

People, Planet & Purpose



ACLE5 Conference Adelaide 2017

Reflection question...

How can we organise ourselves so that the unique ecologies of Australia and Earth can be better understood, protected and cared for?





Catholic Earthcare Australia is the ecological agency of the Catholic Church in Australia.

The unique work of Catholic Earthcare is bringing together Sacred Scripture, Catholic Social Teaching, Theology with the Natural and Social Sciences.



Catholic Earthcare Australia

Catholic Earthcare is mandated to give leadership in response to Saint Pope John Paul II's call for 'ecological conversion' of the world's peoples. We foster a life-long process of ecological conversion.

Our Vision is for an ecologically sustainable and resilient Australia, where Catholic communities play an active part in the holistic care of social, human and environmental ecology.



Ecological Conversion

Common Declaration of Pope John Paul II and Ecumenical Patriarch Bartholomew 1 (June 2, 2002)



“In our time we are witnessing a growth of an ecological awareness, which needs to be encouraged so that it will lead to practical programs and initiatives.”

Ecological Conversion

“A solution at the economic level can be found only if we undergo, in the most radical way, an *inner change of heart*, which can lead to a change in *lifestyle* and a change of unsustainable patterns of *consumption and production*

A genuine ***conversion in Christ*** will enable us to change the way we think and act.”

a new
EARTH
the environmental challenge



2002 Social
Justice
Sunday statement

Green is good, say churches

Maintaining Christianity is undergoing an ecological conversion, writes Carol Altman

DEAR LORD, do you see how beautiful it is to be in the presence of you? We are here to praise you and to glorify you. We are here to love you and to be loved by you. We are here to be with you and to be loved by you. Amen.

The author of the prayer is a young woman who has written a book called *Prayer in the Presence of God*. The book is a collection of prayers and meditations that she has written over the years. It is a beautiful book that is full of love and devotion to God. The author is a young woman who has written a book called *Prayer in the Presence of God*. The book is a collection of prayers and meditations that she has written over the years. It is a beautiful book that is full of love and devotion to God.



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Many young people from around the world and people from all around the world are trying to get across to find peace in an ever-changing world. We are trying to find peace in an ever-changing world. We are trying to find peace in an ever-changing world. We are trying to find peace in an ever-changing world.

This is a prayer for peace in an ever-changing world. We are trying to find peace in an ever-changing world. We are trying to find peace in an ever-changing world. We are trying to find peace in an ever-changing world.



The Garden Planet



The call to ecological conversion

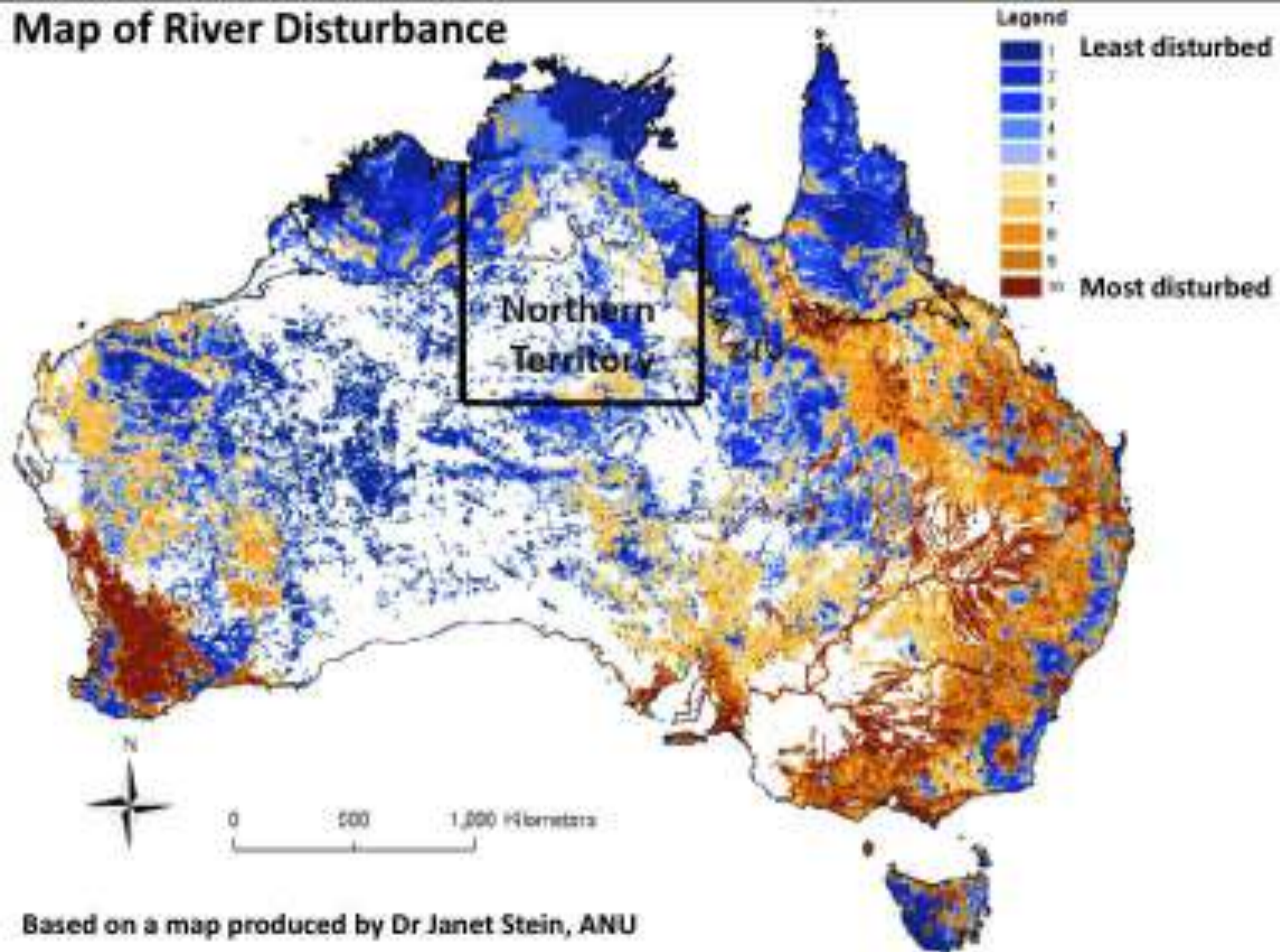


The Bishops' of Queensland endorsed this statement for protection of the GBR



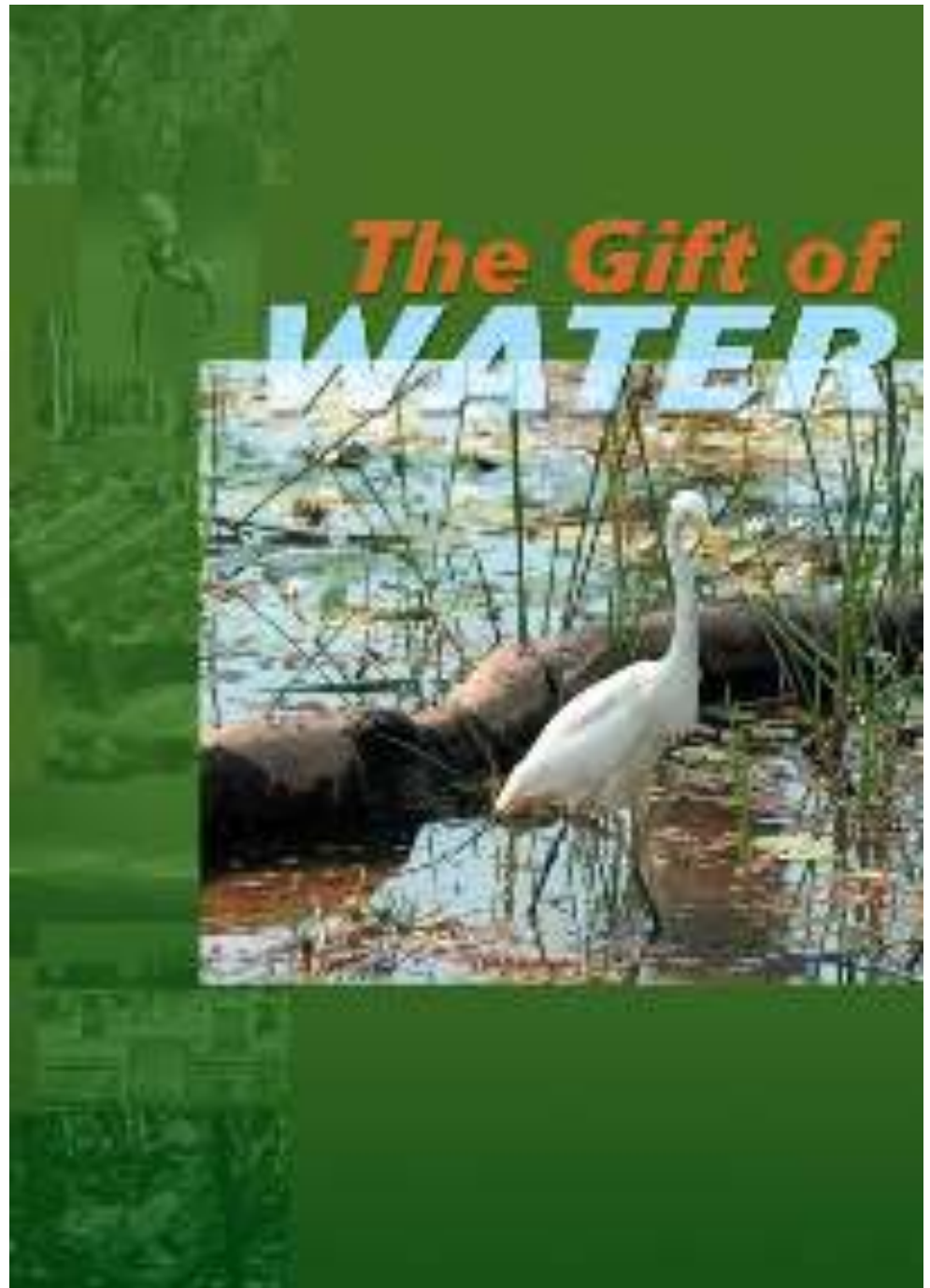


Map of River Disturbance



Statement
endorsed by
the eleven
Bishops of the
Murray-Darling
Basin

Signed on 4 October 2004
Feast of St Francis of Assisi



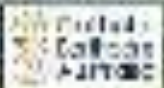
Keep a record of the world and how things are in years of
monitoring plants to see how they are reacting to a variety
of temperatures and conditions. This is essential to be
able to understand the world's climate.

By 2000, the world's climate is expected to be 1.5°C
warmer than in 1990. This is due to the
combined effects of rising temperatures, a lack of air circulation
from the tropics and the ocean's surface, and a warmer
and wetter atmosphere. So, it is not surprising that
the world's climate is expected to be 1.5°C warmer.

The United Nations has set a goal to reduce the world's
carbon footprint by 50% by 2050. This is a goal that
requires a lot of work and a lot of money. It is a goal
that is expected to be achieved by 2050.

It is our responsibility to sustain the world's climate
and to make it a better place for everyone. It is
our responsibility to make the world a better place
and to make it a better place for everyone.

Climate Change



United Nations
Climate Change
Action Plan

Our Responsibility to Sustain God's Earth

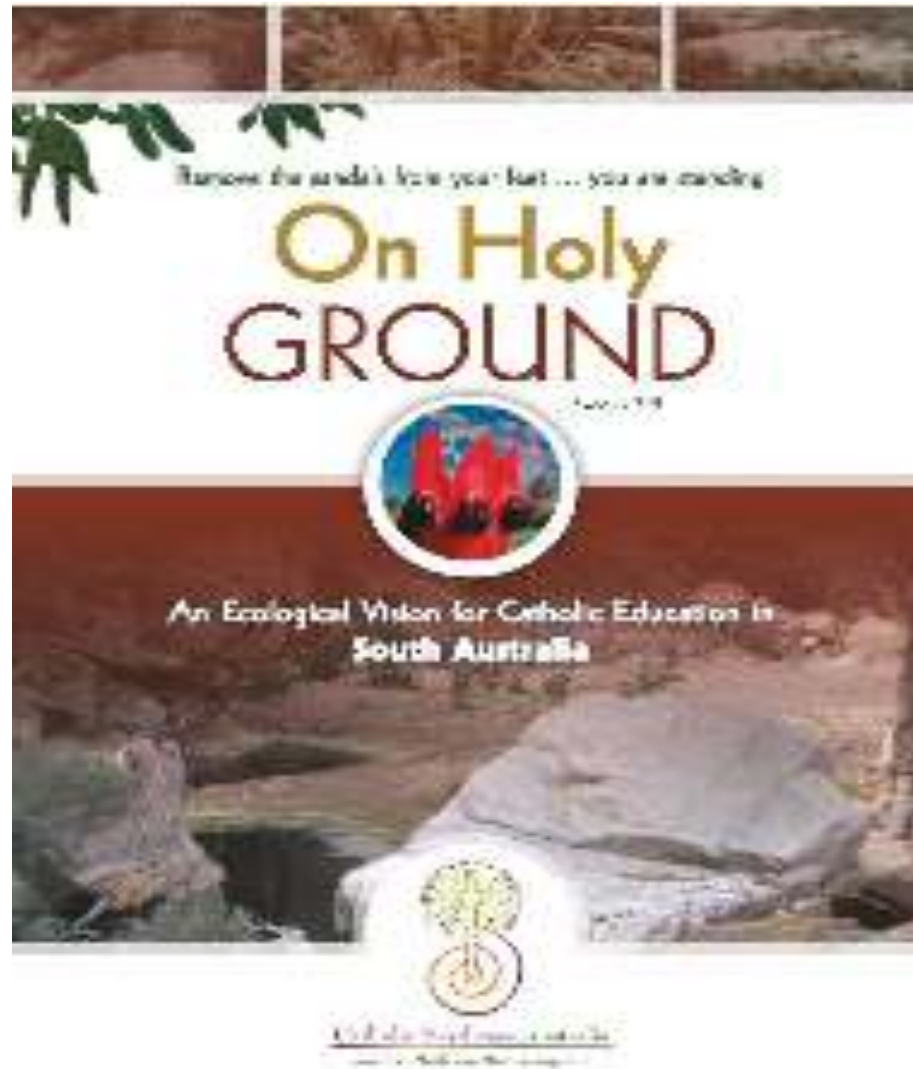








An ecological vision for Catholic Education



ASSISI Framework



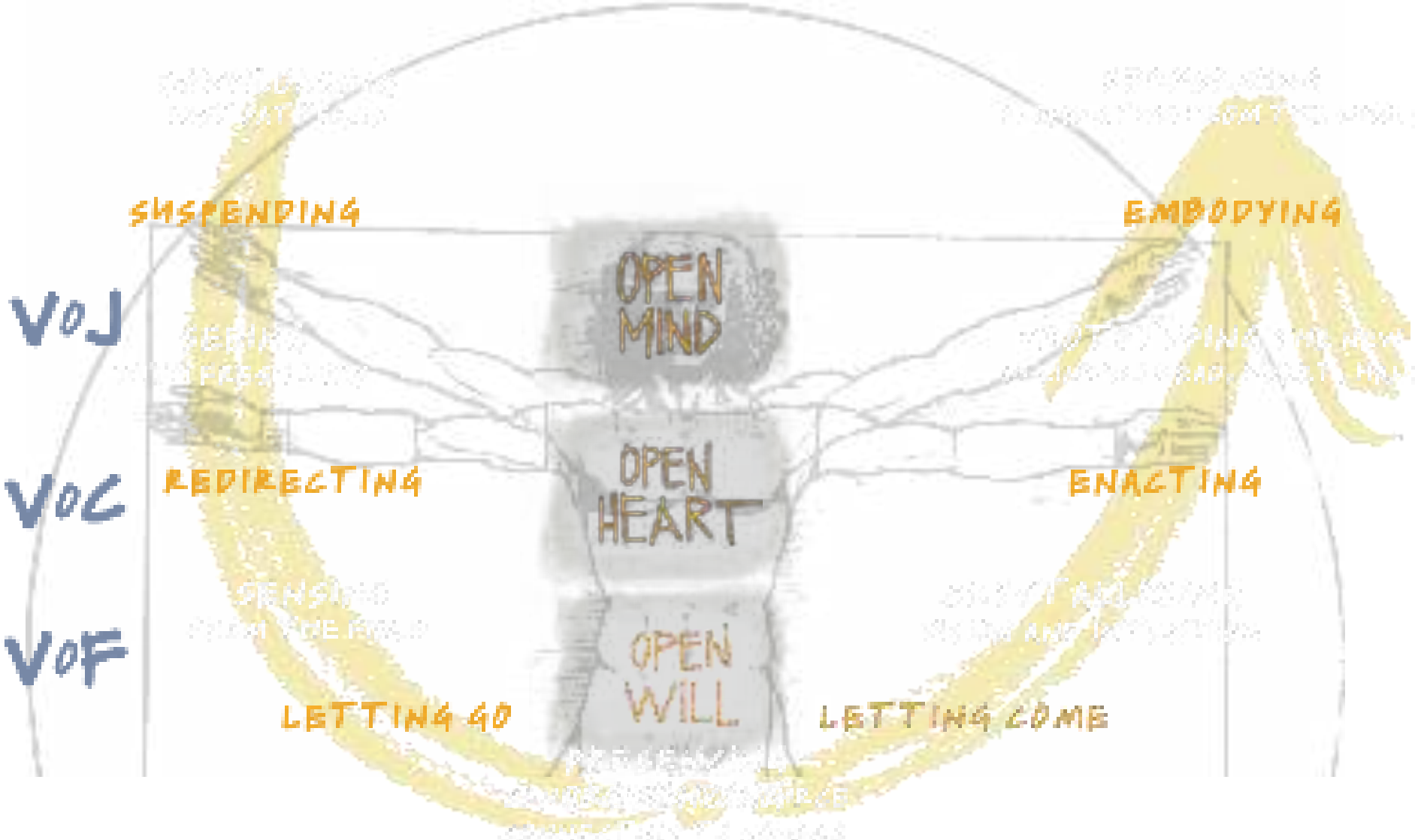
1.2. Energy Systems, Emission Reduction, Sustainability Indicators

1.3. Change of heart and will: conversion to action

1.2. Energy Systems, Emission Reduction, Sustainability Indicators

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KEY MOVEMENTS OF TRANSFORMATIONAL LEADERSHIP

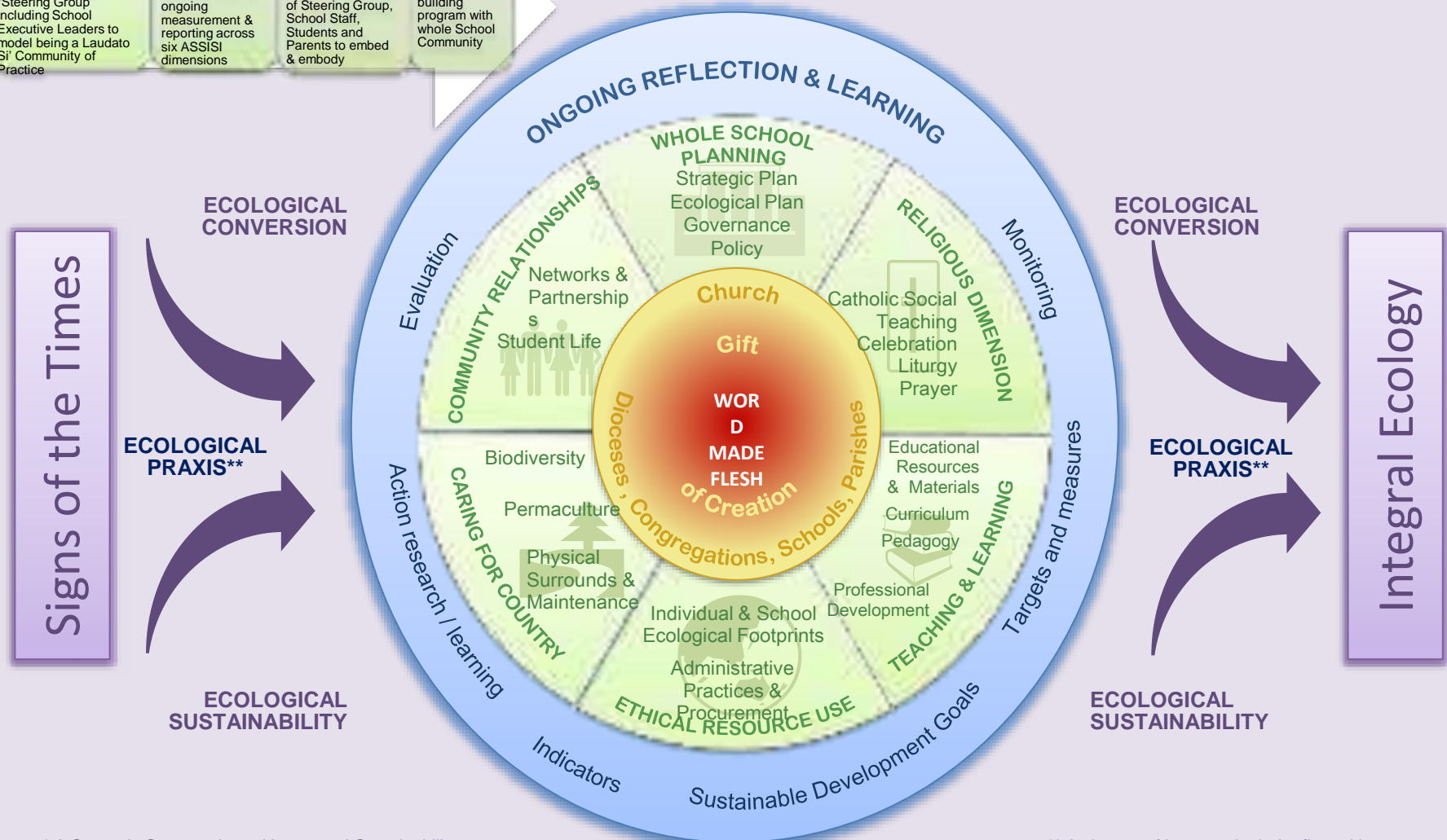
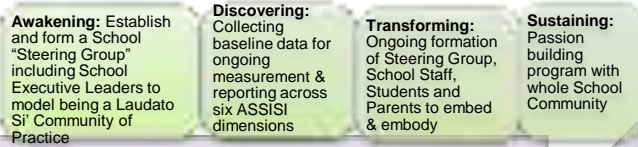


WHO IS MY SELF? WHAT IS MY WORK?

ASSISI* for Schools

Laudato Si' Communities of Practice

ASSISI Phases:



* A Strategic Systems-based Integrated Sustainability Initiative

** A change of heart and mind reflected in action.



1. Awakening

2. Discovering

3. Transforming

4. Sustaining

5. Celebrating

6. Leading



Understanding Laudato Si'

*What does Pope Francis' message
mean for us?*



Laudato Si' - Praise be to you, my Lord

The Encyclical takes its name from the invocation of Saint Francis, “Praise be to you, my Lord”, in his Canticle of the Creatures. It reminds everyone that the earth, our common home *“is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us”* (1).



The Appeal from Pope Francis

The question at the very heart of *Laudato Si'* is *“What kind of world do we want to leave to those who come after us, to children who are now growing up?”* (160).

Pope Francis says that *“Everything is related, and we human beings are united as brothers and sisters on a wonderful pilgrimage, woven together by the love God has for each of his creatures and which also unites us in fond affection with brother sun, sister moon, brother river and mother earth”* (92).

“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” (14).

An invitation to ecological conversion and an integral ecology

Pope Francis invites all of us – individuals, families, local communities, nations and the international community – to undergo an “ecological conversion”. We are invited to change direction by taking on the beauty and responsibility of the task of caring for our common home.

He encourages everyone to recognise “the rich contribution which the religions can make towards an integral ecology and the full development of humanity” (62).

The objective is to develop an integral ecological profile which, in its various dimensions, includes “our unique place as human beings in this world and our relationship to our surroundings”(16). Insisting on transparent and inclusive dialogue, Pope Francis proposes (ch. V) a series of guidelines for the renewal of international, national and local policies, for decision-making processes in the public and business sector, for the relationship between politics and economy and that between religion and science.

Main themes

Several main themes run through *Laudato Si'*. These include:

- 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 dialogue,
- the serious responsibility of international and local policy,
- the throwaway culture and the proposal of a new lifestyle (16).

A ray of hope flows through the entire Encyclical, which gives a clear message: “Humanity still has the ability to work together in building our common home” (13).

Chapter 1: What is Happening to our Common Home

The first chapter presents the most recent scientific findings on the environment as a way to listen to the cry of creation, *“to become painfully aware, to dare to turn what is happening to the world into our own personal suffering and thus to discover what each of us can do about it”* (19).

But we need only take a frank look at the facts to see that our common home is falling into serious disrepair... *“If we scan the regions of our planet, we immediately see that humanity has disappointed God’s expectations”* (61).



The Issues

- Pollution and a throwaway culture
- Climate change – climate as a common good



The Issues

- The issue of water
- Loss of biodiversity



The Issues

- Decline in the quality of human life and the breakdown of society
- Global inequality
- Weak Responses



Chapter 2: The Gospel of Creation

To face the problems illustrated in the previous chapter, Pope Francis offers a comprehensive view from the Judeo-Christian tradition. He articulates the “*tremendous responsibility*” (90) of humankind for creation, the intimate connection among all creatures and that “all of us form a kind of universal family, a **sublime communion** which fills us with a sacred, affectionate and humble respect” (89).



Chapter 3: The Human Roots of the Ecological Crisis

This chapter gives an analysis of the current situation, *“so as to consider not only its symptoms but also its deepest causes”* (15), in dialogue with philosophy and the human sciences: 1. Technocratic paradigm and 2. Anthropocentric worldview.

Pope Francis says *“scientific and technological progress cannot be equated with the progress of humanity and history”* (113). Humans have become self-centred and no longer recognise their place in the world. This results in a ‘use and throw away’ logic that justifies every type of waste, environmental or human.



Chapter 4: Integral Ecology

The heart of the Encyclical's proposals is integral ecology as a new paradigm of justice. It *"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"* (15).

"Nature cannot be regarded as something separate from ourselves or as a mere setting in which we live ... We are not faced with two separate crises, one environmental and the other social, but rather one complex crisis which is both social and environmental" (139).



Laudato Si' Catholic Earthcare Video

An urgent appeal for action



Chapter 5: Lines of Approach and Action

This chapter addresses the question of what we can and must do. Analyses are not enough. We need proposals *“for dialogue and action which would involve each of us individually no less than international policy”* (15). They will *“help us to escape the spiral of self-destruction which currently engulfs us”* (163).

“The Church does not presume to settle scientific questions or to replace politics. But I am concerned to encourage an honest and open debate, so that particular interests or ideologies will not prejudice the common good” (188).



Invitation to Dialogue



Dialogue as vehicle for transformation and for learning and thinking together

- David Bohm: *On Dialogue*
- William Isaacs: *Dialogue and the Art of Thinking Together*
A conversation with a Centre, not Sides
- Patricia Shaw: *Changing Conversations in Organizations: a Complexity Approach to Change*
Conversation as source of continuity and change
- Michael Cowan & Bernard Lee: *Conversation, Risk and Conversion*
Conversion is what happens whenever authentic conversation occurs. Community is the place where conversation continually provokes conversion

The intention of dialogue

Roots of the word: Dia means 'through' ; logos translates to 'word' or 'meaning'. In essence dialogue is a flow of meaning.

The intention of dialogue is to reach new understandings and, in doing so, to form a totally new basis from which to think and act.....We do not merely try to reach agreement, we try to create a context from which many new agreements might come. And we seek to uncover a base of shared meaning that can greatly help coordinate and align our actions with our values.

William Isaacs

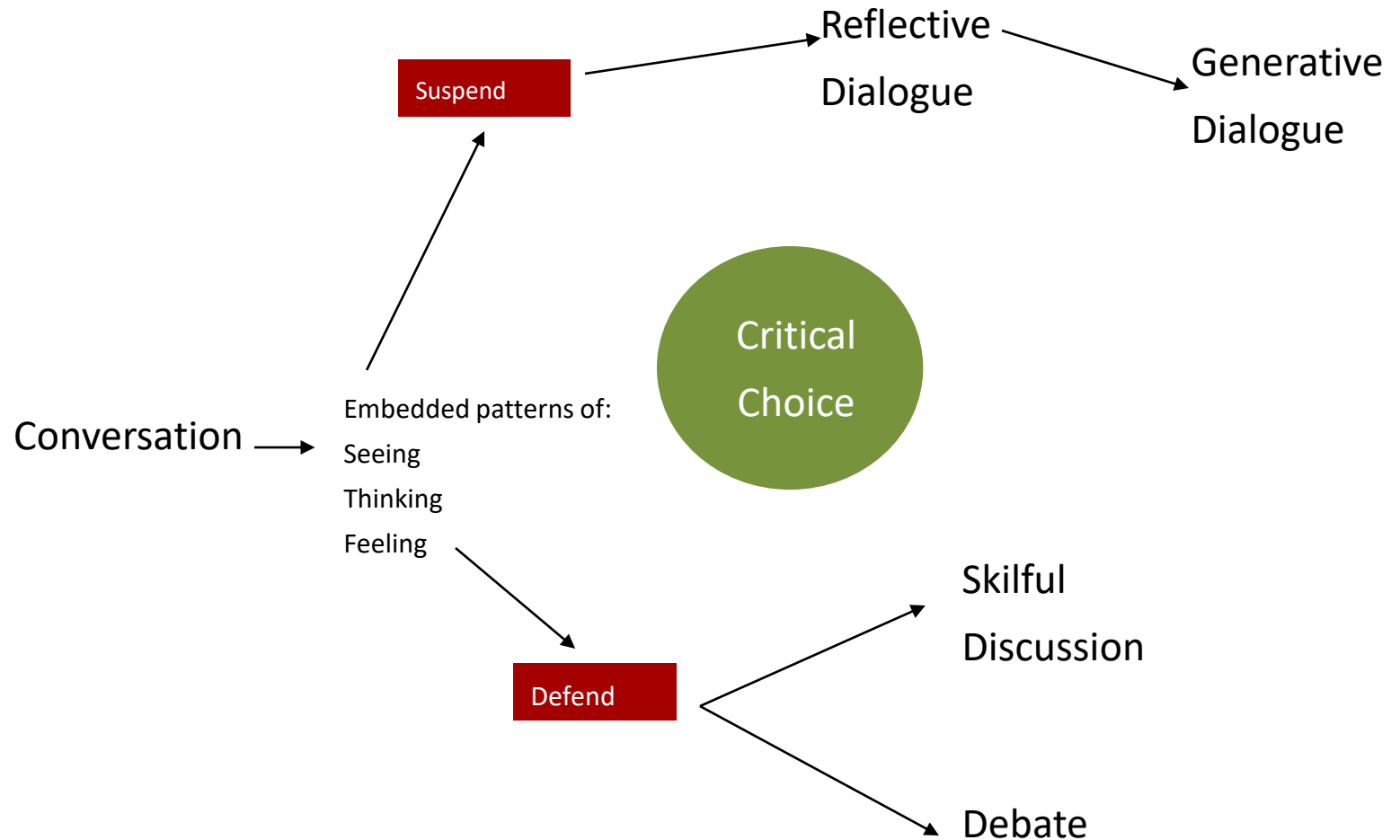
Conversation, Risk & Conversion

“Talking happens a lot. It is often monologue. Conversation is rarer, by far. It is always dialogue. No one takes leave of a real conversation the same as when one entered into it. Our conversations create us. Conversation and risk and conversion belong together. Conversation is dangerous, therefore, to anyone unwilling to embrace or at least to accept transformation”

“That conversion and conversations are related in meaning and etymology is no superficial intuition...true conversation always puts conversants at risk, because you cannot truly converse without risk of conversion”

Michael Cowan and Bernard Lee (1997)

Dialogue: You have a critical choice: Suspend or Defend...



LISTENING 1:
from habits

Downloading
habits of judgment



reconfirming old
opinions & judgments

LISTENING 2:
from outside

Factual
listening
noticing
differences

*Open
Mind*



disconfirming
[new] data

LISTENING 3:
from within

Empathic
listening

*Open
Heart*



seeing through
another person's eyes
emotional connection

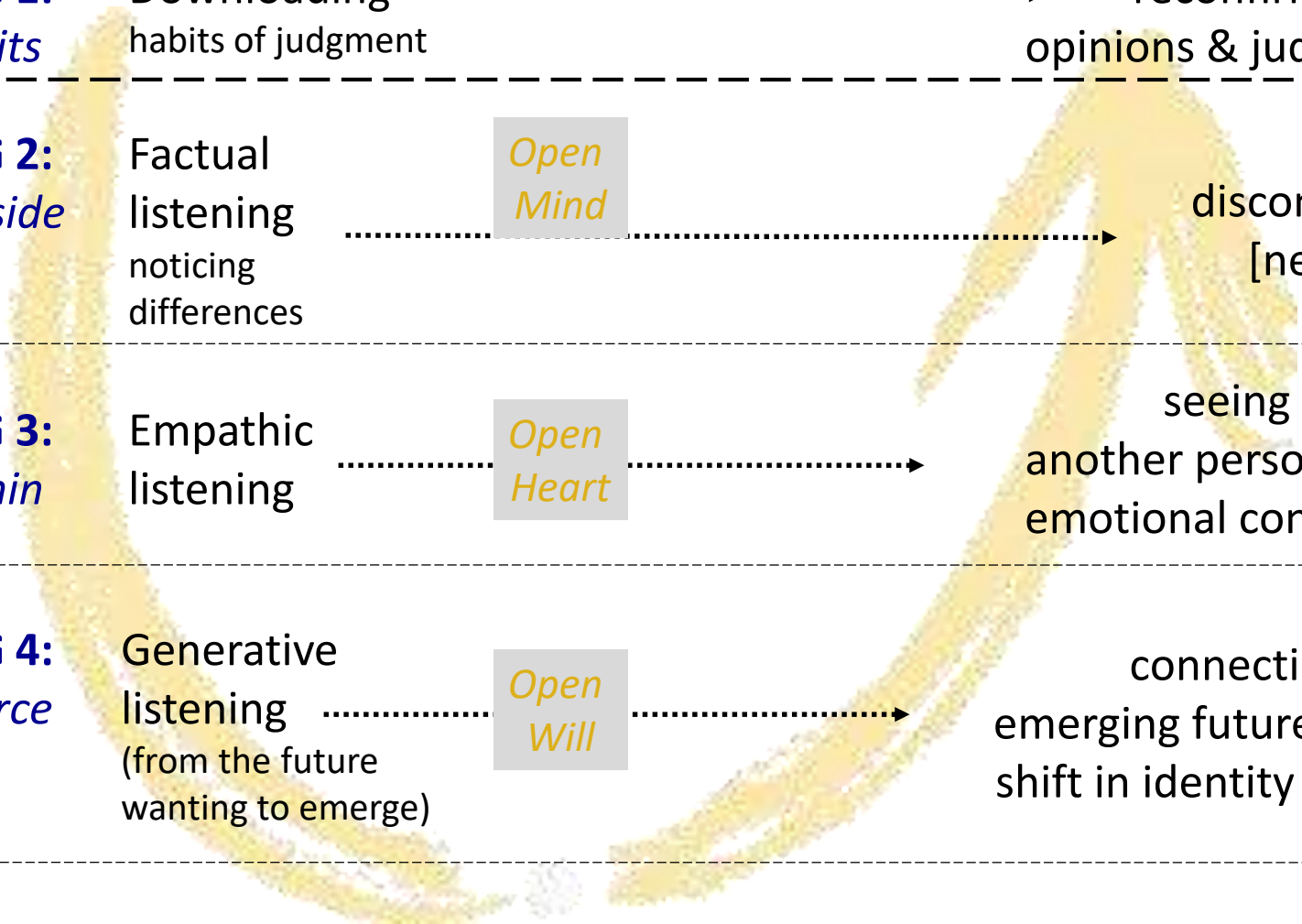
LISTENING 4:
from Source

Generative
listening
(from the future
wanting to emerge)

*Open
Will*



connecting to an
emerging future whole;
shift in identity and self



Chapter 6: Ecological Education and Spirituality

The final chapter invites everyone to an ecological conversion. The roots of the cultural crisis are deep, and it is not easy to reshape habits and behaviour, but education and training are the key challenges as *“change is impossible without motivation and a process of education”* (15).

Pope Francis asks us all to *“aim for a new lifestyle”* (203-208), *“bringing healthy pressure to bear on those who wield political, economic and social power”* (206).



Reflection question...

As educators and leaders, how can we strategically organise ourselves, so that the unique ecologies of Australia and Earth can be better understood, protected and cared for?



Some actions you can take today

- Read [Laudato si'](#), reflect deeply on the key messages and share them with others.
- Show our video [Laudato si' – An urgent appeal for action](#) and reflect on the dialogue points with others to find new practices.

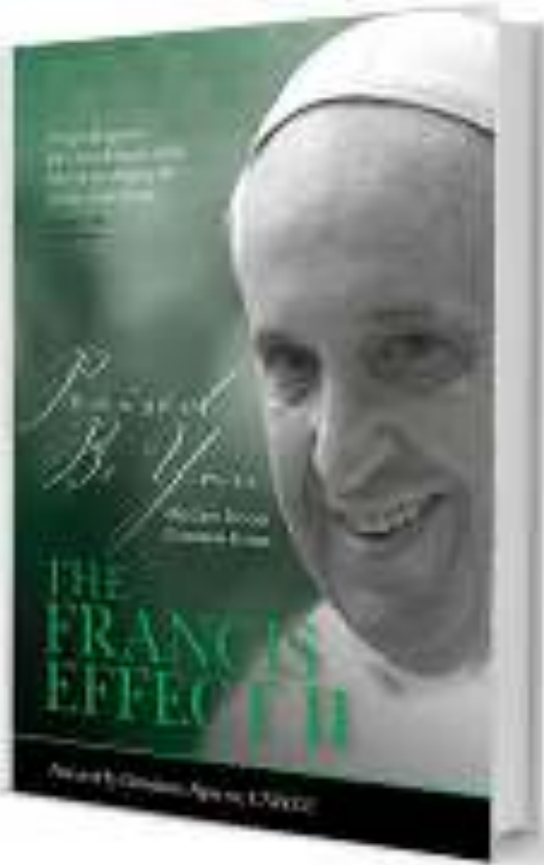


Some actions you can take today

- Make the [Laudato Si' Pledge](#), endorsed last week by Pope Francis.
- [Fast for the Climate](#) and celebrate Meatless Fridays to reduce your carbon footprint.

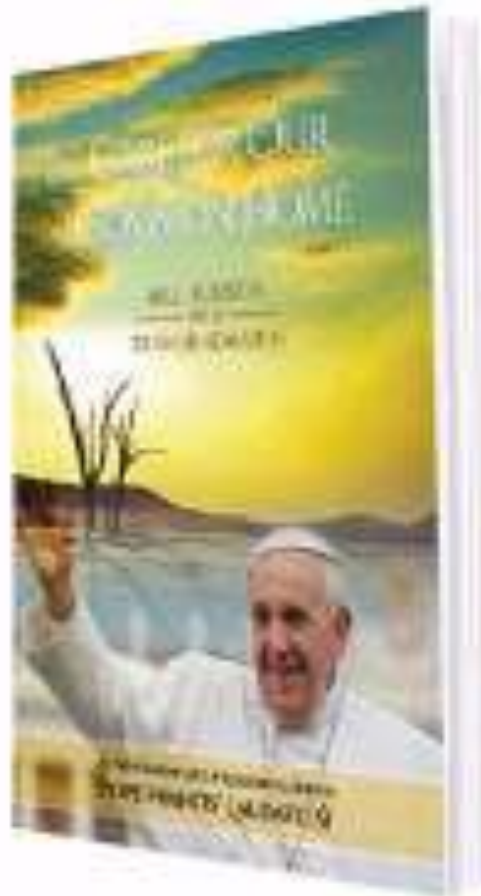


Francis Effect II



This is the first comprehensive response to *Laudato Si'* published in Australia. It offers an exclusive insight into the Encyclical from the perspective of Catholic leaders across the country such as education, health, youth, parish, family, social services and leadership.

Care for our Common Home, An Australian Group Reading Guide to Laudato Si'



An accessible guide to Pope Francis' Laudato Si' encyclical...

Some actions you can take today

- [Start a garden](#), in your home, at your school, church and office to connect with our common home.
- Join our [National Energy Efficiency Network](#) and cut your energy consumption.



Some actions you can take today

- Sign the [Australian Climate Petition](#)
- Write to your local Member of Parliament asking for action on climate change.
- Switch to renewable sources of energy.
- Consider where your investments are placed – do they support your values?



Resources for Schools

- [Connect, Care, Share: Our Common Home](#): This short film and supporting powerpoint explores the vital role gardens play in connecting communities and creating a common home, in the schoolyard and beyond.
- [Encyclical Youth Workshops](#): From August, Catholic Earthcare will be offering a unique opportunity for school students to learn about what Laudato Si' means for them.
- [The Awesome Cosmic Story](#): This interactive, educational program explores the creation of our universe through an inspirational blend of theology and science.
- [On Holy Ground](#): This foundational document supports schools with ecological conversion and education for sustainability.
- [ASSISI](#): A 'Strategic, Systems-based, Integrated Sustainability Initiative' (ASSISI) provides a theological, spiritual and practical program for sustainability in Catholic schools.
- [The National Energy Efficiency Network](#): Our National Energy Efficiency Network (NEEN) provides schools with free information, inspiration and support to become more energy efficient and take charge of their energy future.
- [The Garden Planet](#): This video resource invites us all to take up the call for ecological conversion.
- [Pure Gift](#): This package consists of an animated legacy letter from a father to his three sons, liturgical, formation and prayer resources. It is aimed senior secondary students and adults.



Catholic
Earthcare
AUSTRALIA

A Christian prayer in union with creation

Father, we praise you with all
your creatures.

They came forth from your all-
powerful hand;
they are yours, filled with your
presence and your tender love.

Praise be to you!

Son of God, Jesus,
through you all things were
made.

You were formed in the womb of
Mary our Mother,
you became part of this earth,
and you gazed upon this world
with human eyes.

Today you are alive in every
creature
in your risen glory.

Praise be to you!

Holy Spirit, by your light
you guide this world towards

the Father's love
and accompany creation as it
groans in travail.

You also dwell in our hearts
and you inspire us to do what is
good.

Praise be to you!

Triune Lord, wondrous community
of infinite love,
teach us to contemplate you
in the beauty of the universe,
for all things speak of you.

Awaken our praise and
thankfulness
for every being that you have
made.

Give us the grace to feel
profoundly joined
to everything that is.

God of love, show us our place in
this world
as channels of your love

for all the creatures of this earth,
for not one of them is forgotten in
your sight.

Enlighten those who possess power
and money
that they may avoid the sin of
indifference,

that they may love the common
good, advance the weak,
and care for this world in which we
live.

The poor and the earth are crying
out.

O Lord, seize us with your power
and light,
help us to protect all life,
to prepare for a better future,
for the coming of your Kingdom
of justice, peace, love and beauty.
Praise be to you!

Amen.



Catholic
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A prayer for our earth

All-powerful God, you are present in the whole universe and in the smallest of your creatures.

You embrace with your tenderness all that exists.

Pour out upon us the power of your love, that we may protect life and beauty.

Fill us with peace, that we may live as brothers and sisters, harming no one.

O God of the poor, help us to rescue the abandoned and forgotten of this earth,

so precious in your eyes.

Bring healing to our lives, that we may protect the world and not prey on it,

that we may sow beauty, not pollution and destruction.

Touch the hearts

of those who look only for gain

at the expense of the poor and the earth.

Teach us to discover the worth of each thing, to be filled with awe and contemplation, to recognize that we are profoundly united with every creature

as we journey towards your infinite light.

We thank you for being with us each day.

Encourage us, we pray, in our struggle for justice, love and peace.