



# The View From The Bluff

## October 2016

SISTERS OF CHARITY OF OUR LADY OF MERCY

CHARLESTON, SOUTH CAROLINA



While going through Sr. Amelia's papers, the following article on the word "UP" was found. 😊

## UP

This two-letter word in English has more meanings than any other two-letter word, and that word is 'UP.' It is listed in the dictionary as an [adv], [prep], [adj], [n] or [v].

It's easy to understand UP, meaning toward the sky or at the top of the list, but when we awaken in the morning why do we wake UP?

At a meeting, why does a topic come UP? Why do we speak UP, and why are the officers UP for election (if it is a tie, it is a toss UP) and why is it UP to the secretary to write UP a report? We call UP our friends, brighten UP a room, polish UP the silver, warm UP the leftovers and clean UP the kitchen. We lock UP the house and fix UP the old car.

At other times, this little word has real special meaning. People stir UP trouble, line UP for tickets, work UP an appetite, and think UP excuses.

To be dressed is one thing but to be dressed UP is special.

And this UP is confusing: A drain must be opened UP because it is blocked UP.

We open UP a store in the morning but we close it UP at night. We seem to be pretty mixed UP about UP.

To be knowledgeable about the proper uses of UP, look UP the word UP in the dictionary. In a desk-sized dictionary, it takes UP almost ¼ of the page and can add UP to about thirty definitions.

If you are UP to it, you might try building UP a list of the many ways UP is used. It will take UP a lot of your time, but if you don't give UP, you may wind UP with UP to a hundred or more.

When it threatens to rain, we say it is clouding UP. When the sun comes out, we say it is clearing UP. When it rains, it soaks UP the earth. When it does not rain for awhile, things dry UP. One could go on and on, but I'll wrap UP, for now.....my time is UP!

**With Faith and Hope in the Resurrection**

**We celebrate**

**Sister Maria Amelia Ferillo**

**Who was called to new life in Christ on**

**August 31, 2016**

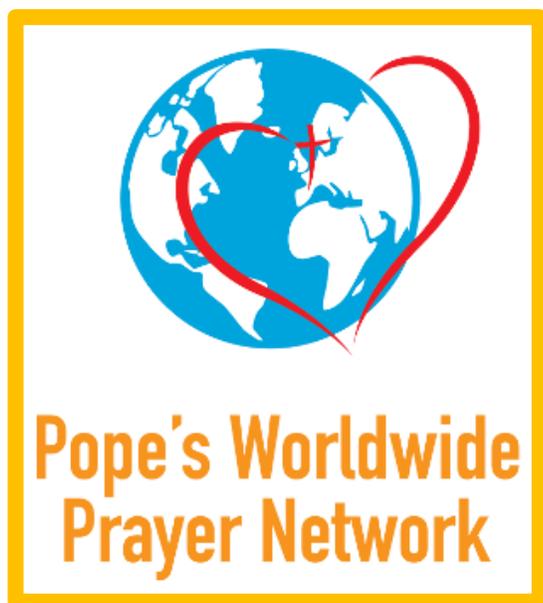
**Sister was 91 years of age**

**and in her 74<sup>th</sup> year of religious life.**

**May she rest in peace.**

*Sisters of Charity of Our Lady of Mercy  
Charleston, SC*





## WHAT IS THE POPE'S WORLDWIDE PRAYER NETWORK?

- Identity: The **Pope's Worldwide Prayer Network** engages the challenges facing humanity and the mission of the **Church**.
- Vision: To pray for and act upon the challenges of humanity identified by the **Pope** in his monthly intentions. These intentions are the key to our prayer and service.
- Mission: To be apostles in daily life through a spiritual path called "**Way of the Heart**", a way which transforms us in the service of **Christ** and others.

The **Pope's Worldwide Prayer Network** is also called the **Apostleship of Prayer** (AP). The is a prayer network that engages the challenges facing humanity and the **Church**. Those challenges are expressed in monthly prayer intentions of the **Pope**.

AP's mission is to mobilize people by prayer and action to engage with the great challenges of today's world. Through his monthly intentions, the Pope invites us, in a "world of indifference," to be socially responsible in the service of the common good.

The AP's mission is also to open to all Christians a spiritual path to help them to be friends and apostles

of the Risen Jesus in daily life, in love with him, and available for his mission. This spiritual path unites people to the Heart of Jesus. The **Apostleship of Prayer** was founded in 1844 in France. In 1879 its first statutes, were approved by Pope Pius IX, and in 1896 they were reviewed and reapproved by Pope Leo XIII.

This worldwide prayer network consists of more than 35 million people in 89 countries. Its youth branch, **Eucharistic Youth Movement** (EYM) is present in 56 countries. That movement proposes a path of human and spiritual formation for young people, 5-25 years of age.

For more information visit [www.apmej.org](http://www.apmej.org).

The Pope now has a mobile application called [Click To Pray](#) for his worldwide prayer network. The app invites you to pray together with millions of others around the world for the Pope's monthly prayer intentions which address current challenges facing humanity. And because every day is different, the app offers a prayer 365 days a year to help you discover each day how God calls you to live. Join us as we pray together with the Pope in his global prayer network.

Those with an Apple device (iphone or iPad) can download the app in the App Store. It is a free app.

The Pope's intentions for October will be posted on the bulletin board for those without internet access.

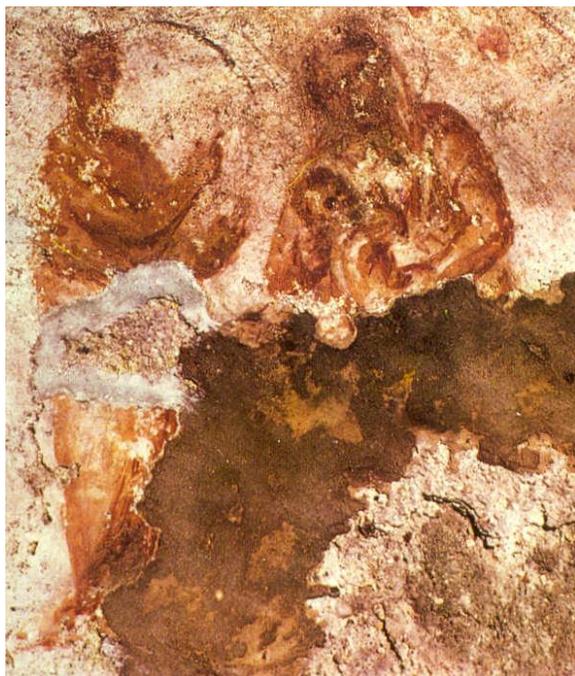




## Mary Mother of God: The Different Images of Mary

Thanks to all who participated in placing statues of Mary on our Marian display. The display was admired by many! Below are some very early images of Mary.

**Madonna and Child in the Catacombs**  
– 2nd century



Located in the Catacomb of Priscilla in Rome, Mary appears to be nursing the infant Jesus on her lap. It is dated to around A.D. 150.

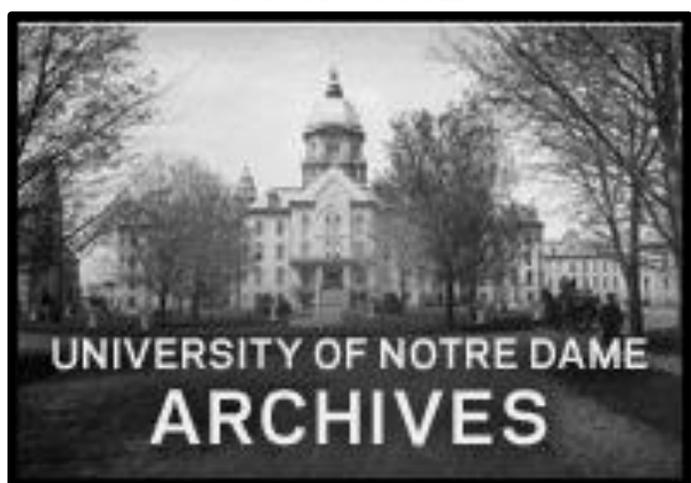
**Protectress of the Roman People**  
– 5th century



The oldest and most important image of Our Lady in Rome, legend has it that it was one of the many [icons painted by St. Luke](#), though historians date its original composition to the 5th century.



## AND THE



### History of the University of Notre Dame Archives [archives.nd.edu](http://archives.nd.edu)

The first prominent person who worked to shape the Archives was James F. Edwards. He arrived to the University at age 9 and

remained for the rest of his life. In 1876, Jimmy Edwards became a history professor and later, the librarian.

Edwards was primarily a collector, acquiring documents and mementos from bishops from all over the country. He had a vision of the University of Notre Dame as a place that would collect and preserve Catholic records all over the country, which he called "The Catholic Archives of America." Edwards set up displays of artifacts along the halls of the Main Building. He had ambitions to acquire a portrait of, a vestment from, and a manuscript by every American bishop. In 1887 and 1888 the Sisters of Our Lady of Mercy contributed to the collection of artifacts. The following is a piece of the story of Bishop England's Episcopal Chair sent by Sr. Teresa Barry and a lock of hair from Bishop Reynolds sent by Sr. Gertrude Muckhart.

One day several months ago Sister Anne Francis showed me a copy of a letter written in 1877 by Mother Teresa Barry to James F. Edwards at the University of Notre Dame. Sister Anne Francis obtained a copy of this letter when she was doing her research for her dissertation in the sixties. In the letter, Sister Teresa told Mr. Edwards that she had sent, by express post, Bishop John England's "Episcopal Chair" for display in the Bishops' Memorial Hall which was the name of the display in the Main Building at Notre Dame where James Edwards showcased his collection of bishops' mementos.

Convent of Mercy  
Queen Street  
Charleston Dec 20<sup>th</sup>/87

Convent of Mercy  
Queen Street  
Charleston Dec 20<sup>th</sup>/1887

Respected Friend

Respected Friend

Will send by Friday's  
Express, the long promised  
"Episcopal Chair" of our  
ever to be lamented Bishop  
England, which <sup>has</sup> been  
in your possession long  
since, only for the delay  
caused by the person  
to whom I gave it  
to be painted and  
done up which only  
was sent me this morning.

Will send by Friday's  
Express, the long promised  
"Episcopal Chair" of our  
ever to be lamented Bishop  
England, which should have been  
in your possession long  
since, only for the delay  
caused by the person  
to whom I gave it  
to be painted and  
done up which only  
was sent me this morning.

Wondering about the whereabouts of this chair, I did some research on the Notre Dame Archives website and discovered several other letters in their holdings written by our Sister Teresa Barry concerning the chair. I called Notre Dame and a very helpful gentleman found the letters I was interested in and he sent copies to me (for a fee of \$5.00). When I received the letters the process of trying to read them began. The penmanship of that period was very hard to decipher. The following are some of excerpts from some of the letters.

Mother Teresa wrote on January 5, 1888 anxious to know if the chair had arrived at Notre Dame:

*Convent of Mercy  
Queen Street  
Charleston January 5, 1888*

*Respected Friend,*

*I forwarded the chair and trust that it has reached you safely. I sent it according to directions given and am anxious to know if you received it and I hope in good order. I am anxious as I determined you should receive the chair before Christmas.*

Mr. Edwards must have responded to her in January as she wrote back to him on January 25, 1888:

*Convent of Mercy  
Queen Street  
Charleston Jan 25<sup>th</sup>, 1888*

*Respected Friend,*

*Your letter relieved my mind from a lot of anxiety respecting the chair. (next line unclear).....truly satisfied to know that the same reached safely and in good order.*

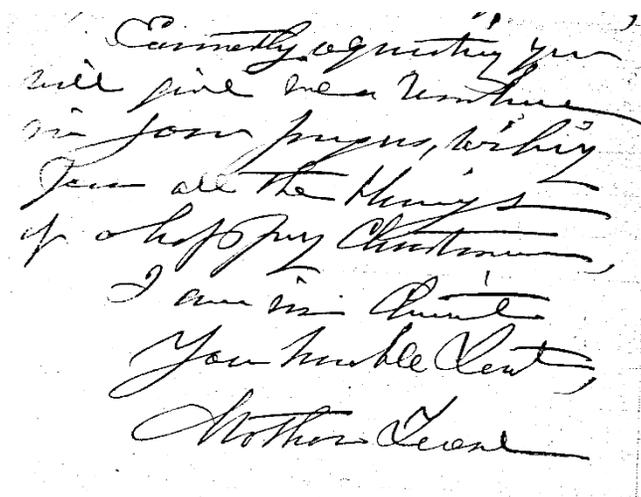
*Many thanks for the ennobled little gesture and also for your kind offering to send me the water of Lourdes, all of which I fully appreciate indeed. I must acknowledge with another gratitude your special intention of offering me so great a privilege of having the holy sacrifice of the Mass offered in the Eternal City for me, one indeed so unworthy of such a favor.*

*I forwarded by Express yesterday a small box of (not clear) from our garden knowing you to be a lover of the beautiful, I thought I would take the liberty of doing so.*

*Should I at any future period meet any article of our Bishop England, I will take great pleasure in sending the same to you.*

*Earnestly asking your prayers for myself and community.*

*I am in Christ your humble servant,  
Mother Teresa*



*Certainly, if meeting you  
will give me a venture  
in your papers, wishing  
you all the things  
of a happy Christmas.  
I am in Christ  
Your humble servant,  
Mother Teresa*

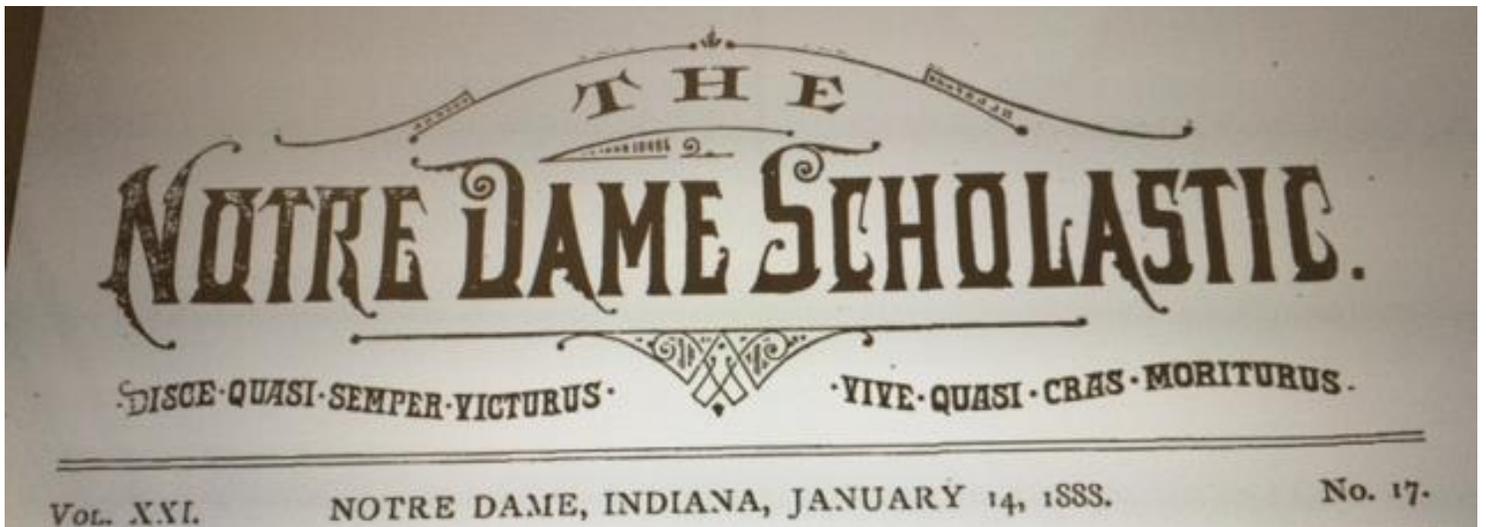
I also found copies of the Notre Dame Scholastic Newspaper in which Mr. Edwards lists the items he received for the Bishops' Memorial Hall. In two issues the Episcopal Chair of Bishop England is mentioned. Interestingly, the donor is listed as a Mother Leone!

Looking at Mother Teresa's signature on the left one can see why someone might have thought it was Leoni. Sr. Anne Francis and I had a good chuckle over this.



—The Director of the Bishops' Memorial Hall returns grateful thanks for the following gifts: Rt. Rev. Bishop England's episcopal chain presented by Mother Leoni. Late cabinet photograph of Rt. Rev.

TYPO CHAIN SHOULD BE CHAIR



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*THE NOTRE DAME SCHOLASTIC.*

with the historical collections in the Bishops' Memorial Hall. It shows every line and wrinkle of the familiar old face. Before taking the mask, the lower part of the full, long beard had to be covered, to prevent it from becoming embedded in the plaster, and in this respect alone does it differ from the appearance of the original. When removing the

beim. presented by Mrs. C. Heinemann. Bishop England's episcopal chair, presented by Mother Leoni. *Laity's Directory* for 1825, with lithograph of Pope Leo XII, presented by Brother Oswald. "History of Minnesota," presented by Master F. Chute.

Another letter sent from the Notre Dame Archives was written by Sister Mary Joseph Kent in 1887. Apparently Mr. Edwards had inquired about a copy of a set of The Catholic Miscellany for his display:

*St. Joseph's  
Charleston, SC Dec. 4, 1887*

*Prof. J. F. Edwards  
Notre Dame, Ind.*

*Respected Sir,*

*We would most cheerfully forward to your address a set of The Catholic Miscellany or any other historical relic of this Diocese were such in our possession.*

*The Miscellany of which the Msgr. Corcoran has spoken was brought to Sumter for safe keeping during the bombardment of Charleston and was sent to our Motherhouse in Charleston after the war. The set belonged to the Rev. T. J. Sullivan pastor of the Cathedral parish, Charleston, who died in Sumter July 28, 1865. Many thanks for the beautiful prayers and for the precious medal. We regret not having it in our power to assist you in the meritorious and invaluable work in which you are engaged but we earnestly beg our dear Lord, his holy Mother and St. Joseph to crown your efforts in the cause of our Holy Father with success. Sister Mary Gertrude, nee Muckart, who came with Bishop Reynolds to join our community September 24, 1845 sends you a lock of his hair which she had cut from his head after his death.*

*Commending our institution to your pious prayers,  
Yours in the Sacred Heart  
Sr. Mary Joseph*



SOME OF THE DISPLAYS OF BISHOPS' ARTIFACTS

My search for Bishop England's chair led to many interesting insights into the lives of our Sisters Teresa, Mary Joseph and Gertrude.

We now have copies of some of Teresa Barry's letters to add to our archives.

At press time, the Notre Dame Archives has not been able to locate the chair. The search continues!

# Meet Our Associates



Sally M. Duffy

1. Where do you currently live? Charlotte, NC Full-time and Mt. Pleasant, SC Part-time
2. Are you currently employed? If so, please describe your responsibilities and how long you have been there. Medical and Pain Psychologist in private practice at Southpark Behavioral Medicine Specialists, PA, in Charlotte, NC. Unfortunately, I saw my last patients on August 25 because of health issues.
3. Tell us a little about yourself, including your hobbies, interests. I was born and raised in the Charleston area as were my parents, grandparents, great-grandparents, etc. I enjoy any kind of water sports, eg. swimming, kayaking, boating and live on a lake in Charlotte and enjoy the Sullivan's Island beach. I also read a great deal and am eclectic in my tastes. I play a few instruments. I enjoy socializing with friends.
4. How did you become acquainted with the Sisters of Charity of Our Lady of Mercy? They taught at my elementary school, Christ Our King/Stella Maris.
5. How long have you been an Associate? Since about 2011.
6. What compelled you to become an Associate of the Community? I would have become an associate earlier if I had known about the program. I have a very soft place in my heart for the OLM's – y'all helped raise me to become the person I am now.
7. Do you see yourself touching others' lives as many Associates have touched yours? I certainly

hope so. I have also tried to incorporate the Charity charism into my private psychological practice.

8. In what ways do you feel you carry out the spirit of St. Vincent de Paul and the Sisters of Charity of Our Lady of Mercy in your daily life? In terms of incorporating the charism into my practice, I have always tried to make people feel comfortable and welcomed which not all doctors do. Recognizing each person's needs and strengths is also important and I try to teach pain management skills to those strengths. It is also important for me always to try to see God in every one of my patients. This certainly helps for the more difficult ones, trust me! Finally, kindness and presence are requisite; in some very cases, it is all I have to give.



Carmen Cattles

1. Where do you currently live? I live on James Island, SC, and a member of the Cathedral of St. John the Baptist. I have lived in Charleston since 1983. I am originally from St. John's, Newfoundland, Canada and lived there until I was 22 years old.
2. Are you currently employed? Yes. If so, please describe your responsibilities and how long you have been there. I am a Realtor and I am a listing and buyer's Agent. I love what I do because it frees my time to volunteer in my community. I have been a realtor for 12 years.
3. Tell us a little about yourself, including your hobbies, interests. I am Mother of Catherine, Allen and Martina, Grandmother of Alyssa, Megan, & Christian, an OLM Associate. They are the light of my life. I love photography, sports, music, serving my church in whatever way I can. I have strong political views.

4. How did you become acquainted with the Sisters of Charity of Our Lady of Mercy? I first became acquainted with the Sisters of Charity of Our Lady of Mercy through my good friend Carolyn Torlay. Carolyn was kind enough to invite me to several activities the OLM Associates had. Over time, I got to know what they did and got to meet Sr. Marcella. I found the associates to be a wonderful group of women. Also I found myself at peace while with the Sisters and Associates. I really wanted to be a part of the group. Then I got to know Sr. Stella Maris and she has always been so kind and helping the Associates reach a higher spiritual level. I am so grateful to be a small part of the Associates.

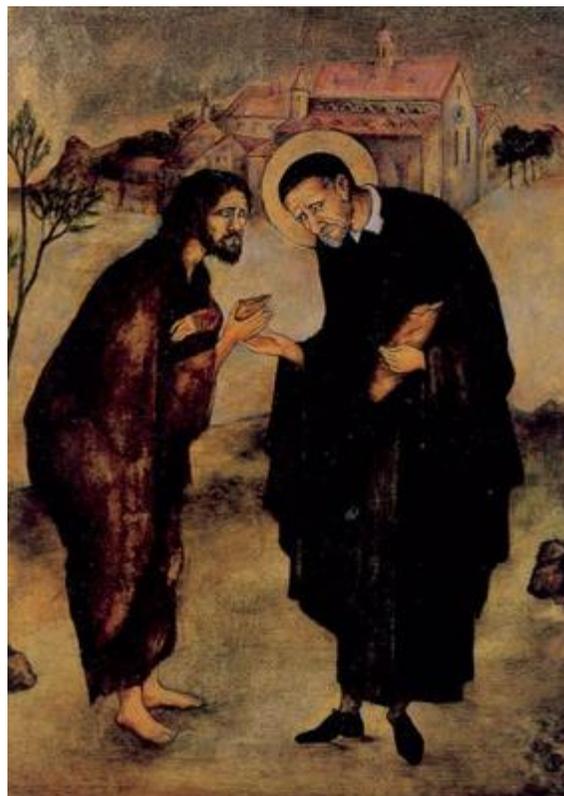
5. How long have you been an Associate? I have been an OLM Associate for about six years.

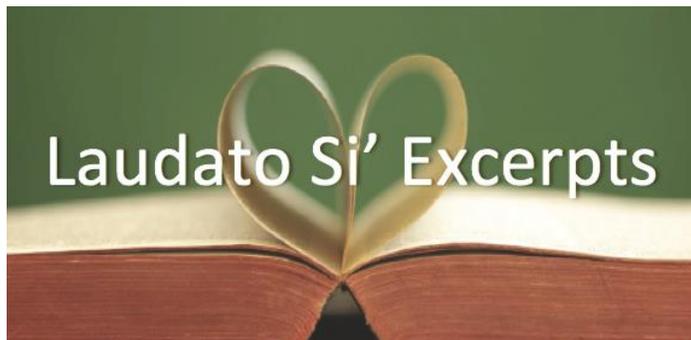
6. What compelled you to become an Associate of the Community? The peace I found whenever I am around the Sisters and Associates.

7. Do you see yourself touching others' lives as many Associates have touched yours? I pray that I may touch the lives of others and draw them closer to God. I had an experience this past week and I had it because I was in a position as an Associate. I went to Savannah House and I was asked to visit a new resident by an employee. I was told the lady was Catholic but too weak to attend the service we had. I went to her room and sat and held her hand and prayed with her. I found out she passed away the next day. I thank God for letting me be there and I hope I gave her some peace of mind.

8. In what ways do you feel you carry out the spirit of St. Vincent de Paul and the Sisters of Charity of Our Lady of Mercy in your daily life? I have served with the St. Vincent de Paul society at St. John the Baptist. I took calls for requests for help with food, electric, water, medicine and food. Delivered food and medicine to their homes. Prayed with people during difficult times. I feel we have to look out for each other through, prayer, phone calls, visits. Before I open my eyes in the morning, I say the Morning offering, so that whatever happens during my day I offer to God, so I feel my whole day is a prayer. I visit the homebound in my community.

*Upcoming Event for  
Associates, Sisters and  
Future Associates  
"Living Our Charity Charism"  
A day of reflection and discussion  
with  
Sister Mary Ann Daly, SC-NY  
Saturday, November 5, 2016  
9:30 am  
John England Hall*

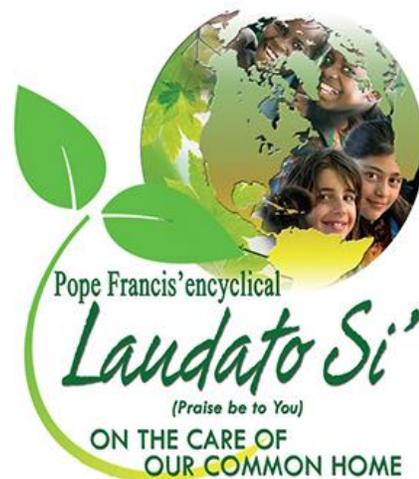




From the very beginning of his pontificate, Pope Francis has spoken to what we ought to do with God's gift to us in the beauty of the created world. Pointing to the example of Saint Joseph at his Mass of Inauguration, our Holy Father urged us to work for the protection of the whole of creation. Speaking to diplomats a few days later about his choice of a papal name, he said that Saint Francis "teaches us profound respect for the whole of creation and the protection of our environment, which all too often, instead of using for the good, we exploit greedily, to one another's detriment."

Our Holy Father now offers for our consideration his encyclical letter *Laudato Si' – On Care for Our Common Home*, which speaks to us of what it means to be authentically human as part of God's plan in creation. In this teaching document, which challenges us in our view of the world around us, he touches on the themes of care for God's creation, integral ecology, environmental deterioration, the throwaway culture and the call to build a culture of solidarity, voicing a concern that we are losing the attitude of wonder, contemplation and listening to creation.

The responsible use of the resources of the earth requires us to be concerned about future generations who will also need to derive their sustenance from the goods of the earth. The careful stewardship of natural resources and their prudent consumption is a challenge we face in a way far more demanding than earlier generations. Pope Francis invites each of us to now review how well we care for our common home, God's gift of creation to us. (Study Guide on the Encyclical by Pope Francis, Archdiocese of Washington, June 2015)



This is just a small sample of scripture passages concerning God's gift of creation. Here are some other texts for prayerful reflection:

Genesis 9:8-17 – God's covenant with Noah and all creation  
 Exodus 23:10-11 – management of the land  
 Leviticus 25:23-24 – The land is God's  
 Job 12:7-10 – God's hand is the life of every living thing  
 Psalm 8 – The majesty of God  
 Psalm 65 – Thanksgiving for God's blessings  
 Psalm 104 – Praise of God the creator Psalm 146 – Trust in God alone  
 Psalm 147 – Zion's grateful praise to her bountiful Lord  
 Psalm 148 – Hymn of all creation to the Almighty Creator  
 Daniel 3:52-90 – Praise of God and Creation  
 John 1:1-5 – Through Him all things came into being  
 Romans 8:18-25 – Creation groaning in waiting for redemption  
 Colossians 1:15-23 – In Christ all things have their being  
 Revelation 21:1-5 – Promise of the new creation  
 Can you make a fuller collection of environmental texts in the Bible?



## The Problem

The earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor (2)

The earth, our home, is beginning to look more and more like an immense pile of filth. (21)

Never have we so hurt and mistreated our common home as we have in the last two hundred years. (53)

Doomsday predictions can no longer be met with irony or disdain. We may well be leaving to coming generations debris, desolation and filth. The pace of consumption, waste and environmental change has so stretched the planet's capacity that our contemporary lifestyle, unsustainable as it is, can only precipitate catastrophes, such as those which even now periodically occur in different areas of the world. (161)

## Policy and Political Leadership

There is an urgent need to develop policies so that, in the next few years, the emission of carbon dioxide and other highly polluting gases can be drastically reduced, for example, substituting for fossil fuels and developing sources of renewable energy. (26)

International negotiations cannot make significant progress due to positions taken by countries which place their national interests above the global common good. Those who will have to suffer the consequences of what we are trying to hide will not forget this failure of conscience and responsibility. (169)

True statecraft is manifest when, in difficult times, we uphold high principles and think of the long-term common good. (178)

## Reality of the Problem and Necessity to Act

Obstructionist attitudes, even on the part of believers, can range from denial of the problem to indifference, nonchalant resignation or blind confidence in technical solutions. We require a new and universal solidarity. (14)

Living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience. (217)

It must be said that some committed and prayerful Christians, with the excuse of realism and pragmatism, tend to ridicule expressions of concern for the environment. Others are passive; they choose not to change their habits and thus become inconsistent. (217)

## Your Action Matters

Humanity still has the ability to work together in building our common home. (13)

Young people demand change. They wonder how anyone can claim to be building a better future without thinking of the environmental crisis and the sufferings of the excluded. (13)

Our goal is not to amass information or to satisfy curiosity, but rather to become painfully aware, to dare to turn what is happening in the world into our own personal suffering and thus discover what each of us can do about it. (19)

Reducing greenhouse gases requires honesty, courage and responsibility, above all on the part of those countries which are more powerful and pollute the most. (169)

Truly, much can be done! (180)

A great cultural, spiritual and educational challenge stands before us, and it will demand that we set out on the long path of renewal. (202)

## The Faith Perspective

Clearly, the Bible has no place for a tyrannical anthropocentrism unconcerned for other creatures. (68)

Nature is usually seen as a system which can be studied, understood and controlled, whereas creation can only be understood as a gift from the outstretched hand of Father of all, and as a reality illuminated by a love which calls us together into universal communion. (76)

Creation is of the order of love. (77)

A fragile world, entrusted by God to human care, challenges us to devise intelligent ways of directing, developing, and limiting our power. (78)

The entire material universe speaks of God's love, his boundless affection for us. Soil, water, mountains - everything is, as it were, a caress of God. (84)

All of us are linked by unseen bonds and together form a kind of universal family, a sublime communion which fills us with a sacred, affectionate and humble respect. (89)

Everything is related, and we human beings are united as brothers and sisters on a wonderful pilgrimage, woven together by the love God has for each of his creatures and which also unites us in fond affection with brother sun, sister moon, brother river and mother earth. (92)

Encountering God does not mean fleeing from this world or turning our back on nature. (235)

## Ecology and Social Justice

We have to realize 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)

Every ecological approach needs to incorporate a social perspective which takes into account the fundamental rights of the poor and the underprivileged. (93)

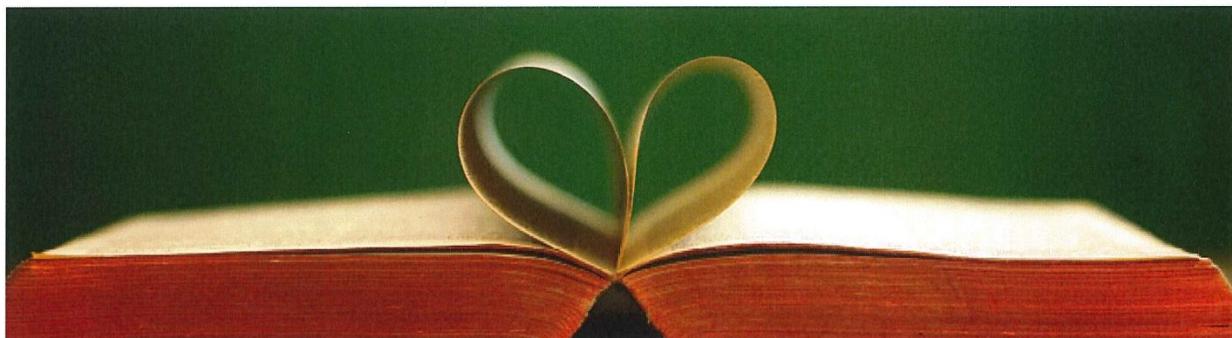
We are not faced with two separate crises, one environmental and the other social, but rather one complex crisis which is both social and environmental. Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the underprivileged, and at the same time protecting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

## Consumerism

The emptier a person's heart is, the more he or she needs things to buy, own and consume. (204)

Obsession with a consumerist lifestyle, above all when few people are capable of maintaining it, can only lead to violence and mutual destruction. (205)

Many people know that our current progress and the mere amassing of things and pleasures are not enough to give meaning and joy to the human heart, yet they feel unable to give up what the market sets before them. (209)



## Climate Change

The climate is a common good, belonging to all and meant for all. (23)

A very solid scientific consensus indicates that we are presently witnessing a disturbing warming of the climatic system. In recent decades this warming has been accompanied by a constant rise in the sea level and, it would appear, by an increase of extreme weather events, even if a scientifically determinable cause cannot be assigned to each particular phenomenon. Humanity is called to recognize the need

for changes of lifestyle, production and consumption, in order to combat this warming or at least the human causes which produce or aggravate it. (23)

If present trends continue, this century may well witness extraordinary climate change and an unprecedented destruction of ecosystems, with serious consequences for all of us. (24)

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

The warming caused by huge consumption on the part of some rich countries has repercussions on the poorest areas of the world, especially Africa, where a rise in temperature, together with drought, has proved devastating for farming. (51)

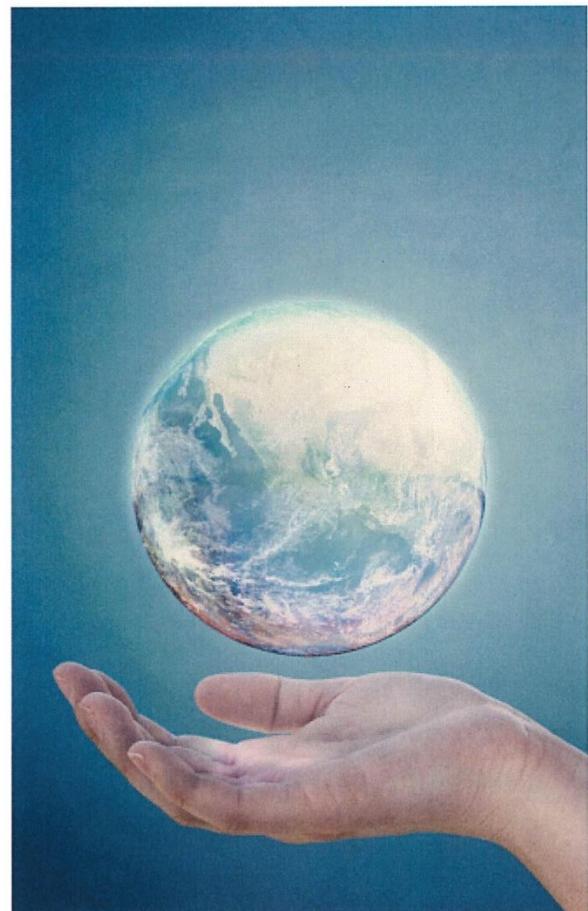


## Living More Sustainably

Education in environmental responsibility can encourage ways of acting which directly and significantly affect the world around us, such as avoiding the use of plastic and paper, reducing water consumption, separating refuse, cooking only what can reasonably be consumed, showing care for other living beings, using public transport or car-pooling, planting trees, turning off unnecessary lights, or any number of other practices. (211)

There is a nobility in the duty to care for creation through little daily actions (211)

Along with the importance of little everyday gestures, social love moves us to devise larger strategies to halt environmental degradation and to encourage a "culture of care" which permeates all of society. (231)



## Sustainable Business

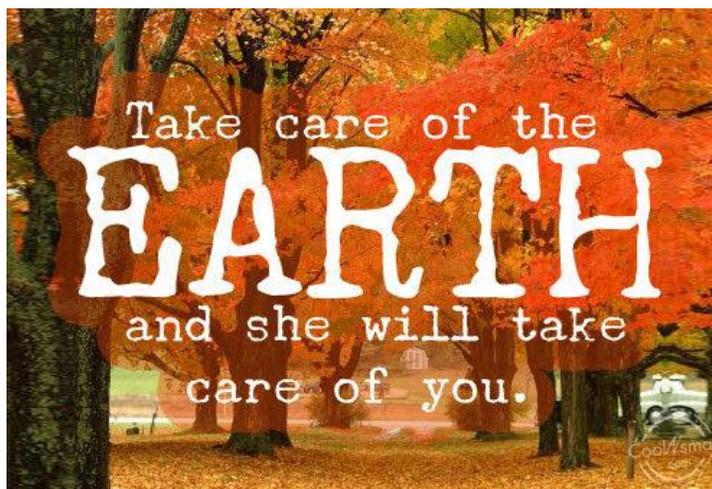
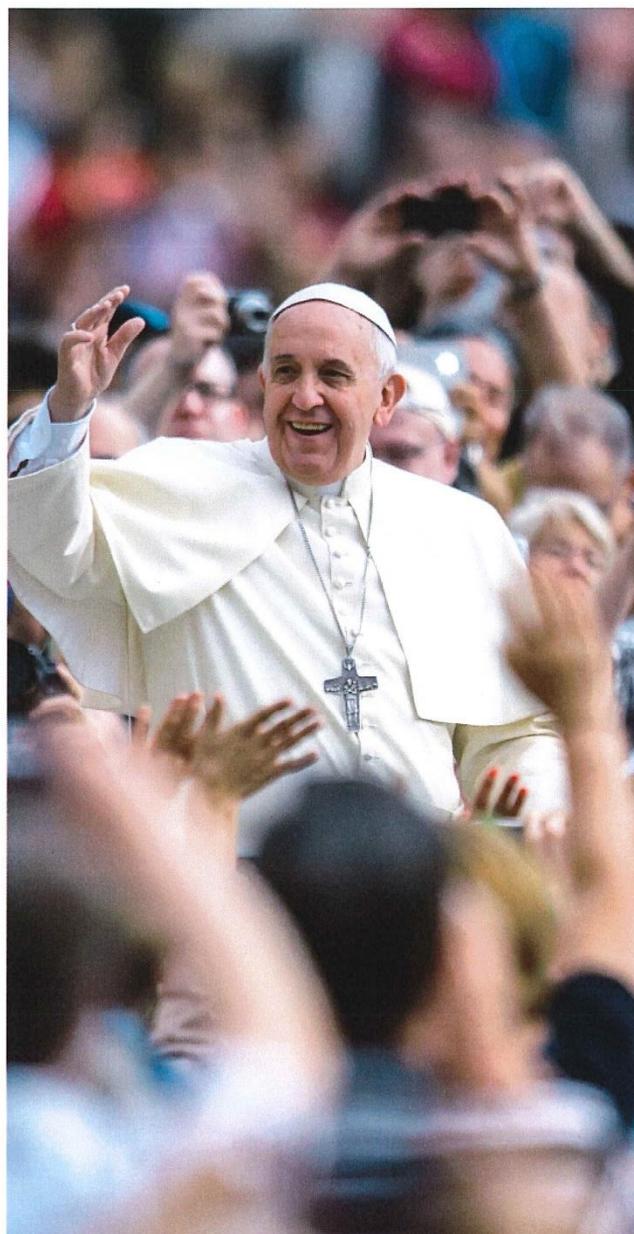
The lessons of the global financial crisis have not been assimilated, and we are learning all too slowly the lessons of environmental deterioration. (109)

The principle of the maximization of profits, frequently isolated from other considerations, reflects a misunderstanding of the very nature of the economy. As long as production is increased, little concern is shown about whether it is at the cost of future resources or the health of the environment; as long as the clearing of a forest increases production, no one calculates the losses entailed in the desertification of the land, the harm done to biodiversity or the increased pollution. In a word, businesses profit by calculating and paying only a fraction of the costs involved. (195)

## Future Generations

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. (67)

Intergenerational solidarity is not optional, but rather a basic question of justice, since the world we have received also belongs to those who will follow us. (159)



Catholic Climate Covenant™  
Care for Creation. Care for the Poor.

415 Michigan Avenue N.E. Suite 260  
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