

UDK 502:271/279
272–732.2Franciscus, papa
271.21Bartolomej I, patrijarh
<https://doi.org/10.53745/bs.91.5.7>
Received: 6.7.2021
Accepted: 10.9. 2021
Review article

ECOLOGICAL SPIRITUALITY THE CONTRIBUTION OF POPE FRANCIS AND ECUMENICAL PATRIARCH BARTHOLOMEW I

Ivan DODLEK

Catholic Faculty of Theology, University of Zagreb
Vlaška 38, p.p. 432, 10 000 Zagreb
ioddlek1@gmail.com

Abstract

Solutions to the ecological crisis are sought out in various areas of science, technology, philosophy, economy, and politics. Given the fact that ecological problems also have moral and spiritual roots, the Eastern and Western Christian churches have been trying to give their own contribution to the awakening of ecological awareness through the prism of ecological spirituality based on theocentric ecology. This article will elaborate on four common religious principles of the Eastern and Western Christian churches that constitute the ecumenical backbone of the praxis of ecological spirituality. These are: conversion, solidarity, ascetic ethos, and Eucharistic ethos. Ecological spirituality, especially in its theocentric ecology, has been emphasised by Pope Francis and Ecumenical Patriarch Bartholomew. The article will, therefore, primarily focus on their texts and statements in which they encourage believers, as well as all (non) religious people of good will, to return to and practice ecological spirituality. Through this, the article draws attention to their individual and common contribution to the awakening of ecological awareness.

Key words: Pope Francis, Ecumenical Patriarch Bartholomew, ecological crisis, ecological spirituality, conversion, solidarity, ascetic ethos, Eucharistic ethos, theocentric ecology.

Introduction

Representatives of the five great world religions, Hinduism, Buddhism, Judaism, Christianity, and Islam, gathered in Assisi in 1986 to discuss how each of these religions could contribute to preserving the natural and social environ-

ment. That event was truly significant, since it was the first time that, through organisation of Prince Phillip, the Duke of Edinburgh, leading international experts in ecology and representatives of the great world religions sat down got together in order to determine in which areas and in which ways individual religious traditions and their spiritual practices could become a constituent part of the solution to the contemporary ecological crisis.¹ This meeting established the basis for a further initiative of Prince Phillip and the representatives, this time of nine world religions together, that consisted of foundation of an organisation called *Alliance of Religions and Conservation – ARC* in Windsor Castle in England in 1995. In March of that same year, the representatives of the aforementioned nine religions signed the *Ohito Declaration on Religion, Land, and Conservation* that sets out ten spiritual-ecological principles and ten areas of work of religions in the context of the preservation of the environment.²

From that point onwards, representatives of the Christian East and West, patriarchs and popes, among which the most prominent are Ecumenical Patriarch Bartholomew and Pope Francis, have also tried to add their contribution to the awakening of ecological awareness. This article will, therefore, study their specific religious approach to ecological issues that – in the form of ecological spirituality based on a theoretical-practical theocentric perspective – offer a proposal how to solve the ecological crisis, whose causes, both of them argue, are to be found in the moral and spiritual degradation of culture, based on contemporary myths such as: individualism, unlimited progress, greed as an unhindered desire for profit, excessive consumerism, luxury, etc.

After pointing out current indicators of the ecological crisis in the first chapter of this article, the second will show by relying on texts, public appearances, lectures, and speeches of Pope Francis and Ecumenical Patriarch Bartholomew, that the roots of the crisis, according to these leaders of two Christian churches, are primarily moral and spiritual. The third chapter will then present their outline of a religious solution to the ecological crisis, consisting of, both of them state, a form of ecological spirituality that rests on the four common principles of the Eastern and Western Christian churches: conversion, solidarity, ascetic ethos, and Eucharistic ethos. Finally, the fourth chapter will present the arguments for the thesis that such a model of ecological

¹ For more details on the history of and events at the meeting of the great world religions in Assisi, see <http://www.arcworld.org/about.asp?pageID=2#02> (Accessed 26. IX. 2020).

² For more on the *Declaration*, see <http://www.arcworld.org/news.asp?pageID=871> (Accessed 26. IX. 2020).

spirituality rests on the theocentric perspective. In the thought and teaching of both Pope Francis and Ecumenical Patriarch Bartholomew, this perspective is based on theological premises of the Christian revelation and tradition that sees nature and the world as a gift of God's act of creation and as a gift of Christ's act of redemption and renewal, which imposes an obligation for concrete life and practice of each Christian, as well as for Christianity as a whole, to conserve the natural and social environment.

1. The Project *Earth Charter 2000* and the *Earth Report 2020* as Current Indicators of the Ecological Crisis

In 1992, the United Nations organised a conference titled *Earth Summit* in Brazil (Rio de Janeiro) during which more than a hundred heads of states and governments were supposed to form values and principles of a sustainable way of life. The participants of this conference adopted a global plan, titled *Agenda 21*, that was supposed to offer guidelines for activities on the international, national, and local level in relation to global problems such as international conflicts, hunger, poverty, illiteracy, illnesses, and continuous destruction of the ecosystem which all living beings depend on.³

In an attempt to achieve more concrete care for the preservation of those areas of the environment on which the negative human impact has been noticed, in 1997 the *Earth Charter Commission* was founded with the task of formulating the text of the charter that should serve as the basis of an integral ethical framework. That framework could then be used as a guideline for individuals, organisations, companies, and governments with regard to preserving the environment. The result of the work of this ethical commission was the *Earth Charter*, published at the promulgation ceremony in the Netherlands (Hague) in 2000.⁴ The *Earth Charter* is a document that specifies sixteen ethical principles and practical guidelines for their implementation in personal life, economy, and in all other areas of human activity. The goal of the charter is: »To build a more just, sustainable, and peaceful global society in the 21st century.«⁵ Apart from trying to awaken the awareness of global interdepend-

³ See UNITED NATIONS, *Agenda 21* (3–14. VI. 1992), <https://sustainabledevelopment.un.org/content/documents/Agenda21.pdf> (Accessed: 27.IX.2020).

⁴ See THE EARTH CHARTER INTERNATIONAL, *History*, <https://earthcharter.org/about-us/history/> (Accessed: 27. IX. 2020).

⁵ THE EARTH CHARTER INTERNATIONAL, *About Us*, <https://earthcharter.org/about-us/> (Accessed: 27. IX. 2020).

ency and common responsibility for the environment, for each other, and for future generations, the charter also points out the fundamental indicators of the ecological crisis. These are: loss of biodiversity due to mass extinction of species, threat to ecological integrity of soil, sea, rivers, forests, and air due to their unlimited exploitation, pollution of the environment with radioactive and toxic substances, irresponsibility towards future generations through linear economy and unsustainable forms of production and consumption that pollute, exploitation of unrenovable sources such as minerals and fossil fuels, application of ecologically unacceptable technologies, lifestyles that presuppose usage of materials that cannot be recycled, inadequate application of military resources, unjust global distribution of goods that leads to poverty and violent conflicts.⁶

That the ecological crisis today is even more alarming than at the threshold of the 21st century is evident from the *Earth Report 2020*, a publication issued every two years by an independent ecological organisation, *World Wide Fund for Nature* (WWF). The WWF report is a scientific study that offers an integral overview of the state of biodiversity, water, soil, climate change, and the health of the planet in general on all levels. This scientific analysis also calculates the so-called *Living Planet Index* (LPI) that is an indicator of global biodiversity. The *Living Planet Index* (LPI) has monitored changes related to plant and animal species from 1970 onwards, when this analysis was launched. The *Earth Report 2020* points out that in the period between 1970 and 2016, the *Living Planet Index* (LPI) decreased by 68%.⁷ In connection to that, the 2019 *UN Report* also points out an alarming fact that almost a million plant and animal species face extinction.⁸

The state of plant and animal species tracked by the *Living Planet Index* (LPI) is important because it shows us the overall health of the ecosystem. The health of the ecosystem, namely, rests on biodiversity that plays the key role in ensuring food supply (pollination of crops and plants), quality soil (through disintegrating organic matter microorganisms provide nutrients needed for

⁶ See THE EARTH CHARTER ORGANIZATION, *The Earth Charter* (29. VI. 2020), https://earthcharter.org/wp-content/uploads/2020/03/echarter_english.pdf?x46713 (Accessed: 27. IX. 2020).

⁷ See WORLD WIDE FUND FOR NATURE, *Living Planet Report 2020*, <https://f.hubspotusercontent20.net/hubfs/4783129/LPR/PDFs/ENGLISH-FULL.pdf> (Accessed: 28. IX. 2020).

⁸ See UNITED NATIONS NEWS, *World is 'on notice' as major UN report shows one million species face extinction* (May 6, 2019), <https://news.un.org/en/story/2019/05/1037941> (Accessed: 28. IX. 2020).

the growth of plants), clean air (plants absorb carbon from the atmosphere), and fresh water (water cycles rely on living organisms). Such a healthy ecosystem is very helpful for an efficient regulation of climate change and for the control of natural disasters. Biological diversity is of crucial importance for a human being and their (biological, economic, cultural) sustainability as well; thus, extinction of species can have far-reaching consequences for the very survival of the human species.⁹ The decrease of biodiversity by enormous 68% within 50 years is a clear sign that the entire ecosystem is sick and that primarily has to do with the ecological imprint¹⁰ for which a human being and his/her irresponsible behaviour is mostly to blame. The main reasons for the drastic decrease in biodiversity, as demonstrated by the *Earth Report 2020*, are climate change, pollution, invasive foreign species, direct exploitation through hunting and overfishing, land conversion through deforestation, intensive agriculture, and urbanisation.¹¹

In the introduction to the *Earth Report 2020*, the general director of the *WWF International*, Marco Lambertini, calls on all governments of the world and influential organisations to institute measures of protecting and renewing nature, due to the rapid decrease of biodiversity. Protecting and renewing nature is a precondition of health of the ecosystem and, consequently, of global security and of the very survival of the human species. Those measures should be directed at achieving a concrete turn-around in industry, economy, production, consumption, law, politics, education, and in all areas of culture.¹²

Realisation of those measures in all the aforementioned areas will, however, not be possible if it is not preceded by a transformation of personal moral awareness and conscience in order for the humanity to reach the state of internal motivation which will underpin attempts to heal the wounds of the sick planet and society that it caused. Such transformed moral awareness of the need for urgent protection and preservation of the natural and social environment is the ecological awareness and it is the precondition of any turn-around

⁹ See WORLD WIDE FUND FOR NATURE, *Living Planet Report 2020*.

¹⁰ »The ecological imprint is a quantitative measure that indicates the extent of our influence on the planet by our way of life. The ecological imprint calculates to which extent a certain area can withstand our production, consumption, and disposal of waste. This refers to the planetary resources – soil (forests, fields, pastures), sea, the area needed for the production of energy, the area needed for development (buildings, roads, parking spaces), and the biodiversity area that accumulates CO₂ and provides a home to many plant and animal species.« See Bruno MOTIK – Dražen ŠIMLEŠA, *Zeleni alati za održivu revoluciju*, Zagreb, 2007, 9.

¹¹ See WORLD WIDE FUND FOR NATURE, *Living Planet Report 2020*.

¹² *Ibid.*

in concrete activity. As it has been pointed out in the introduction to this article, great world religions have also tried to give their own contribution to the awakening of the ecological awareness. From the Christian point of view, Pope Francis and Ecumenical Patriarch Bartholomew have provided an enormous contribution to this awakening. Their attempt to awaken the ecological awareness among believers – but also among all people of good will – starts with a theological reflection on the ecological crisis, whose causes are primarily moral and spiritual.

2. Moral and Spiritual Causes of the Ecological Crisis

In his, for this issue unavoidable, study *Philosophy of the Ecological Crisis* from 1991, Vittorio Hösle criticises Christian churches as an important social mediators of values and states that they have failed to give their contribution to building up a new universal ethics that would be capable of pointing out models of transition from the currently dominant economic-technical paradigm to – for solving contemporary ecological problems – necessary ecological paradigm.¹³ Hösle, namely, predicts that Christianity will survive and regain its legitimacy if it, among other things, gets involved in the work on establishing such universal ecological ethics.¹⁴

Important steps in the Christian contribution to the building up of integral ecological ethics have already been made by Pope Francis and Ecumenical Patriarch Bartholomew, primarily through their critique of the so-called »contemporary myths« that points towards moral and spiritual causes of the ecological crisis. Among the most destructive contemporary myths, according to Pope Francis and Patriarch Bartholomew, are: individualism, unlimited progress, greed as incontrollable desire for profit, excessive consumerism, extravagance, luxury, etc.¹⁵ In their joint message on the occasion of the *World Day of Prayer for the Care of Creation 2017*, they drew attention precisely to these contemporary myths as the basis of spiritual-moral causes of the ecological

¹³ See Vittorio HÖSLE, *Filozofija ekološke krize. Moskovska predavanja*, Zagreb, 1996, 77.

¹⁴ *Ibid.*, 78.

¹⁵ See PAPA FRANJO, *Laudato si'*. *Enciklika o brizi za zajednički dom* (24. V. 2015), Zagreb, 2015, no. 210 (hereinafter: LS); ECUMENICAL PATRIARCH BARTHOLOMEW, Address at Environmental Symposium in Santa Barbara, California (8. XI. 1997), https://www.apostolicpilgrimage.org/the-environment/-/asset_publisher/4hInlautXpQ3/content/address-of-ecumenical-patriarch-bartholomew-at-the-environmental-symposium-saint-barbara-greek-orthodox-church-santa-barbara-california/32008?inheritRedirect=false (Accessed: 12. III. 2021).

crisis and stated: »The Earth was entrusted to us as a sublime gift and legacy, for which all of us share responsibility until, ‘in the end’, all things in heaven and on earth will be restored in Christ (see Eph. 1:10). Our human dignity and welfare are deeply connected to our care for the whole of creation. However, ‘in the meantime’, the history of the world presents a very different context. It reveals a morally decaying scenario where our attitude and behaviour towards creation obscures our calling as God’s co-operators. Our propensity to interrupt the world’s delicate and balanced ecosystems, our insatiable desire to manipulate and control the planet’s limited resources, and our greed for limitless profit in markets – all these have alienated us from the original purpose of creation. We no longer respect nature as a shared gift; instead, we regard it as a private possession. We no longer associate with nature in order to sustain it; instead, we lord over it to support our own constructs. The consequences of this alternative worldview are tragic and lasting. The human environment and the natural environment are deteriorating together, and this deterioration of the planet weighs upon the most vulnerable of its people.«¹⁶

Contemporary ecological problems, such as pollution by non-degradable waste, pollution of air by transportation, smoke from factories, and pollution of soil and water by fertilisers and pesticides are the result, Pope Francis emphasises, primarily of the culture of waste.¹⁷ This culture is, in turn, marked by dynamics of an unsustainable development that damages nature and the quality of human life and that is regularly followed, as *Laudato si’* points out, by harmful habits of everyday and industrial consumption that produces commercial, construction, medical, electronic, chemical, and radioactive waste; unsustainable ways of production that due to a great concentration of glass-house gasses – caused, of course, also by non-human causes (volcanic activity, variations in the Earth axis and orbit, solar cycles) – as a consequence of human activity, contributes to climate change, which lead to the disappearance of forests and decrease in biodiversity; an unlimited desire for progress – manifested through exhaustion of natural resources, done, to a large extent, by developed countries – that pollutes underground sources of drinkable water due to non-regulated mining activity; a habit of wasting water

¹⁶ PAPA FRANJO – EKUMENSKI PATRIJARH BARTOLOMEJ, Zajednička poruka za Svjetski dan molitve za skrb o stvorenome svijetu, 1. rujna 2017, in: *Nova prisutnost*, 15 (2017) 3, 472–473.; POPE FRANCIS – ECUMENICAL PATRIARCH BARTHOLOMEW, Joint Message on The World Day of Prayer for Creation, (1.IX.2017), https://www.vatican.va/content/francesco/en/messages/pont-messages/2017/documents/papa-francesco_20170901_messaggio-giornata-cura-creato.html (Accessed: 12. III. 2021).

¹⁷ See LS, no. 22.

in most developed and developing countries, which causes scarcity that might, on the one hand, lead to increase in the prices of food and various products that depend on its use and, on the other hand, to possible conflicts between powerful global forces that will battle over the control of source of drinkable water; destructive human spirit that, due to uncontrolled overfishing, leads to diminishment of many species, and that, due to pollution of seas and oceans, destroys coral reefs that are a sanctuary for millions of sea creatures; social exclusion that becomes manifest in the privatisation of space that is, especially in cities, available only to few and the rich; degradation of social cohesion due to unbalanced distribution of energy; increase in violence and new forms of aggression, caused by overpopulation in cities; pollution of spirit through cacophony of media that prevents authentic communication and often leads to harmful isolation; globalisation of indifference manifested through global injustice towards the poorest who are affected by unfair distribution of available resources, etc.¹⁸

It seems that, Pope Francis states, the fundamental spiritual and moral cause of all these problems are, primarily, various forms of collective individualism, a lack of solidarity, and a loss of the sense for the common good, followed by extreme and selective consumer mentality, perpetually realised through the paradox of abundance and extravagance.¹⁹ In that context, *Laudato si'* emphasises: »When people become self-centred and self-enclosed, their greed increases. The emptier a person's heart is, the more he or she needs things to buy, own and consume. It becomes almost impossible to accept the limits imposed by reality. In this horizon, a genuine sense of the common good also disappears.«²⁰

Similarly and long before the encyclical *Laudato si'*²¹, Ecumenical Patriarch Bartholomew pointed towards and warned about the moral and spir-

¹⁸ See LS, nos. 18; 21; 23; 27; 28; 29; 30; 31; 45; 46; 47; 48; 50; 52; 55.

¹⁹ See PAPA FRANJO, Nagovor na Plenarnoj sjednici konferencije FAO-a (20. X. 2014), in: PAPA FRANJO, *Naša majka Zemlja. Kršćansko čitanje ekoloških izazova*, Zagreb, 2020, 52–53.; Ecumenical Patriarch Bartholomew issues similar warnings in his speeches and lectures. As an example, see ECUMENICAL PATRIARCH BARTHOLOMEW, Opening Ceremony, Halki Ecological Institute, 13. VI. 1999, in: John CHRYSAVGIS (ed.), *On Earth as in Heaven: Ecological Vision and Initiatives of Ecumenical Patriarch Bartholomew*, New York, 2012, 166–167.

²⁰ LS, no. 204.

²¹ Ecumenical Patriarch Bartholomew has been intensively involved in ecology since 1991, thereby continuing the initiative of his predecessor Patriarch Demetrios, started in 1989, to issue each year a message on the occasion of the *Day of Prayers for Environment*. In 1991, Patriarch Bartholomew proposed to the Holy Synod of Orthodox Churches to mark 1 September as the new occasion of, now renamed, *Day of Prayer for Creation* for all

itual roots of ecological problems by using theological terminology and calling them sins: »That people destroy biological diversity in God’s creation; that people endanger integrity of the Earth and contribute to the climate change by depriving the Earth of its natural forests or by destroying its wetlands; that people poison water, soil, and air: all of these are sins.«²² He added force to this message in 2010, when he emphasised: »(...) to mistreat the natural environment is to sin against humanity, against all living things, and against our creator God. All of us – individuals, institutions, and industries alike – bear responsibility; all of us are accountable for ignoring the global consequences of environmental exploitation.«²³

All these insights have led Pope Francis and Ecumenical Patriarch towards the common conclusion that global ecological problems are essentially related, primarily, to the moral-spiritual degradation of a human being and society.²⁴ This degradation is caused primarily by a disbalance between

Orthodox believers. After that, Ecumenical Patriarch Bartholomew was the initiator of many interdisciplinary and interreligious scientific symposia and other activities related to ecological awareness. See ECUMENICAL PATRIARCH BARTHOLOMEW, Message to the Inter-Orthodox Conference, Academy of Crete, Greece, 5.XI.1991, in: John CHRYSAVGIS (ed.), *On Earth as in Heaven: Ecological Vision and Initiatives of Ecumenical Patriarch Bartholomew*, 158. Following the example of Patriarch Bartholomew and using an opportunity to testify to a growing communion between Catholics and Orthodox believers, in 2015 Pope Francis initiated the *World Day of Prayer for the Care of Creation* for the Catholic Church on 1 September. See PAPA FRANJO, Pismo ustanovljenja Svjetskog dana molitve za skrb o stvorenome svijetu (August 6, 2015), in: PAPA FRANJO, *Naša majka Zemlja. Kršćansko čitanje ekoloških izazova*, 56–60. For more details on the influence of ideas and activities of Ecumenical Patriarch Bartholomew on the encyclical *Laudato si’*, see PAPA FRANJO, *Fratelli tutti. Enciklika o bratstvu i socijalnom prijateljstvu* (3. X. 2021) Zagreb, 2021, no. 5; Krzysztof LEŚNIEWSKI, Inspirujący wpływ patriarchy Bartłomieja I na encyklikę ‘Laudato Si’, in: *Roczniki Teologiczne*, 63 (2016) 7, 111–131.

²² ECUMENICAL PATRIARCH BARTHOLOMEW, Address at Environmental Symposium in Santa Barbara, California (8. XI. 1997).

²³ ECUMENICAL PATRIARCH BARTHOLOMEW, Sins Against Nature and God: We Are All Accountable for Ignoring the Global Consequences of Environmental Exploitation (9. V. 2010), https://www.apostolicpilgrimage.org/the-environment/-/asset_publisher/9b108Swk2KIh/content/sins-against-nature-and-god-we-are-all-accountable-for-ignoring-the-global-consequences-of-environmental-exploitation/32008?inheritRedirect=false&redirect=https%3A%2F%2Fwww.apostolicpilgrimage.org%2Fthe-environment%3Fp_p_id%3D101_INSTANCE_9b108Swk2KIh%26p_p_lifecycle%3D0%26p_p_state%3Dnormal%26p_p_mode%3Dview%26p_p_col_id%3Dcolumn-1%26p_p_col_pos%3D1%26p_p_col_count%3D2 (Accessed: 13. III. 2021).

²⁴ See LS, no. 56; ECUMENICAL PATRIARCH BARTHOLOMEW, Introductory Speech on »Environment and Spirituality« at the 2005 World Exposition, Aichi, Japan – International Conference »Mediating for Sustainable Development« (20. IX. 2005), <http://www.orth-transfiguration.org/wp-content/uploads/2016/11/UPDATED-HAH-2005-Aichi-Japan-September-20.pdf> (Accessed: 13. III. 2021); ECUMENICAL PATRIARCH BARTHOLOMEW, Message on the Day of Prayer for the Protection of the Natural Environment

enormous economic-technical power that the contemporary human being has reached through the development of technology and science and his/her moral-spiritual immaturity with regard to the issue of responsible use of that power that is constantly increasing.²⁵ The problem of such a disbalance, with regard to *Laudato si'*, consists in the acceptance of a reductionist technocratic paradigm that is primarily in the service of instrumentalization of natural and social goods for the purpose of fostering violent possession, unlimited growth, destructive domination, and unsatiable exploitation, which, in the final account, form the life of an individual and society in a one-dimensional and undifferentiated way.²⁶ In that context, Pope Francis sees the danger of dependence and conditionality of the contemporary human being, since he/she stands »naked and exposed in the face of our ever-increasing power, lacking the wherewithal to control it. We have certain superficial mechanisms, but we cannot claim to have a sound ethics, a culture and spirituality genuinely capable of setting limits and teaching clear-minded self-restraint.«²⁷ Concrete and very tangible consequences of the logic of technocratic paradigm that has taken a hold of all dimensions of private and social life – and, thus, became the only key for interpreting life – are most obvious when one considers degradation of the natural and social environment.²⁸

Therefore, adequate solutions to the ecological crisis cannot be found, Pope Francis and Ecumenical Patriarch agree, only in and exclusively through employing technological methods, because such methods would imprison all positive ecological efforts within the same utilitarian and instrumental economic-technocratic logic.²⁹ In order to find adequate responses to the problems

(1. IX. 2008), <http://www.orth-transfiguration.org/wp-content/uploads/2016/09/HAH-2008-Sept-1st-Day-of-Prayers.pdf> (Accessed: 13. III. 2021).

²⁵ See LS, nos. 104; 203; *Laudato si'* bases this thesis on the valuable insights of theologian Romano Guardini, see Romano GUARDINI, *Konac novoga vijeka*, Split, 2002, 80–92. A similar diagnosis on the issue of disbalanced relation between overwhelming technical-scientific power and moral-spiritual progress of a human being is offered by Vittorio Hösle in an already mentioned publication, see Vittorio HÖSLE, *Filozofija ekološke krize. Moskovska predavanja*, 73–75; 79–83.

²⁶ See LS, nos. 106–107.

²⁷ LS, no. 105.

²⁸ See LS, nos. 108–110. Ecumenical Patriarch Bartholomew offers the same critique of the technocratic paradigm. See ECUMENICAL PATRIARCH BARTHOLOMEW, Church New Year Message 2020 (1. IX. 2020), <https://www.orthodoxkorea.org/bartholomew-ecumenical-patriarch-church-new-year-message-2020/> (Accessed: 13. III. 2021).

²⁹ See LS, nos. 54; 60; 114; 200; ECUMENICAL PATRIARCH BARTHOLOMEW, Address at the Summit on Religions and Natural Conservation, Atami, Japan, April 5, 1995, in: John CHRYSAVGIS (ed.), *On Earth as in Heaven: Ecological Vision and Initiatives of Ecumenical Patriarch Bartholomew*, 250–252.

of the ecological crisis, both of them continue to emphasise, that there is a need to direct our attention – apart from praiseworthy scientific, technical, economic, and political areas – to educational, moral-practical, and spiritual remedy, since the very disease of the system of the natural and social environment has been caused by the moral-spiritual degradation of a human being and society.³⁰ Hence, any integral ecology – which, of course, presupposes cooperation between science, technology, economy, and politics on the local, national, and international level³¹ – has to take into account an irreplaceable contribution of various religions that, within various denominations, nurture and develop educational, ethical, and spiritual principles that are able to awaken the ecological awareness of the contemporary human being, who is currently caught up in the ecological nightmare of self-destruction.³² In terms of their own contribution – as leaders of the two great Christian denominations – Pope Francis and Ecumenical Patriarch Bartholomew are aware of the necessity of interreligious and, especially ecumenical efforts that will lead to concrete and for the ecological crisis appropriate spiritual and moral-practical guidelines that will, first and foremost among Christian believers, awaken the responsibility for preserving creation.³³ Both religious leaders have set these guidelines within the frame of a new – and, given the spirit of the times and situation, only appropriate – model of ecological spirituality.³⁴

³⁰ See LS, nos. 48; 111.; ECUMENICAL PATRIARCH BARTHOLOMEW, Address Before Bulgarian Minister for the Environment, Symposium III, Vidin, Bulgaria, 23.X.2009, in: John CHRYSOAVGOS (ed.), *On Earth as in Heaven: Ecological Vision and Initiatives of Ecumenical Patriarch Bartholomew*, 274–275.

³¹ *Laudato si'* discusses extensively the necessity of such a cooperation. See LS, nos. 176–198. Ecumenical Patriarch Bartholomew speaks out on such a cooperation during almost all of his public appearances and in various statements related to the problem of the ecological crisis. As an example of this, one might consult his address to participants of the interdisciplinary and interreligious symposium. See ECUMENICAL PATRIARCH BARTHOLOMEW, *Saving the Soul of the Planet*, Address to the Brookings Institution Direct Archdiocesan District Washington, DC (4. XI. 2009), <http://www.orth-transfiguration.org/wp-content/uploads/2016/09/HAH-2009-Brookings-Inst-talk-Nov-4-2009w.pdf> (Accessed: 15. III. 2021).

³² See LS, no. 199; ECUMENICAL PATRIARCH BARTHOLOMEW, Message to the Inter-Orthodox Conference, Academy of Crete, Greece, 5.XI.1991, 158–159.

³³ See LS, no. 7; EKUMENSKI PATRIJARH BARTOLOMEJ, Predgovor, in: PAPA FRANJO, *Naša majka Zemlja. Kršćansko čitanje ekoloških izazova*, 5–12; ECUMENICAL PATRIARCH BARTHOLOMEW, Closing Address of Ecumenical Patriarch Bartholomew at the Sixth Ecological Symposium on the Amazon River (20. VII. 2006), https://www.apostolicpilgrimage.org/the-environment/-/asset_publisher/9b1085wk2KIh/content/closing-address-of-ecumenical-patriarch-bartholomew-at-the-sixth-ecological-symposium-on-the-amazon-river/32008?inheritRedirect=false (Accessed: 15. III. 2021).

³⁴ See LS, no. 202; ECUMENICAL PATRIARCH BARTHOLOMEW, Liturgy and Spirituality: A Call to Transformation, Reflection on the Theme for the World Council of Church-

3. Ecological Spirituality of Pope Francis and Ecumenical Patriarch Bartholomew – A Sketch of the Religious Solution for the Ecological Crisis

The goal of awakening ecological awareness among believers, aimed at by Pope Francis and Ecumenical Patriarch Bartholomew, cannot be achieved by mere authoritarian imposition of Christian obligations, laws, and rules. Aware that – both Catholic and Orthodox – believers have been neglecting their religious obligation to care for nature and creation, Pope Francis and Ecumenical Patriarch Bartholomew want to, first and foremost and in the dynamics of ecumenical dialogue, motivate their believers from within so that they might personally, sincerely, and creatively, in accordance with the needs of their living environment, change on their own their bad into good behavioural habits and, thus, contribute to the decrease of the environmental imprint.³⁵ Precisely for the purpose of awakening such authentic motivation, both of them remind their religious communities of the rich tradition of Christian spirituality in which they recognise spiritual impulses for personal and communal activity in the sense of responsible and solidary ecological care.³⁶ In that context, Pope Francis points out: »(...) Religious traditions have always presented moderation as a key constituent of ethical and responsible style of living.«³⁷ On the other hand, Ecumenical Patriarch Bartholomew describes the Orthodox theological-ecological position and motivation in the following way: »So the preoccupation of the Orthodox Christian Church and, in particular, her highest spiritual authority, the Ecumenical Patriarchate, with the environmental crisis will probably come as a surprise to many people. Yet, there are no two ways of looking at either the world or God. There can be no double vision or world-

es General Assembly, São Paulo, January 2006, in: John CHRYSSAVGIS (ed.), *Cosmic Grace, Humble Prayer: The Ecological Vision of the Green Patriarch Bartholomew*, Michigan-Cambridge, 2009, 331–334.

³⁵ See LS, nos. 200; 201; 211; ECUMENICAL PATRIARCH BARTHOLOMEW, Opening Address at the Environmental Symposium »Arctic: The Mirror of Life«, Ilulissat, Greenland (7. IX. 2007), http://www.orth-transfiguration.org/wp-content/uploads/2016/05/Lecture_Symposium-on-the-Arctic-1.pdf (Accessed: 16. III. 2021).

³⁶ See LS, no. 216; PAPA FRANJO, Pismo ustanovljenja Svjetskog dana molitve za skrb o stvorenome svijetu (6. VIII. 2015), 57; ECUMENICAL PATRIARCH BARTHOLOMEW, Message for World Day of Creation (1. IX. 2020), <https://www.vaticannews.va/en/church/news/2020-09/bartholomew-i-message-for-world-day-of-creation-full-text.html> (Accessed: 16. III. 2021).

³⁷ PAPA FRANJO, Čuvanje zajedničkog doma ekumenski je izazov, Nagovor sudionicima susreta o rudarskoj industriji u organizaciji Dikasterija za službu za cjeloviti ljudski razvoj (3. V. 2019), in: PAPA FRANJO, *Naša majka Zemlja. Kršćansko čitanje ekoloških izazova*, 108–109.

view: one religious and the other profane; one spiritual and the other secular. In our worldview and understanding, there can be no distinction between concern for human welfare and concern for ecological preservation. Nature is a book, opened wide for all to read and to learn, to savour and celebrate. It tells a unique story; it unfolds a profound mystery; it relates an extraordinary harmony and balance, which are interdependent and complementary. The way we relate to nature as creation directly reflects the way we relate to God as the Creator. The sensitivity with which we handle the natural environment clearly mirrors the sacredness that we reserve for the divine.³⁸

By drawing on the rich heritage of spirituality within their own traditions, Pope Francis and Ecumenical Patriarch Bartholomew, in their texts and public appearances related to ecological issues, brought forth four religious principles that will be outlined in the continuation of this article as the common ecumenical backbone of the practice of ecological spirituality.³⁹ These are: conversion, solidarity, ascetic ethos, and Eucharistic ethos. These religious principles are, in fact, their attempt to respond to the aforementioned contemporary myths, such as: the model of unlimited progress and unsustainable development, collective individualism in the form of directedness towards realisation of only one's own interests at the expense of goods of others and the common good, greed as destructive exploitation and insatiable possession, and the habit of wasting and extreme consumerism as a consequence of consumer mentality. The fundamental framework that needs to be presupposed as a guideline for the realisation of religious principles of ecological spirituality is a clear and unambiguous call to conversion, continually issued by Pope Francis and Ecumenical Patriarch Bartholomew.

3.1. Conversion

The religious principle of conversion should primarily be the response to the dominant model of unlimited progress and unsustainable development.

³⁸ ECUMENICAL PATRIARCH BARTHOLOMEW, Religion and the Environment. The Link Between Survival and Salvation, Hollister Award by the Temple of Understanding in New York (19. XI. 2010), https://www.apostolicpilgrimage.org/the-environment/-/asset_publisher/9b1085wk2Klh/content/religion-and-the-environment-the-link-between-survival-and-salvation/32008?inheritRedirect=false ((Accessed: 16. III. 2021).

³⁹ For a more detailed analysis of the practice of ecological spirituality, as presented by Pope Francis in encyclical *Laudato si'*, see Mladen PARLOV, Nacrt ekološke duhovnosti prema enciklici *Laudato si'* pape Franje, in: *Crkva u svijetu*, 54 (2019) 3, 397–412; Ivan PLATOVNJAK, The Ecological Spirituality in the Light of *Laudato si'*, in: *Nova prisutnost*, 17 (2019) 1, 75–91.

The conventional idea of development includes, according to the analysis of Pope Francis, mainly reductive focus on economic growth that is indicated on the level of individual states by the gross domestic product index (GDP). Hence, the contemporary model of development is evaluated mainly on the basis of economic growth, which often leads to the destruction of the natural environment and is regularly followed by degradation of the social environment.⁴⁰ Being aware that human development is not only an economic issue, Pope Francis calls us to reflect more profoundly on development that should also be based on religious and ethical values and that will be capable of inciting concrete and effective actions aimed at the transition to alternative ways of development that will include the care of the Earth and of those strata of society that are most threatened by the current principle of maximisation of profits for the purpose of unlimited progress and unsustainable development.⁴¹ Redefining the current understanding of progress – in the context of sustainable development that will sometimes include new forms of growth and that will sometimes have to be reasonably controlled – is an unavoidable path towards the model of sustainability that will, as maintained by Pope Francis, »(...) be an alternative to unlimited desire for profit that exhausts natural resources and wounds the dignity of the poor.«⁴² Such redefining and transition are possible, in Pope Francis's understanding, only through personal, social, and ecological conversion.⁴³ Conversion, to which Christians are called to first and foremost, implies sincere repentance preceded by humble acknowledgement of sins and omissions, committed or omitted in relation to the destruction or neglect of the natural and social environment. That task of self-reflection and repentance for the purpose of change is not, of course, limited to isolated individuals, but – with reference to *Laudato si'* – refers to the necessity of continuous change and conversion of the community.⁴⁴

Ecumenical Patriarch Bartholomew has also constantly criticised the idea of unsustainable development, which he sees primarily as a sign of ar-

⁴⁰ See LS, nos. 189–190.

⁴¹ See LS, nos. 191–195; PAPA FRANJO, Audijencija sa sudionicima međunarodne konferencije »Religions and the Sustainable Development Goals (SDGs): Listening of the Cry of the Earth and the Poor« (8. III. 2019), in: PAPA FRANJO, *Naša majka Zemlja. Kršćansko čitanje ekoloških izazova*, 96.

⁴² PAPA FRANJO, Poruka za Kampanju bratstva 2017. Crkve u Brazilu (15. II. 2017), in: PAPA FRANJO, *Naša majka Zemlja. Kršćansko čitanje ekoloških izazova*, 75.

⁴³ See LS, no. 217.

⁴⁴ See LS, nos. 218–219.

rogance.⁴⁵ He identifies the remedy for that kind of arrogance in the tradition of Orthodox Christian spirituality whose starting point is always repentance and conversion.⁴⁶ In his lecture *Environment and Spirituality* – delivered as a contribution to a conference dedicated to the topic of sustainable development in Japan in 2005 – he pointed out that a human being's relation towards the natural environment is inseparable from his/her spirituality. Because of that, ecological problems such as climate change, air pollution, and destruction of biological diversity have their moral and spiritual causes that he calls sins against personal and social justice. Hence, religious communities ought to be among the first to realise the necessity of change, repentance, and conversion that should happen in human hearts in such a way that the essential link between one's own spirituality and moral-ecological life practice comes to the fore.⁴⁷ In that context, Ecumenical Patriarch Bartholomew calls on all Eastern Christians: »We invite Orthodox Christians to engage in genuine repentance for the way in which we have behaved toward God, each other, and the world. We gently remind Orthodox Christians that the judgement of the world is in the hands of God. We are called to be stewards, and reflections of God's love by example. Therefore, we proclaim the sanctity of all life, the entire creation being God's and reflecting His continuing will that life abound. We must love life so that others may see and know that it belongs to God. We must leave the judgement of our success to our Creator.«⁴⁸ Since a human being has been given freedom, he/she is always charged with responsibility for the consequences of his/her choices that relate to the destruction of the environment. That same gift of freedom, however, allows a human being to repent as the first step towards ecological conversion in the sense of concrete changes of lifestyles that lead towards decreasing the ecological imprint.⁴⁹ The inner transformation –

⁴⁵ See ECUMENICAL PATRIARCH BARTHOLOMEW, Message for the Caretakers International Youth Summit, June 2–9, 2005, in: John CHRYSOAVGIS (ed.), *Cosmic Grace, Humble Prayer: The Ecological Vision of the Green Patriarch Bartholomew*, 310.

⁴⁶ See ECUMENICAL PATRIARCH BARTHOLOMEW, Message on the Day of Prayer for the Protection of the Natural Environment (1. IX. 1994), <http://www.orth-transfiguration.org/wp-content/uploads/2016/09/HAH-1994-Sept-1-Day-of-Prayer.pdf> (Accessed: 17. III. 2021).

⁴⁷ See ECUMENICAL PATRIARCH BARTHOLOMEW, Introductory Speech on »Environment and Spirituality« at the 2005 World Exposition, Aichi, Japan – International Conference »Mediating for Sustainable Development« (20. IX. 2005).

⁴⁸ ECUMENICAL PATRIARCH BARTHOLOMEW, Address at Environmental Symposium in Santa Barbara, California (8. XI. 1997).

⁴⁹ See ECUMENICAL PATRIARCH BARTHOLOMEW, Address During the Official Sophie Prize Presentation Ceremony, 12. VII. 2002, in: John CHRYSOAVGIS (ed.), *Cosmic Grace, Humble Prayer: The Ecological Vision of the Green Patriarch Bartholomew*, 284.

Ecumenical Patriarch Bartholomew points out – demands a spiritual turnabout called *metanoia* in religious terminology or conversion as a radical change of fundamental attitudes in life and in practical activity.⁵⁰

The fruits of conversion – to which, first and foremost, Catholic and Orthodox believers are summoned by Pope Francis and Ecumenical Patriarch Bartholomew – are manifested in all other religious principles of ecological spirituality, among which the first is solidarity.

3.1. Solidarity

Solidarity is, in the view of Pope Francis and Ecumenical Patriarch Bartholomew, the answer to collective individualism in the form of efforts directed to the realisation of the interests of one group of people at the expense of some other group that, because of selfishness and preoccupation with collective ego, results in carelessness towards environment and the common good.⁵¹ Collective individualism is an attempt of one group, often rich and powerful, to control and monitor natural and social resources at the expense of some other group, often poorer and weaker.⁵² In that context, *Laudato si'* warns: »We have had enough of immorality and the mockery of ethics, goodness, faith and honesty. It is time to acknowledge that light-hearted superficiality has done us no good. When the foundations of social life are corroded, what ensues are battles over conflicting interests, new forms of violence and brutality, and obstacles to the growth of a genuine culture of care for the

⁵⁰ See ECUMENICAL PATRIARCH BARTHOLOMEW, *Liturgy and Spirituality: A Call to Transformation, Reflection on the Theme for the World Council of Churches General Assembly, São Paulo, January 2006*, 332; ECUMENICAL PATRIARCH BARTHOLOMEW, *Address During the Official Opening of the First International Symposium: Revelation and the Environment*, 22. IX. 1995, in: John CHRYSOAVGIS (ed.), *On Earth as in Heaven: Ecological Vision and Initiatives of Ecumenical Patriarch Bartholomew*, 217; ECUMENICAL PATRIARCH BARTHOLOMEW, *Transformations Calls for Metanoia, Article on the Theme of the World Council of Churches' 9th Assembly »God in Your Grace, Transform the World«*, Porto Alegre, Brazil, 14–23. II. 2006 (26. I. 2006), <http://www.orth-transfiguration.org/wp-content/uploads/2016/09/HAH-2006-Transform-the-world-WCC-talk.pdf> (Accessed: 18. III. 2021).

⁵¹ See LS, nn. 14; 208; PAPA FRANJO, *Nagovor na Plenarnoj sjednici konferencije FAO-a* (20. X. 2014), 52–53; ECUMENICAL PATRIARCH BARTHOLOMEW, *Address to the Bankers Association, Athens*, (24. V. 1999), in: John CHRYSOAVGIS (ed.), *On Earth as in Heaven: Ecological Vision and Initiatives of Ecumenical Patriarch Bartholomew*, 260–261.

⁵² See ECUMENICAL PATRIARCH BARTHOLOMEW, *Opening Ceremony, Fifth Summer Seminar, Halki, Turkey*, 14. VI. 1998, in: John CHRYSOAVGIS (ed.), *On Earth as in Heaven: Ecological Vision and Initiatives of Ecumenical Patriarch Bartholomew*, 246.

environment.⁵³ Solidarity is, in opposition to the logic of violent struggle for one's own interests, the awareness about coexistence in the common home and, therefore, the awareness about the common responsibility for other people and for the common good.⁵⁴ Solidarity is, in other words, emphasises Pope Francis, a form of social love that includes both, little personal gestures that spread culture of encounter, peace, and friendship, and great common plans for the protection of nature and sustainable life of society, based on the culture of care.⁵⁵ Such activity of individuals and groups that includes giving of oneself, concludes *Laudato si'*, is a constituent part of Christian spirituality that sanctifies those who live it.⁵⁶

Similarly, for Ecumenical Patriarch Bartholomew solidarity comes forth from the inner transformation of the hearth that manifests itself, in relation to others, as a transition from the attitude of indifference and hostility to the attitude of cooperation, acceptance, and friendship that ought to lead to the realisation of the common goal, which is the common good.⁵⁷ A concrete act of ecological solidarity can, however, be realised also through a simple decision of an individual not to burden his/her neighbour with the weight of his/her own garbage and other kinds of pollution. The result of such solidary decision – should it be accepted widely – is mutuality that leads towards the common good.⁵⁸ Ecumenical Patriarch Bartholomew sees, therefore, the transition from collective egocentrism to ecological altruism in freedom of solidary responsibility on which the possibility or impossibility of coexistence of a human being with nature, but also of a human being with other human beings, depends.⁵⁹

Collective individualism usually entails another contemporary myth, i.e., greed, to which Pope Francis and Ecumenical Patriarch Bartholomew respond by proposing the specific ascetic ethos of the Eastern and the Western Christian spiritual tradition as a solution.

⁵³ LS, no. 229.

⁵⁴ See LS, no. 232.

⁵⁵ See LS, nos. 230–231; PAPA FRANJO, Intervencija na seminaru »Ljudsko pravo na vodu« (24. II. 2017), in: PAPA FRANJO, *Naša majka Zemlja. Kršćansko čitanje ekoloških izazova*, 79.

⁵⁶ See LS, no. 232.

⁵⁷ See ECUMENICAL PATRIARCH BARTHOLOMEW, Closing Ceremony, Symposium II, Thessalonika, Greece, 28. IX. 1997, in: John CHRYSYSSAVGIS (ed.), *On Earth as in Heaven: Ecological Vision and Initiatives of Ecumenical Patriarch Bartholomew*, 271.

⁵⁸ See ECUMENICAL PATRIARCH BARTHOLOMEW, Address Before Bulgarian Minister for the Environment, Symposium III, Vidin, Bulgaria, 23. X. 1999, 275.

⁵⁹ See ECUMENICAL PATRIARCH BARTHOLOMEW, Address During the Official Sophie Prize Presentation Ceremony, 12. VI. 2002, 284.

3.2. *Ascetic Ethos*

Pope Francis is aware that the dominant culture is obsessed with greed, manifested through various ways of destructive exploitation and in the striving of the contemporary human being for insatiable possession that contributes additionally to the spread of social exclusion and, consequently, culture of rejection. In that sense, his following statement is quite symptomatic and alarming: »The dominant culture – the one we breathe in through reading, meeting others, entertainment, media, etc. – is based on possession of things, successes, prominence, power. Those who have much are worth much, admired, valued, and powerful: those who have little or nothing risk the loss of their very personhood because they disappear and become those who are invisible in our cities, those who we do not notice or even avoid.«⁶⁰

Furthermore – Pope Francis adds – hunger, poverty, lack of access to clear water in some parts of the world, narrow and selfish views of those who are privileged, destructive protection and privileging of the wealthy, decline of diversity of the ecosystem, unjust distribution of energy resources, etc., are only a few examples of the kinds of greed that results from exploitation of nature and people to whom irreparable physical and spiritual damage is done in this way.⁶¹

Similarly, Ecumenical Patriarch Bartholomew criticises lifestyles based on greed and calls them aggressive and traitorous, since they violate fundamental human rights.⁶² With reference to 2008, as the year of the most recent global economic crisis, he warned in his message for the *Day of Prayer for the Protection of the Natural Environment* that general uncertainty and misery that struck all strata of society, especially those who are poor, showed that human progress cannot refer only to the accumulation of wealth and ruthless exploitation of natural resources and that such kind of destructive economy completely misses the mark.⁶³ In that sense, the tired and exploited the natural

⁶⁰ PAPA FRANJO, Velika nada, in: PAPA FRANJO, *Naša majka Zemlja. Kršćansko čitanje ekoloških izazova*, 118–119.

⁶¹ See PAPA FRANJO, Poruka sudionicima Studijskog dana na temu »Voda, poljoprivreda i prehrana: gradimo sutra« (13. XII. 2018), in: PAPA FRANJO, *Naša majka Zemlja. Kršćansko čitanje ekoloških izazova*, 91–92.

⁶² See ECUMENICAL PATRIARCH BARTHOLOMEW, Message for the Conference »Environment and Peace« on the Occasion of the 60th Anniversary since the Foundation of the United Nations, Metropolis of Thebes, Greece, 13–15. X. 2005, in: John CHRYSSTAVIS (ed.), *Cosmic Grace, Humble Prayer: The Ecological Vision of the Green Patriarch Bartholomew*, 312.

⁶³ See ECUMENICAL PATRIARCH BARTHOLOMEW, Message on the Day of Prayer for the Protection of the Natural Environment (1. IX. 2009), [http://www.orth-transfig-](http://www.orth-transfig)

and social environment is, according to Ecumenical Patriarch Bartholomew, »the mirror of life« in which the unhealthy state of nature and social reality is reflected.⁶⁴ That state is also a reflection of the greedy human spirit that has sunk deep into disrespect towards creation as a gift from God. Thus, finding an efficient remedy for the greedy spirit has become an urgent need and a way of providing »healthcare« for the sick state of the natural and social environment. Ecumenical Patriarch Bartholomew identifies that remedy within the ascetic ethos of the Orthodox spiritual tradition that can be an adequate religious response to selfish lifestyles.⁶⁵

The ecological crisis cannot be resolved by mere sentimental statements offered in this or that declaration, insofar as they remain just »a piece of paper«. The way out of destructive behaviour towards the natural and social environment leads through practical and concrete restraining of greed, selfishness, and unhindered desire for possession. Ecumenical Patriarch Bartholomew identifies such ways of restraining within the spirit of asceticism of the Orthodox Christian tradition. This is the spirit that moves one from theory to practice, from words to deeds that then become a specific ecological ascetic ethos.⁶⁶ Such ethos is primarily based on the practical spiritual principle of self-control (*enkrateia*) whose aim is moderation. In the spirit of asceticism, self-control consists of concrete transition from unlimited consumption to sacrifice, from greed to generosity, from wasting to ability to share with others.⁶⁷ The most excellent manner of such self-control for Orthodox Christians is, primarily, the practice of fasting, perceived by Ecumenical Patriarch Bartholomew as a way of spiritual liberation. Ascetic is, from his point of view,

uration.org/wp-content/uploads/2016/09/HAH-2009-Day-of-Prayers-statement-9-01-09-w.pdf (Accessed: 18. III. 2021).

⁶⁴ See ECUMENICAL PATRIARCH BARTHOLOMEW, Opening Address at the Environmental Symposium »Arctic: The Mirror of Life«, Ilulissat, Greenland (7. IX. 2007).

⁶⁵ See ECUMENICAL PATRIARCH BARTHOLOMEW, Saving the Soul of the Planet, Address to the Brookings Institution Direct Archdiocesan District Washington, DC (4. XI. 2009).

⁶⁶ See ECUMENICAL PATRIARCH BARTHOLOMEW, »Sacrifice: The Missing Dimension«, Closing Remarks at the Fourth Symposium on Religion, Science and the Environment on the Adriatic Sea, Venice, Italy (10. VI. 2002), https://www.orthodoxcouncil.org/addresses-and-texts/-/asset_publisher/fNvoWrMe3Xst/content/sacrifice-the-missing-dimension-closing-remarks-of-ecumenical-patriarch-bartholomew-at-the-fourth-symposium-on-religion-science-and-the-environment-on/32008?inheritRedirect=false (Accessed: 20. III. 2021).

⁶⁷ See ECUMENICAL PATRIARCH BARTHOLOMEW, »The Ascetic Corrective«, Keynote Address at Utstein Monastery, North Sea Symposium, Norway (23. VI. 2003), <https://www.johnsanidopoulos.com/2017/02/the-ascetic-corrective-patriarch.html> (Accessed: 20. III. 2021).

a free person, characterised by self-control and self-limiting for the purpose of purification of spirit from greed and destruction, so as to be able to serve the neighbour and to reconcile with nature, human beings, and God. Without such spirit of asceticism, Ecumenical Patriarch Bartholomew emphasises, authentic humanity is not possible.⁶⁸

In that context, he lists six important dimensions of fasting that can contribute to building up of the ecological ascetic ethos. To fast means primarily: »1) not to deny the world, but to affirm the world, together with the body, as well as the material creation; 2) to remember the hunger of others, identifying ourselves with—and not isolating ourselves from – the rest of the world; 3) to feel the hunger of creation itself for restoration and transfiguration; 4) to hunger for God, transforming the act of eating into nothing less than a sacrament; 5) to remember that we live not »by bread alone« (Matt. 4:4), that there is a spiritual dimension to our life; 6) to feast along with the entire world; for we Orthodox fast together, never alone or at whim.«⁶⁹ In the context of what has been said above, fasting as an ascetic ethos of self-control means the following for Ecumenical Patriarch Bartholomew: » (...) To learn to give and not simply to renounce. It is a way of loving, of gradual transition from what I want to what God's world needs. It is a liberation from fear, greed, and attachment.«⁷⁰ The ascetic ethos offers, therefore, very practical guidelines related also to the duty of preserving the natural and spiritual environment. These are, in short: reduction of greed, destruction, and exploitation, and redirection of those goods that an individual or a community renounced through fasting to those who do not have enough or those who are in need. In that context, the ascetic practice of fasting becomes personal and social ecological corrective to the culture of waste.«⁷¹

Aware that the current state of contemporary culture is characterised by domination of selfishness, greed, and denying the other, Pope Francis is also in search of the practical spiritual attitude that will be able to raise the awareness of people on the necessity of change.⁷² He found that attitude in poverty and humbleness of St. Francis of Assisi and in these he detected a

⁶⁸ See ECUMENICAL PATRIARCH BARTHOLOMEW, Introductory Speech on »Environment and Spirituality« at the 2005 World Exposition, Aichi, Japan – International Conference »Mediating for Sustainable Development« (20. IX. 2005)

⁶⁹ *Ibid.*

⁷⁰ ECUMENICAL PATRIARCH BARTHOLOMEW, »The Ascetic Corrective«, Keynote Address at Utstein Monastery, North Sea Symposium, Norway (23. VI. 2003)

⁷¹ *Ibid.*

⁷² See PAPA FRANJO, *Velika nada*, 119.

deeper meaning of asceticism that is primarily: »Renunciation of the view that the reality is a mere object of use and control.«⁷³ This makes asceticism, in Pope Francis's understanding, the most eminent way of limiting of one's own power and, thus, a practice of permanent sober self-control.⁷⁴ This means that the ascetic ethos consists in the effort of developing different habits and new lifestyles that will – by controlling desires – be grounded in responsible simplicity, modesty, healthy humbleness, and moderation that follow the already tested religious rule that »less is more«.⁷⁵

The ascetic ethos is, in the Catholic and Orthodox spiritual traditions closely tied to religious practice from which important premises of the Eucharistic ethos follow. The latter ought to be a spiritual remedy for contemporary myth of extreme consumerism and the habit of wasting that are both consequences of the consumer mentality.

3.3. Eucharistic Ethos

The culture of consumerism devoid of ethics, social and ecological awareness is, in the words of Pope Francis, a culture of abusing life in all its forms.⁷⁶ Because of this, at the *Second International Conference on Nutrition*, Pope Francis used the words of Pope John Paul II to draw attention to the »paradox of abundance« by arguing: »There is enough food for everyone, but not all can eat while wasting, throwing away, excessive consumption and usage of food for other purposes is happening in front of our eyes. That is the paradox! Unfortunately, that paradox continues to be current. There are not many topics that provoke generation of such a number of sophism like in the case of hunger; and there are not many arguments that are so conducive to manipulation of data, statistics, demands of national security, corruption, or painful remembrance of the economic crisis.«⁷⁷

Ecumenical Patriarch Bartholomew also sees reckless consumption of resources such as energy, water, and forests, as well as overconsumption of fossil fuels that causes air pollution as a consequence of the habit of wasting and of the consumer mentality.⁷⁸ Furthermore, he has criticised the unjust dis-

⁷³ LS, no. 11.

⁷⁴ See LS, nos. 78; 105.

⁷⁵ See LS, nos. 214; 222–224.

⁷⁶ See LS, nos. 219; 230.

⁷⁷ PAPA FRANJO, Nagovor na Plenarnoj sjednici konferencije FAO-a (20. X. 2014), 52.

⁷⁸ See ECUMENICAL PATRIARCH BARTHOLOMEW, »When Will We Choose to Live More Simply?«, Message to the 19th Session of the Conference of the Parties (COP-

tribution of global, God-given, resources that, due to extreme consumerism with which contemporary *homo oeconomicus* is obsessed, results in misery of the poor and the hungry, caused by unlimited consumption of the rich and the well-fed.⁷⁹

In order for us to renew the planet that is constantly being abused and to right the abovementioned social wrongs, we need, according to Ecumenical Patriarch Bartholomew, not only scientific-technical, economic, legal, and social solutions, but also spiritual, i.e., those that will be able to bring forth such human behaviour that will oppose the extreme consumerism and the habit of wasting, while paying more attention to the need of preservation to simplicity of life, and to moderation.⁸⁰ Pope Francis argues similarly when it comes to facing problems of the ecological crisis, when he states: »Christian spirituality proposes an alternative understanding of quality of life and calls to prophetic and contemplative way of life in which one can experience deep joy without being obsessed with consumption.«⁸¹ Both of them point towards the Eucharistic ethos as a spiritual way of coming out of the destructive consumer mentality. Based on liturgy of the Eastern and the Western Christian tradition, this is an ethos of: moderation, gratitude, care for creation, healing of relations, sensitivity for others, sacrifice, gift, admiration, and transformation.

The Eucharist, as per Pope Francis, allows one to live the ethos of moderate way of life, because time that one sets aside to immerse oneself in the contemplation of the Creator and his creatures in liturgy, offers, in return, inner peace with oneself to the disturbed human being, overburdened with hastiness of busy life, anxiety and unbridled consumption. This inner peace is then reflected also in one's care for the environment and for the common good.⁸² Pope Francis sees such moment of contemplation even in a simple prayer of blessing of food at the family table. In that context, he states: »I call upon all faithful to return to that nice custom full of deep meaning. That mo-

19), Warsaw, Poland (14. XI. 2013), http://www.orth-transfiguration.org/wp-content/uploads/2016/05/Lecture_HAH-2013-Message-to-COP-19-on-climate-1.pdf (Accessed: 22. III. 2021).

⁷⁹ See ECUMENICAL PATRIARCH BARTHOLOMEW, »Poverty as an Evil for the Rich«, Speech at the World Bank Conference, Dublin, Scotland (31. I. 2005), <http://www.orth-transfiguration.org/wp-content/uploads/2016/09/HAH-2005-to-the-World-Bank.pdf> (Accessed: 22. III. 2021).

⁸⁰ See ECUMENICAL PATRIARCH BARTHOLOMEW, »When Will We Choose to Live More Simply? », Message to the 19th Session of the Conference of the Parties (COP-19), Warsaw, Poland (14. XI. 2013).

⁸¹ LS, no. 222.

⁸² See LS, no. 225.

ment of blessing, albeit short, reminds us that our life is dependent on God, strengthens our feeling of gratitude for gifts of creation, expresses gratitude to those who made these goods available to us through their effort and work, and strengthens our solidarity with those who are most vulnerable.«⁸³ In this way, one can make even the table: » (...) A place of meeting and brotherhood, and not only a place of boasting, wasting, and unbridled desire.«⁸⁴ The ethos of gratitude comes forth from the insight that everything given to us by nature in order for us to live, comes from God the Creator and that this gift has been given to us so that we might share it with others, especially those who are most in need.⁸⁵ Similarly, from the Eucharist, in which nature, in its symbols of bread and wine, has been transformed into the means of transmitting the supernatural divine life, emerges the ethos of care for creation, since – in line with Christianity, the whole world is the act of God's creation.⁸⁶ Through the Eucharist, furthermore, the ethos of healing of the human being's relation with God, oneself, others, and nature becomes current. Sunday is – Pope Francis emphasises – the day of contemplative rest that transforms empty activism of everyday life, unbridled greed, the feeling of isolation, consumerism, and selfishness into sensitivity for others.⁸⁷

Ecumenical Patriarch Bartholomew – in his own thematization of the Eucharistic ethos in the context of preserving the environment – starts with the understanding of a human being as not just the rational and political, but also Eucharistic animal, capable of giving thanks to God's gift of creation. In that context, he emphasises: »Other animals express their gratefulness simply by being themselves, by living in the world in their own instinctive manner; but we human beings possess self-awareness, and so consciously and by deliberate choice we can thank God with eucharistic joy. Without such thanksgiving, we are not truly human.«⁸⁸ Besides the ethos of gratitude, the ethos of sacrifice also comes out from the Eucharist. Consumerism and the habit of wasting can be overcome only through a radical transformation of the mind (*metanoia*), which can only take place through the power of Scripturally and

⁸³ LS, no. 227.

⁸⁴ PAPA FRANJO, Poruka sudionicima Studijskog dana na temu »Voda, poljoprivreda i prehrana: gradimo sutra« (13. XII. 2018), 92–93.

⁸⁵ See PAPA FRANJO, Velika nada, 123–124.

⁸⁶ See LS, nos. 235–236.

⁸⁷ See LS, no. 237.

⁸⁸ ECUMENICAL PATRIARCH BARTHOLOMEW, »Sacrifice: The Missing Dimension«, Closing Remarks at the Fourth Symposium on Religion, Science and the Environment on the Adriatic Sea, Venice, Italy (10. VI. 2002).

liturgically understood sacrifice. In that sense, sacrifice cannot be understood as some kind of loss, torture, or suffering, as it is often wrongly interpreted in the extra-religious context. In the Scriptural and liturgical spirit, Ecumenical Patriarch Bartholomew emphasises, sacrifice is not primarily renunciation of something but giving. In its essence, sacrifice is primarily a free gift out of love.⁸⁹ The liturgical sacrifice is primarily a gift given back (*antidoron*) with which creation gives thanks to God for his gift (*doron*) of creation. An appropriate expression of such gift given back through sacrifice is also renouncing every greed, selfishness, wasting, immoderation, and consumerism for the sake of preserving and treating responsibly creation as a gift of God.⁹⁰ In this way, the Eucharistic ethos of sacrificial gift reminds us permanently that the created world is not our possession, but is instead primarily God's gift, whose beauty should be admired. Therefore, the most appropriate expression of gratitude for this gift is the ethos of admiring the beauty of creation. Through the ethos of admiring the fragile beauty of the world, liturgy is able to reveal the dimension of eternity that is present in all creation and, through that, to remind again all those who celebrate it of the sacred covenant of faithfulness that has been established between a human being, the world, and God through God's gift of creation. Liturgy renews that covenant and because of that, according to Ecumenical Patriarch Bartholomew, it is a very current corrective to consumerist culture and to culture of wasting.⁹¹ In the final account,

⁸⁹ *Ibid.*

⁹⁰ See ECUMENICAL PATRIARCH BARTHOLOMEW, Toast During the Banquet in Constanza, Second International Symposium: Worse than the Plagues of Pharaoh (26. IX. 1997), https://www.orthodoxcouncil.org/addresses-and-texts/-/asset_publisher/fNvoWrMe3Xst/content/toast-during-the-banquet-in-constanza-second-international-symposium/32008?inheritRedirect=false&redirect=https%3A%2F%2Fwww.orthodoxcouncil.org%2Faddresses-and-texts%3Fp_p_id%3D101_INSTANCE_fNvoWrMe3Xst%26p_p_lifecycle%3D0%26p_p_state%3Dnormal%26p_p_mode%3Dview%26p_p_col_id%3Dcolumn-1%26p_p_col_count%3D1%26_101_INSTANCE_fNvoWrMe3Xst_advancedSearch%3Dfalse%26_101_INSTANCE_fNvoWrMe3Xst_keywords%3D%26_101_INSTANCE_fNvoWrMe3Xst_delta%3D20%26p_r_p_564233524_resetCur%3Dfalse%26_101_INSTANCE_fNvoWrMe3Xst_cur%3D133%26_101_INSTANCE_fNvoWrMe3Xst_andOperator%3Dtrue (Accessed: 23. III. 2021).

⁹¹ See ECUMENICAL PATRIARCH BARTHOLOMEW, »The Fragile Beauty of the World«, Opening Address at the Symposium VI, Amazon, Source of Life (14. VI. 2006), https://www.apostolicpilgrimage.org/the-environment/-/asset_publisher/9b108Swk2KIh/content/the-fragile-beauty-of-the-world-opening-address-by-his-all-holiness-ecumenical-patriarch-bartholomew-at-the-sixth-religion-science-and-environment-sym/32008?inheritRedirect=false&redirect=https%3A%2F%2Fwww.apostolicpilgrimage.org%2Fthe-environment%3Fp_p_id%3D101_INSTANCE_9b108Swk2KIh%26p_p_lifecycle%3D0%26p_p_state%3Dnormal%26p_p_mode%3Dview%26p_p_col_id%3Dcolumn-1%26p_p_col_pos%3D1%26p_p_col_count%3D2 (Accessed: 23. III. 2021).

the ethos of grateful sacrificial gift and the ethos of admiring lead towards the ethos of transformation.⁹²

Reminding us of the liturgical prayer of transformation – when the power of the Holy Spirit is invoked over the gifts of bread and wine in order to transform them into the body and blood of Christ – Ecumenical Patriarch Bartholomew emphasises that from this religious reality three indispensable moments of transformation come forth and that these should have a practical influence on believers that are involved in the celebration. These are: 1) The transformation that ought to happen in the »human heart«, i.e., in each individual believer, who – in order to be able to contribute to any positive change in society and in relation to nature – has to first be ready to undergo a radical transformation of his/her own being with regards to dominant behaviour, characterised by consumerism, wasting, and egoism; 2) The transformation of community that ought to nurture ties of compassion in the form of solidarity within itself, for the purpose of the common good; 3) The transformation of attitudes of individuals and of communities with regards to efforts directed to continuous renewal of the natural, social, cultural, and spiritual environment.⁹³ Such liturgical vision of transformation of the natural and social environment from which the Eucharistic ethos comes forth – in the opinion of Ecumenical Patriarch Bartholomew – is capable of leading towards very concrete solutions to the ecological crisis that is obvious to all nowadays. Hence, as a shepherd of a church, Ecumenical Patriarch Bartholomew sees as his urgent task the duty to work constantly on awakening awareness of Christian believers to use their spiritual potential of ecological transformation by always going back to the sources of their own religious tradition.⁹⁴

Ecumenical patriarch Bartholomew and Pope Francis both ground this task of awakening ecological awareness among their believers not so much on scientific-technical, philosophical, economic, or political solution, although

⁹² See ECUMENICAL PATRIARCH BARTHOLOMEW, Address at Environmental Symposium in Santa Barbara, California (8. XI. 1997); ECUMENICAL PATRIARCH BARTHOLOMEW, Liturgy and Spirituality: A Call to Transformation, Reflection on the Theme for the World Council of Churches General Assembly, São Paulo, January 2006, 331–332.

⁹³ See ECUMENICAL PATRIARCH BARTHOLOMEW, Liturgy and Spirituality: A Call to Transformation, Reflection on the Theme for the World Council of Churches General Assembly, São Paulo, January 2006, 331–334.

⁹⁴ See ECUMENICAL PATRIARCH BARTHOLOMEW, Speech »Climate Change, Human Security and Development Cooperation«, (30. V. 2008), <http://www.orth-transfiguration.org/wp-content/uploads/2016/11/USED-HAH-2008-climate-change-and-development-May-30-cc.pdf> (Accessed: 29. III. 2021).

they do not disregard those and see them as moments of integral solution to the crisis. Both of them, however, emphasise more and start primarily from the spiritual-moral foundations of Christianity that are based primarily on the theological perspective.⁹⁵ This is why, in order to clarify reasons behind their specific religious approach to this issue, the last chapter of this article will draw attention to theological presuppositions that underpin their ecology for which we argue that it is theocentric.

4. Theocentric Ecology of Pope Francis and Ecumenical Patriarch Bartholomew

The ecological perspective of Pope Francis and Ecumenical Patriarch Bartholomew is based on theological presuppositions of the Christian revelation and tradition that sees the nature and the world as: 1) A gift of God's act of creation; 2) A gift of Christ's act of redemption and renewal. For that reason, a human being, as a being gifted with reason and will, has the duty to preserve nature and the world as God's gifts. In that context, Pope Francis emphasises: »As believers, we do not look at the world from without but from within, conscious of the bonds with which the Father has linked us to all beings. By developing our individual, God-given capacities, an ecological conversion can inspire us to greater creativity and enthusiasm in resolving the world's problems (...) Various convictions of our faith, developed at the beginning of this Encyclical can help us to enrich the meaning of this conversion. These include the awareness that each creature reflects something of God and has a message to convey to us, and the security that Christ has taken unto himself this material world and now, risen, is intimately present to each being, surrounding it with his affection and penetrating it with his light. Then too, there is the recognition that God created the world, writing into it an order and a dynamism that human beings have no right to ignore.»⁹⁶ The same theological position is supported by Ecumenical Patriarch Bartholomew when he states: »According to the theological understanding of the Orthodox Christian Church, the natural environment is part of Creation and is characterized by sacredness. This is why its abuse and destruction is a sacrilegious and sinful act, revealing pride-

⁹⁵ See ECUMENICAL PATRIARCH BARTHOLOMEW, Message to the United Nations Conference of the Parties on Climate Change (COP 24), Poland (3–14. XII. 2018), <http://www.orth-transfiguration.org/blog-4/hah-ecumenical-patriarch-bartholomew-cop24/> (Accessed: 29. III. 2021). LS, nos. 199–201.

⁹⁶ LS, nos. 220; 221.

ful despise toward the work of God the Creator. Humanity, too, is part of this Creation. Our rational nature, as well as the capacity to choose between good and evil, bestow upon us certain privileges as well as clear responsibilities.⁹⁷

Such theological view of nature allows Ecumenical Patriarch Bartholomew to establish theo-logically his suggestions and solutions to the ecological crisis within the frame of the previously discussed ecological spirituality. He sees constructive and integral theo-logical logic as an important and necessary theoretical-practical model that can replace the previous model based on instrumental-utilitarian logic, in whose centre one actually finds destructive anthropomonism.⁹⁸ Of course, Ecumenical Patriarch Bartholomew emphasises in many other places that a human being is in the centre of God's act of creation and that the meaning of creation is a call to a human being to enter into communion with God.⁹⁹ Such anthropocentric interpretation of creation – according to which a human being has a special value that lifts him/her up above other creation – could, at first sight, be taken as justifying the biocentric perspective of deep ecologies that identify Christian anthropocentrism as one of the causes of contemporary ecological crisis. Ecumenical Patriarch Bartholomew, however, emphasises clearly that his anthropocentrism is essentially different from anthropomonism, because theology of creation explicitly commands a human being to not only subdue the earth to himself/herself (see Gen. 1:28), but to also work it and take care of it (see Gen. 2:15).¹⁰⁰ It is true that anthropomonism does not see other creatures as an important part of God's creation, which is precisely what makes such a position not only unacceptable, but also blasphemous for Ecumenical Patriarch Bartholomew, insofar as it shows contempt for sacredness of God's glory that is manifested in all his creatures.¹⁰¹ Ecumenical Patriarch Bartholomew asserts, in opposition to any kind

⁹⁷ ECUMENICAL PATRIARCH BARTHOLOMEW, Message for World Environment Day (5. VII. 2009), http://www.spc.rs/sr/message_his_all_holiness_ecumenical_patriarch_bartholomew_world_environment_day_june_5_2009 (Accessed: 6. IV. 2021).

⁹⁸ See ECUMENICAL PATRIARCH BARTHOLOMEW, Address at the Summit on Religions and Natural Conservation, Atami, Japan, 5. IV. 1995, 250–253; John CHRYSOAVGIS, Introduction, in: John CHRYSOAVGIS (ed.), *On Earth as in Heaven: Ecological Vision and Initiatives of Ecumenical Patriarch Bartholomew*, 19.

⁹⁹ See ECUMENICAL PATRIARCH BARTHOLOMEW, Address at the Conferral of the First Honorary Doctorate of the Department of Environmental Studies, University of the Aegean, Mytilene, Greece, 21. X. 1994, in: John CHRYSOAVGIS (ed.), *On Earth as in Heaven: Ecological Vision and Initiatives of Ecumenical Patriarch Bartholomew*, 71.

¹⁰⁰ See ECUMENICAL PATRIARCH BARTHOLOMEW, Interview with the journal Helsinki Orthodox Parish, in: John CHRYSOAVGIS (ed.), *On Earth as in Heaven: Ecological Vision and Initiatives of Ecumenical Patriarch Bartholomew*, 304.

¹⁰¹ *Ibid.*

of anthropomorphism, that all creatures participate in celebration of life that he calls cosmic liturgy.¹⁰² In that sense, a human being together with all creatures – because he/she stands in relation to them and is connected with them through the act of creation, continuously reflects the beauty and the glory of the Creator.¹⁰³ Consequently, by aiming to avoid anthropomorphism that does not value enough non-human creatures, on the one hand, and biocentrism of various deep ecologies that do not recognise a human being's unique abilities of knowledge, will, freedom, and responsibility in relation to other creatures, on the other hand, Ecumenical Patriarch Bartholomew promotes the middle way of Christian anthropocentrism that is firmly rooted in a wider and more comprehensive Christian theocentric perspective, clearly manifested in his following statement: »The Orthodox Church assumes as its starting point the teaching of the Bible, accepted by the three great monotheistic religions, which introduces a third factor into the relationship between humanity and the environment. This factor is the Creator of both humanity and environment, who provides for all and has laid down the laws of harmonious coexistence of all elements in the universe, both animate and inanimate, endowing humankind with the mandate to serve as king of creation and the command to cultivate and preserve it.«¹⁰⁴ This is why we consider the ecological perspective of Ecumenical Patriarch Bartholomew to be, just as in the case of Pope Francis, primarily theocentric.¹⁰⁵

¹⁰² See ECUMENICAL PATRIARCH BARTHOLOMEW, Address at Environmental Symposium in Santa Barbara, California (8. XI. 1997).

¹⁰³ See ECUMENICAL PATRIARCH BARTHOLOMEW, Remarks as Prepared for Delivery Address at the Environmental Symposium Saint Barbara Greek Orthodox Church Santa Barbara, California (8. XI. 1997), https://www.orthodoxcouncil.org/web/ecumenical-patriarchate/homily/-/asset_publisher/NrbYUGIG0n1r/content/remarks-as-prepared-for-delivery-address-of-his-all-holiness-ecumenical-patriarch-b-a-r-t-h-o-l-o-m-e-w-at-the-environmental-symposium-saint-barbara-g?inheritRedirect=false&redirect=https%3A%2F%2Fwww.orthodoxcouncil.org%2Fweb%2Fecumenical-patriarchate%2Fhomily%3Fp_p_id%3D101_INSTANCE_NrbYUGIG0n1r%26p_p_lifecycle%3D0%26p_p_state%3Dnormal%26p_p_mode%3Dview%26p_p_col_id%3Dcolumn-1%26p_p_col_pos%3D1%26p_p_col_count%3D2%26_101_INSTANCE_NrbYUGIG0n1r_advancedSearch%3Dfalse%26_101_INSTANCE_NrbYUGIG0n1r_keywords%3D%26_101_INSTANCE_NrbYUGIG0n1r_delta%3D15%26p_r_p_564233524_resetCur%3Dfalse%26_101_INSTANCE_NrbYUGIG0n1r_cur%3D33%26_101_INSTANCE_NrbYUGIG0n1r_andOperator%3Dtrue (Accessed: 6. IV. 2021).

¹⁰⁴ ECUMENICAL PATRIARCH BARTHOLOMEW, Creativity and Creation, Greeting During a Musical Reception on the Occasion of the Sunday of Orthodoxy, 24. III. 2002, in: John CHRYSAVGIS (ed.), *Cosmic Grace, Humble Prayer: The Ecological Vision of the Green Patriarch Bartholomew*, 271.

¹⁰⁵ For more details on some other important elements of the theocentric ecological perspective of Ecumenical Patriarch Bartholomew, see ECUMENICAL PATRIARCH BARTHO-

Pope Francis also criticises through the theocentric ecological perspective both, exaggerated anthropocentrism that does not recognise any value of other creatures and one-sided biocentrism that denies a special value to human beings.¹⁰⁶ Because of this, his approach is grounded in the theological metaphysical presupposition according to which all that exists is related to one God who has, as the Trinitarian communion, left his mark on all creatures in the act of creation.¹⁰⁷ Precisely because of this fact, in his encyclical *Laudato si'*, Pope Francis builds his ecological vision on theology of creation and redemption that shows that human life is based on three mutually interwoven relations: with God, with neighbour, and with Earth. These are relations that had been broken because of sin, which disturbed the harmony between the Creator and creation, thereby distorting the call of a human being, who follows eagerly God's commandment to subdue the earth (see Gen. 1:28) but overhears an equally important commandment of God to work the Earth and care for it (see Gen. 2:15).¹⁰⁸

In order to chart the course of overcoming such despotic anthropocentrism, Pope Francis emphasises that theology of creation and redemption clearly show that all creatures have their own inner worth, since their very existence reflects the Creator's wisdom and goodness. Because of that, a human being, endowed with reason, cannot rule over other creatures by simply imposing his/her will on them, but only with respect and responsibly.¹⁰⁹ Without making their autonomy conditional, God's presence in creatures, Pope Francis emphasises in *Laudato si'*, guarantees survival and development of each creature, which is theologically understood as continuous creation (*creatio continua*).¹¹⁰ In that context, his theocentric perspective is explicitly manifested in the following statement: »The ultimate destiny of the universe is in the fullness of God, which has already been attained by the risen Christ, the measure of the maturity of all things. Here we can add yet another argument for rejecting every tyrannical and irresponsible domination of human beings over other creatures. The ultimate purpose of other creatures is not to be found in us. Rather, all creatures are moving forward with us and through us towards

LOMEW, Sacred Gifts to a Living Planet, Address During the International Ecological Symposium held in Kathmandu, Nepal, 15. XI. 2000, in: John CHRYSAVGIS (ed.), *Cosmic Grace, Humble Prayer: The Ecological Vision of the Green Patriarch Bartholomew*, 248–261.

¹⁰⁶ See LS, nos. 116; 118.

¹⁰⁷ See LS, nos. 239–240.

¹⁰⁸ See LS, no. 66.

¹⁰⁹ See LS, no. 69.

¹¹⁰ See LS, no. 80.

a common point of arrival, which is God, in that transcendent fullness where the risen Christ embraces and illumines all things. Human beings, endowed with intelligence and love, and drawn by the fullness of Christ, are called to lead all creatures back to their Creator.«¹¹¹ From such theocentric perspective, a unique obligation comes forth for a human being as the image of God to be an instrument of God the Creator by respecting and preserving the common home.¹¹² Both, Pope Francis and Ecumenical Patriarch Bartholomew see the realisation of that task in the practice of ecological spirituality, whose postulates were discussed in the central part of this article.

Conclusion

When they realised that there is an inner connection between care for the environment and ecumenical dialogue, Pope Francis and Ecumenical Patriarch Bartholomew issued the *Joint Statement* on sacredness of God's creation and importance of its protection on the occasion of the *World Day of Prayer for the Care of Creation* on 1 September 2017. This built a new bridge between the Catholic and Orthodox Church based on ecumenism of the environment that complements already established ecumenism of dialogue and ecumenism of martyrdom. They both remind their believers that care for the environment as a work of God's creation is not an unimportant aspect of Christian life, since a constituent part of the Christian call is also an obligation to preserve the common home (*oecumene*).

In order to draw the attention of Christians – as well as all (non)religious people of good will – to the importance of preservation of the environment, Pope Francis and Ecumenical Patriarch Bartholomew have relied on the spiritual heritage of the Christian East and West so as to be able to offer a spiritual refreshment to the thirsty Earth and tired human being in the form of four oases that constitute the backbone of the practice of ecological spirituality. These are: conversion, solidarity, ascetic and Eucharistic ethos. Based on the theocentric theoretical-practical perspective, these oases of the Christian spiritual practice of the East and the West reveal themselves as a concrete refreshment that can strengthen spiritually the weak contemporary human being and help him/her to denounce selfish and destructive lifestyles. Through that, this refreshment can lead the contemporary human being towards awakening of

¹¹¹ LS, no. 83.

¹¹² See LS, no. 53.

ecological awareness that ought to – on personal and communal level – contribute to gradual solving of the contemporary ecological crisis.

These ecological efforts of Pope Francis and Ecumenical Patriarch Bartholomew are joined together with other current Christian ecological initiatives, undertaken also by the *World Council of Churches*, such as the ecumenical celebration called »Season of Creation«¹¹³ that lasts five weeks (from 1 September, the Orthodox feast-day of Divine creation, until 4 October, the feast-day of Francis of Assisi in the Catholic Church), which show advocacy for ecological justice, sensitivity for the poor, responsible social activity, and other similar activities as the eminent way of ecumenism of environment and, through that, as an undeniable religious contribution to the protection and preservation of the common home (*oecumene*).

Sažetak

EKOLOŠKA DUHOVNOST.

DOPRINOS PAPE FRANJE I EKUMENSKOG PATRIJARHA BARTOLOMEJA I.

Ivan DODLEK

Katolički bogoslovni fakultet, Sveučilište u Zagrebu
Vlaška 38, p.p. 432, 10 000 Zagreb
idodlek1@gmail.com

Rješenja za ekološku krizu traže se na različitim područjima znanosti, tehnologije, filozofije, ekonomije i politike. Budući da ekološki problemi imaju i moralne i duhovne korijene, istočne i zapadne kršćanske crkve svoj doprinos buđenju ekološke svijesti pokušavaju davati kroz prizmu ekološke duhovnosti utemeljene na teocentričnoj ekologiji. U radu će se istaknuti četiri zajednička religijska načela istočnih i zapadnih kršćanskih crkava koja čine ekumensku okosnicu prakse ekološke duhovnosti. To su: obraćenje, solidarnost, asketski etos i euharistijski etos. Ekološku duhovnost napose u svojoj teocentričnoj ekologiji ističu papa Franjo i ekumenski patrijarh Bartolomej. Članak stoga ponajprije istražuje njihove tekstove i izjave kojima potiču vjernike – kao

¹¹³ For more details on the ecumenical manifestation »Season of Creation« of the World Council of Churches, see <https://www.oikoumene.org/what-we-do/care-for-creation-and-climate-justice> (Accessed: 7. IV. 2021).

i sve (ne)religiozne ljude dobre volje – na oživljavanje prakse ekološke duhovnosti, te time ukazuje na njihove pojedinačne i zajedničke doprinose buđenju ekološke svijesti.

Ključne riječi: papa Franjo, ekumenski patrijarh Bartolomej, ekološka kriza, ekološka duhovnost, obraćenje, solidarnost, asketski etos, euharistijski etos, teocentrična ekologija.