

3 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

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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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E

As examples, I 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...the value proper to each creature...the throwaway culture and the proposal of a new lifestyle.

16.1

A

Our goal is not to amass information or to satisfy curiosity, but rather to become painfully aware, 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.

19.1

R

The earth, our **home**, is beginning to look more and more like an immense pile of filth.

21.1

These problems are closely linked to a **throwaway culture** which affects the excluded just as it quickly reduces things to rubbish.

22.1

H

...it is also conceivable that the control of water by large **multinational businesses** may become a major source of conflict in this century.

31.1

E

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**.

33.1

A

But the good functioning of **ecosystems** also requires fungi, algae, worms, insects, reptiles and an innumerable variety of microorganisms.

34.1

R

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.

34.2

T

The foreign debt of poor countries has become a way of controlling them, yet this is not the case where **ecological debt** is concerned.

52.1

H

The **alliance** between the economy and technology ends up sidelining anything unrelated to its immediate interests.

54.1

...economic powers continue to justify the current global system where priority tends to be given to **speculation** and the pursuit of financial gain, which fail to take the context into account, let alone the effects on human dignity and the natural environment.

56.1

A

It is foreseeable that, once certain resources have been depleted, the scene will be set for **new wars** albeit under the guise of noble claims.

57.1

R

Yet it would also be mistaken to view other living beings as mere objects subjected to arbitrary **human domination**. When nature is viewed solely as a source of profit and gain, this has serious consequences for society.

82.1

H

Our insistence that each human being is an image of God should not make us overlook the fact that each creature has its own purpose. **None is superfluous**. The entire material universe speaks of God's love, his boundless affection for us. Soil, water, mountains; everything is, as it were, a caress of God.

84.1

T

The **ultimate purpose** of other creatures is not to be found in us. 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.

83.1

E

God has written a **precious book**, "whose letters are the multitude of created things present in the universe.

John Paul II Catechesis 2002

85.1

E

The limits which a healthy, mature and sovereign society must impose are those related to foresight and security, regulatory norms, timely enforcement, the **elimination of corruption**, effective responses to undesired side-effects of production processes, and appropriate intervention where potential or uncertain risks are involved.

177.2

A

A **politics** concerned with immediate results, supported by **consumerist sectors** of the population is driven to produce short term growth. In response to electoral interests, governments are reluctant to upset the public with measures which could affect the level of consumption or create risks for foreign investment.

178.1

H

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**;

236.1

R

...**cooperatives**,...local individuals and groups...are able to instill 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. They are also concerned about what they will eventually leave to their children and grandchildren.

179.1

T

Many things have to change course, but it is we human beings above all who need to change. We lack an awareness of our common origin, of our mutual belonging, and of a future to be shared with everyone.

202.1

E

I am interested in how such [an ecological spirituality] can motivate us to a more passionate concern for the protection of our world...an “interior impulse” which encourages, motivates, nourishes and gives meaning to our individual and communal activity.

216.1

H

Our efforts at education will be inadequate and ineffectual unless we strive to promote a new way of thinking about human beings, life, society and our relationship with nature. Otherwise, the paradigm of consumerism will continue to advance with the help of the media and the highly effective workings of the market.

215.1

A

“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.

--Pope Benedict XVI

218.1

R

These community actions when they express self-giving love, can also become intense **spiritual experiences.**

232.1

T

The **universe unfolds** in God, who fills it completely. Hence there is a mystical meaning to be found in a leaf, in a mountain trail, in a dewdrop, in a poor person's face.

233.1