



LAUDATO SI'

CONGRESO INTERNACIONAL
DE ECOLOGÍA INTEGRAL Y MEDIO AMBIENTE

EN HOMENAJE AL PAPA *Francisco*

— UCAM —

3.1 Universal Destiny of Created Goods.

“Whether believers or not, we are agreed today that the earth is essentially a shared inheritance, whose fruits are meant to benefit everyone.”

(*Laudato Si*, 93)

* God is the sole owner, the man a mere administrator. In such important field as property, after proclaiming the right to private property issue, which “is not opposed to the right inherent in various forms of public property.” (*Gaudium et Spes*, 71), it is stated that “by its very nature private property has a social quality which is based on the law of the common destination of earthly goods” (ibid.).

*** By its very nature private property has a social quality which is based on the law of the common destination of earthly goods.** (*Gaudium et Spes*, 12).

The man, who “by his innermost nature is a social being” (ibid.), “was appointed by Him as master of all earthly creatures that he might subdue them and use them to God's glory” (ibid.), and therefore “according to the almost unanimous opinion of believers and unbelievers alike, all things on earth should be related to man as their center and crown” (cfr. ibid.).

“The best way to restore men and women to their rightful place, putting an end to their claim to absolute dominion over the earth, is to speak once more of the figure of a Father who creates and who alone owns the world. Otherwise, human beings will always try to impose their own laws and interests on reality.” (*Laudato Si*, 75)

“The natural environment is a collective good, the patrimony of all humanity and the responsibility of everyone. If we make something our own, it is only to administer it for the good of all. If we do not, we burden

our consciences with the weight of having denied the existence of others.”
(*Laudato Si*, 95)

*** The property is a natural right, but not absolute. (Centesimus Annus IV, 30-43; Laborem Exercenes 14)**

“The principle of the subordination of private property to the universal destination of goods, and thus the right of everyone to their use, is a golden rule of social conduct and “the first principle of the whole ethical and social order” (*Laborem Exercenes*, 19). The Christian tradition has never recognized the right to private property as absolute or inviolable, and has stressed the social purpose of all forms of private property.” (*Laudato Si*, 93)

***The preferential option for the poor.**

+ Preferentially opt for the poor is a basic principle, formulated and repeatedly reminded by the Catholic Social Teaching. Against those who accuse the Church "of siding with the rich against the proletariat, which is the most atrocious insults". (*Quadragesimo Anno*, 44)

+Result of their choice or preferential love for the poor considered "an option or a special form of primacy in the exercise of Christian charity, which testifies the whole tradition of the Church.

+“This awareness is also a source of her preferential option for the poor, which is never exclusive or discriminatory towards other groups.” (*Centesimus Annus*, 57)

+ Subordination of having to to be (*Sollicitudo Rei Socialis*, 28; *Populorum Progressio*, 19; *Octogesima Adveniens*, 9; *Gaudium et Spes*, 35). The man is more precious for what he is than for what he has (*Gaudium et Spes*, 35).