

## Trustful earth and gospel claims

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In the midst of contemporary waves of conflict, bonds among people and with the environment have become wonderful treasures. A widespread vulnerability demands interaction among those who are fragile and wish to survive. All of nature is weeping, and so are billions of fellow humans. In the Americas, small and powerful sparks of hope are offered by autochthonous people. Their relationship to life, nurtured by the symbol of Mother Earth, is Good News for humanity. Moreover Christian guidelines -particularly through Francis' prophetic *Laudato Si'*- allow to open new theological dimensions.

In secular terms, is there viable hope in a world crucified by conflicts of all kinds? Structural violence, and a naive vision of unlimited progress, are huge obstacles against hope. On the other hand, scientific and technological achievements imply possibilities of being more human.

¿What happens in people's life? Development of trust happens in daily experience, in anonymous solidarity, in political transformation from the grass roots up to global institutions (for example in World Social Forums, in networks for a decent cultural and physical environment). There are many signs of an unconditional thrust towards life, and a healthy modern critique of dehumanization. These signs confront devastating inequality and isolation in contemporary existence. Surveys throughout the world show dissatisfaction with reality, and also show how people prioritize study and employment,

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family and mutual support, personal efforts to advance in life<sup>2</sup>. Having all of this in mind, what claims to trust and hope may be drawn from the Gospel?

This essay deals with how indigenous peoples experience Earth, and with emerging Southamerican eco-theologies, prompted by Francis' *Laudato Si'*. There are mutual challenges between peoples of the earth and contemporary evangelical proposals. We are dealing with autochthonous mother-Earth and with what also is called sister-Earth (Francis of Asisi). These treasures of wisdom imply an ethics and spirituality of the Earth.

Secular and spiritual persons join hands. In today's world there are plenty of secular initiatives to take care of the environment, and Christian communities feel a rebirth of eco-spiritual-theology. These proposals have crucial theoretical and practical implications for what *Laudato Si'* calls in english 'Common House' and the more meaningful text in Spanish 'casa común'<sup>3</sup>. What has been developing is not only concern for the environment. There are also challenging reflections, prophetic proposals, and evangelical claims.

## 1) Reverence and trust within the Earth.

It continues to be true that indigenous communities have plenty of bonds with the environment (and see themselves as 'peoples of the earth').

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<sup>2</sup> Latinamerican people's survive in the midst of deep contradictions, expectations and frustrations during recent decades, political-economic corruption, priority given to family networks, lack of trust in other persons, isolation, association through modern webs, etc. See the United Naations Human Development Program (reports every two years in [www.cl.undp.org/content/chile](http://www.cl.undp.org/content/chile)), by Latinobarómetro (Opinión Pública Latinoamericana) with its yearly surveys ([www.latinobarometro.org/latContents.jsp](http://www.latinobarometro.org/latContents.jsp)).

<sup>3</sup> N° 13, 17, 53: "nuestra casa común" is the official spanish text (while english text says "our common home"; home is *hogar* in spanish) [http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20150524\\_enciclica-laudato-si.html](http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html)

However, these persons are objects of violence due to external entities and also due to internal shortcomings. Global structures and also inner lack of faith in their sources of life (and subordination to ruling groups and symbols) do not allow a naïve vision of indigenous people. On a daily basis they are confronted, discriminated, and partially destroyed. It is not a matter of evil or wholeness, an either/or. Rather, they have a dialectical interaction with dangerous entities. Due to autochthonous relationships with the Earth, there is resistance to evil, and there are many signals of creative dignity.

Basic food and its symbolic value are means of freedom from hunger and alienation. For example, in middle and southern parts of the continent, Mayan corn, Andean potatoes, Guaraní mandioca are everyday forms of nourishment, struggle to survive, sources of wisdom. They can also be considered ‘sacramental signs’ of trust in Mother Earth. All of this happens in the midst of insufficient and unhealthy consumption of food.

People in Central America, enlightened by autochthonous traditions <sup>4</sup>, acknowledge corn as the origin of humanity and as transcendent nourishment. In the sacred Mayan narrative, the Book of Counseling, *Pop Vuh* (in Mayan language), *Libro del Consejo* (in Spanish), ancestors came to existence due to daily type of food: “corn became part of the flesh of our ancestors, of the four first human beings” <sup>5</sup>. This mythical language refers to humankind’s beginning (and to its future). However, today the world is full of suffering and contradictions. In a workshop, Mayan participants sadly saw, during a Workshop, how “market forces have transformed not only culture but also

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<sup>4</sup> See the main pre-hispanic Mayan tradition: *Popol Vuh, Las antiguas historias del Quiché*, Mejico: FCE, 1976, and its narrative of humankind born from corn (III Part, first chapter), pgs. 103-104..

<sup>5</sup> *Popol Vuh*: “... formación de nuestra primera madre y padre; de maíz amarillo y de maíz blanco se hizo su carne... los cuatro seres humanos que fueron creados” (III Part, first chapter, pg. 104).

spirituality... many produce corn, sell it cheaply, and later have to buy expensive corn meal”<sup>6</sup>. So, trust in the gift of life is daily jeopardized.

In traditional Andean regions, daily food includes potato, rice, beans, meat, vegetables, etc. Potato has a leading role in common people`s diet (and also in ritual). In the highlands of Bolivia and Peru, for example, a moving narrative: a “mother speaks tenderly with potatoes, saying: *Mama Ispalla* (ingigenous sacred name for potatoe) do not fall asleep, do not be destroyed by frost or hail, nor be taken by thieves. Don`t allow the sun to hinder your growth. Quickly put on your clothing so as to be strong, since we wish that you give abundant crop so as to fill our home”; *Mama Ispalla* is also ritually told: “do not abandon us, your sons and daughters, we wish to live with plenty of food... we heartfully thank you... we are happy going together with you”<sup>7</sup>. With Andean communities I have often given thanks in my heart as all sit in a circle and we enjoy potatoes cooked within the earth (according to an ancient autochthonous form of communal sharing).

However, global cultural-economic conditions are pushing many persons to sell their land, and to leave aside ritual contact with its crops. In the midst of this drama, a leading Andean theologian reminds us: “*uraqik janiw isikiti alxañataki. La tierra no es ropa para ser vendida*” (¡Earth is not like clothing that is sold!)<sup>8</sup>. Unfortunately, due to poverty and crisis in values, land loses the meaning of source of life, and often is sold. Most young people move into the cities; their concerns and values are transformed.

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<sup>6</sup> Maria A. Garcia and others, *Tierra y espiritualidad maya*, Guatemala: Voces del Tiempo, 2000, 157, 159.

<sup>7</sup> Vicenta Mamani, *Ritos espirituales y prácticas comunitarias del aymara*, La Paz: Creart, 2002, 148, 152 (my translation); also: Victor Bascopé, *Espiritualidad originaria en el Pacha Andino* (Cochabamba: Verbo Divino, 2008), V. Mamani, C. Quispe, M. Mamani, J. Perez, C. Masco, *Pacha*, (Cochabamba: Verbo Divino, 2009).

<sup>8</sup> Domingo Llanque, *La cultura aymara*, Lima: Tarea, 1990, 54. (My deepest gratitude to Domingo, who led me into andean civilization and theology). See Modesto Mamani, “La naturaleza: nuestra casa común”, in *Teología Andina II*, La Paz: Plural, 2006, 251-270.

In urban contexts, Andean earth-rituals of blessing and thanksgiving take new forms, particularly during Carnival, Lent and Holy Week, rituals with the dead in November (and throughout the year). In these new contexts, widespread phenomena are individualistic types of belief and ritual, ambivalence towards creation, instrumental attitude towards nature. Nevertheless, research on urban communities is not pessimistic; in areas of Boivia, Peru, Ecuador, groups of migrants continue with links to the earth and its social components. Moreover, as it is said later on this essay, andean-christian ethics, and particularly devotions to Mary, does include symbols of intimacy with the earth and of responsibility for its wellbeing.

As many who have not been born in indigenous contexts (but are welcomed in them). I may also give witness of being led into the mystery of Mother Earth. This implies (at least for me) sincere thanksgiving for common people who teach the most essential dimensions of existence. One is taught to be a guest and not an owner of nature. It becomes evident that monistic or dualistic patterns, and that subtle or explicit kinds of spiritualism, are meaningless for indigenous communities. Andean people (and one who joins them) are connected to earthly sacredness, to concrete entities full of Life.

Moreover, one is able to be more contemplative towards the incarnate God in all of creation. This is not pantheism; objects and individuals are not deities<sup>9</sup>. Rather, contemplation opens hearts and minds to the gift of life within all entities. There is greater trust in Love that embraces the universe and all peoples. Faith in the Incarnation has awesome implications. Transcendence is

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<sup>9</sup> When autochthonous cultures are judged in terms of pantheism, animism, immanent polytheism, a philosophical misunderstanding also shows Christian difficulty with other spiritual systems; ethnocentric language often lies beneath doctrinal judgements.

earthly; the human condition is more than human; the paschal mystery transforms the universe.

Relationships with Mother-Earth include all dimensions of existence, taking care of living entities, and rituals throughout the year. She is source of life; she is not a natural absolute nor is she addressed as a goddess. During my years among Christian andean people I am not hearing an either/or: God or 'Pachamama' (Mother-Earth). She, instead of being seen as omnipotent Being, is a source of relationships and of unlimited Life. Something similar may be said of the Trinity, as divine relationships.

In an urban area of Bolivia, Alcira Agreda says: "divine energy flows, grows and nourishes life not only of persons but also of eco-systems"<sup>10</sup>. Not only in rural contexts, also city people often say: I live because of 'Pachamama'. To her are addressed spontaneous offerings of drink ('ch'alla', in local language) and formal rituals of thanksgiving and petitions for daily needs.

As is well known, relationships with Mother-Earth have a close link with devotions to feminine Christian icons, and particularly with Mary. Let us first of all acknowledge a widespread witness of faith to both God and the Virgin Mary<sup>11</sup>. This is a sign that people's faith draws away from androcentrism. Moreover, interreligious aspects come to the forefront when Mary and Mother-Earth share elements of trust and of ritual. It seems to me

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<sup>10</sup> A. Agreda quoted by Judith Ress, *Lluvia para florecer*, Santiago: Conspirando, 2002, 183. See Domingo Llanque, "Pachamama, madre creadora de vida en Los Andes" in *Vida y Teología Andina* (Cuzco: CBC, 2004, 83-85).

<sup>11</sup> See Rubén Vargas U., *Historia del culto de María en Iberoamerlca y de sus imágenes y santuarios más celebrados* (Buenos Aires: Huarpes, 1947); CELAM, *Nuestra Señora de America* (Bogota: CELAM, 1988); Ivone Gebara, "Ecofeminismo: um Deus diferente?" In *Teología ecofeminista* (Sao Paulo: Olho d'Água, 1997, 115-130); C.A. Steil and others, *María entre os vivos* (Porto Alegre: UFRGS, 2003); Verónica Cordero (coord.), *Virgenes y diosas en América Latina* (Montevideo: Doble Clic, 2004); Sonia Montecino, *Madres y Huachos, Alegorías del mestizaje chileno* (Santiago: Catalonia, 2007); Maria del Pilar Silveira, *Mariologia Popular Latinaoamericana* (Caracas: UCAB, 2013).

that a second key for understanding these rich interactions are that reverence for Earth has some 10 thousand years (of cultures in what we now call America) and marian rituals (usually with forms of sincretism) has some 500 years. Thus the features of Marian devotion arise out of cosmic and plural traditions. A third key: sacred activity throughout the Americas is mostly in hands of women healers and leaders (indigenous, afroamericans, mestizo). So imagery of the divine is sustained by feminine everyday behavior.

Concerning mutual contacts between cosmic forces and Christian experience, images and rituals to Mary are conditioned by autochthonous music, dancing, offering of agricultural and economic goods. This is why it is said that Mary is 'Pachamamized'<sup>12</sup>. Moreover, faith in the mother of God has strengthened the human features of nature, and personal dimensions of spirituality, among indigenous modern citizens. Christian communities (and their leadership) should acknowledge a transcendental factor: 'people of the earth' are the starting point and custodians of rituals, such as what happens with náhuatl Tonantzin-Guadalupe, and with guaraní Caacupé-Mary.

In the case of tupi-guaraní symbolic behavior, there are also treasures of wisdom. One of its main food, *mandioca*, implies an understanding of land, body, transcendence. Here I draw upon Leonardo Boff's understanding of amazonic mythic narratives<sup>13</sup>. Mandi, a child beloved by all her tribe, dies and is buried in the plot of land of her grandfather who unceasingly wept there. A plant grew, and its roots are what brazilians eat (*mandioca*), considering it the

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<sup>12</sup> See "Mutación en la identidad andina: ritos y concepciones de la divinidad", *Allpanchis*, 31 (1988), 11-84.

<sup>13</sup> L. Boff, *O casamento entre o céu e a terra. Contos dos povos indígenas do Brasil*, Rio de Janeiro: Mardeideias, 2014, 18-20. My apology for summarizing a marvelous myth. See also Pierre Clastres, *La palabra luminosa. Mitos y cuentos sagrados de los guaraníes* (Buenos Aires: Editorial del Sol, 1993); [www.portalguarani.com](http://www.portalguarani.com) narrative about 'mandioca'.

body of Mandi. The best of humanity becomes food for all. This certainly has its own cultural and spiritual meanings. It also has eucharistic implications.

Unfortunately throughout the world (and within Andean regions) what have become most important are rituals that represent and legitimize modern progress. Secular goals have been wrapped up by sacred dimensions. People's hearts and minds are clogged by desire and behavior concerning material and cultural consumption (in commercial and musical festivities, supermarkets, mass media, industry of entertainment). These phenomena undermine a healthy being in the world. So, together with a strengthening of autochthonous wisdom and action, it is also most important to confront secular absolutes.

In indigenous regions, foreign persons often talk about native worship of nature and of pantheism. The major problems are rather how young (and older) generations see science and technology as explanations and solutions to everything. Unfortunately, such absolutes go hand in hand with exploitation of the environment, with inequality due to bad distribution of resources, with the abuse of tourism that places autochthonous communities as objects of consumption. Therefore, a good dialogue between foreigners and 'peoples of the earth' includes a critique of modern sacralization. Moreover, spirituality is a key to contemporary problems. The global threat to human and natural well being is confronted by autochthonous spiritualities.

## 2) Earthly praise and fellowship with Christ.

Each responsible involvement with the environment has transcendental meaning. As humans we may interact with other entities (instead of having them as objects at our disposal), and thus bonds of cosmic fellowship are enhanced. Due to fascinating Andean experience and wisdom with the Earth,



it is easier to explore elements of our Christian tradition. The journeys of faith combine praise, praxis, and a response to eco-spiritual demands.

Recently, human, biblical, ecclesial resources have been communicated to the world through Francis' outstanding *Laudato Si'*. Its final paragraphs may be considered theological keys to this remarkable document. They lead to a realistic and mega-ecumenical prayer, since we are part of a humanity and an environment which undergo deep crisis (chapters 1 and 3), and all of us gratefully wish to take care of a Common House. Later, there is a deeply evangelical and Trinitarian prayer, since we witness and praise God's love for all beings in the earth. Such attitudes flow from a 'gospel of creation' (see the outstanding chapter 2). This leads to an outline of integral ecology and carefully explained challenges of today (chapters 4 and 1 of the encyclical). Compassion with the earth and solidarity with the poor sustain and keep going action and spirituality (chapters 5 and 6). All of this leads to two kinds of prayer: a concern 'for our earth' and praise and worship 'with creation' (LS 246).

At the end of *Laudato Si'*, a first prayer is a trustful commitment: "You embrace with your tenderness all that exists. Pour out upon us the power of your love that we may protect life and beauty... O God of the poor, help us to rescue the abandoned and forgotten of this earth so precious in your eyes" (LS 246). Love of all entities implies struggling for their dignity.

A second type of prayer is also praise of the Lord, that implies human responsibility: "Praise be to you ... with all your creatures... you became part of this earth... you accompany creation as it groans in travail...for the coming of your Kingdom of justice, peace, love and beauty. Praise be to you" (LS 246). Humanity takes care of a lovable world (of which we are not owners).

Therefore, a Christian concern towards all of creation includes praise and meaningful solidarity.

These attitudes have been nourished by a precious spiritual heritage. A major landmark has been Francis of Assisi, who in 1225 produced his ‘Canticle of the Creatures’<sup>14</sup>. Its content is one of cosmic and evangelical worship. In this brief Canticle, ‘praise My Lord’ is said 10 times. A lovable God “through our Sister Mother Earth, sustains and governs us... produces various fruit with colored flowers and herbs... and (the good Lord is also praised) through those who give pardon for Your love... and who endure in peace”. The last part of the Canticle echoes the Beatitudes. All entities of the universe are in fellowship with us: brother sun, sister water, sister death, etc. In the 13<sup>th</sup> century, the prophet of Assisi calls earth ‘sister-mother’. What is remarkable is the connection between veneration of the Earth and the Good News of the living Christ. Such connection signals an earthly movement towards the fullness of the Kingdom of peace and justice. An evangelical fellowship seals bonds with the environment, with a fertile sister-mother earth.

All of this is countercultural, because modern civilization is anthropocentric. Technology and science daily reinforce such a unilateral paradigm. However, the Gospel spirituality is that humans are care-takers and not owners of the world. *Laudato Si’* is clearly countercultural towards the anthropocentric and technocratic paradigm (LS 115-121). Such a realistic and honest critique opens the door towards good proposals; the encyclical carefully unravels a wholistic and integral ecology (LS 137-162). It covers economic, cultural, daily concerns, the common good, global justice. It is

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<sup>14</sup> Written in Assisi when Francis was almost blind, before his death in 1226; [www.custodia.org/default.asp?id=1454](http://www.custodia.org/default.asp?id=1454) (access april 8, 2016). Más documentación: *San Francisco de Asís* (Madrid: Biblioteca de Autores Cristianos, 1978).

inmanent and transcendent. It implies a “cultural revolution” (LS 114). It listens to both the “cry of the earth” and the “cry of the poor” in today’s world (LS 49, 53).

In recent years, and particularly since the publication of *Laudato Si’*, theoretical-practical proposals are being shared throughout the world. A forerunner has been Leonardo Boff, with systematic work (such as his *Ecologia, grito de la tierra, grito de los pobres*) and also practical essays addressed to believers and people of good will, as is the case of a plan to ‘take care of the Earth’<sup>15</sup>. In this program Boff underlines changes in everyday experience, such as being critical of our failures and contradictions and being compassionate, recycling garbage, taking care of trees, producing beauty in our neighborhoods, having debates over environmental issues, fostering informal dialogue with other persons. Boff also draws upon what famous Padre Cicero of northern Brazil said at the beginning of the 20<sup>th</sup> century (save rain water, each day plant a tree, etc.), and ends with a conviction: life has to prevail.

Another insightful proposal has been developed in Barcelona (Spain) where father Sanchez (a member of Adsis) explains 10 concrete actions for parishes and other entities<sup>16</sup>: recycle, share goods without use of money, gardening, ecological program in each church, prayer and celebration of creation, ethical standards in finance and in the economy, etc. Throughout today’s world, many proposals move forward in wholistic terms, and are concrete programs in an evangelical responsibility for creation.

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<sup>15</sup> See *Ecologia* (Madrid: Trotta, 1996 ), and [www.leonardoboff.com/site-esp/vista/2008/sep12.htm](http://www.leonardoboff.com/site-esp/vista/2008/sep12.htm) (access april 6, 2016).

<sup>16</sup> P. Sanchez R., in web page *Religion Digital* (blog Periodista Digital, 27/6/2015).

It may also be underlined that the relevance of Christ today -through the Spirit of life- is being admired and understood in new ways. It is also good to remember that following Jesus of Nazareth and being faithful to his Spirit does not happen only in subjective terms, since it also demands our daily eco-human responsibilities. Unfortunately, today many persons continue to be conditioned by dualistic frameworks; as if salvation belonged to the soul and as if the earth were only a stage for divine miracles. Nature and history are in the hands of God, who places human beings as administrators of things and in charge of giving birth to new life. Therefore, Jesus Christ may not be reduced to religious realms nor to individual interests and feelings. Since Jesus, son of God, is a cosmic Christ meaningful to all ages and to all peoples, it makes no sense to place the world (and ecological concerns) on one side, and to place the history of salvation on another side. An integral ecology (as developed by Francis in *Laudato Si'*) invites all to a spirituality rooted in historical responsibilities.

Not only because of the encyclical, but also due to people's wisdom and ecological solidarity, in many regions of the world a renewed understanding of Jesus Christ is taking place. Fellowship with the Lord implies bonds with the poor of the earth and with the natural environment that he deeply loved. Discipleship implies receiving and sharing with others the prophetic beatitudes that invite all created entities into the Kingdom.

These Christian messages are most meaningful for autochthonous peoples (in the Americas and elsewhere). They are a source of hope both for the human condition and for spiritual growth. These peoples were told during centuries that their relationship with nature had elements of paganism and of idolatry. Later they were taught that they had to accept, according to divine plans, their material scarcity, daily suffering, their being merely servants and

workers, and also carry out manipulation of nature for the sake of progress. Fortunately, those unjust and dehumanizing strategies have been replaced by modern acknowledgment of human rights and respect for the environment. Moreover, spiritual growth has been taking place together with renewal within institutions of the Church and among communities. These entities have helped common people to trust God's creation, to love and take care of the environment, to be compassionate and in solidarity with the poor, as Jesus was according to the Gospel, and as the Church is called to be.

What deeply moves people's faith today is the growing awareness of a radically human Lord and also an authentic listening to the Spirit and its signs today. This becomes a beautiful experience, as we understand the mystery of incarnation in human history and in concrete circumstances. For example, the way Jesus healed people, confronted natural disaster, and praised the goodness of all kinds of entities; and what all of this may be carried out today. Also his unrestricted contact with the downtrodden and marginalized; and in their midst, his activities with bread, water, earth and so many other elements of creation. His parables are full of earthly and bodily images; his miracles are also concrete and liberating. Likewise, as Church, we are called to follow in his footsteps.

As is well known, the main focus of Jesus has been the Father's Kingdom that benefits the lowly. Persons whose eyes today are opened by the Word of God, are able to see human solidarity and celebrations as signs of such a Kingdom. What is important is how with Jesus' Spirit the community continues to proclaim the earthly and socially subversive meaning of the Kingdom. Also crucial is the eucharistic breaking of the bread until the Kingdom comes. In a few words, Jesus has been -and continues to be through his Spirit- bread of life and a savior in and for the earth.

Briefly we may recall key texts. Fellowship with Christ happens in everyday existence and has cosmic dimensions. "... the Father from whom all things come and for whom we live, and Jesus Christ through whom all things come and through whom we live" (1 Cor 8:6). Moreover, all of creation undergoes the experience of coming to life, the "whole of creation has been groaning as in the pains of childbirth right up to the present time... and we groan inwardly as we wait eagerly..." (Rom 8:22-23). Humanity is called to fellowship with *'pan to pleroma'*, since "all was created through and for Him" (Col 1:16). Of course other biblical resources are also meaningful.

As this essay comes to an end, major concerns may be underlined. Andean and other autochthonous peoples (with their ecological understandings and praxis) are indirectly or explicitly confronting anthropocentric and technocratic absolutes in today's world. This implies a reconstruction of Latin American identities and historical goals. In these contexts, the beautiful legacy of Francis of Assisi and now the prophetic encyclical *Laudato Si'* are renewing our bonds with Sister-Mother-Earth.

We may ask ourselves: how are we embraced by the environment (if we use secular language)? How do we interact as members of a lovable creation (using an evangelical language)? This happens not due to magic nor due to dualistic patterns, but rather God's creation is respected in so far as we take care of the Common House<sup>17</sup>. It happens when persons do not fall into traps nor enter into cages. In other words, when we avoid exploitation of nature and when we disagree with consumption of things and persons. Ecological demands are present through sacred entities (in autochthonous spiritualities),

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<sup>17</sup> In *Laudato Si'* 13, 17, 53 the english text says Common Home (= Hogar Comun); in the official spanish text of the Encyclical it says Casa Común, and not Hogar (this is why in this essay I use the formula Common Home).

and mainly through the Lord who becomes poor, is crucified and is risen. The ‘little ones’ of the earth show us how to be hosts in God’s creation.

People rediscover in themselves and through the Christian heritage how to trust a life-giving Earth. Moreover, when there is participation in communities and active membership in the people of God, we acknowledge the Gospel claims to freedom and to fellowship with Christ. He belongs to what happens in our midst and what is transcendent (in spanish: our Lord is “en el más acá y el más allá”). The incarnate Son of God belongs to this earth and is Risen for eternity. He brings forth the Kingdom for the lowly and all who hope fullness of life. Thus to have trust on Mother-Earth goes hand in hand with an evangelical Discipleship. This happens in the midst of worldly lights and darkness, of liberating energies, and of dark traps and cages.

Each situation has specific dangers and opportunities. Hopefully from a particular situation (for example the andean, or the amazonic, or the urban context) we can interact with different resources that are challenging. This happens in the case of Christian prophetic statements such as *Laudado Si’*. Throughout this essay the focus has been on andean communities and a few other latinamerican situations that become open to Gospel claims. We have underlined authothonous eco-human-spiritual resources.

A personal word for you who are kindly reading this essay. Each person benefits from specific experience and wisdom. One may admire how others trust the Earth and how communities walk on the footsteps of Jesus, light of the world. Hopefully each person and society may have healthy connections with earthly-transcendent entities. This leads us away from contemporary traps that offer unreal happiness. Rather, humanity responds to demands of ecological integrity, and may listen to Evangelical claims that allow survival of sister-mother Earth.