**An ‘A – Z’ guide for Laudato Si’**

**May 19-26th 2024**

*Quotations chosen by Ephata Laudato Si’ a faith based environmental group in Down and Connor Diocese*

|  |  |
| --- | --- |
| **A** | St Francis of **A**ssisi reminds us that our common home is like a sister with whom we share our life… (1) |
| **b** | …. other living **B**eings have a value of their own in God’s eyes: ‘by their mere existence they **B**less him and give him glory.’ (69) |
| **C** | Society as a whole and the state in particular are obliged to defend and promote the **C**ommon Good. (157) |
| **d** | It is our humble conviction that the **D**ivine and the human meet in the slightest detail in the seamless garment of God’s creation, in last speck of dust of our planet. (90) |
| **E** | The Spirit of life dwells in every living creature and calls us to enter into relationship with him. Discovering this presence leads us to cultivate the ‘**E**cological virtue’. (88) |
| **F** | …. when we exclude God from our lives or replace with our own ego and think that our subjective **F**eelings can define what is right or wrong. (224) |
| **G** | inter **G**enerational - What kind of world do we want to leave to those who come afterus, to children who are growing up now (160) |
| **H** | …. young people .... have grown up in a milieu of extreme consumerism and affluence which makes it difficult to develop other **H**abits. (209) |
| **I** | Since everything is interrelated, …. I suggest …. an **I**ntegral ecology, one which clearly respects it’s human and social dimensions. (137) |
| **J** | In today’s context, “in**J**ustices abound, and growing numbers of people are deprived of basic human rights and considered expendable” (158) |
| **K** | Nature is nothing other than a certain **K**ind of art, namely God’s art, impressed upon things … (80) |
| **L** | **L**ove, overflowing with small gestures of mutual care … seeks to build a better world. (231) |
| **M** | There is a **M**ystical meaning to be found in a leaf, in a dewdrop, in a poor person’s face. (233) |
| **N** | The **N**atural Environment is a collective good the patrimony of all humanity and the responsibility of everyone. (95) |
| **O** | …. the way natural ecosystems work is exemplary… significant quantities of **O**rganic waste give rise to new generations of plants. (22) |
| **P** | All it takes is one good **P**erson to restore hope. (71) |
| **Q** | Christian Spirituality proposes an alternative understanding of the **Q**uality of life and encourages a prophetic and contemplative lifestyle, one capable of deep engagement free of the obsession of consumption. (222) |
| **R** | What is needed is an ‘ecological conversion’, whereby the effects of encounter with Jesus Christ become evident in **R**elationship with the world. (217) |
| **S** | An integral ecology includes taking time to recover a **S**erene harmony with creation …. and contemplating the Creator who lives among us and surrounds us … (225)  |
| **T** | **T**ransparent political processes involving a free exchange of views. (182) |
| **U** | …. in the bread of the Eucharist ‘creation is projected towards divinisation, … towards **U**nification with the Creator himself. (236) |
| **V** | …. caring for the environment and protecting those who are most **V**ulnerable. (198) |
| **W** | Through our **W**orship of God, we are invited to embrace the world on a different plane. (235) |
| **X****Z** | The principle of ma**X**imi**Z**ation of profits, frequently isolated from other considerations, reflects a misunderstanding of the very concept of the economy. (195) |
| **Y** | **Y**oung people have a new ecological sensitivity and a generous spirit and some of them are making admirable efforts to protect the environment … yet we are faced with an educational challenge. (209) |