



We Mercies

Care for Creation

As you take the next step, remember the traditional custodians of the land

CATHOLIC SOCIAL TEACHING RE THE ENVIRONMENT

The launch of the much awaited encyclical of Pope Francis re Care for Creation is being anticipated as 16th June. It is supposedly named *Laudato Sii*, Praised Be – taken from St Francis of Assisi's well known prayer in praise of creation and its various creatures, such As Brother Sun and Sister Moon. It is hoped that the encyclical will have influence on the deliberations of the climate change meeting in Paris later this year.

Ilia Delio has written an article discussing a new level of thinking about creation with some relevance to the oncoming encyclical. Here are just a few of the points she makes.

Pope Francis brings a new spirit to the church's stance on the environment.a mandate to work for a sustainable future, to care for the poor and create a more equitable flow of resources.

The Pope clearly sees that faith must express itself in action. This is Catholic social teaching in action.

Today, the desire for a new world order stems from the growing awareness that we cannot sustain our first world footprint far into the future. The costs on the poor are deeply inequitable, and we are running out of resources. The fact that a religious leader, such as Pope Francis, would make the environment a top priority is jaw-dropping incredible.

He indicates that we must take science seriously. We have a pope who truly appreciates science. ...We need to be attentive to what the sciences are telling us if we are to anticipate a future of sustainable life.

If we are not talking about the cosmos, then discussion about humanity and the environment are mere abstractions.

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(ed. Anne McLay)

Catholic theology lacks a viable doctrine of creation. The official theology, formulated by St Thomas Aquinas, was constructed according to the ancient Ptolemaic model of the cosmos...a model that is no longer true, according to what we now know about the universe.

A new vision of the environment is not feasible without updating our theology of creation in light of contemporary science.

“There is a profound connection between our lack of a shared cosmology and our increasing global problems.” (Abrams and Pribam)

“The artificial separation between humans and cosmos is at the root of our contemporary moral confusion”. (Teilhard de Chardin)

The new science awakens us to our connectedness to the stars and the swirling galaxies. Biology has discovered the miniature world of the cell and through it we see a dynamic energy that weaves together all of life in a cosmic communion of wonder and awe.

The question of human ecology must be placed within the wider context of evolution and big bang cosmology.

God is not finished with creation...and we are co-creators. What are we creating? Why are we more enamored by consumer products than by our poor neighbours?

The bottom line is that we do not have a consciousness of interrelatedness.

Until we have a new cosmological narrative that binds us together in a new way, we will not change.

To turn our human community in a new direction requires a new cosmological narrative which, in turn, will mean radical changes for theology, ecclesiology and pastoral ministry.

If we want a different world, we must become a different church.

(globalsistersreport.org)