



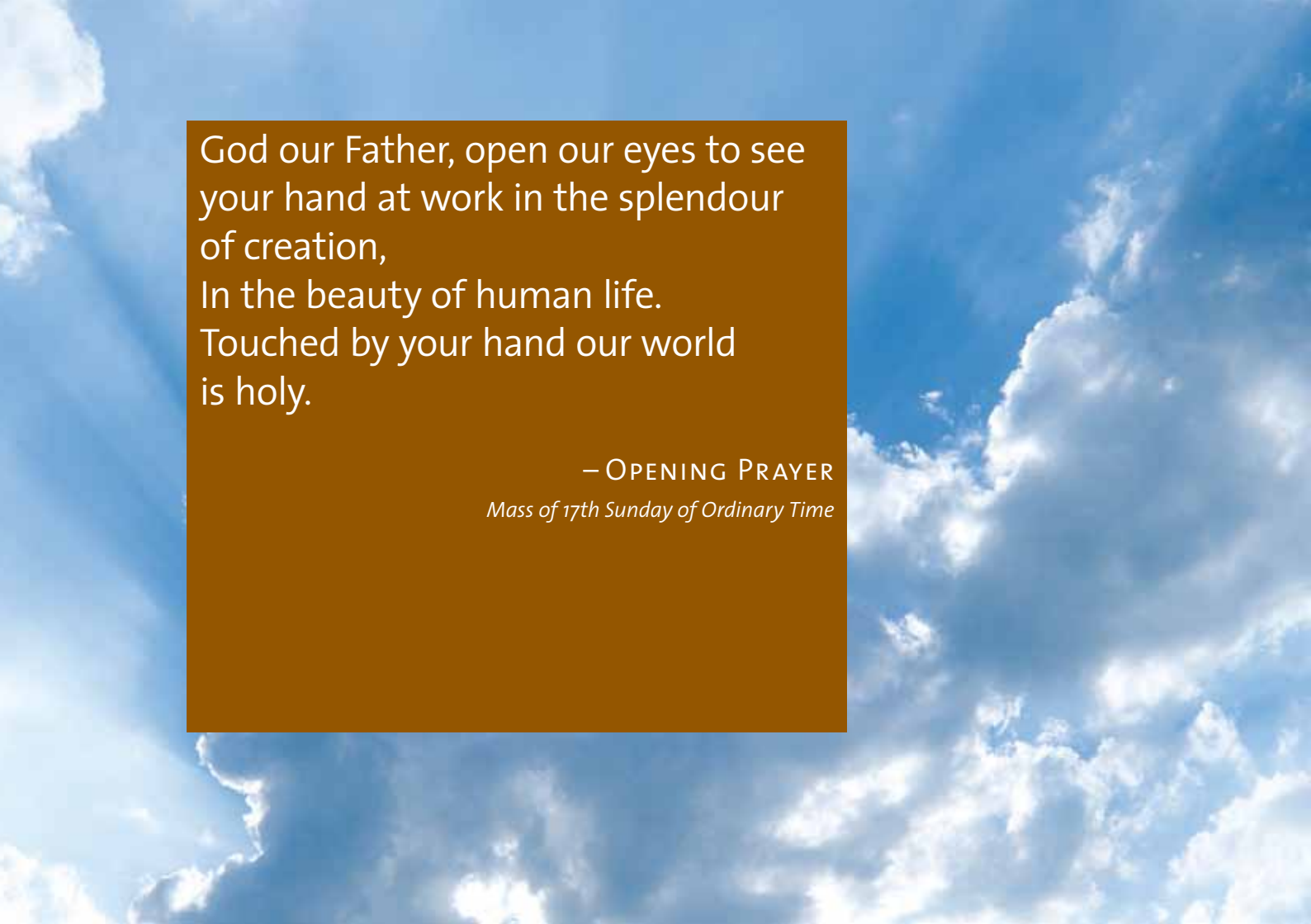
The Cry of the Earth

*A Pastoral Reflection on Climate Change
from the Irish Catholic Bishops' Conference*

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God our Father, open our eyes to see
your hand at work in the splendour
of creation,
In the beauty of human life.
Touched by your hand our world
is holy.

– OPENING PRAYER

Mass of 17th Sunday of Ordinary Time

Foreword

GOD, IN WHOM we live and move and have our being, has given us the gift of this beautiful earth. Creation flows out of the heart of an infinitely loving Creator. Touched by God's hand, our world is holy.

Our earth is also complex. Its systems of life are interdependent and finely balanced. Small changes in one part of the planet's rhythms and systems can have significant, if not dramatic consequences for the whole of the earth and its creatures. This makes global climate change one of the most critical issues of our time. How we respond to climate change will have consequences for the future of every person and every form of life on the earth.

In *Caritas in Veritate*, Pope Benedict XVI has reminded us that the

'environment is God's gift to everyone, and in our use of it we have a responsibility towards the poor, towards future generations and towards humanity as a whole ... The Church has a responsibility towards creation and she must assert this responsibility in the public sphere' (nn. 48 and 51).

In this pastoral reflection, individuals, parish communities and all people of good will are invited to reflect on 'that covenant between human beings and the environment, which should mirror the creative love of God, from whom we come and towards whom we are journeying' (CV n. 50). It is an invitation to reflect on the challenges of climate change and the actions we can take to address its potentially negative consequences.

The first part of this pastoral reflection looks at the science associated with climate change. While not all scientists believe climate change is caused by human activity, the reflection draws on the analysis of the great majority of climate change scientists who believe such a link exists. It includes analysis from international groups of scientists such as the UN Intergovernmental Panel on Climate Change, the Environmental Protection Agency of Ireland and the experts on climate change we have consulted in Ireland. In light of such overwhelming consensus among credible national and international organisations working in this area, the precautionary principle means that we should react now to the risk of serious harm posed by the plausible link between certain types of human activity and the damaging

In addressing the challenge of climate change everyone has a part to play.

effects of climate change.

The second part of this reflection takes up the theme of our natural environment as ‘a wondrous work of the Creator containing a “grammar” which sets forth ... criteria for its wise use, not its reckless exploitation’ (CV n. 48). It offers some reflections on sacred Scripture, key ethical principles and themes from Catholic Social Doctrine, which inspire and guide our vocation as stewards of God’s creation.

Finally, this pastoral reflection offers some practical actions which individuals, parishes and others can take to reduce the impact of

many of our day-to-day activities on our natural environment and, consequently, on our global climate. In addressing the challenge of climate change everyone has a part to play. Every action taken in favour of a just and more sustainable environment, no matter how small, has an intrinsic value. Action at a global level, as well as every individual action which contributes to integral human development and global solidarity, helps to construct a more sustainable environment and, therefore, a better world.


In the compelling words of Pope Benedict XVI: ‘This invites contemporary

society to a serious review of its lifestyle, which, in many parts of the world, is prone to hedonism and consumerism, regardless of their harmful consequences. What is needed is an effective shift in mentality which can lead to the adoption of *new lifestyles* in which the quest for truth, beauty, goodness and communion with others for the sake of common growth are the factors which determine consumer choices, savings and investments' (n. 51).

Grateful to God for the gift of his creation, I encourage all people of good will to reflect urgently on how we can work together to take more responsible care of our planet now and for the sake of generations yet unborn.

CARDINAL SEÁN BRADY
*President of the
Irish Catholic Bishops' Conference*





‘What is needed is an effective shift in mentality which can lead to the adoption of *new lifestyles* in which the quest for truth, beauty, goodness and communion with others for the sake of common growth are the factors which determine consumer choices, savings and investments.’

– POPE BENEDICT XVI

Some Reflections On Climate Change

PEOPLE IN IRELAND constantly talk about the weather because it is so changeable.

While two or even three consecutive wet summers do not indicate that climate change is happening, two or three decades of mild winters do point to climate change. Small changes in the climate will have a significant impact on Ireland and on other parts of the world.

OUR EARTH IS GETTING WARMER

According to scientists on the Intergovernmental Panel on Climate Change (IPCC), climate change is already taking place. Our world is getting warmer. The scientists of the IPCC recently reported that:

- ✘ The average temperature of the world is 0.74 degrees Celsius higher than it was 100 years ago;

- ✘ The last 50 years have been the warmest in the last 1,300 years in the northern half of the planet;
- ✘ Ireland has been warming more quickly than some other parts of the world. Even though the winter of 2008–2009 was the coldest for 30 years, our winters are much milder than they were 50 years ago.

WHY THE EARTH IS GETTING WARMER

Different factors can contribute to global temperature changes. Some changes happen naturally. Others are cyclical and occur over many thousands of years. Increasingly, however, scientists agree that the most important factor influencing climate change is the loading of our atmosphere with man-made 'greenhouse' gases.



The atmosphere of our planet includes a thin layer of 'greenhouse' gases, the main components of which are:

- ❖ Water vapour
- ❖ Carbon dioxide
- ❖ Methane
- ❖ Nitrous oxide
- ❖ Ozone.

Thanks to these greenhouse gases, the current average global temperature is +15 degrees Celsius. This creates a climate favourable to the wonderful diversity of life we find on the planet today. Without these gases the average global temperature would be well below freezing.

However, the levels of greenhouse gases in our atmosphere are rising and this, in turn, is accelerating global warming and climate change.

The IPCC and other scientific organisations have drawn particular attention to the following:

- ❖ The levels of greenhouse gases have been increasing since the beginning of the Industrial Revolution 250 years ago;
- ❖ The levels are now higher than at any time in the last 650,000 years;
- ❖ They believe this is mainly as a result of burning fossil fuel, which is so central to our modern economy and way of life.

THE CONSEQUENCES OF GLOBAL WARMING

If the present upward trend in global warming continues, IPCC scientists and others predict serious consequences for the planet and humanity over the coming decades. These include:

- ❖ A rise of 1 to 2 degrees Celsius could see the extinction of one-third of the species of the world;
- ❖ Increasing heat waves, floods, storms, fires and droughts, causing death and displacement for hundreds of millions of people;
- ❖ Increasingly severe health problems from vector-borne disease and malnutrition;
- ❖ Conflicts over dwindling resources, such as water;
- ❖ Flood waters could make life difficult for inhabitants of many of the world's largest cities;
- ❖ Glaciers retreating in the Himalayas will affect two billion people in Asia and create tens of millions of environmental refugees;
- ❖ Yield from rain-fed agriculture could be down 50% in Africa. Any further temperature rise will reduce crop yield, especially cereals, in many parts of the world;
- ❖ Some low-lying tropical nations will experience major flooding as a result of rising seas, especially in the densely populated delta regions of Asia, Africa and Latin America.

If the present upward trend in global warming continues, flood waters could make life difficult for inhabitants of many of the world's largest cities.



THE CONSEQUENCES OF CLIMATE CHANGE FOR IRELAND

HEAT WAVES

Scientists say that in Ireland our average temperature has increased by 0.7 degrees Celsius over the past century. Many scientists now predict that there will be an increase in temperature of about 2 degrees Celsius in Ireland by the middle of this century. By 2050, the south and west coasts of Ireland may have an average January temperature of 8 degrees Celsius. This means we will experience more heat waves.

RAINFALL

It is also predicted that there will be an overall increase in rainfall, especially in winter months. The greatest increases are expected in the north-west.

The eastern part of the country, where the majority of the population live, will be drier. This will put huge pressure on public authorities, especially in terms of providing drinking water for Dublin and other cities and towns situated in the eastern part of the country.

AGRICULTURE

Scientists say that this shortage of water will have an impact on our agriculture, making it difficult to grow potatoes. Up to 20% of Ireland's native species of plants will be vulnerable to extinction as a result of the projected changes.

These predictions are based on an expected 2 degree Celsius rise in the average global temperature. We are already almost halfway to reaching this critical point.





God has given us the gift of this beautiful earth to live on. God's earth provides for us by giving us every material thing we need for our well-being. God also gave us the intelligence and skill to care for the earth.



CREATION AS GIFT AND A RESPONSIBILITY

For followers of Jesus Christ, climate change raises urgent spiritual and moral concerns.

God has given us the gift of this beautiful earth to live on. God's earth provides for us by giving us every material thing we need for our well-being. God also gave us the intelligence and skill to care for the earth. In the very first pages of the Bible we are reminded that God took man and put him in the Garden of Eden to 'till it and keep it' (Gen 2:15). In the original language, these words

imply a call to take responsibility for the earth and to keep it from harm.

In the words of Pope Benedict xvi: 'Nature speaks to us of the Creator (cf. Rom 1:20) and his love for humanity. It is destined to be "recapitulated" in Christ at the end of time. Thus it too is a "vocation"... a gift of the Creator who has given it an inbuilt order, enabling man ... "to till it and keep it" (Gen 2:15)' (CV n. 48).

The Book of Job also reminds us that the wisdom of God is embedded in the Earth (Job 38:2ff). The Book of Wisdom tells us that God loves all that exists because his 'immortal spirit is in all things' (Wis 11:24–12:1).

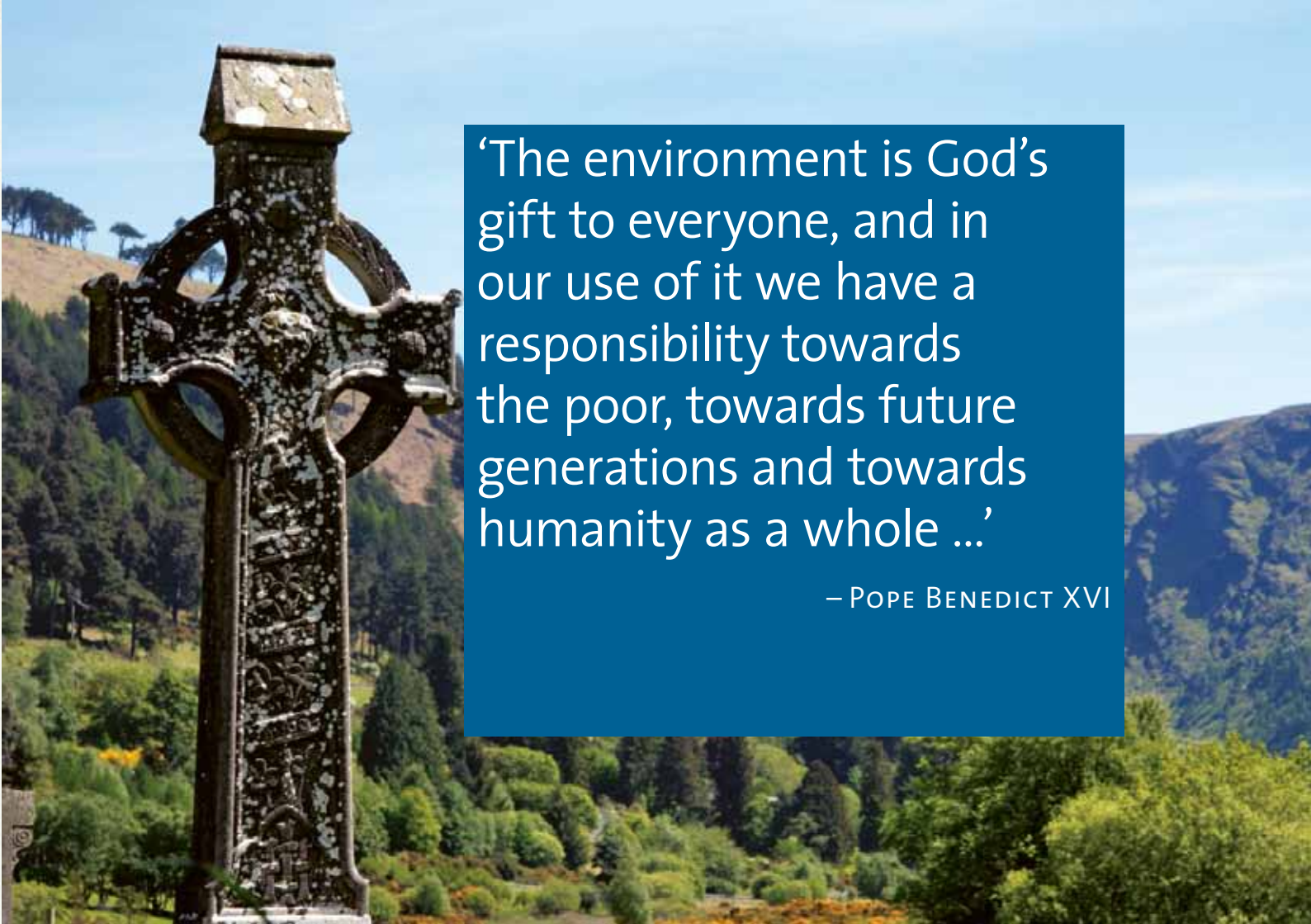
The psalms frequently invoke the beauty and wonder of creation as a reason to give praise and glory to God.

We believe that this good and beautiful earth has been brought forth by the community of love that is the Triune God: Father, Son and Holy Spirit. Creation itself is an act of Divine love. It is given to us as a free gift.

In the words of Pope Benedict xvi: 'The environment is God's gift to everyone, and in our use of it we have a responsibility towards the poor, towards future generations and towards humanity as a whole ... If this vision is lost, we end up either considering nature an untouchable taboo or, on the contrary, abusing it. Neither attitude is consonant with the Christian vision of nature as the fruit of God's creation' (CV n. 48).

This respect for the integrity of creation suggests that we must use our intelligence and reason to

understand our earth and how it works. This requires that we first seek to understand why the earth is getting warmer and then act urgently and responsibly to ensure the harmony and sustainability of God's creation.



‘The environment is God’s gift to everyone, and in our use of it we have a responsibility towards the poor, towards future generations and towards humanity as a whole ...’

– POPE BENEDICT XVI

THE CALL TO 'ECOLOGICAL CONVERSION'

In his World Day of Peace Message for 1990, Pope John Paul II suggested that the 'greenhouse effect' had reached crisis proportions as a consequence of industrial growth, massive urban concentrations and vastly increased energy needs. He went on to call for an 'ecological conversion', pointing out that 'modern society will find no solution to the ecological problem unless it takes a serious look at its lifestyle'. This includes developing an attitude of 'simplicity, moderation and discipline as well as a spirit of sacrifice ... lest all suffer the negative consequences of the careless habits of a few'.

More recently, Pope Benedict has emphasised that 'Preservation of the environment, promotion



of sustainable development and particular attention to climate change are matters of grave concern for the entire human family. No nation, no economic domain', he went on to say, 'can avoid acknowledging the ethical implications linked to all economic

and social development' (*Letter to the Ecumenical Patriarch Bartholomew*, 1 September 2007).

The ethical, social and environmental implications of not addressing our responsibility to care for the earth are becoming increasingly evident.

A Christian Response

Catholic moral tradition and social doctrine, based on the Gospel's teaching on the dignity of the person and God's love for all creation, provides guiding ethical principles for our response to the global warming challenge. Many of these can be found in the *Compendium of the Social Doctrine of the Church*. They include:

THE COMMON GOOD

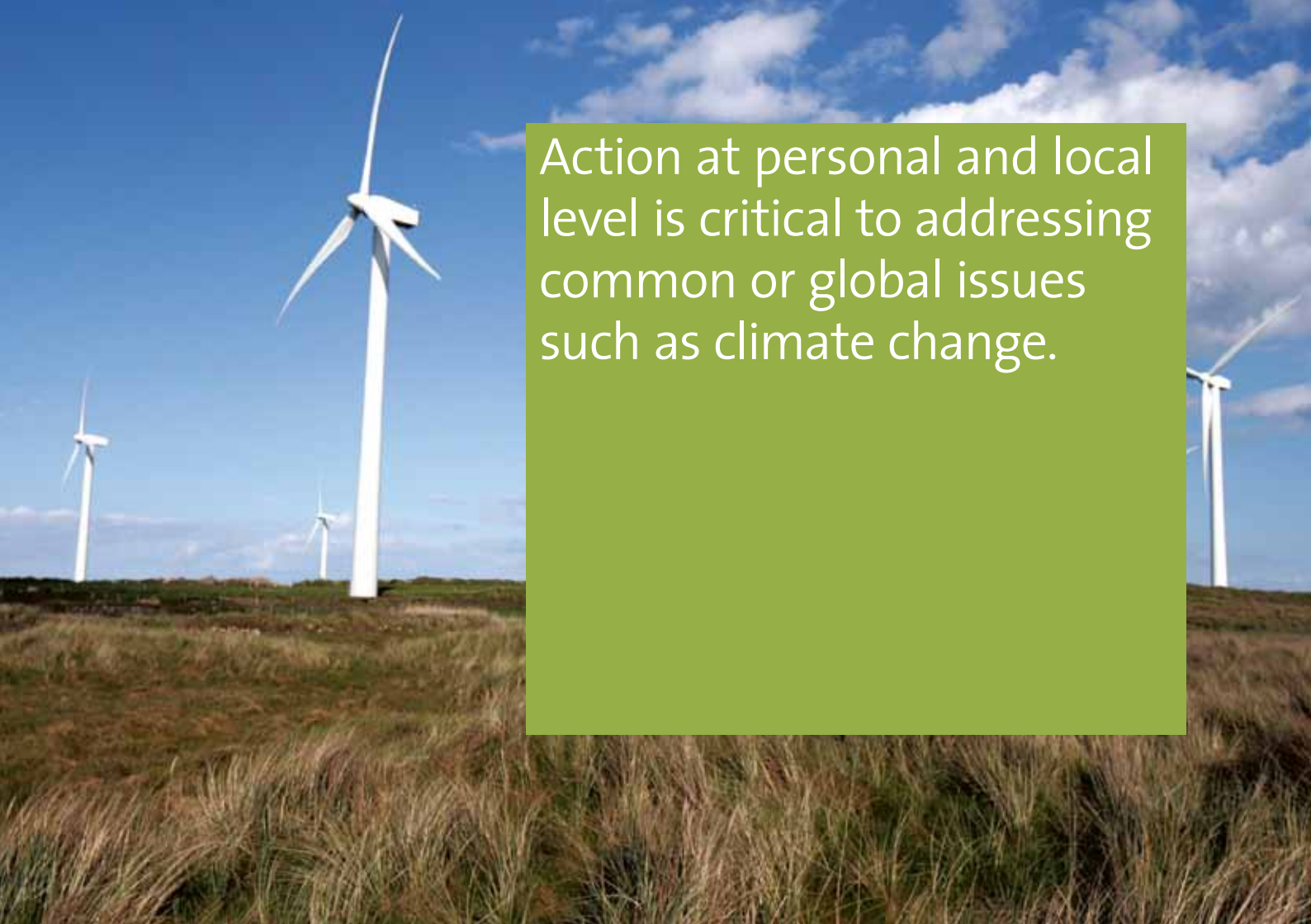
- ✦ The earth is our common home. We are interdependent on one another and we have a common responsibility for the well-being of all the life-systems of the planet.
- ✦ The good of each one of us depends on the well-being of all. Each one of us has a responsibility for the well-being of others and for the whole 'web' of life that sustains our earthly home.
- ✦ As we said in our pastoral letter, *Towards the Global Common Good*,

nations need to work in solidarity and this will require 'a spirit of cooperation and a willingness to sacrifice short-term gains, or even national interest, for the sake of the global common good' (n. 4).

- ✦ Actions we are taking today could undermine the well-being of millions of people, especially the poor, and condemn future generations to live on an ailing planet.
- ✦ Given our powerful technologies, we have a unique responsibility to use these technologies for the sustainability and well-being of all living creatures, as well as the atmosphere, land, water and other resources.

THE UNIVERSAL DESTINATION OF THE GOODS OF THE EARTH

- ✦ The Creator gave the gift of the earth to the whole human race.

A photograph of a wind farm with several white wind turbines standing in a field of tall, dry grass. The sky is bright blue with scattered white clouds. A large green rectangular box is overlaid on the right side of the image, containing white text.

Action at personal and local level is critical to addressing common or global issues such as climate change.

- ✂ Each person is entitled to have access to what he or she needs to live and develop.
- ✂ Our responsibility for the well-being of other species must also be taken into account as part of the universal destination of the goods of the earth.
- ✂ The climate is a global public good that must be protected.
- ✂ No one individual or country can claim ownership or dominance over the climate.
- ✂ Every individual and country has a responsibility to promote and protect the global common good.
- ✂ This common good is promoted by internationally binding agreements seeking to reduce the amount of greenhouse gases in the atmosphere.
- ✂ In Ireland, at the moment, we are in breach of our moral and legal obligations to the rest

of the world by exceeding our greenhouse emission targets.

SUBSIDIARITY

- ✂ The principle of subsidiarity means that each person or group should do what they can locally, and within their immediate influence, to address an issue that is common to all.
- ✂ Action at personal and local level is critical to addressing common or global issues such as climate change.
- ✂ In this pastoral letter, we renew the appeal we made in *Towards the Global Common Good* when we said: ‘It is a moral imperative that the measures set out in the National Climate Change Strategy 2000 are implemented with greater speed. All of us have a part to play: homes, schools, parishes, businesses and government’ (cf. p. 10).

- ✂ Each of us ought to review our own practices and establish challenging targets to ensure we meet our moral obligations to care for creation.

SOLIDARITY

- ✂ As Christians we can never consider ourselves or our obligations in isolation from others. Though we are many, we are one body.
- ✂ True solidarity is found in our willingness to commit ourselves to the good of our neighbour, especially the poor (cf. Mt 10:40-42, 20:25; Mk 10:42-45; Lk 22:25-27).
- ✂ Solidarity implies a willingness to sacrifice self-interest for the sake of others and the greater good.
- ✂ Solidarity demands that we act responsibly towards all life on our endangered planet.

DISTRIBUTIVE JUSTICE

- ✘ Rich nations, which are responsible for most of the pollution in our world, have a moral duty to provide adequate compensation for the damages caused to others by their polluting activities.
- ✘ The 'Polluter Pays' principle holds that those most responsible for causing environmental pollution should be held most liable for its consequences.
- ✘ As an expression of the principle of distributive justice, we support calls for greater commitment by richer countries, including Ireland, to the Adaptation Fund, set up under the United Nations Framework Climate Change Convention (UNFCCC) to help poor nations adapt to climate change that is already occurring.
- ✘ Rich countries like Ireland have an urgent moral duty to assist poorer

countries in addressing the impact of global warming. The present economic downturn cannot be allowed to undermine our existing commitments to international development aid and our general responsibility to help poorer countries in sustainable integral development.

- ✘ The global impact of our failure to meet our targets under the Kyoto protocol has the potential to undermine much of our contribution to international development aid.
- ✘ We urge the Irish Government and the international community to ensure that sufficient carbon-free technologies are made available to poorer countries so that they can achieve sustainable development without having to employ carbon-rich routes to greater prosperity.
- ✘ In the words of Pope Benedict XVI:

'The international community has an urgent duty to find institutional means of regulating the exploitation of non-renewable resources, involving poor countries in the process, in order to plan together for the future ... there is a pressing moral need for renewed solidarity, especially in relationships between developing countries and those that are highly industrialised' (CV n. 49).

OUR LEGACY TO FUTURE GENERATIONS

- ✘ Solidarity also implies a commitment to act justly now to ensure a sustainable future for generations to come.
- ✘ We have a moral responsibility to ensure inter-generational justice in how we care for the earth.
- ✘ In the words of Pope Benedict XVI: 'On this earth there is room for

everyone: here the entire human family must find the resources to live with dignity, through the help of nature itself – God’s gift to his children – and through hard work and creativity. At the same time we must recognise our grave duty to hand the earth on to future generations in such a condition that they too can worthily inhabit it and continue to cultivate it’ (CV n. 50).

- ❖ Failure to act now to address global warming and sustainability may well make areas of the earth uninhabitable for humans.
- ❖ The irresponsible use of fossil fuel by this generation will have a detrimental effect on the lives of all future generations.
- ❖ The Precautionary Principle dictates that we take preventative action now to avoid potentially destructive consequences in the future.



- ❖ The implications of climate change for humanity and for our planet are so serious that we should take the warnings of science seriously and make changes to our behaviour.
- ❖ In the words of Pope Benedict XVI: ‘This invites contemporary society to a serious review of its lifestyle, which, in many parts of the world, is prone to hedonism

and consumerism, regardless of their harmful consequences. What is needed is an effective shift in mentality which can lead to the adoption of *new lifestyles* in which the quest for truth, beauty, goodness and communion with others for the sake of common growth are the factors which determine consumer choices, savings and investments’ (CV n. 51).

Blessed are you, Lord, God of all creation.
Through your goodness we have this
bread to offer, which earth has given and
human hands have made. It will become
for us the bread of life.

Blessed are you, Lord, God of all creation.
Through your goodness we have this
wine to offer, fruit of the vine and work
of human hands. It will become our
spiritual drink.

— FROM THE 'OFFERTORY' OF THE MASS



Is There Hope?

The resurrection of Jesus is the source of hope for all creation. All creation is united in Christ and, therefore, has a future in God. This hope is anchored in the presence of the Spirit in our world from the very first moment of creation. We believe that the Holy Spirit, the 'Lord and giver of life', is now inspiring people to dedicate themselves to 'renew the face of the earth' by serving others in solidarity and by living a more just and sustainable lifestyle rooted in the principles of Catholic social teaching.

The Eucharist immerses us in this hope. It draws us into the celebration and transformation of all that the 'earth has given' and 'human hands have made'. It challenges us to share the goods of the earth with everyone, especially the poor, and to be concerned for the well-being

of all creatures and the planet. As the bread and wine is transformed into the Body and Blood of Christ for our nourishment, we are also drawn into ever-deeper communion with the Blessed Trinity, with humanity, past and present, and with all God's creation.

WITNESSES TO HOPE AND ECOLOGICAL CONVERSION

In 1979, Pope John Paul II proclaimed Francis of Assisi as the patron saint of ecology. Francis did not look at the natural world in terms of human usefulness alone, how it provides food, clothing and shelter for humans. Rather, his response to the gift of creation was joy, wonder, praise and gratitude. One of the great legacies of Francis is that he expanded the concept of 'neighbour' to include not only the human race, but the whole of creation and all of its creatures.

Many of our Celtic saints, such as Patrick, Ciarán, Bridget, Columba and Columban, also showed special love for God's creatures. In his letter on Grace, St Columban wrote: 'If you wish to know about God, learn about his creatures.'

Time is running out. We need to act now for ourselves, for future generations and for the future of our planet.

In the climate change pack that accompanies this pastoral reflection, we have provided some practical resources to support individuals, families, parishes, schools and all those of good will, in reflecting further on this issue and the practical steps that can be taken to address the harmful effects of global warming. We appeal to all, as we do to ourselves,

to take up the challenge of climate change now for the sake of this generation and for generations yet unborn. In the words of Pope Benedict XVI: '[We] must defend not

only earth, water and air as gifts of creation that belong to everyone. [We] must above all protect mankind from self-destruction' (CV n. 51).

*Lord, grant us the wisdom to care for your earth and till it.
Help us to act now for the good of future generations and
all your creatures.*

*Help us to become instruments of a new creation,
founded on the covenant of your love. AMEN.*





From *The Lorica of St Patrick*

ARISE TODAY;
in vast might, invocation of the
Trinity, belief in a Threeness
confession of Oneness
meeting in the Creator.

I arise today:
might of Heaven
brightness of Sun
whiteness of Snow
splendour of Fire
speed of Light
swiftness of Wind
depth of Sea
stability of Earth
firmness of Rock.

Christ with me, Christ before me,
Christ behind me, Christ in me,
Christ under me, Christ over me,

Christ to right of me, Christ to left of
me,
Christ in lying down, Christ in sitting,
Christ in rising up,
Christ in the heart of every person,
who may think of me!
Christ in the mouth of everyone, who
may speak to me!
Christ in every eye, which may look
on me!
Christ in every ear, which may hear
me!

I arise today:
in vast might, invocation of the Trinity
belief in a Threeness
confession of Oneness
meeting in the Creator.

What Can Our Parish Do?

- ✚ Set up a group in the parish to study the Bishops' pastoral reflection. The following resources may be helpful:
- ✚ A 'Long Version' of the pastoral is available as part of the parish resource pack, which accompanies this pastoral. A copy is also available online, with other supporting resources, at www.catholicbishops.ie.
- ✚ The parish pack also contains a ten-minute video reflection on DVD on the theme of caring for God's creation. This can be viewed as one reflection or broken into three shorter reflections on the following general themes:
 - The beauty of God's Creation;
 - Caring for God's Creation;
 - The Celtic tradition of respect for God's creation.A ten-minute reflection on the link between caring for God's creation

and the needs of the developing world, produced by Trócaire, is also available as part of the special feature on the *Pastoral Reflection on Climate Change* on the website of the Irish Catholic Bishops' Conference, www.catholicbishops.ie.

- ✚ Support the Trócaire Climate Change Campaign by signing and returning the postcard which accompanies this pastoral reflection. Trócaire will send details of all those who have signed these cards to elected representatives who will be attending the UN Climate Change Conference in Copenhagen this December. Trócaire is calling on rich countries to do more to support poorer countries in adapting to the devastating impacts of climate change in certain parts of the developing world. The campaign is an

‘This too is a vocation ... The way humanity treats the environment influences the way it treats itself, and vice versa.’

– POPE BENEDICT XVI, *Caritas in Veritate*, nn. 48 and 51)

important expression of the principle of solidarity outlined in the pastoral.

- ✚ Conduct an ‘Environmental Audit’ of your parish. This might include:
 - Establishing a group with responsibility for auditing current environmental practice;
 - Drawing up an environmental policy;
 - Monitoring targets and promoting good practice in the parish.
- ✚ Invite families, schools and individuals in your parish to calculate their carbon footprint and to set targets for reducing carbon emissions. A number of

‘carbon calculators’ are available online, including at www.change.ie and www.carboncalculator.co.uk.

- ✚ Join with ‘Churches Together in Britain and Ireland’ (CBTI) each year in celebrating the ‘Creation Time’ initiative. This runs from 1 September to the Sunday following the Feast of St Francis of Assisi. Information and resources are available at www.cbti.org.uk.
- ✚ Enrol in the Eco-Congregation Ireland environmental programme for Churches. This programme offers resources and practical suggestions for Churches and individual Christians who wish to live out their ‘vocation’ to care

for God’s creation as part of their Christian faith.

- ✚ Include the theme of care for God’s creation in homilies, prayers of the faithful and examinations of conscience.
- ✚ Have occasional displays and other activities in your parish on the theme of caring for God’s creation. Regularly include details of initiatives being taken or proposals for action in your parish newsletter.
- ✚ Some practical actions you might take at home, in the parish, in parish organisations and in parish schools include:
- ✚ Monitor and improve the

efficiency of your energy use having first completed an energy audit;

- ✘ Explore how more use could be made of renewable energy sources;
- ✘ Assess your level of waste generation and set targets for reducing waste;
- ✘ Use recycled and recyclable materials wherever possible. For example:

- Refrain from using disposable plastic cups and other utensils at parish functions;
- Use recyclable shrine candles. Ask your supplier to provide them;
- Use environmentally friendly cleaning materials;
- Use recycled paper. Assess your use of bulletins and missalettes and explore the viability of more environmentally efficient options;
- Use more of your page when typing letters or other

documents. Review the default margin settings on your computer software to use more of the page.

- ✘ Look at shared spaces in the parish, in the local community, around your home and consider how they might be used to promote tree planting or conservation projects.
- ✘ Engage with statutory, voluntary and community groups in your area to explore ways of working together to improve the local environment and promote good environmental practice.
- ✘ Display an energy certificate in a prominent place in parish buildings. Since 1 January 2009 all public buildings in Ireland over 1,000 square metres in size are required by law to display a 'DEC' (Display Energy Certificate), showing their energy efficiency

rating. For further details see www.sei.ie or contact Sustainable Energy Ireland.

These are only some of the practical actions you might consider taking. In deciding what actions you can take it is worth recalling the words of Cardinal Brady in the Foreword:

Every action taken in favour of a just and more sustainable environment, no matter how small, has an intrinsic value. Action at a global level, as well as every individual action that contributes to integral human development and global solidarity, helps to construct a more sustainable environment and, therefore, a better world.

And God saw everything that God made,
and behold, it was very good.

— GENESIS 1:30

