

Editor's word

Integral ecology is a key concept in *Laudato Si'*, Pope Francis's encyclical on the environment. It stems from his belief that everything "is closely related" and that "today's problems call for a vision capable of taking into account every aspect of the global crisis." As a result, if we want to know the reason of an environmental problem, we must study the workings of society, its economy, its behavior patterns, and the ways it grasps reality. When considering solutions to the environmental crisis, we must seek comprehensive solutions which consider the interactions within natural systems themselves and with social systems.

These interrelationships enable Pope Francis to see that we are not faced with two separate crises, one environmental and the other social, but rather one complex crisis which is both social and environmental. As a result, strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature.

It has been almost seven years since the encyclical was promulgated, but social-environmental problems are still serious. We need to keep reminding everyone that these issues are imminent and require responses and actions in different places and in various areas. This issue of *Tripod*

takes the “Integral Ecology” as its theme, and discusses it from theoretical and practical perspectives, hoping to arouse readers’ persistent attention and action to this topic.

There are four thematic articles. The first one discusses integral ecology from a theoretical perspective. In “Anthropological Foundation of Integral Ecology: From *Populorum Progressio* to *Laudato Si’*,” Dr. Anselm Lam delineates the development of the notion of integral ecology, examining the differences between Pope Francis’s ideas and the other integral theories. In investigating the concept of Christian anthropology in the Church’s social teachings at different periods of time, the author identifies the key moment of paradigm shift in *Laudato Si’*.

In the second article “Environmental Protection in China: Policy Evolution, Actual Situation and Ethical Reflection,” Professor Zhou Lanlan investigates the evolution of environmental policy in mainland China in three stages. The author argues that although the long-term policy on environmental policy has improved the ecological environment, China still faces great pressure in ecological restoration and pollution control, industrial structure adjustment and development mode transformation, and improvement of people’s ecological awareness and transformation of lifestyle. Employing the example of Chinese peasants, Zhou discusses the tension between implementation of environmental policy and ecological awareness of the poor peasants. At the end, Zhou compares

Catholic integral ecology and modern Chinese ecological culture.

The third article is Fr. Anthony Chang's "Towards the Church of the 22nd Century: Learn to Love the Earth as God is an Essential Part of Faith." Fr. Chang examines *Laudato Si'* in the tradition of ecological concerns of the Catholic Church, through discussing Vatican II's pastoral constitution *Gaudium et spes* and the 1990 Message of World Peace Day. He points out that in *Laudato Si'*, Pope Francis insists that love of God's creation is an essential part of faith. With the idea of integral ecology, we must love God, love human beings and love the earth as a whole. With this understanding, Fr. Chang also argues that it is imperative to amend the present Chinese version of the Lord's prayer in which "God's will be done on earth" was translated as "God's will be done among humans."

The fourth thematic article is Dr. Mary Yuen's "Integral Ecology and Ecofeminism—In Response to the Socio-Ecological Crisis." After exploring the intertwined relationship of climate change and poverty in the world and in China, especially the impact of climate change on women, Yuen discusses the notion of integral ecology and the obstacles in its implementation. In view of this, Yuen employs ecological theology of liberation, particularly ecofeminist theology in re-visioning integral ecology. She also discusses the commonalities between integral ecology and Chinese Confucian ecology. At the end, she provides

some examples of pastoral actions and policy responses.

In the section of other articles, there are three articles. Two articles examine the Catholic Church in the twentieth century and one on the reception of Vatican II by the Catholic Church in China.

The first one is Dr. Bibiana Yee-ying Wong's "Catholic Lay Apostolate in Twentieth-century China: From Catholic Action to the Legion of Mary." Dr. Wong investigates the important role of laity in apostolic work from the early to the mid-twentieth century, with the example of two lay movements or organizations, namely Catholic Action and the Legion of Mary. The second article is Rev. Dr. Chan Kim Kwong's "Ecclesial Tension in the Catholic Church in China—Analysis based on the Conflict Resolution Model." Through examining the perceptions of two publications on the ecclesial events of the Catholic Church in China during the 1950s, this study, based on the Conflict Resolution Model, suggests that the Cold War mentality in the 1950s facilitates the escalation of the ecclesial tension of the Chinese Catholic Church from "disagreement" to "enemy images" in a decade.

The third article is "Acceptance and Implementation of *Dei Verbum*, On the Divine Revelation by the Chinese Catholic Theological Circle," written by Fr. Geng Zhanhe. In this article, Fr. Geng works out a synthesis on the understanding and acceptance of *Dei Verbum* in the Chinese theological circle in mainland China in the past few

decades. He argues that although *Dei Verbum* has attracted theologians' attention and efforts on research, there is a lack of dialogue with the contemporary Chinese cultural and religious traditions. More attention should be focused on this kind of dialogue in the coming future.

Apart from these articles, *Tripod* offers two book reviews and a review of the major events of the Church in China in 2021 with an analysis.

Last but not least, on behalf of the editorial committee, I would like to extend my heartfelt thanks to all the authors and those who help in reviewing the articles. Moreover, special thanks go to Fr. Sergio Ticozzi, PIME who served in the editorial committee for many years and Mr. John Cheung who assisted the production and distribution work. Both of them retired from the Holy Spirit Study Centre. They have contributed tremendously to *Tripod* and the Holy Spirit Study Centre. We wish them all the best. May God bless them!

Mary Yuen
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