**Laudato si’, On Care for Our Common Home**

*Encyclical of Pope Francis, May 24, 2015*

**SUMMARY**

The opening words of the canticle of St. Francis: “Praise be to you, my Lord” give *Laudato si’* its title. The words remind the reader that to live in relationship with God is to live a life of praise to God and what God has given – including our common home. With this theological grounding, Pope Francis makes an urgent appeal: Our common home, and our mother earth, is crying out because of the harm we are inflicting upon her.

The document asks all Catholics and all people of goodwill to discover that unseen bonds link all of Creation and together form a universal family. We are not above it. We are creatures also. And in God’s created order everything is connected. Rooted in Scripture and tradition, Pope Francis reflects on the human roots of the ecological crisis we are facing today. The encyclical notes the amazing technological growth humans have experienced has not been guided by responsibility, values and conscience. We have not used our power well.

As opposed to a culture of waste, Pope Francis proposes an integral ecology based on the relational nature of the world discovered in science – and based on the relational reality and God our tradition teaches, and that we put our faith in. The heart of the documents develops this comprehensive and integrated vision for the world, and applies its principles to our global environmental and moral crises.

*Laudato si’* **TEACHES...**

- That the urgent ecological conversation can be grounded in Scripture and in tradition.
- A “throwaway culture” consumes, exploits, and discards our natural resources – and human life.
- Everything is connected – including how we spend our money, how we spend our daily life, the design of our societies, the way we think about our bodies, and how we treat the rest of creation.
- When we see life that way, we see every act of consuming as a moral act that involves gifts of creation and impacts the dignity of other members of the human family (workers and global poor).
- Action reflecting this awareness of an integral ecology will create “culture of care.”
- Concern for the environment should no longer be seen as an “optional” aspect of Christian life but rather an integral and urgent part of Church teaching.
- Consensus among scientists gives us real view into the unsustainable state of our world.
- Scientific research regarding the environment and climate change should be praised and used.
- The poor are disproportionately affected by climate change.
- The condition of sin perpetuates indifference and selfishness at the root of this crisis and its denial.
- To avoid distractions that deny the cry of the earth and the cry of the poor, and engage in dialogue concerning solutions.
- We should be asking ourselves: What kind of world do we want to leave to those who come after us?

Click here to read full text of *Laudato si’*