



I. THE LIGHT OFFERED BY FAITH (63-64)

There is no silver bullet when it comes to addressing the ecological crisis. We will need all gifts, all people, to care for creation.

Let us turn to the various cultural riches of different peoples, their art and poetry, their interior life and spirituality (LS', 63). No truth or goodness, "no branch of sciences and no form of wisdom can be left out, and that includes religion and the language particular to it (63).

Christians should "realize their responsibility within creation, and their duty towards nature and the Creator, are an essential part of their faith" (64, quoting Pope Saint John Paul II).

Do not quench the Spirit. Do not despise the words of prophets, but test everything; hold fast to what is good; abstain from every form of evil.

1 Thessalonians 5:19-22

II. THE WISDOM OF THE BIBLICAL ACCOUNTS (65-74)

From Sacred Scripture we discern:

1. The dignity of every person. This dignity is not earned by instead a free and loving gift from God.
2. That we are called to live in relationship with God, with others and with the created world. We keep these relationships in order when we acknowledge that all was created by God, we are called to be our brother's and sister's keeper and to be stewards of the earth All is interconnected.

Reflect on Psalm 148 - Praise for God's Universal Glory

Faith and reason are like two wings on which the human spirit rises to the contemplation of truth; and God has placed in the human heart a desire to know the truth—in a word, to know himself—so that, by knowing and loving God, men and women may also come to the fullness of truth about themselves (cf. Ex 33:18; Ps 27:8-9; 63:2-3; Jn 14:8; 1 Jn 3:2).

St. John Paul II, *Faith and Reason*

III. THE MYSTERY OF THE UNIVERSE (76-84)

Creation is "of the order of love. God's love is the fundamental moving force in all created things" (77). It is "God's loving plan in which every creature has its own value and significance" (76). When we contemplate on creation, we "discover in each thing a teaching which God wishes to hand on to us" (85). Let us discover "the variety of things in their multiple relationships". Let us "understand better the importance and meaning of each creature... within the entirety of God's plan" (86).

Let us approach each other and all of creation a mystery to be contemplated, cared for and loved.

When we can see God reflected in all that exists, our hearts are moved to praise the Lord for all his creatures and to worship him in union with them. This sentiment finds magnificent expression in the hymn of Saint Francis of Assisi:

Praised be you, my Lord, with all your creatures,
especially Sir Brother Sun,
who is the day and through whom you give us light.
And he is beautiful and radiant with great splendour;
and bears a likeness of you, Most High.
Praised be you, my Lord, through Sister Moon and the stars,
in heaven you formed them clear and precious and beautiful.
Praised be you, my Lord, through Brother Wind,
and through the air, cloudy and serene, and every kind of weather
through whom you give sustenance to your creatures.
Praised be you, my Lord, through Sister Water,
who is very useful and humble and precious and chaste.
Praised be you, my Lord, through Brother Fire,
through whom you light the night,
and he is beautiful and playful and robust and strong.

(Laudato Si' 87)

