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7. in an extraordinary document, the latter recognized how the concept of ecology, which emerged in the '70s, appeared to have become the unifying theme of the problems of our times. [15] like a symphony, ecology, he said, is the thread which links together all the various strands of a global society which can only find its own fulfillment if it recognizes its responsibility towards nature, for which it is ultimately responsible. eco-justice compels everyone to take responsibility for the fate of our common home, where we all live. the theme of ecology allows us to perceive the fundamental unity of all things, which points the way forward to a re-evaluation of human beings themselves. ecological knowledge provides a valuable tool to assist us in this re-evaluation. but the ecology of human beings is just as necessary. we have to recognize that human beings are also part of nature, creatures of god, and thus share in nature's dignity and beauty. we cannot understand the problem of our day in isolation: we must see it from the perspective of god's creation. since the beginning of this century, more precisely, in 1925, the same was also recognized by leo xiii. [16] the subsequent pontifications have repeated this judgment with undeviating insistence. 141. i believe that catechesis has the task of helping to spread this ecological vision and to encourage us to become more aware of its direct effect in our daily lives. if we reflect on our responsibility towards creation, we will live differently. if we want others to do the same, we will be on the right path. the catholic church encourages a new balance, in which human beings are no longer the masters of everything and all things are not their slaves. she calls us to look up to the heavens and to the earth, to contemplate with awe the mysterious designs of a creator, to experience in ourselves the need for redemption and to live in harmony with everyone, without exception. as pope benedict xvi has pointed out, 'ecology calls to us to take responsibility for the entire world, for creation itself and all its creatures' [150] each of us is called to reach out to others, for we are all interdependent. an integral ecology is marked by this broader vision.

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222. if we are to avoid becoming enslaved by the dictates of the market, it is up to us to focus our efforts on opening up new cultural spaces where we can make sense of what is happening and offer a more authentic counter-reading of current events. however, this is not a one-time event, as often it is the long-term goal which is lacking and what we need is sustained attention. it is just as important to focus on creating a culture of love and truth as it is to oppose the injustices generated by the new technocratic regime. 274. in a world which is growing increasingly unequal, some are sacrificing their life chances to benefit others. this is happening as a result of persons trying to provide for their families without getting dragged into the spiral of downward mobility, as the market pressurises them to borrow more and more. it is estimated that after the crisis of 2008, five million young people in spain are going to be unable to repay their loans, and another half a million will be forced into bankruptcy.

[175] as a result, there is a dramatic rise in the number of suicides; since 2005, the average suicide rate has been twenty-four people per day. [176] it is now 300 who kill themselves in europe each day. 351. are we really to believe that christianity offers a universal response to the challenges we face? could we not argue that many of the lessons of christian faith are not to be found in the new ideological formation which is at the root of the new socio-technical system, but in other epochs? it is there that one seeks to create a meaning of life, a meaning that relates to the values of human dignity and fundamental rights. 5ec8ef588b

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