

Laudato Si Ch. 5 Lines of Approach and Action

Prayer: Lord Jesus, make this my desire.

That we come together in your name –

That we all allow the interests of your Kingdom to win out

That your love and truth guide us always

That we truly listen to each other and speak in freedom and simplicity

That we not think in the categories of winning and losing

That we recognize your gift and your project

That we always choose whatever gives you the most glory... Amen.

“...now we shall try to outline the major paths of dialogue which can help us escape the spiral of self-destruction which currently engulfs us.” (163)

The opening paragraph of this chapter is great summary of where we've been and points us into right action. Interestingly, right action can be summed up in one word throughout this chapter: dialogue.

Consider: What do you think are the important elements of good dialogue? What skills do you sense yourself being invited to for good dialogue? What type of outcomes would come from good dialogue?

I. Dialogue on the Environment in the International Community

“...a growing conviction that our planet is a homeland and that humanity is one people living in a common home. Interdependence obliges us to think of *one world with a common plan*.” (164)

“A global consensus is essential for confronting the deeper problems which cannot be resolved by unilateral actions on the part of individual countries.

Pope Francis demonstrates in this section the necessity of dialogue and offers a brief history of what has been done internationally to protect the earth. He continues to show how unless we try to dialogue as a common community of earth, the poor will continue to suffer. He notes that politics and businesses “due to lack of political will, ...were unable to reach truly meaningful and effective global agreements on the environment.”

The heart of this section would be #173-175 Global regulatory norms, an agreement on systems of governing “global commons”, i.e. oceans

are needed. “A more responsible overall approach is needed to deal with ... the reduction of pollution and the development of poorer countries and regions.” (175)

II. Dialogue for New National and Local Policies

“The limits which a healthy, mature and sovereign society must impose are those related to foresight and security, regulatory norms, timely enforcement, the elimination of

corruption, effective responses to undesired side-effects of production processes, and appropriate intervention where potential or uncertain risks are involved.” (177)

Promoting best practices....

Cf. especially #179 (This paragraph inspires hope – what can be done locally.)

“...policies related to climate change and environmental protection cannot be altered with every change of government.” (181) Francis continues to challenge politicians to be courageous and take up the responsibilities and costs it will take: “A healthy politics is sorely needed, capable of reforming and coordinating institutions, promoting best practices and overcoming undue pressure and bureaucratic inertia.” (181)

III. Dialogue and Transparency in Decision-Making

Environmental impact assessment with a transparent political process.

Cf. all of #185 which begins: “In any discussion about a proposed venture, a number of questions need to be asked in order to discern whether or not it will contribute to genuine integral development.”

“I am concerned to encourage an honest and open debate so that particular interests or ideologies will not prejudice the common good.” (188)

IV. Politics and Economy in Dialogue for Human Fulfillment

“Today in view of the common good, there is urgent need for politics and economics to enter into a frank dialogue in the service of life, especially human life.” (189)

“Productive diversification offers the fullest possibilities to human ingenuity to create and innovate, while at the same time protecting the environment and creating more sources of employment.” (192) The rest of this particular paragraph is worth pondering.

“We know how unsustainable is the behavior of those who constantly consume and destroy, while others are not yet able to live in a way worthy of their human dignity.”(193)

“A strategy for real change calls for rethinking processes in their entirety, for it is not enough to include a few superficial ecological considerations while failing to question the logic which underlies present-day culture. A healthy politics needs to be able to take up this challenge.” (197)

198 gives a good summary of this section.

V. Religions in Dialogue with Science.

“The gravity of the ecological crisis demands that we all look to the common good, embarking on a path of dialogue which demands patience, self-discipline and generosity...”