

## AN 'A - Z' GUIDE FOR LAUDATO SI'

**MAY 19-26<sup>TH</sup> 2024**

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

<b>A</b>	St Francis of <b>A</b> ssisi reminds us that our common home is like a sister with whom we share our life... (1)
<b>B</b>	.... other living <b>B</b> eings have a value of their own in God's eyes: 'by their mere existence they <b>B</b> less him and give him glory.' (69)
<b>C</b>	Society as a whole and the state in particular are obliged to defend and promote the <b>C</b> ommon Good. (157)
<b>D</b>	It is our humble conviction that the <b>D</b> 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)
<b>E</b>	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 <b>E</b> cological virtue'. (88)
<b>F</b>	.... when we exclude God from our lives or replace with our own ego and think that our subjective <b>F</b> eelings can define what is right or wrong. (224)
<b>G</b>	inter <b>G</b> enerational - What kind of world do we want to leave to those who come after us, to children who are growing up now (160)
<b>H</b>	.... young people .... have grown up in a milieu of extreme consumerism and affluence which makes it difficult to develop other <b>H</b> abits. (209)
<b>I</b>	Since everything is interrelated, .... I suggest .... an <b>I</b> ntegral ecology, one which clearly respects it's human and social dimensions. (137)
<b>J</b>	In today's context, "in <b>J</b> ustices abound, and growing numbers of people are deprived of basic human rights and considered expendable" (158)
<b>K</b>	Nature is nothing other than a certain <b>K</b> ind of art, namely God's art, impressed upon things ... (80)

<b>L</b>	<b>L</b> ove, overflowing with small gestures of mutual care ... seeks to build a better world. (231)
<b>M</b>	There is a <b>M</b> ystical meaning to be found in a leaf, in a dewdrop, in a poor person's face. (233)
<b>N</b>	The <b>N</b> atural Environment is a collective good the patrimony of all humanity and the responsibility of everyone. (95)
<b>O</b>	.... the way natural ecosystems work is exemplary... significant quantities of <b>O</b> rganic waste give rise to new generations of plants. (22)
<b>P</b>	All it takes is one good <b>P</b> erson to restore hope. (71)
<b>Q</b>	Christian Spirituality proposes an alternative understanding of the <b>Q</b> uality of life and encourages a prophetic and contemplative lifestyle, one capable of deep engagement free of the obsession of consumption. (222)
<b>R</b>	What is needed is an 'ecological conversion', whereby the effects of encounter with Jesus Christ become

	evident in <b>R</b> elationship with the world. (217)
<b>S</b>	An integral ecology includes taking time to recover a <b>S</b> erene harmony with creation ... and contemplating the Creator who lives among us and surrounds us ... (225)
<b>T</b>	<b>T</b> ransparent political processes involving a free exchange of views. (182)
<b>U</b>	... in the bread of the Eucharist 'creation is projected towards divinisation, ... towards <b>U</b> nification with the Creator himself. (236)
<b>V</b>	... caring for the environment and protecting those who are most <b>V</b> ulnerable. (198)
<b>W</b>	Through our <b>W</b> orship of God, we are invited to embrace the world on a different plane. (235)
<b>X</b> <b>Z</b>	The principle of ma <b>X</b> imi <b>Z</b> ation of profits, frequently isolated from other considerations, reflects a misunderstanding of the very concept of the economy. (195)
<b>Y</b>	<b>Y</b> 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)
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