Introduction: A legitimate concern, but is it the most urgent?

In recent years, few issues have occupied as much space in the media, public policy, and everyday conversations as climate change. And rightly so: natural disasters, polar ice melting, deforestation, loss of biodiversity, and heatwaves challenge us all. It is a real phenomenon that demands responsibility and action from humanity. However, from the Christian perspective —and particularly from **Catholic eschatology** (the branch of theology that studies the "last things": death, judgment, hell, and glory)— climate change is not the greatest evil facing the world. It is, rather, a symptom.

This article does not aim to deny the existence of climate change or downplay its impact, but rather to **reposition it within a hierarchy of values and spiritual priorities**, where the salvation of the soul holds first place. Because, as Jesus said: *"What does it profit a man to gain the whole world and forfeit his soul?"* (Mark 8:36).

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1. What is eschatology, and what does it say about truly serious problems?

Eschatology, from the Greek *eschatos* (last) and *logos* (discourse), deals with the final realities: death, judgment, heaven, purgatory, and hell —both for the individual and for all humanity. In other words, **it helps us view the world not only from a temporal perspective but from an eternal one**.

Catholic eschatology is not a set of apocalyptic speculations, but a **deep reflection on the meaning of life and the eternal destiny of man**, guided by divine revelation. In this sense, any problem that affects life temporarily —no matter how grave— cannot compare to those that compromise **the eternity of the soul**.

Thus, eschatology reminds us that the greatest problem in the world is not ecological collapse, but spiritual collapse: **sin, the loss of faith, indifference toward God, and eternal damnation**.

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2. Climate change as a symptom, not a cause

From a Catholic traditional perspective, disorder in nature is often a **reflection of moral disorder**. Creation, which God entrusted to man to be cared for and governed wisely (Genesis 1:28-30), also suffers the consequences of human sin.

Saint Paul expresses this powerfully in his letter to the Romans:

> *"The whole creation has been groaning as in the pains of childbirth right up to the present time, awaiting the revelation of the children of God." (Romans 8:22)*

This means that ecological, social, and political evils in the world **are not the root evil**, but symptoms of a much deeper disease: **estrangement from God, denial of sin, apostasy, and the idolatry of the modern world**.

Is it right to care for the Earth? Absolutely. Is it obligatory to seek cleaner energy, simpler living, and respect for creation? Yes, of course. But the root of the problem is not technical; it is theological. If man does not convert to God, **it will do no good for him to convert to renewable energy**.

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3. The real problem: the denial of man's ultimate end

Modernity has displaced the center of existence from heaven to earth, from the eternal to the temporal, from God to man. In this context, it is not surprising that the world's greatest concern is no longer **the salvation of the soul**, but **the conservation of the planet**. But this shift in focus reveals a far deeper crisis: **we have forgotten what we were created for**.

The Catechism of the Catholic Church states this clearly in its very first paragraph:

> *"God, infinitely perfect and blessed in himself, in a plan of sheer*

> *goodness freely created man to make him share in his own blessed life." (CCC, 1)*

Man was not created simply to live well on earth, but to live eternally with God. Therefore, any problem that eclipses this fundamental truth —however big it may seem— is **secondary** compared to the loss of eternal purpose.

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4. Practical applications: How to live this truth in the midst of a global crisis

Although climate change is a trending topic, we must not allow it to eclipse our spiritual life. Below is a practical guide, based on Catholic eschatology, for living in a world shaken by environmental fears while keeping our eternal compass steady:

a) **Reorder your priorities**

Do not place earth conservation above the conversion of the soul. Join ecological initiatives if you can, but do not neglect confession, Mass, the rosary, Eucharistic adoration, and the works of mercy.

b) **Examine your conscience**

Personal sin has cosmic consequences. When you go to confession, you not only restore your friendship with God but also **help heal the wounds of the world**, because all of creation is united.

c) **Educate with an eternal sense**

It's not enough to teach recycling or tree planting. Teach your children and students to fear God, love the truth, pray, prepare for death, and live with hope. Now that's urgent!

d) **Resist the idolatry of extreme environmentalism**

Some radical environmentalist currents have replaced God with "Mother Earth" or the "spirit

of nature." As Christians, we must **love creation without worshiping it**, and reject any ideology that sacrifices man in the name of the planet.

e) **Evangelize boldly**

Many people live in fear of the climate future but **have never heard of heaven, the final judgment, or the redemptive love of Christ**. Why not bring them the true hope?

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5. Eschatological hope: the world will pass away, but the Word of God will not

The end of the world will not be caused by global warming but by **the sovereign design of God**, who will renew all things in the new heavens and the new earth (cf. Revelation 21:1).

Christ Himself warned us:

> *"Heaven and earth will pass away, but my words will never pass away." (Matthew 24:35)*

This does not mean we should destroy the Earth or live irresponsibly. It means that our hope does not lie in avoiding the planet's death, but in preparing our souls for eternal life.

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6. Conclusion: A deeper conversion

The true "climate crisis" is not in the atmosphere but in the soul. **The air may be polluted, yes, but the soul is poisoned with pride, lust, relativism, and nihilism.** The greatest problem in the world is not carbon dioxide, but mortal sin.

Therefore, while climate change —though important— is not the supreme problem. On the day we stand before Christ's tribunal, **we will not be judged by our carbon footprint, but by our works, our faith, our charity, our fidelity**.

In summary: five principles to live eschatologically today

1. **Creation is good, but it is not God**: care for it, but do not idolize it.
2. **Sin is the real enemy**: fight it in yourself and in the world.
3. **Death is certain, eternity is essential**: live with judgment in mind.
4. **Hope is in Christ, not in technology or politics**.
5. **Evangelize with joy**: the world needs more missionaries than activists.

Final Prayer

Lord, You who govern the times and the seasons, teach us to number our days and live wisely. Do not allow our souls to be lost in worldly worries, and let us not lose heaven in the attempt to save the earth. Help us care for creation as good stewards, but above all, to prepare for Your glorious coming. Amen.