

"Beatitudes: What are we call to do today to live as Jesus did?" Part II

Contemplation

Jesus reminds us to be in full contact with creation. As Pope Francis writes, "His appearance was not that of an ascetic set apart from the world, nor of an enemy to the pleasant things of life" Laudato Si 98. Instead Jesus shows us how to be gentle with all of the created world -- ourselves, our homes, our thin spaces, the beloved, the stranger -- loving them all deeply and therefore ensuring their health and vitality.

Action

Talk to someone you care about, about a place you care about. Invite them to share their place with you. When did you first go there? What memories do you have of that place? How can you love your sacred spaces deeply? Consider asking people in your congregation to submit digital photos of their favorite place in the world. Decide one thing you can do to preserve this sacred space for future generations.

Ecological Issues in Western Culture

John Ikerd

“Certainly, our degree of respect for the Creation is a direct reflection on our respect, or lack of respect for the Creation....

Matthew 23: “inasmuch as ye have done it unto the least of these my bretheren, ye have done it unto me. For I was hungry and you gave me meat, I was thirsty and ye gave me drink. I was a stranger, and you took me in.”

Eco-justice is about meeting the needs of the future as well as the needs of the present.

“I am not optimistic, but I am hopeful.....We don't have to debate the philosophical issues of whether other species of the earth have rights. We know humans have a right to basic justice; no one should be allowed to benefit at the expense of another. We also know we have an ethical and moral responsibility to treat people with respect and compassion, as we would like to be treated.”

Francis Moore Lappe' Diet for a Small Planet “

- Key Questions:**
- **How can you and your family be better stewards of Earth?**
 - How can we help the poor to live in dignity and share the good of the world? In our neighborhood, country, other countries?
 - **How can we teach and model stewardship efforts for others to learn?**
 - **How would you illustrate or draw an image of a God of infinite, unconditional love who morally oblige us to do as well as “not do”?**

What is your Environmental Worldview?

G.Tyler Miller & Spoolman, 2012 p. 322

Stewardship

We have an ethical responsibility to be caring managers, or stewards, of the earth.

We will probably not run out of resources, but they should not be wasted.

We should encourage environmentally beneficial forms of economic growth and discourage environmentally harmful forms.

Our success depends on how well we manage the earth's life-support systems for our benefit and for the rest of nature.

Planetary Management

We are apart from the rest of nature and can manage nature to meet our increasing needs and wants.

Because of our ingenuity and technology, we will not run out of resources.

The potential for economic growth is essentially unlimited.

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Wisdom

We are a part of and totally dependent on nature, and nature exists for all species.

Resources are limited and should not be wasted.

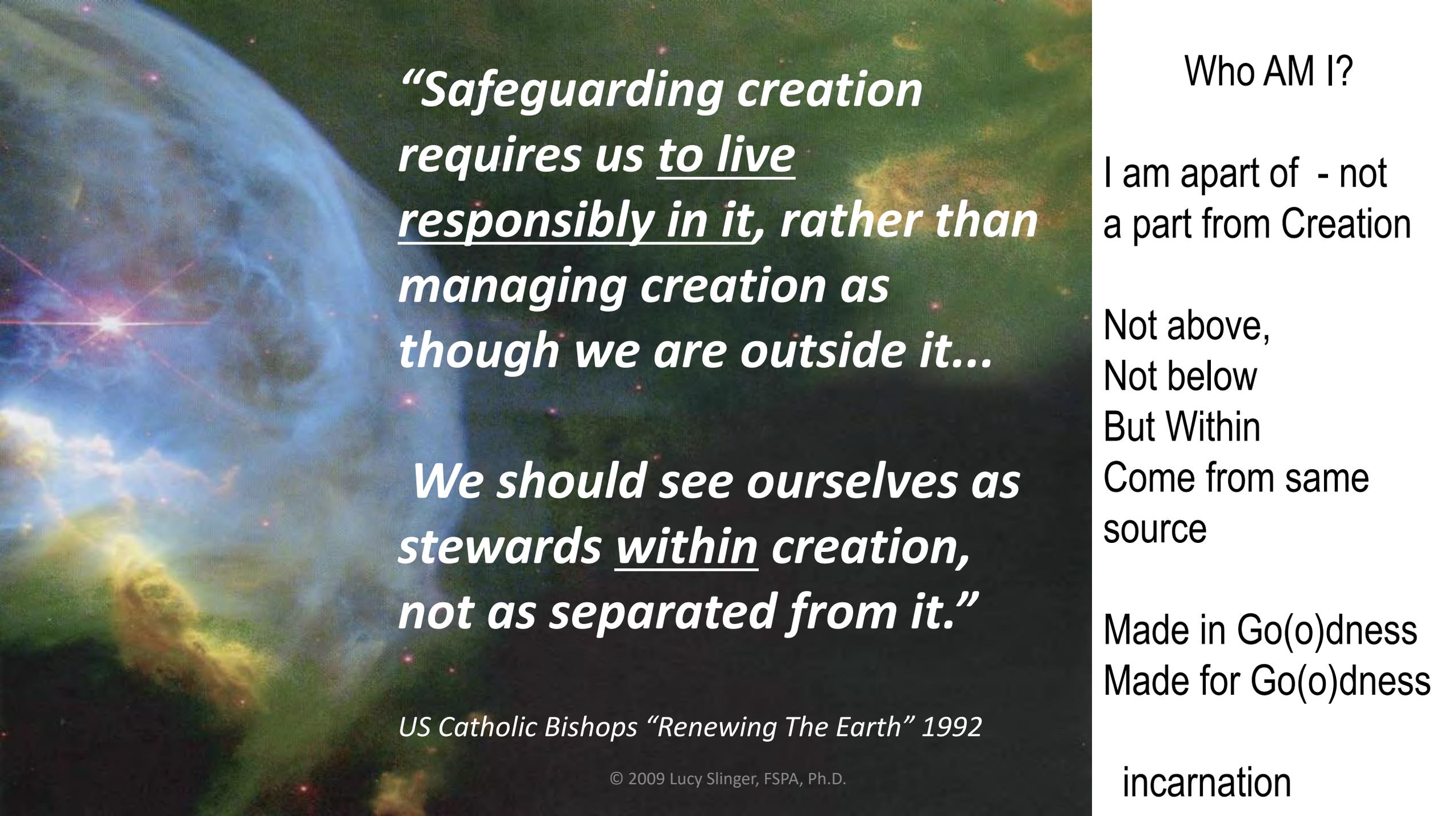
We should encourage earth-sustaining forms of economic growth and discourage earth degrading forms.

Our success depends on learning how nature sustains itself and integrating such lessons from nature into the ways we think and act.

In The Canticle

WEB OF LIFE WAY OF LIFE

- Intimately related – even to elements
- Same unifying source and purpose
- At oneness with all
- Living right means unconditional loving relationships
- Life is a cycle – death is not the end
- All of Creation accompanies us as we journey together to make God's Kin(g)dom come



***“Safeguarding creation
requires us to live
responsibly in it, rather than
managing creation as
though we are outside it...***

***We should see ourselves as
stewards within creation,
not as separated from it.”***

US Catholic Bishops “Renewing The Earth” 1992

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Who AM I?

I am apart of - not
a part from Creation

Not above,

Not below

But Within

Come from same
source

Made in Go(o)dness
Made for Go(o)dness

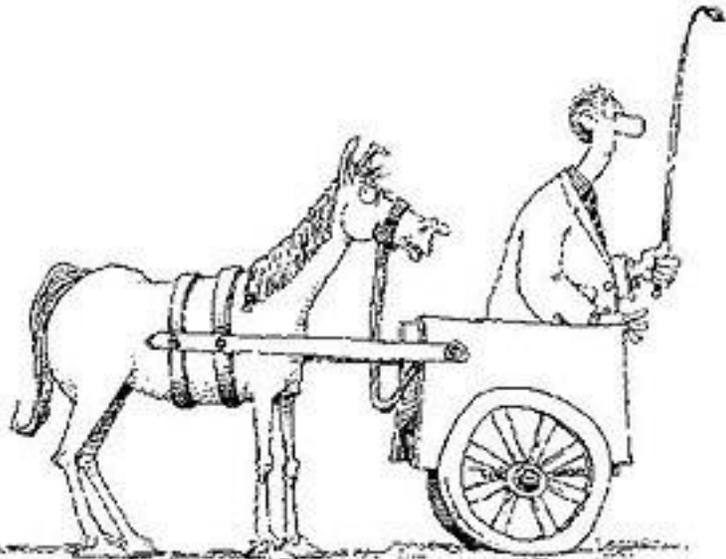
incarnation

Is The Cart before the horse?

Social Justice?

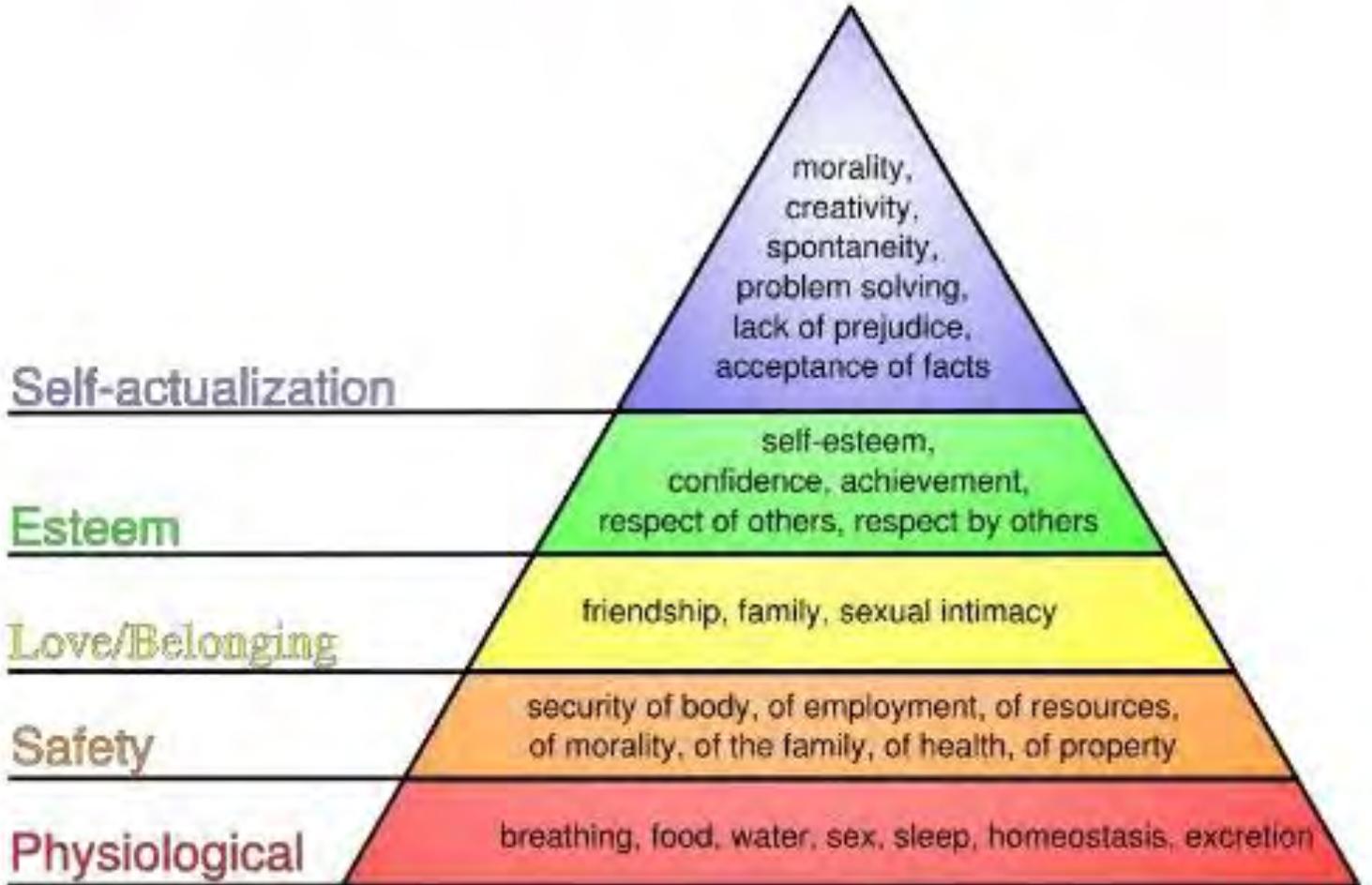
Ecojustice?

Both & not Either Or



Hang on.. I must be doing something wrong..
How does that saying go again?

Abraham Maslow Theory



Catholic Social Teaching and Environmental Ethics

United States Catholic Conference of Bishops

- **God-centered and sacramental view of the universe, which grounds human accountability for the fate of the earth;**
- **consistent respect for human life, which extends to respect for all creation;**
- world view affirming the ethical significance of global interdependence and the common good;**
- **an ethics of solidarity promoting cooperation and a just structure of sharing in the world community;**
- **an understanding of the universal purpose of created things, which requires equitable use of the earth's resources;**
- **an option for the poor, which gives passion to the quest for an equitable and sustainable world;**
- **a conception of authentic development, which offers a direction for progress that respects human dignity and the limits of material growth.**

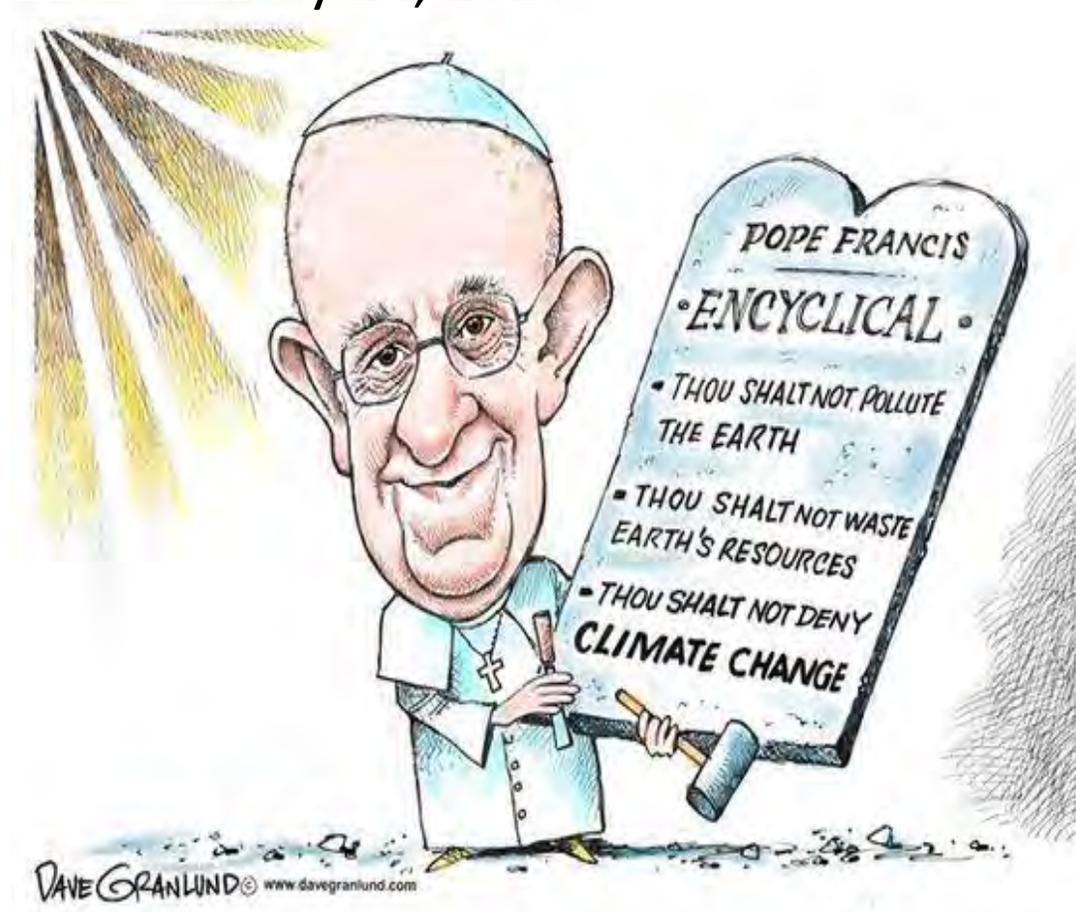
Pope Francis' Beatitudes

November 1, 2016

- Blessed are those who remain faithful while enduring evils inflicted on them by others and forgive them from their heart.
- Blessed are those who look into the eyes of the abandoned and marginalized and show them their closeness.
- Blessed are those who protect and care for our common home
- Blessed are those who renounce their own comfort in order to help others
- Blessed are those who pray and work for full communion between all Christians.

Laudato Si: On Care for Our Common Home

May 24, 2015

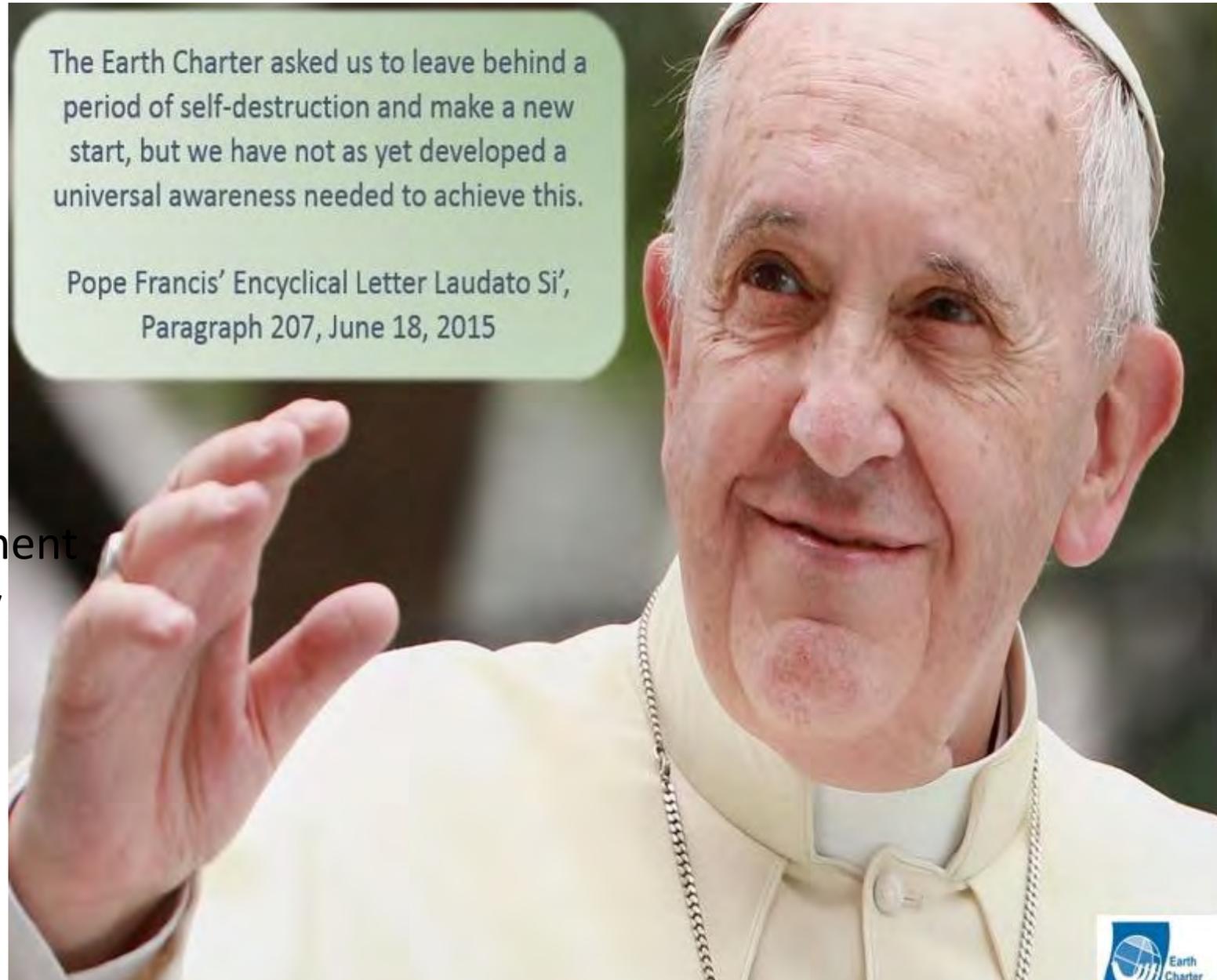


NEW COMMANDMENT OF JESUS: LUKE 20:27

Chapter 5: Proposals for Dialogue and Action

People,
Planet,
Power,
Poverty

Equity
Environment
Economy
Ethics



“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.”
Laudato Si’ #217

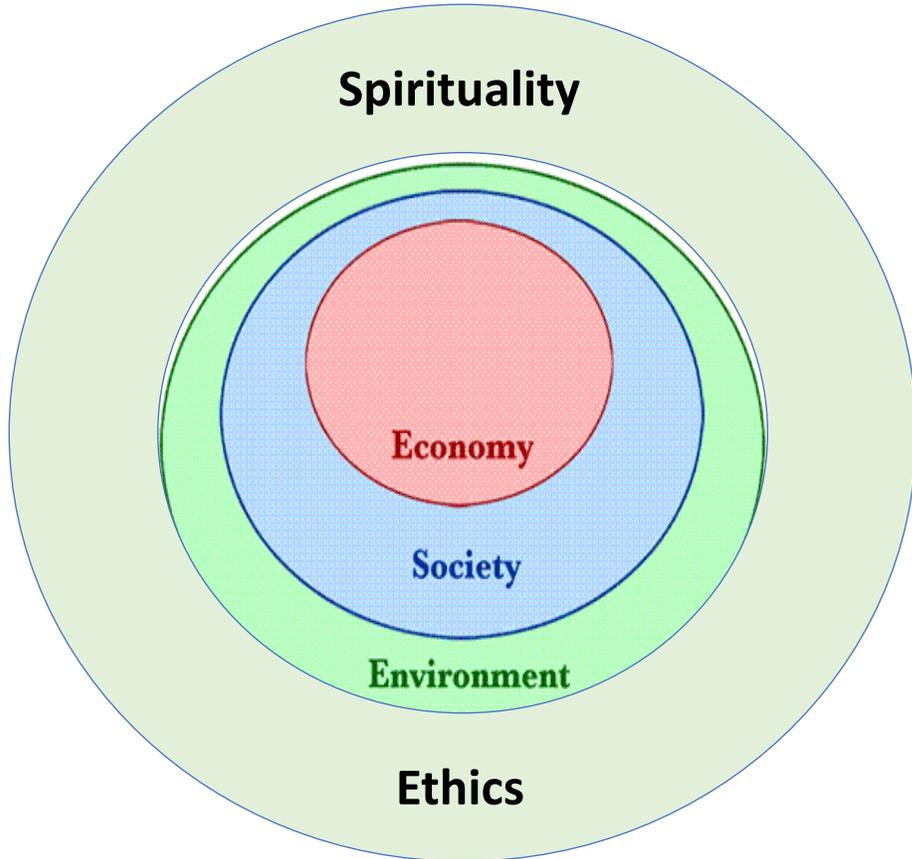
Love
Abundance
Gratitude
Inclusion
Consensus /
Collaboration
Equity
Sustainability



instead of competition, fear, scarcity and yes, even co-operation

Unity in Diversity- All one of an Almighty ONE

Decision Making



Integral Ecology

Caring for Our Common Home

“Right Relationships”

REVERENCE ↔ REDUCE
Do I really need or simply want?

RESPECT

REUSE
What can I give / get / borrow / loan
for the cosmic common good?

↔
RESPONSIBILITY RECYCLE
How can I influence others
by my own actions?

Live a Moral Life

**L I V I N G
I N
2 1st
C e n t u r y
U S A**

**REDUCE –
REUSE –
RECYCLE**

**REVERENCE-
RESPECT-
RESPONSIBILITY-**

**Go(o)dness and purpose - co-creators
Kin(g)domNow but not Yet!**

Values for human-Earth
flourishing include:

- reverence,
- respect,
- restraint,
- redistribution,
- responsibility, and
- renewal.

Silent Reading

God created the heavens and the earth. The heavens and the earth sing God's praises. All creation, the sun, the moon, the stars, the wind, the seas, all creatures, great and small, declare the glory and majesty of God.

“God worked in Creation and gave us the responsibility to carry forward this task, not by destroying it, but by helping it grow, caring for it, being custodians, and helping it bear fruit”. ~ Pope Francis



Catholic
Climate
Covenant
Organization

<http://www.catholicclimatecovenant.org/>

Franciscan
Action
Network

<https://franciscanaction.org/>

The impact of **climate change** falls heaviest on the poor.
Our faith invites us to **tread lightly** and **act boldly**.

As faithful Catholics, we have a moral obligation to care for both Creation and the poor. Pope Benedict XVI insists, "Before it is too late, it is necessary to make courageous decisions" to curb climate change.

Join Catholics taking action to reduce our carbon footprint and raise our voice on behalf of Creation and the poor.

Take the St. Francis Pledge to Care for Creation and the Poor.
Pray = Learn = Assess = Act = Advocate



Catholic Climate Covenant™
Care for Creation. Care for the Poor.

Go to CatholicClimateCovenant.org



**Who's under your
carbon footprint?**



I/We Pledge to:

1 PRAY and reflect on the duty to care for God's Creation and protect the poor and vulnerable.

2 LEARN about and educate others on the causes and moral dimensions of climate change.

3 ASSESS how we-as individuals and in our families, parishes and other affiliations-contribute to climate change by our own energy use, consumption, waste, etc.

4 ACT to change our choices and behaviors to reduce the ways we contribute to climate change.

5 ADVOCATE for Catholic principles and priorities in climate change discussions and decisions, especially as they impact those who are poor and vulnerable

Environmental Advocacy Ideas Hand Out

Own Conversion + Change Process: Awareness, Knowledge, Skills, Action

Types of Action

1. Education
2. Consumer Action
3. Legal action
4. Political Action
5. Eco-management

Levels of Action

1. Personal Living
2. Professional/Working
Circumstance
3. Community – local,
regional, state, national,
international

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Soil Situation and Agriculture Impact

- *“degradation will remain an important global issue for the 21st century because of its adverse impact on agronomic productivity, the environment, and its effect on food security and the quality of life. The productivity of some lands has declined by 50% due to soil erosion and desertification.”*
- *On a global scale the annual loss of 75 billion tons of soil costs the world about US\$400 billion per year, or approximately US\$70 per person per year.*
- *Only about 3% of the global land surface can be considered as prime or Class I land and this is not found in the tropics. Another 8% of land is in Classes II and III. This 11% of land must feed the six billion people today and the 7.6 billion expected in 2020.*
- *Desertification is experienced on 33% of the global land surface and affects more than one billion people,*



[Natural Resources Conservation Service](#)

Land degradation, a decline in land quality caused by human activities, has been a major global issue during the 20th century and will remain high on the international agenda in the 21st century. The importance of land degradation among global issues is enhanced because of its impact on world food security and quality of the environment

The Popes - Food is the “ Paradox of the Plenty”

St. John Paul II, in the First Conference on Nutrition in 1992, warned the international community against **the risk of the “paradox of plenty”**, in which there is food for everyone, but not everyone can eat, while waste, excessive consumption and the use of food for other purposes is visible before our very eyes. Unfortunately, this “paradox” remains relevant.

Pope Francis’ Address at the Food and Agricultural Organization of the United Nations November 20, 2014

These are criteria that, on the ethical plane, are based on the pillars of truth, freedom, justice and solidarity; at the same time, in the legal field, these same criteria include **the relationship between rights and food**, and the right to life and a dignified existence, the right to be protected by law, not always close to the reality of those who suffer from hunger, and the moral obligation to share the economic wealth of the world.

The fates of nations are intertwined, more than ever before; they are like the members of one family who depend upon each other.

"We cannot simply do what we want with this Earth of ours, with what has been entrusted to us."

"This obedience to the voice of the Earth is more important for our future happiness ... than the desires of the moment. Our Earth is talking to us and we must listen to it and decipher its message if we want to survive."

"We must respect the interior laws of creation, of this Earth, to learn these laws and obey them if we want to survive."

Thomas Berry's "The Great Work"

The reason we act as we do and make the choices that we do is because of our cultural coding, which is handed down on to succeeding generations by education p. 91 Now at this critical juncture in the terminal phase of the Cenozoic, because of the pervasive effects of human activity, natural selection can no longer function as it has. Consequently "cultural selection" even more than natural selection will determine the future of the biosystems of the planet, and on the future of the biosystems, the fate of all life on Earth including our own depends. (p.4)

If not you - WHO? If not now – WHEN?

The ecological conversion
“calls for a number of attitudes
which together foster a spirit of
generous care, full of tenderness.”

Laudato Si' #220



EARTH CHARTER PRINCIPLES

- *Respect and Care for the Community of Life*
- *Ecological Integrity*
- *Social and Economic Justice*
- *Democracy, Nonviolence and Peace*

Conversion = Change of Heart

“May our struggles and our concern for this planet never take away the joy of our hope.” (Laudato Si’ #244)

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.

-From Way Forward: Earth Charter



We are speaking of an attitude of heart , one which approaches life with serene attentiveness... whihc accepts each moment a a gift of God to be lived to the fullness (Laudato SI #226)

What must we do today for the “Cosmic Common Good”?

Hear the cry of the earth as well as the cry of the poor

Be the voice for the voiceless

Work for the cosmic Common Good – not just the common good

Live simple so that others can simply live

Recognize that all is gift and our response is to be gratitude

There is an abundance in nature and it is only humans who hoard

**May our
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#244**

Gospel to life & Life to Gospel

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Gospel to life & Life to Gospel

God Teaches Humans through Nature

Job 12:7-8. "But ask the animals, and they will teach you; or birds of the air and they will tell you; or ask the plants of the earth and the fish of the sea will declare to you."

Romans 1:19-20. "For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his eternal power and divine nature, invisible though they are, has been understood and seen through the things he has made. So they are without excuse."

Isaiah 11:9. "They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the Lord as the waters cover the sea."

Stations for Creation - Concluding Prayer

Leader conclusion -The Blessing that Francis of Assisi used especially with his Brothers.

I Bless you as I can and what I can not do May God do for you.. Go in Peace to Love and Serve the Lord with new conviction and renewed heart of love for all because you are indeed the only hands and feet God has today to make the Kingdom come

You are a significant one defining the new heaven and heart – Let it indeed be filled with a God of Love.

Go forth

Fill Earth
with
DIVINE LOVE

Thanks for
inviting me
to share
with you .

