

2 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
DIALOGUE 201.1	GLOBAL COMMON GOOD 169.2	LIFESTYLES 164.1	ENOUGH OF MOCKERY 229.1	NEED OF DEVELOPMENT... COOPERATION 80.1
LEARNING TO GIVE 8.2	MULTINATIONALS ENVIRONMENTAL LIABILITIES 51.1	REFLECTS GOD'S WISDOM AND GOODNESS 69.2	MAXIMIZATION OF PROFITS 195.1	COLLATERAL DAMAGE 49.1
WATER 28.1	INNER PEACE 225.1	AWE AND WONDER 11.1	TECHNOLOGICAL INNOVATIONS 46.1	LOVE 231.1
FOOD DISCARDED 50.1	WORLD AS SACRAMENT 9.3	ANTHROPOCENTRISM 115.1	DECISION 77.1	GLOBAL PERSPECTIVE 164.2
GOD'S ART 80.2	UNDERGROUND WATER THREATENED 29.1	CORRUPTION 172.1	CONVENIENCE 122.1	DEVELOP... EVERY LEVEL 196.1

Pope Francis 2015

ENCYCLICAL: LAUDATO SI'

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

2 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
GOD'S ART 80.2	INNER PEACE 225.1	LIFESTYLES 164.1	ENOUGH OF... MOCKERY 229.1	LOVE 231.1
DESERTIFICATION 169.1	GLOBAL COMMON GOOD 169.2	REFLECTS GOD'S WISDOM AND GOODNESS 69.2	MAXIMIZATION OF PROFITS 195.1	NEED OF DEVELOPMENT... COOPERATION 80.1
DIALOGUE 201.1	SEPARATE 111.1	AWE AND WONDER 11.1	TECHNOLOGICAL INNOVATIONS 46.1	MASKING...EFFORTS TO REDUCE 26.1
WATER 28.1	UNDERGROUND WATER THREATENED 29.1	ANTHROPOCENTRISM 115.1	DECISION 77.1	GLOBAL PERSPECTIVE 164.2
FOOD DISCARDED 50.1	WORLD AS A SACRAMENT 9.3	CORRUPTION 172.1	CONVENIENCE 122.1	DEVELOP... EVERY LEVEL 196.1

Pope Francis 2015

ENCYCLICAL: LAUDATO SI'

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

2 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
LEARNING TO GIVE 8.2	WORLD AS SACRAMENT 9.3	AWE AND WONDER 11.1	OBSTRUCTIONIST ATTITUDES 13.1	MASKING...EFFORTS TO REDUCE 26.1
WATER 28.1	MULTINATIONALS ENVIRONMENTAL LIABILITIES 51.1	REFLECTS GOD'S WISDOM AND GOODNESS 69.2	DECISION 77.1	COLLATERAL DAMAGE 49.1
FOOD DISCARDED 50.1	UNDERGROUND WATER THREATENED 29.1	ANTHROPOCENTRISM 115.1	CONVENIENCE 122.1	GLOBAL PERSPECTIVE 164.2
GOD'S ART 80.2	GLOBAL COMMON GOOD 169.2	CORRUPTION 172.1	MAXIMIZATION OF PROFITS 195.1	DEVELOP... EVERY LEVEL 196.1
DESERTIFICATION 169.1	INNER PEACE 225.1	LIFESTYLES 164.1	ENOUGH OF... MOCKERY 229.1	LOVE 231.1

Pope Francis 2015

ENCYCLICAL: LAUDATO SI'

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

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

H					
T					
R					
A					
E					

Pope Francis 2015

ENCYCLICAL: LAUDATO SI'

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

E

He [Patriarch Bartholomew] asks us to replace consumption with sacrifice, greed with generosity, wastefulness with a spirit of sharing, an asceticism which “entails **learning to give**, and not simply to give up.”

8.2

R

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.

11.1

A

As Christians, we are also called “to accept the world as a sacrament of communion a way of **sharing** with God and our neighbors on a global scale.”

--Patriarch Bartholomew

9.3

T

**Obstructionist attitudes**, even on the part of believers can range from denial of the problem to indifference, nonchalant resignation or blind confidence in technical solutions.

13.1

H

Many of those who possess more resources and economic or political power seem mostly to be concerned with **masking** the problems or concealing their symptoms, simply making **efforts to reduce some** of the negative impacts of climate change.

26.1

A

**Underground water** sources in many places are **threatened** by the pollution produced in certain mining, farming and industrial activities...

29.1

E

Fresh drinking **water** is an issue of primary importance, since it is indispensable for human life and for supporting terrestrial and aquatic ecosystems.

28.1

T

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.

46.1

H

...there is little in the way of clear awareness of problems which especially affect the excluded...their problems are brought up as an afterthought, if not treated merely as **collateral damage**.

49.1

A

**Multinationals**, after ceasing their activity and withdrawing, leave behind great human and **environmental liabilities**.

51.1

E

It is an attempt to legitimize the present model of distribution, where a minority believes that it has the right to consume in a way which can never be universalized, since the planet could not even contain the waste products of such consumption. Besides, we know that approximately a third of all **food** produced is **discarded**.

50.1

R

“Each creature possesses its own particular goodness and perfection...Each of the various creatures, willed in its own being, **reflects** in its own way a ray of **God’s infinite wisdom and goodness.**”

--German Bishops’ Conference 1980

69.2

T

“By the word of the Lord the heavens were made” (Ps 33:6) This tells us that the world came about as the result of a **decision**, not from chaos or chance, and this exalts it all the more. The creating word expresses a free choice.

77.1

E

The Spirit of God has filled the universe with possibilities and therefore, from the very heart of things, something new can always emerge; “Nature is nothing other than a certain kind of art, namely **God’s art**, impressed upon things, whereby those things are moved to a determinate

80.2

H

Creating a world in **need of development**, God in some way sought to limit himself in such a way that many of the things we think of as evils, dangers or sources of suffering, are in reality part of the pains of childbirth which he uses to draw us into the act of **cooperation** with the Creator

80.1

A

Technology tends to absorb everything into its **ironclad logic**, and those who are surrounded with technology “know full well that it moves forward in the final analysis neither for profit nor for the well-being of the human race” that “in the most radical sense of the term power is its motive—a lordship over all”.

--Romano Guardini, The end of the Modern

108.1



R

Modern **anthropocentrism** has paradoxically ended up prizing technical thought over reality since, "the technological mind sees nature as an insensate order, as a cold body of facts, as a mere 'given', as an object of utility, as raw material to be hammered into useful shape; it views the cosmos similarly as a mere 'space' into which objects can be thrown with complete indifference."

--Romano Guardini, The End of the Modern

115.1

H

...more importantly, it motivates us to ensure that solutions are proposed from a **global perspective**, and not simply to defend the interests of a few countries. Interdependence obliges us to think of *one world with a common plan*.

164.2

T

When human beings place themselves at the centre, they give absolute priority to immediate **convenience** and all else becomes relative.

122.1

E

As far as the protection of biodiversity and issues related to **desertification** are concerned, progress has been far less significant

169.1

A

International negotiations cannot make significant progress due to positions taken by countries which place their national interests above the **global common good**.

169.2

T

The principle of the **maximization of profits**, frequently isolated from other considerations, reflects a misunderstanding of the very concept of the economy

195.1

R

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.

172.1

H

Let us keep in mind the principle of subsidiarity, which grants freedom to **develop** the capabilities present at **every level** of society, while also demanding a greater sense of responsibility for the common good from those who wield greater power.

196.1

E

An open and respectful **dialogue** is also needed between the various ecological movements, among which ideological conflicts are not infrequently encountered.

201.1

R

An interdependent world not only makes us more conscious of the negative effects of certain **lifestyles** and models of production and consumption which affect us all...

164.1

A

**Inner peace** is closely related to care for ecology and for the common good because, lived out authentically, it is reflected in a balanced lifestyle together with a capacity for wonder which takes us to a deeper understanding of life.

225.1

T

We must regain the conviction that we need one another, that we have a shared responsibility for others and the world, and that being good and decent are worth it. We have had **enough** of the immorality and the **mockery** of ethics, goodness, faith and honesty.

229.1

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