

POPE FRANCIS' CRITIQUE OF THE “TECHNOCRATIC PARADIGM”

A RESPONSE BY ANNE LANYON

- Enjoyed reading the paper. Thank you Robert and Doru
- ---

Guardini influence helpful
- William Schweiker's concerns: Acceptance and dissemination of alternative vision too dependent on "spiritual elite" and a particular religion ie Christianity amid ethical challenges in pluralist societies. How can it be intelligible and motivational to all?
- Celia Deane-Drummond's critique Pope Francis' theological vision for a renewed anthropology and LS's call for an integral ecology as true - but not sufficiently all-embracing – it is much more radical.

CAUSE AND EFFECT

- Age of Anthropocentrism
- Disconnect from the natural world – eg: Richard Louv “Last Child in the Woods and Nature Deficit Disorder”
- Climate Change is one symptom – affecting ecosystems in turn affecting humans who are taking notice – anxiety, eco anxiety and fear
- Biodiversity loss – affecting ecosystems and other than human species – extinction
- One Dimensional Technology Paradigm – human desire, power, military-industrial economic systems
- Christian and other religions have been part of this – colonisation, patriarchy
- Pope Francis is one global leader in addressing this reality
- **What does it mean to be human in the 21st Century?**

Pope Francis invites us

“to become painfully aware, to dare to turn what is happening in the world into our own personal suffering and thus to discover what each of us can do about it. #19

With the passage of time I have realized that our responses have not been adequate, while the world in which we live is collapsing and may be nearing the breaking point’ (LD2).

[Planetary Boundaries: www.stockholmresilience.org/research/planetary-boundaries.html](http://www.stockholmresilience.org/research/planetary-boundaries.html)

‘In recent years, we have been able to confirm this diagnosis, even as we have witnessed a new advance of the above paradigm, Artificial intelligence and the latest technological innovations start with the notion of a human being with no limits, whose abilities and possibilities can be infinitely expanded thanks to technology. In this way, the technocratic paradigm monstrously feeds upon itself’ (LD21).

“Our Earth is talking to us and we must listen and decipher its message if we want to survive.”

Pope Emeritus Benedict XVI, 2007 (speaking to seminarians)

“Let anyone with ears to hear, listen” Mk 4:9

‘To breathe with me is to listen deeply,
To listen deeply, is to connect to the sound of deep
calling to deep.

The deep inner spring inside us, We call on it, and it calls on us.’

Dr Miriam-Rose Ungunmerr Baumann AM Aboriginal elder, Nauiyu NT

“This is not for you to tune into the bush. It’s for the bush to tune in to you. Find out what kind of fella you are. Whether or not you can be trusted. If you are, the bush will start revealing itself. Start talking to you. It’ll tell you things.”

Andrew Skeoch, Nature Sound Recordist, (Deep Listening to Nature)

“A great cultural, spiritual and educational challenge lies before us.”
Laudato Si’#202

“Science and religion, with their distinctive approaches can enter an intense dialogue fruitful for both.” #62

To develop a true ecology in the face of these issues, religion and religious language are part of the motivation and discourse.

“This Encyclical welcomes dialogue with everyone so that together we can seek paths of liberation.” #63

“We need a spiritual voice to be once again heard in the marketplace, not a strident dogmatic voice ...but one of humility and faithfulness that encompasses compassion linked to justice. A voice of integrity linked to an ability to communicate in a technological age. A voice of love that is not faked. ... the natural world must no longer be dominated by the greed of humans. ...there can be no lasting peace without a much deeper understanding and respect between religions. ”

Paul Tournier

<https://psychologicalsciences.unimelb.edu.au/CSC/news/seed-funding-success/integrating-nature>

CHRISTIANS

MYSTERY OF THE UNIVERSE

THE HUMAN STORY WITHIN THE COSMIC STORY

- Earth is full of amazing grace. We are learning more about Earth's story, from her mind-boggling cosmic beginning to what the James Webb telescope is now revealing.
- New Story of Creation
- Big God
- Cosmic Christ; Word of God; John 1:1; 1:14; 10:10
- Trinitarian – relational
- Incarnation
- Death and Resurrection
- God in the world – interconnected, interdependent
- Sacramental, Eucharist

- **Science and other faiths**
- www.sei.org/about-sei/press-room/our-common-home-press-release/ - Feb 2023
- **New practical guide integrates science with messages from Pope Francis to promote action for a sustainable future**
- A booklet and website co-created by the Stockholm Environment Institute (SEI) and the Vatican's Dicastery for Promoting Integral Human Development provide succinct, easy-to-grasp explanations of urgent environmental issues, combined with messages from Pope Francis's 2015 Encyclical on the care for our Common Home, [Laudato si'](#), showing how individuals and communities can make a difference by offering multiple ways to take action.
- Al Mizaan A Covenant for the Earth – Feb 2024 – Muslim equivalent of Laudato Si'

FAITH ECOLOGY NETWORK (FEN) WWW.FAITHECOLOGY.NET.AU



-
- The Faith and Ecology Network (FEN) is an interfaith network of people connecting faith with ecological awareness and care. Since 2020 FEN has had a focus on the **WONDER OF BIODIVERSITY**. In the context of biodiversity collapse, the [current United Nations work](#) on a post 2020 global biodiversity framework, and the call of our First Nations to [Heal Country](#), FEN calls on faith groups to better learn from and care for biodiversity. Things have to change, and it is we who must change. Our various faith traditions and the sciences do have something in common: We listen and learn from each other; We share a sense of **WONDER** and **AWE**.
 - The Ten Ways to Care are a framework for communities, in particular faith communities, to
 - Listen and Learn
 - Reflect – Contemplate
 - Act

Laudato Si Action Plans Frenchs Forest Parish – St Anthony in the Fields, Terrey Hills



- We are all earthlings
- We know we need ecological conversion but we are lacking the heart – official churches in Australia are slow and reluctant to change.
- We can grow into a ‘prophetic and contemplative lifestyle, one capable of deep enjoyment free of the obsession with consumption (LS #222). This inner peace is closely related to care for ecology and the common good. (LS #225)
- Others say that just ecological conversion is not going to get us out of the collapse, so prepare for the disasters. Eg. Teaching permaculture, Growing community – Bathurst Diocese, Pastoral Care for Forest activists – Uniting Church Forest Alliance.
- Others are reading the signs, listening to nature and regenerating the land eg Charles Massey using his personal farming experience as a touchstone, and telling the real story behind industrial agriculture and the global profit-obsessed corporations driving it. *Call of the Reed Warbler*
- Others doing formation eg Mercy Institute Integral Ecology Emerging Leaders Program
- Others are connecting with young people: Unplug and play – North Central Vic – Getting Gen Zs off their games and immersed in a Bendigo Creek Landcare project.

SOME OF MY HUMAN INSPIRATIONS

Working for 20 years with the Columbans in the Centre for Peace, Ecology and Justice – Sean McDonagh, Cyril Hally, Brian Gore, Charles Rue, Vinnie Busch, Michael Gormly, John Leydon – dialogue with culture and faith traditions

Thomas Berry, and Brian Swimme – Journey of the Universe and Cosmogogenesis

Yale Forum on Ecology and Religion – Mary Evelyn Tucker and John Grim

The Teilhard Project – John Haught, Elizabeth Johnson, Ilia Delio.

John Feehan, “The Garden God Walked In: A Meditation on Forests”.

Anne Poelina

SUMMING UP

1. Face the reality.
2. Reduce the violence against nature.
3. See things from where they are, not where we are.
4. Think about interconnectedness and interdependence with compassion and humility.
5. Rediscover our proper place – our responsibilities for the care of our common home.
6. There is no endless growth. Earth has limits.
7. Technology is a tool to be used wisely. It is not god.

11. Come to grips with consumerism and overconsumption.
12. Improve social equity and equality of income.
13. Learn a new theology of universal communion in God, all life is interconnected, interdependent and regenerative – what we do in one area impacts in another.
14. Learn that we are part of an evolving universe, part of a sublime communion with God, a universal family.
15. Develop wonder and awe.
16. Realise the world is not just for us humans and that natural systems are not ecosystem services for our use
17. We are all in this together – human and other than human!