

# The world, our common house



## PRAY

Almighty God, you who with tenderness embrace everything that exists, pour us the power of your love so that we guard life and beauty. Heal our life so that we may be guardians of the world and not robbers, so that we seed beauty and not contamination and destruction. Teach us how to discover the value of all things and see them with full admiration. Amen.

(Pope Francis)



## CONTEMPLATE

One person reads the Bible passage aloud.  
Short silence.

**Exchange:** *What particularly appealed to you?*



## STUDY

1. Read DOCAT text sentence-for-sentence. Then one person reads the text aloud in full.
2. Three minutes of silence.
3. Each person reads a word or phrase aloud (without comment) that he or she has noticed.
4. Explain briefly in the next round why you have chosen the sentence (e.g. memories, questions, etc.).



## DISCUSS

**Also discuss your own questions on this topic!**

**Treasure Book:** *Take five minutes to write down what you don't want to forget.*



## CHALLENGE

Our **CHALLENGES** are just suggestions you can make in addition to your study guide meetings. You can also replace them with stronger, more fitting, more original or better ones. Just let us know at [feedback@youcat.org](mailto:feedback@youcat.org).

**#DOCATChallenge:** *Share your experience on Facebook or Instagram.*



## Gen 2:15

The LORD God then took the man and settled him in the garden of Eden, to cultivate and care for it.

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## Where can we find what the Church has to say about environmental ethics?

The Church's central text on ecology is Pope Francis' encyclical *Laudato Si'* (2015). It offers a comprehensive analysis of the ecological threat, with reference to many scientific studies, and describes the causes of the crisis. These consist not only in the striking political impotence ("subject[ion] of politics to technology and finance") and the resulting mindless economic exploitation of the earth. The core reason for the problem is to be sought in man himself, in a general disturbance of his relationship with creation ("...my relationship with my own self, with others, with God, and with the earth"). Conversion restores man, who has to learn "that everything is interconnected, and that genuine care for our own lives and our relationships with nature is inseparable from fraternity, justice and faithfulness to others" (LS 70). So genuine ecology is at the same time protection of the environment, human ecology, social ecology, and cultural ecology. Human freedom, says Pope Francis, can "limit and direct technology; we can put it at the service of another type of progress, one which is healthier, more human, more social, more integral" (LS 112). In addition to *Laudato Si'*, the encyclicals *Populorum Progressio* (1967) and *Caritas in Veritate* (2009) are also important documents for the relationship between social responsibility and ecological protection of the environment.

1. What does Pope Francis mean, when he states that every Christian has an „ecological vocation“ (ecology comes from oikos, which is Greek for house). Read also Docat question 258.
2. Why is the ecological crisis first a personal problem before it becomes a political challenge?
3. What does Pope Francis mean when he states that creation has to be protected like a garden?
4. What is „sustainability“; Does it already play a role in your life?

In order for you to be prepared in discussions:

Get acquainted with the differences between the four ecologies (environmental, human, social, cultural). You can find this at [LAUDATO SI / www.vatican.va](http://LAUDATO_SI/www.vatican.va)

Do you take on this challenge?

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## DOCAT Study guide



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