

Name _____ Date _____

Handout 9-A

Stewardship in Your Life

The United States Bishops have said in regard to stewardship:

Who is a Christian steward? One who receives God's gifts gratefully, cherishes and tends them in a responsible and accountable manner, shares them in justice and love with all, and returns them with increase to the Lord. . . . Christian stewardship, therefore, applies to everything—all personal talents, abilities, and wealth; the local, national, and worldwide environment; all human and natural resources wherever they are; the economic order; governmental affairs; and even outer space. This stewardship does not tolerate indifference to anything important in God's world. (*Stewardship: A Disciple's Response*, 10th Anniversary ed.)

For the following categories, list specific ways in your life you can be a good steward of what God has given you:

Talents

Money

Time

Family

The Created World

Name _____ Date _____

Handout 9-B

The Ten Commandments for the Environment

Commandment	Summary	Example
1. You must cooperate with all of creation.	God made the human person to be superior among creatures. Christ shows this reality most perfectly.	Human life cannot be destroyed, even to protect the environment.
2. You must strike a balance between materialism and nature.		
3. You must consider the entire planet in any environmental questions.		
4. You must place human rights ahead of scientific advances.		
5. You must remember that nature is not a divine reality, but a gift from God.		

Handout 9-B continued

<p>6. You must help balance development with preservation.</p>		
<p>7. You must share the goods of the world with all.</p>		
<p>8. You must collaborate with governments to protect the environment.</p>		
<p>9. You must adopt a lifestyle of sobriety, temperance, and self-discipline.</p>		
<p>10. You must always keep a spirit of gratefulness for God's gift of creation.</p>		

Papal Quotations on the Environment

Read each quotation thoughtfully. Answer the corresponding questions in complete sentences.

Genesis relates how God gave two commandments to our first parents: to transmit human life—“Increase and multiply”—and to bring nature into their service—“Fill the earth, and subdue it.” These two commandments are complementary.
—St. John XXIII (*Mater et Magistra*, 1961)

1. How are these two commandments complementary?

We are the heirs of earlier generations, and we reap benefits from the efforts of our contemporaries; we are under obligation to all men. Therefore we cannot disregard the welfare of those who will come after us to increase the human family. The reality of human solidarity brings us not only benefits but also obligations.
—Pope Paul VI (*Populorum Progressio*, 17)

2. Explain this quotation in relationship to stewardship of the environment.

Faced with the glory of the Trinity in creation, we must contemplate, sing, and rediscover awe. Contemporary society has become dry, “not for lack of wonders, but for lack of wonder” (G. K. Chesterton). Contemplation of the universe also means, for the believer, listening to a message, hearing a paradoxical and silent voice, as the “Psalm of the Sun” suggests: “The heavens are telling the glory of God; and the firmament proclaims his handiwork.” Day to day pours forth speech, and night to night declares knowledge. “There is no speech, nor are there words; their voice is not heard; yet their voice goes out through all the earth, and their words to the end of the world” (Ps 19:2–4).

Nature therefore becomes a Gospel that speaks to us of God: “For from the greatness and beauty of created things comes a corresponding perception of their Creator” (Wis 13:5). Paul teaches us that “Ever since the creation of the world his [God’s] eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made” (Rom 1:20).

—St. John Paul II (Weekly General Audience, January 26, 2000)

3. How has contemporary society lost a lack of wonder? Explain.

4. How is nature a Gospel that speaks to people about God?

The brutal consumption of Creation begins where God is not, where matter is henceforth only material for us, where we ourselves are the ultimate demand, where the whole is merely our property and we consume it for ourselves alone. . . . I think, therefore, that true and effective initiatives to prevent the waste and destruction of Creation can be implemented and developed, understood and lived, only where Creation is considered as beginning with God.

—Pope Benedict XVI (Question and Answer with Clergy of Bressanone, August 2008)

5. What did Pope Benedict XVI mean when he said, “the brutal consumption of Creation begins where God is not”?

We are losing the attitude of wonder, contemplation, listening to creation. The implications of living in a horizontal manner [are that] we have moved away from God, we no longer read His signs.

—Pope Francis (World Environment Day, 2013)

6. What does it mean to live in a “horizontal manner”?