

Echoes of Justice: The Impact of Laudato Si and Laudate Deum on Addressing Injustice in Our World

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Abstract:

This study examines and highlights the relevance of Laudato Si' and Laudate Deum in addressing injustice within the context of environmental degradation. The researcher argues that these documents provide profound moral perspectives that frame environmental issues not merely as ecological challenges but as manifestations of injustice affecting humanity as a whole. A qualitative approach was employed, combining descriptive qualitative and comparative methods. The study involves an in-depth exploration of Pope Francis's thoughts on justice in Laudato Si' and Laudate Deum, utilizing literature reviews of Church documents and the Pope's personal history. The findings reveal that Pope Francis integrates social and ecological justice within a framework of integral ecology, emphasizing the interconnectedness of humanity and creation. Drawing from John Rawls's distributive justice and Brian Baxter's ecological justice theories, the study explores how these perspectives are reflected in the papal encyclicals. While Rawls focuses on the fair distribution of rights and duties within social institutions, Baxter extends justice to non-human entities. Pope Francis synthesizes these ideas, advocating for social inclusion and ecological stewardship as responses to exploitation and inequality. The study underscores the holistic approach of Pope Francis, where justice encompasses the dignity of the marginalized and the protection of the environment. His teachings challenge technocratic paradigms and call for collective responsibility to create a more just and sustainable world. By bridging social and ecological concerns, Laudato Si' and Laudate Deum offer critical insights for addressing environmental degradation as an issue of moral and social justice.

Keywords: *Laudato Si', Laudate Deum, environmental degradation, social justice, ecological justice, Pope Francis.*

INTRODUCTION

Environmental issues have become one of the most pressing and complex problems in the modern era. Problems such as floods, forest fires, water pollution and increasing global temperatures are now increasingly occurring, adorning various media reports and attracting the attention of the public and world leaders. In Indonesia itself, environmental issues have even become part of the topic of debate in political campaigns, which shows the urgency and widespread attention to its impact on people's welfare (Djuyandi,

2023). However, even though much attention is given, the solutions implemented are often only cosmetic, such as clean-up movements or urban spatial planning. This solution, although important, often does not touch the real root of the problem, namely the moral crisis that exists within humans.

One leader who consistently highlights this issue from a moral perspective is Pope Francis. In his two encyclicals, *Laudato Si'* (2015) and *Laudate Deum* (2023), Pope Francis emphasized that the environmental crisis is not just an ecological problem, but also a problem of global injustice (Haward, 2022). He stated that environmental damage especially impacts vulnerable, poor and marginalized groups, who are most affected by the current crisis. Thus, according to him, environmental damage cannot be separated from social injustice. Environmental issues, in Pope Francis' view, show how inequality of wealth and power creates suffering for the majority of the world's population who do not have adequate access to natural resources (Haward, 2022).

Apart from highlighting injustice, Pope Francis also revealed that the root of this environmental crisis is the way humans view nature, namely what is called the technocratic paradigm. In this paradigm, humans consider nature only as an object that can be exploited for economic and technological gain, without considering the long-term consequences for the sustainability of the earth and the lives of other creatures (Longkutoy, 2022). Pope Francis criticized that this approach not only ignores the intrinsic value of nature, but also triggers increasingly severe environmental damage and deepening inequality between rich and poor countries.

It is important to note that in *Laudato Si'*, Pope Francis stated that climate change and environmental degradation are direct results of human activities, such as carbon pollution, water pollution and deforestation (Gobai, 2022). Data from *Laudate Deum* confirms this by showing that a temperature increase of 0.5°C can cause devastating ecological disasters, such as major floods in some regions and extreme droughts in others. This global inequality creates an unfair burden on developing countries, which often feel the worst impacts of environmental degradation even though their contribution to global pollution is much smaller.

Furthermore, in *Laudato Si'* and *Laudate Deum*, this damage causes serious impacts, such as the melting of polar ice caps, which contributes to increasing global temperatures and extreme climate change. Pope Francis highlights that technology, although it can be a useful tool in improving the quality of human life, is often used without strong ethical norms (Anggraeni, 2023). The technocratic paradigm tends to ignore moral and spiritual aspects and often aims to increase unlimited economic growth, which ultimately exacerbates social injustice and damages the environment. According to Pope Francis, technological development should be balanced with education that teaches humans to respect their own limitations and have an ethical responsibility toward nature (Dahurandi, 2019).

Through this research, the author wants to examine and highlight the relevance of *Laudato Si'* and *Praise God* on the issue of injustice in the context of environmental damage. The author argues that these two documents offer a deep and critical moral perspective that not only highlights environmental issues as ecological problems but also as problems of injustice that affect human life as a whole. By exploring the views of Pope Francis, it is hoped that this research will provide a better understanding of how a moral and spiritual perspective can provide a more just and sustainable long-term solution to dealing with the environmental crisis.

METHOD

This research uses a qualitative approach with two main methods, namely descriptive qualitative research methods and comparative methods. Qualitative methods were used to understand in depth the phenomena and thoughts of Pope Francis about justice in *Laudato Si'* (LS) and *Laudate Deum* (LD), through literature studies of Church documents and Pope Francis' personal history (Djunatan et al., 2024; Sugiyono, 2013). The comparative method is carried out by comparing similarities, differences, continuity and correlation between LS and LD. This analysis involves intensive reading of the LS, LD, and other documents, such as the *Evangelii Gaudium*, in order to trace the historical relationships and thoughts underlying the two documents (Murdiyanto, 2020). The research also utilizes phenomenological methods to examine the phenomenon of greenwashing as a manifestation of injustice. This method assesses the structure of human experience related to ecological issues through a descriptive and evaluative approach so that the relevance of Pope Francis' thoughts on issues of injustice can be explained comprehensively.

RESULTS AND DISCUSSION

Theology of the People in the Thought of Pope Francis

Theology of the People has its roots in two important meetings of theologians, priests, and bishops in Latin America. The first meeting took place during the Second Vatican Council, while the second meeting took place in 1964 at the Franciscan School in Brazil (V́ctor Mart́nez Morales, 2021). These two meetings discussed fundamental issues in Latin America, such as poverty, oppression and marginalization of society. The Second Vatican Council mandated the Church's role to be closer to the poor. This mandate prompted the holding of the Medellin Conference in 1968, which became a major milestone in the development of Liberation Theology (Del Villar Tagle, 2022).

However, after the Medellin Conference, another approach developed, especially in Argentina, where the bishops created COEPAL (Episcopal Commission for Pastoral Work) (Berryman, 1987). From here, Theology of the People was born, led by Lucio Gera. In contrast to Liberation Theology which is more focused on class struggle and rooted in Marxist theory, Theology of the People offers an approach that is more rooted in the local culture and experience of the Argentine people.

Lucio Gera defines the term people as a collective subject consisting of a diverse community but united by a common culture, lifestyle, or concern. This term does not only refer to one nation or race but rather to an entity that has similar values and shared goals, especially in facing certain historical conditions (Remeseira, 2022). According to Gera, the people are not just the poor or working social class but also include those who have an ethical desire to join and solidify with that group (Zanca, 2022). So, the people is a reality that involves political decisions and solidarity to achieve the common good. In the Argentine context, this term often refers to the working class with lower-middle economic strength, but Gera emphasizes the inclusiveness of this term to include all those who have a commitment to solidarity (Luciani, 2020).

Lucio Gera emphasized that the Argentine Church must incarnate itself in the experience of the Argentine nation. The Church's pastoral activities must originate from local realities, not from foreign perspectives such as Marxism or capitalism (Lemna, 2023). According to Gera, these two frameworks of thought are contrary to spirituality and Christian values because they tend to result in exploitation and social injustice (Espiritu, 2021). Gera uses the concept of the people as a basis for mapping the role of the Church in social, political and economic dynamics. The church is expected to be a transformation agent that works to liberate and save those who are marginalized, with an approach that prioritizes local culture (Gladwin, 2020).

In Gera's thinking, evangelization is not only an individual activity but also a collective one that touches local culture. The Church must incarnate the Gospel into the culture of the people, especially those who are poor and marginalized. This evangelization not only targets individual spirituality but also the social, economic and political dimensions that surround people's lives (Campbell, 2022). The 1979 Puebla Document provided an important basis for this approach. This document emphasizes the need for cultural evangelization in Latin America, which is riddled with poverty and social injustice. In this context, the Church takes a strategic role in fighting for social justice, against capitalism and Marxism, which are considered contrary to Christian values (Løland, 2021).

Piety or popular religion is an important element in the Theology of the People. According to Gera, religion is a basic element in every culture, which brings awareness of the meaning of life and human limitations (Forni, 2020). Popular religion in Latin America plays a large role in shaping the cultural identity of the people. In this view, popular piety reflects solidarity and partiality for the poor. The church needs to support this piety by incorporating elements of local traditions into its pastoral ministry so that it can be more relevant to the needs of society (Roszak & Tykarski, 2020). Gera firmly rejected Marxism and capitalism as basic theologies because they were deemed inappropriate to the Argentine context. Marxism, although used in Liberation Theology, is considered too ideological and contrary to the message of Christ's love. Meanwhile, capitalism tends to produce consumerism and social injustice. For Gera, these two ideologies are not rooted in the soul of the Argentine nation and cannot provide adequate solutions to their social problems (Mundul, 2021). Thus, ideas Theology of the People is a theological approach that places the people as the main subject of evangelization. In this approach, the Argentine Church is expected to be an integral part of local reality, rejecting the influence of irrelevant foreign ideologies. Through this approach, the Church can play a transformative role in creating social justice and solidarity in society. Theology of the People not only is the basis of Pope Francis' thinking but also a reflection of the Church's pastoral spirit, which is rooted in the local cultural context (Pierre, 2021).

Justice in *Laudato Si* and *Laudate Deum*

General Concepts of Social and Ecological Justice

Talking about justice, many people immediately associate it with John Rawls's theory of distributive justice, which focuses on the socio-political realm. In his theory, Rawls links justice to individuals, relationships between individuals, and various social institutions that are the subject of justice. Social justice, according to Rawls, guarantees a fair distribution of rights and obligations in basic social institutions and determines the allocation of benefits and limits that can be given to individuals or institutions (Mundul, 2021). In this case, individuals and social institutions are considered as subjects of justice who function through mutually agreed norms, laws and rules to achieve justice (Rawls, 1999). Rawls emphasized that justice must be the basic principle of every social institution. These institutions play a role in understanding individual needs, preparing individuals to accept the principles of justice, and ensuring a balanced distribution of rights and obligations. This principle emphasizes that the freedom of each individual must not exceed limits to the point of sacrificing the freedom of others. However, Rawls recognizes that differences in individual interests can give rise to inequality (Rawls, 2017). Therefore, he emphasized the importance of improving the conditions of those who are most disadvantaged.

Rawls' theory, Justice as Fairness, is based on the idea that humans are equal creatures, even though in reality, there are inequalities caused by social status, distribution of wealth, or access to education (Mack, 2020). Rawls argues that justice must regulate the distribution of resources to create prosperity, especially for marginalized groups (Rawls, 2017). In addition, he emphasized the need for mutual agreement to uphold justice, especially in dealing with socio-economic injustice.

Although the theory is strong, Rawls admits that Justice as Fairness is not completely complete. This theory continues to be reinterpreted in various contexts, such as justice for future generations or non-human entities, including animals, plants, and inanimate objects (Wu, 2024). This interpretation later gave rise to the concept of ecological justice, which was pioneered by Brian Baxter. Baxter integrates Rawls's distributive justice with environmental issues, emphasizing that non-human entities also have rights that must be respected as members of a community of justice.

According to Baxter, ecological justice includes respect for the good and bad of environmental conditions and controlling human behavior that damages ecosystems (Mang-Benza & Baxter, 2021). He emphasized that ecological justice must be considered in socio-political policies to protect non-human entities from exploitation. Thus, this concept expands Rawls's scope of justice to include moral relations between humans and nature, while encouraging socio-political institutions to act as guardians of ecological balance (O'Malley et al., 2021).

*Social and Ecological Justice in *Laudato Si**

The Encyclical *Laudato Si* (LS) is the first document issued by Pope Francis with the main themes of social justice and environmental sustainability. These two themes are interrelated, becoming the main context for the publication of this encyclical (Kedaitiene & Scharf, 2022). LS addresses concerns regarding the exploitation of nature which is often associated with the legitimacy of the Judeo-Christian tradition. Several academics consider that the texts of the Holy Bible require reinterpretation to reveal the original meaning, as well as present a new view on environmental damage in the light of the Christian faith.

Pope Francis supports this view, warning that predictions of ecological disaster should not be ignored. In the spirit of St. Francis of Assisi, he emphasized the importance of reflection on human lifestyles that contribute to environmental damage (Mourao & Martinho, 2021). The LS was also published ahead of the international meeting in Paris on climate change, as an encouragement for world leaders to formulate policies related to social justice and the environment. The context in which LS was published emerged from three main contexts:

- a. Academic impetus: Addressing the issue of environmental damage and creating a new epistemological basis.
- b. Political impetus: Directing the attention of world leaders to act on climate change.
- c. Rereading Church Social Teaching: Highlighting social justice, support for the poor, and environmental issues (Inprasitha, 2022).

The structure of the encyclical *Laudato Si*' (LS) is designed in depth and systematically, including four introductory parts and six core chapters. The encyclical's introduction focuses attention on universal concern

about the destruction of nature while highlighting the inspirational role of St. Francis is an example of loving and protecting creation (Renacia Ferraren, 2022). The first chapter highlights the condition of the earth as a common home, inviting us to reflect on the damage caused by human activities. The second chapter takes us to the Biblical view of creation, which emphasizes the harmonious relationship between humans, nature, and the Creator.

Next, the third chapter explores the human roots of the ecological crisis, revealing how unsustainable behavior, culture, and systems contribute to environmental destruction. The fourth chapter introduces the concept of integral ecology, which emphasizes the interrelationship between environmental, social, economic and spiritual aspects in efforts to preserve the earth. The fifth chapter offers practical guidance and action orientation that can be taken by individuals and communities to respond to ecological challenges. Finally, the sixth chapter highlights the importance of ecological education and spirituality as a way of building a collective consciousness rooted in moral values and faith (Lane & Lane, 2020). This structure invites us to not only understand but also be actively involved in caring for the earth as a shared responsibility.

According to Pope Francis, justice aims to achieve general welfare (common good), which includes peace and the integrity of creation. He integrated distributive justice as the basis for creating social stability, with law and order as the main tool (Massaro, 2023). The Pope also emphasized that ecological justice includes listening to the cry of the earth and the cry of the poor, which are interrelated. Pope Francis criticized the exploitation of nature driven by economic exclusion and inequality. He stated that this kind of economic approach kills because it only benefits a few parties. This criticism is connected to the story of the Golden Calf in the Book of Exodus, where human greed destroys the balance of life (Stollenwerk, 2021). Regarding the earth, Pope Francis specifically emphasized that the bond that is formed is a bond of brothers and sisters who share life in it. This means that humans and their environment must care for each other and not exploit each other only for their own interests. In other words, the earth is a shared home that must always be cared for with love. Without love, the bond between brothers and sisters will easily be lost and cause one or both parties to suffer (Setiadi et al., 2023).

The world's Bishops have long voiced similar concerns in *Justice in World*, revealing that global unity often contains contradictions such as social injustice and environmental damage. Therefore, they encourage the Church to actively call for justice for humans and other creatures, in accordance with God's mission of liberation in the Holy Scriptures. LS is a call for concrete action in realizing harmony between humans, nature and the Creator. With a holistic approach, this encyclical emphasizes the importance of shared responsibility to create a more just, peaceful and sustainable world (Fotso, 2023).

Although it is not explicitly stated that Pope Francis was influenced by Baxter's thought, or that the two have a direct connection through the channels of Franciscan Spirituality, Pope Francis' use of the terms 'brother' and 'sister' indirectly affirms Baxter's ideas (Mang-Benza & Baxter, 2021). There is a convergence of thought between Pope Francis and Baxter in this matter, which can be seen from Baxter's statement regarding the role of other created beings in social relations. Baxter writes: The awareness that other created beings have a role as important as humans in social relations often arises. Various elements in the created world play a role in human life. Even in religious thought, non-human entities have rights and responsibilities for human survival. Therefore, human relationships with non-human entities should be viewed as service relationships (O'Malley et al., 2021).

Pope Francis is in line with Baxter's thinking, especially in his use of the word 'service'. In this context, Pope Francis emphasizes the dependence of creatures on each other, which is willed by God, as reflected in his quote: Creatures depend on each other, as the sun and the moon, the cedar and the wildflower, the eagle and the sparrow. This diversity shows that no single creature can be self-sufficient. All creatures exist only in dependence on each other, complementing each other in mutual service (Wesselmann et al., 2021). In summary, Pope Francis highlights two aspects of justice in his teaching:

Social (distributive) justice, which in Pope Francis' view, needs to receive more attention. Every individual, especially those who are weak, poor and marginalized, must have their dignity elevated in this discourse of justice (Massaro, 2023). Ecological justice was developed by Pope Francis in the spirit of Franciscan Spirituality. The Pope uses the terms 'sister' and 'brother' to describe humanity's relationship with all of creation, in line with the teachings of St. Francis of Assisi. This view functions as a critique of the dominant technocratic paradigm, which is often used to manipulate those who are considered non-subjects (John & Bhaduri, 2024).

Pope Francis also pointed out several examples of social and ecological injustice, such as waste and pollution of natural resources which often lead to social conflict. He noted that exploitation of the environment often brings misery to the poor. Therefore, the Pope encourages dialogue between the two parties involved, because without a physical encounter, conscience will die and an attitude of indifference towards others will grow (John & Bhaduri, 2024).

In addition, Pope Francis criticized the view that blames developing countries and poor people with high birth rates for the problems of resource distribution and natural scarcity. He emphasized that the main problem is consumerist culture which causes waste of natural resources, such as wasted food, which exacerbates social injustice and environmental pollution (Huhle, 2022). Pope Francis emphasized that social and ecological justice must be viewed holistically, with three interrelated relationships: the relationship with God, with each other, and with the earth. This view places the relationship between these three elements in an inseparable unity, which is not found in other figures in discussions of justice (Nche et al., 2022). That is, it can end positively, if only we change it together creatively and collectively, based on the belief that: we are truly one, despite our differences; our strength lies in cooperation, not in competition; life is eternal, so we will not lose anything; sharing is better than collecting as much profit as possible; we are happy when we make others happy (Haq et al., 2024).

In several texts, Pope Francis refers to the Judeo-Christian tradition to explain this. One of them is a correction to the text of Genesis 1:28, which has been misunderstood as a justification for the exploitation of the earth (Ani & Ogbozor, 2020). The Pope stressed that the text should not be understood literally, but should be read in a broader context: humans were created to cultivate and care for the earth, not to conquer or destroy it. The Pope also invited Biblical scholars to re-read the text of Genesis, discovering that humans are given the responsibility to care for the earth well, and that relationship with nature is part of our obligations as *imago Dei*. Therefore, the command to 'conquer the earth' must be understood in two frameworks: the hope of owning the land and the challenge to maintain the earth as a friendly common home for all of God's creation (Chen, 2024).

Pope Francis also reflected on Genesis 4:1-16, which describes injustice in human relations through the story of Cain and Abel. Cain's greed and jealousy towards Abel led to murder and damaged relationships with others, with the earth, and with God (Castillo, 2024). This shows that human sins—pride, envy, and greed—corrupt these relationships, which can be found in Pope Francis' reflection on this text in today's context. In this way, Pope Francis invites us to return to a correct understanding of our relationship with God, each other and nature, so that we can live in harmony and be responsible for the earth and all of God's creation (Johnston, 2021).

Pope Francis does not speak alone on this matter. Several decades earlier, German Bishops also expressed something similar, citing the Catechism of the Catholic Church. They stated we could talk about the priority of their existence over their benefits. The Catechism clearly and unequivocally condemns distorted anthropocentrism, saying that 'Each creature has its own goodness and perfection (Veith, 2022).' God willed, each in his own way, a ray of God's infinite wisdom and goodness. Therefore, humans must respect the good nature of every creature and be careful about the misuse of these objects (Szlachta, 2023).

This respect for the nature of other creatures can be understood within the framework of LS 68. Respecting other creatures with their intrinsic value is the same as respecting God who creates, maintains and grows all things. Humans, as rational creatures, have moral and ethical obligations, first because humans are *imago Dei*, and second because humans must discover, obey, and respect the laws and balance of the universe (Castañeda-Barba et al., 2024). For this reason, one of the important steps that can be taken is to live up to an ethic of care as an element in achieving harmony and maintenance of life which is bestowed by God. This ethic of care needs to be applied by humans and is expected to be a critique of the dominance of modern anthropocentrism. Apart from that, this ethic can become a spirit that continues to be fostered, especially in facing integral crises, both human crises and environmental crises (Park et al., 2024).

Reading the text of LS 69 must be placed in the context of other LS texts that outline the biblical basis regarding the intrinsic value of creation. These texts are found in LS 69 and LS 7 and can be compared with other biblical texts (Beste et al., 2023). Reading and interpreting these texts yields a deeper understanding of the intrinsic value of creation, which is discussed in the following sections.

First, the parallelism between the texts used by Pope Francis in LS 69, namely Proverbs 3:19 and Psalm 8, describes the greatness of God's creation in the universe and the greatness of God's name which is praised through His creation. These two texts can be clarified with the context of Proverbs 8:21-31. This understanding

confirms that Wisdom or Wisdom is first and foremost, surpassing all other creation. This wisdom has existed from the beginning and continues to exist throughout time, becoming a priority over time (Kurtul & Haubrock, 2024).

This parallelism also strengthens Pope Francis' thoughts in *Evangelii Gaudium* (EG) 222-225, which states that Time is greater than Space. This concept invites humans to go beyond chaos to cosmic order because, through wisdom in time, humans and the universe can find true meaning and transcend their limitations. In this way, the human and environmental crises faced can be overcome, because God has placed wisdom as a guide to life (Rossa, 2023).

Apart from that, the use of the term *qanani* in Proverbs 8:24-25 which means to create can be understood in the sense of giving birth or producing (Timisela, 2021). This confirms that Wisdom is the first in creation by Allah, preceding all other creations. Second, the text of LS 77 echoes the Wisdom of Solomon 11:24, which reveals that God created everything out of love. God is Love itself, and whatever He creates is a sign of His love. Thus, creation is a manifestation of God's love who cherishes everything that exists (Dong et al., 2023).

Humans, with this understanding, should become increasingly aware of the meaning and form of their service to other creations. Human relations with other creatures must no longer be understood as subject-object relations, but as interrelations that depend on each other. Pope Francis emphasized that this relationship must be based on the intrinsic values implanted by God from the beginning of creation. Third, although Pope Francis does not directly quote some texts from the Book of Sirach, his interpretation of these texts provides a strong basis for understanding the intrinsic value of God's creation. In Sirach 16:27-28, God regulates all creation so that they do not destroy each other, which parallels the creation story in Genesis (Horst, 2022). All creation, both humans and other creatures, have a role in filling the earth with life and goodness.

An example of intrinsic value can be found in the existence of ice floes at the Poles, which provide life for various creatures. If this ice is lost due to global warming, many creatures that depend on it will lose their right to live. This shows that the goodness of nature must be protected, and environmental damage caused by human activities brings disaster to all creation. Such is the understanding of the intrinsic value of God's creation, which emphasizes the interdependent relationship between humans and all living creatures on earth (Richhariya et al., 2023).

Deum Justice: Correlation between Laudato Si and Laudate Deum

This section discusses the relationship between two important documents in the Catholic Church's teachings regarding the environment, namely *Laudato Si'* (LS) and *Laudate Deum* (LD). *Laudato Si'* was released in 2015, while *Laudate Deum* was released on October 4, 2023, to coincide with the Feast of St. Patrick. Francis of Assisi. These two documents can be read together because they both discuss very relevant environmental and social issues, which are found explicitly in each document (Palos Rey & Diez Bosch, 2024).

One of the main themes raised in both documents is justice. Pope Francis highlighted that the human response to the environmental crisis eight years after *Laudato Si'* was issued has not been adequate. In the *Laudate Deum*, the Pope stated that our response has not been adequate, while the world in which we live is heading towards collapse and may be approaching its breaking point (McGowan, 2024). Climate change will increasingly harm the lives of many people and families. This shows that even though there is global awareness, efforts to uphold social and environmental justice are still very lacking. In fact, many parties reject the data presented by Pope Francis in the *Laudate Deum*, which illustrates the failure of previous efforts (Pedersen, 2024).

The justice discussed in these two documents is part of Pope Francis' long thinking regarding the relationship between humans and nature. The Pope emphasized the importance of listening to the cry of the earth and the cry of the poor simultaneously, as part of efforts to maintain environmental and social justice. In *Laudate Deum*, the dialogue emphasized in *Laudato Si'* must be followed by real action, such as accelerating the renewable energy transition and committing to a more equitable and sustainable management of natural resources (Sánchez-Camacho & Villegas Moreno, 2024).

Furthermore, *Laudate Deum* provides updated data that strengthens the message in *Laudato Si'*. For example, Pope Francis noted an increase in carbon dioxide emissions from 400 ppm in 2015 to 423 ppm in June 2023. This shows that over eight years, the climate crisis has only gotten worse. The Pope also criticized the injustices that occur due to technological advances that only benefit a few people and countries, while poor people who do not have access to technology are blamed (Wainman et al., 2024).

These two documents are also closely related to international conferences on climate change, such as COP21 in Paris, which was the background for *Laudato Si'* and COP28 in Dubai, which was the background for *Laudate Deum* (Piscos, 2024). Pope Francis invites all parties to seriously consider efforts for an efficient and binding energy transition, with a global commitment involving all parties for a better future. In *Laudate Deum*, Pope Francis replaced the term climate change used in *Laudato Si'* with the climate crisis. This change in terms reflects the more real and urgent precarious situation facing humanity due to activities that damage the environment. The Pope noted that a rise in global temperatures of 0.5°C has increased the intensity of extreme weather phenomena, such as heavy rains, floods and droughts. If global temperatures continue to rise, the impacts will be much greater and occur more frequently (Luis, 2024).

Pope Francis emphasized that the climate crisis we are currently facing is the result of irresponsible human activities towards nature. Through the documents *Laudato Si'* (LS) and *Laudate Deum* (LD), he reminded us that maintaining natural balance is a shared responsibility in order to realize social justice and enable all living creatures on earth to enjoy a decent life. The *Laudate Deum* document is organized into six systematic parts: an introduction and five chapters. The first chapter discusses the global climate crisis, followed by an analysis of the dominance of the technocratic paradigm in the second chapter. The third chapter evaluates the progress and failures of the climate conference, while the fourth highlights hopes for COP28 in Dubai. The final chapter offers spiritual motivation as a basis for collective action (Piscos, 2024).

In the *Laudate Deum*, Pope Francis mentions justice explicitly only once, precisely in LD 34. However, this concept gets a broader meaning when referred to in the *Fratelli Tutti* (FT) text, especially FT 11 and 174. In FT 11, which is entitled *Dreams -Shattered Dreams*, the Pope criticized the aggressive and closed nationalist attitude, which hinders cooperation between countries in upholding social and ecological justice, a main theme in the LD. Meanwhile, in FT 174, entitled *International Power*, he highlighted the great potential of global institutions in dealing with the climate crisis, although it is often hampered by the influence of transnational economics (Sacks, 2022).

The thinking in LD, LS, and FT shows the continuity of Pope Francis' vision. He emphasized that although international politics is often weak and ineffective, justice can still be fought for if countries and international institutions unite. With collective strength, we are not only able to overcome the climate crisis but also create a more just and humane world for all humanity. Pope Francis also criticized the campaign to open up to the world which is often promoted by economic and financial powers. This campaign, although ostensibly bringing global unity, actually exacerbates injustice by dividing nations and countries through unregulated economic policies. This regulatory failure and false marketing only worsens social and ecological conditions, harms many people, and destroys the future of society (Kakkanattu, 2024).

Pope Francis often highlights the weaknesses of international politics, which are often unable to fight the domination of global economic powers. This was clear in the 2007–2008 global financial crisis, where systemic injustice caused suffering for many people. The Pope emphasized the need for stronger ethical principles in economics and finance in an effort to prevent similar crises in the future (Kakkanattu, 2024). For the Pope, fair regulation and morality in the economic system is not just an option, but an urgent necessity. Through *Fratelli Tutti* (FT) 174, the Pope emphasized the importance of the existence of strong, efficient and authoritative international institutions to regulate global economic activities. Institutions such as the United Nations (UN) need to be reformed so that they are able to establish fair regulations and sanctions for economic activities that harm many parties. Pope Francis also called for sustainable management of the economic and financial sectors, placing human and environmental welfare as top priorities (Alvarez, 2020).

Pope Francis' thinking about justice cannot be separated from the concepts of social and ecological justice. This justice includes shared responsibilities between states, social institutions, and international society, all of which are connected to humanity's relationship with the Creator. For him, achieving true justice does not only occur in the human realm but also includes respect for all created beings and the environment (Pope et al., 2021). Pope Francis' life experiences played a large role in shaping his pastoral steps and critical views on injustice. While a Jesuit priest in Argentina, he showed extraordinary closeness to the poor and marginalized, which became his pastoral characteristic. Life in the midst of Argentina's socio-political turmoil, which is full of poverty, discrimination and dictatorship, strengthens its alignment with those who are oppressed (Gocko, 2024).

During the dictatorship in Argentina, Pope Francis experienced a big dilemma. When many clergy became victims of violence, he chose to remain silent because he felt he had no power to criticize the regime. However, the exile he experienced in the midst of this conflict taught him deep lessons about courage and

empathy for the suffering of others. This attitude changed when the monetary crisis hit Argentina; This time, Pope Francis is no longer silent. As Cardinal, he firmly criticized the causes of the crisis, calling it a new form of idolatry that undermines human values (Garcés-Velástegui & Mideros Mora, 2024).

Pope Francis' thinking is heavily influenced by the Latin American social context and theological traditions such as Liberation Theology and *Theology of the People*. Both are rooted in the struggle against poverty and oppression, placing the experience of the people as the main basis of the Church's pastoral care. Romano Guardini's ideas about dialogue, friendship, and the common good also shaped the Pope's views on justice, which are reflected in documents such as *Evangelii Gaudium* and *Laudato Si'* (Ejiowhor, 2021).

For Pope Francis, justice is not only an inter-human matter but also includes relationships with all created beings and God. Sustainability and responsibility towards nature are an inseparable part of social justice. In his criticism of greenwashing—the practice of manipulating information to create a false image of environmental friendliness—the Pope saw a real threat to morality and justice. Through documents such as *Evangelii Gaudium* and *Laudato Si'*, he invited the world to oppose the culture of consumerism and false information that undermines universal values of justice (Zagonari, 2023).

CONCLUSION

From the description above, it can be concluded that *Laudato Si'* and *Laudate Deum* offer a deep moral perspective on the issue of injustice in the context of environmental damage. These two documents show that the environmental crisis is not only an ecological problem but also a social justice problem that affects human life as a whole. In the encyclical *Laudato Si'*, Pope Francis highlighted the close relationship between social and ecological justice, emphasizing that environmental exploitation often has a direct impact on the poor and marginalized. He also introduced the concept of integral ecology, which combines social, economic, spiritual and ecological aspects to create a balanced life. Meanwhile, the idea of interdependence between created beings in *Laudate Deum* shows the importance of cooperation between humans and nature in creating harmony. By integrating the values of social and ecological justice, these two documents are not only a critique of the destructive technocratic paradigm but also a moral call to action for the creation of a more just and sustainable world.

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