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127. what is the greatest threat to the earth and humanity? from the point of view of natural science, it is the machine, which is capable of enslaving human beings to the rhythm of blind and increasingly complex mechanisms. today, science and technology are transforming the way we relate to nature and to each other. thus, the natural sciences have become the source of the system which regulates our lives. yet, no matter how much information is available, the central question about the future of the earth, and of human society, remains an open one. it is to be hoped that, in the course of the coming century, the human sciences will be able to supply some fundamental answers to the many questions which we face as a species, and to give us a clear view of the issues which are on the agenda for the future. this vision must take account of the many cultures and civilizations which are already living with a profoundly different vision of the universe, and also of the manifold forms of life which are a source of richness and inspiration in their own right. a true spirituality ought to be able to face, within the sacred mystery of the world, these irreducible diversity and this plurality of forms of life, without simply repeating and condemning their differences. it is also necessary to set out a new vision of the mutual relationship between humanity and the earth. 83. the first step would be to acknowledge that a true ecological revolution is needed, while keeping clear of the fashionable idealisation of a kind of all-encompassing ecological harmony which would reduce human freedom to an abstract concept, potentially a kind of totalitarianism. ecological harmony cannot be reduced to a single formula, which would consequently possess a global authority. [168] the concept of harmony has been drawn from the natural world and from the natural sciences. thus we cannot use it as a means of justifying political authoritarianism, which might even be described as an attempt to adapt the natural world to human needs. the ecological revolution would then have to begin by defending the principles of freedom and of the dignity of each human being. ecological harmony is not the product of an

ethical utopia, but of a realistic perspective which sees human freedom as a legitimate freedom and recognises it as an integral part of the grand design of creation. [169]

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56. the world of faith has this fundamental characteristic: it cannot be reduced to concepts or ideas alone, since it is a matter of being in relationship with the absolute, of touching the infinite. it requires a spirituality which is a way of being in the world, of being a person and of being a christian. as we shall see later, this sense of relationship is not accidental, but is intrinsic to the spiritual experience of all peoples, in every period of history. in the bible, this is expressed in terms of the experience of communion with the lord: "my people perish for lack of knowledge" (hos 4, 6). as christians, we too, are in need of this knowledge, so that we may be able to participate in the transformation of the world. 109. the tragic and ongoing degradation of the environment is the result of the abandonment of man himself. the environment is no longer perceived as an essential element in human life. man lives in a world which no longer considers him as part of its design; rather, he is left to his own devices, merely using nature as a means of survival, rather than taking part in the intimate, reciprocal relationships in which man and nature have always been closely united. for this reason, the environmental crisis is so much more grave than we can imagine. it is also why the ecological crisis is so painful for those who wish to see life as a constant revelation of god's love for his creatures, since god's goodness is constantly revealed in nature and has been made manifest in it. if man has lost his place in the creation, he has also lost his true home, because he is nothing without his environment. at the same time, if the environment is no longer respected, it can never be restored, since nature has no consciousness and no memory. the earth has a memory, and it will not be forgotten. the more we damage it, the more we will suffer from its resentment.

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