

What Are The Differences Between The SDGs And The Laudato Si'?

*The **United Nations Sustainable Development Goals (SDGs)** aim to significantly repair the current global economic model as a means to achieve sustainable development. It also envisions a more ecologically responsible economy that also promotes social equalities.*

*Pope Francis's encyclical, **Laudato Si': On Care for Our Common Home** prescribes the need for more ethical responsibility towards the environment and other peoples and economic hegemony. It calls for a more drastic shift from capitalist systems towards a culture of global eco-solidarity.*

The goal of this handbook is to serve as a guide to see complementary concepts and principles between two of the most significant documents of our time.

SUSTAINABLE DEVELOPMENT GOALS AND LAUDATO SI' *Towards Eco-Solidarity*

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SUSTAINABLE DEVELOPMENT GOALS

Sustainable development is defined as the “development that meets the needs of the present, without compromising the ability of future generations to meet their own needs”. It is marked by three types of development: (i) economic growth; (ii) improvement of social conditions; and (iii) environmental protection, conservation, and restoration.

The Sustainable Development Goals (SDGs) form the outline of sustainable living for everyone in the world. They were adopted by all countries under the United Nations General Assembly in 2015. They consist of 17 distinct yet interconnected goals that all nations must achieve by 2030. They deal with the global challenges facing human societies, including poverty, inequality, peace and justice, climate change, and environmental degradation. These goals are:

1. No poverty
2. Zero hunger
3. Good health and well-being
4. Quality education
5. Gender equality
6. Clean water and sanitation
7. Affordable and clean energy
8. Decent work and economic growth
9. Industry, innovation, and infrastructure
10. Reducing inequality
11. Sustainable cities and communities
12. Responsible consumption and production
13. Climate action
14. Life below water
15. Life on land
16. Peace, justice, and strong institutions; and
17. Partnerships for the Goals

LAUDATO SI’: ON CARE FOR OUR COMMON HOME

The *Laudato Si’: On Care for Our Common Home*, or commonly known as *Laudato Si’*, is the second encyclical of Pope Francis that addresses the need “on care for our common home”. Released in 2015, it shows the pope’s reflection on the current state of our world in the context of the climate crisis, environmental degradation, consumeristic behaviors, and social injustices. He also calls for everyone to take an urgent, united approach to global and local solutions against these issues.

Laudato Si’ is a landmark Catholic document for the following reasons:

1. While it is written by the leader of the Roman Catholic Church, the encyclical addresses both Catholics and non-Catholics alike. It reflects similar statements made by leaders from other religious denominations, which signifies the recognition of the need to solve these challenges that transcend religious boundaries. It also is a commentary on the current status quo and how the youth of today may not be content with pre-existing rules and traditions that created failures as much as successes.
2. It also considers the scientific basis of the climate crisis, environmental degradation, and other issues as much as the religious and moral perspectives. It symbolizes a unity of science and religion, of faith and reason, two disciplines that many people believe are incompatible with one another. But in reality, they are complementary views that make up for a holistic, systemic approach necessary to address these issues.
3. It officially places the Roman Catholic Church behind the environmental movement. It opens up a whole new environment for dialogues among environmentalists, religious leaders, scientists, economists, businesses, government officials, civil society groups, and people’s organizations on stronger action for the protection of the environment and human rights and welfare, among others.

1

NO POVERTY

Eradicate extreme poverty globally and decrease the proportion of people living in poverty by half. Every person remaining in poverty by 2030 should be substantially covered by appropriate social protection systems and measures. Build their resilience and reduce their exposure to disasters. Rights to economic resources must be accessible to all. Significant mobilization of resources to fund much needed projects in developing countries. Create policy frameworks that are pro-poor and gender-sensitive to support accelerated investment in poverty eradication actions.

WHAT CAN YOU DO?



Practice a routine of donating clothes, things, and food you don't need.



Help out any way you can in times of calamities.



Donate to charity and causes you believe in.



Make a commitment to support a family in need outside your own by sponsoring their food, water, or electricity.



Support the rights of workers to receive a livable wage.



Support the rights of vulnerable sectors of the society.



Support anti-age discrimination, especially accepting applicants of older ages for entry-level jobs.



Practice micro-financing.



Support transparency in government spending of the national budget and programs.

LAUDATO SI'

Passage 49.

It needs to be said that, general speaking, there is **little** in the way of **clear awareness of problems which particularly affect the excluded**. Yet they are the majority of the planet's population, billions of persons. These days, they are mentioned in international political and economic discussions, but one often has the impression that their problems are brought up as an afterthought, a question which gets added almost out of duty or in a tangential way, if not treated merely as collateral damage. ... Today, however, we have to realize that a true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to **hear both the cry of the earth and the cry of the poor**.

Passage 162.

Our difficulty in taking up this challenge seriously has much to do with an ethical and cultural decline which has accompanied the deterioration of the environment. Men and women of our postmodern world run the risk of rampant individualism, and many problems of society are connected with today's self-centred culture of instant gratification. ... **Let us not only keep the poor of the future in mind, but also today's poor, whose life on this earth is brief and who cannot keep on waiting**. Hence, "in addition to a fairer sense of intergenerational solidarity there is also an urgent moral need for a renewed sense of intragenerational solidarity".

Passage 128.

Helping the poor financially must always be a provisional solution in the face of pressing needs. The broader objective should always be to allow them a dignified life through work. ... In a word, "human costs always include economic costs, and economic dysfunctions always involve human costs". To stop investing in people, in order to gain greater short-term financial gain, is bad business for society.

Passage 172.

For poor countries, the priorities must be to **eliminate extreme poverty and to promote the social development of their people**. At the same time, they need to acknowledge the scandalous level of consumption in some privileged sectors of their population and to combat corruption more effectively.

"...LET US NOT ONLY KEEP THE POOR OF THE FUTURE IN MIND, BUT ALSO TODAY'S POOR, WHOSE LIFE ON THIS EARTH IS BRIEF AND WHO CANNOT KEEP ON WAITING..."

2 ZERO HUNGER

End hunger and malnutrition with access to food all year round. Double the agricultural productivity and incomes of small-scale producers in this industry. Ensure sustainable food production systems and implement resilient agricultural practices that increase productivity and production and that help maintain ecosystems to strengthen resilience to disasters. Maintain genetic diversity of seeds, plants, and animals through establishing seed and plant banks. Promote equal access to genetic resources. Increase investment in rural infrastructure, agricultural research and technology to enhance agricultural productive capacity in developing countries. Adjust trade restrictions in world agricultural markets according to the mandate of the Doha Development Round. Limit extreme food price volatility.

WHAT CAN YOU DO?



Take out leftovers from restaurants to eat them at home for another meal or give to somebody else. Don't waste food.



Support feeding programs.



Grow your own food. Practice urban gardening or backyard farming.



Support local farmers and fisherfolk.



Change your eating habits to consume less meat and fish. Have plant-rich diets.

LAUDATO SI'

Passage 129.

In order to continue providing employment, it is imperative to promote an **economy which favours productive diversity and business creativity**. For example, there is a great variety of small-scale food production systems which feed the greater part of the world's peoples, using a modest amount of land and producing less waste, be it in small agricultural parcels, in orchards and gardens, hunting and wild harvesting or local fishing. Economies of scale, especially in the agricultural sector, **end up forcing smallholders to sell their land or to abandon their traditional crops**. Their attempts to move to other, more diversified, means of production prove fruitless because of the difficulty of linkage with regional and global markets, or because the infrastructure for sales and transport is geared to larger businesses. **Civil authorities have the right and duty to adopt clear and firm measures in support of small producers and differentiated production...**

Passage 135.

...**Discussions are needed** in which all those directly or indirectly affected (**farmers, consumers, civil authorities, scientists, seed producers, people living near fumigated fields, and others**) can make known **their problems and concerns**, and have access to adequate and reliable information in order to make decisions for the common good, present and future.

"...AGRICULTURE IN POORER REGIONS CAN BE IMPROVED THROUGH...THE DEVELOPMENT OF...SUSTAINABLE AGRICULTURE..."

Passage 134.

... In many places, following the introduction of these crops, productive land is concentrated in the hands of a few owners due to "the progressive disappearance of small producers, who, as a consequence of the loss of the exploited lands, are obliged to withdraw from direct production". The most vulnerable of these become temporary labourers, and **many rural workers end up moving to poverty-stricken urban areas**. The expansion of these crops has the effect of destroying the complex network of ecosystems, **diminishing the diversity of production and affecting regional economies**, now and in the future. In various countries, we see an expansion of oligopolies for the production of cereals and other products needed for their cultivation...

Passage 180.

... Political activity on the local level could also be directed to modifying consumption, developing an economy of waste disposal and recycling, protecting certain species and **planning a diversified agriculture and the rotation of crops**. Agriculture in poorer regions can be improved through **investment in rural infrastructures, a better organization of local or national markets, systems of irrigation, and the development of techniques of sustainable agriculture**. New forms of cooperation and community organization can be encouraged in order to **defend the interests of small producers** and preserve local ecosystems from destruction. Truly, much can be done!

3

GOOD HEALTH & WELL-BEING

Reduce global maternal mortality ratio, premature mortality, and the number of deaths and illnesses from hazardous substances and environment. End preventable deaths of newborns and children below 5 years old, AIDS, tuberculosis, malaria and neglected tropical diseases. Combat hepatitis, water-borne diseases and other communicable diseases. Promote mental health and well-being. Strengthen actions on substance abuse, including Tobacco, and risk reduction and management of health risks globally. Develop safer roads. Increase health financing and development of health workforce. Increase access to reproductive health-care and essential medicines and vaccines. Support research and development on these. Achieve and implement Universal Health Coverage.

WHAT CAN YOU DO?



Spend time outdoors and immerse in nature with family and friends.



Maintain the cleanliness of your surroundings in homes, offices, and schools.



Regularly check the quality of your tap water.

Practice personal hygiene and sanitation regularly.



Check for stagnant water where mosquitoes may breed.

Boost your family's immune system. Get vaccinated.



Get regular health check-ups.

When you have a contagious illness, follow the physician's instructions and do your best to make sure no one else gets it.

LAUDATO SI'

Passage 20.

Some forms of pollution are part of people's daily experience. Exposure to atmospheric pollutants produces a broad spectrum of health hazards, especially for the poor, and causes millions of premature deaths. ... 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...

Passage 50.

Instead of resolving the problems of the poor and thinking of how the world can be different, some can only propose a reduction in the birth rate. ... Yet "while it is true that an unequal distribution of the population and of available resources creates obstacles to development and a sustainable use of the environment, it must nonetheless be recognized that demographic growth is fully compatible with an integral and shared development". To blame population growth instead of extreme and selective consumerism on the part of some, is one way of refusing to face the issues. It is an attempt to legitimize the present model of distribution, where a minority believes that it has the right to consume in a way which can never be universalized, since the planet could not even contain the waste products of such consumption...

Passage 29.

One particularly serious problem is the quality of water available to the poor. Every day, unsafe water results in many deaths and the spread of water-related diseases, including those caused by microorganisms and chemical substances. Dysentery and cholera, linked to inadequate hygiene and water supplies, are a significant cause of suffering and of infant mortality...

Passage 183.

Environmental impact assessment ... should be part of the process from the beginning, and be carried out in a way which is interdisciplinary, transparent and free of all economic or political pressure. It should be linked to a study of working conditions and possible effects on people's physical and mental health, on the local economy and on public safety. Economic returns can thus be forecast more realistically, taking into account potential scenarios and the eventual need for further investment to correct possible undesired effects...

**"ENVIRONMENTAL
IMPACT ASSESSMENT
... SHOULD BE
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ON PEOPLE'S
PHYSICAL AND
MENTAL HEALTH..."**

4

QUALITY EDUCATION

Build and upgrade education facilities, expand the number of scholarships available to developing countries, increase the supply of qualified teachers and eliminate gender disparities in education, so everyone, regardless of gender, can have complete access to affordable, equitable and quality education, including university and preparation for education. Ensure at the very least that all achieve literacy and numeracy and especially acquire the knowledge and skills needed to promote sustainable development. Increase the number of youth and adults who have relevant skills.

WHAT CAN YOU DO?



Maximize your right to education. Study hard.



Spend time learning outside the classroom through printed and digital sources (i.e. books, newspapers, social media).



Volunteer to tutor children, the youth, and other peoples from communities in need.



Donate your old text books and other books to a library.



Support your teachers. Recognize their efforts and be grateful.

LAUDATO SI'

Passage 157.

Underlying the **principle of the common good is respect for the human person** as such, endowed with **basic and inalienable rights ordered to his or her integral development**. It has also to do with the overall welfare of society and the development of a variety of intermediate groups, in application of the principle of subsidiarity. Outstanding among those groups is the family, as the basic cell of society.

Passage 210.

Environmental education has broadened its goals. Whereas in the beginning it was mainly centred on scientific information, consciousness-raising and the prevention of environmental risks, it tends now to include a **critique of the “myths” of a modernity grounded in a utilitarian mindset** (individualism, unlimited progress, competition, consumerism, the unregulated market). It seeks also to **restore the various levels of ecological equilibrium**, establishing harmony within ourselves, with others, with nature and other living creatures, and with God... It needs educators capable of developing an ethics of ecology, and helping people, through effective pedagogy, to grow in solidarity, responsibility and compassionate care.

Passage 202.

Many things have to change course, but it is **we human beings above all who need to change**. We lack an awareness of our common origin, of our mutual belonging, and of a future to be shared with everyone. This awareness can then become the basis for new convictions, attitudes and forms of life. **A great cultural, spiritual and educational challenge stands before us**, and it will demand that we set out on the long path of renewal.

Passage 213.

Ecological education can take place in a variety of settings: at school, in families, in the media, in catechesis and elsewhere. Good education plants seeds when we are young, and these continue to bear fruit throughout life. Here, though, I would stress the **great importance of the family**, which is “the place in which life – the gift of God – can be properly welcomed and protected.

“UNDERLYING THE PRINCIPLE OF THE COMMON GOOD IS RESPECT FOR THE HUMAN PERSON AS SUCH, ENDOWED WITH BASIC AND INALIENABLE RIGHTS ORDERED TO HIS OR HER INTEGRAL DEVELOPMENT.”

5

GENDER EQUALITY

End all forms of discrimination, violence, harmful practices against all women and girls everywhere in any setting. Recognize and value unpaid care and domestic work with better public services, infrastructure, and social protection policies and the promotion of shared responsibility within the household and the family. Provide full participation and equal opportunities for leadership for women and adopt and strengthen sound policies and enforceable legislation for the promotion of gender equality and the empowerment of all women and girls at all levels. Provide universal access to sexual and reproductive health and reproductive rights. Undertake reforms to give women equal rights to economic resources. Use enabling technology to promote the empowerment of women.

WHAT CAN YOU DO?



Be kind and respectful to everyone and treat them fairly and justly.



Speak up when you see someone getting harassed online or in person.



Educate yourself about and understand the physical differences between genders and don't be afraid to ask questions.



Ensure that there is no pay difference in your workplace due to gender alone.



Support policies that promote gender equality and inclusivity.



Recognize the ability of everyone, especially women, to lead the society.

LAUDATO SI'

Passage 65.

... The Bible teaches that **every man and woman is created out of love and made in God's image and likeness** (cf. Gen 1:26). **This shows us the immense dignity of each person**, "who is not just something, but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons"...

Passage 92.

... when our hearts are authentically open to universal communion, **this sense of fraternity excludes nothing and no one**. It follows that our indifference or cruelty towards fellow creatures of this world sooner or later affects the treatment we mete out to other human beings. We have only one heart, and the same wretchedness which leads us to mistreat an animal will not be long in showing itself in our relationships with other people. **Every act of cruelty towards any creature is "contrary to human dignity"...**

"...EVERY MAN AND WOMAN IS CREATED OUT OF LOVE AND MADE IN GOD'S IMAGE AND LIKENESS (CF. GEN 1:26). THIS SHOWS US THE IMMENSE DIGNITY OF EACH PERSON."

Passage 81.

Human beings, even if we postulate a process of evolution, also possess a uniqueness which cannot be fully explained by the evolution of other open systems. **Each of us has his or her own personal identity and is capable of entering into dialogue with others and with God himself**. Our capacity to reason, to develop arguments, to be inventive, to interpret reality and to create art, along with other not yet discovered capacities, are signs of a uniqueness which transcends the spheres of physics and biology... The biblical accounts of creation invite us to see **each human being as a subject who can never be reduced to the status of an object**.

Passage 155.

Human ecology also implies another profound reality: the relationship between human life and the moral law, which is inscribed in our nature and is necessary for the creation of a more dignified environment... Learning to accept our body, to care for it and to respect its fullest meaning, is an essential element of any genuine human ecology. Also, **valuing one's own body in its femininity or masculinity is necessary if I am going to be able to recognize myself in an encounter with someone who is different**. In this way we can joyfully accept the specific gifts of another man or woman, the work of God the Creator, and find mutual enrichment. It is not a healthy attitude which would seek "to cancel out sexual difference because it no longer knows how to confront it".

6 CLEAN WATER & SANITATION

Improve water quality and water-use efficiency. Achieve universal and equitable access to safe and affordable drinking water, sanitation, and hygiene. Ensure sustainable access and supply of fresh water. Reduce the number of people suffering from water scarcity. Pay special attention to the needs of women and girls and those in vulnerable situations. Implement integrated water resources management at all levels. Protect and restore water-related ecosystems. Expand international cooperation and capacity-building support to developing countries in water- and sanitation-related activities and programmes. Support and strengthen the participation of local communities in improving water and sanitation management.

WHAT CAN YOU DO?



Conserve water. Take baths with dippers and pails instead of showers.



Fix leaking faucets and pipes. Be thrifty when watering the plants, washing the dishes, or doing laundry.



Don't dispose trash in water bodies such as rivers, lakes, and oceans.



Collect rainwater and used water from the sink to flush toilets and water the plants.



Use laundry soaps that make less foam and don't have a strong smell when you handwash your clothes. This lessens the number of times you rinse your clothes.



Support and actively participate in campaigns that protect watersheds and respects the right of access to clean and safe drinking water.

LAUDATO SI'

Passage 20.

Some forms of pollution are part of people's daily experience... There is also pollution that affects everyone, caused by transport, industrial fumes, substances which contribute to the **acidification of soil and water**, fertilizers, insecticides, fungicides, herbicides and grotoxins in general.

Passage 30.

Even as the quality of available water is constantly diminishing, in some places there is a growing tendency, despite its scarcity, to privatize this resource, turning it into a commodity subject to the laws of the market. **Yet access to safe drinkable water is a basic and universal human right**, since it is essential to human survival and, **as such, is a condition for the exercise of other human rights**. Our world has a grave social debt towards the poor who lack access to drinking water, because they are denied the right to a life consistent with their inalienable dignity. This debt can be paid partly by an increase in funding to provide clean water and sanitary services among the poor. **But water continues to be wasted**, not only in the developed world but also in developing countries which possess it in abundance. This shows that the problem of water is partly an educational and cultural issue, since there is little awareness of the seriousness of such behaviour within a context of great inequality.

Passage 29.

One particularly serious **problem is the quality of water available to the poor**. Every day, unsafe water results in many deaths and the spread of water-related diseases, including those caused by microorganisms and chemical substances...

Passage 164.

... **A global consensus** is essential for confronting the deeper problems, which cannot be resolved by unilateral actions on the part of individual countries. Such a consensus could lead, for example, to planning a sustainable and diversified agriculture, developing renewable and less polluting forms of energy, encouraging a more efficient use of energy, promoting a better management of marine and forest resources, and **ensuring universal access to drinking water**.

"...YET ACCESS TO SAFE DRINKABLE WATER IS A BASIC AND UNIVERSAL HUMAN RIGHT, SINCE IT IS ESSENTIAL TO HUMAN SURVIVAL AND, AS SUCH, IS A CONDITION FOR THE EXERCISE OF OTHER HUMAN RIGHTS..."

7 AFFORDABLE & CLEAN ENERGY

Ensure universal access to affordable, reliable and modern energy services. Increase the share of renewable energy in the global energy mix. Double the global rate of improvement in energy efficiency. Enhance international cooperation to facilitate access to clean energy research and technology. Expand infrastructure and upgrade technology for supplying modern and sustainable energy services for all in developing countries.

WHAT CAN YOU DO?



Turn off the lights and electronic appliances when not in use.



Unplug electronic equipment when not being used.



Avoid overcharging portable electronic devices (i.e. cellphones, emergency lights, radios).



Switch to renewable energy to power up your household (i.e. solar, wind, hydro, geothermal, biomass).



Buy energy-efficient appliances and devices that do not further pollute the environment.



Check the status of your appliances and equipment regularly.

LAUDATO SI'

Passage 165.

We know that **technology based on the use of highly polluting fossil fuels** – especially coal, but also oil and, to a lesser degree, gas – **needs to be progressively replaced without delay**. Until greater progress is made in **developing widely accessible sources of renewable energy**, it is legitimate to choose the less harmful alternative or to find short-term solutions. But the international community has still not reached adequate agreements about the responsibility for paying the costs of this energy transition.

Passage 180.

There are no uniform recipes, because each country or region has its own problems and limitations. It is also true that political realism may call for transitional measures and technologies, so long as these are accompanied by the gradual framing and acceptance of binding commitments. At the same time, on the national and local levels, much still needs to be done, such as **promoting ways of conserving energy**. These would include **favouring forms of industrial production with maximum energy efficiency and diminished use of raw materials, removing from the market products which are less energy efficient or more polluting, improving transport systems, and encouraging the construction and repair of buildings aimed at reducing their energy consumption and levels of pollution**.

“...TECHNOLOGY BASED ON THE USE OF HIGHLY POLLUTING FOSSIL FUELS... NEEDS TO BE PROGRESSIVELY REPLACED WITHOUT DELAY.”

Passage 172.

For poor countries, the priorities must be to eliminate extreme poverty and to promote the social development of their people. At the same time, they need to acknowledge the scandalous level of consumption in some privileged sectors of their population and to combat corruption more effectively. They are likewise bound to **develop less polluting forms of energy production**, but to do so they **require the help of countries which have experienced great growth at the cost of the ongoing pollution of the planet**. Taking advantage of **abundant solar energy** will require the establishment of mechanisms and subsidies which allow developing countries access to **technology transfer, technical assistance and financial resources**, but in a way which respects their concrete situations, since “the compatibility of [infrastructures] with the context for which they have been designed is not always adequately assessed”. The costs of this would be low, compared to the risks of climate change. In any event, these are **primarily ethical decisions, rooted in solidarity between all peoples**.

Passage 179.

In some places, **cooperatives are being developed to exploit renewable sources of energy which ensure local self-sufficiency and even the sale of surplus energy**. This simple example shows that, while the existing world order proves powerless to assume its responsibilities, local individuals and groups can make a real difference...

8

DECENT WORK & ECONOMIC GROWTH

Sustain per capita economic growth and higher levels of economic productivity through diversification, technological upgrading and innovation. Promote work development-oriented policies and full and productive employment for all. Reduce the proportion of youth not in employment, education or training. Eradicate forced labor of all forms, especially child labor. Protect labour rights and promote safe and secure working environments. Devise and implement policies to promote sustainable tourism that creates jobs and promotes local culture and products. Strengthen the capacity of domestic financial institutions to encourage and expand access to banking services. Increase Aid for Trade support for developing countries. Develop and operationalize a global strategy for youth employment and implement the Global Jobs Pact of the International Labour Organization.

WHAT CAN YOU DO?

Ensure that all workers get the proper compensation for their labor.



Do not overwork workers and take care of their mental health as well. Get to know their situation outside of work.

Follow the labor code of your country for business owners on proper employee compensation.

Do not support forced labor of all forms, especially child labor.

Educate yourself of your rights as an employee and ensure that all your colleagues have the same insurance and benefits available to you.



Do not be afraid to speak up for workers' welfare if their rights are being violated.

Carpool with co-workers to save money and gas and add comfort.

LAUDATO SI'

Passage 109.

Finance overwhelms the real economy. ... Some circles maintain that current economics and technology 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. They are less concerned with certain economic theories which today scarcely anybody dares defend, than with their actual operation in the functioning of the economy. They may not affirm such theories with words, but nonetheless support them with their deeds by showing no interest in more balanced levels of production, a better distribution of wealth, concern for the environment and the rights of future generations. Their behaviour shows that for them maximizing profits is enough. Yet by itself the market cannot guarantee integral human development and social inclusion.

Passage 128.

... Work is a necessity, part of the meaning of life on this earth, a path to growth, human development and personal fulfilment. Helping the poor financially must always be a provisional solution in the face of pressing needs. The broader objective should always be to allow them a dignified life through work. Yet the orientation of the economy has favoured a kind of technological progress in which the costs of production are reduced by laying off workers and replacing them with machines. ... To stop investing in people, in order to gain greater short-term financial gain, is bad business for society.

Passage 123.

The culture of relativism is the same disorder which drives one person to take advantage of another, to treat others as mere objects, imposing forced labour on them or enslaving them to pay their debts. ... It is also the mindset of those who say: Let us allow the invisible forces of the market to regulate the economy, and consider their impact on society and nature as collateral damage. ...

Passage 124.

Any approach to an integral ecology, which by definition does not exclude human beings, needs to take account of the value of labour, as Saint John Paul II wisely noted in his Encyclical Laborem Exercens. According to the biblical account of creation, God placed man and woman in the garden he had created (cf. Gen 2:15) not only to preserve it ("keep") but also to make it fruitful ("till"). Labourers and craftsmen thus "maintain the fabric of the world" (Sir 38:34). Developing the created world in a prudent way is the best way of caring for it, as this means that we ourselves become the instrument used by God to bring out the potential which he himself inscribed in things: "The Lord created medicines out of the earth, and a sensible man will not despise them" (Sir 38:4).

“...A DIGNIFIED LIFE THROUGH WORK...”

9 INDUSTRY, INNOVATION, & INFRASTRUCTURE

Develop accessible sustainable and resilient infrastructure and enhance support in this area for developing countries. Promote inclusive and sustainable industrialization and raise industry's share of employment and gross domestic product. Increase the access of small-scale industrial and other enterprises to financial services and their integration into value chains and markets. Upgrade infrastructure and retrofit industries to make them sustainable, with increased resource-use efficiency and greater adoption of clean and environmentally sound technologies and industrial processes. Enhance scientific research and upgrade the technological capabilities of industrial sectors. Increase access to information and communications technology and provide universal and affordable access to the Internet.

WHAT CAN YOU DO?



Embrace innovativeness and creativity in your business.



Support sustainable business practices (e.g., the development of local products and markets).



Use public transportation to help reduce traffic jams.

For short travels, walk or ride bicycles.



Maintain the quality of the common space around your residence. Don't block the sidewalks and driveways.

Immediately report road and building inconveniences to the authorities (e.g., malfunctioning street lights, broken pipelines).



Ensure that your house or building follows the safety guidelines for earthquakes, fires, and other potential hazards.

Be a responsible user of digital media.

Support measures that provide universal and affordable access to the Internet.



Old can be new. You may respectfully integrate indigenous and/or traditional practices into your industry or business.

LAUDATO SI'

Passage 102.

Humanity has entered a new era in which our technical prowess has brought us to a crossroads... 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?

Passage 114.

All of this shows the urgent need for us to move forward in a bold cultural revolution. Science and technology are not neutral; from the beginning to the end of a process, various intentions and possibilities are in play and can take on distinct shapes. Nobody is suggesting a return to the Stone Age, but we do need to slow down and look at reality in a different way, to appropriate the positive and sustainable progress which has been made, but also to recover the values and the great goals swept away by our unrestrained delusions of grandeur.

Passage 108.

The idea of promoting a different cultural paradigm and employing technology as a mere instrument is nowadays inconceivable. The technological paradigm has become so dominant that it would be difficult to do without its resources and even more difficult to utilize them without being dominated by their internal logic. It has become countercultural to choose a lifestyle whose goals are even partly independent of technology, of its costs and its power to globalize and make us all the same... As a result, "man seizes hold of the naked elements of both nature and human nature". Our capacity for making decisions, a more genuine freedom and the space for each one's alternative creativity are diminished.

Passage 136.

... We forget that the inalienable worth of a human being transcends his or her degree of development. In the same way, when technology disregards the great ethical principles, it ends up considering any practice whatsoever as licit... [A] technology severed from ethics will not easily be able to limit its own power."

"...A NEW ERA IN WHICH OUR TECHNICAL PROWESS HAS BROUGHT US TO A CROSSROADS..."

10

REDUCED INEQUALITIES

Sustain income growth of the bottom 40 per cent of the population at a rate higher than the national average. Ensure equal opportunity outcome. Empower and promote social, economic and political inclusion. Enhance representation of developing countries in global decision-making institutions. Improve the regulation and monitoring of global financial markets and institutions. Strengthen the implementation of such regulations. Facilitate orderly, safe, regular and responsible migration and mobility of people. Eliminate discriminatory laws and promote appropriate policies for equality. Implement the principle of special and differential treatment for developing countries. Encourage official development assistance and financial flows. Reduce transaction costs of migrant remittances.

WHAT CAN YOU DO?



Support local businesses and vendors through buying from them, sharing their products through social media platforms, or partnering with them to sell their products within your business (if applicable).



Volunteer to mentor the children and youth from communities in need.



Buy directly from the sources of products or markets that support the welfare of these sources (e.g., farmers, fisherfolk).



Treat people who work in the service industry with kindness and respect.



Speak out against any form of discrimination.

LAUDATO SI'

Passage 52.

... In different ways, **developing countries**, where the most important reserves of the biosphere are found, **continue to fuel the development of the richer countries at the cost of their own present and future...** The poorest areas and countries are less capable of adopting new models for reducing environmental impact because they lack the wherewithal to develop the necessary processes and to cover their costs. We must maintain with clarity an awareness that, regarding climate change, there are differentiated responsibilities... **We need to strengthen the conviction that we are one single human family.** There are no frontiers or barriers, political or social, behind which we can hide, still less is there room for the globalization of indifference.

Passage 93.

... [Saint John Paul II] noted that **“a type of development which did not respect and promote human rights – personal and social, economic and political, including the rights of nations and of peoples – would not be really worthy of man”**. He clearly explained that “the Church does indeed defend the legitimate right to private property, but she also teaches no less clearly that there is always a social mortgage on all private property, in order that goods may serve the general purpose that God gave them”. Consequently, he maintained, **“it is not in accord with God’s plan that this gift be used in such a way that its benefits favour only a few”**. This calls into serious question the unjust habits of a part of humanity.

Passage 90

... **We should be particularly indignant at the enormous inequalities in our midst**, whereby we continue to tolerate some considering themselves more worthy than others. We fail to see that some are mired in desperate and degrading poverty, with no way out, while others have not the faintest idea of what to do with what they possess, vainly showing off their supposed superiority and leaving behind them so much waste which, if it were the case everywhere, would destroy the planet. In practice, we continue to tolerate that some consider themselves more human than others, as if they had been born with greater rights.

Passage 154.

Respect for our dignity as human beings often jars with the chaotic realities of city life. Yet this should not make us overlook the **abandonment and neglect also experienced by some rural populations** which lack access to essential services and where some workers are reduced to conditions of servitude, without rights or even the hope of a more dignified life.

**“...WE NEED TO
STRENGTHEN
THE CONVICTION
THAT WE ARE ONE
SINGLE HUMAN
FAMILY...”**

11

SUSTAINABLE CITIES & COMMUNITIES

Equal access to adequate, safe and affordable housing and basic services, green and public spaces, and sustainable transport systems. Improve road safety. Create inclusive and sustainable urbanization and capacity for human settlement planning and management that implement integrated policies and plans towards inclusion, resource efficiency, mitigation and adaptation to climate change. Safeguard the world's cultural and natural heritage. Protect the poor and vulnerable to disasters. Reduce the adverse per capita environmental impact of cities. Support least developed countries, through financial and technical assistance, in building sustainable and resilient buildings utilizing local materials.

WHAT CAN YOU DO?



Discuss and plan the future of your communities. Voice your opinion and listen to the opinions of others.



Grow food and share the extra harvest with your community.



Help make your community-friendly to the elderly, children, and people with disabilities, as well as to pets, and open to people of different backgrounds and genders.



Create and preserve green spaces common areas, such as parks, and events where members of the community can interact.



Reclaim public services.

Help keep roads and other passageways clean, safe for pedestrians, and accessible.



If you have a car, make sure you have your own parking space.

LAUDATO SI'

Passage 67.

Each community can take from the bounty of the earth whatever it needs for subsistence, but it also has the duty to protect the earth and to ensure its fruitfulness for coming generations. “The earth is the Lord’s” (Ps 24:1); to him belongs “the earth with all that is within it” (Dt 10:14). Thus God rejects every claim to absolute ownership: “The land shall not be sold in perpetuity, for the land is mine; for you are strangers and sojourners with me” (Lev 25:23).

Passage 152.

... Having a home has much to do with a sense of personal dignity and the growth of families. This is a major issue for human ecology. In some places, where makeshift shanty towns have sprung up, this will mean developing those neighbourhoods rather than razing or displacing them. When the poor live in unsanitary slums or in dangerous tenements, “in cases where it is necessary to relocate them, in order not to heap suffering upon suffering, adequate information needs to be given beforehand, with choices of decent housing offered, and the people directly involved must be part of the process” ...

Passage 143.

... It is not a matter of tearing down and building new cities, supposedly more respectful of the environment yet not always more attractive to live in. Rather, there is a need to incorporate the history, culture and architecture of each place, thus preserving its original identity. Ecology, then, also involves protecting the cultural treasures of humanity in the broadest sense. More specifically, it calls for greater attention to local cultures when studying environmental problems, favouring a dialogue between scientific-technical language and the language of the people.”

Passage 153.

The quality of life in cities has much to do with systems of transport, which are often a source of much suffering for those who use them... Many specialists agree on the need to give priority to public transportation. Yet some measures needed will not prove easily acceptable to society unless substantial improvements are made in the systems themselves, which in many cities force people to put up with undignified conditions due to crowding, inconvenience, infrequent service and lack of safety.

“...HAVING
A HOME HAS
MUCH TO DO
WITH A SENSE
OF PERSONAL
DIGNITY...”

12

RESPONSIBLE CONSUMPTION & PRODUCTION

Implement the 10-year framework of programmes on sustainable consumption and production. Achieve the sustainable management and efficient use of natural resources. Halve per capita global food waste. Achieve the environmentally sound management of chemicals and all wastes throughout their life cycle and minimize their adverse impacts on human health and the environment. reduce waste generation through prevention, reduction, recycling, and reuse. Encourage companies to adapt sustainable practices. Promote public procurement practices that are sustainable. Ensure that people everywhere are aware and informed on sustainable development and lifestyles in harmony with nature.

WHAT CAN YOU DO?



Minimize your waste. Avoid unnecessary purchasing or use of materials to reduce waste generation, especially single-use plastics.

Reuse and/or recycle plastic containers, utensils, bags, and bottles.



Bring your own bag to use instead of shopping bags, boxes, and wrappers.

Plan your shopping ahead of time. Buy only what you can consume to avoid throwing out spoiled unused products.



Repair and restore equipment instead of replacing them, if still possible.



Support companies who have ethical business practices. Report illegal business activities to the authorities immediately.

Check product labels for sustainability. Buy long-term use alternatives.

LAUDATO SI'

Passage 59.

... We can note the rise of a false or superficial ecology which bolsters complacency and a cheerful recklessness. As often occurs in periods of deep crisis which require bold decisions, we are tempted to think that what is happening is not entirely clear. Superficially, apart from a few obvious signs of pollution and deterioration, things do not look that serious, and the planet could continue as it is for some time. **Such evasiveness serves as a licence to carrying on with our present lifestyles and models of production and consumption.** This is the way human beings contrive to feed their self destructive vices: trying not to see them, trying not to acknowledge them, delaying the important decisions and pretending that nothing will happen.

Passage 123.

... **This same “use and throw away” logic generates so much waste,** because of the disordered desire to consume more than what is really necessary. We should not think that political efforts or the force of law will be sufficient to prevent actions which affect the environment because, when the culture itself is corrupt and objective truth and universally valid principles are no longer upheld, then laws can only be seen as arbitrary impositions or obstacles to be avoided.

Passage 93.

Saint John Paul II forcefully reaffirmed this teaching, stating that “God gave **the earth** to the whole human race **for the sustenance of all its members, without excluding or favouring anyone**”. These are strong words. He noted that “a type of development which did not respect and promote human rights – personal and social, economic and political, including the rights of nations and of peoples – would not be really worthy of man”.

Passage 140.

We need only recall how ecosystems interact in dispersing carbon dioxide, purifying water, controlling illnesses and epidemics, forming soil, breaking down waste, and in many other ways which we overlook or simply ignore. Once they become conscious of this, many people realize that we live and act on the basis of a reality which has previously been given to us, which precedes our existence and our abilities. So, **when we speak of “sustainable use”, consideration must always be given to each ecosystem’s regenerative ability in its different areas and aspects.**

**“...THIS SAME
‘USE AND THROW
AWAY’ LOGIC
GENERATES SO
MUCH WASTE...”**

13

CLIMATE ACTION

Strengthen resilience and adaptive capacity to climate-related hazards and natural disasters in all countries. Integrate climate change measures into national policies, strategies and planning. Improve education, awareness-raising and human and institutional capacity on climate change mitigation, adaptation, impact reduction and early warning. Implement the commitment undertaken by developed-country parties to the United Nations Framework Convention on Climate Change to a goal of mobilizing jointly \$100 billion annually by 2020 from all sources to address the needs of developing countries. Promote mechanisms for raising capacity for effective climate change-related planning and management in least developed countries.

WHAT CAN YOU DO?

Learn about climate change. Stay updated with latest weather and climate-related news and advisories.



Speak out for the welfare of those victimized by extreme weather events and against harmful practices and polluting businesses.



Prepare a disaster kit in case of emergencies caused by extreme weather events (i.e. storms, flash floods, droughts).



Do not waste food. Eat a plant-rich diet.

Learn how to calculate your carbon footprint then start finding new ways to minimize it.



Conserve electricity and water.



Participate in community decision-making regarding climate change and disaster risk reduction related programs and projects.



Divest funds from fossil fuels and do not patronize products and services of corporations that promote the extraction and use of dirty energy.

LAUDATO SI'

Passage 23.

The climate is a common good, belonging to all and meant for all. At the global level, it is a complex system linked to many of the essential conditions for human life. A very solid scientific consensus indicates that we are presently witnessing a **disturbing warming of the climatic system**... It is true that there are other factors (such as volcanic activity, variations in the earth's orbit and axis, the solar cycle), yet a number of scientific studies indicate that most global warming in recent decades is due to the **great concentration of greenhouse gases** (carbon dioxide, methane, nitrogen oxides and others) released mainly as a result of human activity. As these gases build up in the atmosphere, they hamper the escape of heat produced by sunlight at the earth's surface. The problem is aggravated by a model of development based on the intensive use of fossil fuels, which is at the heart of the worldwide energy system...

Passage 169.

As far as the protection of biodiversity and issues related to desertification are concerned, progress has been far less significant. **With regard to climate change, the advances have been regrettably few.** Reducing greenhouse gases requires honesty, courage and responsibility, above all on the part of those countries which are more powerful and pollute the most... Those who will have to suffer the consequences of what we are trying to hide will not forget this failure of conscience and responsibility...

Passage 61.

... Still, we can see signs that things are now reaching a breaking point, due to the rapid pace of change and degradation; these are evident in **large-scale natural disasters** as well as social and even financial crises, for the world's problems cannot be analyzed or explained in isolation. There are **regions now at high risk** and, aside from all doomsday predictions, the present world system is certainly unsustainable from a number of points of view, for we have stopped thinking about the goals of human activity...

Passage 170.

Some strategies for lowering pollutant gas emissions call for the **internationalization of environmental costs**, which would **risk imposing on countries with fewer resources burdensome commitments to reducing emissions** comparable to those of the more industrialized countries. Imposing such measures **penalizes those countries most in need of development.** A further injustice is perpetrated under the guise of protecting the environment. Here also, the poor end up paying the price. Furthermore, since the effects of climate change will be felt for a long time to come, even if stringent measures are taken now, some countries with scarce resources will require assistance in adapting to the effects already being produced, which affect their economies. In this context, there is a need for common and differentiated responsibilities.

“THE CLIMATE IS A COMMON GOOD, BELONGING TO ALL AND MEANT FOR ALL. AT THE GLOBAL LEVEL, IT IS A COMPLEX SYSTEM LINKED TO MANY OF THE ESSENTIAL CONDITIONS FOR HUMAN LIFE....”

14

LIFE BELOW WATER

Prevent and reduce marine pollution of all kinds, in particular from land-based activities, including marine debris and nutrient pollution. Sustainably manage and protect marine and coastal ecosystems by strengthening their resilience and restoration for healthy and productive oceans. Minimize and address the impacts of ocean acidification. Regulate harvesting and end overfishing, illegal, unreported and unregulated fishing and destructive fishing practices. Restore fish stocks in the shortest time feasible, at least to levels that can produce maximum sustainable yield. Conserve at least 10 percent of coastal and marine areas.

WHAT CAN YOU DO?



Do not throw your trash on the beach or off the boat. Dispose of them properly.



Practice non-destructive fishing methods and extraction of marine resources.



Don't bring home sand, shells, and corals from beaches as souvenirs.



If your business is dispensing wastewater to the ocean or another body of water, ensure that you follow your local and national environmental policies.



Do not participate in touristic activities that cause harm to underwater wildlife.



Raise awareness for protection and conservation of marine wildlife through social media.

LAUDATO SI'

Passage 24.

Warming has effects on the carbon cycle. It creates a vicious circle which aggravates the situation even more, affecting the availability of essential resources like drinking water, energy and agricultural production in warmer regions, and leading to the **extinction of part of the planet's biodiversity**... Carbon dioxide pollution increases the **acidification of the oceans** and compromises the marine food chain... If present trends continue, this century may well witness extraordinary climate change and an **unprecedented destruction of ecosystems**, with serious consequences for all of us...

Passage 40.

Oceans not only contain the bulk of our planet's water supply, but also most of the immense variety of living creatures, many of them still unknown to us and threatened for various reasons. What is more, **marine life** in rivers, lakes, seas and oceans, which feeds a great part of the world's population, is affected by **uncontrolled fishing**, leading to a **drastic depletion of certain species**. Selective forms of fishing which discard much of what they collect continue unabated. Particularly threatened are marine organisms which we tend to overlook, like some forms of plankton; they represent a significant element in the ocean food chain, and species used for our food ultimately depend on them.

Passage 29.

... Underground water sources in many places are threatened by the **pollution produced in certain mining, farming and industrial activities**, especially in countries lacking adequate regulation or controls. It is not only a question of industrial waste. **Detergents and chemical products**, commonly used in many places of the world, **continue to pour into our rivers, lakes and seas**.

Passage 174.

Let us also mention the system of governance of the oceans. International and regional conventions do exist, but fragmentation and the lack of strict mechanisms of regulation, control and penalization end up undermining these efforts. **The growing problem of marine waste and the protection of the open seas represent particular challenges**. What is needed, in effect, is an agreement on systems of governance for the whole range of so-called "global commons".

"MARINE LIFE... IS AFFECTED BY UNCONTROLLED FISHING LEADING TO A DRASTIC DEPLETION OF CERTAIN SPECIES..."

15 LIFE ON LAND

Implement sustainable management of all types of forests, halt deforestation, restore degraded forests and increase afforestation and reforestation globally. Combat desertification. Conserve mountain ecosystems and their biodiversity to enhance their capacity to provide benefits that are essential for sustainable development. Reduce degradation of natural habitats. Promote fair and equitable sharing of the benefits arising from the utilization of genetic resources and promote appropriate access to such. End poaching and trafficking of protected species and enhance global support for efforts to combat poaching and trafficking of protected species. Prevent the introduction and reduce the impact of invasive alien species on ecosystems. Integrate ecosystem and biodiversity values into planning and development. Increase financial resources to conserve and sustainably use them. Finance sustainable forest management and provide adequate incentives to developing countries to advance such management.

WHAT CAN YOU DO?



Plant and grow only tree species native and/or suitable to that area.

Visit natural sites and be immersed in nature.



Do not patronize products or activities (e.g., balloons, fire lanterns, fireworks, wildlife exploitation, sport hunting) that involve animal cruelty and/or endangered species of plants or animals.



Report practices that lead to the degradation of land-based ecosystems and biodiversity (e.g., poaching, forest-burning).



Raise awareness for the protection and conservation terrestrial wildlife through social media.

LAUDATO SI'

Passage 32.

The earth's resources are also being plundered because of short-sighted approaches to the economy, commerce and production. The **loss of forests and woodlands entails the loss of species** which may constitute extremely important resources in the future, not only for food but also for curing disease and other uses. Different species contain genes which could be key resources in years ahead for meeting human needs and regulating environmental problems.

Passage 190.

... Is it realistic to hope that those who are obsessed with maximizing profits will stop to reflect on the environmental damage which they will leave behind for future generations? **Where profits alone count, there can be no thinking about the rhythms of nature**, its phases of decay and regeneration, **or the complexity of ecosystems** which may be gravely upset by human intervention. Moreover, **biodiversity is considered at most a deposit of economic resources available for exploitation**, with no serious thought for the real value of things, their significance for persons and cultures, or the concerns and needs of the poor.

“...AS LONG AS THE CLEARING OF A FOREST INCREASES PRODUCTION, NO ONE CALCULATES THE LOSSES”

Passage 38.

Let us mention, for example, those richly biodiverse lungs of our planet which are the Amazon and the Congo basins, or the great aquifers and glaciers. We know how important these are for the entire earth and for the future of humanity. The **ecosystems of tropical forests possess an enormously complex biodiversity** which is almost impossible to appreciate fully, yet when these forests are burned down or levelled for purposes of cultivation, within the space of a few years countless species are lost and the areas frequently become arid wastelands...

Passage 195.

The principle of the maximization of profits, frequently isolated from other considerations, reflects a misunderstanding of the very concept of the economy. As long as production is increased, little concern is given to whether it is at the cost of future resources or the health of the environment; **as long as the clearing of a forest increases production, no one calculates the losses entailed in the desertification of the land, the harm done to biodiversity or the increased pollution**. In a word, businesses profit by calculating and paying only a fraction of the costs involved. Yet only when “the economic and social costs of using up shared environmental resources are recognized with transparency and fully borne by those who incur them, not by other peoples or future generations”, can those actions be considered ethical...

16

PEACE, JUSTICE, & STRONG INSTITUTIONS

Reduce all forms of violence and related death rates everywhere. End abuse, trafficking, and all forms of violence, especially against children. Promote the rule of law and equal access to justice for all. Reduce illicit financial and arms flows, strengthen the recovery and return of stolen assets, and combat all forms of organized crime. Reduce corruption and bribery. Develop effective, accountable and transparent institutions decision-making at all levels. Broaden and strengthen the participation of developing countries in the institutions of global governance. Provide legal identity for all, including birth registration. Ensure public access to information and protect fundamental freedoms. Strengthen relevant national institutions to prevent violence and combat terrorism and crime. Promote and enforce non-discriminatory laws and policies for sustainable development.

WHAT CAN YOU DO?



Stay up-to-date with current events. Update yourself through the news and discussing issues with family and friends.



Exercise your right to suffrage and vote wisely. Learn and discuss the platforms of the candidates with your family or community for the upcoming elections.



Report any crime to the designated authorities, regardless of the socioeconomic status of the offender.

Be active in national and local decision-making processes, wherever applicable.



Promote transparency and continuity in your business operations.

Speak out against any form of human rights violations. Uphold and support basic human rights.



Exercise your right to form and join organizations and unions.

LAUDATO SI'

Passage 57.

Politics must pay greater attention to foreseeing new conflicts and addressing the causes which can lead to them. But powerful financial interests prove most resistant to this effort, and political planning tends to lack breadth of vision. What would induce anyone, at this stage, to hold on to power only to be remembered for their inability to take action when it was urgent and necessary to do so?

Passage 177.

... How can a society plan and protect its future amid constantly developing technological innovations? One authoritative source of oversight and coordination is the law, which lays down rules for admissible conduct in the light of the common good. 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. There is a growing jurisprudence dealing with the reduction of pollution by business activities. But political and institutional frameworks do not exist simply to avoid bad practice, but also to promote best practice, to stimulate creativity in seeking new solutions and to encourage individual or group initiatives.

Passage 149.

... In the unstable neighbourhoods of mega-cities, the daily experience of overcrowding and social anonymity can create a sense of uprootedness which spawns antisocial behaviour and violence. Nonetheless, I wish to insist that love always proves more powerful. Many people in these conditions are able to weave bonds of belonging and togetherness which convert overcrowding into an experience of community in which the walls of the ego are torn down and the barriers of selfishness overcome. This experience of a communitarian salvation often generates creative ideas for the improvement of a building or a neighbourhood.”

Passage 173.

Enforceable international agreements are urgently needed, since local authorities are not always capable of effective intervention. Relations between states must be respectful of each other's sovereignty, but must also lay down mutually agreed means of averting regional disasters which would eventually affect everyone. Global regulatory norms are needed to impose obligations and prevent unacceptable actions, for example, when powerful companies or countries dump contaminated waste or offshore polluting industries in other countries.

“...POLITICAL AND INSTITUTIONAL FRAMEWORKS DO NOT EXIST SIMPLY TO AVOID BAD PRACTICE, BUT ALSO TO PROMOTE THE BEST PRACTICE.”

17

PARTNERSHIPS FOR THE GOALS

FINANCE

Strengthen domestic resource mobilization. Developed countries to assist developing countries in attaining long-term debt sustainability based on their official development assistance commitments through coordinated policies aimed at debt. Mobilize additional financial resources from multiple sources. Adopt and implement investment promotion regimes for least developed countries.

TECHNOLOGY

Enhance North-South, South-South and triangular regional and international cooperation on and access to science, technology and innovation and enhance knowledge sharing. Promote the environmentally sound technologies to developing countries on favourable terms. Operationalize the technology bank a for least developed countries and enhance the use of enabling technology.

CAPACITY-BUILDING

Enhance support for capacity-building in developing countries.

TRADE

Promote a universal, rules-based, open, non-discriminatory and equitable multilateral trading system under the World Trade Organization. Increase the exports of developing countries. Implement duty-free and quota-free market access for all least developed countries, and contribute to facilitating market access.

SYSTEMIC ISSUES

Enhance global macroeconomic stability and partnerships, policy coherence, and capacity-building support for developing countries for sustainable development.

WHAT CAN YOU DO?



Connect with other members of your community and make one common goal to achieve within a set amount of time.



Take advantage of digital means of communication to form partnerships with others in pursuing more sustainable living.



Spread the truth, and report perpetrators of fake news and misinformation.

Initiate or participate in constructive, transparent, and facilitative dialogues.

Join projects and activities that promote sustainable development. Do not support false solutions.

LAUDATO SI'

Passage 13.

The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change. The Creator does not abandon us; he never forsakes his loving plan or repents of having created us. **Humanity still has the ability to work together in building our common home... Young people demand change.** They wonder how anyone can claim to be building a better future without thinking of the environmental crisis and the sufferings of the excluded.

Passage 135.

... A broad, responsible scientific and social debate needs to take place, one capable of considering all the available information and of calling things by their name... **Discussions are needed in which all those directly or indirectly affected** (farmers, consumers, civil authorities, scientists, seed producers, people living near fumigated fields, and others) **can make known their problems and concerns, and have access to adequate and reliable information** in order to make decisions for the common good, present and future. This is a complex environmental issue; it calls for a comprehensive approach which would require, at the very least, **greater efforts to finance various lines of independent, interdisciplinary research** capable of shedding new light on the problem.

“...OUR RELATIONSHIP WITH THE ENVIRONMENT CAN NEVER BE ISOLATED FROM OUR RELATIONSHIP WITH OTHERS AND WITH GOD...”

Passage 119.

... Christian thought sees human beings as possessing a particular dignity above other creatures; it thus inculcates esteem for each person and respect for others. Our openness to others, each of whom is a “thou” capable of knowing, loving and entering into dialogue, remains the source of our nobility as human persons. A correct relationship with the created world demands that we not weaken this social dimension of openness to others, much less the transcendent dimension of our openness to the “Thou” of God. **Our relationship with the environment can never be isolated from our relationship with others and with God.** Otherwise, it would be nothing more than romantic individualism dressed up in ecological garb, locking us into a stifling immanence.

Passage 141.

... We urgently need a humanism capable of **bringing together the different fields of knowledge, including economics, in the service of a more integral and integrating vision.** Today, the analysis of environmental problems cannot be separated from the analysis of human, family, work-related and urban contexts, nor from how individuals relate to themselves, which leads in turn to how they relate to others and to the environment. There is an **interrelation between ecosystems and between the various spheres of social interaction**, demonstrating yet again that “the whole is greater than the part”.

WHAT DID POPE FRANCIS SAY ABOUT THE SDGs?

“The dramatic reality this whole situation of exclusion and inequality, with its evident effects, has led me, in union with the entire Christian people and many others, to take stock of my grave responsibility in this regard and to speak out, together with all those who are seeking urgently needed and effective solutions. The adoption of the 2030 Agenda for Sustainable Development at the World Summit, which opens today, is an important sign of hope.”

“The misuse and destruction of the environment are also accompanied by a relentless process of exclusion. In effect, a selfish and boundless thirst for power and material prosperity leads both to the misuse of available natural resources and to the exclusion of the weak and disadvantaged, either because they are differently abled (handicapped), or because they lack adequate information and technical expertise, or are incapable of decisive political action. Economic and social exclusion is a complete denial of human fraternity and a grave offense against human rights and the environment.”

*Speech to the United Nations
General Assembly, 25 September
2015, United Nations, New York
City*

“... the United Nations 2030 Agenda proposes integrating all the goals through the ‘five Ps’: people, planet, prosperity, peace and partnership. ... I welcome this unified approach to these goals, which can also help to save us from an understanding of prosperity that is based on the myth of unlimited growth and consumption (cf. *Laudato Si'*, 106), where we depend only on technological progress for sustainability.”

“When we speak of sustainability, we cannot overlook how important it is to include and to listen to all voices, especially those usually excluded from this type of discussion, such as the voices of the poor, migrants, indigenous people, the young.”

A PRAYER FOR OUR EARTH

by Pope Francis

All-powerful God,
you are present in the whole universe
and in the smallest of your creatures.
You embrace with your tenderness all that exists.
Pour out upon us the power of your love,
that we may protect life and beauty.
Fill us with peace, that we may live
as brothers and sisters, harming no one.
O God of the poor, help us to rescue
the abandoned and forgotten of this earth,
so precious in your eyes.
Bring healing to our lives,
that we may protect the world and not prey on it,
that we may sow beauty,
not pollution and destruction.
Touch the hearts of those who look only for gain
at the expense of the poor and the earth.
Teach us to discover the worth of each thing,
to be filled with awe and contemplation,
to recognize that we are profoundly united with every
creature as we journey towards your infinite light.
We thank you for being with us each day.
Encourage us, we pray,
in our struggle for justice, love and peace.

Amen.



*Pope Francis holding mass in Tacloban
for the victims of super typhoon Yolanda, 2015*



PHILIPPINE INTERFAITH DECLARATION ON ADDRESSING CLIMATE EMERGENCY

We, the representatives from different religious and faith denominations of the Philippines, express our solidarity in recognizing the imbalance that envelops both natural ecosystems and human societies today. This imbalance has led to the immeasurable degradation of our environment and the unjust suffering of billions of people, placing current and future generations at an unimaginable unprecedented risk.

Taking care of all life on Earth is integral to all religious doctrines. Climate crisis is as a matter of fact, a moral crisis. Humanity is not meant to treat nature as its property; rather, we are meant to be a part of it, to be its caretaker, live with it, and maintain its health and well-being. Yet through our pursuit of our current notion of development, we have neglected our connection with others in favor of fulfilling self-interests. This has resulted in a system where the relentless wants of a few are frequently prevailing at the expense of the needs of the many.

We acknowledge the science of the climate crisis, caused by excessive greenhouse gas emissions from harmful human-induced activities, especially the burning of fossil fuels. These gases are creating a more unpredictable global climate system that will trigger more extreme weather events and increase the likelihood of disasters. They also worsen slow onset events, including sea level rise, ocean acidification, droughts, and land degradation, whose damages on ecosystems and societies could be truly irreversible. There is, indeed, a climate emergency, an ecological crisis.

We recognize that the Philippines is one of the most vulnerable countries to the impacts of this crisis. We emphasize that this crisis affects everything and everyone, and that it could further worsen other manifestations of environmental degradation. These effects have disproportionate impacts on the poorest, marginalized, and most vulnerable sectors of our society, all of whom have contributed the least to this crisis.

We also acknowledge the link between solving the climate crisis and eradicating poverty. We have heard the cries of our brother and sisters, including indigenous peoples, during times of catastrophic events. It is unjust that these peoples are not

only deprived of the necessary resources and opportunities to realize their right to a healthy and prosperous life, but also bear the brunt of climate change, environmental degradation, and harmful human practices. As faith leaders, we call for justice to be at the forefront of all actions taken to address climate change, that for every solution we plan and implement, no one is left behind.

To address the climate crisis, we, the leaders of our faith and religious groups, commit to supporting all efforts in forging a path towards low-carbon development. We commit to hold up the surge in religious calls to support climate action. We support endeavors for strengthening climate change mitigation and adaptation and disaster risk reduction management, in line with the goals of the Paris climate agreement, especially limiting global warming to 1.5 degrees Celsius above pre-industrial levels. We call for an urgent reduction of our use of fossil fuels, especially coal, and a rapid development of cleaner renewable energy.

We call on the policymakers to repeal laws and policies, such as the Mining Act of 1995, which contributes to the worsening impacts of the climate crisis, violates the patrimony and sovereignty of the country with the expropriation of the people's land for foreign corporations which lead to the destruction of forests, siltation of river systems, land, air and water pollution and displacement of communities. The ecology and environment must be protected from the destruction of widespread deforestation, mining, dam projects, big plantations and corporate farms. The land, forests, air, ocean and damaged bodies of water, pollution, negligence and natural calamities must all recover. It is also important to protect the ones that have not been damaged yet.

We also commit to inspiring within our respective constituencies a behavioral change as a response to the climate crisis. We commit to educating our peoples about the importance of human values, responsibilities, and rights at the center of our current and future actions for economic and social development and environmental conservation. We pledge to become living examples of sustainability by not only empowering our communities on living an eco-friendlier lifestyle, but also ensuring that our operations and financial resources comply with the principles of sustainable development.

Moreover, as we face the greatest existential threat of our time, we emphasize the need to renew and strengthen our connection to nature and our fellow human beings. We recognize that addressing the climate crisis also requires dealing with issues such as poverty eradication, access to clean water and electricity, good health and education, decent work, economic growth, and peace and justice.

Thus, we call on our political and economic leaders to uphold the principles represented by the United Nations Sustainable Development Goals, the Paris climate agreement, and other international and national policies and laws on climate action, economic growth, environmental conservation, and social justice.

We also call on our government to develop cost-effective and inclusive strategies for ena

cting climate change mitigation and adaptation measures that are participatory, inclusive, and driven by the needs of communities and organizations. We further demand countries and corporations responsible for the climate crisis and other forms of environmental degradation for proper compensation to the communities most affected by the impacts of these phenomena, with a focus on addressing loss and damage.

Lastly, we call upon everyone in this world to accept the reality of the common threat we face, the responsibility and the need for urgent and decisive action, and the imperative to change and unite with others to overcome this challenge. Faith communities must best exemplify the rising tide of actively supporting urgent climate action, and now!

LIVING Laudato Si'

PHILIPPINES

DIVEST FOR SUSTAINABILITY, INVEST IN OUR COMMON HOME

Living Laudato Si' Philippines (LLS) is an interfaith movement initiated by Catholic laypeople calling on Philippine financial institutions to divest from coal-related operations and other environmentally harmful activities.

Founded on the eve of the fifth anniversary of super typhoon Yolanda's landfall in the Philippines, it also aims to empower citizens to adopt lifestyles and attitudes that lives up to the urgent need to take care of our common home. Its actions are anchored towards the goal to promote sustainable development and stop the climate crisis, environmental degradation, and social injustice through collective action between people from different sectors.

LLS is inspired by Pope Francis's second encyclical Laudato Si': On Care for Our Common Home.

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