

Marek Fiałkowski

The John Paul II Catholic University of Lublin

ORCID 0000-0002-4850-7420

Integral Ecology from the Perspective of War and Peace

Abstract: The article attempts to show the connections between ecology, the broadly understood problems of war and other conflicts, and the need to cultivate peace. Such an approach opens up new possibilities for interpreting the ecological issue and gives rise to new arguments favouring protection and respect for the work of creation. To this end, the various conflicts of war and violence that are part of the ecological crisis experienced by the modern world are presented firstly. This is followed by a discussion of the ecology of peace, an original proposal by Pope Benedict XVI that shapes modern man’s ecological awareness and respect for the created world. Finally, the integral ecology project was presented, which is particularly recommended by Pope Francis and is linked to the call for an ecological conversion. This ecological approach can help recognise and counteract adverse trends in social and political life and culture that often contribute to environmental destruction.

Keywords: integral ecology, war, peace, ecological conversion

“Yet we have strayed from that path of peace. [...] We have ravaged the garden of the earth with war.”
(Francis 2022)

The ecological issue, present in the teaching of the contemporary Church and regarded as a sign of the times (see *RH* 15; *SRS* 26), is nowadays addressed in an integral way (see De Tavernier and Ndubueze 2020, 744–55). This is an interesting attempt at a holistic response to the complex phenomenon of the environmental crisis, where the point of departure is an integral vision of the created world and the concept of social development in harmony with nature. In this view, there is room both for elements related to nature itself,

which is treated with respect, as well as for the special position that man occupies in it (see Gen 1:26–28), the care for his dignity, and the responsibility that rests on him due to the tasks entrusted to him in the world by the Creator. This is how ecological problems are related to socio-cultural issues, and the whole picture is completed with a biblical-theological approach, through which the natural environment is presented in new and fuller dimensions.

Such a perspective enables a broader and more in-depth look at ecological problems in connection with the various social phenomena challenging the Church's pastoral care at the present time. Among such challenges are undoubtedly the issues of war and peace which, while they have always been of interest to the Church, have acquired a new significance due to the recent events in Europe and other parts of the world. The aim of the article is to demonstrate the links between ecology, viewed integrally, and broadly understood problems of military conflicts and the need to care for peace. It is concerned with the phenomenon of war in the broadest sense, and especially its causes, manifestations, and multiple effects. As is the case with peace, which the Church portrays evangelically, rather than simply stating that it is merely the absence of war and an expression of power balance. It is also about presenting the relationship between ecology, understood integrally, and the problem of disharmony in man and society, which is the result of disobedience to God's design for man and the world that was created for him. It destroys man's relationship with God, with himself, with fellow men, and with the environment in which he lives and of which he is a part.

When seeking answers to the connections identified above, one should first analyse the problem of war, its various dimensions, and effects that are part of the environmental crisis, the consequences of which are experienced by the contemporary world. The next step will be to present the ecology of peace, Pope Benedict's original proposal, which is part of the broadly understood effort to shape the ecological consciousness of modern man, and thus to develop an attitude of respect for the created world. Finally, the article will present the project of integral ecology combined with a call for ecological conversion, which has been especially recommended

by Pope Francis, who has made the issue of integral ecology and various social problems one of the major themes of his pontificate.

This article implements elements of a method that Henryk Seweryniak called the “magisterial” method. It presents cultural phenomena and transformations by relying primarily on Church documents, commentaries, and theological studies (Seweryniak 2010, 19–20). Accordingly, the first stage of this article includes an analysis of the teaching of the Church, especially papal statements referring to broadly defined war, peace and the ecological issue. Then, the possibilities of using the indicated perspective in addressing the complex problem of the ecological crisis were identified, postulating the necessity of adopting an integral approach to ecology and developing an attitude of ecological conversion.

1. Ecological Effects of the Disruption of Harmony, Conflicts, and Violence

The Catechism of the Catholic Church encourages Christians to take action and pray that the divine Goodness may free humanity from the “ancient bondage of war” (CCC 2307). Every war has numerous and significant consequences, such as the death of innocent people, desensitisation to violence and killing, social disorganisation, forced migration, family breakdown, economic ruin, and environmental destruction. Although governments cannot be denied the right of lawful self-defence if they have exhausted all means of peaceful negotiation (GS 78; CCC 2308), due to the aforementioned great evil of war, the recent popes have avoided the term “just war” in their statements and only invoked the right of justified defence. Pope Francis claims that we cannot “think of war as a solution, because its risks will probably always be greater than its supposed benefits. In view of this, it is very difficult nowadays to invoke the rational criteria elaborated in earlier centuries to speak of the possibility of a ‘just war’” (FT 258). This is an understandable and respectable proposal to treat war as always evil.

From the ecological perspective, it is worth recalling the teaching of Pope Francis who, referring to the account of the creation in the Book of Genesis, pointed out that “human life is grounded in

three fundamental and closely intertwined relationships: with God, with our neighbour and with the earth itself.” The Bible teaches us that the above-mentioned relationships were severed due to sin. Thus, the harmony between the Creator, humanity, and the whole of creation was destroyed and turned into conflict. Meanwhile, “sin is manifest in all its destructive power in wars, the various forms of violence and abuse, the abandonment of the most vulnerable, and attacks on nature” (*LS* 66).

The Pope has also emphasised that, nowadays, humanity is in possession of powerful and dangerous tools which it can direct against itself and the entire planet. In the context of the weapons possessed by humanity and the development of technical capabilities, Pope Francis is right to ask: “In whose hands does all this power lie, or will it eventually end up? It is extremely risky for a small part of humanity to have it” (*LS* 104). Politicians and economists blame one another for environmental degradation and people’s poverty, but they refuse to acknowledge their mistakes and to develop effective solutions. Often, they also propose solutions that lead to conflicts and ignore the protection of the environment and the most vulnerable people (*LS* 198).

In this situation, Benedict XVI’s warning that treating nature in exclusively instrumental terms and reducing it to mere facts gives rise to environmental violence and, consequently, to the justification of actions that fail to respect human nature, remains highly relevant (*CV* 48). Referring to the teaching of John Paul II, Benedict XVI remarked that the way man treats the natural environment influences the way he treats himself, and vice versa. There is a close connection between respect for man and the protection of the created world. “Our duties towards the environment are linked to our duties towards the human person, considered in himself and in relation to others” (Benedict XVI 2010a). If man destroys himself, the natural environment in which he lives is also destroyed as a consequence of this. Similarly, when culture is heading towards nihilism, nature must inevitably bear the consequences of this (*CV* 51; cf. John Paul II 1990).

Violations of the correct relationship between man and creation, which goes against God’s design, can be defined in terms of violence. Michael Yankoski refers to three interrelated forms of violence

identified by Johan Galtung: direct, structural and cultural violence (Yankoski 2018, 108; Galtung 1969, 167–91). Direct violence is perhaps the most commonly understood form of violence, as it is easy to recognise and related to exerting force upon a victim. It is especially evident in the waged wars that bring a great deal of destruction not only to human societies but also to the natural environment, often extending beyond the areas in which fighting takes place. This involves indiscriminate pollution of the air, land, water resources, and large-scale destruction of flora and fauna, which leads to an ecological disaster and destruction of the ecosystem. Pope Francis does not hesitate to call such behaviour ecocide, which is understood as the loss, destruction, and damage to ecosystems in a given territory that has or may seriously compromise the utilisation of these ecosystems by inhabitants (Francis 2019; see Bar 2020, 33–58).

The next form of violence – structural violence – is less obvious than direct violence, but if one takes a closer look at the basis of social structures and systems, a certain in-built, systemic violence may become apparent. This is primarily a question of social injustice, the consequences of which are no less glaring than in the case of direct violence. Pope Francis stresses that: “Everything is connected. Concern for the environment thus needs to be joined to a sincere love for our fellow human beings and an unwavering commitment to resolving the problems of society” (*LS* 91; see Francis 2018, 34). Therefore, it is essential to seek “comprehensive solutions which consider the interactions within natural systems themselves and with social systems. We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental” (*LS* 138). The effort to restore balance in the natural environment has to go together with the effort to restore justice in the social environment (see Gocko 2024, 76–77).

Cultural violence is the third form of violence, which is linked to the two previous forms. It is situated in the broadly understood human culture and can be used to justify or legitimise direct or structural violence. This gives rise to the threat of a kind of indifference and habituation to certain behaviours, or even a conviction that they are right (Galtung 1990, 291–305; Yankoski

2018, 108–9). Here one can evoke consumerism, which is so ingrained in today's culture, and which Pope Francis describes as obsessive. The culture of consumerism and waste is turning the planet into a giant landfill. This model of development includes not only obsessions with material goods and idols of money and power, but also introduces new ideological colonialisms, disguised under the myth of progress, damaging specific cultural identities, disrupting harmony and leading to conflicts (see *LS* 144, 204, 222; *QA* 33, 16).

War, violence, and anti-environmentalism are closely linked, among other factors, through competition for resources, environmental exploitation, and the perpetuation of systems based on domination and control. Their effects are felt on many levels – from local conflicts to global climate change and ecosystem degradation. From a theological perspective, the source of the ecological crisis lies in the human heart, grounded in the reality of sin, unchecked desire for conquest, pride, and domination. Scientific and technological advancements have provided humanity with knowledge of the world's biological and technical functions while also enabling domination over it. However, moral and ethical development has not kept pace with this technical progress, often reducing the world to merely a resource for satisfying human needs. In such a context, profit becomes the appropriate measure of progress, and technical evaluation is the standard for assessing the world (see Wilczkiewicz 2020, 71–75).

One cultural expression of this mindset is the global technocratic paradigm, which Francis critiques based on the teachings of his predecessors (see *LD* 20–33). In the Pope's view, this is not just one of many theoretical concepts of governance but an obsessive pursuit of profit and the growth of economic indicators continued at all costs, without looking at the irreversible damage being done to nature on the global scale, and, thus, the negative effects on man himself (*LS* 109; see Szulczyński 2016, 204–7).

The environmental consequences of violence understood in this way, which directly or covertly affects man and his environment, is compounded by the realisation that this violence happens slowly. It is not immediately visible but builds up and produces its harmful consequences gradually and over time (Nixon 2011, 2). Often some

measures do not seem to be harmful in the short-term perspective, however, in reality, they have devastating consequences in the following years and for the subsequent generations (Yankoski 2018 109–10).

2. Ecology of Peace

Peace is a fundamental human need, deeply rooted in their nature. It brings completeness and joy to man and its attainment is the synthesis and culmination of all human longings (John Paul II 1979a). It is a universal value that appeals to the conscience of all people to make efforts to safeguard and perpetuate it.

The issue of peace is multidimensional and requires interdisciplinary research, making it challenging to define it precisely in a way that satisfies everyone. Peace is a complex process that evolves and develops. In theological terms, which avoids limiting peace to temporal and naturalistic concepts, peace refers to the quality of harmony in relationships with God, nature, other people, and oneself. It can be said that peace reflects the state of an individual and a community in the process of spiritual development, serving as a criterion to assess the relationships between a person and God and the connections among individuals, society, and the world (Tatar 2013, 25–32).

Most commonly, two types of peace are distinguished. The first type is peace which people can build with their own effort. It is usually based on a balance of power as well as on agreements and arrangements between people. As it is left to man's discretion, it may be fragile and precarious, often becoming a slogan and an empty word that may serve as a disguise for attitudes and actions dictated by selfishness and aggression. Sometimes peace can also encourage passivity, evasion of responsibility, laziness, and even cowardice and avoidance of risk (Paul VI 1967).

The second type of peace is a gift that God has entrusted to man. Such a peace, based on justice and love, cannot come from the world (cf. John 14:27). It is distinguished by its permanence and power, and it penetrates deeply into people's hearts. It has its origin in God, yet it is inseparably bound with man and, to some extent, depends

on him. Man's internal condition will play a significant role in the building of this peace. To a Christian, it is a call to an authentic conversion and renewal of the heart (Fiałkowski 2000, 290).

"Peace is not merely the absence of war; nor can it be reduced solely to the maintenance of a balance of power between enemies" (*GS* 78), it is also not the result of a military victory, but the work of justice and the fruit of love. Peace should be understood dynamically, as a task that is to be undertaken constantly, as it is not something to be achieved once and for all but a matter to be constantly pursued. According to John XXII, true peace on earth should be based on respect for truth, justice, freedom, and love (*PT* part 3; see Nockiewicz 2024, 404–5). Peace is lost due to social divisions, economic exploitation, and the use of violence. It therefore cannot be identified with a languid calm and lazy acquiescence to the existing reality, but it is a constant effort for truth, justice, love, and mercy in the world. A world in which the majority of people are deprived of a dignified life has no future. It is still filled with violence even in the absence war. Relationships characterised by persistent injustice are fraught with violence and remain a source of violence (Sekretariat der Deutschen Bischofskonferenz 2000, 59).

Michael Yankoski believes that just as the various forms of violence can be portrayed with more precision, the concept of peace can also be developed, going beyond the simplistic formula of "no war." Thus, making reference to Galtung, he speaks of "negative peace" and "positive peace." The former is described as the absence of "direct violence," while the "positive peace" is described as a social system that is free of structural and cultural forms of violence. At the same time, he stresses that what he means is the absence of such violence over long periods of time. Such a system is conducive the development of each human individual and of entire communities, enabling the full realisation of the human potential (Yankoski 2018, 110).

Taking all this into account, it seems reasonable and important to link peace to the ecological issue. This provides a better and broader account of the effects of the devastation of the human environment and their impact on social relations and politics. The interesting proposal of Benedict XVI, who explicitly links

environmental issues with the question of peace and justice in the world, fits into this context (Benedict XVI 2010b; see Tatar 2023, 166–67). In the Message for the 40th World Day of Peace (1 January 2007) titled *The Human Person, the Heart of Peace*, the Pope uses the term “ecology of peace.” It is based on the human ecology (CA 38) and social ecology, both of which significantly influence respect for the natural world and peace between people. According to the Pope, a commitment to a human ecology fosters the growth of the “tree of peace.” He sees the multi-faceted example of the ecology of peace in the poem-prayer by St Francis of Assisi, patron saint of ecology, titled *Canticle of Brother Sun* which has references in the *Laudato si’* encyclical by Pope Francis (see LS 87; Benedict XVI 2007).

The ecology of peace seems to be a kind of synthesis of demands coming from natural ecology and, above all, human and social ecology. However, the main emphasis here is placed on the preservation of peace, which is intimately connected to the care for nature, for individual human beings, and for society as a whole. Such care also has to take into account man’s relationship with God. The peace that has been achieved, in turn, guarantees proper relationships in the above-mentioned ecological trends, emphasising the indissoluble link between peace with the created world and peace among people. As Benedict XVI noted, both presuppose peace with God (Benedict XVI 2007).

The ecology of peace is to be understood as a concern for peace and the search for appropriate means of protecting, consolidating, and spreading it in the world. After all, peace is a natural value for the human person, enabling them to develop and exist properly in the world. Therefore, it can be seen as a means for the well-being of the human person and their integral development. However, the ecology of peace also draws attention to man’s relationship with nature. If it is wrong, it affects the relationship between people and between people and God, which also reflects on the state of peace. The ecology of peace is therefore a properly understood conservation of nature, aimed at establishing and maintaining peace or protecting it, which stems from a genuine concern for the Earth and its proper management (Wyrostkiewicz 2007, 164–65).

The idea of the ecology of peace is related to various challenges of the broadly understood ecological crisis and threats to peace. In this context, Benedict XVI recalls the problem of energy supply and the related disparities in the development of individual countries and regions in the world. The progressing industrial development not only increases the demand for energy but also results in an increasingly ruthless race to existing sources of energy. Meanwhile, Pope Francis speaks about the restriction of access to high quality drinking water for the poor population, even though access to it is a fundamental human right, crucial for their survival and development (see *LS* 28–31; Kaproń 2016, 29).

The above-mentioned disparities in the development of specific countries give rise to numerous tensions and antagonisms. The destruction of the natural environment, its selfish exploitation, and the violent seizure of the earth's natural assets lead to conflicts and war. These conflicts often take place in poor countries, leading to deaths, losses, and environmental degradation. It is therefore necessary to decisively oppose all concepts that contain the seeds of hostility and thus destroy peace, man, and the natural world (*CV* 49; Benedict XVI 2007; Fiałkowski 2017b, 88–90).

The ecology of peace concept proposed by Benedict XVI emphasises the significance of man's relationship to nature, which is the foundation of proper social relations. Moreover, it calls for an appreciation of the social level of human existence and for the conviction that the integral development of the human person is influenced by the broadly understood natural environment in which they live. Respecting nature while recognising correct relations between people creates suitable conditions for building and strengthening peace on earth (Wyrostkiewicz 2007, 169).

3. Towards Integral Ecology and Ecological Conversion

Teresa Messias suggests that the *Laudato si'* encyclical written by Pope Francis in 2015 *On care for our common home* (*LS*) can be regarded as a very significant or even breakthrough stage in the Church's teaching on broadly understood ecology. The Argentinian Pope introduced climate change, environmental degradation,

poverty, and man's accountability into the realm of theological reflection, and thus, in a way, opened up new possibilities and fields of research. The concept of integral ecology can be recognised as particularly original (see *LS* ch. 4). It stresses that the concept of ecology has to be complemented by the integration of human beings and all of their social and cultural interactions in it. If one considers the complexity of the ecological crisis, its multiple causes and effects, then ecology needs to be renewed by adding to it the consequences of human relations, both to nature and to humanity itself, moving beyond considerations and measures related to science or technology (Messias 2024, 68).

It must be emphasised that the category of “integrity” has already appeared in John Paul II's Message for the XXIII World Day of Peace titled *Peace with God the Creator, Peace with All of Creation* (1 January 1990), where it is understood as a fundamental category normalising the way of thinking about creatures. The Pope's ecological proposals showed the vast domain of man's contact with nature and suggested a harmonious, integral fusion of environmental and social theories with the problems of broadly understood humanities and culture, as well as the Christian belief in the Creator who guides the evolutionary processes of the world (Jaromi 2017, 73; see Sadowski 2016, 28–32).

The integral ecology project is an interesting attempt at a holistic response to the phenomenon of the ecological crisis and, in a sense, to the complex challenges of modernity. It also presents a new, integral vision of the created world, and a concept of social development that is in harmony with nature (Jaromi 2017, 75–76). In this view, there is room for elements related to nature itself, the special position that man occupies in it, the care for his dignity, and the responsibility that rests on him due to the tasks entrusted to him in the world by the Creator. It also combines ecological problems with socio-cultural issues, and the whole picture is completed with a biblical-theological approach, through which the natural environment is presented in new and fuller dimensions. One can conclude that integral ecology requires that more time be dedicated to regaining proper harmony with creation, reflecting on our lifestyle and our ideals, and contemplating the Creator (see *LS*

225). This will enable a rediscovery of God who lives among us and in the things that surround us, and whose presence “must not be contrived but found, uncovered” (*EG* 71; cf. Fiałkowski 2019, 93–94).

The ecological reflections on war and peace should be viewed in this broad perspective. They should not focus solely on man but also see the broader context of his life and activity. As Michael Yankoski emphasised, the vision of integral ecology included in *Laudato si'* goes beyond the *homo sapiens*, which makes it necessary to expand the reflections on violence and peace as well (Yankoski 2018, 117). This does not mean being silent about the responsibility that people bear for destroying other people and the balance and harmonious development of all other creatures. Pope Francis' environmental encyclical clearly defines the “human origin of the ecological crisis” (see *LS* ch. 3) and offers interpretations of certain human behaviours, actions, and motivations which exacerbate the effects of the ecological crisis caused by humanity instead of helping with its resolution (Messias 2024, 68).

Upsetting the balance in the natural environment, which can be interpreted as violence and a type of war, calls for an ecological conversion of the mind, heart and actions. Otherwise, it will be difficult to build peace and harmony in the world of creatures. The Church's teaching on the ecological crisis explicitly calls for conversion (see Caporali 2024, 69). The term “ecological conversion” was used by John Paul II in his catechesis with the significant title *We must prevent the ecological disaster*. The Pope pointed to tasks facing man, whom the Creator entrusted with the mission to rule over creatures. However, this rule is not an absolute dominion but a service. The destruction that man has caused in the environment inhabited by creatures proves that man, instead of being the Creator's servant, has become an independent despot. It is therefore necessary to seek a certain conversion, which will make humanity more sensitive to the threat of disaster and mobilise it to take specific actions which will restore harmony between people and nature, as well as between people themselves (John Paul 2001; see Kelly 2016, 167–88). It can also be said that the idea of change and conversion in man's relationship to the world of creatures permeates the entire ecological encyclical written by Pope Francis (see *LS* 5, 216–21),

which makes it necessary to treat ecological conversion as a special challenge and task for Christians (Fiałkowski 2017a, 329–31; see Ludescher Imanaka, Prussia and Alexis 2017, 47–48; Caporali 2024, 69–70).

From a Christian point of view, the causes of the ecological disruption, imbalance, and degradation that we are witnessing arise in the human heart, where sin is present and active, awaiting forgiveness and renewal. Conversion is therefore necessary, and that involves the acknowledgement of sin, repentance, and a firm resolve to change one's lifestyle (Sadowski 2015, 307–17). Pope Francis teaches that “if a mistaken understanding of our own principles has at times led us to justify mistreating nature, to exercise tyranny over creation, to engage in war, injustice and acts of violence, we believers should acknowledge that by so doing we were not faithful to the treasures of wisdom which we have been called to protect and preserve” (*LS* 200).

4. Conclusions

The ecological crisis experienced by the modern world is to be seen in the context of the violation of harmony between man and God the Creator, the consequences of which are visible in people's relationships with each other and with the surrounding environment. Complex environmental problems can also be presented from the perspective of broadly understood war and peace. This opens new possibilities for interpreting the ecological issue and gives rise to new arguments in favour of protecting and respecting the work of creation. The perspective of a broadly understood war and violence associated with it, which also takes various forms, can be helpful in curbing the negative trends that can be observed in socio-political life and culture. Often, they slowly and consistently damage the natural environment, which leads to social conflicts that ultimately turn against humans, destabilising their development and giving rise to social conflicts. This postulates the need to seek avenues for reconciliation and the restoration of harmony and proper balance in the entire, broadly defined, human environment. At the same time, it is about the kind of peace that is not just

a temporarily resolved conflict but one that requires a true conversion and reconciliation. The project of integral ecology seems to be the right path not only for the understanding of environmental problems, taking into account the well-being of creatures and people, including the future generations, but also for building the right common ground. Ecology understood in this way, interpreted in the context of war and peace, can awaken the human conscience from its slumber and open a wide horizon of possibilities for countering the effects of short-sighted human activity. It also provides a point of departure for new initiatives that serve harmony and the development of humanity.

“We have failed to care for the earth, our garden-home; we have failed to care for our brothers and sisters,” says Pope Francis. “We have sinned against the earth, against our neighbours, and ultimately against the Creator, the benevolent Father who provides for everyone, and desires us to live in communion and flourish together” (Francis 2020a, 13). Hence the call for an examination of conscience, critical reflection on man’s fulfilment of his mission as steward of the Earth, and constant conversion, as we are still far from making the Earth subject to ourselves in the image and likeness of God the Creator.

Ekologia integralna z perspektywy wojny i pokoju

Abstrakt: Artykuł podejmuje próbę ukazania powiązań ekologii, z szeroko pojętymi problemami konfliktów wojennych i koniecznością troski o pokój. Wydaje się, że takie ujęcie otwiera nowe możliwości interpretacji kwestii ekologicznej, a także rodzi nowe argumenty na rzecz ochrony i szacunku wobec dzieła stworzenia. W tym celu ukazano najpierw problematykę rozmaitych konfliktów wojennych i przemocy wpisujących się w kryzys ekologiczny, którego skutków doświadcza współczesny świat. Następnie omówiono ekologię pokoju – oryginalną propozycję papieża Benedykta XVI, która służy kształtowaniu świadomości ekologicznej współczesnego człowieka oraz szacunku wobec stworzonego świata. Na końcu ukazany został projekt ekologii integralnej połączony z wezwaniem do ekologicznego nawrócenia, szczególnie zalecany przez papieża Franciszka. Takie ujęcie ekologii może być pomocne w rozpoznawaniu i zahamowaniu niekorzystnych trendów, jakie widoczne są w życiu społeczno-politycznym i kulturze, a które często przyczyniają się do dewastacji środowiska naturalnego.

Słowa kluczowe: ekologia integralna, wojna, pokój, nawrócenie ekologiczne

Bibliography

- Bar, Wiesław. 2020. “Ekobójstwo i grzech ekologiczny dwa terminy – dwa porządki – wspólna sprawa.” *Studia Prawnicze KUL* 2 (82): 33–58.
- Benedict XVI. 2007. “Message of his Holiness Pope Benedict XVI for the Celebration of the World Day of Peace. *The Human Person, the Heart of Peace.*” 1 January 2017. Accessed December 10, 2024. https://www.vatican.va/content/benedict-xvi/en/messages/peace/documents/hf_ben-xvi_mes_20061208_xl-world-day-peace.html.
- Benedict XVI. 2009. Encyclical Letter *Caritas in veritate*. (= *CV*).
- Benedict XVI. 2010a. “Message of his Holiness Pope Benedict XVI for the Celebration of the World Day of Peace. *If you want to Cultivate Peace, Protect Creation.*” 1 January 2010. Accessed December 10, 2024. https://www.vatican.va/content/benedict-xvi/en/messages/peace/documents/hf_ben-xvi_mes_20091208_xliii-world-day-peace.html.
- Benedict XVI. 2010b. “Address of his Holiness Pope Benedict XVI to the Members of the Diplomatic Corps for the Traditional Exchange of New Year Greetings.” Accessed December 10, 2024. https://www.vatican.va/content/benedict-xvi/en/speeches/2010/january/documents/hf_ben-xvi_spe_20100111_diplomatic-corps.html.
- Caporali, Fabio. 2024. “Ecological Conscience and Peace in the Social Doctrine of the Church.” *Studia Ecologiae et Bioethicae* 22 (1): 63–74. <https://doi.org/10.21697/seb.5801>.
- Catechism of the Catholic Church*. 1992. (= *CCC*).
- De Tavernier, Johan, and Kingsley Ndubueze. 2020. “Laudato Si’s View on Integral Ecology in Light of the Planetary Boundaries Concept.” *New Blackfriars* 101 (1096): 740–59. <https://doi.org/10.1111/nbfr.12500>.
- Fiałkowski, Marek. 2000. “Stosunek Kościoła do świata.” In *Teologia pastoralna fundamentalna*, vol. 1 of *Teologia pastoralna*, edited by R. Kamiński, 249–92. Lublin: Atla 2.
- Fiałkowski, Marek. 2017a. “Inspiracje encykliki ‘Laudato Si’ dla duszpasterstwa.” *Verbum Vitae* 31 (1): 321–40.
- Fiałkowski, Marek. 2017b. “Protection of the Work of Creation. Ecology in the Teachings of Benedict XVI.” *Roczniki Teologiczne* 64 (6): 81–93.
- Fiałkowski, Marek. 2019. “Ku ekologii integralnej. Na marginesie ‘Dokumentu przygotowawczego Synodu Biskupów dla Amazonii.’” *Roczniki Teologiczne* 66 (6): 81–96.
- Francis. 2014. Apostolic Exhortation *Evangelii gaudium*. (= *EG*).
- Francis. 2015. Encyclical Letter *Laudato si’*. (= *LS*).
- Francis. 2018. “Address of His Holiness Pope Francis to Participants at the International Conference Marking the 3rd Anniversary of the Encyclical *Laudato si’*.” Accessed December 10, 2024. https://www.vatican.va/content/francesco/en/speeches/2018/july/documents/papa-francesco_20180706_terzoanniversario-laudatosi.html.

- Francis. 2019. "Address of his Holiness Pope Francis to Participants at the World Congress of the International Association of Penal Law." Accessed December 10, 2024. https://www.vatican.va/content/francesco/en/speeches/2019/november/documents/papa-francesco_20191115_diritto-penale.html.
- Francis. 2020a. General Audience, 22 April 2020 ["Catechesi in occasione della 50ª Giornata Mondiale della Terra"]. Accessed April 4, 2025. https://www.vatican.va/content/francesco/en/audiences/2020/documents/papa-francesco_20200422_udienza-generale.html.
- Francis. 2020b. Apostolic Exhortation *Querida Amazonia*. (= *QA*).
- Francis. 2020c. Encyclical Letter *Fratelli tutti*. (= *FT*).
- Francis. 2022. "Act of Consecration to the Immaculate Heart of Mary." Accessed December 10, 2024. <https://www.vatican.va/content/francesco/pl/prayers/documents/20220325-atto-consacrazione-cuoredimaria.html>.
- Francis. 2023. Apostolic Exhortation *Laudate Deum*. (= *LD*).
- Galtung, Johan. 1969. "Violence, Peace, and Peace Research." *Journal of Peace Research* 6 (3): 167–91.
- Galtung, Johan. 1990. "Cultural Violence." *Journal of Peace Research* 27 (3): 291–305.
- Gocko, Jerzy. 2024. "Ecology and Justice: From Environmental Justice to Integral Ecology of «Laudato si»." *Studia Ecologiae et Bioethicae* 22 (1): 75–82. <https://doi.org/10.21697/seb.5799>.
- Jaromi, Stanisław. 2017. "Ekologia integralna. Kompleksowa odpowiedź na kryzys ekologiczny." *Ateneum Kapłańskie* 169 (1): 64–78.
- John Paul II. 1979a. "Message of his Holiness Pope John Paul II for the Celebration of the Day of Peace. *To Reach Peace, Teach Peace*." 1 January 1979. Accessed December 10, 2024. https://www.vatican.va/content/john-paul-ii/en/messages/peace/documents/hf_jp-ii_mes_19781221_xii-world-day-for-peace.html.
- John Paul II. 1979b. Encyclical Letter *Redemptor hominis*. (= *RH*).
- John Paul II. 1987. Encyclical Letter *Sollicitudo rei socialis*. (= *SRS*).
- John Paul II. 1990. "Message of his Holiness Pope John Paul II for the Celebration of the Day of Peace. *Peace with God the Creator, Peace with all of Creation*." 1 January 1990. Accessed December 10, 2024. https://www.vatican.va/content/john-paul-ii/en/messages/peace/documents/hf_jp-ii_mes_19891208_xxiii-world-day-for-peace.html
- John Paul II. 1991. Encyclical Letter *Centesimus annus*. (= *CA*).
- John Paul II. 2001. "L'impegno per scongiurare la catastrofe ecologica (Lettura: Sal 148, 1-5)." Accessed December 10, 2024. https://www.vatican.va/content/john-paul-ii/it/audiences/2001/documents/hf_jp-ii_aud_20010117.html.
- John XXIII. 1963. Encyclical Letter *Pacem in terris*. (= *PT*).
- Kapron, Kacper. 2016. "Południowoamerykańskie prężródło encykliki *Laudato si*." In *Kościół i nauka w obliczu ekologicznych wyzwań. Źródła, inspiracje i konteksty encykliki *Laudato si**', edited by Jacek Poznański and Stanisław Jaromi, 17–36. Kraków: Wyd. WAM.

- Kelly, Antony J. 2016. *Laudato Si: An Integral Ecology and the Catholic Vision*. Australia: ATF Ltd. <https://doi.org/10.2307/j.ctvvp3wvww>.
- Ludescher Imanaka, Jessica, Greg Prussia, and Samantha Alexis. 2017. "‘Laudato Si’ and Integral Ecology: A Reconceptualization of Sustainability." *Journal of Management for Global Sustainability* 5:40–61. <https://doi.org/10.13185/2244-6893.1056>.
- Messias, Teresa. 2024. "From Ecotheology to Ecospirituality in *Laudato si* – Ecological Spirituality beyond Christian Religion." *Religions* 15 (1): 68. <https://doi.org/10.3390/rel15010068>.
- Nixon, Rob. 2011. *Slow Violence and the Environmentalism of the Poor*. Cambridge, MA: Harvard University Press.
- Nockiewicz, Irmina. 2024. "Pokój." In *Słownik katolickiej nauki społecznej*, edited by Piotr Mazurkiewicz, Piotr Burgoński, Kamil Sulej, Janusz Węgrzecki, and Artur Wysocki, 404–5. Warszawa: Wyd. Instytut Wydawniczy PAX.
- Paul VI. 1967. "Message of his Holiness Pope Paul VI for the Observance of a Day of Peace." 1 January 1968. Accessed December 10, 2024. https://www.vatican.va/content/paul-vi/en/messages/peace/documents/hf_p-vi_mes_19671208_i-world-day-for-peace.html.
- Sadowski, Ryszard F. 2015. *Filozoficzny spór o rolę chrześcijaństwa w kwestii ekologicznej*. Warszawa: Towarzystwo Naukowe Franciszka Salezego.
- Sadowski, Ryszard F. 2016. "The Concept of Integral Ecology in the Encyclical *Laudato Si*." *Divyadaan* 27 (1): 21–44.
- Second Vatican Council. 1965. Pastoral Constitution on the Church in the Modern World *Gaudium et spes*. (= GS).
- Sekretariat der Deutschen Bischofskonferenz, ed. 2000. "Gerechter Friede." *Die deutschen Bischöfe* 66. Accessed December 10, 2024. https://www.dbk-shop.de/media/files_public/aa854b8461836b577d6a6d8d6d7278f6/DBK_1166.pdf.
- Seweryniak, Henryk. 2010. "Teologie na ‘progno domu.’" *Kultura-Media-Teologia* 1 (1): 9–22.
- Tatar, Marek. 2013. *Duchowość pokoju w teologii Basila Hume’a*. Warszawa: Wyd. UKSW.
- Tatar, Marek. 2023. "The Ontic Foundations of Peace in the Perspective of Pope Benedict XVI." *Collectanea Theologica* 93 (4): 149–84. <http://doi.org/10.21697/ct.2023.93.4.10>.
- Wilczkiewicz, Krzysztof. 2020. *Troska chrześcijanina o środowisko naturalne w świetle nauczania Benedykta XVI i Franciszka: studium teologiczno-pastoralne*. Rzeszów – Lublin: Bonus Liber.
- Wyrostkiewicz, Michał. 2007. "Ku ‘ekologii pokoju.’" *Summarium* 36:159–69.
- Yankoski, Michael. 2018. "Strategic Peacebuilding and an ‘Integral Ecology.’" In *Theology and Ecology across the Disciplines: On Care for Our Common Home*, edited by C. Deane-Drummond and R. Artinian-Kaiser, 1051–18. London: T&T Clark. <http://dx.doi.org/10.5040/9780567672766.ch-009>.