

1 Praise be to You, my Lord, through our Sister Mother Earth, who sustains and governs us, and who produces various fruits with colored flowers and herbs. St. Francis

E	A	R	T	H
EXPLOITATION 4.1	PROTECT OUR WORLD 5.1	CRIME AGAINST THE NATURAL 8.1	REUSE WASTE 22.2	RECOGNIZE HUMAN CAUSES 23.1
BIODIVERSITY 24.1	GLOBAL PROBLEM 25.1	SILENT WITNESSES 36.1	WASTELANDS 38.1	DEPRIVED OF... NATURE 44.1
PRIVATIZATION 45.1	CONVERSION 220.1	RESPECT 63.1	RUPTURE 66.1	VALUE OF THEIR OWN 69.1
CONTEMPLATION OF CREATION 86.1	INTERDEPENDENCE 86.2	ACCESS TO WATER 30.1	BEYOND LIMIT 106.1	ETHICS 136.1
ECOLOGICAL CONVERSION 217.1	INTERVENING POSITIVELY 58.1	GOD GIVEN CAPACITIES 220.1	LESS IS MORE 222.1	ENVIRONMENTAL IMPACT 183.1

Pope Francis 2015

ENCYCLICAL: LAUDATO SI'

DO I WANT IT? DO I NEED IT? CAN I DO WITHOUT IT?
Quaker Wisdom

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CONTEMPLATION OF CREATION 86.1	COMMON GOOD 157.1	GOD GIVEN CAPACITIES 220.1	LESS IS MORE 222.1	ENVIRONMENTAL IMPACT 183.1
ONE COMPLEX CRISIS 134.2	INTERDEPENDENCE 86.2	SURVIVE 95.1	ENVIRONMENTAL PROTECTION 181.1	ETHICS 136.1
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E

In 1971, Pope Paul VI referred to the ecological concern as a “tragic consequence of unchecked human activity “due to an ill-considered **exploitation** of nature, humanity runs the risk of destroying it and becoming in turn a victim of this degradation.”

4.1

R

For “to commit a **crime against the natural** world is a sin against ourselves and a sin against God.”

--Patriarch Bartholomew

8.1

A

Every effort to **protect** and improve our world entails profound changes in “lifestyles, models of production and consumption and the established structures of power which today govern societies.”

--John Paul II

5.1

T

But our industrial system, at the end of its cycle of production and consumption, has not developed the capacity to absorb and **reuse waste** and by-products.

22.2

H

Humanity is called to **recognize** the need for changes of lifestyle, production and consumption, in order to combat this warming, or at least the **human causes** which produce or aggravate it.

23.1

A

Climate change is a **global problem** with grave implications; environmental, social, economic, political and for the distribution of goods.

25.1

E

Warming has effects on the carbon cycle. It creates a vicious circle which aggravates the situation even more, affecting the availability of essential resources like drinking water, energy and agricultural production in warmer regions and leading to the extinction of part of the planet's **biodiversity**.

24.1

R

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.

36.1

T

The ecosystems of tropical forests possess an enormously complex biodiversity which is almost impossible to appreciate fully, yet when these forests are burned down or levelled for purposes of cultivation, within the space of a few years countless species are lost and the areas frequently become arid **wastelands**.

38.1

E

In some places, rural and urban alike, the **privatization** of certain spaces has restricted people's access to places of particular beauty. In others, "ecological" neighbourhoods have been created which are closed to outsiders in order to ensure an artificial tranquility.

45.1

H

Many cities are huge, inefficient structures, excessively wasteful of energy and water...We were not meant to be inundated by cement, asphalt, glass and metal, and **deprived of...nature**.

44.1

A

...there are positive examples of environmental improvement...These achievements do not solve global problems, but they do show that men and women are still capable of **intervening positively**.

58.1

R

Given the complexity of the ecological crisis and its multiple causes, we need to realize that the solutions will not emerge from just one way of interpreting and transforming reality. **Respect** must also be shown for the various cultural riches of different peoples, their art and poetry, their interior life and spirituality.

63.1

H

...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"

69.1

T

The Creation accounts...suggest that human life is grounded in three fundamental and closely intertwined relationships; with God, with our neighbor and with earth itself...**rupture** is sin.

66.1

E

This **contemplation of creation** allows us to discover in each thing a teaching which God wishes to hand on to us, "alongside...sacred Scripture..."

Paul Ricoeur 2009

86.1

A

“God wills the **interdependence** of creatures. The sun and the moon, the cedar and the little flower, the eagle and the sparrow: the spectacle of their countless diversities and inequalities tells us that no creature is self-sufficient. Creatures exist only in dependence on each other, to complete each other, in the service of each other.”

Catechism of the Catholic Church, 340

86.2

T

This has made it easy to accept the idea of infinite or unlimited growth which proves so attractive to economists, financiers and experts in technology. It is based on the lie that there is an infinite supply of the earth's goods, and this leads to the planet being **squeezed** dry **beyond every limit.**

106.1

R

New Zealand bishops asked what the commandment “Thou shalt not kill” means when “twenty percent of the world's population consumes resources at a rate that robs the poor nations and future generations of what they need to **survive**”.

--New Zealand Catholic Bishops Conference, 2006

95.1

H

A technology severed from **ethics** will not easily be able to limit its own power.

136.1

E

We are faced not with two separate crises, one environmental and the other social, but rather with **one complex crisis** which is both social and environmental. Strategies for solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature.

134.2

R

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...they are denied the right to a life consistent with their inalienable dignity.**

30.1

A

Finally, the **common good** calls for social peace, the stability and security provided by a certain order which cannot be achieved without particular concern for distributive justice; whenever this is violated, violence always ensues.

157.1

T

Here, continuity is essential, because policies related to climate change and **environmental protection** cannot be altered with every change of government.

181.1

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181.1

E

“ecological conversion”, whereby...[L]iving our vocation to be protectors of God’s handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience.

217.1

H

Environmental impact assessment...should be part of the process from the beginning, and be carried out in a way which is interdisciplinary, transparent and free of all economic or political pressure.

183.1

A

The ecological conversion needed to bring about lasting change is also a community conversion. ¶

This **conversion** calls for a number of attitudes which together foster a spirit of care full of tenderness...a recognition that the world is God’s loving gift,...that we are called quietly to imitate his generosity in self-sacrifice...

219-220.1

R

By developing our individual, **God-given capacities**, an ecological conversion can inspire us to greater creativity and enthusiasm in resolving the world's problems...We do not understand our superiority as a reason for personal glory or irresponsible dominion, but rather as a different capacity which, in turn, entails a serious responsibility stemming from faith.

220.1

T

We need to take up an ancient lesson...It is the conviction that "**less is more**". A constant flood of new consumer goods can baffle the heart and prevent us from cherishing each thing and each moment. To be serenely present to each reality, however small it may be, opens us to much greater horizons of understanding and personal fulfillment.

222.1

H

That is why the Church set before the world the ideal of a "civilization of love". Social love is the key to authentic development: "In order to make society more human, more worthy of the human person, **love** in social life – political economic and cultural – must be given renewed value becoming the constant and highest norm for all activity.

231.1