

The Politics of Laudato Si'



Is the Pope a communist?

7 June 2015



Pope Francis 'trending in a woke direction', says Brandon Tatum: 'Making the Catholic Church look bad!'



Brandon Tatum hits out at the 'woke' Pope GB NEWS

Pope Francis: A conservative who sides with the poor



Kevin Clarke

March 15, 2013



Conservative or liberal, right or left?
Speaking Catholic with Pope Francis

John L. Allen Jr | Crux October 6, 2024 at 10:38 am



Free Market Capitalism

Samuel Gregg

“Pope Leo XIII noted that there are natural inequalities that come “from the very Author of nature.” Some people are more naturally gifted at some things than others. Even in matters of wealth and income distribution, a natural law account of justice examines factors that extend beyond need. These include consideration of merit (who, for instance, contributes more or works harder) and the degree of responsibility assumed in a given enterprise. Unequal economic outcomes are thus very often just.”



Samuel Gregg

“Laudato Si’ appears oblivious to the fact that the twentieth century’s worst economically driven pollution occurred as a result of centrally planned, state-industrialization schemes in former Communist nations. Anyone who’s visited Eastern Europe or the former USSR and witnessed the often-devastated landscape will quickly attest to the validity of that insight.”



Martin Rhonheimer

“Capital – the investment of wealth – precedes returns. Even if the returns – or the profit – have not yet materialized, and even if it is uncertain whether it will ever materialize, the worker already receives his contractually stipulated wages. The worker’s wages are always an advance payment. The capitalist gives without knowing whether he will receive his share, and even risks losing it. It is therefore not against justice if the returns or the entrepreneur’s profits – depending on the success and the added value – are correspondingly high. With today’s corporations acting on a global market, such profits can be many times higher than in previous times. Increasing inequality within economically sophisticated and technologically highly innovative societies is no more than the flip side of the increase in global prosperity caused by such businesses, who act on a global scale on globalized markets... **In short is the 1% who make work, income and consumption possible for the greater part of the remaining 99 percent.**”



Martin Rhonheimer

“With the German energy transition, we can see what happens when cool heads are lost and political demagoguery runs rampant: There is a risk of damaging the economy of an entire country, primarily to the detriment of low-income people, and, as is to be expected, without any appreciable effect on the world climate. There are more efficient and less wealth-destroying, but also more unspectacular, market-based ways of reducing CO₂.”



Laudato Si' on Free Markets

“Efforts to promote a sustainable use of natural resources are not a waste of money, but rather an investment capable of providing other economic benefits in the medium term. If we look at the larger picture, we can see that more diversified and innovative forms of production which impact less on the environment can prove very profitable. It is a matter of openness to different possibilities which do not involve stifling human creativity and its ideals of progress, but rather directing that energy along new channels.”

LAUDATO SI'

ON CARE FOR
OUR COMMON HOME



POPE FRANCIS



ENCYCLICAL LETTER

Laudato Si' on Free Markets

“The technocratic paradigm also tends to dominate economic and political life. Finance overwhelms the real economy. The lessons of the global financial crisis have not been assimilated, and we are learning all too slowly the lessons of environmental deterioration. Some circles maintain that current economics will solve all environmental problems, and argue, in popular and non-technical terms, that the problems of global hunger and poverty will be resolved simply by market growth. Their behaviour shows that for them maximizing profits is enough. Yet by itself the market cannot guarantee integral human development and social inclusion.”

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ENCYCLICAL LETTER

Laudato Si' on Free Markets

“ Whether believers or not, we are agreed today that the earth is essentially a shared inheritance, whose fruits are meant to benefit everyone. For believers, this becomes a question of fidelity to the Creator, since God created the world for everyone. Hence every ecological approach needs to incorporate a social perspective which takes into account the fundamental rights of the poor and the underprivileged. The principle of the subordination of private property to the universal destination of goods, and thus the right of everyone to their use, is a golden rule of social conduct and “the first principle of the whole ethical and social order.” The Christian tradition has never recognized the right to private property as absolute or inviolable, and has stressed the social purpose of all forms of private property.”

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ENCYCLICAL LETTER

Eco-modernism

Marc Andreessen

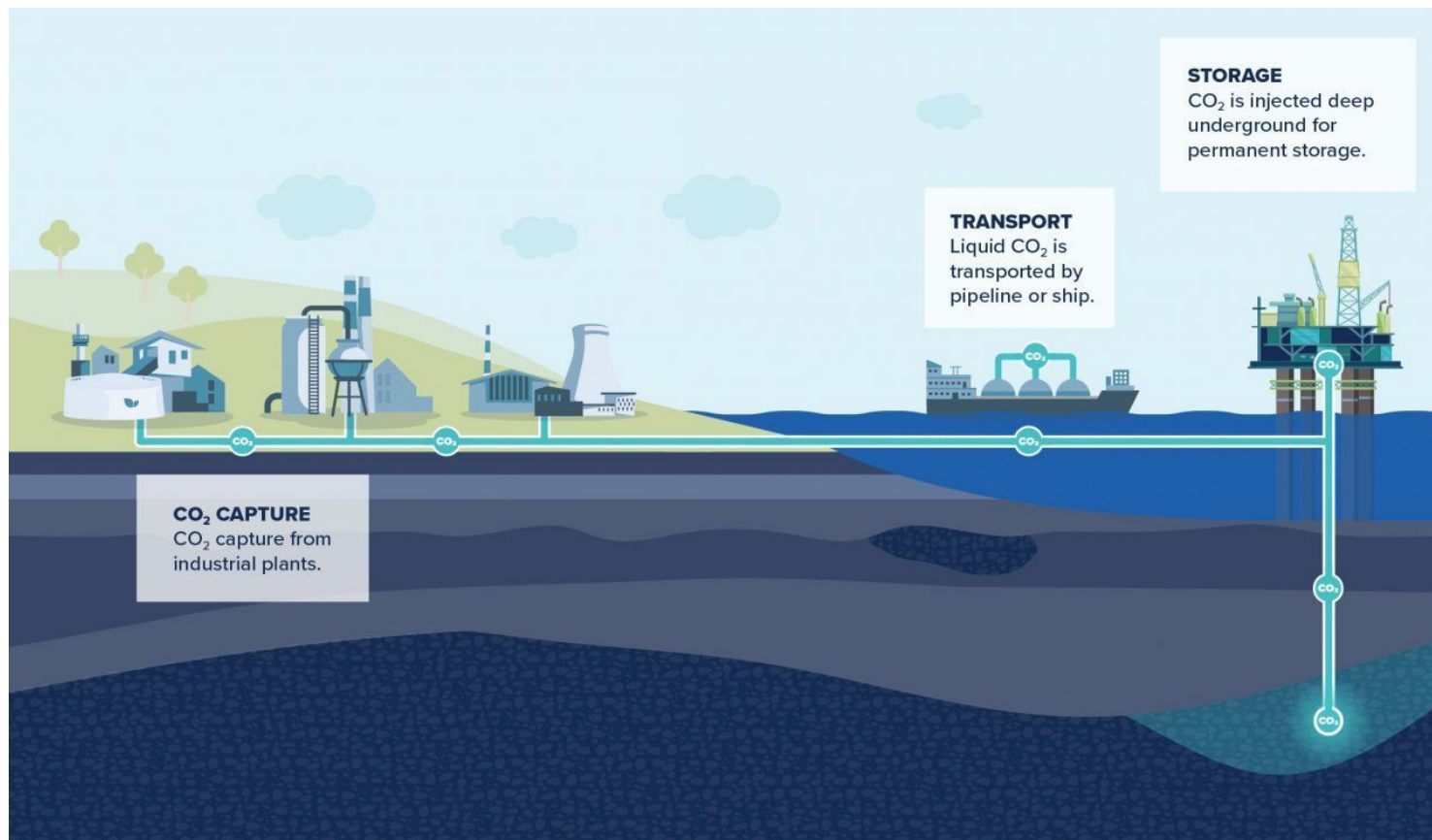
“We are told that technology takes our jobs, reduces our wages, increases inequality, threatens our health, ruins the environment, degrades our society, corrupts our children, impairs our humanity, threatens our future, and is ever on the verge of ruining everything. We are told to be angry, bitter, and resentful about technology. We are told to be pessimistic. The myth of Prometheus – in various updated forms like Frankenstein, Oppenheimer, and Terminator – haunts our nightmares. We are told to denounce our birthright – our intelligence, our control over nature, our ability to build a better world. We are told to be miserable about the future. **Our civilization was built on technology. Technology is the glory of human ambition and achievement, the spearhead of progress, and the realization of our potential. We can advance to a far superior way of living, and of being.** We have the tools, the systems, the ideas. We have the will. It is time, once again, to raise the technology flag... **There is no inherent conflict between the techno-capital machine and the natural environment.** Per-capita US carbon emissions are lower now than they were 100 years ago. **We believe technology is the solution to environmental degradation and crisis. A technologically advanced society improves the natural environment, a technologically stagnant society ruins it.”**



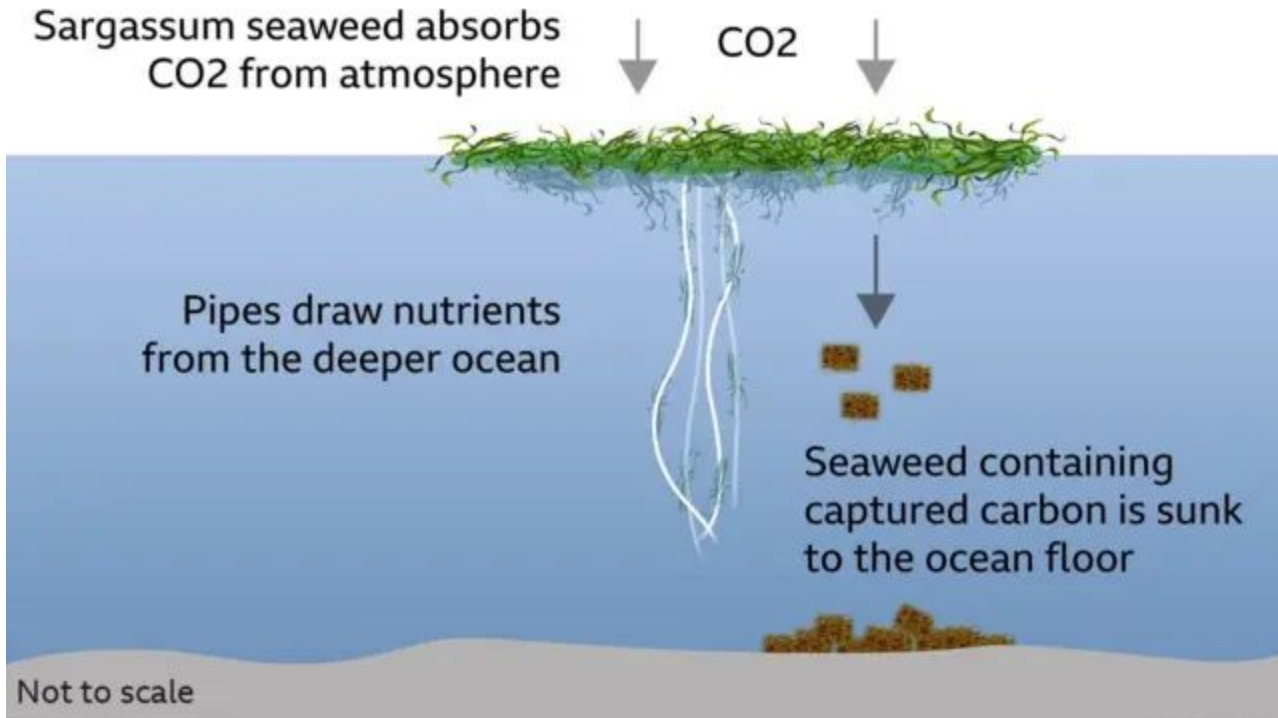
Ecomodernists on *Laudato Si'*

“In Europe, this same Church fought against the Enlightenment, asserted the divine right of kings, battled to maintain feudalism and serfdom, resisted the rise of democracy and in recent decades opposed women’s control over their fertility and the human right to sexual self-determination. *Laudato Si'* is very relevant to the emerging ecomodernist movement because it makes explicit the ascetism, romanticism and reactionary paternalism inherent in many aspects of traditional environmentalist thinking. It also helpfully draws out the religiously-originated narratives that underpin a lot of green themes of sinfulness/redemption and end-times doomsaying on issues like climate change.”





Capturing carbon using seaweed



Source: Seafields

Predictions for the carbon capture market

\$4.4 trillion by 2050

The Voluntary Carbon Market

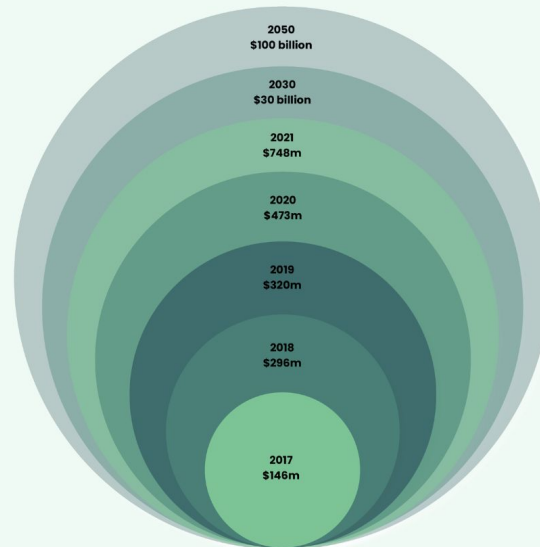
Surpassed \$1 billion in 2021 and is predicted to rise to \$100bn by 2050

The Mandatory Carbon Market

Valued at \$261 billion in 2020, up \$45bn from \$216 billion in 2019

Source: McKinsey

VCM PREDICTED GROWTH
2017 – 2050



Laudato Si' on Ecomodernism

“Humanity has entered a new era in which our technical prowess has brought us to a crossroads. We are the beneficiaries of two centuries of enormous waves of change: steam engines, railways, the telegraph, electricity, automobiles, aeroplanes, chemical industries, modern medicine, information technology and, more recently, the digital revolution, robotics, biotechnologies and nanotechnologies. It is right to rejoice in these advances and to be excited by the immense possibilities which they continue to open up before us, for “science and technology are wonderful products of a God-given human creativity.” **The modification of nature for useful purposes has distinguished the human family from the beginning; technology itself “expresses the inner tension that impels man gradually to overcome material limitations”.** **Technology has remedied countless evils which used to harm and limit human beings.** How can we not feel gratitude and appreciation for this progress, especially in the fields of medicine, engineering and communications? How could we not acknowledge the work of many scientists and engineers who have provided alternatives to make development sustainable?”

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ENCYCLICAL LETTER

Laudato Si' on Ecomodernism

“We must look for solutions not only in technology but in a change of humanity; otherwise we would be dealing merely with symptoms... There is a growing awareness that scientific and technological progress cannot be equated with the progress of humanity and history, a growing sense that the way to a better future lies elsewhere.”

“Technology, which, linked to business interests, is presented as the only way of solving these problems, in fact proves incapable of seeing the mysterious network of relations between things and so sometimes solves one problem only to create others.”

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ENCYCLICAL LETTER