

The Cry of the Earth and the Cry of the Poor





Praise the LORD, who is so good;

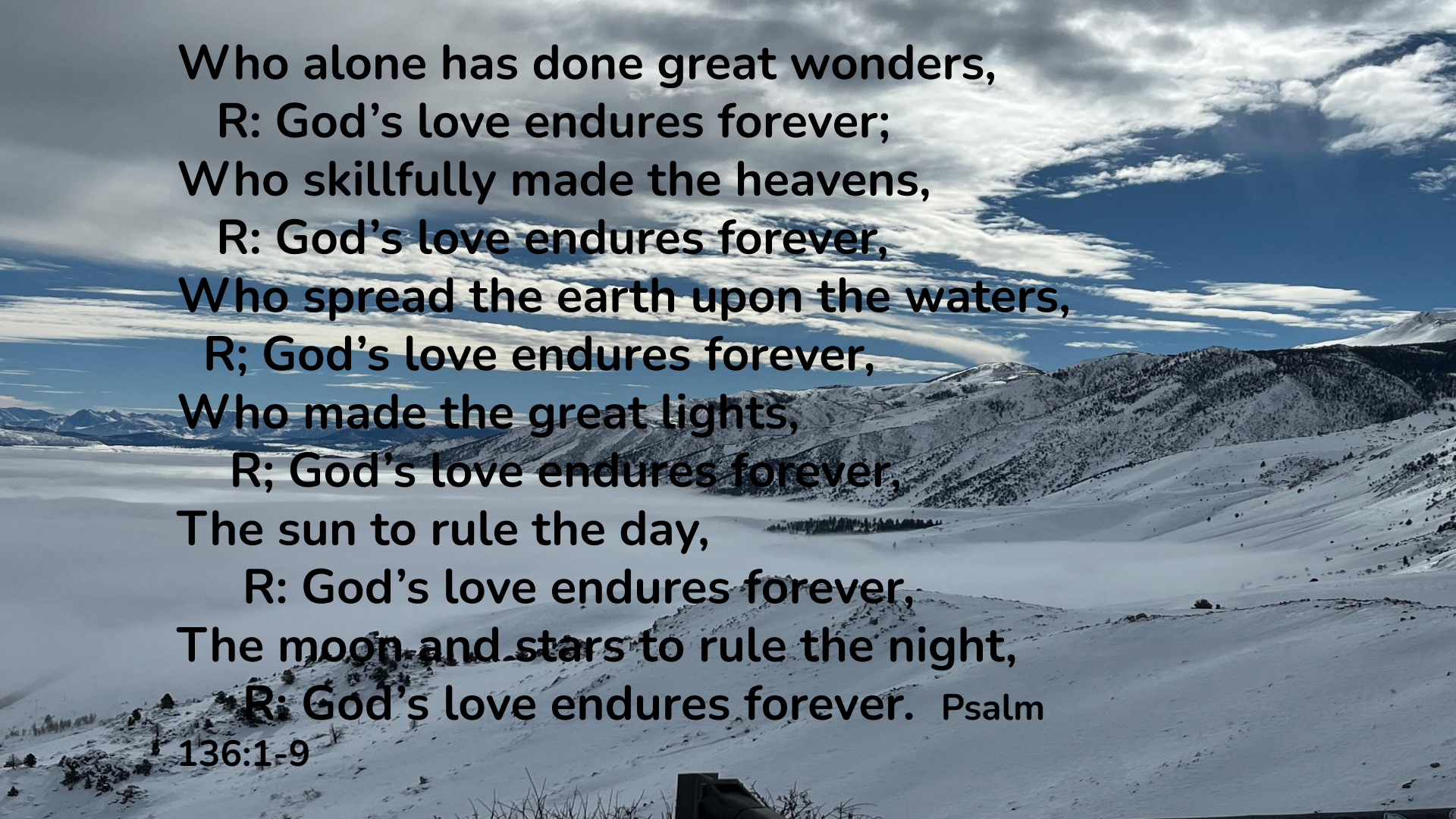
R: God's love endures forever;

Praise the God of gods;

R: God's love endures forever,

Praise the Lord of lords;

R: God's love endures forever;



Who alone has done great wonders,
R: God's love endures forever;
Who skillfully made the heavens,
R: God's love endures forever,
Who spread the earth upon the waters,
R; God's love endures forever,
Who made the great lights,
R; God's love endures forever,
The sun to rule the day,
R: God's love endures forever,
The moon and stars to rule the night,
R: God's love endures forever. Psalm
136:1-9



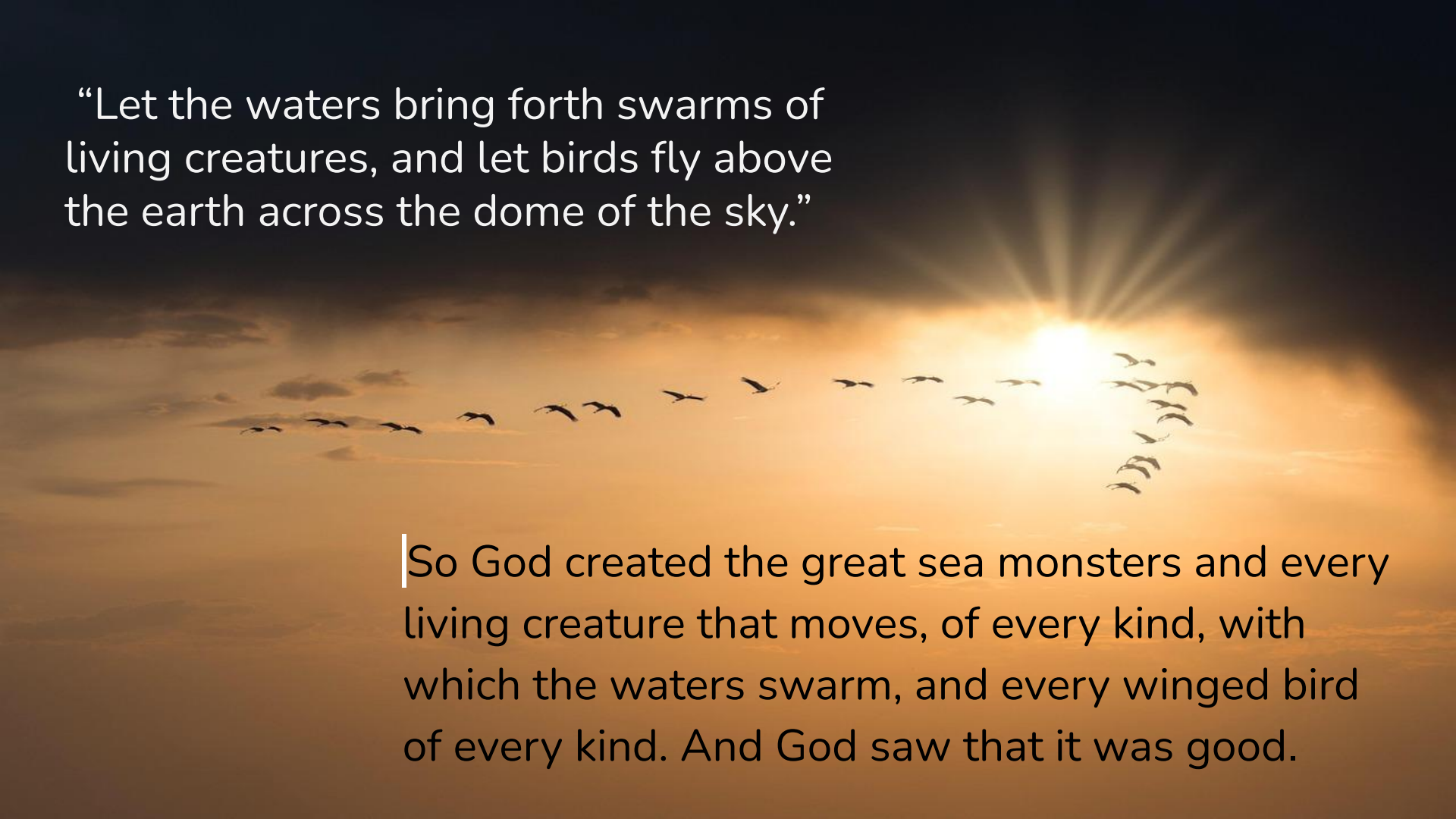
The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor." Luke 4:18-19

Laudato Si - On Care for our Common Home

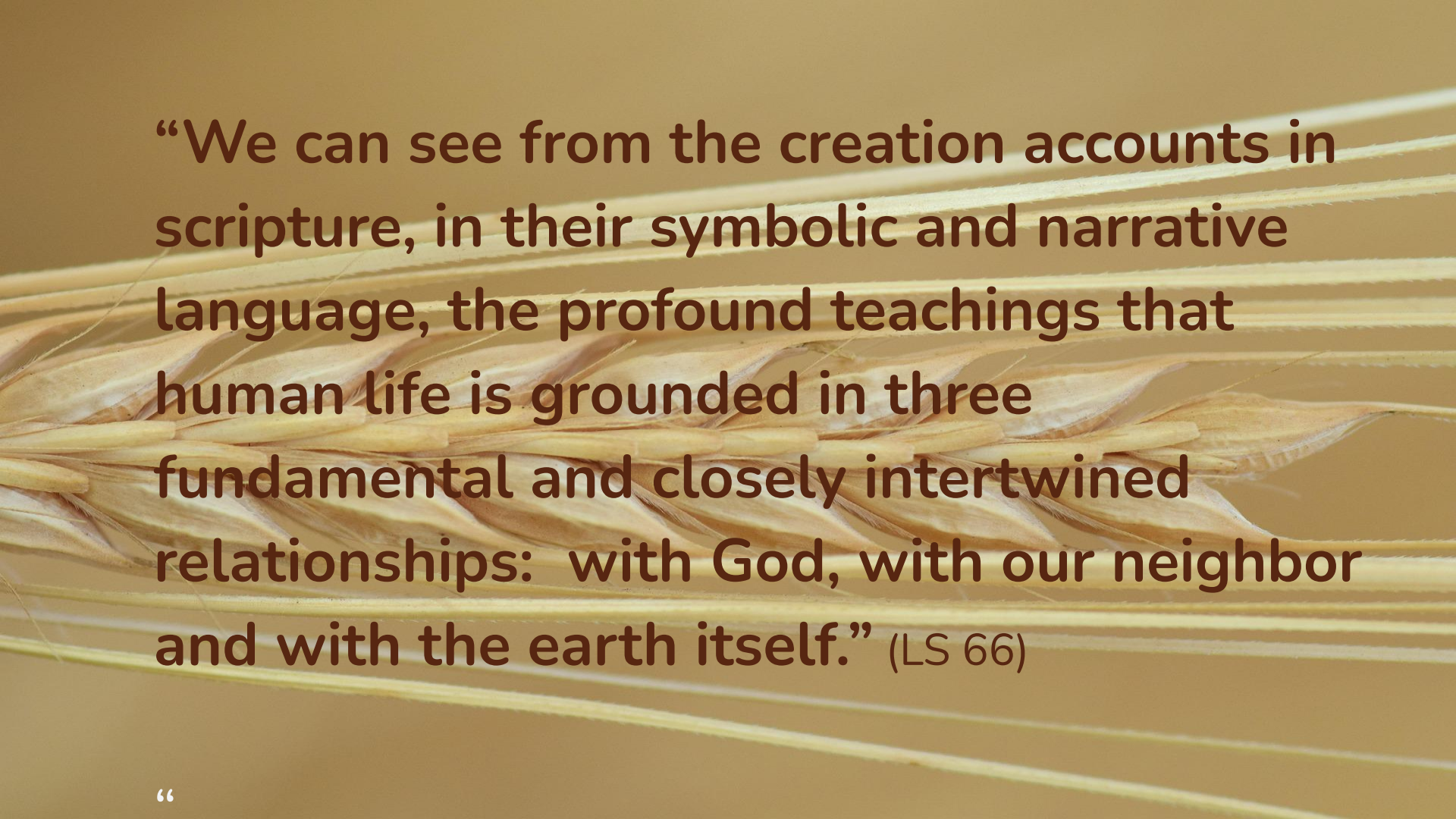
The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development. . . #13



“Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.”

A flock of birds is silhouetted against a bright, low sun on the horizon. The sun's rays are visible, creating a dramatic, golden glow across the sky. The birds are scattered across the middle ground, some flying towards the right and others away from the viewer. The overall scene is peaceful and evokes a sense of natural beauty and divine creation.

| So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good.

The background of the slide features a close-up, artistic photograph of wheat stalks. The stalks are golden-brown and are arranged in a way that creates a sense of depth and texture, with some stalks in sharp focus and others blurred in the background. The overall color palette is warm and earthy, ranging from light beige to deep golden-brown.

“We can see from the creation accounts in scripture, in their symbolic and narrative language, the profound teachings that human life is grounded in three fundamental and closely intertwined relationships: with God, with our neighbor and with the earth itself.” (LS 66)

Equal dignity and fair access to earth's resources

The rich and the poor have equal dignity, for “the Lord is the maker of them all” (Prov 22:2).

“He himself made both small and great”
(Wis 6:7)

“...he makes his sun rise on the evil and on the good” (Mt 5:45).

The poor are hit first by environmental harm

“Both everyday experience and scientific research show that the gravest effects of all attacks on the environment are suffered by the poorest.” LS #48



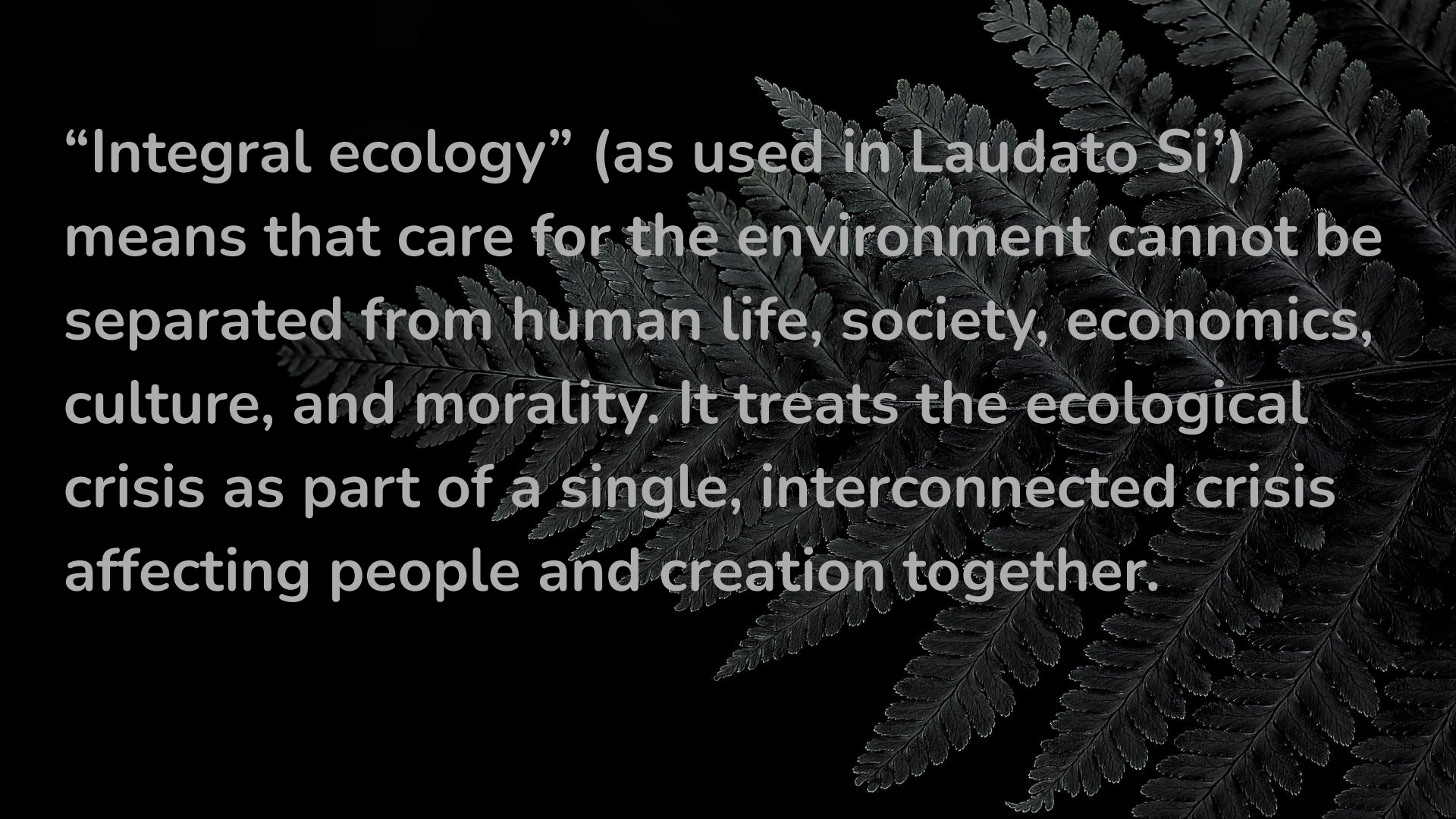
Today, however, we have to realize that a true ecological approach *always* becomes a social approach; it must integrate question of justice in debates on the environment, so as to hear *both the cry of the earth and the cry of the poor.*

LS #49



Integral Ecology

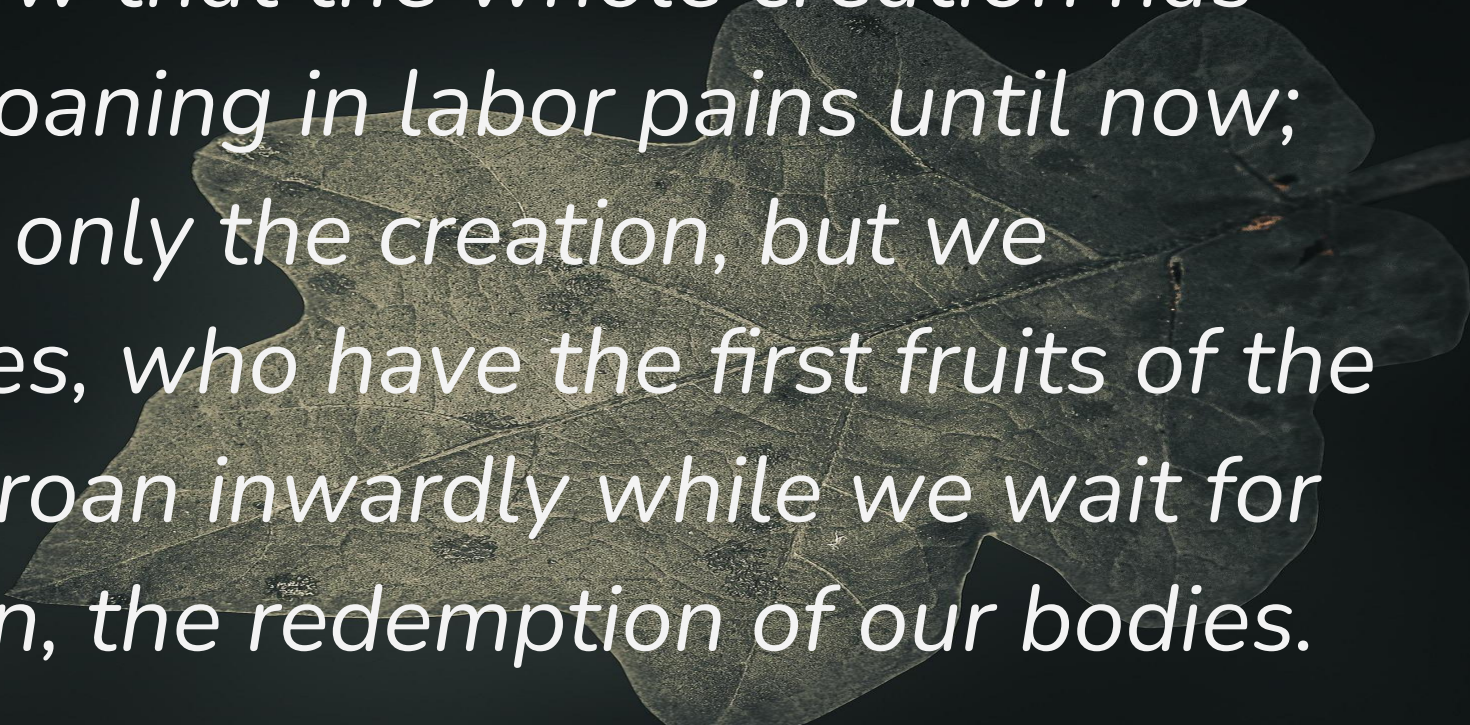
A distinctive feature of Laudato Si' is the claim that the “environmental” and “social” crises are not separate. It calls them “one complex crisis which is both social and environmental,” and says solutions require an integrated approach that combats poverty and restores dignity to the excluded while protecting nature.



“Integral ecology” (as used in *Laudato Si*) means that care for the environment cannot be separated from human life, society, economics, culture, and morality. It treats the ecological crisis as part of a single, interconnected crisis affecting people and creation together.

When human worth is ignored, it's harder to hear
nature's cry





We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies.

Romans 8:22-23



**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!**

A close-up photograph of several green shamrocks against a dark background. The shamrocks are in various stages of focus, with some in sharp focus in the foreground and others blurred in the background. The leaves are a vibrant green color, and the overall lighting is soft, highlighting the texture of the leaves.

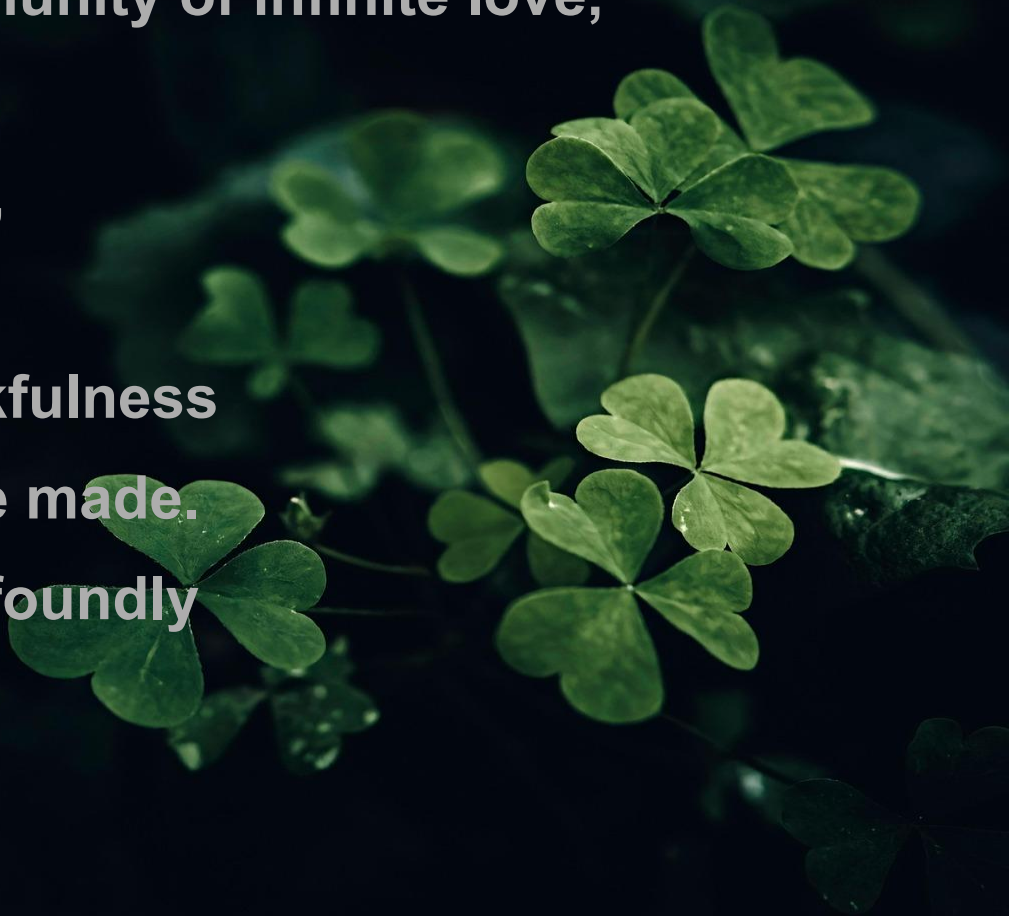
**Holy Spirit, by your light
you guide this world toward the Father's love
and accompany creation as it groans in travail.
You also dwell in our hearts
and you inspire us to do what is good.
Praise be to you!**



**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.**

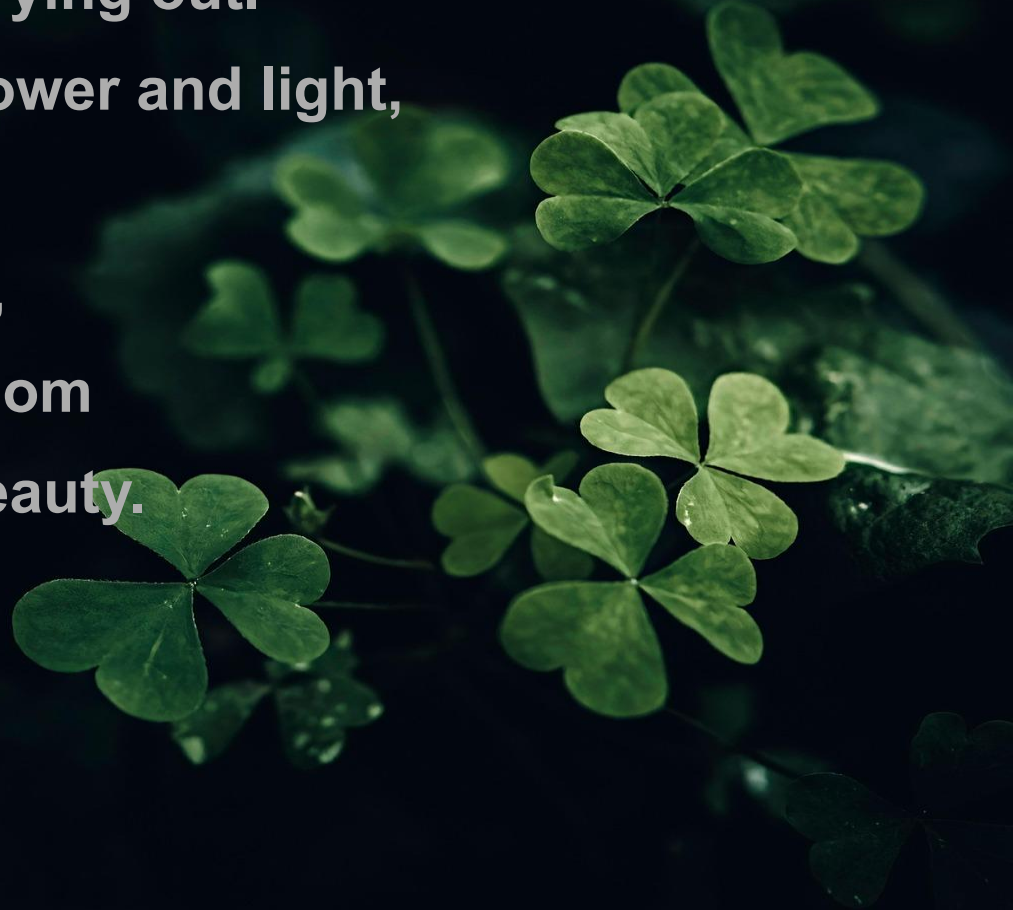


**God of love, show us our place in this world
as channels of your love
for all the creatures of this earth,
for not one of them is forgotten in your sight.
Enlighten those who possess power and money
that they may avoid the sin of indifference,
that they may love the common good, advance the weak,
and 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.**

Laudato Si #246



For your reflection. . .

Which “poor” or vulnerable people are most affected by my lifestyle (locally or through the supply chain)—and how can I realistically help rather than just feel concern?

Which 2–3 practices from everyday life could express “ecological citizenship” for me (public transport/carpooling, reducing water, separating refuse, cooking only what I can consume)?

In the Gospels, Jesus consistently reaches out to those on the margins. How does caring for creation deepen or expand our call to love our neighbor?

Group Reflection

Magnifica Humanitas directly aligns itself with Laudato Si' by explaining Francis' "integral ecology" proposal: "the cry of the earth and the cry of the poor" cannot be separated.

How do you understand the phrase, 'the cry of the earth and the cry of the poor are one? What are some examples of practices that contribute to this cry? How might these practices be addressed at various levels (locally, regionally, globally).