

APPENDIX 3: LAUDATO SI QUOTES

n13 Young people demand change. They wonder how anyone can claim to be building a better future without thinking of the environmental crisis and the sufferings of the excluded.

n14 I urgently appeal, then, for a new dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all.

n48 The human environment and the natural environment deteriorate together ... In fact, the deterioration of the environment and of society affects the most vulnerable people on the planet. Both everyday experience and scientific research show that the gravest effects of all attacks on the environment are suffered by the poorest.

n49 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.

n52 We need to strengthen the conviction that we are one single human family. There are no frontiers or barriers, political or social, behind which we can hide, still less is there room for the globalization of indifference.

n66 The creation accounts in the book of Genesis ... suggest that human life is grounded in three fundamental and closely intertwined relationships: with God, with our neighbour and with the earth itself.

n68 The responsibility for God's earth means that human beings, endowed with intelligence, must respect the laws of nature and the delicate equilibria existing between the creatures of this world.

n84 Our insistence that each human being is an image of God should not make us overlook the fact that each creature has its own purpose. None is superfluous. The entire material universe speaks of God's love, his boundless affection for us. Soil, water, mountains: everything is, as it were, a caress of God.

n91 A sense of deep communion with the rest of nature cannot be real if our hearts lack tenderness, compassion and concern for our fellow human beings. It is clearly inconsistent to combat trafficking in endangered species while remaining completely indifferent to human trafficking.

n139 When we speak of the "environment", what we really mean is a relationship existing between nature and the society which lives in it. 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.

n139 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.

n159 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.

n160 What kind of world do we want to leave to those who come after us, to children who are now growing up? ... Leaving an inhabitable planet to future generations is, first and foremost, up to us.

n200 Any technical solution which science claims to offer will be powerless to solve the serious problems of our world if humanity loses its compass, if we lose sight of the great motivations which make it possible for us to live in harmony, to make sacrifices and to treat others well.

n202 Many things have to change course, but it is we human beings above all who need to change. We lack an awareness of our common origin, of our mutual belonging, and of a future to be shared with everyone.

n206 (There is a) great need for a sense of social responsibility on the part of consumers. Purchasing is always a moral – and not simply economic – act.

n217 What we all need is an “ecological conversion” ... Living our vocation to be protectors of God’s handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience.