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GLOBAL ETHICAL CHALLENGES IN THE LIGHT OF THE ENCYCLICAL *LAUDATO SI'* AND THE JUBILEE OF MERCY

Sumario: A la luz de la encíclica Laudato Si' y del Jubileo de la Misericordia, en este artículo se analizan algunos desafíos éticos globales que reflejen un mundo inmisericorde. Se subraya que la familia humana "es la primera y más importante escuela de la misericordia". Necesitamos poner en práctica ese tipo de relaciones misericordiosas que aprendemos de pequeños en la casa familiar y que nos ayudan a "descubrir el rostro amoroso de Dios". De ello depende el futuro de nuestro hogar común.

Sommario: Alla luce dell'enciclica Laudato Si' e del Giubileo della Misericordia, il presente articolo analizza alcune sfide etiche globali che riflettono un mondo per nulla misericordioso. Si sottolinea che la famiglia "è la prima e più importante scuola di misericordia". Abbiamo bisogno di mettere in pratica questo tipo di relazioni misericordiose che impariamo da piccoli in famiglia e che ci aiutano a "scoprire il volto amorevole di Dio". Da ciò dipende il futuro della nostra casa comune.

In the light of both the Jubilee of Mercy (2016) and the Encyclical *Laudato Si'*¹, this article analyzes some global ethical challenges, which reflect an unmerciful world, and makes some suggestions for a new lifestyle based on mercy, gratuitousness, fraternity, and the common good. It emphasizes the fact that the human family "is the first and most important school of mercy."² We need to put into practice that kind of mer-

¹ FRANCIS, «Encyclical letter *Laudato Si'*», 24-05-2015, [=LS], Libreria Editrice Vaticana [=LEV], Vatican City 2015. Original version of this article (in Spanish): *Didaskalia* 46/1 (2016). In the body of the text, the quotations of the encyclical *Laudato Si'* will be indicated with just the numbers in brackets.

² FRANCIS, «Address to the members of the diplomatic corps accredited to the Holy See», 11-01-2016, in *L'Osservatore Romano*, [=OR], 156/7 (11/12-01-2016) 4-5, here 4. "Family life is the first and irreplaceable school of social virtues, such as respect for persons, gratuitousness, trust, responsibility, solidarity, cooperation." BENE-DICT XVI, «Homily, 7th world meeting of families,» 3-06-2012, in *Insegnamenti di Benedetto XVI*, VIII/1 (2012), LEV, Città del Vaticano 1981, 693-697, here 695.

ciful relationships which we usually experience at home during childhood and that help us to discover the real face of our heavenly Father³ and the mystery of the Trinitarian “We.”⁴ The future of our common home depends on it.

The Earth is our common home and everything is related within it. Its cry goes along with that of all the abandoned (53) who plead for justice. Unfortunately, indifference has become globalized and “human beings and material objects no longer extend a friendly hand to one another” (106). This has brought about today’s socio-environmental crisis, which is not the result of physical determinism, but of human behavior. To overcome it, we need to restore family relationships that favor being over having and do not appeal to an invisible hand to justify indifference towards human beings and nature.

The Social Doctrine of the Church always speaks of the human person as being “the beginning, the subject, and the goal of all social institutions” (*GS* 25). Therefore, *LS* deals with ecology, but it is mainly focussed on the human being and it urges us to heal our hearts and our relationships.

In the light of the encyclical *LS*, the first part of this paper studies some global ethical challenges, articulating the discourse into four main clusters. The first one deals with the omnipresent technocratic paradigm, which analyzes and dissects, but is unable to produce a comprehensive and inclusive vision. The remaining three sections deal with gratuitousness, fraternity, and the common good, as core dimensions that should be more present in our society. Following the same pattern, the second part points out some courses of action to meet these challenges through a moral approach, giving them their full human meaning and purpose.

³ FRANCIS, «Address», 11-01-2016, cit.

⁴ JOHN PAUL II, «Letter to families *Gratissimam sane*», 2-02-1994, n. 8, in *Acta Apostolicae Sedis*, [=AAS,] 86 (1994) 868-925, here 877. The family, our “domestic Church”, requires sacrifice, forbearance, forgiveness, and reconciliation. Cf. ID. «Apostolic exhortation *Familiaris consortio*», 22-11-1981, n. 21, in *AAS* 74 (1982) 81-191, here 105-106.

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