

Care for God's Creation

May

How does this theme inform how we show up for one another?



We show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan, it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.

Guiding Questions for Group Discussion

- Where do we already see this at Marist?
- What does this look like across the different roles we have at Marist?
- How do we model this for students? How do students model this for staff/teachers?
- Where would we like to see more of it?

Possible examples: office, facilities, advancement, athletics, student services, administration, parent relationships, student life, teaching, events, hiring, communications, etc.

Big Group Share

- Story or example that stood out, **or**
- Especially meaningful connection your group made, **or**
- Question or possibility you would like the larger group to hear.

Care for God' Creation

For those who like the small print.

Scripture:

Genesis 1:1-31

God made the heavens and the earth and it was good.

Genesis 2:15

Humans are commanded to care for God's creation.

Leviticus 25:1-7

The land itself must be given a rest and not abused.

Deuteronomy 10:14

All of heaven and earth belong to the Lord.

Psalms 24:1-2

All the earth is the Lord's.

Daniel 3:56-82

Creation proclaims the glory of God.

Matthew 6:25-34

God loves and cares for all of creation.

Romans 1:20

Creation reveals the nature of God.

1 Corinthians 10:26

Creation and all created things are inherently good because they are of the Lord.

Tradition

"When nature is viewed solely as a source of profit and gain, this has serious consequences for society. This vision of 'might is right' has engendered immense inequality, injustice and acts of violence against the majority of humanity, since resources end up in the hands of the first comer or the most powerful: the winner takes all. Completely at odds with this model are the ideals of harmony, justice, fraternity and peace as proposed by Jesus." (Pope Francis, *The Joy of Love* [Laudato Si], no. 82)

"A true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor. . . . Everything is connected. Concern for the environment thus needs to be joined to a sincere love for our fellow human beings and an unwavering commitment to resolving the problems of society." (Pope Francis, *On Care for Our Common Home* [Laudato Si], nos. 49, 91)

"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." (Pope Francis, *On Care for Our Common Home* [Laudato Si], no. 159)

"We human beings are not only the beneficiaries but also the stewards of other creatures. Thanks to our bodies, God has joined us so closely to the world around us that we can feel the desertification of the soil almost as a physical ailment, and the extinction of a species as a painful disfigurement. Let us not leave in our wake a swath of destruction and death which will affect our own lives and those of future generations." (Pope Francis, *The Joy of the Gospel* [Evangelii Gaudium], no. 215)

"The environment is God's gift to everyone, and in our use of it we have a responsibility towards the poor, towards future generations and towards humanity as a whole. . . . Our duties towards the environment are linked to our duties towards the human person, considered in himself and in relation to others. It would be wrong to uphold one set of duties while trampling on the other." (Pope Benedict XVI, *Charity in Truth* [Caritas in Veritate], nos. 48, 51)

"Changes in lifestyle based on traditional moral virtues can ease the way to a sustainable and equitable world economy in which sacrifice will no longer be an unpopular concept. For many of us, a life less focused on material gain may remind us that we are more than what we have. Rejecting the false promises of excessive or conspicuous consumption can even allow more time for family, friends, and civic responsibilities. A renewed sense of sacrifice and restraint could make an essential contribution to addressing global climate change.