

The “eco-encyclical” *Laudato Si’*

Miles Christi - 07/04/2017



Francis invites mankind to make an « ecological conversion »

A couple of weeks ago, we had the opportunity to take a retrospective look at the apostolic exhortation, *Amoris Laetitia*, on the occasion of its first anniversary. In this occasion, our attention will be directed to the encyclical letter *Laudato Si*, promulgated in May 2015, and which is about the «*care of the common house*».

Let us take a look at this ecological manifesto in which Francis makes his own a double scientific imposture: that of the global warming and that of alleged human causality. The document is founded on very contestable and in fact much disputed scientific data, which nullifies its entire basis. If we add to this the fact that the scientific debates do not concern the magisterium, the absurdity of this text is obvious.

Below, I quote two paragraphs which illustrate very well the Bergoglian absurdity which consists in making, out of the ecology, an essential element of Christianity and, almost, the quintessence of the Gospel:

«I urgently appeal, then, for a new dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all... We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all. [...] We require a new and universal solidarity. » § 14
«The external deserts in the world are growing, because the internal deserts have become so vast. For this reason, the ecological crisis is also a summons to profound interior conversion. It must be said that some committed and prayerful Christians, [...] tend to ridicule expressions of concern for the environment. Others are passive; they choose not to change

their habits and thus become inconsistent. So what they all need is an 'ecological conversion' [...] Living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience.» § 217

So according to Francis, we are called to an “ecological conversion”.¹ And thus we will succeed in building “the future of the planet,” working together with all who are part of our “common humanity,” to establish a “new universal solidarity.” And this grotesque parody of Christian conversion he dares to present as an essential element of the Gospel. I confess that when I am able to put aside the tragic aspect of the situation, I can't help finding this discourse quite comical, imbued with a tinge of a surrealist humor.

Since all of this is absurd, why not quote the authority of a schismatic “patriarch” of Constantinople, in this case Bartholomew, the first of the series as his Argentinian counterpart, zealous apostle of ecumenism and interreligious dialogue, ardent partisan of the entry of Turkey in the European Union, and who considers the defense of the environment as part of his religious mission. Here are Francis' words:

«Patriarch Bartholomew has spoken in particular of the need for each of us to repent of the ways we have harmed the planet, for 'inasmuch as we all generate small ecological damage', we are called to acknowledge 'our contribution, smaller or greater, to the disfigurement and destruction of creation'. He has repeatedly stated this firmly and persuasively, challenging us to acknowledge our sins against creation: 'For human beings to destroy the biological diversity of God's creation; for human beings to degrade the integrity of the earth by causing changes in its climate, by stripping the earth of its natural forests or destroying its wetlands; for human beings to contaminate the earth's waters, its land, its air, and its life -these are sins'. For 'to commit a crime against the natural world is a sin against ourselves and a sin against God'.» § 8

Truly hilarious. Thank you, “Pope” Francis, thank you “Patriarch” Bartholomew, for this great moment of amusement. It's good to relax a bit thanks to your ecological extravagances. I confess that I laughed long and often while reading those many paragraphs of this improbable “eco-encyclical.”

¹ In his Message for the *Celebration of the World Day of Prayer for the Care* on September 1, 2016, Francis gave some examples concerning this “ecological conversion”:

«Examining our consciences, repentance and confession to our Father who is rich in mercy lead to a firm purpose of amendment [!!!]. This in turn must translate into concrete ways of thinking and acting that are more respectful of creation. For example: “avoiding the use of plastic and paper, reducing water consumption, separating refuse, cooking only what can reasonably be consumed, showing care for other living beings, using public transport or car-pooling, planting trees, turning off unnecessary lights, or any number of other practices” (*Laudato Si'*, 211). We must not think that these efforts are too small to improve our world. They “call forth a goodness which, albeit unseen, inevitably tends to spread” and encourage “a prophetic and contemplative lifestyle, one capable of deep enjoyment free of the obsession with consumption» (ibid, 212, 222).

http://w2.vatican.va/content/francesco/en/messages/pont-messages/2016/documents/papa-francesco_20160901_messaggio-giornata-cura-creato.html

I hope the readers will not reproach me if, to prolong this moment of fun, I try their patience by reading the beginning of Bartholomew's discourse at the *Summit of Consciences for the Climate* (I'm not making this up!) at Paris in July of 2015, in the presence of more than forty political and religious personalities of the entire world, gathered to answer the question: *Why be concerned about the climate?* And to launch together a *Call to conscience for the climate*, a meeting that took place four months before the COP21 (climate conference) organized at Paris by the United Nations.

«[...] “Dear Nicolas Hulot, special envoy of the president of the Republic for the protection of the planet, Eminences, Excellencies, Ladies and Gentlemen representatives of cults, Ladies and Gentlemen: In a forceful call from Manilla, jointly by the French and Philippine authorities, in February 2015, we were all called, individually and collectively, to act on behalf of the climate. Today more than ever we recall the urgency of global justice, of a world solidarity both financial and technological.” The call ended saying: “We call [...] all actors, States [...] and citizens to fully play their role in the battle against climate change and in particular against its effects, and the reduction of risks of natural catastrophes linked to the climate, through individual efforts or cooperative initiatives”». ²

And, toward the end is a choice bit worth its weight in gold. Be careful, cardiac patients, to laugh with moderation...

«To convert, one must understand interior conversion as the point of departure for exterior conversion. Scientists unceasingly put in first place the necessity of a radical change in our ways of life so as to limit the polluting actions that affect climate changes. It is a question of a reality that Christianity calls *metanoia*, a total turnaround of life. This, in the patristic tradition of the Fathers of the desert -these spiritual persons who through centuries of ascetic experience forged a true view of humanity- encourages us to constantly question the necessity of our needs, in order to disassociate that which comes from cravings from that which comes from the good. Ethics and morality are not far from each other and must permit the emergence of the rights of the earth itself.» ³

We are assured, in all seriousness, that there is only a step from Christian *metanoia* to ecological conversion, with the support of the Desert Fathers and passing through the emergence of the “rights of the earth”. Are we not in the presence of two identical false prophets: Francis and Bartholomew? As the proverb says: “Birds of a feather flock together”. It seems that “protecting the planet” and fighting “against climate change” have become the new recipe for salvation. If I were in the place of Francis and Bartholomew, I would be worried, all the same...

Elsewhere in the encyclical *Laudato Si'* Francis makes himself the champion of the *Charter of the Earth*, the eco-global UN initiative launched in 2000, and to this day an internationally juridical reference morally binding for all governments, until such time that it becomes politically binding. It is a product of the illuminist lodges, a mixture of socialism, pantheism,

² <http://www.la-croix.com/Urbi-et-Orbi/Archives/Documentation-catholique-n-2520-M/Soyez-les-porte-voix-de-cet-appel-des-consciences-pour-le-climat-2015-08-19-1345945>

³ Ibidem

laicism, and feminism... an entirely destructive instrument, in line with the various declarations on the *Rights of Man*. Here is what Francis says:

«The Earth Charter⁴ asked us to leave behind a period of self-destruction and make a new start, but we have not as yet developed a universal awareness needed to achieve this. Here, I would echo that courageous challenge: “As never before in history, common destiny beckons us to seek a new beginning [...] Let ours be a time remembered for the awakening of a new reverence for life, the firm resolve to achieve sustainability, the quickening of the struggle for justice and peace, and the joyful celebration of life”. » § 207

Here is a new starting point for humanity without God and for the celebration of life without Jesus Christ. Now we have a sort of new “gospel” of the illuminists aimed at establishing the New World Order that will guarantee “justice” and “peace” for a humanity that has turned its back on its adorable Redeemer and that has fallen completely in the snares of Satan, to whom Francis is incontestably a devoted servant and distinguished representative.

Here are three brief passages of this globalist document having Francis as its champion in his encyclical:

«Humanity is part of a vast evolving universe. Earth, our home, is alive with a unique community of life. The forces of nature make existence a demanding and uncertain adventure, but Earth has provided the conditions essential to life's evolution.»⁵

«Eliminate discrimination in all its forms, such as that based on race, color, sex, sexual orientation, religion, language, and national, ethnic or social origin. Affirm the right of indigenous peoples to their spirituality, knowledge, lands and resources and to their related practice of sustainable livelihoods.»⁶

«In order to build a sustainable global community, the nations of the world must renew their commitment to the United Nations, fulfill their obligations under existing international agreements, and support the implementation of Earth Charter principles with an international legally binding instrument on environment and development.»⁷

Here then are the objectives of the *Earth Charter*, as well as the “eco-encyclical” *Laudato Si'*: above all the establishment of a world government charged with enforcing on a global scale the requisite measures to “save the planet” from “climate change”, and secondly the pursuit of destruction of Christianity from within, so as to finally integrate it with the other “noble religious traditions”, and thus establish a universal religion, a monstrous parody of Catholicism, whose role would be to endorse the anti-Christian *New World Order*. So what Francis wants, working hand in hand with the *United Nations*, is none other than the realization of a political and religious globalism that prepares the way for the Man of Sin.

⁴ http://www.unesco.org/education/tlsf/mods/theme_a/img/02_earthcharter.pdf

⁵ Ibidem

⁶ Ibidem

⁷ Ibidem

Francis returns to this subject in his video of prayer intentions for February 2016, in which he said:

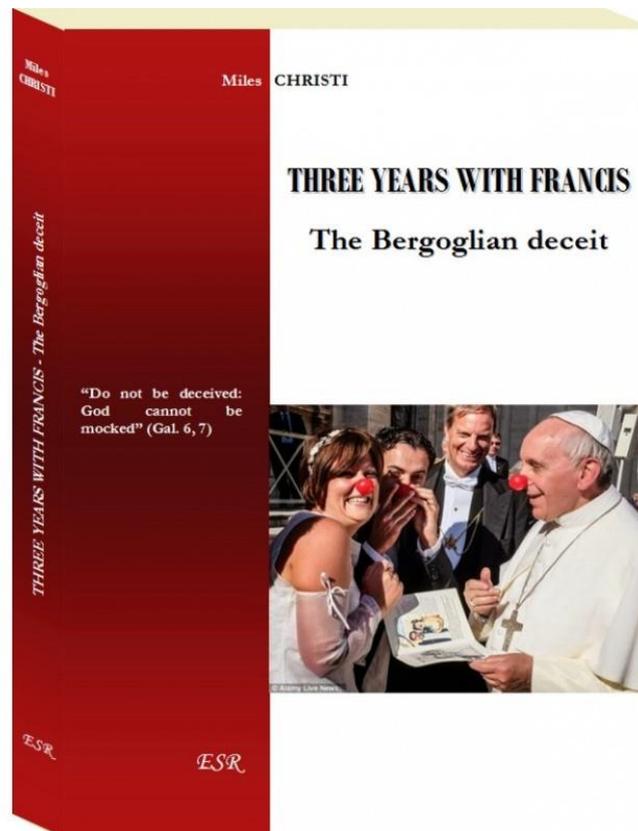
«*The relationship between poverty and the fragility of the planet requires another way of managing the economy and measuring progress conceiving a new way of living. Because we need a change that unites us all. Free from the slavery of consumerism. This month I make a special request: that we may take good care of creation -a gift freely given- cultivating it and protecting it for future generations. Caring for our common home.*»⁸

And to this he adds a piece in his *tweet* of June 8, 2016, in which he says:

«*Let us protect the oceans, which are common global goods, essential for water and the variety of living beings!*»⁹

If all this were not tragic, it would make us die laughing at such absurd declarations: contemporary society rejects God and the Church *en masse*, abandoning itself to every type of aberration that cries to heaven for vengeance (abortion, pornography, “gay marriage”, euthanasia, etc.), and here we have Francis pleading for the protection of the oceans. What’s wrong with this picture?

<http://saint-remi.fr/fr/anti-liberalisme/1463-three-years-with-francis-the-bergoglian-deceit.html>



⁸ <http://saltandlighttv.org/blogfeed/getpost.php?id=68174&language=en>

⁹ https://twitter.com/Pontifex_fr/status/740528984606146561?lang=fr