



The View From The Bluff

October
2018

SISTERS OF CHARITY OF OUR LADY OF MERCY

CHARLESTON, SOUTH CAROLINA

I FOUND IT IN THE ARCHIVES

Mesgr. Daniel J. Quigley
Ecclesiastical Superior
1882-1903

Daniel J. Quigley was born in Paisley, Scotland, of Irish parents in 1835. When only 13 years old he came to the USA with his mother and three sisters. They made their home with his uncle, the Honorable William McKenna of Lancaster, SC. Mr. McKenna was a wealthy merchant and landowner from whom young Quigley acquired the business acumen for which he became known.



In 1858 Quigley began his studies for the priesthood at Mt. St. Mary's College, Emmitsburg, Maryland. However, they were interrupted by the death of his uncle in 1859. After a time he resumed his studies at St. Mary's College, Columbia, SC, the school founded by the Rev. O'Connell brothers. Following the outbreak of the Civil War, Quigley enlisted in the Confederate Army. His Company was preparing to join the Army of Northern Virginia when Bishop Lynch was commissioned by President Jefferson Davis to represent the interests of the Confederacy to the Papal States. Bishop Lynch invited Quigley to accompany him as his secretary. On the failure of the Bishop's mission, Quigley remained in Rome and matriculated at the American College. He was ordained a priest on May 3, 1866 and returned to Charleston in August. Shortly thereafter he was appointed Pastor of the Cathedral Parish, a position

he held until 1884. In 1877 Bishop Lynch appointed him Vicar General of the Diocese. Following the Bishop's death, February 26, 1882, Father Quigley administered the Diocese until the arrival of the new Bishop, Henry P. Northrop. Shortly after his installation, Bishop Northrop appointed Father Quigley, Ecclesiastical Superior of the Sisters of Our Lady of Mercy. Two years later, 1884, he was appointed Pastor of St. Patrick's Church, Charleston. On January 3, 1886, he was named a Monsignor, the first in the South.



Monsignor Quigley proved himself a true friend of the OLM Community and its ministries during his twenty years as Ecclesiastical Superior. He was particularly interested in the establishment and development of St. Francis Xavier Hospital.

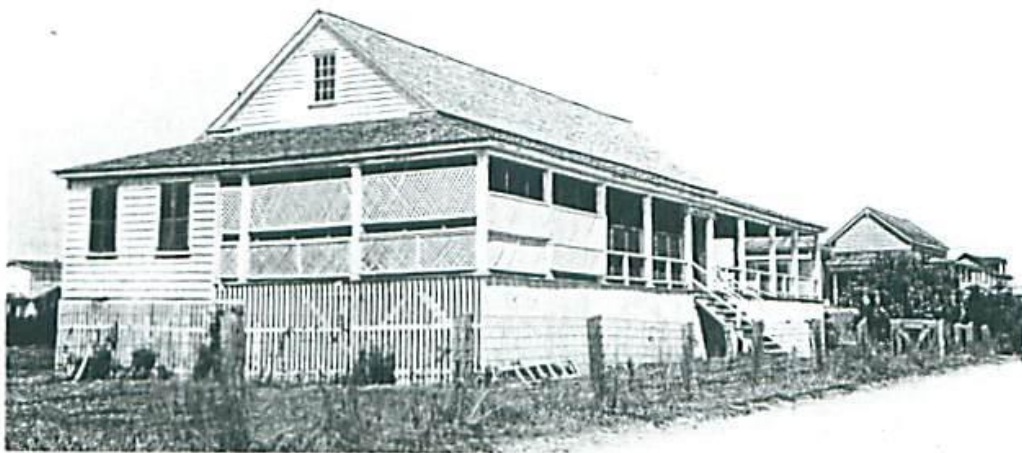
Council Minutes dated August 6, 1883 state: "The Members of Council take this opportunity of returning their sincere and grateful thanks to the Ecclesiastical Superior for the very great interest he manifested during the progress and completion of the St. Francis Xavier Infirmary." In 1895 he presented plans for an annex to the original hospital buildings to the Council. The two story building was ready for occupancy in the autumn of 1896. Monsignor Quigley also supported the establishment of the St. Francis Xavier Nursing School and encouraged Miss Mary McKenna to accept the position of Superintendent of the School. In 1899 he purchased the property on Sullivan's Island on which Loretto Cottage was built in 1902. Monsignor Quigley wanted the



RIGHT REVEREND DANIEL J. QUIGLEY, V. G.

Sisters, especially the hospital Sisters, to have some place where they might relax during the summer.

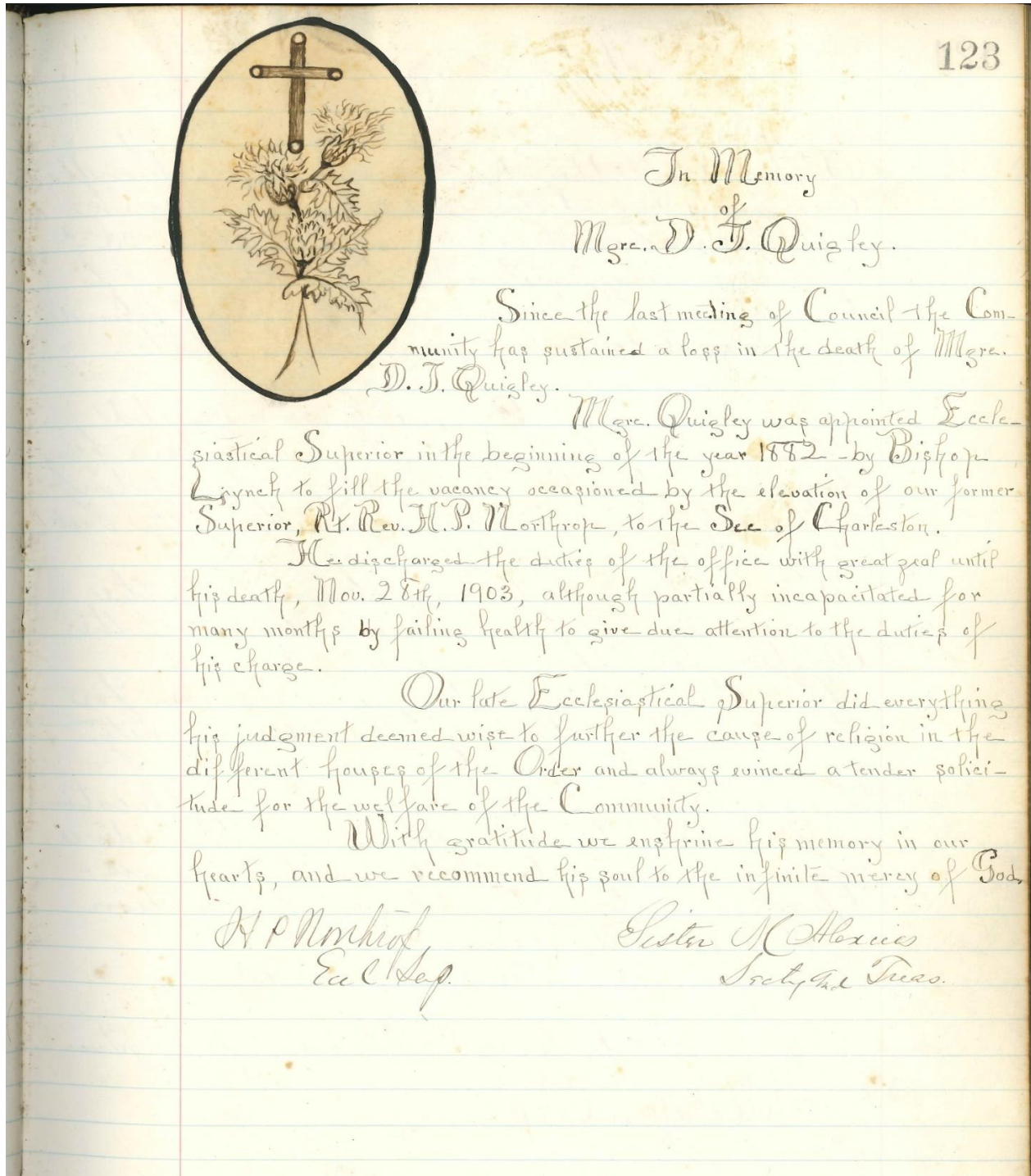
Monsignor Quigley was also concerned with the care of orphans. After the Civil War he purchased the property on Calhoun Street which served as the Boys' Orphanage staffed by the OLMs until its merger with the Girls' Orphanage in 1901. Following the earthquake of 1886 Monsignor

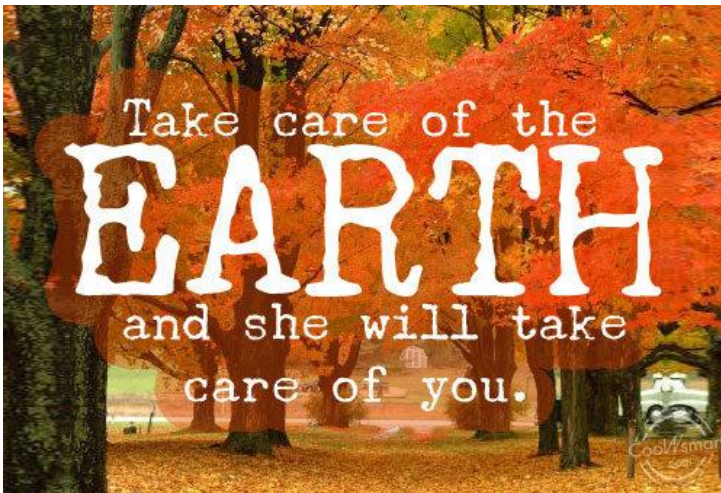


Quigley supervised the erection of a brick wing on the east end of the Motherhouse (Queen Street) which replaced the old wooden building which had housed the Girls' Orphanage. On the anniversary of the earthquake, August 31,



1887, Monsignor Quigley laid the cornerstone of the new building. It was the same cornerstone that was laid by Bishop England for the old Saint Patrick's Church in 1838. Monsignor Quigley was also instrumental in establishing the parochial school system in Charleston. In 1897 he prevailed upon the Franciscan Sisters from Glen Riddle, PA, to take charge of St. Patrick's School. When they withdrew from the diocese in June 1903, the OLMs replaced them. On November 28, 1903, two months after the OLMs began teaching in Saint Patrick's School, Monsignor Daniel J. Quigley died at age 72. In his death our Community lost one of the best friends they had ever had among the Diocesan clergy. Monsignor Quigley is buried in a tomb in front of St. Patrick's Church in Charleston.





A continuation of our study of Laudato Si Chapter 3 The human roots of the ecological crisis

Too much power and dominance for those with technocratic means: Although science and technology “can produce important means of improving the quality of human life,” they have also “given those with the knowledge, and especially the economic resources to use them, an impressive dominance over the whole of humanity and the entire world.” **Francis says we are enthralled with a technocratic paradigm, which promises unlimited growth. But this paradigm “is based**

on the lie that there is an infinite supply of the earth’s goods, and this leads to the planet being squeezed dry beyond every limit.” Those supporting this paradigm show “no interest in more balanced levels of production, a better distribution of wealth, concern for the environment and the rights of future generations. Their behavior shows that for them maximizing profits is enough.”

The extractive/domination model, which Pope Francis also calls the technocratic paradigm: This paradigm exalts the concept of a subject who, using logical and rational procedures, progressively approaches and gains control over an external object. This subject makes every effort to establish the scientific and experimental method, which in itself is already a technique of possession, mastery and transformation. It is as if the subject were to find itself in the presence of something formless, completely open to manipulation. Men and women have constantly intervened in nature, but for a long time this meant being in tune with and respecting the possibilities offered by the things themselves. It was a matter of receiving what nature itself allowed, as if from its own hand. Now, by contrast, we are the ones to lay our hands on things, attempting to extract everything possible from them while frequently ignoring or forgetting the reality in front of us. (106) This has made it easy to accept the idea of infinite or unlimited growth, which proves so attractive to economists, financiers and experts in technology. It is based on the lie that there is an infinite supply of the earth’s goods, and this leads to the planet being squeezed dry beyond every limit. It is the false notion that “an infinite quantity of energy and resources are available, that it is possible to renew them quickly, and that the negative effects of the exploitation of the natural order can be easily absorbed”. (106) **“The effects of imposing this model on reality as a whole, human and social, are seen in the deterioration of the environment, but this is just one sign of a reductionism which affects every aspect of human and social life... they create a framework which ends up conditioning lifestyles and shaping social possibilities along the lines dictated by the interests of certain powerful groups.”** (107) **We need to think more intentionally, creatively, and outside of this box to make “decisions about the kind of society we want to build”** (107). **“The technological paradigm has become so dominant that it would be difficult to do without its resources and even more difficult to utilize them without being dominated by their internal logic. It has become countercultural to choose a lifestyle whose goals are even partly independent of technology, of its costs and its power to globalize and make us all the same.”** It is not about or “for the well-being of the human race”... “in the most radical sense of the term power is its motive – a lordship over all” (108) (domination irrespective of others). **“The technocratic paradigm (with its “view to profit”) also tends to dominate economic and political life... The lessons of the global financial crisis have not been assimilated, and we are learning all too slowly the lessons of environmental deterioration** (109) (Be more concerned with the) actual operation (of these bankrupt theories) in the functioning of the economy as by their deeds our current system “shows no interest in more balanced levels of production, a better distribution of wealth, concern for the environment and the rights of future generations. Their

behavior shows that for them maximizing profits is enough. Yet by itself the market cannot guarantee integral human development and social inclusion...we have “a sort of ‘super-development’ of a wasteful and consumerist kind which forms an unacceptable contrast with the ongoing situations of dehumanizing deprivation,” while we are all too slow in developing economic institutions and social initiatives which can give the poor regular access to basic resources. We fail to see the deepest roots of our present failures, which have to do with the direction, goals, meaning and social implications of technological and economic growth.”(110) We need to “together generate resistance to the assault” and avoid being “caught up in the same globalized logic”, **looking at what are in “reality interconnected problems” so we do not “mask the true and deepest problems of the global system.”** (111)

(Cooperatives and better direction of technology as a path forward) “We can once more broaden our vision. We have the freedom needed to limit and direct technology; we can put it at the service of another type of progress, one which is healthier, more human, more social, more integral. Liberation from the dominant technocratic paradigm does in fact happen sometimes, for example, when cooperatives of small producers adopt less polluting means of production, and opt for a non-consumerist model of life, recreation and community. **Or when technology is directed primarily to resolving people’s concrete problems, truly helping them live with more dignity and less suffering.** Or indeed when the desire to create and contemplate beauty manages to overcome reductionism through a kind of salvation which occurs in beauty and in those who behold it. **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. Will the promise last, in spite of everything, with **all that is authentic rising up in stubborn resistance?**” (112)

“There is a growing awareness that scientific and technological progress cannot be equated with the progress of humanity and history, a growing sense that the way to a better future lies elsewhere. **This is not to reject the possibilities which technology continues to offer us... Let us refuse to resign ourselves to this, and continue to wonder about the purpose and meaning of everything. Otherwise we would simply legitimate the present situation** and need new forms of escapism to help us endure the emptiness.” (113) **All of this shows the urgent need for us to move forward in a bold cultural revolution...** Nobody is suggesting a return to the Stone Age, but we do need to slow down and look at reality in a different way, to appropriate the positive and sustainable progress which has been made, but also to recover the values and the great goals swept away by our unrestrained delusions of grandeur.”(114) **“Prizing technical thought over reality, “the technological mind sees nature as an insensate order, as a cold body of facts, as a mere ‘given’, as an object of utility, as raw material to be hammered into useful shape; it views the cosmos similarly as a mere ‘space’ into which objects can be thrown with complete indifference,” compromising the intrinsic dignity of the world.** When human beings fail to find their true place in this world, they misunderstand themselves and end up acting against themselves: ‘Not only has God given the earth to man, who must use it with respect for the original good purpose for which it was given, but, **man too is God’s gift to man. He must therefore respect the natural and moral structure with which he has been endowed’.**”(115 and JP II)

“Modernity has been marked by an excessive anthropocentrism which today, under another guise, continues to stand in the way of shared understanding and of any effort to strengthen social bonds. **The time has come to pay renewed attention to reality and the limits it imposes,** conditions for a more sound and fruitful development of individuals and society. An inadequate presentation of Christian anthropology gave rise to **a wrong understanding of the relationship between human beings and the world.** Often, what was handed on was a Promethean vision of mastery over the world.” **Instead, a biblical view calls for care, as a householder, and responsible stewardship.** (116)

“Neglecting to monitor the harm done to nature and the environmental impact of our decisions is only the most striking sign of a disregard for the message contained in nature...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. Once the human being declares independence from reality and behaves with absolute dominion, the very foundations of our life begin to crumble. ‘Instead of carrying out his role as a cooperator with God in the work of creation, man sets himself up in place of God and thus ends up provoking a rebellion on the part of nature’.” (117 and JP II)

“There can be no renewal of our relationship with nature without a renewal of humanity itself.” People have “unique capacities of knowledge, will, freedom and responsibility” and we must use them. (118) **“The importance of interpersonal relations. If the present ecological crisis is one small sign of the ethical, cultural and spiritual crisis of modernity, we cannot presume to heal our relationship with nature and the environment without healing all fundamental human relationships... esteem for each person and respect for others...A correct relationship with the created world demands that we not weaken this social dimension of openness to others... Our relationship with the environment can never be isolated from our relationship with others and with God (119). How can we genuinely teach the importance of concern for other vulnerable beings, however troublesome or inconvenient they may be, if we fail to protect (those who cannot defend themselves)? (120) We need to develop a new synthesis capable of overcoming the false arguments of recent centuries. Christianity...continues to reflect on these issues in fruitful dialogue with changing historical situations (121).**

When human beings place themselves at the center, they give absolute priority to immediate convenience and all else becomes relative...in conjunction with the omnipresent technocratic paradigm and the cult of unlimited human power, the rise of a relativism which sees everything as irrelevant unless it serves one’s own immediate interests... leading to environmental degradation and social decay (122). **“Use and throw away logic”** The culture of relativism is the same disorder which **drives one person to take advantage of another, to treat others as mere objects**, imposing forced labor on them or enslaving them to pay their debts. The same kind of thinking leads to the sexual exploitation of children and abandonment of the elderly who no longer serve our interests. It is also the mindset of those who say: Let us allow the invisible forces of the market to regulate the economy, and consider their impact on society and nature as collateral damage...This same “use and throw away” logic generates so much waste, because of the disordered desire to consume more than what is really necessary. We should not think that political efforts or the force of law will be sufficient to prevent actions which affect the environment because, when the culture itself is corrupt and objective truth and universally valid principles are no longer upheld, then laws can only be seen as arbitrary impositions or obstacles to be avoided (123).

Questions

1. Francis says “the technocratic paradigm also tends to dominate economic and political life” (Paragraph 109)?
2. Francis says, “We are all too slow in developing economic institutions and social initiatives which can give the poor regular access to basic resources” (Paragraph 109). What does he mean? Why does this happen?
3. Francis asserts that “by itself the market cannot guarantee integral human development and social inclusion” (Paragraph 109). Why does he say this? Do you agree?
4. Francis argues, “To seek only a technical remedy to each environmental problem which comes up is to separate what is in reality interconnected and to mask the true and deepest problems of the global system” (Paragraph 111). What are the true and deepest problems of the global system in Francis’ mind?

5. Francis calls for a broadened vision (Paragraph 112), “a bold cultural revolution” (Paragraph 114). What would that look like?
6. For Francis, “the present ecological crisis is one small sign of the ethical, cultural and spiritual crisis of modernity” (Paragraph 119). What does Francis mean by “practical relativism” (Paragraph 122) and cultural relativism (Paragraph 123)?
7. Why does Francis argue that any approach to integrated ecology must also protect employment (Paragraph 124)?

Commentary Pope Francis’ equation: Technology + greed = disaster

Pope Francis is highly critical of greed and the domination paradigm that has been extended worldwide through technology and the profit motive. While crediting technology with what it has accomplished in terms of many medical and life-giving advances, Pope Francis speaks of weapons and destruction of the earth and argues, **“our immense technological development has not been accompanied by a development in human responsibility, values and conscience.”** Francis is especially critical of **how paradigm sees the world (including human beings and material objects) as objects completely open to manipulation. The goal is to extract everything possible from things while ignoring the reality in front of us.** This leads economists, financiers and experts in technology to accept the idea of unlimited growth “based on the lie that there is an infinite supply of the earth’s goods, and this leads to the planet being squeezed dry beyond every limit.”

Francis saves his harshest words for economic interests who “accept every advance in technology with a view to profit, without concern for its potentially negative impact on human beings.” They show “no interest in more balanced levels of production, a better distribution of wealth, concern for the environment and the rights of future generations. Their behavior shows that for them maximizing profits is enough.” In Francis’ mind, this is the cause of our current economic and environmental crisis. What is needed is a broader vision where “technology is directed primarily to resolving people’s concrete problems, truly helping them live with more dignity and less suffering.” **Technology must serve humanity, not the market.**

The goal of technology, he argues, should not be to increasingly replace human work with machines in order to save money and make more profit. Like Pope John Paul II, Francis holds work in high esteem. “Work is a necessity, part of the meaning of life on this earth, a path to growth, human development and personal fulfilment.” “We do need to slow down and look at reality in a different way, to appropriate the positive and sustainable progress which has been made, but also to recover the values and the great goals swept away by our unrestrained delusions of grandeur.”

“Once the human being declares independence from reality and behaves with absolute dominion, the very foundations of our life begin to crumble,” Francis believes. Rather than being a cooperator with God in the work of creation, quoting John Paul II he says, “man sets himself up in place of God and thus ends up provoking a rebellion on the part of nature.” For Francis, “the present ecological crisis is one small sign of the ethical, cultural and spiritual crisis of modernity.” Humanity “cannot presume to heal our relationship with nature and the environment without healing all fundamental human relationships” including our relationships with others, God, and creation. He says, the “practical relativism typical of our age is even more dangerous than doctrinal relativism. In practical relativism, human beings place themselves at the center “and” give absolute priority to immediate convenience and all else becomes relative.” **This culture “sees everything as irrelevant unless it serves one’s own immediate interests,” going hand in hand with “the omnipresent technocratic paradigm and the cult of unlimited human power.”** The result is **“the mindset of those who say: Let us allow the invisible forces of the market to regulate the economy, and consider their impact on society and nature as collateral damage.”** He condemns the “use and throw away” logic that “generates so much waste, because of the disordered desire to consume more

than what is really necessary.” Pope Francis does not believe that technology and the market will magically provide the solution to social and environmental issues, rather they are part of the problem.

Pope Francis previews in Chapter 3 his support for the commons, cooperatives, and an economy that favors diversity and small-scale producers. “For example, there is a great variety of small-scale food production systems which feed the greater part of the world’s peoples, using a modest amount of land and producing less waste, be it in small agricultural parcels, in orchards and gardens, hunting and wild harvesting or local fishing.” **He calls for government support of such small producers. “To ensure economic freedom from which all can effectively benefit,” he asserts, “restraints occasionally have to be imposed on those possessing greater resources and financial power.” He finds calls for “economic freedom” to be bogus when “real conditions bar many people from actual access to it.” Pope Francis thinks business is or should be “a noble vocation, directed to producing wealth and improving our world.** It can be a fruitful source of prosperity for the areas in which it operates, especially if it sees the creation of jobs as an essential part of its service to the common good.” He believes that technology can and should be used to improve the lot of humanity and that business people are called to a noble vocation that is in service to the common good.

Chapter 4 Integral ecology

Recognizing the reasons why a given area is polluted requires a study of the workings of society, its economy, its behavior, and the ways it grasps reality. We are not faced with two separate crises, one environmental and the other social, but rather with one complex crisis that 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 heart of what the Encyclical proposes is integral ecology as a new paradigm of justice. Ecology is the relationship of living organisms and the environment: “Everything is closely interrelated.” All of creation is a web of life that includes “human and social dimensions.” **By “environment,” we mean the relationship existing between nature and society.** The chapter ends with a look at two **important principles: the common good, and justice between generations.**

Pope Francis emphasizes the dimension of the interconnectedness of all things and **“the conditions required for the life and survival of society, and the honesty needed to question certain models of development, production and consumption” (138)** “The analysis of environmental problems cannot be separated from the analysis of human, family, work-related and urban contexts, and of how individuals relate to themselves.” (141) **We urgently need a humanism capable of bringing together the different fields of knowledge, including economics, in the service of a more integral and integrating vision.** (141). The integral perspective also brings the ecology of institutions into play: “if everything is related, then the health of a society’s institutions affects the environment and the quality of human life. **“Every violation of solidarity and civic friendship harms the environment” (142).**

The Pope notes that “together with the patrimony of nature, there is also an historic, artistic and cultural patrimony which is likewise under threat” (143), and greater attention to local cultures is needed (rather than leveling or overcoming local cultures through globalization). Also, **the problems we have created will take complex solutions, demanding the active participation of all members of the community** (144). In the context of culture the Pope expresses the need for special care for indigenous communities and their cultural traditions, noting that they are not merely one minority among others, but should be the principal dialogue partners, especially when large projects affecting their land are proposed. In contrast, indigenous people are still being pressured to abandon their lands to make room for agricultural and mining projects (146), in many places.

The Pope says authentic development presupposes an integral **improvement in the quality of human life: public space, housing, transport, etc. (150-154). We need provide for common areas, housing and transportation in a way that promotes “the common good.”** While the Pope is concerned for quality urban development, he says this should not cause us to overlook rural populations which “lack access to essential services and where some workers are reduced to conditions of servitude, without rights or even the hope of a more dignified life” (154). “Acceptance of our bodies as God’s gift is vital for welcoming and accepting the entire world as a gift from the Father and our common home, whereas thinking that we enjoy absolute power over our own bodies turns, often subtly, into thinking that we enjoy absolute power over creation” (155).

“Human ecology is inseparable from the notion of the common good” (156), but is to be understood in a concrete way. In today’s context, in which, “injustices abound and growing numbers of people are deprived of basic human rights and considered expendable” (158), committing oneself to the common good means to make choices in solidarity based on “a preferential option for the poorest of our brothers and sisters” (158). The Pope defines intergenerational solidarity as the notion of the common good extended to future generations. He comments that: “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) As already emphasized by Benedict XVI: “In addition to a fairer sense of inter-generational solidarity there is also an urgent moral need for a renewed sense of intra- generational solidarity” (162).

“What kind of world do we want to leave to those who come after us, to children who are now growing up?” ... “We need to see that what is at stake is our own dignity. Leaving an inhabitable planet to future generations is, first and foremost, up to us. The issue is one which dramatically affects us, for it has to do with the ultimate meaning of our earthly sojourn.” (160) “What is the purpose of our life in this world? Why are we here? What is the goal of our work and all our efforts? What need does the earth have of us” (160)?

Pope Francis adds that our very dignity is at stake. He says that: “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” (161). , “Doomsday predictions can no longer be met with irony or disdain”(161) **The current crisis demands a very concrete response, and Pope Francis says: “The effects of the present imbalance can only be reduced by our decisive action, here and now. We need to reflect on our accountability before those who will have to endure the dire consequences” (162).**

Questions:

1. What would it mean to have “an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature (139)”?
2. What responsibilities do I have to creation? What responsibilities do I have to the poor, to future generations? How is poverty an environmental issue?
3. The Pope speaks about a consumerist vision of human beings and that the pace of consumption, waste and environmental change has stretched the planet’s capacity, which can only lead to catastrophes. Likewise, research on GHG emissions in our own culture has confirmed a strong linkage between income, consumption (buying new items, going on long trips, increased services and associated products and consumption), and emissions. What do you think our culture could do systematically, to reduce? Where should we start?
4. The Pope, bishops, and previous church fathers talk about how the goods of the earth (climate, natural resources, air and water) belong to all. How can this be carried out?
5. Pope Francis affirms that “intergenerational solidarity is not optional, but rather a basic question of justice”. What must be done to guarantee a better future for our and other kids?

6. What are the consequences of seeing the earth as a gift that we have freely received and must share with others and that also belongs to those who will follow us (159)?
7. What does Francis mean when he says, “An ethical and cultural decline ... has accompanied the deterioration of the environment” (162)?

Commentary: Everything is Connected. Integral ecology is a key concept in chapter four of *Laudato Si'*, Pope Francis' encyclical on the environment. It flows from his understanding that **“everything is closely related”** and that **“today’s problems call for a vision capable of taking into account every aspect of the global crisis.”** Relationships take place at the atomic and molecular level, between plants and animals, and among species in ecological networks and systems. “We need only recall how ecosystems interact in dispersing carbon dioxide, purifying water, controlling illnesses and epidemics, forming soil, breaking down waste, and in many other ways which we overlook or simply do not know about.” Nor can the “environment” be considered in isolation. “Nature cannot be regarded as something separate from ourselves or as a mere setting in which we live,” writes the pope. “We are part of nature.” We must study “the workings of society, its economy, its behavior patterns, and the ways it grasps reality.” And in considering solutions to the environmental crisis, we must “seek comprehensive solutions which consider the interactions within natural systems themselves and with social systems.” These interrelationships enable Francis to see that “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.” As a result, “Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature.” In such an “economic ecology,” the protection of the environment is then seen as “an integral part of the development process and cannot be considered in isolation from it.”

Pope Francis also argues that it is important to pay attention to “cultural ecology” in order to protect the cultural treasures of humanity. But “Culture is more than what we have inherited from the past; it is also, and above all, a living, dynamic and participatory present reality, which cannot be excluded as we rethink the relationship between human beings and the environment.” He complains that a consumerist vision of human beings, encouraged by globalization, “has a leveling effect on cultures, diminishing the immense variety which is the heritage of all humanity.” New processes must respect local cultures. **“There is a need to respect the rights of peoples and cultures, and to appreciate that the development of a social group presupposes an historical process which takes place within a cultural context and demands the constant and active involvement of local people from within their proper culture.”**

This interconnectedness means that **“environmental exploitation and degradation not only exhaust the resources which provide local communities with their livelihood, but also undo the social structures which, for a long time, shaped cultural identity and their sense of the meaning of life and community.”** In various parts of the world, he notes, **indigenous communities are being pressured “to abandon their homelands to make room for agricultural or mining projects which are undertaken without regard for the degradation of nature and culture.”** He marvels at the ability of the poor to practice human ecology where “a wholesome social life can light up a seemingly undesirable environment” and “the limitations of the environment are compensated for in the interior of each person who feels held within a network of solidarity and belonging.”

Pope Francis quotes Pope Benedict who spoke of an “ecology of man,” based on the fact that “man too has a nature that he must respect and that he cannot manipulate at will.” He notes that “thinking that we enjoy absolute power over our own bodies turns, often subtly, into thinking that we enjoy absolute power over creation.” **Human ecology, Pope Francis argues, cannot be separated from the notion of the common good, which he calls “a central and unifying principle of social ethics.”** Quoting *Gaudium et Spes*, the Second Vatican Council’s Pastoral Constitution on the Church in the Modern World, he defines the common good as “the sum of those conditions of

social life which allow social groups and their individual members relatively thorough and ready access to their own fulfillment.” (i.e., flourishing for all, ability to thrive)

The common good calls for respect for the human person as well as the overall welfare of society and the development of a variety of intermediate groups. It requires social peace, stability and security, “which cannot be achieved without particular concern for distributive justice.” “Where injustices abound and growing numbers of people are deprived of basic human rights and considered expendable, the principle of the common good immediately becomes, logically and inevitably, a summons to solidarity and a preferential option for the poorest of our brothers and sisters.”

Finally, Pope Francis’ vision of integral ecology and the common good includes justice between generations. Returning to his biblical vision, he says that **“the world is a gift we have freely received and must share with others.”** This includes future generations. **“The world we have received also belongs to those who will follow us.”** He quotes the Portuguese bishops, who said, **the environment “is on loan to each generation, which must then hand it on to the next.”** He ends chapter four with the challenging question, **“What kind of world do we want to leave to those who will come after us, to children who are now growing up?”** He fears that **“Doomsday predictions can no longer be met with irony or disdain.”** According to Pope Francis, the ethical and cultural decline which accompanies the deterioration of the environment forces us to ask fundamental questions about life: **“What is the purpose of our life in this world? Why are we here? What is the goal of our work and all our efforts? What need does the earth have of us?”**



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International Day of Nonviolence marks the birthday of Mahatma Gandhi. The day is an opportunity to reaffirm the universal relevance of the principle of nonviolence and the desire to secure a culture of peace, tolerance, understanding, and nonviolence.



International Day of the Girl Child is celebrated annually to highlight issues concerning the gender inequality facing young girls. This year’s theme is “The Power of the Adolescent Girl: Vision for 2030.”



World Food Day will focus on achieving #ZeroHunger by 2030. Zero hunger means working together to ensure everyone, everywhere, has access to the safe, healthy, and nutritious food they need.



INTERNATIONAL
DAY for the
ERADICATION
of POVERTY
17 OCTOBER



International Day for the Eradication of Poverty this year encourages people to come together with those furthest behind to build on an inclusive world of universal respect for human rights and dignity.

Re-Opening of the Neighborhood House—New logo, New signs



A fresh
clean look
inside and
out!

Well done
renovation
committee!