

CREATURES



RADICAL ECOLOGICAL CONVERSION AFTER LAUDATO SI'
Discovering the intrinsic Value of all Creatures, Human & Non-human

Seeking Wisdom: Theology and the Intrinsic Value of Creatures (Draft)¹

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Greetings to Your Eminence, Your Excellences and all those assembled and present. I would like to start by thanking the Rector of the Pontifical Gregorian University for hosting this conference, and the Ambassadors to the Holy See of Georgia, Germany and the Kingdom of the Netherlands for their generous invitation to give this address. It is a tremendous honor to have this privilege, and I am fully aware that all I can do is touch the surface of some of the most important theological, philosophical and practical demands that are integral to the theme of this conference. Taking inspiration from Pope Francis' *Laudato si'*, I have become convinced that a philosophy approaching something akin to a more theological notion of *intrinsic creaturely value* is held in common with many others, including scientists, especially ecologists, and those from different religious traditions, even if the language used by each of these constituent groups is not necessarily the same². There are distinct Christian theological bases for that intrinsic value and I intend to outline some of these here. Wisdom, too, is a concept that can be broad, and so shared both in scientific communities and across religious traditions. A Christian theological interpretation of wisdom's meaning is relevant for the life and practice of the world-wide church. I hope to convince you that an orientation towards *seeking wisdom* helps fill out the implication of the rich theological meaning of intrinsic creaturely value practically, and therefore provides some first steps on a journey towards effective and lasting change.

¹ Paragraph references unless otherwise stated refer to Pope Francis, *Laudato si': On Care for Our Common Home* (London: Catholic Truth Society, 2015).

² Note that 'creaturely' can have a general and broad definition and simply refer to that which is alive and characteristic of living organisms. In *theology*, however, creaturely means more specifically being created by God as creatures of a Creator. The experience of wonder, on the other hand, is characteristic of science practice, and so approaches that of valuation of something for itself.

Let me begin with *intrinsic value*. As a philosophical term used in the context of environmental ethics this is usually defined as value of something or someone in and of itself without necessarily referring to its usefulness in helping us to achieve particular goals.³ Value is associated with the notion of *goodness* about the *nature of things* as such⁴. It is commonly distinguished from *instrumental value*, which means value because of usefulness for human beings, so that in this case that goodness is related to function.⁵ Sometimes intrinsic and instrumental forms of valuation are set in relation to organic and mechanistic understandings of the natural world. *Inherent value* sometimes collapses into intrinsic value, but it refers to the way value given to a particular creature or thing that arises when a valuing agent or perceiver is present, as, for example, in the case of painting judged to be beautiful by the observer. By there it might be possible to judge something else as being of value to another being, forming a nexus of valuation. The prospect of no valuing agent being present is rather more theoretical now than practical, given that the human race has spread out into the planet so effectively that even the wildest and most remote places on earth are now impacted by human influence, a shift sometimes given the attribution of a new geological era, *The Anthropocene*.

So, when Pope Francis talks about the intrinsic value of creatures in *Laudato si'*, he is saying something profound about their value in and of themselves quite apart from what humans might want to use them for. There are three specific times when Pope Francis explicitly uses this term in *Laudato si'*: (i) for all creatures, (ii) ecosystems and (iii) the earth as such.

He criticizes those who see 'no intrinsic value in lesser beings' (§117) and 'It is not enough, however, to think of different species merely as potential "resources" to be exploited, while overlooking the fact that they have value in themselves' (§33).

Of ecosystems, 'We take these systems into account not only to determine how best to use them, but also because they have an intrinsic value independent of their usefulness' (§140); of the earth 'the intrinsic dignity of the world' (§115). Ecosystem function requires 'fungi, worms, insects, reptiles, and an innumerable variety of microorganisms'. (§34) Overlooking those seemingly insignificant species like oceanic plankton forgets the interconnected web of beings in which humanity is embedded.

The *microbiome* is also important, trillions of microorganisms (mostly bacteria) that live symbiotically in our own bodies and that of other animals, and without which our own health and theirs would be radically different. Interconnectivity is important, so 'when certain

³ In Immanuel Kant intrinsic value was confined to human persons, but environmental ethicists regularly use this term to refer to other organisms, or even the land itself, so go beyond a narrowly defined Kantian definition.

⁴ Louis Caruana spells out these distinctions in much more detail in his contribution to this conference, 'From Nature to Intrinsic Value: Some Fundamental Conceptual Clarifications'.

⁵ The difficult question of whether something can in some respects have both intrinsic *and* instrumental value is a philosophical debate outside the scope of this short address.

species are destroyed or seriously harmed, the values involved are incalculable' (§36). Those 'incalculable' values reflect not just the harm done to those species themselves, but also harm to vulnerable human communities whose lives are bound up with them.

Unlike a purely philosophical account of intrinsic value, powerful though that may be, the theological basis for value ultimately lies in the recognition by Pope Francis that 'other living beings have a value of their own in God's eyes,' so, citing the Catechism of the Catholic Church, 'by their mere existence they bless him and give him glory' (§69). It is the Father, as Creator of the world that confers value on that creation, in so far as *all creatures* are given special dignity. Further, 'Because all creatures are connected, each must be cherished with love and respect, for all of us as living creatures are dependent on one another'. (§42). While human beings share this creatureliness with other creatures, they are 'endowed with unique dignity' (§43). The point is that endowing other creatures and even the earth itself with intrinsic value and special dignity does not take away from the particular and distinctive intrinsic value and particular dignity of human beings.⁶

What is the basis for God's care for creatures? The most fundamental basis is that of love, so, citing the book of Wisdom, Pope Francis declares: 'Creation is of the order of love. God's love is the fundamental moving force in all created things: "For you love all things that exist, and detest none of the things that you have made; for you would not have made anything if you had hated it" (*Wis* 11:24).' (§77).

The creation and the creatures in it are, on this basis, created in love, and also, I would add, through wisdom. The variety of forms of wisdom means that its precise definition depends on the context in which it is used, but all refer in some way to patterns of interconnectedness; in theological terms the beginning of wisdom requires faith: 'the fear of the Lord' (*Prov*.9.10) and the Gift of the virtue of wisdom is insight into spiritual truths.

Pope Francis affirms the role of wisdom in God's act of creation as well, so, quoting the book of Proverbs, 'the Lord by wisdom founded the earth' (*Prov* 3:19) as a further basis for giving respect to the creation. The catechism, too, speaks of the way all creatures reflect a ray of the wisdom of God.⁷ The sense that there is something in the created world that echoes its authorship in the Creator is a very ancient Christian tradition. As Pope Francis recognizes (§86) the goodness of God is made manifest through the diversity of creatures. Medieval theologian Thomas Aquinas is insistent:

⁶ A point discussed at some length in a special issue of the *Journal of Moral Theology* 3, no. 2 (2014) Special Issue, *Non Human Animals*, edited by John Berkman, Charles Camosy and Celia Deane-Drummond. See, in particular, John Berkman, 'From Theological Speciesism to a Theological Ethology: Where Catholic Moral Theology Needs to Go', pp. 11-34.

⁷ Catechism, §339, cited in *Laudato si'*, §69.

‘And because one single creature was not enough, he produced many and diverse, so that what was wanting in one expression of divine goodness might be supplied by another, for goodness, which in God is single and all together, in creatures is multiple and scattered’ (Thomas Aquinas, *Summa Theologiae*, 1a, Qu. 47.1).

This theological understanding of creaturely worth can be pushed even further theologically, so it is possible to speak of the mark of the Creator left behind in creatures in the manner of a trace. Thomas Aquinas, for example, suggested that all creatures bear a trace of the Trinity. Citing St. Augustine’s *De Trinitate VI*, Aquinas elaborates further on the notion of a trace.⁸ A trace marks causality as such, like footprints in the sand, though not the ‘form’ of the One who is the cause. The likeness of the Trinity is in the manner of an *image* in human persons, but it is to be distinguished from the likeness *as a trace* found in all creatures.⁹ For in all creatures, ‘there is something in all of them that has to be taken back to the divine Persons as to its cause’.¹⁰ The fact that it is created speaks of the involvement of the Person of the Father as the originator of all things; the fact that it has a particular form or species points to the Logos, for ‘form in a work of art is from the artist’s conception’. At the same time ‘Because it goes out from itself it tells of the Holy Ghost as of love, for wanting another comes from the will of him who made it so’.¹¹ Such an understanding of bearing a divine trace that reflects the Trinity is certainly not a diminishment in affirmation of the worth of all creatures.

This is not natural theology in the sense of trying to prove the existence of God from creation, but a way of recognizing, as all biologists try to do, the specific excellences in each creature, so that even if each creature is not perfect, it is capable of displaying a facet of divine goodness. And the difficult theological question of suffering and extinction and theodicy becomes even more acute once God’s goodness is understood in this way. While it would take another talk to discuss a proper response to that query, the first step theologically in working that out is reflection on the significance of the life, passion and resurrection of Jesus Christ, who is the incarnation and full embodiment of God’s love and wisdom on earth.

Why is consideration of Jesus as the wisdom of God so important, both theologically and practically? In the first place, wisdom literature is embedded in the Hebrew Bible, and wisdom is that common knowledge open to all persons. It is one reason why wisdom literature was not always taken sufficiently seriously, as it was not thought of as bearing on Israel’s salvation history. *Proverbial wisdom* found in the book of Proverbs, for example, speaks of wisdom being at work in the work of creation, as in Proverbs 8. 30, like a little child at play. But it also invites those who are searching for wisdom to consider the natural world, so, with Proverbs, ‘Go to the ant, you sluggard, consider its ways and be wise’ (Proverbs 6.6). It is by reflecting on and paying careful attention to details of the ways of the ant and other

⁸ Thomas Aquinas, *Summa Theologiae, Creation, Variety and Evil*, Vol. 8 (1a 44-49), edited by Thomas Gilby (London: Blackfriars, 1963), 1a Qu. 45.7.

⁹ This distinction between image and likeness in Thomistic thought has been criticized as insufficiently based on biblical scholarship. However, as long as the claim is not made that it has a direct biblical origin, the distinction is a reminder of the ethical priority afforded to human beings, while at the same time putting stress on all creaturely dignity.

¹⁰ Aquinas, *Summa Theologiae*, 1a Qu. 45.7.

¹¹ Aquinas, *Summa Theologiae*, 1a Qu. 45.7

living creatures in the natural world in all their stupendous variety that humanity can learn something about what wisdom means. That is the basic lesson of proverbial wisdom. And surely this is the experience of naturalists, biologists and scientists; the search is for natural wisdom, even if the experience may be of wonder and perhaps awe.

But wisdom is not restricted to natural wisdom, for, as the books of Isaiah and Jeremiah testify, *wisdom is also prophetic*. If the first step is to see what is there in the world, the second step is to make prophetic judgments about it. That is why naming the human roots of such a crisis in relationship to God, each other and all of creation as Pope Francis does in his encyclical is also part of an act of wisdom. It is the brokenness of those relationships expressed individually and structurally through economic and social systems that a prophetic call makes clear. The important point to note is that a concentration on matters of creation alone is not enough given the interconnectedness with human social systems. Anthropologists and others are also recognizing with increasing clarity that our biological, social and cultural worlds cannot be broken down into neat boxes, one informs the other in what could be termed, to use Tim Ingold's phrase, *biosocial becomings*¹².

In Hebrew Scriptures, the wisdom of God that was sought in the context of family and through education, and grounded in the creaturely realm, eventually came to be personified as Lady Wisdom that found its echo in the Jewish Torah. It is not surprising, then, that the magnificent and ancient pre-Christian hymn to wisdom became adapted in the epistle to the Colossians to refer to Jesus Christ. In this hymn Jesus is the one who is both the foundation of all that exists, but also its means of salvation, so 'through him to reconcile all things' to God. And that really does mean all things, so 'everything in heaven and everything on earth' (Col. 1.19-20) through the wisdom of the cross (1 Cor. 1.18). The importance of this Christological wisdom cannot be overstated. It means that nothing is left behind in the story of salvation, and that all things are to count as integral to God's goodness. It also, as in I Corinthians, qualifies human wisdom.

Yet as well as a proverbial and prophetic voice, wisdom also has a *skeptical voice* too, as expressed in the books of Ecclesiastes and Job. The question of why there is suffering, death, predation in the good world God has created, and why humanity is arguably the cruelest living being on earth alongside its profound dignity is hard to resolve. Ecclesiastes speaks of the vanity of life, and its seeming pointlessness. In the wake of climate change and myriad attempts to energize change it would be all too easy to give up, and cry, with the skeptic, *all is vanity*. Or perhaps with Job despair at the injustice against the suffering and death of innocent creatures that are being harmed or even going extinct. That injustice is also towards vulnerable human communities, alongside multiple species that are rapidly going extinct before they can even be identified. Why does poaching for rhino ivory horn continue? Does God's answer to Job in the whirlwind (Job 38, 39) to consider creation and all its wild creatures, finding in that creation traces of God's authorship still make sense? Or is the earth system as such now so broken and disrupted that it now only bears a trace of divine suffering at the devastation humans have wrought on earth? For if, as Clive Hamilton argues¹³, the earth system is catastrophically ruptured, then there is not much we can hope for except to muster

¹² Tim Ingold 'Prospect', in Tim Ingold and Gisli Palsson, eds., *Biosocial Becomings: Integrating Social and Biological Anthropology* (Cambridge: Cambridge University Press, 2013), pp. 1-21.

¹³ Clive Hamilton, *Defiant Earth: The Fate of Humans in the Anthropocene* (Cambridge: Polity Press, 2017).

all our efforts in order to delay the onset of final diminishment. Faith in the providence of God seems tested to its limits in the wake of such changes.

It is at this point that it is worth remembering that the Hebrew search for wisdom is ongoing and never finished. Clive Hamilton's largely pessimistic assessment relies on one specific science, Earth System science. Finding ways forward in the wake of such complex problems is likely to need the wisdom of a multiple array of sciences alongside the insights of humanities and the religious traditions, including the full expanse of the Roman Catholic church. This is why Pope Francis puts so much emphasis on integral ecology, an approach to ecology that frames problems between different areas of knowledge and understanding, an inclusive approach to human ecology, the natural environment and structural systems such as economics.

Metaphysical wisdom is what the search is directed towards, expressed as Divine Wisdom. Sergii Bulgakov distinguished creaturely Sophia in creation and Divine Sophia in the Trinity. His theology is possibly one of the most elaborated Christian versions of metaphysical wisdom. Creaturely and Divine Sophia are joined together in the Divine Liturgy, the Eucharist. Divine Wisdom is not just the Creative wisdom of the Father and the Incarnate wisdom of the Son along with the wisdom of the cross, but also the wisdom of the Spirit of God, who has been present with creation since the beginning of the world.

As Irenaeus observed, the Word of God and the Holy Spirit are like the two hands of God, so the Spirit of Wisdom makes beautiful what the Word of God establishes brought together in a Trinitarian act.¹⁴ The Spirit of God brings joy even in the midst of suffering as we learn to listen to the silent voice of creation, so Pope Francis, citing the Bishops of Japan from their document on the *Reverence for Life*, claims: 'To sense each creature singing the hymn of its existence is to live joyfully in God's love and hope' (§85). Gratitude for the fundamental gift of creation therefore is inspired by the work of the Spirit and I would add the Gift of the virtue of wisdom, in calling humanity towards deeper ecological conversion, rather than paralyzing anxiety about the future of the Earth. The ultimate vision of the future is, further, as Pope Francis elaborates, one of sublime communion (§89) of persons in a common community in communion with all that exists.¹⁵ This insight is, I suggest, an expression of the Gift of wisdom.

But we are not there yet. The challenge remains how to fill the gap between the realities of injustices facing both humanity and all other creatures today, including the loss of species, the denigration of cultures and the indifference to human suffering brought on by climate change and a practical aim towards the common good, the goods of the commons informed by a future vision of sublime communion. In that gap are tensions between different demands for justice and pressures on human abilities to take responsibilities for effective change at structural and individual levels. How, for example, can the dignity appropriate to different creatures be respected while facing the realities of basic human needs? Discerning what that might look like in practice requires not only faith in the eternal Love and Wisdom of

¹⁴ The origin of the idea that the Spirit and Word work together like the two hands of God may have its origin in Theophilus. As discussed further in Celia Deane-Drummond, *Creation through Wisdom: Theology and the New Biology* (Edinburgh: T & T Clark, 2000), p. 126).

¹⁵ Pope Francis, "all of us are linked by unseen bonds and together form a kind of universal family, a sublime communion which fills us with a sacred, affectionate and humble respect" (LS, §89).

God, but also practical wisdom, *phronesis*, that is fueled by compassion and then expressed in concrete projects. The wisdom of the Divine Liturgy of the Holy Eucharist also points toward this transfigured reality that is yet to come. Pope Francis hints at this strategy in saying that we need to learn ‘how to live wisely, think deeply and to love generously’ (§47).

One aspect of that practical wisdom is listening carefully and respectfully to those who have learnt to live in communion with other creatures rather more effectively than the majority of those either living in the richer Western nations of the world or aspiring to have those same consumer goods in a market driven global economy. Not all of us can live among indigenous communities as one of them, but those that have will often articulate the intense sense of creaturely agency in an entangled and embedded existence with the land and its multiplicity of living forms. Human beings in this context ‘dwell’ in the world rather than seek to ‘construct’ it from a distance. The verb to build (*bauen*) comes from the Old Norse and High German *buan* (to dwell). *Bauen* means not just construction, but also to preserve and cultivate the soil. When these are split apart we dwell in a building, but, as anthropologist Tim Ingold points out, for indigenous peoples building is a sub-set of dwelling in the land, rather than the other way round.¹⁶ Finding ways to make our human habitation part of attuned dwelling within a landscape is not an impossible task, but is one short step on the path to ecological conversion. This similarly impacts on a philosophy of life that views different creatures as embodiments of a *life process*¹⁷, rather than, as in Darwin’s theory of natural selection, entirely a preformed project that is then subject to the sieve of natural selection working through external circumstances. As Aquinas recognized, practical wisdom is marked by foresight or *providentia*, a human capacity that in some sense reflects their particular dignity as *imago Dei*.¹⁸ Practical wisdom also shapes other ecological virtues e.g. justice, temperance, fortitude.

To sum up. Giving intrinsic value to all creatures does not take away from the special dignity of human creatures, but enhances it as humans have particular responsibilities to act justly towards each other and all other living things. Each creature needs to be given an appropriate dignity in so far as this can be carefully discerned. Awakening to a broader sense of agency in the creaturely world and learning to dwell in that world rather than consider ourselves as detached manipulators is a particular form of wisdom that indigenous communities can teach the rest of the world. Seeking wisdom under the guise of seeking participation in Divine Sophia through the Gift of Wisdom and *phronesis* is a life long task that is never finished, but traces of God’s love and Divine Wisdom are evident in the creaturely world around us. We need to learn to *see again*; and to learn to *hear again* the silent voice of creation singing the Creator’s praise. If we attune to that song in recognition of deep interdependence then hope springs up once more and we learn to discover a little more what it means to reflect the image

¹⁶ Tim Ingold, *The Perception of the Environment: Essays on Livelihood, Dwelling and Skill* [2000] (London: Routledge, 2011), pp. 185-6.

¹⁷ Tim Ingold, ‘An Anthropologist Looks at Biology’, *Man* 25 (1989): pp. 208-229.

¹⁸ I have also argued that *providentia* and *memoria* were two aspects of practical wisdom that appeared early on in the history of the *Homo* lineage. See, Celia Deane-Drummond, ‘Practical Wisdom in the Making: A Theological Approach to Early Hominin Evolution in Conversation with Jewish Philosophy’, in Celia Deane-Drummond and Agustín Fuentes, eds. *The Evolution of Human Wisdom* (Lanham: Lexington Press, 2017), pp. 167-190.

of God, understood as working out our particular God-given calling on this fragile earth and recognizing our interconnectedness with all that exists¹⁹. The human vocation towards the common good recognizes the worth of creatures as beloved of the Creator, is given a particular beauty in the grace of the Spirit and seeks to be in tune with the one who is the image of God in an absolute sense, namely, Jesus Christ. That is why those glimpses are given a foretaste in the Eucharist once this is viewed as a Mass on the altar of the world, ‘an act of cosmic Love’ (§236) as Pope Francis puts it. Wisdom in its proverbial, prophetic, skeptical aspects as well as its metaphysical expression in the Eternal Wisdom of God can be our guide, but our search for her will never be complete.

¹⁹ In evolutionary terms, the close relationships between humans and many other species also helped shape human becoming as a distinctive human ecological niche emerged. For discussion of this and other related material see, Celia Deane-Drummond, *The Wisdom of the Liminal: Evolution and Other Animals in Human Becoming* (Grand Rapids: Eerdmans, 2014).

Seeking Wisdom: Theology and the Intrinsic Value of Creatures²⁰ (Handout)

There are two main threads in this address that takes its inspiration from *Laudato si'*:

1. Intrinsic value
2. Wisdom

1. Intrinsic value

(a) I am defining *intrinsic value* as value of someone or something in and of itself, it is about the inner nature of things. It is distinguished from *instrumental value*, which is defined as value with respect to usefulness for humans in achieving goals, and *inherent value*, where value comes from a valuing agent.

(b) *Pope Francis*

He uses the explicit term *intrinsic value* three times (i) for all creatures, (ii) ecosystems and (iii) the earth as such. He criticizes those who see ‘no intrinsic value in lesser beings’ (§117) and ‘It is not enough, however, to think of different species merely as potential “resources” to be exploited, while overlooking the fact that they have value in themselves’ (§33). Of ecosystems, ‘We take these systems into account not only to determine how best to use them, but also because they have an intrinsic value independent of their usefulness’ (§140); of the earth ‘the intrinsic dignity of the world’ (§115). Ecosystem function requires “fungi, worms, insects, reptiles, and an innumerable variety of microorganisms”. (§34) The *microbiome* is also important. Interconnectivity is important, so ‘when certain species are destroyed or seriously harmed, the values involved are incalculable’ (§36) since they connect with human devastation as well.

(c) *A theocentric basis for intrinsic value.*

‘Other living beings have a value of their own in God’s eyes,’ and ‘by their mere existence they bless him and give him glory’ (Catechism 2416 §69). ‘Because all creatures are connected, each must be cherished with love and respect, for all of us as living creatures are dependent on one another’. (§42). Human beings are ‘endowed with unique dignity’ (§43) Giving other creatures special dignity does not take away from the particular dignity of humans.²¹

(d) *God’s care for creation stems from love.*

‘Creation is of the order of love. God’s love is the fundamental moving force in all created things: “For you love all things that exist, and detest none of the things that you have made; for you would not have made anything if you had hated it” (*Wis* 11:24).’ (§77).

2. Wisdom

The variety of forms of wisdom means that its precise definition depends on the context in which it is used, but all refer in some way to patterns of interconnectedness; in theological

²⁰ Paragraphs refer to Pope Francis, *Laudato si': On Care for Our Common Home* (London: Catholic Truth Society, 2015).

²¹ See *Journal of Moral Theology* 3, no. 2 (2014) Special Issue, *Non Human Animals*, edited by John Berkman, Charles Camosy and Celia Deane-Drummond.

terms the beginning of wisdom requires faith: ‘the fear of the Lord’ (Prov.9.10) and the virtue of wisdom is insight into spiritual truths.

(a) *God creates in love and through wisdom (Sophia).*

‘The Lord by wisdom founded the earth’ (Prov 3:19). (§69) Creaturely existence reflects God’s goodness. Thomas Aquinas ‘And because one single creature was not enough, he produced many and diverse, so that what was wanting in one expression of divine goodness might be supplied by another, for goodness, which in God is single and all together, in creatures is multiple and scattered’²².

(b) *God leaves a mark on creation like a trace.*

The likeness of the Trinity is as an image in humanity, and a trace in all creation.

‘there is something in all of them that has to be taken back to the divine Persons as to its cause’. God as Father originates; its form reflects the Logos, ‘form in a work of art is from the artist’s conception’ and ‘Because it goes out from itself it tells of the Holy Ghost as of love, for wanting another comes from the will of him who made it so’.²³

(c) *Jesus Christ is Sophia incarnate*

Jesus is the culmination of different forms of wisdom, (i) *Proverbial* as creative (Prov. 8.30); instructive in wisdom (Prov. 6.6) (ii) *Prophetic* (Jer./Isaiah) naming broken relationships and their root cause that Christ comes to heal (Col. 1. 19-20) through the wisdom of the cross (1 Cor. 1.18) (iii) *Skeptical* (Job 38,39, Eccles), Why is there so much suffering? *All is vanity* in a ruptured earth system (Clive Hamilton) (iv) *Metaphysical* expressed as Divine Wisdom. Sergii Bulgakov distinguished Divine Sophia in the Trinity, creaturely Sophia in creation, connected in the Eucharistic Divine Liturgy.

(d) *Interdisciplinary wisdom*

Complex ecological problems require more than one science, and multiple perspectives. Integral ecology joins ecology, human ecology, ecological economics, and implies connecting Divine Sophia (Platonic) with practical wisdom or *phronesis* (Aristotelian).

(e) *The Spirit of Wisdom*

Irenaeus. The Holy Spirit and the Word of God (Logos) are like the two hands of God in creation. The Spirit of Wisdom brings joy even in the midst of suffering. ‘To sense each creature singing the hymn of its existence is to live joyfully in God’s love and hope’²⁴ The Spirit encourages deep gratitude for the gift of creation. The ultimate vision given through the gift of wisdom is that of ‘sublime communion’ (§89).

(f) *Practical wisdom (phronesis)*

Practical wisdom works in the gap between present reality and future hope. All creatures have intrinsic value, so need to be treated with *appropriate dignity* according to the demands of environmental justice and eco-justice. We need to learn ‘how to live wisely, think deeply and

²² Aquinas, *Summa Theologiae*, 1a, Qu. 47.1

²³ Aquinas, *Summa Theologiae*, 1a Qu. 45.7

²⁴ *Reverence for Life*, Bishops of Japan, cited in LS §85.

to love generously' (§47). Practical wisdom includes listening to the wisdom of indigenous communities who are more fully embedded in the creaturely world. Western cultures are caught up in *bauen* (construction). But there is a need to learn to dwell (*buan*) in the world (Tim Ingold) as a step in ecological conversion.

Practical wisdom is marked by *foresight* (*providentia*) and *memory* (*memoria*).

Practical wisdom shapes other ecological virtues e.g. justice, temperance, fortitude.

Concluding remarks. Learning to *see* and *hear* again.

Radical Ecological Conversion After *Laudato si'*:
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and Non-Human.

Pontifical Gregorian University, March 7th 2018



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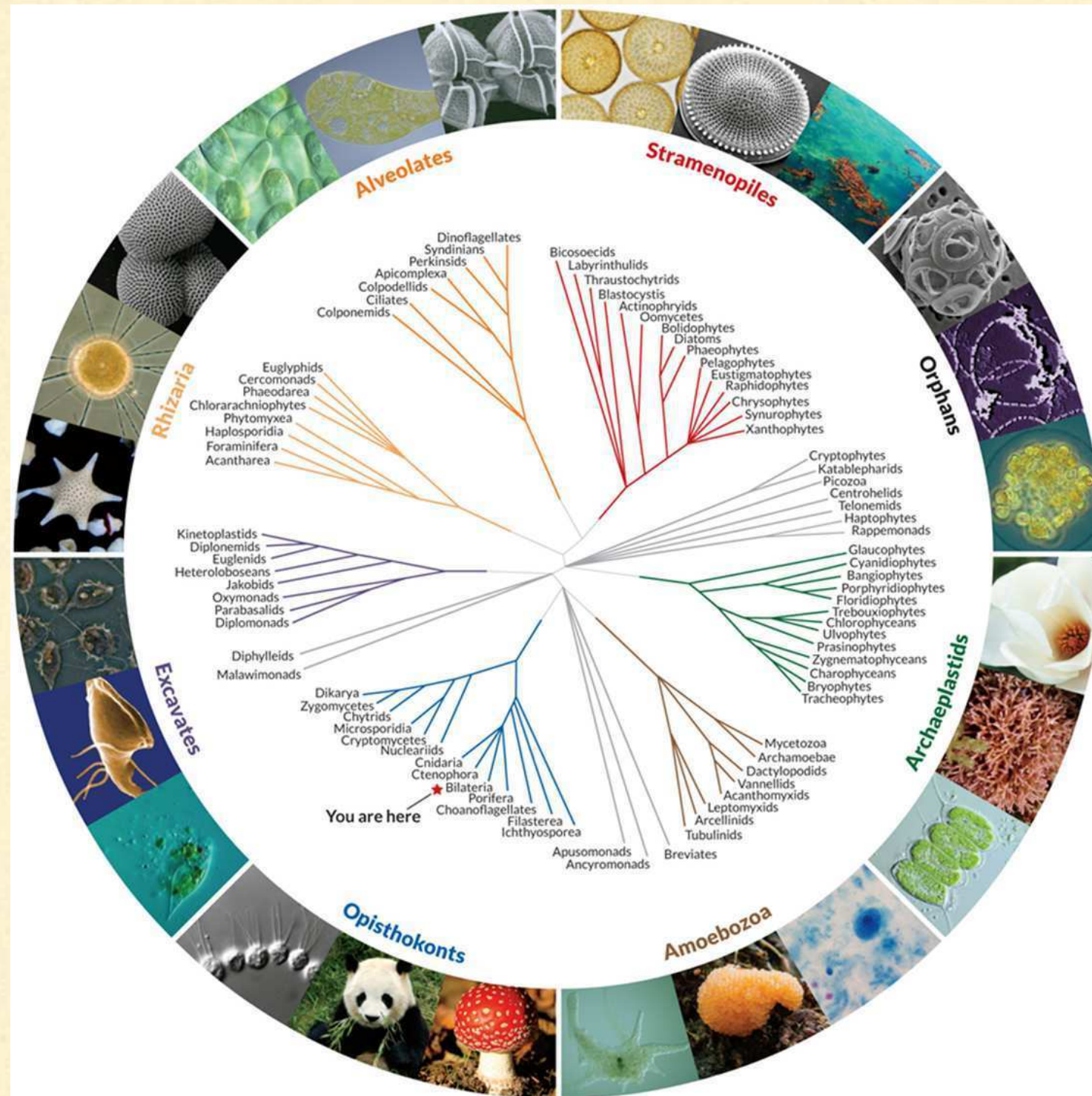
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INTRINSIC VALUE OF CREATURES



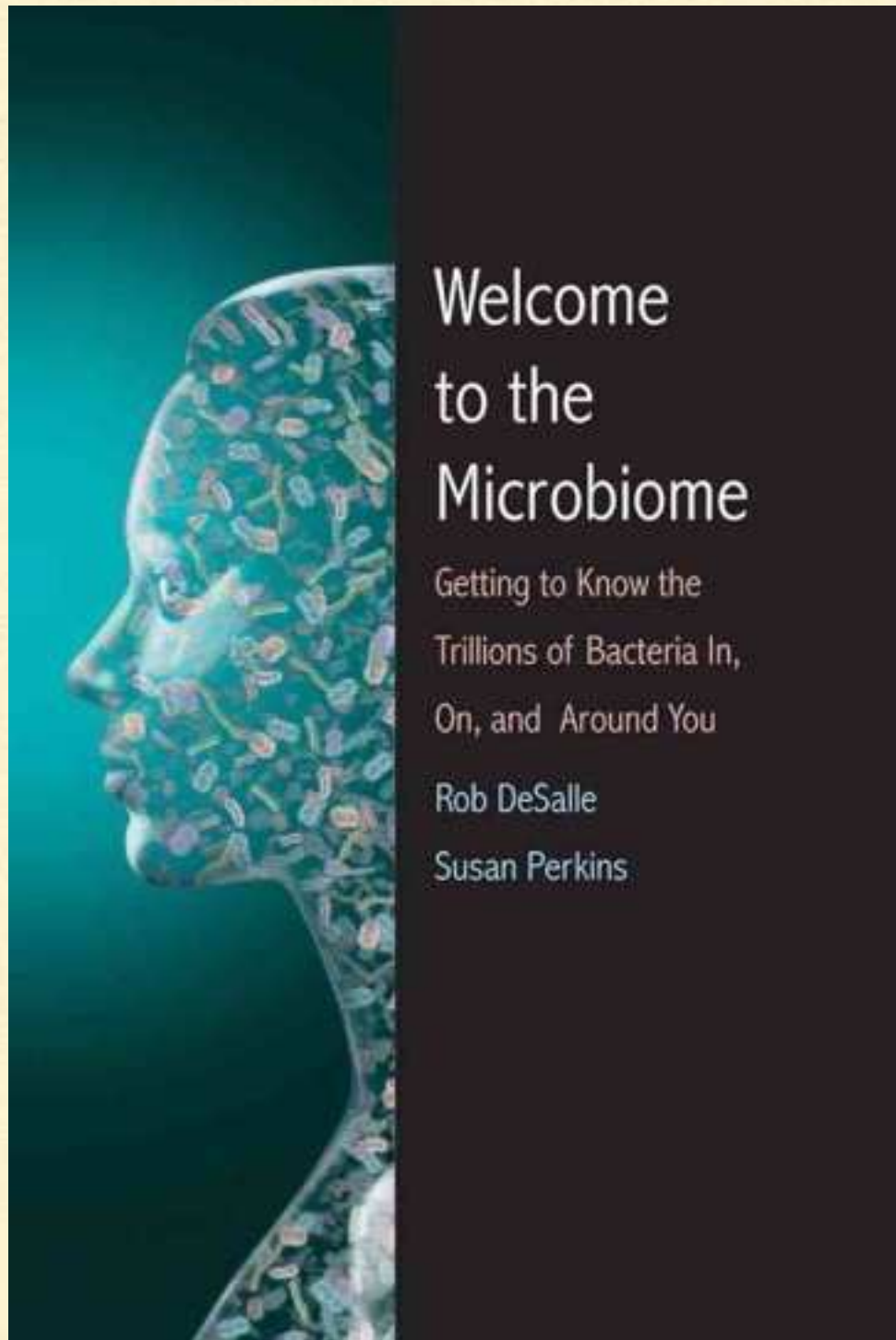
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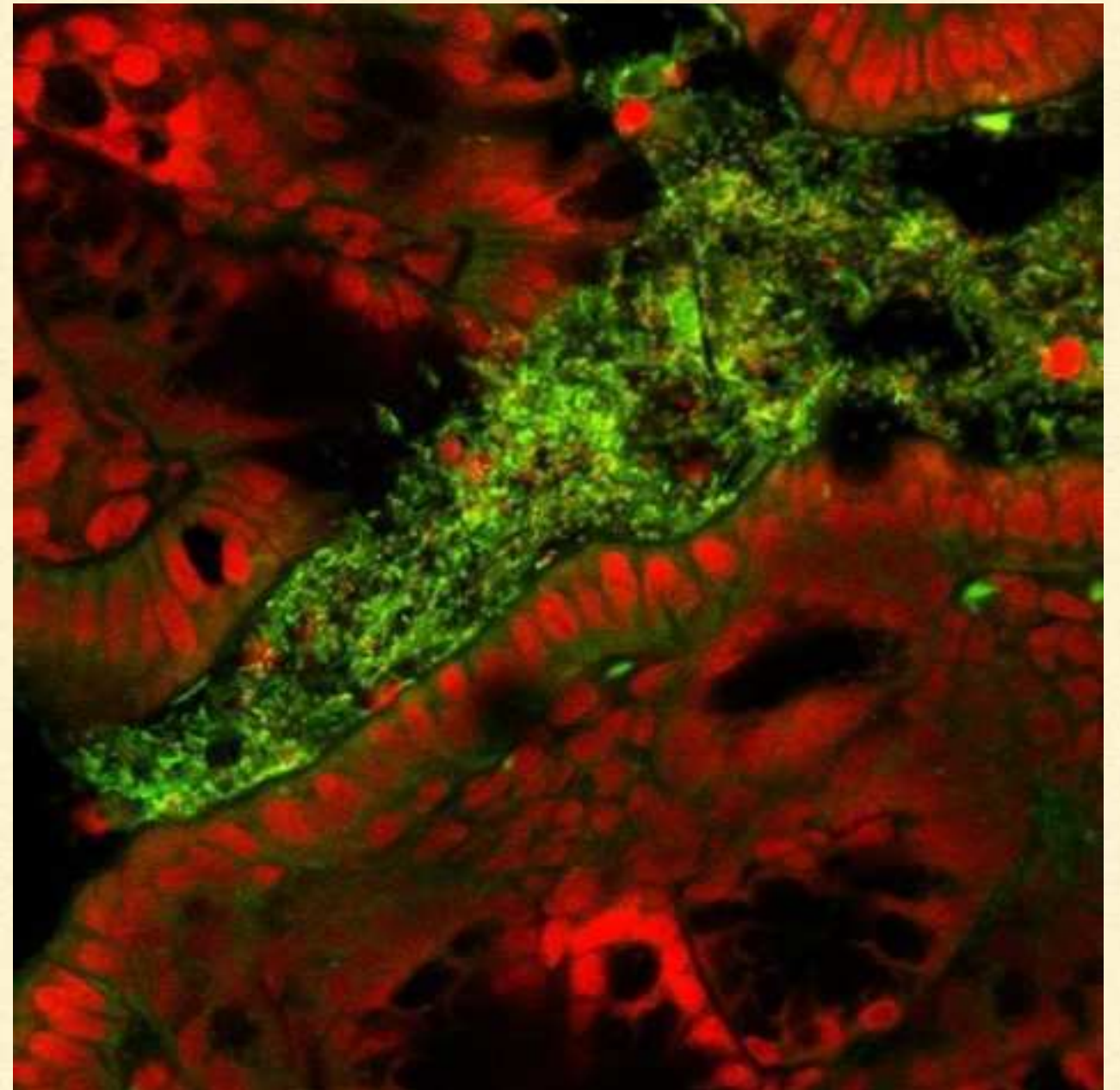
INTRINSIC VALUE OF ECOSYSTEMS



MICRO BIOME



mouse micro biome



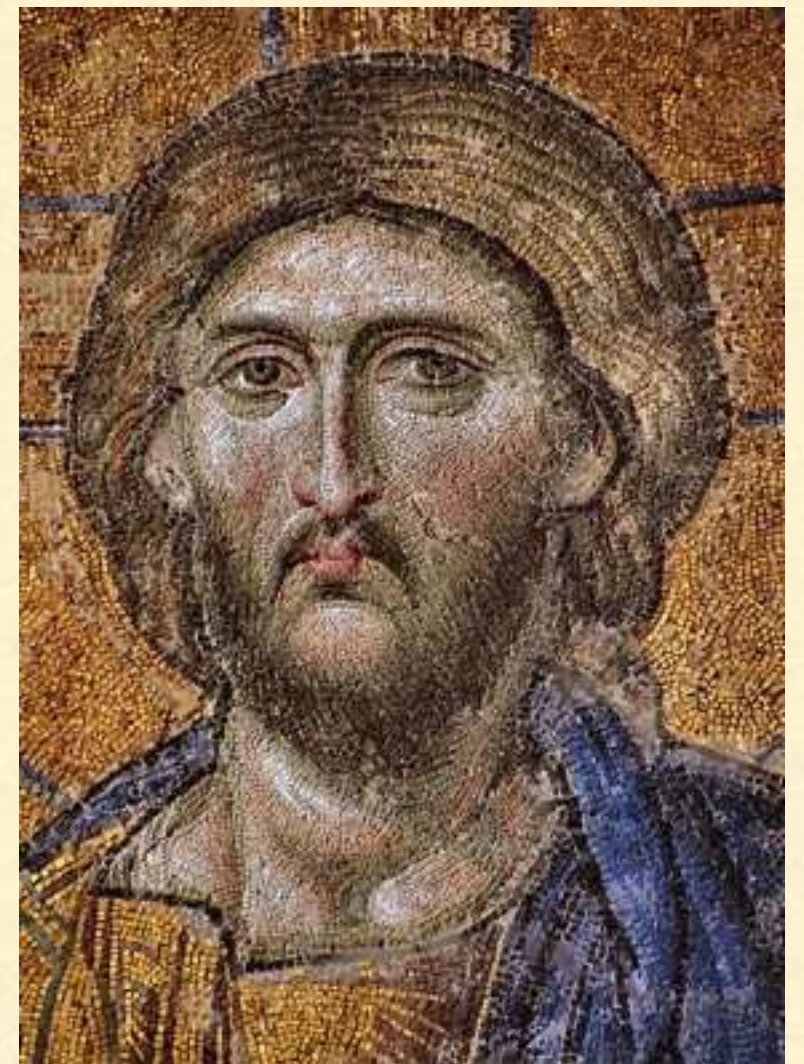
THEOCENTRIC VALUE



WISDOM



JESUS THE WISDOM OF GOD



PRACTICAL WISDOM



Sequoia and King's Canyon, California
Photo Cheryl Bartlett



Chimpanzees in Jane Goodall sanctuary

