



Laudato Si – Blessed Be

Pope Francis Quotes Worth Noting

compiled by Fr. David Fleming SM and Susan Vogt



Following are 136+ key excerpts from Pope Francis' Encyclical *Laudato Si: Care for Our Common Home* (24 May 2015).

Possible uses:

- Put one a week in your parish bulletin or website.
- Use for daily meditation

*numbers refer to the original paragraphs

INTRODUCTION

2. This sister [earth] now cries out to us because of the harm we have inflicted on her...We have come to see ourselves as her lords and masters, entitled to plunder her at will. The violence present in our hearts, wounded by sin, is also reflected in the symptoms of sickness evident in the soil, in the water, in the air, and in all forms of life.

...the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor...

10. [St. Francis] shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace.

11. 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.

12. ...see nature as a magnificent book in which God speaks to us and grants us a glimpse of his infinite beauty and goodness.

Rather than a problem to be solved, the world is a joyful mystery to be contemplated with gladness and praise.

13. Humanity still has the ability to work together in building our common home.

14. We require a new and universal solidarity...All of us can cooperate as instruments of God for the care of creation...

16. I will point to the intimate relationship between the poor and the fragility of the planet, the conviction that everything in the world is connected...

CHAPTER I: WHAT IS HAPPENING TO OUR COMMON HOME

20. Technology alone...proves incapable of seeing the mysterious network of relations between things and so sometimes solves one problem only to create others.

21. Each year hundreds of millions of tons of waste are generated...The earth, our home, is beginning to look more and more like an immense pile of filth.

22. These problems [of waste] are closely linked to a throwaway culture...We have not yet managed to adopt a circular model of production capable of preserving resources for present and future generations, while limiting as much as possible the use of non-renewable resources.

23. The climate is...linked to many of the essential conditions for human life. A very solid scientific consensus indicates that we are presently witnessing a disturbing warming of the climatic system... Humanity is called to recognize the need for changes of lifestyle, production, and consumption... The problem is aggravated by...intensive use of fossil fuels.

24. Climate change is a global problem...Its worst impact will probably be felt by developing countries in coming decades.

42. Greater investment needs to be made in research aimed at understanding more fully the functioning of ecosystems...Because all creatures are connected, each must be cherished with love and respect.

44. ...the disproportionate and unruly growth of many cities, which have become unhealthy to live in, not only because of pollution caused by toxic emissions but also as a result of urban chaos, poor transportation, and visual pollution and noise. Many cities are huge, inefficient structures, excessively wasteful of energy and water...We were not meant to be inundated by cement, asphalt, glass and metal, and deprived of physical contact with nature.”

45. Frequently, we find beautiful and carefully manicured green spaces in so-called ‘safer’ areas of cities, but not in the more hidden areas where the disposable of society live.

47. True wisdom, as the fruit of self-examination, dialogue and generous encounter between persons, is not acquired by a mere accumulation of data which eventually leads to overload and confusion, a sort of mental pollution.

48. The human environment and the natural environment deteriorate together...The deterioration of the environment and of society affects the most vulnerable people on the planet...The gravest effects of all attacks on the environment are suffered by the poorest.

49. ...A true ecological approach *always* becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor.

50. ...[T]he present model of distribution, where a minority believes that it has the right to consume in a way which can never be universalized [is illegitimate]...since a third of all food

produced is discarded, and “whenever food is thrown out, it is as if it were stolen from the table of the poor.”

51. Inequity affects not only individuals but entire countries; it compels us to consider an ethics of international relations.

52. The land of the southern poor is rich and mostly unpolluted, yet access to ownership of goods ... is inhibited by a system of commercial relations and ownership which is structurally perverse. The developed countries ought to help pay this debt by significantly limiting their consumption of non-renewable energy and by assisting poorer countries to support policies of sustainable development...We ... are one single human family. There are no frontiers or barriers, political or social, behind which we can hide, still less is there room for the globalization of indifference.

53. Never have we so hurt and mistreated our common home as we have in the last two hundred years.

...we are called to be instruments of God our Father, so that our planet might be what he desired when he created it and correspond with his plan for peace, beauty and fullness.

...we lack leadership. We [need] a legal framework which can set clear boundaries and ensure the protection of ecosystems...

54. The failure of global summits on the environment make it plain that our politics are subject to technology and finance...[E]conomic interests easily end up trumping the common good and manipulating information so that their own plans will not be affected.

55. People may well have a growing ecological sensitivity but it has not succeeded in changing their harmful habits of consumption which, rather than decreasing, appear to be growing all the more. A simple example is the increasing use of air-conditioning.

56. ...environmental deterioration and human and ethical degradation are closely linked.

...whatever is fragile, like the environment, is defenseless before the interests of a deified market, which become the only rule.

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

59. ...we can note the rise of a false or superficial ecology which bolsters complacency and a cheerful recklessness...We are tempted to think that what is happening is not entirely clear...Such evasiveness is a... way human beings contrive to feed their self-destructive vices: trying not see them...delaying the important decisions, and pretending that nothing will happen.

61. ...we need only take a frank look at the facts to see that our common home is falling into serious disrepair...the present world system is certainly unsustainable... for we have stopped thinking about the goals of human activity.

CHAPTER TWO: THE GOSPEL OF CREATION

67. We are not God. The earth was here before us...Each community can take from the bounty of the earth whatever it needs for subsistence, but it also has the duty to protect the earth and to ensure its fruitfulness for coming generations...God rejects every claim to absolute ownership.

68. Clearly the Bible has no place for a tyrannical anthropocentrism [the belief that human beings are the central or most significant species on the planet] unconcerned for other creatures.

69. Each of the various creatures, willed in its own being, reflects in its own way a ray of God's infinite wisdom and goodness.

70. These ancient [biblical] stories, full of symbolism, bear witness to a conviction which we today share, that everything is interconnected, and that genuine care for our own lives and our relationships with nature is inseparable from fraternity, justice, and faithfulness to others.

71. *(Re Noah)* All it takes is one good person to restore hope! The biblical tradition clearly shows that this renewal entails recovering and respecting the rhythms inscribed in nature by the hand of the Creator...for example, [days of rest such as the Sabbath, a sabbatical, and jubilee years]
...the gift of the earth with its fruits belongs to everyone. Those who tilled and kept the land were obliged to share its fruits, especially with the poor, with widows, orphans and foreigners in their midst.

73...in [God] affection and strength are joined...In the Bible, the God who liberates and saves is the same God who created the universe, and these two divine ways of acting are intimately and inseparably connected.

75. The best way to restore men and women to their rightful place, putting an end to their claim to absolute dominion over the earth, is to speak once more of the figure of a Father who creates and who alone owns the world. Otherwise, human beings will always try to impose their own laws and interests on reality.

77...the world came about as the result of a decision, not from chaos or chance...Creation is of the order of love.

78. The rediscovery of nature can never be at the cost of the freedom and responsibility of human beings who... have the duty to cultivate their abilities in order to protect it and develop its potential. If we acknowledge the value and the fragility of nature and, at the same time, our God-given abilities, we can finally leave behind the modern myth of unlimited material progress...God challenges us to devise intelligent ways of directing, developing and limiting our power.

79. The work of the Church seeks not only to remind everyone of the duty to care for nature, but at the same time she must above all protect mankind from self-destruction.

80. The Holy Spirit can be said to possess an infinite creativity, proper to the divine mind, which knows how to loosen the knots of human affairs, including the most complex and inscrutable. ...God is intimately present to each being, without impinging on the autonomy of his creatures, and this gives rise to the rightful autonomy of earthly affairs. ...Nature is nothing other than a certain kind of art, namely God's art, impressed upon things...

83. The ultimate destiny of the universe is in the fullness of God, which has already been attained by the risen Christ, the measure of the maturity of all things [ref. to Teilhard]. ...all creatures are moving forward with us and through us toward a common point of arrival, which is God, in that transcendent fullness where the risen Christ embraces and illumines all things.

84. ...each creature has its own purpose. None is superfluous. The entire material universe speaks of God's love, his boundless affection for us. Oil, water, mountains: everything is, as it were, a caress of God.

85. God has written a precious book, whose letters are the multitude of created things present in the universe. ...From panoramic vistas to the tiniest living form, nature is a constant source of wonder and awe. It is also a continuing revelation of the divine...To sense each creature singing the hymn of its existence is to live joyfully in God's love and hope. ...in my effort to decipher the sacredness of the world, I explore my own.

86. God's goodness "could not be represented fittingly by any one creature...we need to grasp the variety of things in their multiple relationships.

88. The Spirit of life dwells in every living creature and calls us to enter into relationship with him.

89. ...as part of the universe, called into being by one Father, all of us are linked by unseen bonds and together form a kind of universal family, a sublime communion which fills us with a sacred, affectionate, and humble respect...God has joined us so closely to the world around us that we can feel the desertification of the soil almost as a physical ailment, and the extinction of a species as a painful disfigurement.

91. A sense of deep communion with the rest of nature cannot be real if our hearts lack tenderness, compassion, and concern for our fellow human beings.

92. Everything is related, and we human beings are united as brothers and sisters on a wonderful pilgrimage, woven together by the love God has for each of his creatures and which also unites us in fond affection with brother sun, sister moon, brother river and mother earth..."Peace, justice and the preservation of creation are three absolutely interconnected themes."

93. ...the earth is essentially a shared inheritance, whose fruits are meant to benefit everyone.

...God gave the earth to the whole human race for the sustenance of all its members, without excluding or favoring anyone.

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

97. [Jesus] himself was in constant touch with nature, lending it an attention full of fondness and wonder...and invited his disciples to perceive a divine message in things: “Lift up your eyes, and see how the fields are already white for harvest” (*Jn* 4:35).

98. Jesus lived in full harmony with creation...“What sort of man is this, that even the winds and the sea obey him?” (*Mt* 8:27).

CHAPTER III: THE HUMAN ROOTS OF THE ECOLOGICAL CRISIS

102. "Science and technology are wonderful products of a God-given human creativity."
...Technology has remedied countless evils which used to harm and limit human beings. How can we not feel gratitude and appreciation for this progress, especially in the fields of medicine, engineering, and communications?

105. There is a tendency to believe that every increase in power means "an increase of 'progress' itself"... "Contemporary man has not been trained to use power well."

106. [I]nfinite or unlimited growth...is based on the lie that there is an infinite supply of the earth's good.

107. Technological products are not neutral...Decisions which may seem purely instrumental are in reality decisions about the kind of society we want to build.

110. The specialization which belongs to technology makes it difficult to see the larger picture. The fragmentation of knowledge proves helpful for concrete applications, and yet it often leads to a loss of appreciation for the whole, for the relationships between things, and for the broader horizon..

111. There needs to be a ...way of thinking, policies, an educational program, a lifestyle, and a spirituality, which together generate resistance to the assault of the technocratic paradigm.

113. The accumulation of constant novelties exalts superficiality...and new forms of escapism to help us endure the emptiness.

115. When human beings fail to find their true place in this world, they misunderstand themselves and end up acting against themselves.

117. Once the human being...behaves with absolute dominion...instead of carrying out his/[her] role as a cooperator with God, [hu]mans set themselves up in place of God and thus end up provoking a rebellion on the part of nature.

120. Since everything is interrelated, concern for the protection of nature is also incompatible with the justification of abortion.

123. The culture of relativism...drives one person to take advantage of another, to treat others as mere objects, imposing forced labor,...sexual exploitation of children, and abandonment of the elderly...This "use and throw away" logic generates so much waste because of the disordered desire to consume more than what is really necessary.

126. St. Benedict of Norcia proposed that his monks live in community, combining prayer and spiritual reading with manual labor.

127. It is essential that "we continue to prioritize the goal of access to steady employment for everyone."

128. We were created with a vocation to work...Yet the orientation of the economy has favored a kind of technological progress in which the costs of production are reduced by laying off workers and replacing them with machines...To stop investing in people, in order to gain greater short term financial gain, is bad business for society.

129. Economics of scale...force small holders to sell their land or to abandon their traditional crops...Restrains occasionally have to be imposed on those possessing greater resources and financial power.

130. Experimentation on animals is morally acceptable only “if it remains within reasonable limits [and] contributes to caring for or saving human lives.”

136. Technology severed from ethics will not easily be able to limit its own power.

CHAPTER IV: INTEGRAL ECOLOGY

138. ...the fragmentation of knowledge and the isolation of bits of information can actually become a form of ignorance, unless they are integrated into a broader vision of reality.

139. We are part of nature, included in it and thus in constant interaction with it.
...Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature.

140. Each organism, as a creature of God, is good and admirable in itself; the same is true of the harmonious ensemble of organisms existing in a defined space and functioning as a system.
...we live and act on the basis of a reality which has previously been given to us, which precedes our existence and our abilities. So, when we speak of "sustainable use," consideration must always be given to each ecosystem's regenerative ability in its different areas and aspects.

141. We urgently need a humanism capable of bringing together the different fields of knowledge, including economics, in the service of a more ... integrating vision. Today, the analysis of environmental problems cannot be separated from the analysis of human, family, work-related, and urban contexts, nor from how individuals relate to themselves, which leads in turn to how they relate to others and to the environment.

142. If everything is related, then the health of a society's institutions has consequences for the environment and the quality of human life. Every violation of solidarity and civic friendship harms the environment.

144. A consumeristic vision of human beings, encouraged by the mechanism of today's globalized economy, has a levelling effect on cultures, diminishing the immense variety which is the heritage of all humanity.

Nor can the notion of the quality of life be imposed from without, for quality of life must be understood within the world of symbols and customs proper to each human group.

145. The disappearance of a culture can be just as serious, or even more serious, than the disappearance of a species of plant or animal. The imposition of a dominant life-style linked to a single form of production can be just as harmful as the altering of ecosystems.

146. For [indigenous communities], land is not a commodity but rather a gift from God and from their ancestors who rest there, a sacred space with which they need to interact if they are to maintain their identity and values.

148. The feeling of asphyxiation brought on by densely populated residential areas is countered if close and warm relationships develop, if communities are created, if the limitations of the environment are compensated for in the interior of each person who feels held within a network of solidarity and belonging.

149. In the unstable neighborhoods of mega-cities, the daily experience of overcrowding and social anonymity can create a sense of uprootedness which spawns antisocial behavior and violence. Nevertheless, I wish to insist that love always proves more powerful. Many people in these conditions are able to weave bonds of belonging and togetherness which convert overcrowding into an experience of community in which the walls of the ego are torn down and the barriers of selfishness overcome.

151. It is important that the different parts of a city be well integrated and that those who live there have a sense of the whole, rather than being confined to one neighborhood and failing to see the larger city as space which they share with others.

152. How beautiful those cities which overcome paralyzing mistrust, integrate those who are different and make this very integration a new factor of development!

154. Respect for our dignity as human beings often jars with the chaotic realities that people have to endure in city life.

155. The acceptance of our bodies as God's gift is vital for welcoming and accepting the entire world as a gift from the Father and our common home, whereas thinking that we enjoy absolute power over our own bodies turns, often subtly, into thinking that we enjoy absolute power over creation.

157. Underlying the principle of the common good is respect for the human person as such, endowed with basic and inalienable rights ordered to his or her integral development.

158. In the present condition of global society, where injustices abound and growing numbers of people are deprived of basic human rights and considered expendable, the principle of the common good immediately becomes, logically and inevitably, a summons to solidarity and a preferential option for the poorest of our brothers and sisters.

159. The notion of the common good also extends to future generations. We can no longer speak of sustainable development apart from intergenerational solidarity. Intergenerational solidarity is not optional, but rather a basic question of justice, since the world we have received also belongs to those who will follow us. The environment is ...on loan to each generation, which must then hand it on to the next.

160. Leaving an inhabitable planet to future generations is, first and foremost, up to us. The issue is one which dramatically affects us, for it has to do with the ultimate meaning of our earthly sojourn.

162. Men and women of our postmodern world run the risk of rampant individualism, and many problems of society are connected with today's self-centered culture of instant gratification. ...our inability to think seriously about future generations is linked to our inability to broaden the scope of our present interests and to give consideration to those who remain excluded from development.

CHAPTER V: LINES OF APPROCH AND ACTION

164. Interdependence obliges us to think of *one world with a common plan*....A global consensus is essential for confronting the deeper problems, which cannot be resolved by unilateral actions on the part of individual countries.

165. 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.

169. 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.

175. ...a weakening of the power of nation states, chiefly because the economic and financial sectors, being transnational, tend to prevail over the political.

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.

178. True statecraft is manifest when, in difficult times, we uphold high principles and think of the long-term common good.

181. Results take time and demand immediate outlays which may not produce tangible effects within any one government's term...

A healthy politics is sorely needed, capable of reforming and coordinating institutions, promoting best practices and overcoming undue pressure and bureaucratic inertia.

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

187. ...profit cannot be the sole criterion...The outcome may be a decision not to proceed with a given project, to modify it or to consider alternative proposals.

188. ...the Church does not presume to settle scientific questions or to replace politics. But I am concerned to encourage an honest and open debate so that particular interests or ideologies will not prejudice the common good.

189. 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...[in view of] the absolute power of a financial system, a power which has no future and will only give rise to new crises...

190. The environment is one of those goods that cannot be adequately safeguarded or promoted by market forces. 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...When profits alone count, there can be no thinking about the rhythms of nature, its phases of decay and regeneration, or the complexity of ecosystems which may be gravely upset by human intervention.

191. ...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.

193. We know how unsustainable is the behavior 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.

194.it is a matter of redefining our notion of progress...[T]he social and environmental responsibility of businesses often gets reduced to a series of marketing and image-enhancing measures.

195. ...only when the economic and social costs of using up shared environmental resources are recognized and transparently and fully borne by those who incur them, not by other peoples or future generations, can those actions be considered ethical.

196. The mindset which leaves no room for sincere concern for the environment is that same mindset which lacks concern for the inclusion of the most vulnerable members of society.

197. ...it is not enough to include a few superficial ecological considerations while failing to question the logic which underlies present-day culture.

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.

200. If a mistaken understanding of 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.

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.

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."

CHAPTER VI. ECOLOGICAL EDUCATION AND SPIRITUALITY

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...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. When people become self-centered 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.

...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. 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.

206. Purchase is always a moral – and not simply economic – act.

207. 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. [quoted by Pope Francis from the *Earth Charter* (The Hague, 29 June 2000)].

209. An awareness of the gravity of today's cultural and ecological crisis must be translated into new habits. We are faced with an educational challenge.

210. Environmental education...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 toward the transcendent which gives ecological ethics its deepest meaning.

211. Only by cultivating sound virtues will people be able to make a selfless ecological commitment.

214. It is my hope that our seminaries and houses of formation will provided 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.

215. 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.

216. A commitment this lofty cannot be sustained by doctrine alone, without a spirituality capable of inspiring us,...the life of the spirit is not dissociated from the body or from nature or from worldly realities, but lived ... in communion with all that surrounds us.

217. The external deserts in the world are growing, because the internal deserts have become so vast.

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

220. This conversion calls for attitudes which foster a spirit of generous care, full of tenderness... gratitude ...a loving awareness that that we are not disconnected from the rest of creatures, but joined in a splendid universal communion.

221....each creature reflects something of God and has a message to convey to us...God created the world, writing into it an order and a dynamism that human beings have no right to ignore.

222. A constant flood of new consumer goods can baffle the heart and prevent us from cherishing each thing and each moment....avoiding the dynamic of dominion and the mere accumulation of pleasures.

223. 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. Happiness means knowing how to limit some needs which only diminish us, and being open to the many different possibilities which life can offer.

225. 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?

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.

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] 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.

228. Fraternal love can only be gratuitous ...[It] inspires us to love and accept the wind, the sun and the clouds, even though we cannot control them. In this sense we can speak of a “universal fraternity.”

229. 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.

229. An integral ecology is 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.

230. 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...Social love is the key to authentic development.

232. ...a community can break out of the indifference induced by consumerism...a sense of solidarity which is at the same time aware that we live in a common home which God has entrusted to us.

233. ...there is a mystical meaning to be found in a leaf, in a mountain trail, in a dewdrop, in a poor person's face. [footnote to Sufi mystic Ali al-Khawwas]

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.

234. ...the mystic experiences the intimate connection between God and all beings, and thus feels that “all things are God.” [quote from John of the Cross: mountains, lonely valleys...]

235. The Sacraments are a privileged way in which nature is taken up by God to become a means of mediating supernatural life.

241. Mary, the Mother who cared for Jesus, now cares with maternal affection and pain for the wounded world...she grieves for the suffering of the crucified poor and for the creatures of this world laid waste by human power...In her glorified body, together with the Risen Christ, part of creation has reached the fullness of its beauty.

244. ...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.

May our struggles and our concern for this planet never take away the joy of our hope.