



LAUDATO



SI'

POPE FRANCIS ON CARE FOR OUR COMMON HOME

# Laudato Si

**Analyses** the basic problems of our common home:

- social **injustices** and conflicts
- **individualism** vs common good
- **climate** change
- environmental degradation
- loss of **biodiversity**

**caused by**

- the globalisation of the **technocratic** paradigm
- the crisis of modern **anthropocentrism**

**proposes as an answer:**

- a **holistic vision** of reality integrating all dimensions
- ecological and economical
- social and political
- ethical and spiritual

# Some Fundamental Questions



# A distorted view of nature and of ourselves

(The philosophical dimension)

Pope Francis goes to the root of the ecological and social problem:

## **The way we look at nature**

### **The basic problem goes even deeper:**

it is the way that humanity has taken up technology and its development according to an undifferentiated and **one-dimensional paradigm** ... (106)

The **technological mind** sees nature as an insensate order, as a cold body of facts, as a mere given, as an object of utility, as raw material to be hammered into useful shape ... as a system which can be studied, understood and controlled ... (115.76)

Modernity has been marked by an **excessive anthropocentrism** ... (116)

# The domination of economics over politics

## (The political dimension)

- Particular economic and financial interests prevent the necessary political decisions for the **common good**.
- It is remarkable how weak international political responses have been. Our politics are subject to technology and Finance ... There are too many special interests, and **economic interests** easily end up trumping the common good and manipulating information ... (54)
- The economy accepts every advance in technology with a view to **profit**, without concern for its potentially negative impact on human beings. Finance overwhelms the real economy. (109)

# The crisis is both ecological and social

## (The social dimension)

We tend to deal separately with a number of crisis. Pope Francis sees their common root.

- The **human environment and the natural environment deteriorate together** ... (and it) affects the most vulnerable people on the planet. (48)
- We are faced not with two separate crises, one environmental and the other social, but rather with **one complex crisis** which is both social and environmental . (139)
- (We need ) to hear both the **cry of the earth and the cry of the poor (49)**

# The lack of an ethical and spiritual vision

## (The ethical dimension)

Political and economic choices are often not guided by ethical principles that put the well-being of people at the centre but by the **search for power and profit.**

- The present ecological crisis is one small sign of the **ethical, cultural and spiritual crisis of modernity** (119)
- A technology severed from ethics will not easily be able to limit its own power. (136)
- Many problems of society are connected with today 's **self-centered culture of instant gratification** ... (162)

# A consumerist lifestyle (the practical dimension)

The lack of ethical thinking and spiritual values lead to a **destructive, consumerist way of life**

- Since the market tends to promote extreme consumerism in an effort to sell its products, people can easily get caught up in a whirlwind of needless buying and spending. (203)
- The emptier a person's heart is, the more he or she needs things to buy, own and Consume ... Obsession with a consumerist lifestyle, above all when few people are capable of maintaining it, can only lead to violence and mutual destruction. (204)





Some  
suggested  
Answers

# A new way of reading the creation story

(The theological dimension)

- The creation story has been misinterpreted. We are not absolute masters of creation, we are keepers of the garden and connected to and dependent on all other creatures
- **The Genesis account** which grants man **dominion** over the earth (cf. Gen 1:28), has encouraged the unbridled exploitation of nature by painting him as domineering and destructive by nature.
- The biblical texts ... tell us to **till and keep** the garden of the world (cf. Gen 2:15). Tilling refers to cultivating, ploughing or working, while keeping means caring, protecting, overseeing and preserving.
- This implies **a relationship of mutual responsibility** between human beings and nature

# A new spirituality of creation

(The spiritual dimension)

- In God's eyes every creature has a unique dignity and value. At the same time all are connected and dependent on each other. It calls for an **attitude of wonder and respect**
- The word creation has a broader meaning than nature, for it has to do with God's loving plan in which every creature has **its own value and significance** ... (76)
- **Everything is interconnected ...** No creature is self-sufficient ... Living species are part of a network ... We depend on these larger systems for our own existence. (240.86.139.140)
- The ultimate purpose of other creatures is not to be found in us ... Human beings ... are called to lead all creatures back to their Creator (83)

# An open dialogue of all stakeholders

(The political dimension)

The ecological , political , economic and social problems are extremely complex and nobody has all the answers. The way forward is an open and transparent dialogue at all levels:

- Dialogue at the **international** level
  - to think of one world with a common plan. (164)
  - to stop placing national interests above the global common good .(169)
  - to create a true world political authority (175)
- Dialogue to develop political concepts at **national and local** level (176- 181)
- Dialogue between **politics and economics** (189- 198)
- Dialogue between **science and religion** (199- 201)

# A culture of solidarity

(The cultural dimension)

“ Twenty percent of the world ’s population consumes resources at a rate that robs the poor nations and future generations of what they need to survive.” Pope Francis appeals to a culture of solidarity with the poor and with **future generations.**

The natural environment is **a collective good** , the patrimony of all humanity and the responsibility of everyone. (95)

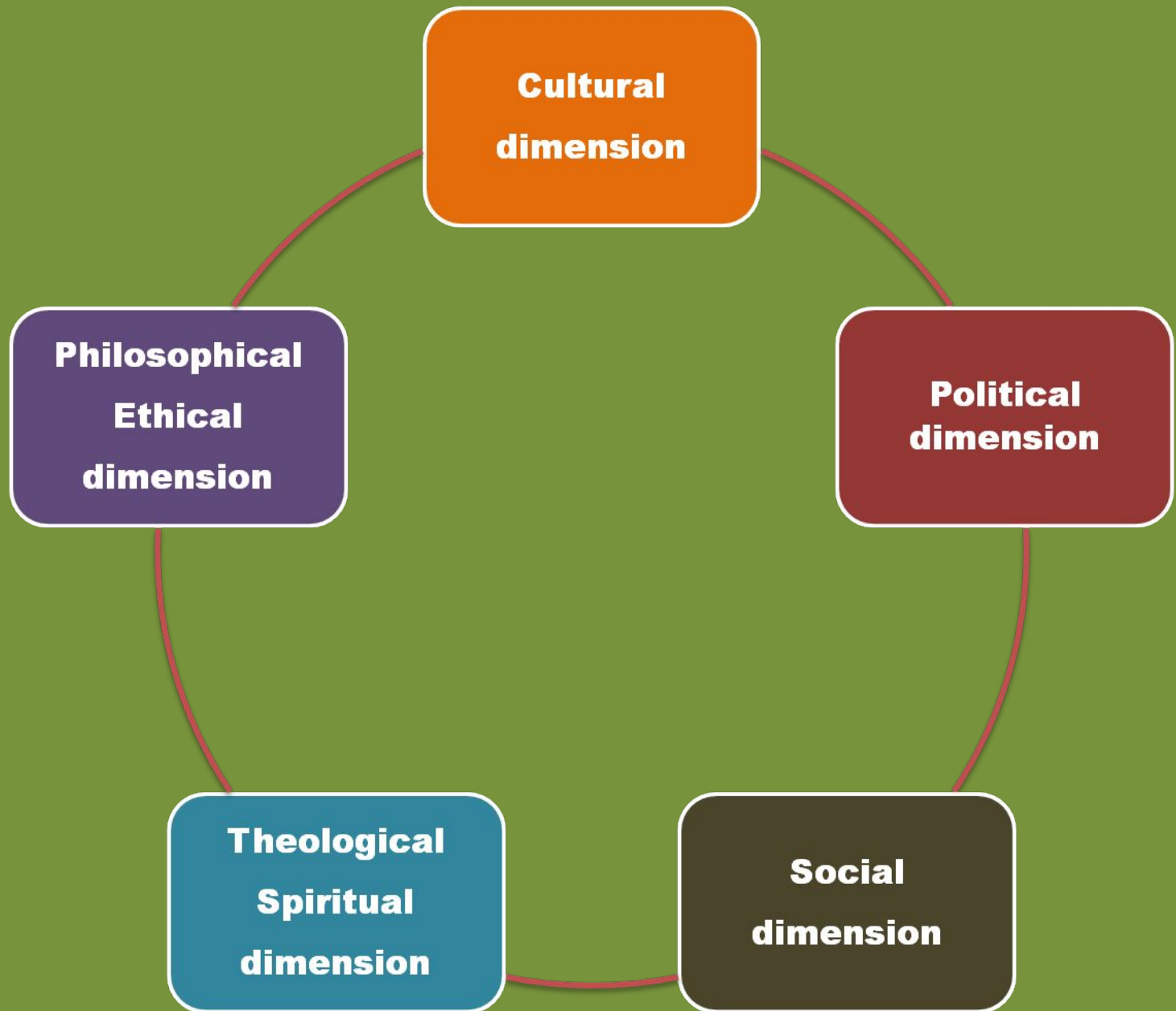
The notion of the common good also extends to future generations. We can no longer speak of sustainable development apart from intergenerational solidarity. (159)

What kind of world do we want to leave to those who come after us, to children who are now growing up. (160)

# Conversion to a simple way of life

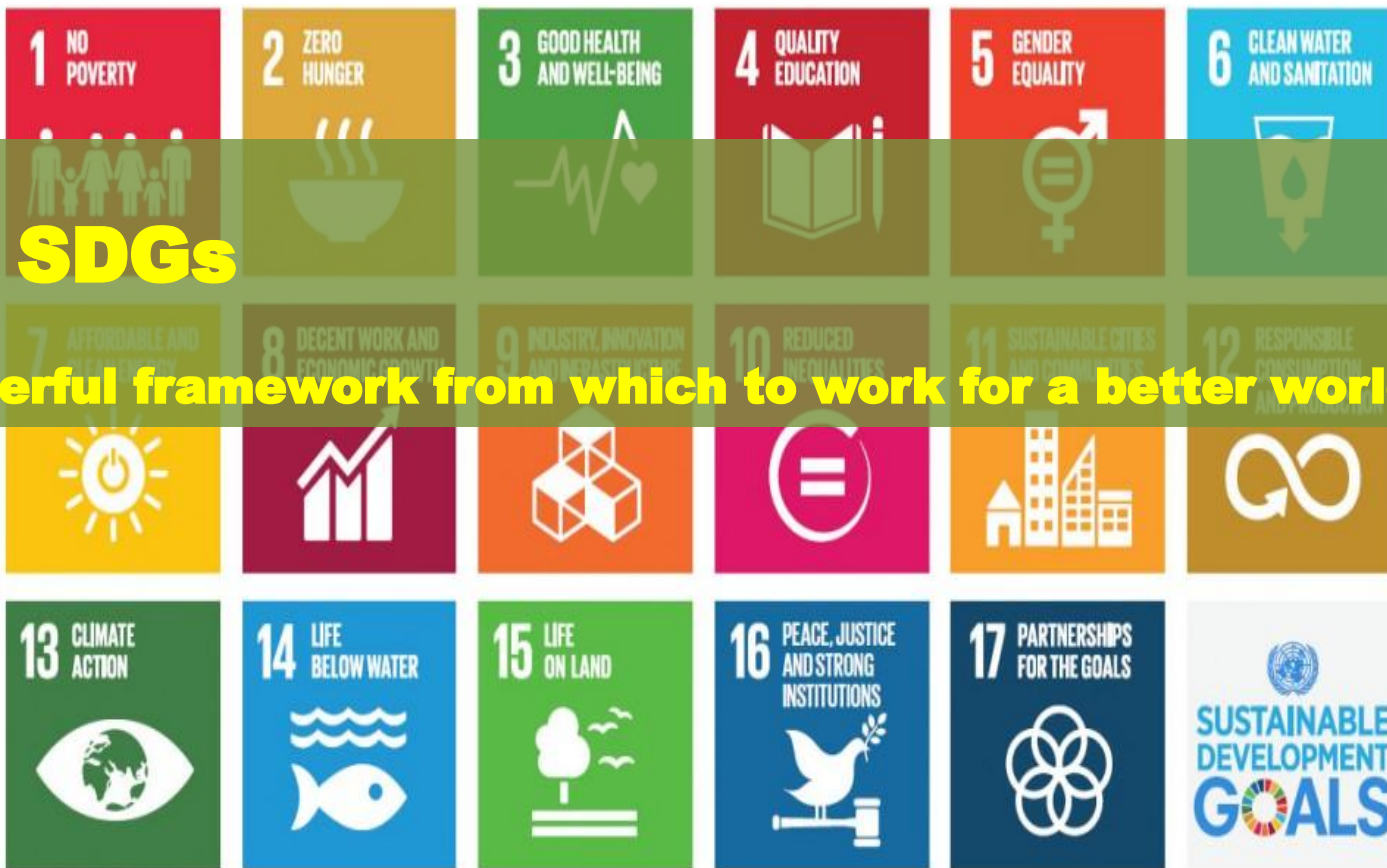
(The practical dimension)

- A new spirituality of creation and an culture of solidarity must translate not only to a political transformation but a change in our daily way
- Of living and consuming.
- Christian spirituality proposes a growth marked by moderation and the capacity to be happy with little. It is a return to that simplicity which allows us to stop and **appreciate the small things.** Such sobriety, when lived freely and consciously, is liberating. (222- 223)
- There is a nobility in the duty to care for creation through **little daily actions** , and it is wonderful how education can bring about real changes in lifestyle. (211)
- (We are asked) to **replace consumption with sacrifice**, greed with generosity, wastefulness with a spirit of sharing. (9)





# SUSTAINABLE DEVELOPMENT GOALS



## The SDGs

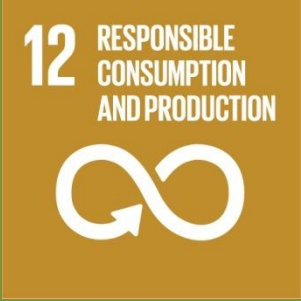
A powerful framework from which to work for a better world.



# Ways in which the SDGs respond to Laudato Si.

(CAFOD Policy Team blog)

- **The SDGs were created through an inclusive process and were agreed upon by consensus.**
- **They reflect a more equitable power balance**
- **They are close to the Pope's vision of shared, mutual responsibility**
- **The SDGs are indivisible, recognising that our challenges are connected.**
- **They recognise the dignity of the human person as fundamental.**
- **They call for people-centered economies**
- **They issue a call that no one be left behind and echo an intention to reach the furthest behind first**



# Pollution and climate change



2 ZERO HUNGER



3 GOOD HEALTH



1 NO POVERTY



4 QUALITY EDUCATION



**Decline on  
quality of life;  
breakdown of  
society**

5 GENDER EQUALITY



8 DECENT WORK AND ECONOMIC GROWTH



16 PEACE, JUSTICE AND STRONG INSTITUTIONS



**4** QUALITY EDUCATION




**5** GENDER EQUALITY



**7** AFFORDABLE AND CLEAN ENERGY



**16** PEACE, JUSTICE AND STRONG INSTITUTIONS



**Global inequality**

**8** DECENT WORK AND ECONOMIC GROWTH



**10** REDUCED INEQUALITIES



**9** INDUSTRY, INNOVATION AND INFRASTRUCTURE



think  
about it

*Thanks: Adapt. AEFJN*