This field education reflection acquaints you with *Laudato Si’*, a significant contribution and teaching on creation care, as well as provides an opportunity to analyze your placement’s teaching on the subject.

There are 3 written components due to BOTH Sakai AND your reflection group leader (group leaders can be found in the resource document in Sakai) by January 29, 2016:

1. A 400-500 word response to *Laudato Si’*
2. A 400-500 word analysis of your placement’s teachings on creation care
3. A prayer petition to be shared at your reflection group meeting

If possible, solicit input from your supervisor or lay mentoring team in constructing your analysis of your placement’s creation care curriculum. Share your written work with them.

**Entering the Conversation**

Earlier this year, Pope Francis delivered to the world *Laudato Si’: On Care for Our Common Home*. In the encyclical, the Pope critiques consumerism and irresponsible development, laments environmental degradation and global warming, and calls all people of the world to take "swift and unified global action."

*Laudato Si’* deserves a full read and merits discussion regarding both the personal and social implications creation care requires. The encyclical is available to read online or download at: [https://laudatosi.com/watch](https://laudatosi.com/watch)

For the first part of this assignment, begin by reading Fr. Robert Barron’s short introduction to *Laudato Si’*, available at [https://laudatosi.com/watch](https://laudatosi.com/watch) (scroll down on the webpage). Continue by reading *Laudato Si’* in its entirety; part of the beauty of the document is the way in which the encyclical weaves together scripture, teaching and a call to personal and social action. Then, choose one of the following themes of the document to read and reflect upon:

- Integral Ecology (especially paragraphs 49, 91, and 139)
- Creating a Culture of Solidarity, Encounter and Relationship (especially paragraphs 52, 82 and 164)
- Eucharist and Creation (especially paragraphs 222 and 236)

In approximately 400-500 words, reflect on the theme you have chosen, particularly the language that draws out and shapes the theme. You may want to consider:
• How does Pope Francis link care for people and care for creation? What happens theologically when we are attuned to only one or the other of these two cares?
• How might Jesus’ life, witness and teaching provide values that shape the way Christians engage a diverse world in conversation and practice around environmental issues?
• How does worship and Eucharist form our concern for the environment? How does or how might worship and our Christian spirituality shape our lifestyle?
• Does the Pope’s statement lead you to view any Scripture passage(s) in a new light, and, if so, how? How might you employ Scripture effectively within the context of creation care?

An Analysis of Contextual Curriculum

Every field education placement setting engages in the formation and practice of creation care. There are at least three different types of curriculum or teaching happening:

1. **Explicit.** This is what is intentionally taught. It is generally overtly stated, orally or in written form, as a desired outcome, often by leaders of a community. For example, a sign that reads “compost food waste here” with a compost bucket is an explicitly stated practice of a community. It is even more explicit if a community leader announces the presence of the bucket and instructs others on how to implement the practice.

2. **Implicit.** Sometimes called the “hidden” curriculum, the implicit curriculum includes messages and lessons derived from the nature and organizational design of placement, as well as from the behaviors and attitudes of leaders. For example, if a compost bucket is provided but leaders of the organization do not compost their food waste, the implicit message is that it is not important. Like explicit curriculum, implicit curriculum can be both constructive and destructive and requires attentiveness to recognize. In our composting example, participation in composting with joy and a cooperative spirit implicitly affirms the stated values or goals of composting.

3. **Null.** The null curriculum is what is not taught. It is powerfully formative. In our example, the lack of a composting program would make a powerful statement about what is and what is not worth time and cultivation.

In approximately 400-500 words, analyze your field education setting, identifying some of the explicit, implicit and null curriculum related to creation care. What messages about creation care are being taught in your setting? Can you find points of connection between the curriculum in your placement and *Laudato Si’*?

A Prayerful Response

Write one prayer petition based on your work for this theological reflection. At the end of your peer group meeting, you will offer this petition and your group will respond, “Lord, hear our prayer.”

An example: “We pray for compassion to truly love our neighbor, and the wisdom to recognize the stranger as a true neighbor, Lord, in your mercy…”