**Summary Laudato Si’**

1. The introductory paragraph talks about the meaning of the Encyclical’s name, “LAUDATO SI’, mi’ Signore” from the Canticle of St Francis of Assisi in which we are reminded that the earth is a common home, “like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us.”
2. The earth cries out because of the harm we have inflicted upon her. The earth is amongst the most maltreated of the poor. We regard ourselves as lords and masters of the earth.
3. Pope Francis reminds us of the Encyclical of Pope Saint John XXIII calling for peace. Now faced with environmental degradation, Pope Francis addresses the whole human community.
4. Pope Francis refers to Pope Paul VI who talked about ecological concern as a result of unchecked human activity, noting the moral character of human consumption. He also mentioned the human capacity to transform reality must be in line with God’s gift of creation.
5. Saint John Paul II warned that many people see no other use of the environment but their own consumption.
6. Pope Benedict XVI also called for the elimination of the structural causes of injustice, noting that the environment had been degraded by our irresponsible behaviour. The problem begins when we don’t recognise a higher power and see ourselves as having the final word.

***United by the same concern***

1. These statements of Popes echo the reflections of numerous scientists, philosophers, theologians, different religious communities and civic groups.
2. Patriarch Bartholomew says that we need to repent for the ways we have harmed the planet…for our sins against creation.
3. Patriarch Bartholomew says we must replace consumption with sacrifice, greed with generosity, wastefulness with a spirit of sharing and a new way of loving.

***Saint Francis of Assisi***

1. Saint Francis is an exemplar of the care for the vulnerable and of “ an integral ecology lived out joyfully and authentically…He shows us just how inseparable”
2. Pope Francis calls us to an ecology that is at the heart of what it means to be human. His conviction and affinity with creation influenced the way he lived. ”If we approach nature and the environment without this openness to awe and wonder, if we no longer speak the language of fraternity and beauty in our relationship with the world, our attitude will be that of masters, consumers, ruthless exploiters, unable to set limits on their immediate needs. By contrast, if we feel intimately united with all that exists, then sobriety and care will well up spontaneously.”
3. Saint Francis sees glimpses of the infinite beauty and goodness of creation in the Scriptures.

***My Appeal***

1. We need the whole human community together to seek sustainable and integral development. He thanks those who are working towards a better future.
2. Here Francis calls for a new and urgent dialogue about how we are shaping the future of the planet. He mentions the progress made and discusses obstructionist behaviour and attitude, even on the part of believers.
3. Francis’ hope for the effect of this letter, added to Catholic Social Teaching- acknowledging the appeal and the immensity and urgency of the challenge we face. We need inspiration and inspired guidelines.
4. This Encyclical will point to the “intimate relationship between the poor and the fragility of the planet, the conviction that everything in the world is connected, the critique of new paradigms and forms of power derived from technology, the call to seek other ways of understanding the economy and progress, the value proper to each creature, the human meaning of ecology, the need for forthright and honest debate, the serious responsibility of international and local policy, the throwaway culture and the proposal of a new lifestyle.”

**CHAPTER ONE: WHAT IS HAPPENING TO OUR COMMON HOME**

1. Theological and philosophical reflection on our situation must be grounded in fresh analysis of our present situation.
2. Here Francis talks about “rapidification”: increased pace of life and work and acceleration of effects on the environment. Change is not desirable when it causes harm to creation and to humanity.
3. We have had an irrational confidence in human abilities. Now some sectors of society are taking a more critical approach. We are called to “dare to turn what is happening to the world into our own personal suffering and thus to discover what each of us can do about it”.

**POLLUTION AND CLIMATE CHANGE**

***Pollution, waste and throwaway culture.***

1. Some forms of pollution affect people’s daily existence, affecting particularly the poor. This includes atmospheric poisoning causing diseases like asthma, acidification of soil from toxins etc. Pollution causes millions of premature deaths each year. Technology must be used to reverse this.
2. Other issues include residue which often ends up in food, highly toxic waste, industrial waste etc. “The earth, our home, is beginning to look more and more like an immense pile of filth. In many parts of the planet, the elderly lament that once beautiful landscapes are now covered with rubbish.”
3. Problems are highly connected to out throwaway culture. “We have not yet managed to adopt a circular model of production capable of preserving resources for present and future generations.”

***Climate as a Common Good***

1. The climate is a common good, belonging to all and meant for all. At the global level, it is a complex system linked to many of the essential conditions for human life. Francis mentions global warming as product of human activity sand industrialisation.
2. Here, Francis discusses how warming has effects on the carbon cycle affecting things like drinking water, energy and agricultural production in some areas as well as extinction of part of the planet’s biodiversity, loss of homes due to rising sea levels etc. “If present trends continue, this century may well witness extraordinary climate change and an unprecedented destruction of ecosystems, with serious consequences for all of us”.
3. “Climate change is a global problem with grave implications: environmental, social, economic, political and for the distribution of goods. It represents one of the principal challenges facing humanity in our day. Its worst impact will probably be felt by developing countries in coming decades” and especially affects the poor. There is urgent need for countries to cut carbon emissions.
4. Richer countries and companies seem more concerned with masking the problem. However there is an urgent need to change policies. Advances are far from widespread.

**THE ISSUE OF WATER**

1. Resources are being depleted. We cannot maintain the present level of consumption. “The exploitation of the planet has already exceeded acceptable limits and we still have not solved the problem of poverty.”
2. Fresh drinking water is a critical issue because life cannot be supported without it.
3. Water poverty especially affects Africa. Detergents and chemical products are polluting our rivers and seas.
4. Even though water is scarce, it is being privatised in some areas, turning it into a commodity subject to the laws of the market. “Yet access to safe drinkable water is a basic and universal human right, since it is essential to human survival and, as such, is a condition for the exercise of other human rights. Our world has a grave social debt towards the poor who lack access to drinking water, because they are denied the right to a life consistent with their inalienable dignity”.
5. Greater scarcity of water will lead to increase in the cost of food. There is an urgent need to address this issue.

**LOSS OF BIODIVERSITY**

1. “The earth’s resources are also being plundered because of short-sighted approaches to the economy, commerce and production”. There is an alarming loss of biodiversity. “Different species contain genes which could be key resources in years ahead for meeting human needs and regulating environmental problems”.
2. We cannot think of species as potential resources. “Because of us, thousands of species will no longer give glory to God by their very existence, nor convey their message to us. We have no such right”.
3. As well as seen animals we are losing micro-organisms that are vital to the planet’s health. “Often human intervention to solve problems causes more problems and the situation accelerates… But a sober look at our world shows that the degree of human intervention, often in the service of business interests and consumerism, is actually making our earth less rich and beautiful, ever more limited and grey, even as technological advances and consumer goods continue to abound limitlessly. We seem to think that we can substitute an irreplaceable and irretrievable beauty with something which we have created ourselves.”
4. We have to look for new alternatives to things like highways, damming and building developments which allow for regeneration and reproduction within the ecosystem.
5. We need to be far-sighted and not selfish to care for our eco-systems. Our impact affects our values. We “ can be silent witnesses to terrible injustices if we think that we can obtain significant benefits by making the rest of humanity, present and future, pay the extremely high costs of environmental deterioration”.
6. We need specialists to protect biodiversity. Some places need greater protection because of their immense role in the planet’s ecosystem.
7. An example of this are “those richly biodiverse lungs of our planet which are the Amazon and the Congo basins, or the great aquifers and glaciers.” Whilst there are international agencies trying to preserve these areas, there are also transnational corporations working for economic self-interest.
8. Changing ecosystems such as transforming wetlands to be cultivated land causes an immense loss of biodiversity.
9. “Selective forms of fishing which discard much of what they collect continue unabated. Particularly threatened are marine organisms which we tend to overlook, like some forms of plankton; they represent a significant element in the ocean food chain, and species used for our food ultimately depend on them”.
10. Many coral reefs are barren and in decline “Who turned the wonder world of the seas into underwater cemeteries bereft of colour and life? ”The pollution causing this shows us what happens when we intervene with nature”.
11. Greater investment needs to be made in research aimed at understanding more fully the functioning of ecosystems and adequately analysing the different variables associated with any significant modification of the environment.

**DECLINE IN THE QUALITY OF HUMAN LIFE AND THE BREAKDOWN OF SOCIETY**

1. “Human beings too are creatures of this world, enjoying a right to life and happiness, and endowed with unique dignity. So we cannot fail to consider the effects on people’s lives of environmental deterioration, current models of development and the throwaway culture”.
2. “We are conscious of the disproportionate and unruly growth of many cities, which have become unhealthy to live in… Neighbourhoods, even those recently built, are congested, chaotic and lacking in sufficient green space. We were not meant to be inundated by cement, asphalt, glass and metal, and deprived of physical contact with nature.”
3. Often , people have become restricted from places of beauty. Also, “frequently, we find beautiful and carefully manicured green spaces in so-called “safer” areas of cities, but not in the more hidden areas where the disposable of society live”.
4. “The social dimensions of global change include the effects of technological innovations on employment, social exclusion, an inequitable distribution and consumption of energy and other services, social breakdown, increased violence and a rise in new forms of social aggression, drug trafficking, growing drug use by young people, and the loss of identity.”
5. “When media and the digital world become omnipresent, their influence can stop people from learning how to live wisely, to think deeply and to love generously… many professionals, opinion makers, communications media and centres of power, being located in affluent urban areas, are far removed from the poor, with little direct contact with their problems. They live and reason from the comfortable position of a high level of development and a quality of life well beyond the reach of the majority of the world’s population.” We must always hear the cry of the earth and the poor.

**GLOBAL INEQUALITY**

1. The human environment and the natural environment deteriorate together; we cannot adequately combat environmental degradation unless we attend to causes related to human and social degradation. The gravest attacks on the environment are suffered most by the poor.
2. The issues of the poor and the planet often seem an afterthought in economic and political discussions.
3. Instead of resolving the problems of the poor and thinking of how the world can be different, some can only propose a reduction in the birth rate, ignoring rampant consumerism as the true cause of the problems. We legitimise the current method of distribution, knowing that a third of all food is discarded. Multinational companies often pull resources out of developing countries and after ceasing their world , leaving the developing countries in a state of poverty and environmental degradation.
4. Inequality affects both individuals and entire countries. an ecological debt exists between “global north and global south”. the export of raw materials from poor countries to meet the industrialised north” has caused long term harm. Global warming seems to affect the poorest countries most e.g. drought has badly affected their framing capacity. Some of the Great human liabilities rich companies leave behind are unemployment, depletion of natural reserves, deforestation, impoverishment of agriculture and local stock breeding, open pits, polluted rivers and a handful of social works that aren’t sustained.
5. Developed countries refuse to solve the issue of foreign debt in developing countries. Developed countries should pay this debt by money saved by using renewable resources. Foreign debt controls poor countries.

**WEAK RESPONSES**

1. Sister earth is calling out, asking us to take another course. Never before have we mistreated our common home as the last 200 years. The problem is that we still lack the culture to solve the problems. We need a legal framework to set clear boundaries and ensure protection of ecosystems, otherwise the techno-economic power systems will overwhelm our politics and our freedom and justice.
2. Global political responses have been weak and environmental summits have failed. Our politics are focussed on finance and technology. Economic interests trump the common good. The alliance between technology and economics sidelines anything unrelated to its immediate interests.
3. Some countries have made progress. Many people are growing in awareness but not changing their habits. An example is the increased use of air conditioning.
4. Economic powers justify the current global system which has a priority for speculation and financial gain. Distractions dull our consciousness.
5. Once resources have been depleted the scene may be set for new wars. Politics must foresee new potential conflicts and address the issues that may cause them.
6. In some countries there has been significant environmental progress. This does not solve global problems but they show that people are capable of change.
7. There is a new false superficial ecology that favours complacency and cheerful recklessness. We are tempted to think what is happening is not entirely clear. Superficially things may not look too bad and that leads to complacency and pretending that nothing will happen.

**A VARIETY OF OPINIONS**

1. Different approaches and lines of thought have emerged. at one extreme those who doggedly hold up the myth of progress and ignore environmental concerns. At the other extreme those who view all people and their inventions as a threat. Viable progress must be found between these extremes with all capable of entering dialogue searching for solutions.
2. The Church knows that honest debate must happen amongst experts. However, we are now reaching a breaking point, we need to say that humanity has disappointed God’s expectations.

**CHAPTER TWO**

**THE GOSPEL OF CREATION**

1. This document is addressed to all people of goodwill, but also has a chapter addressing the convictions of believers. Science and religion can enter into a dialogue fruitful for both.

I would like to show how the faith convictions of Christians and some other believers are ample motivation to care for others and for the most vulnerable of our brothers and sisters

**LIGHT OFFERED BY FAITH**

1. Solutions will not emerge from one way of interpreting and transforming reality. Respect must be shown to the cultural riches of different peoples. No branch of wisdom and no form of the sciences can be left out. The Church’s social teaching is an example of a synthesis between faith and philosophical thought. The Catholic Church is open to taking up new challenges.
2. This Encyclical welcomes dialogue with everyone. Believers including Christians will benefit the world if we recognise our commitments coming from our convictions.

**II. THE WISDOM OF BIBLICAL ACCOUNTS**

1. The great biblical narratives have much to say about the relationship of human beings with the world. We were conceived in the heart of God, and for this reason “each of us is the result of a thought of God. Each of us is willed, each of us is loved, each of us is necessary”.
2. “The creation accounts in the book of Genesis contain, in their own symbolic and narrative language, profound teachings about human existence and its historical reality. They suggest that human life is grounded in three fundamental and closely intertwined relationships: with God, with our neighbour and with the earth itself”. St Francis and St Bonaventure worked towards universal reconciliation with every creature. “This is a far cry from our situation today, where 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”.
3. We are not God. The earth was here before us and it has been given to us. In the Genesis account ( 1:28) humankind is granted dominion over the earth. This has led many to unbridled exploitation of nature by many. This is the wrong interpretation. We are called to “ till and keep” ( Gen 2:15). “Tilling” refers to cultivating, ploughing or working, while “keeping” means caring, protecting, overseeing and preserving. This implies a relationship of mutual responsibility between human beings and nature.
4. “This responsibility for God’s earth means that human beings, endowed with intelligence, must respect the laws of nature and the delicate equilibria existing between the creatures of this world… Clearly, the Bible has no place for a tyrannical anthropocentrism unconcerned for other creatures”.
5. “Together with our obligation to use the earth’s goods responsibly, we are called to recognize that other living beings have a value of their own in God’s eyes: “by their mere existence they bless him and give him glory”.
6. “Disregard for the duty to cultivate and maintain a proper relationship with my neighbour, for whose care and custody I am responsible, ruins my relationship with my own self, with others, with God and with the earth. When all these relationships are neglected, when justice no longer dwells in the land, the Bible tells us that life itself is endangered”. Francis gives examples from the stories of Cain and Abel and of Noah.
7. As shown in the Noah story, God gives us chances of new beginnings. “All it takes is one good person to restore hope! The biblical tradition clearly shows that this renewal entails recovering and respecting the rhythms inscribed in nature by the hand of the Creator.”
8. The psalms often exhort us to praise the Creator and to invite other creatures to join in this praise.
9. The prophets invite us to find strength in times of trial by contemplating the all-powerful Creator. “In the Bible, the God who liberates and saves is the same God who created the universe, and these two divine ways of acting are intimately and inseparably connected.”
10. In times of trial such as in Babylon, people gained hope in the God who created the universe.
11. A spirituality that forgets God as Creator leads to people “worshipping earthly powers, or ourselves usurping the place of God, even to the point of claiming an unlimited right to trample his creation underfoot”.

**III. THE MYSTERY OF THE UNIVERSE**

1. “In the Judaeo-Christian tradition, the word “creation” has a broader meaning than “nature”, for it has to do with God’s loving plan in which every creature has its own value and significance.”
2. “The universe did not emerge as the result of arbitrary omnipotence, a show of force or a desire for self-assertion. Creation is of the order of love. God’s love is the fundamental moving force in all created things.”
3. “A fragile world, entrusted by God to human care, challenges us to devise intelligent ways of directing, developing and limiting our power”.
4. “We are free to apply our intelligence towards things evolving positively, or towards adding new ills, new causes of suffering and real setbacks…The work of the Church seeks not only to remind everyone of the duty to care for nature, but at the same time “she must above all protect mankind from self-destruction”.
5. God can bring good out of the evil we have done. “The Spirit of God has filled the universe with possibilities and therefore, from the very heart of things, something new can always emerge.”
6. Human beings have a uniqueness that can’t be fully explained. “Each of us has his or her own personal identity and is capable of entering into dialogue with others and with God…no person should ever be “reduced to the status of an object.”
7. Other living things are not mere objects subject to human domination. The mantra of “winner takes all” has caused them great harm. “Completely at odds with this model are the ideals of harmony, justice, fraternity and peace as proposed by Jesus”.
8. “The ultimate destiny of the universe is in the fullness of God, which has already been attained by the risen Christ, the measure of the maturity of all things…Rather, all creatures are moving forward with us and through us towards a common point of arrival, which is God, in that transcendent fullness where the risen Christ embraces and illumines all things.”

**IV. THE MESSAGE OF EACH CREATURE IN THE HARMONY OF CREATION**

1. “The entire material universe speaks of God’s love... Soil, water, mountains: everything is, as it were, a caress of God. The history of our friendship with God is always linked to particular places which take on an intensely personal meaning; we all remember places, and revisiting those memories does us much good.”
2. No creature is excluded from this manifestation of God: “From panoramic vistas to the tiniest living form, nature is a constant source of wonder and awe. It is also a continuing revelation of the divine” (Canadian Bishops).
3. The universe as a whole, in all its manifold relationships, shows forth the inexhaustible riches of God.
4. When we can see God reflected in all that exists, our hearts are moved to praise the Lord for all his creatures and to worship him in union with them. Here, Francis quotes the Canticle of the Sun ( St Francis of Assisi.)
5. The Spirit of life dwells in every living creature and calls us to enter into relationship with him. Discovering this presence leads us to cultivate the “ecological virtues”( Bishops of Brazil).

**V. A UNIVERSAL COMMUNION**

1. The created things of the world belong to “universal family, a sublime communion which fills us with a sacred, affectionate and humble respect.”
2. We should be aware of the enormous inequalities in our midst. We should be indignant at the enormous inequalities that exist, including dreadful poverty. “In practice, we continue to tolerate that some consider themselves more human than others, as if they had been born with greater rights”.
3. “A sense of deep communion with the rest of nature cannot be real if our hearts lack tenderness, compassion and concern for our fellow human beings. It is clearly inconsistent to combat trafficking in endangered species while remaining completely indifferent to human trafficking, unconcerned about the poor, or undertaking to destroy another human being deemed unwanted.”
4. Moreover, when our hearts are authentically open to universal communion, this sense of fraternity excludes nothing and no one. It follows that our indifference or cruelty towards fellow creatures of this world sooner or later affects the treatment we mete out to other human beings.

**VI. THE COMMON DESTINATION OF GOODS**

1. The earth is a shared inheritance, its fruits meant to benefit everyone. Hence every ecological approach needs to incorporate a social perspective which takes into account the fundamental rights of the poor and the underprivileged.
2. The rich and poor have equal dignity e.g. rural people must have access to means of technical education, credit, insurance, and markets.”
3. The natural environment is a collective good, the patrimony of all humanity and the responsibility of everyone. If we make something our own, it is only to administer it for the good of all.

**VII. THE GAZE OF JESUS**

1. Jesus invited his disciples to recognise the paternal relationship God has with all creatures.
2. Jesus was in touch with beauty in all its beauty and wonder as he made his way across the land.
3. Jesus lived in harmony with creation. He worked with the matter of his craftsmanship spending much of his life as a carpenter.
4. “In the Christian understanding of the world, the destiny of all creation is bound up with the mystery of Christ, present from the beginning…From the beginning of the world, but particularly through the incarnation, the mystery of Christ is at work in a hidden manner in the natural world as a whole, without thereby impinging on its autonomy.”
5. “The New Testament does not only tell us of the earthly Jesus and his tangible and loving relationship with the world. It also shows him risen and glorious, present throughout creation by his universal Lordship…The very flowers of the field and the birds which his human eyes contemplated and admired are now imbued with his radiant presence.”

**CHAPTER THREE**

**THE HUMAN ROOTS OF THE ECOLOGICAL CRISIS**

1. To discuss the symptoms, we must accept the human origins of the ecological crisis.

**I. TECHNOLOGY: CREATIVITY AND POWER**

1. A new era of technical prowess has brought us to a crossroads. We are the beneficiaries of enormous waves of change. We should rejoice in advances and the possibilities they offer us. Technology has remedies countless evils and we must be grateful for this.
2. “Technoscience, when well directed, can produce important means of improving the quality of human life, from useful domestic appliances to great transportation systems, bridges, buildings and public spaces. It can also produce art and enable men and women immersed in the material world to “leap” into the world of beauty.”
3. “Yet it must also be recognized that nuclear energy, biotechnology, information technology, knowledge of our DNA, and many other abilities which we have acquired, have given us tremendous power. More precisely, they have given those with the knowledge, and especially the economic resources to use them, an impressive dominance over the whole of humanity and the entire world. Never has humanity had such power over itself.”
4. Every increase in power does not necessarily mean an increase in progress. Good ness and truth do not necessarily flow on from technological and economic power. Freedom fades when it is subject to self- interest and violence.

**II. THE GLOBALIZATION OF THE TECHNOCRATIC PARADIGM**

1. Technology has been taken up in a one dimensional paradigm. Once people took from nature what it offered, but now we lay our hands on things attempting to extract what we want. We live under the concept of unlimited growth which is attractive to economists, financiers and experts in technology experts. The idea that the earth can supply infinite goods is a lie.
2. A lot of pour problems come from (often unconsciously) making science and technology an epistemological paradigm. Technological products are not neutral. They shape the lives of individuals and of society and we become dominated by their internal logic.
3. It is now inconceivable to promote a different cultural paradigm, we are so reliant on technology. It has a power of lordship over all. As a result we take the naked elements of nature and human nature and our capacity for freedom and alternative creativity is diminished.
4. The technocratic paradigm influences political and economic life with a view to profit and little thought of the negative impact on human beings. We have not learned lessons from the GFC and we are slow to learn lessons from environmental degradation.
5. The specialisation of technology makes it hard to see the whole picture. The broader horizon becomes irrelevant and it is hard to solve complex problems, especially those concerning the environment and the poor. There seems to be no ethical horizons to which we can appeal. Life gradually becomes a surrender to conditions set by technology. We see this in the levels of things like depression and anxiety.
6. We need a new “distinctive way of looking at things, a way of thinking, policies, an educational programme, a lifestyle and a spirituality which together generate resistance to the assault of the technocratic paradigm. Otherwise, even the best ecological initiatives can find themselves caught up in the same globalized logic.”
7. “Yet we can once more broaden our vision. We have the freedom needed to limit and direct technology; we can put it at the service of another type of progress, one which is healthier, more human, more social, more integral.” We can contribute by our way of life.
8. Without rejecting the possibilities that technology can offer us, we need to create a future that lies elsewhere. Let us t resign ourselves to the present situation is that we can move forward together in hope.
9. We need to engage in a bold cultural revolution. “Nobody is suggesting a return to the Stone Age, but we do need to slow down and look at reality in a different way, to appropriate the positive and sustainable progress which has been made, but also to recover the values and the great goals swept away by our unrestrained delusions of grandeur.”

**III. THE CRISIS AND EFFECTS OF MODERN ANTHROPOCENTRISM**

1. “Modern anthropocentrism has paradoxically ended up prizing technical thought over reality… Modern anthropocentrism has paradoxically ended up prizing technical thought over reality.”
2. We need a renewed attention to reality and the limits it imposes. An inadequate presentation of Christian anthropology gave rise to a wrong understanding of the relationship between human beings and the world…. Instead, our “dominion” over the universe should be understood more properly in the sense of responsible stewardship.”
3. We disregard nature by failing to monitor the environmental impact of our decisions. When we fail to hear the cry of marginalised people , it becomes difficult to hear the cry of nature itself. “Once the human being declares independence from reality and behaves with absolute dominion, the very foundations of our life begin to crumble.”
4. This situation has led to a constant schizophrenia, wherein a technocracy which sees no
5. “Intrinsic value in lesser beings coexists with the other extreme, which sees no special value in human beings.”

We must heal fundamental human relationships in order to heal nature.

1. Since everything is interrelated, concern for the protection of nature is also incompatible with the justification of abortion.
2. We need a new synthesis to overcome false arguments. Christians are called into dialogue based on the way of being of Jesus Christ.

*Practical Relativism*

1. Practical relativism is dangerous. “When human beings place themselves at the centre, they give absolute priority to immediate convenience and all else becomes relative. “
2. “The culture of relativism is the same disorder which drives one person to take advantage of another, to treat others as mere objects… It is also the mindset of those who say: Let us allow the invisible forces of the market to regulate the economy, and consider their impact on society and nature as collateral damage”.

***The need to protect employment***

1. Human beings must be included in any integrated approach to ecology.
2. We need a correct understanding of work, of the relationship between human beings and things. “Underlying every form of work is a concept of the relationship which we can and must have with what is other than ourselves.”
3. We can learn from monasticism, seeing manual work as spiritually meaningful.
4. Work should be the setting for rich personal growth. WE need to prioritise the goal of access to steady employment for all.
5. We were created with a vocation to work. Technology should not replace human work because that is detrimental to humanity.
6. In order to continue providing employment, it is imperative to promote an economy which favours productive diversity and business creativity e.g. small scale food production that has a smaller environmental impact. We need diversified production which serves the common good. Governments must support small producers.

*New biological technologies*

1. Human intervention with plants and animals is only permissible when it pertains to the necessities of human life.
2. Whilst benefiting from technological advances we should not allow indiscriminate genetic manipulation.
3. Biological research should not influenced by economic interests.
4. We need to be aware of fast paces genetic modification , of which we are not sure of the consequences.
5. We must not ignore the possible harm caused by genetic modification. As an example the expanse of GM crops has destroyed complex ecosystems and exploited small producers, taking their land. Food production is in the hands of a few large companies.
6. A broad, responsible scientific and social debate needs to take place. Discussions are needed with those directly and indirectly affected. It requires a comprehensive approach.
7. We should not allow research on human embryos. a technology severed from ethics will not easily be able to limit its own power.

 **CHAPTER FOUR INTEGRAL ECOLOGY**

1. We need an integral ecology because of the interrelated nature of our problems.

**I. ENVIRONMENTAL, ECONOMIC AND SOCIAL ECOLOGY**

1. Ecology studies the relationship between living organisms and the environment in which they develop. We require dialogue about conditions for the life and survival of society and honestly answer questions about the life and survival of society.
2. ‘Environment’ means the relationship between society and nature. Nature is not separate from us. We need study of the workings of society, its economy, its behaviour patterns, and the ways it grasps reality to solve specific problems. We must realise the close ties between environmental and social crises- they are not separate from each other.
3. We need to support environmental researchers. Research must include a focus on larger ecosystems. “When we speak of “sustainable use”, consideration must always be given to each ecosystem’s regenerative ability in its different areas and aspects.”
4. We need an ‘economic ecology” capable of appealing to a broader vision of reality. Laws in countries must protect the environment and be enforced. “Moreover, what takes place in any one area can have a direct or indirect influence on other areas. Thus, for example, drug use in affluent societies creates a continual and growing demand for products imported from poorer regions, where behaviour is corrupted, lives are destroyed, and the environment continues to deteriorate”.
5. Anything that weakens social ecology from the primary social group, the family, to the wider local, national and international communities has negative consequences, such as injustice, violence and loss of freedom.

**II. CULTURAL ECOLOGY**

1. Historic, cultural and artistic patrimony is under threat as we tear down cities. Technological solutions don’t always take into account social and cultural issues. “The notion of the quality of life cannot be imposed from without, for quality of life must be understood within the world of symbols and customs proper to each human group.”
2. A consumerist vision of human beings diminishes the immense variety within humanity. New frameworks need to be based in local culture. The rights of peoples and cultures must be respected.
3. “Many intensive forms of environmental exploitation and degradation not only exhaust the resources which provide local communities with their livelihood, but also undo the social structures which, for a long time, shaped cultural identity and their sense of the meaning of life and community.”
4. We need to take special care of indigenous communities and their cultural traditions. For them, land is not a commodity but a gift from God and from their ancestors who reside there. We must put pressure on them to leave their homelands for agricultural or mining projects.

**III. ECOLOGY OF DAILY LIFE**

1. “Authentic development includes efforts to bring about an integral improvement in the quality of human life, and this entails considering the setting in which people live their lives. These settings influence the way we think, feel and act.”
2. An admirable creativity and generosity is shown by people who try to respond to environmental limitations and continue their lives amid disorder. “At times a commendable human ecology is practised by the poor despite numerous hardships.”
3. “The extreme poverty experienced in areas lacking harmony, open spaces or potential for integration, can lead to incidents of brutality and to exploitation by criminal organizations. In the unstable neighbourhoods of mega-cities, the daily experience of overcrowding and social anonymity can create a sense of uprootedness which spawns antisocial behaviour and violence. Nonetheless, I wish to insist that love always proves more powerful.” Many people have created neighbourhoods in such situations.
4. Urban planning needs to take into account the views of those who will live in these areas.
5. “There is also a need to protect those common areas, visual landmarks and urban landscapes which increase our sense of belonging, of rootedness, of “feeling at home” within a city which includes us and brings us together.” People who live in cities need a sense of the whole, and a concept of ‘we’.
6. “Lack of housing is a grave problem in many parts of the world. Having a home has much to do with a sense of personal dignity and the growth of families. Creativity should be shown in integrating rundown neighbourhoods into a welcoming city.”
7. We need to give priority to public transport is big cities. Often substantial improvement is required in these systems, rather than on roads.
8. We need to be aware of the neglect and isolation that many rural communities feel.
9. “Human ecology also implies another profound reality: the relationship between human life and the moral law, which is inscribed in our nature and is necessary for the creation of a more dignified environment.”

**IV. THE PRINCIPLE OF THE COMMON GOOD**

1. “An integral ecology is inseparable from the notion of the common good, a central and unifying principle of social ethics.”
2. The principle of common good includes: respect for human persons; welfare of society using the principle of subsidiarity; a call for social peace; a concern for distributive justice.
3. “In the present condition of global society, where injustices abound and growing numbers of people are deprived of basic human rights and considered expendable, the principle of the common good immediately becomes, logically and inevitably, a summons to solidarity and a preferential option for the poorest of our brothers and sisters.”

**V. JUSTICE BETWEEN THE GENERATIONS**

1. The notion of the common good also extends to future generations. The global economic crisis is destroying our common destiny. “Intergenerational solidarity is not optional, but rather a basic question of justice, since the world we have received also belongs to those who will follow us.”
2. What kind of world do we want to leave to those who come after us, to children who are now growing up? We need to courageously ask ourselves questions like,” What is the purpose of our life in this world? Why are we here? What is the goal of our work and all our efforts? What need does the earth have of us? It is no longer enough, then, simply to state that we should be concerned for future generations. We need to see that what is at stake is our own dignity. Leaving an inhabitable planet to future generations is, first and foremost, up to us.”
3. Doomsday predictions can no longer be met with disdain. We may well be leaving to coming generations debris, desolation and filth. The pace of consumption, waste and environmental change has so stretched the planet’s capacity that our contemporary lifestyle, unsustainable as it is, can only precipitate catastrophes. The effects of the present imbalance can only be reduced by our decisive action, here and now.
4. “Our difficulty in taking up this challenge seriously has much to do with an ethical and cultural decline which has accompanied the deterioration of the environment. Men and women of our postmodern world run the risk of rampant individualism, and many problems of society are connected with today’s self-centred culture of instant gratification.”

**CHAPTER FIVE**

**LINES OF APPROACH AND ACTION**

1. This section will address major paths for dialogue for change.

**I. DIALOGUE ON THE ENVIRONMENT IN THE INTERNATIONAL COMMUNITY**

1. We need to work with an understanding of interdependence obliges us to think of one world with a common plan.
2. We need to progressively replace fossil fuels. The international community needs to work out the funding for energy transition. We must shoulder our responsibilities.
3. Many grassroots ecological movements have made advances, but World Summits on the environment have not.
4. The Stockholm Declaration in 1972 “ was a real step forward, and prophetic for its time, but its accords have been poorly implemented, due to the lack of suitable mechanisms for oversight, periodic review and penalties in cases of non-compliance. The principles which it proclaimed still await an efficient and flexible means of practical implementation.”
5. Among positive experiences is, the Basel Convention on hazardous wastes, with its system of reporting, standards and controls. There is also the binding Convention on international trade in endangered species of wild fauna and flora… Thanks to the Vienna Convention for the protection of the ozone layer and its implementation through the Montreal Protocol and amendments, the problem of the layer’s thinning seems to have entered a phase of resolution.
6. “As far as the protection of biodiversity and issues related to desertification are concerned, progress has been far less significant. With regard to climate change, the advances have been regrettably few. Reducing greenhouse gases requires honesty, courage and responsibility, above all on the part of those countries which are more powerful and pollute the most.”
7. Some strategies for lowering pollutant gas emissions call for the internationalization of environmental costs, which would risk imposing on countries with fewer resources burdensome commitments to reducing emissions ... Imposing such measures penalizes those countries most in need of development. Here also, the poor end up paying the price.
8. The strategy of buying and selling “carbon credits” …may simply become a ploy which permits maintaining the excessive consumption of some countries and sectors.
9. “For poor countries, the priorities must be to eliminate extreme poverty and to promote the social development of their people. At the same time, they need to acknowledge the scandalous level of consumption in some privileged sectors of their population and to combat corruption more effectively.” We need to harness abundant solar energy and make other ethical decisions rooted in solidarity between peoples
10. We need enforceable international agreements.
11. Governance of oceans is a key issue. We need systems for the whole range of “global commons.”
12. The same mindset which stands in the way of making radical decisions to reverse the trend of global warming also stands in the way of achieving the goal of eliminating poverty. A more responsible overall approach is needed to deal with both problems. We will benefit by a strong international movement.

**II. DIALOGUE FOR NEW NATIONAL AND LOCAL POLICIES**

1. “There are not just winners and losers among countries, but within poorer countries themselves. Hence different responsibilities need to be identified.” There must be greater action for policies at national and local levels.
2. “Political and institutional frameworks do not exist simply to avoid bad practice, but also to promote best practice, to stimulate creativity in seeking new solutions and to encourage individual or group initiatives.”
3. “A politics concerned with immediate results, supported by consumerist sectors of the population, is driven to produce short-term growth… True statecraft is manifest when, in difficult times, we uphold high principles and think of the long-term common good.” This is nation –building.
4. Small co-ops are using renewable energy. This shows that despite the current world order there are those who are able to instil a greater sense of responsibility, a strong sense of community, a readiness to protect others, a spirit of creativity and a deep love for the land. Indigenous communities value this way of living.
5. There are no uniform recipes, because each country or region has its own problems and limitations. At the same time, on the national and local levels, much still needs to be done, such as promoting ways of conserving energy. Much can be done e.g. conserving energy; promoting maximising energy efficiency with limited use of raw materials; reducing pollution; development of sustainable and diversified agriculture.
6. “Continuity is essential, because policies related to climate change and environmental protection cannot be altered with every change of government.”

**III. DIALOGUE AND TRANSPARENCY IN DECISION-MAKING**

1. We need transparent political processes allowing a free exchange of views.
2. Environmental assessment should not be based only on a business proposition. Economic returns should be forecast realistically and the discussion should include many things such as possible effects on people’s physical and mental health, on the local economy and on public safety. all stakeholders should be included and the local community should have a place at the table.
3. Risks and benefits affecting common good now and in the future must be included in discussions. “The culture of consumerism, which prioritizes short-term gain and private interest, can make it easy to rubber-stamp authorizations or to conceal information.”
4. Discussion about proposed ventures should include a period of discernment , including questions such as “What will it accomplish? Why? Where? When? How? For whom? What are the risks? What are the costs? Who will pay those costs and how?”
5. The Rio Declaration of 1992 states that “where there are threats of serious or irreversible damage, lack of full scientific certainty shall not be used as a pretext for postponing cost-effective measures” which prevent environmental degradation. This precautionary principle makes it possible to protect those who are most vulnerable.
6. This does not mean being opposed to any technological innovations which can bring about an improvement in the quality of life. But it does mean that profit cannot be the sole criterion to be taken into account.
7. We need open and honest debate about environmental issues where it is difficult to find a broad consensus.

**IV. POLITICS AND ECONOMY IN DIALOGUE FOR HUMAN FULFILMENT**

1. “Politics must not be subject to the economy, nor should the economy be subject to the dictates of an efficiency-driven paradigm of technocracy. Today, in view of the common good, there is urgent need for politics and economics to enter into a frank dialogue in the service of life, especially human life.” The public should not be made to pay for saving banks at any price. The GFC provided the opportunity to develop a new economy. Instead we stuck to the outdated criteria that rule the world.
2. Environmental protection should not be ultimately tied to financial costs.
3. Raising these issues is not standing in the way of progress. Our view of progress must change.
4. We need creative, intelligent, efficient, innovative ways to protect the environment and provide new sources of employment.
5. In some cases we need to consider containing growth. “That is why the time has come to accept decreased growth in some parts of the world, in order to provide resources for other places to experience healthy growth.”
6. Models of global development need to change. “Halfway measures simply delay the inevitable disaster. Put simply, it is a matter of redefining our notion of progress.”
7. “The principle of the maximization of profits, frequently isolated from other considerations, reflects a misunderstanding of the very concept of the economy.” Businesses need to take into account the costs of development in a broad sense including future costs to society and the environment.
8. Politics based on economics leaves no room for environmental concern.
9. “What is needed is a politics which is far-sighted and capable of a new, integral and interdisciplinary approach to handling the different aspects of the crisis”
10. “Politics and the economy tend to blame each other when it comes to poverty and environmental degradation. It is to be hoped that they can acknowledge their own mistakes and find forms of interaction directed to the common good.”

**V. RELIGIONS IN DIALOGUE WITH SCIENCE**

1. “Empirical science does not provide a complete explanation of life, the interplay of all creatures and the whole of reality... If we reason only within the confines of the latter, little room would be left for aesthetic sensibility, poetry, or even reason’s ability to grasp the ultimate meaning and purpose of things.”
2. “Any technical solution which science claims to offer will be powerless to solve the serious problems of our world if humanity loses its compass, if we lose sight of the great motivations which make it possible for us to live in harmony, to make sacrifices and to treat others well. Believers themselves must constantly feel challenged to live in a way consonant with their faith and not to contradict it by their actions.”
3. “The majority of people living on our planet profess to be believers. This should spur religions to dialogue among themselves for the sake of protecting nature, defending the poor, and building networks of respect and fraternity. Dialogue among the various sciences is likewise needed.”

**CHAPTER SIX**

**ECOLOGICAL EDUCATION AND SPIRITUALITY**

1. Many things have to change course, but it is we human beings above all who need to change. We need to understand our common origin and our common future.

**I. TOWARDS A NEW LIFESTYLE**

1. Compulsive consumerism is one example of how the techno-economic paradigm affects individuals. .. This paradigm leads people to believe that they are free as long as they have the supposed freedom to consume. But those really free are the minority who wield economic and financial power. …We have too many means and only a few insubstantial ends.”
2. The current global situation engenders a feeling of instability and uncertainty, which in turn becomes “a seedbed for collective selfishness”… When people become self-centred and self-enclosed, their greed increases.
3. “Yet all is not lost. Human beings, while capable of the worst, are also capable of rising above themselves, choosing again what is good, and making a new start, despite their mental and social conditioning.”
4. “A change in lifestyle could bring healthy pressure to bear on those who wield political, economic and social power. This is what consumer movements accomplish by boycotting certain products. They prove successful in changing the way businesses operate.”
5. Destiny calls us to a new beginning based in a common destiny and a joyful celebration of life.
6. We need to go out of ourselves and to each other, overcoming individualism and changing society.

**II. EDUCATING FOR THE COVENANT BETWEEN HUMANITY AND THE ENVIRONMENT**

1. We need to translate awareness of today’s cultural and ecological crisis into new habits. People need to be educated in new ways.
2. “Environmental education should facilitate making the leap towards the transcendent which gives ecological ethics its deepest meaning. It needs educators capable of developing an ethics of ecology, and helping people, through effective pedagogy, to grow in solidarity, responsibility and compassionate care.”
3. Education aimed at creating ‘ecological citizenship’ must do more than providing information and changing habits. Citizens must be motivated to accept new laws and new ways of being. Education can bring about real changes in lifestyle. “Reusing something instead of immediately discarding it, when done for the right reasons, can be an act of love which expresses our own dignity.”
4. These efforts will benefit society and raise our self-esteem.
5. Education happens in different settings. Education within the family is vital. Simple gestures of gratitude help to build young people who should grow harmoniously into maturity.
6. “Political institutions and various other social groups are also entrusted with helping to raise people’s awareness. So too is the Church. All Christian communities have an important role to play in ecological education”
7. We need to connect aesthetic and environmental education. “By learning to see and appreciate beauty, we learn to reject self-interested pragmatism.”

**III. ECOLOGICAL CONVERSION**

1. “The rich heritage of Christian spirituality…has a precious contribution to make to the renewal of humanity. We need “a spirituality that can motivate us to a more passionate concern for the protection of our world. “
2. “The external deserts in the world are growing, because the internal deserts have become so vast… For this reason, the ecological crisis is also a summons to profound interior conversion.”
3. “In calling to mind the figure of Saint Francis of Assisi, we come to realize that a healthy relationship with creation is one dimension of overall personal conversion, which entails the recognition of our errors, sins, faults and failures, and leads to heartfelt repentance and desire to change.”
4. Social problems must be addressed by community networks.
5. “This conversion calls for a number of attitudes which together foster a spirit of generous care, full of tenderness. First, it entails gratitude and gratuitousness, a recognition that the world is God’s loving gift, and that we are called quietly to imitate his generosity in self-sacrifice and good works.”
6. Various convictions of our faith… can help us to enrich the meaning of this conversion. These include: awareness that each creature reflects something of God; an understanding that Christ is imminently present to us; God created the world with a dynamism that humans cannot ignore.

**IV. JOY AND PEACE**

1. “Christian spirituality proposes an alternative understanding of the quality of life, and encourages a prophetic and contemplative lifestyle, one capable of deep enjoyment free of the obsession with consumption. We need to take up an ancient lesson, found in different religious traditions and also in the Bible. It is the conviction that “less is more”.
2. “Sobriety and humility, when lived freely and consciously, is liberating. It is not a lesser life or one lived with less intensity. On the contrary, it is a way of living life to the full.”
3. We need to promote a healthy humility, replacing our own egos with a love of God.
4. We need to be at peace with ourselves in order to cultivate a sober and satisfying life.
5. “We are speaking of an attitude of the heart, one which approaches life with serene attentiveness, which is capable of being fully present to someone without thinking of what comes next, which accepts each moment as a gift from God to be lived to the full. Jesus taught us this attitude.”
6. “Giving thanks to God before and after meals reminds us of our dependence on God for life; it strengthens our feeling of gratitude for the gifts of creation; it acknowledges those who by their labours provide us with these goods; and it reaffirms our solidarity with those in greatest need.”

**V. CIVIC AND POLITICAL LOVE**

1. “Fraternal love can only be gratuitous; it can never be a means of repaying others for what they have done or will do for us. That is why it is possible to love our enemies. This same gratuitousness inspires us to love and accept the wind, the sun and the clouds, even though we cannot control them. In this sense, we can speak of a “universal fraternity”.
2. “We must regain the conviction that we need one another so that we have a shared responsibility for others and the world, and that being good and decent are worth it.”
3. “Love, overflowing with small gestures of mutual care, is also civic and political, and it makes itself felt in every action that seeks to build a better world. Love for society and commitment to the common good are outstanding expressions of a charity which affects not only relationships between individuals but also “macro-relationships, social, economic and political ones”.
4. Communities are called to break out of consumerism into a society of love, overflowing with small gestures of mutual care. Love for society and commitment to the common good are outstanding expressions of a charity. We need to also aim for social love on a larger level and develop a culture of care.
5. A new social fabric emerges as people work together in communities for the common good. These actions cultivate a shared identity, with a story which can be remembered and handed on. “In this way, the world, and the quality of life of the poorest, are cared for, with a sense of solidarity which is at the same time aware that we live in a common home which God has entrusted to us.”

**VI. SACRAMENTAL SIGNS AND THE CELEBRATION OF REST**

1. “There is a mystical meaning to be found in a leaf, in a mountain trail, in a dewdrop, in a poor person’s face. The ideal is not only to pass from the exterior to the interior to discover the action of God in the soul, but also to discover God in all things.”
2. “St John of the Cross taught us that all things are God.. . Standing awestruck before a mountain, he or she cannot separate this experience from God, and perceives that the interior awe being lived has to be entrusted to the Lord”.
3. Through the Sacraments, “we are invited to embrace the world on a different plane. Water, oil, fire and colours are taken up in all their symbolic power and incorporated in our act of praise. The hand that blesses is an instrument of God’s love and a reflection of the closeness of Jesus Christ, who came to accompany us on the journey of life. Water poured over the body of a child in Baptism is a sign of new life. Encountering God does not mean fleeing from this world or turning our back on nature.” This is especially clear in the spirituality of Eastern Christians.
4. In the Eucharist, God “ comes not from above, but from within, he comes that we might find him in this world of ours. In the Eucharist, fullness is already achieved; it is the living centre of the universe, the overflowing core of love and of inexhaustible life. Joined to the incarnate Son, present in the Eucharist, the whole cosmos gives thanks to God. Indeed the Eucharist is itself an act of cosmic love.”
5. “On Sunday, our participation in the Eucharist has special importance. Sunday, like the Jewish Sabbath, is meant to be a day which heals our relationships with God, with ourselves, with others and with the world. Sunday is the day of the Resurrection, the “first day” of the new creation, whose first fruits are the Lord’s risen humanity, the pledge of the final transfiguration of all created reality.”

**VII. THE TRINITY AND THE RELATIONSHIP BETWEEN CREATURES**

238. “The world was created by the three Persons acting as a single divine principle, but each one of them performed this common work in accordance with his own personal property. Consequently, “when we contemplate with wonder the universe in all its grandeur and beauty, we must praise the whole Trinity”

239.” For Christians, believing in one God who is Trinitarian communion suggests that the Trinity has left its mark on all creation. …Saint Bonaventure teaches us that each creature bears in itself a specifically Trinitarian structure, so real that it could be readily contemplated if only the human gaze were not so partial, dark and fragile. “

240. The divine Persons are subsistent relations, and the world, created according to the divine model, is a web of relationships.

**VIII. QUEEN OF ALL CREATION**

241. Mary, the Mother who cared for Jesus, now cares with maternal affection and pain for this wounded world.

242.St Joseph “ also shows great tenderness, which is not a mark of the weak but of those who are genuinely strong, fully aware of reality and ready to love and serve in humility. That is why he was proclaimed custodian of the universal Church. He too can teach us how to show care; he can inspire us to work with generosity and tenderness in protecting this world which God has entrusted to us.”

**IX. BEYOND THE SUN**

243. “At the end, we will find ourselves face to face with the infinite beauty of God (cf. 1 Cor 13:12), and be able to read with admiration and happiness the mystery of the universe, which with us will share in unending plenitude. Even now we are journeying towards the Sabbath of eternity.”

244. “In the meantime, we come together to take charge of this home which has been entrusted to us, knowing that all the good which exists here will be taken up into the heavenly feast. “

245. “God, who calls us to generous commitment and to give him our all, offers us the light and the strength needed to continue on our way. In the heart of this world, the Lord of life, who loves us so much, is always present. “

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246. At the conclusion of this lengthy reflection which has been both joyful and troubling, I propose that we offer two prayers. The first we can share with all who believe in a God who is the all-powerful Creator, while in the other we Christians ask for inspiration to take up the commitment to creation set before us by the Gospel of Jesus.

**A prayer for our earth**

All-powerful God, you are present in the whole universe

 and in the smallest of your creatures.

 You embrace with your tenderness all that exists.

 Pour out upon us the power of your love,

 that we may protect life and beauty.

 Fill us with peace, that we may live

 as brothers and sisters, harming no one.

 O God of the poor,

 help us to rescue the abandoned and forgotten of this earth,

 so precious in your eyes.

 Bring healing to our lives,

 that we may protect the world and not prey on it,

 that we may sow beauty, not pollution and destruction.

 Touch the hearts

 of those who look only for gain

 at the expense of the poor and the earth.

 Teach us to discover the worth of each thing,

 to be filled with awe and contemplation,

 to recognize that we are profoundly united

 with every creature

 as we journey towards your infinite light.

 We thank you for being with us each day.

 Encourage us, we pray, in our struggle

 for justice, love and peace.

**A Christian prayer in union with creation**

Father, we praise you with all your creatures.

 They came forth from your all-powerful hand;

 they are yours, filled with your presence and your tender love.

 Praise be to you!

Son of God, Jesus,

 through you all things were made.

 You were formed in the womb of Mary our Mother,

 you became part of this earth,

 and you gazed upon this world with human eyes.

 Today you are alive in every creature

 in your risen glory.

 Praise be to you!

Holy Spirit, by your light

 you guide this world towards the Father’s love

 and accompany creation as it groans in travail.

 You also dwell in our hearts

 and you inspire us to do what is good.

 Praise be to you!

Triune Lord, wondrous community of infinite love,

 teach us to contemplate you

 in the beauty of the universe,

 for all things speak of you.

 Awaken our praise and thankfulness

 for every being that you have made.

 Give us the grace to feel profoundly joined

 to everything that is.

God of love, show us our place in this world

 as channels of your love

 for all the creatures of this earth,

 for not one of them is forgotten in your sight.

 Enlighten those who possess power and money

 that they may avoid the sin of indifference,

 that they may love the common good, advance the weak,

 and care for this world in which we live.

 The poor and the earth are crying out.

 O Lord, seize us with your power and light,

 help us to protect all life,

 to prepare for a better future,

 for the coming of your Kingdom

 of justice, peace, love and beauty.

 Praise be to you!

 Amen.

<http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html>