

Liturgical Resources for Respect Life Sunday 2019

Litany using Laudato Si'

Respect Life Sunday: 13 October 2019

Litany using statements from Pope Francis's encyclical: *Laudato Si'*- *On care for our common home*



What kind of world do we want to leave to those who come after us? (#160)

Human life is grounded in three fundamental and closely intertwined relationships: with God with our neighbour and with the earth itself. (#66)

Disregard for the duty to cultivate and maintain a proper relationship with my neighbour, for whose care and custody I am responsible, ruins my relationship with my own self, with others, with God and with the earth. (#70)

And everything is connected. Ā, kei te honono i ngā mea katoa.

We have forgotten that we ourselves are dust of the earth; our very bodies are made of her elements, we breathe her air and we receive life and refreshment from her waters. (#2)

Climate change is a global problem with grave implications: environmental, social, economic, political and for the distribution of goods. It represents one of the principal challenges facing humanity in our day. (#25)



If we no longer speak the language of fraternity and beauty in our relationship with the world, our attitude will be that of masters, consumers, ruthless exploiters. (#11)

And everything is connected. Ā, kei te honono i ngā mea katoa.

We have to realise that a true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor. (#49)

A sense of deep communion with the rest of nature cannot be real if our hearts lack tenderness, compassion and concern for our fellow human beings. (#91)

The earth is essentially a shared inheritance whose fruits are meant to benefit everyone. (#93)

And everything is connected. Ā, kei te honono i ngā mea katoa.

An authentic humanity, calling for a new synthesis, seems to dwell in the midst of our technological culture, almost unnoticed, like a mist seeping gently beneath a closed door. (#112)

When we fail to acknowledge as part of reality the worth of a poor person, a human embryo, a person with disabilities – to offer just a few examples – it becomes difficult to hear the cry of nature itself; everything is connected. (#117)

Our relationship with the environment can never be isolated from our relationship with others and with God. Otherwise it would be nothing more than romantic individualism dressed up in ecological garb. (#119)

And everything is connected. Ā, kei te honono i ngā mea katoa.

We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental. Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature. (#139)

The disappearance of a culture can be just as serious, or even more serious, than the disappearance of a species of plant or animal. The imposition of a dominant lifestyle linked to a single form of production can be just as harmful as the altering of ecosystems. (#145)

Leaving an inhabitable planet to future generations is up to us. (#160)



And everything is connected. Ā, kei te honono i ngā mea katoa.

Self-improvement on the part of individuals will not by itself remedy the extremely complex situation facing our world today...Social problems must be addressed by community networks and not simply by the sum of individual good deeds. (#219)

We must regain the conviction that we need one another, that we have a shared responsibility for others and the world, and that being good and decent are worth it. (#229)

The Lord, in the culmination of the mystery of the Incarnation, chose to reach our intimate depths through a fragment of matter. He comes not from above, but from within, he comes that we might find him in this world of ours. (#236)

And everything is connected. Ā, kei te honono i ngā mea katoa.