



LAUDATO SI'

CONGRESO INTERNACIONAL
DE ECOLOGÍA INTEGRAL Y MEDIO AMBIENTE

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— UCAM —

3.3 Believer and Environment Taking Care

*“This same economic growth has been and continues to be weighed down by *malfunctions and dramatic problems*, highlighted even further by the current crisis. This presents us with choices that cannot be postponed concerning nothing less than the destiny of man, who, moreover, cannot prescind from his nature. The technical forces in play, the global interrelations, the damaging effects on the real economy of badly managed and largely speculative financial dealing, large-scale migration of peoples, often provoked by some particular circumstance and then given insufficient attention, the unregulated exploitation of the earth's resources: all this leads us today to reflect on the measures that would be necessary to provide a solution to problems that are not only new in comparison to those addressed by Pope Paul VI, but also, and above all, of decisive impact upon the present and future good of humanity.” (*Caritas in Veritate*, 21)

“The problem is that we still lack the culture needed to confront this crisis. We lack leadership capable of striking out on new paths and meeting the needs of the present with concern for all and without prejudice towards coming generations. The establishment of a legal framework which can set clear boundaries and ensure the protection of ecosystems has become indispensable; otherwise, the new power structures based on the techno-economic paradigm may overwhelm not only our politics but also freedom and justice.” (*Laudato Si*, 53)

“The biblical texts are to be read in their context, with an appropriate hermeneutic, recognizing that they tell us to “till and keep” the garden of the world (cf. *Gen 2:15*). “Tilling” refers to cultivating, ploughing or working, while “keeping” means caring, protecting, overseeing and preserving. This implies a relationship of mutual responsibility between human beings and nature.” (*Laudato Si*, 67)

*** Towards a comprehensive ecology**

“It can be said that many problems of today’s world stem from the tendency, at times unconscious, to make the method and aims of science and technology an epistemological paradigm which shapes the lives of individuals and the workings of society.” (*Laudato Si*, 107)

“Ecological culture cannot be reduced to a series of urgent and partial responses to the immediate problems of pollution, environmental decay and the depletion of natural resources. There needs to be a distinctive way of looking at things, a way of thinking, policies, an educational programme, a lifestyle and a spirituality which together generate resistance to the assault of the technocratic paradigm.”(*Laudato Si*, 111)