

*Global Climate Change:
A Catholic Response Study Guide*

Movement Three
Discovering the Faith Story

Movement Three: Discovering the Faith Story presents the Story and Vision of the Catholic Christian community in response to global climate change and social justice. The Story is a metaphor for the whole faith identity of the Christian community. Here you will encounter the Story of faith that comes to us from Scripture, Tradition, the teachings of the Church, and the faith-life of Christian people throughout the ages and in our present time. The Vision is a metaphor for what the Story promises and the response of Christians. It is God's Vision of God's reign (the Kingdom of God). This movement will help you explore how you are called to faithfully live God's Vision, individually and in community -- at personal, interpersonal, and social/political levels of human existence.

It is within the Story and Vision that Christians interpret, make sense out of, and respond to their own Stories and Vision, and to the challenge of injustice in the world. Christians are to interpret their own Stories in dialogue with the Vision; to critique and evaluate political and economic systems, foreign and domestic policy, as well as the Stories of your own lived experience.

It is important to keep in mind the following points in Movement Three: (1) Our shared Story reflects the most informed understanding the Catholic community (magisterium, scholars, faithful) has at this time; (2) the Vision proposed and the Story shared promote the values of God's reign in people's lives -- peace, justice, equality, love, freedom, life, and wholeness; and (3) the Story and Vision directly affect you -- touching the focus, stories and visions of your life as you've expressed these in Movements One and Two.

(During this activity, take an occasional look back at your responses to Activities #1 and #2.)

Activity #3a: What is God saying?

What is God saying to you through sacred scripture about your relationship with other people? What is God saying about your relationship with the environment?

Select three or four passages from **Hebrew Scripture** as shown on the following page, then think about the questions above. Use your family Bible or visit www.usccb.org/nab/bible

On a sheet of paper, express your responses and reflections. (You can do so in conventional straightforward descriptions, or in a more artful way as you see fit.) Be sure to do so for several of the passages.

Repeat this activity for **Christian Scripture** as shown on the page after next. Again, you may want to express your answers in a descriptive, even artful, way. Be sure to do so for several of the passages.

Hebrew (Old Testament) Scripture

Following are citations for passages from Hebrew Scripture. Based on the brief description of each passage, select three or four (at least one from “Highly recommended passages”) that you think are most pertinent to the Situation you selected in Activity #1. Remember: What is God saying to you through sacred scripture about your relationship with other people? About your relationship with the environment?

Highly Recommended passages:

Ezekiel 34:1-10 (Religious and civic leaders are not to take advantage of their people, but are to serve them like good shepherds tend their flocks.)

Genesis 1:26-31 (God loves all that he created, humans, animals, and plants alike. God created us in his image and expects us to responsibly tend the creation he loves.)

Hosea 4:1-3 (Injustice and lack of mercy among people results in desolation of the land and suffering for all creation.)

Additional passages:

Amos 5:12-15 (Don't oppress people or otherwise do evil to people. Do what is right. Establish justice in the courts so people are treated fairly.)

Deuteronomy 10:16-20 (God does not treat one person differently from another. God loves all people and expects us to behave the same way. Treat everyone fairly, even foreigners and strangers.)

Deuteronomy 30 (If we live as God wants us to live and do his will, he will provide for us. He does not demand anything unreasonable, only to choose good over evil; to love him and to obey him. A nation that chooses the Lord chooses life.)

Exodus 22:25-27 (We are to show mercy, kindness, and compassion toward all people, especially the poor.)

Genesis 9:11-17 (God promises to the world, to all living beings, that he will never again destroy the earth. The rainbow is his sign of that covenant or promise. The earth is God's gift to all creatures, including humans.)

Job 38-40:14; 42:1-6 (Our creator God is all-powerful. We cannot imagine his greatness nor his wisdom in creating the universe and relationships among living and nonliving things. We are not to compare ourselves to God, but humbly acknowledge our inadequacies.)

Proverbs 21:13 (If you do not listen and heed the cry of the poor, who will hear your cry for help? Treat other people as you would have them treat you.)

Proverbs 31:8-9 (Be the voice of the voiceless. Protect the helpless, the poor, and the needy.)

Psalms 8:3-9 (Although we are ourselves creations of God, God has made us caretakers of his creation. This responsibility is awesome in that it is through that very creation that God reveals himself to us.)

Psalms 139:14-18 (Humans are creatures of God, created in God's image, at the summit of the created order.)

Sirach 42:23-25 (A web of life, uniqueness of creatures yet interdependent; revealing God.)

Wisdom 11:24; 12:1 (God loves all that is, in which God's imperishable spirit resides.)

Zechariah 7:9-14 (A lack of justice, mercy, and kindness among people results in the desolation of land and loss of life.)

Christian (New Testament) Scripture

Following are citations for passages from Christian Scripture. Based on the brief description of each passage, select three or four (at least one from “Highly Recommended passages”) that you think are most pertinent to the situations you selected in Activity #1.

Highly Recommended passages:

1 Corinthians 12:24-26 (We are all interconnected parts of one body. If one of us suffers, we all suffer.)

Matthew 28:18-20 (Jesus tells us to teach all people his ways so they too may do his work and help build his kingdom on earth.)

Luke 10:25-37 (Jesus demonstrates in this parable of the Good Samaritan that love of neighbor should come before law and commonly accepted practice. In our service to the poor and suffering, we are challenged to go beyond what most people would consider to be the right thing to do and serve the poorest of the poor, those who otherwise would be left alone.)

1 Peter 4:8-11 (Each of us is to use the gifts given to us by God for the good of other people.)

Additional passages:

2 Corinthians 6:6 (If we choose to serve other people, we will be recognized as Christians by our purity, knowledge, patience, kindness, and truthfulness. Because of those actions, we may not be acceptable to others. However, we should not be disheartened because, through Jesus we possess all things of true value.)

Ephesians 4:11-16 (The unity of Christians living and working together in community builds up and strengthens the whole Church. Through this communal support we will be able to overcome threats to ministry from outside the community.)

James 1:22-27 (We are to do what God tells us to do through Jesus, not just listen and agree with his Word. Christians must care for the poor and suffering and not be corrupted to act otherwise.)

John 13:34-35 (We are to love one another as Jesus has loved us. We are to give of ourselves to others. Our demonstration of love will show others that we are followers of Jesus.)

1 John 4:19-21 (If we do not serve others in love, we do not love God. We cannot love God without loving neighbor.)

Luke 10:29-37 (Who is our neighbor? We are called to assist and stand in solidarity with less developed countries who suffer as a result of lifestyles and consumption in developed countries.)

Matthew 7:21 (God wants us to act as Jesus instructs us. Not only are we to acknowledge Jesus as savior and to pray, but God wants us to do his will and build his kingdom on earth.)

Matthew 19:21 (Goods of the earth are meant to be shared, justly distributed in solidarity; not be hoarded by one person or one or a few nations.)

Matthew 20:25-28 (Like Jesus, Christians are called to serve others, not to exert power over them. We are to do God’s will for other people.)

Matthew 25:31-46 (We are to treat our neighbor as we would treat Jesus. By caring for the needs of sufferers, by doing these Works of Mercy, we care for Jesus himself.)

Romans 1:20 (God communicates with us through earth, nature; a holy meeting place of God and people full of promise waiting to be realized through co-creation of God with human.)

Activity #3b: Applying Catholic Social Thought

What is God saying to you through Catholic social thought about your relationship with other people? About your relationship with your environment?

The following presents brief descriptions of the principles of Catholic social thought. Each principle is linked to illuminating quotations from papal encyclicals and messages (letters and statements to the universal Church expressing the theological point of view of the pope on specific issues) and pastoral statements by U.S. Catholic Bishops (letters similar to encyclicals, but from Bishops to the Church in a certain geographical area). Each document from which a quote is taken is linked to the entire document.

Select and read one or two quotations from each of the seven principles of Catholic social thought. Answer each of the above questions as they relate to the particular principle. You can express your answers in a descriptive, or even artful, way.

Principle of Human Dignity: Human beings are created in the image of God. Diminishment of that dignity violates Catholic conviction. Any reduction of the human self to a commodity or a cog in a machine violates that dignity. Humans are called to "rise to full stature."

"The fundamental message of Sacred Scripture proclaims that the human person is a creature of God and sees in his being in the image of God the element that characterizes and distinguishes him: 'God created man in his own image, in the image of God he created him; male and female he created them' (Gen 1:27). God places the human creature at the centre and summit of the created order." *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 no. 108

"God is the guarantor of man's true development, inasmuch as, having created him in his image, he also establishes the transcendent dignity of men and women and feeds their innate yearning to 'be more'". Benedict XVI *Charity in Truth*
http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html (Caritas in Veritate) no. 29

"[The Church] recognizes that changing social and political realities cannot be confined within rigid [ideological] structures. What the Church does is constantly to reaffirm the transcendent dignity of the human person, and constantly to defend human rights and freedom." John Paul II, *Message of the Holy Father John Paul II to the Participants in the Sixth Plenary Session of the Pontifical Academy of Social Sciences*
http://www.vatican.va/holy_father/john_paul_ii/speeches/2000/jan-mar/documents/hf_jp-ii_spe_20000223_acd-sciences-plenary_en.html no. 3

"[M]ere accumulation of goods and services, even for the benefit of the majority is not enough for the realization of human happiness...." John Paul II, *On Social Concern*
http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis_en.html (Sollicitudo Rei Socialis) no. 28.

Principle of Subsidiarity: Human dignity requires that persons and communities should exercise responsible self-governance. No higher community should strip a person or local community of its capacity to see, judge, and act on its own behalf without serious and good reason. Local control and democratic participation are supported by the principle of subsidiarity.

“[I]t is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them” (no. 186). The principle of subsidiarity protects people from abuses by higher-level social authority and calls on these same authorities to help individuals and intermediate groups to fulfill their duties.” *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 no. 187

“[T]he principle of subsidiarity [is] an expression of inalienable human freedom. Subsidiarity is first and foremost a form of assistance to the human person via the autonomy of intermediate bodies... offered when individuals or groups are unable to accomplish something on their own, and ... is always designed to achieve their emancipation, because it fosters freedom and participation through assumption of responsibility. Subsidiarity respects personal dignity by recognizing in the person a subject who is always capable of giving something to others.” Benedict XVI *Charity in Truth* http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html (Caritas in Veritate) no. 57

“We do not need a State which regulates and controls everything, but a State which, in accordance with the principle of subsidiarity, generously acknowledges and supports initiatives arising from the different social forces and combines spontaneity with closeness to those in need.” Benedict XVI *On Christian Love* http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html (Deus Caritas Est) no. 28b

"Local community members are often most knowledgeable about local ecosystem dynamics. Such citizens are best able...to initiate community-based and community-oriented ecologically sustainable economic development, and to suggest areas of individual and community sacrifices to conserve resources for the common good." Catholic Bishops of the Columbia River Watershed, *The Columbia River Watershed: Caring for Creation and the Common Good*, p. 19 <http://www.seattlearch.org/NR/rdonlyres/A7B1C149-481D-41DA-B701-273D9B4983E9/0/english.pdf>

“The principle of subsidiarity, ... requires that a community of a higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its rightful functions; instead the higher order should support the lower order and help it to coordinate its activity with that of the rest of society, always with a view to serving the common good.” John Paul II, *Message of the Holy Father John Paul II to the Participants in the Sixth Plenary Session of the Pontifical Academy of Social Sciences*, http://www.vatican.va/holy_father/john_paul_ii/speeches/2000/jan-mar/documents/hf_jp-ii_spe_20000223_acd-sciences-plenary_en.html no. 4

Principle of Solidarity: Solidarity carries individuals and communities beyond narrow selfishness to care for their neighbors, their regions, and the world beyond their borders. Corporate and personal responsibility requires going beyond self-interest or private advantage.

“Solidarity is ... not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good. That is to say to the good of all and of each individual, because we are all really responsible for all.” *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 no. 193

“[T]he protection of the environment, of resources and of the climate obliges all international leaders to act jointly and to show a readiness to work in good faith, respecting the law and promoting solidarity with the weakest regions of the planet.” Benedict XVI, *Charity in Truth* http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html (*Caritas in Veritate*) no. 50

“Our times call for a new readiness to assist our neighbors in need. ... Charitable activity can and should embrace all people and all needs. ... Concern for our neighbor transcends the confines of national communities and has increasingly broadened its horizon to the whole world.” Benedict XVI *On Christian Love* http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html (*Deus Caritas Est*) no. 30a

"[S]olidarity...is a ...determination to commit oneself to the common good; that is to say to the good of all and of each individual...to 'lose oneself' for the sake of the other instead of exploiting him, and to 'serve him' instead of oppressing him for one's own advantage." John Paul II, *On Social Concern*, http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis_en.html (*Sollicitudo Rei Socialis*) no. 38

"The ecological crisis reveals the urgent moral need for a new solidarity, especially in relations between the developing nations and those that are highly industrialized." Pope John Paul II, *The Ecological Crisis: A Common Responsibility* http://www.vatican.va/holy_father/john_paul_ii/messages/peace/documents/hf_jp-ii_mes_19891208_xxiii-world-day-for-peace_en.html no. 10

“[T]he stronger and richer nations must have a sense of moral responsibility for the other nations, so that a real international system may be established which will rest on the foundation of the equality of all peoples and on the necessary respect for their legitimate differences.” Pope John Paul II, *On Social Concern*, http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis_en.html (*Sollicitudo Rei Socialis*) no. 39

Principle of Universal Destination of Goods: The earth is the Lord's and has been created for the well-being of all. Greed, excess profits, control by a few of goods meant for the many are contrary to God's desire that creation is for the good of all. Excessive profits violate the divine intention.

“As regards the ecological question, the social doctrine of the Church reminds us that the goods of the earth were created by God to be used wisely by all. They must be shared equitably, in accordance with justice and charity.” *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 no. 481

“It is likewise incumbent upon the competent authorities to make every effort to ensure that the economic and social costs of using up shared environmental resources are recognized with transparency and fully borne by those who incur them, not by other peoples or future generations....” Benedict XVI, *Charity in Truth* http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html (Caritas in Veritate) no. 50

“[T]he goods of this world are originally meant for all.” Pope John Paul II, *On Social Concern*, http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis_en.html (Sollicitudo Rei Socialis) no. 42

“...the pursuit of justice must be a fundamental norm of the State and ... the aim of a just social order is to guarantee to each person, according to the principle of subsidiarity, his share of the community's goods.” Benedict XVI, *On Christian Love* http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html (Deus Caritas Est) no. 26

"In a desire to have and to enjoy rather than to be and to grow, (humanity) consumes the resources of the earth...subjecting it without restraint...as though it did not have its own requisites and...God-given purpose." John Paul II, *On the Hundredth Anniversary of Rerum Novarum*, http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus_en.html (Centesimus Annus) no. 37

Principle of the Common Good: The common good encourages individuals and communities to act on behalf of the good of all. Where the common good is ignored, social, economic, personal, ecological disharmonies grow.

[T]he common good indicates “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily.... Belonging to everyone and to each person, it is and remains “common”, because it is indivisible and because only together is it possible to attain it, increase it and safeguard its effectiveness, with regard also to the future.” *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 no. 164

“What is needed is an effective shift in mentality which can lead to the adoption of new life-styles ‘in which the quest for truth, beauty, goodness and communion with others for the sake of common growth are the factors which determine consumer choices, savings and investments’”

Benedict XVI, *Charity in Truth*,

http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html (*Caritas in Veritate*) no. 51

“[T]he promotion of justice through efforts to bring about openness of mind and will to the demands of the common good is something which concerns the Church deeply.” Benedict XVI, *On Christian Love*

http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html (*Deus Caritas Est*) no.28a

"[I]t is a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all.... [T]o lose oneself for the sake of the other instead of exploiting him...." John Paul II, *The Ecological Crisis: A Common Responsibility*

http://www.vatican.va/holy_father/john_paul_ii/messages/peace/documents/hf_jp-ii_mes_19891208_xxiii-world-day-for-peace_en.html no. 38

"Responses to global climate change should reflect our interdependence and common responsibility for the future of our planet. Individual nations must measure their own self-interest against the greater common good and contribute equitably to global solutions." U.S. Catholic Bishops, *Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good*.

<http://www.usccb.org/sdwp/international/globalclimate.shtml>

"[L]acking ... a disinterested, unselfish and aesthetic attitude that is born of wonder in the presence of being and of the beauty which enables one to see in visible things the message of the invisible God who created them....humanity today must be conscious of its duties and obligations towards future generations." John Paul II, *On the Hundredth Anniversary of Rerum Novarum*,

http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus_en.html (*Centesimus Annus*) no. 37

"Passing along the problem of global climate change to future generations as a result of our delay, indecision, or self-interest would be easy. But we simply cannot leave this problem for the children of tomorrow. ...[W]e have an obligation to respect their dignity and to pass on their natural inheritance, so that their lives are protected and, if possible, made better than our own."

U.S. Catholic Bishops, *Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good*. <http://www.usccb.org/sdwp/international/globalclimate.shtml>

"The United States' history of economic, technological innovation, and entrepreneurship invites us to move beyond status quo responses to this challenge. Our Catholic tradition...calls us to be good stewards of the earth. It also calls us to use the gifts we have been given to protect human life and dignity, and to exercise our care for God's creation." U.S. Catholic Bishops, *Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good*.

<http://www.usccb.org/sdwp/international/globalclimate.shtml>

Principle of the Integrity of Creation: The web of life is one. Creation has an integrity that has an inherent value beyond its usefulness to human beings. Humans are to be responsible stewards of creation in that they work in harmony with God as co-creators.

“[Care for the environment] is a matter of a common and universal duty, that of respecting a common good, destined for all, by preventing anyone from using “with impunity the different categories of beings, whether living or inanimate — animals, plants, the natural elements — simply as one wishes, according to one's own economic needs. (no. 466) ...[W]e have obligations towards all, and we cannot refuse to interest ourselves in those who will come after us.... This is a responsibility that present generations have towards those of the future, a responsibility that also concerns individual States and the international community.”

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 no. 467

“In nature, the believer recognizes the wonderful result of God's creative activity, which we may use responsibly to satisfy our legitimate needs, material or otherwise, while respecting the intrinsic balance of creation. If this vision is lost, we end up either considering nature an untouchable taboo or, on the contrary, abusing it. Neither attitude is consonant with the Christian vision of nature as the fruit of God's creation.” Benedict XVI, *Charity in Truth*, http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html (*Caritas in Veritate*) no. 48

[T]he one true God himself ... is the source of all that exists; the whole world comes into existence by the power of his creative Word. Consequently, his creation is dear to him, for it was willed by him and “made” by him.” Benedict XVI, *On Christian Love* http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html (*Deus Caritas Est*) no. 9

“[W]e cannot interfere in one area of the ecosystem without paying due attention both to the consequences of such interference in other areas and to the well being of future generations.” Pope John Paul II, *The Ecological Crisis: A Common Responsibility* http://www.vatican.va/holy_father/john_paul_ii/messages/peace/documents/hf_jp-ii_mes_19891208_xxiii-world-day-for-peace_en.html no. 6

"Christians, in particular, realize that their responsibility within creation and their duty toward nature and the Creator are an essential part of their faith." John Paul II, *Ecological Crisis: A Common Responsibility*, http://www.vatican.va/holy_father/john_paul_ii/messages/peace/documents/hf_jp-ii_mes_19891208_xxiii-world-day-for-peace_en.html

"Global climate is by its very nature a part of the planetary commons. The earth's atmosphere encompasses all people, creatures, and habitats. The melting of ice sheets and glaciers, the destruction of rain forests, and the pollution of water in one place can have environmental impacts elsewhere." U.S. Catholic Bishops, *Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good*. <http://www.usccb.org/sdwp/international/globalclimate.shtml>

Principle of the Option for the Poor: The option for the poor includes threatened land, nature, or people. A fundamental moral measure of any society, economy, or ecology asks how the poor and vulnerable are faring.

...[T]he poor, the marginalized and in all cases those whose living conditions interfere with their proper growth should be the focus of particular concern. [The preferential option for the poor] affects the life of each Christian inasmuch as he or she seeks to imitate the life of Christ, but it applies equally to our social responsibilities and hence to our manner of living, and to the logical decisions to be made concerning the ownership and use of goods.” *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 no. 182

“The environment is God's gift to everyone, and in our use of it we have a responsibility towards the poor, towards future generations and towards humanity as a whole.” Benedict XVI, *Charity in Truth*, http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html (*Caritas in Veritate*) no. 48

“[W]ithin the community ... there can never be room for a poverty that denies anyone what is needed for a dignified life.” Benedict XVI, *On Christian Love* http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html (*Deus Caritas Est*) no. 20

"Developing countries have a right to economic development that can help lift people out of dire poverty. Wealthier industrialized nations have the resources, know-how, and entrepreneurship to produce more efficient cars and cleaner industries. These countries need to share these emerging technologies with the less-developed countries and assume more of the financial responsibility that would enable poorer countries to afford them." U.S. Catholic Bishops, *Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good*. <http://www.usccb.org/sdwp/international/globalclimate.shtml>

“...the building of a better world requires Christians to speak with a united voice in working to inculcate ‘respect for the rights and needs of everyone, especially the poor, the lowly and the defenseless.’” John Paul II, *On Commitment to Ecumenism* http://www.vatican.va/edocs/ENG0221/_INDEX.HTM (*Ut Unum Sint*) no. 43

“[T]his love of preference for the poor, and the decisions which it inspires in us, cannot but embrace the immense multitudes of the hungry, the needy, the homeless, those without medical care and, above all, those without hope of a better future.” John Paul II, *On Social Concern* http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis_en.html (*Sollicitudo Rei Socialis*) no. 42