



**Mary Ward JPIC Office**  
Freedom - Justice - Sincerity - Felicity



# ***LAUDATO SI'***

**WE ARE ALL CONNECTED**

**16-24 MAY 2020, 5<sup>TH</sup> ANIVERSARY**



16<sup>TH</sup> MAY 2020

## COMMON HOME



see...

Our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us (#1). But our sister cries out because of our lack of responsibility and love to her, and because “we have come to see ourselves as her lords and masters, entitled to plunder her at will” (#2). Given the situation of environmental deterioration in which we find ourselves, Pope Francis calls on all who live on this planet to enter into dialogue about our common home (#3).



judge...

△ Urgency in appreciating the earth as our common home!

△ It is our duty to protect our common home

△ We act like masters, consumers, ruthless exploiters, unable to set limits on their immediate needs. #11



Pope Francis, in the encyclical, *Laudato Si'*, highlights the importance of Saint Francis as an inspiration for the letter.

**Which of Mary Ward's attitudes do I find most engaging in my JPIC ministry?**

**What does common home mean to me?**



17<sup>TH</sup> MAY 2020  
SIGNS OF THE TIME



see...

The Church calls us to reflect deeply on the events unfolding before our eyes and to respond to them out of mature faith and love, denouncing the harm done to our common home. The earth is crying out! The poor are crying out!



judge...

The encyclical proposes six areas that require such careful reflection:

- Δ climate change #20- 26
- Δ water #27-31
- Δ loss of biodiversity #32-42
- Δ decline in the quality of human life and the breakdown of society #43-47
- Δ global inequality #48-52
- Δ environmental problems #53-59



Pope Francis says that while there are other causes, the main one is human activity.

What do you think? What can we do in our personal, common and social lives to address the causes of climate change?



18TH MAY 2020

GOSPEL OF CREATION



*see...*

The complexity of the ecological crisis has multiple causes and Pope Francis puts right relationships at the heart of ecological conversion. Contemplating creation, we see the interconnectedness of all things and in this contemplation we see the need to ensure the rights of the most vulnerable.



*judge...*

△ We are meant for a relationship with God, others, and the world. **#65**

△ Everything is interconnected. **#70**

△ We are called to be responsible stewards. **#67-69**

△ Love of creation should not obscure the love of human dignity which is shared in equal measure by all humans. **#90**

△ Our cruelty affects how we relate with the other. **#92**



What do you think of the Pope's distinction between "nature" and "creation"?

Is there any particular action that you might take to renew and restore your relationships with the created world?



19<sup>TH</sup> MAY 2020

## THE HUMAN ROOTS OF THE ECOLOGICAL CRISIS

We have been brought to a crossroads by our technological developments. We are grateful for those which have improved the quality of human life through medicine, engineering, and communications. Yet it needs to be acknowledged that there have also been disastrous effects. Technological products are not neutral, but create a framework which ends up conditioning lifestyle and shaping social possibilities dictated by certain powerful groups that dominate economic and political life.



see...

△ The “use and throw away culture „and its effects: human trafficking, organized crime, commerce in blood diamonds, the buying of organs, using the fur of endangered species. **#122-123**



judge...

△ The need to protect employment. **#124-129**  
△ Biological technologies. Human intervention in plants and animals is permissible when it pertains to the necessities of human life. Technology separated from ethics. **#130-136**



Pope Francis is very concerned about the way we understand ourselves, our purpose and role, both in our lives and in our communities, caring for each other and our common home. Do you think this is important? How has our development been lacking in human responsibility, values and conscience?” **#105**



20<sup>th</sup> MAY 2020

## INTEGRAL ECOLOGY



see...

Pope Francis affirms that “intergenerational solidarity is not optional, but rather a basic question of justice”.

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, one which clearly respects its human and social dimensions. #137 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” (#162)



judge...

- △ Various types of ecology: environmental, economic, social, cultural and finally the ecology of daily life.
- △ Dimension of the interconnectedness of all things.
- △ Need for integrated approach to a complex crisis

**How do you see the connection between the ownership of the world’s common goods and the evangelical preferential option for the poor?**



**What must be done to guarantee a better future for the generations to come?**



21<sup>ST</sup> MAY 2020

**LINES OF APPROACH AND ACTION**



*see...*

Recognizing our global interdependence, Pope Francis sees that “global consensus is essential for confronting the deeper problems ...which cannot be resolved by unilateral actions on the part of individual countries.”

Thus, particularly because “economic and financial sectors, being transnational, tend ... to prevail over the political,” “global regulatory norms are needed to impose obligations and prevent unacceptable actions” by any of the world’s actors, particularly when such actions bear most detrimentally upon the poor. #173- 175.



*judge...*

△ Guidelines for action based on dialogue:

On environment the international community; new local and local policies; politics and economy; transparency in decision making; religions in dialogue with science.

# 163-201



Do you think that it is necessary to stay out of politics so as not to “dirty your hands,” or do you believe that we need to engage in political dialogues so that we might help make its choices for the common good?

Why should you work for a world that is more just, where the poor have a voice and are able to find their own dignity, where they are able to acquire the tools and knowledge necessary to escape their condition?



22<sup>ND</sup> MAY 2020

## ECOLOGICAL EDUCATION AND SPIRITUALITY



see...

***Laudato Si'*** is proposing radical decisions, transformative change and a global vision based on social justice, respect for people and for nature. It makes it clear that obsession with short-term gains, profits or technocracy will not give anyone the wisdom to find a humane and effective way forward. # 202-246



judge...

- Δ “Many things have to change course, but it is human beings
- Δ above all who need to change”. The need of a new lifestyle, reject consumerism. # 202
- Δ Covenant between humanity and environment
- Δ Need for inner peace is related to caring for the ecology
- Δ *Laudato Si* calls our attention to life “beyond the sun”, to eternal life “in which each creature, resplendently transfigured, will take its rightful place and have something to give those poor men and women who will have been liberated once and for all. #243-246



**What is the most urgent need of your society, and what can you do to educate others in this regard?**

**What “ecological conversion” can you commit to today?**



23<sup>rd</sup> May 2020

## AN INTEGRAL THEOLOGY



see...

Speaking of the cosmic dimension of the Eucharist, Pope Francis states that even when it is celebrated in a humble place, it is in some way celebrated “on the altar of the world.” He develops the idea that “Sunday, like the Jewish Sabbath, is meant to be a day which heals our relationships with God, with ourselves, with others and with the world.” #237



judge...

△ An integral ecology includes taking time to recover a serene harmony with creation, reflecting on our lifestyle and our ideals, and contemplating the Creator who lives among us and surrounds us, whose presence ‘must not be contrived, but found, uncovered. #225

△ When the foundations of social life are corroded, what ensues are battles over conflicting interests, new forms of violence and brutality, and obstacles to the growth of a genuine culture of care for addressing the Sacramental Signs and the Celebration of Rest. #233



What needs conversion in me?

What can you, especially those who profess Mary Ward’s way of life, do to live more simply?



24<sup>TH</sup> MAY 2020

MARY WARD

AND LAUDATO SI



"We seek to be instruments of justice, peace and reconciliation wherever there is brokenness and oppression, wherever there is need. "

**IBVM Constitutions 1:14**

- △ If we treat the created world with respect, if we do not plunder it for our own needs – both individually and collectively – then I would argue that that is another sphere in which her “justice” is present and that the way we, as 21st century “friends of Mary Ward, relate to creation and its integrity is a further aspect of living as a “just soul”. (Jane Livesey on the *Just Soul*)



How am I going to live *Laudato Si'* moving forward?

What do I personally commit to do/be?



As a person I pray for the grace to .....

**JESUS, SAY AMEN!**