampak izraz vaj ljubezni (231). Ko je skupno prizadevanje za okolje prežeto z ljubeznijo, postane duhovna izkušnja, ki krepi notranjo rast in svetost (232).

2.3 Drža zavesti o skupnem domu in skrbi za skupno dobro

Zavest, da je Zemlja naš skupni dom, je ključna za vse spremembe. Vsak človek je po dostojanstvu in naravi poklican, da sodeluje pri njenem varovanju in oblikovanju (13). Prav zaradi tega je papež okrožnico naslovil na vse ljudi dobre volje, ne le na katoličane in druge vernike, saj je to skupna odgovornost vsega človeštva. V tem kontekstu *Laudato si'* poudarja tudi pomen skrbi za skupno dobro, torej za vse, kar omogoča vsakemu človeku dostojno življenje. To vključuje spoštovanje človekovega dostojanstva, pravičnost, dostop do virov, mir in socialno varnost (156–162). Drža, ki se oblikuje v skrbi za skupno dobro, vodi v odgovorno življenje ne le za sedanje, temveč tudi za prihodnje generacije. Vedno je potrebno imeti pred očmi skupno dobro – »za danes in jutri« (135).

2.4 Drža zmernosti, veselja in notranjega miru

Zmernost ni odpoved življenju, ampak njegova osvoboditev. Človek, ki živi preprosto, z manj potrebami in več notranje svobode, lahko doživlja večjo po-

lnost življenja. Zmeren je tisti, ki se ne da ujeti v vrtinec potrošnje, hitenja in nenehnega kopičenja (223). Resnično zadovoljstvo ne izhaja iz posedovanja, temveč iz odprtosti za lepoto, odnose, naravo, umetnost in molitev. Ekološka duhovnost goji zmernost kot izvir miru in veselja, ker človeka usmerja stran od praznega aktivizma in vodi k notranji enosti. Toda to je možno le, če človek ne postavi samega sebe na mesto Boga. Ko *jaz* postane absolutni center, duhovni razvoj zastane (224).

2.5 Drža zakramentalnega življenja

Kristjani so posebej poklicani, da v obhajanju zakramentov prepoznajo navzočnost stvarstva v Božjem zveličavnem delovanju. Zakramenti »so privilegirani načini, s katerimi si je Bog privzel naravo in jo preoblikoval v posrednico nadnaravnega življenja« (235).

Vrhunec zakramentalnega razumevanja stvarstva je evharistija, kjer se darovi (kruh in vino) preoblikujejo v zakrament Kristusove navzočnosti. »V evharistiji, v vitalnem središču vesolja, je že uresničeno prekipevajoče središče ljubezni in neizčrpnega življenja. Združen z učlovečenim Sinom, navzočim v evharistiji, ves kozmos slavi Boga. Evharistija sama po sebi je v resnici del kozmične ljubezni.« (236) Kristjan je poklican, da sveta ne uporablja, ampak ga blagoslavlja, ceni, dviga in slavi – kot del občestva, ki slavi Boga tudi s stvarstvom.

2.6 Drža nedeljskega počitka in praznovanja

Papež opozarja, da nedelja izgublja svojo razsežnost svetosti in počitka. A prav ta dan ima posebno vlogo – je »dan vstajenja, 'prvi dan' novega stvarstva« (237). Je dan, ki človeku pomaga urejati odnose z Bogom, z drugimi, s seboj in svetom.

Počitek ni izguba časa, ampak sredstvo za ponovno osredičenje življenja, za premislek, za obnovitev hvaležnosti. Počitek je tudi dejanje pravičnosti, saj je v svetopisemskem izročilu zapoved počitka veljala tudi za živali, tujce in služabnike (2 Mz 23,12). Krščanska duhovnost povezuje počitek s praznovanjem, ki omogoča izhod iz logike nenehne produktivnosti in potrošnje (Globokar 2018). Nedeljski počitek, katerega središče je evharistija, razširja kristjanov pogled, saj

razliva svojo luč na ves teden in ga opogumlja, da se zave ne samo dragocenosti svojih najbližjih, temveč tudi potreb narave in ubogih (LS 237).

2.7 Kontemplativni slog bivanja

Ekološka duhovnost vabi vsakega človeka »k preroškemu in kontemplativnemu slogu bivanja« (222). To pomeni: manj kopičenja, več pozornosti. Manj hitenja, več navzočnosti. Kontemplativna drža omogoča poglobljen odnos s stvarstvom, ki je zapis Božje ljubezni. A to lahko prepozna le tisti, ki si vzame čas, da posluša (225). Krščanska tradicija – od sv. Frančiška do Charlesa de Foucaulda – nas uči, da je takšen slog bivanja ključ za duhovno ravnovesje, ekološko ozaveščenost in globljo povezanost s samim seboj, drugimi, stvarstvom in Bogom.¹¹

Sklep: ekološka duhovnost kot pot celostne preнове

Papež Frančišek v *Laudato si'* z veliko jasnostjo pokaže, da se v središču ekološke krize ne nahaja le zunanji svet, temveč človek, njegove predstave o svetu, njegovi odnosi in vrednote. Ekološka duhovnost, kot jo predlaga okrožnica, ni zgolj duhovna vaja ali dodatna razsežnost krščanske duhovnosti, temveč njena bistvena razsežnost, če želi ostati zvesta evangeliju. Ta duhovnost preoblikuje pogled na stvarstvo: ne kot na vir izkoriščanja, temveč kot na dar, kraj odnosa in prostor dejavne Božje navzočnosti.¹² Hkrati pa odpira človeka za novo etiko življenja (Svetelj 2023). Sedem temeljnih drž ponuja življenjski okvir, ki v krščanski veri najde navdih za odgovornost, v ponižnosti prostor za spreobrnjenje in v ljubezni moč za vztrajanje.

11 »Iz tega logično sledi sklep, da enotnost ruši in ljudi razdvaja moralna in duhovna alienacija: sebičnost, prevračanje pravice, zatiranje šibkih, gospodovalnost, malikovanje materije itd.« (Krašovec 2023, 131)

12 Glej Celarc 2024, 69–91. Članek obravnava priliko o krivičnem oskrbniku. S tem ko razkriva specifično pripovedno vlogo glavnih likov v pripovedi ter povezuje pripoved s sobesedilom, poudarja pomen prilike kot preroške kritike, ki želi poslušalstvo tedanjega in sedanjega časa spodbuditi k odgovorni uporabi (naravnih) dobrin in skrbi za celotno življenje skupnosti.

Ekološka duhovnost, kot smo jo predstavili, presega individualizem in moralizem ter vabi k pristni skupnostni izkušnji občestva z vsem stvarstvom. V njej se prepletata kontemplacija in konkretno delovanje, duhovno iskanje in družbena odgovornost (Platovnjak in Svetelj 2024, 121). Ravno ta presežnost, ki vključuje odnose z Bogom, ljudmi in naravo, omogoča, da krščanski odgovor na okoljsko krizo ne ostane ujet v ideološke okvire, temveč postane resnična pot celostne ekološke preнове.

Za Katoliško Cerkev, teologijo in pastoralno prakso to pomeni nujnost razvijanja novih poti vzgoje, oznanjevanja, obredov in družbenega delovanja, ki bodo oblikovale generacije vernikov, sposobnih zaznati Božji klic v »ječanju stvarstva« in mu zvesto odgovoriti. Ekološka duhovnost postaja tako eden izmed ključnih dejavnikov sodobne evangelizacije – most med vero in svetom, med notranjim mirom in pravičnostjo, med kontemplacijo in delovanjem.

V duhu *Laudato si'* se Katoliška Cerkev v 21. stoletju ne sme bati postati glas stvarstva (Rim 8,22), temveč mora s svojim pričevanjem, besedo in življenjem kazati, da je možno izbrati ljubezen namesto izkoriščanja, občestvo namesto osamljenosti, preprostost namesto pretiranosti, občudovanje namesto brezbriznosti, solidarnost namesto individualizma ter služenje namesto gospodarstva, da bi svet postal prostor skupne prihodnosti, v katerem so Bog, človek in stvarstvo v medsebojnem sožitju, ki odseva prvotno harmonijo stvarjenja in obeta prenovljeni obraz sveta.

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**ETHICAL
REFLECTION/**

**ETIČNA
REFLEKSIJA**

Martin M. Lintner: The Future of Catholic Environmental Ethics

Abstract: 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” (LS 118) and urged us to develop a new anthropology, which he refers to in *Laudate Deum* (2023) as “situated anthropocentrism” (LD 67). What could this mean, and how should Christian environmental ethics be developed?

Keywords: care for the environment, environmental ethics, justice, sustainability, conversion, *Laudate Deum*, *Laudato si'*

Prihodnost katoliške okoljske etike

Povzetek: Zavezanost krščanskih cerkva okolju še ni pri vseh katoličanih razumljena kot temeljna skrb krščanstva in izraz duhovnosti stvarstva. Namesto tega jo pogosto zasmehujejo, kritizirajo in obtožujejo, da se Cerkev spušča na ra-

ven nevladne organizacije. Papež Frančišek je v okrožnici *Laudato si'* (2015) jasno povedal, da je okoljska etika neločljivo povezana z zavzemanjem za pravičnost in trajnost ter izhaja iz svetopisemskega razumevanja stvarstva. Izjavil je, da »ni mogoče prenoviti našega odnosa z naravo brez prenove samega človeštva« (118), in nas pozval k razvoju nove antropologije, ki jo v *Laudate Deum* (2023) imenuje »situacijski antropocentrizem« (67). Kaj bi to lahko pomenilo in kako naj se razvije krščanska okoljska etika?

Ključne besede: skrb za okolje, okoljska etika, pravičnost, trajnost, spreobrnjenje, *Laudate Deum*, *Laudato si'*

I. The originality of *Laudato si'*

The encyclical letter *Laudato si'* (2015) is undoubtedly part of Pope Francis's significant legacy. He is not the first pope to address environmental ethics, and the important topic of the spirituality of creation has been on the Catholic Church's agenda since at least 1989, when the Conciliar Process of the European Ecumenical Assemblies for Justice, Peace and the Integrity of Creation began in Basel. What is new, however, is the vehemence with which he has addressed the specific issue of climate change and the integration of environmental concerns within the complex context of social issues such as poverty and justice. Although *Laudato si'* is commonly referred to as an environmental encyclical – and rightly so – it fits seamlessly into the long tradition of social encyclicals. The starting point and deepest motivation for Pope Francis to write this encyclical as an urgent appeal, on the eve of the Paris Climate Summit in November 2015, to take effective measures to curb global warming, was the fact that, firstly, global warming affects the poorest of the poor most severely – those who have contributed least to global warming – and that it also creates new poverty. It is not unfair to assume that Pope Francis's primary motivation is not simply his love of nature, but his particular attention and sensitivity to the poor in countries already

suffering especially from the consequences of climate change. This assumption does not diminish the significance of the encyclical from the perspective of environmental ethics and the spirituality of creation, because Francis, both in his nuanced analysis of the anthropological causes of the environmental crisis and in his search for possible sources of motivation to take effective action, examines and seeks to understand more deeply the biblically based Christian understanding of nature and the world as God's creation.

Francis identifies a false view of humanity as one of the main causes of the ecological crisis, which has led, among other things, to the dominance of a technocratic paradigm in modern humanity's relationship with nature. He emphasises that it "would hardly be helpful to describe symptoms without acknowledging the human origins of the ecological crisis. A certain way of understanding human life and activity has gone awry, to the serious detriment of the world around us" (LS 101). At this point, he proposes "that we focus on the dominant technocratic paradigm and the place of human beings and of human action in the world" (ibid.).

According to Francis, the technocratic paradigm is characterised by three features:

- ▶ Firstly, human beings no longer see themselves as part of a whole, integrated into nature, which offers possibilities they can shape. Instead, "we are the ones to lay our hands on things, attempting to extract everything possible from them while frequently ignoring or forgetting the reality in front of us" (LS 106). Nature is viewed as the opposite of the human being, not as the broader context in which humans remain embedded. The limited supply of resources and the natural limits to growth are no longer accepted, but are instead seen as obstacles to be overcome.
- ▶ Secondly, technology is regarded as an instrument for using and controlling nature as efficiently as possible, with the resulting assumption that the primary use of nature within the logic of technology is also ethically legitimate. Francis describes this as a typical case of reductionism, referring to the "tendency, at

times unconscious, to make the method and aims of science and technology an epistemological paradigm which shapes the lives of individuals and the workings of society” (LS 107). In this sense, there is a twofold reductionism: firstly, the technocratic view reduces nature to material resources to be used as efficiently and profitably as possible; secondly, this profit- and growth-oriented logic is transferred to other areas of human and social life, shaping not only the economy but also culture, politics, and ultimately people’s lifestyles.

Finally, a third characteristic is that this reductive view of nature leads to its no longer being recognised for its intrinsic value, either as a whole or in its individual components – such as plants and animals – but rather being seen in terms of its function for humans, with particular emphasis on profit maximisation. This results not only in “excessive anthropocentrism” (LS 116), but also in a “misguided anthropocentrism” that “sees no intrinsic value in lesser beings” (LS 118). Pope Francis summarises this with the argument: “The ultimate purpose of other creatures is not to be found in us” (LS 83).

2. On the “intrinsic value proper to each creature”: novelty and open question

The encyclical *Laudato si’* speaks decisively of the “intrinsic value proper to each creature” (cf. nos. 16, 33, 69, 118, 208), although it does not distinguish between different creatures, nor between created realities of animate and inanimate nature, nor within animate nature between individuals of different plant and animal species. Thus, the discussion of the intrinsic value of every creature remains notably undifferentiated and reflects – somewhat bluntly put – in a negative sense the state of the art found in most treatises on creation theology: the reference to creatureliness is considered sufficient to speak of the intrinsic value of creatures, without reflecting on whether animals, plants, or inanimate creation possess differentiated intrinsic value. (Lintner 2020, 26–48) The line

continues to be drawn between humans on the one hand and all other creatures – animate and inanimate – on the other. Although Francis writes that “human beings too are creatures of this world” (LS 43), he simultaneously emphasises that they are “endowed with unique dignity” (LS 43), which is described as “immense” and “infinite” (LS 65). He argues: “By virtue of our unique dignity and our gift of intelligence, we are called to respect creation and its inherent laws [...]. In our time, the Church does not simply state that other creatures are completely subordinated to the good of human beings, as if they have no worth in themselves and can be treated as we wish” (LS 69). Elsewhere, he is even clearer: according to the Pope, we must not deny human beings any special value: “One cannot prescind from humanity. There can be no renewal of our relationship with nature without a renewal of humanity itself. There can be no ecology without an adequate anthropology. When the human person is considered as simply one being among others, the product of chance or physical determinism, then ‘our overall sense of responsibility wanes’. A misguided anthropocentrism need not necessarily yield to ‘biocentrism’, for that would entail adding yet another imbalance, failing to solve present problems and adding new ones. Human beings cannot be expected to feel responsibility for the world unless, at the same time, their unique capacities of knowledge, will, freedom and responsibility are recognised and valued” (LS 118).

When we ask which of the classic environmental ethical positions Pope Francis aligns himself with – anthropocentrism, pathocentrism, biocentrism, or ecocentrism and holism – these statements make it clear that he emphasises both anthropocentric and biocentric aspects. The emphasis on the special dignity of human beings, based on their capacity for knowledge, will, freedom and responsibility, and his explicit distinction from biocentrism, make it clear, in my view, that he remains within the framework of anthropocentrism. At the same time, however, by emphasising the intrinsic value proper to each creature, he incorporates important aspects of biocentrism and holism, depending on whether one understands creatures to be primarily living beings or also to include inanimate nature.

3. The concept of a “situated anthropocentrism”

In *Laudate Deum*, the Apostolic Letter on the climate crisis published in 2023, Francis, eight years after *Laudato si'*, once again draws urgent attention to the seriousness of the situation. He revisits the question: “The Judaeo-Christian vision of the cosmos defends the unique and central value of the human being amid the marvellous concert of all God’s creatures, but today we see ourselves forced to realise that it is only possible to sustain a ‘situated anthropocentrism’. To recognise, in other words, that human life is incomprehensible and unsustainable without other creatures. For ‘as part of the universe ... all of us are linked by unseen bonds and together form a kind of universal family, a sublime communion which fills us with a sacred, affectionate and humble respect’” (LD 67). In my view, this passage makes it clear that, in a critical examination of the various environmental ethical positions, it is not a matter of giving preference to only one, but of recognising the valid aspects of each approach while not positing any as absolute.

A “situated anthropocentrism” acknowledges the complex interweaving of all things, living beings and inanimate nature, which together form the habitat of all living beings and, through their interaction, create delicate ecosystems whose balance is fragile. Referring to Donna Haraway’s concept of the world as a “contact zone” (LD 66; Haraway 2008), he emphasises that it is not an inert space but a living matrix through which beings encounter one another.

4. The “wonderful pilgrimage” of all creatures towards God (LS 92)

Allow me, therefore, to reflect here on a passage from the Bible that I believe is extremely relevant today, namely the pericope about the Flood in Genesis 6–9 (Lintner 2025a, 849–855; 2025b, 81–85). The flood brings death and destruction not only to humans but also to animals. I find this biblical passage particularly

interesting and relevant, not least because of the role that animals play in it. I would like to highlight three aspects.

a) Non-human creatures are affected by human sin

The first aspect is that non-human creatures, including sentient animals, are affected by the negative consequences of human sins. Like many other natural disasters in the Old Testament – fires, earthquakes, famines, plagues of locusts, etc.—the flood is also interpreted as God’s punishment for human wrongdoing. This pattern of explanation and interpretation of disasters is found repeatedly in the texts of the Old Testament. According to the faith of the people of Israel, disasters are not blind strokes of fate to which people are at the mercy. Nor are they authorised by a God who is indifferent to people’s fate. Rather, the people of Israel believed that, since God was just, a disaster had to be justified by blaming the people for it, or even by seeing it as God’s just punishment for their wrongdoing. From today’s perspective, these models of interpretation do not satisfy us because, on the one hand, they do not respect the intrinsic laws of the destructive forces of nature and, on the other, they do not answer the question of suffering or the problem of theodicy. But that is not the point at this moment. What I find interesting is the fact that the mass death of animals due to the flood is also interpreted as a consequence of human sins and wrongdoing.

We can say that this is still a bitter truth today. Non-human beings and sentient animals are still victims of human irresponsibility in many different ways, from the various forms of animal husbandry that do not meet the fundamental ethical requirements for animals, their needs and welfare, to the destruction of their habitats for agriculture, sport, tourism, road construction, settlement development, and urban expansion. Huge areas of rainforest are constantly being cleared, and entire landscapes devastated by the extraction of raw materials. Animal habitats, especially the oceans, are increasingly polluted by plastic and other waste. Pope Francis also refers to this issue in *Laudato si’*, writing: “Highways, new plantations, the fencing-off of certain areas, the damming of water sources, and similar developments, crowd out

natural habitats and, at times, break them up in such a way that animal populations can no longer migrate or roam freely. As a result, some species face extinction” (LS 35). Various studies show that, at present, wild animals constitute only about 4–5% of the living biomass among mammals, while about one third is made up of the human species and almost two thirds of farm animals and pets (Greenspoon 2023). This dramatically highlights how much we have reduced wild animal populations and how much we have invaded their habitat. The Pope laments that the problem is well known, but that possible alternatives are rarely implemented: “In assessing the environmental impact of any project, concern is usually shown for its effects on soil, water and air, yet few careful studies are made of its impact on biodiversity, as if the loss of species or animal and plant groups were of little importance. Highways, new plantations, the fencing-off of certain areas, the damming of water sources, and similar developments, crowd out natural habitats and, at times, break them up in such a way that animal populations can no longer migrate or roam freely. As a result, some species face extinction. Alternatives exist which at least lessen the impact of these projects, like the creation of biological corridors, but few countries demonstrate such concern and foresight” (LS 35).

Animals also suffer from man-made global warming, to which they cannot adapt (Ripple et al. 2025, 519–523). Countless animals will fall victim to the extreme weather events caused by climate change, and global warming will also lead to the extinction of many animal species: the higher the global warming, the more animal and plant species will become extinct. Over millions of years of evolution, species have adapted to their environment and its climatic conditions. This evolutionary adaptation cannot keep pace with the speed of current climate change, and many species do not have the opportunity to migrate to other habitats that would offer favourable climatic conditions. Pope Francis is also aware of this problem: “Warming has effects on the carbon cycle. It creates a vicious circle which aggravates the situation even more, affecting the availability of essential resources like drinking water, energy and agricultural production in warmer regions, and leading to the extinction of part of the planet’s biodiversity” (LS 24).

b) Animals' fear of humans

I would like to draw attention to another aspect. When the Bible has God say that fear and dread of man are placed upon all animals (cf. Gen 9:2), then tragically animals have every reason to fear humans. Humans do not fulfil their task of caring for and protecting animals. We encounter this task in Genesis 1:26–28. To this day, humans continue to fail to fulfil the task entrusted to them to “set foot on the earth” – usually the Hebrew verb שָׁבַע [kabash = to set foot on] is misleadingly translated as “subdue the earth” – and to “take care” of animals – here too, the Hebrew verb הָרָה [radah = to rule] is usually translated, just as misleadingly, as “to dominate animals”. Pope Francis recalls that these verses, which have been mistranslated or at least ambiguously translated, are still used today as an accusation against Jewish-Christian thought, and that the Jewish-Christian view of the world and of humankind is held responsible for the attitude of exploitation towards nature and animals (White 1967, 1203–1207). “The earth was here before us and it has been given to us. This allows us to respond to the charge that Judaeo-Christian thinking, on the basis of the Genesis account which grants man ‘dominion’ over the earth (cf. Gen 1:28), has encouraged the unbridled exploitation of nature by painting him as domineering and destructive by nature. This is not a correct interpretation of the Bible as understood by the Church” (LS 67). He rightly reiterates that “this is not a correct interpretation of the Bible as understood by the Church. Although it is true that we Christians have at times incorrectly interpreted the Scriptures, nowadays we must forcefully reject the notion that our being created in God’s image and given dominion over the earth justifies absolute domination over other creatures. The biblical texts are to be read in their context, with an appropriate hermeneutic, recognising that they tell us to ‘till and keep’ the garden of the world (cf. Gen 2:15). ‘Tilling’ refers to cultivating, ploughing or working, while ‘keeping’ means caring, protecting, overseeing and preserving. This implies a relationship of mutual responsibility between human beings and nature. Each community can take from the bounty of the earth whatever it needs for subsistence, but it also has the duty to protect

the earth and to ensure its fruitfulness for coming generations” (ibid.). Although Francis, as I have already mentioned, emphasises that the Church today rejects an interpretation of these verses that justifies the exploitation of nature and non-human living beings, at the same time she still does too little in practical terms to demand a different relationship with nature and animals. In public opinion, she therefore continues to be seen as an institution that is not strongly committed to environmental issues, and even less so to ethical issues relating to animals. People who are sensitive to these issues, especially animal ethicists, do not find the Church to be an ally (Köhrsen et al. 2022, 43–64).

According to the creation narrative (cf. Gen 1:29–30), only plants, not animals, are given to humans as food. From an evolutionary biology perspective, humans developed as omnivores and therefore consumed both plant and animal foods, depending on availability. These verses are thus not a statement that the human species had a purely vegetarian diet in ancient times, but rather reflect the awareness that violence against animals, especially when they are killed, is not compatible with the idea of a good creation or a paradisiacal state. It is no coincidence that visions of universal peace emphasise that there will be no more violence between humans, nor between humans and animals, and that animals will no longer be violent towards each other. The young of predators and prey, as well as those of the human species and wild animals, will live together peacefully (cf. Isaiah 11:6–8). The evangelist Mark recalls this when he emphasises that Jesus, at the beginning of his public life, spent forty days in the desert, “living among the wild beasts” (Mark 1:13). Christ’s salvific event, in which messianic peace is realised, therefore includes all creatures, human and non-human.

Although, as I have mentioned, this state has never existed in purely evolutionary and biological terms, nor is it likely ever to exist, I consider this profound awareness of the injustice of the suffering and violence that humans inflict on animals by slaughtering them to be significant. The fact that God allows animals to be slaughtered and eaten after the flood makes it clear that

the world marked by human sin does not simply become a perfect and “paradisiacal” world after the flood. However, no justification for inflicting pain on animals or killing them can be deduced from this. As Christians, we should instead reflect on the fact that Jesus overcame all forms of ritual slaughter: he himself is the Paschal Lamb, sacrificed once and for all. Christianity, therefore, has not practised animal sacrifice since its inception. Although Christians have continued to eat meat, fish and seafood and have even abandoned the distinction between clean and unclean animals (cf. Acts 10:10–16), this cannot be taken as justification for today’s careless behaviour towards animals. Regarding the passage in Acts 10, it should also be noted that it refers less to dietary rules than to the fact that the Apostle Peter realises he must open himself to the pagan peoples, to whom the Gospel must be proclaimed. Christianity, which had to establish itself in a pagan context and clarify the fundamental questions of its faith, certainly did not place issues relating to animal ethics at the centre of its efforts. It is therefore even more surprising and significant that some Church Fathers show a sensitivity towards animals that distinguishes them from the pagan environment and manifests an explicit love for animals, rooted on the one hand in God’s love for all creatures, and also in the loving attitude of Jesus, who is moved by the suffering of animals. (Rosenberger 2024) In the Coptic tradition, there is a passage in which Jesus rebukes a farmer who beats his donkey. (Lintner 2019, 46) The choice of a vegetarian diet plays an important role in the tradition of monastic life and is an expression not only of a simple lifestyle, but also of harmony with non-human living beings. Today, in light of the many environmental and ethical problems associated with meat production, vegetarian and even vegan diets can be interpreted as a prophetic choice in the light of a faith that not only professes with words, but also bears witness with one’s life that “the ultimate purpose of other creatures is not us. Instead, they all advance, together with us and through us, towards the common goal, which is God, in a transcendent fullness where the risen Christ embraces and illuminates everything” (LS 83).

c) Noah's covenant: a source of hope and inspiration for a change in the relationship between humans and animals

The story of the flood – and this is the third aspect that seems important to me – contains a hope that, in my opinion, is given too little consideration in Christianity. After the flood, God promises that there will be no more floods that will wipe out life from the earth. He makes a covenant not only with Noah and his family, that is, with human beings, but also with animals: “Then God said to Noah and to his sons with him: ‘I now establish my covenant with you and with your descendants after you and with every living creature that was with you – the birds, the livestock and all the wild animals, all those that came out of the ark with you – every living creature on earth. I establish my covenant with you: Never again will all life be destroyed by the waters of a flood; never again will there be a flood to destroy the earth’” (*Gen 9:8–11*).

I am convinced that this passage is highly relevant today and that we, as theologians and Christian churches, must take it seriously and explore it theologically. The story of the flood and God's covenant with the animals compels us to reconsider our treatment of animals in the light of biblical faith. We must not close our eyes to the countless millions of cases of suffering that we inflict on animals and that are caused by human misconduct. How can we bear witness today to our faith in a God who created all living beings out of love and who wants them to live, not to be destroyed? God's covenant with animals in *Genesis* 9:10 cannot leave our treatment of animals unchanged. Pope Francis uses the evocative metaphor of the “wonderful pilgrimage” of all creatures: “Everything is related, and we human beings are united as brothers and sisters on a wonderful pilgrimage, woven together by the love God has for each of his creatures and which also unites us in fond affection with brother sun, sister moon, brother river and mother earth” (LS 92). On the tenth anniversary of the publication of the encyclical *Laudato si'*, a Mass for the Care of Creation was added to the Roman Missal. In the prayer after communion, we pray that “as we await the new heavens and the new earth, we may learn to live in harmony with all creatures”.

Here, in my opinion, the prayer beautifully expresses the deeper meaning of Noah's covenant, which finds expression in the hope of messianic peace that bursts forth in the saving event of Christ. "To live in harmony with all creatures" is a challenge and a task yet to be accomplished, but one that, in light of the many forms of environmental crisis and its dramatic impact on animals, as well as the many problematic behaviours towards animals that cause them pain and suffering, cannot be postponed. (Lintner 2019, 346)

5. Concluding remarks

a) The deeper meaning of the concept of "situated anthropocentrism"

The concept of "situated anthropocentrism" makes clear that humans are embedded in a complex network of interrelationships and dependencies. We are not opposed to nature; we are part of it. Metaphorically, nature is the tree on which we live, and when we destroy nature, we are sawing off the branch on which we sit. Pope Francis speaks of the "wonderful pilgrimage" of all living beings towards God, who is the ultimate destination. However, this wonderful pilgrimage also signifies a community of destiny. Humans, animals, plants, ecosystems, and nature form such a community. The image of the ark reminds us that we are all in the same boat. It is true that not everyone in this boat has the same place. Some enjoy the view of the sea from the deck and the wind in their hair, while others must work hard in the hold of the ship in poor air quality. Yet when the ship sinks, everyone sinks and no one is saved.

b) Overcoming the evil of violence

Violence is an evil – violence against other people, against animals, and against nature. The technocratic paradigm criticised by Pope Francis leads us to harm the earth. Pope Francis speaks metaphorically, saying that the Earth itself cries out because it is wounded. He calls the Earth a "sister" and a "moth-

er” who “cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her” (LS 2). If we take humanity’s interconnectedness with nature and interdependence with all non-human living beings seriously, we see that violence against nature and non-human beings also negatively affects humans. We are as vulnerable as animals, plants, and ecosystems. We depend on the natural conditions of our lives, and this dependence makes us vulnerable. How can we address this vulnerability? Vulnerability research identifies two basic patterns. The first is to try to protect oneself by controlling and exercising power over what threatens us. This is the paradigm of dominance and submission: before I am hurt, I hurt others, or I try to dominate and conquer what I perceive as a threat. It may be that the command to set foot on the earth in Genesis 1:28 was an encouragement not to fear the forces of nature, but to enter and cultivate it; however, this should not lead to the mistaken belief that humans can conquer nature and are no longer dependent on the living conditions it provides. The second pattern of dealing with vulnerability is care. From the experience of my own vulnerability, which results from dependence on nature, I try to protect nature. My capacity for empathy moves me to care for other living beings, especially sentient beings, not to harm them or cause them fear and pain, because I know how negative this is. This is the paradigm of care, of guardianship, also expressed in Genesis 1:28. Ruling over the animals is not tyranny, but rather recalls the responsibility of the shepherd for the flock entrusted to him.

c) Ecology needs an adequate anthropology

When we consider the future of Christian environmental ethics, we must recognise that “there can be no ecology without an adequate anthropology” (LS 118). This anthropology must take into account both the moral responsibility that humans have because of their capacities for freedom and knowledge, and the integration of humans into nature and their dependence on it. This anthropology must not limit itself to drawing a sharp line between humans

and non-human living beings, but must also recognise and consider the similarities between all living beings. What connects us is often stronger than what separates us. To quote Ecclesiastes 3:19–21: “For the fate of humans and the fate of animals is the same; as one dies, so dies the other. They all have the same breath, and humans have no advantage over the animals, for all is vanity. All go to one place, all are from the dust, and all turn to dust again. Who knows whether the human spirit goes upward and the spirit of animals goes downward to the earth?”

One strength of Christian environmental ethics may lie precisely in the fact that it appeals to and harnesses the emotions and motivations we have towards the world and non-human creatures when we regard them as the creation of a good God and when we become aware of the interconnectedness of all creatures. Furthermore, another strength of the encyclical is that it formulates an “integral ecology” and demands a way of thinking that systematically combines ecological, social, and cultural challenges.

d) The need for an eco-theology

However, these strengths – the concept of “situated anthropocentrism”, the motivational power of viewing nature as God’s creation, and the perspective of “integral ecology” – are still unfulfilled promises, not least because they have not yet been sufficiently developed theologically. Nevertheless, they remain relevant for the future development of Christian environmental ethics. In conclusion, let us quote the social ethicist Markus Vogt, author of a recent standard work on Christian environmental ethics (Vogt 2022a). He calls for a new covenant between humans and the environment and an integral culture of sustainability. In this context, he speaks of an eco-theology, which is the Church’s decisive competence in environmental ethics. Only if the Church succeeds in consistently linking the issues of climate change and environmental protection with the question of God will it succeed in being an audible voice in society’s struggle for the future of creation (Vogt 2022b, 6–11).

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Mateja Pevec Rozman:

***Laudato si'* in the Context of Virtue Ethics**

Abstract: *Laudato si'* offers a comprehensive framework integrating virtue ethics with environmental responsibility. A 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 article investigates the relation of the encyclical's emphasis on ecological conversion to virtue ethics and its content in *Laudato si'*, noting the extent to which the encyclical's ethical theology is rooted in virtue-based approaches to morality. Utilizing analysis of the seven qualities of ecological virtues identified in this encyclical—praise, gratitude, care, justice, work, sobriety, and humility, this study establishes how virtue ethics offers a comprehensive basis to interpret and implement environmental protection. This research is guided by a systematic literature review approach. The research suggests that ecological virtues promote sustainable living and social consciousness, in tune with the encyclical's call for more equitable and sustainable societies. The intersection of virtue ethics with *Laudato si'* provides an

alternative perspective in dealing with urgent contemporary ecological crises through the virtue-formation of humanity.

Keywords: Ecological virtues, *Laudato si'*, virtue ethics, integral ecology, environmental ethics, ecological conversion, Pope Francis

***Laudato si'* v kontekstu etike vrlin**

Povzetek: *Laudato si'* ponuja celovit okvir, ki združuje etiko vrlin z odgovornostjo do okolja. Etika vrlin poudarja pomen značaja in vrlin, ki jih mora posameznik razvijati za doseg dobrega življenja. Namesto osredotočanja na dejanja in njihove posledice ali na pravila se osredotoča na notranje lastnosti človeka, kot so sočutje, preudarnost, pogum in pravičnost. Podobna moralna usmeritev je prisotna v papeževi encikliki *Laudato si'*, ki poziva k varstvu okolja, socialni pravičnosti in skrbi za marginalizirane. Dokument poudarja medsebojno povezanost vsega stvarstva in moralno dolžnost ohranjanja odgovornega odnosa do narave.

V prispevku preučujemo povezavo med poudarkom enciklike na ekološki preobrazbi in etiki vrlin ter vsebino v *Laudato si'*. Prispevek izpostavlja, v kolikšni meri je etična teologija enciklike zakoreninjena v pristopih k morali, ki temeljijo na vrlinah. Na podlagi analize sedmih ekoloških vrlin, opredeljenih v encikliki – hvaležnost, skrb, pravičnost, delo, treznost in ponižnost – študija ugotavlja, kako etika vrlin ponuja celovito podlago za razlago in izvajanje varstva okolja. Raziskava temelji na sistematičnem pregledu literature in kaže, da ekološke vrline spodbujajo trajnostno življenje in socialno zavest, skladno s pozivom enciklike k bolj pravičnim in trajnostnim družbam. Prekrivanje etike vrlin z *Laudato si'* ponuja alternativni pogled na reševanje sodobnih ekoloških kriz prek oblikovanja vrlin človeštva.

Ključne besede: ekološke vrline, *Laudato si'*, etika vrlin, integralna ekologija, okoljska etika, ekološka preobrazba, papež Frančišek

Introduction

Modernity faces the most existential environmental challenges ever, from climate change and biodiversity loss to widespread pollution in the world today – in other words, ecological crises- and raises significant moral questions about the relationship people actually have with nature. The rise of technological development has generated an illusion of human supremacy over nature; with both the external world and human existence being perceived by some as subject to complete mastery, this has stirred alarm and provoked a range of debates about understanding and controlling life that have been ongoing for years. Environmental justice ethics had a duty-focused or results-based perspective (Longbottom 2015) until more recent currents in the secular philosophical world started to investigate virtue-based theories. These ecological issues demand significant contemplation of humanity's approach to nature and the environment and call for dramatic change if the repercussions of irresponsible environmental stewardship are to be averted.

Pope Francis' encyclical *Laudato si'* of May 24, 2015, offers a systematic approach to environmental ethics grounded in Christian traditions – intended to protect everyone irrespective of religion. The encyclical, approximately 42,000 words in length, is notable for its limited use of traditional stewardship language, instead focusing on care for creation (Longbottom 2015). This particular linguistic choice reflects a gradual shift from a moral duty paradigm to virtue-based ethics rooted in virtues, character, and moral growth. In this paper, I explore how virtue ethics is associated with *Laudato si'* – especially with the development of ecological virtues which lead to ecological conversion. A central thesis contends that, to alleviate environmental crises, human character, perspective, judgment, and behavior must undergo radical transformation, the very transformation that virtue ethics asserts as necessary for ecological conversion. The study uses a systematic literature review method in which it analyzes sources from theological, philosophical, and environmental ethics, while providing a focus on the reception and interpretation of *Laudato si'* in academic discourse.

Global Ecological Challenges in Contemporary Times

The present era challenges humans with existential threats that arise from environmental destruction. Climate scientists record accelerating warming in the atmosphere while ecologists document unprecedented rates of species extinction that threaten ecological collapse. Ulrich Beck, a German sociologist, in his book *Risikogesellschaft* [Risk Society, 1986] describes late twentieth-century society as a “civilizational volcano” about to erupt, arguing that industry destroys the environmental and natural basis that supports life itself (Beck 1986, 13–14). Modern civilization undergoes unparalleled patterns of socio-political development, requiring new interpretations of relationships between nature and society. The confrontation between nature and society was a nineteenth-century construct based on the assumption of human mastery over nature despite the contradiction of nature’s neglect. Twenty-first-century reality sees nature as marginalized and exhausted; it has been processed through technical and industrial alterations and global market integration, becoming an integrated component of industrial machinery processes. Economic powers justify contemporary systems around the world that focus on speculation and capitalization, never accounting for contextual factors or the impact on human dignity and natural systems, demonstrating how degradation of the environment and degradation of human moral conduct are intimately connected (Francis 2015, § 56).

French philosopher Baptiste Morizot (1983) interprets our times as moments of destabilization of all relationships with living systems and identifies untapped possibilities for new relationships with living systems that will demand innovation for the future: “This leads to the idea that what we have before us - as something we must discover or explore - are our own relationships with the living environments we inhabit: relationships we have inherited, relationships that are desirable, relationships we must fight against, and relationships we want to abolish.” (Morizot 2023, 12)

When asked what era we are living in today, Morizot in his book *The Unexplored* (2023) responds that contemporary theoretical political ecology has already conducted in-depth research into the era and offered a radical critique of the legacy of the modern era. He cites, for example, the ideology of growth (the ideology according to which gross domestic product is the main measure of a society's success), extractivism (as he calls the insane stage of the extractive economy that turns ecosystems into available resources), productivism, the boundlessness of the market economy, neoliberalism in its various complex embodiments, the frenzied accumulation of capital and, more indirectly, its accumulation in the form of wealth, the expropriation of the means of production, the legitimization of inequality, the legacy of colonialism and patriarchy. (Morizot 2023, 16)

Modern theoretical political ecology has performed a radical critique of the legacy of modernity – the growth ideology of promoting “Gross Domestic Product” as a major indicator of what constitutes a successful society, extractivism that reduces ecosystems to mere commodities, productivism with no limits imposed on market economies, contradictions of neoliberalism, the accumulation of capital, and the legitimization of inequality (16–18). While growing sensitivity towards ecology has contributed in some countries towards effective control over consumption and corruption, such actions have failed to alter consumption practices; indeed, negative patterns seem to be intensifying rather than diminishing (Francis 2015, § 55). Natural resource scarcity is looming – potable water is already a critical challenge across a wide range of places around the world, and air pollution is making life almost unbearable in large parts of cities. These phenomena caution against approaching nature in accordance with the precepts of maximum immediate exploitation and profit, arguing instead that humanity must transform its relation to nature to preserve both natural systems and human civilization.

According to German philosopher Hans Jonas (1903–1993), previous ethical theories have taken humanity's moral foundation to be naturally derived, given, and sufficient for determining human good. Scientific and technological advances have transformed the purpose and scope of human action to a degree that

calls for ethical evolution. According to Jonas, these changes require new moral dimensions that cannot be accommodated by existing ethical rules and canons (Jonas 1990, 13–15). The most fundamental challenge confronting contemporary civilization lies in consequences that unfold gradually and are almost invisible at first. Such new ethical frameworks should include not just human relationships with self and with others, but with all of creation. This calls for recognizing how we must restore humanity's respect for nature's dignity and intrinsic value as an ethical imperative. Jonas' *Das Prinzip Verantwortung*, published in 1979, was a landmark achievement in broader human environmental awareness by demonstrating the destructive effect on natural balance that threatens all creation (Jonas 1979). Jonas also expands the notion of that "other" for whom responsibility exists to include nature itself and extends the scope of moral consideration beyond merely human subjects. Fundamentally, it is a matter of recognizing nature with its own intrinsic worth and humanity not as master, but as respectful partner (Jonas 2000, 233–234). This disconnect regarding the rights and inherent value of nature as understood in other cultures, especially Indigenous American cultures, is a key point of contention with Western civilization itself. The emergence of natural and technical sciences underpins this privileged human position and is therefore a primary cause of the environmental threats of our time. Beck calls for a recognition of nature as inseparable from society and society as inseparable from nature, establishing a new relationship with nature that radically alters our understanding of reality. Modern currents of modernity, which pertain to the social world, have transformed politics whereby scientific beliefs, measurements, and studies that guide health, politics, justice, responsibility, and authority are now inherently political. Scientists work under powerful political, economic, and cultural forces, which translate into extensions of political considerations manifested through natural and technical sciences (Beck 2001, 119). The root cause of environmental hazards derives from the comfortable lifestyles that make modern societies increasingly dependent on consumption and convenience. The notion of abandoning these lifestyles and relinquishing privileges seems utopian and

may even provoke resistance. More realistic approaches involve moderate lifestyle changes, precisely the type that virtue ethics prescribes. Pope Francis invites urgent renewed dialogue about caring for the future of our planet (Francis 2015, § 14), viewing dialogue as crucial for the realization of necessary changes.

The Environmental Ethics Foundations

Laudato si' is both a theological document (§ 14) and an ethic of action, one that encourages citizens to engage in active dialogue; its framework addresses environmental catastrophe and the social costs, such as climate change and biodiversity destruction, of consumer culture (§ 20–26). The encyclical introduces the concept of integral ecology, which addresses issues of care, justice, and ethical social action alongside care for the environment and the poor. Central to its message is ecological conversion rather than technical fixes – a transformation of heart and mind. The encyclical insists that Earth is our common home in need of protection motivated by love and compassion – not duty alone – and so it employs the language of “care” as opposed to “stewardship,” reflecting a deeper emotional and moral involvement with nature (Longbottom 2015; Francis 2015, § 11). This vocabulary choice illustrates a philosophical positioning within virtue ethics, prioritizing character development over duties, rules, or calculations of consequences. The Christian tradition never considers private property rights absolute or inviolable but maintains that all forms of private property have social purposes (Francis 2015, § 93). This vision, in turn, disrupts conventional economic models oriented around personal accumulation at the expense of community well-being. Bishops observed nature as manifesting God’s presence, with the Spirit living in every living thing, placing humans in relationship with creation and encouraging the practice of ecological virtues (§ 88). Notably, the theological anthropology of the encyclical acknowledges humanity’s uniqueness without endorsing destructive anthropocentrism. Patriarch Bartholomew speaks spe-

cifically about each of us needing to repent for the ways we harm the planet and for having contributed to the disfigurement and destruction of creation (§ 8). This penitential dimension ties personal transformation with ecological restoration, integrating environmental ethics into the wider spiritual conversion narrative. Integral ecology considers environmental, economic, social, and cultural considerations as integral and interconnected, understanding the intrinsic interconnectedness of ecological systems themselves. Solutions must acknowledge that we cannot address individual issues in isolation; they must explore the systemic relationships that exist between people and the natural world in which we live. This comprehensive approach conforms with virtue ethics' emphasis that one's character development affects all dimensions of life rather than focusing narrowly on isolated moral decisions. It is from this perspective that we can appreciate virtue ethics as the basis for ecological conversion and development.

Virtue ethics focuses on the role of character in achieving flourishing, the cultivation of attitudes, dispositions, and character traits together referred to as virtues that contribute to personal and communal flourishing (Sandler 2007, 1–14). For virtue ethics, “it is extremely important to know not only the external context of a certain behavior, but also the person involved in a certain situation; what kind of person they are (their character), how they think about other people, what they think about themselves and the world, how they feel about the actions they have taken, and also how they feel about the actions they have not taken (but perhaps should have).” (Pevec Rozman 2009, 46–47)

The Aristotelian tradition identifies the goal of human life as *eudaimonia* - happiness attained through cultivation of virtues such as courage, temperance, justice, and wisdom. Virtues are habits or dispositions that guide people toward living a fulfilling life. Growing awareness of ecological virtues in environmental ethics finds expression in *Laudato si'*, which invites humanity to develop ecological virtues for being responsible stewards of our threatened common home (Kureethadam 2016, 44–45). According to Pope Francis, it is only

through developing authentic virtues that people can make genuine ecological commitments, since laws and regulations alone provide insufficient solutions (Francis 2015, § 211).

Seven ecological virtues run throughout *Laudato si'*, though they are not systematically organized under this framework: praise, gratitude, care, justice, work, sobriety, and humility (Kureethadam 2016, 46–66). These virtues serve as guideposts toward caring for our planetary home. Each virtue addresses distinct environmental challenges while inducing systemic change in human-nature relationships. Praise acknowledges the beauty of creation and respects the Creator, exemplified by the Canticle of Francis of Assisi that inspired the title of the encyclical. Gratitude recognizes reliance on the gifts of Earth, combating feelings of entitlement and exploitation. Care involves active protection of the environment and nurturing based on love rather than duty alone. Justice guarantees fair distribution of resources and protects the most vulnerable, as marginalized communities are particularly affected by environmental degradation (Francis 2015, § 51). Work implies sustainable labor that respects the environment while meeting legitimate human needs. Sobriety, living freely and consciously, can be liberating - a life of meaningful simplicity characterized by limited consumption (§ 223). Humility acknowledges humanity as existing within rather than above nature and serves as an antidote to the destructive anthropocentrism that harms nature and society (§ 224). Thomas Aquinas's virtue framework offers a systematic structure for understanding the ecological applications of cardinal virtues: prudence as wisdom understanding creation and recognizing the limitations of human understanding; justice observing fairness, especially towards marginalized populations experiencing environmental injustices; courage, including magnificence, confidence, patience, and perseverance needed to address the global ecological crisis; temperance, which refers to the adaptation of consumption to authentic needs over artificial wants (Thomas Aquinas, *Summa Theologiae* II-II, qq. 47–56).

Integration of Ecological Virtues in Modern Practice

Ronald Sandler, a leading exponent of environmental virtue ethics, suggests that virtue-based approaches provide the intellectual foundation required for effective responses to ecological crises (Sandler 2005, 1–14). Francis covers many topics beyond climate change and understands environmentalism can become quasi-religious; he seeks to propose a balanced position acknowledging both the strengths and limitations of environmentalism (Longbottom 2015). The practical cultivation of ecological virtues requires institutional support from educational, moral, and religious organizations working on character formation. Virtue is a habitual and stable disposition toward the good that requires time for cultivation through practice and communal support (Valenzuela 2018, 1290). Individual virtue development occurs in social contexts that provide models, accountability, and encouragement for sustained moral development. Pope Francis emphasizes communitarian forms of care, noting that care is civic and political as well as personal. All actions to make the world better exemplify this active care (Francis 2015, § 231). These ecological virtues therefore transcend individual personal morality; they guide political engagement, economic decisions, and social movements that seek to address the root causes of environmental degradation. Theological virtues complement cardinal virtues: faith recognizes that God entrusts Earth to humanity, expecting responsible use; hope cultivates desire to love God through creation care; charity maintains commitment and perseverance in caring for creation, alongside justice, prudence, temperance, and fortitude (Porras 2017). Current initiatives offer practical examples of ecological virtues in action: community gardens promoting care; simple living movements encouraging sobriety; environmental justice organizations advancing social justice; and interfaith environmental networks promoting praise across religious traditions. Such concrete practices manifest abstract virtues in tangible ways that transform relationships with nature.

Educational institutions play a crucial role in nurturing environmental virtues through integrated curricula, sustainability programs at the university level, and experiential learning opportunities that connect students with the environment. Studies have found that virtue-based environmental education is more effective (Valenzuela 2018, 1295) than simply transmitting information; it engages emotions, imagination, and moral sensibilities as well as intellectual understanding. Corporate environmental responsibility increasingly adopts virtue language, though genuine transformation requires shifting from mere compliance to character-driven organizational cultures that prioritize long-term sustainability over short-term profits. Prudence enables wise ordering of competing goods and consideration of how to achieve optimal outcomes – a particular concern for environmentalism in areas such as agricultural technologies (Thomas Aquinas, *Summa Theologiae* II-II, q. 49).

Conclusion

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.

Virtue ethics emphasizes character and virtues that individuals must develop to lead a good life, focusing not on actions, consequences, or norms but rather on inner virtues such as compassion, wisdom, courage, and justice (MacIntyre 1981, 178–189). Pope Francis’s *Laudato si'* endorses this moral orientation while demanding environmental protection, social justice, and care for the most vulnerable, emphasizing the interconnectedness of creation and the moral impera-

tive to care for nature. The intersection of virtue ethics and *Laudato si'* emerges in their shared emphasis on responsibility for the common good and cultivation of virtues for general welfare and ecological health, such as gratitude, humility, and responsibility. These values support sustainable lifestyles, social awareness, and community solidarity compatible with the encyclical's vision of a fair, sustainable, and inclusive society. Both frameworks orient people and societies toward character reflection and action evaluation in terms of the common good and relationship with nature. Current ecological problems require deeper questioning of humanity's relationship with the natural world and the environment, demanding genuine transformation. *Laudato si'* provides a holistic approach to social ethics, rich in Christian tradition yet addressing everyone. Virtue ethics, focused on the cultivation of character traits, offers a powerful framework for conceptualizing and applying the teachings in the encyclical, particularly ecological virtues and ecological conversion (Kureethadam 2016, 65–66). This research reveals that virtue ethics offers a strong philosophical basis for environmental action that moves beyond mere regulatory compliance and technical solutions. Character formation through virtue development addresses the root causes of ecological crisis in human hearts and minds, promoting long-term stewardship that persists even without external enforcement. This theologically grounded and philosophically rigorous approach offers a valuable perspective to environmental ethics and provides tools for addressing the complex challenges facing humanity and Earth.

But still, many open questions and tasks remain before us for further research, like: How can curricula on ecological virtue formation be developed in educational systems that maintain academic rigor while respecting pluralism, especially given diverse societies with conflicting religious and philosophical convictions? What empirical approaches can consistently assess the development and impact of ecological virtues on environmental behavior, given the intertwined nature of character formation, social contexts, and measurable environmental outcomes? How can Indigenous knowledge systems and non-Western

philosophical traditions broaden and enrich the predominantly Greco-Roman and Christian understanding of ecological virtues to offer alternative pathways to ecological conversion?

These and many other issues present themselves to us as intellectual, but above all practical challenges that will need to be addressed in the not-so-distant future if we wish to preserve creation and nature for future generations and ensure a good life for those yet to come.

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Martin Perčič:

***Laudato si'* v kontekstu personalistične etike**

Povzetek: V prispevku analiziramo okrožnico papeža Frančiška *Laudato si'* v luči personalistične etike, ki temelji na filozofskem in teološkem razumevanju človeške osebe, ustvarjene po Božji podobi z neodtujljivim dostojanstvom. Okrožnica poziva k integralni ekologiji, ki povezuje okoljske, družbene, ekonomske in duhovne razsežnosti ter spodbuja ekološko spreobrnitev, skrbništvo nad stvarstvom in zavračanje tehnokratskih ter potrošniških paradig. S personalistično etiko bomo osvetlili ključne poudarke *Laudato si'* in ponudili konceptualni okvir za razumevanje okrožnice. Sinteza obeh okvirov razkriva, kako 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. Reinterpretacija okrožnice *Laudato si'* v luči personalistične etike ponuja celostno vizijo ekološkega skrbništva, ki temelji na dostojanstvu osebe in medsebojni povezanosti stvarstva.

Ključne besede: *Laudato si'*, personalistična etika, Karol Wojtyła, Dietrich von Hildebrand, ekološka kriza, ekocentrizem, teološki personalizem, skrbništvo, dostojanstvo osebe, integralna ekologija

Laudato si' in the Context of Personalist Ethics

Abstract: The article analyses Pope Francis's encyclical *Laudato si'* in the context of personalist ethics, which is grounded in a philosophical and theological understanding of the human person as created in God's image with inalienable dignity. The encyclical calls for an integral ecology that links environmental, social, economic, and spiritual dimensions, and promotes ecological conversion, stewardship of creation, and the rejection of technocratic and consumerist paradigms. Using personalist ethics, we highlight the key points of *Laudato si'* and provide a conceptual framework to clarify the theological and ethical aspects of the encyclical. The synthesis of these frameworks shows how the dignity of the person underpins care for the environment, relationality fosters solidarity with the marginalised, and freedom and responsibility encourage sustainable practices, while criticism of the throwaway culture calls for ethical economic models. Practical implications include lifestyle changes, community initiatives, policy advocacy, and ecological education. Reinterpreting *Laudato si'* through the lens of personalist ethics offers a holistic vision of ecological stewardship rooted in the dignity of the person and the interconnectedness of creation.

Keywords: *Laudato si'*, personalist ethics, Karol Wojtyła, Dietrich von Hildebrand, ecological crisis, ecocentrism, theological personalism, stewardship, human dignity, integral ecology.

Uvod

Okrožnica *Laudato si'* papeža Frančiška (2015) je prelomni dokument, ki ekološko krizo obravnava kot moralni in duhovni izziv ter zahteva celostno prenovo človekovega odnosa do stvarstva. S ciljem oblikovanja vizije celostnega pogleda na stvarstvo Frančišek poudarja: »Ni mogoče ločiti skrbi za okolje od

skrbi za revne, saj okoljska in družbena vprašanja tvorijo neločljivo celoto.« (LS 137–138) Človeštvo spodbuja k »spremembi srca, ki vodi k novemu odnosu z Bogom, drugimi in naravo, saj brez duhovne preнове ni resnične rešitve ekološke krize« (LS 217–218). Frančiškova vizija integralne ekologije poziva k spremembi srca, ki presega tehnične rešitve in naslavlja antropološke vzroke ekološke krize.

Temeljni principi in relevantnost personalistične etike

Personalistična etika, razvita v 20. stoletju kot odgovor na utilitarizem in materializem, poudarja neločljivo dostojanstvo človeške osebe, relacijskost in odgovornost. Personalistični temelji, ki združujejo fenomenologijo in tomizem, so ključni za razumevanje krize človeštva, saj ponujajo antropološko in etično osnovo za celostno razumevanje prepletenosti stvarstva (Schmitz 2001). Personalistična etika s svojimi načeli ponuja robusten okvir za analizo okrožnice *Laudato si'*. V nadaljevanju bomo analizirali temeljne principe personalistične etike Karola Wojtyła in Dietricha von Hildebranda, ki omogočajo kritično evalvacijo okrožnice *Laudato si'* ter hkrati nakazujejo možne dopolnitve.

1.1 Karol Wojtyła: človek kot subjekt svobode, vesti in odgovornosti

Karol Wojtyła v svojem temeljnem antropološkem delu *Oseba in dejanje* opredeljuje človeško osebo kot subjekt svobode in odgovornosti, utemeljenih na objektivni moralni resnici. »Svoboda ni zgolj sposobnost izbire, temveč odgovornost, ki se uresničuje v dejanjih, usklajenih z objektivno moralno resnico, ki jo razkriva vest. Oseba je poklicana k dejanjem, ki spoštujejo dostojanstvo vsega stvarstva, saj je narava odsev Božjega reda in kliče k etično odgovornemu ravnanju.« (1979, 151–152) Človek je torej poklican k dejanjem, ki »spoštujejo dostojanstvo vsega stvarstva, saj je narava odsev Božjega reda in kliče k etično odgovornemu ravnanju« (1979, 73–74). Odgovornost človeštva do celotnega stvarstva papež Janez Pavel II. ponovno poudari v okrožnici *Veritatis Splendor*, kjer pravi: »Moralna resnica, ki jo razkriva vest, vodi k dejanjem, ki spoštujejo

dostojanstvo vsega stvarstva, saj je etično delovanje izraz svobode, usklajene z Božjo voljo.« (VS 78–79) Vest tako služi kot moralni kompas, ki preprečuje utilitaristične poglede na naravo. Človeška oseba se uresničuje v svobodnih dejanjih, usmerjenih k dobremu in usklajenih z objektivno moralno resnico, ki jo razkriva vest, za katero pravi, da ni »le notranji občutek, temveč razkriva resnico, ki usmerja osebo k spoštovanju Božjega reda v stvarstvu, saj je narava del Božjega načrta ljubezni, ki kliče k dejanjem ljubezni« (Wojtyła 1969, 67–68).

1.2 Dietrich von Hildebrand: fenomenologija vrednosti in estetike

Dietrich von Hildebrand v *Ethics* poudarja intrinzično vrednost stvarstva. »Narava nosi objektivno vrednost, ki presega njeno koristnost za človeka in zahteva etičen odziv, utemeljen v spoštovanju njenega dostojanstva. Vsako bitje nosi sled Božje navzočnosti, ki kliče k dejanjem ljubezni in spoštovanja, ki odražajo Božji red.« (2020, 67–68) Fenomenologija vrednosti in lepote, ki presega utilitaristične poglede, postavlja v središče odnosa do narave etično odgovornost ter opozarja na nevarnost izkoriščanja narave. »Redukcija narave na zgolj vir uničuje njeno duhovno razsežnost, kar vodi v moralno krizo in razkroj odnosov.« (2007, 112–113) Etika estetike, ki jo artikulira v *Aesthetics*, dojema fenomenologijo vrednosti in lepote kot moralni imperativ. »Kontemplacija lepote narave ni zgolj estetski doživljaj, temveč moralni imperativ, ki vodi k dejanjem ljubezni, ki spoštujejo intrinzično vrednost stvarstva. Lepota razkriva Božjo navzočnost in kliče k moralni prenovi, ki presega zgolj praktične vidike.« (2016, 132–133) Podobno misel razvija tudi v delu *The Heart*, kjer pravi, da »lepota narave prebudi srce za etično odgovornost, saj je odsev Božje slave, ki presega utilitaristične poglede in spodbuja globoko spoštovanje stvarstva, ki presega zgolj praktično uporabnost« (2007, 112–113). V *The Nature of Love* nadalje pogloblja to vizijo: »Ljubezen do narave ni zgolj čustvo, temveč moralni imperativ, ki odgovarja na njeno intrinzično vrednost in spodbuja harmonične odnose, ki odražajo Božji red. Lepota narave razkriva Božjo navzočnost in kliče k dejanjem spoštovanja.« (2009, 145–146) Von Hildebrand moralno senzibilnost člo-

veka povezuje s čutom za estetiko. »Sposobnost prepoznavanja lepote v naravi zahteva moralno formacijo, ki presega površinske poglede in spodbuja etično delovanje, ki spoštuje Božji red.« (2009, 23–24) Po von Hildebrandu lepota služi kot motivacija za etično skrbništvo, kar presega dolžnost moralnega delovanja in vključuje ljubezen do stvarstva (Crosby 2004). Von Hildebrandova vizija lepote tako poudarja duhovno razsežnost, ki presega racionalne pristope in kliče k dejanjem ljubezni.

1.3 Eksistencialni ekosistem in odnosi

Personalistična etika poudarja ontološko povezanost človeka s stvarstvom, kar nakazuje na specifičen status človeka v stvarstvu. Čeprav je človek ustvarjen kot krona stvarstva, »ni izoliran subjekt, temveč del Božjega stvarstva, poklican k občestvu z drugimi in naravo, ki odraža Božji red ljubezni. Vsak odnos, tudi z naravo, mora biti utemeljen v resnici in ljubezni, ki izhajata iz vesti« (1979, 203–204). Wojtyła s tem presega parcialne antropocentrične poglede na stvarstvo in spodbuja etično odgovornost, specifično za človeka kot razumno bitje, kar ga razlikuje od drugih bitij v stvarstvu. Zaradi svojega položaja v stvarstvu je človeška oseba »poklicana k dejanjem, ki spoštujejo Božji red in krepijo občestvo z naravo, saj je narava del Božjega načrta ljubezni, ki kliče k dejanjem ljubezni« (2013, 83–84). V tem smislu participacija postavlja v središče etične odnose. Dietrich von Hildebrand z navezovanjem na estetiko dopolnjuje Wojtyłovo etično misel, ki je po njegovem mnenju inherentno prepletena z etiko in moralnim delovanjem. Von Hildebrandova fenomenologija vrednosti poglobi Wojtyłovo participacijo z razumevanjem lepote kot etičnega temelja odnosov z naravo.

Personalistična percepcija okrožnice *Laudato si'*

Laudato si' se z vizijo integralne ekologije, ki povezuje dostojanstvo osebe z intrinzično vrednostjo stvarstva, implicitno navezuje na temeljne principe personalistične etike. Frančišek kritizira tehnokratsko paradigmo, ki naravo

reducira na vir potrošnje (LS 106–114), kar se ujema s personalistično kritiko utilitarizma, kot jo Janez Pavel II. izpostavlja v okrožnici *Centesimus Annus* (CA 38–39), s čimer poudarja moralno razsežnost ekološke krize in potrebo po etičnem preobratu v dojemanju stvarstva.

2.1 Teološka percepcija stvarstva

Laudato si' v izhodišču oblikuje teološko vizijo stvarstva, narave in človeka. »Vsako bitje nosi sled Božje navzočnosti in ima svojo lastno vrednost, ki presega zgolj koristnost za človeka. Narava ni le vir, temveč odsev Božjega stvariteljskega dejanja, ki kliče k spoštovanju in odgovornosti.« (LS 12–13) Podobno misel najdemo pri Dietrichu von Hildebrandu, ki pravi: »Narava nosi objektivno vrednost, ki presega njeno koristnost in zahteva etičen odziv, utemeljen v spoštovanju njenega dostojanstva. Vsako bitje nosi sled Božje navzočnosti, ki kliče k dejanjem ljubezni in spoštovanja.« (2020, 67–68) Von Hildebrandova fenomenologija vrednosti s poudarjanjem intrinzične vrednosti stvarstva podkrepi Franciškov vizijo stvarstva in človekovega položaja v njem. Pri tem gre še dlje, saj ljubezen do narave utemelji kot »moralni imperativ, ki odgovarja na njeno intrinzično vrednost in spodbuja harmonične odnose« (2009, 145–146).

Janez Pavel II. v *Teologiji telesa* stvarstvo obravnava kot zakramentalni prostor, ki presega materialno razsežnost. »Narava ni zgolj materialna resničnost, temveč dar Božje ljubezni, ki razkriva Božjo navzočnost in kliče k odgovornosti, ne gospodovanju. Skrbništvo je dejanje ljubezni, ki odraža Božjo stvariteljsko ljubezen in zahteva spoštovanje biotske raznovrstnosti« (TT 13:4–5). Ta duhovna razsežnost skrbništva poudarja, da človek ni lastnik stvarstva, temveč njegov varuh, poklican k dejanjem, ki odražajo Božji stvariteljski načrt. Enako piše v *Redemptor Hominis*: »Človek je središče stvarstva, saj v njem odseva Božja slava, a ta vloga zahteva ponižno služenje, ki spoštuje Božji red« (RH 14), kar potrdi v *Evangelium Vitae*, kjer pravi: »Človek je poklican k spoštovanju življenja v vseh njegovih oblikah, saj je stvarstvo dar Božje ljubezni, ki nosi intrinzično vrednost in razkriva Božjo navzočnost« (EV 42–43). Ta vizija skrbništva odmeva v *Lau-*

dato si', kjer Frančišek poudari, da je »človek poklican k harmoniji z naravo, saj je ustvarjen po Božji podobi in ima posebno vlogo v stvarstvu« (LS 65–66).

2.2 Skrbništvo kot moralna dolžnost in poklicanost

Frančišek pri vprašanju skrbništva poudarja soodvisnost med naravo, družbo in gospodarstvom, ki »tvorijo enoten ekosistem, ki zahteva celostno obravnavo, saj je vse povezano« (LS 138–139). Janez Pavel II. v *Centesimus Annus* to artikulira jasneje: »Človek, ustvarjen po Božji podobi, mora spoštovati naravni red in harmonijo stvarstva. Skrbništvo ni gospodovanje, temveč ljubeča skrb, ki odraža Božjo stvariteljsko ljubezen in zahteva etično rabo virov, ki spoštuje dostojanstvo vseh bitij.« (CA 38–39) Za Janeza Pavla II. ekološka kriza »ni zgolj tehnični problem, temveč moralna kriza, ki izhaja iz zlorabe svobode, ignoriranja vesti in redukcije narave na zgolj vir, kar vodi v odtujitev« (CA 13–14). Frančišek v *Laudato si'* poudarja, da je stvarstvo »sveto in zahteva spoštovanje, saj nosi sled Božje navzočnosti in kliče k odgovornosti« (LS 84–85). Janez Pavel II. dodaja: »Človek je soodgovoren za stvarstvo, saj je njegova svoboda neločljiva od Božje volje in kliče k dejanjem ljubezni, ki spoštujejo Božji red.« (TT 10:2–3) Stvarstvo namreč ni zgolj materialna resničnost, temveč »dar Božje ljubezni, ki razkriva Božjo navzočnost in kliče k odgovornosti, ne gospodovanju. Skrbništvo je dejanje ljubezni, ki odraža Božjo stvariteljsko ljubezen in zahteva spoštovanje biotske raznovrstnosti« (TT 13:4–5). Wojtyła misel razkriva, da skrbništvo ni zgolj praktično upravljanje virov, temveč etično poslanstvo, ki izhaja iz vesti in ljubezni. Skrbništvo tako postane dejanje ljubezni, ki presega utilitaristične poglede in spoštuje intrinzično vrednost celotnega stvarstva.

2.3 Etičen odnos do stvarstva

Etična odgovornost, ki jo Wojtyła povezuje s skrbništvom, zahteva globoko moralno refleksijo, ki presega zgolj tehnične rešitve ekološke krize. Kot poudarja Schmitz (2001), personalistična etika dojema skrbništvo kot klic k duhovni prenovi, ki človeka vodi k harmoniji z naravo in Bogom. To pomeni, da etično delovanje, utemeljeno v naravnem zakonu, spodbuja spoštovanje stvarstva

kot odseva Božjega reda. Clarke (2001) dodatno poudarja, da personalistična etika stvarstvo umešča v kontekst občestva, kjer vsak odnos, vključno z odnosom do narave, odraža Božjo ljubezen. Wojtyła skrbništvo stvarstva razume kot duhovno dejanje, saj je človek poklican k dejanjem, ki ne le varujejo naravo, temveč tudi slavijo Božjo navzočnost v stvarstvu. »Stvarstvo je zakrament Božje ljubezni, ki kliče k odgovornemu skrbništvu, saj je vsak element narave odsev Božje slave.« (TT 14:2–3) V *Evangelium Vitae* nadalje poudarja: »Skrbnništvo je moralna dolžnost, ki spoštuje dostojanstvo stvarstva, saj je narava dar Božje ljubezni.« (EV 42–43) Vizija skrbništva spodbuja celosten pogled na ekologijo, ki združuje duhovno, etično in praktično razsežnost ter vabi človeštvo k dejanjem, ki odražajo ljubezen, vest in spoštovanje do stvarstva kot Božjega daru. *Laudato si'* poziva k moralni prenovi, ko pravi: »Potrebujemo spremembo srca, ki vodi k novemu odnosu z naravo, saj brez duhovne prenove ni resnične rešitve ekološke krize« (LS 217–218), vendar tega ne poglobi. Wojtyła ob pozivu k spreobrnjenju izpostavi pomen resnice, ki je po njegovem mnenju možna rešitev za izhod iz krize. »Brez vesti svoboda postane destruktivna, saj ignorira moralno resnico in naravo reducira na zgolj vir, kar vodi v moralno in ekološko krizo.« (2019, 155–156) V *Fides et Ratio* nadalje pravi, da se »razum in vera dopolnjujeta v iskanju resnice, ki vodi k spoštovanju Božjega reda v stvarstvu« (FR 78–79), čemur parcialna percepcija stvarstva in s tem povezana degradacija nasprotuje. Tako piše tudi Frančišek: »Okoljska degradacija razkraja odnose med ljudmi, naravo in Bogom.« (LS 70–71) Wojtyła podobno pravi, da »oseba ni izoliran subjekt, temveč se izpolnjuje v občestvu z naravo, ki odraža Božji red ljubezni. Vsak odnos mora biti utemeljen v resnici in ljubezni« (1979, 203–204). Oseba je kot odnosno bitje »poklicana k dejanjem, ki spoštujejo Božji red in krepijo občestvo z naravo« (2013, 83–84). Wojtyłova vizija presega antropocentrične poglede in spodbuja etično soodvisnost. Von Hildebrand zagovarja podobno stališče in pravi, da je »ljubezen do narave moralni imperativ, ki odgovarja na njeno intrinzično vrednost in spodbuja harmonične odnose« (2009, 145–146). Narava namreč »nosi objektivno vrednost, ki presega njeno koristnost in za-

hteva etičen odziv« (2020, 67–68). Personalistična etika s poudarjanjem pomena odnosov krepi vizijo okrožnice *Laudato si'* (Spaemann 2000).

2.4 Lepota kot moralni imperativ

Frančišek na začetku okrožnice bežno omenja lepoto stvarstva, ki kliče k občudovanju in spoštovanju (LS 11–12), ne artikulira pa lepote kot motivatorja moralnega delovanja. Von Hildebrand o pomenu lepote kot kriterija opazovanja in delovanja pravi: »Kontemplacija lepote narave ni zgolj estetski doživljaj, temveč moralni imperativ, ki vodi k dejanjem ljubezni, ki spoštujejo intrinzično vrednost stvarstva. Lepota razkriva Božjo navzočnost.« (2016, 132–133) Na drugem mestu poudari, da je lepota narave kriterij za etično odgovornost in dojemanje stvarstva: »Lepota narave prebudi srce za etično odgovornost, saj je odsev Božje slave, ki presega utilitaristične poglede in spodbuja globoko spoštovanje stvarstva.« (2007, 112–113) Percepcija lepote kot motivatorja moralnega delovanja »krepi ljubezen do stvarstva, saj razkriva Božjo navzočnost in kliče k dejanjem spoštovanja, ki odražajo Božji red« (2009, 145–146). Prepletenost lepote in etične odgovornosti presega utilitaristične poglede (Balthasar 1990). V *Aesthetics* poudarja: »Sposobnost prepoznavanja lepote v naravi zahteva moralno formacijo, ki presega površinske poglede in spodbuja etično delovanje.« (2009, 23–24)

Možne dopolnitve *Laudato si'* s personalistično etiko

Personalistična etika Wojtyła in von Hildebranda z globljo antropološko refleksijo, estetsko motivacijo in etiko odnosov nakazuje možne dopolnitve *Laudato si'*, ki krepijo vizijo okrožnice za uresničitev celostne ekologije.

3.1 Antropološka refleksija: svoboda in vest

Pomanjkljivo antropološko refleksijo v *Laudato si'* lahko naslovimo s personalistično antropologijo, ki kliče k spoštovanju Božjega reda v stvarstvu, saj je narava del Božjega načrta ljubezni. Zato je človek poklican k dejanjem,

ki spoštujejo dostojanstvo vsega stvarstva, saj je narava odsev Božjega reda in kliče k etično odgovornemu ravnanju, ki izhaja iz vesti (Wojtyła 1969, 67–68). Svoboda se uresničuje v dejanjih, ki so usklajena z objektivno moralno resnico, ki jo razkriva vest, kar človeka kliče k delovanju, ki spoštuje vse stvarstvo (1979, 151–152). Brez poslušnosti vesti svoboda vodi v zlorabo stvarstva in odtujitev od Boga in narave (2019, 155–156). Papež Janez Pavel II. v *Fides et Ratio* to misel poglobi in pravi, da svoboda brez utemeljenosti v resnici vodi v moralni relativizem, ki uničuje odnos do stvarstva. Razum in vera se dopolnjujeta v iskanju resnice, ki vodi k spoštovanju Božjega reda (FR 80–81). *Laudato si'* sicer izpostavi ustvarjenost človeka po Božji podobi in posebno vlogo človeka v stvarstvu (LS 65–66), vendar nezadostno obravnava vlogo svobode in vesti, ki sta ključni za etično delovanje. Etično delovanje zahteva globoko razumevanje svobode in vesti, ki sta bistveni za moralno prenovo in krepitev etične zavesti (Hittinger 2008).

3.2 Estetska motivacija: lepota kot etičen klic

Laudato si' sicer omenja lepoto stvarstva, ki »kliče k občudovanju in spoštovanju, saj razkriva Božjo navzočnost« (LS 11–12), ne razvija pa etične in motivacijske moči estetike. O estetiki kot motivacijski moči za spodbujanje etičnega delovanja govori Dietrich von Hildebrand v *Aesthetics*, kjer poudarja, da »kontemplacija lepote narave ni zgolj estetski doživljaj, temveč moralni imperativ, ki vodi k dejanjem ljubezni, ki spoštujejo intrinzično vrednost stvarstva« (2016, 132–133). Sklepa, da je »estetska vzgoja ključna za razvoj sposobnosti prepoznavanja lepote, ki vodi k etično-formativnemu procesu in spodbuja dejanja ljubezni« (149–150). Lepota po von Hildebrandu ni zgolj estetska kategorija, temveč etično-transformacijska sila, ki lahko motivira posameznike za spoštovanje narave in etično odgovorno delovanje (2007, 112–113). V *The Nature of Love* dodatno pojasnjuje: »Estetski doživljaj lepote krepi ljubezen do stvarstva, saj razkriva Božjo navzočnost in kliče k dejanjem spoštovanja, ki odražajo Božji red.« (2009, 145–146) Brez estetske razsežnosti *Laudato si'* tvega, da pozivi k spoštovanju narave ostanejo abstraktni in ne motivirajo za etično delovanje.

3.3 Premostitev odtujitve

Laudato si' govori o odtujitvi kot posledici potrošništva in tehnokracije, ki »razkrajata odnose med ljudmi, naravo in Bogom, saj vodita v redukcijo narave na zgolj vir« (LS 70–71), pri tem pa spregleda moralne in duhovne vzroke odtujitve. Janez Pavel II. v *Centesimus Annus* prav tako govori o odtujitvi in pravi, da ta »izhaja iz zlorabe svobode, ki ignorira vest, in redukcije narave na zgolj vir, kar vodi v moralno in ekološko krizo« (CA 13–14). Redukcionistična percepcija narave »vodi v odtujitev od Boga, drugih in stvarstva, kar povzroča družbene in ekološke krivice. Ekološka kriza je moralna kriza, ki izhaja iz zlorabe svobode, ki ignorira vest« (CA 37–38). To potrdi tudi v *Evangelium Vitae*, kjer pravi: »Človek je poklican k spoštovanju življenja v vseh njegovih oblikah, saj je stvarstvo dar Božje ljubezni, ki nosi intrinzično vrednost in razkriva Božjo navzočnost« (EV 42–43), ter v *Fides et Ratio*, kjer poudari, da človek brez dialoga med vero in razumom tvega reduciranje narave »na zgolj vir, kar vodi v moralni relativizem in odtujitev od Boga in stvarstva« (FR 80–81). Odtujitev torej ni zgolj posledica zunanjih dejavnikov, temveč globlje moralne krize, ki izhaja iz zlorabe svobode. Von Hildebrand podobno pravi, da redukcija »narave na zgolj vir uničuje njeno duhovno razsežnost, kar vodi v moralno krizo in razkroj odnosov med človekom in stvarstvom« (2007, 112–113). V *The Nature of Love* poudarja: »Ljubezen do narave je moralni imperativ, ki presega utilitaristične poglede in spodbuja harmonične odnose, ki odražajo Božji red. Brez ljubezni odtujitev postane neizogibna.« (2009, 147–148)

Ekološko odtujitev, ki jo *Laudato si'* le delno naslavlja, lahko premostimo z Wojtyłovo vizijo participacije in von Hildebrandovo etiko ljubezni. Wojtyła v *Osebi in dejanju* poudarja: »Oseba se izpolnjuje v občestvu z drugimi in naravo, ki odraža Božji red ljubezni. Vsak odnos mora biti utemeljen v resnici in ljubezni.« (1979, 203–204) V *Ljubezni in odgovornosti* dodatno razlaga: »Oseba je poklicana k dejanjem, ki spoštujejo Božji red in krepijo občestvo z naravo.« (2013, 83–84) Personalistična etika tako ponuja okvir za premagovanje odtujitve prek etike odnosov, ki združuje svobodo, vest in ljubezen.

Teološki personalizem kot izhod iz krize

Personalistična misel dojema človeka kot krono stvarstva, vendar ne kot despota, temveč kot odgovornega skrbnika, ki deluje v skladu z Božjim načrtom (CA 38). V tem smislu personalizem presega utilitaristični pogled na naravo in zavrača idejo absolutne avtonomije človeka nad stvarstvom. Nasprotno pa se ekocentrizem, ki ga sodobna ekološka paradigma pogosto predstavlja kot alternativo antropocentrizmu, sooča z nevarnostjo enačenja vrednosti vseh entitet – od človeka do naravnih pojavov. Tak pristop zanika edinstveno dostojanstvo človeške osebe, ustvarjene po Božji podobi, ter posledično vodi v moralni relativizem, ki spodkopava etično delovanje in človeka kot subjekt etičnega odločanja. Hayward opozarja, da ekocentrizem tvega postavljanje narave nad človeka, kar lahko vodi v pasivnost ali celo v zanikanje človekove moralne odgovornosti (Hayward 1997).

Personalistični antropocentrizem, ki izhaja iz teološke antropologije, zagovarja ravno nasprotno: odgovorno skrbništvo, v okviru katerega človek varuje naravo kot del Božjega reda (CA 38–39). Von Hildebrand to dopolnjuje s poudarkom, da ljubezen do narave ni zgolj čustven odziv, temveč moralni imperativ: »Ljubezen do narave je odgovor na njeno intrinzično vrednost, ki spodbuja harmonične odnose.« (2009, 145–146) Ekocentrizem, ki naravo obravnava kot samozadostno vrednost, pogosto zanemari relacijsko naravo človekovega poslanstva, kar vodi v lažno dihotomijo med človekom in naravo. Zato ekocentrizem nima aplikativne vrednosti, saj ne spodbuja aktivnega etičnega delovanja in tvega pasivnost, medtem ko personalizem kliče k ljubezni, ki se uresničuje v konkretnem odgovornem delovanju (2009, 146).

Wojtyła kot papež Janez Pavel II. v okrožnici *Centesimus Annus* opozarja: »Ekološka kriza ni zgolj tehnični problem, temveč moralna kriza, ki izhaja iz zlorabe svobode, ki ignorira vest in redukcijo narave na zgolj vir, kar vodi v odtujitev od Boga in stvarstva.« (CA 13–14) Človek je kot ustvarjen po Božji podobi »poklican k skrbništvu nad stvarstvom, ne k njegovemu izkoriščanju, saj

je narava dar Božje ljubezni, ki razkriva Božjo navzočnost in kliče k odgovornosti, ki presega zgolj utilitaristične poglede» (CA 38–39). Poklicanost človeka k skrbništvu je neločljivo prepletena z odgovorno skrbjo za stvarstvo. »Človek, ustvarjen po Božji podobi, mora spoštovati naravni red in harmonijo stvarstva. Skrbništvo ni gospodovanje, temveč ljubeča skrb, ki odraža Božjo stvariteljsko ljubezen in zahteva etično rabo virov, ki spoštuje dostojanstvo vseh bitij.« (CA 38–39) Podobno misel o pomenu spoštovanja do stvarstva razvija tudi v okrožnici *Evangelium Vitae*. »Človek je poklican k spoštovanju življenja v vseh njegovih oblikah, saj je stvarstvo dar Božje ljubezni, ki nosi intrinzično vrednost in razkriva Božjo navzočnost. Skrbništvo je moralna dolžnost, ki presega zgolj upravljanje virov.« (EV 42–43) V *Fides et Ratio* pa to vizijo še poglobi: »Razum in vera se dopolnjujeta v iskanju resnice, ki vodi k spoštovanju Božjega reda v stvarstvu. Brez tega dialoga človek tvega, da naravo reducira na zgolj vir, kar vodi v moralno in ekološko krizo« (FR 78–79), s čimer poudari potrebo po celostni antropologiji, ki združuje razum, vero in vest, česar okrožnica *Laudato si'* eksplicitno ne obravnava.

Teološki personalizem ponuja izhod iz ekološke krize z združevanjem svobode, vesti in občestva v Božjem načrtu. Wojtyła vidi krizo kot moralno, ki zahteva duhovno prenovo človeka in njegovega odnosa do stvarstva (CA 13–14). Von Hildebrand dodaja, da lepota stvarstva sama po sebi kliče k dejanjem ljubezni in spoštovanja (2016, 149–150). V tem okviru personalizem ponuja sintezo: izvor ekološke krize ni le v ekonomskih ali tehničnih strukturah, temveč v moralni in duhovni oddaljenosti od Boga, ki jo lahko presežemo le z notranjo prenovo človeka.

Kot pot iz krize personalizem poudarja svetost življenja kot osebno in ekološko dimenzijo. Osebna svetost vodi v ekološko svetost, kjer se odgovorno ravnanje do stvarstva prepozna kot del človekovega poklica (Agyarko 2024). Teološka deifikacija vključuje človeka v obnovo stvarstva, saj ga ne razume zgolj kot uporabnika narave, temveč kot soudeleženca Božjega stvariteljskega načrta (Wendlinder 2022). Praktično to pomeni, da je za izhod iz krize potrebna vzgoja

za vest, ki vodi k moralni prenovi posameznika, spodbujanju skupnostnih pobud, ki gradijo občestveno odgovornost, ter oblikovanju politik, ki spoštujejo dostojanstvo človeka in stvarstva kot celote. Teološki personalizem tako ne ponuja le teoretičnega odgovora, temveč konkretno pot, ki združuje svobodo, ljubezen, odgovornost in občestvo kot temelje nove ekološke kulture.

Zaključek

Personalistična etika razkriva, kako svoboda, vest, skrbništvo, estetika in ekologija odnosov krepijo vizijo okrožnice in prispevajo k pravičnemu ter trajnostnemu svetu. Janez Pavel II. v *Centesimus Annus* poudarja: »Človek, ustvarjen po Božji podobi, je poklican k skrbništvu nad stvarstvom, ne k njegovemu izkoriščanju, saj je narava dar Božje ljubezni, ki razkriva Božjo navzočnost.« (CA 38–39) V *Fides et Ratio* dodatno pojasnjuje: »Svoboda brez resnice vodi v moralni relativizem, ki uničuje odnos do stvarstva. Razum in vera se dopolnjujeta v iskanju resnice, ki vodi k spoštovanju Božjega reda.« (Janez Pavel II. 1998, št. 80–81) Wojtyłaova antropologija svobode in vesti ponuja trden okvir za naslavljanje moralnih vzrokov ekološke krize, ki jih *Laudato si'* premalo poglobi. Njegova vizija participacije poudarja: »Oseba se izpolnjuje v občestvu z naravo, ki odraža Božji red ljubezni.« (Wojtyła 1979, 203–204) Ta vizija krepi etično odgovornost, ki presega utilitaristične poglede in spodbuja dejanja, utemeljena v resnici in ljubezni. Dietrich von Hildebrand dopolnjuje Wojtyłovo misel z estetsko etiko: »Kontemplacija lepote narave je moralni imperativ, ki vodi k dejanjem ljubezni, ki spoštujejo intrinzično vrednost stvarstva.« (von Hildebrand 2016, 132–133) V delu *The Nature of Love* poudarja: »Ljubezen do narave je moralni imperativ, ki presega utilitaristične poglede in spodbuja harmonične odnose, ki odražajo Božji red.« (von Hildebrand 2009, 147–148) Von Hildebrandova fenomenologija lepote razkriva, kako estetski doživljaj motivira posameznike k etičnemu delovanju, kar *Laudato si'* premalo izkorišča. Njegova vizija estetske vzgoje poudarja: »Sposobnost prepoznavanja lepote zahteva moralno formaci-

jo.« (von Hildebrand 2016, 149–150) Ta vizija ponuja praktično strategijo za krepitev motivacijske moči okrožnice.

Personalistična etika Wojtyła in von Hildebranda predstavlja celovit okvir za evalvacijo in dopolnitev *Laudato si'*. Wojtyłova refleksija o svobodi in vesti naslavlja pomanjkljivo antropološko razpravo, von Hildebrandova estetika krepi motivacijsko moč, njuna vizija občestva in ljubezni pa ponuja rešitev za ekološko odtujitev. Wojtyła povzema: »Harmonija stvarstva je odvisna od svobode, usklajene z objektivno moralno resnico, ki jo razkriva vest.« (2019, 155–156) Von Hildebrand dodaja: »Lepota narave razkriva Božjo navzočnost in kliče k dejanjem ljubezni, ki spoštujejo intrinzično vrednost stvarstva.« (2009, 145–146) Skupaj ponujata vizijo, ki združuje etično odgovornost, duhovno prenavo in estetsko motivacijo, kar omogoča uresničitev pravičnega in trajnostnega sveta, ki ga *Laudato si'* zagovarja. Personalistična etika tako ne le razkriva omejitve okrožnice, temveč ponuja pot za njihovo preseganje ter prispeva h globlji in trajnejši ekološki etiki, ki spoštuje dostojanstvo človeka in stvarstva (Weigel 1999; Crosby 2004).

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EDUCATION
AND *LAUDATO SI'*

VZGOJA
IN *LAUDATO SI'*

Mateja Centa Strahovnik:

Bioetična vzgoja v digitalni kulturi

Povzetek: Življenje v vseh oblikah, z vsemi povezavami in s svojo razpetostjo v času (ki vključuje tudi prihodnje generacije) je eden osrednjih etičnih pojmov in tudi predmet temeljnega človekovega 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 digitalnih tehnologij, ki poganja oblikovanje digitalne kulture. V prispevku so izpostavljeni nekateri etični in metodološki premisleki v zvezi s hitro razvijajočo se digitalno kulturo ter vanjo umeščeno bioetično vzgojo.

Ključne besede: življenje, bioetična vzgoja, digitalna kultura, celostno in izkustveno učenje

Bioethical Education in Digital Culture

Abstract: Life in all its forms, with all its interconnections and in its temporal reach (including future generations) is one of the central ethical concepts and a topic of fundamental importance for humans. For this reason, bioethics and values education are vital, especially in today's world where this domain of life seems to be under threat from various sources and directions. One of the most

important drivers and markers of today's world is undoubtedly the immense growth of the development of digital technologies that fuel and shape digital culture. The paper highlights particular ethical and methodological concerns regarding this rapidly developing digital culture and the place of bioethics education within it.

Key Words: life, bioethics education, digital culture, holistic and experiential learning.

Uvod: *Laudato si'* kot poziv k spremembi in k predrugačenju drž

Papež Frančišek je v okrožnici *Laudato si'* (2015) v prvi vrsti izrazil skrb za naš skupen dom, za planet Zemljo.¹³ Okrožnica odpira različne teme, ki se dotikajo vprašanj o življenju, naravnem okolju in naši skupni prihodnosti. V okviru premislekov o naravnem okolju izpostavi vprašanje izumiranja različnih živalskih in rastlinskih vrst (LS 32–42), v okviru razmislekov o družbenem okolju pa vprašanje o ranljivih in najrevnejših (LS 52, 92, 148, 152, 172, 176 idr.). Ob tem lahko izpostavimo tudi problematiko neproduktivne in škodljive uporabe novih digitalnih tehnologij (LS 20, 34, idr.) in skrb za ohranjanje pristne duhovnosti (LS 216 in 217). V papeževi skrbi lahko prepoznamo nujnost celostnega pogleda na življenje, okolje in svet, v katerem smo tesno povezani in od le-te povezanosti tudi odvisni. Papež poudarja, da bomo lahko skrbi in težave, ki so povezane z okoljem, učinkovito reševali takrat, ko bomo razumeli in nagovorili povezanost med vsemi vprašanji, ko bomo prepoznali soodvisnost problemov in se jih tako

13 Prispevek je nastal v okviru zagonskega raziskovalnega programa »Presečišče kreposti, izkustva in digitalne kulture: Etični in teološki uvidi«, ki ga financira Univerza v Ljubljani, raziskovalnega programa »Religija, etika, edukacija in izzivi sodobne družbe (P6-0269)« in temeljnega raziskovalnega projekta »Teologija, digitalna kultura in izzivi na človeka osrediščene umetne inteligence (J6-4626)«, ki ju sofinancira Javna agencija za raziskovalno in inovativno dejavnost Republike Slovenije (ARIS).

tudi lotili reševati: »Človekovo in naravno okolje propadata skupaj in propadanju okolja se ne moremo ustrezno upreti, če ne namenimo pozornosti vzrokom, ki so povezani s propadanjem človeka in družbe.« (LS 48) Če v družbi ni povezanosti in prekrivajočega se strinjanja, se to zagotovo odraža tudi v širšem okolju. Zato papež hkrati poziva k predružačenju drž, kar se izkaže kot ključna pot v celostni prenovi človeškega pogleda na svet in človekovo vlogo v njem. Predružačenje drž se v prvi vrsti odvija v procesu vzgoje (LS 209–221). Najprej se to dogaja v okviru družine, ki je prvi in najpomembnejši prostor celostne vzgoje (LS 213), kasneje pa tudi v okviru drugih vzgojno-izobraževalnih procesov. Samo preko takšnega predružačenja drž lahko oblikujemo pristno in poglobljeno zavedanje, da z vsemi našimi dejanji neposredno vplivamo na svet okoli nas ter posledično sprejememo vlogo odgovornega skrbnika oz. varuha sveta (okolja, narave, stvarstva), ki nam jo je naložil Stvarnik.

V nadaljevanju prispevka se prvenstveno osredotočamo na vzgojno-izobraževalne procese, in sicer z vidikov, glede na katere jih vse bolj pospešeno določa digitalna kultura. Z naslavljanjem tematike prevlade digitalnih tehnologij in digitalne kulture želimo izpostaviti nekatere osrednje etične in metodološke premisleke, ki igrajo pomembno vlogo pri oblikovanju drž do okolja oz. sveta. Izpostavimo predvsem izstopajoča določila digitalne kulture in v njej porajajočega se digitalnega sveta ter načine, kako lahko te omejitve presežemo. Kot ključen odgovor se razkrije celosten in izkustven pristop k učenju in oblikovanju etičnih drž do življenja.

Digitalne tehnologije, digitalna kultura in digitalno okolje

Papež Frančišek v 147. členu okrožnice *Laudato si'* (2015) izpostavlja: »Da bi mogli govoriti o pristnem razvoju, moramo dognati, ali prinaša človeškemu življenju celovito izboljšanje. To pa pomeni, da je treba raziskovati prostor, v katerem se odvija človeško življenje. Kraji, v katerih živimo, vplivajo na to, kako gledamo na življenje, na naše čutenje in ravnanje v zvezi njim. Hkrati uporablja-

mo okolje – svojo sobo, hišo, delovno mesto in mestno četrt – za izražanje svoje identitete. Trudimo se, da bi se prilagodili okolju. Če je okolica neurejena, kaotična ali pa vizualno ali akustično onesnažena, nam premočni dražljaji otežujejo naša prizadevanja za celovitost osebnosti in srečo.« Okolje, kot lahko razberemo iz navedene vsebine, nas torej pomembno zaznamuje. Po drugi strani smo sami udeleženci v tem okolju in ga v tem smislu sodoločamo. Kot soustvarjalci tega okolja smo poklicani tudi k temu, da ga čim bolje spoznamo. Še posebej je to pomembno v današnjem času, ko digitalno in v pomembni meri virtualno okolje postajata vseprisotna v življenju posameznika (Cloete 2015).

Digitalne tehnologije in digitalni svet v širšem pomenu nam sicer ni nepoznan in v naša življenja ne vstopa nenadoma, vendar se znotraj tega sveta zaradi njegove vse večje in vse bolj hitro rastoče prisotnosti¹⁴ odpira nova vrsta premislekov. Nekateri izmed teh so povezani z virtualnimi okolji,¹⁵ ki pa so v mnogočem še neznana in izkazujejo določene poteze, ki so lahko drugačne od nedigitalnega okolja (npr. drugačne oblike odnosov, samoizražanja, soprisotnost več ločenih identitet ipd.) ter ki imajo lahko negativne posledice tako za naša življenja kot za naš odnos do sveta.

Oba svetova, virtualni in resnični, lahko razumemo kot dva gradnika razvijajoče se digitalne kulture. Slednjo lahko opredelimo kot skupek individualnih in kolektivnih prepričanj, praks in vrednot, ki so nastale zaradi vsesplošne uporabe in vpetja digitalnih tehnologij v večino vidikov našega življenja. V ožjem smislu digitalna kultura zajema način, kako ljudje sodelujejo, komunicirajo, ustvarjajo in uporabljajo informacije v digitalnem svetu, v širšem smislu pa zadeva tudi druge pomembne vidike človeškega življenja, kot so odnosi, izkušnje, učenje, ideali, kultura, duhovnost, ustvarjalnost. Digitalno kulturo oblikujejo predvsem svetovni splet, družbeni mediji, digitalne naprave in spletne skupnosti (Centa Strahovnik 2025, 133).

14 Zgovoren je podatek, da ima v letu 2025 (26. junij 2025) kar 6,7 milijard ljudi dostop do interneta in ga uporablja. Vir: <https://www.worldometers.info/>

15 Virtual Worlds fit for people. 2024. Shaping Europe's digital future, European Commission: <https://digital-strategy.ec.europa.eu/en/policies/virtual-worlds>

Prevlada digitalnih svetov in digitalne kulture je zaznavna povsod, tudi kot del učnih okolij, čeprav, kot pravi Globokar, je najverjetneje »šola prostor, kjer so mladi še najbolj odklopljeni od raznih elektronskih naprav«. Vsekakor se od razvijajočega se tehnološkega sveta in digitalne kulture ne moremo in ne smemo osamiti. »Vzgojno izobraževalnega procesa preprosto ne moremo in ne smemo izvzeti iz okvirjev digitalne civilizacije, ki oblikuje naš življenjski prostor.« (Globokar 2019, 34)

Značilnosti digitalnega okolja in digitalna kultura

Za lažje razumevanje procesa učenja in vzgoje v okolju, ki ga vse bolj določa zgoraj orisana digitalna kultura, najprej izpostavimo nekaj značilnosti oz. določil tega okolja, ki lahko bistveno vplivajo na sam proces učenja. Ena izmed značilnosti digitalnega sveta je, da ta svet ni nujno vezan na fizični svet oz. slednjega želi na nek način preseči; npr. zaznavamo prvenstveno preko ekrana, v odnose vstopamo preko svetovnega spleta ipd. (van Dijk 2006). V tem smislu gre za pomembno izključitev doživljanja v obeh svetovih hkrati. Prestop v digitalni svet je dosegljiv skoraj povsod, kadar želimo in vedno znova. Predstavlja informacijski preplet podatkov, vsebin in uporabnikov na daljavo, globalno, v istem trenutku (takojšnjost) in z vsemi posamezniki naenkrat, vključno z njihovimi odzivi (hiperpovezljivost, interaktivnost in viralnost) (Miller 2020, 19–25). Naslednje določilo je razširjena možnost za skoraj popolno anonimnost, kar posameznikom po eni strani omogoča varno in zasebno komunikacijo, po drugi pa številne zlorabe. Nadalje, značilnost tega sveta je še fragmentiranost oz. razpršenost, kar pomeni, da je lahko posameznik prisoten na več napravah oz. v več »prostorih ali svetovih« hkrati (Heitmayer 2022). Algoritemsko učenje, predvidevanje in priporočila omogočajo personalizacijo (in avtomatizacijo), kar pomeni, da je vsebina, ki jo spremlja uporabnik, prilagojena njegovim navadam, interesom in željam (npr. pretekla iskanja in izbire). Sledljivost in neizbrisljivost podatkov sta še dve značilnosti, ki pa se ju posameznik pogosto ne zaveda (Aiken 2016; Keats

Citron 2014). Uporabnik celo že samo s svojo prisotnostjo v tem svetu ustvarja digitalno identiteto (WEF 2018), ker velikokrat nezavedno deli svoje podatke in navade (ustvarjanje avatarjev, profilov idr.) (Carroll in Romano 2011). Digitalni svet se tudi nenehno razvija glede na število in vrsto uporabnikov ter sam razvoj novih tehnologij; v pomembnem smislu se na te spremembe zmeraj odziva in prilagodi. Slednje ni vedno tudi določilo našega, stvarnega okolja oz. sveta.

Celostni in izkustveni pristop k učenju

Delež prisotnosti in doživljanja v okviru digitalnega in stvarnega sveta je v posameznikovem življenju v pomembni meri odvisen od vzgoje, posebej tistih vidikov, ki so povezani z življenjem in okoljem (bioetična vzgoja). Od tega bodo odvisne tudi posledice takšne prisotnosti za posameznikovo (dobro) življenje. Bioetična vzgoja kot oblikovanje drže do življenja in okolja ima torej osrednjo vlogo. Samo preko pristne navezanosti na dejanski svet, na svet življenja, lahko namreč posameznik uvidi njegov pomen in vrednost. Pristno navezanost pa lahko vzpostavimo zgolj v procesih učenja, ki so izkustveni in celostni. To so pristopi, ki nagovarjajo celega človeka in njegovo izkustvo tako na telesni, duševni in družbeni kot tudi duhovni ravni ter na ta način spodbujajo kritično in kreativno razmišljanje. Ne temeljijo zgolj na podajanju dejstev (Mahmoudi et al 2012; Centa 2017; Globokar 2019). Pri oblikovanju ustreznega odnosa je torej ključno, da si za to vzamemo čas in premišljeno izberemo primerno metodologijo. Poudarek torej ni samo na temah oz. vsebinah, ampak na pristopih k učenju. Še posebej pa je pomemben izbor takšnega pristopa danes, ko vidimo, kako močno vplivata na pedagoški proces pospešen razvoj in vnos novih digitalnih tehnologij ter s tem tudi digitalnega sveta v učilnico.

Bioetična vzgoja ustvarja pogoje, da lahko lažje in bolje razumemo človekov obstoj, njegovo vlogo v stvarstvu ter pomen le-tega za njegovo življenje in uspevanje. Zato bioetična vzgoja lahko predstavlja osrednje področje oblikovanja ustreznega odnosa do resničnega okolja. Kakšen naj bi bil ta odnos, lahko

razumemo iz naše odvisnosti in odgovornosti zanj. Odvisni smo z vidika, da je človek del tega stvarstva; je eno izmed ustvarjenih bitij, saj je stvarstvo obstajalo tudi brez človeka (Globokar 2025, 268). Odgovorni smo, ker »je človek edino bitje, ki je sposobno prevzeti odgovornost za druga živa bitja in za celotno stvarstvo, saj je obdarjen z razumom in s svobodno voljo. Ta odgovornost ga zavezuje, da skrbi zase, za soljudi, za druga bitja in za celotno stvarstvo« (268). Da pa bi omenjeno lahko udeležali, je potrebno najprej zavzeti držo hvaležnosti za to stvarstvo in občudovanja njegove lepote (268). To lahko naredimo le, če smo konkretno v stiku s tem okoljem in se o njem sprašujemo.

3.1 Primeri izkustvenih in celostnih učnih dejavnosti

V nadaljevanju kot ponazoritev kratko orišemo primer učnih dejavnosti, ki so bile razvite za vsebinsko področje živalske etike in naslavlja vprašanja o našem odnosu in ravnanju z nečloveškim živalmi. (Učne dejavnosti o živalski etiki za raven osnovne šole z naslovom 9 so povzete iz gradiv, ki so nastala v okviru projekta *Beagle: Bioetična vzgoja in naš odnos do živega okolja*). Cilji same učne dejavnosti so zastavljeni tako, da se jih udeleženci učijo preko izkustva in celostnega učnega pristopa. Pri orisanih dejavnostih so v ospredju naslednji učni cilji: poznati in razumeti glavne etične pristope ali perspektive v živalski etiki oz. etiki živali; biti sposoben analizirati in oceniti glavne argumente in razmišljanja, ki so v središču živalske etike; prepoznati in ceniti pomen naših podobnosti in medsebojne povezanosti z (nečloveškimi) živalmi; razumeti enotnost, povezanost in soodvisnost ekosistema in njegov moralni pomen; uporabljati tehnike izkustvenega in celostnega učenja za vzpostavitev etičnega odnosa do živali; biti sposoben razmišljati o lastni, človeški perspektivi glede na teme, o katerih razpravlja živalska etika.

Glede na te cilje je v poučevanje med drugim vključen obisk zavetišča in kmetije. Učenci tam aktivno pomagajo in se učijo o postopkih ravnanja z živalmi v teh okoljih. Pripraviti morajo tudi projekt, ki pomaga živalim v zavetišču ali kmetiji, tako da prisluhnejo željam delavcev, temu, kar sami opazijo, da ži-

vali potrebujejo, in naredijo načrt, kako lahko pomagajo. Del dejavnosti je tudi ozaveščanje o uporabi predmetov živalskega izvora v okolju, v katerem se nahajajo. Sodelujoči dobijo nalogo, da ugotovijo, kaj vse v učilnici je na kakršen koli način živalskega izvora. To ozaveščajo tako, da z učiteljevo pomočjo nalepijo lističe na vse te predmete (barvila v sokovih, voščenke, usnjeni predmeti, tkanine, lepilo v lesenih predmetih, čopiči ipd.). To krepi zavedanje o pomenu in vrednosti živali. Sledi dejavnost, kjer učenci spoznavajo živali v okolju prek različnih čutov. Učence se spodbudi z vprašanji, kot so: *Katera je bila prva žival, ki ste jo danes na poti v šolo slišali?*, *Kaj je ta žival sporočala?*, *Kaj bi ta žival povedala, če bi lahko govorila kot mi?*, *Katero žival ste danes zjutraj najprej videli?*, *Kako je bila videti?*, *Kako ji njen videz pomaga?*, *Katera je bila prva žival, ki ste jo danes najprej občutili?*, *Katero žival ste danes okusili?* ipd. Omenjene in podobne dejavnosti učence spodbujajo, da konkretno spoznavajo svojo vpletenost in soodvisnost od živali ter okolja, v katerem so. Tako bodo tudi sami znali takšno okolje varovati.

Preseganje omejitev digitalnega okolja

Celostno in izkustveno učenje pa je posebej pomembno tudi za spletna okolja oz. digitalni svet. Temu v prid lahko izpostavimo več razlogov (Centa Strahovnik 2025).

Prvi razlog je, da je digitalni svet običajno izkustveno osiromašen ter ne ponuja možnosti za celovito enotnost širokega razpona in vrst izkušenj, posebej kar se tiče vidikov telesa in telesnosti. To velja tudi za vidike virtualne resničnosti in obogatene resničnosti. Tudi v primeru virtualne resničnosti in uporabe naj sodobnejše tehnologije takšne izkušnje ne morejo dosegati ravni oz. neposrednosti in celostnosti izkušenj, pridobljenih v dejanskem svetu. Van Dijk ugotavlja, da se velik delež digitalne kulture odvija na zaslonih, in izraža zaskrbljenost zaradi posledic te prvenstveno vizualne kulture. Prisotnost zaslonov v vsakdanjem življenju vpliva na pozornost in vzorce učenja. »Prekomerna ko-

ličina časa, preživetega pred zasloni, omejuje telesni in duševni razvoj.« (2006, 195) Vse to lahko danes vidimo pri naših otrocih, saj študije kažejo, da ima lahko izpostavljenost zaslonom pomembno negativno povezavo s kognitivnim razvojem otrok (Gastaud Morrone et al 2023). Ta vpliv vseprisotnih zaslonov vpliva tudi na druga področja, npr. na naš prosti čas, ko med časom za sprostitev ljudje običajno gledajo različne vsebine na svojem pametnem telefonu, s tem pa se zmanjša njihova fizična aktivnost in čas, ki ga preživijo v odnosu iz oči v oči.

Drugi razlog je pomanjkanje pristnih družbenih in družabnih vezi ali omejeno vzpostavljanje takšnih vezi. Posledično je tudi manj prijateljstva, sočutja in motivacije, ki izhajajo iz medsebojne podpore pri doseganju skupnih ciljev. Pri izobraževanju o digitalnem svetu se zlahka osredotočimo na tehnološke vidike, medtem ko socialni vidiki ostanejo preveč v ozadju. Ena od prednosti izkustvenega in celostnega učenja je, da posameznikom omogoča širši pogled na svet in spoštovanje skupnosti.

Tretji razlog je povezan s celostnostjo dejavnosti v digitalnem prostoru. Izkustveno učenje posameznike spodbuja, da sami vstopijo in sooblikujejo učno izkušnjo ter tako gradijo njihovo lastno zmožnost delovanja. V spletnem okolju zlahka spregledamo pomembnost lastnega delovanja in odgovornost, ki jo prinaša.

Četrtyč, za digitalno okolje je značilno veliko motečih dejavnikov. Posameznik se zlahka izgubi ali pa preprosto ne izkoristi prednosti učenja v digitalnem svetu. Izkustveno učenje pa spodbuja motivacijo, saj izkušnje običajno usmerjajo pozornost na določen problem (van Dijk 2006, 207). Opozoriti velja tudi na številne nevarnosti, povezane z vse večjo odvisnostjo od inteligentnih sistemov in informacijskih naprav. »Sistemi postajajo pametnejši, njihovi uporabniki pa lahko postanejo še bolj neumni.« (201) Danes se to kaže z nenehnim procesom personalizacije, v okviru katerega so posamezniki v interakciji zgolj z informacijami in vsebinami, ki potrjujejo njihove preference. Na ta način se lahko posamezniki »celo zaprejo v osebni, informacijski zapor« (Schenk 2017, 160).

Petič, tudi čustva in čustvene naravnosti imajo pomemben telesni gradnik, saj jih lahko pogosto zaznamo ali prepoznamo v telesu, ki je v ospredju pri celostnem učenju, odsotno pa v digitalnem svetu.

Šestič, zlahka je pretirano poudarjati tehnične ali tehnološke razsežnosti digitalne pismenosti, saj se jih je na nek način enostavno naučiti. Toda digitalni svet presega tehnične vidike in vključuje skupne prostore, komunikacijo ter zlasti resnične etične pomisleke in vprašanja, ki jih je treba obravnavati. Samo stvarno povezanostjo digitalnih učnih okolij z izkustvenimi in celostnimi pristopi se lahko tem nevarnostim izognemo oz. jih omejimo.

Zaključek

Celostno in izkustveno učenje nas lahko opolnomoči, da postanemo odgovorni skrbniki okolja, ki nas obdaja. Na ta način lahko razumemo odnose z ljudmi in Bogom, ki se nahajajo v tem okolju, vključno z državami do predmetov v njem. To pa lahko počnemo tako, da razumemo okolje v odnosu z nami in ne kot nekaj ločenega. Okolje je naša učilnica, v kateri se lahko veliko naučimo o nas samih. Na nek način je okolje tudi učitelj, s katerim smo v odnosu, saj je živo – je nenehno in pristno odzivno na nas, tako kot je odziven dober učitelj. Z uvedbo novih tehnologij in prevlado digitalnega sveta prihaja do predrugačenja tega odnosa. Zato je pomembno, da poznamo njegove omejitve in jih presežemo.

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Urška Mali Kovačič:

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

Povzetek: V času poglobljajočih se okoljskih kriz je razvijanje okoljske etike pri mladih ključnega pomena. Projekt *BIOSEM: Bioetika in trajnostno okoljsko upravljanje v šolah* se je osredotočil na oblikovanje kompetenčnega okvira in pripravo gradiv 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, da pa se zavedajo meja lastne kompetentnosti za izvajanje vsebin. Učitelji prepoznajo potrebo po tem, da učno snov aktualizirajo ter pri dijakih spodbujajo moralni in etični razvoj ter senzitivnost za vsebine okoljske etike. Razumevanje starostnega obdobja mladostništva nam jasno kaže, da so dijaki sposobni tovrstnih razmislekov, še več – želijo jih in jih potrebujejo. Šole so ne le učno, temveč tudi vzgojno okolje, zato so ključni etični izzivi sodobnega časa več kot primerne vsebine. A vendarle je tako slovenska izkušnja kot tudi izkušnja sodelujočih partnerjev kazala, da učitelji nimajo zadostnega znanja in podpore, kako vključiti vsebine v kurikulum. V to vrzel je posegel projekt, katerega ključne rezultate predstavljamo v tem prispevku.

Ključne besede: bioetika, okoljska etika, mladostniki, srednje šole, šolski kurikulum, *Laudato si'*, razvoj mladostnika, projekt *BIOSEM*

Environmental Ethics in Education: The Importance of Addressing Bioethical Issues in Secondary Schools

Abstract: In times of deepening environmental crises, developing environmental ethics in young people is of key importance. The BIOSEM project: Bioethics and sustainable environmental management in schools focused on developing a competency framework and preparing materials for incorporating bioethical topics into secondary school curricula, with an emphasis on the relationship between humans and nature and all forms of life on the planet. Research conducted as part of the project showed that teachers attach great importance to environmental ethics, but are aware of the limits of their own competence to implement the content. Teachers recognize the need to update the curriculum and encourage moral and ethical development and sensitivity to environmental ethics among students. An understanding of adolescence clearly shows us that students are capable of such reflections; moreover, they want and need them. Schools are not only educational but also formative environments, so the key ethical challenges of modern times are more than appropriate content. However, both the Slovenian experience and that of the participating partners have shown that teachers do not have sufficient knowledge and support to include this content in the curriculum. This gap was addressed by a project, the key results of which are presented in this article.

Keywords: bioethics, environmental ethics, adolescents, secondary schools, school curriculum, *Laudato si'*, adolescent development, BIOSEM project

Uvod

Okoljska etika predstavlja izjemno pomembno razsežnost sodobne bioetike, saj izzivi podnebnih sprememb, izumiranja vrst, degradacije okolja in

porajajočih se okoljskih neenakosti odpirajo temeljna vprašanja pravičnosti, soodgovornosti in skupnega dobrega. Razvoj znanosti in tehnologije je namreč človeku omogočil korenito spreminjanje ekosistemov in genskega zapisa živih bitij, česar posledice se kažejo v ekološki krizi (Globokar 2025) in v počasnem ozaveščanju, da mora človek upoštevati naravne zakonitosti, če želi preživeti na Zemlji. S tem smo kot človeštvo postavljeni pod vprašanje preživetja, zato je razumljivo, da to vprašanje globoko zadeva in upravičeno vznemirja mlajše generacije. Kot poudarja papež Frančišek v encikliki *Laudato si'* (2015), moramo razmisliti: »Kakšen svet želimo zapustiti zanamcem, otrokom, ki odraščajo?« (LS 160) Odgovor na to vprašanje gre nujno iskati skupaj z generacijo mladih, ki ji bo svet zapuščen. Vprašanje spodbuja k dialogu in soodločanju. Dialog med generacijami prinaša potrebo po razumevanju razvojnih specifik, danosti in (z) možnosti posameznikov v različnih življenjskih obdobjih ter potrebo po urjenju kompetenc, potrebnih za sodelovanje in skupno oblikovanje rešitev.

Okoljska etika je sama po sebi nujno relacijska, saj se ukvarja z vprašanji, kot so: *Kakšno vrednost pripisujemo naravi?, Imamo dolžnosti do prihodnjih generacij?, Kako uravnotežiti potrebe človeka in narave?* Gre za odmik od antropocentričnega pogleda k relacijskemu etosu, ki poudarja soodvisnost in sobivanje. Tudi *Laudato si'* izpostavi, da »ni dveh med seboj ločenih kriz, okoljske na eni strani in družbene na drugi, temveč le ena med seboj prepletena družbeno-okoljska kriza. Smernice za reševanje terjajo celosten pristop v boju proti revščini, pri vračanju dostojanstva izključenim in tudi pri ukvarjanju z naravo« (LS 139). Gre torej za spodbudo k spreobrnitvi, k predrugačenju pogleda in odnosa do narave.

Odločitev, da se v okviru projekta *BIOSEM* posvetimo šolskemu okolju kot prostoru ne le izobraževanja, pač pa tudi vzgoje mladostnikov, je utemeljena prav v tej, relacijski perspektivi, v potrebi po novem pogledu in odnosu do stvarnosti. Bistveni poudarek projekta je bil tako premik od okoljskega aktivizma do celostne vzgoje in opolnomočenja mladostnikov, da bodo ti znali na okolje gledati drugače kot njihovi predniki. Raziskave (Kollmuss in Agyeman 2002) namreč kažejo, da zgolj ozaveščanje o problemih še ne obrodi pričakovane spremembe vedenja.

Izhodišča: mladostnik, učitelj, šolsko okolje

Mladostnik

Razmislek o vključevanju bioetike v srednješolsko izobraževanje ne more prezreti razvojne specifike obdobja mladostništva. Slednje je čas oblikovanja identitete, iskanja vrednot in intenzivnega zavedanja odgovornosti zase in za druge. V tem kontekstu poučevanje bioetike ne opravlja le funkcije prenosa znanja, temveč mladim ponuja okvir za oblikovanje moralnega kompasa, s katerim bodo lahko krmarili po kompleksnem in etično zahtevnem svetu. Potrebno se je namreč zavedati, da na posameznikovo ravnanje v določeni moralni situaciji vpliva njegov način razumevanja same situacije in tudi v kolikšni meri so moralne vrline prepoznane kot integralni del njega samega (Zupančič 2020). Kot poudarja papež Frančišek v encikliki *Laudato si'*: »Mladi terjajo od nas spremembe.« (LS 13) Ta poziv k odgovornosti za prihodnost vključuje tudi etično vzgojo, ki mlade opolnomoči za premišljeno in aktivno soudeležbo v družbi.

V tem procesu ima pomembno vlogo bioetika, saj spodbuja razvoj moralnega presojanja. Fritzhand (2019) poudarja, da sta ključna pojma avtonomija in moralna integriteta. Dijaki se ob srečanju z bioetičnimi vprašanji učijo prepoznavati kompleksnost moralnih dilem ter presojati situacije z vidika različnih vrednot in možnih posledic. To oblikuje njihovo sposobnost refleksije in prispeva k razvoju osebne integritete. Poleg tega se z obravnavo bioetičnih vsebin krepi argumentacijska zmožnost mladih. Naučijo se jasno izražati lastna stališča, oblikovati utemeljene argumente in s spoštovanjem sodelovati v razpravah. Gre za temeljne spretnosti, ki omogočajo kritično udeležbo v javnem življenju in spodbujajo zmožnost soodločanja.

Učitelj

Učitelji imajo ključno vlogo pri uvajanju bioetičnih vsebin v srednješolski prostor. Njihova osebna stališča, vrednote in etična občutljivost pomembno vplivajo na način, kako bodo učenci sprejeli, razumeli in ponotranjili obravna-

vane teme. Projekt *BIOSEM* je izpostavil, da učitelji pogosto prepoznajo pomen bioetike kot priložnosti za vzgojno-etično delovanje šole, vendar obenem poudarjajo potrebo po usposabljanju in strokovni podpori, saj se pri obravnavi etičnih dilem pogosto srečujejo z izzivi, kot so kompleksnost vsebin, raznolikost vrednotnih sistemov v razredu ter iskanje ravnotežja med odprto razpravo in vzgojnimi cilji.

Bioetika zahteva od učitelja več kot le posredovanje informacij – zahteva refleksijo lastnih vrednot, pedagoško občutljivost in sposobnost vodenja odprtega dialoga. Zato je *BIOSEM* ob učnih gradivih razvil tudi podporno gradivo za učitelje, ki jim pomaga prepoznati in razvijati ključne kompetence za izvajanje pouka o bioetiki: od vsebinskega znanja in didaktičnih strategij do čustvene pismenosti in ustvarjanja varnega učnega okolja.

V okviru projekta smo izvedli tudi raziskavo vrednot, v kateri je sodelovalo skoraj 200 učiteljev iz različnih delov Evrope. Rezultati so pokazali, da so med sodelujočimi najpogosteje izstopale vrednote dobrohotnosti, vrednote univerzalizma in vrednote samousmerjanja, kot jih opredeljuje Schwartzova teorija vrednot (Lindeman & Verkasalo, 2005; Zupančič 2020). Dobrohotnost odraža skrb za dobrobit drugih, pripravljenost pomagati in ohranjati zaupanje v medosebnih odnosih – vse to so temeljne značilnosti za ustvarjanje varnega in podpornega učnega okolja. Univerzalizem zajema razumevanje, strpnost ter spoštovanje vseh ljudi in narave, kar se neposredno povezuje z vsebinami bioetike, ki obravnavajo globalne, družbene in okoljske razsežnosti etičnih vprašanj. Samousmerjanje pa pomeni cenjenje neodvisnega mišljenja, ustvarjalnosti in samostojnega odločanja – kompetenc, ki so bistvene za razvijanje etične presoje pri dijakih in novega pristopa do okoljske problematike. Izbor teh vrednot kaže na visoko stopnjo notranje motivacije učiteljev za vzgojo odgovornih, sočutnih in mislečih posameznikov ter potrjuje, da so učitelji ključni nosilci etične občutljivosti v šolskem prostoru.

»V skrbi za stvarstvo lahko kot Božje orodje sodelujemo vsi, vsak s svojo lastno kulturo in izkušnjo, z lastnimi pobudami in zmožnostmi.« (LS 14) Tudi

učitelj s svojo izkušnjo, osebnostjo in poklicnim poslanstvom postaja nosilec spremembe – omogoča, da šola postane prostor, kjer se poleg znanja razvijajo tudi etična zavest, družbena odgovornost in aktivno državljanstvo.

Šolsko okolje

Pomen poučevanja bioetike v srednjih šolah izhaja iz več medsebojno povezanih dejavnikov, ki pomembno prispevajo k vzgojno-etični vlogi šole ter k razvoju kritičnega mišljenja in etične občutljivosti med mladimi. Vključevanje bioetike v izobraževalni sistem ne predstavlja le odgovora na vse večje potrebe po obravnavi sodobnih moralnih izzivov, temveč tudi utrjuje vlogo šole kot prostora, kjer se poleg prenosa znanja oblikujejo vrednote, odgovornost in občutek za skupno dobro. Kar je pravzaprav tudi zakonsko določena dolžnost srednjih šol. Pravilnik o šolskem redu v srednjih šolah (2018) v drugem členu natančno opredeljuje vzgojno delovanje šole: »Šola z vzgojnim delovanjem ozavešča dijake predvsem o: (1) splošno-civilizacijskih vrednotah; (2) pravicah in dolžnostih; (3) zdravem načinu življenja in izrabi prostega časa; (4) varovanju pred nevarnostmi in tveganji; (5) različnih vrstah nasilja; (6) tveganem spolnem vedenju; (7) varstvu okolja.« Bioetika šolam omogoča, da postanejo okolje, v katerem se znanje povezuje z razmislekom o dostojanstvu, pravičnosti, skrbi za drugega in odnosu do narave, s čimer se krepi njihova vloga pri soustvarjanju moralno občutljive družbe. Martins in sodelavci (2021) poudarjajo, da bi bilo izobraževanje o bioetiki treba razumeti kot del moralnega poslanstva šole, saj spodbuja državljansko odgovornost in etično refleksijo.

Obenem bioetika kot vsebina omogoča pomembne povezave med različnimi učnimi področji. Zaradi svoje vsebinske raznolikosti in interdisciplinarne narave se naravno povezuje z biologijo, filozofijo, etiko, družboslovjem, pa tudi z geografijo, kemijo in umetnostjo. To ustvarja pogoje za medpredmetne pristope, projektno učenje in poglobljanje kompleksnega mišljenja, kar potrjujejo tudi Chowning in sodelavci (2012), ki ugotavljajo, da bioetika predstavlja plodna tla za povezovanje znanstvenih vsebin s humanističnimi in vrednostnimi razsežnostmi izobraževanja.

Pomemben doprinos vključevanja bioetičnih vsebin v šolski prostor je tudi razvoj odprtega učnega okolja, v katerem se spodbujajo razprava, razumevanje različnih pogledov in spoštovanje raznolikosti. S tem se krepi kultura dialoga in participacije, kar prispeva k oblikovanju vključujoče in demokratične šolske klime. Rizvi in Shekhani (2022) poudarjata, da razprave o etičnih vprašanjih v šolskem okolju pomagajo učencem, da se počutijo slišane in spoštovane, s čimer se krepi njihova vključenost in pripravljenost za sodelovanje. Raziskave prav tako potrjujejo, da zgodnje srečanje z bioetičnimi vprašanji pomembno prispeva k razvoju moralnega presojanja in zmožnosti reševanja etičnih dilem, s katerimi se bodo dijaki srečevali v nadaljnjem življenju, tudi v profesionalnih kontekstih. Araújo s sodelavci (2017), Chowning s sodelavci (2012) ter Bishop in Szobota (2015) ugotavljajo, da tovrstna vsebina mlade pripravi na kritično soočanje s kompleksnimi vprašanji in jim pomaga oblikovati lasten okvir za etično odločanje. Poleg tega izobraževanje na področju bioetike omogoča dijakom, da jasno oblikujejo in zagovarjajo svoja etična stališča ter razvijajo temeljne veščine, kot so argumentacija, logično sklepanje in kritično mišljenje (Solomon idr., 2016).

Srednja šola predstavlja razvojno občutljivo obdobje, v katerem se mladi prvič intenzivneje soočajo z moralnimi vprašanji iz resničnega sveta bodisi na področju tehnologije, znanosti, okolja, medicine ali medosebnih odnosov. Razprave o bioetičnih temah ne prispevajo le k razumevanju teh vprašanj, temveč mlade tudi oblikujejo kot odgovorne posameznike in aktivne državljane, ki so sposobni premišljenega odzivanja na sodobne družbene in zdravstvene izzive (Martins idr., 2021; Rizvi & Shekhani, 2022).

Projekt BIOSEM kot primer dobre prakse

Projekt *BIOSEM – Bioetika in trajnostno okoljsko upravljanje v šolah*, financiran v okviru programa *Erasmus+*, je nastal v sodelovanju partnerjev iz kulture in geografsko zelo raznolikih delov Evrope. V konzorciju so sodelovale akademske institucije (iz Slovenije, Turčije in Severne Makedonije), nevladni orga-

nizaciji (iz Španije in Nemčije) in srednje šole (iz Latvije, Italije in Turčije). Program je bil tudi pilotno izveden v srednjih šolah vključenih držav. Projekt je bil zasnovan kot celostni pristop k razvoju izobraževanja o bioetiki na ravni srednjih šol z nalogo oblikovati učni načrt za izbirni predmet bioetike. V središče svojega pedagoškega pristopa je postavil vprašanje, kako mladim približati kompleksna etična vprašanja na način, ki bo hkrati razvojno primeren, didaktično učinkovit in vsebinsko angažiran. Projekt je izhajal iz prepričanja, da bioetika v šoli ne sme ostati abstraktna ali oddaljena tema, temveč mora nagovarjati konkretne izzive življenja mladih in prispevati k oblikovanju njihove etične zrelosti.

Osnovno izhodišče projekta je bilo oblikovanje kompetenčnega modela,¹⁶ ki presega tradicionalno razumevanje izobraževanja kot prenosa znanja. V razvitem okviru so bile vsebine razdeljene na sedem tematskih področij (globalna pravičnost, podnebne spremembe, človeški razvoj, zdravje ekosistemov in vodni viri, znanost in tehnologija, življenje živali ter minimalistično življenje), za vsako od njih pa so bile opredeljene kompetence, ki vključujejo znanja, spretnosti in stališča.

Ključen poudarek projekta *BIOSEM* je bil na razvoju konkretnih učnih gradiv, ki so bila pripravljena kot zbirka scenarijev¹⁷ – konkretnih etičnih dilem, oblikovanih po načelih metode *scenario-based learning* (Vanhoostenberghe idr. 2023). Ta metoda temelji na vključevanju učencev v realistične učne situacije, v katerih so postavljeni pred izziv odločanja. Vsak scenarij predstavlja moralno dilemo, pri kateri si vrednote nasprotujejo in nobena odločitev ni enoznačno pravilna. Dijaki so tako vabljeni, da razmišljajo, kako bi sami ravnali, argumentirajo svojo odločitev ter razpravljajo o različnih možnih izidih in vrednotah, ki jih posamezna izbira odraža. Pri oblikovanju scenarijev je bila posebna pozornost namenjena starostni primernosti. Primeri izhajajo iz vsakdanjega življenja mladostnikov. Tako dijaki k vsebinam ne pristopijo kot k učnim nalogam, pač pa se konkretno soočijo z vprašanji, ki so del njihovega vsakdanjega sveta.

16 Gradivo je v osmih jezikih prosto dostopno na spletni strani <https://biosem.eu/knowledge-and-competency-framework/>

17 Gradivo je v osmih jezikih prosto dostopno na spletni strani <https://biosem.eu/scenarios/>

Gradiva, pripravljena v okviru projekta, vključujejo tudi natančno strukturirane učne načrte,¹⁸ ki temeljijo na dialogu, sodelovalnem učenju in refleksiji. Učni načrti so bili sicer razviti kot podlaga za izbirni predmet bioetika, vendar je njihova struktura zasnovana dovolj fleksibilno, da omogoča prenos posameznih tematskih sklopov ali metod v že obstoječe učne načrte različnih predmetov, kot so biologija, filozofija, etika, geografija ali državljanska in domovinska kultura. Poleg tega vsebine omogočajo integracijo v interdisciplinarne module, projektno učenje in dneve dejavnosti, s čimer se krepi povezovanje znanja z realnimi družbenimi izzivi. Vsaka enota poleg scenarija vsebuje jasno opredeljene cilje, razpravljalna vprašanja, predlagane dejavnosti in gradiva za nadgradnjo. Tovrstna zasnova omogoča učitelju, da vsebino prilagodi konkretnemu predmetu, skupini dijakov ali širšemu pedagoškemu kontekstu. Učne ure so bile v času projekta tudi pilotno preizkušene v različnih partnerskih državah, kar je omogočilo prilagoditve in preverjanje dejanske učinkovitosti metod v razredu.¹⁹

Tako zasnovan pristop učenja ne razvija le sposobnosti moralnega presojanja, temveč tudi krepi argumentacijo, empatijo in kritično mišljenje – veščine, ki so ključne za odgovorno udeležbo v družbi. Projekt *BIOSEM* tako ponuja odgovor na poziv papeža Frančiška, ki v encikliki *Laudato si'* pravi, da »mladi terjajo od nas spremembe« (LS 13): spremembe tudi v tem, kako učimo o svetu, o vrednotah in o soodgovornosti za skupno prihodnost.

Zaključek

Spremembe, ki jih od nas terjajo mladi in ki jih narekuje okoljska kriza, nujno zahtevajo tudi refleksijo o tem, kako in katere vrednote želimo kot družba prenašati na prihodnje generacije. Če želimo vzgajati mlade za odgovorno, pravično in sonaravno prihodnost, moramo kritično ovrednotiti dejstvo, da so

18 Gradivo je v osmih jezikih prosto dostopno na spletni strani <https://biosem.eu/elective-course/>

19 Dodatni predlogi so na spletni strani <https://biosem.eu/pool-of-good-practices/>

ravno vrednote, ki danes pogosto usmerjajo družbeni, gospodarski in tehnološki razvoj, prispevale k razsežnosti kriz, s katerimi se soočamo.

Projekt *BIOSEM* se odziva na to potrebo po premisleku in preobratu k celostnemu razvoju človeka, k oblikovanju etičnega odnosa do narave in drugih ter k izgradnji skupnosti, utemeljene na soodgovornosti. Učna gradiva, razvita v okviru projekta, niso le orodje za poučevanje bioetike, temveč povabilo k oblikovanju šolskega prostora, v katerem se znanje povezuje z vzgojo za vrednote in življenjsko držo.

Tako se projekt *BIOSEM* neposredno navezuje na poziv papeža Frančiška k ekološki spreobrnitvi, ki zahteva globoko spremembo pogleda na svet, druge in sebe. Mladi, ki »terjajo od nas spremembe« (LS 13), potrebujejo šole, ki bodo sposobne ne le prenosa znanja, temveč tudi oblikovanja etičnega kompasa in poguma za skupno prihodnost.

»Hodímo s pesmijo na ustnicah! Naj nam naši boji in naše skrbi za ta planet ne vzamejo veselja in upanja.« (LS 244)

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Vzgojno povezovanje in vključevanje duhovnosti za trajnostni razvoj na primeru PILGRIM

Povzetek: Ekološka kriza odraža krizo človeštva. To izhodiščno točko iz okrožnice *Laudato si'* vzamemo v prispevku kot osnovo za premislek o vzgoji in izobraževanju, ki bi lahko služila premagovanju te krize. Kot konkreten primer prikažemo mrežo PILGRIM, ki je nastala v Avstriji in danes v skupnem vzgojnem prizadevanju za trajnostni razvoj povezuje številne ustanove v devetih državah. Za nas je pomembno, da ne prezira realnosti, a vseeno gradi na optimističnem pogledu, ki izhaja iz religiozne duhovnosti. Duhovnost je temelj vzgoje za trajnostni razvoj. Tak pristop pospešuje medverski in medkulturni dialog ter prek konkretnih projektov skupno delovanje. Podobno usmeritev najdemo tudi v smernicah *Pravilnika za katehezo*. Zato za zaključek pozovemo k iskanju smiselne uporabe vzgojnih principov v mreži PILGRIM pri katehezi.

Ključne besede: *Laudato si'*, PILGRIM, vzgoja, duhovnost, ekologija, trajnostni razvoj

Educational Integration and Inclusion of Spirituality for Sustainable Development Using the Example of PILGRIM

Abstract: The ecological crisis reflects the crisis of humanity. We take this starting point from the encyclical *Laudato si'* as the basis for reflections on education to overcome this crisis. As a concrete example, we refer to the PILGRIM network, which originated in Austria and today brings together a number of institutions in nine countries in a joint educational effort for sustainable development. For us, it is important that it does not ignore reality, but still builds on an optimistic perspective rooted in religious spirituality. Spirituality is the cornerstone of education for sustainable development. Interreligious and intercultural dialog and joint action through concrete projects are promoted. A similar orientation can also be found in the guidelines of the *New Directory for Catechesis*. In conclusion, we therefore call for a meaningful application of the educational principles of the PILGRIM network in catechesis.

Keywords: *Laudato si'*, PILGRIM, education, spirituality, ecology, sustainable development.

Uvod

Papež Frančišek v svoji okrožnici *Hvaljen, moj Gospod* zapiše: »Človekovo in naravno okolje propadata skupaj in propadanju okolja se ne moremo ustrezno upreti, če ne namenimo pozornosti vzrokom, ki so povezani s propadanjem človeka in družbe.« (LS 48) Prav to opozorilo o skupnem propadanju naravnega in človekovega okolja je v ospredju naše pozornosti. Pri naravnem okolju bolj ali manj vemo, za kaj gre. Ekološka kriza ob človeškem uničevanju narave je odraz tega propadanja. Pri človekovem okolju je več vidikov in dejavnikov, ki bi jih

morali upoštevati, da bi razumeli proces propadanja, in eden pomembnejših je duhovnost.

Celotna zgodovina človeštva je polna raznih poskusov predrugačenja človeškega okolja. Za najbolj človeku primerno, uveljavljeno in tudi dolgoročno koristno sredstvo spreminjanja človeštva velja vzgoja. Ta pomaga otroku in tudi odraslemu k boljšemu vključevanju v življenje v skupnosti. Hkrati mu pomaga, da je pripravljen sprejeti prispevek drugih in razviti lastne zmožnosti za ustvarjalno participacijo pri skupnem življenju. Vzgoja je temelj tudi, ko poskuša regulirati ekološko razsežnost. Še posebej, ker je prav institucionalizacija šolstva pripeljala do formalnega izobraževanja, ki v veliki meri nosi krivdo, da smo prispeli do točke uničevanja lastnega okolja. Vidimo, da ne moremo več tako naprej in da je treba nujno nekaj storiti. Papežev poziv k pozornosti do vzrokov zato ne more prezreti vzgoje. Te ne odpravljamo, ampak jo moramo preusmeriti v poudarke, kjer bo skrb za okolje, tako naravno kot človeško, temeljno vodilo. Rezultati take vzgoje ne bodo trajni, če ne bo s tem povezana duhovnost, ki v največji meri odraža notranjo držo posameznika. Ker pa nas prav vzgoja vključuje v skupnost, da v njej lahko razvijamo svojo lastno ustvarjalnost, je cilj ekološke duhovnosti, da terja povezovanje v skupnost ljudi, ki skupaj zasledujejo te vzgojne cilje. »Smo človeška družina, del celotnega stvarstva, s katerim smo v nenehnem medsebojnem odnosu.« (Misereror 2015, 13) Pobuda nemške karitativne organizacije, da je možno ukrepati samo skupaj, ni edina (Laudato si' Action Platform 2025). Na medmrežju lahko najdemo številna poročila o dejavnostih, ki sledijo pozivu papeža Frančiška o skrbi za okolje, in mnoge projekte v formalnem in neformalnem izobraževanju.

V prispevku želimo predstaviti mrežo PILGRIM, saj povezuje vzgojno-izobraževalne ustanove, ki so podobne našim. Hkrati je povezana s formalnim šolskim izobraževanjem, ki pa mora vključevati duhovnost. Odpiranje možnosti, da duhovnost postaja konkretna priložnost prav v skrbi za okolje in pri tem najde prostor v formalno organizirani vzgojno-izobraževalni skupnosti, je cilj našega raziskovanja. Saj verjamemo papežu Frančišku: »Ekološke kulture ni mogoče

zvesti na vrsto nujnih in delnih odgovorov na probleme, ki zadevajo propadanje okolja, izčrpanje naravnih zalog in onesnaževanje. Napredovanju tehnokratskega vzorca bi se morali upreti z drugačnim gledanjem, drugačno miselnostjo, politiko, vzgojo, življenjskim slogom in duhovnostjo. Sicer se lahko tudi najboljše ekološke pobude ujamejo v globalizirano logiko.« (LS 111) Globalizirana logika, da se lahko rešimo zgolj s tehničnimi pristopi, ki jo pogosto srečamo v formalnem izobraževanju, je v veliki meri vzrok človeškega ravnanja, ki je pripeljalo do propadanja okolja. Povezovanje, duhovnost v duhu zavesti skupne odgovornosti do narave in nove vzgojno-izobraževalne poti pa lahko ponudijo alternativo ozkemu tehnicizmu.

PILGRIM kot možen odgovor na krizne izzive

Izhodišče za PILGRIM je bil raziskovalni projekt na Religionspädagogischen Institut Nadškofije Dunaj z naslovom *Trajnost in religija(e) – romarsko popotovanje* iz leta 2002/03, podprt s strani Avstrijskega ministrstva za izobraževanje, znanost in umetnost. V tem raziskovalnem projektu je bila kot sad končnih rezultatov postavljena četrta dimenzija trajnosti: duhovnost (Hisch 2020, 85). Druge tri razsežnosti, ki morajo biti prav tako integralno vključene v proces vzgoje in izobraževanja, so ekonomija, ekologija in družba. »Idea trajnostnega razvoja mnogim ljudem različnih kultur, religij in držav ponuja možnost, da temeljna človeška vprašanja povežejo z družbenopolitičnimi razpravami.« (Hisch 2020, 86) Ekologija je v konceptu tega raziskovalnega projekta služila v vzgojnem procesu kot pot do čudenja nad svetom, stvarstvom. Ko so pozneje postavljali konkretne smernice za vzgojo, so spoznali, da more to čudenje prevesti v živo in osebno doživetje, ki kliče k razmišljanju o mestu in nalogi vsakega človeka. Skrb za okolje ne sme zanemarjati osnovnih človekovih potreb. Zato se ekonomija v tem vzgojnem procesu kaže kot dar in naloga. Temeljni princip ekonomije, ki vodi k duhovnosti in trajnosti, je delo. Tega gibanje PILGRIM razume kot obliko služenja Bogu in ljudem. Družbena razsežnost kot tretji steber osnovne filozofije

tega modela nosi v sebi nalogo, da poveže vse ljudi v dostojanstvu in podobnosti z Bogom. Kot zadnji in osrednji element pa je duhovnost, ki lahko vse tri prej omenjene razsežnosti obogati in pri tem združi najrazličnejše izobraževalne vsebine, zajame celotnega človeka in dolgoročno motivira prizadevanje za trajnostni razvoj. V gibanju so prepričani, da, kdor ve, zakaj bi karkoli naredil, in v globokem doživljanju lastne eksistence pozna razloge za svoje bivanje, lahko tudi spremeni svoje vedenje (PILGRIM 2025).

Že ob samem začetku gibanja sta bila v izhodišču dve temeljni postavki: svet in človek. Od stvarjenja sta obe postavki eksistencialno povezani in s tem tudi odvisni druga od druge, kakor to opiše Franz Werfel: »Z vsakim človekom se svet začne na novo ustvarjati.« Teh številnih svetovih je, kolikor je ljudi na svetu, in prav v njih in z njimi moramo komunicirati, jih razumeti, raziskovati. Šele potem lahko z upoštevanjem vsakega posameznega sveta delujemo v smeri spreminjenja celote. Zaradi te soodvisnosti in prepletenosti je treba ubrati dobro načrtovan in previden pedagoški pristop, ki bo vključeval skupinsko delo in vzgojo za solidarnost (Beneder 2020).

Izhodišče je integralna povezanost človeka z okoljem in v konkretni družbi. Pri vzgoji za trajnostni razvoj je treba prebuditi občutke te prepletenosti že v najzgodnejših letih. Ne gre za pasivno držo, ampak optimistično; v zavesti, da lahko kaj storimo. Zato je temeljna pedagoška zahteva predpostavka zmožnosti posameznika za odgovornost, ki izhaja iz doživetja celostne vključenosti tako v svet kot v družbo. Odgovornost do stvarstva je torej posledica zavedanja in sprejemanja lastnih možnosti delovanja. S tem se ne povečajo le kompetence učencev in učiteljev, temveč se spremenita tudi družbena in etična interakcija, ki iz obtoževanja preideta v sodelovanje. Do tega pa mora voditi vzgoja, in prav to principi PILGRIM-a upoštevajo. Kot so poudarile že številne reformne pedagogike, je tudi tu opazna sprememba paradigme v izobraževanju: interdisciplinarno, medversko, ekumensko in medkulturno delovanje. Učenci, dijaki in študentje delajo skupaj v zavesti in spoštovanju najglobljih osebnih prepričanj (Hisch in Kubiak 2024, 20).

Za ponazoritev tega prehoda iz obupa v upanje, iz obtoževanja v sodelovanje in iz nemoči v opolnomočenje lahko uporabimo primer regratove lučke, polne zrelih semen. Ko vanjo pihnemo, razpršimo številna semena v najrazličnejše smeri. Semena tako lahko vzklijejo na številnih mestih, tudi v manj ugodnih pogojih, kot so npr. razpoke v zidovih in asfaltnih cestah. Če prenesemo metaforo regratove lučke na naše trajnostno in pogosto brezupno delovanje, bomo kot teologi in pedagogi v šolah in župnijah vztrajali pri zavzemanju za trajnost v duhu odgovornosti do stvarstva, tudi če ne poznamo kraja in časa, ko bo to končno obrodilo sadove. »Tako kot lahko seme regrata naleti na težke življenjske razmere, tam vzklije, raste in svoje seme prepusti vetru, se moramo tudi mi na novo pustiti vznemiriti, zaupati v prihodnost, ki nam je še neznana, da bomo lahko rasli v odprtem, duhovno budnem zaupanju v naše delo.« (Wogowitsch 2024, 2) To pritrjuje prepričanju papeža Frančiška: »Številne stvari morajo spremeniti lasten razvoj, predvsem pa se mora spremeniti človeštvo. Primanjkuje zavesti o skupnem izvoru, o medsebojni pripadnosti in prihodnosti, ki si jo vsi delimo. Ta temeljna zavest bi omogočila razvoj novih prepričanj, novega ravnanja in življenjskega sloga. Tako se pred nami kaže velik kulturni, duhovni in vzgojni izziv, ki bo prinesel s seboj dolgotrajno obnovo.« (LS 202) Gibanje, ki je nastalo iz raziskovalnega projekta, je že pred časom odgovorilo na ta izziv. Pri tem je pomembno, da je v temelju pedagoški optimizem, ki prihodnjim generacijam odpira nove možnosti za vero v prihodnost. Pobudnik in ustanovitelj PILGRIM-a, Johann Hisch, je ob začetku vzpostavitve mreže vzgojno-izobraževalnih ustanov povedal: »Rojeni smo v ta svet in ga moramo zapustiti, vendar tako, da bodo naslednje generacije še naprej lahko živele v svetu, ki bo primeren za življenje.« (Hisch 2020, 85)

Mreža PILGRIM in njena vzgojna dejavnost

Če je raziskovalni projekt pripeljal do ustanovitve mreže pedagoških institucij v Avstriji, ki si želijo prizadevati za ekološke cilje z vključevanjem

duhovnosti v proces vzgoje, je mreža danes presegla državne meje. Vanjo je trenutno vključeno 271 vzgojno-izobraževalnih institucij na vseh stopnjah izobraževanja v devetih državah. Pri tem so se že izoblikovali določeni koncepti vzgojnega pristopa. V izhodišču so bile postavljene prej omenjene temeljne zahteve: interdisciplinarnost, medversko in ekumensko sodelovanje, medkulturna odprtost in zahteva po tem, da morajo udeleženci delati skupaj (PILGRIM 2025). Celoten vzgojni proces je zamišljen v več fazah, ki vključujejo versko, etično in filozofsko razsežnost. Predlagani vzgojno-izobraževalni koraki so:

- ▶ zaznavati – zavestno sprejeti svet takšen, kakršen je, in ga uvideti v vsej prepletenosti;
- ▶ čuditi se – spodbuditi zavestno zavzetost za možnost notranjega spoznanja in zavestnega doživljanja čudenja vsemu, kar je v svetu pred nami očitno in novo;
- ▶ biti ganjen – zaznavanje in čudenje mora prebuditi notranjo vznemirjenost tako preko lepega kot tudi zastrašujočega, da počasi preraste v motivacijo za delovanje;
- ▶ razmišljati – udeleženca tega procesa je treba spodbuditi, da zavestno išče vzroke za to, kar zaznava, čemur se čudi in ga gane, pri tem pa ga mora voditi zvestoba dejstvom;
- ▶ osveščati – razmišljanje mora prebuditi potrebo po novem znanju, kar razširi možnost ukrepanja (pri tem koraku usmerjamo v odkrivanje lastnih možnosti za delovanje);
- ▶ ustvarjati odnos – delovanje ne sme voditi k brezčutnemu doseganju cilja, ampak mora v pristni duhovnosti povečati občutje za življenje v vsej pestrosti in povezanosti;
- ▶ delovati na nov način – to vodi k novim oblikam ekološkega in medkulturnega delovanja, kar je učinkovito ukrepanje proti krizam, ki jih doživljamo (Hisch 2020, 95).

Iz celotnega vzgojnega procesa, ki poskuša prebuditi zavest prepletenosti tako človeške narave kot tega, kjer človek živi, sledi nova možnost ravnanja. Ta ni nekaj novega, ampak gradi na starem, le da to predela z novo duhovnostjo sodelovanja in odgovornosti (Hisch in Kubiak 2024, 22). Kar jih je vodilo že pri izbiri imena, saj naj bi to izhajalo iz starovisokonemške in angleške besede *pilgrim*, ki pomeni *romar* in *biti gost na zemlji*. To je tudi vodilo spremljanja mladih na njihovi poti do odgovornosti. Zato pobuda ni usmerjena k omejevanju življenjskega sloga, ampak želi spodbuditi nov pristop k bolj izpolnjenemu življenju (Hisch 2020, 85). Končen rezultat te vzgoje se odraža v celostnem delovanju, ki ga v gibanju izrazijo z angleškimi besedami, kjer se očitno kaže sprejemanje starega v luči novega: »*re-think* (lokalno in pošteno nakupovanje); *re-fuse* (zavrnitev vsiljenega trošenja); *re-duce* (zmanjšanje porabe); *re-use* (ponovna in nadaljnja uporaba vsega); *re-pair* (popravilo vsakdanjih predmetov); *re-dress* (popravljanje povzročene škode); *re-form* (dajanje življenju nove globine in polnosti).« (PILGRIM 2025)

Gre za konkretne oblike vključevanja posameznika in skupin pri vsakdanjem ravnanju, ki lahko na vsaki točki zase najdejo izhodišče ukrepanja. Pri tem je prav predpona *re-* temelj kulturne rasti. Ne ob zgražanju, ampak odprtosti konkretni kulturi predlagani pedagoški koraki omogočajo postopno rast prek preproste, a načrtne dejavnosti. Zato spodbujajo projektno delo, saj je to vedno konkretno in mladim omogoči, da prepoznajo svoje možnosti za ukrepanje. Pri upoštevanju prej omenjenih korakov se ob sami dejavnosti razvija duhovnost, ki mladim ponudi možnost, da ponovno (*re-*) premislijo, se ubranijo potrošniške miselnosti, s tem zmanjšujejo porabo in se učijo ponovne uporabe, ko popravljajo že nastalo škodo. Duhovnost počasi raste in vodi k spreminjanju samozavesti posameznika, da bo sam sposoben sprožiti celoten proces, ki vodi k trajnostnem razvoju (Hisch in Kubiak 2024, 20).

Da ne bi gibanje zamrlo in da bi ostalo zvesto temeljnim usmeritvam, je mreža osnovana na sistemu certificiranja. Vsak, ki želi pristopiti k tej mreži,

mora izkazati namero, možnost in idejo za delovanje v duhu PILGRIM-a. V svoji predstavitvi poudarjajo prednost certifikacije z utemeljitvijo, da:

- ▶ (1) se na tak način pedagoški proces sistematično dokumentira, kar omogoča prepoznavanje prednosti in slabosti delovanja ter večjo možnost prepoznavanja korakov za izboljšanje delovanja;
- ▶ (2) institucije lahko prek priprave za certificiranje prepoznajo svoj še ne odkrit potencial za razvoj, kar jim daje podlago za odločanje o prihodnjih prednostnih nalogah in lahko služi kot smernica za nadzor nad celotnim vzgojnim procesom;
- ▶ (3) sistematičen pristop zagotavlja preglednost postopkov in predstavlja vir možnosti za novo učenje;
- ▶ (4) s certifikatom pridobi ustanova javno potrdilo o lastnih prednostnih nalogah pri ekološki in trajnostni vzgoji, kar lahko uporabi tudi v svojih odnosih z javnostjo (Wogowitsch 2025, 2).

Osrednja vloga duhovnosti

Doba razvoja znanosti je prinesla številne koristi, vendar je z mehanicističnim pogledom hkrati oropala človeka globljega odnosa do vsega, kar ga obdaja. Številni t. i. pozitivizem krivijo tudi za ekološko krizo. Znanost je pogosto prišla in včasih še prihaja v nasprotje z verskimi prepričanji. Kljub številnim prizadevanjem, da bi vera in znanost skupaj služili človeštvu, je še vedno opaziti usmerjenost v mehanicističen pogled, zlasti ob hitrem razvoju nevrologije in digitalnih tehnologij. Pri tej usmerjenosti zgolj v mehanski, prevečkrat enačen kot edini znanstveni pogled, je duhovnost pogosto razumljena kot beg od sveta, sumljiva ali vsaj ezoterična. Ker je duhovnost v središču vsakega verovanja, je pod podobnim udarom tudi teologija. Zato je dialog med teologijo in naravoslovjem zelo koristen, saj lahko v konkretni analizi njunih lastnih metod in načel odkrije ter opiše prekrivanja in specifičnost vsakega področja. Zavedamo se, da

je dialog težak, še posebej v šolskem okolju, je pa potreben in koristen. V tem kontekstu je treba upoštevati tudi misel: »Kdor v izobraževanju za trajnostni razvoj zanika duhovnost, oropa zemljo nebes.« (Hisch 2020, 89) Vsi, ki delamo z mladimi, se zavedamo, da ni dovolj zgolj pojasniti znanstvenih zakonitosti, ampak je treba mladim pomagati osmišljati proces učenja in življenja kot takega.

»Duhovnost lahko torej obogati in združi različne izobraževalne vsebine, zaobjame osebo kot celoto in spodbuja zavezanost trajnostnemu razvoju. Tisti, ki vedo, zakaj, lahko spremenijo svoje vedenje. Glejmo na svet kot na zakrament.« (Hisch in Kubiak 2024, 18) Ta navedek razkriva, da je PILGRIM nastajal v krščanskem okolju, čeprav je naravnan na medverski dialog. V temelju celotne filozofije gibanja je prepričanje o lepoti in bogastvu stvarjenja, ki človeka pojmuje kot odgovornega upravljavca. Duhovnost izhaja iz čudenja stvarstvu in lastni ustvarjalni možnosti. Zato je duhovnost, ki temelji na stvarjenju, duhovnost zaupanja in veselja, ki se ne ustavi pri križu, se pa zaveda, da naša pot k Bogu vodi skozi številne težave. Ta duhovnost ne more biti življenjska, še posebej danes, če ne vključuje vseh kontrastov človeške družbe. Glavna naloga te duhovnosti je, da pomaga prepoznavati možnost človekovega nagnjenja k slabemu in iskanja drugačnosti od te nemoči, ob čemer nikoli ne izgubimo izpred oči ranjenih odnosov in uničene narave. Z zaupanjem vase in upanjem v druge to ranjenost in načeto lastno identiteto prinesemo pred Boga v pričakovanju ozdravitve, kar je temeljna zakramentalnost te duhovnosti. V njej se ne slepimo s stereotipi o domnevno nedotaknjem svetu, temveč zmoremo prenašati vse kontraste vsakdanjih izkušenj v zaupanju v Boga in hkrati sprožamo ustvarjalno drznost za nove začetke. Samo to je lahko, še posebej za mlade, izraz zrele in živahne krščanske duhovnosti (Hisch in Kubiak 2024, 27).

Da bi ljudi okrepili, potrebujemo upanje in vizije, ki imajo po mnenju ustanoviteljev mreže PILGRIM v osredju prav duhovnost in religije. Različna verstva postavljajo vprašanja o smislu, o globljem pomenu vsega. Spreobrnitev in obnovitev sta pomembni temi religij, kar je tudi cilj te ekološke vzgoje. Duhovnost, ki raste v konkretni religiji, zavezuje k odnosom in odgovornosti. Obstaja

na primer zgodba o bogatem mladeniču, ki vpraša: »Učitelj, kaj naj dobrega storim, da prejmem večno življenje?« (Mt 19,16) Mladenič zakone spoštuje, vendar ne more prodati vsega in s tem temeljito spremeniti svojega življenja, da bi vzpostavil nove odnose in prevzel odgovornost do drugih. V takšni situaciji smo tudi mi: ločujemo odpadke, kupujemo lokalno, varčujemo z energijo, vendar ne dvomimo v sistem neskončne gospodarske rasti in neskončnega povečevanja učinkovitosti. Želimo spoštovati planetarne meje, hkrati pa hočemo živeti tako kot doslej (Linder 2024, 3). V temelju duhovnosti, ki gradi na dejstvih, a jih pogloblja v osebni refleksiji, je sprememba lastnega življenja v smislu trajnostnega razvoja, saj lahko le tako vplivamo na globalno ravnanje. Kot poziva papež Frančišek: »Ko se v svetu množijo zunanje puščave, ker so tako na široko opustošene notranje, nas ekološka kriza poziva h globoki notranji spreobrnitvi.« (LS 217)

Zaključek

V času ekološke in civilizacijske krize, ki jo pogloblja informacijska vojna, je za mlade pomembno, da zmorejo videti svoje možnosti delovanja. Projektno delo, ki ga vključuje mreža PILGRIM, spodbuja zaupanje, da vseeno lahko kaj storimo ter ob tem ne povzročimo še več gorja stvarstvu in s tem človeštvu. Ob tem je pomembna zahteva, da morajo po zastavljenih vzgojnih principih sodelovati različne skupine. Ni dovolj zgolj lastna sprememba vedenja v odnosu do okolja, stopiti moramo skupaj, da utrdimo vero v lastno kreativnost, učinkovitost in ob tem gradimo zdrave odnose. To pomaga sprejeti temeljno izkustvo odvisnosti drug od drugega in končno tudi od narave. Pri tem mora biti različnost izziv in ne vir težav. Tako kot opredeljuje Cerkev verski pouk v šoli: »Šolski pouk katoliške vere se s časom zelo spreminja. Njegov odnos do kateheze je v različnosti in dopolnjevanju. Če različnost ni jasno razvidna, nastopi nevarnost, da oba izgubita svojo identiteto.« (PK 313) Sprejemanje različnosti in ob tem gradnja lastne identitete z namenom, da bi skupaj učinkovito zaščitili svet za

prihodnje rodove, terja osebno odločitev in moč za vztrajanje. Prav tu je temeljna zavezanost gibanja, da mora vse skupaj spremljati duhovnost, ki osmišlja in daje motivacijo za iskanje vedno novih stvariteljskih zmožnosti. V duhovnosti, ki integralno vključuje religiozne razsežnosti, še poglobimo odnos do stvarstva in drug do drugega. Korak do tega, da na zahtevo *Pojdi in prodaj vse*, ne obrnemo hrbta, ampak spremenimo svoje življenje, je vzgoja, ki že s svojimi sredstvi prek skupnega projektnega dela goji solidarnost in odgovornost.

Tudi v novem *Pravilniku za katehezo* je eno izmed poglavij namenjeno ekološkemu prizadevanju, zato je ohranjanje okolja integralni del odraščanja v veri. »Kateheza v teh znamenjih prepoznava Božji glas, zato znotraj pastoralnih dejavnosti ne bo prenehala v svojem poslanstvu motiviranja in podpiranja ekološke miselnosti in duhovnosti vernikov.« (PK 383) Cerkev jasno izpostavlja povezanost ekološkega prizadevanja in duhovnosti. Prav tako se zavzema za celostni pristop: »Govorimo torej o spodbujanju drž in o odgovornem ravnanju v smeri celostne ekologije, ki vključuje različne vidike znotraj družbenega nauka Cerkve: okoljsko, ekonomsko, socialno in politično ekologijo, kulturno ekologijo in ekologijo vsakdanjega življenja.« (PK 383) Podobno kot PILGRIM v ožjem katehetskem delovanju prepoznava potrebo po takem delovanju, vendar z razliko, da PILGRIM sega v javno in splošno izobraževalno mrežo, zahteva projektno delo in sodelovanje različnih skupin, ob tem pa ponuja izdelan proces vzgojnega ukrepanja. Čeprav je v Slovenskem katehetskem načrtu ekološka razsežnost omenjena samo enkrat in še to pri nalogah družinske kateheze v sklopu družbene odgovornosti (Slovenski katehetski urad 2018, 35), je v duhu teologije stvarjenja ter vzgoje za zdravo odraščanje in družbeno pravičnost to nujno močnejše poudariti. Zato bi bilo za učinkovito katehezo, ki ne bo ostala zgolj pri omenjanju težav in človekove neodgovornosti, ampak bo vodila k spreobrnjenju, tudi pri župnijski katehezi smiselno vključevati vzgojno-izobraževalne korake mreže PILGRIM. Predvsem sodelovanje posameznih katehetskih skupin pri projektnem delu, ki bi vključevalo večjo angažiranost pri ekoloških vprašanjih, saj lahko le tako dosegamo cilj, ki ga zastavlja *Slovenski katehetski načrt*: »[Od-

rasel] v občestvu prevzema odgovornosti in naloge glede na svojo poklicanost in sposobnosti.« (Slovenski katehetski urad 2018, 57)

Seznam kratic:

LS – Frančišek 2015 [*Hvaljen, moj Gospod - Laudato si'*]

PK – Papeški svet za pospeševanje nove evangelizacije 2021 [*Pravilnik za katehezo*].

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s. Jožica Merlak, FMA:

Gibanje Laudato si' v vrtcu Lavra

Povzetek: 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 kolektiva in družin. V vrtcu Lavra posebno pozornost namenjamo ekološki duhovnosti, ekološki vzgoji in navajanju na skromen slog življenja. Uresničujemo tiste cilje, ki so nam dosegljivi v naši majhni realnosti. V prispevku predstavimo, kaj 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, za katero si prizadevamo, so medsebojni odnosi, skrb za uboge, vzgoja za sodelovalno miselnost in služenje skupnosti. Primeri dobre prakse in odzivi otrok nam dajejo slutiti, da gremo v pravo smer.

Ključne besede: Gibanje Laudato si', Vrtec Lavra, ekološka duhovnost, ekološka vzgoja, uresničevanje ciljev Gibanja Laudato si'

***Laudato si'* Movement in Lavra Kindergarten**

Summary: 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 staff and families. Special attention is paid to eco-spirituality, eco-education, and getting used to a frugal lifestyle. At Lavra Kindergarten, we pursue those goals that are achievable in our small reality. In this article, we present what we do with children and with what purpose. It is of utmost importance to us 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 creation and the connection with all creatures and with God the Creator. Another dimension of LSM that we strive for is interpersonal relations, care for the poor, education for a cooperative mentality and service to the community. The examples of good practice and the children's reactions give us a sense that we are moving in the right direction.

Keywords: Laudato si' Movement, Lavra Kindergarten, eco-spirituality, eco-education, realising the goals of the Laudato si' Movement.

Ekološka usmerjenost vrtca

Vrtec Lavra je zasebni župnijski vrtec. To je majhen vrtec, ki deluje na dveh lokacijah. V Murski Soboti imamo tri oddelke, na Tišini pa dva. Vrtec je že od vsega začetka svojega obstoja ekološko usmerjen. Murska Sobota je majhno mesto, ki bolj spominja na podeželsko kot na mestno okolje. Obdajajo jo prostrane njive, v centru je velik grajski park z jezercem, na obrobju je mestni gozd. Stanovanjske hiše so obdane z vrtovi, sadnim in okrasnim drevjem ter cvetličnimi gredicami. V slabe pol ure hoje lahko otroci dosežejo katero koli od teh površin. Vrtec na Tišini pa ima v neposredni bližini travnike, gozdiček, njive, potok in sadovnjak. Otroci na sprehodih (včasih pa kar z igrišča) opazujejo srnjad, fazane, štoklje, čaplje ter celo vrsto malih ptic in žuželk. Tudi vzgojiteljice imajo doma vrtove, sadovnjake, gozdove, vinograde, kmetije, domače živali, hišne ljubljence ... Gojijo sadje, zelenjavo in zelišča. Imajo veliko znanja

in veselja do dela z zemljo. Med odmorom se ob kavi spontano pogovarjajo, kaj gojijo na vrtovih in kako jim uspeva ter si izmenjavajo sadike in pridelke. Tako je ekološka usmerjenost vrtcu Lavra dobesedno podarjena. Vzgojiteljice so se vedno raje vključevale v ekološko usmerjene projekte kot v druge pobude zunanjih institucij. Tudi finančno stanje vrtca nas je spodbujalo k skromnosti, iznajdljivosti in domači reciklaži (trajnostnemu ravnanju). Poleg tega je ravnateljico vrtca zaznamovalo spoznanje, da so otroci pogosto prikrajšani za pristen stik z naravo. Opazovala je njihovo ustvarjanje z odpadnim materialom in se zavedela, da se pravzaprav igrajo s smetmi. Takrat se je osredotočila na otroke in naravne materiale ter k temu začela še bolj usmerjati in spodbujati tudi vzgojiteljice.

Vključitev v Gibanje Laudato si'

Ko je papež Frančišek napisal okrožnico *Laudato si'*, jo je Družba hčera Marije Pomočnice (FMA) vzela zelo resno. Vodstvo je zaznalo preroškost in aktualnost te okrožnice predvsem z vidika vzgoje novih generacij. Globalno segrevanje se kruto tiče otrok, s katerimi delamo. Oni bodo nosili posledice naših dejanj.

Leta 2021, ko se je začelo Gibanje Laudato si' (GLS), smo bili v vrtcu že pripravljeni nanj. Pobuda za sedem let prizadevanja za sedem ciljev v sedmih stvarnostih nas je nagovorila. Od sedmih stvarnosti je vrtec pokrival kar štiri: redovno skupnost, vrtec, ki je vzgojna ustanova, pastoralno dejavnost župnije in škofije ter delo z družinami. Vključitev v gibanje je bila za nas sama po sebi umevna – iskali smo le način, kako to storiti.

Proces vključevanja kolektiva v GLS

Avgusta 2021 smo za kolektiv organizirali izobraževanje, na katerem smo predstavili okrožnico *Laudato si'*, GLS in njegovih sedem ciljev. Nato smo predstavili temo za mesec stvarstva. Na osnovi teme so vzgojiteljice načrtovale vsebine za novo šolsko leto. Januarja smo temo poglobili na duhovni obnovi v luči

preventivnega sistema, po katerem vzgajamo v našem vrtcu. Avgusta smo delo evalvirali. Nato smo ves proces ponovili: predstavili smo temo za mesec stvarstva v novem šolskem letu itd.

Proces vključevanja družin

V septembru 2021 smo na roditeljskem sestanku starše seznanili z odločitvijo, da se vključimo v gibanje. Od takrat dalje jim vsako leto predstavimo temo za mesec stvarstva in vsebine, ki jih načrtujemo v prihajajočem šolskem letu. Na ekološko usmerjenost družinskega življenja poskušamo vplivati tudi z majhnimi duhovnimi spodbudami, ki jih objavimo na oglasni deski in spletni strani. V adventnem in postnem času staršem ponudimo namige za bolj polno in kvalitetno družinsko življenje. Vsebino črpamo iz teme za mesec stvarstva in iz poglavij okrožnice *Laudato si'*, ki se nanašajo na družino ali vzgojo. V decembru izdamo koledar z ekološkimi duhovnimi mislimi. Družine spodbujamo tudi k medsebojni solidarnosti (molitvena podpora, pogovor, varstvo otrok, izmenjava oblačil in otroškega pohištva). Od vključitve v GLS dalje srečanje posameznega oddelka organiziramo v naravi v obliki romanja, izleta, pohoda ali športnega popoldneva. Posebno pozornost namenjamo tudi babicam in dedkom. V zadnjem letu pa smo v sodelovanju z družinami izpeljali projekt *Posadimo drevo*.

Pomembna prelomnica v ekološki usmerjenosti vrtca je bila delavnica na tednu načrtovanja v avgustu 2023, kjer smo primerjali cilje Agende 2030 in cilje GLS. Prišli smo do spoznanja, da se sedemnajst ciljev Agende 2030 prekriva s petimi cilji GLS, medtem ko sta *ekološka duhovnost* in *skromni slog življenja* v GLS izvirna. Čutimo se poklicane, da evangeliziramo ekologijo, zato si zavestno prizadevamo za uresničevanje teh dveh ciljev, h katerima nas sodobna družba ne bo spodbujala. Stvarnik od nas želi, da v vsakdanjem življenju živimo ekološko duhovnost in skromnost ter da k temu vzgajamo tudi otroke. To od nas zahteva drugačen pogled na ekologijo in konkretne odločitve, to je ekološko spreobrnjenje v pravem pomenu besede. Od takrat smo postali tudi bolj pozorni na pasti »svetne« ekologije,

kot so malikovanje ekologije, ogrožanje malega človeka, kontradiktorne pobude in projekti, ki ne prepričajo. V imenu ekologije na primer včasih delamo majhne, pa tudi velike neumnosti ali celo grehe. Ko se srečujemo s pobudami od zunaj, dobro premislimo, ali so res v dobro otrok, ali pa so namenjene lastni promociji.

Kaj delamo v vrtcu Lavra?

1) Sledimo dogajanju na svetovni ravni

To je pogoj, da smo lahko dejavno vključeni v GLS. Ravnateljica se je vključila v izobraževanje prek spleta in pridobila certifikat animatorke Laudato si'. Zdaj redno spremlja dogajanja in o tem obvešča kolektiv. Vključena je v italijansko skupino animatorjev in prejema vse informacije po elektronski pošti. Redno izpopolnjuje svoje znanje in na rednih pedagoških sestankih in duhovnih srečanjih skrbi za izobraževanje vseh vzgojiteljic. V tednu načrtovanja, ki ga izvajamo avgusta, se poglobimo v temo, ki jo predlaga GLS za *čas stvarstva*. Vzamemo jo kot osnovo za oblikovanje prednostne naloge v letnem delovnem načrtu za novo šolsko leto.

2) S posebnimi dogodki obeležimo pomembne datume

V vrtcu obeležujemo god sv. Frančiška in zaključek *časa stvarstva* (povabili smo župana, da je posadil lipo); svetovni dan Zemlje (vrtilkamo, izvedemo delovno akcijo z babicami in dedki ter molitveno uro); teden Laudato si' (organiziramo letovanje v naravi, vse usmerjene dejavnosti izvajamo na prostem) ter svetovni dan babic in dedkov (namenimo jim posebno pismo in srečanje).

3) Uresničujemo tiste cilje, ki so nam dosegljivi

Cilji GLS so obsežni, zajemajo različna področja in zahtevajo mnoga znanja, pomembne odločitve in vplivnost na okolje. V naši realnosti majhnega vrtca, v katerem delamo z majhnimi otroki, so nam nekateri cilji dosegljivi, drugi pa ne. Osredotočimo se na tiste, ki jih zmoremo uresničevati:

- ▶ **Ekološka duhovnost** (spodbujanje liturgičnih praznovanj, osredotočenih na stvarstvo; razvoj ekoloških pristopov v katehezi; duhovne obnove in programi usposabljanja ter molitve v naravi). Otroke želimo pripeljati do duhovne izkušnje, v kateri bi občudovali lepoto stvarstva in se zaljubili v njegovega Stvarnika. Na svetopisemskih uricah se otroci srečajo z Božjo besedo, po kateri spoznavajo Boga Stvarnika, Jezusov odnos do ubogih in prilike, v katerih uporablja podobe iz narave. Vsaj enkrat na teden imajo otroci izkušnjo molitve v naravi, včasih ob znamenjih ali kapelah, drugič preprosto v lepih, mirnih kotičkih narave. Večkrat jih peljemo v cerkev in jim omogočimo češčenje Jezusa v Evharistiji, saj »v evharistiji doseže stvarstvo svoj vrhunec« (LS 236). Enkrat na mesec otroci tudi sodelujejo pri sveti maši. Spodbujamo in omogočimo prejemanje zakramentov (sveti krst, bolniško maziljenje) in zakramentalov (blagoslov oseb, vode, soli, olja, hrane in predmetov). Papež Frančišek pravi: »Milost je naravnana k temu, da bi se izrazila čutno« (LS 236), otroci pa želijo to milost zaznati z vsemi čutili. Želijo biti mokri od blagoslovljene vode, začutiti olje na svoji koži, zaduhati vonj kadila. V maju pri šmarnicah pripovedujemo zgodbe, ki so vsebinsko povezane s temo meseca stvarstva (npr. v okviru teme *Mir in pravičnost naj tečeta* pripovedujemo o Međugorju in Kraljici miru, pri temi *Upajmo in delujmo s stvarstvom* pa anekdote o prijateljstvu med svetniki in živalmi). Za kolektiv vsako leto organiziramo duhovno obnovo, na kateri poglobljamo ekološke teme.
- ▶ **Sprejetje skromnega življenjskega sloga** (zmanjšanje in recikliranje odpadkov; večja uporaba javnega prevoza in aktivna mobilnost; izogibanje uporabi predmetov za enkratno uporabo). V okrožnici *Laudato si'* nas papež Frančišek spodbuja, naj »ne mislimo, da ta dejanja ne spreminjajo sveta« (LS 212). Živimo iz prepričanja, da vsaka majhna gesta naredi svet boljši ali pa slabši. S tem zavedanjem smo sprejeli nekaj zavestnih odločitev, ki so spremenile naš slog življenja. Izogibamo se plastificiranju in plastiki nasploh ter čim več uporabljamo naravne materiale (predvsem materiale,

nabrane v naravi, ki jih po uporabi tja tudi vrnemo). Reprezentančna darila izdelujemo v ekološkem slogu: podarjamo uporabne in naravne, domače stvari, kot so sadike, čaji, domače marmelade, domače suho sadje in vrečke z dišavnicami, darilne vrečke pa izdelamo iz starih koledarjev. Podarjamo tudi nematerialna darila, kot so pesem, ples, predstava in molitev. Tudi otrokom podarjamo kaj ekološkega (Miklavž prinese ptičjo krmilnico ali akvarij, vzgojiteljice pa podarijo sadike za vrt). Otroški izdelki so taki, da jih lahko recikliramo (ne kombiniramo različnih materialov, npr. za en izdelek uporabimo samo plastiko, za drugega samo papir ali samo les). Spodbujamo uporabo javnega prevoza, otrokom omogočimo izkušnjo vožnje z avtobusom in vlakom, naučimo jih kolesarjenja in rolanja ter spodbujamo starše, naj pridejo z otroki v vrtec peš ali s kolesom. Tudi nekatere vzgojiteljice zavestno uporabljajo kolo ali javni prevoz.

- ▶ **Ekološko izobraževanje/vzgoja** (razširjanje tem Gibanja Laudato si' v skupnosti in spodbujanje ekološkega vodstva). Papež Frančišek pravi, da je ekološka vzgoja razširila svoje cilje (LS 210). Za vzgojiteljice redno organiziramo izobraževanja, za otroke v vrtcu pa je ključnega pomena izkustveno učenje. Zato jim omogočamo izkušnje, ob katerih se zaljubijo v naravo. Velik poudarek dajemo estetski vzgoji in vzgoji za kreposti, kot so hvaležnost, skromnost, sočutje in sodelovanje. Enkrat letno izvedemo projektni teden o elementih nežive narave (npr. voda, zvok), ko otroci ob fizikalnih poskusih spoznavajo lastnosti elementov, hkrati pa jih spoznajo tudi s kulturnega in umetniškega vidika (z vidika pravljič, pesmi, likovnega ustvarjanja, iger in izštevank). Ko se vključujemo v zunanje projekte, izbiramo le take, ki so ekološko usmerjeni, še raje pa ustvarjamo svoje po meri naših otrok. Zelo odmeven je bil letošnji projekt *Posadimo drevo* – skupaj smo posadili več kot 60 dreves in grmovnic. Morda na prvi pogled številka ni visoka, a če pomislimo, da so starši sadili skupaj z otroki in da imajo zdaj otroci konkretno izkušnjo, kako drevo rase, kaj potrebuje in da bodo kmalu lahko obirali sadove, je to izjemnega pomena.

- ▶ **Odgovor na krik Zemlje** (varstvo biotske raznovrstnosti; spodbujanje trajnostnega kmetijstva; doseganje ogljične nevtralnosti in zagotovilo dostopa do čiste vode za vse). Če želimo doseči, da bodo otroci zaslišali krik Zemlje in nanj odgovorili, je naša glavna naloga, da jim omogočimo pristen stik z naravo. Zato z otroki obiskujemo travnike, sadovnjake, polja in mlake ter iščemo tudi manj negovane in kultivirane koticke, kjer je narava čim bolj pristna in neokrnjena. Tam lahko trgajo cvetlice, nabirajo zelišča in sadeže, lomijo vejice, zbirajo kamenčke, pa tudi splašijo srne ali jerebice. Za biotsko raznovrstnost skrbimo tako, da otrokom poimenujemo drevesa, rože, ptice, žuželke ipd. z njihovimi pravimi ali ljudskimi imeni (rdeči bor, njivska preslica, sinica, smrdeči marko itd.). Sadimo tudi avtohtone grmovnice in drevesa, predvsem tista, ki izginjajo z običajnih vrtov. Na igrišču imamo vrt, kjer gojimo zelenjavo in zelišča ter imamo nekaj sadnih dreves. Ko sadje dozori, ga otroci obirajo sami in si privoščijo malico na igrišču. Spodbujamo tudi pitje vode iz pipe. Ko se nanjo navadijo, jo imajo raje kakor čaj ali sok.
- ▶ **Odgovor na krik revnih** (projekti za spodbujanje solidarnosti s posebnim poudarkom na ranljivih skupinah – migrantih in ogroženih otrocih). Ubogih ne iščemo na drugem koncu sveta, ampak se držimo Jezusove besede, da imamo uboge vedno med nami (Mr 14,7). V vrtcu pogosto pridemo v stik z družinami v najrazličnejših stiskah, ki jim poskušamo pomagati po svojih najboljših močeh. Socialno ogroženim družinam darujemo hrano, ki ostane. S tem pomagamo ubogim in hkrati zmanjšujemo odpadke. Med družinami spodbujamo solidarnost: organiziramo izmenjavo oblačil, igrač in otroškega pohištva. Omogočimo jim, da se med seboj podpirajo in družijo. Posebno pozornost posvečamo nosečnicam. Spremljamo jih z molitvijo, moralno podporo in nasveti, enkrat tedensko pa organiziramo srečanja za mame na porodniškem dopustu. Tam si izmenjujejo izkušnje in se učijo, kako kvalitetno preživljati čas z dojenčkom. Na srečanjih združujemo ljudske pesmi in izštevanka s telovadbo za dojenčke, ponudimo pa tudi duhovno misel in podelitev. Posebno pozornost namenjamo otrokom s težavami.

Pri tem sodelujemo z zunanjimi institucijami, pa tudi sami organiziramo posebne dejavnosti in individualno obravnavo za razvijanje osebnostnih lastnosti ali talentov (učenje kljunaste flavte, likovna dejavnost in šivanje). Hkrati pa se zavedamo, da delamo z otroki, ki so vsi potencialno »ogroženi«. Zaradi nezdravega sloga življenja bodo že v osnovni šoli po vsej verjetnosti imeli zdravstvene težave (kratkovidnost, težave s hrbtenico, govorne težave, prevelika telesna teža ipd.). Zato se zavestno izogibamo intelektualizaciji otrok in sledimo zakonitostim njihovega naravnega razvoja. Spoštujemo ritem, ki ga je vanje položil Stvarnik, in ne prehitevamo z učenjem, za katerega še niso zreli.

- ▶ **Ekološka ekonomija** (prednostna naloga skrbi za druge; zaščita dostojanstva delavcev; odmik od fosilnih goriv in kakršne koli dejavnosti, ki je škodljiva za planet in ljudi). V zavesti, da je vse povezano (LS 117), načrtno vzgajamo otroke in sebe za sodelovalno miselnost ter služenje skupnosti. V delovnem procesu uresničujemo načelo subsidiarnosti med sodelavci, pa tudi med otroki in zaposlenimi. Pri načrtovanju in evalvaciji pedagoškega dela z metodo sinodalnega pogovora zagotavljamo za vse enake možnosti vključevanja. Ne preobremenjujemo delavcev po nepotrebnem, skrbimo za zdravje in upoštevamo zdravstveno stanje posameznikov. Zgradili smo tudi elektrarno in uporabljamo varna čistila.
- ▶ **Zavzetost skupnosti in participativno delovanje.** Ne organiziramo niti se ne vključujemo v ljudske kampanje, ker se nam ne zdijo primerne za majhne otroke. Z veseljem pa delimo svoje pozitivne izkušnje z bližnjo okolico in širšo javnostjo, kadar se pokaže priložnost. Predvsem osveščamo starše.

Kako se odzivajo otroci?

Odziv otrok je presenetljivo dober. Z veseljem skrbijo za rastline in urejenost igrišča, radi zalivajo rastline in nabirajo sadove, grabljajo krtine in listje ter urejajo okolico. Ko poimenujemo rastline ali živali, si hitro zapomnijo imena in

sami od sebe sprašujejo za imena še nepoznanih. Želijo tudi izvedeti, ali so rastline užitne ali ne. Naučijo se prepoznavati strupene rastline in se jih ne dotikajo. Starejši otroci svoje znanje spontano in odgovorno prenašajo na mlajše. Na sprehodih v naravo napredujejo v spretnosti, gibljivosti, prilagodljivosti in previdnosti. Manj so občutljivi za majhne praske in buške. Ko se igrajo v naravi brez igrač in strukturiranih materialov, njihova domišljija bujno deluje. Igra v naravnem okolju je bolj ustvarjalna, več je sodelovanja in dogovarjanja. Opazno manj je konfliktov. V premagovanju ovir si med seboj pomagajo in pokažejo sočutje do šibkejših ali manj spretnih. Pogosto v naravi spontano slavijo Boga s pesmijo ali molitvijo. Ko molimo, vsak dan namenijo zahvalo za lepoto stvarstva ali prosijo za živali, ohranjanje narave in primerno vreme. Z globoko vero se udeležujejo obhajanja zakramentov in prejemajo zakramentale. Njihovo navdušenje nad lepoto stvarstva in prvinska povezanost z naravo nam dajeta vedeti, da gremo v pravo smer. To so veseli otroci, ki živijo sproščeno otroštvo.

Zaključek

Za zaključem bomo podelili anekdoto iz vrtca. Otroke smo peljali na kratek sprehod, na katerem so občudovali naravo. Vsak je poiskal en lep predmet in ga vzel s seboj v vrtec. Prilepil ga je na risalni list, nato pa okoli naslikal, kar je zunaj videl. Štiriletna deklica je poleg rož, dreves, sonca in oblakov narisala tudi mavrico in dva srčka. Vprašala sem jo:

»Si mavrico tudi videla?«

»Ne.«

»Zakaj si jo pa narisala, če je nisi videla?«

»Ker je bil tam Bog.«

»In zakaj si narisala srček?«

»Ker imam rada rožice.«

»Narisala si dva srčka. Zakaj si narisala drugega?«

»Ker imajo rožice rade sonce.«

Če je štirileten otrok v lepoti narave doživel navzočnost Boga, če je začutil ljubezen do rožic in če je zaznal, kako se rožice počutijo na soncu, potem je cilj dosežen. Upamo in pričakujemo, da bo otrok s tako izkušnjo hvaležen Stvarniku, da bo spoštljivo ravnal z naravo in odgovorno skrbel zanjo.

Navdihuje nas Jezusova molitev, ki jo je zapisal evangelist Luka (10,21): »Prav tisto uro se je razveselil v Svetem Duhu in rekel: ›Slavim te, Oče, Gospod neba in zemlje, ker si to prikril modrim in razumnim, razodel pa otročičem. Da, Oče, kajti tako ti je bilo vseč.«

Prizadevamo si za ekološko vzgojo otrok, ker bi radi naš planet rešili pred globalnim segrevanjem in onesnaževanjem. Naša generacija in morda še dve pred nami so pripomogle, da ves planet trpi zaradi globalnega segrevanja in onesnaženosti. Precej domišljavo je, če menimo, da bomo mi, ki smo situacijo pripeljali tako daleč, otroke učili, kako naj popravljajo naše napake. Največ, kar lahko naredimo, je, da jim omogočimo pristen stik z naravo. Potem pa jih spoštljivo opazujemo in se učimo od njih. Če ne bodo oni naši učitelji, tudi mi ne bomo mogli biti njihovi.

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Lea Katavič:

Pomen stvarstva za skavtstvo

Povzetek: Prispevek osvetljuje pomen stvarstva v skavtskem gibanju in povezanost skavtske vzgoje z okrožnico papeža Frančiška *Laudato si'*. Skavti v njej prepoznavajo navdih in potrditev temeljnega sporočila ustanovitelja Roberta Baden Powella, ki pravi, da je narava prostor, kjer človek spoznava samega sebe, druge in Boga. Skavtski način življenja je neločljivo povezan z naravo, ki je vir izkustvenega učenja, osebne rasti in duhovne poglobitve. Okoljska vzgoja v skavtstvu temelji na doživljanju, opazovanju in odgovornem ravnanju z okoljem, hkrati pa spodbuja hvaležnost in čudenje nad stvarstvom. Skavtski voditelji imajo ključno vlogo pri vzgoji mladih za spoštljiv in odgovoren odnos do narave, saj s svojim zgledom posredujejo vrednote celostne ekologije. S tem prispevajo k vzgoji odgovornih, samostojnih in duhovno zrelih ljudi, ki želijo svet pustiti vsaj nekoliko boljši, kot so ga prejeli.

Ključne besede: skavtstvo, stvarstvo, okoljska vzgoja, *Laudato si'*, duhovnost narave

The Meaning of Creation for Scouting

Summary: The article explores the meaning of creation within the scouting movement and its connection to Pope Francis' encyclical *Laudato si'*. Scouts recognize in it an inspiration and affirmation of Robert Baden Powell's

vision — that nature is a place where a person encounters themselves, others, and God. Scouting is deeply rooted in nature as a source of experiential learning, personal growth, and spiritual reflection. Environmental education within scouting promotes appreciation, observation, and responsible care for the environment, while nurturing gratitude and wonder toward creation. Scout leaders play a key role in shaping a respectful and responsible attitude toward nature by embodying the values of integral ecology. Through this, they help form responsible, independent, and spiritually mature individuals who seek to leave the world a little better than they found it.

Keywords: scouting, creation, environmental education, *Laudato si'*, spirituality of nature

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

Skavtski način življenja je neizogibno povezan z naravo. Želimo jo spoznavati, občudovati, jo sprejemati v vsej njeni raznovrstnosti in se v njej učiti živeti. To nas usmerja v pristen stik s stvarstvom ter nam omogoča spoznavanje stvarnika in poglobljanje osebne vere.

S skavtsko vzgojo skavti spodbujamo celosten razvoj posameznika prek vzgojnega programa, ki temelji na devetih področjih vsebine vzgajanja. Poleg katoliške duhovnosti, vzgoje za mir in drugih, je eno izmed področij naše vsebine vzgajanja tudi že omenjena okoljska vzgoja. Želimo si, da bi našim članom lahko dali izkušnjo narave, s katero bi sami lahko razvili spoštljiv in odgovoren odnos do nje. Eno od temeljnih načel skavtstva je dolžnost do drugih, kar vključuje

tudi skrb za okolje. Okoljska vzgoja pri skavtih temelji na doživljanju in izkušnji narave, ki spodbujata k odgovornemu ravnanju z okoljem ter razvijanju odnosa do narave kot stvarstva. Skavtske aktivnosti po večini izvajamo v naravi oz. na prostem. Same aktivnosti, ki jih izvajamo, pa niso povezane le s stvarstvom, ampak so del celostne skavtske vzgoje, s katero krepimo vsa področja razvoja otroka in mladostnika.

Ko pri otrocih gradimo odnos do narave, razvijamo spoznavanje, opazovanje, doživljanje in sobivanje z naravo. Sem spada tudi duhovna razsežnost stvarstva – narava nam daje prostor za ohranjanje in poglobljanje vere, kjer iščemo stik z Bogom in poskušamo čutiti njegovo prisotnost. To največkrat opravljamo s pomočjo (pogosto ambientiranih) katehez. Vloga skavtskega voditelja je, da s svojim zgledom pri skavtih vzbudi čut za naravo in raziskovalnega duha ter jim pokaže naravo kot odlično okolje za poglobljanje osebne vere. Prek naše vzgoje spodbujamo kritično razmišljanje, premišljeno odločanje in aktivno udejstvovanje.

Skavti s pomočjo okrožnice *Laudato si'* poskušamo v otrocih in mladostnikih spodbujati čudenje in hvaležnost stvarstvu. V svojem delu se predvsem nanašamo na prvo, drugo in šesto poglavje okrožnice.

Prvo poglavje: Kaj se dogaja z našim domom?

V tem so predstavljena sodobna znanstvena spoznanja in ugotovitve. Papež Franišek opozarja, da podnebne spremembe vplivajo na socialno in ekonomsko stanje v družbi in s tem poziva vse človeštvo k iskanju rešitve tega globalnega problema, čigar del smo tudi skavti. To poglavje pogosto uporabimo pri različnih pogovorih in katehezah ter z njim spodbujamo kritično razmišljanje in aktualizacijo.

Drugo poglavje: Evangelij stvarjenja

Tu spoznamo, da človek nosi odgovornost za stvarstvo. Bog je Stvarnik vsega, tudi človeka. Človek tako ni lastnik sveta, čeprav se pogosto tako obnaša. Kar

je ustvaril Bog, je bilo dobro in takšno naj bo tudi ravnanje človeka. S tem poglavjem povezujemo različne okoljske akcije, ki jih izvajamo, spodbujamo skrb za stvarstvo in »pustimo svet za sabo vsaj za kanček boljši, kot smo ga prejeli«, kakor nas spodbuja Robert Baden Powell.

Šesto poglavje: Ekološka vzgoja in duhovnost

Papež poziva, naj človeštvo stopi na pravo pot spoštovanja vseh in vsega. Korenine kulturne krize so zelo globoke, zato sta potrebni motivacija in dolga vzgojna pot, ki bosta pripeljali do potrebnih sprememb. V ta proces moramo biti vključeni vsi: družina, šola, mediji, kateheza in tudi mi sami (skavti). Celostna ekologija je več od preprostih vsakodnevnih dejanj. Sprememba življenjskega sloga je neizogibna. Potrebno pa je tudi, da izvajamo zdrav pritisk na člane družbe, ki imajo moč odločanja in upravljajo z viri. Skavti se trudimo naše člane vzgajati in se učiti skrb za naravo ter sobivanja z vsemi živimi bitji. Skavtsko vzgojo začnemo že pri najmlajših, zato se lahko ta skozi leta razvija in ponotranji v skavtski način življenja.

Cilj skavtske vzgoje je vzgojiti pristne, samostojne, odgovorne in zdrave ljudi, kristjane in državljane. Menimo, da lahko z zgledom papeža Frančiška in njegovim pogledom na stvarstvo skavti v naravi izvedemo in dosežemo velik del naše vzgoje.

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Recenziji/Reviews

Recenzija Sama Skralovnika

Pred nami je tematsko celovita in znanstveno uravnotežena monografija, ki predstavlja pomemben prispevek k sodobni teološki in etični razpravi o skrbi za stvarstvo, navdihnjeni z okrožnico *Laudato si'* in apostolsko spodbudo *Laudate Deum*. Delo izstopa po izraziti interdisciplinarnosti, saj združuje avtorje z različnih področij: teologe, filozofe, sociologe, naravoslovce, etike, bioetike in pedagoge. Prav to prepletanje strokovnih perspektiv omogoča poglobljen in večplasten pogled na tematiko celostne ekologije, ki jo sodobni čas postavlja v središče znanstvenih, duhovnih in družbenih razmislekov.

Večina prispevkov v zborniku dosega jasno znanstveno raven. Avtorji zastavljajo raziskovalna vprašanja, utemeljujejo izhodišča, uporabljajo primarne in sekundarne vire ter oblikujejo pregledne sklepe. Zlasti teološki in etični prispevki (npr. Arko, Lintner, Perčič, Pevec Rozman, Platovnjak, Globokar) izkazujejo sistematično analizo, metodološko doslednost in jasno umeščenost v obstoječo znanstveno razpravo. Njihove razprave odpirajo prostor za nadaljnji dialog o pomenu antropocentrizma in integralne ekologije ter o vlogi vrlin, osebnosti in skupnosti pri oblikovanju nove ekološke etike.

Poleg teoretskih prispevkov monografija vključuje tudi izrazito praktično usmerjene prispevke. Avtorji s področja pedagogike in pastoralne teologije (Vodičar, Mali Kovačič, Merlak, Katavič) prikazujejo konkretne pristope, kako se lahko načela *Laudato si'* udejanjajo v vzgojnem, duhovnem in skupnostnem

življenju. Takšen preplet znanstvene refleksije in praktične uporabe daje delu dodatno vrednost ter kaže, da ekološka zavest ni le predmet teorije, temveč tudi življenjske prakse.

Monografija je ustrezno uravnotežena med akademsko razpravo in pastoralno občutljivostjo. Naravoslovni in družboslovni prispevki nudijo znanstveno ozadje in ključne podatke, filozofski in etični pa oblikujejo konceptualne okvire, znotraj katerih teologija ponuja svojo duhovno in normativno razsežnost. Pedagoški pogledi nato pokažejo, kako se te ideje lahko prevedejo v konkretne oblike vzgoje in oblikovanja skupnosti. Tako knjiga uteleša duhovno logiko *Laudato si'*, ki poziva k dialogu med vero in razumom, teologijo in znanostjo, refleksijo in dejanjem.

Z vidika znanstvene vrednosti monografija prispeva k aktualni akademski razpravi o teoloških temeljih ekologije in etiki odgovornosti za stvarstvo. Avtorji na različne načine osvetlujejo prehod od klasičnega antropocentrizma k integralni ekologiji, ki vključuje spoštovanje vsega stvarstva in prepozna medsebojno povezanost človeka, družbe in narave. Posebna vrednost zbornika je v tem, da razprave ne ostajajo zaprte znotraj teološkega kroga, temveč se odpirajo znanstvenemu in družbenemu dialogu.

V zaključku lahko rečemo, da monografija predstavlja pomemben znanstveni in interdisciplinarni prispevek k razumevanju ekološke odgovornosti v sodobnem svetu. Združuje teoretično doslednost in duhovno občutljivost, znanstveno poglobljenost in pastoralno konkretnost. S tem dodaja dragocen prispevek k razvoju teološke misli in hkrati navdih za celostno spremembo odnosa do stvarstva – k resnični kulturi skrbi za naš skupni dom.

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Review by Gusztáv Kovács

Pope Francis's encyclical *Laudato si'* is arguably one of the most significant magisterial documents of the 21st century, enjoying not only ecclesial but also global relevance. The papal text engages in dialogue not only with theology but also with humanities and natural sciences. Moreover, it concerns not only theoretical but also practical approaches. The volume published on the tenth anniversary of the encyclical reflects these same distinctive features. Four particularly relevant aspects will be highlighted here: interdisciplinarity, locality and internationality, social criticism, and practical relevance.

Certainly, the current academic volume differs from the magisterial document in being more scholarly both in method and in style; yet even as an academic reflection, it remains faithful to the encyclical's intention, contributing to the care of our common home. This is also reflected in the composition of the authors, who largely adopt interdisciplinary approaches in their studies. Among them are theologians, economists, bioethicists, and experts in education, but the methodological perspective of the individual papers can rarely be confined to a single discipline. The authors freely draw upon information and theories from other academic fields and enter dialogue with them.

Several papers present an excellent combination of scientific thought and ethical analysis – for example, Tjaša Pogačar's essay, which connects the scientific facts about climate change with the resulting moral responsibility. She presents, with scientific rigor, the processes that determine our climate system and the relevant climate models and links them to such growing social challenges as

migration. Pogačar consistently grounds her reasoning in the consensus position of the natural sciences and builds her argumentation upon it.

Natural science is likewise the focus of Katica Knezović's contribution, which covers a broad range – from the question of GMO crops and foods to the controversial gain-of-function research and mRNA vaccines during the COVID-19 era. Knezović's study is both scientifically well-founded and an excellent ethical critique.

By contrast, Roman Globokar strikes a distinctly theological tone. His criticism centres on the overemphasis within theological thought on the human person: while much attention has been given to human dignity, the rest of the created world has often been neglected. Igor Bahovec, building on integral ecology, attempts to outline a new form of anthropology that successfully integrates mankind's relationship to nature. This is complemented by Alenka Arko's essay, which emphasizes the Trinitarian foundation of human relationships – including the relationship to nature. Martin Lintner's writing constitutes a biblical critique about the future of ecological ethics in the church.

The origin of the authors clearly demonstrates the international collaboration behind the volume: contributors come not only from Slovenia but from across Central Europe and beyond. This gives the book its distinctive character – uniting a Central European focus with global perspectives.

The simultaneous presence of local and global viewpoints is exemplified by Konrad Glombik's study, which not only provides a scientifically grounded overview of the ecological challenges in Poland (waste management, biodiversity loss, air and water quality) but also reflects on the responsibilities of local communities, including that of the Catholic Church. Anton Tone Lesnik focuses on a specifically Slovenian issue, the state of forests and forest management. He draws attention to the alarming phenomenon of deforestation, which he traces primarily back to human and cultural behaviour. He insightfully highlights the role forests play in human culture and society.

Another major strength of the volume lies in its robust social critique, recognizing that the ecological crisis is not external to society but is deeply tangled with it. This perspective characterizes many of the texts, and in several cases, it becomes their explicit focus. For instance, Tadej Strehovec's paper presents a powerful social critique centred on the preferential option for the poor. His social-ethical approach not only formulates a normative critique of social structures and the ecological crisis but also explores how certain social groups might be awakened to their own responsibility and empowered to take steps to prevent further deterioration of the crisis. Similarly, Jon Grošelj approaches the issues of the global common good and migration from a social-ethical viewpoint, calling for global solidarity in opposition to environmental injustice. Martin Perčič's contribution can best be understood as a work of cultural criticism. Drawing on personalist ethics, he criticizes the technocratic and consumerist paradigms and the throwaway culture, while, following the spirit of the encyclical, offering practical proposals that may promote ecological conversion both individually and structurally.

Finally, the volume includes several papers with a distinctly practical focus, most of which are educational and pedagogical in nature. This is hardly coincidental, as the ecological question concerns future generations, transformed attitudes, and restructured systems. Mateja Centa Strahovnik, for instance, writes about the importance of digital culture and the application of new digital technologies in bioethics education. Urška Mali Kovačič's report on the BIOSEM (Bioethics and Sustainable Environmental Management in Schools) project presents a relevant and highly practical attempt to implement ecological awareness in secondary education. She emphasizes the competencies and the necessary empowerment of teachers. Janez Vodičar introduces a similar cross-border initiative, PILGRIM, which, based on religious and spiritual foundations, aims primarily to foster positive human-ecological transformation. Likewise practical in orientation are Jožica Merlak's study on Lavra Kindergartens and Lea Katavič's paper on scouting.

Ivan Plantovnjak's contribution offers practical insights for addressing the ecological crisis. He foregrounds the practical implications of *Laudato si'* and identifies seven key spiritual attitudes that can foster ecological conversion in daily life. A similar approach is taken by Mateja Pevec Rozman, who, through virtue ethics, explores the practical possibilities of transformed moral action.

In summary, the volume is an academically rigorous and much-needed work that integrates the local and international dimensions of the ecological question fulfilling the demand for interdisciplinarity, for the articulation of thorough social criticism, and for clear practical relevance. Thus, it can be highly recommended both to scholars engaged with the topic and to a broader audience of interested readers.

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