



Encyclical Letter of the Supreme Pontiff  
Francis

## ON CARE FOR OUR COMMON HOME

*Laudato Si'*

### DISCUSSION AND STUDY GUIDE

#### Purpose of This Guide

Pope Francis addresses his encyclical *Laudato Si'* to all the people of the world. This guide can be used either for individual study or for group discussion of this important document. The guide includes a summary of each chapter of the encyclical, along with study questions and some reflections for prayer.



## Introduction

Pope Francis begins by citing the opening lines of the hymn of Saint Francis, “Praise be to you, my Lord,” which speaks of the goodness of creation and gratitude to God for his gifts. The Pope goes on to speak of his concern for the damage that the earth has suffered from pollution and any type of destructive influence. He cites the concerns of several previous popes, beginning with Saint John XXIII.

This leads Francis to highlight an important theme that will run throughout the encyclical: that of an *authentic human ecology*. Care for the earth and the environment is so important, he writes, “because human life is itself a gift which must be defended from various forms of debasement” (no. 5).

Citing Patriarch Bartholomew of the Orthodox Church, the Pope indicates an ecumenical approach to caring for the earth. But this is not limited to Christians, for Francis wants to address everyone on earth since we all live here.

In number 15, Francis sketches a brief outline of how he will proceed.

1. A review of several aspects of the ecological crisis.
2. Some principles drawn from the Judaeo-Christian tradition that can guide us.
3. An investigation of the causes of the problem.
4. Broader proposals for dialogue and action.
5. Some guidelines for human development that are rooted in Christian spiritual experience.

He concludes the introduction by pointing out ten themes that will be woven throughout the encyclical:

- ◆ “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 policy;
- ◆ the throwaway culture;
- ◆ and the proposal of a new lifestyle” (no. 16).



## Questions for Reflection and Discussion

1. Throughout the encyclical the Pope strives to balance concern for the environment with the importance of human life and its place in creation. For example, he writes:

Authentic human development has a moral character. It presumes full respect for the human person, but it must also be concerned for the world around us and “take into account the nature of each being and of its mutual connection in an ordered system.” [Quoting John Paul II in *Centesimus Annus*.] Accordingly, our human ability to transform reality must proceed in line with God’s original gift of all that is. (no. 5)

Why is this approach so important? How do you think these two concerns can be balanced?

2. Referring to damage to both the natural environment and the social environment, Francis states: “Both are ultimately due to the same evil: the notion that there are no indisputable truths to guide our lives, and hence human freedom is limitless” (no. 6).

We live in a culture that often claims that there are no absolute truths, one that says we are free to make up our own reality and so live in a world of moral relativism. Individual autonomy becomes the ultimate value.

In what ways have our natural and social environments been damaged by the idea that there are no indisputable truths to guide our lives? What is the deeper issue about the environment that Francis points out here?

3. The Pope proposes Saint Francis as a guide for us in our concern for the environment. What are some of the things that Saint Francis can teach us in this regard?
4. In number 16 Pope Francis points out some themes that will recur throughout the encyclical. Which of these themes seems most important to you?

---

### FOR PRAYER AND MEDITATION

---

Read the account of creation in the Book of Genesis (1:1–2:3).

Spend some time in prayerful conversation with God about the gifts of creation and how we can care for the earth.



## CHAPTER ONE

# What Is Happening to Our Common Home

Pope Francis presents his case for the seriousness of the ecological problems that climate change is posing for the earth. He states, “So, before considering how faith brings new incentives and requirements with regard to the world of which we are a part, I will briefly turn to what is happening to our common home” (no. 17). In this section he is not speaking of matters of divine revelation or faith, but of the current scientific consensus about the climate. Scientific matters as such are not doctrines but remain open to scientific progress, change, and debate. In this chapter the Pope is relying on the opinions of various experts. He presents this in several sections.

### *I. Pollution and Climate Change*

The “throwaway culture” and the problem of waste are two central themes that Francis will return to often in this encyclical. He states, for example, that “most of the paper we produce is thrown away and not recycled” (no. 22). Then he states that the climate is a common good, one that belongs to all of humanity. In sum, “Climate change is a global problem with grave implications: environmental, social, economic, political, and for the distribution of goods. It represents one of the principal challenges facing humanity in our day.”

### *II. The Issue of Water*

Another area of concern is the depletion of natural resources, especially water. Francis is concerned for the poor in particular, who often do not have reliable supplies of clean water. He says, “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” (no. 30).

### *III. Loss of Biodiversity*

“The loss of forests and woodlands entails the loss of species, which may constitute extremely important resources in the future, not only for food but also for curing disease and other uses” (no. 32). This loss of species impoverishes everyone. The Pope speaks of important ecosystems like the Amazon and the Congo basins, which are so important for the proper balance of nature.



#### *IV. Decline in the Quality of Human Life and the Breakdown of Society*

“Human beings too are creatures of this world, enjoying a right to life and happiness, and endowed with unique dignity” (no. 43). In this section Francis again links environmental problems to a breakdown of culture and society. He speaks of uncontrolled growth of some cities, leading to urban blight and bleak neighborhoods. Another problem is the growth of ever-present media, which can harm personal relationships among people.

#### *V. Global Inequality*

The Pope again mentions concern for the poor, which is very close to his heart. “Today, however, we have to realize that 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*” (no. 49).

In this context Francis has some important things to say about the question of population. He says that while “some can only propose a reduction in the birth rate” as a way of solving environmental problems, that approach is inadequate. For “demographic growth is fully compatible with an integral and shared development” (no. 50).

There is an “ecological debt” between rich and poor countries, and the Pope decries exploitation of natural resources that leave behind “open pits, riven hills, polluted rivers” that scar the land.

#### *VI. Weak Responses*

Despite “positive examples of environmental improvement” (no. 58), Francis discusses the general lack of worldwide efforts for the environment. He reflects: “This is the way human beings contrive to feed their self-destructive vices: trying not to see them, trying not to acknowledge them, delaying the important decisions, and pretending that nothing will happen” (no. 59).

#### *VII. A Variety of Opinions*

While cautioning against extreme viewpoints, Francis states “we need to acknowledge that different approaches and lines of thought have emerged regarding this situation and its possible solutions” (no. 60). Clearly the Pope is convinced that the earth faces an ecological crisis: “There are regions now at high risk and, aside from all doomsday predictions, the present world system is certainly unsustainable from a number of points of view, for we have stopped thinking about the goals of human activity” (no. 61).



## Questions for Reflection and Discussion

1. What do you think of the case that Francis presents in regard to climate change?
2. He states: “On many concrete questions, the Church has no reason to offer a definitive opinion; she knows that honest debate must be encouraged among experts, while respecting divergent views” (no. 61). The topic of climate change often sparks strong viewpoints. How can a respectful discussion be carried out in light of this guideline from the Pope?
3. Each one of us can always do something to improve the quality of the environment where we live. In this chapter, Pope Francis mentions some very concrete things like recycling and harmful habits of consumption. What are some specific things you could do to preserve the cleanliness and beauty of your own little corner of the world?
4. The Pope often mentions his concern for the plight of the poor. How are the Church’s teachings on social justice related to concern for the environment?

---

### FOR PRAYER AND MEDITATION

---

Despite the environmental problems we face, progress has been made. For example, the Millennium Development Goals Report put out by the U.N. in December 2014 notes the improvement in water supplies: “In 2012, 89 percent of the world’s population had access to an improved source, up from 76 percent in 1990. Over 2.3 billion people gained access to an improved source of drinking water between 1990 and 2012” (p. 4). It is appropriate to praise and thank God for these successful efforts, while continuing to work for further progress.

*God our loving Father, we know that your love is deep enough, and your wisdom broad enough to handle anything in this fragile world of ours. The thought alone gives us peace and courage. So with great trust we ask you for your assistance, knowing that your love and wisdom can change even an impossible situation into one that is fruitful for all the people of this earth.*

If you are discussing the encyclical with a group, you could offer together the following petitions along with some of your own:

That we may always grow in our gratitude for the gift of the beautiful natural world that God has created, we pray:

**R.** Lord, help us to be good stewards of the gifts you have given us.

For those who do not have adequate water supplies, that they will soon enjoy clean and abundant water, we pray:

**R.** Lord, help us to be good stewards of the gifts you have given us.



That we may reject the “throwaway culture” of our time and make wise use of the earth’s resources, we pray:

**R.** Lord, help us to be good stewards of the gifts you have given us.

That we may have sufficient foresight to rightly judge the effects that our actions will have for future generations, we pray:

**R.** Lord, help us to be good stewards of the gifts you have given us.

That we may always be mindful of the poor and strive to help those in need, we pray:

**R.** Lord, help us to be good stewards of the gifts you have given us.



## CHAPTER TWO

# The Gospel of Creation

This chapter opens with a question that would be quite surprising in any other encyclical: “Why should this document, addressed to all people of good will, include a chapter dealing with the convictions of believers?” But the question emphasizes that Pope Francis is writing for a truly universal audience, all people in the world, many of whom are not Christian believers. The chapter sketches an outline of the ways that faith enriches the discussion.

### *I. The Light Offered by Faith*

Francis says that faith convictions can give believers greater motivation to care for the earth and for the most vulnerable persons in the world.

### *II. The Wisdom of the Biblical Accounts*

In looking at what we can learn from Scripture, Francis indicates the root reason for human dignity: that we are persons made in the image and likeness of God. Our creation by God links us in three important relationships: with God, our neighbor, and the earth itself. Unfortunately the rupture of sin spoiled these relationships. The stewardship that God gave to human beings was often distorted into a reckless dominion: “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” (no. 67).

### *III. The Mystery of the Universe*

Two key points here are that creation is a gift from God, who created the world out of love, and that because God is our Father, we are joined in a communion with others. “Creation is of the order of love. God’s love is the fundamental moving force in all created things” (no. 77).

Nature is not divine, but subject to development. It offers a fertile field for human creativity and growth. The Pope quotes Saint Thomas Aquinas: “Nature is nothing other than a certain kind of art, namely God’s art, impressed upon things, whereby those things are moved to a determinate end. It is as if a shipbuilder were able to give timbers the wherewithal to move themselves to take the form of a ship” (no. 80).



#### *IV. The Message of Each Creature in the Harmony of Creation*

“The universe as a whole, in all its manifold relationships, shows forth the inexhaustible riches of God” (no. 86). This section develops the theme of how human beings, made in the image of God, are related to other creatures. God made everything with its purpose, and all creation is part of a harmonious plan.

#### *V. A Universal Communion*

Everything is connected, and Francis stresses the importance of relationships among all creatures. But we need a balance: “This is not to put all living beings on the same level, nor to deprive human beings of their unique worth and the tremendous responsibility it entails. Nor does it imply a divinization of the earth” (no. 90).

#### *VI. The Common Destination of Goods*

On this topic Pope Francis quotes Saint John Paul II: “The Church does indeed defend the legitimate right to private property, but she also teaches no less clearly that there is always a social mortgage on all private property, in order that goods may serve the general purpose that God gave them” (no. 93). This teaching is especially relevant to the care of the earth, for, “The natural environment is a collective good” (no. 95).

#### *VII. The Gaze of Jesus*

The example and teachings of Jesus Christ are decisive for Christians. Because of the Incarnation, “the destiny of all creation is bound up with the mystery of Christ, present from the beginning: ‘All things have been created through him and for him’ (Col 1:16)” (no. 99).

### Questions for Reflection and Discussion

1. The principle of the common destination of goods is one of the basic principles of Catholic social teaching. It does not negate the principle of private property. How are these two principles related? If you would like to review these principles, they can be found in numbers 164–184 of the *Compendium of the Social Doctrine of the Church*, available at the Vatican Web site:

[http://www.vatican.va/roman\\_curia/pontifical\\_councils/justpeace/documents/rc\\_pc\\_justpeace\\_doc\\_20060526\\_compendio-dott-soc\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html)



2. How are faith and science related? What light does the first section of this chapter throw on that relationship?
3. Pope Francis stresses that creation is a gift of God's love. If we see it that way, how does that affect the way we treat it?
4. "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. This compromises the very meaning of our struggle for the sake of the environment" (no. 91). How do you think these two concerns can be balanced?

---

### FOR PRAYER AND MEDITATION

---

The history of our friendship with God is always linked to particular places which take on an intensely personal meaning; we all remember places, and revisiting those memories does us much good. Anyone who has grown up in the hills or used to sit by the spring to drink, or played outdoors in the neighborhood square; going back to these places is a chance to recover something of their true selves. (no. 84)

Take some time to reflect on these beautiful words of the Pope, and consider how your own relationship with God has developed. Then offer a prayer of thanksgiving in your own words.



## CHAPTER THREE

# The Human Roots of the Ecological Crisis

### *I. Technology: Creativity and Power*

There is a tension between the many benefits that technology has brought to human life (which we certainly enjoy) and the problems it can also bring. This includes concentrating the power technology brings into a few hands. “Our freedom fades when it is handed over to the blind forces of the unconscious, of immediate needs, of self-interest, and of violence” (no. 105).

### *II. The Globalization of the Technocratic Paradigm*

Pope Francis says that technology has developed into a certain paradigm that can cause many problems and have negative effects: “The effects of imposing this model on reality as a whole, human and social, are seen in the deterioration of the environment” (no. 107).

He adds, “Science and technology are not neutral” (no. 114).

### *III. The Crisis and Effects of Modern Anthropocentrism*

Pope Francis decries an “excessive anthropocentrism” that leads to an incorrect understanding of the relationship between human beings and the world. Then a practical relativism develops: “The culture of relativism is the same disorder which drives one person to take advantage of another, to treat others as mere objects” (no. 123).

## Questions for Reflection and Discussion

1. What do you think of Pope Francis’ critique of technology?
2. What is the relationship between technology and power?
3. In number 120 the Pope notes: “Since everything is interrelated, concern for the protection of nature is also incompatible with the justification of abortion. How can we genuinely teach the importance of concern for other vulnerable beings, however troublesome or inconvenient they may be, if we fail to protect a human embryo, even when its presence is uncomfortable and creates difficulties?” Why is it so important to protect human life at all stages?



4. Francis also speaks about monasticism in number 126. What can the monastic way of life teach us today about how to live in the midst of technology?

---

**FOR PRAYER AND MEDITATION**

---

*God our Father, the beauty of nature is the daily bread of our eyes, and when we walk with you, no matter where we find ourselves, we find all things beautiful. Give us clear eyes to contemplate your wonderful works in all of nature, and a humble heart that rejoices in your constant love for us. Amen.*



## CHAPTER FOUR

# Integral Ecology

### *I. Environmental, Economic, and Social Ecology*

The environment does not exist in a vacuum. Everything is related; in fact, the environment “is a relationship existing between nature and the society which lives in it” (no. 139). The harmonious functioning of ecosystems requires integration with an economic, as well as a social, ecology.

### *II. Cultural Ecology*

Ecology must also be integrated into culture: “Ecology, then, also involves protecting the cultural treasures of humanity in the broadest sense. More specifically, it calls for greater attention to local cultures when studying environmental problems” (no. 143).

### *III. Ecology of Daily Life*

The settings in which we live our daily life are also an important part of ecology. Pope Francis speaks of how important it is to insure that cities are healthful and beautiful places to live in. This will also help to build up a sense of community: “Others will then no longer be seen as strangers, but as part of a ‘we’ which all of us are working to create” (no. 151).

He also stresses that human ecology deals with the relationship between human life and the moral law, written into our nature by God. “Learning to accept our body, to care for it and to respect its fullest meaning is an essential element of any genuine human ecology. Also, valuing one’s own body in its femininity or masculinity is necessary if I am going to be able to recognize myself in an encounter with someone who is different. In this way we can joyfully accept the specific gifts of another man or woman, the work of God the Creator, and find mutual enrichment” (no. 155).

### *IV. The Principle of the Common Good*

The principle of the common good is extremely important, for it is “a central and unifying principle of social ethics” (no. 156). In this brief section, Pope Francis outlines how this principle affects human life, the family, and all of society.



## *V. Justice between the Generations*

“The notion of the common good also extends to future generations” (no. 159). The Pope reflects on our responsibility to leave to our children a beautiful world that they too can enjoy.

### Questions for Reflection and Discussion

1. How would you explain the notion of an integral ecology in which the environment is related to the health of society in general?
2. Pope Francis speaks of ecology in a broad sense, and he says it even involves protecting humanity’s cultural treasures. What are some of the cultural treasures in your own area that might need to be preserved? How might that be carried out?
3. Why is the principle of the common good so important if society is to flourish? How can this principle be revived in a highly individualistic society such as ours?
4. How does the concept of justice between generations help us to be more mindful of the kind of world we will leave to our children?

---

### FOR PRAYER AND MEDITATION

---

*We offer our prayer of gratitude to you, Father, from the depths of our hearts. Your love fills our spirits, and helps us to move beyond our selfish desires and reach out to others in love. We are united with all those people who share the earth with us, who till the lands and care for your creation.*

*Thank you for the sun, the moon, and the stars; thank you for all the gifts of nature, from dry deserts to abundant clear waters, from the animals of the forest to the fish in the seas. Thank you especially for your gift of life to us and to all our brothers and sisters. You have “crowned them with glory and honor” (Ps 8:5). Help us to see your image in each person. Amen.*



## CHAPTER FIVE

# Lines of Approach and Action

### *I. Dialogue on the Environment in the International Community*

In this section, Francis reviews some of the efforts that have been made and criticizes their lack of effectiveness.

### *II. Dialogue for New National and Local Policies*

Here he deals with some suggestions to improve policies in countries at the national level, as well as in local areas. “But political and institutional frameworks do not exist simply to avoid bad practice, but also to promote best practice, to stimulate creativity in seeking new solutions, and to encourage individual or group initiatives” (no. 177).

### *III. Dialogue and Transparency in Decision Making*

Assessing the environmental impact of various projects is an important and essential part of planning. “An assessment of the environmental impact of business ventures and projects demands transparent political processes involving a free exchange of views” (no. 182).

### *IV. Politics and Economy in Dialogue for Human Fulfillment*

What is the best way forward? Francis states: “Today, in view of the common good, there is urgent need for politics and economics to enter into a frank dialogue in the service of life, especially human life” (no. 189). He discusses how economics and politics can best achieve this goal on a path of productive development.

### *V. Religions in Dialogue with Science*

“Any technical solution which science claims to offer will be powerless to solve the serious problems of our world if humanity loses its compass, if we lose sight of the great motivations which make it possible for us to live in harmony, to make sacrifices, and to treat others well” (no. 200).



## Questions for Reflection and Discussion

1. What do you think about the Pope's proposals for dialogue with the international community? What conditions would be required to attain the global consensus he speaks of?
2. In number 165 Pope Francis speaks about replacing fossil fuels with renewable energy, which generally costs more than fossil fuels. Given that access to affordable energy is critical in helping people out of poverty, what effect might this have on efforts to help the poor? How are these two concerns best balanced?
3. In number 196 Pope Francis mentions the principle of subsidiarity. Are you familiar with this principle? If you need more information about it, you could check numbers 185–191 of the *Compendium of the Social Doctrine of the Church* ([http://www.vatican.va/roman\\_curia/pontifical\\_councils/justpeace/documents/rc\\_pc\\_justpeace\\_doc\\_20060526\\_compendio-dott-soc\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html)).
4. What are your views on the relationship between faith and science? How can they enrich each other?

---

### FOR PRAYER AND MEDITATION

---

#### *Prayer of Thanksgiving to God Our Creator*

Based on a prayer by Saint Gregory Nazianzen

*Lord, almighty Father and Creator, I recognize that I exist, breathe, understand, and, above all, I know you. I have been made your child and I am a coheir with Christ. I stand in wonder. Who am I that you have given all this to me?*

*You enable us to look out upon the visible beauty of the world. The beauty of the sky, the sun in its course, the circle of the moon, the countless number of stars; each shows the harmony and order that are theirs.*

*You bless us with rain, different kinds of food, with the arts, natural laws; a life of humanity, culture, friendship, and the easy familiarity of kinship.*

*You have given the earth, the springs, rivers, and forests to all creatures. You give every living creature the basic needs of life, amply and in rich measure.*

*May we never allow ourselves to misuse the gifts of the earth that have been given to us. Let us not labor to heap up and hoard riches while others remain in need. Teach us to help one another, to share your blessings freely and not waste them. Let us give and ask for nothing in return. Then we will be true sons and daughters of you, our Father. Amen.*



## CHAPTER SIX

# Ecological Education and Spirituality

### *I. Toward a New Lifestyle*

Each of us can work toward changing our personal lifestyle so as to live in a way that will promote the common good of society and of our environment. “Human beings, while capable of the worst, are also capable of rising above themselves, choosing again what is good, and making a new start, despite their mental and social conditioning” (no. 205).

### *II. Educating for the Covenant Between Humanity and the Environment*

Pope Francis returns to the idea that environmental education in the fullest sense should include our relationship with God, as well as with others, with nature, and within our own selves. It comes down to a matter of virtues, which help us look beyond our selfish interests to the needs of others. He also stresses the importance of the family as the setting where children are brought up with love, which enables them in turn to treat others with respect.

### *III. Ecological Conversion*

In what is perhaps one of the most intriguing sections of the encyclical, Francis calls for an “ecological conversion,” proposing Saint Francis as a model. The Pope grounds this call for conversion in the great Catholic tradition of spirituality. The need for asceticism, prayer, and love for God and others is also expressed in the way we treat our environment. “Christians have not always appropriated and developed the spiritual treasures bestowed by God upon the Church, where 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” (no. 216).

### *IV. Joy and Peace*

The call to conversion, if accepted and lived, will help us all to live in greater joy and peace. The Pope reflects that having a lot of material goods and luxury items does not make people happy. “Christian spirituality proposes a growth marked by moderation and the capacity to be happy with little. It is a return to that simplicity which allows us to stop and appreciate the small things” (no. 222).



## *V. Civic and Political Love*

Conversion will also bear fruit in a love that reaches out to build community with others, even in civic and political life. Francis reminds us of the example of Saint Thérèse of Lisieux, who “invites us to practice the little way of love, not to miss out on a kind word, a smile, or any small gesture which sows peace and friendship” (no. 230).

## *VI. Sacramental Signs and the Celebration of Rest*

“The sacraments are a privileged way in which nature is taken up by God to become a means of mediating supernatural life” (no. 235). The sacraments show us the importance of matter and the material world. The Incarnation is at the heart of our faith and highlights the key role that the body and the material world play in our relationship with God.

## *VII. The Trinity and the Relationship Between Creatures*

The Pope speaks of how the Trinity is the source of everything, and that “*each creature bears in itself a specifically Trinitarian structure*” (no. 239). Here he draws on the teaching of Saint Bonaventure, another Franciscan saint.

## *VIII. Queen of All Creation*

Mary is the Mother and Queen of all creation, to whom we can turn with confidence. Together with Saint Joseph, she intercedes for the needs of our world.

## *IX. Beyond the Sun*

Pope Francis concludes by reminding us of our ultimate home: heaven, and the gift of eternal life.

## Questions for Reflection and Discussion

1. Considering the various points the Pope makes about changing our lifestyles, is there something concrete you plan to do in your own life? If so, what would that be?
2. What is the “ecological conversion” that Pope Francis speaks of? How is growth in the spiritual life and prayer related to concern for helping the environment?
3. Besides Saint Francis, the Pope mentions several other saints in this chapter. What do you find attractive about their example and way of life? Which saint appeals to you most?



4. How does a simple lifestyle help us to experience happiness and joy?
5. Looking at the encyclical as a whole, which part made the greatest impact on you?

---

FOR PRAYER AND MEDITATION

---

*A Cantic of Praise for the Gifts of Social Communication*

Based on the writings of Blessed James Alberione

*May you be praised, Lord God, for the Word of Sacred Scripture—bread for our minds, light for our lives.*

*We give you thanks for the talents and dedication of all who serve the truth in love, and for all whose technical and professional skills make possible the production of communication and sharing of wonderful things around the world.*

*May you be praised, Lord God, for the instruments that soar on the wings of the wind and provide each nation an immediate channel for news, views, and entertainment, and a means of offering to the listening world its own distinctive voice. Link us to all people in a solidarity of faith, hope, and love.*

*Thank you, Lord God, for the unending gifts of your creative Holy Spirit, who enables your sons and daughters to be on fire with your truth, beauty and goodness.*

*May the blind see, the deaf hear, and the poor receive justice through the proclamation of the Good News. May we rejoice in the God-given talents and creative gifts of those who promote the dignity of the human person and who build communion among peoples the world over through their dedication and love. Amen.*

