



Ecological Conversion

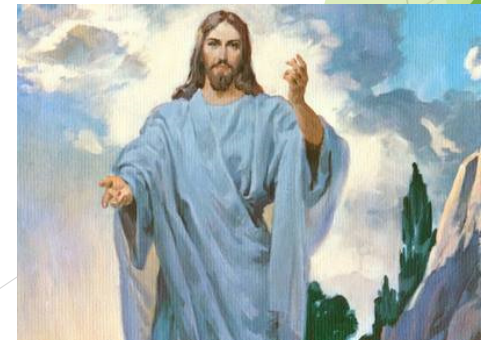
Inessa Ormond OP

I. Spiritual awareness



Laudato Si, chapter 6, par. 221

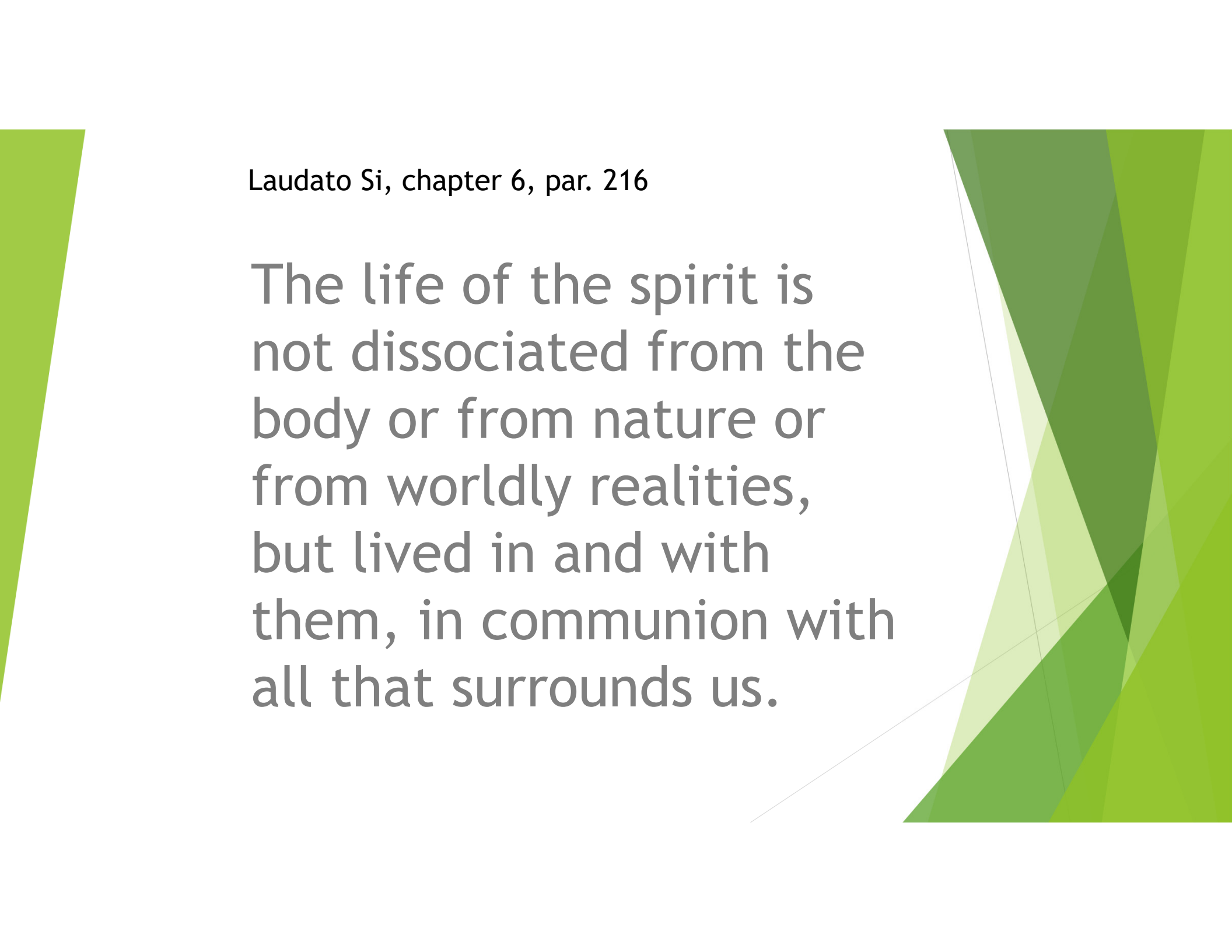
"Christ has taken into Himself this material world and now, risen, is intimately present to **each being**, surrounding it with His affection and penetrating it with His light."



Laudato Si, chapter 6, par. 216

We need an ecological spirituality grounded in the convictions of our faith for motivation to protect our world.





Laudato Si, chapter 6, par. 216

The life of the spirit is not dissociated from the body or from nature or from worldly realities, but lived in and with them, in communion with all that surrounds us.

Laudato Si, chapter 6, par. 221

**Each creature reflects
something of God and has a
message to convey to us.**

**Not one of the birds of the
air is forgotten before God**

Luke 12:6

Laudato Si, chapter 6, par. 215

By learning to see and appreciate beauty, we learn to reject self-interested pragmatism.



Laudato Si, chapter 6, par. 202

It is we human beings that need to change, to develop awareness of:

- ← Our common origin
- ← Our mutual belonging
- ← A future shared by everyone

Laudato Si,
chapter 6, par. 207

- ▶ New reverence for life
- ▶ Sustainability
- ▶ Justice and peace
- ▶ Joyful celebration of life





II. Awareness of our physical connection to the world

Laudato Si, chapter 6, par. 215

We need to promote a new way of thinking about human beings, life, society, and our relationship with nature.

We need to change our attitude toward being present to everyone and everything.



Laudato Si, chapter 4, par. 138

Ecology

The relationships between living organisms and the environment in which they develop - Everything is interconnected and interdependent.



Laudato Si, chapter 4, par. 139

Environment

A relationship existing between nature and the society which lives in it. Nature is not separate from ourselves.



Our connection to
the physical world

- ▶ Air
- ▶ Water
- ▶ Land
- ▶ Creatures
- ▶ Plant life





III. Our economic connections

We are part of
the web of life,
but also "caught"
in an economic
web from which
we as individuals
cannot extricate
ourselves
completely.





IV. Confession

Laudato Si, chapter 6, par. 217



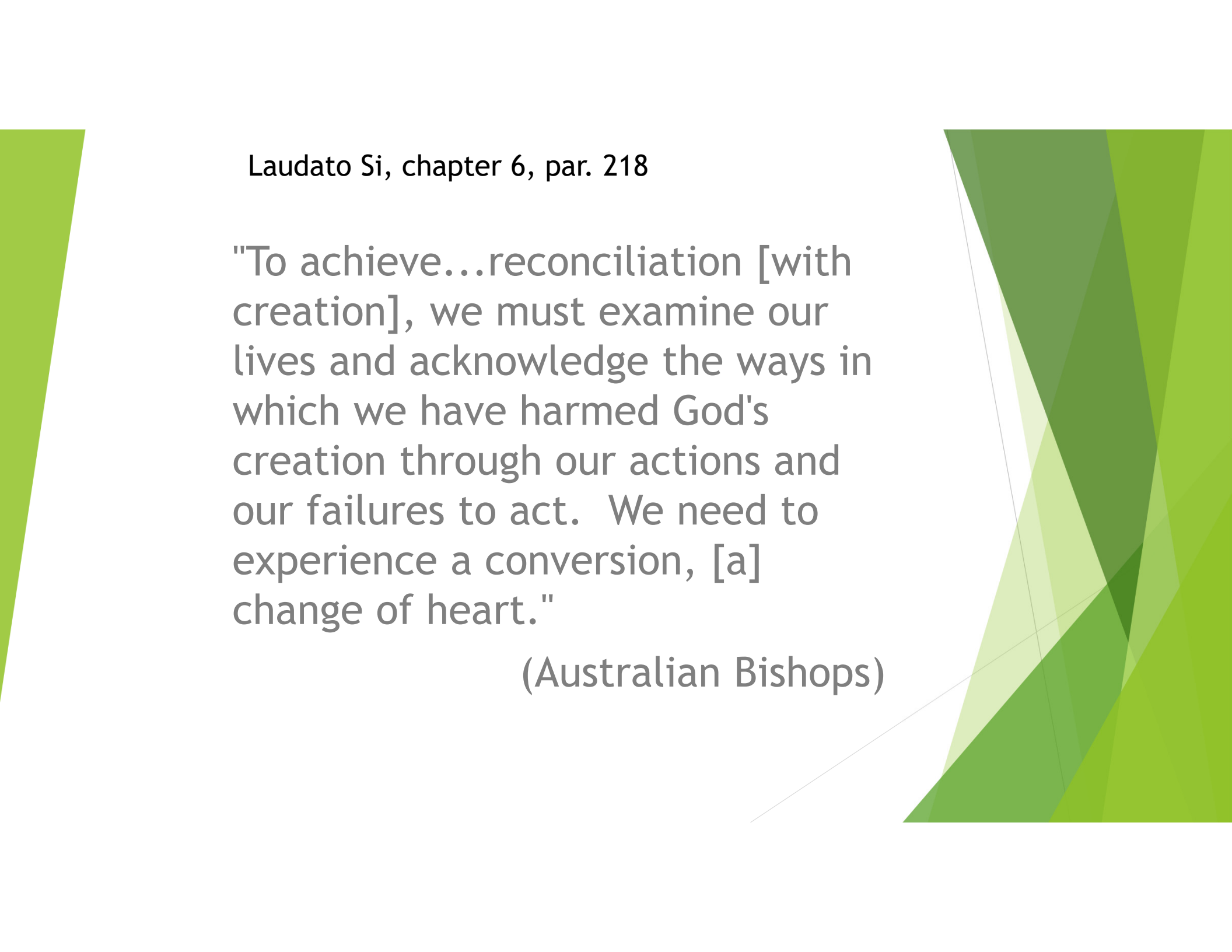
► "The external deserts in the world are growing because the internal deserts have become so vast."

- The ecological crisis is ...
- a summons to profound inner conversion.

Laudato Si, chapter 6, par. 218

Personal conversion ...
Entails the recognition of
our own errors, sins, faults,
and failures, and leads to
heartfelt repentance and a
desire to change.

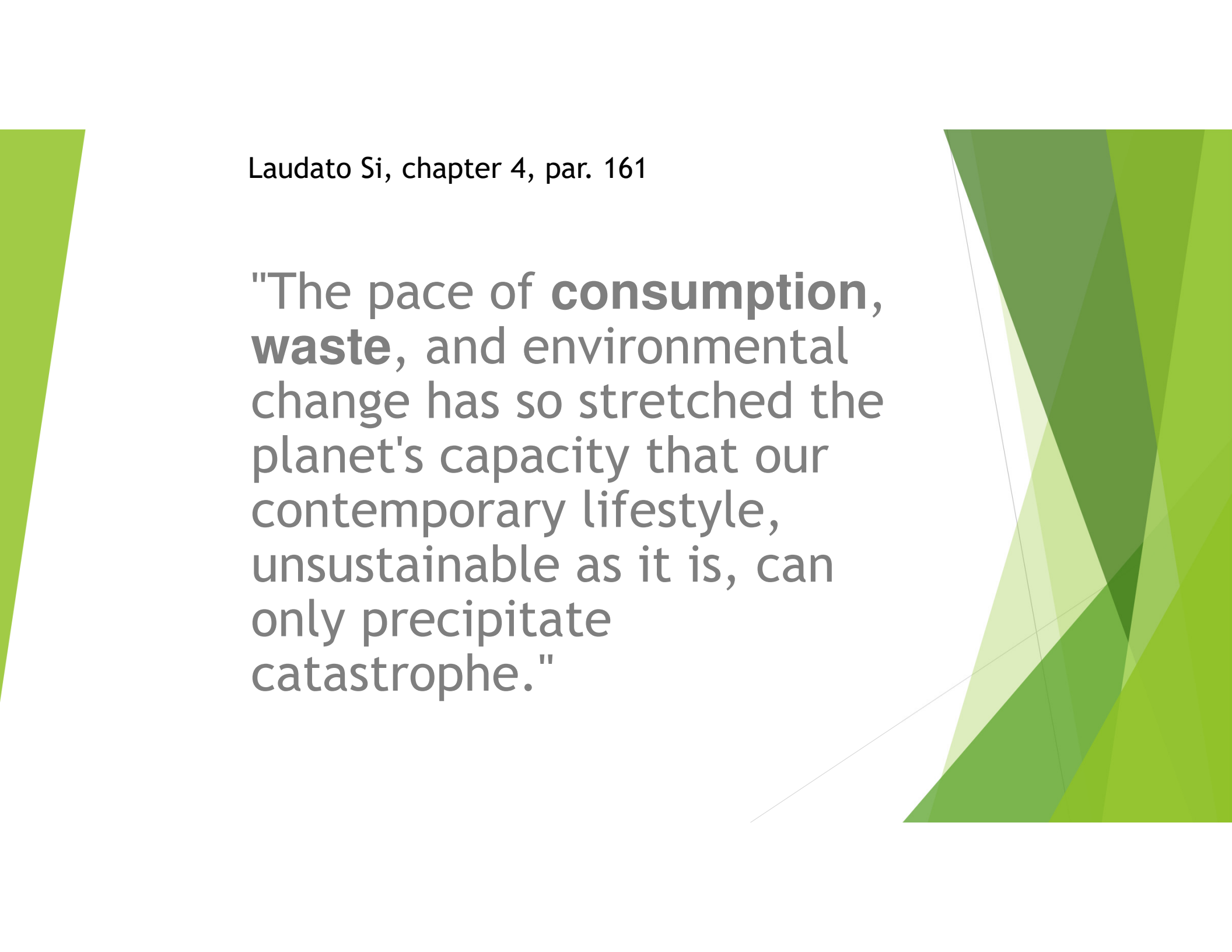




Laudato Si, chapter 6, par. 218

"To achieve...reconciliation [with creation], we must examine our lives and acknowledge the ways in which we have harmed God's creation through our actions and our failures to act. We need to experience a conversion, [a] change of heart."

(Australian Bishops)



Laudato Si, chapter 4, par. 161

"The pace of **consumption**, **waste**, and environmental change has so stretched the planet's capacity that our contemporary lifestyle, unsustainable as it is, can only precipitate catastrophe."

We are faced
with one
complex crisis
which is both
social and
environmental.

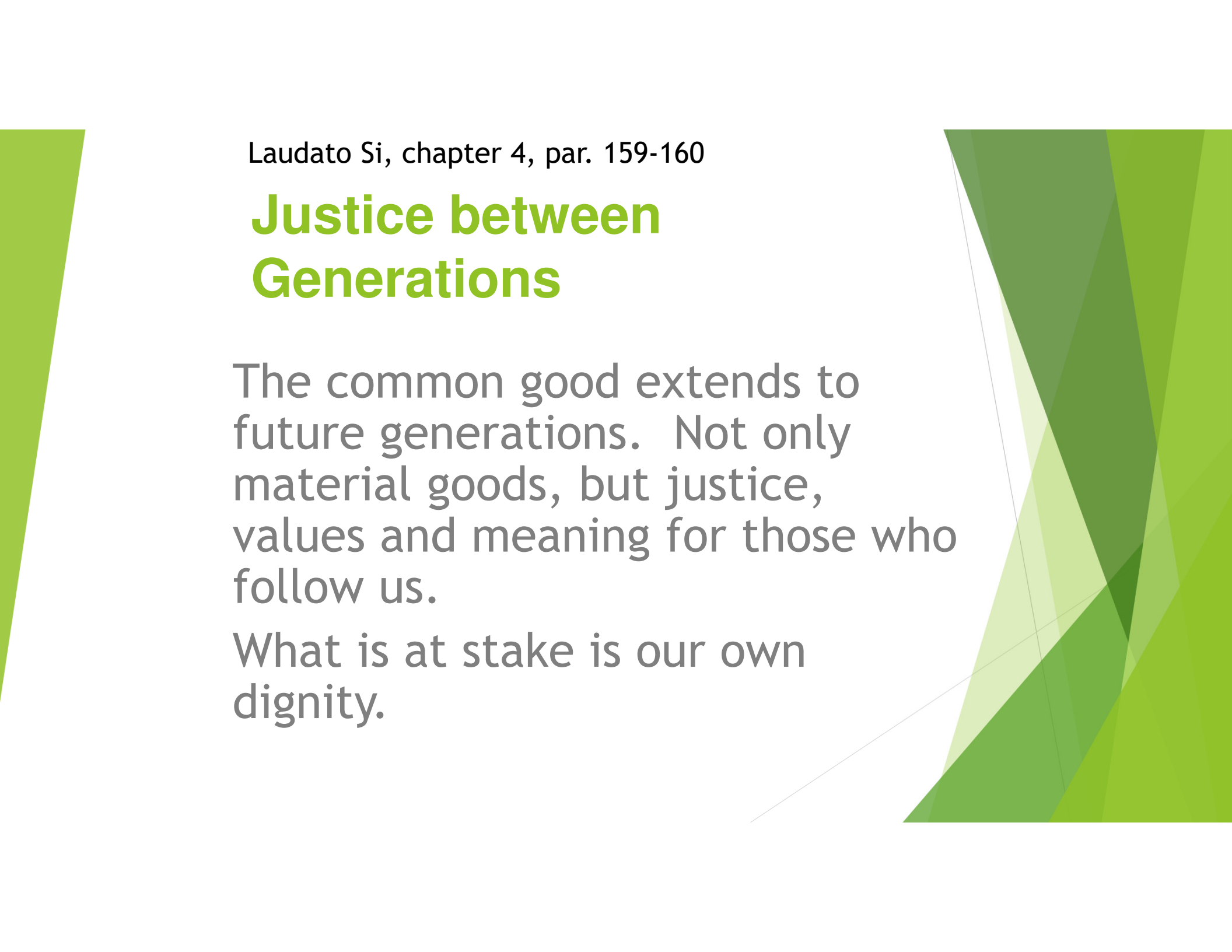


Laudato Si, chapter 4, par. 139

Strategies for a solution demand an integrated approach to combatting poverty, restoring dignity to the excluded, and at the same time protecting nature.

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We need to take personal responsibility for our impact on the poor of the world, the kind of world we are leaving to future generations, and extinction of species and cultures.

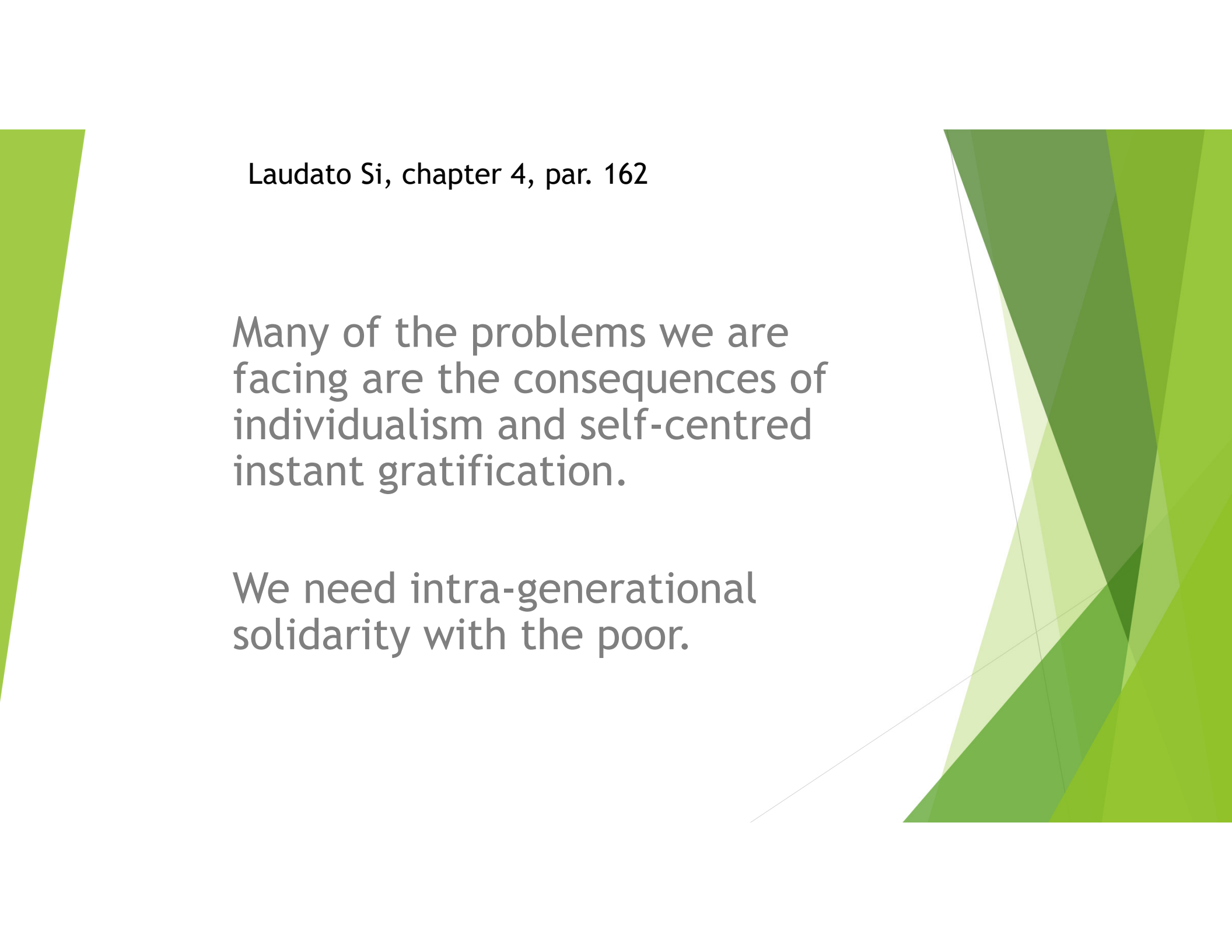


Laudato Si, chapter 4, par. 159-160

Justice between Generations

The common good extends to future generations. Not only material goods, but justice, values and meaning for those who follow us.

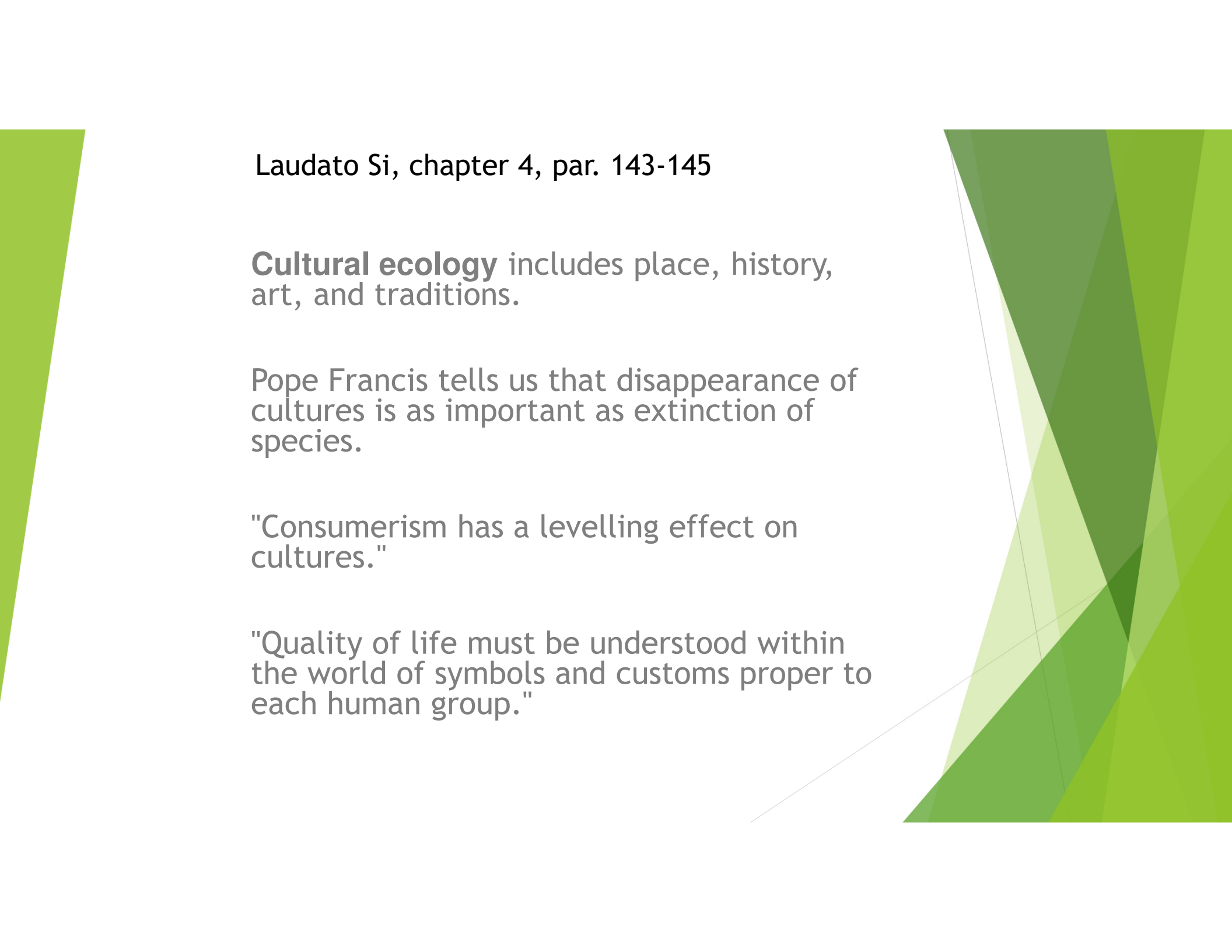
What is at stake is our own dignity.



Laudato Si, chapter 4, par. 162

Many of the problems we are facing are the consequences of individualism and self-centred instant gratification.

We need intra-generational solidarity with the poor.



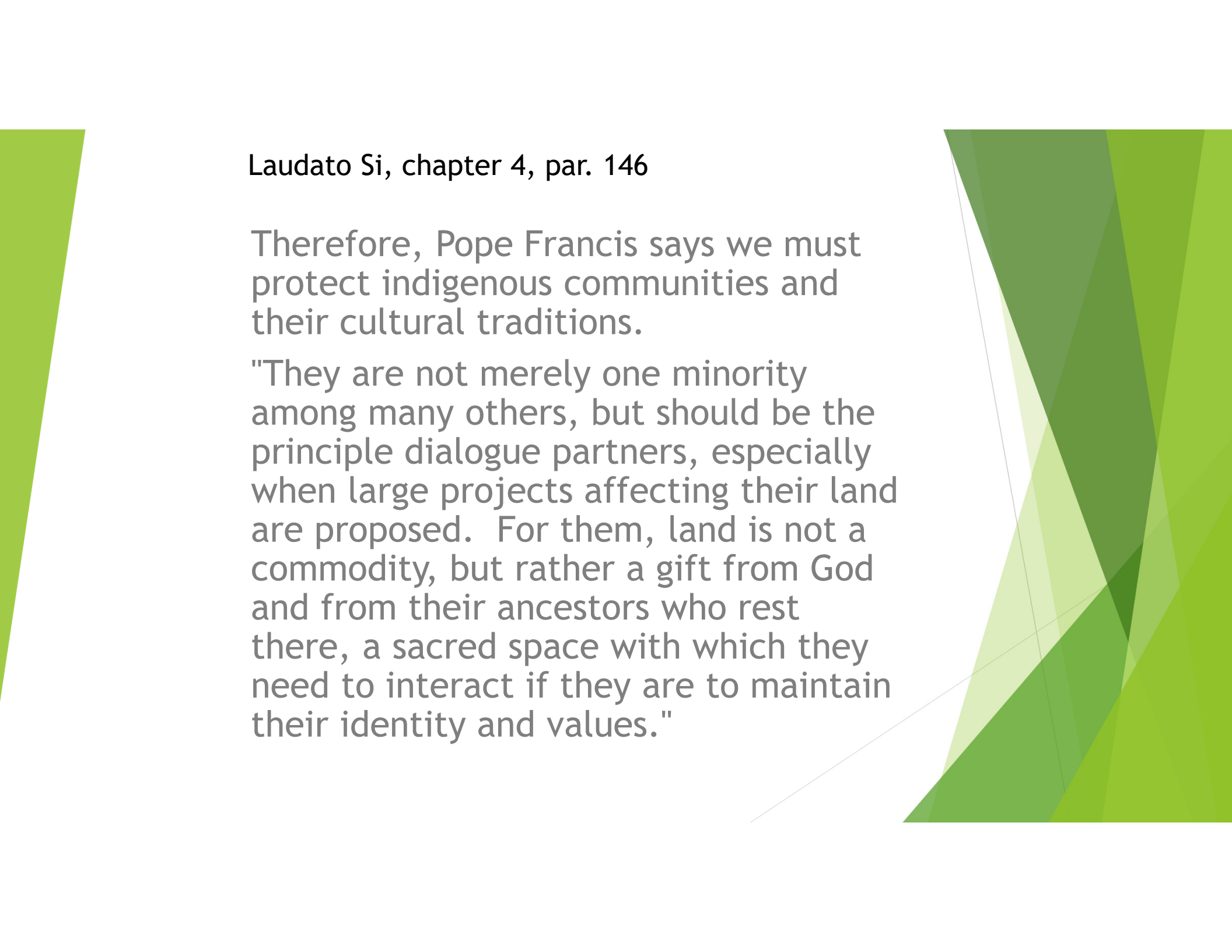
Laudato Si, chapter 4, par. 143-145

Cultural ecology includes place, history, art, and traditions.

Pope Francis tells us that disappearance of cultures is as important as extinction of species.

"Consumerism has a levelling effect on cultures."

"Quality of life must be understood within the world of symbols and customs proper to each human group."



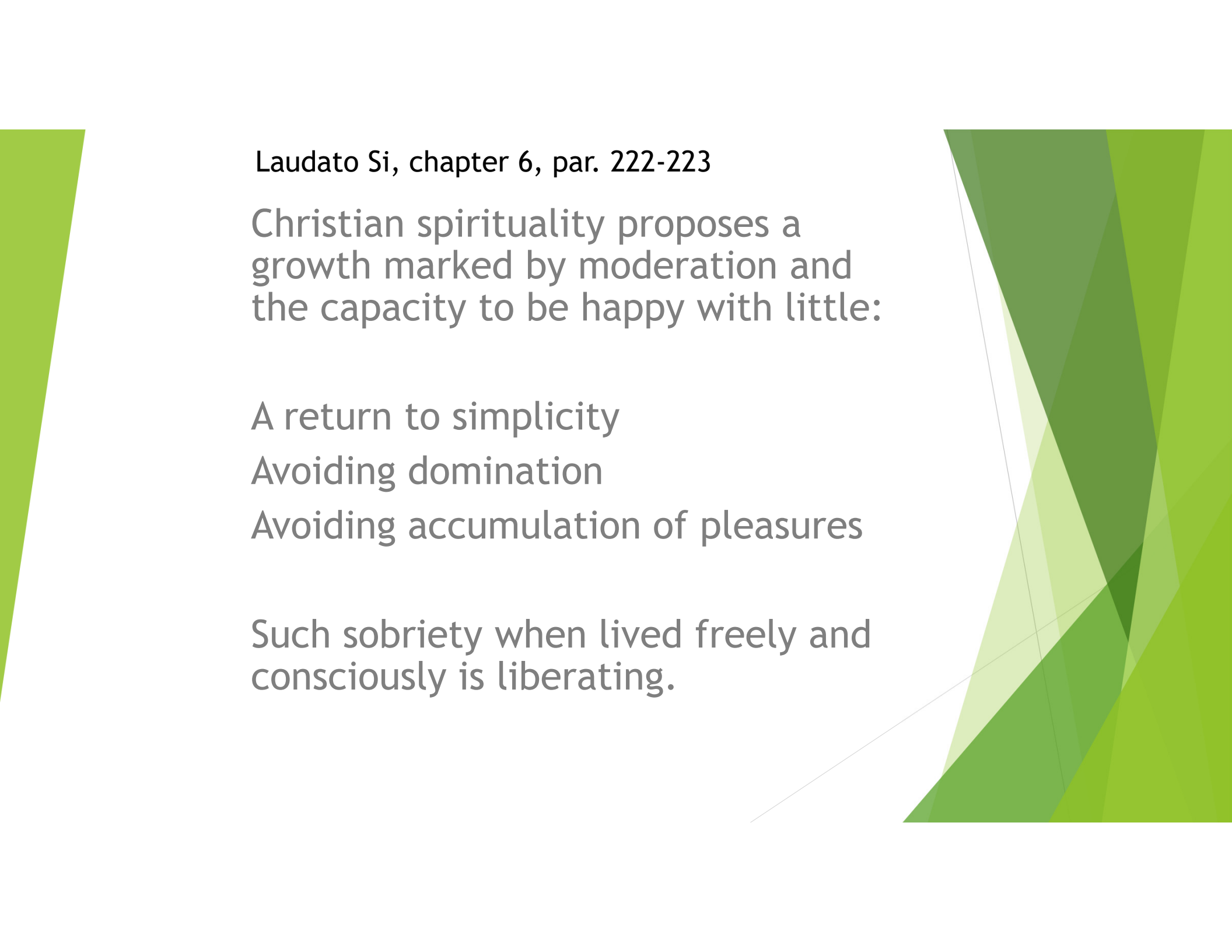
Laudato Si, chapter 4, par. 146

Therefore, Pope Francis says we must protect indigenous communities and their cultural traditions.

"They are not merely one minority among many others, but should be the principle dialogue partners, especially when large projects affecting their land are proposed. For them, land is not a commodity, but rather a gift from God and from their ancestors who rest there, a sacred space with which they need to interact if they are to maintain their identity and values."



V. What does a life
of conversion and
ecological
conversion
look like?



Laudato Si, chapter 6, par. 222-223

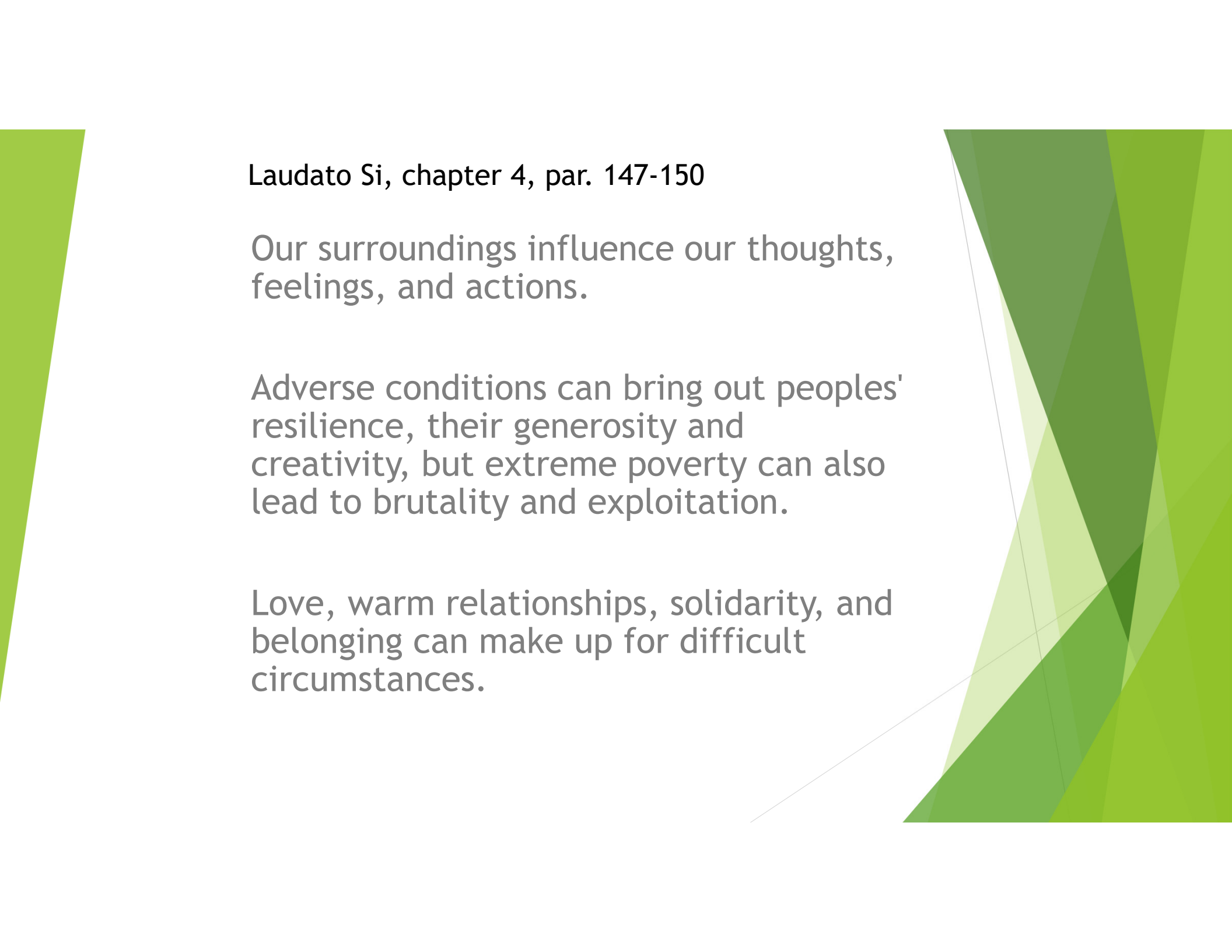
Christian spirituality proposes a growth marked by moderation and the capacity to be happy with little:

A return to simplicity

Avoiding domination

Avoiding accumulation of pleasures

Such sobriety when lived freely and consciously is liberating.



Laudato Si, chapter 4, par. 147-150

Our surroundings influence our thoughts, feelings, and actions.

Adverse conditions can bring out peoples' resilience, their generosity and creativity, but extreme poverty can also lead to brutality and exploitation.

Love, warm relationships, solidarity, and belonging can make up for difficult circumstances.

Laudato Si, chapter 6, par. 220

New Attitudes:

- Gratitude and gratuitousness
- Recognition that the world is God's loving gift
- We are called quietly to imitate God's generosity in self sacrifice and good works
- Loving awareness that we are not disconnected from the rest of God's creatures, but joined in a splendid universal communion
- We look at the world from within [the heart]

Laudato Si, chapter 4, par. 150-154

Valuing Quality of Life:

- ← Protection of common areas
- ← Protection of visual landmarks and landscapes
- ← Housing for everyone that does not dislocate, especially, the poor
- ← Public transportation in cities and suburbs
- ← Essential services for rural communities

Laudato Si, chapter 4, par. 157-158

Valuing the Common Good

Respect for persons

Human rights

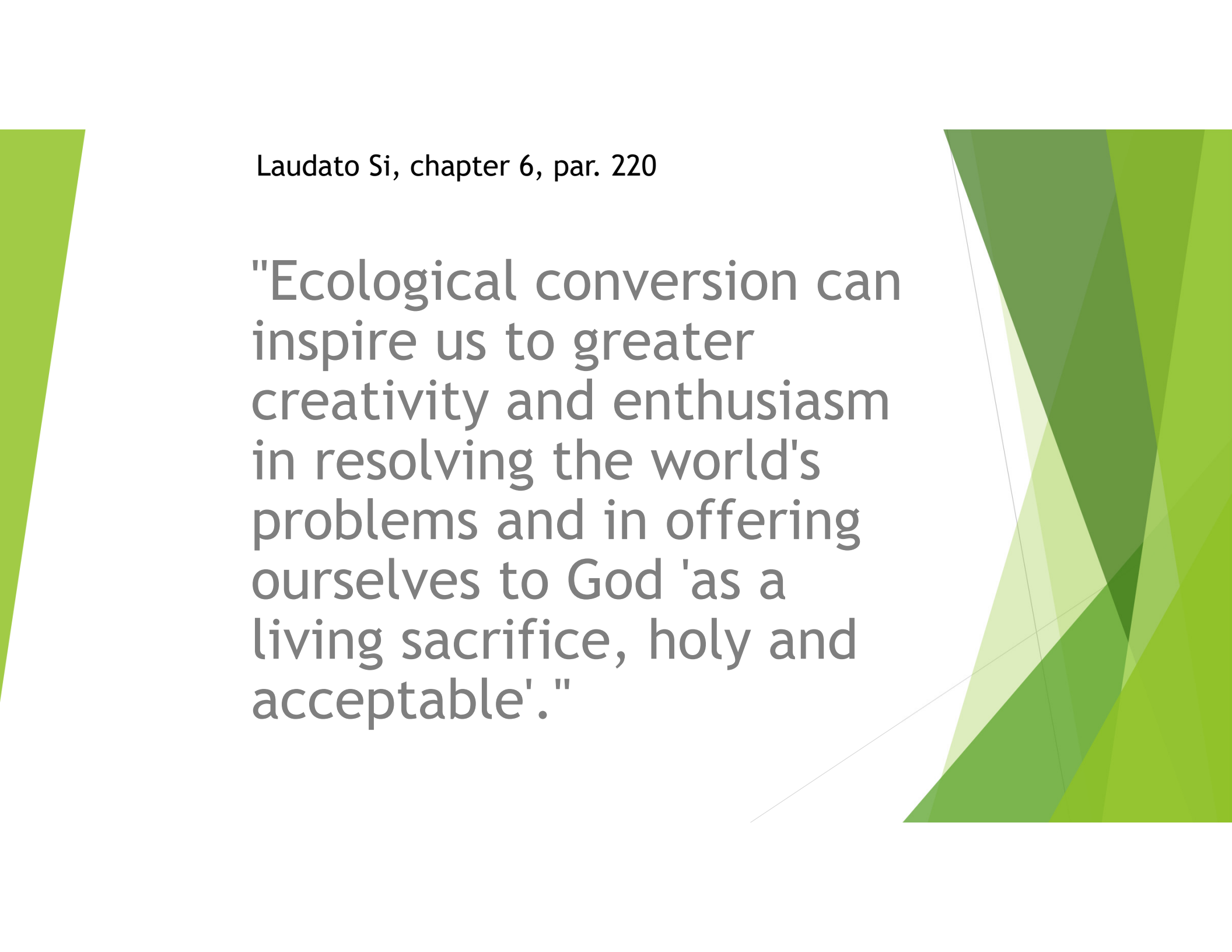
Overall welfare of society

Social peace

Stability and security

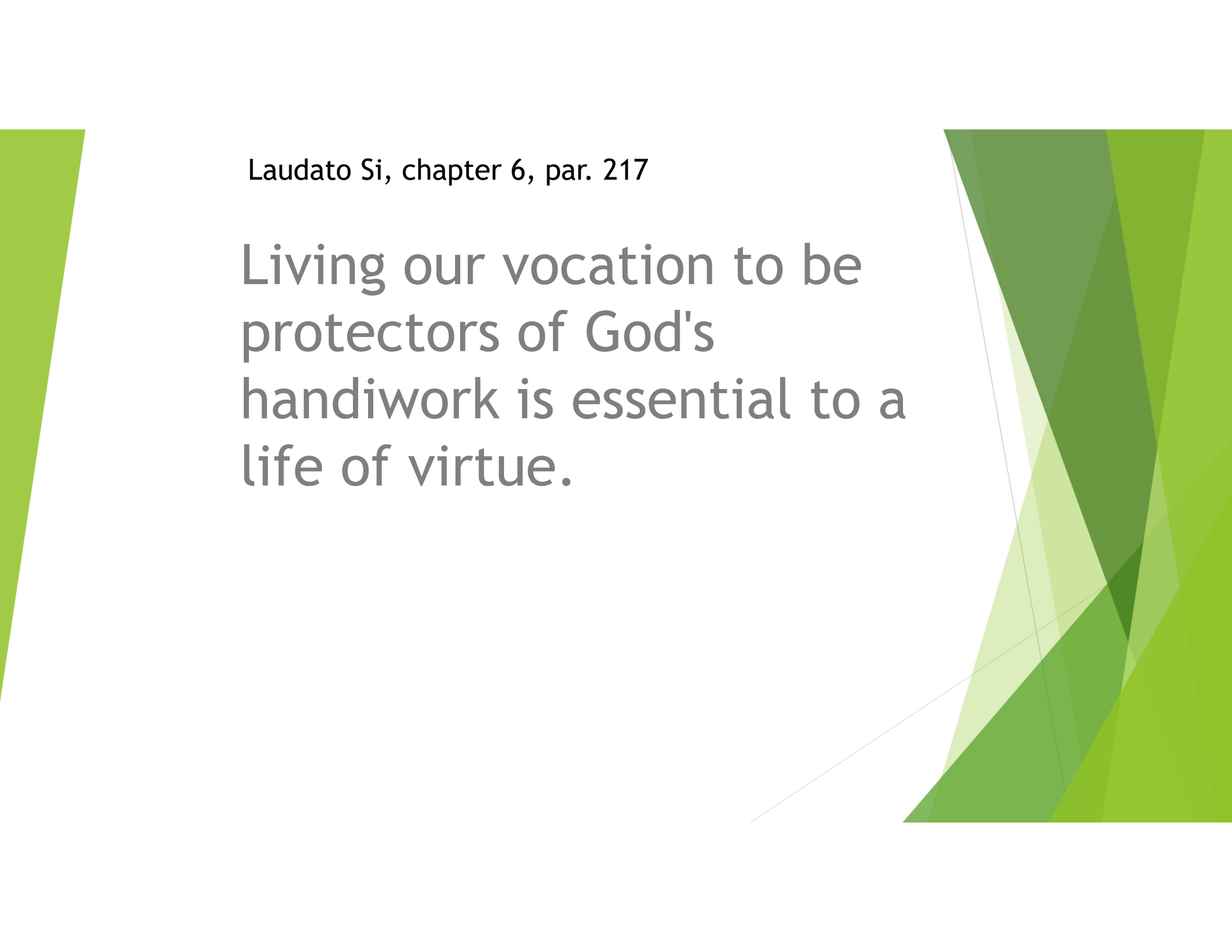
Distributive Justice

Solidarity with the poorest



Laudato Si, chapter 6, par. 220

"Ecological conversion can inspire us to greater creativity and enthusiasm in resolving the world's problems and in offering ourselves to God 'as a living sacrifice, holy and acceptable'."



Laudato Si, chapter 6, par. 217

Living our vocation to be protectors of God's handiwork is essential to a life of virtue.

Laudato Si, chapter 6, par. 203-204

A new lifestyle

Moving away from a consumerist lifestyle [addictions to food, drink, drugs, shopping, entertainment, fossil fuels], towards a simple life of community, service, and prayer.

Laudato Si, chapter 6, par. 225

Inner peace is required for a satisfying life:



A balanced lifestyle

A capacity for wonder

Harmony with creation

This depends on taking time to reflect on our lifestyle and ideals, contemplating the Creator who lives among us and surrounds us.

Laudato Si, chapter 6, par. 211,

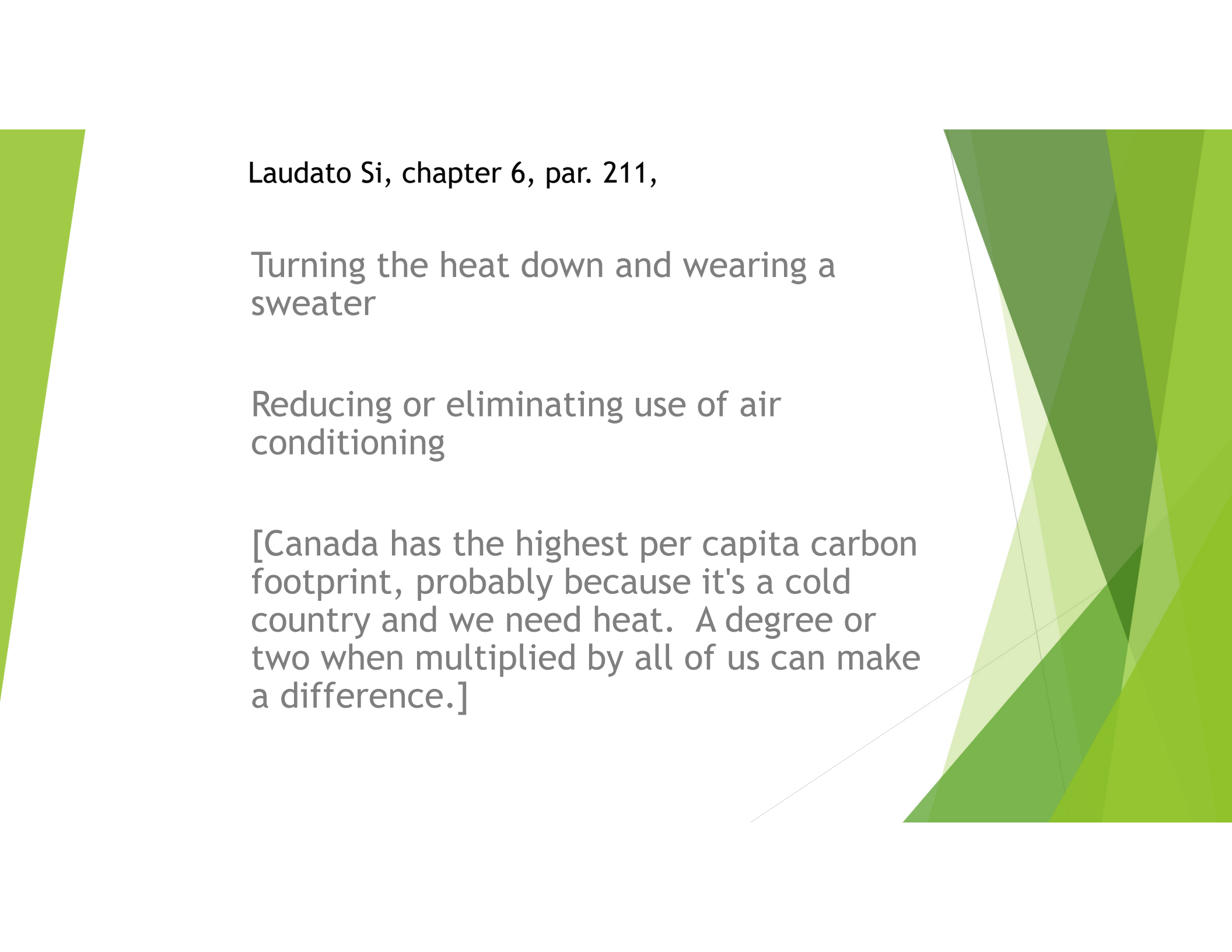
Small Daily Sacrifices

Reducing water consumption

[fewer and shorter showers]

[re-using grey water]

[not watering lawns]

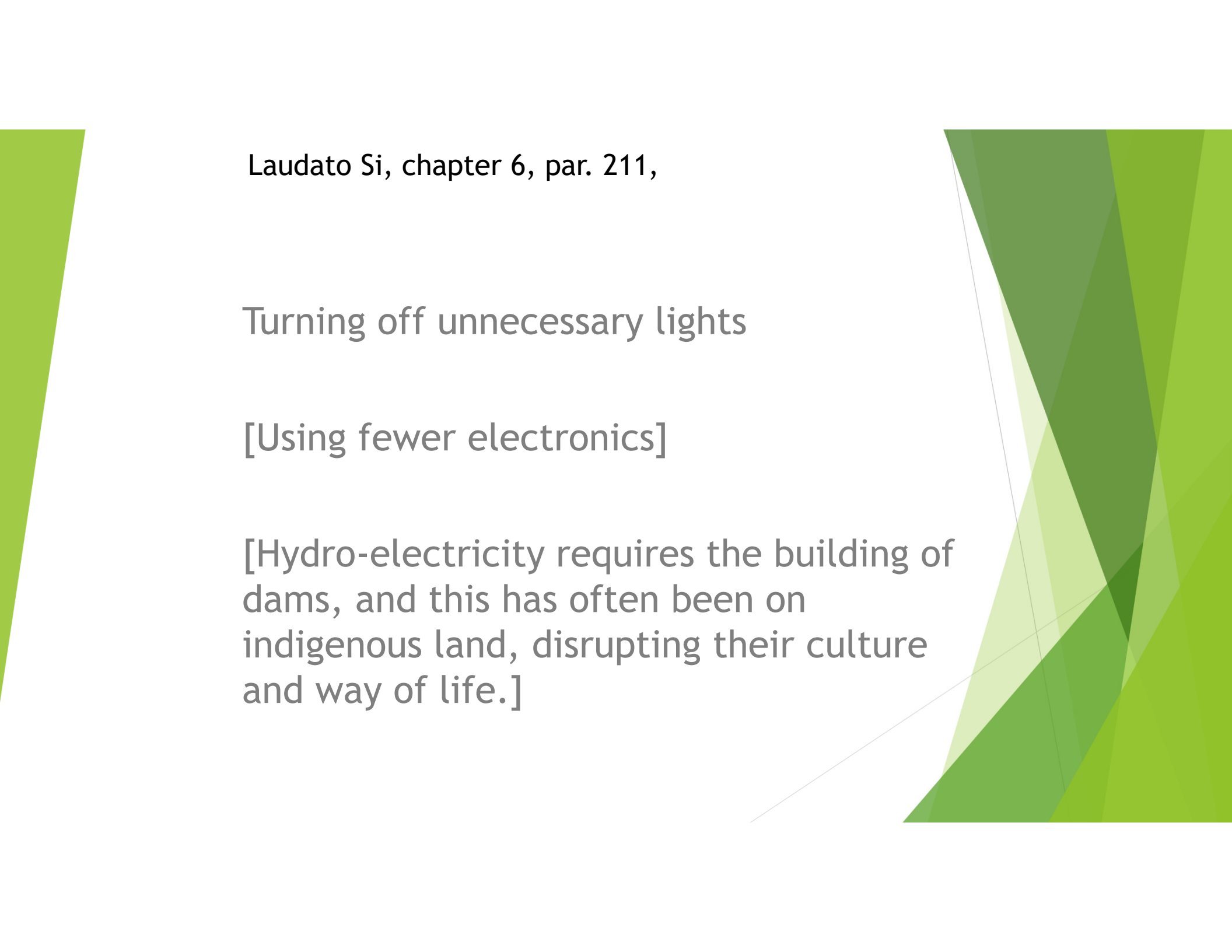


Laudato Si, chapter 6, par. 211,

Turning the heat down and wearing a sweater

Reducing or eliminating use of air conditioning

[Canada has the highest per capita carbon footprint, probably because it's a cold country and we need heat. A degree or two when multiplied by all of us can make a difference.]

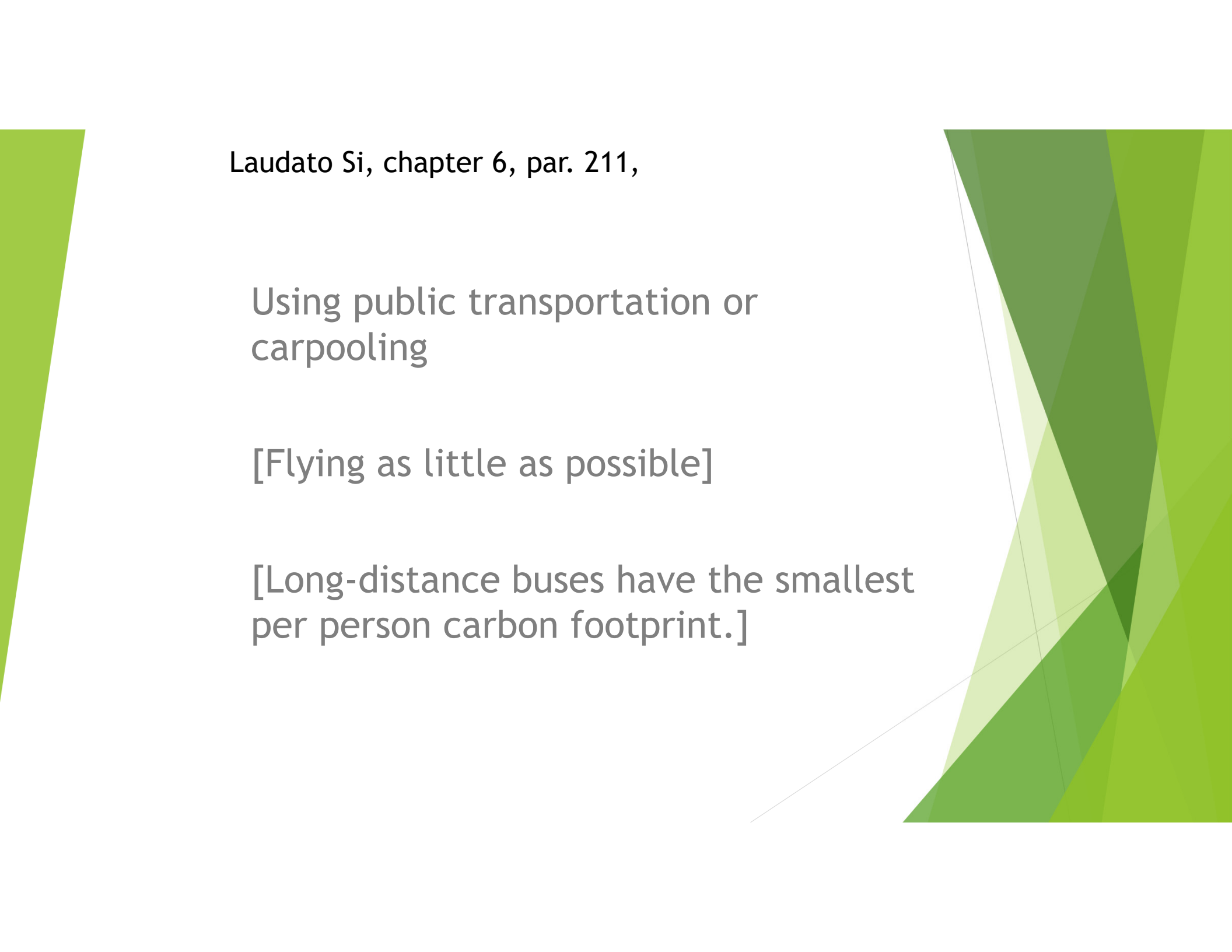


Laudato Si, chapter 6, par. 211,

Turning off unnecessary lights

[Using fewer electronics]

[Hydro-electricity requires the building of dams, and this has often been on indigenous land, disrupting their culture and way of life.]

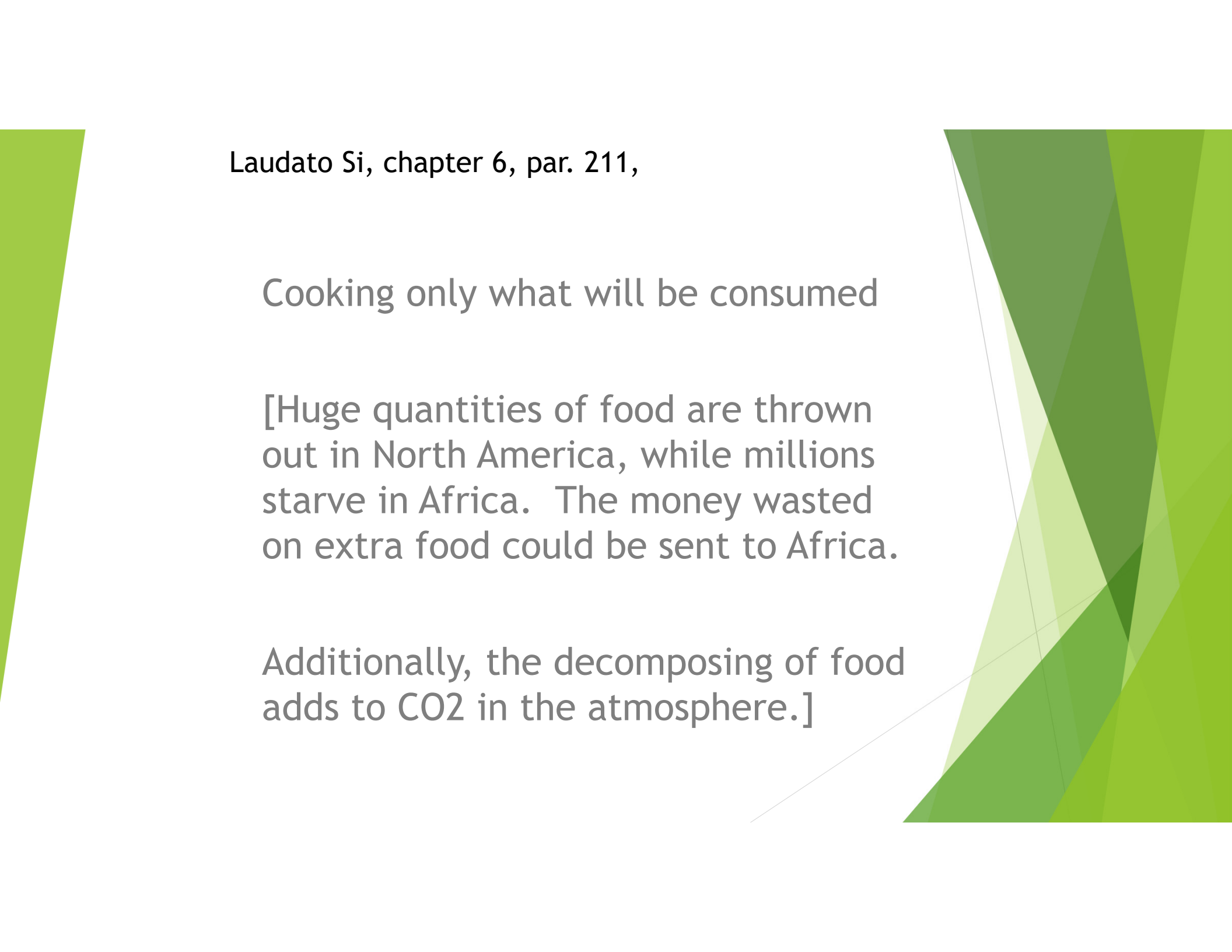


Laudato Si, chapter 6, par. 211,

Using public transportation or
carpooling

[Flying as little as possible]

[Long-distance buses have the smallest
per person carbon footprint.]



Laudato Si, chapter 6, par. 211,

Cooking only what will be consumed

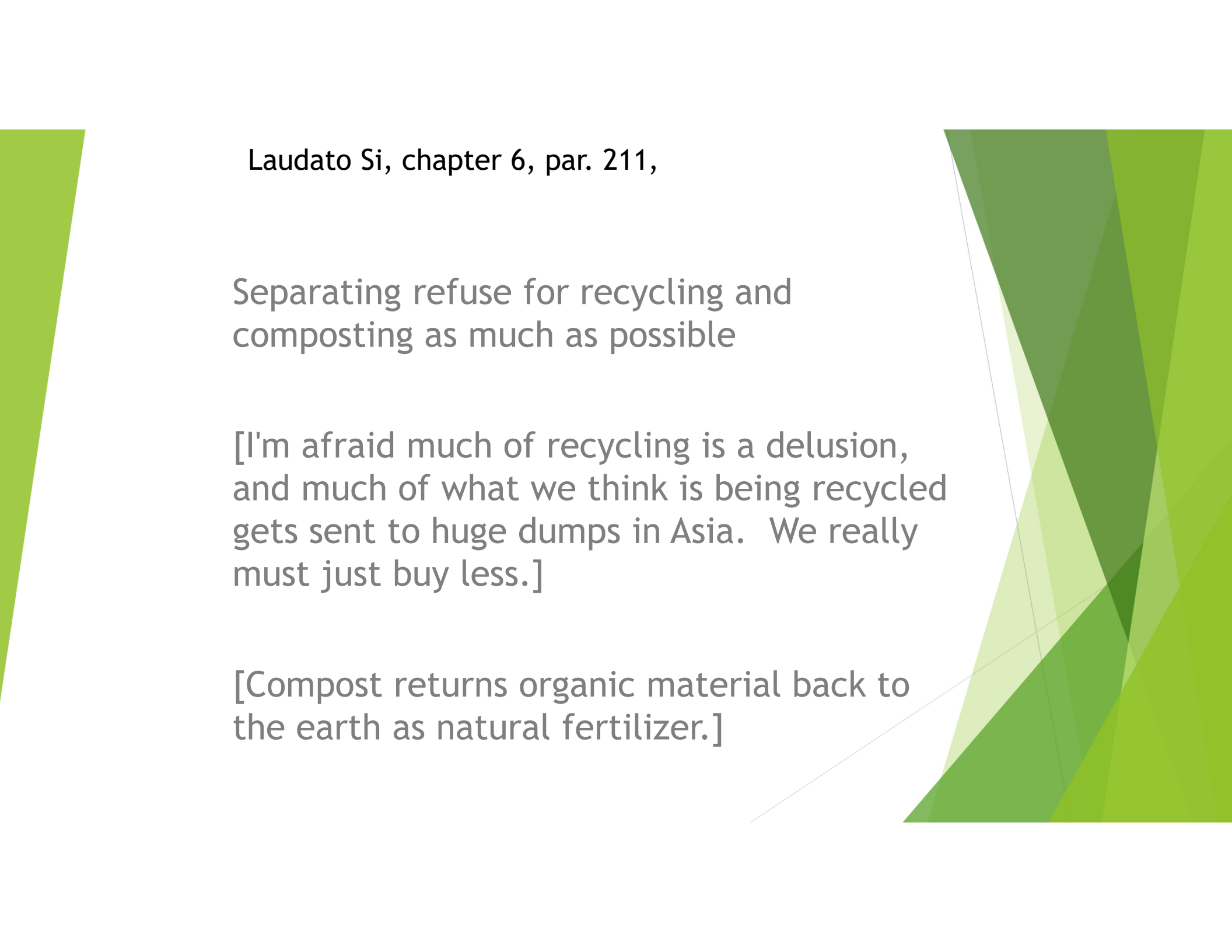
[Huge quantities of food are thrown out in North America, while millions starve in Africa. The money wasted on extra food could be sent to Africa.

Additionally, the decomposing of food adds to CO₂ in the atmosphere.]



Re-using and fixing rather than
throwing away

[Part of the throw-away culture that
Pope Francis refers to is throwing away
and replacing things, rather than
repairing them or keeping last-year's
models.]

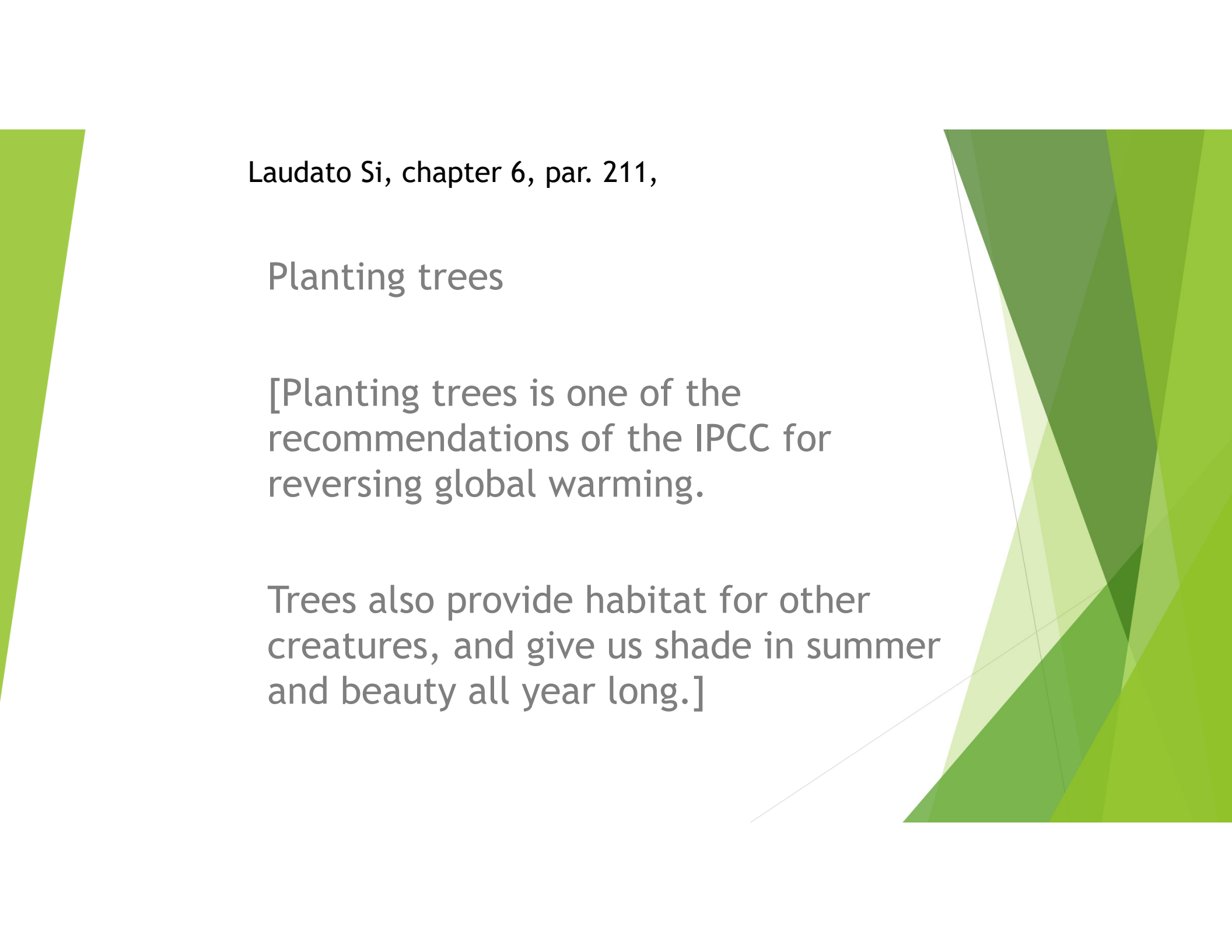


Laudato Si, chapter 6, par. 211,

Separating refuse for recycling and composting as much as possible

[I'm afraid much of recycling is a delusion, and much of what we think is being recycled gets sent to huge dumps in Asia. We really must just buy less.]

[Compost returns organic material back to the earth as natural fertilizer.]



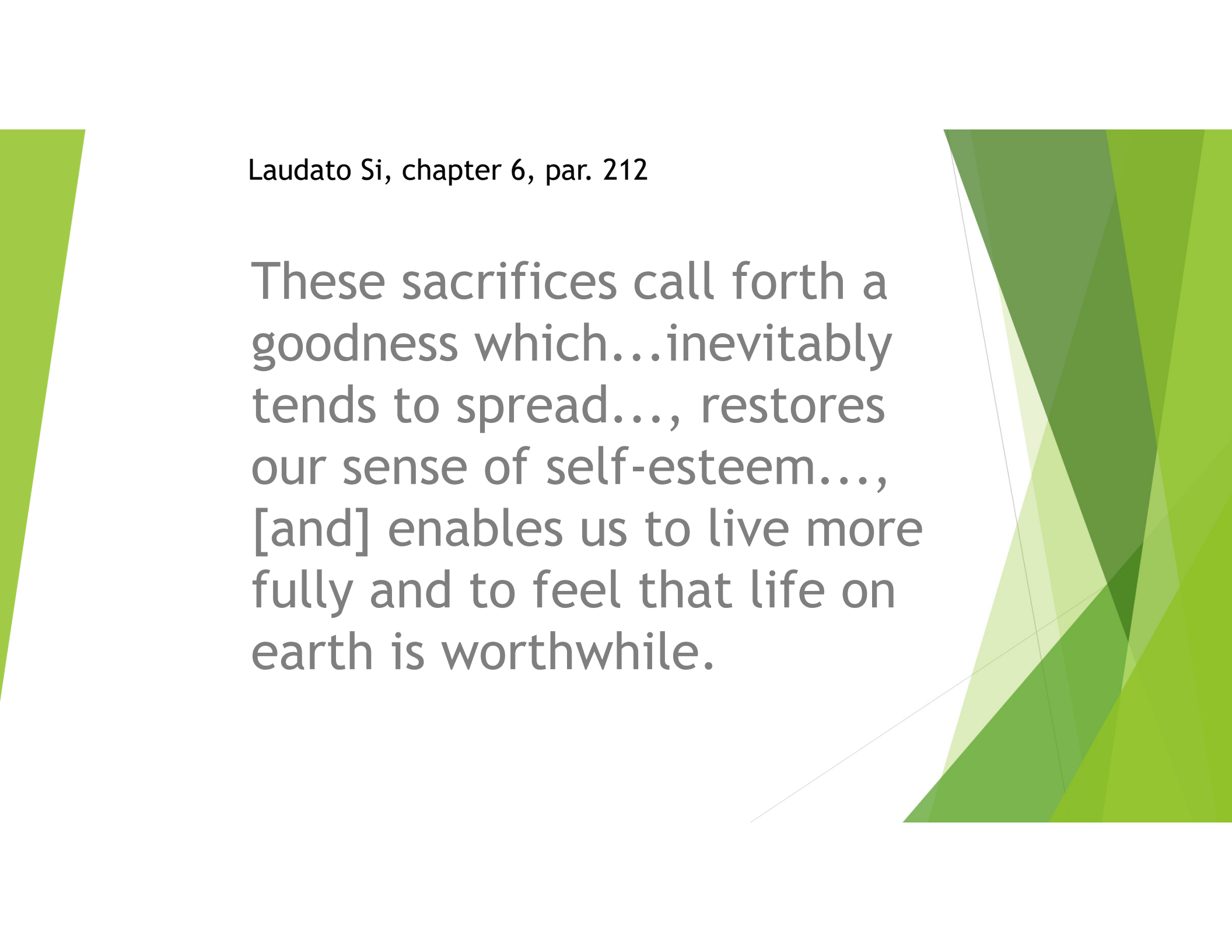
Laudato Si, chapter 6, par. 211,

Planting trees

[Planting trees is one of the recommendations of the IPCC for reversing global warming.]

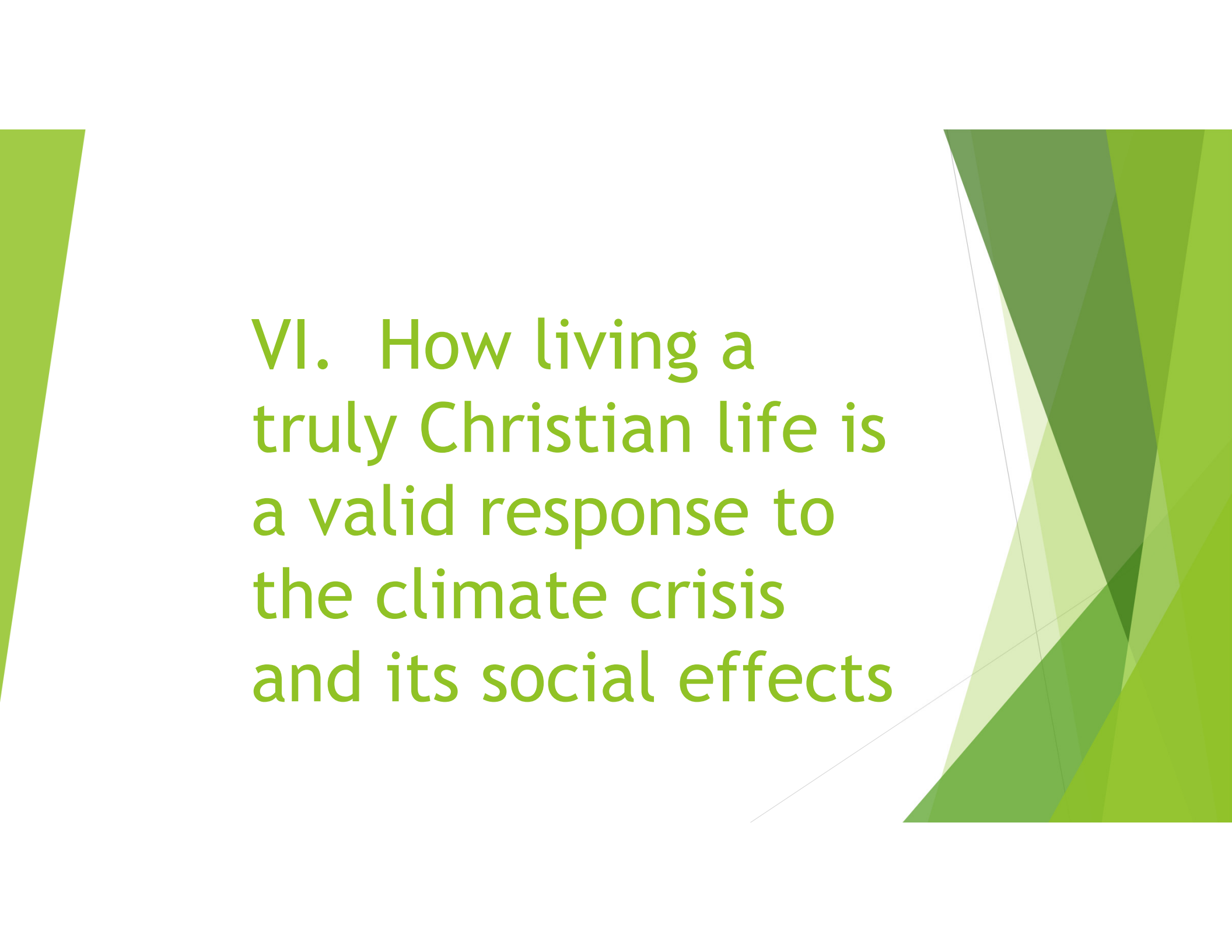
Trees also provide habitat for other creatures, and give us shade in summer and beauty all year long.]

- 
- Gratuitous kindness
 - Generosity to the poor
 - Not buying something even when you can afford it
 - Sacrificing wages for a more Eco-friendly job
 - Job-sharing so more people can be employed (and/or for more leisure time)
 - Sharing space, utilities



Laudato Si, chapter 6, par. 212

These sacrifices call forth a goodness which...inevitably tends to spread..., restores our sense of self-esteem..., [and] enables us to live more fully and to feel that life on earth is worthwhile.

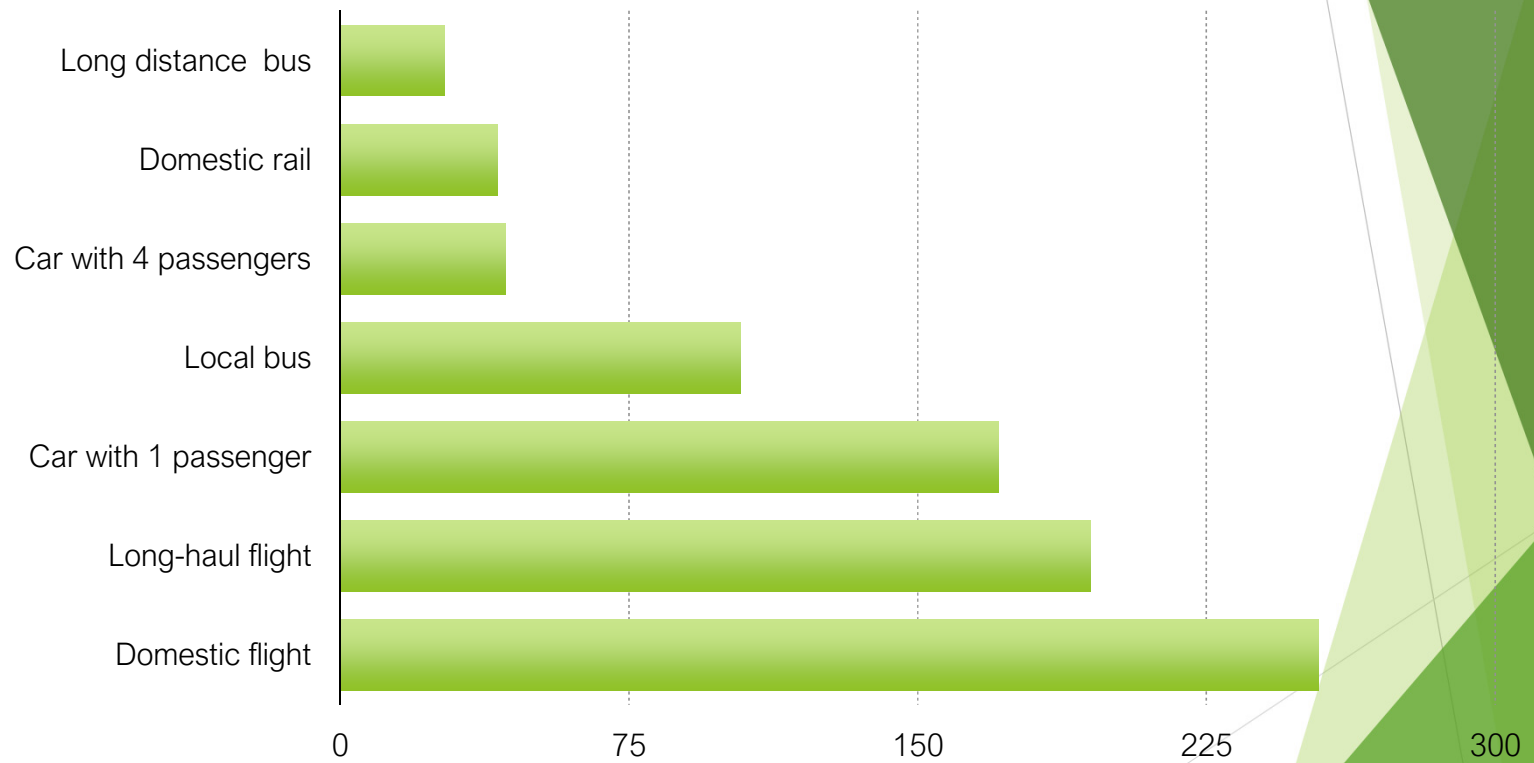
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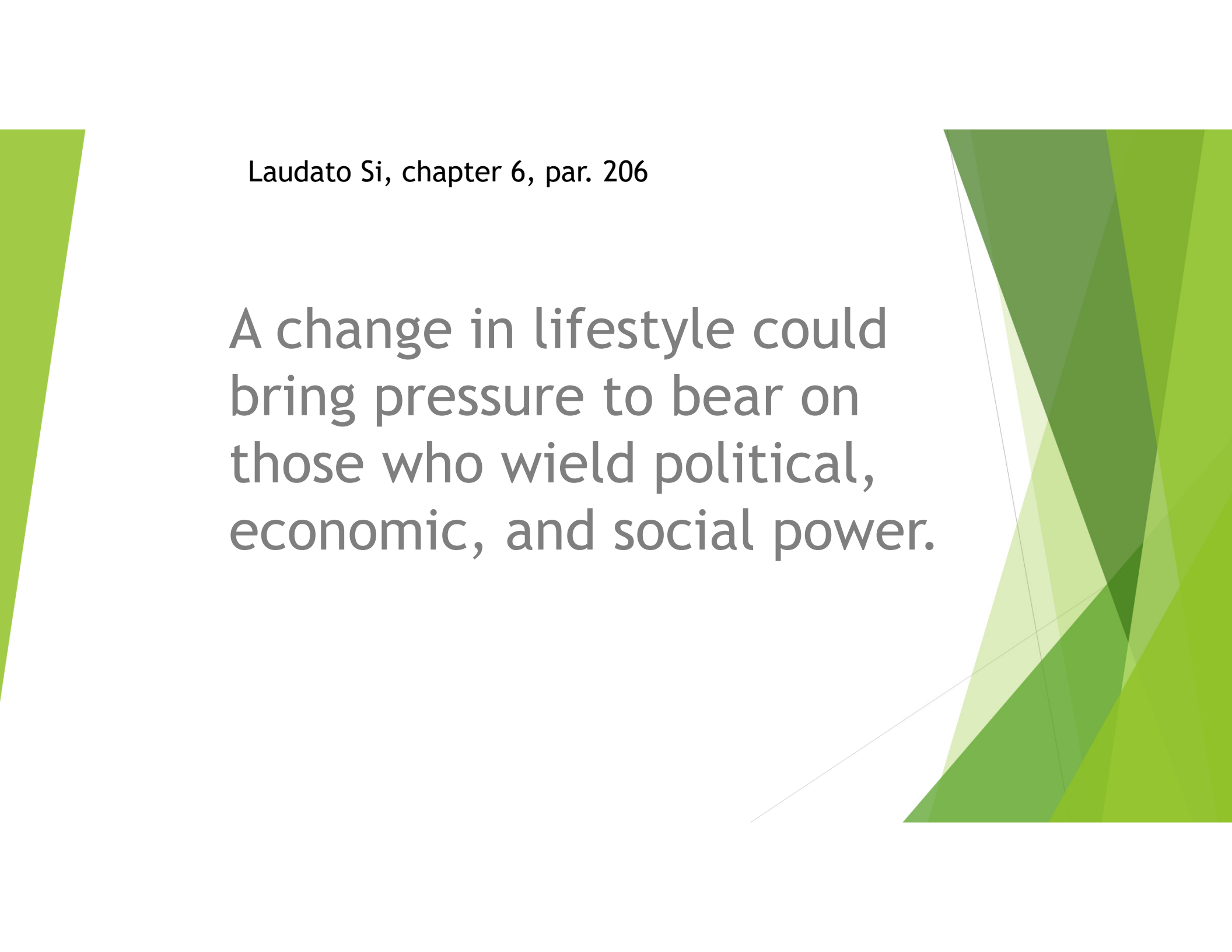
VI. How living a
truly Christian life is
a valid response to
the climate crisis
and its social effects



Keep in mind that there are over 89 million Catholics in North America, and 77 per cent of the population is Christian. There are almost 257 million Catholics in Europe. Collectively we can make a difference, even with small sacrifices.

Greenhouse gases per person per kilometre





Laudato Si, chapter 6, par. 206

A change in lifestyle could bring pressure to bear on those who wield political, economic, and social power.

Group Discussion

- 1) How does the way I live contribute to global warming?
- 2) Provide examples of original ways that I reduce carbon dioxide emissions in my daily life. Inspire the others in the group.
- 3) What sacrifices am I willing to make to reduce my carbon dioxide emissions?

Afterwards there will be opportunity for each group to share some of the best ideas with the whole room.