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# THE CARE OF CREATION

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# 1. INTRODUCTION

## 1.INTRODUCTION

This document is born as an answer to the thousands of voices listened during the **Synodal journey** (2022), in which the People of God asked the Church, clearly and repeatedly, to promote the care of the Planet as a creation of God. In the digital Sinodal listening we gathered more than **110.000 answers** to the Synod questions, and around 300.000 suggestions of action by the Church. One of them was precisely this point.

The purpose of this text is to offer concrete support to digital missionaries who, in their evangelization efforts on social media, wish to provide deeper guidance and answers to the questions and concerns of their communities **regarding the care of our common home**. It is not intended to be an academic or exhaustive treatise, but rather a practical, well-founded, and pastoral resource that inspires daily missionary work and helps to clearly communicate the central message: caring for the planet is caring for God's gift and living the faith in a consistent way.

We are at a decisive moment for humanity. Science warns that our decisions or omissions in these years will profoundly mark the present and future of the Earth. As believers, we recognize that the planet is not only our material home, but also the love letter that the Father has written to each of his children. In it, his goodness is manifested, and in it, we are called to read his imprint of love. However, this common home cries out because of the damage we have caused through the irresponsible and abusive use of the goods that God entrusted to us (LS, 2). Therefore, a response is urgently needed, one that, before being translated into policies or techniques, must spring from a **conversion of heart**. All true change begins in the depths of the person.

Caring for creation is a theme that permeates all dimensions of human life: social, economic, cultural, and spiritual. Therefore, it

challenges everyone, regardless of creed, culture, or geography. But for Christians, it has a particular meaning: caring for the earth is also caring for our relationship with God and with others.

## 16 challenges for the Catholic Church

Results of the Digital Synod

**The Church is all of us**  
Join the change

[imission.org](https://imission.org)

<h1>1.</h1> <p><b>Guidance in a changing and confusing world</b></p>		<h1>2.</h1> <p><b>Authenticity in Christian behavior</b></p>	
Christ as the reference	Less judgment, more forgiveness	Love and live according to the example set by Jesus	Respect towards the different ways of following Jesus
Address controversial issues (LGTBI, immigrants...)	Clarity regarding unjustifiable acts (abuse, corruption...)	Serving the poor and those in need	Caring for the planet, treating it as God's creation
Simple, humble, and committed to serving others	Open to listen to and dialogue with society	More places to encounter God	More and better faith education
New profile and role of clergy, laity and women	Seeks out youth and those who have become distanced	Experiential and illuminating masses	Search for God in others and yourself
<h1>3.</h1> <p><b>Exemplary and brave Church and representatives</b></p>		<h1>4.</h1> <p><b>More ways to reach God</b></p>	

SOURCE: Analysis of 300.000 change suggestions gathered through social media in the 5 continents



# 2. Seeing

The background is a gradient of orange and yellow. Large, white, semi-transparent shapes are overlaid, including a large 'M' shape on the right and a leaf-like shape on the left. A small white circle is visible on the far left edge.

## 2.SEEING

### • Current world situation: the ecological crisis

Humanity is going through a decisive moment in its history regarding the care of creation and our way of living within it. As Pope Francis reminds us in **Laudato si'** and **Laudate Deum**, this is not merely an ecological issue, but an integral crisis—deeply ethical, spiritual, social, and cultural. A crisis that affects us all. Within this broader ecological crisis, three interrelated and especially urgent dimensions emerge: the climate crisis, the biodiversity crisis, and the pollution crisis.

#### a) Climate crisis: the planet out of balance

In **Laudato si'**, Pope Francis denounces global warming as one of the most evident manifestations of irresponsible human action upon the Earth: “The climate is a common good, belonging to all and meant for all” (LS, 23). In **Laudate Deum**, eight years later, the tone becomes even more urgent: “We can no longer doubt that the consequences of climate change will increasingly prejudice the lives and families of many people” (LD, 2).

The climate crisis disrupts the balance of the world. “When we speak of climate change, we refer to a global reality—with constant local variations—that persists for several decades” (LD, 8). Behind all of this are human causes (burning fossil fuels: coal, oil, gas; CO<sub>2</sub> emissions and other greenhouse gases; intensive agriculture and deforestation; energy overconsumption and a technocratic model of development, etc.).

All of this has clear consequences:

- Rising sea levels and the disappearance of coastal areas
- Extreme weather events: droughts, hurricanes, heat waves, wildfires, or severe storms
- Direct impact on food security and access to water
- Climate migration and increased poverty

## **b) 1. The biodiversity crisis: the silenced cry of creatures**

In ***Laudato si'***, Pope Francis notes with concern the accelerated extinction of species: "Each year sees the disappearance of thousands of plant and animal species which we will never know, which our children will never see" (LS, 33).

Among the main causes are habitat destruction (deforestation, uncontrolled urbanization); soil and water pollution; the introduction of invasive species; hunting, fishing, and illegal trade in species; and industrial agriculture and monocultures.

All of this has clear consequences:

- Loss of essential ecological functions (pollination, water filtration, pest regulation)
- Collapse of entire ecosystems
- Instability in the food chain
- Greater poverty (especially) for rural communities

Every creature has value in itself, not merely instrumental value: "It is not enough... to think of different creatures merely as potential resources to be exploited, while overlooking the fact that they have value in themselves" (LS, 33).

## **c)1. The pollution crisis: the earth as a waste dump**

Pollution is one of the most visible forms of environmental degradation: "Exposure to atmospheric pollutants produces a broad spectrum of health hazards, especially for the poor" (LS, 20).

Each year, around 12 million tons of plastic enter the oceans.

**Laudate Deum** returns to this point to denounce the passivity of nations in the face of their global responsibilities: “The environment is a collective good, the patrimony of all humanity and the responsibility of everyone” (LD, 24).

The most evident causes of the pollution crisis are: the excessive production and consumption of plastics and non-biodegradable materials; the lack of adequate management of industrial and household waste; air pollution from industry, transport, and fossil energy; and toxic spills, mining, and electronic waste.

All of this has clear consequences:

- Respiratory conditions, cancers, and chronic diseases
- Soil degradation and groundwater contamination
- Plastics in oceans and food chains
- Environmental injustice

The accumulation of waste is also a symptom of the human heart. “The earth, our home, is beginning to look more and more like an immense pile of filth” (LS, 21).

**In conclusion:**

The three crises—climate, biodiversity, and pollution—are not independent or merely technical. Together they reveal a **profound rupture with the Creator, with creation, and with our neighbor**. We are facing an ethical and spiritual emergency that challenges every person, community, and institution. We are connected. This is not only a matter of political reforms, but a shared effort by all: an ecological conversion, that is, a new way of relating to nature and to one another. Therefore, we must (among other things): stop deforestation, change our mode of production and consumption, generate electricity without fossil fuels, treat water as a scarce resource, and always seek the common good.

- **Social dimension: the cry of the poor**

Both **Laudato si'** and **Laudate Deum** stress that the ecological crisis cannot be separated from the social crisis. There is an intimate

relationship between the poor and the fragility of the planet: “There are not two separate crises, one environmental and the other social, but rather one complex crisis which is both social and environmental” (LS, 139).

This integral vision calls for an integral ecology, recognizing that the degradation of nature affects the most vulnerable sectors more deeply.

### **a) The poor: victims of environmental injustice**

The poorest are those who pollute the least and yet are the most affected by the effects of climate change, pollution, and biodiversity loss. “Among the most abandoned and maltreated of our poor is the oppressed and devastated earth, which ‘groans in travail’ (Rom 8:22 in LS, 2).

Impacts such as difficulty accessing drinking water, forced migration, illnesses due to pollution, and many others affect the poorest disproportionately. “A true ‘ecological debt’ exists, particularly between the global North and South” (LS, 51).

In *Laudate Deum*, this critique becomes more direct toward powerful countries that block climate agreements for economic interests. And this falls on everyone.

### **b) The cry of the poor is the cry of the earth**

This is not only about saving species or ecosystems, but about restoring human dignity and fighting a system that produces exclusion and destruction. “The cry of the earth and the cry of the poor are one and the same” (LS, 49). We cannot wait any longer.

Ecological conversion is a call to change lifestyles, economic policies, and forms of production that cause ecological and social injustice.

“We cannot presume to heal our relationship with nature and the environment without healing all fundamental human relationships” (LS, 119).

- **What does science say?**

Despite those who deny it or minimize it, there is a scientific consensus on climate change and biodiversity loss.

There is an anthropogenic climate change, caused mainly by the use of fossil fuels. There is a loss of biodiversity—irreversible in many cases—with consequences for ecosystems. There is widespread pollution—air, water, and soil—and all of this affects the poor especially.

The planet has its limits, and we are exceeding them because of today's development model and consumption. Francis calls us to take international scientific reports seriously, such as those of the IPCC (Intergovernmental Panel on Climate Change), and to stop discrediting science for economic or ideological interests (LD, 15).

"What is happening is laden with consequences. It is no longer a question of remote possibilities" (LD, 17).

- **Key resources**

**a) "The Letter": an audiovisual resource that touches, awakens, and mobilizes**

"The Letter" (2022) is a documentary produced by the *Laudato si'* Movement, in collaboration with the Vatican and YouTube Originals. Inspired by the encyclical *Laudato si'*, it presents the testimony of five people from very different backgrounds, all impacted by the ecological crisis (a scientist couple, a young activist from India, an Indigenous leader from the Amazon, a climate refugee from Senegal, and Pope Francis as a witness). "The Letter":

- Humanizes the climate crisis: it puts a face to suffering
- Brings together science, faith, and action
- Promotes intergenerational, intercultural, and interreligious dialogue
- Motivates people to commit through everyday actions
- Opens us to recognize our collective responsibility

It is freely available on YouTube and is offered in several languages<sup>1</sup>.

## **b) The social voice: listening before speaking**

Amid the noise of the world, there are voices that are not heard in the media or in halls of power: a mother displaced by drought; a farmer without water because of climate change; a young Indigenous person watching their forest razed; a child breathing polluted air; a family that has lost everything due to floods or fires; a young person who, leaving everything behind, must climb into a small boat in search of work; etc. They are not statistics or numbers—they are people, and they could also be you. The ecological crisis does not affect everyone equally, even though the poor are the first to suffer and the last to be heard. It is urgent to move from:

- indifference → listening
- numbers and analysis → active compassion
- passivity → commitment

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<sup>1</sup> <https://www.youtube.com/watch?v=Rps9bs85BII>

# 3. JUDGING

### 3. JUDGING

Caring for creation is not only a technical or environmental issue, but a call that challenges every area of human life. Faith offers us a deeper perspective: it reminds us that true ecological conversion begins in the human heart, and that caring for our common home is an essential part of our Christian faith<sup>2</sup>.

- **Sacred Scripture and the Magisterium**

Chapter 2 of *Laudato si'* is a true compendium of the theology of creation and helps us understand the profound significance of this theme for faith. Inspired by that chapter, some of the most important points are highlighted here.

The book of Genesis tells how, at the end of creation, "God saw everything that he had made, and indeed, it was very good" (Gen 1:31). Every human being is created out of love, made in the image and likeness of God (Gen 1:26), and therefore possesses an incomparable dignity: "he is not just something, but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons"<sup>3</sup> (LS, 65). The prophet Jeremiah reminds us that God knew us even before forming us in our mother's womb (cf. Jer 1:5): "each of us is the result of a thought of God. Each of us is willed, each of us is loved, each of us is necessary"<sup>4</sup> (LS, 66).

Scripture teaches that human life is grounded in three essential relationships: with God, with our neighbor, and with the earth. Sin broke this harmony and turned the mission of caring for creation into a conflicted relationship (LS, 66). That is why Scripture reminds us: "The earth is the Lord's" (Ps 24:1); "To the Lord your God belong heaven and the heaven of heavens, the earth with all that is in it" (Deut 10:14).

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<sup>3</sup> John Paul II, Message for the World Day of Peace 1990, 15: AAS 82 (1990), 156

<sup>4</sup> Catechism of the Catholic Church, 357.

<sup>5</sup> Benedict XVI, Homily at the Solemn Beginning of the Petrine Ministry (24 April 2005): AAS 97 (2005), 711.

The earth precedes us and has been given to us (**LS**, 67).

The Bible shows that everything is interconnected (**LS**, 91), and therefore its legislation included norms also in favor of animals: “If you see your brother’s donkey or ox fallen on the way, you shall not ignore it” (Deut 22:4; cf. **LS**, 68).

Other living beings have value before God. “By their mere existence they bless him and give him glory”,<sup>5</sup>for the Lord rejoices in all his works (cf. Ps 104:31). The human being, then, is not the absolute owner, but a steward called to respect creation and its internal laws, because “by wisdom the Lord founded the earth” (Prov 3:19). The Church affirms that creatures do not exist only to serve human beings, but have value in themselves—the importance of creatures beyond their usefulness.<sup>6</sup>The Catechism reminds us that “each creature possesses its own particular goodness and perfection... Each reflects in its own way a ray of God’s infinite wisdom and goodness. Man must therefore respect the particular goodness of every creature, to avoid any disordered use of things”<sup>7</sup>(**LS**, 69).

### a)“One just person is enough for there to be hope”

The stories of Cain and Abel and of Noah show that caring for life and creation is inseparably linked to justice and fraternity (**LS**, 70). The story of Noah reminds us that there is always the possibility of a new beginning: one just person is enough for there to be hope (**LS**, 71). The God who creates is the same God who liberates and saves: “Ah, Lord God! It is you who made the heavens and the earth by your great power and by your outstretched arm... Nothing is too hard for you... And you brought your people Israel out of the land of Egypt with signs and wonders” (Jer 32:17, 21; cf. **LS**, 73). The best way to curb the human claim to dominate everything is once again to acknowledge God as the sole Creator and Lord (**LS**, 75).

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<sup>5</sup> Catechism of the Catholic Church, 2416.

<sup>6</sup>German Bishops’ Conference, *Zukunft der Schöpfung – Zukunft der Menschheit. Erklärung der Deutschen Bischofskonferenz zu Fragen der Umwelt und der Energieversorgung* (1980), II, 2.

<sup>7</sup> Catechism of the Catholic Church, 339.

God has joined us so closely to the world around us that the desertification of the soil is like a disease for each of us, and we can mourn the extinction of a species as if it were a mutilation.<sup>8</sup> When the heart is authentically open to a universal communion, nothing and no one is excluded from that fraternity. The heart is one, and the same misery that leads to mistreating an animal soon manifests itself in our relationship with other people (cf. LS, 92). Any cruelty toward any creature “is contrary to human dignity”.<sup>9</sup>

Creation can only be understood as a gift flowing “from the outstretched hand of the Father of all” (LS, 76). Each creature is the object of his tenderness: “Even the fleeting life of the least of beings is the object of his love” (LS, 77). The entire universe is journeying toward fullness in

God, already attained by the risen Christ, the axis of all history (LS, 83). Therefore, while the human being has a privileged place as the image of

God, each creature has its own meaning in the divine plan. The soil, the water, the mountains—everything is a caress of God (cf. LS, 84–85). God has written a precious book, “whose letters are the multitude of created things present in the universe”.<sup>10</sup> Together they reflect God’s inexhaustible richness (LS, 86). Hence the conviction that we are all part of one universal family, united by invisible bonds that call us to a humble and respectful communion (LS, 89).

## **b) Jesus and creation**

Jesus himself taught this way of seeing. He invited people to contemplate God as a Father who cares for all his creatures: “Look at the

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<sup>8</sup> Exhort. ap. *Evangelii gaudium* (24 november 2013), 215: AAS 105 (2013), 1109.

<sup>9</sup> Catechism of the Catholic Church, 2418.

<sup>10</sup> John Paul II, *Catechism* (30 january 2002), 6: *L’Osservatore Romano*, ed. weekly edition in Spanish (1 February 2002), p. 12.

air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them” (Mt 6:26; cf. LS, 96). Jesus lived in harmony with creation, far from any contempt for matter. He worked wood with his hands, in daily contact with God’s handiwork (LS, 98). Saint Paul adds that “all things were created through him and for him” (Col 1:16), and that creation “has been groaning in labor pains” (Rom 8:22), waiting together with humanity for redemption. The world is not a mere stage for our lives, but part of the divine plan that culminates in Christ.

Nature is also a place of God’s presence: within every creature dwells his life-giving Spirit, calling us into relationship with him<sup>11</sup> (LS, 88). Recognizing this does not mean divinizing the earth or diminishing human dignity (LS, 90); rather, it means rediscovering that communion with creation is part of Christian spirituality. Moreover, the ecological crisis strikes the poor with greater force, so every ecological proposal must integrate social justice and respect for the most vulnerable (LS, 93). We fall into reductionism when proposals for conserving creation fail to include social justice and peace.<sup>12</sup>

## • 1.Laudato si’ in continuity with the Church’s Magisterium

Caring for creation is not new in the Church: it is present from the Bible, which presents the earth as God’s gift entrusted to humanity (Gen 2:15), sings to the Creator in the Psalms (cf. Ps 104), and shows in Christ the one who reconciles all things (Col 1:16–20). The Fathers of the Church and saints such as Saint Francis of Assisi extended this tradition, seeing in nature a sign of divine goodness and a call to universal fraternity. In contemporary times, the Magisterium has increasingly made this awareness explicit. *Gaudium et Spes* (1965) recalled our responsibility in the use of created goods; Paul VI spoke of the “ecological question” (**Octogesima Adveniens**, 1971);

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<sup>11</sup> Cf. National Conference of the Bishops of Brazil, *The Church and the Ecological Question* (1992), 53–54

<sup>12</sup> Cf. Dominican Episcopal Conference, *Pastoral Letter On the Relationship Between Humanity and Nature* (21 January 1987)

Saint John Paul II noted that “environmental degradation threatens peace” and spoke of a “human ecology” (**Centesimus Annus**, 1991); and Benedict XVI emphasized that creation expresses a “plan of love and truth” (**Caritas in Veritate**, 2009).

Pope Francis took a decisive step with **Laudato si'** (2015), the first encyclical devoted entirely to ecology. In it he develops **integral ecology**, uniting environment, social justice, economics, and spirituality. What is new is not the topic itself—already present in tradition—but the centrality and urgency with which it is proposed. Later documents such as **Querida Amazonia** (2020), **Fratelli Tutti** (2020), and **Laudate Deum** (2023) have deepened this path even further.

### 3. 1. The Season of Creation: mystery and gift

The **Season of Creation** is a special period of prayer and action for our common home, celebrated each year from **September 1 to October 4**, in communion with Christian churches worldwide. Its origin dates to 1989, when the Orthodox Patriarch Dimitrios I established September 1 as a day of prayer for creation. The Catholic Church officially joined in 2015 after **Laudato si'**, when Francis established the World Day of Prayer for the Care of Creation, later extending it through the feast of Saint Francis of Assisi (October 4), the patron saint of ecology.

This season has a strongly **ecumenical** character and combines prayer, liturgy, reflection, campaigns, and community actions. The spirituality that animates it is grounded in two truths: creation is a **mystery** and it is a **gift**. Mystery, because in it God's loving presence and creative wisdom are revealed: “All things were created in Christ and for Christ” (Col 1:16). Gift, because what exists does not belong to us as absolute property, but is a present entrusted to humanity to cultivate and safeguard (Gen 2:15).

As Pope Francis reminds us: “The world is a gift which comes from the outstretched hand of the Father of all” (LS 76). Therefore, the Season of Creation invites us to praise God for the work of his hands, to live a grateful relationship with the earth, and to commit ourselves to its care—not through domination, but through shared responsibility.

# 4. ACTING

## 4. ACTING

- **What does nature have to do with evangelization?**

Evangelizing is not only speaking about God, but living him with our whole life. Franciscan spirituality already reminds us: “Evangelize all the time, and if necessary, use words.” In other words, let us proclaim with our actions, decisions, and choices of consumption the Good News for all creation: “Proclaim the Gospel to every creature” (Mk 16:15).

This implies that all creation is part of God’s redemptive plan. The natural world is not only the “setting” for human history, but part of the history of salvation.

Caring for nature is a concrete way of living the commandment of love: “Love for society and commitment to the common good are outstanding expressions of a charity which affects not only relationships between individuals but also macro-relationships, social, economic and political ones” (LS, 231).

The beauty of creation is a form of revelation. Many people encounter God through contact with nature. “The contemplation of creation allows us to discover in each thing a teaching which God wishes to hand on to us” (LS, 85).

To evangelize today, then, means making Christ known not only with words, but also with concrete actions of care, respect, and responsibility toward creation. Proclaiming the Kingdom of God is, at the same time, proclaiming the possibility of a profound reconciliation between God, humanity, and the earth.

- **Propuestas y líneas de acción: 3 pilares**

- a) Conversión ecológica**

Ecological conversion is a call to transform our relationship with God, with others, and with creation. Pope Francis insisted that it is not only about

adopting sustainable practices, but about a change of heart and conscience that recognizes the fragility of the planet and the dignity of the poorest. This conversion is spiritual and ethical: it involves living with gratitude, humility, and respect for life in all its forms. Education and spirituality are essential means for cultivating this awareness and motivating a concrete commitment to protecting creation (LS, 217; LD, 73).

## **b) Lifestyles**

Lifestyles represent the practical application of ecological conversion in everyday life. There is a need to reduce excessive consumption, favor clean energy, promote sustainable mobility, and choose responsible habits of food and production. Changing lifestyles is not only an individual matter, but an act of solidarity with present and future generations, reflecting consistency between faith and daily practice.

Adopting sustainable ways of life is also a form of evangelization, showing love for God by caring for his creation (LS, 211–212; LD, 45). In the midst of the crisis, the Earth invites us to wake up—to care for it, learn from it, and live in harmony, so that life not only continues, but flourishes in its fullness.

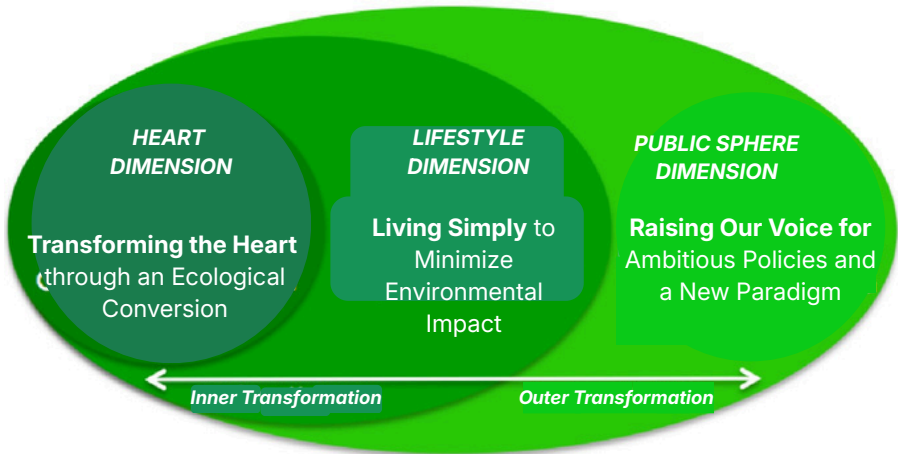
## **c) Public advocacy**

Public advocacy means bringing ecological awareness and Christian values into the social and political sphere. Pope Francis has consistently encouraged us to participate in collective decisions, influence environmental policies, and support laws that protect natural resources and the rights of the poor. This action does not seek only technical solutions; it is a witness of faith that promotes justice, solidarity, and the common good, reminding us that protecting creation is everyone's responsibility (LS, 180–181; LD, 24).

## **d) Conclusions**

These pillars are deeply connected to the three dimensions proposed by Pope Francis in *Laudato si'*.

These pillars are deeply connected to the three dimensions proposed by Pope Francis in *Laudato si'*<sup>13</sup>.



**Figure 1. The three dimensions of the *Laudato si'* call to action.**

necesaria a la ecología humana”, Biblioteca de Autores Cristianos (Madrid, 2018).

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<sup>13</sup> Insua, Tomás, “*Laudato Si'*: Caring for Our Common Home, a Necessary Conversion to Human Ecology”, Biblioteca de Autores Cristianos (Madrid, 2018).

# 5. KEY ACTIONS

## 5. KEY ACTIONS

- **Promote “The Letter”**

The documentary inspired by *Laudato si'* is a concrete action to raise awareness in communities and individuals about the ecological crisis and its social dimension. By showing testimonies of those who directly suffer the impacts of climate change, biodiversity loss, and pollution, “The Letter” humanizes the crisis and motivates people to act with solidarity and responsibility<sup>14</sup>.

- **Promote the Feast of Creation and the Season of Creation**

Celebrating creation is an act of faith that connects spirituality and care for the planet. This celebration, initially encouraged by the Orthodox churches and commemorated on September 1, has gained strength over the past three decades and, since 2015, has become a concrete reference point for the Catholic Church. The Feast of Creation reminds us that all nature is a gift and a mystery that we must safeguard, and it offers us a liturgical and communal space to celebrate, reflect, and commit ourselves to integral ecology<sup>15</sup>.

- **Training courses for *Laudato si'* Animators**

There is a course accessible to everyone to train leaders and animators, raising awareness and multiplying social, pastoral, and educational impact.

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<sup>14</sup> The documentary can be watched for free at: <http://www.TheLetterFilm.org/es>  
Official tráiler : <http://youtu.be/13EBHebH17Y>

<sup>15</sup> For more information about the Season of Creation, you can visit the following page: <https://www.feastofcreation.com/es>

The Laudato si' Animator course consists of 4 or 5 90-minute sessions over one month, combining theoretical and practical training<sup>16</sup>.

## The time to “make a mess”

After discovering this urgency proclaimed by justice, it is time to put into practice in our lives the steps proposed for caring for the planet as God's creation. “The urgency to act is gigantic, given the bleak scientific evidence and the unjust nature of the ecological crisis”<sup>17</sup>.

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<sup>16</sup> Available at: <http://www.AnimadoresLaudatoSi.org>

<sup>17</sup>Insua, Tomás, “Laudato Si’: Caring for Our Common Home, a Necessary Conversion to Human Ecology”, Biblioteca de Autores Cristianos (Madrid, 2018).

# 6.NEXT STEPS AFTER LAUDATO SI

## 6. NEXT STEPS AFTER LAUDATO

The encyclical *Laudato si'* was not a finishing point, but the beginning of a journey that the Church has continued to deepen through gestures, documents, and concrete actions. Since then, the popes have continued to promote awareness and the practice of caring for our common home.

### Pope Francis

- **2015 – *Laudato si'***

The first papal document devoted entirely to ecology. It presents **integral ecology**, which unites environment, social justice, economics, and spirituality.

- **2015 – Institutionalization of the Season of Creation**

It officially recognizes **September 1** as the World Day of Prayer for the Care of Creation, integrating it into a period that culminates with the feast of Saint Francis of Assisi (October 4).

- **2019 – Synod for the Amazon**

It places at the center the defense of biodiversity and Indigenous peoples.

- **2020 – Querida Amazonia**

It sets forth an “ecological dream” that defends the Amazon as the heritage of all humanity.

- **2020 – *Fratelli Tutti***

It links universal fraternity with the responsibility to care for the earth.

- **2023 – *Laudate Deum***

It complements *Laudato si'* with a more urgent tone regarding the climate crisis and the failure of international agreements, calling for global political action.

## Papa León XIV

- **2025 – Mass for the care of creation**

He approves in the Roman Missal a new **votive Mass** dedicated to the care of creation. The first celebration took place in Castel Gandolfo, with a call to ecological conversion.

- **2025 – Message “Seeds of peace and hope”**

For the World Day of Prayer for the Care of Creation: he denounces the exploitation of nature and calls for renewed hope.

- **2025 – Letter to the Scouts of France**

He underscores the urgency of an integral ecological education in the face of biodiversity loss, inequality, and challenges related to water and energy.

- **2025 – Integral Ecology Center “Borgo Laudato si”**

He inaugurates in Castel Gandolfo a space for formation, spirituality, and sustainability as a **living laboratory of integral ecology**.

- **2025 – Video message to Catholic universities**

On the 10th anniversary of Laudato si’, he encourages the preparation of concrete action proposals on the road to COP30.

# 7.CONCLUSIONS

## 7. CONCLUSIONS

Caring for the planet is not a secondary option in Christian life, but a concrete expression of our faith. All creation is a gift of God that reveals his love and wisdom, and its safeguarding has been entrusted to us from the beginning. Today, faced with a global ecological crisis that affects the climate, biodiversity, and the health of the planet, we are called to a profound conversion of heart that renews our relationships with God, with others, and with the earth itself. This transformation begins within, but it is expressed in daily decisions, lifestyles, and concrete commitments.

Faith helps us look at reality with hope, but also with responsibility. It is not only about preserving landscapes or species, but about healing a wounded relationship and restoring the social justice that springs from the Gospel. The poorest suffer the consequences of this crisis the most, and therefore the Christian response cannot be partial or indifferent. An authentic integral ecology, as Pope Francis proposes, unites care for our common home with the defense of human dignity, promoting a more just, fraternal, and supportive world.

The Church is called to be a sign and leaven of this change. To evangelize today means announcing Christ also through our way of living in the world—how we consume, produce, and organize ourselves as a community. Through prayer, education, civic participation, and public advocacy, we can sow seeds of ecological conversion. Creation waits and groans, but it also sings: if we care for it, it will flourish. May each of our gestures be a response of love to the Creator and a testimony of hope for future generations.

# 8. AUTHORS AND COLLABORATORS OF THIS DOCUMENT

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