



HERE LIVES GOD – POPE FRANCIS’ ENCYCLICAL LETTER “LAUDATO SI” AS KEY TO A SACRAMENTAL UNDERSTANDING OF THE ENTIRE CREATION AS GOD’S ORIGINAL GIFT¹

Aqui vive Deus – A Encíclica “Laudato Si” do Papa Francisco como chave para o entendimento sacramental de toda a criação como um presente original de Deus

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Abstract:

At the heart of the paper is the Encyclical Letter «Laudato si’», published 2015 by Pope Francis. Aside the author’s conviction that *Laudato si’* is the most significant contribution to the debate on ecological crisis in recent decades, it is shown that the remarks of Pope Francis go far beyond that of what is usually referred as “Encyclical on the Environment”. Rather the text is seen as a key to a sacramental understanding of the entire creation, as the one sacrament in which the encounter with God and the recognition of God and human nature is ultimately enabled. In this approach, there is no room at all for nationalism in all its forms and manifestations, literally unmasked as godless. With the focus on the sacramentality of creation, the understanding of the world as sacrament is a not entirely new concept, but anyway a new paradigm in sacramentology. An excursus offers a short glimpse into causes and concrete examples of violence and hatred, e.g. considering the phenomenology of the foreign. In a feeling of being torn between hope and resignation, among the final issues the conviction is kept alive that humankind is capable of making a restart towards a new lifestyle. Some recommendations with regard to the liturgy are made. And finally, breaking bread as both a universal sign of peace and specifically the fundamental gesture of every Eucharistic is recalled.

Keywords:

Sacramentality of the entire creation. Encyclical “Laudato si’”. Pope Francis. Global crises. Dialogue and resistance.

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Resumo:

No centro deste artigo está a carta encíclica papal “Laudato si’”, publicada em 2015 pelo Papa Francisco. À parte da convicção do autor de que ‘Laudato si’ é a mais recente e significativa contribuição para o debate sobre a crise ecológica, o texto mostra que as observações do Papa Francisco vão muito além daquilo que normalmente é referido como uma “Encíclica sobre o Meio Ambiente”. Pelo contrário, o texto é visto como uma chave para o entendimento sacramental da criação inteira, como o sacramento no qual o encontro com Deus e o reconhecimento da natureza de Deus e humana é finalmente possível. Com esta aproximação, não há de forma nenhuma oportunidade para o nacionalismo em todas as suas formas e manifestações, literalmente desmascarado como o ímpio. Com o foco na sacramentalidade da criação, a compreensão do mundo como sacramento não é necessariamente uma nova concepção, mas mesmo assim, é um novo paradigma na sacramentologia. Uma digressão oferece um breve vislumbre em causas e exemplos concretos de violência e ódio, por exemplo, considerando a fenomenologia do estrangeiro. Com um sentimento de estar dividido entre a esperança e a resignação, entre as questões finais é mantida viva a convicção que a humanidade é capaz de recomeçar rumo à um novo estilo de vida. Algumas recomendações com relação à liturgia são feitas. E finalmente, partindo o pão é recordado como um signo universal de paz e, especificamente, como um gesto fundamental de cada Eucaristia.

Palavras-chave:

Sacramentalidade da criação inteira. Encíclica “Laudato Si’”. Papa Francisco. Crise global. Diálogo e resistência.

*In grateful remembrance of my father
and in solidarity with the people
in South Sudan, Nigeria, Kyrgyzstan,
the Lake Chad basin, the Horn of Africa and Yemen³
and the poor in so many places of the world*

Considerações iniciais

The Encyclical “Laudato si’. On Care for Our Common Home”, dated 24 May 2015, the Solemnity of Pentecost, the third year of Pope Francis’ Pontificate, and officially published on 18

³ FRANCIS. *Letter of His Holiness Pope Francis to Mrs Angela Merkel*, Chancellor of the Federal Republic of Germany, on the occasion of the G20 Summit [Hamburg, 7-8 July 2017]. Disponível em: <http://w2.vatican.va/content/francesco/en/letters/2017/documents/papa-francesco_20170629_lettera-g20.html>. Acesso em: 04 jul. 2018. Pope Francis writes: “At this point, I cannot fail to address to the Heads of State and of Government of the G20, and to the entire world community, a heartfelt appeal for the tragic situation in South Sudan, the Lake Chad basin, the Horn of Africa and Yemen, where thirty million people are lacking the food and water needed to survive. A commitment to meet these situations with urgency and to provide immediately support to those peoples will be a sign of the seriousness and sincerity of the midterm commitment to reforming the world economy and a guarantee of its sound development.”

June 2015, was released by the Vatican simultaneous in Arabic, English⁴, French, German, Italian, Polish, Portuguese, and Spanish (original); a Latin version followed in September.⁵ Considering that “Lumen fidei”, released in 2013, was partly or even largely the work of his predecessor Benedict XVI, “Laudato si’” is generally viewed as the first Encyclical that is entirely the work of Francis.

The incipit is taken from the Umbrian text⁶ of Saint Francis of Assisi’s poem-prayer “Canticle of the Sun”. Pope Francis writes about Saint Francis:

I do not want to write this Encyclical without turning to that attractive and compelling figure, whose name I took as my guide and inspiration when I was elected Bishop of Rome. I believe that Saint Francis is the example par excellence of care for the vulnerable and of an integral ecology lived out joyfully and authentically. He is the patron saint of all who study and work in the area of ecology, and he is also much loved by non-Christians. He was particularly concerned for God’s creation and for the poor and outcast. He loved, and was deeply loved for his joy, his generous self-giving, his openheartedness. He was a mystic and a pilgrim who lived in simplicity and in wonderful harmony with God, with others, with nature and with himself. He shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace.⁷

2. LAUDATO SI’

2.0 A quick summary

0. INTRODUCTION (1-16)

Special central themes are mentioned, such as: the intimate relationship between the poor and the fragility of the planet, the conviction that everything in the world is connected, the value proper to each creature, or the throwaway culture and the proposal of a new lifestyle. These questions are reframed again and again.

I. WHAT IS HAPPENING TO OUR COMMON HOME⁸ (17-61)

⁴ FRANCISCUS. *Encyclical Letter Laudato Si’ Of The Holy Father Francis On Care For Our Common Home*. Disponível em: <http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html>. Acesso em: 04 jul. 2-18. There is a variety of print editions, e.g. POPE FRANCIS, *Praise be to You. Laudato si’. On Care for Our Common Home*. Encyclical Letter of the Supreme Pontiff Francis to the bishops, priests and deacons, men and women religious, the lay faithful. San Francisco 2015. One of the German editions contains a short introduction by Gerhard Müller: PAPST FRANZISKUS, *Laudato si’. Die Umwelt-Enzyklika des Papstes mit einer Einführung von Gerhard Kardinal Müller*. Freiburg im Breisgau 2015. – On behalf of the Pontifical Council for Justice and Peace (note: effective 1 January 2017, the work of the Council was assumed by the Dicastery for Promoting Integral Human Development), an official Vatican introduction was given by its president Peter Turkson – See: TURKSON, Peter K.A. (Pontifical Council for Justice and Peace). *Laudato Si’*: Presentation in the ECOSOC Chamber. New York, 30 June 2015. Disponível em: <http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20150630_laudato-si-ecosoc_en.html>. Acesso em: 04 jul. 2018.

⁵ Meanwhile on the Holy See’s website there can be found official versions in Russian and traditional Chinese, too.

⁶ “Laudato si’, mi’ signore, cun tucte le tue creature.”

⁷ Laudato si’ 10.

⁸ Concerning some concrete examples of the ecological crisis see: *Before the Flood* (USA 2016, 96’). Directed by Fisher STEVENS, screenplay by Mark MONROE, produced by Leonardo DICAPRIO et al., as well as: SPANG, Thomas. *Ein Ort wartet auf die Klima-Katastrophe*. (Berner Zeitung. Bern, 06.08.2017). Disponível em: <<https://www.bernerzeitung.ch/ausland/amerika/ein-ort-wartet-auf-die-klimakatastrophe/story/30626976>>. Acesso em: 04 jul. 2018.

Particular topics: Pollution and global warming; scarcity of water; loss of biodiversity; the decline in the quality of human life and the breakdown of society; global inequality; the weak national and international political responses; the different approaches and the variety of opinions.

II. THE GOSPEL OF CREATION (62-100)

A view to the relationship between ecology and theology of the creation; creation as a design of God's tenderness, the harmony of creation.

III. THE HUMAN ROOTS OF THE ECOLOGICAL CRISIS (101-136)

This chapter is an invitation to a radical rethink towards the globalization of the technocratic paradigm and the crisis and effects of modern anthropocentrism; there can be no ecology without an adequate anthropology.

IV. INTEGRAL ECOLOGY (137-162)

Topics, such as: the principle of the common good; justice between the generations.

V. LINES OF APPROACH AND ACTION (163-201)

Topics, such as: the major paths of dialogue and the urgently need of enforceable international agreements.

VI. ECOLOGICAL EDUCATION AND SPIRITUALITY (202-245)

Topics, such as: the need of a new lifestyle and a fundamental conversion. And of particular interest in our context is here, of course, item VI. "Sacramental signs and the celebration of rest" (233-237).

0. TWO PRAYERS (246)

2.1 An appeal and a variety of responses

Now, faced as we are with global environmental deterioration, I wish to address every person living on this planet. In my Apostolic Exhortation *Evangelii Gaudium*, I wrote to all the members of the Church with the aim of encouraging ongoing missionary renewal. In this Encyclical, I would like to enter into dialogue with all people about our common home.⁹

And:

I urgently appeal, then, for a new dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all.¹⁰

There is, indeed, a variety of responses to that appeal from various different points of view and on various levels. Namely, on the level of worldwide organizations, world religions, bishop's conferences, local and global leaders, intellectuals, researchers, businesspeople, politicians of broader range, figures from industry and economy, culture and society etc.¹¹

⁹ *Laudato si'* 3.

¹⁰ *Laudato si'* 14.

¹¹ Two examples of networks or nonprofits in the United States are the Global Catholic Climate Movement (GCCM) and the Catholic Climate Covenant. The GCCM is a global network of 400+ member organizations and a community of thousands of Catholics, responding to the Pope's call to action in *Laudato Si'*, and working together to tackle the climate change crisis. GLOBAL CATHOLIC CLIMATE MOVEMENT. Disponível em: <<https://catholicclimatemovement.global>>. Acesso em: 04 jul. 2018. And Catholic Climate Covenant is a nonprofit based in Washington, DC. CATHOLIC CLIMATE COVENANT. Disponível em:

Ibrahim Thiaw, Deputy Executive Director, UN Environment, said in his address to Islamic Scholars from 20 countries at the International Islamic Climate Change Symposium in Istanbul in August 2015:

Earlier this year Pope Francis released a historic encyclical 'Laudato Si'. In it, he states clearly what is at stake 'A very solid scientific consensus indicates that we are presently witnessing a disturbing warming of the climatic system (...). Humanity is called to recognize the need for changes of lifestyle, production and consumption, in order to combat this warming or at least the human causes which produce or aggravate it.' Across the world, people of all faiths and cultures welcomed the encyclical and seeing you here today is a confirmation of the commitment to uphold these common and shared moral and spiritual values across all communities.¹²

Wim Wenders pointed out that from his point of view the encyclical is one of the most important documents of the 21st century. The pope had clarified that the suffering of the poor cannot be divorced from the suffering of the planet.¹³

Just a few months ago, an interdisciplinary anthology was published in Germany.¹⁴ Scientifics shed light on the issues language; environment and climate; technology, science and economy; society and consumption; culture, religion and psychology; and transfer. They so answer to the pope's appeal and continue the discussion in a differentiated manner.

The encyclical had been a milestone in the history of encyclical letters and probably overall for the future of the Catholic Church. Such is the editor's opinion in his preface. And he continues, that the papal text reveals commitment and appeal in favor of a humanism, being necessary to ensure survival in the 21st century, which focuses on the common good and the sustainable protection of the environment and the shared world.¹⁵

Georg Toepfer, biologist and philosopher at the Centre for Literary and Cultural Research in Berlin, underlines that the Pope succeeded in translating scientific evidences into religious language. A religion which is open to the world and globally-oriented became an integrating factor which accepts other areas of life and creative thought in their autonomy, while merging at the same time.¹⁶

<<http://www.catholicclimatecovenant.org>>. Acesso em: 04 jul. 2018. See there: Catholic Climate Covenant-encyclical excerpts.

¹² THIAW, Ibrahim. *Address to the participants of the International Islamic Climate Change Symposium*. Istanbul, 17 August 2015. Disponível em: <<http://www.unep.org/about/deputyexecutivedirector/at-work/speeches/international-islamic-climate-change-symposium>>. Acesso em: 04 jul. 2018. See also: ISLAMIC RELIEF AUSTRALIA. *International Islamic Climate Change Symposium*. Disponível em: <<https://www.youtube.com/watch?v=bXfV0lg7Io>>. Acesso em: 04 jul. 2018. And: RADIO VATICAN NEWSLETTER, *Türkei*. Newsletter der deutschsprachigen Redaktion vom 3. September 2015. Rubrik: Die Nachrichten. Europa. Vatikan 2015. newsletter-deutsch@vatiradio.va.

¹³ Sf. RADIO VATICAN. *Wim Wenders würdigt Papstencyklika Laudato si'*. (Vatikan \ Dokumente vom 16. Juni 2016). Disponível em: <http://de.radiovaticana.va/news/2016/06/16/wim_wenders_w%C3%BCrdigt_papstencyklika_laudato_si%C2%B4/1237630>. Acesso em: 04 jul. 2018.

¹⁴ GEORGE, Wolfgang (Hrsg.). *Laudato Si': Wissenschaftler antworten auf die Enzyklika von Papst Franziskus*. Giessen: Psychosozial-Verlag, 2017.

¹⁵ Sf. GEORGE, Wolfgang. Vorwort. In: GEORGE, Wolfgang (Hrsg.). *Laudato Si': Wissenschaftler antworten auf die Enzyklika von Papst Franziskus*. Giessen: Psychosozial-Verlag, 2017. p. 9.

¹⁶ Sf. TOEPFER, Georg. Pápstliche Verschränkungen. Kapitalistische Moderne, Armut und Umweltzerstörung, Mensch und Nicht-Mensch, Religion und Wissenschaft. In: GEORGE, Wolfgang (Hrsg.). *Laudato Si': Wissenschaftler antworten auf die Enzyklika von Papst Franziskus*. Giessen: Psychosozial-Verlag, 2017. p. 254-255.

Martina Eick, scientific assistant at the Federal Environment Agency (UBA), refers to the work of the various networks and considers *Laudato si'* to be a good companion and a reference point for the various awakenings.¹⁷

By the way, a great idea is the realization of an explanation of the encyclical in translating it into a language which could be understood by children.¹⁸

2.2 Considerably more than just ecological enthusiasm: Keeping both eyes on the entire creation

In my opinion, *Laudato si'* is indeed the most significant contribution to discussion in recent decades, both by reason of its scientific and spiritual scale.

And: I am convinced that the remarks of Pope Francis go far beyond that of what is usually referred as “Encyclical on the Environment”. I should, rather, like to show – in the context of the subject of this year’s congress theme – that in the thinking of the Pope the entire creation wants to be perceived as the ONE sacrament in which the encounter with God and the recognition of God (and human nature) is ultimately enabled.

Hereinafter, I list selected quotations (emphasis is mine) to show both the relationship God-World-Human and examples of definitions of a sacramental reality.

□ “Accordingly, our human ability to transform reality must proceed in line with **God’s original gift of all that is.**”¹⁹

□ “As Christians, we are also called ‘to accept the world as a sacrament of communion, as a way of sharing with God and our neighbors on a global scale. It is our humble conviction that the divine and the human meet in the slightest detail in the seamless garment of God’s creation, in the last speck of dust of our planet’”.²⁰

□ “What is more, Saint Francis, faithful to Scripture, invites us to see nature as a magnificent book in which God speaks to us and grants us a glimpse of his infinite beauty and goodness.”²¹

□ “Because all creatures are connected, each must be cherished with love and respect, for all of us as living creatures are dependent on one another.”²²

□ “We need to strengthen the conviction that we are one single human family.”²³

□ “We do not only exist by God’s mighty power; we also live with him and beside him.”²⁴

¹⁷ Sf. EICK, Martina. Das Haus ist mehr als die Summe seiner Zimmer. Chancen und Beitrag eines kollaborativen Ansatzes. In: GEORGE, Wolfgang. Vorwort. In: GEORGE, Wolfgang (Hrsg.). *Laudato Si'*: Wissenschaftler antworten auf die Enzyklika von Papst Franziskus. Giessen: Psychosozial-Verlag, 2017. p. 344-345.

¹⁸ GAISBAUER, Hubert. *Ein Brief für die Welt*. Die Enzyklika *Laudato si'* von Papst Franziskus für Kinder erklärt. Mit Bildern von Leonora LEITL. Tyrolia: Innsbruck-Wien, 2017.

¹⁹ *Laudato si'* 5. → Pope John Paul II. – In the Spanish original text: “Por lo tanto, la capacidad de transformar la realidad que tiene el ser humano debe desarrollarse sobre la base de la donación originaria de las cosas por parte de Dios.” In the German translation: «Daher muss sich die Fähigkeit des Menschen, die Wirklichkeit umzugestalten, auf der Grundlage der ersten Ur-Schenkung der Dinge von Seiten Gottes entwickeln.»

²⁰ *Laudato si'* 9. → Ecumenical Patriarch Bartholomew I of Constantinople.

²¹ *Laudato si'* 12. → Saint Francis of Assisi.

²² *Laudato si'* 42.

²³ *Laudato si'* 52.

²⁴ *Laudato si'* 72.

□ “(...) whereas creation can only be understood as a gift from the outstretched hand of the Father of all, and as a reality illuminated by the love which calls us together into universal communion.”²⁵

□ “Every creature is thus the object of the Father’s tenderness (...).”²⁶

□ “God is intimately present to each being (...).”²⁷

□ “From panoramic vistas to the tiniest living form, nature is a constant source of wonder and awe. It is also a continuing revelation of the divine”.²⁸

□ “We can say that ‘alongside revelation properly so-called, contained in sacred Scripture, there is a divine manifestation in the blaze of the sun and the fall of night’. Paying attention to this manifestation, we learn to see ourselves in relation to all other creatures (...).”²⁹

□ “(...) inasmuch as God’s goodness ‘could not be represented fittingly by any one creature’. Hence, we need to grasp the variety of things in their multiple relationships. (...) ‘God wills the interdependence of creatures.’”³⁰

□ “(...) we can see God reflected in all that exists (...).”³¹

And to conclude that chapter, one last quote:

□ “The bishops of Brazil have pointed out that nature as a whole not only manifests God but is also a locus of his presence. The Spirit of life dwells in every living creature and calls us to enter into relationship with him.”³²

3. SACRAMENTALITY OF CREATION

Let us now deepen our results, so far, with the focus on the sacramentality of creation.

There is a couple of remarkable studies, done in Leuven and published in the peer-reviewed series “Textes et Études Liturgiques / Studies in Liturgy”.

In his doctoral dissertation, Mathai Kadavil describes the expression “world as sacrament” as a not entirely new concept, but anyway a new paradigm in sacramentology. To underline both God’s sacramental presence in the world and the relationship God-World-Human, he selected Leonardo Boff, Alexander Schmemmann and Saint Ephrem, representing the Latin, Greek and Syrian tradition.³³ By using almost the same expression as Pope Francis³⁴, he writes in an article in a Festschrift in honor of Emeritus Professor Lambert J. Leijssen that the new paradigm “doesn’t exclude the seven particular sacraments and the understanding of Christ and Church as sacraments. Moreover, it goes beyond and draw our attention to creation as the original sacrament and helps

²⁵ Laudato si’ 76.

²⁶ Laudato si’ 77.

²⁷ Laudato si’ 80. → Gaudium et spes.

²⁸ Laudato si’ 85. → Canadian Conference of Catholic Bishops.

²⁹ Laudato si’ → Pope John Paul II / Paul Ricoeur.

³⁰ Laudato si’ 86. → Saint Thomas Aquinas / Catechism.

³¹ Laudato si’ 87.

³² Laudato si’ 88. → National Conference of the Bishops of Brazil.

³³ KADAVIL, Mathai. *The World as Sacrament*. Sacramentality of Creation from the Perspectives of Leonardo Boff, Alexander Schmemmann and Saint Ephrem (= Textes et Études Liturgiques / Studies in Liturgy XX). Leuven: KU Leuven 2005.

³⁴ See footnote 18.

us to see and understand God's presence in the whole world."³⁵ With a view to the theological thinking of Alexander Schmemmann, he writes that for him the

[...] sacramental character of the world and of man's place in the world' is the basis that determines and shapes worship in general and Christian *leitourgia* in particular. His emphasis on the cosmic dimension of Christian liturgy insists us to look at the world from a sacramental perspective."³⁶

Jacob Parappally even goes one step further, by quoting Theodore "Ted" H. Runyon Jr., Professor Emeritus of Systematic Theology at Candler School of Theology, Emory University, Atlanta, Georgia, who recently passed away³⁷.

The original sacrament is not the Church, therefore, not even Christ, important as the sacramental nature of Christ and of the Church are for Christian faith and practice. But the original, visible sign of God's grace is the world he trusts to our care. Moreover, in giving us this gift God gives us not just *something*. In, with and through it he gives himself as our Father."³⁸

Kekong Bisong and Mathai Kadavil express that a

[...] response to Sacramental presence is always a response to the lived practice of faith in the concrete. We who live according to a belief in a Church that is 'one, holy, catholic, and apostolic' must exercise a certain measure of imagination in a postmodern realization of a world that is amazingly diverse. [...] Postmodernity approaches reality in terms of hermeneutics rather than metaphysics. Theology in postmodernity is invited to rethink its naming of God in terms of the relational character of all reality."³⁹

Thomas Poovathanikunnel concludes his contribution as follows:

Postmodernity has taken the world as the real presence of the sacrament and the sacramental action in the Church as the celebration of their own life in this sacramental world. This is a rupture from modernity, which took the sacraments to the world to sanctify it and engraft the human life in that world."⁴⁰

³⁵ KADAVIL, Mathai. *Celebration of the Sacramental World*. In: BISONG, Kekong; KADAVIL, Mathai (Ed.). *Celebrating the sacramental world*. Essays in Honor of Emeritus Professor Lambert J. Leijssen (= Textes et Études Liturgiques / Studies in Liturgy XXIV). Leuven: Peeters, 2010. p. 77-87, here 77. Another Festschrift contains a number of contributions of several distinguished colleagues of Societas Liturgica, such as Paul Post, Joris Geldhof, and Susan K. Roll. – See: BOEVE, Lieven; GELDHOF, Joris; KNIEPS-PORT LE ROI, Thomas (Ed.). *God's sacramental presence in the contemporary world*. FS Lambert Leijssen (= Textes et Études Liturgiques / Studies in Liturgy XXIII). Leuven: Peeters, 2010. Not strictly touching our thematic focus, but worth reading is, e.g.: WORGUL, Jr, George S. *Sacraments*. Iconic Interruptions of the Loving God. In: BOEVE, Lieven; GELDHOF, Joris; KNIEPS-PORT LE ROI, Thomas (Ed.). *God's sacramental presence in the contemporary world*. FS Lambert Leijssen (= Textes et Études Liturgiques / Studies in Liturgy XXIII). Leuven: Peeters, 2010. p. 71-82.

³⁶ KADAVIL, 2010, p. 79.

³⁷ SOULEN, Kendall. *Remembering Ted Runyon*. Disponível em: <<http://candler.emory.edu/news/releases/2017/05/remembering-ted-runyon.html>>. Acesso em: 04 jul. 2018.

³⁸ PARAPPALLY, Jacob. *The World, God's Primary Sacrament*. In: BISONG, Kekong; KADAVIL, Mathai (Ed.). *Celebrating the sacramental world*. Essays in Honor of Emeritus Professor Lambert J. Leijssen (= Textes et Études Liturgiques / Studies in Liturgy XXIV). Leuven: Peeters, 2010. p. 88-97, here 94, quoting: RUNYON, Theodore. *The World as the Original Sacrament*. *Worship*, v. 54, n. 6, p. 495-511, 1980. p. 497.

³⁹ BISONG, Kekong; KADAVIL, Mathai. Introduction. In: BISONG, Kekong; KADAVIL, Mathai (Ed.). *Celebrating the sacramental world*. Essays in Honor of Emeritus Professor Lambert J. Leijssen (= Textes et Études Liturgiques / Studies in Liturgy XXIV). Leuven: Peeters, 2010. p. 7-10, here p. 7-8.

⁴⁰ POOVATHANIKUNNEL, Thomas. *Sacraments in a Postmodern Culture*. In: BISONG, Kekong; KADAVIL, Mathai (Ed.). *Celebrating the sacramental world*. Essays in Honor of Emeritus Professor Lambert J. Leijssen (= Textes et Études Liturgiques / Studies in Liturgy XXIV). Leuven: Peeters, 2010. p. 11-23, here p. 22-23.

4. EXCURSUS: The return of violence, the alien and a Hindu-Sikh point of view

There is also a need to protect those common areas, visual landmarks and urban landscapes which increase our sense of belonging, of rootedness, of “feeling at home” within a city which includes us and brings us together. (...) Others will then no longer be seen as strangers, but as part of a “we” which all of us are working to create.⁴¹

This hopeful vision of Pope Francis seduces us to turn our attention at that point to the desperate and depressing realities in our world, with a special glimpse of both increasing violence and the fear of the alien, the strange, the foreign, and the question of deeper causes for violence and hatred.

The philosopher Bernhard Waldenfels, Emeritus Professor at the Ruhr University, Bochum, points out the “phenomenology of the foreign”⁴² as follows:

The philosophically shaped Western tradition suggests to distinguish, similar to the case of the savage, between the good and the evil stranger. In the first case, one finds fundamentally the possibility of comprehending another person and of reaching a mutual understanding, while in the second this possibility is excluded. The good stranger is on the whole one of us, but the evil stranger is not. The evil stranger is simply the other.⁴³

And:

How does the stranger become the enemy? This question can be approached in three different phases. (1) The stranger’s foreignness appears twofold: as an inaccessibility of meaning and as a not belonging to a group. Relative foreignness, related to a specific order, is opposed to radical foreignness that disturbs and overrides all order. (2) The host is like a passerby (Simmel). He questions the property of the owner, as the latter is no longer the master in his own house (Freud). The host foreshadows the radical otherness of the Other (Levinas). (3) The enemy looks like the rival on the opposite bank who is killed, and the opponent we fight against transforms into something that we exploit or even destroy like a wild beast (Locke). The enemy is the opponent without refuge. One can distinguish in detail between ethnocentric, cosmocentric, and legal hostility, directed against the enemies of mankind, as well as between cold hostility armed with technical devices and warm hostility fueled by hatred without pretenses.⁴⁴

His conclusion: “Enmity means more than a lack of understanding and poor recognition. It stands for repressed strangeness and refused hospitality.”⁴⁵

Pope Francis’ tireless advocacy for mercy and reconciliation or John Lennon’s message of his timeless “Imagine” is one thing. The reality of different kinds of violence is another matter.

⁴¹ Laudato si’ 151.

⁴² Starting from issues including bodily behavior, lifeworld, otherness, violence, technology, place, and attention, Bernhard Waldenfels develops a uniquely responsive phenomenology.

⁴³ WALDENFELS, Bernhard. Strangeness, Hospitality, and Enmity. In: ECKSTRAND, Nathan; YATES, Christopher S. (Ed.). *Philosophy and the Return of Violence*. Studies from this Widening Gyre. London-Oxford-New York-New Delhi-Sydney: Bloomsbury Publishing, 2011. p. 89. Cf. RICOEUR, Paul. Fragile Identity: Respect for the Other and Cultural Identity. In: ECKSTRAND, Nathan; YATES, Christopher S. (Ed.). *Philosophy and the Return of Violence*. Studies from this Widening Gyre. London-Oxford-New York-New Delhi-Sydney: Bloomsbury Publishing, 2011. p. 81-88.

⁴⁴ WALDENFELS, Bernhard. L’*étranger, l’hôte et l’ennemi*. *Swiss Archives of Neurology, Psychiatry and Psychotherapy*, Muttenz, n. 7, p. 201-207, 2016. Here: (English) Summary, 201. – See also: WALDENFELS, Bernhard. *Hyperphänomene*. Modi hyperbolischer Erfahrung. Berlin: Suhrkamp Verlag, 2012.

⁴⁵ WALDENFELS, 2011, p. 99.

Christopher Yates, Assistant Professor of Philosophy, Aesthetics, and Art Theory at the Institute for Doctoral Studies in the Visual Arts at the University of Virginia,⁴⁶ lists as follows:

With the fleet of analytical tools available to us in this age of media and information, we are able to make empirical estimations that nearly overwhelm our capacity for moral reckoning and remedy. We can learn, for example, that 27 million persons are enslaved today, and that owing to the prevalence of debt-bondage arrangements, nearly 50 percent of forced labor victims are under the age of 18. We learn that human trafficking is the fastest growing criminal industry in the world, that nearly 2 million children are trapped in the commercial sex trade, and that the market value of illicit human trafficking comes to no less than \$ 32 billion. We learn that an estimated one in every three women in the world, according to the United Nations, ‘has been raped, beaten, coerced into sex or otherwise violently abused in her lifetime,’ and that approximately one in five women ‘will be a victim of rape or attempted rape in her lifetime.’⁴⁷

We could add hundreds of articles about the history of suffering in the Middle East. Louis Raphaël Sako, the Chaldean Catholic Patriarch of Babylon and Head of the Chaldean Catholic Church, calls tirelessly on the responsible authorities to increase their efforts to protect the persecuted Christians and complains at the same time about the disinterest of the international community respectively of the Western countries.⁴⁸

⁴⁶ His training and research interests are rooted in 19th-20th century European philosophy, aesthetics, and specific movements and debates within phenomenology and post-structuralism.

⁴⁷ YATES, Christopher. Introduction. In: ECKSTRAND, Nathan; YATES, Christopher S. (Ed.). *Philosophy and the Return of Violence*. Studies from this Widening Gyre. London-Oxford-New York-New Delhi-Sydney: Bloomsbury Publishing, 2011. p. 1-13, here p. 1-2.

⁴⁸ SAKO, Louis Raphaël. *Marschiert endlich ein! Stoppt die Ermordung der Christen im Nahen Osten*. Ein Aufschrei aus Bagdad. Freiburg im Breisgau: Verlag Herder, 2016. Aufgezeichnet von Pia de Simony. Freiburg im Breisgau 2016. The Chaldean Catholic Patriarch of Babylon and Head of the Chaldean Catholic Church starts with the memory of the terrorist attacks both at the Bataclan Theatre in Paris on 13 November 2015 and the Sayidat-al-Nejat Cathedral in Bagdad on 31 October 2010, the eve of All Saints Day. The publication is a relentless analysis of the political processes and developments in the region, especially with a fairly precise image of the disastrous impact of the US politics under the Secretary of State, Hillary Clinton. – See also: SCHOLL-LATOUR, Peter. *Der Fluch der bösen Tat*. Das Scheitern des Westens im Orient. 7. Auflage. Berlin: Ullstein eBooks, 2014. – Cf. DRÖGSLER, Matthias. “Wir haben vor Gott gestanden!”–Möglichkeiten eines Erlebens von Vergegenwärtigung im gottesdienstlichen Feiern im Zeitalter von Selfies, Ebola und IS, ausgehend von einer Novelle von Selma Lagerlöf. *Tear Online*, São Leopoldo, v. 4, n. 2, p. 31-58, 2016. p. 39-40. Disponível em: <<http://periodicos.est.edu.br/index.php/tear/article/view/2625>>. Acesso em: 04 jul. 2018. Überarbeitete und ergänzte Fassung des Vortrags am 25. Kongress von Societas Liturgica vom 10.-15.08.2015 in Québec / Kanada zum Thema “Liturgische Bildung: Traditionelle Aufgabe und neue Herausforderung”.

Ulrich Tilgner⁴⁹ refers to statistical data from the Watson Institute For International And Public Affairs. Two figures of the war in the Middle East between 2001 and 2016: Human costs: approx. 370,000 lives lost⁵⁰ – US budgetary costs: \$4.79 trillion⁵¹

Human Costs of War: Direct War Death in Afghanistan and Pakistan (Oct. 2001 – July 2016) and Iraq (Oct. 2001 – April 2015)¹

	Afghanistan	Pakistan	Iraq	Total
US Military ²	2,371 ³		4,489	6,860
US Contractors ⁴	3,540	90	3,481	7,071
National Military and Police ⁵	30,470 ⁶	8,214 ⁷	12,000 ⁸	50,684
Other Allied Troops ⁹	1,136		319	1,455
Civilians	31,419 ¹⁰	22,100 ¹¹	137,000 - 165,000 ¹²	190,519 – 218,519
Opposition Fighters	42,100 ¹³	31,000 ¹⁴	36,400 ¹⁵	109,500
Journalists and Media Workers ¹⁶	24	53	221	298
Humanitarian/NGO workers	382 ¹⁷	92 ¹⁸	62 ¹⁹	536
TOTAL	111,442	61,549	194,000 - 222,000	366, 991 – 394, 991
TOTAL (rounded to nearest 1,000)				367, 000 – 395,000

⁴⁹ See: *Der Westen im Nahen Osten. Interview mit Nahost-Experte Ulrich Tilgner*. The interview was conducted on the occasion of the annual pilgrimage of Aid to the Church in Need (ACN) to Einsiedeln on 21 May 2017. The journalist and Middle East expert is one of those who are urgently lamenting the fact of the never-ending arms flows into the region. I'm extremely grateful for the recent re-encounter with Ulrich Tilgner and his, once again, most valuable informations. → <https://www.youtube.com/watch?v=eJQOzn7p2hs>, as well as <http://www.kirche-in-not.ch/archiv/artikel/article/wallfahrt-von-kirche-in-not-im-zeichen-des-nahen-ostens.html> – See also: <https://www.srf.ch/news/international/die-amerikaner-hinterlassen-im-irak-einen-scherbenhaufen>

⁵⁰ COSTS OF WAR. Disponível em: <<http://watson.brown.edu/costsofwar/figures/2016/direct-war-death-toll-iraq-afghanistan-and-pakistan-2001-370000>>. Acesso em: 04 jul. 2018. See also: CRAWFORD, Neta C. *Update on the Human Costs of War for Afghanistan and Pakistan, 2001 to mid-2016*. Watson Institute For International And Public Affairs. Providence, RI, August 2016. Disponível em: <http://watson.brown.edu/costsofwar/files/cow/imce/papers/2016/War%20in%20Afghanistan%20and%20Pakistan%20UPDATE_FINAL_corrected%20date.pdf>. Acesso em: 04 jul. 2018.

⁵¹ COSTS OF WAR. Disponível em: <<http://watson.brown.edu/costsofwar/figures/2016/us-budgetary-costs-wars-through-2016-479-trillion-and-counting>>. Acesso em: 04 jul. 2018.

**Summary Costs of War in Iraq, Afghanistan, Pakistan, Syria,
and Homeland Security FY2001-2016**

Federal appropriations and expenditures	\$Billions¹
Total Dep't of Defense spending on wars ²	1,630
Total State Department and US/AID spending on wars	112
War-related additions to Pentagon base budget ³	733
War-related veterans care and disability ⁴	213
War-related additions to Homeland Security ⁵	548
Interest on Pentagon war appropriations	453
Subtotal FY2001-FY2016 costs⁶	3,689
Estimate of future obligations Incurred for veterans care, FY2016-2053 ⁷	1,000
Dep't of Defense, request for FY2017	60
State Department/USAID, request for FY2017	6
Homeland Security, request for FY2017	37
Total costs to date⁸	4,792
Plus additional cumulative interest on past appropriations (FY2001-2013) by 2053⁹	>7,900

I will now turn briefly to another entirely different perspective. To avoid any false expectations at this stage, let me say that I am not an expert in religion science. And I am not the right person to discuss theories on the end time. But I'm grateful that the weekly meetings with Franziska Wittmer, graduated Ayurveda physician and my former physiotherapist, gave me the opportunity not only to do something good to my injured spine, but also to get some further thoughts about the fundamentals of Ayurveda. So, we came to speak on the Caraka Saṃhitā, the Śrīmad Bhāgavatam, and on the final age of Kali Yuga. – The Caraka Saṃhitā⁵² stands at the top of the ancient texts representing the School of Medicine in Ayurveda founded by the Scholar-Sage Punarvasu Atreya with an approach to life, health and disease. For its part, the Śrīmad Bhāgavatam (SB)⁵³ is one of Hinduism's eighteen great Puranas (Mahapuranas, great histories). Like other puranas, it discusses a wide range of topics including cosmology, genealogy, geography, mythology, legend, music, dance, yoga and culture. Chapter SB 12.2: *The Symptoms of Kali Yuga* “relates that, when the bad qualities of the Age of Kali will increase to an intolerable level, the Supreme Personality of Godhead will descend as Kalki to destroy those who are fixed in irreligion. After that, a new Satya-yuga will begin.”⁵⁴

Kali Yuga, the 'Age of Downfall', is the fourth and final era in the spiritual evolution of man. This is also referred to as the 'Iron Age' of Kali Yuga. The word 'Yuga' stands for 'Era' or 'Time Cycle'. This Yuga is the most difficult for the human race and many atrocities and unfairness

⁵² SHARMA, Ram Karan; BHAGWAN DASH, Vaidya (ed.). *Agniveśa's Caraka Saṃhitā*. Vol. II (Nidānasthāna-Indriyasthān) (= Chowkhamba Sanskrit Studies Vol. XCIV). Varanasi: Chowkhamba Sanskrit Series Office, 2010 (Reprint).

⁵³ ŚRĪMAD-BHĀGAVATAM (BHĀGAVATA PURĀṆA). Disponível em: <https://www.vedabase.com/en/sb?gclid=EAlaIQobChMllbCWxbmr1QIV4r3tCh029AmvEAAAYASAAEgJyuvD_BwE>. Acesso em: 04 jul. 2018.

⁵⁴ ŚRĪMAD-BHĀGAVATAM (BHĀGAVATA PURĀṆA). Disponível em: <<https://www.vedabase.com/en/sb/12/2>>. Acesso em: 04 jul. 2018.

will become commonplace in society. In this fourth stage of world human development, corruption will gradually develop wider in the earlier stages.⁵⁵

As the Age of Kali progresses, all good qualities of men diminish and all impure qualities increase. Atheistic systems of so-called religion become predominant, replacing the codes of Vedic law. The kings become just like highway bandits, the people in general become dedicated to low occupations, and all the social classes become just like śūdras. All cows become like goats, all spiritual hermitages become like materialistic homes, and family ties extend no further than the immediate relationship of marriage.⁵⁶

This stage will eventually climax when the world will finally meet 'judgement day' as described in various holy scriptures. It's not known when the end comes, but it's believed that we still have a long way to go. At the end of Kali Yuga, it is believed that a new order of a peaceful global society will be established.⁵⁷

⁵⁵ What will be sign of the coming of Kali Yuga? The Guru tells us that when it becomes common for tyrants to be accepted and approved, then Kali Yuga is here thus: "Those who act like tyrants are accepted and approved – recognize that this is the sign of the Dark Age of Kali Yuga." And also: "If someone practices truth, he is frustrated; prosperity does not come to the home of the sincere. If someone chants the Lord's name, he is scorned. These are the signs of Kali Yuga." KALYUG. Disponível em: <<http://www.sikhiwiki.org/index.php/Kalyug>>. Acesso em: 04 jul. 2018.

⁵⁶ The complete text from SB concerning Kali Yuga: "Once the four Pandavas (except Yudhishtira who was not present) asked Krishna:

"What is Kali Yuga and what will happen during Kali Yuga?"

Krishna smiled and said "Let me demonstrate to you, the situation of Kali Yuga." He took a bow and four arrows and shot them in four directions and ordered the four Pandavas to go and bring them back.

Each of the four Pandavas went in the four different directions to search for the arrows.

When Arjuna picked an arrow, he heard a very sweet voice. He turned around and saw a cuckoo singing in a spellbinding voice but was also eating flesh of a live rabbit which was in great pain. Arjuna was very surprised to see such a gory act by such a divine bird he left the place immediately.

Bhima picked arrow from a place, where five wells were situated. The four wells were surrounding a single well. The four wells were overflowing with very sweet water as if they were not able to hold water and surprisingly the well in the middle of these four overflowing wells was completely empty. Bhima was also puzzled at this sight.

Nakula was returning to the place after picking up the arrow. He stopped at a place where a cow was about to give birth. After giving birth the cow started licking the calf but continued to lick it even after the calf was clean. With great difficulty people were able to separate them and by that time the calf was injured badly. Nakula was puzzled by the behaviour of such a calm animal.

Sahadeva picked arrow which fell near a mountain and saw a big boulder falling. The boulder was crushing the rocks and big trees on its way down, but the same boulder was stopped by a small plant. Sahadeva was also amazed at this sight.

All the Pandavas asked the meaning of these incidents. Krishna smiled and started explaining...

"In Kali Yuga, the priests will have very sweet voice and will also have great knowledge but they will exploit devotees the same way cuckoo was doing with rabbit.

In Kali Yuga poor will live among rich, those rich will have enormous amount of wealth which will actually overflow but they will not offer a single penny to the poor same as the four wells didn't have a single drop of water for the empty well.

In Kali Yuga parents will love their children so much that their love will actually spoil them and will destroy their lives similar to the love shown by cow to her new-born calf.

In Kali Yuga people will fall in terms of character like the boulder from the mountain and they will not be stopped by anyone at the end only the name of God will be able to hold them from doom like the little plant held the boulder from further fall."

⁵⁷ See footnote 54.

Some quotes:⁵⁸

ਮਾਨਸ ਜਨਮੁ ਦੀਓ ਜਿਹ ਠਾਕੁਰਿ ਮੈ ਤੈ ਕਿਉ ਬਿਸਰਾਇਓ ॥
ਮਾਨਸ ਜਨਮੁ ਦੀਓ ਜਿਹ ਠਾਕੁਰਿ ਸੋ ਤੈ ਕਿਉ ਬਿਸਰਾਇਓ ॥

Why have you forgotten your Lord and Master, who blessed you with this human life?

ਹੇਠੈ ਪਰਵਾਣਾ ਕਰਹਿ ਪਿਛਾਣਾ ਕਲਿ ਲਖਣ ਵੀਚਾਰਿ ॥
ਹੋਵੈ ਪਰਵਾਣਾ ਕਰਹਿ ਖਿਡਾਣਾ ਕਲਿ ਲਖਣ ਵੀਚਾਰਿ ॥

Those who act like tyrants are accepted and approved – recognize that this is the sign of the Dark Age of Kali Yuga.

ਜੇ ਕੋ ਸਤੁ ਕਰੇ ਸੋ ਚੀਜੈ ਤਪ ਘਰਿ ਤਪੁ ਨ ਹੋਈ ॥
ਜੇ ਕੋ ਸਤੁ ਕਰੇ ਸੋ ਚੀਜੈ ਤਪ ਘਰਿ ਤਪੁ ਨ ਹੋਈ ॥

If someone practices Truth, he is frustrated; prosperity does not come to the home of the sincere.

5. ISSUES AND EPILOGUE

“Of course, we’re fickle, stupid beings with poor memories and a great gift for self-destruction.”⁵⁹

Fitting parts together: Some puzzle elements

At that point, we are trying to fit various parts together and to watch out for new allies.

* It’s worth to take a look first into the Universal Declaration of Human Rights, a text almost 70 years old. It reads here (emphasis is original):

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world, (...) Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.⁶⁰

And: “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.”⁶¹

* Well, the automatic brain reflex to that exhortation that all human beings should act towards one another nowadays will be that we cannot take care of all or help all. It’s Cain’s answer to the Lord: “Am I my brother’s keeper?” (Genesis 4:9). But instead of that common hypocrisy we

⁵⁸ SRI GURU GRANTH SAHIB. Disponível em: <<http://www.srigranth.org/servlet/gurbani.gurbani?Action=Page&Param=902&english=t&id=38722#l38722>>. Acesso em: 04 jul. 2018.

⁵⁹ Plutarch Heavensbee, once it is all over, in a letter to Katniss Everdeen, read by Haymitch Abernathy. (COLLINS, Suzanne. *The Hunger Games*. New York: Mockingjay, 2010.)

⁶⁰ UNITED NATIONS. *Universal Declaration of Human Rights (UDHR). Preamble*. – The declaration was ratified by the United Nations General Assembly on 10 December 1948 at the Palais de Chaillot in Paris.

⁶¹ UNITED NATIONS. *Universal Declaration of Human Rights (UDHR). Article 1*.

need to understand that the humiliation of others in the worldwide human family is in fact our own humiliation, too. So, the protection of individual dignity or the fight for is a social obligation.

* The Lord's command is quite clear and particularly touching, taking into consideration the daily bread of persecution in so many parts of the world: "But I say to you, love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous." (Matthew 5:44-45). And it's finally only by acting like that, that we become those who we are designed to be and should be: children of the heavenly father.

* A logical consequence is the urgent request at the end of the Eucharistic Prayer III: "In mercy and love unite all your children wherever they may be."

* The word of the gospel tells us, then again, of the secret of God's sacramental presence: "Being asked by the Pharisees when the kingdom of God would come, he answered them, "The kingdom of God is not coming in ways that can be observed, nor will they say, 'Look, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you.'" (Luke 17:20-21)

"We obviously have a lot of problems. So am I politically optimistic? ... No."⁶²

Despite all the reasons for optimism born of faith, especially Pope Francis recognizes the dark sides of daily realities. And I must admit that I am torn between hope and resignation and often tempted to make myself (un)comfortable in my angle of depression. There are more than enough reasons for this.

Once more, Pope Francis in his encyclical:

□ "Many things have to change course, but it is we human beings above all who need to change. We lack an awareness of our common origin, of our mutual belonging, and of a future to be shared with everyone."⁶³

□ "We have too many means and only a few insubstantial ends."⁶⁴

□ "It becomes difficult to pause and recover depth in life."⁶⁵

□ "The pace of consumption, waste and environmental change has so stretched the planet's capacity that our contemporary lifestyle, unsustainable as it is, can only precipitate catastrophes, such as those which even now periodically occur in different areas of the world."⁶⁶

And whether we believe it or not: It is my conviction that there is a battle raging at the current historical stage and that the two leading representatives and opponents actually are Pope Francis and He-Who-Must-Not-Be-Named.⁶⁷

Pope Francis unceasingly clearly designates the theatres of war.

⁶² UNIVERSAL MUSIC CANADA. *Mick Jagger Reveals New Audio-Visual Project – Two New Tracks Released Today*. Press Release. 27 July 2017. Disponível em: <<http://www.umusic.ca/press-releases/mick-jagger-reveals-new-audio-visual-project-two-new-tracks-released-today/>>. Acesso em: 04 jul. 2018.

⁶³ *Laudato si'* 202.

⁶⁴ *Laudato si'* 203.

⁶⁵ *Laudato si'* 113.

⁶⁶ *Laudato si'* 161.

⁶⁷ Voldemort is the archenemy of Harry Potter in J.K. Rowling's fantasy novels. Nearly every witch or wizard dares not utter his unmentionable name, and refers to him instead with expressions as "You-Know-Who", "He-Who-Must-Not-Be-Named" or "the Dark Lord".

□ “In the absence of objective truths or sound principles other than the satisfaction of our own desires and immediate needs, what limits can be placed on human trafficking, organized crime, the drug trade, commerce in blood diamonds and the fur of endangered species?”⁶⁸

Or just recently:

Today is the World Day against Trafficking in Persons, promoted by the United Nations. Each year, thousands of men, women and children are innocent victims of sexual and organ trafficking, and it seems that we are so accustomed to seeing it as a normal thing. This is ugly, it is cruel, it is criminal! I would like to draw on everyone's commitment to make this aberrant plague, a modern form of slavery, adequately countered. Let us pray together the Virgin Mary to support the victims of trafficking and to convert the hearts of traffickers.⁶⁹

“Truly, much can be done!”⁷⁰

But work is being done! – Pope Francis:

□ “Yet all is not lost. Human beings, while capable of the worst, are also capable of rising above themselves, choosing again what is good, and making a new start, despite their mental and social conditioning.”⁷¹

As a fruit and at the conclusion of the Jubilee of Mercy, Pope Francis has established the World Day of the Poor, “so that throughout the world Christian communities can become an ever greater sign of Christ’s charity for the least and those most in need.”⁷² He states, in that regard:

We know how hard it is for our contemporary world to see poverty clearly for what it is. Yet in myriad ways poverty challenges us daily, in faces marked by suffering, marginalization, oppression, violence, torture and imprisonment, war, deprivation of freedom and dignity, ignorance and illiteracy, medical emergencies and shortage of work, trafficking and slavery, exile, extreme poverty and forced migration. Poverty has the face of women, men and

⁶⁸ Laudato si’ 123. – Cf. POLITI, Marco. *Franziskus unter Wölfen*. Der Papst und seine Feinde. Aus dem Italienischen von Gabriele Stein. 2. Auflage. Freiburg im Breisgau: Herder, 2015. Marco Politi, journalist and renowned vaticanist, clearly specifies the current ongoing fundamental struggle in the Church. “Als der Papst im Interview mit der Zeitschrift *Civiltà Cattolica* sagt, man könne sich nicht ständig mit den Themen Abtreibung, Verhütung und Homo-Ehe befassen, bricht sich der Unmut der Konservativen auf den einschlägigen Webseiten Bahn.” (p. 167.) – Politi’s analysis of *Laudato si’* you may find at pages 102-105. – OBTW, I like that little anecdote, mentioned by Marco Politi: “Nicht selten ist es der satirische Genius, der den verborgenen Sinn einer Situation treffend erfasst. Der Komiker Maurizio Crozza hatte mit seiner Franziskus-Imitation im italienischen Fernsehen und auf YouTube einen Riesenerfolg: Der Papst geht um sieben Uhr morgens langsam über die *Via Salaria* und trägt einen Kühlschranks auf dem Rücken, den er einer Witwe schenken will. ‘Gut, dass wir schon bei Morgengrauen aufgestanden sind’, sagt der Papst unter dem Gewicht von 76 Kilogramm, ‘das ist schön ... An welche Hausnummer geht die Lieferung?’ ‘An die 1321, Heiligkeit’ erwidert einer der beiden herausgeputzten Sekretäre, die keinen Finger rühren. ‘Und wo sind wir?’ ‘Bei Nummer 23, Heiligkeit.’ Passanten kommen, um Fotos zu machen und den Papst um seinen Segen zu bitten: eine Prostituierte, ein Trüppchen von *Comunione e Liberazione*, eine Handvoll *AS-Rom*-Fans, zwei Kardinäle. Niemand hilft ihm. Die Witwe will das Geschenk nicht haben, weil ihr die Farbe nicht gefällt. ‘Es hätte schlimmer kommen können’, murmelt Franziskus und macht sich auf den Rückweg.” (p., 236.) → <https://www.youtube.com/watch?v=uihV4IRg5w> or <https://www.youtube.com/watch?v=6uQ-nsshTjI>

⁶⁹ Thus, Pope Francis after the Angelus at Saint Peter’s Square. – See: VATICAN RADIO. *Pope Francis appeals for end to human trafficking*. Pope Francis \ Activities on 30 July 2017. Vatikan 2017. Disponível em: <http://en.radiovaticana.va/news/2017/07/30/pope_francis_appeals_for_end_to_human_trafficking/1327867>. Acesso em: 04 jul. 2018.

⁷⁰ Laudato si’ 180.

⁷¹ Laudato si’ 205.

⁷² FRANCIS. *First World Day of the Poor* - Let us love, not with words but with deeds. Message of His Holiness Pope Francis. 33rd Sunday in Ordinary Time. 19 November 2017. Vatican, 13 June 2017, here chapter 6. Disponível em: <http://w2.vatican.va/content/francesco/en/messages/poveri/documents/papa-francesco_20170613_messaggio-i-giornatamondiale-poveri-2017.html>. Acesso em: 04 jul. 2018.

children exploited by base interests, crushed by the machinations of power and money. What a bitter and endless list we would have to compile were we to add the poverty born of social injustice, moral degeneration, the greed of a chosen few, and generalized indifference! Tragically, in our own time, even as ostentatious wealth accumulates in the hands of the privileged few, often in connection with illegal activities and the appalling exploitation of human dignity, there is a scandalous growth of poverty in broad sectors of society throughout our world. Faced with this scenario, we cannot remain passive, much less resigned.⁷³

Again and again, Pope Francis is promoting his concern, as, again recently, for example, in a message to the participants of a congress in Brazil where he recalled the importance of respect, responsibility and relation. He ended as follows:

Encomiendo a la intercesión de la Virgen Santa, Reina de cielo y tierra, estas jornadas de estudio y de reflexión. Que su consejo y guía oriente sus decisiones en favor de una ecología integral que proteja nuestra casa común y construya una civilización cada vez más humana y solidaria.⁷⁴

The influence of activists or NGO's cannot be overestimated. And sometimes you really need to be in the right place at the right time, by using your creative energies.⁷⁵

In March 2017 Apache, Sioux, Cherokee, and Cree united themselves in Washington for a protest march against the recent U.S. climate policy, particularly against the construction of an 1800 km long oil pipeline.⁷⁶

Another example: "The True Cost"⁷⁷ is a documentary film, published in 2015 and directed by Andrew Morgan. He examines the garment industry – specifically the fast fashion business – and links it to consumerism, globalization, capitalism, structural poverty, and oppression. Morgan's attention was drawn to the topic after the 2013 Savar building collapse, when a commercial building in Dhaka, Bangladesh named Rana Plaza toppled and killed over a thousand workers.⁷⁸

⁷³ FRANCIS. *First World Day of the Poor* - Let us love, not with words but with deeds. Message of His Holiness Pope Francis. 33rd Sunday in Ordinary Time. 19 November 2017. Vatican, 13 June 2017, chapter 5. Disponível em: <http://w2.vatican.va/content/francesco/en/messages/poveri/documents/papa-francesco_20170613_messaggio-i-giornatamondiale-poveri-2017.html>. Acesso em: 04 jul. 2018.

⁷⁴ I quote from the original text in Spanish. – See: VATICAN RADIO. *Pope urges governments to take the lead in caring for creation*. Pope Francis \ Activities on 14 July 2017. Vatikan 2017. Disponível em: <http://en.radiovaticana.va/news/2017/07/14/pope_urges_governments_to_take_the_lead_in_caring_for_creati/1325072>. Acesso em: 04 jul. 2018. The link to the full text in Portuguese is: FRANCISCO. *Mensagem do Papa Francisco por ocasião do Congresso Internacional «Laudato sí' e Grandes Cidades»* [Rio de Janeiro, 13-15 de julho de 2017]. Vatican, 29 June 2017. Disponível em: <http://w2.vatican.va/content/francesco/pt/messages/pont-messages/2017/documents/papa-francesco_20170612_messaggio-convegno-rio.html>. Acesso em: 04 jul. 2018. There is no official English version available on the Holy See's website.

⁷⁵ Boes ("Ox Tales") is a Dutch newspaper gag-a-day comic strip, created in 1980 by Wil Raymakers and Thijs Wilms.

⁷⁶ HORCHLER, Andreas. (TAGESSCHAU). *Demo gegen Ölpipeline. Indianer vereint gegen Trump*. ARD-Studio Washington, 11 March 2017. Hamburg 2017. Disponível em: <<https://www.tagesschau.de/ausland/indianerprotest-101.html>>. Acesso em: 04 jul. 2018.

⁷⁷ THE TRUE COST. Direção de Andrew Morgan. Estados Unidos: Michael Ross, 2015. 92 min. Son.; Color.; Suporte DVD.

⁷⁸ The article on Wikipedia summarizes: "The film shows how the demand for cotton in India has led to the planting of genetically modified (GM) cotton, and how the monopoly inherent in its use by seed companies causes an increase in the price of cotton, leading to suicides among farmers who lose their land to these companies because they cannot pay the higher seed prices. GM crops need more pesticides, causing environmental damage, birth defects leading to mental and physical disabilities among the Punjab people, and an increased rate of cancer. The film claims that sometimes the companies that produce the pesticides are the same ones that produce the needed medications. A similar scenario occurs in contaminated cotton fields in Texas, where pesticides are causing brain tumors. The garment industry is the second-most-polluting industry the world, according to the film, which is illustrated by

“Dialogue is needed more than ever, not only in looking for common values but also being aware of the differences as far as the embodiment of values are concerned. Therefore, the dialogue has to be genuine. In interpersonal relations, the ‘other’ is different from who I am. We live with and love people who are never like us. Differences are a part of life. But living together means to look for common ground, where we can live in harmony.”⁷⁹

The position of Herman Van Rompuy, President Emeritus of the European Council is not wrong on the one hand. On the other hand, the thinking of Pope Francis is leading much deeper and further. He writes:

□ “Although we are often not aware of it, we depend on these larger systems for our own existence.”⁸⁰ And: “Disregard for the duty to cultivate and maintain a proper relationship with my neighbor, for whose care and custody I am responsible, ruins my relationship with my own self, with others, with God and with the earth.”⁸¹ And further: “(...) it is proper to every living being to tend towards other things, so that throughout the universe we can find any number of constant and secretly interwoven relationships. This leads us not only to marvel at the manifold connections existing among creatures, but also to discover a key to our own fulfilment.”⁸²

Indeed, God was born, has become human there, where no one was expecting God. So, we have to search God there, where no one is searching and expecting God. In consequence, it’s the Christian duty not to remain in a nostalgic standstill, but to look for God just on the peripheries, where God is waiting. Or in other words: in “the undiscovered country”, to use the expression of Star Trek VI.⁸³

I am inclined even more to reaffirm my thesis of “the entire creation as the ONE sacrament ab initio”, by accentuating that an understanding of the Divine and the human nature, and of the determination of humankind is ultimately possible only in the understanding of the creation AS A

leather tanneries pouring chromium into the Ganges River in Kanpur, India.” THE TRUE COST. Disponível em: <https://en.wikipedia.org/wiki/The_True_Cost>. Acesso em: 04 jul. 2018. – See also: LÜDEMANN, Dagny. *Fashion Week. Shopping tötet*. In: ZEIT Online. Hamburg, 19 January 2016. Disponível em: <<http://www.zeit.de/kultur/film/2016-01/fashionweek-berlin-the-true-cost-der-preis-der-mode-nachhaltigkeit>>. Acesso em: 04 jul. 2018. – And: ENGELHORN, Patricia. One on One: Livia Firth. *SWISS Magazine*, Zofingen, n. 152, p. 44-46, April 2017. Livia Firth is co-producer of the film, as well as an Oxfam Global Ambassador and a co-founder of Annie Lennox’s “The Circle”, an association that campaigns for women’s rights.

⁷⁹ VAN ROMPUY, Herman. *The Role of Christians in Today’s Europe*. Keynote speech at the conference “The Role of Christians in Today’s Europe”. Brussels, Chapel for Europe, 20 January 2016. Disponível em: <<http://www.resurrection.be/Conference-Role-of-Christians-in.html>>. Acesso em: 04 jul. 2018. (Also to be found in: europeinfos. Christian perspectives on the EU. Newsletter of the Commission of the Bishops’ Conferences of the EU and the Jesuit European Office. #191. Brussels 2016, 2.)

⁸⁰ Laudato si’ 140.

⁸¹ Laudato si’ 70.

⁸² Laudato si’ 240. – Thinking of the trench warfare within the Church, John McCumber offers us an interesting sideways glance in his conclusion on philosophy in the U.S. after 9/11. He writes: “Philosophy, in other words, must become a very different kind of discourse than it has been recently. This has implications on the level of the philosophical community – for the American philosophical community must become very different from what it has recently been, not only in relations to the larger world but within itself. (...) Philosophers, of all stripes, must join together, move forward together, hang together. Otherwise, they will all hang separately.” – See: McCUMBER, John. *Philosophy after 9/11*. In: ECKSTRAND, Nathan; YATES, Christopher S. (Ed.). *Philosophy and the Return of Violence*. Studies from this Widening Gyre. London-Oxford-New York-New Delhi-Sydney: Bloomsbury Publishing, 2011. p. 17-30, here p. 28-29.

⁸³ Star Trek VI: The Undiscovered Country. The film was released in 1991. The title was chosen in allusion to Shakespeare’s Hamlet (Act III, Scene 1).

WHOLE. In this approach, there is absolutely no room at all for nationalism in all its forms and manifestations, literally unmasked as godless.

Some recommendations with regard to the liturgy

* Liturgy should try the impossible every day anew, namely to become the locus of a potential encounter with God, or should at least help to keep alive the rumor of God.⁸⁴

* Liturgy on earth should always remain liturgy of advent – just as the Church is always Church of advent⁸⁵ –, and thus always in expectation of God who is continuously near.

* Considering that time is really running out, there is no time to lose any more. Liturgy should not be allowed to degenerate into an arena of empty words, or to be a companion of irrelevance, using just an apparently pious content both in language and expression. On the contrary, liturgy should grant access, also subversively, for the resistance against godless systems all over the world.⁸⁶

* Liturgy should always be a global player on the worldwide playing field. In so doing, liturgy may possibly start from a local character, but must not be allowed to stop at that point, and should necessarily give a voice to all cohabitants of the common home all over the world, especially to those at the peripheries.⁸⁷ Thereby, the whole creation – suffering and sighing – as God’s original

⁸⁴ An expression used by: ZULEHNER, Paul M. *Das Gottesgerücht: Bausteine für eine Kirche der Zukunft*. Düsseldorf: Patmos-Verlag, 1989.

⁸⁵ Cf. Kurt Koch.

⁸⁶ To use the words of Janet Walton and Cláudio Carvalhaes from their remarkable joint paper at the SL Leuven Congress: “To live from the spirit of the sacraments, to embody their power, has a cost. Speaking the words of life in a context of death defies the currency of our time. The borderlessness of the sacraments spills over into war zones not only from inside of our churches but also right in the midst of the conflicts! The ritual enactments of the eucharistic sacrament stands as a sign of resistance.” And: “(...) there is an ‘epistemological disobedience’ (Walter Mignolo) at the heart of the celebration of the sacraments. The epistemological axis of God’s presence is in the presence of the marginalized people, poor, naked, imprisoned, excluded. Through the sacraments communities live into reversals of power.” See: WALTON, Janet; CARVALHAES, Cláudio. *Sacraments and Global Realities: A Dialogue* (= Major Presentation IV at the SL Leuven Congress), here 7 and 13.

⁸⁷ A precisely contrary position to the fundamentalist so-called theology of prosperity and the ecumenism of hatred, which is a contradiction in itself. – See: RADIO VATIKAN. *USA: Das unheilige Bündnis der Extremen*. Vatikan \ Dokumente vom 1. August 2017. Vatikan 2017. Disponível em: <http://de.radiovaticana.va/news/2017/08/01/usa_das_unheilige_buendnis_der_extremen/1328165>. Acesso em: 04 jul. 2018. – Cláudio Carvalhaes, Associate Professor of Worship at the Union Theological Seminary in New York City, refers to Clarice Lispector, a Brazilian writer born as Chaya Pinkhasovna Lispector to a Jewish family in Chechelnyk, Vinnytsia Oblast, Western Ukraine, “who said that love is bread amidst strangers. Getting together and feeding each other breaks the ties of hatred and builds connections of support and strength.” And Cláudio Carvalhaes continues with a deeply moving manifesto of love: “And at the church door sign, we name this holy meal this way: Come to today’s meal, prepared for you. Come without money or proper baptismal certificate. Today there is a holy meal given by Jesus Christ for anyone who comes. Those who are hungry will have preferred seats and will eat first: the poor, the unnamed, the undocumented, the foreign, the hurt, the stranger, the women, the children, the beggars, those without health insurance, those unemployed, without a place to sleep. If you are from another faith, teach us to pray your prayer and come eat with us! But be careful! If you participate, you will have to share what you have so no one will go hungry. That is the rule of our maker, liberator and consoler. Make sure you know that! And if you call the police because this is scary to you, we will welcome the police too! But before you come in, go out and bring all of the beggars of the nations! Especially, go get those who nobody sees, those who are humiliated in our society, theirs, theirs is this table of food and the kingdom of God! Please bring them! Without them we will not be well. Strangers, we are all strangers! And this table has bread to be shared among strangers! All of us human/soil/humus, living in humility. We all belonging to God and even if you don’t want to belong to God come! Bring the kids and the elderly. Let us wait until they arrive. Let the sound of the children be our first Gloria! Let the

gift should be kept in mind, until liturgy itself, ideally, totally becomes the global ensemble of the faithful celebrating God, “in the new age, when the Son of Man is seated on his throne of glory”⁸⁸.

* Liturgy should invite, attract, and learn people to dance.⁸⁹

Epilogue

“It’s time to rediscover who you are.”⁹⁰

Using another last puzzle piece: Probably, there remains truly nothing more for us to do than to “pick up the fragments of our lives.”⁹¹

small voice of our elderly be the shout of God in our midst! In the name of Jesus the feast of God is now ready for all who are hungry, for all who know that we must hang out together in our differences and complexities! Our mission is to cook for and serve you. But we will be glad to use your condiments as well, and you can cook for us as well, if you want. We will pray each other’s prayers, we will sing each other’s songs, we will embrace your sons and daughters and we will hear your stories. Amidst holy things and things yet to be holy, we eat, until we make the world a holy ground of justice where all people are considered holy, made in the image of God, with dignity and honor! Joy to the world! We are thankful friends! We are thankful!” – See: CARVALHAES, Cláudio. Eucharist/Communion/Lord’s Supper–The utopia of Jesus in our days. Tear Online, São Leopoldo, v. 4, n. 1, p. 31-56, 2015. Disponível em: <<http://periodicos.est.edu.br/index.php/tear/article/view/2367/2366>>. Acesso em: 04 jul. 2018.

⁸⁸ From the Gospel (Matthew 19:27-29) at the Mass of thanksgiving to celebrate the 50th anniversary of Societas Liturgica (Congress Eucharist) on the commemoration of Saint Clare of Assisi, 11 August 2017, at Saint John the Baptist’s Church, Leuven.

⁸⁹ I’ve added this last recommendation as fruit of the remarkable paper of Elbatrina Clauteaux (having been presented in French) at the SL Leuven Congress. Elbatrina was born in Venezuela, she is an anthropologist and philosopher, and teaches at the Catholic Institute of Paris. Her initial point was “that if the anthropological domain is also to be the theological domain, then it is so by virtue of the principle of ‘sacramentality’, that is to say that God reveals Godself and communicates Godself to humankind through symbolic, narrative and ritual mediations, because creation, creatures and human history are ‘sacramentable’, ‘symbolisable’ and ‘sacralisable’. Christian sacramentality is the fulfilment of a movement of communication and mediated revelation between God and humanity initiated by the creative action accomplished through the coming of Christ and the action of the Holy Spirit.” She then shared her anthropological observations of the mediations of religious transcendence in the Pemón Indians of the Venezuelan Amazon. By referring to their ancient stories – one key expression is *pia daktay*, the Original Time –, it was shown that in the beginning was the dance of the World and Time. Elbatrina Clauteaux said: “In the beginning, close to the origin, was the game, the cadenced back-and-forth of the dance where all things come to life. The relationship of this dance, this game with the biblical wisdom of the moment of the creation of the world is brought to mind.” See: CLAUTEAUX, Elbatrina. *The “Sacramentality” principle: Revelation of the divinity and humanity of God* (= Major Presentation III at the SL Leuven Congress), here 1 and 6. – From great importance in our context (the entire creation as God’s original gift and the conviction that everything in the world is connected) is the reality of *séwaranté* (the Gift). The ancient text says: “*Tauron panton pia daktay* (the Story) says that in the Time-past, when all the Things of the World were still talking pémon, (...) *katourou* (the Cloud) gave something to *wakaou* (the Butterfly), who gave something to *pérétékou* (the Toad), who gave something to *pakira* (the wild Boar), who gave something to *waranapi* (the Lightning), which gave something to *katourou* (the Cloud). Toukare-ré, all things gave something to someone and received something from someone. The circle of the world *toukay, toukay*, dancing, dancing.” And Elbatrina Clauteaux continues: “Violating the law of symbolic exchange not only breaks the equilibrium of the common and ambient World; it disturbs the world itself, the world of *youré* (the self-possessing). In effect, the gift given and the gift received impacts on the identity of the Pémon, an identity of possession, since I am myself-and-all-that-I-have. *Séwaranté* is a part of me.” See CLAUTEAUX, 8-9.

⁹⁰ From the song “People You Meet” by Kenny Speirs. SPEIRS, Kenny. People You Meet. Disponível em: <https://www.youtube.com/watch?v=gUAWSkly_vQ> or <<https://www.youtube.com/watch?v=jUzpKYEMqDI>>. Acesso em: 04 jul. 2018.

⁹¹ This is an unforgettable expression I’ve heard for the first time by our dear colleague Teresa Berger at the Dresden Congress in 2005. – Cf. Blaise Pascal.

Breezy Willow Kelly from Glenties in Co. Donegal, says about her childhood, that the only place she felt secure at that time was the kitchen when her mother was baking bread. “The smell of freshly baked bread was the aroma of peace (...). Now I want this aroma of peace to fill the world.”⁹² And then she tells the story how raised the idea of the International B(re)aking Bread for Peace Day. She woke up early one morning and couldn’t get back to sleep.

I got up, went down the stairs, filled the kettle and because I hadn’t seen the news for days I turned on the television to catch up. I was floored by what I saw: disasters, wars, sadness and despair. Even before the kettle came to the boil my happy mood had changed and I felt fear. I was frightened about the situation both at home and round the world. We’re all concerned about what’s happening globally; [it] makes you feel you should be doing something about it but what can you do? Seems you can do nothing. So you do nothing.⁹³

But Breezy decided to do something.

“Breaking bread is the universal sign of peace. I thought, you know maybe we could get a few heads together to organize something so I posted an idea on my Facebook later that morning and the response I got was overwhelming [...]” “No matter where you are in the world, invite people to your home for an evening of baking and talking.”⁹⁴

Of course, our immediate thought touches the breaking of the bread while the eucharist, as Pope Francis does, reflecting on the experience of the two disciples of Emmaus. He says:

Jesus then repeats for the disciples the fundamental gesture of every Eucharist. He takes bread, blesses it, breaks it and gives it. Does not Jesus’ entire history perhaps lie in this series of gestures? And is there not in every Eucharist, also the symbol of what the Church should be? Jesus takes us, blesses us, ‘breaks’ our life – because there is no love without sacrifice – and offers it to others; he offers it to everyone.⁹⁵

My wife Violetta & me, we were glad to take part some months ago in an extraordinary evening in a local pub in the small Swiss village of Aeugstertal in our neighborhood with the Scottish Band “Real Time”. Kenny Speirs – who met Breezy Kelly at the Fiddler’s Green Festival 2016 in Rostrevor in Co. Down in Northern Ireland – composed “Break Some Bread With Me”⁹⁶ to celebrate the International Bake Bread for Peace Day. I like to end my reflections by quoting the text of this song. And in the same time, I like to invite all people of good will to break and share bread⁹⁷ as a sign of peace and hope, and with sincere belief that the entire creation is the locus where we can meet God, as we shall right now celebrate God’s presence in the midst of us.

⁹² HAILES, Anne. *International Bake Bread For Peace Day declared by Donegal woman*. The Irish News. Belfast, 24 October 2016. Disponível em: <<http://www.irishnews.com/lifestyle/2016/10/24/news/donegal-woman-declares-today-international-bake-bread-for-peace-day-748344>>. Acesso em: 04 jul. 2018. – See also: <https://www.facebook.com/bakebreadforpeace/>

⁹³ HAILES, Anne. *International Bake Bread For Peace Day declared by Donegal woman*. The Irish News. Belfast, 24 October 2016. Disponível em: <<http://www.irishnews.com/lifestyle/2016/10/24/news/donegal-woman-declares-today-international-bake-bread-for-peace-day-748344>>. Acesso em: 04 jul. 2018.

⁹⁴ HAILES, Anne. *International Bake Bread For Peace Day declared by Donegal woman*. The Irish News. Belfast, 24 October 2016. Disponível em: <<http://www.irishnews.com/lifestyle/2016/10/24/news/donegal-woman-declares-today-international-bake-bread-for-peace-day-748344>>. Acesso em: 04 jul. 2018.

⁹⁵ POPE FRANCIS. *General Audience*. Vatican, 24 May 2017. Disponível em: <http://w2.vatican.va/content/francesco/en/audiences/2017/documents/papa-francesco_20170524_udienza-generale.html>. Acesso em: 04 jul. 2018.

⁹⁶ Published 2017 on his first solo CD “Sleepwalking”.

⁹⁷ At the very end of the paper presentation in Leuven a Lebanese bread was broken and shared, while listening to the song.

Kenny Speirs, Break Some Bread With Me

Chorus

Will you break some bread with me

Won't you join our company

Our lives will be better soon you'll see

If you break some bread with me

*When our two worlds collide it's so easy to take sides
So we're trying to find a better way by baking bread today*

*For France and Germany there could be no victory
Until the day when they joined hands, oui, il est bon comme le pain*

*Some people may try to drag us down and spread division around
But nothing or no one can tear us apart if we can find peace in our hearts
So from that kitchen in Donegal there comes a message to one and all
Just breaking bread and a smiling face can make this world a better place*

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