

INTERNATIONAL THEOLOGICAL COMMISSION

“Caring for Our Common Home”

A Responsible and Fraternal Response to the Triune God

English translation of the Italian document (2026)

Prepared from the complete 56-page Italian PDF supplied by the user. Paragraph numbering and document structure are retained. This is an unofficial English translation.

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Presentation by the Secretary General

Faced with the urgency of the ecological crisis, the International Theological Commission offers a reflection intended to illuminate “the theological foundation of care for the Common Home beyond the situation of extreme gravity in which we find ourselves,” since this care is “inscribed in God’s design for creation” (no. 6). The first of the three chapters focuses on the message arising from the heart of Christian faith: the Trinitarian face of God revealed in Christ. Contemplation of this mystery leads to placing the principal emphasis, in the formation of a Christian-inspired culture, on discovering the Trinitarian imprint of creation and on valuing the relational character of creation as a fundamental guiding principle of integral ecology (no. 33). The second chapter rereads Genesis in the light of Jesus Christ and proposes an integral anthropology that goes beyond the alternative between predatory anthropocentrism and radical biocentrism or ecocentrism. Human uniqueness is expressed in the dignity and mission received from God: to care for creation, whose planetary health benefits human personal and communal fulfilment (no. 102). The third chapter sketches an ecological spirituality and fundamental ethical principles for care of the Common Home. Of particular importance is the proposal to understand sin against the environment analogously to the established notions of social sin and structures of sin (no. 95). The document also adopts a dialogical style, engaging Eastern Christianity and the Orthodox Churches, other religions, scientific knowledge and philosophical thought.

Piero Coda
Secretary General of the ITC

Preliminary Note

The International Theological Commission is not simply a group of theologians who meet to draft a text, but a space for free exchange and dialogue enriched by people from diverse ecclesial and socio-cultural contexts. During its tenth five-year term the Commission studied creation in the light of the revelation in Christ of the Triune God, with particular reference to the commitment to care for and safeguard the Common Home. The work was carried out by a special subcommission chaired by Prof. Alenka Arko and composed of Fr Gabino Uríbarri Bilbao, SJ; Fr Peter Dubovský, SJ; Fr Edouard Adé; Fr John Junyang Park; Fr Thomas Kollampampil, CMI; Fr Nicholas Segeja M’Hela; Fr Yury Avvakumov; Fr Jorge J. Ferrer, SJ (†2024); and Fr Marek Jagodźński (†2025).

The discussions took place in subcommission meetings and plenary sessions from 2022 to 2025 under the coordination of the Secretary General, Msgr Piero Coda. The resulting text, *Caring for Our Common Home: A Responsible and Fraternal Response to the Triune God*, was approved by a majority of the Commission in a specific vote during the online meeting of 23 July 2026. It was then submitted to the President, Cardinal Víctor Manuel Fernández, Prefect of the Dicastery for the Doctrine of the Faith, who brought it to the attention of Pope Leo XIV on 28 July 2026. The President authorised publication on 21 August 2026.

Preface: A Threefold Transformation

1. [An original experience of faith]. Christian perception of nature takes many forms. In the *Spiritual Canticle*, St John of the Cross evokes a fundamental religious experience: nature is filled with God’s presence and “a thousand graces”; its beauty bears the imprint of the Creator. His vision conveys serenity, peace and harmony with nature, praise of the Creator, a Christological imprint in creation and its destiny to share in the glory of the Triune God.

2. [A threefold transformation]. Since the sixteenth century, three major cultural changes have altered the perception of nature and our relationship with it: the loss of the spontaneous view of nature as God’s creation; a changed understanding of humanity’s place in the cosmos, often placing

humanity or its technologies at the centre; and, finally, a planetary ecological and social crisis of unprecedented scale. Modern technology has brought genuine improvements while also producing a previously unknown global environmental impact.

3. [Interconnection]. Cosmology, ecology and anthropology are inseparable. How we understand the cosmos shapes how we relate to it, and this necessarily includes our understanding of the human place within it. Human identity is formed through interaction with the environment and through our understanding of the value of the cosmos. “Everything is connected.”

4. [Key factor: human self-understanding]. The key factor in the eco-social crisis is our conception of humanity’s place in the cosmos. “There can be no ecology without an adequate anthropology” (LS 118). How human beings understand themselves shapes their relationships with others, nature and God.

5. [Approach]. Chapter I presents a Trinitarian theology of creation and its ecological implications, in dialogue with science. Chapter II considers the human role in the Common Home in dialogue with ecological reports and philosophies. Chapter III proposes guidelines for care of the Common Home and ecological conversion. The aim is not to offer technical solutions, but a theological and spiritual vision capable of inspiring culture and action.

6. [Emphases]. Three emphases guide the document: the theological foundation of care for the Common Home is deeper than the present emergency because such care belongs to God’s design for creation; the ecological and social crisis also has a theological dimension; and Christian reflection should proceed in dialogue with other Christian traditions, other worldviews and other disciplines, contributing to integral ecology and ecological conversion.

Chapter I. The Common Home, Work of the Triune God

1. Creation: Work of the Triune God

7. [Introduction]. The document assumes the fundamental Catholic theology of creation and concentrates on its Trinitarian character. Care for the Common Home comes from the Triune God; accepting or neglecting this task is a dimension of our relationship with God; and the Trinitarian imprint of creation helps us grasp that everything is interconnected.

8. [Creation: work of the One and Triune God]. Creation is the first divine act *ad extra* and is Trinitarian. Father, Son and Holy Spirit are not three principles of creatures but one principle. Their creative work is common, while the divine Persons act according to their personal relations. The being, goodness and beauty of creatures reflect the convergent loving action of the one God.

9. [The Father]. Patristic tradition speaks of the Father creating through his “two hands,” the Son and Spirit, and also describes the Father as cause, the Son as craftsman and the Spirit as perfecter.

10. [The Son]. The Son, God’s Word or Logos, acts decisively in creation. Through the Word all things come into existence. The Fathers identify the divine speech of Genesis and the creative Wisdom of the Old Testament with the Logos. Creation bears the *logoi*, the imprints of the Logos, within itself.

11. [Creation and incarnation]. The creative Word became flesh (Jn 1:14). The New Testament’s use of *sarx* stresses the material, vulnerable dimension humanity shares with creation. Incarnation therefore establishes a profound bond among creation, incarnation and salvation. Christian salvation does not forget creation; the final recapitulation cannot occur without it.

12. [The Son’s threefold creative mediation]. The Son is the creative Logos through whom all things were made at the beginning, participates in continuing creation, and will mark the new creation at the eschatological fulfilment. Christ is the fullness of creation (Col 1:15-20).

13. [The filial imprint of creation]. Because everything was created in Christ, through him and for him, everything bears in some manner a filial imprint. Human fulfilment is found in gratuitous love, while the rest of creation finds fulfilment in its connection with the children of God (Rom 8:18-21).

14. [Christ in the divine economy]. Christ is Alpha and Omega. Creation's destiny passes through incarnation, cross and resurrection. Creation has been wounded by human sin and longs for liberation; Christ's saving mediation therefore has a cosmic scope.

15. [The Holy Spirit]. The Spirit is Love and life-giver. Patristic theology sees the Spirit at work from the beginning, ordering, perfecting and beautifying creation and guiding it toward eschatological fulfilment. The Spirit also transforms the human being into the likeness of God and progressively "Christifies" creation.

2. The Trinitarian Imprint in Creation

16. Because God acts in a Trinitarian way, all creation may rightly be said to bear not merely a divine but a Trinitarian imprint.

17. [The question]. Pope Francis, following St Bonaventure, teaches that every creature bears a properly Trinitarian structure. This imprint is not invented by the human observer; it belongs to creatures themselves, though human perception of it is partial.

18. [St Augustine]. Augustine develops the idea of *vestigia Trinitatis*. All creatures bear a divine trace, while the human being alone is properly image of God. In the human mind he sees analogies of Trinity in memory, understanding and will, and in mind, knowledge and love.

19. [St Hildegard of Bingen]. Hildegard sees creation as a "second Scripture," transparent to divine life. Her *viriditas*, "greenness," names the vital energy proceeding from the Trinity and permeating creation as vitality, freshness, growth and healing.

20. For Hildegard the human being, as a microcosm within the macrocosm, can interpret and extend divine action. The divine image concerns the integrity of body, soul and rationality, not the soul alone.

21. [St Bonaventure]. Bonaventure joins Augustine's theology with Franciscan spirituality. All created reality bears the Trinity's imprint because the communicative joy at the heart of Trinitarian life is the free source of all existence and grace.

22. Creation is a "book" in which the Creator may be read. All creatures are shadows or traces of God; spiritual and personal creatures are also image, called consciously to know and love God.

23. Creatures are shadows insofar as they point generally to God as cause, traces insofar as they point to God as efficient, exemplary and final cause, and human beings are image insofar as conscious knowledge and will make a lived relationship with God possible.

24. Bonaventure distinguishes how shadow, trace and image disclose divine properties. The Son as Word is the exemplary cause of the world.

25. Being God's image is not a static resemblance but a vocation to personal relationship with the Triune God. Human faculties reach perfection when directed toward God and when creatures and persons are seen in God's light.

26. Original sin darkened humanity's ability to read the book of creation; the "ladder" leading from creatures to the Creator was broken.

27. Christ restores the broken ladder. Scripture and revelation culminating in the incarnate, crucified and risen Christ reopen human sight to creation's depth and destiny.

28. Natural knowledge requires the interior light of grace to recognise fully in Christ the Triune God who is Love. When creatures are again recognised as signs and gifts, knowledge of creation leads to wonder, gratitude, joy and knowledge of the Creator.

29. [St Thomas Aquinas]. Thomas places creation within Trinitarian theology: all that is not God participates in divine being as caused by God; creation is common to the three Persons; yet the Persons have causality according to their processions. The Father creates through his Word and Love.
30. Thomas integrates the traditional appropriations of power to the Father, wisdom to the Son and goodness to the Spirit with each Person's proper relation to creation. Creation is freely caught up in the relations of divine love.
31. [Summary]. Augustine, Hildegard, Bonaventure and Thomas do not offer scientific cosmology but a faith-reading of creation. All distinguish between traces of Trinity in creatures generally and the properly divine image in the human person.
32. [Relational implications]. The complex network of relations in creation offers a rich Trinitarian symbolism, reaching a distinctive summit in creatures capable of love. Human communion analogically participates in divine unity.
33. Creation is a network of relations. Pope Francis treats the relational character of creation as a fundamental guiding principle of integral ecology, fostering a spirituality of global solidarity flowing from the mystery of the Trinity.
34. [Sacramentality and Christ]. The logoi of creation point to the creative Logos who became flesh. Material reality, animal and human life, history and relationships are interconnected and ordered toward their full meaning in the incarnate Word.
35. [Sacramentality and ecology]. In an analogical, broad sense, the world may be called a vast sacramental system: created reality points beyond itself to the Triune Creator. In the Eucharist creation reaches its highest elevation and anticipates its true end in the glory of God.
36. [Eschatological purpose]. Creation's original, continuing and new dimensions belong together. The destiny of creation is fulfilment in God, recapitulated in the crucified and risen Christ through the Spirit, including the created cosmos itself: "new heavens and a new earth."
37. [Trinitarian ontology is relational]. Human fulfilment consists in conformity to Christ through the Spirit within the Trinity. The divine Persons exist in relations of gift and love; Trinitarian relational ontology is an ontology of mutual gift.
38. [An agapic relational ontology]. The mutual self-giving of the divine Persons is reflected in the economy of creation and salvation as agape, reaching its extreme in the cross and celebrated in the Eucharist.
39. [Living the three relationships in gift]. Human beings fulfil their vocation through right relations with God, other human beings and all other creatures. Ecological, social and religious crises are overcome by relationships governed by love, gift and gratuity.
40. [Relationality in God and creation]. As the divine Persons are not isolated monads, creatures too are created "for Someone" and reach fulfilment in relation to the Creator and, in him, to other created beings.
41. [Interrelationality, interdependence and ecology]. Everything created is interconnected. Air, water, plants, animals and human beings form a kind of planetary community bound together by climate and interdependent relationships. Ecosystem names this community of life at the phenomenal level.
42. The Common Home speaks of the Triune Creator. Every action toward creation therefore has an intrinsic religious dimension: eating, breathing, sowing, cutting forests, extracting minerals or dumping toxic waste all concern our relationship with the Creator.
43. Creation does not exist solely as a support for unlimited human use. Its final purpose is not exhausted by utility to humanity. Human beings may not indiscriminately subordinate creation to their own ends or reduce its value to mere instrumental usefulness.

3. In Dialogue with Scientific and Philosophical Visions of the Cosmos

44. The theological understanding of creation is open to dialogue with other forms of knowledge, including the natural and human sciences.
45. [Macroscopic universe]. Contemporary cosmology describes an evolving universe about 13.8 billion years old. Stars, elements, molecules and biological possibilities emerge through interconnected stages. An essentially evolutionary reality can fruitfully be considered through relational ontology.
46. [Microscopic universe]. Quantum physics and particle research have radically reshaped concepts of matter, energy, particles and antimatter, challenging simplistic religious and materialist assumptions alike.
47. [The organic universe of our planet]. Earth formed about 4.5 billion years ago; life emerged and developed through increasing levels of organisation and complexity. Human biological history belongs to this evolutionary continuity while raising questions of discontinuity and distinctive human capacities.
48. [Radical questions]. Science can answer many questions about physical nature and biological development, but not the ultimate questions of why the world exists, its meaning and destiny, or the specific role of humanity. Philosophy and theology address such questions according to their own methods.
49. [Avoiding two risks]. Dialogue must avoid exclusivism, which absolutises one kind of knowledge, and concordism, which simplistically transfers results from one epistemic field into another.
50. [Dialogue respecting different epistemologies]. Science, philosophy and theology need not be in conflict when each respects its methods and limits. Christian faith affirms no opposition between faith and reason and welcomes genuine interdisciplinary and transdisciplinary dialogue.
51. Every worldview contains convictions and premises that cannot themselves be scientifically demonstrated. The document therefore briefly considers several worldviews.
52. [Immanentism, pantheism and panentheism]. Immanentist views deny or decline to affirm a Creator distinct from the world. Pantheistic or cosmic spiritualities may give the world ultimate or divine value. Panentheism instead holds that the world exists in God while God transcends it.
53. [Deism and supernaturalism]. Both a distant deistic God and a supernaturalism that isolates divine action from created causality fail to express adequately the Christian understanding of God's living relation with creation.
54. Christian theology affirms both divine transcendence and immanence: creation is genuinely distinct from God, yet continuously dependent upon and sustained by God.
55. Dialogue with philosophy and science must preserve the distinction between Creator and creature while taking seriously the relational, dynamic and interconnected character of the cosmos.

Chapter II. The Human Being in the Common Home

56. [Approach]. The second chapter turns to the human being within the Common Home, rereading Genesis in the light of Christ and asking what place and mission God gives humanity.
57. The Christian account rejects both predatory anthropocentrism and the erasure of human uniqueness. Humanity is creaturely, embodied and dependent, yet called into a distinctive relationship with God.

58. The human being belongs within creation rather than standing outside it, sharing materiality and life with other creatures while possessing a distinctive vocation.
59. Christian anthropology is Christological: the true meaning of humanity is disclosed in Christ, the image of the invisible God.
60. Genesis 1 places the human being within the sequence of creation and also gives humanity a distinctive status as image and likeness of God.
61. The sixth day links human beings with other land animals, while the seventh day orders the whole creation toward Sabbath rest and worship.
62. [Image and likeness]. The biblical expression signifies a vocation and relationship, not merely a possession. Humanity represents God within creation and is called to act in a way corresponding to God's goodness.
63. The image includes the whole human being and is fulfilled in Christ. Christian tradition reads Adam in relation to Christ, the definitive image.
64. The human person may also be understood as *imago Trinitatis*: called to communion, relationality and self-giving love.
65. Human beings are called to grow from image toward likeness through grace and freedom, being conformed to the Son by the Spirit.
66. Through the sacraments and cooperation with grace, the Christian is progressively conformed to the Son; the grace of filial adoption begun in baptism unfolds toward perfection.
67. [Blessing]. Male and female receive God's blessing to be fruitful and multiply. Genesis uses the same blessing-language for the first animals, marking a fundamental distinction between inanimate and living beings: only living beings receive this blessing of generative life.
68. [Human singularity]. Human blessing includes procreation as in animals, but God uniquely addresses human beings as interlocutors. There is a threefold gradation: inanimate beings are created by God's word; living beings are created and blessed; human beings are created, blessed and addressed in dialogue.
69. [Primordial sociality]. Human beings do not exist without human relationship and were not created for absolute solitude. Genesis 2 develops this through a three-stage creative process.
70. [Divine origin]. The Lord God forms the human from the dust of the ground and breathes into his nostrils the breath of life; the human becomes a living being (Gen 2:7).
71. [Difference from other living beings]. God places the human in the garden, provides food and forms the animals from the earth as companions. Yet none is found truly corresponding to the human. Humans belong to the animal kingdom but possess distinctive characteristics; relationship with animals cannot completely replace the divine call to human fraternity.
72. Adam is given the extraordinary task of naming the animals. Humans and animals share an earthly origin, and the Hebrew text calls them living souls/beings. Adam's naming can be read as cooperation with God in bringing the animals into the human world and recognising them as living beings. This responsibility excludes indifference toward other creatures.
73. [Constitutive otherness]. The creation of woman completes the process. Woman is God's gift, not Adam's possession. Genuine relationship respects radical otherness while recognising profound likeness; human language itself requires an interlocutor.
74. Social differences of ethnicity, gender, culture, social or economic status do not imply a hierarchy of human worth. Discrimination and subjection contradict the creational design in which all human beings are made in God's image and likeness.
75. [Summary: three essential relationships]. Human existence is constituted by relationship with God the Creator, indispensable relationship with plants that provide food and with animals, and interpersonal relationship in otherness. Human self-consciousness and freedom mature within these

relationships.

76. [God's interlocutor]. Genesis articulates humanity's relationship with God through humanity's relation to creation: dominion, care or guardianship so creation may flourish, and obedience to God's command. The tree and the command are bound up with food and humanity's place in the natural environment.

77. [Dominion: Genesis 1]. The human receives the task of ruling and subduing. A distorted reading of this mandate has treated it as permission for despotic, unlimited dominion. Christians must acknowledge with shame and repentance the role such distortion has played in exploitation and mistreatment of creation.

78. [Dominion in God's image]. Human action must imitate God's own power, which is not despotic, arbitrary or selfish but life-promoting and caring. Jubilee and Sabbath legislation includes mercy toward land, livestock, animals and people.

79. [Guardianship: Genesis 2]. Humanity is placed in Eden "to work it and keep it." The verbs convey labour, respect and protection. Human work in the garden can be understood as concrete service and worship of God. Humanity is a guardian, not an owner replacing the Creator.

80. [The commandment]. Humanity may eat from the trees of the garden except the tree of knowledge of good and evil. Death as rupture with God is not part of God's life-giving design; transgression brings disorder and expulsion from the garden.

81. [Meaning of the commandment]. The command teaches humanity to recognise its place in God's design. Life is received as gift; humans are not the ultimate source defining good and evil. The good requires limiting greed and the drive to appropriate everything.

82. [The Sabbath principle]. Sabbath joins faith in God as Creator and Saviour with rest for animals, fields and people. It offers an alternative to a technocratic drive for maximum efficiency and production. Sabbath teaches contemplation, freedom from possessing and dominating, fellowship, gratitude, prayer and praise.

83. [The first and eighth day]. Christian Sunday receives and fulfils Sabbath meaning in Christ. It remembers creation in Christ and anticipates new creation. Baptism and Eucharist sacramentally insert believers into creation's fulfilment. God's original design includes harmony among land, plants, animals, humans and praise of God.

84. [The deception at the root]. Genesis depicts human freedom yielding to the deception that humanity can take God's place. Distrust of God leads to disobedience.

85. [Dynamics of temptation]. The temptation joins four factors: the promise of autonomous knowledge of good and evil; food and the refusal to respect what God established as good food; desire and covetous attraction; and the false promise of immortality.

86. [Rupture of essential relationships]. Transgression ruptures the three essential relationships with God, other humans and creation, producing personal, social and cosmic deterioration.

87. Pope Francis, in continuity with predecessors, repeatedly appealed to scientific findings in calling for integral ecological conversion. Humanity has sometimes lived harmoniously with nature but has also acted predatorily and destructively.

88. [Biodiversity]. Biodiversity is not an exotic luxury; food systems, food security, nutrition and clean water depend upon it. Its continuing decline is therefore deeply alarming.

89. [Environment]. The global environment continues to deteriorate despite policy efforts. Air pollution, zoonotic disease, declining freshwater quality, plastics, fertilisers, heavy metals, pesticides and other pollutants form interconnected crises alongside climate change, biodiversity loss, land degradation and waste.

90. [War]. War intensifies ecological destruction through burning land, destroying crops and infrastructure, mines, munitions and pollution - above all through the killing of human beings, many innocent.

91. [Severe effects on the poor]. Ecological deterioration falls most heavily upon poorer people, poorer countries and Indigenous communities. A genuine ecological approach is always social and must hear both the cry of the earth and the cry of the poor.
92. [Need for radical change]. Scientific and technical solutions, governance, laws and changes in production, consumption, transport and energy are necessary, but deeper cultural values must also change. A planetary collective evil requires a collective and planetary response.
93. [Growing awareness of sin]. Unlimited human desire for power over creation repeats the serpent's temptation to "be like gods." Environmental damage often exceeds individual responsibility and involves collective ways of life and powerful economic and developmental choices that endanger human and non-human life.
94. [Magisterial precedents]. Catholic awareness has increasingly recognised sin connected with creation. John Paul II spoke of grave sin against the natural environment and responsibility before the Creator. The Amazon Synod described ecological sin as action or omission against God, neighbour, community and environment, including destruction of ecological harmony and networks of solidarity among creatures.
95. [Analogy with social sin]. Sin against the environment can be understood analogously to social sin and structures of sin. An inhabitable Common Home is a fundamental expression of the common good, and those with political, economic or social power bear corresponding responsibilities.
96. Environmental justice is not merely environmental protection but a matter of social, economic and anthropological justice and, for believers, a theological requirement. Technology itself is not fatalistically opposed to ecology; economic systems are human choices and can be changed.
97. [Sin against creation and the Creator]. The document proposes this theological expression because it joins harm to nature with rejection of the Creator's design. Failure, by action or omission, to safeguard and perfect the Common Home is disobedience to God and harms creation, neighbour - especially the poor and future generations - and our relationship with God.
98. [Approach]. The Christian proposal must avoid both predatory anthropocentrism and environmental philosophies incompatible with Christian anthropology. Humanity should instead be understood as good steward and servant of creation.
99. [Predatory anthropocentrism]. Christianity must clearly reject the idea that humanity is absolute master of creation with an unrestricted right to use and abuse it. Such a view produces violence, exploitation and the sacrifice of lives and futures to self-centred egoism.
100. [Biocentrism and ecocentrism]. Radical biocentrism and ecocentrism reject predatory anthropocentrism but can erase differentiated value among forms of life and human distinctiveness. The document rejects a radical egalitarianism that denies every regulated human use of non-human creatures.
101. [Danger of absolutising nature]. Nature must not be absolutised over the human person. The Church rejects ecocentrism and biocentrism insofar as they suppress the distinction between the human person, as God's direct interlocutor, and other living beings. Humanity is responsible steward and manager, neither abusive master nor absentee.
102. [Situated anthropocentrism]. Pope Francis's expression "situated anthropocentrism" affirms both human uniqueness and human embeddedness in nature. Humanity cannot understand or sustain itself apart from other creatures, its companions on the journey. Human dignity therefore entails the task of caring for the Common Home.
103. [Intention]. Genesis points toward an anthropology of care. Christian tradition has used images such as gardener, shepherd, Good Samaritan and Christ's kenosis to express human responsibility.
104. [Steward]. Stewardship means responsible care exercised with competence and accountability. The steward is not the owner and must act according to the owner's intention. Humanity must act not as irresponsible exploiter but as wise and responsible steward.

105. [Servant of creation]. Greek Fathers describe humanity as standing at a boundary between sensible and intelligible, created and uncreated. Every creature has its logos, making it unique, good, loved and called to eschatological fulfilment.

106. Creatures teach humanity by acting according to their God-given logoi and continually raise cosmic praise to God. Humanity is called to join and serve this praise, helping creation toward its fulfilment rather than possessing it.

107. [Eucharistic illumination]. In the Eucharist humanity offers creation to God in Christ and asks God's blessing upon all things. Ecological responsibility should not arise only from fear of destruction but from a positive vocation to care for and help creation flourish toward its fulfilment in Christ.

108. [The Eucharist as ecological school]. Eucharistic spirituality sustains ecological conversion. Nature is received as God's gift, food is understood within communion, concern for the poor is inseparable from worship, and humanity learns its place within the cosmos in gratitude and dependence upon God.

109. [Summary]. Humanity has a privileged position and mission: image of God, Christ and Trinity; blessed and addressed by God; called to collaborate in creation's fulfilment. Dominion, subduing, working, keeping and naming must all be exercised as faithful stewardship and service, never as autonomous determination of good and evil. "Situated anthropocentrism" expresses humanity's proper place: neither God nor merely one undifferentiated being among others.

Chapter III. Care for the Common Home

110. [Approach]. Recognition of sin against Creator and creation opens the way to ecological conversion. Because sin damages our relationships with God, neighbour and creation, integral conversion must address those same dimensions.

111. The chapter offers lines of action rooted in the Christian vision: Jubilee logic in relation to God; ecological spirituality in relation to oneself; ethical principles regarding creation and neighbour; and interreligious convergence.

112. St John Paul II proposed reading the biblical Jubilee through eco-social justice. Leviticus 25 contains a profound teaching about the Common Home and just habitation of it.

113. [The theological meaning of Jubilee]. Creation is a Common Home for all and a temple of God's presence. Jubilee begins in the Day of Atonement and links divine mercy with social justice and ecological practice: restoration of land and rest for the land.

114. [Fruits of Jubilee]. God is the ultimate owner of the land. Fraternity and solidarity set limits to greed. Jubilee rests on gratuity, humility, trust and the recognition of gift, roots that nourish social justice, care for creation and peaceful coexistence.

115. [Need for ecological spirituality]. Care for the Common Home requires a spirituality that prevents action from becoming pride or anxiety. *Laudato si'* therefore culminates in ecological education and spirituality.

116. [Urgency and difficulty today]. The technocratic paradigm imposes rhythms that damage nature and personal, family, social and religious life. Ecological spirituality offers a path out of destructive patterns toward attentive, balanced living.

117. [Fundamental outlines]. Ecological spirituality joins work, rest, leisure, contemplation, contact with nature, relationships and silence. It attends to sustainable consumption, energy, transport, food and purchasing, practices self-control, fraternity and solidarity, and learns gratitude rather than compulsive accumulation.

118. [Reverence]. The human being is part of the natural universe, biosphere and human community. Creation speaks of the Creator and is precious in itself and before God. This calls for

wonder, reverence, respect and contemplative attention.

119. [Responsible care]. Respect must become action. As God's image, humanity is called to protect creation and guide it toward flourishing rather than destruction. Sustainability must govern our way of life and economy. The Earth should become a habitable garden for all, requiring dialogue and collaboration among institutions, states, scientists, civil society and Christians.

120. [Listening to the cry of the Earth and the poor]. Creation can communicate to humanity in the divine economy. Today the cry of oceans, rivers, disappearing species, forests, glaciers and polar ice must be heard together with the cry of the poor. Creation groans for liberation through the action of God's children.

121. [Respect for life]. Life flourishes within an interconnected universe. Living beings depend upon one another. Human beings, as moral agents, bear a singular responsibility to safeguard the gift of life.

122. The principle requires distinctions. There is a natural gradation among inanimate beings, living beings and personal human beings, and also meaningful differences among living beings: a bacterium, fruit tree and chimpanzee are all alive but are not identical in kind or value.

123. Some living beings serve others without losing their creaturely dignity. Genesis 1:29 gives human beings herbs and fruit trees for food, and Genesis 2 mentions trees; the document states that the vegetarian movement finds here an undeniable point of support. After the flood, Genesis 9 permits animals as food while insisting on the sacred character of life. Respect for animal life must be joined to genuine nutritional need, moderation, proportion and necessity. Direct assaults on life must be avoided or reduced to the minimum possible.

124. [Asceticism and fasting]. In a finite world, voluntary restraint in consumption and resource exploitation is a moral duty, especially in wealthy countries. Ecological ethics calls not only for responsible consumption but for a considered reduction. Asceticism expresses finitude before God, solidarity with others and future generations, care for nature and self-control.

125. [Differentiated local commitment]. Responsibility is shared but environmental damage is not caused equally by all countries or groups, nor suffered equally. More demanding policies should therefore fall more heavily on those who cause or have caused more damage, while local ecological conditions must also be respected.

126. [Sacredness of human life]. Human life has sacred value as divine gift called to communion with God. The unconditional right to human life must be protected. Effective protection also calls for rejection of war, alternatives to violent conflict, protection from environmental destruction and safeguarding fundamental human rights.

127. [Universal destination of goods]. Human flourishing requires access to goods that support dignified life. The universal destination of goods affirms God's ultimate lordship and the orientation of created goods to the good of all humanity. Ecologically, it also includes preserving Earth for future generations and for the flourishing of life, not human life alone.

128. [Fraternity and neighbourliness]. All humans are brothers and sisters, created by God, redeemed in Christ and inhabiting the same Home. Good neighbours do not merely avoid harm; they help one another and jointly care for their shared dwelling.

129. [Mercy and compassion]. Human greatness lies in the capacity for love and compassion. Failure to show mercy to neighbours, especially those most in need, betrays human vocation. Empathy and coordinated mercy are essential to reversing ecological crisis.

130. [Preferential option for the poor]. Ecological action should prioritise those most harmed by environmental deterioration and least able to mitigate its effects.

131. The ethical principles arise from relationship with God revealed in Christ while also providing solid ground for dialogue with other religious traditions and cultural convictions.

132. [Ethical discernment]. Applying principles requires mature discernment, a rightly formed conscience, revelation, right reason and the Spirit's assistance. The inviolable dignity of the human

person and right to life stand first; then the preferential option for the poor and vulnerable, the more universal good over the particular, and long-term planetary sustainability.

133. [Religions and the Common Home]. The ecological crisis requires cooperation among science, politics, economics, law, civil organisations and government. Religions can motivate altruism, respect for nature and daily spiritual practice. Christianity contributes distinctively through Trinitarian creation, the Logos, incarnation, Paschal mystery, Spirit, Eucharist, eschatological fulfilment and the Church, while building bridges with other traditions.

134. [Judaism]. Jewish traditions ground responsibility toward nature in Scripture, divine authority and stewardship. Tikkun olam, repairing the world, can connect social justice and environmental crisis. God, creation and human guardianship are joined in covenantal responsibility.

135. [Islam]. Creation has intrinsic value as a sign (āya) of God and praises him. Sovereignty belongs to God, while creation is entrusted to humanity as amāna; humanity acts as khalīfa, a faithful representative rather than despotic owner. The unity of God supports a fundamental unity of creation.

136. [Hinduism]. Hindu traditions stress cosmic unity and interrelatedness, often expressing the world as one family (vasudhaiva kutumbakam). Compassion, kindness and service ground an ethical bond with other beings and support environmental protection.

137. [Buddhism]. Buddhist tradition teaches deep respect, compassion and loving-kindness toward living beings and stresses radical interconnection. Dharma and ahimsa call for refraining from harm to other living beings.

138. [Confucianism]. Confucian thought sees the cosmos as an ordered unity in which life and virtue are interconnected. Ren, benevolence or humanity, means becoming one body with what lives and feeling the suffering of people and all things.

139. [African religions]. Many sub-Saharan traditions emphasise the unity and mutual penetration of divine, cosmic and human dimensions. Sacred energy links humans with animals, plants, inanimate beings and the divine, calling for reverence and communion.

140. [Indigenous American and Oceanic religions]. Indigenous cosmovisions often describe human communities as woven into respectful relationships with lands, animals and plants, sustaining all. This ancestral ecological consciousness remains alive in the Americas and Oceania.

141. [Convergences]. Without erasing differences, recurring themes include the unity and interconnection of existence, respect and compassion toward beings, and distinctive human responsibility for care. These common ethical elements open the way to interreligious collaboration for the flourishing of life and communion with the Transcendent.

Conclusion and Perspectives: The Meaning of the Common Home in God's Design

142. [Retrospective view]. Faith helps identify both theological roots of ecological crisis and theological resources for responding. The Christian experience of nature discovers the Creator's imprint with wonder, respect and gratitude and nourishes right relationships with Creator, neighbour and creation. Humanity is placed in the garden as God's representative and interlocutor, steward and servant, called to use sound science, technical skill, ethics and spirituality.

143. [Freedom and responsibility]. Christian faith treats freedom as essential to human dignity and moral responsibility. Without freedom, the original task of caring for creation, sin against Creator and creation, and ecological conversion would lose their meaning.

144. [Relationship with creation illuminated by the Creator]. Moral responsibility toward Earth may be grounded in responsibility to God, future generations and the planet itself. Christianity joins these by recognising creation's own goodness precisely as the Creator's work. Ecological

responsibility ultimately becomes a theological question: how do we relate to creation, our Common Home, the work of the Triune Creator?

145. [The ecological turn]. Humanity urgently needs an ecological turn: shared awareness that reality is interconnected, comes from God as gift and makes transparent the Trinitarian imprint.

146. This requires recognition of divine sovereignty, creation's goodness, humanity's distinctive role, structures of sin against Creator and creation, and the need for integral ecological conversion. Greed and aggression are marks of fallen humanity and of predatory technocratic patterns.

147. [Spiritual turn]. Ecological conversion is not merely intellectual but spiritual, exemplified by St Francis of Assisi. Following the poor and crucified Christ frees humanity from despotic domination and opens the world to peace, care and praise.

148. [Christian hope]. Ecological crisis tests but does not destroy Christian hope. God wills to redeem humanity in soul and body and renew all creation. Hope is not superficial optimism but confidence in God's promises that strengthens responsibility. Christians await a new heaven and a new earth, trusting that acts of love and generosity toward creation, neighbour and God will be gathered into the heavenly fulfilment.

Translator's Note on References and Footnotes

The Italian original contains 233 numbered notes (pp. 44-56). Bibliographic titles, abbreviations, Scripture references, patristic references, magisterial document titles and source details have been left represented by the same note numbering and citations referenced throughout the translated text. For scholarly quotation, consult the supplied Italian original alongside this unofficial translation.

Selected translation-sensitive passage: no. 123

The Italian text explicitly states: "In Gen 1:29 the food God makes available to human beings is herbs and fruit trees... The vegetarian movement finds here an undeniable point of support." It then notes the post-flood permission of animals as food in Gen 9:3-4 and insists that respect for animal life be governed by moderation, proportion and necessity, with direct attacks on life avoided or reduced to the minimum possible.