Pope Francis’ encyclical

Laudato Si’

(Praise be to You)

ON THE CARE OF OUR COMMON HOME
LAUDATO SI’: ON CARE OF OUR COMMON HOME

A Parish Toolkit on the Encyclical

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INTRODUCTION

In 2015 Pope Francis wrote “Laudato Si’ – On Care for our Common Home.” This encyclical is about the interconnections of a global crisis and the need for an “integral ecology” that integrates human well-being and care for the environment. The title is taken from the words of the Canticle of St. Francis of Assisi and can be translated as “Praise Be,” reflecting St. Francis’ love for the poor and gratitude for God’s creation.

Archbishop Leonard P. Blair has asked for The Office for Catholic Social Ministry to take a comprehensive approach to the promotion of the encyclical. We are excited to accept this challenge. Connecting environmental concerns, care for the poor, and stewardship with our Catholic tradition has been a mainstay of the work of our office. When the US Bishops released their statement “Global Climate Change, a plea for dialogue, prudence and the common good,” we worked to educate parish social ministry leaders and encourage parish engagement. Several parishes took the Catholic Climate Covenant’s St. Francis Pledge to Care for Creation, hosting educational events and initiating energy conservation steps. We look to build upon these efforts.

This packet provides tools and resources to enable the parishes of the Archdiocese to further engage people with opportunities to reflect and act upon the duty to care for God’s Creation and protect the poor and vulnerable. Our faith must motivate us to protect our world. Only then can we resist participation in this “throwaway culture” Pope Francis speaks of, and take steps to lead simpler, fuller lives, to grow closer to God and each other, and to better protect our common home.

We see an opportunity for the Archdiocese to put Pope Francis’ message into practice, to be a leader in the community, and to be an evangelizing witness to our faith. As an Archdiocese we have the opportunity and responsibility to do our part in addressing this global crisis. We have identified 3 goals for the Archdiocese:

1. Reduce the use of bottled water
2. Expand upon our recycling efforts
3. Reduce our energy consumption

We hope this packet will be of help to you as you share the encyclical and consider action items for your parish to address these goals. Please refer to our website, www.catholicsocialjustice.org for additional resources.

Lynn Campbell, Executive Director
Office for Catholic Social Justice Ministry
FROM THE MOST REVEREND LEONARD P. BLAIR
ARCHBISHOP OF HARTFORD

“Laudato Si’ — On Care of Our Common Home” is the title of Pope Francis’ second encyclical letter. These two lyrical Italian words, taken from a prayer by Saint Francis of Assisi praising God for all creation, translate into English as “Praised Be” or “Be Praised.” They remind us of our personal responsibility to God to be good stewards of his creation.

Last summer, even before the encyclical was published, there was speculation — from scientists, environmentalists, politicians and others — about the “hardline” stance the encyclical might take on global warming and climate change. “Laudato Si’,” however, proved to be more of a social encyclical than an environmental one.

Just as Pope Saint John Paul II advocated “integral human development” in the face of contemporary social evils, now Pope Francis calls for an “integral ecology” that addresses environmental issues in the larger context of economic, social, cultural, and moral questions. Although global warming is clearly a focus, our Holy Father is not trying to write a scientific exposition. Rather, he is drawing our attention to the obligation we have from God to be good stewards of life and of our planet.

As we see in the Book of Genesis, God entrusts the world he has created to us, and our stewardship has moral and ethical implications. Genesis also teaches that the human person exists in three fundamental and closely interconnected relationships: with God, with our neighbor and with material creation. We are intrinsically linked to each other and to all God’s creatures by unseen bonds that constitute a universal web of relationships. This entails a responsibility on our part for the common good, including the good of future generations.

These relationships, Pope Francis says, are broken by the sin of “presuming to take the place of God and refusing to acknowledge our creaturely limitations,” (66). Moreover, our increasing manipulative power over nature has objectified it and diminished our reverence. As a result, “our common home is falling into serious disrepair … and we can see signs that things are now reaching a breaking point,” says the Holy Father (61).

Increased awareness and a resolve to remedy the situation lead to everyday things like recycling, turning off unneeded lights, reducing plastic and paper use, carpooling, separating refuse, participating in Greater New Haven’s clean-up and preservation efforts, caring for other living creatures, and any number of socially-conscious steps that improve respect and protection for what God has created and entrusted to our stewardship.

Pope Francis writes that such efforts “benefit society, often unbeknown to us, for they call forth a goodness which, albeit unseen, inevitably tends to spread” (212).

Laudato Si’ is an urgent reminder that care for our “common home” is a profound moral responsibility shared by us all.

From the New Haven Register’s Faith Matter’s Column on May 27, 2016
LAUDATO SI’:
A PRESS GUIDE TO THE NEW ENCYCLICAL

The following text is a useful guide for an initial reading of the Encyclical. It will help you to grasp the overall development and identify the basic themes. The first two pages are an overview of Laudato Si’ (literally “Be praised” or better, “Praise be to you”). Then for each of the six chapters, there is a one-page summary which gives the argument or main points and some key passages. The numbers in parentheses refer to the paragraphs in the Encyclical.

An overview

"What kind of world do we want to leave to those who come after us, to children who are now growing up?” (160). This question is at the heart of Laudato Si’ (May You be praised), the anticipated Encyclical on the care of the common home by Pope Francis. “This question does not have to do with the environment alone and in isolation; the issue cannot be approached piecemeal”. This leads us to ask ourselves about the meaning of existence and its values at the basis of social life: “What is the purpose of our life in this world? What is the goal of our work and all our efforts? What need does the earth have of us?” “Unless we struggle with these deeper issues – says the Pope – I do not believe that our concern for ecology will produce significant results” (160).

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 us 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). We have forgotten that “we ourselves are dust of the earth (cf. Gen 2:7); our very bodies are made up of her elements, we breathe her air and we receive life and refreshment from her waters.” (2).

Now, this earth, mistreated and abused, is lamenting, and its groans join those of all the forsaken of the world. Pope Francis invites us to listen to them, urging each and every one – individuals, families, local communities, nations and the international community – to an “ecological conversion”, according to the expression of Saint John Paul II. We are invited to “change direction” by taking on the beauty and responsibility of the task of “caring for our common home”. At the same time, Pope Francis recognizes that “there is a growing sensitivity to the environment and the need to protect nature, along with a growing concern, both genuine and distressing, for what is happening to our planet” (19). A ray of hope flows through the entire Encyclical, which gives a clear message of hope. “Humanity still has the ability to work together in building our common home” (13). “Men and women are still capable of intervening positively” (58). “All is not lost. Human beings, while capable of the worst, are also capable of rising above themselves, choosing again what is good, and making a new start” (205).

Pope Francis certainly addresses the Catholic faithful, quoting Saint John Paul II: “Christians in their turn “realize that their responsibility within creation, and their duty towards nature and the Creator, are an essential part of their faith” (64). Pope Francis proposes specially “to enter into dialogue with all people about our common home” (3). The dialogue runs throughout the text and in ch. 5 it becomes the instrument for addressing and solving problems. From the beginning, Pope Francis recalls that “other Churches and Christian communities – and other religions as well – have also expressed deep concern and offered valuable reflections” on the theme of ecology (7). Indeed, such contributions expressly come in, starting with that of “the beloved Ecumenical Patriarch Bartholomew” (7), extensively cited in numbers 8-9. On several occasions, then, the Pope thanks the protagonists of this effort – individuals as well as associations and institutions. He acknowledges that “the reflections of numerous scientists, philosophers, theologians and civic groups, all […] have enriched the Church’s thinking on these questions” (7). He invites everyone to
recognize “the rich contribution which the religions can make towards an integral ecology and the full development of humanity” (62).

The itinerary of the Encyclical is mapped out in n. 15 and divided into six chapters. It starts by presenting the current situation based on the best scientific findings available today (ch. 1), next, there is a review of the Bible and Judeo-Christian tradition (ch. 2). The root of the problems in technocracy and in an excessive self-centeredness of the human being are analyzed (ch. 3). The Encyclical proposes (ch. 4) an “integral ecology, which clearly respects its human and social dimensions” (137), inextricably linked to the environmental question. In this perspective, Pope Francis proposes (ch. 5) to initiate an honest dialogue at every level of social, economic and political life, that builds transparent decision-making processes, and recalls (ch. 6) that no project can be effective if it is not animated by a formed and responsible conscience. Ideas are put forth to aid growth in this direction at the educational, spiritual, ecclesial, political and theological levels. The text ends with two prayers; one offered for sharing with everyone who believes in “God who is the all-powerful Creator” (246), and the other to those who profess faith in Jesus Christ, punctuated by the refrain “Praise be to you!” which opens and closes the Encyclical.

Several main themes run through the text that are addressed from a variety of different perspectives, traversing and unifying the text:
* 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 debate,
* the serious responsibility of international and local policies,
* the throwaway culture and the proposal of a new lifestyle (16)

Chapter 1 – What is happening to our common home

The 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). It thus deals with “several aspects of the present ecological crisis” (15).

Pollution and climate change: “Climate change is a global problem with serious implications, environmental, social, economic, political and for the distribution of goods; it represents one of the principal challenges facing humanity in our day” (25). If “the climate is a common good, belonging to all and meant for all” (23), the greatest impact of this change falls on the poorest, but “many of those who possess more resources and economic or political power seem mostly to be concerned with masking the problems or concealing their symptoms” (26). “Our lack of response to these tragedies involving our brothers and sisters points to the loss of that sense of responsibility for our fellow men and women upon which all civil society is founded” (25).

The issue of water: the Pope clearly states that “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”. To deprive the poor of access to water means to deny “the right to a life consistent with their inalienable dignity” (30).

Loss of biodiversity: “Each year sees the disappearance of thousands of plant and animal species which we will never know, which our children will never see, because they have been lost forever” (33). They are not just any exploitable “resource”, but have a value in and of themselves. In this perspective “we must be grateful for the praiseworthy efforts being made by scientists and engineers dedicated to finding solutions to man-made problems”, but when human intervention is at the service of finance and consumerism, “it is actually making our earth less rich and beautiful, ever more limited and grey” (34).
Decline in the quality of human life and the breakdown of society: in the framework of an ethics of international relationships, the Encyclical indicates how a “true “ecological debt” (51) exists in the world, with the North in debt to the South. In the face of climate change, there are “differentiated responsibilities” (52), and those of the developed countries are greater.

Aware of the profound differences over these issues, Pope Francis shows himself to be deeply affected by the “weak responses” in the face of the drama of many peoples and populations. Even though there is no lack of positive examples (58), there is “a complacency and a cheerful recklessness” (59). An adequate culture is lacking (53) as well as a willingness to change life style, production and consumption (59), while there are efforts being made “to establish a legal framework which can set clear boundaries and ensure the protection of ecosystems” (53).

Chapter Two – The Gospel of Creation

To face the problems illustrated in the previous chapter, Pope Francis selects Biblical accounts, offering a comprehensive view that comes from the Judeo-Christian tradition. With this he articulates the “tremendous responsibility” (90) of humankind for creation, the intimate connection among all creatures and the fact that “the natural environment is a collective good, the patrimony of all humanity and the responsibility of everyone” (95).

In the Bible, “the God who liberates and saves is the same God who created the universe, and these two divine ways of acting are intimately and inseparably connected” (73). The story of creation is central for reflecting on the relationship between human beings and other creatures and how sin breaks the equilibrium of all creation in its entirety: “These accounts suggest that human life is grounded in three fundamental and closely intertwined relationships: with God, with our neighbor and with the earth itself. According to the Bible, these three vital relationships have been broken, both outwardly and within us. This rupture is sin” (66).

For this, even if “we Christians have at times incorrectly interpreted the Scriptures, nowadays we must forcefully reject the notion that our being created in God’s image and given dominion over the earth justifies absolute domination over other creatures” (67). Human beings have the responsibility to “till and keep” the garden of the world (cf. Gen 2:15)” (67), knowing that “the ultimate purpose of other creatures is not to be found in us. Rather, all creatures are moving forward, with us and through us, towards a common point of arrival, which is God” (83).

That the human being is not the master of the universe “does not mean to put all living beings on the same level and to deprive human beings of their unique worth and the tremendous responsibility it entails. Nor does it imply a divinization of the earth which would prevent us from working on it and protecting it in its fragility” (90). In this perspective, “every act of cruelty towards any creature is “contrary to human dignity” (92). However, “a sense of deep communion with the rest of nature cannot be real if our hearts lack tenderness, compassion and concern for our fellow human beings” (91). What is needed is the awareness of a universal communion: “called into being by the one Father. All of us are linked by unseen bonds and together form a kind of universal family, a sublime communion which fills us with a sacred, affectionate and humble respect” (89).

The chapter concludes with the heart of Christian revelation: “The earthly Jesus” with “his tangible and loving relationship with the world” is “risen and glorious, and is present throughout creation by his universal Lordship” (100).
Chapter three – 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 a dialogue with philosophy and the human sciences.

Reflections on technology are an initial focus of the chapter: the great contribution to the improvement of living conditions is acknowledged with gratitude. However it gives “those with the knowledge, and especially the economic resources to use them, an impressive dominance over the whole of humanity and the entire world” (104). It is precisely the mentality of technocratic domination that leads to the destruction of nature and the exploitation of people and the most vulnerable populations. “The technocratic paradigm also tends to dominate economics and political life” (109), keeping us from recognizing that “by itself the market cannot guarantee integral human development and social inclusion” (109).

“Modernity has been marked by an excessive anthropocentrism” (116); human beings no longer recognize their right place with respect to the world and take on a self-centered position, focused exclusively on themselves and on their own power. This results in a “use and throw away” logic that justifies every type of waste, environmental or human, that treats both the other and nature as simple objects and leads to a myriad of forms of domination. It is this mentality that leads to exploiting children, abandoning the elderly, forcing others into slavery and over-evaluating the capacity of the market to regulate itself, practicing human trafficking, selling pelts of animals in danger of extinction and of “blood diamonds”. It is the same mentality as many mafias, of those involved in trafficking organs and drug trafficking and of throwing away unborn babies because they do not correspond to what the parents want (123).

In this light, the Encyclical addresses two crucial problems of today’s world. Above all work: “any approach to an integral ecology, which by definition does not exclude human beings, needs to take account of the value of labour” (124), because “to stop investing in people, in order to gain greater short-term financial gain, is bad business for society” (128).

The second problem regards the limitations of scientific progress, with clear reference to GMOs (132-136). This is a “complex environmental issue” (135). Even though “in some regions their use has brought about economic growth which has helped to resolve problems, there remain a number of significant difficulties which should not be underestimated” (134), starting from the “productive land being concentrated in the hands of a few owners” (134). Pope Francis thinks particularly of small producers and rural workers, of biodiversity, and the network of ecosystems. Therefore “a broad, responsible scientific and social debate needs to take place, one capable of considering all the available information and of calling things by their name” starting from “lines of independent, interdisciplinary research” (135).

Chapter four – Integral Ecology

The heart of what the Encyclical proposes is integral ecology as a new paradigm of justice; an ecology “which respects our unique place as human beings in this world and our relationship to our surroundings” (15). In fact, “nature cannot be regarded as something separate from ourselves or as a mere setting in which we live” (139). This is true as we are involved in various fields: in economy and politics, in different cultures particularly in those most threatened, and even in every moment of our daily lives.

The integral perspective also brings the ecology of institutions into play: “if everything is related, then the health of a society’s institutions affects the environment and the quality of human life. “Every violation of solidarity and civic friendship harms the environment” (142).

With many concrete examples, Pope Francis confirm his thinking that “the analysis of environmental problems cannot be separated from the analysis of human, family, work-related and urban contexts, and of how individuals relate to themselves” (141). “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).
“Human ecology is inseparable from the notion of the common good” (156), but is to be understood in a concrete way. In today’s context, in which, “injustices abound and growing numbers of people are deprived of basic human rights and considered expendable” (158), committing oneself to the common good means to make choices in solidarity based on “a preferential option for the poorest of our brothers and sisters” (158). This is also the best way to leave a sustainable world for future generations, not just by proclaiming, but by committing to care for the poor of today, as already emphasized by Benedict XVI: “In addition to a fairer sense of inter-generational solidarity there is also an urgent moral need for a renewed sense of intra-generational solidarity” (162).

Integral ecology also involves everyday life. The Encyclical gives specific attention to the urban environment. The human being has a great capacity for adaptation and “an admirable creativity and generosity is shown by persons and groups who respond to environmental limitations by alleviating the adverse effects of their surroundings and learning to live productively amid disorder and uncertainty” (148). Nevertheless, authentic development presupposes an integral improvement in the quality of human life: public space, housing, transport, etc. (150-154).

Also “the acceptance of our bodies as God’s gift is vital for welcoming and accepting the entire world as a gift from the Father and our common home, whereas thinking that we enjoy absolute power over our own bodies turns, often subtly, into thinking that we enjoy absolute power over creation” (155).

Chapter five – 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). For Pope Francis it is imperative that the developing real approaches are not done in an ideological, superficial or reductionist way. For this, dialogue is essential, a term present in the title of every section of this chapter. “There are certain environmental issues where it is not easy to achieve a broad consensus. [...] the Church does not presume to settle scientific questions or to replace politics. But I want to encourage an honest and open debate, so that particular interests or ideologies will not prejudice the common good” (188).

On this basis, Pope Francis is not afraid to judge international dynamics severely: “Recent World Summits on the environment have failed to live up to expectations because, due to lack of political will, they were unable to reach truly meaningful and effective global agreements on the environment” (166). And he asks “What would induce anyone, at this stage, to hold on to power only to be remembered for their inability to take action when it was urgent and necessary to do so?” (57). Instead, what is needed, as the Popes have repeated several times, starting with Pacem in terris, are forms and instruments for global governance (175): “an agreement on systems of governance for the whole range of the so-called “global commons”” (174), seeing that “environmental protection cannot be assured solely on the basis of financial calculations of costs and benefits. The environment is one of those goods that cannot be adequately safeguarded or promoted by market forces” (190, Compendium of the Social Doctrine of the Church).

In this fifth chapter, Pope Francis insists on development of honest and transparent decision-making processes, in order to “discern” which policies and business initiatives can bring about “genuine integral development” (185). In particular, a proper environmental impact study of new “business ventures and projects demands transparent political processes involving a free exchange of views. On the other hand, the forms of corruption which conceal the actual environmental impact of a given project in exchange for favors usually produce specious agreements which fail to inform adequately and do not allow for full debate” (182).
The most significant appeal is addressed to those who hold political office, so that they avoid “a mentality of “efficiency” and “immediacy”” (181) that is so prevalent today: “but if they are courageous, they will attest to their God-given dignity and leave behind a testimony of selfless responsibility” (181).

Chapter six – Ecological education and spirituality

The final chapter invites everyone to the heart of ecological conversion. The roots of the cultural crisis are deep, and it is not easy to reshape habits and behavior. Education and training are the key challenges: “change is impossible without motivation and a process of education” (15). All educational sectors are involved, primarily “at school, in families, in the media, in catechesis and elsewhere” (213).

The starting point is “to aim for a new lifestyle” (203-208), which also opens the possibility of “bringing healthy pressure to bear on those who wield political, economic and social power” (206). This is what happens when consumer choices are able to “change the way businesses operate, forcing them to consider their environmental footprint and their patterns of production” (206).

The importance of environmental education cannot be underestimated. It is able to affect actions and daily habits, the reduction of water consumption, the sorting of waste up and even “turning off unnecessary lights” (211): “An integral ecology is also made up of simple daily gestures which break with the logic of violence, exploitation and selfishness” (230). Everything will be easier starting with a contemplative outlook that comes from faith: “as believers, we do not look at the world from without but from within, conscious of the bonds with which the Father has linked us with all beings. By developing our individual, God-given capacities, an ecological conversion can inspire us to greater creativity and enthusiasm” (220).

As proposed in Evangelii Gaudium: “sobriety, when lived freely and consciously, is liberating” (223), just as “happiness means knowing how to limit some needs which only diminish us, and being open to the many different possibilities which life can offer” (223). In this way “we must regain the conviction that we need one another, that we have a shared responsibility for others and the world, and that being good and decent are worth it” (229).

The saints accompany us on this journey. Saint Francis, cited several times, is “the example par excellence of care for the vulnerable and of an integral ecology lived out joyfully and authentically” (10). He is the model of “the inseparable bond between concern for nature, justice for the poor, commitment to society, and interior peace” (10). The Encyclical also mentions Saint Benedict, Saint Teresa di Lisieux and Blessed Charles de Foucauld.

After Laudato Si’, the regular practice of an examination of conscience, the means that the Church has always recommended to orient one’s life in light of the relationship with the Lord, should include a new dimension, considering not only how one has lived communion with God, with others and with oneself, but also with all creatures and with nature.

From the Vatican Radio, Laudato Si': a press guide to the new Encyclical, June 18, 2015
LAUDATO SI’ ACTION STEPS

Provide formation around the encyclical

There are many study guides available for small groups. We recommend RENEW International’s Creation at the Crossroads faith-sharing program for an in-depth look at issues and guidance for action. Share the enclosed bulletin quotes and inserts in the bulletin, on the website and through social media. Include prayers and liturgy resources in your worship. Choose a Laudato Si’ speaker from the **OCSJM Speaker Bureau** to bring to your parish.

Form a HOME Team (Helping our Mother Earth)

Speak with your parish priest about convening a group of people to study the encyclical and engage the parish. Team responsibilities include the following:

- Identify issues of concern—stay informed of crucial issues and develop options for getting parishioners engaged in moving society to address them. Pope Francis states, “political institutions and various other social groups are entrusted with helping to raise people’s awareness. So too is the church.”
- Share ideas and recommendations for approval by the parish leadership
- Plan and carry out projects
- Review and report results

The Catholic Climate Covenant offers a resource to build a **Catholic Climate Covenant Creation Care Team in your parish**. You’ll receive bi-weekly emails packed with information, ideas, and advocacy items to inspire your Creation Care team.

Care for Creation

As we delight deeply in the beauty and diversity of God’s springtime Earth, we are called to give thanks and to renew our efforts to keep creation life-sustaining. We are also called to see where our stewardship has fallen short and to recognize that our brothers and sisters, especially children, the poor, and vulnerable are harmed by environmental destruction. If we understood that all creation itself will be transformed by God and share in some way in the Resurrection, (Rom. 8: 18-22), would we be more responsible caretakers of the Earth?

- Tend to the parish grounds
  - **Rain gardens** are a way to address storm water from our church properties and parking lots, and are a huge way to protect our water.
  - Plant **butterfly gardens**
  - Create a community garden
Plant an organic lawn
• Install a parish compost

Make Global Connections

Laudato Si’ reminds us that we are all connected: “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, for we know that things can change,” (LS 13).

• Participate in Catholic Relief Services Rice Bowl
• Educate yourself about the Catholic Relief Services Fair Trade program – buy, serve, and fundraise Fair Trade Chocolate, Coffee, or Crafts
• Participate in Catholics Confront Global Poverty by studying an issue and advocating through letter writing and legislative visits
• Celebrate creation through special liturgies, devotions, and prayer.

Reduce, Reuse, Recycle

• BAN the Bottle
  We often rely on the convenience of bottled water at parish and school events. One new lifestyle change we can bring about is reducing bottled water consumption. Instead of supplying bottled water at events, we can ask parishioners to bring their own reusable water bottle, or supply cups made of recyclable material and pitchers of tap water. Connecticut tap water is clean and safe. Bottled water can be more than 300-1,000 times more expensive than tap water. Producing bottled water actually uses three times more water to make each plastic bottle as it does to fill it. Water bottle garbage is a major source of pollution. In addition, transporting bottled water across thousands of miles spews carbon dioxide into the air. By reducing bottled water consumption and associated energy use, we will save money and resources. (Visit banthebottle.net for more information)

• Improve and expand recycling efforts
  Only about a third of our garbage is recycled, and much of what is left behind is material such as plastics that will take centuries to break down in a landfill. On average we through away more than 4 pounds of garbage every day, mostly paper products and food, but also clothes, toys, furniture and lots of electronics. These problems with waste, Francis says in his Encyclical, “are closely linked to a throwaway culture, which affects the excluded just as it quickly reduces things to rubbish”. He urges us “to adopt a circular model of production capable of preserving resources for present and future generations. Ecological education can help to improve recycling efforts. With commitment, improving the recycling process at the parish by clearly identifying recycling bins is a manageable
task. Consider the materials you use for parish events and choose reusable or recyclable plates, bowls, and utensils.

- **Reduce Energy Consumption**
  Electricity production from fossil fuels is the biggest source of greenhouse gases. Carbon dioxide, a greenhouse gas, is generated when we burn fossil fuels such as coal and oil. Energy costs are often among the biggest a parish has to face. Pope Francis quotes Pope Emeritus Benedict XVI, who said: “technologically advanced societies must be prepared to encourage more sober lifestyles, while reducing their energy consumption and improving its efficiency. (Refer to the “25 things” Appendix.)

**Advocate for change both locally and globally**

Human impacts on the Earth are altering the cycles of nature on which we all depend, but it is the poor and those who did the least to create global climate change that suffer most directly. Our Church is working through Catholic Relief Services (CRS) to help with resettlement, reforestation and agricultural sustainability around the world. We can support such efforts and also work to reduce our use of energy sources that are altering the atmosphere and many ecosystems, to protect both human and animal communities.

Advocate for government policies that support food aid, funding for mitigation and adaptation to climate change, protection from toxic exposures of pregnant women and children, and other urgent policies.

**Local Organizations:**

- Interreligious Eco-Justice Network
- Clean Water Action
- Toxic Action Network
**LITURGICAL CONNECTIONS**

**Music**
- All Creatures of Our God and King
- For the Beauty of the Earth
- How Great Thou Art
- Canticle of the Sun
- This Is My Song
- America the Beautiful

**Points in the Liturgical Calendar**
- Lent – “Carbon Fast”
- Feast of St. Isadore – May 15
- World Day of Prayer for Creation – September 1
- Season of Creation - September 1 - October 4
- Feast of St. Francis – October 4
- Advent – Address consumerism

**Prayers**

**Prayers of the Faithful** from the Archdiocese of Washington DC

The **Stations of the Cross with John Paul II**: On the path of ecological conversion from the Franciscan Action Network

**Guided Rosary on Care for Creation** from the Franciscan Action Network

**“Interactive Canticle of the Creatures”** by Jeanie Graustein

Feast of St. Francis Intercessions by Jeanie Graustein

Following St. Francis of Assisi’s example, may we delight in the diversity of our fellow creatures and understand that they serve and praise God by their existence, we pray to the Lord.
That we may be better stewards of God’s creation—our shared water, air and soil—protecting the Earth’s fertility for future generations, we pray to the Lord.

That all who work the land, care for animals, and produce and process our food may have safe working conditions and a just income for their families, we pray to the Lord.

That God will increase our awareness that respect for human life and dignity and protection of children, born and unborn, cannot be separated from care of the environment, we pray to the Lord.

**Scripture Readings from the USCCB packet:**

**Old Testament**
- Gn 1; 2:4-7 God’s Wonderful Creation Is Good
- Gn 2:15 God Instructed Us to Tend Creation
- Gn 9:8-17 God’s Covenant with Noah and All Creation
- Lv 25:23-24 The Land Is God’s
- Ps 8 The Majesty of God
- Ps 65 Thanksgiving for God’s Blessings
- Ps 104 Praise of God the Creator
- Ps 146 Trust in God Alone
- Ps 147 Zion’s Grateful Praise to Her Bountiful Lord
- Ps 148 Hymn of All Creation to the Almighty Creator

**New Testament**
- Mt 6:25-34 Learning to Trust in God as Does Nature
- Jn 1:1-5 Through Him All Things Came into Being
- Rom 8:18-25 From the Beginning until Now, the Entire Creation Has Been Groaning in One Great Act of Waiting for Redemption
- Col 1:15-23 In Christ All Things Have Their Being
- Rev 21:1-5 Promise of the New Creation
**OCSJM Laudato Si' Speaker Bureau**

**Theological Focused**

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**Kevin Johnson**
Kevin is an Adjunct Professor of Philosophy, Religion, and Theology at Sacred Heart University and the President of The Inner Room, a Roman Catholic Lay Association and Non-Profit Organization in Connecticut. The Inner Room is a part of Pax Romana, an international Roman Catholic Social Justice lay organization that is recognized under the Pontifical Council of the Laity. It runs programs for the purpose of nurturing a contemplative prayer space, cultivating theological education and developing a social justice network in order to support a deepened spiritual practice and spiritual maturity of the laity. He has a Master of Arts in Theology from Yale Divinity School and is currently drafting a dissertation in Comparative Theology at Boston College.

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Environmental Focused

John Humphries
Organizer; CT Roundtable on Climate and Jobs
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Anne Hulick
Coordinator for the Coalition for a Safe and Healthy Connecticut
(860) 232-6232   ahulick@cleanwater.org
Anne is the State Director for Clean Water Action and the Coordinator for the Coalition for a Safe and Healthy Connecticut. She focuses on consumer education and advocacy about removing toxic chemicals from clothing, home goods, and body products. This is closely related to protecting life, caring for creation and the poor, as Pope Francis speaks of in Laudato Si’. Workshop presentations include:
• Toxic chemicals in products---what you don’t know may be harming you!
• Critical windows of development--new science linking exposure to chemicals w/ harm
• Tips to make your home safer. How members of a faith community can protect health and our planet.
• What do you mean our laws don’t protect us? How you can advocate for change!

Theological with Practical

Office for Catholic Social Justice Ministry of the Archdiocese of Hartford
The OCSJM works with pastors, parish leaders and parish communities to promote and support social justice ministry, the work of caring for the poor and vulnerable, advocating for their rights, and addressing inequities in our communities and in our world. The staff offers workshops, resources, consultation and training in parish social ministry and on issues such as environmental justice, immigration, peace, global solidarity, poverty and advocacy.
(860) 242-5573   info.ocsjm@aohct.org

Sister Ruth Rosenbaum, TC, PhD
Sister Ruth is the Executive Director and co-founder of CREA, a social economic research and education organization in Hartford. CREA works on a spectrum of issues all based upon our belief in the inherent dignity of each and all human beings, beginning with the lives of people who are poor.
(860) 527-0455   ruth.rosenbaum@crea.org
Developed by Tracey Clements for St. Margaret Mary Church in South Windsor, CT

**Laudato Si’ (LS): On Care for Our Common Home: Point to Ponder: LS 27.** Fresh drinking water is an issue of primary importance, since it is indispensable for human life and for supporting terrestrial and aquatic ecosystems. **What You Can Do:** Did you know that it takes three liters of water to manufacture and transport one liter of bottled water? Did you know that many brands of bottled water come from municipal water supplies and not natural water springs? Consider using tap water instead of bottled water. It will save you money and time as well as conserve a precious natural resource.

**Laudato Si’ (LS): On Care for Our Common Home: Point to Ponder: LS 43.** Human beings too are creatures of this world, enjoying a right to life and happiness, and endowed with unique dignity. So we cannot fail to consider the effects on people’s lives of environmental deterioration, current models of development and the throwaway culture. **What You Can Do:** Expired or unwanted prescription or over-the-counter medications have traditionally been disposed of by flushing them down the toilet or a drain. Pharmaceuticals such as antibiotics, painkillers, estrogen, anti-depressants, blood pressure medicines, and vitamins are resistant to wastewater treatment and trace amounts are discharged into our rivers and streams. To dispose of your medications and vitamins in an environmentally safe way, bring them to the police department and place them in the medication drop off box. You can drop them off any time of day or night. Help protect our precious water supplies!

**Laudato Si’: On Care for Our Common Home: Point to Ponder: LS 22.** Our industrial system, at the end of its cycle of production and consumption, has not developed the capacity to absorb and reuse waste and by-products. We have not yet managed to adopt a circular model of production capable of preserving resources for present and future generations, while limiting as much as possible the use of non-renewable resources, moderating their consumption, maximizing their efficient use, reusing and recycling them. **What You Can Do:** Consider taking your unwanted electronics, such as computers, TV’s, cell phones, etc. as well as storage media such as floppy discs and VHS tapes to Green Monster Recycling in West Hartford, CT. They recycle electronic waste at no charge to you. For a complete list of items accepted and for business hours, check out their web site at www.greenmonsterecycling.com.

**Laudato Si’ (LS): On Care for Our Common Home: Point to Ponder: LS 25.** Many of the poor live in areas particularly affected by phenomena related to warming, and their means of subsistence are largely dependent on natural reserves and eco-systemic services such as agriculture, fishing and forestry. They have no other financial activities or resources which can enable them to adapt to climate change or to face natural disasters, and their access to social services and protection is very limited. **What You Can Do:** Consider making a donation to Catholic Relief Services. They not only provide assistance during natural disasters, but they also have a wide variety of programs that use a holistic approach called integral human development to help people reach their full potential in an atmosphere of peace, social justice, and human dignity. For more information or to make a donation, go to www.crs.org.
**Laudato Si' (LS): On Care for Our Common Home: Point to Ponder:**

**LS 70.** Everything is interconnected, and that genuine care for our own lives and our relationships with nature is inseparable from fraternity, justice and faithfulness to others. **What You Can Do:** Consider donating unwanted new or lightly used building materials and tools to the Habitat for Humanity ReStore. Your donation is tax deductible and all ReStore proceeds are used to build homes, community, and hope in the Hartford area and around the world. For more information, go to [www.hartfordhabitat.org/restore](http://www.hartfordhabitat.org/restore).

**Laudato Si' (LS): On Care for Our Common Home: Point to Ponder:**

**LS 76.** Nature is usually seen as a system which can be studied, understood and controlled, whereas creation can only be understood as a gift from the outstretched hand of the Father of all, and as a reality illuminated by the love which calls us together into universal communion. **What You Can Do:** Consider spending some time with family and friends, exploring and enjoying God’s wonderful creation. Connecticut has many wonderful state parks where you can plan your outdoor activity, whether that be picnicking, hiking, canoeing, kayaking, tubing, swimming, or biking. Check out [www.ctvisit.com/interest/parks-forests](http://www.ctvisit.com/interest/parks-forests) for more information.

**Laudato Si' (LS): On Care for Our Common Home: Point to Ponder:**

**LS 18.** Change is something desirable, yet it becomes a source of anxiety when it causes harm to the world and to the quality of life of much of humanity. **What You Can Do:** Carefully consider the purchases you make and the impact that their waste will have on the environment and humanity. Consider whether or not the manufacturer or store has a way to safely dispose of product waste. Did you know that paint recycling has been available in CT since 2013? To find out more about properly disposing of your unused latex and oil-based paints and stains in Connecticut, check out [www.paintcare.org](http://www.paintcare.org).

**Laudato Si' (LS): On Care for Our Common Home: Point to Ponder:**

**LS 36.** Caring for ecosystems demands far-sightedness, since no one looking for quick and easy profit is truly interested in their preservation. But the cost of the damage caused by such selfish lack of concern is much greater than the economic benefits to be obtained. Where certain species are destroyed or seriously harmed, the values involved are incalculable. We can be silent witnesses to terrible injustices if we think that we can obtain significant benefits by making the rest of humanity, present and future, pay the extremely high costs of environmental deterioration. **What You Can Do:** When choosing plants for your garden and flower beds, consider planting native plants instead of exotic species. Native plants are not invasive like some exotic plants and can save you time and money on your water bill because they are meant to thrive in our climate and do not need constant watering as exotics do.

**Laudato Si': On Care for Our Common Home: Point to Ponder:**

**LS 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 micro-organisms and chemical substances. Detergents and chemical products, commonly used in many places of the world, continue to pour into our rivers, lakes and seas. **What You Can Do:** Many consumer and industrial products, including fuels, solvents, fertilizers, pesticides, paints, and household cleaning disinfectants, contain hazardous substances.
Improper disposal of these materials can lead to unexpected releases of toxins that are hazardous to humans and harmful to the environment. Consider safely disposing of your household cleaning products, acids, insecticides, herbicides, fertilizers, chemicals, and other hazardous materials at the Household Hazardous Waste Collection. For more information, call your local town office.

*Laudato Si' (LS): On Care for Our Common Home: Point to Ponder:* LS 66. The creation accounts in the book of Genesis contain, in their own symbolic and narrative language, profound teachings about human existence and its historical reality. They suggest that human life is grounded in three fundamental and closely intertwined relationships: with God, with our neighbor and with the earth itself. According to the Bible, these three vital relationships have been broken, both outwardly and within us. This rupture is sin. **What You Can Do:** In order to mend our relationship with God and each other, prayerfully consider receiving the Sacrament of Reconciliation on a regular basis.

*For a bulletin insert and more resources, visit the USCCB.*
Most high, all powerful, all good Lord!
All praise is Yours, all glory, all honor, and all blessing.

To You, alone, Most High, do they belong.
No mortal lips are worthy to pronounce Your name.

Be praised, my Lord, through all Your creatures,
especially through my lord Brother Sun,
who brings the day; and You give light through him.
And He is beautiful and radiant in all His splendor!
Of You, Most High, he bears the likeness.

Be praised, my Lord, through Sister Moon and the stars;
in the heavens You have made them bright, precious and beautiful.

Be praised, my Lord, through Brothers Wind and Air,
and clouds and storms, and all the weather,
through which You give Your creatures sustenance.

Be praised, my Lord, through Sister Water;
she is very useful, and humble, and precious, and pure.

Be praised, my Lord, through Brother Fire,
through whom You brighten the night.
He is beautiful and cheerful, and powerful and strong.

Be praised, my Lord, through our sister Mother Earth,
who feeds us and rules us, and produces various fruits with colored flowers and herbs.

Be praised, my Lord, through those who forgive for love of You;
through those who endure sickness and trial.

Happy those who endure in peace,
for by You, Most High, they will be crowned.

Be praised, my Lord, through our sister Bodily Death,
from whose embrace no living person can escape.
Woe to those who die in mortal sin!
Happy those she finds doing Your most holy will.
The second death can do no harm to them.
Praise and bless my Lord, and give thanks, and serve Him with great humility.
APPENDIX I: SOCIAL MEDIA RESOURCES

From The Pilot’s article, “Papal pull out quotes from the encyclical letter, Laudato Si’”

—The earth, our home, is beginning to look more and more like an immense pile of filth. (n. 21)

— Because of us, thousands of species will no longer give glory to God by their very existence, nor convey their message to us. We have no such right. (n. 33)

— The entire material universe speaks of God’s love, his boundless affection for us. Soil, water, mountains: everything is, as it were, a caress of God. (n. 84)

— It is clearly inconsistent to combat trafficking in endangered species while remaining completely indifferent to human trafficking, unconcerned about the poor, or undertaking to destroy another human being deemed unwanted. (n. 91)

— This situation has led to a constant schizophrenia, wherein a technocracy which sees no intrinsic value in lesser beings coexists with the other extreme, which sees no special value in human beings. (n. 118)

— Since everything is interrelated, concern for the protection of nature is also incompatible with the justification of abortion. (n. 120)

— The acceptance of our bodies as God’s gift is vital for welcoming and accepting the entire world as a gift from the Father and our common home, whereas thinking that we enjoy absolute power over our own bodies turns, often subtly, into thinking that we enjoy absolute power over creation. (n. 155)

— Leaving an inhabitable planet to future generations is, first and foremost, up to us. (n. 160)

— Doomsday predictions can no longer be met with irony or disdain. We may well be leaving to coming generations debris, desolation and filth. (n. 161)

— We know that technology based on the use of highly polluting fossil fuels — especially coal, but also oil and, to a lesser degree, gas — needs to be progressively replaced without delay. (n. 165)

— Many things have to change course, but it is we human beings above all who need to change. (n. 202)

— “Less is more.” A constant flood of new consumer goods can baffle the heart and prevent us from cherishing each thing and each moment. (n. 222)

— In reality, those who enjoy more and live better each moment are those who have given up (grazing) here and there, always on the lookout for what they do not have. (n. 223)
## APPENDIX II: 25 STEPS

### 25 Steps Under $25

<table>
<thead>
<tr>
<th>Lighting</th>
<th>CO₂ Reduction</th>
</tr>
</thead>
<tbody>
<tr>
<td>□ 1. Turn off the lights in unused rooms.</td>
<td>380 pounds a year</td>
</tr>
<tr>
<td>□ 2. Buy energy-efficient lighting, such as LEDs or CFLs.</td>
<td>180 pounds a year per bulb</td>
</tr>
<tr>
<td>□ 3. Replace your halogen lamp with an LED.</td>
<td>475 pounds a year</td>
</tr>
<tr>
<td>□ 4. Light your holiday decorations with LED lights rather than incandescent bulbs.</td>
<td>122 pounds a season</td>
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</table>

<table>
<thead>
<tr>
<th>Appliances &amp; Gadgets</th>
<th>CO₂ Reduction</th>
</tr>
</thead>
<tbody>
<tr>
<td>□ 5. Unplug and recycle old or rarely used refrigerators.</td>
<td>2,500 pounds a year</td>
</tr>
<tr>
<td>□ 6. Allow laundry items to air-dry after washing.</td>
<td>200 pounds a year for every dryer load reduced per week; 780 pounds a year for the entire summer; 1,400 pounds a year if year-round</td>
</tr>
</tbody>
</table>

- Cut your phantom electric loads in half by installing surge protectors for computers, printer, TV, and by turning off your office equipment when you’re not using it. Make sure sound systems and projectors are turned off when not in use.

- Run dishwasher only with a full load and use the “energy-saving” setting to dry dishes. Or don’t use heat when drying, just open the door to air dry.

- Use a manual push mower. The blades must be sharpened every 2 to 3 years. Using other traditional non-electric tools will also make a contribution to energy savings.

### COOL CONGREGATIONS

Interfaith Power & Light  
Learn more at coolcongregations.org
### Heating & Cooling

<table>
<thead>
<tr>
<th>Action</th>
<th>CO₂ Reduction</th>
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<tbody>
<tr>
<td>10. Ask your utility for an energy audit to find out how to improve</td>
<td>Potentially thousands of</td>
</tr>
<tr>
<td>building efficiency. These audits are sometimes free and can provide</td>
<td>pounds a year</td>
</tr>
<tr>
<td>information on rebates for improvements.</td>
<td></td>
</tr>
<tr>
<td>11. Don't overheat or overcool rooms. Adjust thermostat lower in winter</td>
<td>500 pounds a year for each</td>
</tr>
<tr>
<td>and higher in summer.</td>
<td>2 degree adjustment</td>
</tr>
<tr>
<td>12. Clean or replace air filters as recommended. Cleaning a dirty air</td>
<td>175 pounds a year</td>
</tr>
<tr>
<td>conditioner filter can save 5% of the energy used.</td>
<td></td>
</tr>
<tr>
<td>13. Install programmable thermostats to automatically adjust</td>
<td>600 pounds a year</td>
</tr>
<tr>
<td>temperatures.</td>
<td></td>
</tr>
<tr>
<td>14. Caulk and weather-strip around doors and windows to plug air</td>
<td>Up to 1,350 pounds a year</td>
</tr>
<tr>
<td>leaks.</td>
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### Water

<table>
<thead>
<tr>
<th>Action</th>
<th>CO₂ Reduction</th>
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<tbody>
<tr>
<td>15. Install shower timers to encourage each shower user to reduce their</td>
<td>250 pounds a year per person</td>
</tr>
<tr>
<td>shower time by 5 minutes.</td>
<td></td>
</tr>
<tr>
<td>16. Instead of washing laundry items in hot water, wash them in cold</td>
<td>500 pounds a year for each</td>
</tr>
<tr>
<td>water.</td>
<td>two loads a week reduced</td>
</tr>
<tr>
<td>17. Turn down water heater’s thermostat to 120 degrees. Think about</td>
<td>500 pounds a year for each</td>
</tr>
<tr>
<td>installing a programmable thermostat on water heater, if you only need</td>
<td>10 degree adjustment</td>
</tr>
<tr>
<td>hot water at certain times or on certain days.</td>
<td></td>
</tr>
<tr>
<td>18. Install low-flow showerheads and faucets to use less hot water.</td>
<td>Up to 300 pounds a year</td>
</tr>
<tr>
<td>19. Install faucet aerators.</td>
<td>20 pounds a year per faucet</td>
</tr>
<tr>
<td>20. If water heater is 5 years old, or more, wrap it in an insulating</td>
<td>Up to 1,000 pounds a year</td>
</tr>
<tr>
<td>jacket.</td>
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</table>

### Getting Around

<table>
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<tr>
<th>Action</th>
<th>CO₂ Reduction</th>
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</thead>
<tbody>
<tr>
<td>21. Whenever possible, walk, bike, carpool, or use mass transit. Join</td>
<td>20 pounds for every gallon of</td>
</tr>
<tr>
<td>a carpooling system.</td>
<td>gas saved</td>
</tr>
<tr>
<td>22. Check the inflation in vehicle tires to increase your fuel</td>
<td>250 pounds a year</td>
</tr>
<tr>
<td>efficiency.</td>
<td></td>
</tr>
<tr>
<td>23. Change vehicle air filters according to the car manual.</td>
<td>200 pounds a year</td>
</tr>
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</table>

### Recycle and Reuse

<table>
<thead>
<tr>
<th>Action</th>
<th>CO₂ Reduction</th>
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</thead>
<tbody>
<tr>
<td>24. Reduce waste by recycling, buying minimally packaged goods,</td>
<td>100 pounds a year for every</td>
</tr>
<tr>
<td>choosing reusable products (dishes, placemats, etc.), using cloth</td>
<td>gallon per week reduced</td>
</tr>
<tr>
<td>grocery bags, and buying food in bulk, and composting.</td>
<td></td>
</tr>
</tbody>
</table>

Cool Congregations Challenge is a program of Interfaith Power & Light. More info at CoolCongregations.org
## Lighting

1. Replace standard incandescent bulbs with LED bulbs if possible, which use 75% less energy and last up to 10 times longer. **CO₂ Reduction**: 450 pounds over lifetime of each bulb
2. Replace incandescent exit signs with LED exit signs. Ten signs saves around 5,000 pounds of carbon per year, averaging around $700
3. Open curtains to utilize natural lighting, install sun tubes and sky lights to bring in natural sunlight. Equip with remote control blinds. Saves in direct proportion to electric-generated lighting it replaces
4. Install occupant sensors and timers for lights in common areas. As much as 50% reduction

## Domestic Appliances

5. Replace older refrigerator, washer and dryer, or dishwasher with ENERGY STAR models. **CO₂ Reduction**: Up to 3,600 pounds annually

## Heating & Cooling

6. Upgrade air conditioning system with ENERGY STAR. **CO₂ Reduction**: Min. of 185 pounds a year
7. Add or improve the insulation of walls and ceilings. This can save about 25% on heating bills. Up to 2,000 pounds a year
8. If you need a new furnace, install a new ENERGY STAR model or have your old furnace tuned-up every year. 2,000 pounds a year or 300 pounds a year, respectively
9. If you need to replace your windows, install the best energy-saving models you can afford. Up to 10,000 pounds a year
10. Plant trees near buildings. Evergreens on the north and west for cold winds, deciduous trees on the south and west for shade. About 2,000 pounds a year

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### Cool Congregations

Learn more at coolcongregations.org

Interfaith Power & Light
11. Add air-gap window films to seal leaky windows in winter OR add low-e films.
12. Add insulation to your basement.
13. Seal and insulate warm air heating ducts.

Grounds & Water Conservation

14. Replace your standard electric hot water heater with an on-demand hot water system.
15. Upgrade from electric/oil hot water heater to a gas hot water heater OR switch from an old gas model to a new ENERGY STAR model.
16. Reduce size of manicured lawns with native clover, grasses, and plants that requires much less watering and maintenance.
17. Replace auto-flush toilets with dual flush toilets. Install motion-activated water faucets on sinks.
18. Upgrade from electric/oil water heater to a gas water heater OR switch from an old gas water heater to a new ENERGY STAR model.

Getting Around

19. When ready, replace car, bus, or van with a low mileage model.
20. Buy a hybrid vehicle. The average driver saves $3,750 a year.
21. Get engine tune-ups every year and regularly check your tire pressure.
22. Install a solar hot water heating system.
23. Install solar electric system.

Renewable Energy

24. Install geothermal heating and cooling system.
25. Install a wind turbine for electric generation.
26. Install solar hot water system
27. Install solar electric system

Cool Congregations Challenge is a program of Interfaith Power & Light. More info at CoolCongregations.org
APPENDIX III: WEBSITE AND VIDEO RESOURCES


We Are Salt and Light is a new website of the United States Catholic Bishops' Department of Justice, Peace and Human Development helps Catholics respond to Jesus' call to be "salt of the earth" and "light of the world" (Mt. 5:13-16). The website includes resources, assessment tools, videos, and more than 50 inspiring stories of real Catholic communities being salt and light. A number of stories feature local examples of Catholic communities caring for creation. [WeAreSaltAndLight.org](http://WeAreSaltAndLight.org)

To Go Forth is the blog of the USCCB Department of Justice, Peace and Human Development. Blog posts reflect on a variety of issues related to human life and dignity, including care for God's creation. Several reflections on Laudato Si' will be available in the weeks following the encyclical's release [ToGoForth.org](http://ToGoForth.org)

Catholic Relief Service Resource Center provides ministry tools for prayer, formation and action with a global purpose including background information, prayers, lesson plans and activities, photos and videos, and more on the topic of Care for Creation and a diversity of other topics. [Resources.crs.org/blog/preparing-for-pope-francis-encyclical-on-the-environment/](http://Resources.crs.org/blog/preparing-for-pope-francis-encyclical-on-the-environment/)


Catholic Climate Covenant shares resources, stories, opportunities for action, to sign the St. Francis Pledge as well as a thank you letter to Pope Francis in English and Spanish. [http://www.catholicclimatecovenant.org/](http://www.catholicclimatecovenant.org/)

Videos on Laudato Si:
Top 10 Things You Need to Know about Pope Francis' Laudato Si' (4:22), America Media, [https://youtu.be/algFTYLc4](https://youtu.be/algFTYLc4)

Fr. Barron on Pope Francis' Encyclical "Laudato Si" (3:38), Word on Fire[https://youtu.be/zWEKSTXQoOM](https://youtu.be/zWEKSTXQoOM)

Fr. Robert Sirico responds to Laudato Si' (6:52), Acton Institute [https://youtu.be/A770zhx6NTo](https://youtu.be/A770zhx6NTo)


Selected from Archdiocese of Washington, Parish Toolkit Resources
Pope John Paul II, speaking to youth in 1989, said:

“The resurrection of Jesus Christ is God’s definite yes to his Son, to the Son of Man, God’s definite yes to the whole of creation.

In the transfiguration of the risen body of Christ begins the transfiguration of every creature, the “new creation” in which all creation will be transformed.

Yes to life, yes to hope and the future.

Yes to humanity, yes to creation and all nature . . .

[which] is a creation like us, creation with us, and shares a common destiny with us in God himself . . . .

Live in . . . solidarity with all people and creatures, live out the vocation of all creation to eternal participation in Christ’s resurrection and glory.”