



Anniversary of *Laudato Si'* (Ecclesial)



1. Opening prayer

“The Cantic of the Creatures”

Most High, omnipotent, good Lord, thine are the praises, the glory and the honour and every blessing.

To you alone, Most High, are due and no man is worthy to utter your name.

Praised are you, my Lord, with all your creatures, especially the brother sun, he is the day and by him you enlighten us; and he is beautiful and radiant with great splendour: from you.

Most High, it bears significance. Praise be to you, my Lord, for sister moon and stars: in heaven you have formed them clear and precious and beautiful.

Praise be to you, my Lord, for brother wind, and for the air and the cloudy and the calm and all weather, by which you give sustenance to your creatures.

Praise be to you, my Lord, for sister water, which is very useful and humble and precious and chaste.

Praise be to you, my Lord, for brother fire, by which you lighten the night: and it is beautiful and joyful and sturdy and strong.

Praise be to you, my Lord, for our sister mother earth, who sustains and governs us and produces different fruits with colourful flowers and herbs.

Praise be to you, my Lord, for those who forgive for the sake of your love and suffer sickness and tribulation.

Blessed are those who suffer them in peace, for through you, Most High, they shall be crowned.

Praise be to you, my Lord, for our sister bodily death from which no living human can escape. Woe to those who will die in mortal sin!

Blessed are they whom you will find in your most holy will, for the next death will do them no harm.

Praise and bless my Lord, and give him thanks and serve him with great humility.



2. Context

Laudato Si' is a beautiful work, particularly in its emphasis on the whole concept of "relationship" with God, with others and with nature. It moves from a piecemeal approach that considers environmental concerns in isolation to an exploration of the deeper question of the meaning of life itself.



When we ask ourselves what kind of world we want to leave behind, we think in the first place of its general direction, its meaning and its values. Unless we struggle with these deeper issues, I do not believe that our concern for ecology will produce significant results. But if those issues are courageously faced, we are led inexorably to ask other pointed questions: What is the purpose of our life in this world? Why are we here? What is the goal of our work and all our efforts? (LS 160).

Meditation on these words of Pope Francis has led us to appreciate more and more the need to view the current environmental crisis through the lens of mercy. Mercy offered by God the Creator towards us, who have either purposely or inadvertently failed to care for our common home. Appreciation for our Earth has been intrinsic to the growth of the spiritual life. As God's unconditional love for us is experienced, in prayer, in relationships, in life's circumstances, my love for God grows.

The current COVID-19 crisis, which has led to quarantine measures around the world, has greatly affected daily life. The year 2020 surprises the world with a new virus of significant mortality. The disease spreads across all continents and becomes a challenge for the scientific community, health systems, social services, national governments and the media. In the face of the emergency, social skills contribute to the mobilisation and social incorporation of people and groups in the promotion of health, and to the development, implementation and evaluation of social policies aimed at minimising the effects of the pandemic.

3. History

Laudato Si' is the second encyclical of Pope Francis, published in 2015, in which he reflects on the state of the environment and ecology, and calls for the proper conservation of the planet. The central theme that vertebrates the content is ecology, from an integral perspective, that is, addressing all its dimensions: natural, human, social, economic... But along with the natural environment, the encyclical also addresses the care of other relationships that build an environment worthy of man.

St. Francis of Assisi wrote "The Canticle of the Creation" around the year 1226, when he had already begun his journey of radical poverty. It is an expression of praise to God through creatures, and can be said to be one of the first ecological documents. Pope Francis drew inspiration from this poem in *Laudato Si'*, the encyclical on the environment and ecology.



Content of the encyclical

CHAPTER ONE: what's happening to our home

The Pope denounces the pollution of air, land and water by waste, toxic refuse and gas emissions. He criticises the **'throwaway culture'**, which excludes people and turns things into rubbish. Warns of global warming and its effects. It deplores the unequal access to drinking water; the destruction and disappearance of animals and plants. It recognises that some countries are making progress in preserving areas, while others are only pursuing their own interests.

CHAPTER TWO: The Gospel of Creation

Explains that **faith and reason offer a productive dialogue**; that faith illuminates all human reality. It points to the wisdom of biblical texts which show that the world has been entrusted to us; they call us to establish fraternal relationships with all creatures, and to contemplate and preserve the beauty of creation.

CHAPTER THREE: The Human Root of the Ecological Crisis

The Pope says that the **deterioration of ecology** goes hand in hand with the deterioration of society. He notes that technology has achieved wonders, but its power harms, if it dominates and exploits. He denounces social evils: selfishness, consumerism, throwaway culture, relativism. It proposes to value and respect every life created by God, from its conception, and the meaning of work. It comments on animal experiments and genetic manipulation. Proposes that there should be spaces for discussion where those affected by works that alter the environment, can be heard.

CHAPTER FOUR: An Integral Ecology

The Pope says that there are not two crises, environmental and social, but only one. Ecology means caring for cultural, historical and artistic heritage; protecting indigenous cultures; ensuring quality of life in cities and contact with nature. It denounces the serious shortage of housing. It considers **the family as the basis of society**. It invites us to ask ourselves what kind of world we will leave to the next generations.

CHAPTER FIVE: some guidelines and lines of action

The Pope calls for a global consensus **to solve the ecological crisis**. Mentions achievements and failures of global movements. Deplores air and sea pollution and poverty. He proposes that groups be organised to defend their environment from depredation. He says that the concept of progress must be redefined, considering the integral wellbeing of human beings. He asks believers to be coherent.

CHAPTER SIX: Education and ecological spirituality

The Pope proposes changes in life. To abandon compulsive consumerism. He proposes environmental education that not only informs but creates habits. He says that in the family one learns to love and care for life. He proposes an **'ecological conversion'**: not only recognising what has been done to the planet, but repenting and changing. He assures that 'less is more': accumulating things distracts the heart and prevents us from enjoying life. He proposes to live with sobriety and humility; to recognise our dependence on others, to revalue the signs of love, to thank God before and after meals.



10 proposals of Pope Francis for an ecological conversion

The Pope considers the Sacraments to be privileged means of encountering the Creator. He praises Sunday rest with the Eucharist at its centre. He invites us to praise the Trinity as we contemplate creation, and to ask Mary for help to 'look at this world with wiser eyes'. He invites us to walk in song, and that 'concern for this planet may not rob us of the joy of hope'.

4. Bible reading

The world we live in is a gift of love from God the Creator, from "the One who made heaven and earth, the sea and the springs of water" (Revelation 14:7; 11:7; 18). God placed human beings within this creation, intending them to relate to himself, to their fellow human beings and to the world around them. Therefore, we hold that its preservation and protection is closely related to our service to God.

Canticle of Daniel 3:57-88.56

Let all creatures praise the Lord

Bless the Lord, all you works of the Lord.

Praise and exalt him above all forever.

Angels of the Lord, bless the Lord.

You heavens, bless the Lord.

All you waters above the heavens, bless the Lord.

All you hosts of the Lord, bless the Lord.

Sun and moon, bless the Lord.

Stars of heaven, bless the Lord.

Every shower and dew, bless the Lord.

All you winds, bless the Lord.

Fire and heat, bless the Lord.

Cold and chill, bless the Lord.

Dew and rain, bless the Lord.

Frost and chill, bless the Lord.

Ice and snow, bless the Lord.

Nights and days, bless the Lord.

Light and darkness, bless the Lord.

Lightnings and clouds, bless the Lord.

Let the earth bless the Lord.

Praise and exalt him above all forever.

Mountains and hills, bless the Lord.

Everything growing from the earth, bless the Lord.

You springs, bless the Lord.

Seas and rivers, bless the Lord.

You dolphins and all water creatures, bless the Lord.

All you birds of the air, bless the Lord.

All you beasts, wild and tame, bless the Lord.

You sons of men, bless the Lord.

O Israel, bless the Lord.

Praise and exalt him above all forever.

Priests of the Lord, bless the Lord.

Servants of the Lord, bless the Lord.

Spirits and souls of the just, bless the Lord.

Holy men of humble heart, bless the Lord.

Hananiah, Azariah, Mishael, bless the Lord.

Praise and exalt him above all forever.

Let us bless the Father, and the Son, and the Holy Spirit. Let us praise and exalt him above all forever.

Blessed are you, Lord, in the firmament of heaven. Praiseworthy and glorious and exalted above all forever.



Col 1:15-20. The mystery of Christ

Christ is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. He is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent. For in him all the fulness 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.

5. The gaze of St. Anthony Mary Claret

God is pained and suffers by the rupture of the relationship with his creature. To exemplify what the warning is about, Claret goes back to the origin and nature of God's suffering. He states: God is the beginning of all creation:

“God in the beginning created heaven and earth”, likewise “he created the angels that they might know, love, serve, praise and be happy with him for all eternity; [...] and men, that they might know, love and serve him, and then they might ascend to heaven and be happy with God himself for all eternity”, but they rebelled against their Creator and are unfaithful and disobedient, respectively. Moreover: God “is offended, blasphemed and cursed and suffers.”

Father Claret sees in the contradiction to his plan of salvation, the reason for his pain and suffering. God wants his creatures to be happy with him. This is the origin and nature of his pain: not to be with them, that is, not to be with his creatures, because they have not only pretended to be more than Him, but because now, by virtue of their freedom, they fight against Him and are unfaithful and disobedient to His love. Here Claret's intuition concerning God is very dense theologically. Without denying that God is completely Other, that is, recognising his transcendence: “supreme Lord”, “Holy”, “Omnipotent”; his anthropomorphism, in his understanding of God, perhaps due to the influence of the Bible and, no doubt, due to his own pain and suffering, reveals to us a God who is fragile and vulnerable before his creatures. His divine image is of a God frustrated in his plan of salvation, who suffers and is pained, not so much by the rebellion of his creatures, but by the fact of not being with them on earth and for all eternity. In short, for Father Claret, God's love hurts, that is to say, he suffers because of the rupture of the relationship with his creature.

Message on the fifth anniversary of *Laudato Si'* by CLAR

http://www.conferre.cl/wp-content/uploads/2020/06/6.1.3l-10-5to.-Aniversario-Laudato-Si_Mensaje-de-la-CLAR-1.pdf

Do whatever He says

It is time! It is time! Let us repair our common home!



The current situation has surprised us with a situation that overwhelms us by the scale of the events. Suddenly, and without warning, a virus has paralysed the world. In the midst of fear, it has exposed a primordial truth: everything is deeply interconnected.

We need each other! We cannot do it alone. What each of us decides in our private lives has an irremediable impact on the environment. The evidence that self-care has a global-community consequence is irrefutable. We can no longer think only of our own, because the pandemic has placed us in the key of universal solidarity. Human life and the care of our common habitat regain value beyond nationality, religion, ethnicity, history and tradition. The imperative of caring for our creatures, and thus for our common home, has become a matter of inescapable urgency.

The celebration of *World Environment Day* (5 June) and of the memory of the official presentation of the encyclical *Laudato Si'* 5 years ago (18 June), is preceded by the celebration of the *Laudato Si'* Week (16 - 24 May) and framed in the celebration of the *Laudato Si'* Year until 24 May 2021. In our recent grant "Under the same roof" we invited communities to consider that care for the Common Home begins at home. In the face of the urgency of health and economic vulnerability, the antidote lies in our own identity. We inhabit the house of the six jars and the four winds. Faced with the loss of the sense of living together under one roof, a mystique emerges that allows us to recover it with all its implications. The houses mentioned in the New Testament are the scene of signs, wonders and miracles. They are a place of encounter.

The house is the place of relationships, as the theology of creation says; Consecrated Life has to give importance to building constructive relationships that generate life for all. The house is not for hoarding, rather it is for opening oneself to others, it is sharing, it is not possessing, it is hospitality. As in the House of Cana in Galilee, the Marian intention warns us that it is time to break with self-referentiality, to transcend local references and to open ourselves to the suffering reality of the homeless, of those who suffer within their homes, of this beautiful blue planet that is our great House. This hour is marked by two forces that invade our time and life. That of the virus, which threatens us, and that of *Laudato Si'*, which gives us hope. Both show the deep contradictions of our system (the 'world' from which John's Gospel asks us to turn away). Both call for a long-term reconstruction of the system of relationships: a regeneration.

The Vatican has presented the document "Journeying towards Care for Our Common Home " (<https://www.youtube.com/watch?v=0mBrqb5pbwQ>) with an interesting emphasis on educational processes, indications of good practices in some aspects sensitive to damage to ecosystems and ideas for implementing the integral ecology proposed by *Laudato Si'*.

The connection between ecology and economy, the invitation to coherence in the management of finances, the prophetic attitude to confront the techno-economic paradigm



denounced by the Pope in chapter 3 of the encyclical and made evident in the diagnosis made in the process of the Synod of Pan-Amazonia are striking.

Now is the time to make sure that the overwhelming process of privatisation of life does not continue. The spirit of the four winds calls us to rebuild relationships of community management of goods and territories.

The House is Common because the goods are common (water, land, air, time, work...). It is time to reread and reinterpret poverty, obedience and chastity in terms of a culture of care. Our prophetic hour finds in this *Laudato Si' Year* a privileged opportunity to live *Laudato Si'* with its implications in economy, education, politics, spirituality, liturgy, in short, in the intimacy of everyday life (www.vivelaudatosi.org). In such a way that, following the rhythm of the Inspiring Horizon, recognising that it is time to repair our Common Home and aware of the mission to navigate singing praises to the Creator with the music of *Laudato Si'* and the polyphony of voices collected by the Synod of the Pan-Amazon, as the Latin American and Caribbean Confederation of Religious (CLAR) we reiterate the purpose of assuming a policy of integral ecology in each of our areas of action (<https://www.youtube.com/watch?v=GtOHIFqUKIE>). To this end, we opt for community coherence, under the same roof and spirit of the Nazareth house, in a permanent discernment on consumption habits, the selection of suppliers and the ethical investment of funds.

Our homes are sanctuaries of mutual care as sisters and brothers. Self-care and the defence of the integrity of creation are two complementary expressions of peace that is based on social and climate justice and includes processes of forgiveness, reconciliation, reparation and non-repetition. We take it upon ourselves to promote the achievement of the seven *Laudato Si' Goals* (LSG) in every home and in every province. May we begin with our own families and the homes we radiate through our apostolates. Every parish, diocese, school, college, university, company, farm, hospital, clinic, pastoral centre, and in general, wherever Religious Life is present, must be a home and a school of communion with God the Creator in the care of His creation. It is time to introduce practices of integral ecology in the different stages of the formation of Religious Life.

It is time to protect the life of each of the social leaders who prophetically defend our ecosystems. It is time for citizens to have an impact on land-use plans, public policies, the election of governors and, in general, the configuration of the State so that it respects human and environmental rights. Let us propose that, after this quarantine, every event, seminar, meeting promoted by CLAR or in which CLAR is an architect, follow parameters of responsible environmental management, such as, for example, those proposed by the Ecclesial Ecological Blue Flag Programme, the World Catholic Climate Movement, the Green Church of France, and especially the Platform to promote the *Laudato Si' objectives* proposed by the Dicastery at the service of Integral Human Development, which offer a methodological guide to



consolidate an appropriate institutional response to the seriousness and complexity of the socio-environmental situation.

It is the time for alliances, networks and synodality, because our witness to the living Gospel is made concrete in the specificity of each territory. For this reason, we will include in our agendas, the attitude and interest of weaving and interlinking the relationships between human beings and their environment, so that the good wine is never lacking in the Passover of creation, of which we are art and part. The feast cannot end...

6. Final Prayer

God of love,
Creator of heaven and earth and all they contain,
You created us in your image and made us custodians of all your creation.
You have blessed us with sunshine, water and fertile soil
that we might all be nourished.
Open our minds and touch our hearts
that we may respond to the gift of your creation.
Help us to be conscious that our common home
belongs not only to us, but to all creatures and to all generations.
creatures and all future generations, and that it is our responsibility to preserve it.
our responsibility to preserve it.
May we help to ensure that every person has the food and other resources they need.
the food and other resources they need.
Make yourself present to those in need in these difficult times, especially the poorest
especially the poorest and those most at risk of abandonment.
most at risk of abandonment.
Transform our fear and feelings of loneliness
into hope and fraternity so that we may
experience a true conversion of heart.
Help us to express our solidarity in creative ways
creatively to face the consequences of this global pandemic
global pandemic, make us courageous to undertake the changes that are
changes that are needed for the common good.
May we feel now more than ever that we are all interconnected
are interconnected and interdependent, let us
interdependent, enable us to hear and respond to the cry of the earth and the
the cry of the earth and the cry of the poor.
May all these sufferings be the birth pangs of a more fraternal world.
birth of a more fraternal and sustainable world.
Under the loving gaze of Mary Help of Christians, we pray this prayer for Christ our Lord.
this prayer through Christ our Lord.
Amen