

# Laudato si'



Community Use Edition  
of the Encyclical  
“Praise Be to You, My Lord”

---



Title: *Laudato si'. Community Use Edition of the Encyclical "Praise Be to You, My Lord"*.  
Original title: *Laudato si'. Versión de uso comunitario de la encíclica "Alabado seas, mi Señor"*.  
First Edition: Bogotá DC, september 2025.

## **Executive Board of the Latin American and Caribbean Episcopal Council – CELAM**

**Card. Jaime Spengler**  
President

**Msgr. José Luis Azuaje**  
First Vice President

**Msgr. José Domingo Ulloa Segundo**  
Second Vice President

**Msgr. Santiago Rodríguez**  
President of the Council for Economic Affairs

**Msgr. Lizardo Estrada**  
Secretary General

**Rev. Eric García Concepción**  
Assistant Secretary General

**Msgr. Ricardo Morales**  
Coord. Knowledge  
Management Center Council

**M.A. Guillermo Sandoval**  
Director of the Knowledge  
Management Center

**Msgr. Daniel Francisco Blanco**  
Coord. Center for Communication Council

**Dr. Óscar Elizalde Prada**  
Director of the Center for Communication

**Author**  
Aníbal Pastor N.

**Layout and Cover Design**  
Dora Milena Moreno Gamba

**Contributing Inputs**  
Comisión Episcopal para la  
Pastoral Social de Perú - CEAS

**Illustrations**  
AnSerAI25 (with AI support)

**General Direction**  
MA. Guillermo Sandoval

**Translation**  
Fredy Orlando Parra

**Editorial Direction**  
Dr. Óscar Elizalde Prada

**Production**  
CELAM Knowledge Management Center  
CELAM Communication Center

**Drafting review**  
MA. Adriana Moreno García

© Latin American and Caribbean Episcopal Council CELAM  
Avenida Boyacá N° 169D-75  
Postal code 111166 PBX: 601 484 5804  
celam@celam.org  
www.celam.org  
Bogotá, D.C. 2025

This publication has obtained the necessary ecclesiastical licenses.



# Summary

Presentation .....	4
Introduction .....	5
<b>Chapter 1.</b> O que está acontecendo à nossa casa.....	7
<b>Chapter 2:</b> The Gospel of creation.....	11
<b>Chapter 3:</b> The human roots of the ecological crisis .....	15
<b>Chapter 4:</b> An integral ecology.....	19
<b>Chapter 5:</b> Some guidelines and action .....	22
<b>Chapter 6:</b> Ecological education and spirituality .....	25
Prayers to be used in group reflection sessions .....	28
Glossary .....	32

# Presentation

More than ten years after its publication by Pope Francis, the encyclical *Laudato si'* grows ever more relevant. This enduring significance stems primarily from the vision it offers of our reality, a reality that, unfortunately, continues to deteriorate in the realm of integral ecology.

Pope Francis's proposal transcends time and extends into the future. For this reason, we offer to our communities and pastoral ministers throughout Latin America and the Caribbean a foundational text for understanding and living out the Church's mission in today's world. Like the apostolic constitution *Praedicate evangelium*, the encyclical *Laudato si'* is not merely a document for specialists, but a light that illuminates the path of every baptized.

Pope Francis reminds us that caring for our common home, renewing our ecclesial structures, and living synodality are all part of one and the same call: to proclaim the Gospel with joy and hope, drawing near to the lives of people and of nature, because we are a single "whole" in the work of God.

This effort at synthesis, promoted by the CELAM Knowledge Management Center, seeking to present the content in simple and clear language, so that it may be understood and shared within faith communities, in parish life, and in the many places where the Holy Spirit continues to inspire commitment and hope.

To this end, two essential sources have been used: Pope Francis's encyclical itself, and an initial synthesis prepared several years ago by the Episcopal Commission for Social Action of the Peruvian Bishops' Conference (CEAS), to whom we also extend our gratitude.

As missionary disciples of hope, we are invited to allow ourselves to be challenged by this social teaching of the Pope, and to translate it into concrete acts of service, justice, and fraternity.

May this resource help us rediscover the beauty of creation and, above all, care for it responsibly, in the spirit of Saint Francis of Assisi.

Fraternally,

**Most Lizardo Estrada Herrera**

Auxiliary Bishop from Cuzco (Perú)  
CELAM General Secretary

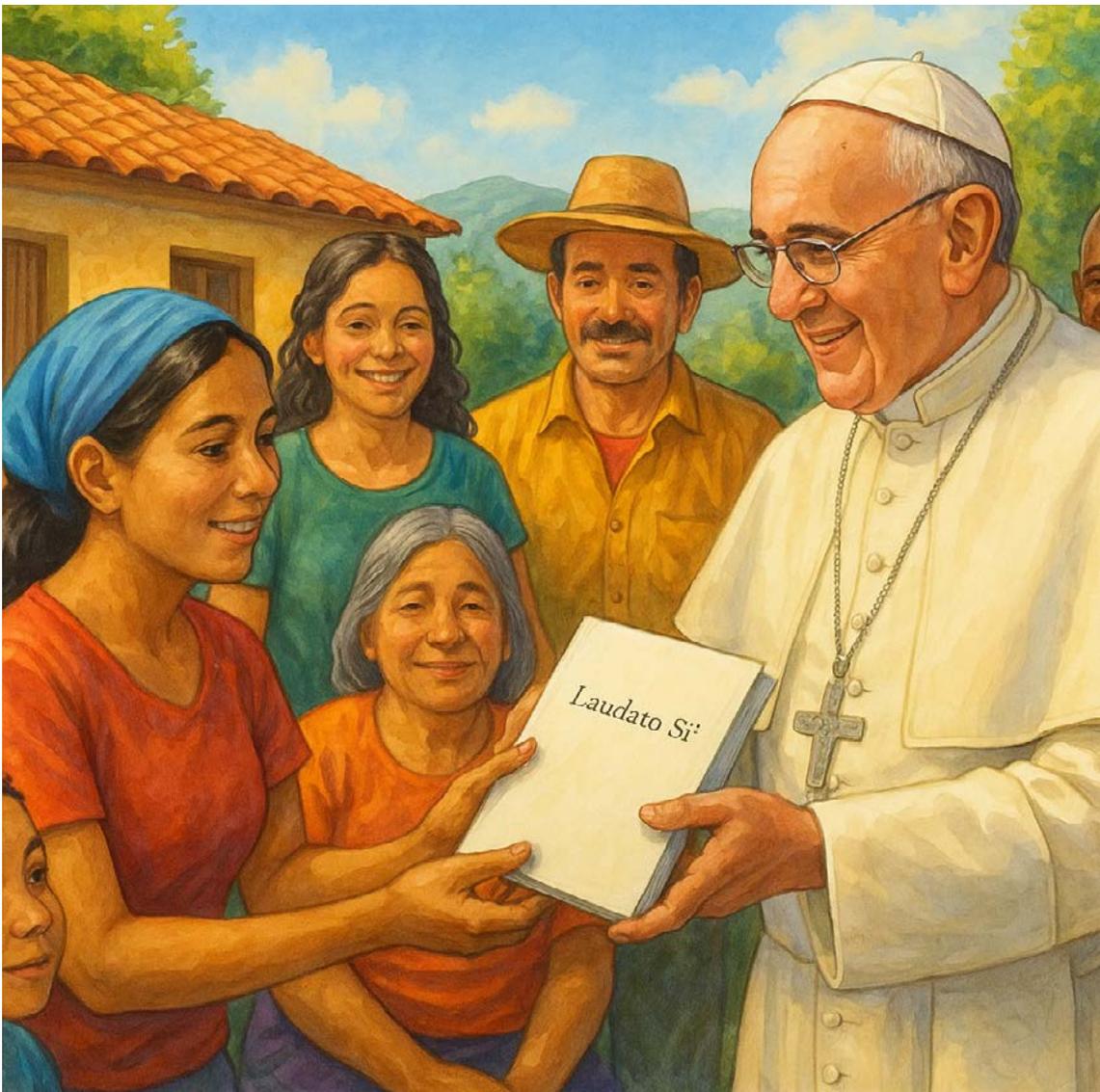
## IMPORTANT

The essential full reading of the encyclical letter *Laudato si'* is available at the following link:

[https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20150524\\_enciclica-laudato-si.html](https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html)

[← Summary](#)

# Introduction



Pope Francis opens *Laudato si'* with a song of praise and thanksgiving.

He takes up the words of Saint Francis of Assisi:

*"Laudato si', mi' Signore"*, "Praise be to you, my Lord"

in this way, the saint of universal fraternity recognized all creatures as sisters and brothers, reflecting the love of the Creator.

In that same spirit, the encyclical invites us to see the world not as an object of consumption, but as a common home that welcomes all.

The Pope points out that the earth "groans in labor pains," for it is suffering deep wounds: pollution, waste, climate change, loss of biodiversity, and the deterioration of human life.

These wounds fall most heavily on the poor, who bear the least responsibility for environmental destruction. From the very beginning, Francis emphasizes that the crisis is not merely ecological, but also human, social, and spiritual.

The cry of the Earth and the cry of the poor are one and the same. Therefore, our response cannot be reduced to mere technical fixes, but must include a profound conversion of heart, a change of lifestyle, and a transformation of social structures.

The encyclical speaks to everyone: believers and non-believers alike, political leaders and ordinary citizens, calling forth a global awareness and a universal solidarity.

# Chapter 1

## What is happening in our home (N.º 17-61)



Francis begins his reflection  
by describing the present state of the planet  
as one who sees his own home in danger.  
These are not abstract data,  
but concrete realities affecting  
the daily lives of millions of people.

The air, water, and soil  
suffer from the accumulation of waste,  
from a throwaway culture,  
and from the indiscriminate use of plastics and toxic substances.

The climate is a common good,  
yet the emission of greenhouse gases causes  
global warming, the melting of ice, and rising sea levels  
impacting above all the poorest.

## The Water Issue

Access to clean drinking water is an essential human right.  
Yet millions lack safe access,  
and economic interests continue  
to push for the privatization of this vital resource.  
Waste, pollution, and scarcity  
threaten entire populations  
and fragile ecosystems.

## Loss of Biodiversity

Thousands of species disappear every year,  
taking with them irreplaceable genetic and cultural wealth.  
Tropical forests, coral reefs,  
and other unique ecosystems are at risk.  
Every creature has intrinsic value  
and reflects the wisdom of God.  
Their extinction impoverishes our world  
and reveals humanity's profound irresponsibility.

## Deterioration of Human Life Quality

Unplanned urban growth  
leads to overcrowding, pollution, insecurity,  
and a lack of communal spaces.  
Technology does not always improve life

when it is not oriented toward the common good.  
A consumerist lifestyle breeds inner emptiness  
and a deep sense of disconnection.

## Global Inequality

Wealthy nations are responsible  
for a large part of global pollution,  
yet the consequences fall disproportionately on the poorest,  
who have fewer resources to adapt.  
The ecological debt between the Global North and South  
is a reality that demands justice.

## The Weakness of Responses

Although international agreements exist,  
their implementation remains insufficient  
and is often undermined by economic interests.  
Politics proves weak in the face of financial powers.  
There is a lack of decisive will to transform  
models of production and consumption.

## Diversity of Opinions

Not everyone shares the same diagnosis.  
Some place their trust solely in technical solutions  
and downplay the severity of the crisis.  
Others believe the crisis is exaggerated or even fabricated.  
Yet scientific evidence  
clearly demonstrates the gravity of the situation.  
The Pope calls for an honest  
and open debate grounded in solid data.

## In summary

The first chapter of *Laudato si'* is like an X-ray of a wounded Earth, revealing clearly that the crisis is global, human, and ethical.

It does not seek to arouse fear,  
but rather to awaken responsibility in each one of us.

## Reflection

1. What feelings arise in us when we see the Earth suffering from pollution, deforestation, and climate change?
2. In what way do our daily choices—about consumption, waste, transportation, and more—help or harm our common home?
3. What concrete actions can we take together with our families or communities to care better for the environment?

[← Summary](#)

## Chapter 2

### The Gospel of creation (N.º 62-100)



## The Wisdom of the Biblical Accounts

God created the world and saw that it was very good (cf. *Gen* 1:31).  
Every person is created out of love,  
not as an object, but as someone with inherent dignity.  
One need not be a believer to care for the Earth,  
but we Christians have a special responsibility.  
The original harmony was broken  
when we sought to take the place of God.  
The command to “have dominion over the Earth” (cf. *Gen* 1:28)  
was misinterpreted as a license to exploit creation,  
forgetting the rights of all creatures.  
The Pope denounces “tyrannical anthropocentrism,”  
which places the human being at the absolute center,  
forgetting that the intelligence we have received  
should serve to respect nature  
and preserve its balance.

## The Mystery of the Universe

Nature is not merely an object of analysis,  
but a gift from God.  
Each creature is loved and holds a unique place in the world.  
The prophets reminded us that the God who saves  
is the same God who created the universe.  
When we accumulate goods without limit,  
our freedom breeds injustice and violence.  
No living being may be treated as a mere resource.  
Jesus calls us to be servants of all (cf. *Mt* 20:26),  
including in our relationship with all other creatures.

## The Message of Each Creature

Human beings are made in the image of God,  
and every creature fulfills its purpose.  
God loves each being  
as one feels tenderness for the land of one’s birth.  
The account of creation  
is a beautiful book in which divinity is reflected.  
To contemplate it  
leads us to recognize the divine message  
and to worship God,  
as Saint Francis did in his Canticle:  
“Praise be to you, my Lord, through all your creatures.”

## A Universal Communion

All creatures share the same origin  
and form a universal family.  
The extinction of a single species is a loss for all.  
Justice, peace, and care for creation are inseparable.  
To love our brothers and sisters  
also means fostering a fraternal relationship  
with the sun, the moon, and the Earth.

## The Common Destination of Goods

The Earth is a shared inheritance,  
and its fruits belong to everyone.  
Ecology must include social justice  
and defense of the poorest.  
To deny the universal destination of goods  
is a sin against the commandment "You shall not kill."

## The Gaze of Jesus

Private property only makes sense  
within the context of the common good.  
To use it solely for the benefit of a few is grave injustice.  
The environment is the heritage of all humanity  
and a shared responsibility.  
Jesus taught us to see creation  
as a reflection of the Father's love:  
he calmed the sea and the wind,  
showed tenderness toward creatures,  
and in his resurrection  
assured us that the entire universe will reach its fulfillment in Him.

## In summary

The Gospel of creation teaches us that all life is a gift, and that we are called to a relationship of care and fraternity with all creatures.

The Christian faith urges us to recognize the dignity of every human being, the common destination of goods, and the universal communion of creation—the spiritual foundation of all integral ecology.

## Reflection

1. What does the Bible teach us about the beauty and value of creation?
2. How can we recognize God in the natural world around us?
3. In what way can we live as “brothers” and “sisters” to all creatures, rather than as their masters?

[← Summary](#)

## Chapter 3

### The human roots of the ecological crisis

(N.° 101-136)



## Technology: Creativity and Power

Humanity has achieved extraordinary technical mastery, from nuclear energy to computing and biotechnology. Technology is a gift from God, a manifestation of human creativity, yet when used apart from ethical values, it becomes a dangerous power. Not every advancement means true progress.

## The Globalization of the Technocratic Paradigm

A logic has taken hold in which technology becomes the absolute criterion, subordinating both economy and politics. Human beings present themselves as masters and judges of nature, evaluating everything solely by its immediate utility. This paradigm leads to unlimited consumption, the exploitation of resources, and the illusion of infinite growth on a finite planet.

## Anthropocentric Reduction

The error is not in placing the human person at the center, but in doing so in a distorted way—separated from God, from others, and from creation. This leads to a despotic anthropocentrism that justifies domination and exploitation. We forget that every creature has intrinsic value, and that caring for the Earth is a prerequisite for human life itself.

## Practical Relativism

When humanity takes the place of God, everything becomes negotiable: from the dignity of the person to the fate of nature itself. Thus, forms of corruption multiply human trafficking, organ trade, violence against life, unlimited experimentation, and the discarding of human beings and entire species.

## The Need for Integral Ecology

True progress demands that science be integrated with ethics, economy with solidarity, and technology with contemplation. It is not a matter of rejecting technology, but of directing its use toward the common good. The Pope invites us to move beyond the obsession with productivity through a gaze shaped by universal fraternity.

## The Value of Human Labor

Work is a participation in God's creative work. It is not merely a means to produce and consume, but a path to dignity and personal fulfillment. Yet the technocratic paradigm reduces labor to a mere cog within a productive system driven by efficiency and profitability at any cost. Thus, the logic emerges of replacing people with machines, forgetting that employment is woven into the social fabric.

## Innovation and Responsibility

Scientific advances must be guided by a profound sense of responsibility. Biotechnology, genetic engineering, and Artificial Intelligence offer immense possibilities, but without ethical discernment, they risk undermining human life and dignity. Science must serve the human person and creation not the other way around.

## Caring for Human Freedom

True freedom does not consist in having unlimited power, but in choosing the good. The technocratic culture tends to impose a uniform vision, erasing diversity and weakening personal responsibility. Francis reminds us that humanity is capable of mastering its technical power and guiding it toward a future of justice, peace, and care for our common home.

## In summary

The ecological crisis has its roots in a way of thinking in which we believe technology can do everything, and that human beings are the absolute masters of the world. Only a conversion to integral ecology where technology is placed at the service of human dignity and the common good will enable progress to become fullness of life for all.

## Reflection

1. Why is it dangerous to think that human beings are the absolute masters of the planet?
2. How can we use science and technology without destroying nature?
3. What does it mean to place the dignity of the person and the common good above money and power?

[← Summary](#)

# Chapter 4

## An integral ecology (N.º 137-162)



Francis proposes an **integral ecology** that encompasses multiple dimensions:

- environmental, economic, and social;
- cultural;
- and everyday life.

It is not merely a matter of caring for nature, but of recognizing that everything is interconnected.

## Environmental, Economic, and Social Dimension

Environmental justice entails social justice: the degradation of nature affects the poor first and foremost. There are not two separate crises, one environmental and one social but rather a single, intertwined socio-environmental crisis. Caring for the Earth demands a change in lifestyles, in models of production and consumption.

## Cultural Dimension

Each people has its own way of relating to creation. The loss of traditions and languages also means losing unique ways of caring for the environment. Globalization must not erase cultural diversity, but rather respect and value the roots and identities of peoples.

## Everyday Life

The environment in which we live directly affects our well-being. Cities should be planned to foster community life, access to nature, and the dignity of all. Housing, transportation, and public spaces are integral parts of daily life ecology.

## The Common Good and Intergenerational Justice

Creation is a shared gift, destined for everyone. The common good calls for responsibility and participation. Justice also extends to future generations: we cannot mortgage the planet by leaving our children a degraded world.

## In summary

Integral ecology proposes a new way of seeing, one that unites the care for nature, justice for the poor, respect for cultures, and the building of a dignified life for all.

## Reflection

1. What relationship exists between caring for nature and caring for people?
2. How does poverty simultaneously affect the lives of communities and the environment?
3. What examples of “integral ecology” can I recognize in our neighborhood, school, workplace, or community?

← Summary

## Chapter 5

### Some guidelines and action (N.º 163-201)



The Pope invites us to move from reflection to action.  
No single person or institution  
can face the ecological crisis alone:  
a shared path is required.

## Dialogue in International Politics

The environmental problem is global  
and demands global agreements.  
National interests must be overcome,  
and a commitment made to international cooperation  
that respects the common good  
and the most vulnerable nations.

## National and Local Politics

Every government must legislate and enforce regulations  
to protect our common home,  
without submitting to short-term logic.  
Politics should seek broad and lasting consensus,  
going beyond electoral cycles.

## Economy and Dialogue with Science

The economy must be integrated with ethics and ecology.  
Not everything technically possible is morally acceptable.  
It is essential to promote clean energy,  
reduce pollution,  
and ensure sustainable development.  
Science and politics,  
in dialogue,  
can offer concrete solutions.

## Religion and Education

Religions offer an ethical and spiritual motivation  
for caring for the Earth.  
Environmental education,  
in schools and in families,  
should foster simple habits:  
reducing consumption, recycling,  
valuing water, and respecting life

## In summary

Francis calls for a common effort:  
international dialogue,  
responsible policies,  
solidarity-based economies,  
civic commitment,  
and ecological education.  
Only in this way will it be possible  
to face the environmental crisis  
as one human family.

## Reflection

1. What responsibilities do governments and institutions have in caring for the planet?
2. How can we—as citizens—demand and contribute to just decisions regarding ecology?
3. What does it mean to work together as a human family to face a crisis that affects us all?
4. What commitments are we personally willing to make to care for our common home?

## Chapter 6

### Ecological education and spirituality (N.º 202-246)



The Pope concludes his encyclical inviting us to an **ecological conversion** that transforms both personal and communal life. External changes alone are not enough; an inner change is required, one that springs from faith and from the awareness of being creatures loved by God.

## Education for New Habits

Environmental education must begin in the family, continue in schools, and extend to the media, catechesis, and social organizations. It is not merely about transmitting information, but about forming habits:

- reducing consumption,
- recycling,
- using water and energy moderately,
- caring for public spaces.

These small gestures build a culture of care.

## Ecological Spirituality

The Christian faith offers deep motivations: the world is God's creation, and every being is an object of divine love. Recognizing this fosters gratitude and simplicity. An ecological spirituality helps us overcome consumerism and find joy in life's simplicity, cultivating a sense of wonder before creation.

## A Sober and Solidary Way of Life

The Pope proposes a lifestyle that values inner peace and fraternity more than the accumulation of goods. Happiness does not lie in having more, but in sharing and living in harmony with others and with nature. Christian spirituality is expressed in daily gestures of sobriety and solidarity.

## Communal Conversion

Ecological conversion is not merely individual:  
it must be lived out in communities  
capable of bringing about cultural and social change.  
Parishes, movements, and associations  
can become spaces for fostering shared responsibility  
and launching initiatives of solidarity  
in defense of our common home.

## The Sacraments and Prayer

The Eucharist  
is where creation reaches its highest expression:  
bread and wine, fruit of the earth and human labor,  
are transformed into the presence of Christ.  
Prayer,  
especially praise and thanksgiving,  
opens the heart  
to recognize that all is God's gift,  
and strengthens our commitment  
to justice and care for creation.

### In summary

Francis concludes *Laudato si'*  
by calling for a profound change of mind and heart.  
Education, spirituality, and communal commitment  
are essential paths for living in gratitude and responsibility,  
caring for our common home as one human family.

## Reflection

1. What new habits can we adopt to care better for creation (recycling, saving water, planting trees, etc.)?
2. How can our faith help us live with greater respect and love for nature?
3. What does it mean to pray and celebrate with gratitude to God for creation?
4. How can we inspire others with our enthusiasm for caring for our common home?

# Prayers

to be used in group reflection sessions



These two prayers were written by Pope Francis and published at the end of the encyclical *Laudato si'*.

## Prayer for Our Earth

Almighty God,  
you are present in the whole universe  
and in the smallest of your creatures.  
You embrace all things with your tender love;  
pour out upon us the strength of your love  
that we may protect life and beauty.

Fill us with peace,  
that we may live as brothers and sisters,  
harming no one.

God of the poor,  
help us to rescue  
the abandoned and forgotten of this Earth,  
who are so precious in your eyes.

Heal our lives,  
that we may be protectors of creation,  
not predators,  
that we may sow beauty,  
not pollution and destruction.

Touch the hearts  
of those who seek only profit  
at the expense of the poor and the Earth.

Teach us to discover the value of each being,  
to contemplate with wonder,  
and to recognize that we are profoundly united  
with all creatures  
on our journey toward your infinite light.

Thank you for being with us each day.  
Encourage us, we pray, in our struggle  
for justice, for love, and for peace.

Amen.

## Christian Prayer Creation within

We praise you, Father, with all your creatures,  
who came forth from your powerful hand.  
They are yours,  
filled with your presence and your tenderness.

Praise be to you.  
Lord Jesus,  
through you all things were made.  
You formed yourself in the womb of Mary,  
became part of this earth,  
and gazed upon this world with human eyes.  
Today you are alive in every creature  
with the glory of the risen one.

Praise be to you.  
Holy Spirit, by your light  
you guide this world toward the Father's love  
and accompany the groaning of creation.  
You dwell also within our hearts,  
impelling us to do good.

Praise be to you.  
Lord, One and Holy Trinity,  
beloved communion of infinite love,  
teach us to contemplate you  
in the beauty of the universe,  
where everything speaks to us of you.

Awaken our praise and gratitude  
for every being you have created.  
Grant us the grace to feel intimately united  
with all that exists.

God of love,  
show us our place in this world  
as instruments of your mercy  
toward all beings on this earth,  
for none of them is forgotten before you.

Enlighten those who hold power and wealth,  
that they may avoid the sin of indifference,  
love the common good, care for the weak,  
and safeguard the world we inhabit.

The poor and the Earth are crying out:  
Lord, draw us to yourself with your power and light,  
to protect all life,  
to prepare a better future,  
that your Kingdom may come,  
a kingdom of justice, peace, love, and beauty.  
Praise be to you!

Amen.

# Glossary

## **Antropocentrism**

A perspective that places the human being at the absolute center of reality, disconnecting him from the rest of creation, leading to the justification which allows its unlimited exploitation of the nature.

## **Biodiversity**

The variety of living species inhabiting the Earth, plants, animals and microorganisms. Its loss impoverishes ecosystems and disrupts the planet's balance.

## **Common welfare**

The sum of social, environmental and cultural conditions enabling all persons and communities to achieve a dignified life.

## **Climate Change**

Alteration of the Earth's climatic patterns, primarily caused by human activity (emissions of greenhouse gases, deforestation, pollution).

## **Common Home**

A term Pope Francis coined for planet Earth, understood as a shared home for all humanity and all creatures.

## **Ecological Conversion**

A profound change of mind and life leading to the recognition of our bond with all creatures and living responsibly toward them and toward God.

## **Gospel of Creation**

A Christian perspective which understands the universe as a gift from God, entrusted to humanity to be looked after and shared.

## **Intergenerational Justice**

The responsibility to pass on to future generations a habitable and healthy planet, without mortgaging their right to a dignified life.

## **Integral Ecology**

A broad vision that links environmental, social, economic, cultural, and spiritual dimensions, recognizing that all things are interconnected.

## ***Praedicate evangelium***

The apostolic constitution of Pope Francis on the reform of the Church, whose name means “Preach the Gospel.” It is cited here in continuity with the evangelizing horizon of *Laudato si’*.

## ***Sensus fidelium***

Latin term meaning “sense of the faithful”: the capacity of the People of God, guided by the Holy Spirit, to perceive and live the authentic faith.

## **Sobriety**

A simple, non-consumerist way of life that values sufficiency, avoids waste, and enables sharing with others.

## **Sustainable Development**

A model of development that seeks to meet present needs without compromising those of future generations, respecting the ecosystems balance.

## **Synodality**

A style of ecclesial life in which all the baptized participate, listen, and discern together, in communion and co-responsibility.

## **Technocratic Paradigm**

A cultural model that treats technology and the economy as absolute solutions in themselves, ignoring their ethical, social, and environmental consequences.

## **The Cry of the Earth and the Cry of the Poor**

The inseparable union of two cries: the suffering of a degraded nature and the suffering of the poor, who are most affected by the ecological crisis.

## **Theology of Creation**

Christian reflection which interprets the world as God’s work, entrusted to human care and imbued with meaning within the history of salvation.

## **Throwaway Culture**

A social dynamic in which people and resources are discarded deemed no longer useful, especially the poor, the marginalized and degraded nature.

