



Passion of the Earth Wisdom of the Cross

Session Four

Recovering a Sense of Kinship
with the Natural World

Addressing Pollution, Waste,
and Energy Issues

A Six-Session Program of Formation and Action
for the Passionist Family
to Engage *Laudato Si'*

Caring for God's Creation
Embracing Gospel Justice
Renewing the Passionist Charism



“What kind of world do we want to leave to those who come after us, to children who are now growing up? ... The issue is one which dramatically affects us, for it has to do with the ultimate meaning of our earthly sojourn.”

*– Pope Francis, *Laudato Si'* (160)*

Keeping Alive the Memory of the Passion in the 21st Century

Introduction



Pope Francis calls for religious congregations to implement a Laudato Si' action plan.

How can you and your community respond?

Passionist Family Implementing a Laudato Si' Action Platform

In May 2020, Pope Francis put forth a call for religious congregations to embark on a seven year journey toward total sustainability in the spirit of Laudato Si' and create an action platform measured by:

1. Responding to the Cry of the Earth
2. Responding to the Cry of the Poor
3. Building Ecological Economies – ethical consumption and investments
4. Adopting Simple Lifestyles – sobriety in use of Earth's resources and energy
5. Creating Ecological Education – ongoing formation
6. Reawakening an Ecological Spirituality – recover a religious vision of God's creation
7. Promoting Community Action and Advocacy – systemic change

[Click here](#) to access the Vatican's Laudato Si' Action Platform website and learn more about the moral and spiritual compass laid out by Pope Francis to create a more caring, inclusive, and sustainable world.



Passion of the Earth, Wisdom of the Cross is a six-session program of formation and action for the Passionist family to engage Laudato Si' and create a Laudato Si' Action Platform. Each session includes five segments:

Part 1: Education – Embrace the Message

The six sessions of the program align with the six chapters of Laudato Si'. This segment provides information to help participants understand and gain insight into a central theme of the chapter. The focus of this session is on waking up and paying attention to what is happening to our common home.

Part 2: Motivation – Consider the Issues

Pope Francis wants us to “become painfully aware” (LS 19) of what is happening to our common home. Throughout the encyclical Pope Francis addresses some of the most urgent environmental and social issues we face as a global community. Each session of this program focuses on one of those issues, offering participants an opportunity to become familiar with and sensitized to the suffering of the Earth.

Part 3: Discussion – Engage in Dialogue

This section offers guidance for structuring a community discussion. Participants should read parts 1-4 prior to the group meeting. Ideally, schedule 90 minutes for a conversation – 60 minutes on content of the encyclical and 30 minutes on considering an action plan. Use the questions provided to guide the discussion. The facilitator should decide in advance which topics to consider. Allow each person to share their reflections for two to three minutes. Listening is an essential ingredient to dialogue. After everyone has shared, open the topic for conversation. Before moving to the next question, allow for a few moments of silence so people can recollect themselves. Ask someone to record the key aspects of the sharing. This will help your community respond to Pope Francis' call for religious orders to create and implement a Laudato Si' Action Platform leading to an integral ecology.

Part 4: Respond – Take Action

Pope Francis calls us to reflect on how our lifestyles can often be thoughtless and harmful. Listed in this section is a menu of practical and concrete options for taking action to live out the directives of Laudato Si'. Consider what changes you can make as an individual and as a community or ministry site to better protect God's creation and embrace Gospel justice. Ecological conversion requires people to let “the effects of their encounter with Jesus Christ become evident in their relationship with the world around them” (LS 217). After each session, submit a report on the elements of your entity's action plan. These will be compiled and posted online to form a public statement of the Passionist Laudato Si' Action Platform.

Part 5: Resources – Learn More

This section offers additional information to further your education, enhance community conversations, and provide links to online resources for taking responsible action in building a Laudato Si' Action Platform.



Session 4
Goal

Recovering a Sense of Human Kinship with Natural World and All Creatures

PART
1

Embrace the Message

Laudato Si' – Chapter 4 Integral Ecology

“It cannot be emphasized enough how everything is interconnected.” (LS 138)

1. Integral ecology means recognizing that everything on Earth is closely related to everything else. For humans to flourish we have to understand how vast systems connect and interrelate to create one whole planetary system. It also refers to an integrated and holistic approach to social, economic and environmental problems.
2. “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.” (LS 139)
3. “The notion of the common good also extends to future generations. The global economic crises have made painfully obvious the detrimental effects of disregarding our common destiny, which cannot exclude those who come after us. We can no longer speak of sustainable development apart from intergenerational solidarity. 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.” (LS 159)

The focus of chapter four of Laudato Si' is integral ecology. The key principle of integral ecology is that human beings live in a universe in which everything is intimately connected to everything else. Thus, we cannot talk about care for creation without also talking about justice to the poor, and we cannot respond to the expanding challenges of climate change without simultaneously considering how our economies, politics, cultural assumptions, educational philosophies, patterns of production and consumption, and even our theologies and spiritualities must change. As Pope Francis insists, “It cannot be emphasized enough how everything is interconnected” (LS 138).

Francis gives several examples of how embracing integral ecology will affect how we think, judge and act, but two seem especially pertinent. First, our commitment to the common good, a cornerstone of Catholic social teaching, will be deepened and renewed; however, now we must consider not only the common good of other human beings, but also of other species and the whole of creation. Second, because how we live today has inescapable consequences for the well-being of those who come after us, in addition to what we owe in justice to our contemporaries, we must also acknowledge our responsibilities to future generations and the natural world.

Integral ecology prompts us to search for new answers to ageless questions: “What is the purpose of our life in this world? Why are we here?” (LS 160) Passionists certainly have something important to contribute to this urgent and exciting conversation. Let us seize the opportunity!

Pope Francis calls upon Passionists to respond to the crucified Earth

“Nature and the cosmos, subject to pain and decay due to human manipulation, take on worrying degenerative traits. You too are asked to identify new lifestyles and new forms of language in order to proclaim the love of the Crucified One, thus giving witness to the heart of your identity.”
– Pope Francis' letter to the Passionists upon the Jubilee for the third century of the Congregation, 15 October 2020





Consider the Issues

Pollution, Waste, and the Throwaway Culture

Since the Industrial Revolution in the late nineteenth century, humans have invented and manufactured an explosion of new products. Unfortunately, the pace of growth has outgrown Earth's limits. Pope Francis puts it this way: "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" (#161).

In addition, many humans have adopted a throwaway culture with the production of single-use items and the chasing of fad products. This results in ecosystems less able to support life, because of pollution of our land and waters and climate change from trash mounds that leak methane gas. Methane gas has more than 80 times the warming power of carbon dioxide over the first 20 years after it reaches the atmosphere. At least 25% of today's global warming and resultant climate change is driven by methane from human actions.

Two areas of pollution are especially problematic:

1. Plastic waste. Around 30% of plastics consumed are single-use – plastic cups, plastic cutlery and plates, plastic containers, plastic bags. While convenient, they are discarded after just one use. The amount of time, energy and effort that goes into producing, exporting, and importing these products puts a strain on the environment. Plus, much of the single-use plastics such as wrappers and straws cannot be recycled. In fact, out of the 300 million tons of plastic produced each year worldwide, 150 tons is unrecyclable. As a result, pollution on a massive scale occurs as plastic is dumped into landfills and the ocean.

2. Electronic waste. Planned obsolescence is a term for equipment or technology that was designed with the purpose of becoming obsolete after a period of time. Electronics are made with metals extracted from the ground, and when they are dumped in landfills, those metals pollute the land and water.



"The earth, our home, is beginning to look more and more like an immense pile of filth." (LS 21)

What the Church is Saying

- 1. Pope Francis laments the cumulative effect of pollution, waste and the throwaway culture:** "The earth, our home, is beginning to look more and more like an immense pile of filth.... once beautiful landscapes are now covered with rubbish." (LS 21)
- 2. Exposure to atmospheric pollutants** produces a broad spectrum of health hazards, especially for the poor, and causes millions of premature deaths.... There is also pollution that affects everyone, caused by transport, industrial fumes, substances which contribute to the acidification of soil and water, fertilizers, insecticides, fungicides, herbicides and agrottoxins in general." (LS 20)
- 3. "Our industrial system,** at the end of its cycle of production and consumption, has not developed the capacity to absorb and reuse waste and by-products. We have not yet managed to adopt a circular model of production capable of preserving resources for present and future generations." (LS 22)
- 4. "An economic system** that is completely detached from ethical concerns does not create a more just social order but leads instead to a 'throwaway' culture of consumption and waste. An economic system that is fair, trustworthy and capable of addressing the most profound challenges facing humanity and our planet is urgently needed. (Pope Francis' address to members of the Council for Inclusive Capitalism at the Vatican Nov. 11, 2019)
- 5. "Education in environmental responsibility** can encourage ways of acting which directly and significantly affect the world around us, such as avoiding the use of plastic and paper, reducing water consumption, separating refuse, cooking only what can reasonably be consumed, showing care for other living beings, using public transport or car-pooling, planting trees, turning off unnecessary lights, or any number of other practices. All of these reflect a generous and worthy creativity which brings out the best in human beings." (LS 211)



Engage in Dialogue

Community Discussion

The purpose of dialogue is to help us as individuals and as a community to respond to the Passion of the Earth by better caring for God's creation, embracing Gospel justice, and renewing our commitment to the Passionist charism in the context of *Laudato Si'*. Plan to spend approximately 30% of the meeting time to discuss and discern action steps suggested on pages 6-7.

1. Prayer

Begin with "A Prayer in Union with Creation" from *Laudato Si'* on page 9, followed by three minutes of silence, inviting the Spirit to bless the gathering. Conclude the session with the prayer on page 5.

Chapter four of Laudato Si' focuses on Integral Ecology

This is a very important chapter. Pope Francis defines Integral Ecology as an ecology "which clearly respects its human and social dimensions" (LS 137). He goes on to explain various types of ecology and ends the chapter with two important principles: honoring the common good and justice between generations.

2. Environmental, Economic And Social Ecology (138-142)

Pope Francis emphasizes the dimension of the interconnectedness of all things and "the conditions required for the life and survival of society, and the honesty needed to question certain models of development, production and consumption" (LS 138). He calls for an INTEGRATED APPROACH to a complex crisis: "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. Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature" (LS 139). The concept of economic growth offers a limited understanding of the issues and suggests the need for an "economic ecology" capable of appealing to a broader vision of reality, a humanism capable of bringing together the different fields of knowledge, including economics, in the service of a more integral and integrating vision (LS 141).

- Integral Ecology is an approach that connects environmental problems with social and economic problems. How do you see this connection?
- Pope Francis encourages us to listen to BOTH the cry of Earth and the cry of the poor. What happens when we are attuned to only one or the other?

3. Cultural Ecology (143-146)

"Together with the patrimony of nature, there is also an historic, artistic and cultural patrimony which is likewise under threat" (LS 143). This threat demands greater attention to local cultures. A consumerist vision of human beings has a leveling effect on cultures. It attempts to resolve all problems through uniform regulations or technical interventions and can lead to overlooking the complexities of local problems which demand the active participation of all members of the community (LS 144). In the context of culture the Pope expresses the need for special care for indigenous communities and their cultural traditions, noting that they are not merely one minority among others, but should be the principal dialogue partners, especially when large projects affecting their land are proposed. Nevertheless, in various parts of the world pressure is being put on them to abandon their lands to make room for agricultural and mining projects (LS146).

- Pope Francis' Post-Synodal Apostolic Exhortation, *Querida Amazonia* laments the exploitation of resources and environmental destructions on the indigenous peoples of the Amazon region. How do the experiences of our brothers and sisters in the Amazon region illustrate the importance of cultural ecology?
- Why is it important to understand the complexities of local situations and the voices of local people in resolving problems?





Engage in Dialogue

4. Ecology Of Daily Life (147-155)

In this section the Pope deals with the issue of QUALITY OF LIFE which affects everyone. He commends those who, with generosity and creativity, respond to the environmental limitations of their surroundings, but notes that extreme poverty can lead to immense challenges in regard to quality of life. He mentions the problems raised by lack of housing, criminalization and overcrowding in mega-cities (LS 148-149,152). But he also mentions a series of transformations in urban life that could be part of the new vision for our common home (LS 147-153). Concern for city life, however, should not cause us to overlook rural populations which “lack access to essential services and where some workers are reduced to conditions of servitude, without rights or even the hope of a more dignified life” (LS 154). The section ends with a recognition of the relationship between human life and moral law, which is inscribed in our nature and is necessary for the creation of a more dignified environment (LS 155).

- Pope Francis says: “Having a home has much to do with a sense of personal dignity and the growth of families. This is a major issue for human ecology.” (LS152) What efforts are you aware of to provide safe and affordable housing in your area?
- Have you seen human communities harmed or even displaced by environmental conditions? Please describe.

5. The Principle Of The Common Good (156-158)

The Pope emphasizes the common good as a central and unifying principle of social ethics, one which is based on respect for the human person as such (LS 156-157). He calls on society as a whole, and the states in particular, to defend and promote the common good, showing in a special way solidarity with and preferential option for the poorest of our brothers and sisters (LS 157-158).

- Why does the principle of the common good become a summons to solidarity and a preferential option for the poorest of our brothers and sisters?
- “In a world where the unjust distribution of goods is a major source of division, hatred, and suffering, we want our poverty to witness to the true value and purpose of these goods. As far as possible we intend to share our life with others, and to use our possessions for the relief of suffering and for the increase of justice and peace in the world” (Constitutions #13). How do we live this out in today’s world?

6. Justice Between The Generations (159-162)

What kind of world do we want to leave to those who come after us, to children who are now growing up? (LS 160) The Pope comments that: “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” (LS 159), adding that our very dignity is at stake. The current crisis demands a very concrete response, and Pope Francis says: “The effects of the present imbalance can only be reduced by our decisive action, here and now. We need to reflect on our accountability before those who will have to endure the dire consequences”(LS 161).

- Pope Francis affirms that intergenerational solidarity is a basic question of justice. What must be done to provide for coming generations?
- What does sustainable living have to do with intergenerational solidarity?

7. Formation of an Action Plan to address two issues: the throwaway culture and energy transition

In this session we consider how our choices can contribute to a more just and sustainable world. Consider the menu of options in Part 4 on pages 6-7. Ask someone to record the key aspects of the sharing and complete online the Action Report. Go to www.pas-siochristi.org to submit a report on the action plan of your entity for this session. These will be compiled and posted online to form our Passionist Laudato Si’ Action Platform.

Prayer

O Giver of Life, you are the source of all creation. Through the healing power of Jesus you brought sight to the blind. Open our eyes to the damage being done to our common home through pollution, excessive consumption, and the throwaway culture mentality. Sensitize us to an integral ecology that cares for the wellbeing of the land, the seas, the atmosphere, and all creatures. Teach us to use your creation with moderation and compassion for those who do not have enough. You are our hope. Amen



Take Action

Energy Transition

We need energy to live and our appliances need energy in order to function. But where does energy come from?

In most countries, the energy used to keep our buildings cozy, our appliances humming, and our cars running comes from fossil fuels – coal, oil and natural gas. These enable us to live with comfort and conveniences. However, many people are unaware of how our energy choices affect God's creation. Electric power plants that convert coal into electricity are some of the largest industrial sources of pollutants.

Each of us has a responsibility to use energy more efficiently. Conserving energy translates into cleaner air, cleaner water, and preservation of our land from damage caused by drilling, fracking, or removal of coal. A bonus is that it also saves money.

Learn simple ways to consume less fossil fuel energy. Pope Francis suggests that small steps can make a difference. "A person who could afford to spend and consume more but regularly uses less heating and wears warmer clothes, shows the kind of convictions and attitudes which help to protect the environment. There is a nobility in the duty to care for creation through little daily actions." (LS 211)

We live in an energy-hungry world. God has entrusted one Earth to us – we must learn to care for it and save precious non-renewable resources for future generations.

Laudato Si' asks us to consider where our energy comes from, consume more clean energy, and consume energy more efficiently

If There's Only One Thing You Can Do ...



Replace light fixtures with LED or compact fluorescent bulbs (CFL). It's a simple way to reduce energy consumption and save money over the long term. Using a standard 100-watt incandescent light bulb for one year requires over 700 pounds of coal. About 90% of the energy consumed by incandescent light bulbs creates heat instead of light. They use 4 times more energy than CFLs and 7 times more than LEDs for the same amount of light. Switch off unnecessary lights also helps.



Burning fossil fuels – coal, oil, and natural gas – releases the greenhouse gas carbon dioxide (CO₂) into the atmosphere. At present, it is extremely difficult to avoid using any one of these forms of energy. But taking steps to reduce our carbon emissions is important. CO₂ affects the air we breathe and the quality of life on our planet.

Rethink how your use of energy impacts God's creation and people's lives. Then take two important steps – use energy more efficiently and try finding alternatives to consuming fossil fuels.

Lights

- Turn off unnecessary lights. Don't leave lights on when a room is unoccupied. Be conscious of wasting energy.

Heating and Cooling Air

- Consider how to conserve energy in heating and cooling the rooms in your buildings.
- Install programmable thermostats for energy efficiency.
- Reduce drafts by caulking, weather-stripping and adding insulation. Keep heated and cooled air in the building.

Appliances

- Consider not using the clothes dryer (or over-drying) whenever possible. Line drying saves energy and money.
- Use energy-saving settings on the big four: refrigerator, dishwasher, clothes washer and dryer.
- Power down. 5-10% of home energy can be consumed by electronics when they're not in use. Use power strips for TVs, computers, or anything with a light.
- Get an energy audit from your local utility company.
- When replacing appliances, purchase energy efficient models.

Heated Water

- Use the shortest wash for dishwashing, laundry, and showers. Heating water is an energy guzzler.
- For laundry, most loads don't need hot water. Wash in cold. 90% of the energy used by washing machines goes into heating the water.
- Wash laundry and run dishwashers only when full.

Alternative Energy

- Follow the example of the Vatican and install solar panels.



Take Action

Counteracting the Throwaway Culture Mentality

Buying: What Comes In

- Buy conscientiously. Understand the environmental and social impacts of products you purchase. Find online information on products that help you live a more creation-friendly lifestyle.
- Buy in bulk. Reduce packaging waste that fills the planet with trash.
- Avoid purchasing disposable products such as plastic bags, plastic or paper plates, plastic cutlery, paper napkins, paper or plastic cups. Buy good quality products that last. Over its life span, a reusable ceramic mug is used nearly 3,000 times.
- Use paper responsibly. Conserve by printing on both sides, set default margins narrower, and use recycled paper.
- Stop unwanted junk mail. Less mailbox clutter means saving natural resources, less pollution and less waste.
- Buy products from environmentally and socially responsible companies. Who you buy from is a significant choice. Is the company a polluter or good steward of God's creation? Does it run sweatshops or provide just wages for workers? Let companies know you care.
- Buy Fair Trade products to ensure a just wage for workers and artisans around the world. Learn more at www.fairtrade.net.



Shopping is a Moral Act

“It is good for people to realize that purchasing is always a moral – and not simply economic – act. Hence the consumer has a specific social responsibility.” – Pope Benedict XVI (Caritas in Veritate, 66)

Trash: What Goes Out

- Reduce, Reuse, Recycle. 1st: reduce your consumption. 2nd: use reusables, forgo disposable paper napkins, towels, and cups. 3rd: recycle by returning waste naturally to the Earth. We throw away millions of tons of material each year. It doesn't go “away.” It goes into landfills and congests our land with garbage dumps.
- Minimize landfill waste by selecting items with the least amount of packaging. Encourage manufacturers to use minimal packaging.
- Pay bills online. This minimizes paper consumption, saves trees and reduces fuel consumed by vehicles that transport paper checks.
- Join the Zero Waste Movement, an anti-garbage strategy. Produce less waste; avoid polystyrene foam containers or any packaging that is not biodegradable, recycle or compost whatever you can.

Toxics

- Purchase nontoxic cleaning products. Laudato Si' asks us to make deliberate choices to consume in ways that protect God's creation. Many everyday cleaning products contain toxic chemicals that can be hazardous to the environment and dangerous to our health.
- Make your own cleaning products. Simple recipes for nontoxic all-purpose general clearers, disinfectants, and window cleaners are available online. Save money and protect our waterways from pollution.
- Avoid toxic pesticides and fertilizers. Organic alternatives are much safer for you and the Earth.

Vatican Solar Panels

In 2008, under Pope Benedict, the roof of the papal audience auditorium was covered with 2400 solar panels to produce energy for the Vatican, cutting carbon-dioxide emissions by about 225 tons per year. The solar panels produce energy equivalent to the annual consumption of almost 100 families, making the building completely self-sufficient as far as electricity is concerned.



Learn More

Integral Ecology

Integral Development

Caritas International, working in all areas of the world, takes an integral ecology approach in its international development work – aiming to combat poverty, to support people who are excluded, and to care for the Earth. [Click here](#). (Spanish, French, English)

The Earth Charter

The Earth Charter, a landmark international document, recognizes that environmental protection, human rights, equitable human development, and peace are interdependent and indivisible. Its principles seek to inspire a new sense of global interdependence and shared responsibility for the well-being of the whole human family, the greater community of life, and future generations. [Click here](#). (English, Spanish, Portuguese)

Protecting Life – Humanity and Nature

Green Cross International works holistically, integrating human and environmental solutions to implement the United Nations' Earth Charter with programs which include values change, environmental security and sustainability, water for life and peace, smart energy, and reforestation. [Click here](#). (over 100 languages)

Water and Pollution

World Cleanup Day

Great Global Cleanup is a worldwide campaign to rid the environment of waste and plastic pollution. Sign up to participate in or sponsor a cleanup on World Cleanup Day which is celebrated on the third Saturday in September and brings together people worldwide to clean up and care for their communities. [Click here](#). (Dutch, French, German, Italian, Portuguese, Spanish)

United Nations Environment Programme

The UN Environment Programme proposes a circular economy to avoid five types of pollution – plastic, chemical, air, nitrogen, and waste. In a circular economy products and materials are designed to be reused, remanufactured, recycled or recovered and thus maintained in the economy for as long as possible. This economic system avoids waste and greenhouse gas emissions are minimized. [Click here](#). (Spanish, English, Portuguese, French)

Hidden Waste, Hidden Costs

The majority of global waste ends up getting incinerated or piled up in landfills, streams, and eventually our oceans. Often the consequences of growing global waste are hidden. This article reveals seven little known facts about the consequences of human waste. [Click here](#). (German, English, French, Spanish)

Effects of Pollution on Human Health

The article explains the effects of pollution not only harms the natural world, but has a devastating impact on human health. Air pollution causes 36% of deaths from lung cancer, 34% of deaths from stroke and 27% of deaths from heart disease. [Click here](#) to learn more. (English, Spanish, Italian, Portuguese)

Impact of a Throwaway Culture

From packaging for our food to synthetic fabric for our clothes, plastic has become an inescapable reality and much of it winds up in the ocean, where it threatens marine life and human health too. "Throwaway Culture," an award-winning short video, asks: When did we become so addicted to plastic? And what can we do to break our addiction? [Click here to watch](#). (English with Spanish subtitles)

Energy

Suggestions from the United Nations

The United Nations lists ten actions to limit climate change by lowering emissions, including travel, the electricity we use, the food we eat, and the things we buy. [Click here](#). (Spanish, French, Portuguese, English)

Achieving Affordable and Clean Energy

Green Cross International offers a roadmap to achieve the United Nations' Sustainable Development Goal #7: affordable and clean energy. [Click here](#). (over 100 languages)

Natural Climate Solutions

Conservation International focuses on how conserving, restoring, and improving our ecosystems nature could get us at least 30 percent of the way to solving the climate crisis, while also providing a host of additional benefits such as filtering fresh water and providing breathable air. [Click here](#). (Spanish, Portuguese, English, Japanese)



Prayer

from Laudato Si'

A Prayer in Union with Creation

Father, we praise you with all your creatures.
They came forth from your all-powerful hand;
they are yours, filled with your presence
and your tender love.
Praise be to you!

Son of God, Jesus,
through you all things were made.
You were formed in the womb of Mary our Mother,
you became part of this earth,
and you gazed upon this world with human eyes.
Today you are alive in every creature
in your risen glory.
Praise be to you!



Holy Spirit, by your light
you guide this world towards the Father's love
and accompany creation as it groans in travail.
You also dwell in our hearts
and you inspire us to do what is good.
Praise be to you!

Triune Lord, wondrous community of infinite love,
teach us to contemplate you
in the beauty of the universe,
for all things speak of you.
Awaken our praise and thankfulness
for every being that you have made.
Give us the grace to feel profoundly joined
to everything that is.

God of love, show us our place in this world
as channels of your love
for all the creatures of this earth,
for not one of them is forgotten in your sight.
Enlighten those who possess power and money
that they may avoid the sin of indifference,
that they may love the common good, advance the weak,
and care for this world in which we live.
The poor and the earth are crying out.
O Lord, seize us with your power and light,
help us to protect all life,
to prepare for a better future,
for the coming of your Kingdom
of justice, peace, love and beauty.
Praise be to you!
Amen.

John Paul II on Care for the Common Good

“It is manifestly unjust that a privileged few should continue to accumulate excess goods, squandering available resources, while masses of people are living in conditions of misery at the very lowest level of subsistence. Today, the dramatic threat of ecological breakdown is teaching us the extent to which greed and selfishness – both individual and collective – are contrary to the order of creation, an order which is characterized by mutual interdependence.” – Pope John Paul II