

LIVING LAUDATO SI' TE KAWE I NGĀ TIKANGA LAUDATO SI'

POPE FRANCIS AND LAUDATO SI'

Catholic social teaching guides us in our daily actions and life choices. One of the most powerful and challenging letters in recent times was written by Pope Francis in 2015. *Laudato Si'* (translated as *Praise be to You*) calls us all to take action and care for our common home.

As we reflect on how people can show love and help others, let us be challenged to live out Laudato Si' every day!

Key Messages

- We are hurting our common home
- Everything is connected
- Change (ecological conversion) is required
- Indifference and selfishness are part of the problem
- Less is more
- The poor are disproportionately affected
- Ongoing discussions are required



When we can see God reflected in all that exists, our hearts are moved to praise the Lord for all his creatures and to worship in union with them.

[#57] **TAKE TIME TO PRAISE OUR CREATOR**

The earth, our home, is beginning to look more and more like an immense pile of filth. [#21] **FIND WAYS TO REDUCE WASTE**

Climate change is a global problem with serious implications, ... it represents one of the principal challenges facing humanity today. [#25]

RAISE AWARENESS ABOUT THE IMPACTS OF CLIMATE CHANGE

Education in environmental responsibility can encourage ways of acting which directly and significantly affect the world around us, such as avoiding the use of plastic and paper, reducing water consumption, separating refuse, cooking only what can reasonably be consumed, showing care for other living beings, using public transport or car-pooling, planting trees, turning off unnecessary lights, or any number of other practices. [#211] **MAKE SMALL CHANGES TO CARE FOR CREATION**

The misuse of creation begins when we no longer recognise any higher instance than ourselves, when we see nothing else but ourselves. [#6] **THINK OF OTHERS AND TRY NOT TO BE SELFISH**

All is not lost. Human beings, while capable of the worst, are also capable of rising above themselves, choosing again what is good. [#205] **HOLD ON TO JOY AND GIVE THANKS WHENEVER YOU CAN**

There is little in the way of clear awareness of problems which especially affect the excluded. Yet they are the majority of the planet's population, billions of people... Hear both the cry of the earth and the cry of the poor. [#49] **REMEMBER THOSE WHO ARE EXCLUDED AND FORGOTTEN**

...the principle of the common good immediately becomes a summons to solidarity with the poorest of our brothers and sisters. [#158] **STAND UP AND HELP THE POOREST**



When media and the digital world become omnipresent, their influence can stop people from learning how to live wisely, to think deeply and to love generously. [#47] **REFLECT ON HOW TECHNOLOGY IS USED AND HOW LIFE CAN BE KEPT SIMPLE**

Nature is filled with words of love, but how can we listen to them amid constant noise, interminable and nerve-wracking distractions, or the cult of appearances? Many people today sense a profound imbalance which drives them to frenetic activity and makes them feel busy, in a constant hurry which in turn leads them to ride rough-shod over everything around them. [#225] **TAKE TIME TO LISTEN, REFLECT AND PRAY**



CHALLENGE FOR US TO CARE FOR CREATION AND LIVE A LIFE OF LOVE HE WERO KI A TĀTOU KIA TIAKINA TE AOTŪROA KIA NOHO HEI TANGATA AROHA I TE AO

Y9-10

KEY CHALLENGE

**Make a difference
today for
the good of
tomorrow**

★★★★★ Example – Boore Moua

Boore Moua has been a member of the Caritas Kiribati Youth Group for many years visiting communities around islands in Kiribati raising awareness of climate change and the need for action. He often uses a riddle where he asks people who owns their land. Many answers are given but he often tells people they are all wrong as the land belongs to the next generation!



Why is it important?

Towards the end of chapter 4 of *Laudato Si'*, Pope Francis focuses on the importance of ensuring justice for all generations. More specifically, he repeats the message that our decisions today need to take into consideration the future generations to follow. [NOTE: Paragraphs 159-162 are shown after the lesson outline].

After gaining a better understanding of the importance of land and resources for local people in places like Cambodia, Fiji and Solomon Islands (from previous lessons), the Catholic social teaching (CST) principle of solidarity becomes so relevant – not just from a global perspective, but also from an intergenerational perspective too. Pope Francis says, ‘Intergenerational solidarity is not optional, but rather a basic question of justice, since the world we have received also belongs to those who will follow us.’ (#159)

How can we do it?

As Pope Francis identifies a bit later, our current worldview risks ‘rampant individualism, and many problems of society are connected with today’s self-centred culture of instant gratification’ (#162). To turn this around we need to go against the flow and become less selfish and put others first. The CST principle of choosing the preferential option for the poor and vulnerable carries greater meaning (both intragenerational and intergenerational – meeting the greatest needs within our present generation and those expected in the future).



LESSON OUTLINE ANGA AKORANGA

LEARNING OUTCOMES:

Students will...

1. Outline the importance of making decisions today to have a positive impact on future generations
2. Propose a unique idea to care for creation through the inaugural Caritas Kaitiaki2Share competition



KARAKIA

Take time to reflect on the world around us and to specifically think of what our world will be like for future generations. You may choose to sit as a class in silence outside taking in your surroundings before offering short spoken prayers.



SETTING THE SCENE

From previous lessons we have been reminded about the importance of land and resources for local people in places like Cambodia, Fiji and Solomon Islands. In 2015, Pope Francis wrote an encyclical called *Laudato Si'* to encourage all of us to care for creation. He challenged us all to make positive changes in the way we live for the good of others.



VIEW

Watch [Laudato Si' Animation for Children](#) to understand the main messages of *Laudato Si'* at a basic level.



ACTIVITY

Divide the class into 4 groups and give out one paragraph of *Laudato Si'* to each (using #159 - #162). You may choose to print out the paragraphs (shown on the following page) Ask each group to read their short paragraph a few times and then be ready to summarise the key points and the main message. Each of these paragraphs focus on the challenge we face to ensure justice across the generations, remembering the future generations in decisions made today. After groups have shared, ask students to identify which statements resonated with them and which ones they found challenging/confronting?



ACTIVITY

Challenge students to find out more about young activists who are using their voices and talents to remind people to consider the world we are leaving for the next generation. You may use Boore Moua, from Kiribati, as an example (from the previous page).



DISCUSSION

Talk about what motivates people like Boore. Is it their love for their nation? Or the world? Or a calling to care regardless for who it is, knowing that it is the right thing to do? Can we all follow their example?



REFLECTION

Ask students to stop and reflect on their own lives and what they could change in their daily actions to be more considerate of those that will follow us.



VIEW

Watch videos made by Catholic Relief Services (CRS), an American Caritas agency, that outline three of the key related CST principles to help the reflection above. This includes [Solidarity](#), [Preferential Option for the Poor and Vulnerable](#) and [Stewardship \(Care for God's Creation\)](#).



DISCUSSION

Which CST principles are the most important? Get students to rank which principles are the most important to themselves. Which principles are easy for others to ignore?



ACTIVITY

Give out **Worksheet 29: Kaitiaki2Share** to encourage students to enter the inaugural Caritas Kaitiaki2Share competition. Students are challenged to come up with new fresh ways that we can care for creation keeping the next generation in mind. There are five possible formats for them to enter the competition.



DISCUSSION

Share thoughts and ideas based on the Kaitiaki2Share competition and the endless possibilities.



ACTION

Use Boore's riddle to discuss the challenge of this lesson with family and friends. Ask them, 'who is the owner of this land?'. Then tell them that the answer is 'the next generation'. Tell them why and help them identify ways they can make changes today for the good of tomorrow.

FROM LAUDATO SI' CHAPTER 4...

PART V. JUSTICE BETWEEN THE GENERATIONS

159. The notion of the common good also extends to future generations. The global economic crises have made painfully obvious the detrimental effects of disregarding our common destiny, which cannot exclude those who come after us. We can no longer speak of sustainable development apart from intergenerational solidarity. Once we start to think about the kind of world we are leaving to future generations, we look at things differently; we realize that the world is a gift which we have freely received and must share with others. Since the world has been given to us, we can no longer view reality in a purely utilitarian way, in which efficiency and productivity are entirely geared to our individual benefit. Intergenerational solidarity is not optional, but rather a basic question of justice, since the world we have received also belongs to those who will follow us. The Portuguese bishops have called upon us to acknowledge this obligation of justice: "The environment is part of a logic of receptivity. It is on loan to each generation, which must then hand it on to the next". An integral ecology is marked by this broader vision.

160. What kind of world do we want to leave to those who come after us, to children who are now growing up? This question not only concerns the environment in isolation; the issue cannot be approached piecemeal. When we ask ourselves what kind of world we want to leave behind, we think in the first place of its general direction, its meaning and its values. Unless we struggle with these deeper issues, I do not believe that our concern for ecology will produce significant results. But if these issues are courageously faced, we are led inexorably to ask other pointed questions: What is the purpose of our life in this world? Why are we here? What is the goal of our work and all our efforts? What need does the earth have of us? It is no longer enough, then, simply to state that we should be concerned for future generations. We need to see that what is at stake is our own dignity. Leaving an inhabitable planet to future generations is, first and foremost, up to us. The issue is one which dramatically affects us, for it has to do with the ultimate meaning of our earthly sojourn.

161. Doomsday predictions can no longer be met with irony or disdain. We may well be leaving to coming generations debris, desolation and filth. 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 catastrophes, such as those which even now periodically occur in different areas of the world. The effects of the present imbalance can only be reduced by our decisive action, here and now. We need to reflect on our accountability before those who will have to endure the dire consequences.

162. Our difficulty in taking up this challenge seriously has much to do with an ethical and cultural decline which has accompanied the deterioration of the environment. Men and women of our postmodern world run the risk of rampant individualism, and many problems of society are connected with today's self-centred culture of instant gratification. We see this in the crisis of family and social ties and the difficulties of recognizing the other. Parents can be prone to impulsive and wasteful consumption, which then affects their children who find it increasingly difficult to acquire a home of their own and build a family. Furthermore, our inability to think seriously about future generations is linked to our inability to broaden the scope of our present interests and to give consideration to those who remain excluded from development. Let us not only keep the poor of the future in mind, but also today's poor, whose life on this earth is brief and who cannot keep on waiting. Hence, "in addition to a fairer sense of intergenerational solidarity there is also an urgent moral need for a renewed sense of intragenerational solidarity".

The whole text of *Laudato Si'* can be found here:

http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

WORKSHEET 29 WHĀRANGI MAHI 29

Kaitiaki2Share

Starting this year, Caritas Aotearoa New Zealand is running a competition to find great practical ideas on how we can care for our planet. The Caritas **Kaitiaki2Share** competition will provide a platform for the greatest and most creative minds in our country (our young people) to come up with new fresh ways that we can care for creation. Check [online](#) for details about [prizes](#) and more.



Design an ingenious plan

OR

Write an inspirational poem

OR

Craft a meaningful short story



Draw a clever diagram, image or piece of art

OR

Create a motivational video



All entries can be sent to education@caritas.org.nz before 15th May 2020. The best entries will be shared on the Caritas website and go into the draw to win a prize.