

***Laudato Si'* in Perspective**



***Laudato Si'*: Key Concepts**

Technocratic Paradigm

Anthropocentrism

Integral Ecology

Ecological Conversion

***Rerum Novarum* (1891)**

“By degrees it has come to pass that working men have been surrendered, isolated and helpless, to the hardheartedness of employers and the greed of unchecked competition. The hiring of labor and the conduct of trade are concentrated in the hands of comparatively few; so that a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself.” (3).



***Rerum Novarum* (1891)**

“It is gratifying to know that there are actually in existence not a few associations of workmen but it were greatly to be desired that they should become more numerous and more efficient. We have spoken of them more than once, yet it will be well to explain here how notably they are needed, to show that they exist of their own right, and what should be their organization and their mode of actions.” (49).



***Rerum Novarum* (1891)**

“Let the working man and the employer make free agreements, and in particular let them agree freely as to the wages; nevertheless, there underlies a dictate of natural justice more imperious and ancient than any bargain between man and man, namely, that wages ought not to be insufficient to support a frugal and well-behaved wage-earner. If through necessity or fear of a worse evil the workman accept harder conditions because an employer or contractor will afford him no better, he is made the victim of force and injustice.” (45).



***Rerum Novarum* (1891)**

“Just as the symmetry of the human frame is the result of the suitable arrangement of the different parts of the body, so in a State is it ordained by nature that these two classes should dwell in harmony and agreement, so as to maintain the balance of the body politic. Each needs the other: capital cannot do without labor, nor labor without capital. Mutual agreement results in the beauty of good order, while perpetual conflict necessarily produces confusion and savage barbarity.” (15).



Cardinal Henry Manning

“There is no limit as yet ascertained as to the fertility of the earth. We are told that in the time of King John the productiveness of the soil of England was about one-fourth compared with the productiveness of the soil all over the face of England today... What makes the difference? Labour, skill, capital, science... We have been steadily advancing in the productiveness of our soil and have never reached its limit. England has developed itself by its labour. Do not let us for a moment imagine that we have reached the limit of what may be done by the advancement of labour. It is clear that we have never yet ascertained what is the limit of the coal mines in England and I do not know that any man can make even a probable conjecture.”

- *Speech to the Leeds Mechanics Institute (1874)*



Pius XII

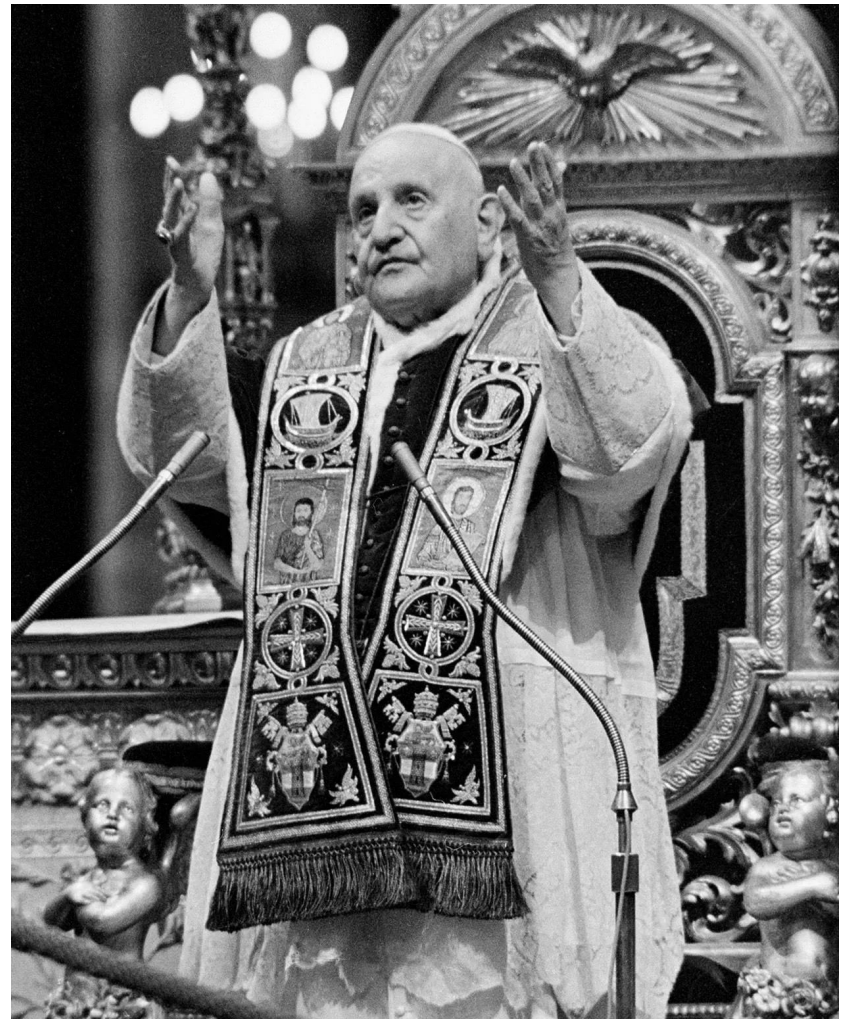
“Each nation, by collaborating with the others, can better attend to the well-being and needs of all through economic growth, development and the best use of each country’s resources. By working to increase and balance out the production and distribution of all food and agricultural products, in order to foster general overall economic progress, you are contributing towards freeing nations from the miseries of poverty and from the humiliation of having to beg for alms.”

- Pius XII Address to the European Nations at the UN (1948).



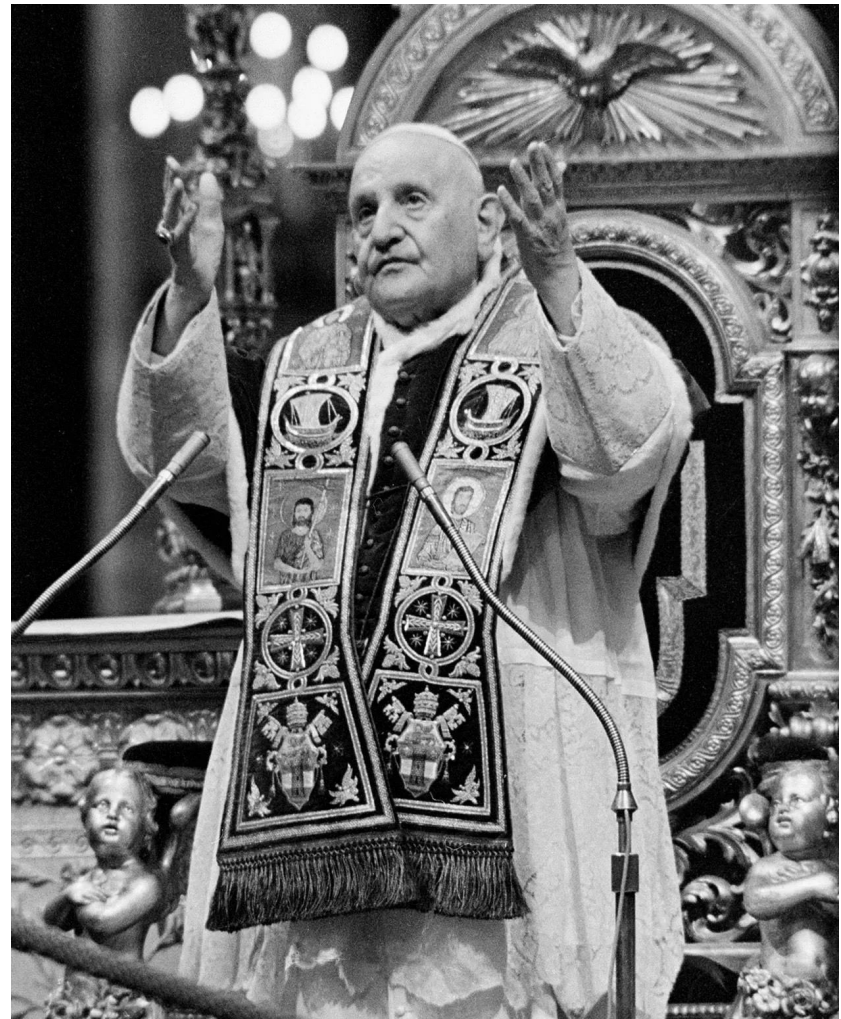
Mater et Magistra (1961)

“Justice and humanity demand that those countries which produce consumer goods, especially farm products, in excess of their own needs should come to the assistance of those other countries where large sections of the population are suffering from want and hunger. It is nothing less than an outrage to justice and humanity to destroy or to squander goods that other people need for their very lives.”



Mater et Magistra (1961)

“Genesis relates how God gave two commandments to our first parents: to transmit human life—’Increase and multiply’—and to bring nature into their service—’Fill the earth, and subdue it.’ These two commandments are complementary. Nothing is said in the second of these commandments about destroying nature. On the contrary, it must be brought into the service of human life.”



***Gaudium et Spes* (1965)**

“Never has the human race enjoyed such an abundance of wealth, resources and economic power, and yet a huge proportion of the world’s citizens are still tormented by hunger and poverty, while countless numbers suffer from total illiteracy. Never before has man had so keen an understanding of freedom, yet at the same time new forms of social and psychological slavery make their appearance.”

Gaudium et Spes

On the Church in the Modern World

VATICAN COUNCIL II



Introduction by
CARDINAL ANGELO SCOLA

Gaudium et Spes (1965)

“When man develops the earth by the work of his hands or with the aid of technology, in order that it might bear fruit and become a dwelling worthy of the whole human family and when he consciously takes part in the life of social groups, he carries out the design of God manifested at the beginning of time, that he should subdue the earth, perfect creation and develop himself... labor, whether it is engaged in independently or hired by someone else, comes immediately from the person, who as it were stamps the things of nature with his seal and subdues them to his will.”

Gaudium et Spes

On the Church in the Modern World

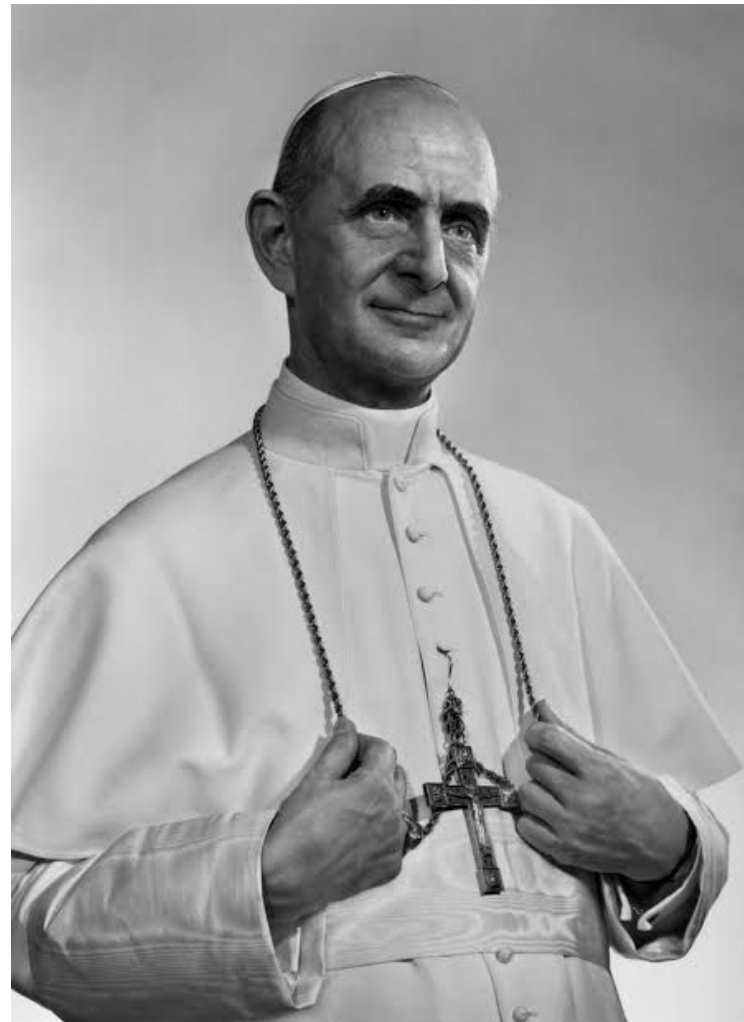
VATICAN COUNCIL II



Introduction by
CARDINAL ANGELO SCOLA

Octogesima Adveniens (1971)

“Man is suddenly becoming aware that by an ill-considered exploitation of nature he risks destroying it and becoming in his turn the victim of this degradation. Not only is the material environment becoming a permanent menace - pollution and refuse, new illness and absolute destructive capacity - but the human framework is no longer under man's control, thus creating an environment for tomorrow which may well be intolerable. This is a wide-ranging social problem which concerns the entire human family. The Christian must turn to these new perceptions in order to take on responsibility, together with the rest of men, for a destiny which from now on is shared by all.”



Message of Pope Paul VI to Secretary-General Maurice Strong (1972)

“Today, indeed, there is a growing awareness that man and his environment are more inseparable than ever. The environment essentially conditions man's life and development, while **man, in his turn, perfects and ennobles his environment through his presence, work and contemplation.** But human creativeness will yield true and lasting benefits only to the extent to which man respects the laws that govern the vital impulse and nature's capacity for regeneration... **An abuse, a deterioration in one part of the world has repercussions in other places and can spoil the quality of other people's lives, often unbeknownst to them and through no fault of their own.** Man now knows with absolute certainty that scientific and technical progress, despite its promising aspects for the advancement of all peoples, bears within it, like every human work, a heavy measure of ambivalence, for good and for evil.”



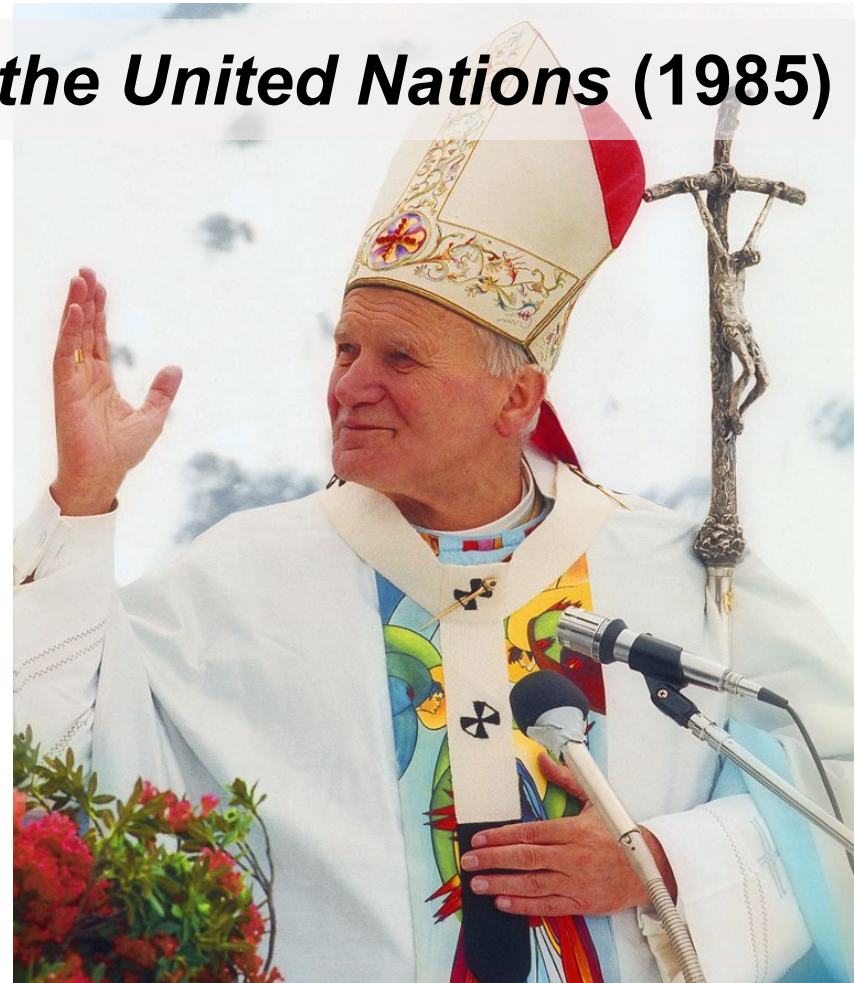
Centesimus Annus (1991)

“Man thinks that he can make arbitrary use of the earth, subjecting it without restraint to his will, as though it did not have its own requisites and a prior God-given purpose, which man can indeed develop but not betray.”



Pope John Paul II Speech to the United Nations (1985)

“Stewardship over nature, entrusted by God to man, will not be guided by short-sightedness or selfish pursuit; rather, it will take into account the fact that **all created goods are directed to the good of all humanity**. The use of natural resources must aim at serving the integral development of present and future generations. Progress in the field of ecology, and growing awareness of the need to protect and conserve certain non-renewable natural resources, are in keeping with the demands of true stewardship. God is glorified when creation serves the integral development of the whole human family.”



***Caritas in Veritate* (2009)**

“It is incumbent upon the competent authorities to make every effort to ensure that the economic and social costs of using up shared environmental resources are recognized with transparency and fully borne by those who incur them, not by other peoples or future generations: the protection of the environment, of resources and of the climate obliges all international leaders to act jointly and to show a readiness to work in good faith, respecting the law and promoting solidarity with the weakest regions of the planet.”



Pope Benedict XVI's Message for the Celebration of World Day of Peace (2010)

“If the Church’s magisterium expresses grave misgivings about notions of the environment inspired by ecocentrism and biocentrism, it is because such notions eliminate the difference of identity and worth between the human person and other living things. **In the name of a supposedly egalitarian vision of the “dignity” of all living creatures, such notions end up abolishing the distinctiveness and superior role of human beings. They also open the way to a new pantheism tinged with neo-paganism, which would see the source of man’s salvation in nature alone, understood in purely naturalistic terms.”**



Laudato Si'

“The idea of infinite or unlimited growth, which proves so attractive to economists, financiers and experts in technology... is based on the lie that there is an infinite supply of the earth's goods, and this leads to the planet being squeezed dry beyond every limit. It is the false notion that an infinite quantity of energy and resources are available, that it is possible to renew them quickly, and that the negative effects of the exploitation of the natural order can be easily absorbed.”

