



QUOTABLE QUOTES FROM

Laudato si'

On Care for Our Common Home



The encyclical letter of Pope Francis is filled with wisdom and thoughtful insights. *Laudato si'* can truly be a teachable moment for children today. Listed below is a short summary and some quotes from each chapter of the encyclical that may help to provide clarity when working with school-age children. The quotes and guiding question are good discussion starters.

INTRODUCTION [1 — 16]

Summary

Laudato si' begins with a summary of the encyclical and references to earlier papal documents about the environment.

Quotes

The destruction of the human environment is extremely serious, not only because God has entrusted the world to us men and women, but because human life is itself a gift which must be defended from various forms of debasement. (5)

The misuse of creation begins when we no longer recognize any higher instance than ourselves, when we see nothing else but ourselves. (6)

Rather than a problem to be solved, the world is a joyful mystery to be contemplated with gladness and praise. (12)

Guiding Question

What are three ways we can praise God for the gift of creation?

CHAPTER 1: WHAT IS HAPPENING TO OUR COMMON HOME [17 — 61]

Summary

This chapter presents some of the current situations such as climate change and access to clean water, effecting the environment to help understand the problem. Pope Francis also talks about the global inequality of the environmental crisis.

Quotes

We seem to think that we can substitute an irreplaceable and irretrievable beauty with something which we have created ourselves. (34)



The deterioration of the environment and of society affects the most vulnerable people on the planet. (48)

But we need only take a frank look at the facts to see that our common home is falling into serious disrepair. (61)

Guiding Question

Who are the most vulnerable people on the planet? What does our faith teach us about helping people in need? In what ways can we help them?

CHAPTER 2: THE GOSPEL OF CREATION [62 — 100]

Summary

Chapter 2 looks at the biblical accounts of creation and a meditation on the mystery of the universe. Our faith moves us to care for nature and the most vulnerable people.

Quotes

Human life is grounded in three fundamental and closely intertwined relationships: with God, with our neighbor and with the earth itself. (66)

The earth was here before us and it has been given to us. (67)

All it takes is one good person to restore hope! (71)

Every creature is thus the object of the Father's tenderness, who gives it its place in the world. (77)

When nature is viewed solely as a source of profit and gain, this has serious consequences for society. (82)

The entire material universe speaks of God's love, his boundless affection for us. (84)

Every ecological approach needs to incorporate a social perspective which takes into account the fundamental rights of the poor and the underprivileged. (93)

The rich and the poor have equal dignity. (94)

Guiding Question

Why is it our responsibility to care for nature and the most vulnerable people?



CHAPTER 3: THE HUMAN ROOTS OF THE ECOLOGICAL CRISIS [101 — 136]

Summary

Pope Francis says that, as a society today, we put too much emphasis on technology which promises unlimited growth. The problem is that this approach is based on the belief there is an infinite supply of the earth's goods, which shows little concern for the environment and the rights of future generations.

Quotes

Technoscience, when well directed, can produce important means of improving the quality of human life" (103)

It is possible that we do not grasp the gravity of the challenges now before us. (105)

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. (114)

Our relationship with the environment can never be isolated from our relationship with others and with God. (119)

Work is a necessity, part of the meaning of life on this earth, a path to growth, human development and personal fulfillment. (128)

To stop investing in people, in order to gain greater short-term financial gain, is bad business for society. (128)

When technology disregards the great ethical principles, it ends up considering any practice whatsoever as licit. ... a technology severed from ethics will not easily be able to limit its own power. (136)

Guiding Question

What are some of the ways technology can be used to help us take care of creation and other people throughout the world?

CHAPTER 4: INTEGRAL ECOLOGY [137 — 162]

Summary

Ecological problems are based in society and the economy. It is not two separate crises but rather one that is both environmental and social.

Quotes

When we speak of the "environment," what we really mean is a relationship existing between nature and the society which lives in it. Nature cannot be regarded as something separate from ourselves or as a mere setting in which we live. We are part of nature, included in it, and thus in constant interaction with it. (139)



Ecology, then, also involves protecting the cultural treasures of humanity in the broadest sense. (143)

A wholesome social life can light up a seemingly undesirable environment. (148)

Human ecology also implies another profound reality: the relationship between human life and the moral law, which is inscribed in our nature and is necessary for the creation of a more dignified environment. (155)

Furthermore, our inability to think seriously about future generations is linked to our inability to broaden the scope of our present interests and to give considerations to those who remain excluded from development. Let us not only keep the poor of the future in mind, but also today's poor, whose life on this earth is brief and who cannot keep on waiting. (162)

Guiding Question

What did Pope Francis mean when he stated, "We are part of nature"? How can we help future generations understand what this means to us and to the world?

CHAPTER 5: LINES OF APPROACH AND ACTION [163 — 201]

Summary

This chapter talks about what can be done to address concerns about the environment and creation. Environmental policy must be addressed on the international, national, and local level. It must benefit humans and not just the economy. Religion and science will work together for the common good.

Quotes

Our planet is a homeland and that humanity is one people living in a common home.... Interdependence obliges us to think of one world with a common plan. (164)

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. (194)

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." (Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), 231: p. 1114.) (201)

Guiding Question

How would you define "common good"? (*Laudato si*, 156 and *Gaudium et spes* 26.) Identify the ways religion and science can work together for the common good.

CHAPTER 6: ECOLOGICAL EDUCATION AND SPIRITUALITY [202 — 246]

Summary

The final chapter is a call to develop a new lifestyle. It is not only the responsibility of the individual; the entire world community must work to solve these complex issues.

Quotes

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. (202)

Environmental education ... needs educators capable of developing an ethics of ecology, and helping people, through effective pedagogy, to grow in solidarity, responsibility and compassionate care. (210)

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

Living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience. (217)

Christian spirituality proposes a growth marked by moderation and the capacity to be happy with little. (222)

May our struggles and our concern for this planet never take away the joy of our hope. (244)

Guiding Question

List some of the ways we live and the things we do that are causing problems in the environment. List a solution or one way we need to change for each problem listed.

Why is it important to be living examples of joy and hope?



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