

[Pope Francis's Vision for Civic and Political Love in the Context of Care for our Common Home](#)

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When I read Pope Francis's *Laudato Si*, there was a certain section in the passage which was section 5, chapter 6 "Civic and Political Love". In this section, Pope Francis wants humans to hold responsibility against one another and also to love your other peers. Since our world is experiencing a pandemic, I believe that the words from Francis could potentially give us all hope and confidence, that our world can come together and beat this pandemic. In *Laudato Si*, Pope Francis explains the civic and political love towards his "Common home". Francis discusses his love for the city and uses other Christian works to the likes of *The Divine Comedy* and *Augustine's Confessions*, which are works our class has read and used before. During this uncertain time period, we can see how our human race shows flashes of lack of education, greed and at times many have been selfish. Since the outbreak of the Coronavirus our world has been in need of leadership, a guideline of what should be done, and need to realize that we all need each other during times like this. People also need to use the gifts that God has provided us with and our society needs to understand that it does not mean to unintelligence put others in danger, and take ownership of your decisions for those around us, practice love, and compassion towards others in times like this.

Francis's *Laudato Si*, and other Christianity works can help guide our society through this pandemic, by teaching compassion towards one another, and allow the human race to

potentially start over and begin a new way of life. Pope Francis can help by giving advice and guidance, to individuals who believe that seeing friends, having graduation parties, and putting others at danger is right. Francis could explain to these people who don't understand social distancing that they are failing to choose the right kind of love. People who make poor decisions during this point of the pandemic are against Francis's vision for caring for the common good of humanity, and caring for our common home and should be held accountable.

While reading Pope Francis's *Laudato Si*, Francis explains to humanity, "We must regain the conviction that we need one another, that we have a shared responsibility for others and the world, and that being good and decent are worth it." (*Laudato Si*, par. 229). During this time of a pandemic we as a society can see many individuals who are stepping up to lead our nation and world. Healthcare workers and essential workers have been putting in endless amounts of hours per week to make sure our society is safe and getting back to normal lifestyles. Doctors and healthcare organizations from all over the country have been putting their lives at risk daily, in order to ensure the virus is spreading less and working on vaccines to cure the virus. Without one another in our communities, Francis discusses how we are nothing and explains how important it is to have each other. So why are people not staying home? Why are people putting themselves at risk? Many questions arise when you start to see how some individuals only care about themselves and if we don't change the thinking of these people, our world could take months if not years to become more again.

In *Laudato Si*, Francis shares his option on how to make our world a better place "Love, overflowing with small gestures of mutual care, is also civic and political, and it makes itself felt in every action that seeks to build a better world. (*Laudato Si*, par. 231). After that statement by

Francis, I started to think it was actually leadership or love that people lack empathy and compassion? I believe that people especially in today's society lack education, are greedy and selfish. The kind of love Francis speaks of has been seen and used by nurses and doctors that sit with dying patients because their family members can't be in the room with them. We need to realize that these are the individuals who are leading us through this pandemic, and it's not people getting sick of quarantine and breaking mandates put in place by their state to meet with friends, etc. The leaders that our world needs right now are those taking responsibility not just for themselves, but those around them. These individuals are the ones who are building a better world and making a difference during these rough times. Humanity needs to stand together in order to build a better world, and potentially in this case rebuild a better world. Francis wants us to do good for others, love others, and love our communities. If quarantining, and staying home helps our whole world then that what we need to do and set an example to those who obey the rules set out by our government.

Since I am a senior, I found an article recently that was a statement released by President Trump for the class of 2020. President Trump released a commencement speech targeting the younger generation and providing us with information about what is expected of us during this pandemic. In his letter that was released back on May 1st, 2020, he had an important message. "We hope you will continue to use your unique, God-given abilities to strengthen our great Nation" Amid at this quarantine, Trump still has faith that God has given us the skills to make our country better and get back on track during the Coronavirus. Trump concluded his speech leaving the graduates of the Class of 2020 by stating "We wish you the

best of luck in all your future endeavors". Trump showed me that he has values of mutual love, respecting others, and motivating success, which is represented in Francis Laudato Si.

Since the outbreak of the Coronavirus, it has been up to our leaders, mainly President Trump. Pope Francis explains how he defines a leader, who is the person who expresses responsibility for one another, the display's good moral principles, and continues to make our country, and the world a better place. This pandemic has affected everyone, fortunately for some individuals this virus has directly affected them in terms of losing loved ones, friends, or even their own businesses that affect them financially. Although many may not have been directly affected by this virus, it does not mean we can't help others in need and play a role significant in turning this pandemic into something positive. President Trump has used Francis's vision of civic and political love for others, which has helped us live together and in the future can possibly go back to a normal lifestyle.

During the passage of Augustine God's gifts is explained: "Thanks be to you, my sweetness and my honor and my faithfulness, my God, thanks be to you for your gifts; but you must preserve them for me, and by doing this you will preserve me, and what you have given me will grow and come to fulfillment, and I will be with you because it was your gift that I exist at all" (Augustine 33). Augustine knows that God has placed humans on this Earth and just being alive is to be considered a gift. When humans help to preserve the gifts that God has provided us with since as nature we are able to feel we have a purpose on Earth. By preserving these gifts means that God will help us through a pandemic like this by caring for our "Common Home". During this pandemic and boring lifestyle of staying quarantine, the planet is able to repair itself because of our society's actions. The Earth that God created as our home should

not be taken advantage of. It shouldn't take a pandemic like this for us to realize that our Earth is not being loved and preserved correctly. Our planet cannot grow to full potential if we don't take care of it and hurt it. In *Laudato Si*, Francis embraces that "care for nature is part of a lifestyle which includes the capacity for living together and communion." (*Laudato Si*, par. 228). With that statement by Francis he explains that we all share one common home and earth, and we all need to take care of them.

Pope Francis believes that good love is the love that creates a better place. and the love that is passionate, is the love that drives us to care for others. This pandemic has made the world to split between people who are choosing bad love versus those who are choosing good love. Every day since this outbreak, the pandemic has been on the news and on social media. We are exposed to hear stories of nurses risking their lives to take care of Covid-19 patients, we see doctors and health organizations working together to find a vaccine, and we hear of individuals who have helped raise and donate food and money to those in need. It's very sad and unfortunate that with all of these heroic stories also come stories of sadness, death, and advisory This is where we can see love being used incorrectly and loving the wrong things that Dante suggested in his novel. People choosing to not listen to higher authority during the global pandemic, has consequently put others in danger by exposing them to the virus and a perfect explanation of incorrect love.

During this global pandemic, the human race can learn important lessons through Pope Francis's *Laudato Si*. If people follow Francis's vision to practice civic and political love as it pertains to caring for our common home, our world could be in a better place. Francis explains that our common home is Earth, which in a sense is our country and community that we are

exposed to every day. Pope Francis explains that it is up to us to care for those around us in our common home. During this pandemic by staying home and following the rules, shows caring towards our common home. It's clear the values that Pope Francis speaks of are long-standing values that we need to strive to achieve success, especially during a time like this. Now that is class over, I would like to say how much I learned about God and now have a stronger belief. Thanks Dr.Olsen for a great semester and hope your family is safe.Please let me know if there is anything I could help with or to improve my grade.

Civic and Political love

228. Care for nature is part of a lifestyle which includes the capacity for living together and communion. Jesus reminded us that we have God as our common Father and that this makes us brothers and sisters. Fraternal love can only be gratuitous; it can never be a means of repaying others for what they have done or will do for us. That is why it is possible to love our enemies. This same gratuitousness inspires us to love and accept the wind, the sun and the clouds, even though we cannot control them. In this sense, we can speak of a “universal fraternity”.

229. We must regain the conviction that we need one another, that we have a shared responsibility for others and the world, and that being good and decent are worth it. We have had enough of immorality and the mockery of ethics, goodness, faith and honesty. It is time to acknowledge that light-hearted superficiality has done us no good. When the foundations of social life are corroded, what ensues are battles over conflicting interests, new forms of violence and brutality, and obstacles to the growth of a genuine culture of care for the environment.

230. Saint Therese of Lisieux invites us to practice the little way of love, not to miss out on a kind word, a smile or any small gesture which sows peace and friendship. An integral ecology is also made up of simple daily gestures which break with the logic of violence, exploitation and

selfishness. In the end, a world of exacerbated consumption is at the same time a world which mistreats life in all its forms.

231. Love, overflowing with small gestures of mutual care, is also civic and political, and it makes itself felt in every action that seeks to build a better world. Love for society and commitment to the common good are outstanding expressions of a charity which affects not only relationships between individuals but also “macro-relationships, social, economic and political ones”.^[156] That is why the Church set before the world the ideal of a “civilization of love”.^[157] Social love is the key to authentic development: “In order to make society more human, more worthy of the human person, love in social life – political, economic and cultural – must be given renewed value, becoming the constant and highest norm for all activity”.^[158] In this framework, 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. When we feel that God is calling us to intervene with others in these social dynamics, we should realize that this too is part of our spirituality, which is an exercise of charity and, as such, matures and sanctifies us.

232. Not everyone is called to engage directly in political life. Society is also enriched by a countless array of organizations which work to promote the common good and to defend the environment, whether natural or urban. Some, for example, show concern for a public place (a building, a fountain, an abandoned monument, a landscape, a square), and strive to protect, restore, improve or beautify it as something belonging to everyone. Around these community actions, relationships develop or are recovered and a new social fabric emerges. Thus, a community can break out of the indifference induced by consumerism. These actions cultivate a shared identity, with a story which can be remembered and handed on. In this way, the world,

and the quality of life of the poorest, are cared for, with a sense of solidarity which is at the same time aware that we live in a common home which God has entrusted to us. These community actions, when they express self-giving love, can also become intense spiritual experiences.

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