

Sec.	Synopsis	Key quote
Introduction		
1	St. Francis' prayer	Saint Francis of Assisi reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us.
2	Lament for the earth	This sister now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed 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.
3	Papal precedent: John XXIII	
4	Papal precedent: Paul VI	
5	Papal precedent: John Paul II	
6	Papal precedent: Benedict XVI	
7	Non-Catholic agreement: scientists, theologians, & Orthodox	
8	Patriarch Bartholomew	For "to commit a crime against the natural world is a sin against ourselves and a sin against God".
9	Patriarch Bartholomew (cont'd)	He asks us to replace consumption with sacrifice, greed with generosity, wastefulness with a spirit of sharing ... of moving gradually away from what I want to what God's world needs.
i. St. Francis of Assisi		
10	Patron saint of ecology	He shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace.
11	St. Francis: integral ecology	... if we feel intimately united with all that exists, then sobriety and care will well up spontaneously.
12	St. Francis: integral ecology	... Saint Francis, faithful to Scripture, invites us to see nature as a magnificent book in which God speaks to us and grants us a glimpse of his infinite beauty and goodness.
ii. My Appeal		
13	Urgent appeal and encouragement	The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change.
14	Call for new dialogue, and reproof of powerful opposition	We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all Obstructionist attitudes, even on the part of believers, can range from denial of the problem to indifference, nonchalant resignation or blind confidence in technical solutions.
15	Outline of topics covered: ecological crisis and scientific research; principles of Judeo-Christian traditions; root causes of the present situation;	

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	proposals for dialogue; inspired guidelines.	
16	Outline (cont'd)	I will point to the intimate relationship between the poor and the fragility of the planet, the conviction that everything in the world is connected, the critique of new paradigms and forms of power derived from technology
Chapter One: What is Happening to our Common Home		
17	Introductory comments	
18	Acceleration of changes affecting humanity and the planet	
19	Irrational confidence in progress and human abilities	Our goal is not to amass information or to satisfy curiosity, but rather to become painfully aware, to dare to turn what is happening to the world into our own personal suffering and thus to discover what each of us can do about it.
i. Pollution and Climate Change		
20	Pollution that affects the poor; or that affects everyone	Technology, which, linked to business interests, is presented as the only way of solving these problems, in fact proves incapable of seeing the mysterious network of relations between things and so sometimes solves one problem only to create others.
21	Pollution from waste	The earth, our home, is beginning to look more and more like an immense pile of filth.
22	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, moderating their consumption, maximizing their efficient use....
<i>Climate as a common good</i>		
23	Disturbing warming	A very solid scientific consensus indicates that we are presently witnessing a disturbing warming of the climatic system.... Most global warming in recent decades is due to the great concentration of greenhouse gases (carbon dioxide, methane, nitrogen oxides and others) released mainly as a result of human activity.
24	Warning of consequences	If present trends continue, this century may well witness extraordinary climate change and an unprecedented destruction of ecosystems, with serious consequences for all of us.
25	Impacts on the poor and marginalized	[The poor] have no other financial activities or resources which can enable them to adapt to climate change or to face natural disasters, and their access to social services and protection is very limited.... Our lack of response to these tragedies involving our brothers and sisters points to the loss of that sense of responsibility for our fellow men and women upon which all civil society is founded.
26	Denial by the wealthy	Many of those who possess more resources and economic or political power seem mostly to be concerned with masking the problems or concealing their symptoms, simply making efforts to reduce some of the negative impacts of climate change.
ii. The Issue of Water		

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27	Exceeding planetary limits	... it is not possible to sustain the present level of consumption in developed countries and wealthier sectors of society, where the habit of wasting and discarding has reached unprecedented levels.
28	Water poverty	Water poverty especially affects Africa where large sectors of the population have no access to safe drinking water or experience droughts which impede agricultural production.
29	Unsafe, polluted water	
30	Privatized water	Yet access to safe drinkable water is a basic and universal human right, since it is essential to human survival and, as such, is a condition for the exercise of other human rights.
31	Severe consequences	The environmental repercussions could affect billions of people; it is also conceivable that the control of water by large multinational businesses may become a major source of conflict in this century
iii. Loss of Biodiversity		
32	Habitat destruction	
33	Species have intrinsic value	It is not enough, however, to think of different species merely as potential “resources” to be exploited, while overlooking the fact that they have value in themselves.
34	Value of uncharismatic species; paradox of human intervention	But a sober look at our world shows that the degree of human intervention, often in the service of business interests and consumerism, is actually making our earth less rich and beautiful, ever more limited and grey...
35	Call for studies on biodiversity impacts of development projects	
36	Far-sighted, long-term view	We can be silent witnesses to terrible injustices if we think that we can obtain significant benefits by making the rest of humanity, present and future, pay the extremely high costs of environmental deterioration.
37	General call for habitat protection	
38	Protection of Amazon, Congo, glaciers and aquifers	
39	Critique of forest monocultures and wetland destruction	
40	Ocean destruction	Particularly threatened are marine organisms which we tend to overlook, like some forms of plankton; they represent a significant element in the ocean food chain, and species used for our food ultimately depend on them.
41	Coral reef destruction	“Who turned the wonderworld of the seas into underwater cemeteries bereft of color and life?”
42	Call for investment in research	Because all creatures are connected, each must be cherished with love and respect, for all of us as living creatures are dependent on one another.
iv. Decline in the Quality of Human Life and the Breakdown of Society		
43	Effects on humanity	So we cannot fail to consider the effects on people’s lives of environmental deterioration, current models of development and the throwaway culture.

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44	Unruly growth of cities	
45	Privatization of tranquility	
46	Societal consequences	... include the effects of technological innovations on employment, social exclusion, an inequitable distribution and consumption of energy and other services, social breakdown, increased violence ...
47	Corrosive impact of omnipresent media	Furthermore, when media and the digital world become omnipresent, their influence can stop people from learning how to live wisely, to think deeply and to love generously.
v. Global Inequality		
48	Linkage between nature and humanity	The human environment and the natural environment deteriorate together; we cannot adequately combat environmental degradation unless we attend to causes related to human and social degradation. In fact, the deterioration of the environment and of society affects the most vulnerable people on the planet....
49	Little thought for the “excluded” majority, because planners and leaders are wealthy	... we have to realize that 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	Population control not the answer	To blame population growth instead of extreme and selective consumerism on the part of some, is one way of refusing to face the issues. It is an attempt to legitimize the present model of distribution, where a minority believes that it has the right to consume in a way which can never be universalized, since the planet could not even contain the waste products of such consumption.
51	Inequality and “ecological debt” among nations (especially African)	A true “ecological debt” exists, particularly between the global north and south, connected to commercial imbalances with effects on the environment, and the disproportionate use of natural resources by certain countries over long periods of time.
52	Developed countries must pay their “ecological debts”	We need to strengthen the conviction that 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.
vi. Weak Responses		
53	Need for culture, leadership, and legal framework to address ecological crisis	Never have we so hurt and mistreated our common home as we have in the last two hundred years. Yet 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.
54	Weak, superficial responses in global summits	... our politics are subject to technology and finance. There are too many special interests, and economic interests easily end up trumping the common good and manipulating information so that their own plans will not be affected.
55	Personal consumption habits largely unchanged	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.
56	Existing “deified” market systems cannot resolve the problems	As a result, “whatever is fragile, like the environment, is defenseless before the interests of a deified market, which become the only rule”.

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57	Environmental destruction will breed wars	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.
58	Men and women are capable of intervening positively	In some countries, there are positive examples of environmental improvement: rivers, polluted for decades, have been cleaned up
59	False, superficial ecology bolsters complacency	Such evasiveness serves as a license to carrying on with our present lifestyles and models of production and consumption. This is the way human beings contrive to feed their self-destructive vices: trying not to see them, trying not to acknowledge them, delaying the important decisions and pretending that nothing will happen.
vii. A Variety of Opinions		
60	The myth of progress v. anti-human ideology	
61	Critique of existing world systems	... we can see signs that things are now reaching a breaking point, due to the rapid pace of change and degradation; these are evident in large-scale natural disasters as well as social and even financial crises, for the world's problems cannot be analyzed or explained in isolation. There are regions now at high risk and, aside from all doomsday predictions, the present world system is certainly unsustainable from a number of points of view, for we have stopped thinking about the goals of human activity.
Chapter Two: The Gospel of Creation		
62	Science and religion both need to engage in the dialogue	
i. The Light Offered by Faith		
63	The church in dialogue	If we are truly concerned to develop an ecology capable of remedying the damage we have done, no branch of the sciences and no form of wisdom can be left out, and that includes religion and the language particular to it.
64	Care for creation essential to Christian faith	Christians in their turn "realize that their responsibility within creation, and their duty towards nature and the Creator, are an essential part of their faith".
ii. The Wisdom of the Biblical Accounts		
65	Human dignity	We were conceived in the heart of God, and for this reason "each of us is the result of a thought of God. Each of us is willed, each of us is loved, each of us is necessary".
66	Human sin and broken relationships	... human life is grounded in three fundamental and closely intertwined relationships: with God, with our neighbor and with the earth itself.... [T]hese three vital relationships have been broken, both outwardly and within us. This rupture is sin.... As a result, the originally harmonious relationship between human beings and nature became conflictual.
67	Dominion theology addressed	... the Genesis account which grants man "dominion" over the earth (cf. Gen 1:28), has encouraged the unbridled exploitation of nature by painting him as domineering and destructive by nature. This is not a correct interpretation of the Bible as understood by the Church. Although it is true that we Christians have at times incorrectly interpreted the Scriptures, nowadays we must forcefully reject the

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		notion that our being created in God's image and given dominion over the earth justifies absolute domination over other creatures.... God rejects every claim to absolute ownership: "The land shall not be sold in perpetuity, for the land is mine; for you are strangers and sojourners with me" (Lev 25:23).
68	Anthropocentrism rejected, care for all creatures required	The laws found in the Bible dwell on relationships, not only among individuals but also with other living beings.... Clearly, the Bible has no place for a tyrannical anthropocentrism unconcerned for other creatures.
69	God-given value of all creatures	Man must therefore respect the particular goodness of every creature, to avoid any disordered use of things".
70	Cain/Abel narrative	Disregard for the duty to cultivate and maintain a proper relationship with my neighbor, for whose care and custody I am responsible, ruins my relationship with my own self, with others, with God and with the earth.
71	The Sabbath rhythms of creation	[The Sabbath and Jubilee laws] came about as an attempt to ensure balance and fairness in their relationships with others and with the land on which they lived and worked. At the same time, it was an acknowledgment that the gift of the earth with its fruits belongs to everyone.
72	Psalms: Inviting the whole creation to praise God	
73	Prophets: find strength in times of trial	
74	Exile: God can overcome evil	The God who created the universe out of nothing can also intervene in this world and overcome every form of evil. Injustice is not invincible.
75	The Creator and Father displaces domineering humanity in nature	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.
iii. The mystery of the Universe		
76	Creation is more powerful than "Nature"	[C]reation can only be understood as a gift from the outstretched hand of the Father of all, and as a reality illuminated by the love which calls us together into universal communion.
77	The world came about as a result of God's decision and love.	Every creature is thus the object of the Father's tenderness, who gives it its place in the world.
78	Christianity demythologizes nature	A fragile world, entrusted by God to human care, challenges us to devise intelligent ways of directing, developing and limiting our power.
79	The Christian duty to care for the creation	We are free to apply our intelligence towards things evolving positively, or towards adding new ills, new causes of suffering and real setbacks.
80	Cooperation of God and humanity in creation	Creating a world in need of development, God in some way sought to limit himself in such a way that many of the things we think of as evils, dangers or sources of suffering, are in reality part of the pains of childbirth which he uses to draw us into the act of cooperation with the Creator.
81	Uniqueness of every human	The biblical accounts of creation invite us to see each human being as a subject who can never be reduced to the status of an object.

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82	Other creatures are not merely objects, nor does might make right	As he said of the powers of his own age: "You know that the rulers of the Gentiles lord it over them It shall not be so among you; but whoever would be great among you must be your servant" (Mt 20:25-26).
83	Ultimate purpose of other creatures is found in God, not us	[A]ll creatures are moving forward with us and through us towards a common point of arrival, which is God, in that transcendent fullness where the risen Christ embraces and illumines all things.
iv. The Message of Each Creature in the Harmony of Creation		
84	Human image-bearing must not cause devaluation of other creatures	The entire material universe speaks of God's love, his boundless affection for us.
85	Creation reveals the Creator	"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"
86	Interdependence of all creatures	
87	Creation motivates doxology	When we can see God reflected in all that exists, our hearts are moved to praise the Lord for all his creatures and to worship him in union with them.
88	God is present in his creation	
v. A Universal Communion		
89	The Father owns his world, and links all his creation together	...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...
90	Inequalities in our midst	We fail to see that some are mired in desperate and degrading poverty, with no way out, while others have not the faintest idea of what to do with their possessions, vainly showing off their supposed superiority....
91	Concern for the environment must be joined by love for fellow humans.	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	Indifference toward creatures will breed indifference toward humans.	We have only one heart, and the same wretchedness which leads us to mistreat an animal will not be long in showing itself in our relationships with other people.
vi. The Common Destination of Goods		
93	Rights of private ownership are not absolute	Whether believers or not, we are agreed today that the earth is essentially a shared inheritance, whose fruits are meant to benefit everyone. For believers, this becomes a question of fidelity to the Creator, since God created the world for everyone.
94	We cannot ignore practical consequences of affirming the dignity of the poor.	The rich and the poor have equal dignity, for "the Lord is the maker of them all" (Prov. 22:2).
95	The environment is a collective good.	If we make something our own, it is only to administer it for the good of all. ... That is why the New Zealand bishops asked what the commandment "Thou shalt not kill" means when "twenty percent of the world's population consumes resources at a rate that robs the poor nations and future generations of what they need to survive".

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vii. The Gaze of Jesus		
96	God is Father of all his creatures	In talking with his disciples, Jesus would invite them to recognize the paternal relationship God has with all his creatures.
97	Jesus was in constant touch with nature	As he made his way throughout the land, he often stopped to contemplate the beauty sown by his Father, and invited his disciples to perceive a divine message in things
98	Jesus rejected dualism, living in harmony with creation, working with his hands	He was far removed from philosophies which despised the body, matter and the things of the world.
99	The destiny of all creation is bound up with the mystery of Christ	One Person of the Trinity entered into the created cosmos, throwing in his lot with it, even to the cross.
100	All things are directed toward glorious fullness in Christ	This leads us to direct our gaze to the end of time, when the Son will deliver all things to the Father, so that "God may be everything to every one" (1 Cor. 15:28). Thus, the creatures of this world no longer appear to us under merely natural guise because the risen One is mysteriously holding them to himself and directing them towards fullness as their end.

Chapter Three: The Human Roots of the Ecological Crisis

101 Focus on the dominant technocratic paradigm

i. Technology: Creativity and Power

102 Technology has remedied countless evils...

103 ...and improved the quality of human life

104 But technology has given some of us unimagined dominance over others and the world

More precisely, they have given those with the knowledge, and especially the economic resources to use them, an impressive dominance over the whole of humanity and the entire world.

105 Greater power does not mean greater progress

In this sense, we stand naked and exposed in the face of our ever-increasing power, lacking the wherewithal to control it.

ii. The Globalization of the Technocratic Paradigm

106 One-dimensional paradigm: control and unlimited growth

Men and women have constantly intervened in nature, but for a long time this meant being in tune with and respecting the possibilities offered by the things themselves. It was a matter of receiving what nature itself allowed, as if from its own hand. Now, by contrast, we are the ones to lay our hands on things, attempting to extract everything possible from them This has made it easy to accept the idea of infinite or unlimited growth, which proves so attractive to economists, financiers and experts in technology. It is based on the lie that there is an infinite supply of the earth's goods, and this leads to the planet being squeezed dry beyond every limit.

107 Technology is not entirely neutral, but shapes the world as directed by the powerful.

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108	The ultimate motive of technology is power	Technology tends to absorb everything into its ironclad logic, and those who are surrounded with technology “know full well that it moves forward in the final analysis neither for profit nor for the well-being of the human race”, that “in the most radical sense of the term power is its motive – a lordship over all”.
109	Market growth cannot be expected to solve hunger and poverty.	The economy accepts every advance in technology with a view to profit, without concern for its potentially negative impact on human beings.
110	The specialization which belongs to technology makes it difficult to see the larger picture.	
111	Creation care demands a spirituality which resists the technocratic paradigm.	Ecological culture cannot be reduced to a series of urgent and partial responses to the immediate problems of pollution, environmental decay and the depletion of natural resources. There needs to be a distinctive way of looking at things, a way of thinking, policies, an educational program, a lifestyle and a spirituality which together generate resistance to the assault of the technocratic paradigm.
112	Signs of hope	An authentic humanity, calling for a new synthesis, seems to dwell in the midst of our technological culture, almost unnoticed, like a mist seeping gently beneath a closed door.
113	Call to skepticism about technocratic paradigm	There is a growing awareness that scientific and technological progress cannot be equated with the progress of humanity and history, a growing sense that the way to a better future lies elsewhere.
114	Call to a cultural revolution	Nobody is suggesting a return to the Stone Age, but we do need to slow down and look at reality in a different way, to appropriate the positive and sustainable progress which has been made, but also to recover the values and the great goals swept away by our unrestrained delusions of grandeur.
iii. The Crisis and Effects of Modern Anthropocentrism		
115	Introduction	
116	Critique of misguided dominion theology	An inadequate presentation of Christian anthropology gave rise to a wrong understanding of the relationship between human beings and the world. Often, what was handed on was a Promethean vision of mastery over the world, which gave the impression that the protection of nature was something that only the faint-hearted cared about.
117	Everything is connected: Anthropocentric dominion ignores universal connectedness	Once the human being declares independence from reality and behaves with absolute dominion, the very foundations of our life begin to crumble, for “instead of carrying out his role as a cooperator with God in the work of creation, man sets himself up in place of God and thus ends up provoking a rebellion on the part of nature”.
118	Everything is connected: Humanity transformed to cooperate in God’s creation	
119	Everything is connected: God, social structures, ecology	Our relationship with the environment can never be isolated from our relationship with others and with God. Otherwise, it would be nothing more than romantic individualism dressed up in ecological garb

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120	Everything is connected: Abortion and ecology	How can we genuinely teach the importance of concern for other vulnerable beings, however troublesome or inconvenient they may be, if we fail to protect a human embryo, even when its presence is uncomfortable and creates difficulties?
121	Everything is connected: Call for a new synthesis	
<i>Subtopic: Practical relativism</i>		
122	Practical relativism more dangerous than theological relativism	When human beings place themselves at the center, they give absolute priority to immediate convenience and all else becomes relative.
123	Many social ills (forced labor, trafficking, child abuse, abandonment of the elderly) traceable to relativist culture	It [relativism] is also the mindset of those who say: Let us allow the invisible forces of the market to regulate the economy, and consider their impact on society and nature as collateral damage.
<i>Subtopic: The need to protect employment</i>		
124	Integral ecology must affirm value of labor	
125	Labor, and purpose of human activity	Charles de Foucauld...
126	Labor, and monastic traditions	St. Benedict of Norcia...
127	Goal of employment for everyone	It follows that, in the reality of today's global society, it is essential that "we continue to prioritize the goal of access to steady employment for everyone", no matter the limited interests of business and dubious economic reasoning.
128	Labor, technology, dignity of the poor	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	Value of small-scale diversified agriculture	
<i>Subtopic: New biological technologies</i>		
130	Animal experimentation constrained	...experimentation on animals is morally acceptable only "if it remains within reasonable limits [and] contributes to caring for or saving human lives".
131	Genetic modification	... should not lead to "indiscriminate genetic manipulation" which ignores the negative effects of such interventions.
132	Limits on genetic manipulation	Any legitimate intervention will act on nature only in order "to favor its development in its own line, that of creation, as intended by God".
133	No blanket judgments about GM	In nature, however, this process (mutation) is slow and cannot be compared to the fast pace induced by contemporary technological advances, even when the latter build upon several centuries of scientific progress.
134	Some GMO practices drive small farmers into poverty	The expansion of these crops has the effect of destroying the complex network of ecosystems, diminishing the diversity of production and affecting regional economies, now and in the future.

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	and concentrate land ownership and wealth	
135	Appeal for dialogue and balanced judgment	
136	Hypocrisy of enviros who care nothing about genetic testing of human embryos.	There is a tendency to justify transgressing all boundaries when experimentation is carried out on living human embryos.
Chapter Four: Integral Ecology		
137	Introduction: Ecology which respects human and social dimensions	
i. Environmental , Economic and Social Ecology		
138	Everything is connected	... 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	“Environment” is the relationship of nature to society	Nature cannot be regarded as something separate from ourselves or as a mere setting in which we live. We are part of nature.... We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental.
140	Importance of research, and academic freedom and investment	
141	Appeal for “economic ecology”	The protection of the environment is in fact “an integral part of the development process and cannot be considered in isolation from it”.
142	Institutional health – family, nation and international – vital for ecology	“Every violation of solidarity and civic friendship harms the environment”.
ii. Cultural Ecology		
143	Value of local cultures	Ecology, then, also involves protecting the cultural treasures of humanity in the broadest sense. More specifically, it calls for greater attention to local cultures when studying environmental problems, favoring a dialogue between scientific-technical language and the language of the people.
144	Global consumerism threatens culturally viable solutions	Merely technical solutions run the risk of addressing symptoms and not the more serious underlying problems.
145	Environmental exploitation destroys cultural social structures	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 lifestyle linked to a single form of production can be just as harmful as the altering of ecosystems.
146	Protection of indigenous communities	They are not merely one minority among others, but should be the principal dialogue partners, especially when large projects affecting their land are proposed.
iii. Ecology of Daily Life		
147	Development must consider local settings	We make every effort to adapt to our environment, but when it is disorderly, chaotic or saturated with noise and ugliness, such

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		overstimulation makes it difficult to find ourselves integrated and happy.
148	Creativity and kindness can transform inhospitable environments	In this way, any place can turn from being a hell on earth into the setting for a dignified life.
149	Love can overcome effects of poverty	...extreme poverty ... can lead to incidents of brutality and to exploitation by criminal organizations.... Nonetheless, I wish to insist that love always proves more powerful.
150	Appeal to life-affirming urban planning and design	
151	Preservation of landmarks that signal “belonging”	
152	Compassion and creativity in providing housing	
153	Priority of quality public transit	
154	Rural communities also suffer	
155	Human ecology recognizes sexual differences between man and woman	
iv. The Principle of the Common Good		
156	Introduction	
157	Common good: solidarity with individual rights, social welfare.	...the common good calls for social peace, the stability and security provided by a certain order which cannot be achieved without particular concern for distributive justice....
158	Preferential option for the poor	...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.
v. Justice Between the Generations		
159	Key paragraph	Once we start to think about the kind of world we are leaving to future generations, we look at things differently; we realize that the world is a gift which we have freely received and must share with others. ... 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.
160	Intergenerational justice is broader than the environment	Unless we struggle with these deeper issues [meaning and values], I do not believe that our concern for ecology will produce significant results.
161	Urgency of the task	The pace of consumption, waste and environmental change has so stretched the planet’s capacity that our contemporary lifestyle, unsustainable as it is, can only precipitate catastrophes....
162	Ethical and cultural decline	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.

Chapter Five: Lines of Approach and Action

163	Introduction to dialogue	
i. Dialogue on the Environment in the International Community		
164	Global perspective and solidarity	... there has been a growing conviction that our planet is a homeland and that humanity is one people living in a common home.
165	The cost of transition to sustainable power sources	But the international community has still not reached adequate agreements about the responsibility for paying the costs of this energy transition.
166	Words of thanks to the ecological movement	
167	International accords few; some poorly implemented: Rio.	
168	Successes: Basel, Vienna, Montreal	
169	Biodiversity and desertification failures	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.
170	Solutions must not burden poor countries	... “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”.
171	Critique of carbon credit markets	... it may simply become a ploy which permits maintaining the excessive consumption of some countries and sectors.
172	Aid to poor countries	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.
173	Enforceable international agreements called for	
174	Scope must include ocean health	What is needed, in effect, is an agreement on systems of governance for the whole range of so-called “global commons”.
175	Tran-national political authority must address both pollution and poverty	
ii. Dialogue for New National and Local Policies		
176	Winners and losers at local levels as well	
177	National efforts required	... individual states can no longer ignore their responsibility for planning, coordination, oversight and enforcement within their respective borders.
178	Long-term thinking required	True statecraft is manifest when, in difficult times, we uphold high principles and think of the long-term common good.
179	The role of individual and civil society	... while the existing world order proves powerless to assume its responsibilities, local individuals and groups can make a real difference.
180	No uniform recipes; local plans necessary	

181	Need for continuity as governments change	Here, continuity is essential, because policies related to climate change and environmental protection cannot be altered with every change of government.
iii. Dialogue and Transparency in Decision-Making		
182	Transparency and corruption	
183	Environmental assessment: baseline planning metric	Environmental impact assessment should not come after the drawing up of a business proposition or the proposal of a particular policy, plan or program. It should be part of the process from the beginning....
184	Resist consumerist rubber-stamp approval of damaging projects	... decisions must be made “based on a comparison of the risks and benefits foreseen for the various possible alternatives”.
185	Project-approval criteria must consider water resources	... 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	Precautionary principle	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.
187	Profit not the sole criterion	
188	Church’s role: to encourage honest debate	
iv. Politics and Economy in Dialogue for Human Fulfilment		
189	Critique of markets valuation metric, and finance industry control of markets.	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. ... 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.
190	External costs, and nonmarket values	... “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”. Once more, we need to reject a magical conception of the market....
191	Sustainability and progress	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.
192	Creative solutions: efficiency, reuse; not greater spoiling of earth	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.
193	Sober lifestyles v. unlimited growth	... 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.
194	Redefining progress	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. ... 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.

195	Maximization of profits is inadequate model	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”, can those actions be considered ethical.
196	Economic must not rule politics	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.
197	State corruption breeds abusive private enterprise	
198	Politics and economy blame each other,	While some are concerned only with financial gain, and 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.
v. Religion in Dialogue with Science		
199	Science alone is not adequate to comprehend reality	
200	Faith motivates ethically consistent action	
201	Faith-science and interfaith dialogue necessary	
Chapter Six: Ecological Education and Spirituality		
202	Call to renewal	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.
i. Towards a New Lifestyle		
203	Consumerism v. real goals	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	Instability as a catalyst for destructive greed.	The emptier a person’s heart is, the more he or she needs things to buy, own and consume. ... Obsession with a consumerist lifestyle, above all when few people are capable of maintaining it, can only lead to violence and mutual destruction.
205	Humans remain able to choose what is right.	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.
206	Boycotts and purchasing decisions	“Purchasing is always a moral – and not simply economic – act”. Today, in a word, “the issue of environmental degradation challenges us to examine our lifestyle”.
207	The Earth Charter	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”.
208	Disinterested concern for others affirmed	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	Need to educate a new generation	At the same time, they [young people] 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	Broad scope of environmental education to include critique of modern myths	Whereas in the beginning (environmental education) was mainly centered 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).
211	Practical education to change habits	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.
212	Personal actions matter	
213	Call for ecological education in the family	
214	Call for seminaries and social groups to raise awareness	
215	Importance of aesthetics	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. ... 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.
iii. Ecological Conversion		
216	Christian spirituality and protection of the world	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 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
217	Appeal to conversion	“The external deserts in the world are growing, because the internal deserts have become so vast”. ... 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.
218	Call to repentance	... entails the recognition of our errors, sins, faults and failures, and leads to heartfelt repentance and desire to change. ... “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”
219	Call to community conversion	Social problems must be addressed by community networks and not simply by the sum of individual good deeds.
220	Attitudes of conversion	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.... It also entails a loving

		awareness that we are not disconnected from the rest of creatures, but joined in a splendid universal communion.
221	Attitudes of conversion	... 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.
iv. Joy and Peace		
222	Less is more	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.
223	Enjoying sobriety and simplicity	... experience what it means to appreciate each person and each thing, learning familiarity with the simplest things and how to enjoy them.
224	Christian spirituality and humility	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.
225	Inner peace vital to living for the common good	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?
226	Jesus as model for recovering consumerists	He (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.
227	Importance of thanksgiving	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.
v. Civic and Political Love		
228	Fraternal love is gratuitous	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 “universal fraternity”.
229	Call to morality	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.
230	St. Therese: the little way of love	An integral ecology is also made up of simple daily gestures which break with the logic of violence, exploitation and selfishness.
231	Civic love	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 moves us to devise larger strategies to halt environmental degradation and to encourage a “culture of care” which permeates all of society.
232	Endorsement of civil society	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.
vi. Sacramental Signs and the Celebration of Rest		
233	God fills all things	
234	God is present in all things	
235	The Sacraments link the creation to the Divine	Through our worship of God, we are invited to embrace the world on a different plane. Water, oil, fire and colors are taken up in all their symbolic power and incorporated in our act of praise.

236	The Eucharist exalts created matter	
237	Sunday Eucharist and rest key to healing relationships and focus on true purpose	
vii. The Trinity and the Relationship Between Creatures		
238	God is deeply linked to and present in his creation	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.
239	All creatures testify to the Trinitarian nature	
240	All things are created to relate to each other	
viii. The Queen of All Creation		
241	Mary's maternal affection for an injured 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.
242	Joseph inspires us to show care for the earth	
ix. Beyond the Sun		
243	Hope of heaven	Even now we are journeying towards the sabbath of eternity, the new Jerusalem, towards our common home in heaven.
244	Let us sing as we go	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. ... 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 is with us	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!
246	Closing prayers: (1) prayed with all faiths; (2) prayed among Christians	

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.
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.*