

## Quotes Extracted from Laudato Si



2. We have forgotten that we ourselves are dust of the earth (cf. *Gen 2:7*); our very bodies are made up of her elements, we breathe her air and we receive life and refreshment from her waters.

13. 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.

23. The climate is a common good, belonging to all and meant for all. At the global level, it is a complex system linked to many of the essential conditions for human life.

25. Climate change is a global problem with grave implications: environmental, social, economic, political and for the distribution of goods. It represents one of the principal challenges facing humanity in our day.

29. Detergents and chemical products, commonly used in many places of the world, continue to pour into our rivers, lakes and seas.



30. Even as the quality of available water is constantly diminishing, in some places there is a growing tendency, despite its scarcity, to privatize this resource, turning it into a commodity subject to the laws of the market. 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.*

33. Because of us, thousands of species will no longer give glory to God by their very existence, nor convey their message to us. We have no such right.

36. 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.

43. Human beings too are creatures of this world, enjoying a right to life and happiness, and endowed with unique dignity. So we cannot fail to consider the effects on people's lives of environmental deterioration, current models of development and the throwaway culture.

48. 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.

51. Inequity affects not only individuals but entire countries; it compels us to consider an ethics of international relations. 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. The export of raw materials to satisfy markets in the industrialized north has caused harm locally, as for example in mercury pollution in gold mining or sulphur dioxide pollution in copper mining.

52. In different ways, developing countries, where the most important reserves of the biosphere are found, continue to fuel the development of richer countries at the cost of their own present and future.

54. It is remarkable how weak international political responses have been. The failure of global summits on the environment make it plain that our politics are subject to technology and finance.



62. Nonetheless, science and religion, with their distinctive approaches to understanding reality, can enter into an intense dialogue fruitful for both.

69. The Catechism clearly and forcefully criticizes a distorted anthropocentrism: “Each creature possesses its own particular goodness and perfection... Each of the various creatures, willed in its own being, reflects in its own way a ray of God’s infinite wisdom and goodness. Man must therefore respect the particular goodness of every creature, to avoid any disordered use of things”.[\[43\]](#)

75. A spirituality which forgets God as all-powerful and Creator is not acceptable. That is how we end up worshipping earthly powers, or ourselves usurping the place of God, even to the point of claiming an unlimited right to trample his creation underfoot.

76. In the Judaeo-Christian tradition, the word “creation” has a broader meaning than “nature”, for it has to do with God’s loving plan in which every creature has its own value and significance. Nature is usually seen as a system which can be studied, understood and controlled, whereas creation 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. “By the word of the Lord the heavens were made” (*Ps* 33:6).

82. When nature is viewed solely as a source of profit and gain, this has serious consequences for society. This vision of “might is right” has engendered immense inequality, injustice and acts of violence against the majority of humanity, since resources end up in the hands of the first comer or the most powerful: the winner takes all. Completely at odds with this model are the ideals of harmony, justice, fraternity and peace as proposed by Jesus.

84. The entire material universe speaks of God’s love, his boundless affection for us. Soil, water, mountains: everything is, as it were, a caress of God.

85. We can say that “alongside revelation properly so-called, contained in sacred Scripture, there is a divine manifestation in the blaze of the sun and the fall of night”. Paying attention to this manifestation, we learn to see ourselves in relation to all other creatures...

86. The universe as a whole, in all its manifold relationships, shows forth the inexhaustible riches of God.

86. The sun and the moon, the cedar and the little flower, the eagle and the sparrow: the spectacle of their countless diversities and inequalities tells us that no creature is self-sufficient. Creatures exist only in dependence on each other, to complete each other, in the service of each other”.

88. The bishops of Brazil have pointed out that nature as a whole not only manifests God but is also a locus of his presence.

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. It follows that our indifference or cruelty towards fellow creatures of this world sooner or later affects the treatment we mete out to other human beings. 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. Every act of cruelty towards any creature is “contrary to human dignity”.<sup>[69]</sup>

93. Whether believers or not, we are agreed today that the earth is essentially a shared inheritance, whose fruits are meant to benefit everyone.

95. The natural environment is a collective good, the patrimony of all humanity and the responsibility of everyone. If we make something our own, it is only to administer it for the good of all.



100 . The very flowers of the field and the birds which his human eyes contemplated and admired are now imbued with his radiant presence.

105. The fact is that “contemporary man has not been trained to use power well”,<sup>[84]</sup> because our immense technological development has not been accompanied by a development in human responsibility, values and conscience.

111. 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 programme, a lifestyle and a spirituality which together generate resistance to the assault of the technocratic paradigm.

To seek only a technical remedy to each environmental problem which comes up is to separate what is in reality interconnected and to mask the true and deepest problems of the global system.

136. On the other hand, it is troubling that, when some ecological movements defend the integrity of the environment, rightly demanding that certain limits be imposed on scientific research, they sometimes fail to apply those same principles to human life. There is a tendency to justify transgressing all boundaries when experimentation is carried out on living human embryos. We forget that the inalienable worth of a human being transcends his or her degree of development. In the same way, when technology disregards the great ethical principles, it ends up considering any practice

whatsoever as licit. As we have seen in this chapter, a technology severed from ethics will not easily be able to limit its own power.

138. It cannot be emphasized enough how everything is interconnected. Time and space are not independent of one another, and not even atoms or subatomic particles can be considered in isolation. Just as the different aspects of the planet – physical, chemical and biological – are interrelated, so too living species are part of a network which we will never fully explore and understand.

139. 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.

155. 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. Pope Benedict XVI spoke of an “ecology of man”, based on the fact that “man too has a nature that he must respect and that he cannot manipulate at will”.[\[120\]](#)

156. An integral ecology is inseparable from the notion of the common good, a central and unifying principle of social ethics.



160. What kind of world do we want to leave to those who come after us, to children who are now growing up?

161. Doomsday predictions can no longer be met with irony or disdain. We may well be leaving to coming generations debris, desolation and filth.

171. The strategy of buying and selling “carbon credits” can lead to a new form of speculation which would not help reduce the emission of polluting gases worldwide. This system seems to provide a quick and easy solution under the guise of a certain commitment to the environment, but in no way does it allow for the radical change which present circumstances require. Rather, it may simply become a ploy which permits maintaining the excessive consumption of some countries and sectors.

178. A politics concerned with immediate results, supported by consumerist sectors of the population, is driven to produce short-term growth

178. The myopia of power politics delays the inclusion of a far-sighted environmental agenda within the overall agenda of governments.

193. We know how unsustainable is the behaviour of those who constantly consume and destroy, while others are not yet able to live in a way worthy of their human dignity

196. 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.

203. Compulsive consumerism is one example of how the techno-economic paradigm affects individuals.

204. The emptier a person's heart is, the more he or she needs things to buy, own and consume. It becomes almost impossible to accept the limits imposed by reality. In this horizon, a genuine sense of the common good also disappears.

210. Environmental education should facilitate making the leap towards the transcendent which gives ecological ethics its deepest meaning.

214. All Christian communities have an important role to play in ecological education. It is my hope that our seminaries and houses of formation will provide 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.

217. "The external deserts in the world are growing, because the internal deserts have become so vast".<sup>[152]</sup> For this reason, the ecological crisis is also a summons to profound interior conversion.

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

221. We read in the Gospel that Jesus says of the birds of the air that "not one of them is forgotten before God" (Lk 12:6). How then can we possibly mistreat them or cause them harm? I ask all Christians to recognize and to live fully this dimension of their conversion.

222. Christian spirituality proposes an alternative understanding of the quality of life, and encourages a prophetic and contemplative lifestyle, one capable of deep enjoyment free of the obsession with consumption.

228. Care for nature is part of a lifestyle which includes the capacity for living together and communion. Jesus reminded us that we have God as our common Father and that this makes us brothers and sisters.

233. The universe unfolds in God, who fills it completely. Hence, there is a mystical meaning to be found in a leaf, in a mountain trail, in a dewdrop, in a poor person's face.[\[159\]](#)

235. For Christians, all the creatures of the material universe find their true meaning in the incarnate Word, for the Son of God has incorporated in his person part of the material world, planting in it a seed of definitive transformation.

236. It is in the Eucharist that all that has been created finds its greatest exaltation.... In the Eucharist, fullness is already achieved; it is the living centre of the universe, the overflowing core of love and of inexhaustible life. Joined to the incarnate Son, present in the Eucharist, the whole cosmos gives thanks to God. Indeed the Eucharist is itself an act of cosmic love: "Yes, cosmic! Because even when it is celebrated on the humble altar of a country church, the Eucharist is always in some way celebrated on the altar of the world".[\[166\]](#) The Eucharist joins heaven and earth; it embraces and penetrates all creation.



243. At the end, we will find ourselves face to face with the infinite beauty of God (cf. *1 Cor* 13:12), and be able to read with admiration and happiness the mystery of the universe, which with us will share in unending plenitude. Even now we are journeying towards the sabbath of eternity, the new Jerusalem, towards our common home in heaven.

244. 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. In union with all creatures, we journey through this land seeking God, for "if the world has a beginning and if it has been created, we must enquire who gave it this beginning, and who was its Creator"

Let us sing as we go. May our struggles and our concern for this planet never take away the joy of our hope.