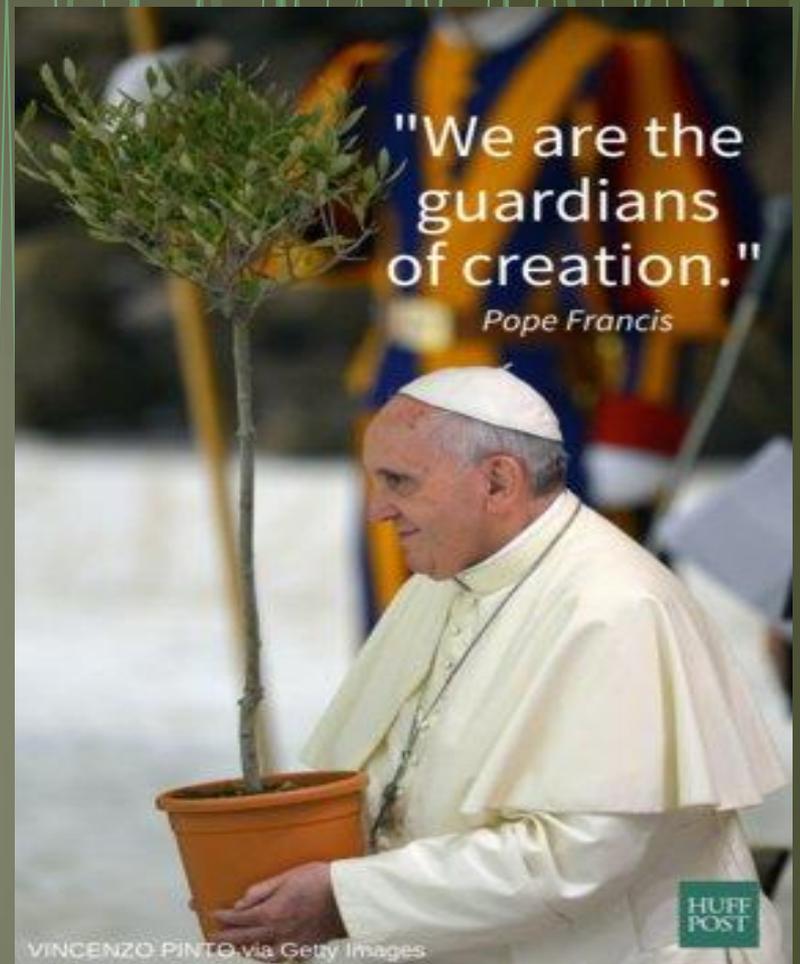


Laudato Si

“In this Encyclical, I would like to enter into dialogue with all people about our common home”

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



THE AUSTRALIAN

Green-left Pope view of progress

THE AUSTRALIAN | JUNE 24, 2015



Free Market Accountability Project
Laudato Si': Well Intentioned, Economically Flawed
Most distressing perhaps is Pope Francis' deeply
negative view of free markets.

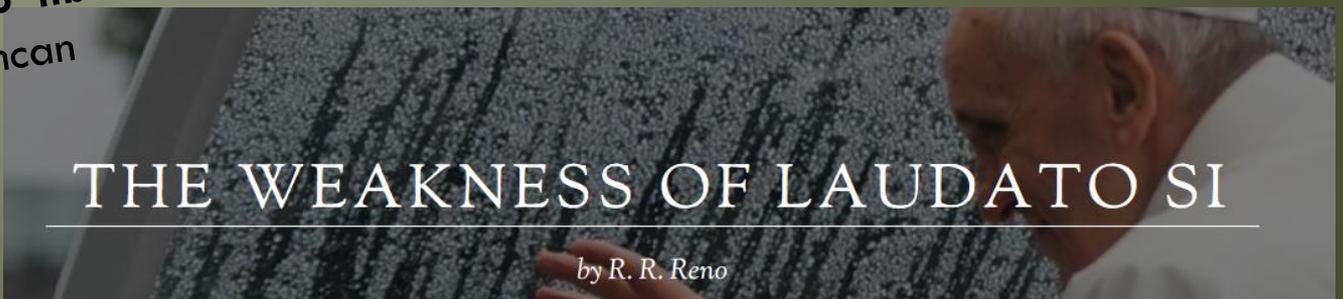
a lobbyist for Arch Coal, one of the companies represented by WCA, emailed members of Congress saying the encyclical “does not appear to address the tragedy of global energy poverty.”

Australian newspaper dismisses pope as environmental populist
Says Francis is blind to 'liberating power of markets and
technology' Bruce Duncan

ON CARE FOR OUR
COMMON HOME
LAUDATO SI'



POPE FRANCIS
ENCYCLICAL LETTER



THE WEAKNESS OF LAUDATO SI

by R. R. Reno

**Everything is related and we human beings are united
as brothers and sisters on a wonderful pilgrimage,
woven together by the love God has for each of God's
creatures**

KEY MESSAGES IN LAUDATO SI

Addressed to 'every living person on this planet'

DOMINION IS NOT DOMINATION

Pope Francis emphasises the misinterpretation of the term 'dominion'. 'Dominion over' is "not a correct interpretation of the Bible as understood by the Church". He advocates "stewardship" stressing that the Bible exhorts human beings to "till and keep" the garden of the world, where "tilling" refers to cultivating, plowing or working, while 'keeping' means caring, protecting, overseeing and preserving." This conceptual understanding is core to Francis' argument for a renewed approach to the earth and its protection.





**LAST YEAR WE SAW A
RECORD JUMP IN CO² LEVELS**



**THIS YEAR, OUR LARGEST ICE
SHEETS ARE MELTING FASTER
THAN EVER RECORDED**



'Our common home is being pillaged, laid waste and harmed with impunity. Cowardice in defending it is a grave sin. We see with growing disappointment how one international summit after another takes place without any significant result. There exists a clear, definite and pressing ethical imperative to implement what has not yet been done. We cannot allow certain interests – interests which are global but not universal – to take over, to dominate states and international organizations, and to continue destroying creation. People and their movements are called to cry out, to mobilize and to demand – peacefully, but firmly – that appropriate and urgently-needed measures be taken. I ask you, in the name of God, to defend Mother Earth

THE SITUATION IS URGENT

“The earth, our home, is beginning to look more and more like an immense pile of filth.”

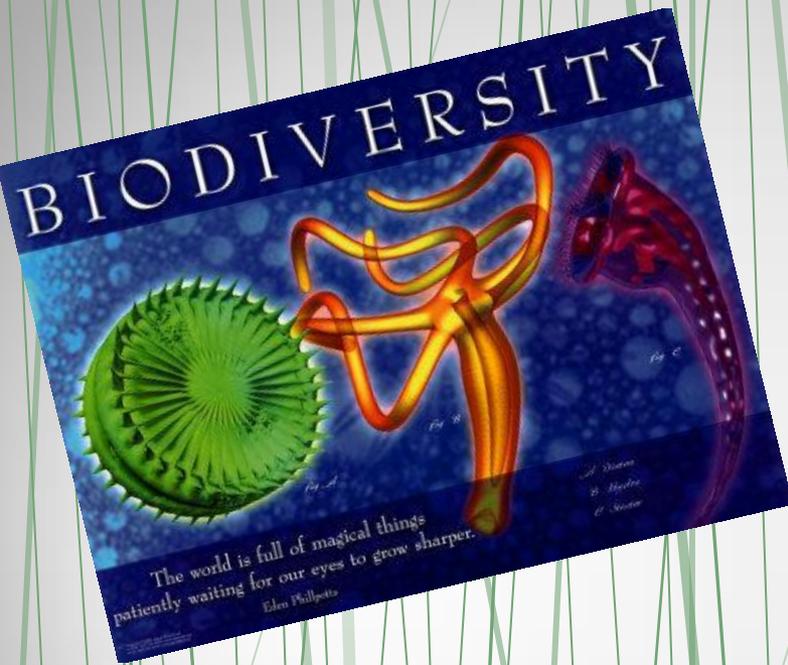
CLIMATE IS A COMMON GOOD

CLIMATE CHANGE HARMS THE POOR

“The human environment and the natural environment deteriorate together; we cannot adequately combat environmental degradation unless we attend to causes related to human and social degradation. In fact, the deterioration of the environment and of society affects the most vulnerable people on the planet: ‘Both everyday experience and scientific research show that the gravest effects of all attacks on the environment are suffered by the poorest’” (#48).



The richest 20% of the world's population consume 86% of all goods and services, while the poorest 20% consume just 1.3%. The three richest people in the world have assets that exceed the combined gross domestic product of the 48 least developed countries.



POLLUTION
THROWAWAY CULTURE
NON BIODEGRADABLE WASTE
WATER SUSTAINABILITY
LOSS OF BIODIVERSITY
CLIMATE CHANGE
POVERTY

**THE ENVIRONMENTAL CRISIS HAS MANY
FACES**

FAILURE OF THE DOMINANT ECONOMIC PARADIGM

While environmental degradation is a moral problem, Pope Francis argues that the current situation is linked to failures of the world's dominant economic paradigms. 'Laudato Si' maintains that while economic and technological prowess have certainly improved the living circumstances of millions of people, these paradigms also contain internal dynamics that benefit the few at the expense of the vulnerable.

“Once more, we need to reject a magical conception of the market, which would suggest that problems can be solved simply by an increase in the profits of companies or individuals. Is it realistic to hope that those who are obsessed with maximizing profits will stop to reflect on the environmental damage which they will leave behind for future generations? Where profits alone count, there can be no thinking about the rhythms of nature, its phases of decay and regeneration, or the complexity of ecosystems which may be gravely upset by human intervention” (#190).

TECHNOLOGY

Francis argues that technology severs our biological connectedness with nature and creates the illusion that the world simply exists for us to use. ‘Technology,’ he says, ‘tends to absorb everything into its ironclad logic’ that presupposes that ‘there is an infinite supply of the earth’s goods, and this leads to the planet being squeezed dry beyond every limit’, an idea he says that ‘proves so attractive to economists, financiers and experts in technology.’



“The emptier a person’s heart is, the more he or she needs things to buy, own and consume” (#204).

Intergenerational solidarity

Community networks

Integral ecology

Listen to nature

Reduce water consumption

Avoid plastic

Separate rubbish

Plant trees

Turn off lights

Care for other living beings

Environmental education

Cooking only what you can eat

Value your body

Oppose politics of short term gain

Use public transport

Have 'real' relationships



**All it takes
is one good
person to
restore hope.**

**The ecological crisis
is a summons to
profound inner
conversion**

THE FUTURE

“we are the stewards of creation; we have the responsibility to hand on to the next generation an earth that’s at least in as good a condition as the one we received”.



Whether the encyclical causes the profound changes that are necessary to fully address the “unprecedented destruction of ecosystems, with serious consequence for all of us” it is now up to us. This challenge involves a critical adjustment of core values and beliefs.