



**Paul Pham**  
**Professor Kathleen McManus, OP. Ph. D.,**  
**University of Portland**  
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## I. INTRODUCTION

The neglect and exploitation of the earth and its ecosystems, which was created and pronounced by God to be “very good” (Genesis 1:31), is an ethical, Christological, and theological issue of great importance. Our environment is in a precarious state; global climate change affects all earthly creations; the implication of humanity and its activities in the ecosystems underlie a lack of respect for life, thus according to Elizabeth Johnson *“Jesus’ redeeming care need to extend to the flourishing of all creatures and the whole earth itself.”*<sup>1</sup>

What follows is the brief examination and awareness of the nature of our relationship with all of God’s creation: our cultivation of and dependence on the lands, our responsibility and stewardship to the environment, what shall be left by us to our posterity, and what must be done in order to harmoniously subsist with God’s creation.

Christian theology, in examining its responsibility of stewardship over the earth, seeks to amend these failures and, moreover, foster a nourishing relationship with the earth over which humans has been given dominion. Though ecology and Christology is a topic of great breadth, this paper shall examine most closely (1) the exploitation of God’s creation; (2) the position as presented in sacred Scriptures and tradition as well as the historical development of this position; and (3) the pastoral application of this position in the contemporary and its implications across religious and national boundaries.

## II. THE ROLE OF HUMANITY IN THE STATE OF THE ENVIRONMENT

The Earth’s ecosystems are in steep decline, an issue which involves humanity both as an instigator and as a victim. It has become increasingly apparent that human activity, through the emissions of greenhouse gasses, has exacerbated the increase in average global temperature. Global warming and climate change has contributed to the rapid changes in global temperatures; thus it poses a threat to agricultural and ecological systems unable to adapt at an equal rate. The rise in temperatures has provoked extreme weather patterns which have cause large-scale devastation, often in the world’s most deprived areas. Melting the ice and glaciers at the poles and elsewhere, global warming has caused the rise of sea levels thus decreasing land mass and contributing to population density. Increasing the area in which pests and disease might thrive, climate change has aggravated their spread and encouraged their infestation. Biodiversity has been threatened as a result of climate change and invasive human activity; this leads to the irreversible loss of species through extinction and, subsequently, the irreversible loss of diversity. The disproportionate increase of carbon gases, once kept in balance by the ability of Earth’s vegetation to absorb carbon dioxide and release oxygen, has began to stifle Earth’s flora; it thus threatens this delicate and fundamental equilibrium.<sup>2</sup> Expansive industrialization has introduced contaminants into the environment causing instability, disorder, harm, and discomfort to both the ecosystems and its living organisms. The contamination of our environments, the

air we breathe, the water we drink, the soil from which we are fed, holds adverse effects on the health; it indeed has caused the deaths of many living creatures, including humans.

In an attempt to identify and define the role of human activity in the degrading state of the environment, the Intergovernmental Panel on Climate Change (IPCC), the Nobel Peace Prize receiving scientific body commissioned by the United Nations, was tasked with the evaluation of the extent, risks, and causes of climate change. In the IPCC's most recent assessment in 2007, it was concluded that the "warming of the climate system is unequivocal;" that "most of the observed increase... is very likely (indicating a 90% likelihood) due to the... increase in anthropogenic (human) greenhouse gas concentrations;" and, most alarmingly, that "concentrations of carbon dioxide, methane, and nitrous oxide have increased markedly as a result of human activities..."<sup>3</sup> Pope John Paul II, in *On Social Concern*, no. 34, speaks of this exacting role and responsibility in all of creation:

*"The dominion granted to human by the Creator is not an absolute power, nor can one speak of a freedom to use and misuse, or to dispose of things as one pleases. ...when it comes to the natural world, we are subject not only to biological laws but also to moral ones, which cannot be violated with impunity."*<sup>4</sup>

This leaves our role in the natural world unambiguous: dominion, not as means to unbridled self-gratification, but rather as an ends in the care for and harmonious living amongst God's creation. There existed in Eden a finely balanced congruence between humankind and the environment; and as Adam and Eve have fallen out of such grace, so do we, their descendents, continue to upset this balance. We violate with impunity, as Pope John Paul II suggests, the moral laws to which we are subject in regards to our dominion over creation. As such, these environmental issues oblige our attention and summon our action.

### **III. ECOLOGICAL ISSUES: SACRED SCRIPTURE AND TRADITION**

Ecological concern has been widely articulated through sacred Scriptures and tradition as well as episcopal documents both at the universal and regional levels. Christian theology recognizes and affirms the need to address these concerns as reflected by Elizabeth Johnson:

*"interpreting the ministry, death, and resurrection of Jesus in wisdom categories orients Christology beyond the human world to the ecology of the earth and, indeed, to the universe, a vital move in this era of planetary crisis. Embodying Sophia who is fashioner of all that exists, Jesus' redeeming care extends to the flourishing of all creatures and the whole earth itself. The power of Wisdom's spirit is evident wherever human beings share in this love for the earth, tending its fruitfulness, respecting its limits, restoring what has been damaged, and guarding it from destruction. In this spirit the community of Jesus-Sophia finds its mandate to be in solidarity with the earth and at the forefront of ecological care."*

## 1. BIBLICAL TRADITION

Upon seeing all that God had created, God deemed Earth and all its inhabitants to be "very good." (Genesis 1:31). This, itself, is vital to the understanding of the way in which humanity must see the environment and its inhabitants. Though God created humans in God own "divine image," and thus placed the human creature at the summit of the created order, God also blessed all other non-human creation, making clear that the material world, in itself, has value. Though not equal to humankind, nature may not be exploited by humans. Humans cannot use of this world in manner which demean this value.

In creating human race in God's own image, God granted humanity dominion over all creation. Humans alone are tasked with authority over the material world; and obligated to exercise it in ways that allow God original Creative Act to be further revealed. In this way, humans, exercising their dominion, are tasked by God to be co-creators. In the parallel account of creation, God emphasizes the human responsibility of stewardship. Indeed, God tasks Adam to "tend and keep" (Genesis 2:15) the Garden of Eden. A caretaker cares for and keeps his charge; in order that it may be returned to its owner in as good, or a better condition than when it was tasked. Indeed, stewardship over the Earth calls not only for the great care in keeping God's creation, but the cultivation of the environment and its inhabitants.

To Noah, God charges this same task after the Great Flood:

*"So God blessed Noah and his children, and said to them: "Be fruitful and multiply, and fill the earth. And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand." (Genesis 9:1-2)*

Notably, in the story of Noah's Ark, it can be argued that God reveals great concern for the maintenance of biodiversity. By commanding that a pair of every species of fauna be saved, God tasks the keeping of the integrity of creation; in order that it may be restored after the Flood.

In the New Testament, the apostle Paul offers the following:

*"For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now." (Romans 8:19-22)*

Saint Paul speaks of all creation being bound in grievous burden as a result of the sins of humankind. The corruption of humanity has subjected the ecosystems and all its living organisms to destruction and degradation. In his message, Paul tells of the earth and all its creatures anticipating expectantly the time when God and God's liberated children should deliver creation from this bondage and enslavement. Contemporary Christian theology echoes this notion of liberation as reflected

by Professor Kathleen McManus, OP., Ph. D. of University of Portland in Oregon: “People engaged in transformative praxis recognize God as the one who comes in the liberation of captives, the healing of alienation, the restoration of human dignity and the renewal of the face of the earth. Thus Schillebeeckx examines the possibilities of an experience of God that is really integrated into the new culture, and of a new concept of God that has roots in this culture;”<sup>5</sup> a culture that respects all God’s creation.

## **2. GAUDIUM ET SPES, VATICAN II, 1965**

*Gaudium et Spes*, the Pastoral Constitution on the Church in the Modern World, one of the chief accomplishments of the Second Vatican Council, signals a pastoral and methodological shift in the approach of the Church to the modern world. It articulates the responsibility of the Church to closely survey the “signs of the times” and interpret them in accordance with the Gospel. In this way, the Church, “in a language intelligible to each generation,” can best adapt to and address the perennial issues which face humanity. Therefore, in its responsibility in examining and responding to the contemporary world, the modern Church, in accordance with its task as charged by *Gaudium et Spes*, must examine and respond to the mounting ecological crisis.<sup>6</sup>

Additionally, *Gaudium et Spes* asserts that humans, as a social being by their “innermost nature”, must relate themselves to others, or forfeit their potential in the primary form of “interpersonal communion.” Extending the consideration that humans must actively participate in their community; as creatures of the earth and as ecological beings, humans must also relate themselves well to the earth or forfeit their development.<sup>7</sup>

## **3. OCTOGESIMA ADVENIENS, POPE PAUL VI, 1971**

With specific regard to the environment, in 1971, Pope Paul VI, addresses “the dramatic and unexpected consequence of human activity” on the environment. The “ill-considered exploitation of nature” by humanity puts at risk the destruction of nature and, thus, turning humanity itself into “the victim of this degradation.” Describing the material world as “a permanent menace” which may create an intolerable future, Pope Paul VI tasks Christians to take notice of these changing perceptions; and to take responsibility together with all mankind in addressing a shared destiny. Indeed, a responsible relationship with the environment is, as asserted by Pope Paul VI, a “wide-ranging social problem which concerns the entire human family.”<sup>8</sup>

## **4. SOLLICITUDO REI SOCIALIS, POPE JOHN PAUL II, 1987**

Ecological concern, as addressed in his 1987 letter to the “sons and daughters of the Church and all people of good will,” is the respect for the integrity of nature and taking into account this respect when planning for development. Pope John Paul II calls for a threefold consideration which reflects carefully upon the development of the moral character; which also, in its constitution, respects all beings of the natural world. The first is the consideration that humans must not irresponsibly use with impunity any category of being. It is necessary, rather, to be aware of and act according to this awareness that each

being has a mutual connection in the ordered system of creation. The second consideration is responsible action in accordance with the awareness that natural resources are limited and, moreover, that some resources are not renewable. The negligent use of these resources is a precarious and irresponsible deed with not only contemporaneous implications, but eventual implications which affect our posterity as well. A true moral concept of development, Pope John Paul II indicates, cannot ignore the “consciences to the moral dimension of development.”<sup>9</sup>

## **5. PEACE WITH GOD THE CREATOR, PEACE WITH ALL OF CREATION, JP II, 1990**

In 1990, Pope John Paul II indicates that world peace is threatened not only by conflict, but also by a lack of due respect for nature, by negligent human activity with regards to the environment, and by the consequent decline in the quality of life. Pollution and environmental destruction is, according the Pope John Paul II, “the result of an unnatural and reductionist vision which at times leads to a genuine contempt for humanity.”<sup>10</sup>

To address this, Pope John Paul II directs for a new solidarity among humanity. He extols the virtue of solidarity in its demonstration of a resolute determination and commitment to the common good; because he indicates, “we are all really responsible for all.” In response to the ecological crisis, it is essential that a relationship of shared responsibility must be established amongst both developed nations and those that are industrialized. This responsibility is essential to promote a natural and social environment that sustains both global peace and health.<sup>11</sup>

The education of ecological responsibility is a fundamental factor in this shared responsibility. In defining this education, Pope John Paul II asserts that it “cannot be rooted in mere sentiment or empty wishes,” nor can it be “ideological or political.” It must not be a “rejection of the modern world or a vague desire to return to some ‘paradise lost.’” Rather, a “true education” must be embedded in the “genuine conversion” of perspective and action. Specifically calling upon “churches and religious bodies, non-governmental and governmental organization, indeed all members of society,” Pope John Paul II identifies there exacting roles in such education. Primarily, however, this education must begin within the family, where children are taught to respect their neighbors and to love nature.<sup>12</sup>

## **6. CENTESIMUS ANNUS, POPE JOHN PAUL II, 1991**

In an encyclical written in 1991, Pope John Paul II, refers to the close connection between the ecological question and the problem of consumerism. The “senseless destruction” of the environment is rooted in this anthropological error: in the human desire “to have and to enjoy” rather than “to be and to grow,” humanity consumes, in an “excessive and disordered” rate, the resources of the earth.<sup>13</sup>

To limit the waste of environmental and human resources and to protect the environment, Pope John Paul II calls for changes on the state and consumer-levels. He tasks the state with the provision of the defense and preservation of common

goods, namely natural and human environments, which cannot be maintained by market forces alone. He tasks consumers, and indeed all of society, with a change in lifestyles; so that environmental and human resources might not be wasted; in order that all the peoples of the world, both contemporaneously and eventual, will have a sufficient share of those resources.<sup>14</sup>

In response, the Church in the United States has responded with the expansion of Catholic social thought. Episcopal letters and statements have been issued including *Strangers and Guests* (Catholic Bishops of twelve Midwestern states, 1984), *Economic Justice for All* (USCCB, 1986), *Renewing the Earth* (USCCB, 1991), *The Columbia River Watershed* (Catholic Bishops on the Region, 2001), and *Global Climate Change*, (USCCB, 2001). These significant documents represent an initial raid into the conscience and seriousness of climate change as well as the implications of applying the Church teaching to this global phenomenon.

#### **IV. PASTORAL APPLICATION OF CHRISTIAN THEOLOGY**

Rooted in Scripture and tradition of the Church, Christian theology expresses the social doctrine of the Church outlining ethical principles to guide the development of a morally just society. Such principles are particularly pertinent to the many challenging social, political, economic and ecological issues of the modern world. Christian theology extols three themes that apply particularly to the concern for the environment. First, it calls for the respect of human life and dignity. Second, as the world becomes increasingly interdependent, we must grow further the common good and the virtue of solidarity. Thirdly, there is a particular responsibility to the poor and vulnerable, who may be the least able to cope with the changes in the environment. Their lives, children homes and work are most at risk. Ironically, they contribute least to the problems of global climate change but bear the greatest burdens because they have the least capacity to escape. As Professor McManus, OP., Ph.D., reflected: Edward Schillebeeckx would uphold the cross that the poor and vulnerable carry as *"the symbol of the "superior, defenseless power of vulnerability." Ivone Gebara decries the cross as a patriarchal symbol that has contributed to the oppression of the most vulnerable in this world, especially women, the poor, and the earth itself. She critiques the hierarchical system's use of the cross to manipulate guilt and impose sacrificial behavior in ways that have permeated Christian belief and practice in realms both personal and public. Schillebeeckx, too, critiques the damaging interpretations of the cross that have too often prevailed in Christian life, and he warns against naive proclamation of the cross's reconciling power without reference to real human experience."*<sup>15</sup>

As Christians, we need to share an abiding love for God's gift of creation and moral responsibility to care for God's creation both human and nature. Our response to the ecological crisis is indicative of our respect for God's creation and a measure of our faith and stewardship. This global environmental predicament concerns the one human family. It concerns

the poor and the vulnerable and those generations yet to come. The representation of the poor and vulnerable is often absent in the debates and decisions regarding the response to the ecological problem. We must encourage public officials to help “ensure those voices are heard, their needs addressed, and their burdens eased.”<sup>16</sup>

## **1. ADVOCATING ENVIRONMENTALLY RESPONSIBLE POLICIES**

Following the leadership of the Church, it is appropriate that Christians take interest in and responsibility for the modern ecological problems. Insofar as the common good is recognized beyond Catholic circles, or is implicit in other kinds of arguments, it may also offer a standard by which governmental policy with particular concern to the environment can be assessed. In regards to global equity, public authorities hold a particular responsibility to the common good. In accordance with Catholic tradition, the promotion and defense of the common good is to be the fundamental task of all public officials. There is a stark indifference in the rich nations towards the poor which is apparent in attitudes towards policies concerning global climate change. Developing nations are experiencing the most severe though their relatively low outputs of pollution and resource consumption; the disproportionate consequences of climate change is far greater degree than developed nations who consume the most resources and produce the most pollution. The Bush administration has objected that under the Kyoto Convention, rapidly developing countries of significant size, such as China and India, will not participate in first-stage reduction requirements. At present, however, China, with a population of 1.2 billion, accounts for 11% of the total greenhouse emissions as compared to the 25% for which the United States with its population of 280 million is responsible. Per capita the Chinese are four to five times as populous as the United States, yet are responsible for a small amount of the production of greenhouse gases for which the United States is responsible. Morality itself demands that the industrialized nations such as the United States make conscious efforts for the sake of and in the promotion of the planetary common good. Moral integrity demands that the United States accept responsibility for its disproportionate role in contributing to global warming. Moral accountability before the world community demands that we in the United States take direct responsibility for cleaning up the global nest we have polluted.<sup>17</sup> The United States hopefully under the Obama administration would construct a policy of responsibility, beginning with efforts at compliance with the existing international agreements such as the Kyoto Treaty. The teaching of the Church on the issue of global climate suggests that industrialized countries must demonstrate global responsibility and show fairness to poor countries.

Though they may assist less industrialized countries to develop, it is preferential, in the context of global climate change, to favor policies that attempt to mitigate greenhouse gases, both current and forthcoming. In addition to the reduction of greenhouse gases, it is incumbent on industrialized nations to the amelioration and the prevention of the expected destructive impact of global warming on poor regions of the world. This is, accordingly, an expense against notions

of the primacy of national interest, narrowly conceived, in favor of humanity. Countries located in coastal regions and island states are in need of special attention from collaborative international forces; these coastal countries are victim of some of the greatest effects of the climate change with the least means to escape as they attempt to retain not only their land but also their culture, tradition and ancestral homes held for many generations.<sup>18</sup> Our environment is gift granted to all humanity and this “common good” is not only for the enjoyment and usage in today’s generations, but for future generations to flourish and to tend to. Thus, it is faulty for public authorities and corporations to trade rights over the environment as a trading unit with intrinsic worth because the environment is a source of great natural wealth for all, present and future. As tenders of the environment in the present day, we are faced with an active consciousness of the need to sustain the environment, leaving it in a good or better condition for generations to come. In turn, this will set precedents for future generations to be proper caretakers of the limited resources we are granted within our environment.<sup>19</sup> In conclusion, it is the duty of all to be careful stewards of the environment. Whether it is public authorities legislating responsible practices or the student choosing to ride his or her bike as opposed to driving; we, as part of today’s population, are responsible to the future generation.

## **2. APPLICATIONS CROSSING RELIGIONS AND NATIONAL BOUNDARIES**

"Caring for the environment is a challenge for all of humanity. It is a matter of a common and universal duty, that of respecting the common good."<sup>20</sup> But another reason demanding respect and responsibility over the environment is called from our faith. "It is a responsibility that must mature on a basis of the global dimension of the present ecological crisis and the consequent necessity to meet it on a worldwide level, since all beings are interdependent in the universal order established by the Creator."<sup>21</sup> This responsibility reaches to each individual as each and every of God’s creatures depends upon one Earth, one environment and one set of resources. These resources are subject to abuse and extinction if we fail to recognize the complex nature of God’s mysterious creation<sup>22</sup>. Thus, the major faith traditions of the world all recognize the restoration of the Earth as a fundamental set of ethics. In a companion document for the UN Agenda 21 adopted at the Earth Summit, Bahai, Buddhist, Christian, Islamic, Jewish, and native writers all share their perspective on ethics to care for and restore the Earth.<sup>23</sup> A precedent was set in faith-based responsibility when the Orthodox ecumenical patriarch Bartholomew declared pollution a sin against God. This movement was extended when Pope John Paul II and Patriarch Bartholomew I of Constantinople signed the Declaration on the Environment, "We Are Still Betraying the Mandate God Has Given Us." Buddhist tradition, the fourteenth Dalai Lama, addresses environmental issues: “The problems of the environment cross all national boundaries in a way that no nation can afford to ignore, thus bringing about an opportunity for international

cooperation.”<sup>24</sup> These actions set a model for ecumenical movement, whose members began to actively seek and advocate both environmentally and socially responsible policies.

### 3. CHANGES IN LIFESTYLE:

Global Climate Change demands changes in lifestyle as the USCCB stated:

*True stewardship requires changes in human actions - both in moral behavior and technical advancement. ...Changes in lifestyle based on traditional moral virtues can ease the way to a sustainable and equitable world economy in which sacrifice will no longer be an unpopular concept....A renewed sense of sacrifice and restraint could make an essential contribution to addressing global climate change.*<sup>25</sup>

No matter the changes made by corporations and public authorities, without the effort of each individual, the movement to be responsible shepherds of the Earth is futile. This ideal is not met without challenges. As standards of living rise, populations increase and more countries develop, personal sacrifice as an idea is challenged and forgotten in the gleam of human development.<sup>26</sup> For humans, no matter than nationality, it is easier to leave the job of responsible environment practices to others – other people, other countries or even other generations. If we are to deal realistically and responsibly with our global situation, we need both spiritual deepening and a renewed sense of hope. This hope must not be retained within races or borders, but must spread to all people as we all are responsible. Hence, we need a vision of a possible hopeful future for the planet even if we cannot avoid all catastrophes. The Christological image of hope is the Reign of God on earth; throughout Christian history a great variety of meanings have been read into that image.

One interpretation of this vision includes long-term sustainable development to reduce and eventually solve the global climate change. This requires a vast pursuit of alternate technology and methods to develop efficient and clean power.<sup>27</sup> Already in development in concurrent with this vision is wind, solar and hydro power - sustainable power without the use of petroleum leaving both the environment and the energy economy stable. Furthermore, scientifically based practical advice about how to help overcome global climate change is available including Clean Energy Economy, Adoption of Renewables, Enhanced Energy Efficiency and so on.

By the means of the Catholic Doctrine, population would be limited by individual choices as opposed to pestilence, war, and famine. This population would be relatively stable as a sense of jointly moving into a more fulfilling future, and promote solidarity - the practical affirmation of the individual to work in concurrent with the vision of good for society. With respect to climate change, solidarity entails: (1) the international collaboration of many countries to confront the problems of climate change in a unified effort, (2) the adoption and implementation of technical mechanisms to monitor and alter the economy, pollution and the environment, such as the Kyoto Convention; (3) as a matter of equity, public authorities work to

relieve the cost of defeating climate change for poorer nations, and (4) it urge the exploration of programs of abatement consistent with further socio-economic development of poor nations.<sup>28</sup>

The rhetorical questions are, at this juncture, are we ready even provisionally to begin to describe for ourselves the shape of a hopeful future toward which our efforts may be rightly directed? If so, at what points does it support the fragmented concerns for ecological justice, and the environment that guide most of our actions? At what points does it redirect our energies?

## V. CONCLUSION

As reflected by Professor McManus, OP, Ph.D.: *“to say that Jesus mediated God's salvation - inaugurated God's reign, opened the way to eternal life, fulfilled the covenant, made creation new again - is to proclaim in varied ways that, in Jesus, God's life is made visible. Recognizing and entering into this divine life in the world is the meaning of salvation and the reality of the reign of God on earth.”*<sup>29</sup> We stand at an ecological crossroads where critical choices must be made. Those choices are at heart Christological as we are called for a deeper respect for God's creation and engage in activities to renew the earth, promote sustainable communities and preserve the sanctity of creation. The decisions we make will decisively shape the quality of life for ourselves and generations to come. As Christians, we need to open our hearts through scripture, tradition, prayer, and theology, and open our minds to learn and teach the issues among us and then open our hands to implement projects in the hope to restore the planet and realize the reign of God on earth.

**Prayer of Confession:** O God, in whom we trust, you have created the world good, and made each of us equally in your image. Yet, we failed to meet our Earth-keeping vocation. Ignoring your commandments, we violate the image of God in others and ourselves, exploit neighbor and nature, and threaten death to the planet entrusted to our care. We deserve condemnation. Yet you act with justice and mercy to redeem creation. Reconcile us from sin, we pray, and set us free to serve the Earth community. Amen.<sup>30</sup>

## END NOTES

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- <sup>10</sup> Peace With God The Creator, Peace With All of Creation. 1 January 1990. For The Celebration of The World Day of Peace. John Paul II. Vatican Web Site. The Holy See. March 3, 2016..
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- <sup>12</sup> Ibid.
- <sup>13</sup> *Centesimus Annus*. 05 January 1991. On The Hundredth Anniversary of Rerum Novarum. John Paul II. Vatican Web Site. The Holy See. March 3, 2016..
- <sup>14</sup> Ibid.
- <sup>15</sup> Kathleen McManus, O.P., "Reconciling the cross in the theologies of Edward Schillebeeckx and Ivone Gebara," *Theological Studies* 66 (2005): 639
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- <sup>19</sup> USCCB, "The Common Good and The Catholic Church's Social Teaching ", <http://www.usccb.org/sdwp/ejp/bishopsstatement.shtml> (March 3, 2016).
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20of%20everyone%20for%20the%20common%20good>.

<sup>21</sup> Ibid.

<sup>22</sup> USCCB, *“Global Climate Change: A Plea for Dialogue, Prudence, and The Common Good,”* (Washington, DC: United States Conference of Catholic Bishops, 2001), 8.

<sup>23</sup> Dieter T Hesse, *“Becoming a Church for Ecology and Justice,”* in the Prophetic Call, Celebrating Community, Earth, Justice, and Peace, Ed. Hugh Sanborn, (Denvers, MA: Chalice Press, 2004), 85.

<sup>24</sup> Ibid.

<sup>25</sup> USCCB, *“Global Climate Change: A Plea for Dialogue, Prudence, and The Common Good”*, <  
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<sup>26</sup> Christiansen, S.J., *“The Common Good and Leadership among Nations, A Roman Catholic Theological Perspective on Equity and Global Climate Change.”*

<sup>27</sup> Ibid.

<sup>28</sup> Ibid.

<sup>29</sup> Kathleen McManus, O.P., *“Who Do You Say That I Am?”* Word & World 29 no 2 (Spr 2009): 139.

<sup>30</sup> Hesse, *“A Prophetic Vision of Restoring the Earth,”* in the Prophetic Call, Celebrating Community, Earth, Justice, and Peace, Ed. Hugh Sanborn, 96.

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