***Laudato si,*** On Care for Our Common Home.

**Monastic Institute**

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***Session 1:*** Pathways to Writing *Laudato Si.*

1. *“We drink from our own wells.” – Latin American proverb.*

Shift in Catholic population

A century ago 80 % in Europe and North America

20% Latin/South America, Africa, Asia.

Today the numbers have shifted.

Recent Popes:

John XXIII – international diplomat

Paul VI – the Roman diplomat

John Paul II – the philosopher Pope

Benedict XVI – the theologian Pope

Francis – the pastoral, Latin American Jesuit Pope

Austen Ivereigh, *The Great Reformer: Francis and the Making of a Radical Pope* (New York: Henry Holt, 2015).

Economic Recession

Unemployment

Pollution

Multinational corporations

The Amazon [The Arctic]

See, Ivereigh, “Is the Pope Anti-Trump?” “https://www.nytimes.com/2017/03/04/opinion/sunday/is-the-pope-the-anti-trump.html?\_r=0

1. *Context and Texts – where are encyclicals from?*

What is the genre and authoritative “weight” of an “encyclical” letter?

Leo XIII – *Rerum Novarum,* “On New Things” (1891)

Labor

Working conditions

Right to a “just wage.”

Reception and “popularity.”

John XXIII – *Pacem in Terris,* “Peace on Earth” addressed to all people of good will.

Brink of nuclear disaster.

Judged “naïve” yet impact.

Pope Francis on the Environment

1. Francis, Homily on Inauguration as Bishop of Rome, March 19, 2013.

https://w2.vatican.va/content/francesco/en/homilies/2013/documents/papa-francesco\_20130319\_omelia-inizio-pontificato.html

Joseph as *custos,* “guardian”

* of the Holy Family
* of the Church
* of the beauty of creation (refers to Genesis and St. Francis of Assisi)

“Please, I would like to ask all those who have positions of responsibility in economic, political and social life, all men and women of goodwill: let us be “protectors” of creation, protectors of God’s plan inscribed in nature, protectors of one another and the environment.”

1. Francis, Visit to the Island of Lampedusa (July 8, 2013)

http://w2.vatican.va/content/francesco/en/homilies/2013/documents/papa-francesco\_20130708\_omelia-lampedusa.html

Immigrants dying at sea, in boats which were vehicles of hope and became vehicles of death. That is how the headlines put it. When I first heard of this tragedy a few weeks ago, and realized that it happens all too frequently, it has constantly come back to me like a painful thorn in my heart. So I felt that I had to come here today, to pray and to offer a sign of my closeness, but also to challenge our consciences lest this tragedy be repeated. Please, let it not be repeated!

* Links ecology migration and economy (why migration is necessary).
1. Francis: contacts with the Orthodox through Patriarch Bartholomew.
* Orthodox annual day of prayer for creation from Patriarch Dimitrios on.
* Summer study seminars on ecology and environment.
* Dangers to nature *the* Orthodox social justice issue?
* Common Declaration in Jerusalem June 25, 2014

6. It is our profound conviction that the future of the human family depends also on how we safeguard – both prudently and compassionately, with justice and fairness – the gift of creation that our Creator has entrusted to us. Therefore, we acknowledge in repentance the wrongful mistreatment of our planet, which is tantamount to sin before the eyes of God. We reaffirm our responsibility and obligation to foster a sense of humility and moderation so that all may feel the need to respect creation and to safeguard it with care. Together, we pledge our commitment to raising awareness about the stewardship of creation; we appeal to all people of goodwill to consider ways of living less wastefully and more frugally, manifesting less greed and more generosity for the protection of God’s world and the benefit of His people.

* *Laudtato Si*, nn. 7-9

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”.[fn.] 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”.[fn.] For “to commit a crime against the natural world is a sin against ourselves and a sin against God”.[fn.]

References to Message for the Day of Prayer for the Protection of Creation (1 September 2012) and address in Santa Barbara, California (8 November 1997); cf. JOHN CHRYSSAVGIS, On Earth as in Heaven: Ecological Vision and Initiatives of Ecumenical Patriarch Bartholomew, Bronx, New York, 2012.

http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\_20150524\_enciclica-laudato-si.html

1. Jorge Bergolio as archbishop of Buenos Ares and Chair of the draftinng committee CELAM document from Aparecida, 2007.

http://www.aecrc.org/documents/Aparecida-Concluding%20Document.pdf

1. Contributors to *Laudato Si.*
* Palm Sunday, 2013, after Mass Pope and Cardinal Turkson
* Statement from Pope Francis airplane flight from Sir Lanka to Manila:

The encyclical: Cardinal Turkson and his team prepared the first draft. Then, with some help, I took it and worked on it, then with a few theologians I made a third draft and sent a copy to the Congregation for the Doctrine of the Faith, to the second section of the Secretariat of State, and to the Theologian of the Papal Household to take a look at it, so that I would not say anything “silly”! Three weeks ago I got their responses back, some of them this thick, but all of them constructive. Now I will take a week of March, an entire week, to complete it. I believe that by the end of March it will be finished and sent out for translation. I think that if the work of translation goes well – Archbishop Becciu is listening, and he has to help for this – if it goes well, then it can come out in June or July. The important thing is that there be a bit of time between the issuing of the encyclical and the meeting in Paris, so that it can make a contribution. The meeting in Peru was nothing great. I was disappointed by the lack of courage; things came to a stop at a certain point. Let’s hope that in Paris the delegates will be more courageous and will move forward with this.

https://w2.vatican.va/content/francesco/en/speeches/2015/january/documents/papa-francesco\_20150115\_srilanka-filippine-incontro-giornalisti.html

* Why acknowledging collaborators matters:

Christana Peppard, “Commodifying Creation?: Pope Benedict’s Vision of Creation Intended for All,” in *Environmental Justice and Climate Change.* Eds. Jame Schaefer and Tobias Winright (Lanham/Bould3r/New York: Lexington Books, 2013) 83-102, at 95.

“Papal biographer George Weigel wrote a critique of Pope Benedict XVI’s *Caritas in Veritate* (2009)where he distinguished between what the Pope himself must have written and what ”a benighted – and yet somehow pernicious – ‘peace and justice contingent’ must have slipped into the document. He noted the former ‘Benedictine contributions as written with a ‘gold pen’ and the latter as ‘red pen’ revisions….”

Original Weigel article “*Caritas in Veritate* on Gold and Red,” *National Review* July 7, 2009.

Another example of papal “authorship:” Pius X *Tra le sollectutidini,* 1903, within three months of his election, possibly co-written by Dom Lorenzo Pierosi, on chant and participation in the liturgy.

***Sessions Two and Three:*** *Laudato Si:* Continuity and Development.

1. *Papal Initiatives*

Paul VI

*Populorum Progressio,* “On the Progress of the Peoples,” (1967) and “On the Eightieth Anniversary [of Pope Leo’s document],” (1971).

“custodians of creation”

“integral development”

John Paul II

*Redemptor Hominis,* “On the Redeemer of the Human Race” (1979)

nn. 15-16, humans need to address the destruction of creation.

[1980 – Message to UN: “so that the most effective and appropriate energy sources are made available without unnecessary waste and exploitation of materials.”]

*Laborem Excercens,* “On Human Labor” (1984)

n. 4, humans have the responsibility to preserve and share resources of the whole earth and all that dwell in it.

*Sollicitudo Rei Socialis,* “On the Social Concerns of the Church” (1987)

nn. 26, 29, 34

ecological concern

justice – “a fair distribution of the results of true development.”

Humans have a certain affinity with other creatures

Duty of cultivating and watching over other creatures.

We are subject to biological laws as well as moral laws.

1990 - World Day of Peace Message – “Peace with God, the Creator, Peace with all Creation”

Earth’s resources for the common good. “A new solidarity.”

Moral crisis requires “simplicity, moderation, discipline and self sacrifice.”

Aesthetic value of creation.

The “interdependence of all creation.”

*Centesimus Annus,* “On One Hundred Years,” (1991)

n. 38, “to safeguard the moral conditions for an authentic ‘human ecology’.”

*Evangelium Vitae,* “On The Gospel of Life” (1995)

Without the sense of God “nature itself, from being mother (*mater*) is now reduced to being ‘matter,’ and is subject to every kind of manipulation.”

Need to attend to the quality of life and to ecology (n. 34).

2001: Catechesis Jan. 17

“a global ecological conversion.”

*Ecclesia de Eucharistia,* “On the Eucharist in the Life of the Church,” 2003.

Mass celebrated “on the alar of the world.”

Benedict XVI

*Caritas in Veritate,* “On Charity in Truth” (2009)

nn. 50-51

“responsible stewardship”

“a new covenant between human beings and the environment”

Church responsibility.

“when human ecology is respected in society, environmental ecology also benefits .”

1. *Documents from Bishops’ Conferences – Collegiality at work*

In *Laudato si* Pope Francis cites episcopal conference documents 22 times.

Issue: episcopal collegiality

Who is normally quoted in encyclicals?

John Paul II breaks precedent by citing Abraham Heschel, *The Sabbath.*

Among examples:

*USA (USCCB)*

“Renewing the Earth” (1991)

http://www.usccb.org/issues-and-action/human-life-and-dignity/environment/renewing-the-earth.cfm

“On Global Climate Change” (2001)

http://www.usccb.org/issues-and-action/human-life-and-dignity/environment/global-climate-change-a-plea-for-dialogue-prudence-and-the-common-good.cfm

“Climate Change” (2010)

http://www.usccb.org/issues-and-action/human-life-and-dignity/environment/global-climate-change-2010.cfm

*CELAM (Latin American Bishops)*

Aparecida Meeting (2007)

https://www.amazon.com/Aparecida-Document-American-Episcopal-Conference/dp/1492284963

* the “see, judge, act” method (n.19)
* stewardship (24)
* Eucharist (25,251)
* Creation is good but its beauty is blemished (27)
* natural resources and biofuels, global warming (66)
* the unsustainable habits of some industrialized countries (66)
* biodiversity (83)
* the Amazon (85)
* the Antarctic (87)
* good news of human dignity (104 ff.)
* good news of life (106 ff.)
* nature under threat (113, referring to Lk. 12:12 and Gen. 1:29, 2:15),
* Trinitarian communion (109)
* good news of the family (114 ff.)
* good news of human activity and work (120 ff.)
* science and technology (123-24)
* good news of the universal destiny of goods and ecology (125-26)
* creation as from God’s provident love (125)
* quotes St. Francis of Assisi “our sister, mother earth” (125)
* the notion of “human ecology” and transcendence (126)
* episcopal conferences and communion among the churches (181)
* Liturgy, Eucharist and Sunday (250-52)
* Danger of individualist consumerism (397)
* care for the environment (471 ff.)
* an analysis of the prevailing current economic model (473)
* things to do for and about the environment (474)
* uses of and cautions about the Internet (486-88)
1. *Laudato si – “On Care for Our Common Home” (2015)*

http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\_20150524\_enciclica-laudato-si.html

Title(s) and Date

“Praise be to you, my Lord,” (nn. 1, 245)

Pentecost Sunday

Chapter One – What is Happening to Our Common Home?

Chapter Two – The Gospel of Creation

Chapter Three – The Human Roots of the Ecological Crisis

 Import and critique of technology and globalization.

Chapter Four – Integral Ecology

Chapter Five – Lines of Approach and Action

Chapter Six – Ecological Education and Spirituality

Major Themes

* A Comprehensive, Inclusive Theology of Creation and Ecology.
* Catholicism as a Theological, not a Fundamentalist Tradition (n. 17)
* The God of Creation and Trinitarian Communion (n. 73, 238, 240)
* The Sacramental Principle underlying liturgy and sacraments (n. 235-36)
* Conversion
* Contemplation, ‘sabbath”
* Not “just” about climate change and global warming (n. 23-6)
* Dialogue
* From “natural” and “human” ecology to “integral ecology”
* “no place for tyrannical anthropocentrism” (n.68,115-22,137)
* From “stewardship” to “care”
* Asian bishops conference
* Making distinctions:
* Nature and creation (n. 76)
* Ecology and environment (n.138-39)
* Interconnectedness
* Right to Life (n. 120)
* Right to a Living
* Framing the Debate (n. 120)
* Intellectual Honesty, Transparency, Academic Freedom (n. 16,138,140,188)
* A Universal Church
* Faith and Science
* Relative Right to Private Property
* Absolute Right to Potable Water
* Food Distribution
* Pollution, waste and the throwaway culture (n. 20, 206)
* Consumerism
* Individualism
* Universal destination of goods
* Precautionary principle
* Papal Authority, the “roll out”
1. *Post Laudato Si* *Papal Initiatives*
* Joined the Orthodox for an Annual Day of Prayer for Creation, Sept. 1st.
* Annual Message on the Environment, Sept. 1, 2016, “Show Mercy to Our Common Home.”

https://w2.vatican.va/content/francesco/en/messages/pont-messages/2016/documents/papa-francesco\_20160901\_messaggio-giornata-cura-creato.html

* Reconfiguring of Vatican Offices, Justice and Peace under “Integral Human Development,” (Rev. Michael Czerny SJ as one of the Secretaries).
* Announces “new beatitudes” Nov 1, 2016 at Lund, 500th Anniversary of the Reformation.

http://www.catholicnews.com/services/englishnews/2016/pope-offers-new-beatitudes-for-saints-of-a-new-age.cfm

“Blessed are they who protect the earth and care for our common home.”

* Feb. 24, 2017 “Talk on Right to Water.”

http://en.radiovaticana.va/news/2017/02/24/pope\_francis\_addresses\_vatican\_conference\_on\_right\_to\_water/1294848

***Example of a USA Archdiocese***

*LAUDATO SI, On Care for our Common Home: An action Plan for the Archdiocese of Atlanta*.

Bilingual. November, 2015.

http://archatl.com/catholic-life/refreshatl/.

* Introduction
* Parish Activities and Education
* Energy Conservation and Efficiency
* Purchasing and Recycling
* Transportation
* Water Conservation
* Buying and Sharing Food
* Creating Sustainable Landscapes
* Assisting Climate Vulnerable Populations
* Making *Laudato Si’* for Young People
* Political Action
* Conclusion
* A Prayer for our Earth

***The Sacramentality of Creation and the Role of Creation in Liturgy and Sacraments.***

**I. Liturgical Theology (in general)**

*Lex orandi, credendi, vivendi*

Who celebrates and by what means?

The Liturgy Constitution:

N. 38 *The Church*, therefore, earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the *rites and prayers* they should *take part in the sacred action* conscious of what they are doing, with devotion and full collaboration. They should be instructed by God's word and be nourished at the table of the Lord's body; they should give thanks to God; by offering the Immaculate Victim, not only through the hands of the priest, *but also with him*, they should learn also to offer themselves; through Christ the Mediator they should be drawn day by day into ever more perfect union with God and with each other, so that finally God may be all in all. [emphasis added]

See Yves Congar, “The *Ecclesia* or Christian Community as a Whole Celebrates the Liturgy,” in *At the Heart of Christian Worship: Liturgical Essays of Yves Congar*, edited and translated by Paul Philibert, 15-68 (Collegeville: Liturgical Press, 2010). French original 1967.

From the “rites and prayers”

* Theology of the liturgy.
* Theology from the liturgy.
* intrinsic relationship of worship and ethics

*The fact that the liturgy rests on symbolic words and a symbolic use of created elements from human life, articulates for Christians that God is discoverable in human life and that the encounter with God in liturgy derives from and returns to this human life.*

*Sacramentality as a way of viewing and living life, before, during and after its celebration.*

1. *Names for and about God*

The God we believe in is a God who acts.

A God of relationship and relatedness.

The biblical phrase “the God of Abraham, the God of Isaac and the God of Jacob” is really a short hand way of saying that God is a relational God and that we are related to each other and to all creatures on this good earth, “or common home.”

Early Christians adopted and adapted Jewish ritual practices as their own and used some of the very same Jewish liturgical phrases in Christian liturgy.

Among them is the acclamation “Blessed are you, Lord God of all creation.”

As we prepare the bread and wine at the altar, we recall Abraham, who shared his food with three mysterious visitors (Gen. 18:8), Moses, who ate and drank with God on Sinai and did not die (Ex. 24:11), and Jesus, who when breaking bread on Sunday evening, showed forth his wounds (Lk. 24:31).

Eucharistic Prayer Introduction: “Lord, holy Father, almighty and eternal God.” When we use this phrase we pray along with Abraham, who obeyed God’s covenant call (Gen. 12:4), with Moses, who received the Torah (Ex. 19:20), and with Jesus, who was the Word made flesh (John 1:1).

Eucharistic Prayer Four:

The one God living and true,

existing before all ages and abiding for all eternity,

dwelling in unapproachable light;

…who alone are good, the course of life,

[who] have made all that is

so that you might fill your creatures with blessings

and bring joy to many of them by the glory of your light.

Liturgical prayers are always about incorporation and relatedness.

1. *Primalness of Catholic / Christian worship.*
* Studies on Catholic identity: Mass, sacraments.
* Underlying principle of *sacramentality.*
* Value of *symbol* = Greek *symballein* “to throw together.”
* Liturgy does not concern “objects” or “things” but gifts from creation and the result of human manufacture.
* *Laudato Si* refers to “companions.”
* Words matter; a matter of words.
* Implications for the understanding of sacraments and sacramental engagement.
1. *One of the purposes of liturgy and sacraments is to give voice and expression to the inarticulate but real praise of God in creation by the very use of creation in worship.*

**II. Role of Creation and “companions” in liturgy and sacraments.**

1. *Times for Celebration.*

*Morning Prayer: Benedictus,* the dawn from on high shall break upon us… (Lk 1:79)

*Solemnity of St. John the Baptist* (June 24).

June 21 in cosmos, (Jn. 3:30) “Jesus must increase, I must decrease.

Response at the Office of Readings:

He came to bear witness to the light.

That all might believe through him.

Entrance Antiphon at Mass:

A man was sent from God whose name was John.

He came to testify to the light,

To prepare a people fit for the Lord.

*Christmas*: One of the theories of the origins of Christmas: winter’s solstice in the northern hemisphere. Yet the “rites and prayers” for Christmas do not rely on light / darkness.

*Date of Easter:* the Council of Nicaea (325) established that **Easter** would be held on the first Sunday after the first full moon occurring on or after the vernal equinox.

Texts and rites for Easter. Lent – Easter – Pentecost.

Easter vigil: earth, air, fire, water, bread, wine, chrism. (See my own, *The Sacraments.*)

1. *Motivation for Celebration.*

Praise to God the creator.

* Daily Vesper hymns about the days of creation n the Roman rite except first Vespers of Sunday.
* Daily Morning Prayer, third psalm about creation: Ps. 19, 29, 65, 147, 148, 150.
* Sunday Morning Prayer Dan. 3: 56, 57-88, vss. 52-57
* *Te Deum* at the conclusion of Office of Readings for Sundays and solemnities and *Sanctus* in the Eucharistic prayer. “Heaven and earth are full of your glory.” (Ps. 118:25, Is. 6:3)

Praise for creation and redemption.

* “third” Psalm at Vespers.

e.g. 1 Col. 1:12-20.

* *Credo*:

“maker of heaven and earth…”

“Lord, giver of life”

1. *Natural symbol example – Water*

engagement in symbols from creation, texts of the “*magnalia Dei.”*

Blessing of Water (from Easter Vigil, RM-2011)

O God, who by invisible power

accomplish a wondrous effect

through sacramental signs

and who in many ways have prepared water, your creation,

to show forth the grace of Baptism;

O God, whose Spirit

in the first moments of the world’s creation

hovered over the waters,

so that the very substance of water

would even then take to itself the power to sanctify;

O God, who by the outpouring of the flood

foreshadowed regeneration,

so that from the mystery of one and the same element of water

would come an end to vice and a beginning of virtue;

O God, who caused the children of Abraham

to pass dry-shod through the Red Sea,

so that the chosen people,

set free from slavery to Pharaoh,

would prefigure the people of the baptized;

O God, whose Son,

baptized by John in the waters of the Jordan,

was anointed with the Holy Spirit,

and, as he hung upon the Cross,

gave forth water from his side along with blood,

and after his Resurrection, commanded his disciples:

“Go forth, teach all nations, baptizing them

in the name of the Father and of the Son and of the Holy Spirit,”

look now, we pray, upon the face of your Church

and graciously unseal for her the fountain of Baptism.

May this water receive by the Holy Spirit

the grace of your Only Begotten Son,

so that human nature, created in your image

and washed clean through the Sacrament of Baptism

from all the squalor of the life of old,

may be found worthy to rise to the life of newborn children

through water and the Holy Spirit.

May the power of the Holy Spirit,

O Lord, we pray,

come down through your Son

into the fullness of this font,

so that all who have been buried with Christ

by Baptism into death

may rise again to life with him.

Who lives and reigns with you in the unity of the Holy Spirit,

one God, for ever and ever.

Amen.

1. *Manufactured Symbols – Bread and wine*

engagement in symbols from “the work of human hands.”

Manufacture rests on the cycle of dying and rising.

A paschal process through which we are drawn into the paschal mystery.

For the sake of taking part in the paschal mystery.

Pluriform meanings: cosmic Mass (See, Chapter One, *Models of the Eucharist.*)

Blessed are you, Lord God of all creation,

for through your goodness we have received

the bread we offer you:

fruit of the earth and work of human hands

it will become for us the bread of life…

fruit of the vine and work of human hands

it will become our spiritual drink.

“Work” here means human ingenuity, productivity, and “manufacture” – which literally means something “made by hand.” That some central elements used in the liturgy are the “work of human hands” like oil, as well as bread and wine, respects humans’ ingenuity to produce things that literally reproduce in themselves the paschal process of dying and rising. As Pope Francis reminds us in *Laudato si’* humans are to “have dominion” over the earth (cf. Gen 1:28), to “till it and keep it” (Gen 2:15). He deepens these assertions by saying: “We are not God. The earth was here before us and it has been given to us. This allows us to respond to the charge that Judaeo-Christian thinking, on the basis of the Genesis account which grants man ‘dominion’ over the earth (cf. Gen 1:28), has encouraged the unbridled exploitation of nature by painting him as domineering and destructive by nature. This is not a correct interpretation of the Bible as understood by the Church” (n. 67).

He then asserts that (Gen. 2:5) “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. Each community can take from the bounty of the earth whatever it needs for subsistence, but it also has the duty to protect the earth and to ensure its fruitfulness for coming generations. This is part of the theology that underlies our working with fellow creatures to manufacture bread and wine for the Eucharist.

There is a rich theology of creation in reflecting on the “bread-ness” of the bread and the “wine-ness’ of the wine we consume in the Eucharist.

All of the prefaces prayed at Mass end by referring to how the glory of God is reflected in “heaven and earth,” an earth made and declared “good” by God in the book of Genesis (1:31). We join the prophet Isaiah and give voice to his words as we acclaim:

Holy, holy, holy, Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest. (Isa 6:3)

To which a Christological acclamation is paired:

“Blessed is he who comes” (Matt 21:9)in the name of the Lord

Hosannah in the highest.

Sharing of meals in the gospel of St. Luke were moments of important divine self-disclosure and revelation. For example, in the gospel of St. Luke from the manger as a place where animals are fed (Lk. 2:7,12), to the story of Mary and Martha (Lk. 10:38-42), to the parable of the lost coin, the lost sheep and the prodigal son (Lk. 15:1-32), to the disciples recognizing the risen Christ at table in the breaking of the bread (Lk. 24:13-35).

Christ’s act of obedience as the new Adam led to his death and resurrection. By redeeming us with his own blood, in effect, Christ took the fear and pain out of suffering and death and by accepting suffering and death led us to a new kind of life in and through the resurrection. God the Father established that the death and resurrection of His Son would be the way we would be saved. We share in Christ’s death and resurrection in and through the act of the Eucharist. Through the Eucharist we offer back this saving sacrifice to the Father. This is summarized in text of the revered Roman Canon we hear at Mass:

…as we celebrate the memorial of the blessed Passion,

the Resurrection from the dead,

and the glorious Ascension into heaven

of Christ, your Son, our Lord,

we, your servants and your holy people,

offer to your glorious majesty

from the gifts you have given us,

this pure victim,

this spotless victim,

this holy Bread of eternal life

and the Chalice of everlasting salvation.

**III. Liturgy and Life, Ethics Implications.**

1. *Water Allocation.*

Absolute right to potable water (compared to the relative right to private property).

Water is the new oil.

Politics of water, e.g. Middle East.

*Laudato Si: THE ISSUE OF WATER*

27. Other indicators of the present situation have to do with the depletion of natural resources. We all know that it is not possible to sustain the present level of consumption in developed countries and wealthier sectors of society, where the habit of wasting and discarding has reached unprecedented levels. The exploitation of the planet has already exceeded acceptable limits and we still have not solved the problem of poverty.

28. Fresh drinking water is an issue of primary importance, since it is indispensable for human life and for supporting terrestrial and aquatic ecosystems. Sources of fresh water are necessary for health care, agriculture and industry. Water supplies used to be relatively constant, but now in many places demand exceeds the sustainable supply, with dramatic consequences in the short and long term. Large cities dependent on significant supplies of water have experienced periods of shortage, and at critical moments these have not always been administered with sufficient oversight and impartiality. Water poverty especially affects Africa where large sectors of the population have no access to safe drinking water or experience droughts which impede agricultural production. Some countries have areas rich in water while others endure drastic scarcity.

29. One particularly serious problem is the quality of water available to the poor. Every day, unsafe water results in many deaths and the spread of water-related diseases, including those caused by microorganisms and chemical substances. Dysentery and cholera, linked to inadequate hygiene and water supplies, are a significant cause of suffering and of infant mortality. Underground water sources in many places are threatened by the pollution produced in certain mining, farming and industrial activities, especially in countries lacking adequate regulation or controls. It is not only a question of industrial waste. Detergents and chemical products, commonly used in many places of the world, continue to pour into our rivers, lakes and seas.

30. Even as the quality of available water is constantly diminishing, in some places there is a growing tendency, despite its scarcity, to privatize this resource, turning it into a commodity subject to the laws of the market. Yet access to safe drinkable water is a basic and universal human right, since it is essential to human survival and, as such, is a condition for the exercise of other human rights. Our world has a grave social debt towards the poor who lack access to drinking water, because they are denied the right to a life consistent with their inalienable dignity. This debt can be paid partly by an increase in funding to provide clean water and sanitary services among the poor. But water continues to be wasted, not only in the developed world but also in developing countries which possess it in abundance. This shows that the problem of water is partly an educational and cultural issue, since there is little awareness of the seriousness of such behaviour within a context of great inequality.

31. Greater scarcity of water will lead to an increase in the cost of food and the various products which depend on its use. Some studies warn that an acute water shortage may occur within a few decades unless urgent action is taken. The environmental repercussions could affect billions of people; it is also conceivable that the control of water by large multinational businesses may become a major source of conflict in this century.

1. *Food Distribution.*

The presentation of gifts for the poor has been restored as an important part of the celebration of the Eucharist at the Evening Mass of the Lord’s Supper on Holy Thursday, and it is both a traditional practice and a reminder of how the celebration of the Eucharist links sanctuary and marketplace, altar and dining at home, consecration of bread and wine and feeding the poor, sheltering the homeless and giving refuge to the homeless. The directions for that Mass in the Missal state:

At the beginning of the Liturgy of the Eucharist, there may be a procession of the faithful in which gifts for the poor may be presents with the bread and wine. (*Roman Missal,* Evening Mass of the Lord’s Supper, n. 14).

In *Laudato si’* the holy father links a theology of ecology with food distribution, especially for the poor. In a very poignant section of the encyclical the pope offers us a piercing challenge, not to say condemnation, by asserting that “we know that approximately a third of all food produced is discarded, and ‘whenever food is thrown out it is as if it were stolen from the table of the poor’.” This phrase is reminiscent of the challenge offered by some Latin American theologians when they state that you cannot celebrate the Eucharist with stolen bread. This reference to food brings us back to the celebration of the Eucharist where the presentation of gifts of bread and wine on the altar represent the collecting (and distribution) of gifts for the poor. The first summary description of the way the early Christians celebrated the Eucharist comes to us from St. Justin the Martyr in the middle of the second century. He notes that the wealthy offer gifts for the poor at the time of the presentation of the eucharistic gifts. The custom of having deacons collect and distribute these gifts is attested in liturgical literature through the time when the (permanent) diaconate faded from the practice of the Roman Church.

At the very end of the Roman Canon the priest names a number of saints, acclaims “Christ our Lord” and then says:

Through whom

You continue to make all these good things, O Lord,

You sanctify them, fill them with life,

Bless them and bestow them on us.

This part of the prayer is from a much longer part of the end of the Canon when the priest blessed a number of the foodstuffs collected during the Mass such as cheese, oil, fruit, etc. The deacons were then responsible to distribute the food to the poor, the very same deacons who were also sent forth to bring communion to the home bound.

1. *Just Working Conditions.*

Leo XIII’s *Rerum Novarum* (1891) a just wage for a just day’s work and for just working conditions.

Paul VI in 1972 (*Octogesima Adveniens*)

John Paul II 1981 on human work (*Laborem Exercens*).

John Paul II in 1991 (*Centesimus Annus*)

Benedict XVI in 2009 (*Caritas in Veritate*)*.*

Francis

cites pollution, deforestation and ecological imbalances that result from unjust practices. For example he speaks this way about pollution in *Laudato si’* (n. 20):

20. Some forms of pollution are part of people’s daily experience. Exposure to atmospheric pollutants produces a broad spectrum of health hazards, especially for the poor, and causes millions of premature deaths. People take sick, for example, from breathing high levels of smoke from fuels used in cooking or heating. There is also pollution that affects everyone, caused by transport, industrial fumes, substances which contribute to the acidification of soil and water, fertilizers, insecticides, fungicides, herbicides and agrotoxins in general. Technology, which, linked to business interests, is presented as the only way of solving these problems, in fact proves incapable of seeing the mysterious network of relations between things and so sometimes solves one problem only to create others.

 “The throwaway culture.”

A critique of unchecked free market approaches to the economy that destroy this good earth with a challenge to us all personally about the ways we “use and abuse” fellow companions on the earth – plants, animals, the earth itself.

Another aspect of the holy father’s concern for humanity regards leisure in general, and the Sabbath in particular. In fact this concern reaches as far back as when he was archbishop in Buenos Aires as reflected in the Latin American Bishops’ Conference document on evangelization in 2007.

Is the Internet the new “electronic sweatshop?”

Personal communication.

The Sunday celebration of the Eucharist is meant to be framed by leisure, the kind of sacred leisure that the Sabbath prescriptions insured. To celebrate the Eucharist with and for each other is part and parcel of the kind of “human” ecology which popes have called for since Pope John Paul II and the integral ecology so forcefully argued by Pope Francis in *Laudato si*

236. It is in the Eucharist that all that has been created finds its greatest exaltation. Grace, which tends to manifest itself tangibly, found unsurpassable expression when God himself became man and gave himself as food for his creatures. The Lord, in the culmination of the mystery of the Incarnation, chose to reach our intimate depths through a fragment of matter. He comes not from above, but from within, he comes that we might find him in this world of ours. In the Eucharist, fullness is already achieved; it is the living centre of the universe, the overflowing core of love and of inexhaustible life. Joined to the incarnate Son, present in the Eucharist, the whole cosmos gives thanks to God. Indeed the Eucharist is itself an act of cosmic love: “Yes, cosmic! Because even when it is celebrated on the humble altar of a country church, the Eucharist is always in some way celebrated on the altar of the world”. The Eucharist joins heaven and earth; it embraces and penetrates all creation. The world which came forth from God’s hands returns to him in blessed and undivided adoration: in the bread of the Eucharist, “creation is projected towards divinization, towards the holy wedding feast, towards unification with the Creator himself”. Thus, the Eucharist is also a source of light and motivation for our concerns for the environment, directing us to be stewards of all creation.

237. On Sunday, our participation in the Eucharist has special importance. Sunday, like the Jewish Sabbath, is meant to be a day which heals our relationships with God, with ourselves, with others and with the world. Sunday is the day of the Resurrection, the “first day” of the new creation, whose first fruits are the Lord’s risen humanity, the pledge of the final transfiguration of all created reality. It also proclaims “man’s eternal rest in God”. In this way, Christian spirituality incorporates the value of relaxation and festivity. We tend to demean contemplative rest as something unproductive and unnecessary, but this is to do away with the very thing which is most important about work: its meaning. We are called to include in our work a dimension of receptivity and gratuity, which is quite different from mere inactivity. Rather, it is another way of working, which forms part of our very essence. It protects human action from becoming empty activism; it also prevents that unfettered greed and sense of isolation which make us seek personal gain to the detriment of all else. The law of weekly rest forbade work on the seventh day, “so that your ox and your donkey may have rest, and the son of your maidservant, and the stranger, may be refreshed” (Ex 23:12). Rest opens our eyes to the larger picture and gives us renewed sensitivity to the rights of others. And so the day of rest, centered on the Eucharist, sheds it light on the whole week, and motivates us to greater concern for nature and the poor.

*Conclusion: Import of the Celebration of the Eucharist.*

That we celebrate the Eucharist by using gifts from human life and human productivity are among the theological statements always being made at the Eucharist about the sacramentality of all of life. Then, on a deeper level we can say that we need the perpetuation of Christ’s paschal victory through sacramental liturgy in order to put the world into proper perspective as both graced filled and flawed, as reflective of God’s grace but also as standing in need of complete redemption. That we do this in the celebration of the eucharistic liturgy is to suggest that regular engagement in sacramental liturgy prevents us from becoming too optimistic about the world – a temptation not always overcome in some contemporary approaches to what we have come to call “creation theology” and “creation spirituality.” But when liturgy and sacraments are celebrated regularly and are regarded as essential to Catholic doctrine and practice, then theologies and spiritualities of creation achieve proper theological balance even as they receive proper theological emphasis in the very fact of doing the liturgy.

The celebration of sacramental liturgy does a number of things, among which are the following:

(1.) It substantiates the contemporary emphasis on the theology of creation and places it on a truly theological ground in that it always stresses that the things of this earth used in liturgy are from God’s goodness.

(2.) Sacramental liturgy prevents us from being pessimistic about the world and world events. By its very shape and structure sacramental liturgy is a ritual experience that reflects an optimistic approach to human life. In the end “all will be well.” In the meantime we need sacramental liturgy to put the world into focus and perspective. Opportunities for experiences of hope abound in the celebration of sacraments – hope in the act of liturgy and hope derived from the act of liturgy which enables us to deal with and face into human life.

(3.) Sacramental liturgy articulates our belief that we worship God by using the things of this world. This means that sacramental liturgy is always both anthropological and cosmic; it articulates what we believe about the human person and the cosmos. Or better, through sacramental liturgy human persons put their lives and the world itself into proper perspective. We use “daily and domestic things” in liturgy, specifically in the Eucharist food and dining, which things are both from creation and the result of human productivity, which things reflect back on the goodness, generosity and largesse of the God we worship. We use them to put order into (what is sometimes) the chaos of human life and to set us in proper relation with the world and all who dwell in it.

***Resources***

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