



**SEE – JUDGE - ACT**

## Important points:

**Concern** → Invites to dialogue with all people  
justifies the shared responsibility

**Common house** → names and analyses the state of the house

How - scientifically - theologically - concretely

**He calls for consequences** → a rethinking of the individual and of society.

How - scientifically and theologically and with practical ways of acting

**“REALITIES ARE MORE IMPORTANT THAN IDEAS”.**

~~Mission of dominance~~ - universal fraternity



# SEE

## Factual scientific analysis of environmental and ecological crisis

### Chapter 1

“Our goal is not to collect information or to satisfy curiosity, but rather to become painfully aware, to dare to turn what is happening to the world into our own personal suffering and thus **to discover what each of us can do about it**” LS19

‘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. LS49

We have come to see ourselves as her lords and masters, entitled to plunder her at will. The violence present in our hearts, wounded by sin, is also reflected in the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life. LS2



# JUDGE

Use theological, spiritual, social, philosophical, economic and ethical  
**ANALYSIS** to get to the roots of the crisis

Chapters 2-4

Chapter 2: “Nonetheless, science and religion with their distinctive approaches to understanding reality, can enter into an intense dialogue fruitful for both” (62)

“[...] Christians in their turn “realize that their responsibility within creation, and their duty towards nature and the Creator, are an **essential part** of their **faith**” (64 quoting from Pope John Paul *1990 World Day of Peace*)





The perspective from the outside describes the tree crown and trunk, to which leaves, flowers and fruits are attached. All these can then be broken down into smaller and smaller units (cells, cell parts, molecules, etc.) to be examined in detail.



The external view is the basis of the triumphant science of Newton's physics.

**Technocratic paradigm**



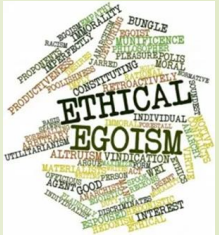
The perspective from within, on the other hand, sees the tree as a "node", a wave, interwoven, for example, into the global carbon, nitrogen and water cycles, in constant interplay with many animal and plant species that can ultimately only survive together as an ecosystem.

~~technocratic paradigm~~  
UNIVERSAL FRATERNITY ✓

He fears that a person shaped by this paradigm will

be misled into thinking

“There is a tendency to believe that every increase in power means “an increase of ‘progress’ itself”, an advance in “security, usefulness, welfare and vigour; ...an assimilation of new values into the stream of culture” as if reality, automatically flow from technological and economic power as such. .... our immense technological development has not been accompanied by a development in human responsibility, values and conscience.” LS105



results in the devastation of humanity

therefore

“The establishment of a legal framework which can set clear boundaries and ensure the protection of ecosystems has become indispensable, otherwise the new power structures based on the techno-economic paradigm may overwhelm not only our politics but also freedom and justice. LS 53

**destructs**  
**Politics - Freedom - Justice**



# JUDGE

**Use theological, spiritual, social, philosophical, economic and ethical ANALYSIS to get to the roots of the crisis**

Chapters 2-4

Chapter 3: 'We have to accept that technological products are not neutral, for they create a framework which ends up conditioning lifestyles and shaping social possibilities along the lines dictated by the interests of certain powerful groups''

Chapter 4: '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. [...] Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded and at the same time protecting nature''







We have forgotten that we ourselves are dust of the earth  
(cf. Gen 2:7)

➤ our very bodies are made up of her elements,  
we breathe her air and  
we receive life and refreshment from her waters LS 2

## Mindfulness - Attentiveness - Awareness

SEE – JUDGE -  
ACT

By learning to see and appreciate beauty, we learn to reject self-interested pragmatism. If someone has not learned to stop and admire something beautiful, we should not be surprised if he or she treats everything as an object to be used and abused without scruple.

**If we want to bring about deep change,  
we need to realize that certain mindsets really do influence our behaviour.**

Our efforts at education will be inadequate and ineffectual unless we strive to promote a new way of thinking about human beings, life, society and our relationship with nature. Otherwise, the paradigm of consumerism will continue to advance, with the help of the media and the highly effective workings of the market. LS215



**Aesthetics as the antithesis to utilitarianism**

## ACT

**Praxis – practical action** – political, culturally, economically, educational, spirituality INDIVIDUALLY, CIVIL, ECONOMICALLY, SOCIALLY AND ‘RELIGIOUSLY’  
Chapters, 6

“Ecological education can take place in a variety of settings, at schools, in families, in the media, in catechesis and elsewhere” LS213

“Christian spirituality proposes an alternative understanding of the quality of life and encourages a prophetic and contemplative lifestyle, one capable of deep enjoyment free of the obsession with consumption” LS222

“This conversation [ecological conversion] calls for a number of attitudes which together foster a spirit of generous care, full of tenderness” LS220



# ACT

**Praxis – practical action** – political, culturally, economically, educational, spirituality INDIVIDUALLY, CIVIL, ECONOMICALLY, SOCIALLY AND 'RELIGIOUSLY'

## **JUSTICE as a counter-strategy to UTILITARIANISM**

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. LS 49



**ACT**

**Praxis – practical action** – political, culturally, economically, educational, spirituality INDIVIDUALLY, CIVIL, ECONOMICALLY, SOCIALLY AND 'RELIGIOUSLY' Chapters 5, 6

Chapter 5: “An Interdependent world not only makes us more conscious of the negative effects of certain lifestyles and models of production and consumption which affect us all; more importantly it motivates us to ensure that solutions are proposed from a global perspective and not simply to defend the interests of a few countries” LS164



**THE GLOBAL CATHOLIC  
CLIMATE MOVEMENT**



**Africa Europe Faith  
and Justice Network**



## HOPE AND SHARED RESPONSIBILITY

*Laudato Si* emphasises that we are bound together not only by our common origin, but also by the common threat to the future.

On many concrete questions, the Church has no reason to offer a definitive opinion; she knows that honest debate must be encouraged among experts, while respecting divergent views.

But we need only take a frank look at the facts to see that our common home is falling into serious disrepair. Hope would have us recognize that there is always a way out, that we can always redirect our steps, that we can always do something to solve our problems. LS 61



► God, who calls us to generous commitment and to give him our all, offers us the light and the strength needed to continue on our way. In the heart of this world, the Lord of life, who loves us so much, is always present. He does not abandon us, he does not leave us alone, for he has united himself definitively to our earth, and his love constantly impels us to find new ways forward.

Praise be to him LS 254

