



Pope Francis' encyclical can be understood as a great provocation for the church and the world. It invites us to deepen the dialogue about a certain problem, in which each person is objectively involved in the margin of their ideological beliefs. It is not a hypothesis, but a matter before which no one can be indifferent.

1. In his apostolic exhortation about the joy of the Gospel, Francis plotted the master lines of missionary action to which every Catholic is called. Now, we are urged that in the mission we integrate the different aspects of the crisis of relationship with nature, as an expression of our crisis of humanity. It thus provokes us to be managers of a great dialogue on the inadequacy of our civilizing model.

2. The pontifical text cannot be understood considering only one of its parts. It is not an ecologist manifesto, in which any human intervention is judged as an act of insolence against nature. Nor does it make the fat soup to those who consider that global warming is a matter of ideological struggle between "progressives" and "conservatives", accommodating according to agendas of political conjuncture, excommunicating ourselves from what happens. Nor does it pretend to be a scientific-technical treatise, less economical, about the particulars of the ecological disaster, with the aim of delivering the definitive and aseptic recipes to the problem, something like a manual to get out of the hole without filling the hands of the ground.

3. We are before a doctrinal document articulated by the theology of creation, that is, the original kindness that informs how much has been created and the problems that our human condition has to establish a harmonious relationship with the earth in its logic of goodness, truth and beauty. Thus, Francis straightens up the harsh criticism of the false theology of progress, since he makes the human being the master of the world, justifying the utilitarian abuse of nature. In contrast, he rescues the most authentic Judeo root to understand that the *raison d'être* of our presence in these parts is associated with God's invitation to be custodians and participants of his work. The creation, therefore, understood not simply as the natural world, but as a harmonious relationship of growth, love, truth and justice between nature, God and our humanity throughout history.

4. Consequently, it straightens a criticism without anesthesia to the technological paradigm, according to which humanity and creation must submit to the decisions of the technique, making the technocrat a boss capable of acting without ethical limits in the achievement of progress. A paradigm that is, by the way you look at it, the theology of secularized and radicalized progress. It is not about renouncing science and technology, but putting it at the service of humanity in harmony with God and his creation.

5. In the best tradition of Catholic theology, Francis engages in a dialogue between the reasons for the reason and the reasons for the faith. With the concern of the custodian of the orchard and not the owner of the ranch, he takes advantage of the scientific evidence and the vast pastoral experience of the church, to develop a serenely passionate plea in favor of God, creation and humanity, to propose an integral ecology as a way to be walked with humility. An uncomfortable provocation with the ability to shake the tree of our indulgent indifference.