

Ethical Principles for a Catholic Response to Environmental Issues	
Nature as God's creative action	The 1990 World Day of Peace Message of Pope John Paul II presented a comprehensive but concise overview of the spiritual and moral dimensions of environmental problems. From it can be drawn a set of principles for making ethical judgements about environmental issues. These can be applied to the issue of global warming and its implications for the future of Australia;
Connection between Human Ecology and Natural Ecology	<ul style="list-style-type: none"> ◆ The natural world has value in itself and not merely for its use by human. ◆ The world and all in it must be freed from what can be termed a state of suffering. ◆ Humans are part of the created world and inextricably part of a material existence. ◆ Earth belongs to God and on loan to humans who are called to care for it. ◆ Human choices in their use of the Earth give humanity a hand in forming its history, a vocation to heightened consciousness within the life of Earth.
Human Rights and Duties	<ul style="list-style-type: none"> ◆ Ecological education provides the background for wise and moral decisions. ◆ There are limits to world resources and the environmental services that Earth can meet before pushing it to a new epoch. ◆ Global resources are to be managed cooperatively at the local and international levels.
Common Good	<ul style="list-style-type: none"> ◆ Excessive demands are imposed on the Earth by nations with a consumerist economy and life-style. ◆ Restraint, penance and self imposed limitations are part of authentic human living and in the tradition of choosing sacrifice for the greater good.
Solidarity	<ul style="list-style-type: none"> ◆ The fascinating beauty and intricacy deep in the natural world has great value for the artist and for healing the human spirit and body.
Universal Destination of Goods	<ul style="list-style-type: none"> ◆ The right to a safe ecological environment is a universal human right. ◆ Models of development, social structure and styles of technology must integrate environmental factors if there is to be authentic development. ◆ Super-development, often for the purpose of economic gain, poses an additional threat to the environment.
Environment as Home	<ul style="list-style-type: none"> ◆ The use of Genetic Engineering poses unknown environmental outcomes when genetic materials are swapped between species, and it may threaten food security. ◆ Warfare has multiple negative environmental impacts and eats up much of the world's financial resources.
Nature of each being and its mutual connection in an ordered system	<ul style="list-style-type: none"> ◆ Political leaders at every level have a duty to administer a nation for the good of all, including its environmental goods. ◆ Issues of global significance demand solidarity and cooperation at a formal level of international agreements to implement change, especially by sharing technology. ◆ The richer nations have an obligation to dismantle structural forms of global poverty and help poorer nations experiencing social or environmental problems. ◆ Future generations should not to be robbed or left with extra burdens for truly they have a claim to a just administration of the world's resources by this generation.
Respect for women and men and respect for the integrity of all creation	<p>http://www.vatican.va/holy_father/index.htm go to John Paul II, Messages, Peace 1990.</p> <p>REF: Catholic Earthcare Australia www.catholicearthcareoz.net</p> <p>Adapted by the Columban Centre for Peace Ecology and Justice Email pej.cmi@columban.org.au, ph 02 9352 8021</p>