

L'HERITAGE DE LAUDATO SI'

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Avant Laudato Si'

Mise en réseau et d'initiatives coordonnées par Pax Christi

Réflexion avec rencontres européennes et Appel de Klingenthal (dimension interreligieuse)

Campagnes "Vivre autrement" (2005 à 2013) autour de Noël principalement avec 25 partenaires

Divers groupes dont l'Association Oecuménique pour le Respect de la création, l'atelier Chrétiens Coresponsables de la Création (CVX), Chrétiens et pic de pétrole, le réseau Gubbio...

Quelques penseurs et passeurs

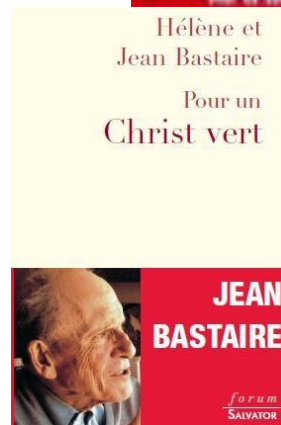
Hélène et Jean Bastaire, Jean-Marie Pelt, Mgr René Coste, François Euvé, Elena Lasida...

Cahiers de St Lambert et blog Eglises et Ecologie (P. Dominique Lang)

Sur le plan institutionnel

Antenne environnement et modes de vie présidée par Mgr Stenger

Publication Enjeux écologique pour l'avenir , 2012, CEF



Des initiatives

2011 et 2015 :
2000 personnes
à St Etienne



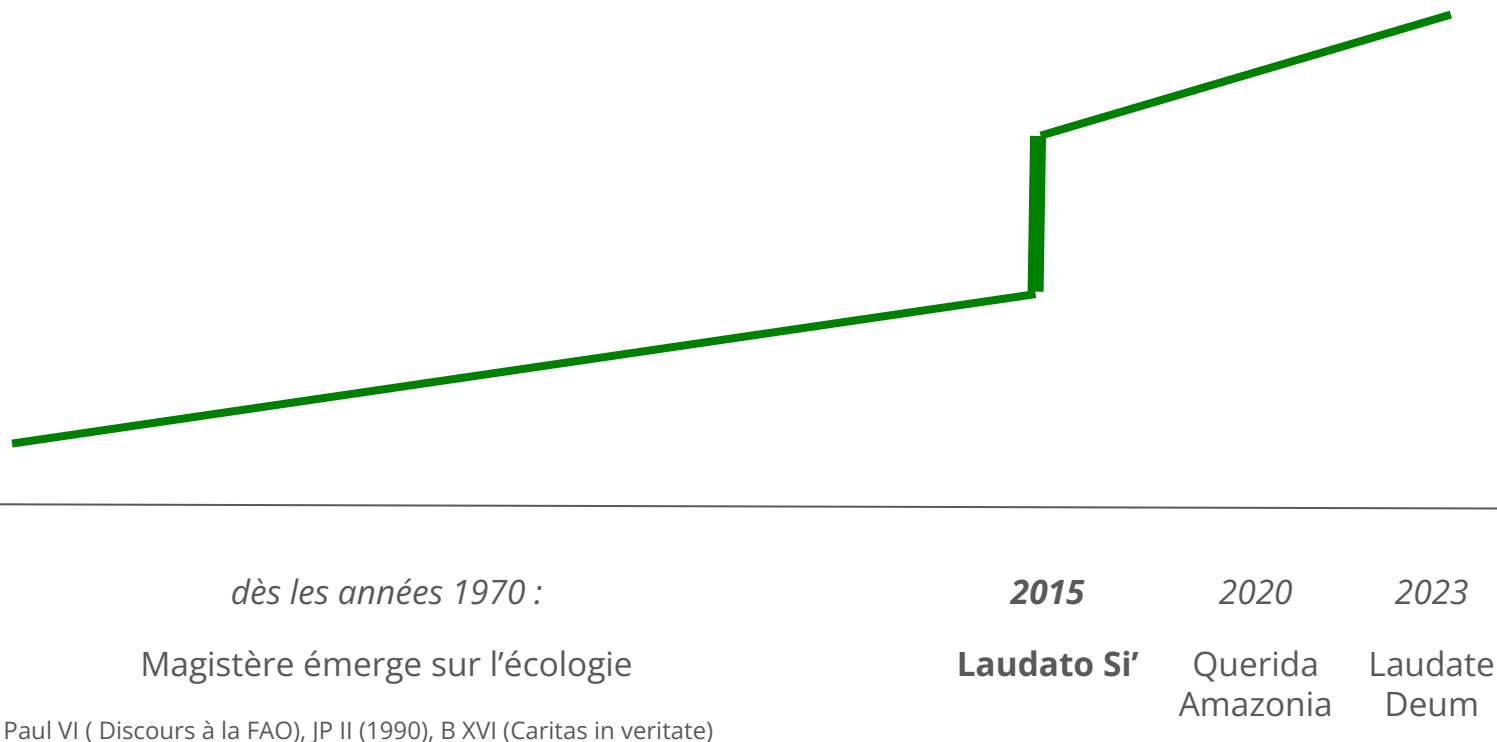
2012 Chrétiens Unis pour la Terre
Mise en réseau des acteurs chrétiens
de l'écologie via "Maison Commune"



2014 : Marche pour le
climat et Jeûne



Dans ce continuum, Laudato Si fait faire un bond



1- LE SUJET DE L'ÉCOLOGIE DEVIENT LÉGITIME

Avant Laudato Si', peu de personnes/lieux sont réceptifs :

- “L'écologie est un luxe de pays riches, de personnes riches et éduquées”
- “L'écologie n'a rien à voir avec la foi”
- “Le temps pour la Création n'est pas dans la liturgie”

Laudato Si' reçoit un accueil fracassant :

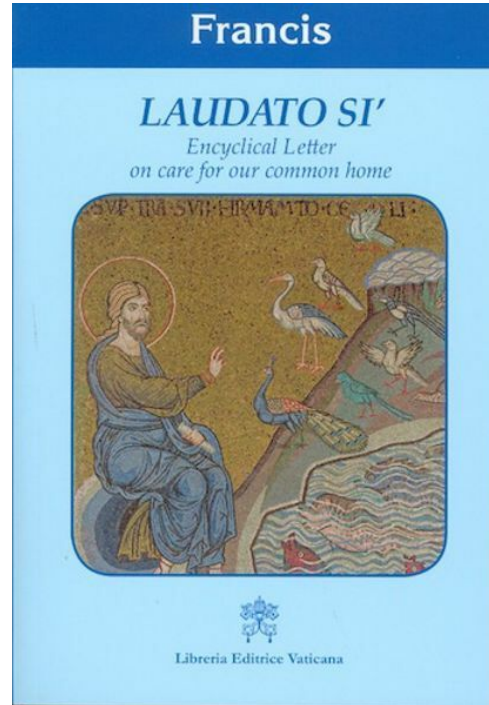
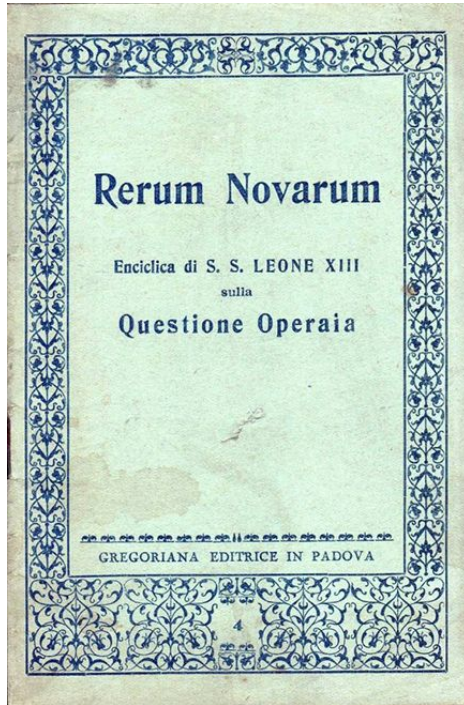
Lu et discuté, bestseller (150 000)

Philosophe français : Edgar Morin : « l'encyclique Laudato Si' est peut-être l'acte 1 d'un appel pour une nouvelle civilisation »

Beaucoup experts (W Sachs) que “jamais encyclique a eu une telle diffusion aussi vite”

...Qui se conjugue en France avec la Cop21

Laudato Si' , une transformation analogue à Rerum Novarum



- Prend fortement en compte les “signes des temps”.
- Marque une étape de la Doctrine sociale de l’Eglise catholique
- Largement discutée, y compris en dehors du monde catholique
- Contenu riche et innovant

Laudato Si' développe la pensée catholiques sur l'écologie

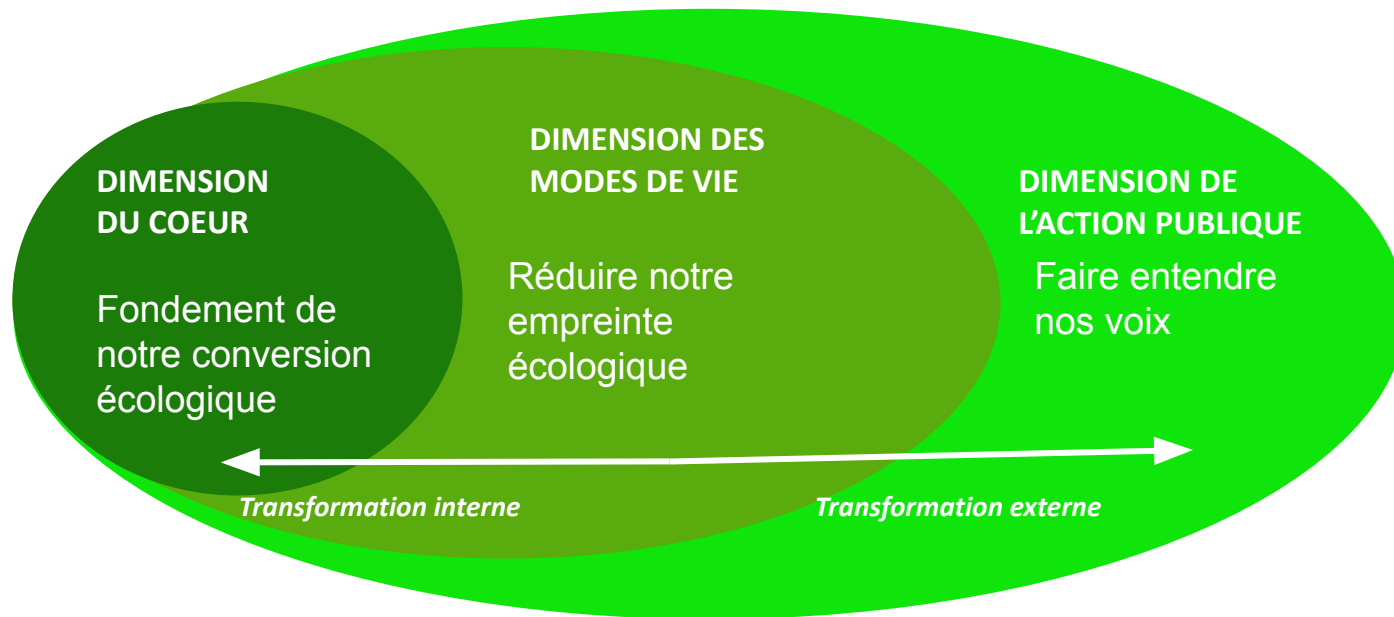
TRADITION

- Éléments de magistère
- Ecritures
- Saints
- *Au-delà :*
 - Déclarations de conférences épiscopales
 - Patriarche oecuménique

NOUVEAUTÉ

- "Écologie Intégrale"
- "Clameur de la terre et des pauvres"
- "Tout est lié"
- "Paradigme technocratique"
- "Spiritualité écologique" (appuyant " Conversion écologique")
- Renforcement de la théologie de la Création

2. L'ÉCOLOGIE INTÉGRALE SE DÉPLOIE SUR TROIS DIMENSIONS DE TRANSFORMATION



CERCLE #1: CONVERSION ECOLOGIQUE



“la crise écologique est un appel à une profonde conversion
intérieure... une conversion écologique.”

– Laudato Si’ 217

Accepter la transformation, apprendre, rayonner

Eglise verte

Animateurs Laudato Si' formés chaque année



CERCLE #2: SOUTENABILITÉ



“L’humanité est appelée à prendre conscience de la nécessité de réaliser des changements de style de vie, de production et de consommation,”

– Laudato Si’ 23

Ecoresponsabilité : Eglise Verte, Plateforme d'Action Laudato Si'



Démarrer la démarche

Don et cotisation

Espace communautés labellisées



Qui sommes-nous ? ▾

Ambassadeurs ▾

Boîte à outils

Actualités ▾

Agenda ▾

Nous contacter

Label général



Paroisses et églises locales



Les déclinaisons



Associations



Congrégations apostoliques



Monastères



Familles



Depuis 2021, en France : 84 institutions dont 14 diocèses

Mondialement 20 millions de personnes dont 700 congrégations

Depuis 2017, plus de 1000 communautés accompagnées :
paroisses, associations, congrégations...



DICATÉRIE POUR LE SERVICE DU
DÉVELOPPEMENT
HUMAIN
INTEGRAL



S'inscrire

Connexion

Français ▾

QUI NOUS SOMMES

RESSOURCES

AGIR

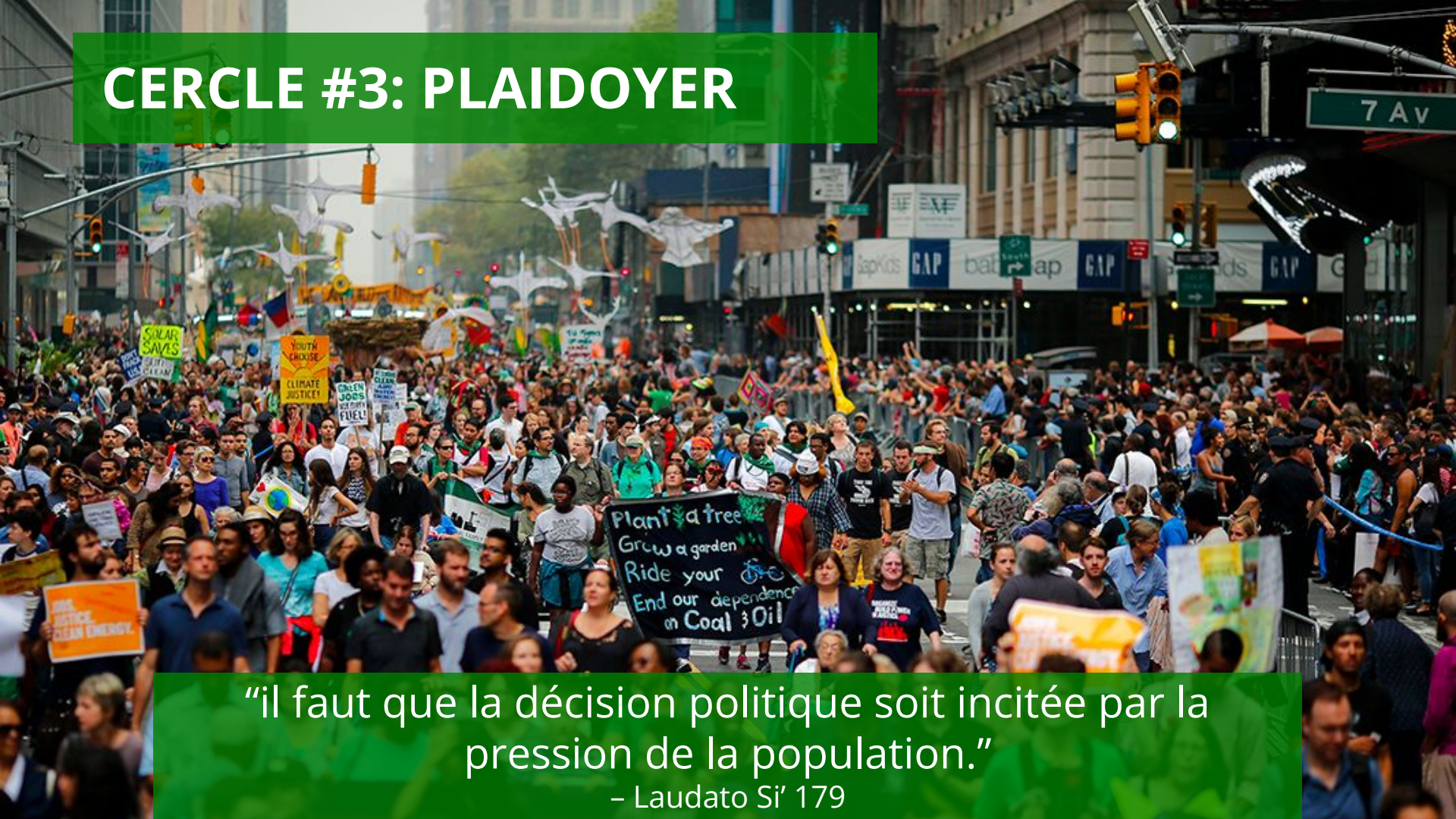
NOTRE IMPACT

ACTUALITÉS ET ÉVÉNEMENTS

Plateforme d'action Laudato Si'

Outils pratiques pour protéger notre maison commune

CERCLE #3: PLAIDOYER



"il faut que la décision politique soit incitée par la pression de la population."

– Laudato Si' 179

Faire entendre nos voix par les décideurs politiques et économiques

- Interpeller les grandes entreprises (Total, CA...)
- SORTIR DES INVESTISSEMENTS FOSSILES : 384 structures dont 5 françaises (2 diocèses et une congrégation en 2024)
- Adresses au Président de la République en amont des COP (CEF, CECEF, CRCF)



3. L'écologie intégrale de plus en plus structurée - un écosystème se met en place

- **Académique :**
 - *Diplôme interuniversitaire d'écologie intégrale (Fac. Loyola + Un. catho de Lille)*
 - *Chaire Laudato Si aux Bernardins (Bruno Latour),*
 - *Diplôme des universités grégoriennes de Rome (puis en ligne aussi), Laudato Si research Institute d'Oxford et bien d'autres*
- **"Terrain" :**
 - *Movement Laudato Si', Chrétiens unis pour la terre, groupes militants comme Lutte & contemplation, Parcours Christ vert, Église verte*
 - *Courant pour une écologie humaine, Revue Limite(s)*
- **Structuré Vatican : Dicastère au développement humain intégral (comprenant l'écologie)**
- **Initiatives Conf évêques France : Cycle synodal, Lettres apostoliques d'évêques, observatoires, 70 Référents écologie intégrale**
- **Mouvements d'Eglise intégré cette dimension : SC, CCFD, Arche, Apprentis Auteuil, Scouts et Guides de France**
- **Congrégations : instauré écologie intégrale dans les grandes orientations (international puis provinces)**
- **Institutions internationales : ELSiA (European Laudato Si Alliance), REPAM (réseau d'Eglise pan-Amazonien), REBAC (Bassin du Congo), etc**
- **Rendez-vous : Temps pour création (1er sept-4octobre), Journée de prière pour la création, etc**
- **Artistique:** Film "La Lettre", expositions etc.

Assemblée de Lourdes : 1 évêque 1 laïc ou laïque

3 ans de rencontres, d'auditions,
de réflexion



Temps pour la création se développe



Déclaration papale et oecuménique
annuelle



Des centaines d'initiatives

DE BEAUX FRUITS JUSQU'ICI



4- Malgré les avancées, des limites

Etude ELSiA :

LS a influencé 95%
des structures
36% changements
majeurs
80% action
collaboratives
50% s'engagent dans
la durée
Mais surtout
bénévoles
faibles moyens



RAPPEL DE L'URGENCE DE CRISE CLIMATIQUE : LAUDATE DEUM 2023

“Huit années se sont écoulées depuis que j’ai publié la Lettre encyclique Laudato si’, voulant partager avec vous tous, frères et sœurs de notre planète éprouvée, mes profondes préoccupations concernant la sauvegarde de la Maison commune. Mais je me rends compte au fil du temps que nos réactions sont insuffisantes alors que le monde qui nous accueille s’effrite et s’approche peut-être d’un point de rupture” (LD 2)

L'ESPÉRANCE MALGRÉ TOUT



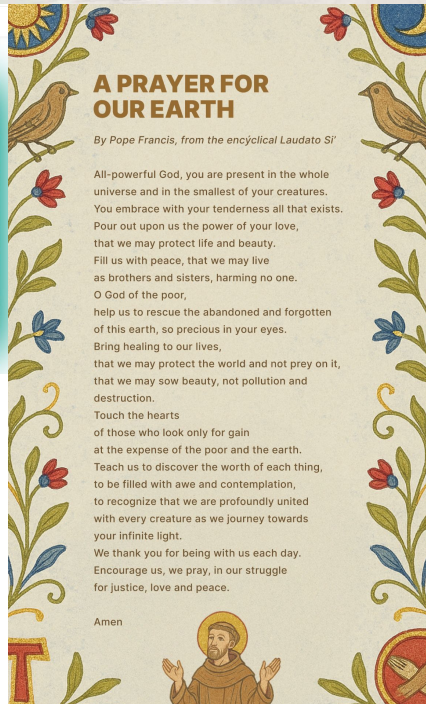
“Nous savons que les choses peuvent changer” (LS 13)

ETUDE PARLONS CLIMAT

26% de Français et 44% des catholiques ont entendu parler de Laudato Si (17% voient bien ce dont il s'agit) donc...

=> il reste beaucoup à faire !

...S'informer, se former, s'engager, travailler, déplacer son épargne, réduire son empreinte, porter par la prière, porter par ses moyens matériels...



ET MAINTENANT ?



“Il y a tant de choses que l'on peut faire” (LS 180)

MERCI

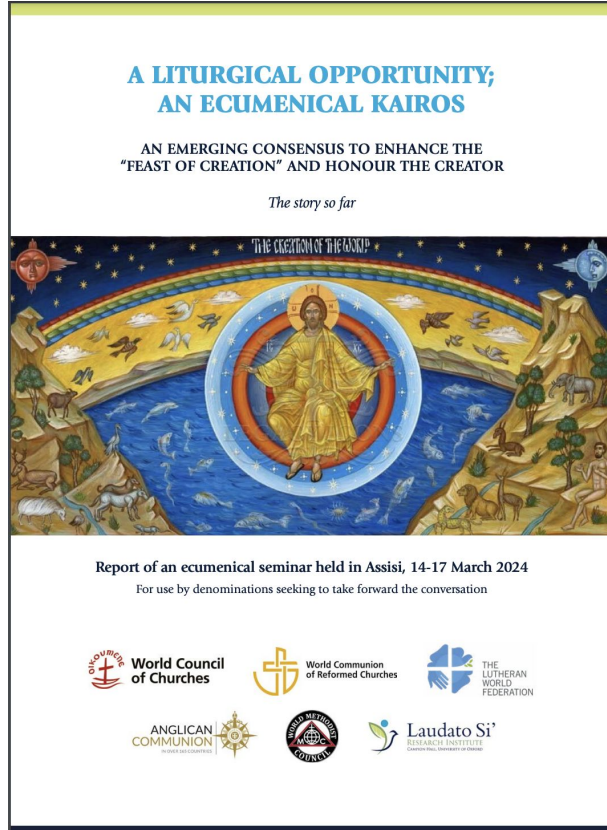
LAUDATO SI'!

laura@laudatosimovement.org

CONFERENCE OECUMENIQUE D'ASSISE 2024



NEXT STEP #3: START CONVERSATIONS NATIONALLY



Resources available:

- [Assisi report](#)
- [Theological paper](#)



The Holy See

MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE CELEBRATION OF THE WORLD DAY OF PRAYER FOR THE CARE OF CREATION

1 SEPTEMBER 2016

Show Mercy to our Common Home

United with our Orthodox brothers and sisters, and with the support of other Churches and Christian communities, the Catholic Church today marks the World Day of Prayer for the Care of Creation. This day offers individual believers and communities a fitting opportunity to reaffirm their personal vocation to be stewards of creation, to thank God for the wonderful handiwork which he has entrusted to our care, and to implore his help for the protection of creation as well as his pardon for the sins committed against the world in which we live." [1]

It is most encouraging that concern for the future of our planet is shared by the Churches and Christian communities, together with other religions. Indeed, in past decades numerous efforts have been made by religious leaders and organizations to call public attention to the dangers of an irresponsible exploitation of our planet. Here I would mention Patriarch Bartholomew of Constantinople who, like his predecessor Patriarch Demetrios, has long spoken out against the sin of harming creation and has drawn attention to the moral and spiritual crisis at the root of environmental problems. In response to a growing concern for the integrity of creation, the Third European Ecumenical Assembly in Sibiu in 2007 proposed celebrating a "Time for Creation" during the five weeks between 1 September (the Orthodox commemoration of God's creation) and 4 October (the commemoration of Francis of Assisi in the Catholic Church and some other Western traditions). This initiative, supported by the World Council of Churches, has since inspired many ecumenical activities in different parts of the world. It is also encouraging that throughout the



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MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE WORLD DAY OF PRAYER FOR THE CARE OF CREATION

1 SEPTEMBER 2020

"You shall thus hallow the fifth year
and you shall proclaim a jubilee throughout the land
at all its inhabitants.
It shall be a jubilee for you."
(Lev 25:10)

Dear Brothers and Sisters,

Each year, particularly since the first day of September is celebrated by the Christian family as the World Day of Prayer for the Care of Creation and the beginning of the Season of Creation, which concludes on the feast of Saint Francis of Assisi on the fourth of October. During this period, Christians worldwide renew their faith in the God of creation and join in prayer and work for the care of our common home.

I am very pleased that the theme chosen by the ecumenical family for the celebration of the 2020 Season of Creation is *Jubilee for the Earth*, precisely in this year that marks the fifth anniversary of Earth Day. In the Holy Scriptures, a jubilee is a sacred time to remember, return, release, restore and rejoice.

1. A Time to Remember

We are invited to remember above all that creation's ultimate destiny is to enter into God's eternal



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A JOINT MESSAGE OF POPE FRANCIS AND ECUMENICAL PATRIARCH BARTHOLOMEW ON THE WORLD DAY OF PRAYER FOR CREATION

1 SEPTEMBER 2017

The story of creation presents us with a panoramic view of the world. Scripture reveals that, "in the beginning," God intended humanity to cooperate in the preservation and protection of the natural environment. At first, as we read in Genesis, "no plant of the field was yet in the earth and no herb of the field had yet sprung up – for the Lord God had not caused it to rain upon the earth, and there was no one to till the ground" (2:5). The earth was entrusted to us as a sublime gift and legacy, for which all of us share responsibility until, "in the end", all things in heaven and on earth will be restored in Christ (cf. Eph 1:10). Our human dignity and welfare are deeply connected to our care for the whole of creation.

However, "in the meantime," the history of the world presents a very different context. It reveals a morally decaying scenario where our attitude and behaviour towards creation obscures our calling as God's co-operators. Our propensity to interrupt the world's delicate and balanced ecosystems, our insatiable desire to manipulate and control the planet's limited resources, and our greed for limitless profit in markets – all these have alienated us from the original purpose of creation. We no longer respect nature as a shared gift; instead, we regard it as a private possession. We no longer associate with nature in order to sustain it; instead, we lord over it to support our own constructs.

The consequences of this alternative worldview are tragic and lasting. The human environment and the natural environment are deteriorating together, and this deterioration of the planet weighs upon the most vulnerable of its people. The impact of climate change affects, first and foremost, those who live in poverty in every corner of the globe. Our obligation to use the earth's goods responsibly implies the recognition of and respect for all people and all living creatures. The urgent call and challenge to care for creation are an invitation for all of humanity to work towards sustainable and integral development.

Therefore, united by the same concern for God's creation and acknowledging the earth as a



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A JOINT MESSAGE FOR THE PROTECTION OF CREATION

For more than a year, we have all experienced the devastating effects of a global pandemic—all of us, whether poor or wealthy, weak or strong. Some were more protected or vulnerable than others, but the rapidly-spreading infection meant that we have depended on each other in our efforts to stay safe. We realized that, in facing this worldwide calamity, no one is safe until everyone is safe, that our actions really do affect one another, and that what we do today affects what happens tomorrow.

These are not new lessons, but we have had to face them anew. May we not waste this moment. We must decide what kind of world we want to leave to future generations. God mandates differently, we must choose life.

Remember is celebrated by many Christians as the Season of Creation, an opportunity to pray for the protection of our common home. As word leavers prepare to meet in Jerusalem at Glasgow to discuss the future of the planet, we are reminded of the words of the prophet Isaiah: "The earth will be filled with the knowledge of the glory of the Lord, as the waters surround the city" (Isaiah 60:1). The earth will be filled with the knowledge of the glory of the Lord, as the waters surround the city. The importance of such unity.

In our common Christian tradition, the Scriptures and the Saints provide illuminating perspectives to comprehending both the realities of the present and the promise of something better than what we see in the moment. The Scriptures and the Saints provide illuminating perspectives to comprehending both the realities of the present and the promise of something better than what we see in the moment. The Scriptures and the Saints provide illuminating perspectives to comprehending both the realities of the present and the promise of something better than what we see in the moment. The Scriptures and the Saints provide illuminating perspectives to comprehending both the realities of the present and the promise of something better than what we see in the moment.



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MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE WORLD DAY OF PRAYER FOR THE CARE OF CREATION

1 SEPTEMBER 2018

Dear brothers and sisters,

On this Day of Prayer, I wish first to thank the Lord for the gift of our common home and for all those men and women of good will committed to protecting it. I am likewise grateful for the many projects aimed at promoting the study and the safeguarding of ecosystems, for the efforts being made to develop more sustainable agriculture and more responsible nutrition, and for the various educational, spiritual and liturgical initiatives that involve Christians throughout the world in the care of creation.

It must be acknowledged that we have not succeeded in responsibly protecting creation. The environmental situation, both on the global level and in many specific places, cannot be considered satisfactory. Rightly, there is a growing sense of the need for a renewed and sound relationship between humanity and creation, and the conviction that only an authentic and integral vision of humanity will permit us to take better care of our planet for the benefit of present and future generations. For "there is no ecology without an adequate anthropology" (*Laudato Si'*, 118).

On this *World Day of Prayer for the Care of Creation*, which the Catholic Church for several years now has celebrated in union with our Orthodox brothers and sisters and with participation of other Churches and Christian communities, I would like to draw attention to the question of water. It is a very simple and precious element, yet access to it is, sadly, for many people difficult if not impossible. Nonetheless, "access to 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. Our world owes a great social debt towards the poor who lack access to drinking water.



The Holy See

MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE WORLD DAY OF PRAYER FOR THE CARE OF CREATION

1st September 2022

Dear brothers and sisters!

"Listen to the voice of creation" is the theme and invitation of this year's Season of Creation. The ecumenical phase begins on 1 September with the World Day of Prayer for the Care of Creation, and continues on 4 October with the feast of Saint Francis. It is a special time for all Christians to pray and work together to care for our common home. Originally inspired by the Ecumenical Patriarchate of Constantinople, this Season is an opportunity to cultivate our "ecological conscience" (predicted by Saint Paul VI back in 1970 [1]). As we respond to the "ecological conscience" predicted by Saint Paul VI back in 1970 [1], we are reminded of the words of the prophet Isaiah: "The earth will be filled with the knowledge of the glory of the Lord, as the waters surround the city" (Isaiah 60:1). The earth will be filled with the knowledge of the glory of the Lord, as the waters surround the city. The importance of such unity.

"Spring awareness that we are not disconnected from the rest of creatures, but joined in a splendid universal communion" (cf. 220). For the followers of Christ in particular, this luminous experience reinforces our awareness that "all things have been brought through him, and without him not one thing came into being" (John 1:3) in the *divine breath*. Our prayer encircles us in the great cathedral of creation, and reweaves in the "grandiose cosmic choir" [2] made up of countless creatures, all singing the praises of God. Let us join Saint Francis of Assisi in singing: "Praise be to you, my Lord, for all your creatures" (cf. *Cantic of Brother Sun*). Let us join the psalmist in singing, "Let everything that breathes praise the Lord!" (Ps 150:6).



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MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE WORLD DAY OF PRAYER FOR THE CARE OF CREATION

1 SEPTEMBER 2019

"And God saw that it was good" (Gen 1:25). God's gaze, at the beginning of the Bible, rests lovingly on his creation. From habitable land to life-giving waters, from fruit-bearing trees to animals that share our common home, everything is read in the eyes of God, who offers creation to men and women as a precious gift to be preserved.

Tragically, the human response to this gift has been marked by sin, selfishness and a greedy desire to possess and exploit. Egoism and self-interest have turned creation, a place of encounter and sharing, into an arena of competition and conflict. In this way, the environment itself is endangered: something good in God's eyes has become something to be exploited in human hands. Deterioration has increased in recent decades: constant pollution, the continued use of fossil fuels, intensive agricultural exploitation and deforestation are causing global temperatures to rise above safe levels. The increase in the intensity and frequency of extreme weather phenomena and the desertification of the soil are causing immense hardship for the most vulnerable among us. Melting of glaciers, scarcity of water, neglected water basins and the considerable presence of plastic and microplastics in the oceans are equally troubling, and testify to the urgent need for interventions that can no longer be postponed. We have caused a climate emergency that gravely threatens nature and life itself, including our own.

In effect, we have forgotten who we are: creatures made in the image of God (cf. Gen 1:27) and called to dwell as brothers and sisters in a common home. We were created not to be tyrants, but to be at the heart of a network of life and love, to cooperate with nature lovingly joined together for us by our Creator. Now is the time to rediscover our vocation as children of God, brothers and sisters, and stewards of creation. Now is the time to repent, to be converted and to return to our roots. We



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MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE WORLD DAY OF PRAYER FOR THE CARE OF CREATION

1st September 2023

Dear brothers and sisters!

"Let Justice and Peace Flow" is the theme of this year's ecumenical Season of Creation, inspired by the words of the prophet Amos: "Let justice flow on like a river, righteousness like a never-falling stream" (5:24).

The executive image used by Amos shows us what God desires: God wants justice to reign; it is as essential to our life as God's children made in his likeness as water is essential for our physical survival. This justice must flow forth wherever it is needed, neither remaining hidden deep beneath the ground nor vanishing like water that evaporates before it can bring sustenance. God desires everyone to strive to be just in every situation, to live according to his laws and thus to flow like a never-falling stream, nourishing humanity and all creatures.

A beautiful summer day in July, 2022, during my pilgrimage to Canada, I reflected on this on the banks of the St. Lawrence River in the city of Montreal. That lake has been a place of pilgrimage for many generations, surrounded by the beauty of forests. I thought, how many hearts have come here with anxious longing, weighed down by life's burdens, and found by these waters consolation and strength to carry on their journey. Invented in creation, we can also sense another healing, the maternal heartbeat of the earth. Just as the hearts of beings in the womb beat in harmony with those of their mothers, so we, in order to grow properly, need to harmonize our own rhythms of life with those of creation, which gives us life" [1].

During this Season of Creation, let us dwell on those heartbeats: our own and those of our mothers and grandmothers, the heartbeat of creation and the heartbeat of God. Today they do not

Since 2015, annual papal messages for Creation Day have deepened LS's legacy and nourished action