

PONTIFICIO ISTITUTO DI STUDI ARABI E D'ISLAMISTICA  
[PISAI]

# ISLAMOCRISTIANA

دراسات إسلامية مسيحية

43

LAUDATO SI' AND ECOLOGY



2017  
ROMA

## CONTENTS

<i>Liminaire</i> . . . . .	XIII–XV
<i>Editorial</i> . . . . .	XVII–XIX
<i>In memoriam Maurice Borrmans</i> . . . . .	1–15
<i>In memoriam Mohamed Talbi</i> . . . . .	17–33
<i>In memoriam Ali Merad</i> . . . . .	35–41

### STUDIES, REFLECTIONS AND TESTIMONIES ON *LAUDATO SI'* AND *ECOLOGY*:

<i>Mira Sievers, A Study in Qur'anic Theology: Tracing the Development of Concepts of Creation Based on the Root ḥ-l-q</i> . . . . .	43–58
<b>Martín Carbajo Núñez, <i>Franciscan Spirituality and Integral Ecology. Relational Bases vs. the Throwaway Culture</i></b> . . . . .	<b>59–78</b>
<i>Grégoire Catta, Du développement intégral à l'écologie intégrale. Le nouveau et l'ancien dans l'encyclique Laudato si'</i> . . . . .	79–91
<i>Kiara Jorgenson, Cosmic Interrelations of the Divine Spirit: Jürgen Moltmann, God and Creation</i> . . . . .	93–114
<i>Adnane Mokrani, Islamic Ecological Reflections in Dialogue with Laudato Si'</i> . . . . .	115–122
<i>Jaime Tatay, Catherine Devitt, Sustainability and Interreligious Dialogue</i> . . . . .	123–139
<i>Mazin Qumsiyeh, Beauty and Sustainability in Diversity: The Antidote to War and Destruction (in Arabic)</i> . . . . .	٢٠٠١
<i>Jason Welle, A Note on a Footnote: Pope Francis's <i>Ṣūfī</i> Ecologist</i> . . . . .	141–147

### MUSLIM–CHRISTIAN DIALOGUE THROUGH HISTORY

<i>Diego R. Sarrió Cucarella, Corresponding across Religious Borders: The Letter of al-Qūṭī</i> . . . / . . . . .	149–171
<i>Rémi Caucanas, Les Journées Romaines de 1967 : Dialogue et Mission au lendemain du Concile</i> . . . . .	173–193

## DIALOGUE IN THE PRESENT SETTING

- Christian Salenson, *Christian de Chergé, un chrétien face à la violence* . . . 195–215
- Gonzalo Villagrán Medina, Juan A. Macías Amoretti, *Catholic and Islamic Contemporary Ethics: towards a Comparative Approach* . . . . 217–241

## PRESENT-DAY ENCOUNTERS BETWEEN CHRISTIANS AND MUSLIMS

- Ignazio De Francesco, *Teaching Islam in Times of Emergency: Tradition and/or Innovation? New Jordanian Textbooks as a Major Case Study* 243–263

## NOTES AND DOCUMENTS . . . . . 265–412

*Éphémérides*, décembre 2016 – novembre 2017

AFRIQUE CENTRALE / CENTRAL AFRICA: Muslim refugees in the mosque in Bangassou welcomed in the cathedral and seminary (17 May 2017), p. 273; Still two thousand Muslim refugees in the diocese of Bangassou; testimony of the Bishop to Fides (30 May 2017), p. 273; Le cardinal Tauran encourage les efforts du dialogue interreligieux en Afrique centrale (8 juillet 2017), p. 274; Religious coexistence in danger in Bria due to fighting for the control of mines (30 August 2017), p. 274.

ALBANIE / ALBANIA: Appeal of religious communities: may law reign in social and individual life (13 May 2017), p. 275.

ALLEMAGNE / GERMANY: Migration, Flucht, Vertreibung - Orte islamischer und christlicher Theologie. Theologisches Forum Christentum-Islam, Stuttgart-Hohenheim (3-5 March 2017), p. 275; Alevitentum im Gespräch mit Wissenschaft und Christentum. Symposium an der Akademie der Weltreligionen an der Universität Hamburg (8 April 2017), p. 275; "Scharia und Grundgesetz". Tagung an der Goethe-Universität in Frankfurt (5 May 2017), p. 276; "Islam und Staat" und "Politischer Islam und Grundgesetz". Podiumsdiskussionen der Hanns-Seidel-Stiftung und der Bayerischen Landesvertretung beim Bund, in Berlin (18 May 2017 & 1 June 2017), p. 276; Journées d'Arras 2017 (6-10 juin 2017), p. 276; "Schritte hin zu einem Islam der Zukunft". Vortrag von Tareq Oubrou an der Phil.-Theol. Hochschule Sankt Georgen in Frankfurt am Main (27 June 2017), p. 277; Studierende im christlich-islamischen Dialog. Ferienakademie Cusanuswerk (August 2017), p. 277; "Paths of Peace: Religions and Cultures in Dialogue". International Meeting, Münster and Osnabrück (10-12 September 2017), p. 278; Salafismus in Deutschland. Fachgespräch und Fachtag an der Akademie der Diözese Rottenburg-Stuttgart (14-15 September 2017), p. 278; "Ehrlich über Muhammad reden – katholische Annäherungen an seine Person". CIBEDO-Werkstatt in Frankfurt am Main (27-28 October 2017), p. 279.

ARABIE SAOUDITE / SAUDI ARABIA: Un patriarche chez le custode de la Kaaba (13 novembre 2017), p. 279; Card. Raï in Riyadh: Christian-Islamic Dialogue and Hariri's Resignation (13 November 2017), p. 280; Arabie Saoudite : le pape reçoit le ministre conseiller Abdullah bin Fahad Al Eidan (22 novembre 2017), p. 281.

MARTÍN CARBAJO NÚÑEZ\*

## FRANCISCAN SPIRITUALITY AND INTEGRAL ECOLOGY RELATIONAL BASES VS. THE THROWAWAY CULTURE

**SUMMARY:** In the light of both the encyclical *Laudato Si'* and Franciscan spirituality, this article affirms the need to revise the dualistic anthropology that has led to the throwaway culture and to a dynamic of permanent conflict at all levels. Based on ontic and ontological dualisms, the thesis of human exception has accentuated the separation between human beings and all other creatures, giving rise to an irresponsible and domineering anthropocentrism that has caused the current socio-environmental crisis. To overcome it, we need to assume a dialogical anthropology, an integral ecology, and a spirituality that “can motivate us to a more passionate concern for the protection of our world” [LS 216]. In this way, Humans and all other creatures will again “extend a friendly hand to one another” [LS 106].

In the light of both the encyclical *Laudato Si'* and Franciscan spirituality, this article affirms the need to overcome the ontic and ontological dualisms that have led to the technocratic paradigm, the throwaway culture, and a dynamic of permanent conflict at all levels. The thesis of human exception grounds on those dualisms to accentuate the separation between man and the other beings, giving rise to a despotic and irresponsible anthropocentrism. To overcome the current socio-environmental crisis, we need to assume a relational paradigm and a spirituality that “can motivate us to a more passionate concern for the protection of our world”<sup>1</sup>.

The encyclical *Laudato Si'* promotes a comprehensive conception of ecology and anthropology. In nature, everything is connected and, therefore, the “ecological” must not be reduced to the “green;” i.e., it should not be considered as something alien to

---

\* Martín Carbajo Núñez, OFM, was born in Figueruela de Arriba (Zamora, Spain). He has a Doctorate degree in Moral Theology (Alfonsian Academy, Rome), a License degree in Germanic Philology (Santiago de Compostela Univ), a Master in Social Communication (Gregorian Univ., Rome), and is a qualified computer technician. He currently teaches ethics and communication at three universities: two in Rome: Antonianum (PUA) and Alfonsiana (PUL); one in the USA: the FST, affiliated with Univ. of San Diego (California). For three years, he has been Vice-Rector and Rector Magnificus ad interim at the PUA.

<sup>1</sup> Francis, “Encyclical letter *Laudato Si'*” [=LS], May 24, 2015, n. 106, Libreria Editrice Vaticana, Vatican City 2015. In the body of the text, the quotations of the encyclical *Laudato Si'* will be indicated with just the numbers in brackets.

social dynamics and human interaction. “The external deserts in the world are growing, because the internal deserts have become so vast”<sup>2</sup>.

The first part of this article focuses on both the dualistic anthropology and the thesis of human exception. The two following parts take inspiration from the Franciscan spirituality and the encyclical *Laudato Si'* in order to identify the anthropological and theological bases for a new relational paradigm. The fourth part offers some lines of action to foster the paradigm change and a more integral ecology<sup>3</sup>.

## 1. ESSENTIALIST ANTHROPOLOGY AND THROWAWAY CULTURE

In Western culture, the relationship between humans and the environment has been interpreted usually from the viewpoint of an anthropocentric ideology. With Modernity, this perspective receives new impetus, to the point of defending the absolute dominion of man over nature and over his own body. In the nineteenth century, Scientism reinforces still further this anthropocentrism, as it replaces ethical rationality with instrumental rationality<sup>4</sup>, thus giving way to the technocratic paradigm<sup>5</sup> and the throwaway culture.

The current socio-environmental crisis is a consequence of that essentialist anthropology that divides man internally and separates him from the other living beings. It is necessary to assume an integral anthropology, overcoming “such unhealthy dualisms that left a mark on certain Christian thinkers in the course of history” [98].

### 1.1. *Ontic dualism*

Western philosophy has appealed to creation or evolution to develop an essentialist anthropological conception that emphasizes the separation between man and all other creatures. The thesis of human exception postulates an ontic rupture between man and the rest of creation, which would belong to another order of being. Consequently, man does not attribute any rights to animals and does not feel obliged by any duties towards them. He even considers nature as pure neutral matter, without any intrinsic value, totally available at his disposal.

This thesis of human exception is based not only on the ontic and ontological dualisms, but also on the exclusive human capacity to access epistemic and ethical knowledge in ways that are out of reach for all other creatures. According to J.M.

---

<sup>2</sup> Benedict XVI, “Homily for the solemn inauguration of the Petrine ministry”, Apr. 24, 2005, in *Acta Apostolicae Sedis* [=AAS], 97 (2005) 710; *LS* 217.

<sup>3</sup> A wider study on Franciscan spirituality: M. Carbajo Núñez, *Sister Mother Earth. Franciscan Roots of the Laudato Si'*, Tau, Phoenix, AZ 2017.

<sup>4</sup> Cfr. C. Taylor, *A Catholic Modernity?*, Univ. of Dayton, Dayton 1996, 20-21.

<sup>5</sup> Benedict XVI, “Encyclical letter *Caritas in veritate*” [=CV], June 29, 2009, n. 14, in *AAS* 101 (2009) 641-709.