

ENCYCLICAL LETTER

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OF THE HOLY FATHER FRANCIS
ON CARE FOR OUR COMMON HOME

Chapters Five and Six

CHAPTER FIVE

LINES OF APPROACH AND ACTION

163. So far I have attempted to take stock of our present situation, pointing to the cracks in the planet that we inhabit as well as to the profoundly human causes of environmental degradation. Although the contemplation of this reality in itself has already shown the need for a change of direction and other courses of action, now we shall try to outline the major paths of dialogue which can help us escape the spiral of self-destruction which currently engulfs us.

I. DIALOGUE ON THE ENVIRONMENT IN THE INTERNATIONAL COMMUNITY

164. Beginning in the middle of the last century and overcoming many difficulties, there has been a growing conviction that our planet is a homeland and that humanity is one people living in a common home. 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; 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*. Yet the same ingenuity which has brought about enormous technological progress has so far proved incapable of finding effective ways of dealing with grave environmental and social problems worldwide. A global consensus is essential for confronting the deeper problems, which cannot be resolved by unilateral actions on the part of individual countries. Such a consensus could lead, for example, to planning a sustainable and diversified agriculture, developing renewable and less polluting forms of energy, encouraging a more efficient use of energy, promoting a better management of marine and forest resources, and ensuring universal access to drinking water.

165. We know that technology based on the use of highly polluting fossil fuels ó especially coal, but also oil and, to a lesser degree, gas ó needs to be progressively replaced without delay. Until greater progress is made in developing widely accessible sources of renewable energy, it is legitimate to choose the lesser of two evils or to find short-term solutions. But the international community has still not reached adequate agreements about the responsibility for paying the costs of this energy transition. In recent decades, environmental issues have given rise to considerable public debate and have elicited

a variety of committed and generous civic responses. Politics and business have been slow to react in a way commensurate with the urgency of the challenges facing our world. Although the post-industrial period may well be remembered as one of the most irresponsible in history, nonetheless there is reason to hope that humanity at the dawn of the twenty-first century will be remembered for having generously shouldered its grave responsibilities.

166. Worldwide, the ecological movement has made significant advances, thanks also to the efforts of many organizations of civil society. It is impossible here to mention them all, or to review the history of their contributions. But thanks to their efforts, environmental questions have increasingly found a place on public agendas and encouraged more far-sighted approaches. This notwithstanding, recent World Summits on the environment have not lived up to expectations because, due to lack of political will, they were unable to reach truly meaningful and effective global agreements on the environment.

167. The 1992 Earth Summit in Rio de Janeiro is worth mentioning. It proclaimed that "human beings are at the centre of concerns for sustainable development."¹²⁶ Echoing the 1972 Stockholm Declaration, it enshrined international cooperation to care for the ecosystem of the entire earth, the obligation of those who cause pollution to assume its costs, and the duty to assess the environmental impact of given projects and works. It set the goal of limiting greenhouse gas concentration in the atmosphere, in an effort to reverse the trend of global warming. It also drew up an agenda with an action plan and a convention on biodiversity, and stated principles regarding forests. Although the summit was a real step forward, and prophetic for its time, 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.

168. Among positive experiences in this regard, we might mention, for example, 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, which includes on-site visits for verifying effective compliance. Thanks to the Vienna Convention for the

¹²⁶ *Rio Declaration on Environment and Development* (14 June 1992), Principle 1.

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.

169. 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. The Conference of the United Nations on Sustainable Development, "Rio+20" (Rio de Janeiro 2012), issued a wide-ranging but ineffectual outcome document. International negotiations cannot make significant progress due to positions taken by countries which place their national interests above the global common good. Those who will have to suffer the consequences of what we are trying to hide will not forget this failure of conscience and responsibility. Even as this Encyclical was being prepared, the debate was intensifying. We believers cannot fail to ask God for a positive outcome to the present discussions, so that future generations will not have to suffer the effects of our ill-advised delays.

170. 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 comparable to those of the more industrialized countries. Imposing such measures penalizes those countries most in need of development. A further injustice is perpetrated under the guise of protecting the environment. Here also, the poor end up paying the price. Furthermore, since the effects of climate change will be felt for a long time to come, even if stringent measures are taken now, some countries with scarce resources will require assistance in adapting to the effects already being produced, which affect their economies. In this context, there is a need for common and differentiated responsibilities. As the bishops of Bolivia have stated, "the countries which have benefited from a high degree of industrialization, at the cost of enormous emissions of greenhouse gases, have a greater responsibility for providing a solution to the problems they have caused."¹²⁷

171. The strategy of buying and selling "carbon credits" can lead to a new form of speculation which would not help reduce the emission of polluting gases worldwide. This system seems to provide a

¹²⁷ BOLIVIAN BISHOPS' CONFERENCE, Pastoral Letter on the Environment and Human Development in Bolivia *El universo, don de Dios para la vida* (March 2012), 86.

quick and easy solution under the guise of a certain commitment to the environment, but in no way does it allow for the radical change which present circumstances require. Rather, it may simply become a ploy which permits maintaining the excessive consumption of some countries and sectors.

172. 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. They are likewise bound to develop less polluting forms of energy production, but to do so they require the help of countries which have experienced great growth at the cost of the ongoing pollution of the planet. Taking advantage of abundant solar energy will require the establishment of mechanisms and subsidies which allow developing countries access to technology transfer, technical assistance and financial resources, but in a way which respects their concrete situations, since the compatibility of [infrastructures] with the context for which they have been designed is not always adequately assessed.¹²⁸ The costs of this would be low, compared to the risks of climate change. In any event, these are primarily ethical decisions, rooted in solidarity between all peoples.

173. Enforceable international agreements are urgently needed, since local authorities are not always capable of effective intervention. Relations between states must be respectful of each other's sovereignty, but must also lay down mutually agreed means of averting regional disasters which would eventually affect everyone. Global regulatory norms are needed to impose obligations and prevent unacceptable actions, for example, when powerful companies dump contaminated waste or offshore polluting industries in other countries.

174. Let us also mention the system of governance of the oceans. International and regional conventions do exist, but fragmentation and the lack of strict mechanisms of regulation, control and penalization end up undermining these efforts. The growing problem of marine waste and the protection of the open seas represent particular challenges. What is needed, in effect, is an agreement on systems of governance for the whole range of so-called "global commons".

¹²⁸ PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Energy, Justice and Peace*, IV, 1, Vatican City (2014), 53.

175. 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: the reduction of pollution and the development of poorer countries and regions. The twenty-first century, while maintaining systems of governance inherited from the past, is witnessing a weakening of the power of nation states, chiefly because the economic and financial sectors, being transnational, tends to prevail over the political. Given this situation, it is essential to devise stronger and more efficiently organized international institutions, with functionaries who are appointed fairly by agreement among national governments, and empowered to impose sanctions. As Benedict XVI has affirmed in continuity with the social teaching of the Church: "To manage the global economy; to revive economies hit by the crisis; to avoid any deterioration of the present crisis and the greater imbalances that would result; to bring about integral and timely disarmament, food security and peace; to guarantee the protection of the environment and to regulate migration: for all this, there is urgent need of a true world political authority, as my predecessor Blessed John XXIII indicated some years ago."¹²⁹ Diplomacy also takes on new importance in the work of developing international strategies which can anticipate serious problems affecting us all.

II. DIALOGUE FOR NEW NATIONAL AND LOCAL POLICIES

176. There are not just winners and losers among countries, but within poorer countries themselves. Hence different responsibilities need to be identified. Questions related to the environment and economic development can no longer be approached only from the standpoint of differences between countries; they also call for greater attention to policies on the national and local levels.

177. Given the real potential for a misuse of human abilities, individual states can no longer ignore their responsibility for planning, coordination, oversight and enforcement within their respective borders. How can a society plan and protect its future amid constantly developing technological innovations? One authoritative source of oversight and coordination is the law, which lays down rules for admissible conduct in the light of the common good. The limits which a healthy, mature and sovereign society must impose are those related to foresight and security, regulatory norms, timely

¹²⁹ BENEDICT XVI, Encyclical Letter *Caritas in Veritate* (29 June 2009), 67: AAS 101 (2009).

enforcement, the elimination of corruption, effective responses to undesired side-effects of production processes, and appropriate intervention where potential or uncertain risks are involved. There is a growing jurisprudence dealing with the reduction of pollution by business activities. But 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.

178. 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. The myopia of power politics delays the inclusion of a far-sighted environmental agenda within the overall agenda of governments. Thus we forget that *time is greater than space*,¹³⁰ that we are always more effective when we generate processes rather than holding on to positions of power. True statecraft is manifest when, in difficult times, we uphold high principles and think of the long-term common good. Political powers do not find it easy to assume this duty in the work of nation-building.

179. In some places, cooperatives are being developed to exploit renewable sources of energy which ensure local self-sufficiency and even the sale of surplus energy. This simple example shows that, while the existing world order proves powerless to assume its responsibilities, local individuals and groups can make a real difference. They 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. They are also concerned about what they will eventually leave to their children and grandchildren. These values are deeply rooted in indigenous peoples. Because the enforcement of laws is at times inadequate due to corruption, public pressure has to be exerted in order to bring about decisive political action. Society, through non-governmental organizations and intermediate groups, must put pressure on governments to develop more rigorous regulations, procedures and controls. Unless citizens control political power *ó* national, regional and municipal *ó* it will not be possible to control damage to the environment. Local legislation can be more effective, too, if agreements exist between neighbouring communities to support the same environmental policies.

¹³⁰ Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), 222: AAS 105 (2013), 1111.

180. There are no uniform recipes, because each country or region has its own problems and limitations. It is also true that political realism may call for transitional measures and technologies, so long as these are accompanied by the gradual framing and acceptance of binding commitments. At the same time, on the national and local levels, much still needs to be done, such as promoting ways of conserving energy. These would include favouring forms of industrial production with maximum energy efficiency and diminished use of raw materials, removing from the market products which are less energy efficient or more polluting, improving transport systems, and encouraging the construction and repair of buildings aimed at reducing their energy consumption and levels of pollution. Political activity on the local level could also be directed to modifying consumption, developing an economy of waste disposal and recycling, protecting certain species and planning a diversified agriculture and the rotation of crops. Agriculture in poorer regions can be improved through investment in rural infrastructures, a better organization of local or national markets, systems of irrigation, and the development of techniques of sustainable agriculture. New forms of cooperation and community organization can be encouraged in order to defend the interests of small producers and preserve local ecosystems from destruction. Truly, much can be done!

181. Here, continuity is essential, because policies related to climate change and environmental protection cannot be altered with every change of government. Results take time and demand immediate outlays which may not produce tangible effects within any one government's term. That is why, in the absence of pressure from the public and from civic institutions, political authorities will always be reluctant to intervene, all the more when urgent needs must be met. To take up these responsibilities and the costs they entail, politicians will inevitably clash with the mindset of short-term gain and results which dominates present-day economics and politics. But if they are courageous, they will attest to their God-given dignity and leave behind a testimony of selfless responsibility. A healthy politics is sorely needed, capable of reforming and coordinating institutions, promoting best practices and overcoming undue pressure and bureaucratic inertia. It should be added, though, that even the best mechanisms can break down when there are no worthy goals and values, or a genuine and profound humanism to serve as the basis of a noble and generous society.

III. DIALOGUE AND TRANSPARENCY IN DECISION-MAKING

182. An assessment of the environmental impact of business ventures and projects demands transparent political processes involving a free exchange of views. On the other hand, the forms of corruption which conceal the actual environmental impact of a given project, in exchange for favours, usually produce specious agreements which fail to inform adequately and to allow for full debate.

183. Environmental impact assessment should not come after the drawing up of a business proposition or the proposal of a particular policy, plan or programme. It 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. It should be linked to a study of working conditions and possible effects on people's physical and mental health, on the local economy and on public safety. Economic returns can thus be forecast more realistically, taking into account potential scenarios and the eventual need for further investment to correct possible undesired effects. A consensus should always be reached between the different stakeholders, who can offer a variety of approaches, solutions and alternatives. The local population should have a special place at the table; they are concerned about their own future and that of their children, and can consider goals transcending immediate economic interest. We need to stop thinking in terms of "interventions" to save the environment in favour of policies developed and debated by all interested parties. The participation of the latter also entails being fully informed about such projects and their different risks and possibilities; this includes not just preliminary decisions but also various follow-up activities and continued monitoring. Honesty and truth are needed in scientific and political discussions; these should not be limited to the issue of whether or not a particular project is permitted by law.

184. In the face of possible risks to the environment which may affect the common good now and in the future, decisions must be made "based on a comparison of the risks and benefits foreseen for the various possible alternatives".¹³¹ This is especially the case when a project may lead to a greater use of natural resources, higher levels of emission or discharge, an increase of refuse, or significant changes to the landscape, the habitats of protected species or public spaces. Some projects, if insufficiently studied, can profoundly affect the quality of life of an area due to very different factors such as unforeseen noise pollution, the shrinking of visual horizons, the loss of cultural values, or the effects of

¹³¹ PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, 469.

nuclear energy use. The culture of consumerism, which prioritizes short-term gain and private interest, can make it easy to rubber-stamp authorizations or to conceal information.

185. In any discussion about a proposed venture, a number of questions need to be asked in order to discern whether or not it will contribute to genuine integral development. 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? In this discernment, some questions must have higher priority. For example, we know that water is a scarce and indispensable resource and a fundamental right which conditions the exercise of other human rights. This indisputable fact overrides any other assessment of environmental impact on a region.

186. 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"¹³² which prevent environmental degradation. This precautionary principle makes it possible to protect those who are most vulnerable and whose ability to defend their interests and to assemble incontrovertible evidence is limited. If objective information suggests that serious and irreversible damage may result, a project should be halted or modified, even in the absence of indisputable proof. Here the burden of proof is effectively reversed, since in such cases objective and conclusive demonstrations will have to be brought forward to demonstrate that the proposed activity will not cause serious harm to the environment or to those who inhabit it.

187. 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, and that, when significant new information comes to light, a reassessment should be made, with the involvement of all interested parties. The outcome may be a decision not to proceed with a given project, to modify it or to consider alternative proposals.

188. There are certain environmental issues where it is not easy to achieve a broad consensus. Here I would state once more that the Church does not presume to settle scientific questions or to replace

¹³² *Rio Declaration on the Environment and Development* (14 June 1992), Principle 15.

politics. But I am concerned to encourage an honest and open debate so that particular interests or ideologies will not prejudice the common good.

IV. POLITICS AND ECONOMY IN DIALOGUE FOR HUMAN FULFILMENT

189. 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. Saving banks at any cost, making the public pay the price, foregoing a firm commitment to reviewing and reforming the entire system, only reaffirms the absolute power of a financial system, a power which has no future and will only give rise to new crises after a slow, costly and only apparent recovery. The financial crisis of 2007-08 provided an opportunity to develop a new economy, more attentive to ethical principles, and new ways of regulating speculative financial practices and virtual wealth. But the response to the crisis did not include rethinking the outdated criteria which continue to rule the world. Production is not always rational, and is usually tied to economic variables which assign to products a value that does not necessarily correspond to their real worth. This frequently leads to an overproduction of some commodities, with unnecessary impact on the environment and with negative results on regional economies.¹³³ The financial bubble also tends to be a productive bubble. The problem of the real economy is not confronted with vigour, yet it is the real economy which makes diversification and improvement in production possible, helps companies to function well, and enables small and medium businesses to develop and create employment.

190. Here too, it should always be kept in mind that environmental protection cannot be assured solely on the basis of financial calculations of costs and benefits. The environment is one of those goods that cannot be adequately safeguarded or promoted by market forces.¹³⁴ Once more, we need to reject a magical conception of the market, which would suggest that problems can be solved simply by an increase in the profits of companies or individuals. Is it realistic to hope that those who are obsessed with maximizing profits will stop to reflect on the environmental damage which they will leave behind for future generations? Where profits alone count, there can be no thinking about the rhythms of

¹³³ Cf. MEXICAN BISHOPS' CONFERENCE, EPISCOPAL COMMISSION FOR PASTORAL AND SOCIAL CONCERNS, *Jesucristo, vida y esperanza de los indígenas e campesinos* (14 January 2008).

¹³⁴ PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, 470.

nature, its phases of decay and regeneration, or the complexity of ecosystems which may be gravely upset by human intervention. Moreover, biodiversity is considered at most a deposit of economic resources available for exploitation, with no serious thought for the real value of things, their significance for persons and cultures, or the concerns and needs of the poor.

191. Whenever these questions are raised, some react by accusing others of irrationally attempting to stand in the way of progress and human development. But we need to grow in the conviction that a decrease in the pace of production and consumption can at times give rise to another form of progress and development. Efforts to promote a sustainable use of natural resources are not a waste of money, but rather an investment capable of providing other economic benefits in the medium term. If we look at the larger picture, we can see that more diversified and innovative forms of production which impact less on the environment can prove very profitable. It is a matter of openness to different possibilities which do not involve stifling human creativity and its ideals of progress, but rather directing that energy along new channels.

192. For example, a path of productive development, which is more creative and better directed, could correct the present disparity between excessive technological investment in consumption and insufficient investment in resolving urgent problems facing the human family. It could generate intelligent and profitable ways of reusing, revamping and recycling, and it could also improve the energy efficiency of cities. Productive diversification offers the fullest possibilities to human ingenuity to create and innovate, while at the same time protecting the environment and creating more sources of employment. Such creativity would be a worthy expression of our most noble human qualities, for we would be striving intelligently, boldly and responsibly to promote a sustainable and equitable development within the context of a broader concept of quality of life. On the other hand, to find ever new ways of despoiling nature, purely for the sake of new consumer items and quick profit, would be, in human terms, less worthy and creative, and more superficial.

193. In any event, if in some cases sustainable development were to involve new forms of growth, then in other cases, given the insatiable and irresponsible growth produced over many decades, we need also to think of containing growth by setting some reasonable limits and even retracing our steps before it is too late. We know how unsustainable is the behaviour of those who constantly consume and destroy, while others are not yet able to live in a way worthy of their human dignity. 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. Benedict XVI has said that "technologically advanced societies must be prepared to encourage more sober lifestyles, while reducing their energy consumption and improving its efficiency".¹³⁵

194. For new models of progress to arise, there is a need to change "models of global development";¹³⁶ this will entail a responsible reflection on "the meaning of the economy and its goals with an eye to correcting its malfunctions and misapplications".¹³⁷ It is not enough to balance, in the medium term, the protection of nature with financial gain, or the preservation of the environment with progress. Halfway measures simply delay the inevitable disaster. Put simply, it is a matter of redefining our notion of progress. A technological and economic development which does not leave in its wake a better world and an integrally higher quality of life cannot be considered progress. Frequently, in fact, people's quality of life actually diminishes "by the deterioration of the environment, the low quality of food or the depletion of resources" in the midst of economic growth. In this context, talk of sustainable growth usually becomes a way of distracting attention and offering excuses. It absorbs the language and values of ecology into the categories of finance and technocracy, and the social and environmental responsibility of businesses often gets reduced to a series of marketing and image-enhancing measures.

195. The principle of the maximization of profits, frequently isolated from other considerations, reflects a misunderstanding of the very concept of the economy. As long as production is increased, little concern is given to whether it is at the cost of future resources or the health of the environment; as long as the clearing of a forest increases production, no one calculates the losses entailed in the desertification of the land, the harm done to biodiversity or the increased pollution. In a word, businesses profit by calculating and paying only a fraction of the costs involved. Yet only when "the economic and social costs of using up shared environmental resources are recognized with transparency and fully borne by those who incur them, not by other peoples or future generations",¹³⁸ can those actions be considered ethical. An instrumental way of reasoning, which provides a purely

¹³⁵ *Message for the 2010 World Day of Peace*, 9: AAS 102 (2010), 46.

¹³⁶ *Ibid.*

¹³⁷ *Ibid.*, 5: p. 43.

¹³⁸ BENEDICT XVI, Encyclical Letter *Caritas in Veritate* (29 June 2009), 50: AAS 101 (2009), 686.

static analysis of realities in the service of present needs, is at work whether resources are allocated by the market or by state central planning.

196. What happens with politics? 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. Today, it is the case that some economic sectors exercise more power than states themselves. But economics without politics cannot be justified, since this would make it impossible to favour other ways of handling the various aspects of the present crisis. The mindset which leaves no room for sincere concern for the environment is the same mindset which lacks concern for the inclusion of the most vulnerable members of society. For the current model, with its emphasis on success and self-reliance, does not appear to favour an investment in efforts to help the slow, the weak or the less talented to find opportunities in life.¹³⁹

197. 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. Often, politics itself is responsible for the disrepute in which it is held, on account of corruption and the failure to enact sound public policies. If in a given region the state does not carry out its responsibilities, some business groups can come forward in the guise of benefactors, wield real power, and consider themselves exempt from certain rules, to the point of tolerating different forms of organized crime, human trafficking, the drug trade and violence, all of which become very difficult to eradicate. If politics shows itself incapable of breaking such a perverse logic, and remains caught up in inconsequential discussions, we will continue to avoid facing the major problems of humanity. A strategy for real change calls for rethinking processes in their entirety, for it is not enough to include a few superficial ecological considerations while failing to question the logic which underlies present-day culture. A healthy politics needs to be able to take up this challenge.

198. 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. While some are concerned only with financial gain, and

¹³⁹ Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), 209: AAS 105 (2013), 1107.

others with holding on to or increasing their power, what we are left with are conflicts or spurious agreements where the last thing either party is concerned about is caring for the environment and protecting those who are most vulnerable. Here too, we see how true it is that unity is greater than conflict.¹⁴⁰

V. RELIGIONS IN DIALOGUE WITH SCIENCE

199. It cannot be maintained that empirical science provides a complete explanation of life, the interplay of all creatures and the whole of reality. This would be to breach the limits imposed by its own methodology. 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.¹⁴¹ I would add that religious classics can prove meaningful in every age; they have an enduring power to open new horizons. Is it reasonable and enlightened to dismiss certain writings simply because they arose in the context of religious belief?¹⁴² It would be quite simplistic to think that ethical principles present themselves purely in the abstract, detached from any context. Nor does the fact that they may be couched in religious language detract from their value in public debate. The ethical principles capable of being apprehended by reason can always reappear in different guise and find expression in a variety of languages, including religious language.

200. 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. They need to be encouraged to be ever open to God's grace and to draw constantly from their deepest convictions about love, justice and peace. If a mistaken understanding of

¹⁴⁰ Ibid., 228: AAS 105 (2013), 1113.

¹⁴¹ Cf. Encyclical Letter *Lumen Fidei* (29 June 2013), 34: AAS 105 (2013), 577: "Nor is the light of faith, joined to the truth of love, extraneous to the material world, for love is always lived out in body and spirit; the light of faith is an incarnate light radiating from the luminous life of Jesus. It also illumines the material world, trusts its inherent order, and knows that it calls us to an ever widening path of harmony and understanding. The gaze of science thus benefits from faith: faith encourages the scientist to remain constantly open to reality in all its inexhaustible richness. Faith awakens the critical sense by preventing research from being satisfied with its own formulae and helps it to realize that nature is always greater. By stimulating wonder before the profound mystery of creation, faith broadens the horizons of reason to shed greater light on the world which discloses itself to scientific investigation."

¹⁴² Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), 256: AAS 105 (2013), 1123.

our own principles has at times led us to justify mistreating nature, to exercise tyranny over creation, to engage in war, injustice and acts of violence, we believers should acknowledge that by so doing we were not faithful to the treasures of wisdom which we have been called to protect and preserve. Cultural limitations in different eras often affected the perception of these ethical and spiritual treasures, yet by constantly returning to their sources, religions will be better equipped to respond to today's needs.

201. 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, since each can tend to become enclosed in its own language, while specialization leads to a certain isolation and the absolutization of its own field of knowledge. This prevents us from confronting environmental problems effectively. An open and respectful dialogue is also needed between the various ecological movements, among which ideological conflicts are not infrequently encountered. The gravity of the ecological crisis demands that we all look to the common good, embarking on a path of dialogue which demands patience, self-discipline and generosity, always keeping in mind that realities are greater than ideas.¹⁴³

¹⁴³ Ibid., 231: p. 1114.

CHAPTER SIX

ECOLOGICAL EDUCATION AND SPIRITUALITY

202. 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. This basic awareness would enable the development of new convictions, attitudes and forms of life. A great cultural, spiritual and educational challenge stands before us, and it will demand that we set out on the long path of renewal.

I. TOWARDS A NEW LIFESTYLE

203. Since the market tends to promote extreme consumerism in an effort to sell its products, people can easily get caught up in a whirlwind of needless buying and spending. Compulsive consumerism is one example of how the techno-economic paradigm affects individuals. Romano Guardini had already foreseen this: "The gadgets and technics forced upon him by the patterns of machine production and of abstract planning mass man accepts quite simply; they are the forms of life itself. To either a greater or lesser degree mass man is convinced that his conformity is both reasonable and just."¹⁴⁴ 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. Amid this confusion, postmodern humanity has not yet achieved a new self-awareness capable of offering guidance and direction, and this lack of identity is a source of anxiety. We have too many means and only a few insubstantial ends.

204. The current global situation engenders a feeling of instability and uncertainty, which in turn becomes "a seedbed for collective selfishness."¹⁴⁵ When people become self-centred and self-enclosed, their greed increases. The emptier a person's heart is, the more he or she needs things to buy, own and consume. It becomes almost impossible to accept the limits imposed by reality. In this horizon, a genuine sense of the common good also disappears. As these attitudes become more widespread,

¹⁴⁴ ROMANO GUARDINI, *Das Ende der Neuzeit*, 9th edition, Würzburg, 1965, 66-67 (English: *The End of the Modern World*, Wilmington, 1998, 60).

¹⁴⁵ JOHN PAUL II, *Message for the 1990 World Day of Peace*, 1: AAS 82 (1990), 147.

social norms are respected only to the extent that they do not clash with personal needs. So our concern cannot be limited merely to the threat of extreme weather events, but must also extend to the catastrophic consequences of social unrest. Obsession with a consumerist lifestyle, above all when few people are capable of maintaining it, can only lead to violence and mutual destruction.

205. 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. We are able to take an honest look at ourselves, to acknowledge our deep dissatisfaction, and to embark on new paths to authentic freedom. No system can completely suppress our openness to what is good, true and beautiful, or our God-given ability to respond to his grace at work deep in our hearts. I appeal to everyone throughout the world not to forget this dignity which is ours. No one has the right to take it from us.

206. 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, forcing them to consider their environmental footprint and their patterns of production. When social pressure affects their earnings, businesses clearly have to find ways to produce differently. This shows us the great need for a sense of social responsibility on the part of consumers. "Purchasing is always a moral act and not simply economic act."¹⁴⁶ Today, in a word, "the issue of environmental degradation challenges us to examine our lifestyle."¹⁴⁷

207. The Earth Charter asked us to leave behind a period of self-destruction and make a new start, but we have not as yet developed a universal awareness needed to achieve this. Here, I would echo that courageous challenge: "As never before in history, common destiny beckons us to seek a new beginning! Let ours be a time remembered for the awakening of a new reverence for life, the firm resolve to achieve sustainability, the quickening of the struggle for justice and peace, and the joyful celebration of life."¹⁴⁸

¹⁴⁶ BENEDICT XVI, Encyclical Letter *Caritas in Veritate* (29 June 2009), 66: AAS 101 (2009), 699.

¹⁴⁷ ID., *Message for the 2010 World Day of Peace*, 11: AAS 102 (2010), 48.

¹⁴⁸ *Earth Charter*, The Hague (29 June 2000).

208. We are always capable of going out of ourselves towards the other. Unless we do this, other creatures will not be recognized for their true worth; we are unconcerned about caring for things for the sake of others; we fail to set limits on ourselves in order to avoid the suffering of others or the deterioration of our surroundings. Disinterested concern for others, and the rejection of every form of self-centeredness and self-absorption, are essential if we truly wish to care for our brothers and sisters and for the natural environment. These attitudes also attune us to the moral imperative of assessing the impact of our every action and personal decision on the world around us. If we can overcome individualism, we will truly be able to develop a different lifestyle and bring about significant changes in society.

II. EDUCATING FOR THE COVENANT BETWEEN HUMANITY AND THE ENVIRONMENT

209. An awareness of the gravity of today's cultural and ecological crisis must be translated into new habits. Many people know that our current progress and the mere amassing of things and pleasures are not enough to give meaning and joy to the human heart, yet they feel unable to give up what the market sets before them. In those countries which should be making the greatest changes in consumer habits, young people have a new ecological sensitivity and a generous spirit, and some of them are making admirable efforts to protect the environment. At the same time, they have grown up in a milieu of extreme consumerism and affluence which makes it difficult to develop other habits. We are faced with an educational challenge.

210. Environmental education has broadened its goals. Whereas in the beginning it was mainly centred on scientific information, consciousness-raising and the prevention of environmental risks, it tends now to include a critique of the "myths" of a modernity grounded in a utilitarian mindset (individualism, unlimited progress, competition, consumerism, the unregulated market). It seeks also to restore the various levels of ecological equilibrium, establishing harmony within ourselves, with others, with nature and other living creatures, and with God. 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.

211. Yet this education, aimed at creating an ecological citizenship, is at times limited to providing information, and fails to instil good habits. The existence of laws and regulations is insufficient in the long run to curb bad conduct, even when effective means of enforcement are present. If the laws are to bring about significant, long-lasting effects, the majority of the members of society must be adequately motivated to accept them, and personally transformed to respond. Only by cultivating sound virtues will people be able to make a selfless ecological commitment. A person who could afford to spend and consume more but regularly uses less heating and wears warmer clothes, shows the kind of convictions and attitudes which help to protect the environment. There is a nobility in the duty to care for creation through little daily actions, and it is wonderful how education can bring about real changes in lifestyle. Education in environmental responsibility can encourage ways of acting which directly and significantly affect the world around us, such as avoiding the use of plastic and paper, reducing water consumption, separating refuse, cooking only what can reasonably be consumed, showing care for other living beings, using public transport or car-pooling, planting trees, turning off unnecessary lights, or any number of other practices. All of these reflect a generous and worthy creativity which brings out the best in human beings. Reusing something instead of immediately discarding it, when done for the right reasons, can be an act of love which expresses our own dignity.

212. We must not think that these efforts are not going to change the world. They benefit society, often unbeknown to us, for they call forth a goodness which, albeit unseen, inevitably tends to spread. Furthermore, such actions can restore our sense of self-esteem; they can enable us to live more fully and to feel that life on earth is worthwhile.

213. Ecological education can take place in a variety of settings: at school, in families, in the media, in catechesis and elsewhere. Good education plants seeds when we are young, and these continue to bear fruit throughout life. Here, though, I would stress the great importance of the family, which is the place in which life – the gift of God – can be properly welcomed and protected against the many attacks to which it is exposed, and can develop in accordance with what constitutes authentic human growth. In the face of the so-called culture of death, the family is the heart of the culture of life.¹⁴⁹ In the family we first learn how to show love and respect for life; we are taught the proper use of things, order and cleanliness, respect for the local ecosystem and care for all creatures. In the family we

¹⁴⁹ JOHN PAUL II, Encyclical Letter *Centesimus Annus* (1 May 1991), 39: AAS 83 (1991), 842.

receive an integral education, which enables us to grow harmoniously in personal maturity. In the family we learn to ask without demanding, to say "thank you" as an expression of genuine gratitude for what we have been given, to control our aggressivity and greed, and to ask forgiveness when we have caused harm. These simple gestures of heartfelt courtesy help to create a culture of shared life and respect for our surroundings.

214. 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. It is my hope that our seminaries and houses of formation will provide an education in responsible simplicity of life, in grateful contemplation of God's world, and in concern for the needs of the poor and the protection of the environment. Because the stakes are so high, we need institutions empowered to impose penalties for damage inflicted on the environment. But we also need the personal qualities of self-control and willingness to learn from one another.

215. In this regard, "the relationship between a good aesthetic education and the maintenance of a healthy environment cannot be overlooked."¹⁵⁰ By learning to see and appreciate beauty, we learn to reject self-interested pragmatism. If someone has not learned to stop and admire something beautiful, we should not be surprised if he or she treats everything as an object to be used and abused without scruple. If we want to bring about deep change, we need to realize that certain mindsets really do influence our behaviour. 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.

III. ECOLOGICAL CONVERSION

216. The rich heritage of Christian spirituality, the fruit of twenty centuries of personal and communal experience, has a precious contribution to make to the renewal of humanity. Here, I would like to offer Christians a few suggestions for an ecological spirituality grounded in the convictions of our faith, since the teachings of the Gospel have direct consequences for our way of thinking, feeling

¹⁵⁰ ID., *Message for the 1990 World Day of Peace*, 14: AAS 82 (1990), 155.

and living. More than in ideas or concepts as such, I am interested in how such a spirituality can motivate us to a more passionate concern for the protection of our world. A commitment this lofty cannot be sustained by doctrine alone, without a spirituality capable of inspiring us, without an interior impulse which encourages, motivates, nourishes and gives meaning to our individual and communal activity.¹⁵¹ Admittedly, Christians have not always appropriated and developed the spiritual treasures bestowed by God upon the Church, where the life of the spirit is not dissociated from the body or from nature or from worldly realities, but lived in and with them, in communion with all that surrounds us.

217. The external deserts in the world are growing, because the internal deserts have become so vast.¹⁵² For this reason, the ecological crisis is also a summons to profound interior conversion. It must be said that some committed and prayerful Christians, with the excuse of realism and pragmatism, tend to ridicule expressions of concern for the environment. Others are passive; they choose not to change their habits and thus become inconsistent. So what they all need is an ecological conversion, whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them. Living 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.

218. 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. The Australian bishops spoke of the importance of such conversion for achieving reconciliation with creation: To achieve such reconciliation, we must examine our lives and acknowledge the ways in which we have harmed God's creation through our actions and our failure to act. We need to experience a conversion, or change of heart.¹⁵³

219. Nevertheless, self-improvement on the part of individuals will not by itself remedy the extremely complex situation facing our world today. Isolated individuals can lose their ability and freedom to escape the utilitarian mindset, and end up prey to an unethical consumerism bereft of social

¹⁵¹ Apostolic Exhortation *Evangelii Gaudium* (24 Nov 2013), 261: AAS 105 (2013), 1124.

¹⁵² BENEDICT XVI, *Homily for the Solemn Inauguration of the Petrine Ministry* (24 April 2005): AAS 97 (2005), 710.

¹⁵³ AUSTRALIAN CATHOLIC BISHOPS' CONFERENCE, *A New Earth or The Environmental Challenge* (2002).

or ecological awareness. Social problems must be addressed by community networks and not simply by the sum of individual good deeds. This task will make such tremendous demands of man that he could never achieve it by individual initiative or even by the united effort of men bred in an individualistic way. The work of dominating the world calls for a union of skills and a unity of achievement that can only grow from quite a different attitude.¹⁵⁴ The ecological conversion needed to bring about lasting change is also a community conversion.

220. 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: "Do not let your left hand know what your right hand is doing" and your Father who sees in secret will reward you" (*Mt* 6:3-4). It also entails a loving awareness that we are not disconnected from the rest of creatures, but joined in a splendid universal communion. As believers, we do not look at the world from without but from within, conscious of the bonds with which the Father has linked us to all beings. By developing our individual, God-given capacities, an ecological conversion can inspire us to greater creativity and enthusiasm in resolving the world's problems and in offering ourselves to God "as a living sacrifice, holy and acceptable" (*Rom* 12:1). We do not understand our superiority as a reason for personal glory or irresponsible dominion, but rather as a different capacity which, in its turn, entails a serious responsibility stemming from our faith.

221. Various convictions of our faith, developed at the beginning of this Encyclical can help us to enrich the meaning of this conversion. These include the awareness that each creature reflects something of God and has a message to convey to us, and the security that Christ has taken unto himself this material world and now, risen, is intimately present to each being, surrounding it with his affection and penetrating it with his light. Then too, there is the recognition that God created the world, writing into it an order and a dynamism that human beings have no right to ignore. We read in the Gospel that Jesus says of the birds of the air that "not one of them is forgotten before God" (*Lk* 12:6). How then can we possibly mistreat them or cause them harm? I ask all Christians to recognize and to live fully this dimension of their conversion. May the power and the light of the grace we have received also be evident in our relationship to other creatures and to the world around us. In this way,

¹⁵⁴ ROMANO GUARDINI, *Das Ende der Neuzeit*, 72 (*The End of the Modern World*, 65-66).

we will help nurture that sublime fraternity with all creation which Saint Francis of Assisi so radiantly embodied.

IV. JOY AND PEACE

222. 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 *ōless is moreö*. 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 fulfilment. Christian spirituality proposes a growth marked by moderation and the capacity to be happy with little. It is a return to that simplicity which allows us to stop and appreciate the small things, to be grateful for the opportunities which life affords us, to be spiritually detached from what we possess, and not to succumb to sadness for what we lack. This implies avoiding the dynamic of dominion and the mere accumulation of pleasures.

223. Such sobriety, 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. In reality, those who enjoy more and live better each moment are those who have given up dipping here and there, always on the look-out for what they do not have. They experience what it means to appreciate each person and each thing, learning familiarity with the simplest things and how to enjoy them. So they are able to shed unsatisfied needs, reducing their obsessiveness and weariness. Even living on little, they can live a lot, above all when they cultivate other pleasures and find satisfaction in fraternal encounters, in service, in developing their gifts, in music and art, in contact with nature, in prayer. Happiness means knowing how to limit some needs which only diminish us, and being open to the many different possibilities which life can offer.

224. Sobriety and humility were not favourably regarded in the last century. And yet, when there is a general breakdown in the exercise of a certain virtue in personal and social life, it ends up causing a number of imbalances, including environmental ones. That is why it is no longer enough to speak only of the integrity of ecosystems. We have to dare to speak of the integrity of human life, of the need to promote and unify all the great values. Once we lose our humility, and become enthralled with the possibility of limitless mastery over everything, we inevitably end up harming society and the environment. It is not easy to promote this kind of healthy humility or happy sobriety when we

consider ourselves autonomous, when we exclude God from our lives or replace him with our own ego, and think that our subjective feelings can define what is right and what is wrong.

225. On the other hand, no one can cultivate a sober and satisfying life without being at peace with him or herself. An adequate understanding of spirituality consists in filling out what we mean by peace, which is much more than the absence of war. 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. Nature is filled with words of love, but how can we listen to them amid constant noise, interminable and nerve-wracking distractions, or the cult of appearances? Many people today sense a profound imbalance which drives them to frenetic activity and makes them feel busy, in a constant hurry which in turn leads them to ride rough-shod over everything around them. This too affects how they treat the environment. An integral ecology includes taking time to recover a serene harmony with creation, reflecting on our lifestyle and our ideals, and contemplating the Creator who lives among us and surrounds us, whose presence must not be contrived but found, uncovered.¹⁵⁵

226. 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 when he invited us to contemplate the lilies of the field and the birds of the air, or when seeing the rich young man and knowing his restlessness, he looked at him with love (Mk 10:21). He was completely present to everyone and to everything, and in this way he showed us the way to overcome that unhealthy anxiety which makes us superficial, aggressive and compulsive consumers.

227. One expression of this attitude is when we stop and give thanks to God before and after meals. I ask all believers to return to this beautiful and meaningful custom. That moment of blessing, however brief, 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.

¹⁵⁵ Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), 71: AAS 105 (2013), 1050.

V. CIVIC AND POLITICAL LOVE

228. Care for nature is part of a lifestyle which includes the capacity for living together and communion. Jesus reminded us that we have God as our common Father and that this makes us brothers and sisters. 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 òuniversal fraternityö.

229. 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 immorality and the mockery of ethics, goodness, faith and honesty. It is time to acknowledge that light-hearted superficiality has done us no good. When the foundations of social life are corroded, what ensues are battles over conflicting interests, new forms of violence and brutality, and obstacles to the growth of a genuine culture of care for the environment.

230. Saint Therese of Lisieux invites us to practise the little way of love, not to miss out on a kind word, a smile or any small gesture which sows peace and friendship. An integral ecology is also made up of simple daily gestures which break with the logic of violence, exploitation and selfishness. In the end, a world of exacerbated consumption is at the same time a world which mistreats life in all its forms.

231. 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 òmacro-relationships, social, economic and political onesö.¹⁵⁶ That is why the Church set before the world the ideal of a òcivilization of loveö.¹⁵⁷ Social love is the key to authentic development: òIn order to make society more human, more worthy of the human person, love in social life ó political, economic and cultural ó must be given renewed value, becoming the constant and

¹⁵⁶ BENEDICT XVI, Encyclical Letter *Caritas in Veritate* (29 June 2009) 2: AAS 101 (2009), 642.

¹⁵⁷ PAUL VI, *Message for the 1977 World Day of Peace*: AAS 68 (1976), 709.

highest norm for all activity.¹⁵⁸ In this framework, along with the importance of little everyday gestures, social love moves us to devise larger strategies to halt environmental degradation and to encourage a culture of care which permeates all of society. When we feel that God is calling us to intervene with others in these social dynamics, we should realize that this too is part of our spirituality, which is an exercise of charity and, as such, matures and sanctifies us.

232. Not everyone is called to engage directly in political life. Society is also enriched by a countless array of organizations which work to promote the common good and to defend the environment, whether natural or urban. Some, for example, show concern for a public place (a building, a fountain, an abandoned monument, a landscape, a square), and strive to protect, restore, improve or beautify it as something belonging to everyone. Around these community actions, relationships develop or are recovered and a new social fabric emerges. Thus, a community can break out of the indifference induced by consumerism. 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. These community actions, when they express self-giving love, can also become intense spiritual experiences.

VI. SACRAMENTAL SIGNS AND THE CELEBRATION OF REST

233. 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.¹⁵⁹ 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. Saint Bonaventure teaches us that contemplation deepens the more we feel the working of God's grace within our hearts, and the better we learn to encounter God in creatures outside ourselves.¹⁶⁰

¹⁵⁸ PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, 582.

¹⁵⁹ The spiritual writer Ali al-Khawas stresses from his own experience the need not to put too much distance between the creatures of the world and the interior experience of God. As he puts it: "Prejudice should not have us criticize those who seek ecstasy in music or poetry. There is a subtle mystery in each of the movements and sounds of this world. The initiate will capture what is being said when the wind blows, the trees sway, water flows, flies buzz, doors creak, birds sing, or in the sound of strings or flutes, the sighs of the sick, the groans of the afflicted..." (EVA DE VITRAY-MEYEROVITCH [ed.], *Anthologie du soufisme*, Paris 1978, 200).

¹⁶⁰ *In II Sent.*, 23, 2, 3.

234. Saint John of the Cross taught that all the goodness present in the realities and experiences of this world ðis present in God eminently and infinitely, or more properly, in each of these sublime realities is Godö.¹⁶¹ This is not because the finite things of this world are really divine, but because the mystic experiences the intimate connection between God and all beings, and thus feels that ðall things are Godö.¹⁶² 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: ðMountains have heights and they are plentiful, vast, beautiful, graceful, bright and fragrant. These mountains are what my Beloved is to me. Lonely valleys are quiet, pleasant, cool, shady and flowing with fresh water; in the variety of their groves and in the sweet song of the birds, they afford abundant recreation and delight to the senses, and in their solitude and silence, they refresh us and give rest. These valleys are what my Beloved is to meö.¹⁶³

235. The Sacraments are a privileged way in which nature is taken up by God to become a means of mediating supernatural life. Through our worship of God, 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 the Christian East. ðBeauty, which in the East is one of the best loved names expressing the divine harmony and the model of humanity transfigured, appears everywhere: in the shape of a church, in the sounds, in the colours, in the lights, in the scentsö.¹⁶⁴ For Christians, all the creatures of the material universe find their true meaning in the incarnate Word, for the Son of God has incorporated in his person part of the material world, planting in it a seed of definitive transformation. ðChristianity does not reject matter. Rather, bodiliness is considered in all its value in the liturgical act, whereby the human body is disclosed in its

¹⁶¹ *Cántico Espiritual*, XIV, 5.

¹⁶² *Ibid.*

¹⁶³ *Ibid.*, XIV, 6-7.

¹⁶⁴ JOHN PAUL II, Apostolic Letter *Oriente Lumen* (2 May 1995), 11: AAS 87 (1995), 757.

inner nature as a temple of the Holy Spirit and is united with the Lord Jesus, who himself took a body for the world's salvation.¹⁶⁵

236. It is in the Eucharist that all that has been created finds its greatest exaltation. Grace, which tends to manifest itself tangibly, found unsurpassable expression when God himself became man and gave himself as food for his creatures. The Lord, in the culmination of the mystery of the Incarnation, chose to reach our intimate depths through a fragment of matter. He 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: "Yes, cosmic! Because even when it is celebrated on the humble altar of a country church, the Eucharist is always in some way celebrated on the altar of the world."¹⁶⁶ The Eucharist joins heaven and earth; it embraces and penetrates all creation. The world which came forth from God's hands returns to him in blessed and undivided adoration: in the bread of the Eucharist, creation is projected towards divinization, towards the holy wedding feast, towards unification with the Creator himself.¹⁶⁷ Thus, the Eucharist is also a source of light and motivation for our concerns for the environment, directing us to be stewards of all creation.

237. 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. It also proclaims "man's eternal rest in God."¹⁶⁸ In this way, Christian spirituality incorporates the value of relaxation and festivity. We tend to demean contemplative rest as something unproductive and unnecessary, but this is to do away with the very thing which is most important about work: its meaning. We are called to include in our work a dimension of receptivity and gratuity, which is quite different from mere inactivity. Rather, it is another way of working, which forms part of our very essence. It protects human action from becoming empty activism; it also prevents that unfettered greed

¹⁶⁵ Ibid.

¹⁶⁶ ID., Encyclical Letter *Ecclesia de Eucharistia* (17 April 2003), 8: AAS 95 (2003), 438.

¹⁶⁷ BENEDICT XVI, *Homily for the Mass of Corpus Domini* (15 June 2006): AAS 98 (2006), 513.

¹⁶⁸ *Catechism of the Catholic Church*, 2175.

and sense of isolation which make us seek personal gain to the detriment of all else. The law of weekly rest forbade work on the seventh day, ōso that your ox and your donkey may have rest, and the son of your maidservant, and the stranger, may be refreshedö (Ex 23:12). Rest opens our eyes to the larger picture and gives us renewed sensitivity to the rights of others. And so the day of rest, centred on the Eucharist, sheds it light on the whole week, and motivates us to greater concern for nature and the poor.

VII. THE TRINITY AND THE RELATIONSHIP BETWEEN CREATURES

238. The Father is the ultimate source of everything, the loving and self-communicating foundation of all that exists. The Son, his reflection, through whom all things were created, united himself to this earth when he was formed in the womb of Mary. The Spirit, infinite bond of love, is intimately present at the very heart of the universe, inspiring and bringing new pathways. 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, ōwhen we contemplate with wonder the universe in all its grandeur and beauty, we must praise the whole Trinityö.¹⁶⁹

239. For Christians, believing in one God who is trinitarian communion suggests that the Trinity has left its mark on all creation. Saint Bonaventure went so far as to say that human beings, before sin, were able to see how each creature ōtestifies that God is threeö. The reflection of the Trinity was there to be recognized in nature ōwhen that book was open to man and our eyes had not yet become darkenedö.¹⁷⁰ The Franciscan saint 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. In this way, he points out to us the challenge of trying to read reality in a Trinitarian key.

240. The divine Persons are subsistent relations, and the world, created according to the divine model, is a web of relationships. Creatures tend towards God, and in turn it is proper to every living being to tend towards other things, so that throughout the universe we can find any number of constant and secretly interwoven relationships.¹⁷¹ This leads us not only to marvel at the manifold connections

¹⁶⁹ JOHN PAUL II, *Catechesis* (2 August 2000), 4: *Insegnamenti* 23/2 (2000), 112.

¹⁷⁰ *Quaest. Disp. de Myst. Trinitatis*, 1, 2 concl.

¹⁷¹ Cf. THOMAS AQUINAS, *Summa Theologiae*, I, q. 11, art. 3; q. 21, art. 1, ad 3; q. 47, art. 3.

existing among creatures, but also to discover a key to our own fulfilment. The human person grows more, matures more and is sanctified more to the extent that he or she enters into relationships, going out from themselves to live in communion with God, with others and with all creatures. In this way, they make their own that trinitarian dynamism which God imprinted in them when they were created. Everything is interconnected, and this invites us to develop a spirituality of that global solidarity which flows from the mystery of the Trinity.

VIII. QUEEN OF ALL CREATION

241. Mary, the Mother who cared for Jesus, now cares with maternal affection and pain for this wounded world. Just as her pierced heart mourned the death of Jesus, so now she grieves for the sufferings of the crucified poor and for the creatures of this world laid waste by human power. Completely transfigured, she now lives with Jesus, and all creatures sing of her fairness. She is the Woman, ðclothed in the sun, with the moon under her feet, and on her head a crown of twelve starsö (*Rev* 12:1). Carried up into heaven, she is the Mother and Queen of all creation. In her glorified body, together with the Risen Christ, part of creation has reached the fullness of its beauty. She treasures the entire life of Jesus in her heart (cf. *Lk* 2:19,51), and now understands the meaning of all things. Hence, we can ask her to enable us to look at this world with eyes of wisdom.

242. At her side in the Holy Family of Nazareth, stands the figure of Saint Joseph. Through his work and generous presence, he cared for and defended Mary and Jesus, delivering them from the violence of the unjust by bringing them to Egypt. The Gospel presents Joseph as a just man, hard-working and strong. But he 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, the new

Jerusalem, towards our common home in heaven. Jesus says: ðI make all things newö (*Rev 21:5*). Eternal life will be a shared experience of awe, in which each creature, resplendently transfigured, will take its rightful place and have something to give those poor men and women who will have been liberated once and for all.

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. In union with all creatures, we journey through this land seeking God, for ðif the world has a beginning and if it has been created, we must enquire who gave it this beginning, and who was its Creatorö.¹⁷² Let us sing as we go. May our struggles and our concern for this planet never take away the joy of our hope.

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. He does not abandon us, he does not leave us alone, for he has united himself definitively to our earth, and his love constantly impels us to find new ways forward. *Praise be to him!*

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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.

¹⁷² BASIL THE GREAT, *Hom. in Hexaemeron*, I, 2, 6: PG 29, 8.

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.