

Weekly Creation Quotes from Laudato Si', the Climate encyclical of Pope Francis.

LS plus number = the paragraph of Laudato Si' where you can find the quote.

Period I (Advent)

First Sunday of Advent 27th November

Saint Francis of Assisi reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us. "Praise be to you, my Lord, through our Sister, Mother Earth, who sustains and governs us, and who produces various fruit with coloured flowers and herbs". (LS 1)

Second Sunday of Advent 4th December

This sister (our Mother Earth) now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her. We have come to see ourselves as her lords and masters, entitled to plunder her at will. (LS 1-2)

Third Sunday of Advent 11th December

We have come to see ourselves as her [Creation's] lords and masters, entitled to plunder her at will. The violence present in our hearts, wounded by sin, is also reflected in the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life. (LS 2)

Fourth Sunday of Advent 18th December

We require a new and universal solidarity... All of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents. (LS 14)

Period 2: Peace and Justice

(including Peace and Homelessness Sundays; New Year to Ash Wednesday)

Sunday 1st January 2017 (perhaps a sentence to remind people, e.g. 'Pope Francis says:')

Exposure to atmospheric pollutants produces a broad spectrum of health hazards, especially for the poor, and causes millions of premature deaths. (But) 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. (LS 20, LS 23)

Sunday 8th January

Very solid scientific consensus indicates that we are presently witnessing a disturbing warming of the climatic system. Humanity is called to recognize the need for changes of lifestyle, production and consumption, in order to combat this warming or at least the human causes which produce or aggravate it. (LS 23)

Sunday 15th January

A number of scientific studies indicate that most global warming in recent decades is due to the great concentration of greenhouse gases (carbon dioxide, methane, nitrogen oxides ...) released mainly as a result of human activity... The problem is aggravated by a model of development based on the intensive use of fossil fuels, which is at the heart of the worldwide energy system. (LS 23)

Sunday 22nd January

Many of the poor live in areas particularly affected by phenomena related to warming, and their means of subsistence are largely dependent on natural reserves and ecosystemic services such as agriculture, fishing and forestry. They have no other financial activities or resources which can enable them to adapt to climate change or to face natural disasters, and their access to social services and protection is very limited. (LS 25)

Sunday 29th January

There has been a tragic rise in the number of migrants seeking to flee from the growing poverty caused by environmental degradation. They are not recognized by international conventions as refugees; they bear the loss of the lives they have left behind, without enjoying any legal protection whatsoever. Sadly, there is widespread indifference to such suffering, which is even now taking place throughout our world. (LS 25)

Sunday 5th February

Many professional(s) live far from the poor ... This lack of physical contact and encounter, ... can lead to a numbing of conscience ... Today, however, we have to realize that a true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor. (LS 49)

Sunday 12th February

To blame population growth instead of extreme and selective consumerism on the part of some, is one way of refusing to face the issues. It is an attempt to legitimize the present model of distribution, where a minority believes that it has the right to consume in a way which can never be universalized, since the planet could not even contain the waste products of such consumption. (LS 50)

Sunday 19th February

People may well have a growing ecological sensitivity but it has not succeeded in changing their harmful habits of consumption which, rather than decreasing, appear to be growing all the more. A simple example is the increasing use and power of air-conditioning. (LS 55)

Sunday 26th February

If we are truly concerned to develop an ecology capable of remedying the damage we have done, no branch of the sciences and no form of wisdom can be left out, and that includes religion and the language particular to it. The Catholic Church is open to dialogue with philosophical thought; this has enabled her to produce various syntheses between faith and reason. The development of the Church's social teaching represents such a synthesis with regard to social issues; this teaching is called to be enriched by taking up new challenges. (LS 63)

**Period 3: Gospel of Creation part I (Laudato Si paragraphs 62-100).
(Lent)**

Sunday 5th March

Science and religion, with their distinctive approaches to understanding reality, can enter into an intense dialogue fruitful for both... Given the complexity of the ecological crisis and its multiple causes, we need to realise that the solutions will not emerge from just one way of interpreting and transforming reality. Respect must also be shown for the various cultural riches of different peoples, their art and poetry their interior life and spirituality. No branch of the sciences and no form of wisdom can be left out, and that includes religion and the language particular to it. LS 63

Sunday 12th March

If the simple fact of being human moves people to care for the environment of which they are a part, Christians in their turn realise that their responsibility within creation and their duty towards nature and the Creator are an essential part of their faith. It is good for humanity and the world at large when we believers better recognise the ecological commitments which stem from our convictions. LS 64

Sunday 19th March

The Bible teaches that every man and woman is created out of love and made in God's image and

likeness (Gen 1:26). This shows us the immense dignity of each person, .. How wonderful is the certainty that each human life is not adrift in the midst of hopeless chaos. Each of us is willed, each of us is loved, each of us is necessary. LS 65

Sunday 26th March

We are not God. The earth was here before us and it has been given to us. ... Nowadays we must forcefully reject the notion that our being created in God's image and given dominion over the earth justifies absolute domination over other creatures. LS 67

Sunday 2nd April

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. Humanity must therefore respect the goodness of every creature to avoid any disordered use of things. (Catholic Catechism) LS 69

Sunday 9th April

Everything is interconnected... Genuine care for our own lives and our relationships with nature is inseparable from fraternity, justice and faithfulness to others... The gift of the earth and its fruitfulness belongs to everyone. LS 70-71

Period 4: Gospel of Creation continued, paragraphs 62-100 (Easter weeks)

Sunday April 23rd

In the Bible the God who liberates and saves is the same God who created the universe, and these two divine ways of acting are intimately and inseparably connected: 'Ah Lord God! It is you who made the heavens and the earth by your great power and by your outstretched arm! Nothing is too hard for you ... You brought your people Israel out of the land of Egypt with signs and wonders' (Jer 32:17, 21) LS 73

Sunday April 30th

A fragile world, entrusted by God to human care, challenges us to devise intelligent ways of directing, developing and limiting our power. When Nature is viewed solely as a source of profit and gain, this has serious consequences for society. LS 79, 82.

Sunday May 7th

The ultimate purpose of other creatures is not to be found in us. Rather all creatures are moving forward with us and through us towards a common point of arrival which is God. LS 83

Sunday May 14th

God has written a precious book, 'Whose letters are the multitude of created things present in the universe' (John Paul II) Creatures exist only in dependence on each other, to complete each other in the service of each other. LS 86

Sunday May 21st

The New Testament does not only tell us of the earthly Jesus and his tangible and loving relationship with the world. It also shows him risen and glorious, present throughout creation by his universal Lordship: For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his Cross (Col 1: 19-20) LS 100

Period 5: Paragraphs 101-136 (Ascension, Pentecost, Trinity, Corpus Christi)

Sunday May 28th

There is a growing awareness that scientific and technological progress cannot be equated with the progress of humanity and history, a growing sense that the way to a better future lies elsewhere. This is not to reject the possibilities which technology continues to offer us. LS 113

Sunday June 4th

Nobody is suggesting a return to the Stone Age, but 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. LS 114

Sunday June 11th

Since everything is interrelated, concern for the protection of nature is also incompatible with the justification of abortion. How can we genuinely teach the importance of concern for other vulnerable beings, however troublesome or inconvenient they may be, if we fail to protect the human embryo even when its presence is uncomfortable and creates difficulties?. LS 120

Sunday June 18th

There is a great variety of small-scale food production systems which feed the greater part of the world's peoples, using a modest amount of land and producing less waste, be it in small agricultural parcels, in orchards and gardens, hunting and wild harvesting or local fishing. LS 65

Period 6: Paragraphs 137-162

(Ordinary Time, Sunday 25th June to Sunday 27th August)

Sunday 25th June

Since everything is closely interrelated, and today's problems call for a vision capable of taking into account every aspect of the global crisis, I suggest that we now consider some elements of an integral ecology (environmental, economic and social), one which clearly respects its human and social dimensions. LS 137

Sunday 2nd July

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

Sunday 9th July

Today the analysis of environmental problems cannot be separated from the analysis of human, family, work-related and urban contexts, nor how individuals relate to themselves, which in turn leads to how they relate to others and to the environment. LS 141

Sunday 16th July

It is essential to show special care for indigenous communities and their cultural relations. 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. LS 146

Sunday 23rd July

At times a commendable human ecology is practised by the poor despite numerous hardships ... if communities are created, if the limitations of the environment are compensated for in the interior of each person who feels held within a network of solidarity and belonging. In this way any place can turn from being a hell on earth into the setting for a dignified life. LS 148

Sunday 30th July

Learning to accept our body, to care for it and respect its fullest meaning, is an essential element of any genuine human ecology. Also, valuing one's own body in its femininity or masculinity is necessary if I am going to be able to recognise myself in an encounter with someone who is different. In this way we can joyfully accept the specific gift of another man or woman, the work of God the Creator, and find mutual enrichment. It is not a healthy attitude which would seek to cancel out sexual difference because it no longer knows how to confront it. LS 155

Sunday 6th August

The notion of the common good also extends to future generations. 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 realise that the world is a gift which we have freely received and must share with others. LS 159

Sunday 13th August

What kind of world do we want to leave to those who come after us, to children who are now growing up? We need to see that what is at stake is our own dignity. Leaving an inhabitable planet to future generations is first and foremost up to us. The issue is one which dramatically affects us, for it has to do with the ultimate meaning of our earthly sojourn. LS 160

Sunday 20th August

Doomsday predictions can no longer be met with irony or disdain. We may well be leaving to coming generations debris, desolation and filth. The effects of the present imbalance can only be reduced by our decisive action, here and now. LS 161

Sunday 27th August

Let us not only keep the poor of the future in mind but also today's poor, whose life on earth is brief and who cannot keep on waiting. LS 162

Period 7: Paragraphs 163-201**(Creation Season: September 1st World Day of Prayer for Creation to October 4th Feast of St Francis of Assisi)****Sunday 3rd September**

Beginning in the middle of the last century ... there has been a growing conviction that 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. Worldwide the ecological movement has made significant advances. LS 164

Sunday 10th September

Some strategies for lowering pollutant gas emissions call for the internationalisation of environmental costs. ... Since the effects of climate change will be felt for a long time to come, even if stringent measures are taken now, some countries with scarce resources will require assistance in adapting to the effects already being produced, which affect their economies. LS 170

Sunday 17th September

Environmental impact assessment should not come after the drawing up of a business proposition or the proposal of a particular policy, plan or programme ... the local population should have a special place at the table; they are concerned about their own future and that of their children, and can consider goals transcending immediate economic interest. LS 183

Sunday 24th September

Is it realistic to hope that those who are obsessed with maximizing profits will stop to reflect on the

environmental damage which they will leave behind for future generations? ... Moreover, biodiversity is considered at most a deposit of economic resources available for exploitation, with no serious thought for the real value of things, their significance for persons and cultures, or the concerns and needs of the poor. LS 190

Sunday 1st October

Put simply, it is a matter of redefining our notion of progress. 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. LS 194

Period 8: Paragraphs 20-246 (Ordinary Time from October 8th to Christ the King)

Sunday October 8th

The majority of people living on our planet profess to be believers. This should spur religions to dialogue among themselves for the sake of protecting nature, defending the poor and building networks of respect and fraternity. LS 201

Sunday October 15th

Dialogue among the various sciences is likewise needed since each can tend to become enclosed in its own language, while specialisation leads to a certain isolation and the absolutization of its own field of knowledge. LS 201

Sunday October 22nd

It is we humans above all who need to change. A great cultural, spiritual and educational challenge stands before us. ... Yet all is not lost. Human beings, while capable of the worst, are also capable of rising above themselves, choosing again what is good, and making a new start. LS 202,204

Sunday October 29th

Let ours be a time remembered for the awakening of a new reverence for life, the firm resolve to achieve sustainability, the quickening of the struggle for justice and peace and the joyful celebration of life (Earth Charter) LS 207

Sunday November 5th

Only by cultivating sound virtues will people be able to make a selfless ecological commitment. A person who could afford to spend and consume more but regularly uses less ... shows the kind of convictions and attitudes which help to protect the environment. LS 211

Sunday November 12th

It must be said that some committed and prayerful Christians, with the excuse of realism and pragmatism, tend to ridicule expressions of concern for the environment: so what they need is an 'ecological conversion', whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them. LS 217

Sunday November 19th

Social problems must be addressed by community networks and not simply but the sum of individual good deeds ... The ecological conversion needed to bring about lasting change is also a community conversion. LS 219

Sunday November 26th

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. The ideal is ... to discover God in all things. LS 233