**Denis Edwards**

***Laudato Si***

A gift of the spirit from Francis

Receiving the document

A new moment in Catholic Social teaching

Building in Leo XIII 1991 Rerum Novarum

Since 1980s John Paul II and Benedict XVI need for ecological conversion recognised

Major step forward – centrality of ecological concerns to social teaching

**Dialogical**

Structure and content (every living person; church)

Prayers (theist & Trinitarian)

Scientists; philosophers, theologians, civic groups

**Structure (See, Judge, Act)**

Begins from where we are

Reflection on the reality

* Gospel of creation
* Deep Human roots
* Integral ecology

Action

**Theology**

Grounded in a theology of Our Common Home

Issues: Climate change; Fresh water; Biodiversity

**Gospel of Creation**

Universal Communion of Creation

We are called into communion with one another; the whole of creation is one interrelated community – reflecting the divine communion of the trinity.

A new theology of the natural world:

Other creatures…

1. **Have value in themselves (intrinsic value) – NEW THEOLOGY**
   * Meaning and value
     + God is present to each of them – locus of the presence of God
     + God loves each creature
     + Each has future in God

See #69; #140

**Presence of God**

See #88; #233

God in all things (Ignatian)

**God Loves**

#77 Every creature is thus the object of the Father’s tenderness, who gives it its place in the world. … God enfolds it with his affection

**Future in God**

#83

#243

1. **Reveal the creator – NOT NEW (Aquinas; Bonaventure)**
   * Each creature speaks a word of God to Humans beings
   * A revelation
   * Manifestation
   * Book of creation alongside the book of the scriptures

#84 Soil, 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”

#225 Nature is filled with words of love

1. **Form a sublime communion (deeply connected)**

#139 We are a part of nature

#89 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.

# 92 Everything is related

#221

**Integral Ecology - St Francis**

#10. I do not want to write this Encyclical without turning to that attractive and compelling figure, whose name I took as my guide and inspiration when I was elected Bishop of Rome. I believe that Saint Francis is the example par excellence of care for the vulnerable and of an integral ecology lived out joyfully and authentically. He is the patron saint of all who study and work in the area of ecology, and he is also much loved by non-Christians. He was particularly concerned for God’s creation and for the poor and outcast. He loved, and was deeply loved for his joy, his generous self-giving, his openheartedness. He was a mystic and a pilgrim who lived in simplicity and in wonderful harmony with God, with others, with nature and with himself. He shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace.

#137

# 139 society, economy and culture are interrelated #140

**Cultural Ecology**

#143 there is a need to incorporate the history, culture and architecture of each place, thus preserving its original identity. Ecology, then, also involves protecting the cultural treasures of humanity in the broadest sense.

#146 Indigenous Cultures: In this sense, it is essential to show special care for indigenous communities and their cultural traditions. They are not merely one minority among others, but should be the principal dialogue partners, especially when large projects affecting their land are proposed. For them, 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. When they remain on their land, they themselves care for it best. Nevertheless, in various parts of the world, pressure is being put on them to abandon their homelands to make room for agricultural or mining projects which are undertaken without regard for the degradation of nature and culture.

Laudato Si links: God’s Creation and Poor people

Protect the whole of creation, to protect each person, especially the poorest

**Ecological Education and Spirituality**

#206 A Change of lifestyle

Consumer movements

Environmental Footprint

Purchasing is a moral act

#209 An awareness of the gravity of today’s cultural and ecological crisis must be translated into new habits.

#211 Education in environmental responsibility can encourage ways of acting which directly and significantly affect the world around us …

#212. We must not think that these efforts are not going to change the world.

#215 the relationship between a good aesthetic education and the maintenance of a healthy environment cannot be overlooked

**Ecological Conversion**

#221 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.