

Te Atua Quotes from *Laudato Si*

65. Without repeating the entire theology of creation, we can ask what the great biblical narratives say about the relationship of human beings with the world. In the first creation account in the Book of Genesis, God's plan includes creating humanity. After the creation of man and woman, "God saw everything that he had made, and behold it was *very good*" (*Gen* 1:31). The Bible teaches that every man and woman is created out of love and made in God's image and likeness (cf. *Gen* 1:26). This shows us the immense dignity of each person, "who 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". Saint John Paul II stated that the special love of the Creator for each human being "confers upon him or her an infinite dignity". Those who are committed to defending human dignity can find in the Christian faith the deepest reasons for this commitment. How wonderful is the certainty that each human life is not adrift in the midst of hopeless chaos, in a world ruled by pure chance or endlessly recurring cycles! The Creator can say to each one of us: "Before I formed you in the womb, I knew you" (*Jer* 1:5). We were conceived in the heart of God, and for this reason "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".

66. The creation accounts in the book of Genesis contain, in their own symbolic and narrative language, profound teachings about human existence and its historical reality. They suggest that human life is grounded in three fundamental and closely intertwined relationships: with God, with our neighbour and with the earth itself. According to the Bible, these three vital relationships have been broken, both outwardly and within us. This rupture is sin. The harmony between the Creator, humanity and creation as a whole was disrupted by our presuming to take the place of God and refusing to acknowledge our creaturely limitations. This in turn distorted our mandate to "have dominion" over the earth (cf. *Gen* 1:28), to "till it and keep it" (*Gen* 2:15). As a result, the originally harmonious relationship between human beings and nature became conflictual (cf. *Gen* 3:17-19). It is significant that the harmony which Saint Francis of Assisi experienced with all creatures was seen as a healing of that rupture. Saint Bonaventure held that, through universal reconciliation with every creature, Saint

Francis in some way returned to the state of original innocence. This is a far cry from our situation today, where sin is manifest in all its destructive power in wars, the various forms of

67. We are not God. The earth was here before us and it has been given to us. This allows us to respond to the charge that Judaeo-Christian thinking, on the basis of the Genesis account which grants man “dominion” over the earth (cf. *Gen* 1:28), has encouraged the unbridled exploitation of nature by painting him as domineering and destructive by nature. This is not a correct interpretation of the Bible as understood by the Church. Although it is true that we Christians have at times incorrectly interpreted the Scriptures, nowadays we must forcefully reject the notion that our being created in God’s image and given dominion over the earth justifies absolute domination over other creatures. The biblical texts are to be read in their context, with an appropriate hermeneutic, recognizing that they tell us to “till and keep” the garden of the world (cf. *Gen* 2:15). “Tilling” refers to cultivating, ploughing or working, while “keeping” means caring, protecting, overseeing and preserving. This implies a relationship of mutual responsibility between human beings and nature. Each community can take from the bounty of the earth whatever it needs for subsistence, but it also has the duty to protect the earth and to ensure its fruitfulness for coming generations. “The earth is the Lord’s” (*Ps* 24:1); to him belongs “the earth with all that is within it” (*Dt* 10:14). Thus God rejects every claim to absolute ownership: “The land shall not be sold in perpetuity, for the land is mine; for you are strangers and sojourners with me” (*Lev* 25:23).

69. Together with our obligation to use the earth’s goods responsibly, we are called to recognize that other living beings have a value of their own in God’s eyes: “by their mere existence they bless him and give him glory”, and indeed, “the Lord rejoices in all his works” (*Ps* 104:31). By virtue of our unique dignity and our gift of intelligence, we are called to respect creation and its inherent laws, for “the Lord by wisdom founded the earth” (*Prov* 3:19). In our time, the Church does not simply state that other creatures are completely subordinated to the good of human beings, as if they have no worth in themselves and can be treated as we wish. The German bishops have taught that, where other creatures are concerned, “we can speak of the priority of *being* over that of *being useful*”. The Catechism clearly and forcefully criticizes a distorted anthropocentrism:

“Each creature possesses its own particular goodness and perfection... Each of the various creatures, willed in its own being, 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”.