



# Passion of the Earth Wisdom of the Cross

## Session Two

Honoring God's Revelation  
in the Natural World

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Addressing  
Consumption and Consumerism

A Six-Session Program of Formation and Action  
for the Passionist Family  
to Engage Laudato Si'

Caring for God's Creation  
Embracing Gospel Justice  
Renewing the Passionist Charism



*"God saw everything that had been made,  
and behold it was very good."*

*– Genesis 1:31*

Keeping Alive the Memory of the Passion in the 21st Century

## Introduction

*Pope Francis calls for religious congregations to implement a Laudato Si' action plan.*



### *How can you and your community respond?*

#### **Passionist Family Implementing a Laudato Si' Action Platform**

In May 2020, Pope Francis put forth a call for religious congregations to embark on a seven year journey toward total sustainability in the spirit of Laudato Si' and create an action platform measured by:

1. Responding to the Cry of the Earth
2. Responding to the Cry of the Poor
3. Building Ecological Economies – ethical consumption and investments
4. Adopting Simple Lifestyles – sobriety in use of Earth's resources and energy
5. Creating Ecological Education – ongoing formation
6. Reawakening an Ecological Spirituality – recover a religious vision of God's creation
7. Promoting Community Action and Advocacy – systemic change

[Click here](#) to access the Vatican's Laudato Si' Action Platform website and learn more about the moral and spiritual compass laid out by Pope Francis to create a more caring, inclusive, and sustainable world.



**Passion of the Earth, Wisdom of the Cross** is a six-session program of formation and action for the Passionist family to engage Laudato Si' and create a Laudato Si' Action Platform. Each session includes five segments:

#### **Part 1: Education – Embrace the Message**

The six sessions of the program align with the six chapters of Laudato Si'. This segment provides information to help participants understand and gain insight into a central theme of the chapter. The focus of this session is on waking up and paying attention to what is happening to our common home.

#### **Part 2: Motivation – Consider the Issues**

Pope Francis wants us to “become painfully aware” (LS 19) of what is happening to our common home. Throughout the encyclical Pope Francis addresses some of the most urgent environmental and social issues we face as a global community. Each session of this program focuses on one of those issues, offering participants an opportunity to become familiar with and sensitized to the suffering of the Earth.

#### **Part 3: Discussion – Engage in Dialogue**

This section offers guidance for structuring a community discussion. Participants should read parts 1-4 prior to the group meeting. Ideally, schedule 90 minutes for a conversation – 60 minutes on content of the encyclical and 30 minutes on considering an action plan. Use the questions provided to guide the discussion. The facilitator should decide in advance which topics to consider. Allow each person to share their reflections for two to three minutes. Listening is an essential ingredient to dialogue. After everyone has shared, open the topic for conversation. Before moving to the next question, allow for a few moments of silence so people can recollect themselves. Ask someone to record the key aspects of the sharing. This will help your community respond to Pope Francis' call for religious orders to create and implement a Laudato Si' Action Platform leading to an integral ecology.

#### **Part 4: Respond – Take Action**

Pope Francis calls us to reflect on how our lifestyles can often be thoughtless and harmful. Listed in this section is a menu of practical and concrete options for taking action to live out the directives of Laudato Si'. Consider what changes you can make as an individual and as a community or ministry site to better protect God's creation and embrace Gospel justice. Ecological conversion requires people to let “the effects of their encounter with Jesus Christ become evident in their relationship with the world around them” (LS 217). After each session, submit a report on the elements of your entity's action plan. These will be compiled and posted online to form a public statement of the Passionist Laudato Si' Action Platform.

#### **Part 5: Resources – Learn More**

This section offers additional information to further your education, enhance community conversations, and provide links to online resources for taking responsible action in building a Laudato Si' Action Platform.



## Passion of the Earth, Wisdom of the Cross

The Worldwide Passionist Family • Engaging Laudato Si'

SESSION  
2

Caring for God's Creation • Embracing Gospel Justice • Renewing the Passionist Charism

Session 2  
Goal

## Honoring God's Revelation in the Natural World

PART  
1

### Embrace the Message

## Laudato Si' – Chapter 2 – The Gospel of Creation

### What the Encyclical Says

1. “The creation accounts in the book of Genesis contain, in their own symbolic and narrative language, profound teachings about human existence and its historical reality. They suggest that human life is grounded in three fundamental and closely intertwined relationships: with God, with our neighbour and with the earth itself. According to the Bible, these three vital relationships have been broken, both outwardly and within us. This rupture is sin. The harmony between the Creator, humanity and creation as a whole was disrupted by our presuming to take the place of God and refusing to acknowledge our creaturely limitations. This in turn distorted our mandate to “have dominion” over the earth (cf. Gen 1:28), to “till it and keep it” (Gen 2:15). As a result, the originally harmonious relationship between human beings and nature became conflictual.” (LS 66)

2. “We are not God. The earth was here before us and it has been given to us. This allows us to respond to the charge that Judaeo-Christian thinking, on the basis of the Genesis account which grants man “dominion” over the earth (cf. Gen 1:28), has encouraged the unbridled exploitation of nature by painting him as domineering and destructive by nature. This is not a correct interpretation of the Bible as understood by the Church. Although it is true that we Christians have at times incorrectly interpreted the Scriptures, nowadays we must forcefully reject the notion that our being created in God's image and given dominion over the earth justifies absolute domination over other creatures.” (LS 67)

[Click here](#) to access a full copy of Laudato Si' available online.



“Let all creation help you to praise God... Listen to the sermon preached to you by the flowers, the trees, the shrubs, the sky, the sun and the whole world. Notice how they preach to you a sermon full of love, of praise of God, and how they invite you to proclaim the greatness of the one who has given them being.” – *St. Paul of the Cross*

### How do we look upon the natural world?

#### Moving from Dominion to Stewardship

To understand chapter two of Laudato Si', we cannot overlook its title: The Gospel of Creation. It is not by chance that Pope Francis chose those words because a theme that animates all of Laudato Si', but is particularly developed in this chapter, is that creation is a sacred text in which every page reveals something of God. “God has written a precious book, ‘whose letters are the multitude of created things,’” (LS 85) and this means in everything that exists lives some unique manifestation of the beauty and holiness of God.

There is nothing novel in Francis' affirmation; indeed, he notes that Thomas Aquinas taught not only that there is a “trace” or “vestige” of the Creator in every creature, but also that there is such overwhelming diversity in creation because it takes all of creation to even begin to reveal the unfathomable beauty and goodness of God (LS 86). Nothing God created is merely material. Everything is both matter and spirit because God is “intimately present” in all things (LS 80). Every creature, even the tiniest and seemingly most inconsequential, is a unique word of God.

This luminous theology of creation must inform how we interpret the passage in which God gave human beings “dominion” over creation (Genesis 1:28). Dominion is not permission to exploit and abuse creation; rather, when God grants humans dominion God gives us the awesome responsibility of cultivating, protecting, and preserving creation so that what God declared beautiful and good in the beginning will always remain so (LS 67). For Passionists, that responsibility is also a wonderful opportunity to reconnect with St. Paul of the Cross' exhortation to listen to the sermon preached by all of creation.



## Consider the Issues

### Loss of Biodiversity and Consumerism

We live at a time of great geological change. We have set into motion massive industries which are altering the Earth systems which have been keeping this planet hospitable to life for 4 billion years. Earth is at a crossroads.

In the last 500,000,000 years, since complex life emerged, there have been five major periods of geological and biological change when up to 75% of animal and plant species went extinct. These severe disruptions of Earth's ecosystem were caused by forces such as prolonged volcanic activity, shifting tectonic plates, and a giant meteorite crashing into Earth 65 million years ago, eliminating up to half the species, including dinosaurs. It took 30 million years for Earth's biodiversity to recover.

A sixth extinction is taking place now, as the planet is losing species at a rate of 20,000 per year. This time it is being caused by one of Earth's creatures. In the last 80 years, humans have undergone a sudden shift in our presence on the planet, becoming a destructive force. Toxic chemicals create "dead zones" in coastal waters (LS 41); pollution from industry and transportation alters the atmosphere (LS 44); heavily populated human areas expand and destroy habitats of other species (LS 35); unregulated logging depletes essential forests (LS 38); industrial agricultural practices diminish our soils (LS 34); introduction of massive amounts of chemicals modify biological functions (LS 29); nuclear waste accumulates without adequate means of disposal (LS 21); and natural beauty is being replaced with ugliness (LS 21). In 4 billion years of life on Earth, no species has altered the biological, chemical, and physical features of the planet as we humans have.

Unwittingly, the exaltation and domination of humans has resulted in the desolation of the Earth. Other species now struggle to survive. In this extinction we are not only losing the beauty and diversity of other creatures, we are eliminating expressions of divine presence, for "the universe as a whole, in all its manifold relationships, shows forth the inexhaustible riches of God" (LS 86).

In *Laudato Si'*, Pope Francis points out that a primary cause of damage to God's creation and injustice in our world is the pattern of excessive and wasteful human consumption. Anyone following in the footsteps of Jesus today cannot ignore the damaging consequences on the planet of a lifestyle which prioritizes consumption. *Laudato Si'* calls for a faith-inspired way of living that respects the limitation of the planet and honors the rights of other creatures to live. It asks us to consider how we can share our common home in ways that enable every person to live with dignity and other species to thrive. Our Christian tradition "has no place for a tyrannical anthropocentrism unconcerned for other creatures" (LS 68).

*Laudato Si'* presents a strong critique of modern consumerism and its catastrophic effects on the life of other creatures.

### Biodiversity What the Church is Saying

#### The Inherent Value of All Creatures

"It is not enough, however, to think of different species merely as potential "resources" to be exploited, while overlooking the fact that they have value in themselves. Each year sees the disappearance of thousands of plant and animal species which we will never know, which our children will never see, because they have been lost forever. The great majority become extinct for reasons related to human activity. Because of us, thousands of species will no longer give glory to God by their very existence, nor convey their message to us. We have no such right." (LS 33)

#### A Distorted Anthropocentrism

"Each creature possesses its own particular goodness and perfection... Each of the various creatures, willed in its own being, reflects in its own way a ray of God's infinite wisdom and goodness. Man must therefore respect the particular goodness of every creature, to avoid any disordered use of things." – Catechism of the Catholic Church, 339 (LS 69)

*In 1913, there were an estimated 10 million elephants across the African continent. Today, only about 400,000 remain. Elephants continue to be slaughtered for their magnificent tusks. But the more serious threat is loss of habitat and run-ins with people over access to land and water. It would be a very sad Earth if there were no elephants striding across it.*





## Engage in Dialogue

### Community Discussion

The purpose of dialogue is to help us as individuals and as a community to respond to the Passion of the Earth by better caring for God's creation, embracing Gospel justice, and renewing our commitment to the Passionist charism in the context of Laudato Si'. Plan to spend approximately 30% of the meeting time on # 9, discussing and discerning action steps suggested on pages 6-7.

#### 1. Prayer

Begin with "A Prayer in Union with Creation" from Laudato Si' on page 9, followed by three minutes of silence, inviting the Spirit to bless the gathering. Conclude the session with the prayer for on page 7.

*Chapter two of Laudato Si' offers a response to the many ecological and social illnesses afflicting the world that is rooted in faith and the Bible.*

#### 2. A Light Offered by Faith (LS 62-64)

"I would like from the outset to show how faith convictions can offer Christians, and some other believers as well, ample motivation to care for nature and for the most vulnerable of their brothers and sisters." (LS 64)

#### 3. The Wisdom of Biblical Accounts (LS 65-75)

"Dominion" does not mean exploitation (Genesis 1:28). Read paragraphs #67 of Laudato Si' (page 2, bottom left). Pope Francis' explains the correct interpretation of humans having "dominion" over the Earth (Genesis 1:28). Rather than thinking "dominion" over the Earth and God's creatures justifies doing whatever we want with them, we are called to be responsible stewards.

We cannot love our neighbor without loving the Earth (Genesis 6:13). "In the story of Cain and Abel, we see how envy led Cain to commit the ultimate injustice against his brother, which in turn ruptured the relationship between Cain and God, and between Cain and the Earth from which he was banished.... Disregard for the duty to cultivate and maintain a proper relationship with my neighbour, for whose care and custody I am responsible, ruins my relationship with my own self, with others, with God and with the Earth. When all these relationships are neglected, when justice no longer dwells in the land, the Bible tells us that life itself is endangered." (LS 70)

- How does this clarify our role as humans in relating to the natural world? Can you think of an example in your own life where the definition of dominion as domination might be active? What steps could you take to transform this to one of stewardship?
- Can you think of any modern versions of the story of Cain and Abel?

#### 4. The Mystery of the Universe (LS 76-83)

"In the Judaeo-Christian tradition, the word "creation" has a broader meaning than "nature", for it has to do with God's loving plan in which every creature has its own value and significance." (LS 76)

"Yet it would also be mistaken to view other living beings as mere objects subjected to arbitrary human domination. When nature is viewed solely as a source of profit and gain, this has serious consequences for society. This vision of 'might is right' has engendered immense inequality, injustice and acts of violence against the majority of humanity, since resources end up in the hands of the first comer or the most powerful: the winner takes all. Completely at odds with this model are the ideals of harmony, justice, fraternity and peace as proposed by Jesus." (LS 82)

- Our Catholic tradition believes in the fundamental goodness of creation. All creatures have intrinsic value (inherent worth as creatures of God and being revelatory of the Divine). Do you see a conflict in your own life between this position and the position that creatures have instrumental value (for our use and enjoyment)?





## 5. The Message of Each Creature in the Harmony of Creation (LS 84-88)

Pope Francis quotes Thomas Aquinas (*Summa Theologiae*, I, q. 47, art. 1) on the value of biodiversity. “The universe as a whole, in all its manifold relationships, shows forth the inexhaustible riches of God. Saint Thomas Aquinas wisely noted that multiplicity and variety ‘come from the intention of the first agent’ who willed that ‘what was wanting to one in the representation of the divine goodness might be supplied by another’, inasmuch as God’s goodness ‘could not be represented fittingly by any one creature’. Hence we need to grasp the variety of things in their multiple relationships. We understand better the importance and meaning of each creature if we contemplate it within the entirety of God’s plan.” (LS 86)

- How has your experience with creation enriched your experience of God?
- Consider the various species you encounter in daily life. Do you think of them as fellow members in a web of life? If yes, what made this possible? If no, what steps can you take to embrace an approach that views all members of creation as part of God’s kingdom?

## 6. A Universal Communion (LS 89-92)

“We have only one heart, and the same wretchedness which leads us to mistreat an animal will not be long in showing itself in our relationships with other people. Every act of cruelty towards any creature is ‘contrary to human dignity’.... Everything is related, and we human beings are united as brothers and sisters on a wonderful pilgrimage, woven together by the love God has for each of his creatures and which also unites us in fond affection with brother sun, sister moon, brother river and mother Earth.” (LS 92)

- Have you witnessed or caused cruelty to any of God’s creatures that brought you to pause or repent?

## 7. The Common Destination of Goods (LS 93-95)

“Whether believers or not, we are agreed today that the Earth is essentially a shared inheritance whose fruits are meant to benefit everyone. For believers, this becomes a question of fidelity to the Creator, since God created the world for everyone. Hence every ecological approach needs to incorporate a social perspective which takes into account the fundamental rights of the poor and the underprivileged.” (LS 93)

- Integral ecology is Pope Francis’ term for linking care for the Earth with care for the poor. What happens when we focus on one and not the other? Any examples?
- Do you agree with the statement that every ecological approach needs to incorporate a social perspective? How does your life reflect this?

## 8. The Gaze of Jesus (LS 96-100)

“One Person of the Trinity entered into the created cosmos, throwing in his lot with it, even to the cross. From the beginning of the world, but particularly through the incarnation, the mystery of Christ is at work in a hidden manner in the natural world as a whole.” (LS 99)

- Where do you see the mystery of Christ, “even to the cross,” at work in the natural world?

## 9. Formation of an Action Plan

“Humanity is called to recognize the need for changes of lifestyle, production and consumption” in order to truly show our care for creation (LS 23). Consider the menu of options in Part 4 on pages 6-7. Discuss:

- What personal actions can you commit to taking as an individual?
- What community actions can we take together to better care for creation and all God’s creatures, especially the poor?

Ask someone to record  
[siochristi.org](http://siochristi.org) to submit  
posted online to form

the key aspects of the sharing and complete online the Action Report. Go to [www.pas](http://www.pas)-  
a report on the action plan of your entity for this session. These will be compiled and  
our Passionist Laudato Si’ Action Platform.





Take Action

# Habits of Consumption

*Our application of Laudato Si' this session is to consider choices made when purchasing (what comes in), disposing of waste (what goes out), and sustainable use of our lands and properties.*

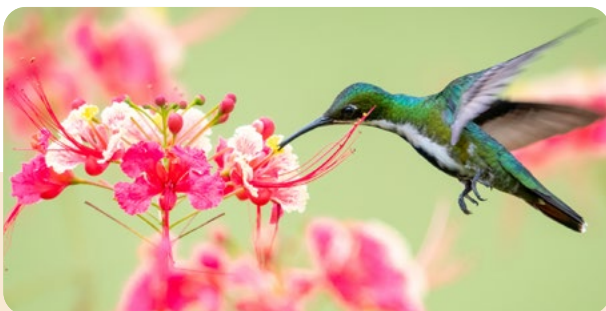
Laudato Si' calls us to reflect on how our lifestyles can often be thoughtless and harmful. Listed in this section is a menu of options to spark ideas for consuming in more thoughtful and conserving ways. Consider the steps you and your community can take to care for God's creation.

Use these suggestions or come up with your own. Many action steps are more appropriate in some places than in others. The action steps a community commits to undertaking should be shaped by its context – high income or low income countries, urban or rural settings.

Everything that lives must consume. But currently humans are consuming at an unsustainable pace with damaging consequences for our society and our planet. As human consumption levels increase, the natural habitats for a variety of animals and plants are diminished or destroyed.

Everyday life is sustained by materials from the Earth: food, clothes, cell phones, appliances, and even toilet paper. But there's only so much timber for paper, steel for cars, silica for computers, and other materials to go around. The more we consume, the less is available for other humans and other species. In the encyclical Laudato Si', Pope Francis reminds us to be "more conscious of the negative effects of certain lifestyles and models of production and consumption" (LS 164). This means cutting back on consumption, reducing harm, choosing wisely, avoiding excessive waste, and acting on Gospel values whenever purchasing or disposing of anything.

Consider the steps you and your community can take to care for God's creation. Use these suggestions or come up with your own. Many action steps are more appropriate in some places than in others. The action steps a community commits to undertaking should be shaped by its context – high income or low income countries, urban or rural settings.



## If there's only one thing you can do ...

- Forgo single-use plastics. For example, instead of plastic bags, opt for reusable bags. Single-use plastics account for 40 percent of the plastic produced every year. Plastic bags may be convenient, but they have negative environmental impact. Pope Francis calls this the throw-away culture mentality (LS 20-22). Plastic bags and food wrappers may be used for only a few minutes or hours, yet it takes many years for them to decompose. In addition, toxic substances are released into the soil when plastic bags decompose under sunlight and when burned they release a toxic substances into the air. Many land and sea animals also get tangled and drown in plastic bags. It's time to ban plastic bags.



## Practice Sustainable and Fair Purchasing

- Support businesses that are committed to sustainability, clean supply chains, and ethical wages and employment practices. Buy products from environmentally and socially responsible companies. Who you buy from is a significant choice. Is the company a polluter or good steward of God's creation? Does it run sweatshops or provide just wages for workers? Do its policies align with those of Laudato Si'? Let companies know you care.
- Whenever possible, purchase goods from local retailers, not global or online retailers. Be aware of the carbon footprint of your purchases.
- Buy in bulk. Reduce packaging waste that fills the planet with trash.
- Buy Fair Trade products to ensure a just wage for workers and artisans around the world. Learn more at [www.fairtrade.net](http://www.fairtrade.net).

*"Because all creatures are connected, each must be cherished with love and respect, for all of us as living creatures are dependent on one another." (LS 42)*



## Evaluate Trash: What Goes Out

- Abandon the throwaway mentality. Eliminate disposable paper plates, napkins, towels, and plastic cups. Use real cups, cloth napkins, reusable shopping bags and rags for cleaning. Avoid wasteful disposables that end up in garbage dumps. It takes a lot of resources, including water and energy, to produce paper and plastic – then dispose of it in a landfill.
- If you are not recycling, then now is the time to start. Commit to recycling. Notice when you toss something away. Where is away? It's going somewhere on the planet. REDUCE consumption; REUSE whatever you can; and learn to RECYCLE. Otherwise, it goes into a landfill.
- Minimize landfill waste by selecting items with the least amount of packaging. Encourage manufacturers to use minimal packaging. According to the Environmental Protection Agency, packaging materials make up more than 30% of all consumer waste.

## Evaluate Use of Toxic Products

- Learn the proper way to dispose of medications through take-back programs. Tossing unwanted medications in the trash or flushing them down the toilet or drain may be quick and convenient, but it's also very harmful to humans, fish and other aquatic creatures.
- Eliminate toxic cleaning products. Many cleaning products contain chemicals which cause allergies, diseases, and even genetic impact. They can also seep into waterways and soil, polluting streams, fouling drinking water and food crops, and destroying delicate ecosystems. Make your own cleaning products. [Click here](#) for simple recipes for nontoxic all-purpose general clearers, disinfectants, and window cleaners. Save money and protect our waterways from pollution.

*“A fragile world, entrusted by God to human care, challenges us to devise intelligent ways of directing, developing and limiting our power.” (LS 78)*

## Sustainable Use of Land and Properties

- Develop opportunities for community members to learn about local ecology by restoring a piece of land.
- Avoid toxic pesticides and herbicides in garden or lawns. Organic alternatives are much safer for you, the Earth, and other species.
- Protect pollinators and create habitats for other species by planting native trees, grasses, and flowers.
- Remove invasive species that destroy ecosystems by out-competing native species for resources.
- Organize a public blessing and rededication of your land to let others know of your commitment to Laudato Si' values to care for God's creation. This could be done during the Season of Creation (September 1 to October 4) or Earth Day (April 22).
- Identify unused spaces in your buildings that could be used by organizations promoting social justice and Earth care or directly by the poor and marginalized.

## Advocacy

- If there are monetary resources, donate to projects that create equitable social systems or establish a long-term relationship with organizations that fund social and ecological programs.
- Get to know indigenous people in your area and work collaboratively with them to ensure they retain the rights to their land and waters.
- Get to know the poor and crucified in your area who are directly affected by our disordered consumption and join your voice with theirs for justice in response to their needs. Volunteer with organizations committed to eco-justice.

## Recover an Ecological Spirituality

- Host an outdoor prayer service with the wider public to celebrate the diversity of God's creatures.
- Incorporate Laudato Si' teachings on the sacredness of creation into preaching, days of reflection, and retreats.



## Prayer

O Giver of Life, you are the source of all creation. Through the healing power of Jesus you brought sight to the blind. Open our eyes to the ways our patterns of consumption are impacting the health of the planet and the flourishing of other species. Free us from the grip of excessive anthropocentrism so we might enjoy spiritual freedom. Teach us to use your creation with moderation and compassion for those who do not have enough. You are our hope. Amen.





## Learn More

### Season of Creation

In 2015, Pope Francis joined other religious leaders and established an annual Season of Creation – 1 September to 4 October, feast of St. Francis of Assisi, patron saint of ecology. A celebration guide contains liturgical resources, prayers, and calls to action and advocacy that can be used by the community. <https://seasonofcreation.org/> (Italian, Spanish, Portuguese, English, Polish)

### Become a Laudato Si' Animator

The Laudato Si' Animators program trains volunteers to bring Catholic teaching on climate change into local communities. From the mechanics of greenhouse gas emissions to our scriptural role as stewards of creation, online training sessions equip you to transform your community. Register to be an animator. <https://laudatosianimators.org/> (Spanish, Portuguese, English, Polish)

### The Story of Stuff

Watch a 20-minute online video, "The Story of Stuff." This short animated documentary about the lifecycle of material goods offers helpful information on excessive consumerism and promotes sustainability.

- English: <http://storyofstuff.org/movies/story-of-stuff/>
- Spanish – La historia de las cosas  
<https://www.storyofstuff.org/movies/la-historia-de-las-cosas-2/>
- Italian – La storia delle cose  
[https://www.youtube.com/watch?v=wo9DzD8s1\\_E](https://www.youtube.com/watch?v=wo9DzD8s1_E)
- Portuguese – História das coisas  
[https://www.youtube.com/watch?v=3c88\\_Z0FF4k](https://www.youtube.com/watch?v=3c88_Z0FF4k)
- French – L'histoire des choses  
<https://pourunmondedurable.blogspot.com/2008/06/la-vie-dun-truc.html>

### Consumption and Consumerism Resources

The Global Issues website looks into social, political, economic, and environmental issues that affect all of us and aims to show how most issues are inter-related. [www.globalissues.org/article/243/consumption-consumerism-links](http://www.globalissues.org/article/243/consumption-consumerism-links) (English)

### Laudato Si' Movement

This website presents information on modern consumerism and its catastrophic effects on biodiversity. It points to the need for science and politics to engage with religious authorities and proposes strategies aimed at changing the trajectory of humankind. Learn more at <https://www.laudatosi.org/action/biodiversity-protection/> (multiple languages).

### Endangered Species

The International Union for Conservation of Nature (IUCN) offers comprehensive information on the global extinction risk status of animal and plant species. It works to inform and catalyze action for policy change critical to protecting the natural resources we need to survive. <https://www.iucnredlist.org/> (English, French, Spanish, Japanese)

### The Living Planet Report

The Living Planet Report is a comprehensive study of trends in global biodiversity and the health of the planet. <https://living-planet.panda.org/es-us/> (English and Spanish)

### World Wildlife Federation

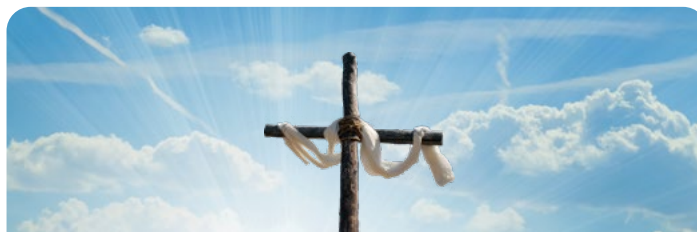
The World Wildlife Federation collaborates with people around the world to develop and deliver innovative solutions that protect communities, wildlife, and the places in which they live. <https://www.worldwildlife.org/> (English)  
<https://www.worldwildlife.org/descubre-wwf> (Spanish)

### UN Convention on Biodiversity

The United Nations Conference on Biodiversity (COP15) is scheduled for 11-24 October 2021. World leaders will strive to set meaningful targets to protect creation. These targets are necessary in order to define biodiversity management and create conservation plans to halt the surging rates of biodiversity loss. <https://www.cbd.int/> (multiple languages)

### Ecosystem Restoration

The United Nations Decade on Ecosystem Restoration was launched on 5 June 2021, World Environment Day. The global initiative seeks to accelerate efforts to revitalize life-sustaining ecosystems amid increasing threats from destructive human activities. Pope Francis sent a message stressing the importance of urgent action in our collective response to the environmental crisis. He called us to be a "restoration generation." Listen to the message of Pope Francis. <https://www.vaticannews.va/en/pope/news/2021-06/pope-francis-un-decade-ecosystem-restoration-video-message.html> (multiple languages)





## Prayer

*from Laudato Si'*

### A Prayer in Union with Creation

Father, we praise you with all your creatures.  
They came forth from your all-powerful hand;  
they are yours, filled with your presence  
and your tender love.  
Praise be to you!

Son of God, Jesus,  
through you all things were made.  
You were formed in the womb of Mary our Mother,  
you became part of this earth,  
and you gazed upon this world with human eyes.  
Today you are alive in every creature  
in your risen glory.  
Praise be to you!



Original artwork by Bro. Michael Moran, CP

Holy Spirit, by your light  
you guide this world towards the Father's love  
and accompany creation as it groans in travail.  
You also dwell in our hearts  
and you inspire us to do what is good.  
Praise be to you!

Triune Lord, wondrous community of infinite love,  
teach us to contemplate you  
in the beauty of the universe,  
for all things speak of you.  
Awaken our praise and thankfulness  
for every being that you have made.  
Give us the grace to feel profoundly joined  
to everything that is.

God of love, show us our place in this world  
as channels of your love  
for all the creatures of this earth,  
for not one of them is forgotten in your sight.  
Enlighten those who possess power and money  
that they may avoid the sin of indifference,  
that they may love the common good, advance the weak,  
and care for this world in which we live.  
The poor and the earth are crying out.  
O Lord, seize us with your power and light,  
help us to protect all life,  
to prepare for a better future,  
for the coming of your Kingdom  
of justice, peace, love and beauty.  
Praise be to you!  
Amen.

## Passionist Voices

*"The most difficult transition to make is from an anthropocentric to a biocentric norm of progress. If there is to be any true progress, then the entire life community must progress. Any progress of the human at the expense of the larger life community must ultimately lead to a diminishment of human life itself."*

– Thomas Berry, CP