

THE SEVEN GOALS, GROUNDED IN THE LAUDATO SI'S CONCEPT OF INTEGRAL ECOLOGY, INCLUDE:



1. RESPONSE TO THE CRY OF THE EARTH.

The Response to the Cry of the Earth is a call to protect our common home for the wellbeing of all, as we equitably address the climate crisis, biodiversity loss, and ecological sustainability.

- Conduct an Eco-Audit
 - Strive to achieve carbon neutrality by lowering our carbon footprint by monitoring municipal service supplies like electricity, and water use.
 - Monitoring mobility by flying less, walking more, using public transport and reduce vehicle greenhouse gas emissions.
 - Discern the purchase of a new vehicle.

- Avoid the dependency to use generators.
- Increase the adoption of renewable energies
 - instal solar panels
 - and energy sufficiency measures
 - install and use energy saving appliances.
 - use energy saving light bulbs,
 - converting cooking methods for communities to be more efficient and sustainable using induction stoves, pots that retain heat, wonder cooking bags, bio-fuel or solar cooking methods and rather use propane gas than dirty coal or paraffin.
 - Turn off unused electrical points.
- Conserve the use of your hot water geyser.
- Use energy efficient appliances.
- Consider insulating buildings where possible.
- Design and build homes with sustainable, ecologically sound systems.
 - Limit, remove or avoid impermeable surfaces like asphalt and concrete in gardens and around buildings to allow carbon absorption back into the earth to assist meeting net zero Global warming.
 - Strongly motivate the elimination or limitation of asphalt and cement as outdoor floor surface and even for buildings. Strongly motivate the limited use or total elimination of cement production and use as it is detrimental to the natural ecosystems and carbon sequestration.
 - Include green spaces with trees and free ground surfaces in areas where cement, bricks and asphalt are dominant.
- Protect and enrich your local biodiversity by protecting and enriching your ecological systems and their services.
- Protect biodiversity by promoting sustainable agriculture,
 - Remove alien species, animals, insects, plants and trees and replace with indigenous trees rich in carbon absorption like [the Spekboom](#).
 - Promote the practice of regenerative agriculture.
 - Use natural, local and indigenous permaculture methods to feed plants and enrich soil.
 - Grow food indigenous to your area in small fields with corridors to ensure passages for micro-organisms, insects, including bees, birds, small rodents and mammals to continue cross pollination and gather food. Restore areas that have been eroded through over grazing and non-conservation-oriented development.
- Conserving, and preserving water sources and our how we use the finite resource. Use conservative watering of local flora including agriculture with drip irrigation systems, repurpose mechanisms, save rainwater, create grey water systems where possible. Improve waste management and prevent litter from being disposed of in waterways, rivers, and on land and public places Be part of the action to ensure a Just energy transition in your local diocese.
- Pursue conservation schemes (such as donating land to conservation organizations, getting a conservation easement, or having land officially recognized as protected). It is recommended at to save Biodiversity, 50% of land on the planet should be protected.

2. RESPONSE TO THE CRY OF THE POOR.

The Response to the Cry of the Poor is a call to promote eco-justice, aware that we are called to protect and defend human life from conception to death, and all forms of life on Earth. Examples to include in a Diocese Ecological Audit are as follows:

- There is a need to develop a series of public educational events to encourage the defines of human life from conception to natural death; where Church and/or secular decision-makers are included.
- Actions could include projects to promote solidarity, with special attention given to vulnerable groups such as indigenous communities, refugees, women, migrants, and children at risk,
- analysis and improvement of social systems, and social service programmes.
- promoting and advocating with local and national governments that access to clean water for all and all basic human needs are guaranteed.
- Ensure access to clean running water (if possible within households) and safe hygiene services where every member of your diocese and parish communities have free access to clean water.
- Ensure Health Service Delivery at public facilities meet the global United Nations Sustainable Development Goals meeting human rights for pregnant women, new-born babies and children until the age of five years old.
- Develop a series of public information sharing and educational events to explore the past and current forms of slavery/human trafficking in the local area and implement an anti-slavery/trafficking campaign.
- Promote and protect Indigenous stewardship | custodianship ensuring that women and men, local ethnic groups, and agricultural, cattle and normal family representatives play equal roles in planning and decision making in all Water and Safe Hygiene projects.
- Ensure Indigenous people retain the rights to their lands and rights and useable access to the waters flowing from the local river basin through their land.
- Engage duty bearers and stakeholders to implement protective laws (access to and retention of ancestral land) and water for indigenous people.
- Elevate the leadership of indigenous people on biodiversity and climate (such as creating educational curricula with indigenous educators, hosting events with indigenous speakers, and seeking indigenous leadership in discussions of policy).
- In solidarity with those affected by failed systems, develop programs that address basic needs (such as a food pantry, homeless shelter, job interview clothing closet, mutual support group, etc.).
- Conduct a research study in communities and using grounded methodology which includes involvement of of the community to identify challenges caused by failing social systems (such as hunger, homelessness, lack of employment) and who is likely to be most vulnerable (such as migrants, children, women, laborers, indigenous communities, etc.)
- Identify Key informants and train them to gather information and how to analyse findings.

3. ECOLOGICAL ECONOMICS

Ecological Economics acknowledges that the economy is a sub-system of human society, which itself is embedded within the biosphere—our common home. Here are some examples to follow a path that will eventually achieve Ecological Economics in an integral ecology.

- Actions could include sustainable production and consumption,
- ethical investments,
- divestment from fossil fuels and divestment from any activity harmful to the planet and the people,
- supporting circular economies,
- prioritizing care labour and protecting the dignity of workers.
- Encourage, launch or promote communities (physical and virtual) that practice reusing, repurposing and revamping of goods.
- Support through purchasing from retailers that use recycled materials in their production of goods.
- Divest from businesses involved or unashamedly promoting fossil fuels and any activity harmful to people and the planet.
- Invest in socially responsible enterprises (e.g., renewable energy job creation, businesses using apprenticeship methods to offer permanent employment).
- Choose ethical banking companies, such as cooperatively owned financial institutions and those that offer financial products with clear social investment criteria and those who uplift and empower communities who are previously disadvantaged through training, sponsorships, grants, bursaries and apprenticeships.
- Choose ethical insurance companies, such as cooperatively owned institutions and those that offer insurance products with clear social investment criteria.
- Support vendor selection/procurement processes that benefit businesses with ethical wages and standards and a commitment to sustainability, especially those led by representatives of marginalized communities.
- Support entrepreneurs and enterprises who take a 'total cost of ownership' approach to what you buy.
- Make a sustainability shopping list for your home or workplace, prioritizing products that have been certified as ecologically and socially sustainable.
- Purchase goods from local retailers, not from global or online retailers, whenever possible.
- Support good jobs with living wages and benefits policies.
- Support cooperative management practices in your workplace and/or education/teaching institutes.
- Commit to and sign pledges for no future investment in companies who are not following ethical and sustainable laws and methods.
- Ensure that those who perform "care labour" and a caring economy are well supported.

- Buy from cooperatives and other enterprises who have a commitment to fair and living wages and standards for workers.
- Teach and practice gift economy values (the free giving of goods and services without exception or need of financial compensation) to the young people in your life.

4. ADOPTION OF SIMPLE AND SUSTAINABLE LIFESTYLES.

The Adoption of Sustainable Lifestyles is grounded in the idea of sufficiency and promoting sobriety in the use of resources and energy.

- Actions could include responsible production and consumption,
- reducing waste and recycling, reusing, reducing.
- Adopting sustainable and responsible dietary habits (opting for a more plant-based diet and reducing meat consumption),
- greater use of public transport, active mobility (walking, cycling),
- avoiding single use items (e.g. plastic, etc.).
- Recognising and promoting the ‘less is more’ quality lifestyle theory of Pope Francis LS 222

Christian spirituality proposes an alternative understanding of the quality of life, and encourages a prophetic and contemplative lifestyle, one capable of deep enjoyment free of the obsession with consumption. We need to take up an ancient lesson, found in different religious traditions and also in the Bible. It is the conviction that “less is more”. A constant flood of new consumer goods can baffle the heart and prevent us from cherishing each thing and each moment. To be serenely present to each reality, however small it may be, opens us to much greater horizons of understanding and personal fulfilment. Christian spirituality proposes a growth marked by moderation and the capacity to be happy with little. It is a return to that simplicity which allows us to stop and appreciate the small things, to be grateful for the opportunities which life affords us, to be spiritually detached from what we possess, and not to succumb to sadness for what we lack. This implies avoiding the dynamic of dominion and the mere accumulation of pleasures. (LS 222)

- Improve sustainability in buildings by install efficient lighting, reducing the use of heating and air conditioning, reduce the use of water, especially heated water, install low-flow fixtures, improving the efficiency of appliances in use. (Fix rather than replace).

- Improve sustainability in transportation.
 - For some who can afford it, use electric vehicles (without fossil fuel generated power),
 - replace flying with train travel,
 - Increase video conferencing.
 - Replace car trips with public transportation, walking, bicycling, or carpooling/trip chaining.
 - Reduce car ownership to one car per family or at least do not have a third vehicle for pleasure and leisure.
- Reduce the number of homes you own if you have homes for pleasure and leisure.
- Improve sustainability in diets by eating unprocessed food.
 - Transition diet from meat-based to plant-based as much as possible
- Reduce food waste (before and after market).
- Compost such things as food scraps, manure and crop residues, and yard debris. Buy local food from local producers whenever possible.
- improve sustainability in consumer purchases eliminate the use of disposable plastic and Styrofoam.
 - Correctly recycle as much as possible (or collect recyclable items and sell them to a socially and environmentally responsible recycler).
 - Reduce purchases of new consumer goods

5. ECOLOGICAL EDUCATION

Ecological Education is about re-thinking and re-designing curricular and institutional reform in the spirit of integral ecology in order to foster ecological awareness and transformative action.

- Actions should include ensuring equitable access to education for all and promoting human rights, fostering Laudato Si' themes within the community, encouraging ecological leadership (students, teachers), and ecological restoration activities.
- Ensuring that Laudato Si' is included in the Catholic Social Teachings in Catechism curricular as advised in Laudato Si verse 175.

The same mindset which stands in the way of making radical decisions to reverse the trend of global warming also stands in the way of achieving the goal of eliminating poverty. A more responsible overall approach is needed to deal with both problems: the reduction of pollution and the development of poorer countries and regions. The twenty-first century, while maintaining systems of governance inherited from the past, is witnessing a weakening of the power of nation states, chiefly because the economic and financial sectors, being transnational, tends to prevail over

the political. Given this situation, it is essential to devise stronger and more efficiently organized international institutions, with functionaries who are appointed fairly by agreement among national governments, and empowered to impose sanctions. As Benedict XVI has affirmed in continuity with the social teaching of the Church: "To manage the global economy; to revive economies hit by the crisis; to avoid any deterioration of the present crisis and the greater imbalances that would result; to bring about integral and timely disarmament, food security and peace; to guarantee the protection of the environment and to regulate migration: for all this, there is urgent need of a true world political authority, as my predecessor Blessed John XXIII indicated some years ago".[129] Diplomacy also takes on new importance in the work of developing international strategies which can anticipate serious problems affecting us all. (LS 175)

- Develop Laudato Si' learning opportunities and join readily available organisations offering Laudato Si' training like the Laudato Si Movement Animator's course.
- Develop and implement a Laudato Si' education plan that reaches all members of the community.
- Ensure members of the community are familiar with the local ecosystem (for example, they can name species, know the rhythms of the seasons, etc.).
- Ensure members of the community are familiar with the science of the ecological crisis and its social dimensions.
- Ensure members of the community are familiar with ecological virtues (such as sober use of resources, protection of the common good, etc.).
- Develop opportunities for community members to learn about local ecology in the restoration of a piece of land.
- Ensure education is community-led;
- Create ways for educators to connect with nature and to undergo ecological conversions.
- Create opportunities for youth-led LS events, either in the community or in public.
- Develop mechanisms to publicly recognize young people for their leadership, including creating community internship or apprenticeship programs.
- Ensure LS themes are woven into the community's communications and regularly highlight LS themes in newsletters/bulletins and on social media.
- Ensure equitable access to education and ensure frequently under-represented groups (such as girls and women, migrants, and people living in poverty) are educated.
- Ensure a wide variety of people shape the vision and implementation of education programs.

- Offer culturally appropriate modes of education (such as oral learning or dialogue circles) and/or offer alternative forms of education (such as experiential learning and apprenticeships).
- Ensure that education includes promotion of human rights and dignity (such as the rights to life, to free expression, to peaceful assembly, to freedom from slavery, etc.)

6. ECOLOGICAL SPIRITUALITY

Recognising the presence of God in all things, where Jesus Christ links earth to heaven. Ecological Spirituality recovers a religious, biblical vision of God's creation and encourages greater contact with the natural world in a spirit of wonder, praise, joy and gratitude acknowledging the intrinsic value in all created things.

- Actions could include promoting creation-centred liturgical celebrations,
 - developing spiritual ecological catechesis, retreats and formation programmes, and praying in nature.
- Co-host a Laudato Si' week events and Season of Creation events within your diocese either as a diocese or as parishes partnering.
- Pray for our social and ecological redemption in a public way during the Season of Creation.
- Develop a Season of Creation spiritual practice and observe it each year and an ecological spiritual practice to conduce through the year.
- Publish annual statements and reports of support for the Laudato Si Week and the Season of Creation via social media, community newspapers, or similar.
- Have leaders from the church and the social community to pray and speak to the community about Laudato Si'.
- Include Laudato Si' themes, prayers and readings in the celebration of liturgical moments.
- Create Laudato Si' study and prayer guides with the input of organizations/groups in the parishes, families and the broader community.
- Bless a natural space you own as a reflection/meditation area (such as a Laudato Si' Garden) and regularly pray outdoors, as Jesus did.
- Host an outdoor prayer service or even a Celebration of Holy Mass in Creation with the community and/or the wider public.
- Create a prayer journal, bulletin board, or other way of recording and sharing prayers made in nature.
- Develop Laudato Si' songs within your parishes and dioceses using your diverse and unique culture.
- Include Laudato Si' themes in shared prayers or as part of shared prayers all the time or on a regular basis.
- Include some aspect of Laudato Si' in themes in all homilies and dedicate whole homilies regularly to a theme from Laudato Si'.
- regularly include LS themes in prayer retreats.
- Visit other Christian communities and other churches to discuss your respective social and ecological initiatives.

- Plan joint Care for Creation and her people events.
- Visit the place of worship of another faith tradition to discuss areas of agreement between your values on social and ecological issues.

7. COLLABORATIVE AND PARTICIPATORY ACTION, FOR INDIVIDUAL AND COMMUNITY RESILIENCE AND EMPOWERMENT.

Advocate for social and ecological causes. Engage with the wider public and develop a social response to shared challenges and community resilience. In Laudato Si verse 239 we read

For Christians, believing in one God who is trinitarian communion suggests that the Trinity has left its mark on all creation. Saint Bonaventure went so far as to say that human beings, before sin, were able to see how each creature “testifies that God is three”. The reflection of the Trinity was there to be recognized in nature “when that book was open to man and our eyes had not yet become darkened”. [170] The Franciscan saint teaches us that each creature bears in itself a specifically Trinitarian structure, so real that it could be readily contemplated if only the human gaze were not so partial, dark and fragile. In this way, he points out to us the challenge of trying to read reality in a Trinitarian key. (LS 239)

Examples of actions to promote collaborative and participatory action with resilience are:

- where all stakeholders are included in decision making dialogue, promoting advocacy, and developing people’s campaigns, engagement with decision-makers,
- and encouraging rootedness and a sense of belonging and ownership in local communities and neighbourhood ecosystems.
- Building communities to face a climate-challenged future with courage, competence and hope.
- Identify a social/environmental policy focus based on your engagement in the goals of "cry of the Earth" and "cry of the poor".
- Call parish/community meetings to discuss, plan and organize public community events with officials to discuss advocacy issues.
- Invite communities to volunteer and participate in meetings with officials to discuss advocacy issues.
 - If the person is not suitably skilled, they can be trained simply by observing.
- Maintain a regular review of local, regional, or national policies and share updates with the diocese and parish community.
 - use this to inform engagement with decision-makers. Use local community members in decision making.

- Connect the Diocesan Bishop and priests with the parish communities where the leader can discuss and debate public statements about advocacy issues.
- Organize social/ecological events (such as liturgical celebrations,
 - prayer services, retreats
 - and educational events, or art celebrations) and invite people from the surrounding parish neighbourhoods.
- Regularly explore the local ecosystems as a group (for example by taking shared responsibility for a piece of land),
 - by taking walks or hikes together,
 - or creating food gardens,
 - or by participating in citizen science projects)
- Write for local newspapers (for example by suggesting a column in the local diocesan
 - or secular newspaper or sending a letter to the editor)
 - or comment on local news stories related to LS themes. Share your story with the parish and diocese ecological department.
- Collaborate with your pastoral council, your Priests or your Bishops to identify ways the Church can support your social/ecological programs or groups
 - (such as giving your group official recognition, promoting its work in communications, connecting it with existing programs and resources, etc.)
- Develop a community coalition to prepare for and respond to emergent social crises (such as instances of injustice, violence, etc.)
- Develop a coalition with other groups in the local area; approach decision-makers in a united way to propose policy changes and request practical assistance.
- Analyse the physical, social, and spiritual ways your community is likely to be affected by climate change and biodiversity loss.
- organise community participatory gatherings to design, plan implement programmes to resiliently prepare for those regime shifts and changes
- Ensure roads, homes, schools, community and church buildings are prepared for changes in heat, storm intensity, and sea-level rise and other extreme weather patterns that can cause damage.
- Ensure members of the community are prewarned of prevailing disaster (if possible) and are able to safely and securely travel to other locations in the event of a weather emergency.