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## *Editorial*

### **Climate Change: Theological Responses**

Climate Change continues to be a serious concern, demanding urgent response from various branches of science and research. Though the significance and urgency of this issue have been pointed out by many, it is pertinent to ask whether the response of the human community has been sufficient.

There is wide consensus that there is a disturbing change in the climate system, and that humans are responsible for that. *Laudato Si'* acknowledges that, "Scientific studies indicate that most global warming in recent decades is due to the great concentration of greenhouse gases..." (LS 23). Climate Change raises questions about justice, intergenerational justice, and sustainable development. Though all are affected by climate change and its consequences, the poor, indigenous people, and other marginalised groups are more affected, and hence preferential option for them and solidarity with them demand immediate responses. Climate change and its consequences ask us to reconsider our concepts of development, economy, market, etc. The "Special *Laudato Si'* Anniversary Year" is a particular occasion to choose this theme for the June 2021 issue of *Asian Horizons*. Moreover, Covid-19 Pandemic has prompted us to reflect on our treatment of "our common home."

Ingeborg G. Gabriel argues that grave ecological damages threatening our planet and human lives are side effects of ambivalent technological progress and an overuse of resources by a consumer culture and calls for a metanoia of humankind. Analysing the emergency of climate change adopting the "see, judge, act" model of Catholic social teaching Todd A. Salzman and Michael G. Lawler point out the need of an ecological virtuous perspective grounded in personal conversion. Jyoti Sahi, a renowned artist and theologian, shows how climate change is bringing about a new understanding of a community's dependence on the land. Henry Jose Kodikuthiyil

elaborates upon the theological and ecological insights that are delineated in the teachings of Pope Francis.

The following two articles discuss how an intercultural and interreligious approach to ecology and climate change can possibly contribute to humanity's response to the crisis. Isis Ibrahim seeks to explore the interdependence between creation faith, and religious and cultural identity, and delineates shared ecological values and principles from various contexts on which a synergetic cooperation of religions could be founded in the future. Klaus Vellguth reflects on the possibilities of such an approach based on a series of conferences, especially on the basis of an Asian conference.

Cindy Paguirigan discusses how Covid-19 is highlighting our role as stewards of God's creation. D.J. Margaret focuses on climate change as one of the environmental challenges in which women are more vulnerable and underscores that participation and involvement of women is very much needed to remedy climate change. Simeiqi He ponders upon an eco-spirituality for Chinese Catholics in the context of the climate change based on awareness, contemplation, and conversion. Kochurani Abraham argues that gender justice is key to climate justice, and that overcoming patriarchal-hierarchical thinking is necessary for it.

Colman Fabian Kimaryo adopts a liturgical-theological approach to climate change, especially based on Eucharistic theology. Rosy Kulandaiammal underlines the need for an ecocentric attitude and lifestyle in daily life and shows that ecological life ensures meaning, purpose, and happiness in life. Patrick Dolan approaches the question of climate change from a rural American theological perspective, and says that the question of climate change should discuss the purpose of creation, and especially the purpose of the creation of human being. Inocent Mária V. Szaniszló discusses the connection between ecology and human ecology, and calls for a change in attitude to counter the climate change. Edmund Lazzari elaborates upon the environmental concerns in *Rerum Novarum* and thus how it is foundational for later magisterial teaching on ecology, including *Laudato Si'*.

**Shaji George Kochuthara**

Editor-in-Chief