

Thursday, September 22 (Washington, DC)
 4:00 p.m. - Arrival in town at Joint Base Andrews

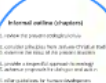
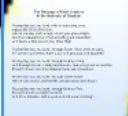
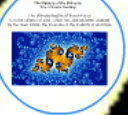
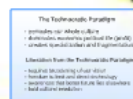
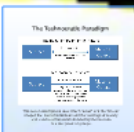
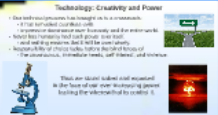
Wednesday, September 21 (Washington, DC)
 6:15 a.m. - Mass for the Holy Spirit at the National Shrine of the Immaculate Conception
 11:30 a.m. - Mass for the Holy Spirit at the National Shrine of the Immaculate Conception
 12:30 p.m. - Lunch at the National Shrine of the Immaculate Conception
 5:00 p.m. - Mass at the National Shrine of the Immaculate Conception

Thursday, September 20 (Washington, DC)
 9:20 a.m. - Address to Joint Meeting of the United States Congress
 11:15 a.m. - Mass in St. Peter's Basilica in the City and Diocese of Washington
 4:00 p.m. - Mass at the National Shrine of the Immaculate Conception
 5:00 p.m. - Mass at the National Shrine of the Immaculate Conception

Friday, September 20 (New York City, NY)
 8:00 a.m. - Mass for the United Nations and Address to the United Nations General Assembly
 11:30 a.m. - Mass for the United Nations and Address to the United Nations General Assembly
 4:00 p.m. - Mass for the United Nations and Address to the United Nations General Assembly
 5:00 p.m. - Mass for the United Nations and Address to the United Nations General Assembly

Saturday, September 20 (New York City, NY)
 8:00 a.m. - Mass for the United Nations and Address to the United Nations General Assembly
 11:30 a.m. - Mass for the United Nations and Address to the United Nations General Assembly
 4:00 p.m. - Mass for the United Nations and Address to the United Nations General Assembly
 5:00 p.m. - Mass for the United Nations and Address to the United Nations General Assembly

Sunday, September 21 (New York City, NY)
 8:00 a.m. - Mass for the United Nations and Address to the United Nations General Assembly
 11:30 a.m. - Mass for the United Nations and Address to the United Nations General Assembly
 4:00 p.m. - Mass for the United Nations and Address to the United Nations General Assembly
 5:00 p.m. - Mass for the United Nations and Address to the United Nations General Assembly



Laudato Si' "Praised Be"

Tuesday, September 22 (Washington, DC)

4:00 p.m. Arrival from Cuba at Joint Base Andrews

Wednesday, September 23 (Washington, DC)

9:15 a.m. Welcome ceremony and meeting with President Obama at the White House

11:00 a.m. Papal Parade along the Ellipse and the National Mall (time approximate)

11:30 a.m. Midday Prayer with the bishops of the United States, St. Matthew's Cathedral

4:15 p.m. Mass of Canonization of Junipero Serra, Basilica of the National Shrine of the Immaculate Conception

Thursday, September 24 (Washington, DC, New York City)

9:20 a.m. **Address to Joint Meeting of the United States Congress**

11:15 a.m. Visit to St. Patrick in the City and Catholic Charities of Washington

4:00 p.m. Depart from Joint Base Andrews

5:00 p.m. Arrival at John F. Kennedy International Airport

6:45 p.m. Evening Prayer (Vespers) at St. Patrick's Cathedral



Friday, September 25 (New York City)

8:30 a.m. **Visit to the United Nations and Address to the United Nations General Assembly**

11:30 a.m. Multi-religious service at 9/11 Memorial and Museum, World Trade Center

4:00 p.m. Visit to Our Lady Queen of Angels School, East Harlem

5:00 p.m. Procession through Central Park (time approximate)

6:00 p.m. **Mass at Madison Square Garden**



Saturday, September 26 (New York City, Philadelphia)

8:40 a.m. Departure from John F. Kennedy International Airport

9:30 a.m. Arrival at Atlantic Aviation, Philadelphia

10:30 a.m. Mass at Cathedral Basilica of Sts. Peter and Paul, Philadelphia

4:45 p.m. Visit to Independence Mall

7:30 p.m. **Visit to the Festival of Families Benjamin Franklin Parkway**

Sunday, September 27 (Philadelphia)

9:15 a.m. Meeting with bishops at St. Martin's Chapel, St. Charles Borromeo Seminary

11:00 a.m. Visit to Curran-Fromhold Correctional Facility

4:00 p.m. Mass for the conclusion of the World Meeting of Families, Benjamin Franklin Parkway

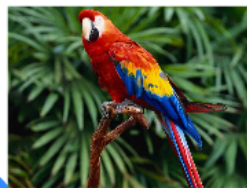
7:00 p.m. Visit with organizers, volunteers and benefactors of the World Meeting of Families, Atlantic Aviation

8:00 p.m. Departure for Rome



Chapter Two: The Gospel of Creation

- I. The Light Offered by Faith
- II. The Wisdom of the Biblical Accounts
- III. The Mystery of the Universe
- IV. The Message of Each Creature in
the Harmony of Creation
- V. A Universal Communion
- VI. The Common Destination of Goods
- VII. The Gaze of Jesus



The Light Offered by Faith

Why should this document, addressed to all people of good will, include a chapter dealing with the convictions of believers?

- Solutions will not emerge from just one way of interpreting and transforming reality. Respect must also be shown for the various cultural riches of different peoples, their art and poetry, their interior life and spirituality.
- Faith convictions can offer Christians, and some other believers as well, ample motivation to care for nature and for the most vulnerable of their brothers and sisters.



The Wisdom of the Biblical Accounts

Immense dignity of each person

Creation accounts.

Three relationships:
with God,
with our neighbors, and
with the earth itself



These relationships have been broken
humans presuming to take the place of God
destructive power in wars, violence, and abuse
distorted mandate to "have dominion" over the earth
God rejects every claim to absolute ownership

Biblical Laws: relationship with all living beings,
Bible has no place for tyrannical anthropocentrism
Obligation to use the earth's goods responsibly
Other living beings have a value of their own
Priority of being over that of being useful

Story of Cain and Abel: everything is interconnected,
genuine care for our own lives and our relationships with nature
is inseparable from fraternity, justice and faithfulness to others.

Through Noah, who remained innocent and just,
God decided to open a path of salvation.

Law of the Sabbath: renewal entails recovering and respecting
the rhythms inscribed in nature.

Psalms: we not only exist by God's mighty power;
we also live with him and beside him. This is why we adore him.

Writings of the prophets: finding renewed strength in times of trial.

Babylonian captivity: spiritual crisis leading to deeper faith in God.

The Mystery of the Universe

Creation is a reality illuminated by God's love, which is the fundamental moving force in all created things which calls us together into universal communion.

We can admire the grandeur and immensity of nature, and still see it as a fragile world, entrusted by God to human care. challenging us to devise intelligent ways of directing, developing and limiting our power.

The universe:

Shaped by open and intercommunicating systems

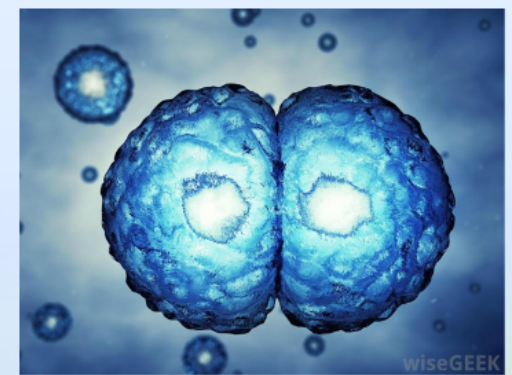
Countless forms of relationship and participation.

The whole, open to God's transcendence, within which it develops

Faith: meaning and the mysterious beauty of what is unfolding.

The excitement and drama of human history,

in which freedom, growth, salvation and love can blossom, or lead towards decadence and mutual destruction.



The Mystery of the Universe "A World in Need of Development"

God, who wishes to work with us and who counts on our cooperation, can also bring good out of the evil we have done.

Creating a world in need of development, God in some way sought to limit himself in such a way that many of the things we think of as evils, dangers or sources of suffering, are in reality part of the pains of childbirth which he uses to draw us into the act of cooperation with the Creator

God is intimately present to each being, without impinging on the autonomy of his creature, and this gives rise to the rightful autonomy of earthly affairs.



The Mystery of the Universe

Uniqueness of human beings

Each of us has a personal identity and is capable of entering into dialogue with others and with God himself.

We have a capacity to reason,
to develop arguments,
to be inventive,
to interpret reality and
to create art



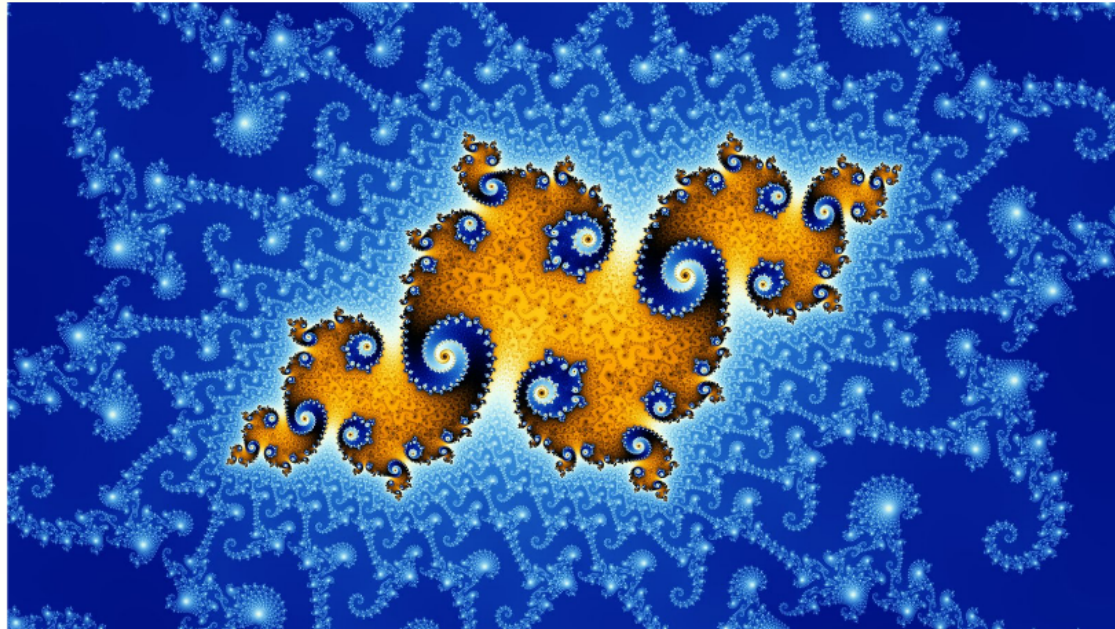
The sheer novelty involved in the emergence of a personal being within a material universe presupposes a direct action of God and a particular call to life and to relationship on the part of a “Thou” who addresses himself to another “thou”.

A subject who can never be reduced to the status of an object.



The Mystery of the Universe The Ultimate Destiny

The ultimate destiny of the universe
is in the fullness of God, which has already been attained
by the risen Christ, the measure of the maturity of all things.



The Message of Each Creature In the Harmony of Creation

Praised be you, my Lord, with all your creatures,
especially Sir Brother Sun,
who is the day and through whom you give us light.
And he is beautiful and radiant with great splendour;
and bears a likeness of you, Most High.

Praised be you, my Lord, through Sister Moon and the stars,
in heaven you formed them clear and precious and beautiful.

Praised be you, my Lord, through Brother Wind,
and through the air, cloudy and serene, and every kind of weather
through whom you give sustenance to your creatures.

Praised be you, my Lord, through Sister Water,
who is very useful and humble and precious and chaste.

Praised be you, my Lord, through Brother Fire,
through whom you light the night,
and he is beautiful and playful and robust and strong”.

A Universal Communion

- All of us are linked by unseen bonds and together form a kind of universal family, a sublime communion which fills us with a sacred, affectionate and humble respect.
- “God has joined us so closely that we can feel the desertification of the soil almost as a physical ailment, and the extinction of a species as a painful disfigurement”.
- Everything is related, and we human beings are united as brothers and sisters on a wonderful pilgrimage, woven together by the love God has for each of his creatures

How do I to feel the cry of the earth as an ailment or disfigurement?



The Common Destination of Goods

The earth is a shared inheritance, whose fruits are meant to benefit everyone.

The subordination of private property to the universal destination of goods, and thus the right of everyone to their use, is a golden rule of social conduct

Saint John Paul II: “God gave the earth to the whole human race for the sustenance of all its members, without excluding or favouring anyone”.

There is a legitimate right to private property, but there is always a social mortgage on all private property, that goods may serve the general purpose that God gave them.

The rich and the poor have equal dignity.

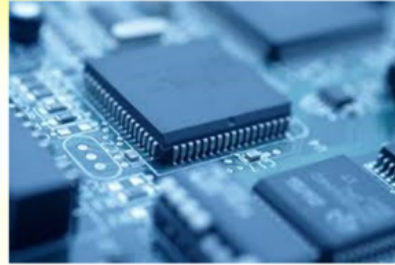
The natural environment is a collective good.



The Gaze of Jesus

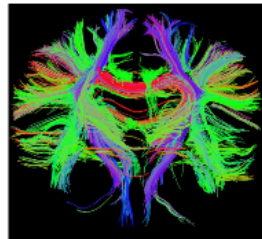


How do I experience the mystery of incarnation in my everyday life?

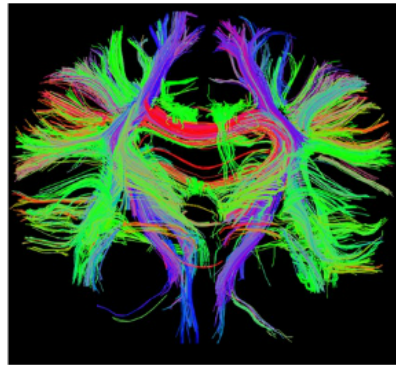


Chapter Three: The Human Roots of the Ecological Crisis

- I. Technology: Creativity and Power
- II. The Globalization of the Technocratic Paradigm
- III. The Crisis and Effects of Modern Anthropocentrism
 - Practical relativism
 - The need to protect employment
 - New Biological technologies



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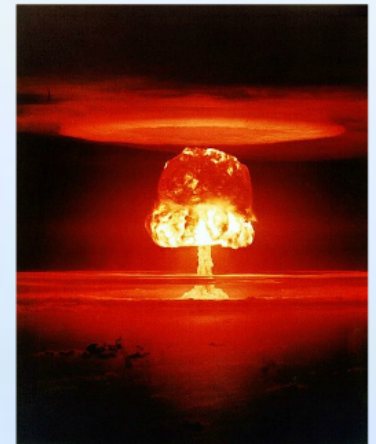


Technology: Creativity and Power

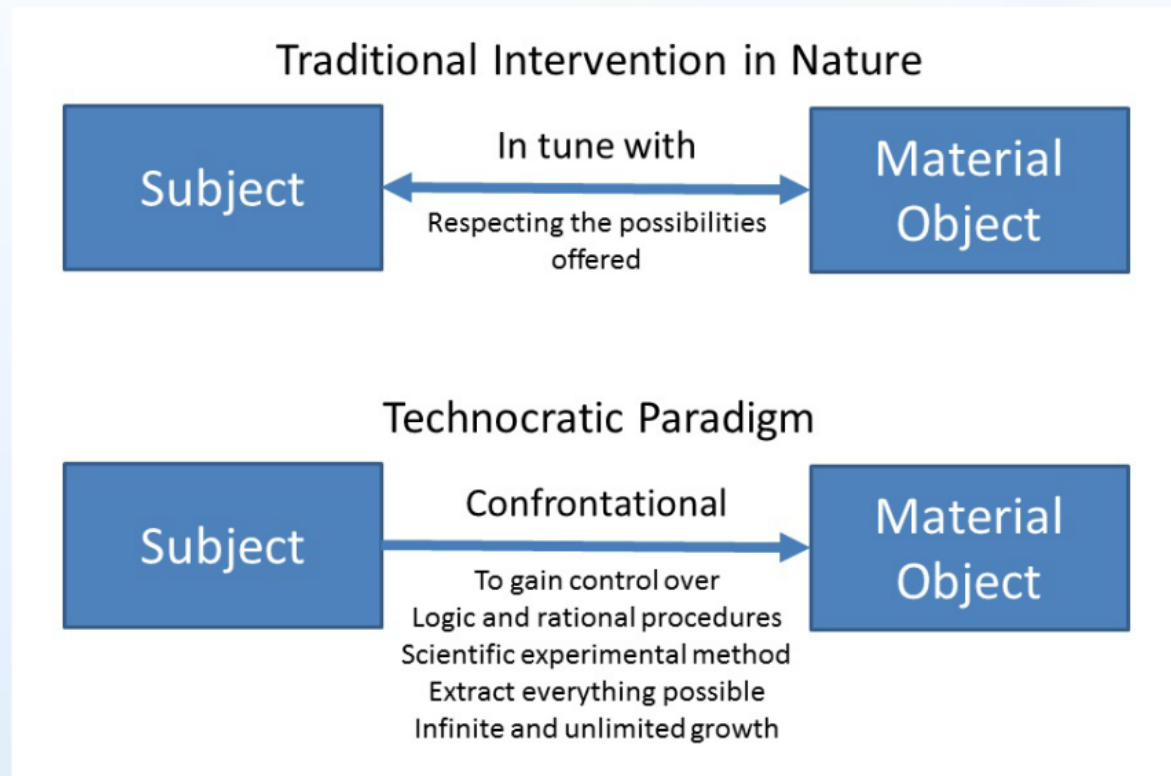
- Our technical prowess has brought us to a crossroads:
 - it has remedied countless evils
 - impressive dominance over humanity and the entire world.
- Never has humanity had such power over itself,
 - and nothing ensures that it will be used wisely.
- Responsibility of choice fades before the blind forces of
 - the unconscious, immediate needs, self-interest, and violence.



Thus we stand naked and exposed in the face of our ever-increasing power, lacking the wherewithal to control it.



The Technocratic Paradigm



This set of assumptions about the "knower" and the "known" shapes the lives of individuals and the workings of society, and creates a framework dictated by the interests of a few powerful groups.

The Technocratic Paradigm

- pervades our whole culture
- dominates economic political life (profit)
- creates specialization and fragmentation

Liberation from the Technocratic Paradigm

- requires broadening of our vision
- freedom to limit and direct technology
- awareness that better future lies elsewhere
- bold cultural revolution

Anthropocentrism

- Anthropocentrism is the notion that human beings are the central fact and final aim of the universe
- The intrinsic dignity of the world is compromised
- Schizophrenia:
 - no intrinsic value in lesser beings
 - no special value in human beings
- There can be no ecology without an adequate anthropology.
- We cannot presume to heal our relationship with nature without healing all fundamental human relationships.
- Relativism (When I am at the center, all else is relative)
- Created with a vocation to work (protect employment).
- New biological technologies