

differences or replace politics....but it can promote dialogue between all, transparency, sustainable use of resources, ethics.

4. **In Education** (chapter six). Schools, families, the media and the churches are urged to help reshape habits and behaviour....overcoming individualism, changing life-styles and consumer choices....they can bring much “*pressure to bear on those who wield economic and social power*”, causing significant changes in society.
5. **In Ecological Conversion.** Chapter Six also highlights St. Francis of Assisi as a model of “*more passionate concern for the protection of our world*”, characterized by gratitude and generosity, creativity and enthusiasm.
6. **In Spirituality.** Finally, chapter six and the two concluding prayers show how faith in God can shape and inspire our care for the environment. The Sacraments, the Trinity, the model of the Holy Family and our own hope for eternal life can teach, motivate and strengthen us to protect the natural world that God has given to us.
Source: Vatican Radio: 18/06/2015

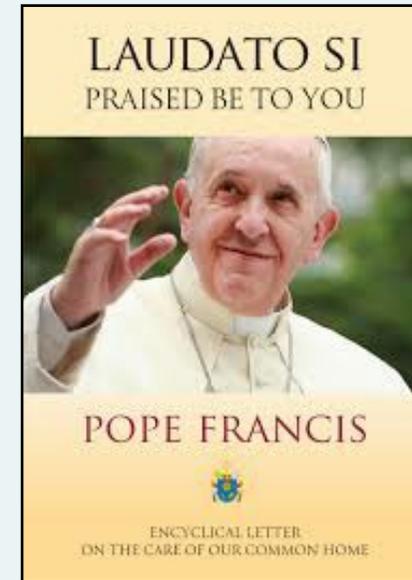
Laudato Si O Mi Signore (continued)
(“Praise be to You, O my Lord!”)

*4. For our life is but a song,
And the reason for our singing
Is to praise you for the music;
Join the dance of Your creation. (Refrain)*

*5. Praise to You, Father Most Holy,
Praise and thanks to You, Lord Jesus,
Praise to You, Most Holy Spirit,
Life and joy of all creation.*

Hymn source: www.angelicus.org.uk

“On the Care of our Common Home”



Laudato Si O Mi Signore

Refrain: “Praise be to You, O my Lord!”

*1. Yes, be praised in all your creatures
brother sun and sister moon
in the stars and in the wind,
air and fire and flowing water. (Refrain)*

*2. For our sister mother earth,
She who feeds us and sustains us;
For her fruits, her grass, her flowers
for the mountains and the oceans. (Refrain)*

*3. Praise for those who spread forgiveness,
Those who share your peace with others,
Bearing trials and sickness bravely!
Even sister death won't harm them. (Refrain)*

Summary of the Encyclical Letter *Laudato Si*, 18th June 2015

Chapter One sets out the six most serious challenges facing “our common home”

- **Pollution, waste and our throwaway mentality:** “the earth, our home, is beginning to look more and more like an immense pile of filth”
- **Climate change:** “one of the principal challenges facing humanity in our day”
- **Water:** “access to safe drinkable water is a basic and universal human right”
- **Biodiversity:** “each year sees the disappearance of thousands of plant and animal species”
- **Breakdown of society:** Current models of development adversely affect the quality of life
- **Global inequality:** Environmental problems affect the most vulnerable people

Chapter Two examines the Old and New Testaments to show how human life is grounded in our relationships with God, with our neighbours and with the created world. We must realize our “tremendous responsibility” towards all of God’s creation.

Chapter Three explores the deep *root causes* of the growing crises, listed in chapter one:

- **Technology:** While it can bring progress towards sustainable development, without a “sound ethics”, it gives those “with knowledge, and especially with economic resources....an impressive dominance over the whole of humanity”



- **The technocratic mentality:** “the economy accepts every advance in technology with a view to profit....yet by itself, the market cannot guarantee integral human development and social inclusion”
- **Anthropocentrism:** We fail to understand our place in the world and our relationship with nature. Interpersonal relations and protection of human life must be set above technical reasoning
- **Practical relativism:** environmental degradation and social decay is the result of seeing “everything as irrelevant unless it serves one’s own immediate interests”
- **Employment:** integral ecology needs to take account of the value of labour, provide work for everyone and stop investing in people to achieve short-term financial gains
- **Biological technologies:** Genetically Modified Organisms (GMOs) are a “complex environmental issue”, which has helped to resolve problems but create others e.g. concentrating land in “the hands of a few owners”, threatening small producers, biodiversity and ecosystems.

Where do the solutions lie? (Six solutions given)

1. In “the Gospel of Creation” (chapter two)
2. In **Integral Ecology** (chapter four). Here this new paradigm of justice means the “analysis of environmental problems cannot be separated for the analysis of human, family, work-related and urban contexts, while solutions must be based on “a preferential option for the poorest of our brothers and sisters”.
3. In **Dialogue** (chapter five)...the need for “honest and open debate, so that particular interests or ideologies will not prejudice the common good”. The church does not presume to settle scientific