



ENCYCLICAL LETTER  
*LAUDATO SI'*  
OF THE HOLY FATHER  
FRANCIS  
ON CARE FOR OUR COMMON HOME



1. “LAUDATO SI’, mi’ Signore” – “Praise be to you, my Lord”. In the words of this beautiful canticle, Saint Francis of Assisi reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us. “Praise be to you, my Lord, through our Sister, Mother Earth, who sustains and governs us, and who produces various fruit with coloured flowers and herbs”.<sup>1</sup>

2. This sister now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her. We have come to see ourselves as her lords and masters, entitled to plunder her at will. The violence present in our hearts, wounded by sin, is also reflected in the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life. This is why the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor; she “groans in travail” (*Rom* 8:22). We have forgotten that we ourselves are dust of the earth (cf. *Gen* 2:7); our very bodies are made up

<sup>1</sup> *Canticle of the Creatures*, in *Francis of Assisi: Early Documents*, vol. 1, New York-London-Manila, 1999, 113-114.

of her elements, we breathe her air and we receive life and refreshment from her waters.

*Nothing in this world is indifferent to us*

3. More than fifty years ago, with the world teetering on the brink of nuclear crisis, Pope Saint John XXIII wrote an Encyclical which not only rejected war but offered a proposal for peace. He addressed his message *Pacem in Terris* to the entire “Catholic world” and indeed “to all men and women of good will”. Now, faced as we are with global environmental deterioration, I wish to address every person living on this planet. In my Apostolic Exhortation *Evangelii Gaudium*, I wrote to all the members of the Church with the aim of encouraging ongoing missionary renewal. In this Encyclical, I would like to enter into dialogue with all people about our common home.

4. In 1971, eight years after *Pacem in Terris*, Blessed Pope Paul VI referred to the ecological concern as “a tragic consequence” of unchecked human activity: “Due to an ill-considered exploitation of nature, humanity runs the risk of destroying it and becoming in turn a victim of this degradation”.<sup>2</sup> He spoke in similar terms to the Food and Agriculture Organization of the United Nations about the potential for an “ecological catastrophe under the effective explosion of industrial civilization”, and stressed “the urgent need for a radical change

<sup>2</sup> Apostolic Letter *Octogesima Adveniens* (14 May 1971), 21: *AAS* 63 (1971), 416-417.

in the conduct of humanity”, inasmuch as “the most extraordinary scientific advances, the most amazing technical abilities, the most astonishing economic growth, unless they are accompanied by authentic social and moral progress, will definitively turn against man”.<sup>3</sup>

5. Saint John Paul II became increasingly concerned about this issue. In his first Encyclical he warned that human beings frequently seem “to see no other meaning in their natural environment than what serves for immediate use and consumption”.<sup>4</sup> Subsequently, he would call for a global ecological *conversion*.<sup>5</sup> At the same time, he noted that little effort had been made to “safeguard the moral conditions for an authentic *human ecology*”.<sup>6</sup> The destruction of the human environment is extremely serious, not only because God has entrusted the world to us men and women, but because human life is itself a gift which must be defended from various forms of debasement. Every effort to protect and improve our world entails profound changes in “lifestyles, models of production and consumption, and the established structures of power which today govern

<sup>3</sup> *Address to FAO on the 25th Anniversary of its Institution* (16 November 1970), 4: *AAS* 62 (1970), 833.

<sup>4</sup> Encyclical Letter *Redemptor Hominis* (4 March 1979), 15: *AAS* 71 (1979), 287.

<sup>5</sup> Cf. *Catechesis* (17 January 2001), 4: *Insegnamenti* 41/1 (2001), 179.

<sup>6</sup> Encyclical Letter *Centesimus Annus* (1 May 1991), 38: *AAS* 83 (1991), 841.

societies”.<sup>7</sup> Authentic human development has a moral character. It presumes full respect for the human person, but it must also be concerned for the world around us and “take into account the nature of each being and of its mutual connection in an ordered system”.<sup>8</sup> Accordingly, our human ability to transform reality must proceed in line with God’s original gift of all that is.<sup>9</sup>

6. My predecessor Benedict XVI likewise proposed “eliminating the structural causes of the dysfunctions of the world economy and correcting models of growth which have proved incapable of ensuring respect for the environment”.<sup>10</sup> He observed that the world cannot be analyzed by isolating only one of its aspects, since “the book of nature is one and indivisible”, and includes the environment, life, sexuality, the family, social relations, and so forth. It follows that “the deterioration of nature is closely connected to the culture which shapes human coexistence”.<sup>11</sup> Pope Benedict asked us to recognize that the natural environment has been gravely damaged by our irresponsible behaviour. The social environment has also suffered damage. Both are ulti-

<sup>7</sup> *Ibid.*, 58: *AAS* 83 (1991), p. 863.

<sup>8</sup> JOHN PAUL II, Encyclical Letter *Sollicitudo Rei Socialis* (30 December 1987), 34: *AAS* 80 (1988), 559.

<sup>9</sup> Cf. ID., Encyclical Letter *Centesimus Annus* (1 May 1991), 37: *AAS* 83 (1991), 840.

<sup>10</sup> *Address to the Diplomatic Corps Accredited to the Holy See* (8 January 2007): *AAS* 99 (2007), 73.

<sup>11</sup> Encyclical Letter *Caritas in Veritate* (29 June 2009), 51: *AAS* 101 (2009), 687.

mately due to the same evil: the notion that there are no indisputable truths to guide our lives, and hence human freedom is limitless. We have forgotten that “man is not only a freedom which he creates for himself. Man does not create himself. He is spirit and will, but also nature”.<sup>12</sup> With paternal concern, Benedict urged us to realize that creation is harmed “where we ourselves have the final word, where everything is simply our property and we use it for ourselves alone. The misuse of creation begins when we no longer recognize any higher instance than ourselves, when we see nothing else but ourselves”.<sup>13</sup>

*United by the same concern*

7. These statements of the Popes echo the reflections of numerous scientists, philosophers, theologians and civic groups, all of which have enriched the Church’s thinking on these questions. Outside the Catholic Church, other Churches and Christian communities – and other religions as well – have expressed deep concern and offered valuable reflections on issues which all of us find disturbing. To give just one striking example, I would mention the statements made by the beloved Ecumenical Patriarch Bartholomew, with whom we share the hope of full ecclesial communion.

<sup>12</sup> *Address to the Bundestag*, Berlin (22 September 2011): *AAS* 103 (2011), 664.

<sup>13</sup> *Address to the Clergy of the Diocese of Bolzano-Bressanone* (6 August 2008): *AAS* 100 (2008), 634.

8. Patriarch Bartholomew has spoken in particular of the need for each of us to repent of the ways we have harmed the planet, for “inasmuch as we all generate small ecological damage”, we are called to acknowledge “our contribution, smaller or greater, to the disfigurement and destruction of creation”.<sup>14</sup> He has repeatedly stated this firmly and persuasively, challenging us to acknowledge our sins against creation: “For human beings... to destroy the biological diversity of God’s creation; for human beings to degrade the integrity of the earth by causing changes in its climate, by stripping the earth of its natural forests or destroying its wetlands; for human beings to contaminate the earth’s waters, its land, its air, and its life – these are sins”.<sup>15</sup> For “to commit a crime against the natural world is a sin against ourselves and a sin against God”.<sup>16</sup>

9. At the same time, Bartholomew has drawn attention to the ethical and spiritual roots of environmental problems, which require that we look for solutions not only in technology but in a change of humanity; otherwise we would be dealing merely with symptoms. He asks us to replace consumption with sacrifice, greed with generosity, wastefulness with a spirit of sharing,

<sup>14</sup> *Message for the Day of Prayer for the Protection of Creation* (1 September 2012).

<sup>15</sup> *Address in Santa Barbara, California* (8 November 1997); cf. JOHN CHRYSAVGIS, *On Earth as in Heaven: Ecological Vision and Initiatives of Ecumenical Patriarch Bartholomew*, Bronx, New York, 2012.

<sup>16</sup> *Ibid.*



an asceticism which “entails learning to give, and not simply to give up. It is a way of loving, of moving gradually away from what I want to what God’s world needs. It is liberation from fear, greed and compulsion”.<sup>17</sup> As Christians, we are also called “to accept the world as a sacrament of communion, as a way of sharing with God and our neighbours on a global scale. It is our humble conviction that the divine and the human meet in the slightest detail in the seamless garment of God’s creation, in the last speck of dust of our planet”.<sup>18</sup>

*Saint Francis of Assisi*

10. I do not want to write this Encyclical without turning to that attractive and compelling figure, whose name I took as my guide and inspiration when I was elected Bishop of Rome. I believe that Saint Francis is the example par excellence of care for the vulnerable and of an integral ecology lived out joyfully and authentically. He is the patron saint of all who study and work in the area of ecology, and he is also much loved by non-Christians. He was particularly concerned for God’s creation and for the poor and outcast. He loved, and was deeply loved for his joy, his generous self-giving, his openheartedness. He was a mystic and a pilgrim who lived in

<sup>17</sup> *Lecture at the Monastery of Utstein*, Norway (23 June 2003).

<sup>18</sup> “Global Responsibility and Ecological Sustainability”, Closing Remarks, Halki Summit I, Istanbul (20 June 2012).

simplicity and in wonderful harmony with God, with others, with nature and with himself. He shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace.

11. Francis helps us to see that an integral ecology calls for openness to categories which transcend the language of mathematics and biology, and take us to the heart of what it is to be human. Just as happens when we fall in love with someone, whenever he would gaze at the sun, the moon or the smallest of animals, he burst into song, drawing all other creatures into his praise. He communed with all creation, even preaching to the flowers, inviting them “to praise the Lord, just as if they were endowed with reason”.<sup>19</sup> His response to the world around him was so much more than intellectual appreciation or economic calculus, for to him each and every creature was a sister united to him by bonds of affection. That is why he felt called to care for all that exists. His disciple Saint Bonaventure tells us that, “from a reflection on the primary source of all things, filled with even more abundant piety, he would call creatures, no matter how small, by the name of ‘brother’ or ‘sister’”.<sup>20</sup> Such a conviction

<sup>19</sup> THOMAS OF CELANO, *The Life of Saint Francis*, I, 29, 81: in *Francis of Assisi: Early Documents*, vol. 1, New York-London-Manila, 1999, 251.

<sup>20</sup> *The Major Legend of Saint Francis*, VIII, 6, in *Francis of Assisi: Early Documents*, vol. 2, New York-London-Manila, 2000, 590.

cannot be written off as naive romanticism, for it affects the choices which determine our behaviour. If we approach nature and the environment without this openness to awe and wonder, if we no longer speak the language of fraternity and beauty in our relationship with the world, our attitude will be that of masters, consumers, ruthless exploiters, unable to set limits on their immediate needs. By contrast, if we feel intimately united with all that exists, then sobriety and care will well up spontaneously. The poverty and austerity of Saint Francis were no mere veneer of asceticism, but something much more radical: a refusal to turn reality into an object simply to be used and controlled.

12. What is more, Saint Francis, faithful to Scripture, invites us to see nature as a magnificent book in which God speaks to us and grants us a glimpse of his infinite beauty and goodness. “Through the greatness and the beauty of creatures one comes to know by analogy their maker” (*Wis* 13:5); indeed, “his eternal power and divinity have been made known through his works since the creation of the world” (*Rom* 1:20). For this reason, Francis asked that part of the friary garden always be left untouched, so that wild flowers and herbs could grow there, and those who saw them could raise their minds to God, the Creator of such beauty.<sup>21</sup> Rather than a prob-

<sup>21</sup> Cf. THOMAS OF CELANO, *The Remembrance of the Desire of a Soul*, II, 124, 165, in *Francis of Assisi: Early Documents*, vol. 2, New York-London-Manila, 2000, 354.

lem to be solved, the world is a joyful mystery to be contemplated with gladness and praise.

*My appeal*

13. The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change. The Creator does not abandon us; he never forsakes his loving plan or repents of having created us. Humanity still has the ability to work together in building our common home. Here I want to recognize, encourage and thank all those striving in countless ways to guarantee the protection of the home which we share. Particular appreciation is owed to those who tirelessly seek to resolve the tragic effects of environmental degradation on the lives of the world's poorest. Young people demand change. They wonder how anyone can claim to be building a better future without thinking of the environmental crisis and the sufferings of the excluded.

14. I urgently appeal, then, for a new dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all. The worldwide ecological movement has already made considerable progress and led to the establishment of numerous organizations committed to raising awareness of these challenges. Regrettably, many efforts to

seek concrete solutions to the environmental crisis have proved ineffective, not only because of powerful opposition but also because of a more general lack of interest. Obstructionist attitudes, even on the part of believers, can range from denial of the problem to indifference, nonchalant resignation or blind confidence in technical solutions. We require a new and universal solidarity. As the bishops of Southern Africa have stated: “Everyone’s talents and involvement are needed to redress the damage caused by human abuse of God’s creation”.<sup>22</sup> All of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents.

15. It is my hope that this Encyclical Letter, which is now added to the body of the Church’s social teaching, can help us to acknowledge the appeal, immensity and urgency of the challenge we face. I will begin by briefly reviewing several aspects of the present ecological crisis, with the aim of drawing on the results of the best scientific research available today, letting them touch us deeply and provide a concrete foundation for the ethical and spiritual itinerary that follows. I will then consider some principles drawn from the Judaeo-Christian tradition which can render our commitment to the environment more coherent. I will then attempt to get to the roots of the pres-

<sup>22</sup> SOUTHERN AFRICAN CATHOLIC BISHOPS’ CONFERENCE, *Pastoral Statement on the Environmental Crisis* (5 September 1999).

ent situation, so as to consider not only its symptoms but also its deepest causes. This will help to provide an approach to ecology which respects our unique place as human beings in this world and our relationship to our surroundings. In light of this reflection, I will advance some broader proposals for dialogue and action which would involve each of us as individuals, and also affect international policy. Finally, convinced as I am that change is impossible without motivation and a process of education, I will offer some inspired guidelines for human development to be found in the treasure of Christian spiritual experience.

16. Although each chapter will have its own subject and specific approach, it will also take up and re-examine important questions previously dealt with. This is particularly the case with a number of themes which will reappear as the Encyclical unfolds. As examples, I will point to the intimate relationship between the poor and the fragility of the planet, the conviction that everything in the world is connected, the critique of new paradigms and forms of power derived from technology, the call to seek other ways of understanding the economy and progress, the value proper to each creature, the human meaning of ecology, the need for forthright and honest debate, the serious responsibility of international and local policy, the throwaway culture and the proposal of a new lifestyle. These questions will not be dealt with once and for all, but reframed and enriched again and again.