

天主教環境倫理的里程碑：教宗方濟各《願祢受讚頌》通諭的環境倫理論述

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摘要

環境教育的五大目標中，環境態度與價值觀是普遍被認為重要卻不容易改變的一環，但宗教領域對此則有貢獻。本文從天主教生態神學的角度入手，企圖尋找與歸納其環境倫理思想闡述之脈絡，以提供環境倫理教育研究與實行者一個參考依據。教宗方濟各(Pope Francis)於2015年6月頒布通諭《願祢受讚頌》，為基督宗教神學在當代生態轉向的代表、天主教環境倫理思想的官方里程碑性定位。本文首先檢視通諭的思想根源：生態神學反省、天主教社會訓導以及聖方濟靈修傳統；並從對人的理解、對環境的想像以及環境、社會與人的整體關係三個幅度，探討通諭的環境倫理論述，將之歸結為開放的人文主義、肯定自然萬物的價值、整體生態學三項。「以神為中心」是天主教環境倫理觀的基調，由此發展出「對人的理解」與「對環境的想像」，在肯定自然界內在價值的同時，也重視人類在世界特有的角色與承擔。通諭的特殊性是將天主教社會訓導傳統中的團結關懷精神延伸至所有受造物，強調萬物之間的手足情誼，從「整體生態學」觀點，強調人類社會結構與環境的整體性關聯、呼籲社會發展當以大眾福祉為目標、重視對話與交談、倡議朝向「果敢的文化革命」與生態皈依。

關鍵字：天主教環境倫理、生態神學、教宗方濟各、願祢受讚頌

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The Environmental Ethics Discourse of Pope Francis' Encyclical Laudato Si'

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Abstract

In June 2015, Pope Francis promulgated the Encyclical “Laudato Si’ – On Care for Our Common Home,” which was viewed as the milestone of Catholic environmental ethics. This article firstly explored the theological roots of the encyclical: Catholic social teaching and the spiritual tradition of St. Francis of Assisi, and secondly analyzed the environmental ethics of the encyclical from three aspects: the comprehension of human, the imagination of the nature, and the integrative relationship of the environment, society and human. Based on the three aspects, the catholic environmental ethics could be summarized in three key basis: open humanism, value of creatures, integral ecology, which correspond to anthropocentrism, biocentrism and ecocentrism respectively. This article argued that “theocentrism” is the foundation of the Catholic environmental ethics. According to this foundation, Pope Francis not only affirms the intrinsic value of creatures, but also respects the special intelligence and role of human beings. This feature of the encyclical is to extend the idea of “solidarity,” the core principle of Catholic Social Teaching, to all creatures, thus emphasizing the fraternity between human and all creatures. Finally, *Laudato Si’* brought forward the view of “integral ecology,” which emphasized the holistic connection between social structure and the environment, calling for Common Good as the goal of social development, valuing dialogue and conversation, and advocating the “bold cultural revolution” as well as ecological conversion.

Keywords: Catholic environmental ethics, ecological theology, Pope Francis,
Laudato Si'