

CENTESIMUS ANNUS PRO PONTIFICE FOUNDATION (CAPPF)
SUMMARY OF THE INTERNATIONAL CONVENTION
**THE CATHOLIC SOCIAL TEACHING FROM INCEPTIONS TO THE DIGITAL AGE:
HOW TO LIVE THE *LAUDATO SI'***

6th -8th June 2019

The 2019 edition of the Centesimus Annus pro Pontifice Foundation convention held from 6th to 8th June 2019 in the Vatican City, focused on "The social doctrine of the church from its origins to the digital age: how to live *Laudato Si'*". During the meeting which was divided into reports, round tables, projects presented by territorial groups and personal testimonies, the Foundation focused on the urgent need for a collective and global change of lifestyles and production - the "conversion" called for by the Encyclical *Laudato Si'*.

The Foundation listened attentively to the issues that obstruct or sustain a path towards the planet's environmental and social sustainability, and consolidated its commitment to integral human development, in line with the magisterium of Pope Francis and from the standpoint of promoting the Church's social teaching.

Dealing with the necessary working tools, what emerged frequently was the importance of assessing innovation / sustainability activities both for research purposes and for the life of financial systems and markets. Witnesses from other religious confessions showed a particular sensitivity to education - corresponding to different levels and means - and to the protection of the most vulnerable, to be achieved through an ever greater cooperation between those realities engaged in education and, in general, in human development. This is a goal set by the Foundation which goes beyond the boundaries of corporate social responsibility and aims to contribute towards achieving the integral ecology indicated by Pope Francis in the Encyclical *Laudato Si'*.

6th June - I session

In her address of welcome to the participants at the Convention, the Chairwoman, **Anna Maria Tarantola**, recalled the Pope's warning about this generation, the last one with the possibility to change the state of things, and an invitation to act immediately and well to return to the right path of equitable, integral and sustainable growth, in line with the teaching of the Church's social doctrine.

Faithful to its "pro-Pontifical" nature, the Centesimus Annus Foundation believes it must deal with the issue, concentrating in its mission the exhortation received on several occasions from Pope Francis, to promote new lifestyles with courage and imagination: "I believe it is important" - the Pontiff said - "to work together to build the common good and a new humanism of work, to promote work that respects the dignity of the person and does not look merely at profit or production prerequisites but promotes a dignified life knowing that the wellbeing of people and the wellbeing of business go hand in hand. Let us help each other to develop solidarity and create a new economic order that does not generate more waste, enriching economic activity with attention to the poor and reducing inequalities. We need courage and brilliant creativity". And again: "The development of the ecological dimension needs the convergence of several actions: political, cultural, social, productive. In particular, the formation of a new ecological conscience needs new lifestyles to build a harmonious future, promote integral development, reduce inequalities, discover the link between creatures, abandon consumerism"¹. Faced with the exhortations of the Holy Father, the Chair is sure that the Centesimus Annus Foundation

¹ G. Gentili, «I soldi non si fanno con i soldi ma con il lavoro». Il Sole 24 ore., Interview with Pope Francis, 7th September, 2019
"Money is not made with money, but with work"

will be able to contribute to the realization of that courageous "cultural revolution" that the Holy Father asks for in the Encyclical *Laudato Si'* n.114.

The first part of the day included the opening address by Archbishop Nunzio Galantino, President of APSA, the report from Anna Maria Tarantola, Chair of the CAPP Foundation on its 2018 mission and the intervention of the CAPPF Secretary General, Eutimio Tiliacos.

In his introduction based on the statutory goals of the Foundation and focused on the theme chosen by the Foundation for the 2019 Convention, **Archbishop Nunzio Galantino** said that "the social doctrine of the Church must be able to intercept the new forms of power that do not render a worthy service to society". He quoted the Pope who said that the Church has a responsibility to creation and should also feel challenged by this responsibility and especially in public, protecting man from his self-destruction. Creation is not helped to evolve unless man also is helped to evolve; likewise, creation is not destroyed without destroying man. Without an adequate knowledge of the implications of technology, the new world of artificial intelligence and robotics poses social, economic, environmental and ethical problems, not always fully detected and analysed. If the challenge is for everyone today to have their eyes open to understand where the pitfalls lie, the role of a Foundation such as the Centesimus Annus pro Pontifice is to know how to intercept and make known the dangers, so that what needs to be done is done starting from concrete situations and avoiding what damages true progress. The Foundation must look all around and at the new things that surround us, to calibrate targeted interventions, designed to build a human society in which Christian-social principles can be attained with the collaboration of individuals, families, politicians and statesmen.

With *Laudato Si'* the Pope gave new impetus to what the Church's social doctrine had already called for, dictating new lines of orientation and action: we could describe *Laudato Si'* as today's social doctrine. Placing this Encyclical at the centre of its annual meeting, the Centesimus Annus Foundation showed what it means to embrace the explanatory features of the Church's social doctrine and move forward, since the document indicates actions to be undertaken in order to achieve a truly integral ecology, which requires respect of the person and of the creation that is home to and sustains the person.

The challenge posed by all the questions raised by *Laudato Si'* will be played out entirely in the sphere of cooperation between the different regional areas and the various institutions in the field, to face the devastating issues we are witnessing. Consequently, it is essential that the Foundation has care for those who are active in the educational sphere and the protection of rights. By encouraging this encounter and continuous exchange, Centesimus Annus could become the focal point for realities which, if left alone, run the risk of being crushed by the politics and interests of our society.

Concrete objectives can be achieved through a thorough knowledge of human, social and political relations and understanding them in the light of the Gospel. Hence it is essential to identify and initiate sustainable concrete actions and relationships with a human face as taught by the Church's social doctrine and expressed by the prophetic teaching of *Laudato Si'*. The Archbishop ended saying that the Centesimus Annus pro Pontefice Foundation, is invited to feel part of this prophetic and creative mission, through measured associative work on a path that must consolidate it, while at the same time revision of its structures must be a constant concern.

Anna Maria Tarantola, the Chairwoman, opened her 2018 Mission Report with words of gratitude for Domingo Sugranyes Bickel, former Chair of the Centesimus Annus Foundation, and Camilla Borghese, former Vice Chair. Their places on the Board have been taken by Claudia Cattani, Chairperson/President of the Italian Railway Network, who is very well-disposed to the issues of sustainability and the inclusion of young people in the workplace, and Borja Barragan Frade, a young Spanish entrepreneur who is an expert in non-profit organizations. At present, the Foundation's Board is made up of 2 women and 7 men.

The Centesimus Annus pro Pontifice Foundation has 27 national local groups in 12 countries with a total of about 350 members. It is a living reality expanding into new areas as seen from new projects in 2019, such as the Young International Network (Youth Group), and a new group in Acireale-Catania. While having distinctive working methods, the life of the groups is centred on an average of 4 to 5 yearly meetings. In response to an invitation from Archbishop Galantino to expand relations with realities that share objectives in common with those of the Foundation, the Board decided to draw up some guidelines for the constitution of new groups. Since anyone can join the Foundation, it is important to have some characteristics for the constitution of a group: a coordinator who agrees to manage and coordinate the work of the group; an ecclesiastical assistant, who guarantees that conduct and directional activities are consistent with the magisterium of the Church, and a minimum number of members. In the absence of the aforementioned conditions, a group will not be constituted but individual members can be part of the Foundation.

From its Vatican headquarters, the Foundation in 2018 organised the annual Convention (Vatican City, 24th-26th May), the "Dublin Process" Consultation (New York, 15th-17th March) and several national conferences (USA, New York City, 28th September 2018; Italy, Padua, 6th October 2018; Germany, Cologne, 17th October 2018). The entire body of work has been published on the Foundation's website². The Foundation also prepared the 2019 Declaration, sent a circular letter dated February 23rd, 2019, while the chair, secretary general and national ecclesiastical assistant, Fr Walter Magnoni, had meetings, on behalf of the Foundation, with the Italian groups. The meetings were always preceded or accompanied by a meeting with the local Bishop: the occasion was useful to present the Foundation and in some cases it was the start of a very fruitful collaboration between the Foundation and the dioceses where it is present. The VI Consultation on the "Dublin Process" was held in London at the beginning of 2019 (January 31st- February 1st).

The formation courses on the Church's social doctrine continue, both in the USA where the courses are by now well structured, and in Italy, where teaching methods have been updated and entrusted to the academic direction of Fr. Francesco Occhetta sj. The new courses offered in Italy are divided into 7 meetings, of which 3 are residential and 4 are online interactively. Following the proposal of some bishops, social doctrine courses addressed to priests and deacons will start in Rome, Italy, in July 2019.

In 2018, the Foundation closed the year with a profit of € 107,000, € 103,000 lower than the previous year, due to market trends. Work has commenced to curb expenses and increase revenues: it is believed that these steps will bear fruit in the medium term, while some forms of fundraising are being evaluated.

For the future, the Foundation intends to adopt a concept involving all members. To this end, it was decided to establish a commission, called the "2030 Commission", which will work on members' proposals expressed through a questionnaire, to be filled in anonymously. Two other proposals in the evaluation phase are an annual meeting with the representatives, to put together the ideas developed by the groups, and a six-monthly newsletter from the Foundation, to be experimented and possibly consolidated with a voluntary work commitment.

Eutimio Tiliacos, secretary general of the Foundation, stated that in 2018, the number of active groups had increased and, with it, the work and an important contribution of ideas from the territories. Furthermore, the number of members who joined the Foundation was very satisfying and this number was clearly reflected in the membership fees. However, the Foundation is not merely money: it is a set of principles, it is ethics and it is the ability to bring ethics into areas of business that have never before been reached. The Foundation celebrated its 25th anniversary in 2018 and moves forward starting from what has already been accomplished and consolidating this work. The Foundation's network is subject to market fluctuations: the Foundation's assets are invested in bonds and shares, while there is a small amount of liquidity. In this regard, there are two

² Cf. www.centesimusannus.org

elements to consider: the recent slowness of the markets and the Foundation's intention to expand into areas where until now its presence has not been strong, such as Africa, Asia and Latin America. Donations from the Foundation need to be increased, also the contributions of ideas on how to work in areas of the world that need assistance, where the marginalized, excluded and rejected need help; areas where Christianity was a solid presence and where its power has broken down. After prayers in memory of the members of the Foundation who died in the past year, a secret ballot was opened to choose a new Board member representing Foundation members.

6th June - II session

The second part of the day's work was divided into two sessions: the first dedicated to the work of the territorial groups, with a brief report by the representatives of four groups - Milan, Germany, Bologna and Hong Kong - whose work was especially appreciated for innovation and creativity. The round table which followed was moderated by Paolo Ruffini, head of the Communication Department, with four testimonies from as many territories, which tell of experiences and good practices in line with the Church's social doctrine.

In presenting the work of the groups, **Giovanni Marseguerra** expressed the Foundation's willingness to identify projects and studies based on the sustainable goals and performances of companies. Originality and feasibility were common to all eleven sustainability proposals received from the groups with four of them illustrated at the Convention:

The **Milan Group** has studied how to make financial systems more sustainable with a view to promoting best practices in integral ecology. Companies committed to sustainability turned out to be companies focused on listening to stakeholders to assess the suitability of the identified strategies, companies that have activated drivers for change. A strategy for changes in measurable and verifiable ways and are therefore indicators for change have been tracked.

The study found the subject of measurability (e.g. the creation of cutting-edge reporting systems) a tool for change. For family businesses, the generational shift linked to the delicate passage of responsibility proved to be the real test of sustainability. While the experience in listed companies is on the whole positive with regard to sustainable development, much remains to be done in family-run businesses, especially in terms of awareness and youth training (e.g. attention to educational abilities).

The German **Group** studied a proposal for an integral economy for the digital age and underlined the complex relationship between the human element and technologies and the conviction - since robots are devoid of subjectivity - that digitalization cannot be an end in itself.

The **Bologna Group** recommended a survey of good ecological practices in Emilia Romagna, starting from the assumption that human action in nature is an economic act. The problem of human action in relation to the environment is an ever-widening issue, and globalisation implies questions concerning waste and surplus from production and consumption. In Emilia Romagna, prevention and flexibility policies towards climate change are developing: the municipality of Sant'Agata Bolognese, Lamborghini headquarters, was the subject of a survey into the relationship between the local community and the company. Part of this review was an award for CO2 reduction, while a project is underway into the production of biomethane and de-carbonisation.

The **Hong Kong Group**, full of valuable proposals for the application of *Laudato Si'*, is dedicated to protecting the most vulnerable, starting with children, as suggested by Matthew's Gospel (22, 36-39). The suggested proposals include adopting a perspective that considers the protection of others - children, young people, vulnerable women - a collective problem. They recommend positive action in the private sector and a multidimensional approach to solidarity, built on public-private partnerships. For example, the establishment of Do Tanks as an alternative to Think Tanks is envisaged.

At the round table moderated by **Paolo Ruffini**, Prefect of the Communication Department, the experiences of four witnesses interconnected. The panorama of digital communication is the backdrop inundated by distracting noise, where the information operators - the Prefect cautioned - should feel called to act with additional responsibility. Responsibility is the method for searching for the good, the true and the fair, and is an inevitable commitment for communication operators. The urgent appeals include the plea to begin the account of the crisis from the idea that it is "bad globalisation" that is in crisis, a sick system that emarginates the centrality of the person. **Antoni Ballabringa Torreguitart** (BBVA) discussed how banks can change the

way they "bank", redefining and adapting actions toward a profound transformation. If it is true that for the first time in history the world has a common agenda and sustainability objectives, nevertheless there is the risk that what remains for the new generations will be waste and devastation. The challenge for the future of banks is to find a worthy future, open to society and its needs. With this in mind, BBVA supports financial inclusion and green finance. 2018, for example, saw a joint effort with 27 banks to promote the "responsible bank" principle, which includes reducing the negative and adopting sustainable practices. **Christopher Barrett**, professor at Cornell University spoke on the issue of food security between science, solidarity and sustainability. Starting from a definition of "food security" - "that all people can access food at any time" – he gave the current data - over 3 billion human beings suffer from food insecurity, they do not receive the diet necessary to cope with life – and then focused on recognition that it is impossible to achieve integral human development without food security. **Armin Grunwald** (Karlsruhe Institute of Technology) investigated the impact of digitization on integral ecology, now considered a social tsunami. For Grunwald, the Church did not commit itself to shaping technology and the digital age in the 20th century and it is now a question of investing additional thinking to this matter. With **Marco Morganti**, CEO of Banca Prossima, the question returned to banking activity and to how optimistic can one be about credit. The experience of Banca Prossima suggests that good practices inspired by strategic direction are needed, and where Morganti is concerned *Laudato Si'* is an remarkable strategic document on what to do. The Encyclical says that both citizens and banks must work to reduce inequality: for a bank this means working on access to credit, which is not available to everyone. The category of those who access credit rarely or badly or conditional credit, is a real vulnus in society but the banking industry, on principle, considers that the money lent by people must in turn be lent cautiously and safely. To the question of "how to do", Intesa San Paolo responded by working on the point - almost a rigid layer - between the last credit-worthy applicant and the first excluded. If we think about making that layer or membrane permeable - explained Morganti – then the bank can become a tool for change. If there is too much risk to go further with credit, the assets of the Bank must partly be used to cover that greater risk. This is a concept of self-guarantee: in the by-laws of Banca Prossima there is a fund that guarantees loans for subjects beyond the credit rating line. Over the years we have witnessed amazing things; in 91% of cases the beneficiaries returned the money received on loan. What kept them outside the limits was not good judgement but banking bias. In social economy, Intesa San Paolo thus worked with cooperatives, parishes etc. Today there is a much larger patrimony, a € 250,000 fund which can finance € 1,250,000. The last frontier in Italy is the right to education: the first operation is a loan for students at accessible conditions, to be repaid in 30 years. It starts with students and ends when you are an adult citizen. As Morganti said: if it can be done, then it must be done.

7th June

The second day of the 2019 convention which opened with a meditation from Archbishop **Claudio M. Celli**, the Foundation's International Assistant, hosted external speakers - economists, philosophers and theologians – convinced according to the Chair, **Anna Maria Tarantola**, that multidisciplinary is the best way to interpret the complexity of the present time. As **Giovanni Marseguerra**, a member of the Foundation's scientific committee underlined, today's sessions look at the application of *Laudato Si'* in the years that separate us from its publication, focusing on the intimate relationship between the poor and the fragility of the planet, the criticism of technology-related paradigms and the investigation of new avenues for the economy in the perspective of an integral ecology.

For **Archbishop Nunzio Galantino**, *Laudato Si'* contains a clear commitment: an urgent need to listen to the cry of the poor and to let people everywhere know this, especially in influential and scientific environments. *Laudato Si'* is not the manifesto of eco-utopians, of those with a naive concept of nature. If this understanding is lost, then there is the risk of having a limited approach to the Encyclical. The Pope's real concern is this: the poor, more and more often, are the result of the reckless action of exploiting the planet's resources and, consequently, of breaking the delicate environmental balance. The health of the planet is measured by the ongoing expansion of poverty, since the poverty index suggests that a system is in place which invalidates the quality of everyone's future life. The needs of the poor will soon be everyone's needs.

The degradation of the planet, the degradation of the quality of human life and social degradation are interdependent and beyond any geographical boundary. Despite slow improvements, the goals of States, companies and individuals are not changing: the negative impacts of climate change have not stopped, the conditions of those without access have not changed, the issue of water and the loss of biodiversity are not resolved. Faced with these scenarios, the invitation to the Centesimus Annus Foundation is to continue to learn

at what point we have reached on the path to achieving integral ecology. Archbishop Galantino offered his best wishes to those who bear the greatest weight in this responsibility that they may know and feel the Church's encouragement to cooperate to safeguard our common home.

The introductory session to the work of the day was analysed by the Prefect for the promotion of integral human development, Cardinal Peter Kodwo Appiah Turkson, and Janez Potočnik (UN Environment International Resource Panel).

According to **Cardinal Turkson**, the Encyclical *Laudato Si'*'s call for compassion for all suffering people, includes five major challenges:

- **continuity**, the Encyclical teaches integral ecology - integral ecology means that everything is interconnected - in continuity with *Populorum Progressio* and the entire papal Magisterium;
- **collegiality**, the outcome of the work of the Episcopal Conferences. *Laudato Si'* offers some choral lessons. The Pope used the data provided by the Episcopal Conferences while the bishops participate by applying what is indicated in the Encyclical;
- **conversation**, dialogue: the Pope recognised the crisis, but humans will be able to deal with this if they debate together and talk about attentiveness and care for creation. Four years after the Encyclical, there are scientists who raise issues on the evaluation of scientific data: the answer was an invitation to indicate problems, make a *peer review* to seek an equitable approach;
- **conversion**, the Pope calls for us to convert and care for creation: this means that we must change. Conversion requires motivation and conviction, and these are achieved with an education in ecological citizenship. Ecological citizenship and education to become citizens who fully understand what this entails, require conversion;
- **contemplation**: the heavens proclaim God's work and contemplation leads one to the beauty of creation.

A question linked to *Laudato Si'* is the political will to respond to the problems linked to the "common home". Since it is political will - rather than money - that is lacking, this is an ethical issue. Concrete solutions must be discussed starting from the field of education and information at all levels: the poorest countries are the most affected by the issues raised by *Laudato Si'*, but there is insufficient public information and debate in these countries. Through a group called "Laudato Si's challenge", the Department for Integral Human Development is working to find solutions to various problems linked to water, energy, industrial waste, malnutrition, food security, etc. Filters for water, solar panels and proteins derived from malted beer waste products are just a few examples of individual actions.

Janez Potočnik is Co-Chair of the International Resource Panel (UN Environment). The Panel was set up in 2007 as an interface between UN Environment, internationally recognised experts on sustainable resource management and the governments of industrialised countries, to discuss the sustainable use of natural resources in the 21st century. The world population and consumption *per capita* are growing; but wealth is concentrated in the hands of the richest 1% - more than the total wealth of the rest of the world. We throw away a third of the food we produce, while 800 million people live in hunger. Every year air pollution kills 7 million people and 60% of biodiversity has been lost over 40 years. We buy a million plastic bottles every minute: only 9% is recycled with 79% ending up in landfills or dispersed in the environment. For the first time in human history, we are warned of the state of emergency of a socio-ecological system with a global reach: we are interconnected and interdependent, we all want change but, with the exception of young people, we do not want to change. There are three reasons why we do not change: politicians have a short-term logic; development plans are based on consumerism, while we do not manage risks; we do not fight poverty, we have privatised profits and socialised costs, but a society is only sustainable if it is fair and inclusive.

One does not reach one's goal by walking faster if one is going in the wrong direction. If we do not fundamentally change the economic model, then the objectives of environmental sustainability will not be achieved. To increase future well-being, we need to separate the use of resources from economic growth. The circular economy should be the instrument capable of leading to this separation. Finally, the complexity demands an effort from global governance-based cooperation: Potočnik says we should share sovereignty rather than being the titleholders. Europe will not be the centre of the world in the future but one must make

sure that it is the centre of the world's aspirations and dreams. He ended with the words: Instead of waiting for leadership in order to change, "you should be the leadership wherever you are living".

I Session

The I Session of the day provided a picture of where we are on the journey towards integral ecology: what has been done, what still needs to be done and possible developments. Stefano Manservisi, Director General of the EU Commission for International Cooperation and Development was the keynote speaker at the roundtable moderated by **Ferruccio de Bortoli**, with Esther Lynch, Flavia Micilotta and Stephen B. Young also speaking.

Stefano Manservisi's brief was to describe the state of the 2030 Agenda in a world in radical transformation, where "governments, institutions and society require far more adaptation and flexibility than in the past". Given the fundamental elements of the post-war and post-cold war period (democracy, human rights, tolerance and mutual respect), the current perception is of a loss of points of reference and often of meaning.

The 2030 Agenda and the Sustainable Development Goals are a response to the challenges of this time and a challenge for the institutions to put in place the right policies, which will regenerate trust in institutions and the possibilities of global cooperation. We need to do this together, to change the negative impact produced by our bad politics which, if prolonged, can exacerbate the situation: because of these issues, authoritarian democracies are emerging.

Like *Laudato Si'*, Agenda 2030 is a broad agenda of reforms, and the transition from aspirations to projects is not easy. Nevertheless, the unsustainability of today's ongoing system urgently calls for mobilisation and a long-term view.

Following the guidelines "look, judge, act", we can see that the poor make up 10% of the world population. In the eighties, this was 40%. If we look at education, the goal of schooling for everyone, at least in the first cycle, has been achieved. The quantitative objectives have been achieved. Now let us look at sustainability.

Although poverty has been reduced, the major causes of poverty remain: war - in countries like Libya, Syria and Yemen, poverty is increasing - and natural disasters connected to climate issues. Fragility is a proof of the sustainability of the objectives achieved. The fight against poverty cannot last if it is not part of a solid system, and the same is true for climate change. Children are now leaving school and families are returning to the old patterns: boys in the fields, the girls subject to discrimination.

Development policies today face an unprecedented situation and are at the heart of various forms of unsustainability. We are warned that if we do not invest in sustainability, then the goals already achieved will not last. If we want to be effective with respect to our goals, we must change.

In order not to miss the objectives of the 2030 agenda, there are five elements needing intervention: inequality (especially gender), human development, governance, environment and climate change, partnership and innovation.

Inequality is the real challenge that taints society, and the lack of consistency is a consequence of this. Among structural inequalities, the gender inequality is among the most unsustainable, not only for moral reasons but economically. Women are subject to discrimination on structural grounds, and we are struck by the figures. 19% of women between the ages of 15/49 have suffered physical and / or sexual violence from a partner in the last year, and one in three women suffers violence from a partner or non-partner during their lifetime. If women were as remunerated as men, we would have a growth in the world economy of between 9,000 and 25,000 billion euro. In order to achieve the Agenda's objectives, we need economic growth of between 4.5000 and 6.000 billion per year.

Even with regard to health, we have been able to fight against many diseases, but we have not made the goals sustainable.

Particular emphasis should be placed on partnerships. Partnership is the main paradigm of the 2030 Agenda: partnership is a form of collective responsibility and is a form of recognition of our dialogue, which emphasises mutual responsibilities. We must not impose, we must seek new policies together, draw up a new pact with

institutions and individuals. It is not just about corporate social responsibility: we must ensure that companies deal with business responsibly.

The coherence of this policy is a test case: development is part of our political decisions. Development and sustainability policies will be effective if we work in a multilateral context, if we maintain multilateralism and work for open societies. The first multilateralism was achieved in Europe. We were built as a European Union based on the pillars of solidarity and inclusiveness. In these sixty years the European Union has been the only example of multilateralism based on rules and participation, and is the largest open society. We cannot talk about sustainability abroad if we destroy what we have built over the last sixty years. We must think about our experience to transform it into development policies, we must look, judge and act together. And this is the greatest lesson we can get from working with the poor and for development.

For **Esther Lynch**, Deputy Secretary General of the European Trade Union Confederation, the approach to integral ecology transforms method and sustainability into a broad path for development, with more and better jobs, social inclusion and poverty reduction. Positive results are possible: but active support is required from all sectors, integrating environmental, social and laudable work elements and ensuring a just transition to sustainable economies. A "just transition" to a green and zero-emission economy must be seen as a desirable prospect for all. Otherwise, it will be impossible to achieve this goal democratically.

Laudato Si' emphasises the relationship between the poor and the fragility of the planet. Trade unions want to promote transition that offers "decent work": fair policies must share the costs and benefits of ensuring that no workers or communities are left behind. Through social dialogue, workers organized in their trade unions and employers have identified areas where environmental impact could be mitigated without reducing or negatively affecting employment or working conditions. They are: International Framework Agreements, voluntary agreements between multinationals and global union federations (for the most part, these agreements include respect for the environment as a responsibility and measures for waste management); agreements for a just transition (e.g. miners in Spain, with early retirement and environmental and community redevelopment); multilateral approach; the public sector, which can head of agreements and negotiations; agreements on the right to permanent formation; green pay agreements (in Italy there are several examples, including Renner Italia, where employees participate in revenues obtained by reducing energy costs); brown to green jobs; health and safety in the recycling sector; work week from 4 days / 32 hours of work, without salary reduction: the cut would lower the use of energy related to work, carbon emissions and the range of pollutants associated with driving; reduction of work stress with weeks when you are not travelling; free public transport.

With **Flavia Micilotta**, Director of the Luxemburg Green Exchange and Member of EFRAG (EU High-Level Expert Group on Sustainable Finance), the Round Table discussed the role of sustainable finance in combating poverty. The concept of sustainable finance revolves around the financing of investments that takes into account environmental, social and governance elements. Sustainable and responsible investment (Sustainable and responsible investment, "SRI") is the backbone of financial sustainability, since it is the enabler for players in financial markets. Transparency means the possibility for retail investors to make sustainable financial choices. The document *Oeconomicae et pecuniariae quaestiones* has words of strong encouragement for those committed to SRI, emphasising the importance and potential of individual investors in determining the choice to choose the right direction.

Three elements of the SRI approach are intentionality: an investor's intention to generate a positive and measurable social and environmental impact; additionality: achieving a positive impact beyond private financing; measurability: being able to transparently account for the financial, social and environmental performance of the investments.

The first High Level Group report expected to be published in June, is a contribution to setting a standard for green bonds, classification and a guide on how to invest sustainably.

Stephen P. Young, Global Executive Director, Caux Round Table, offered a contribution on the approach of East and West to integral ecology. If the West has found security in the logic associated with words and in rationalism, Eastern philosophies instead look at everything that exists as interdependent and integrated, Abrahamic religions, in their cultural uniqueness, can help foster a "shared ethics". In *Laudato Si'* it is possible

to see a stimulus to integrate the Western action paradigm with the Eastern understanding of the human person as living in mental and emotional harmony with reality.

II Session

The second session, dedicated to obstacles on the path to integral ecology and moderated by **Nicolas Sénèze**, La Croix Vatican correspondent, has as keynote speaker **Jeffrey Sachs**, economist and professor at Columbia University. For Sachs, the modern market, as theorised in English philosophy, invites us to maximise preferences (e.g. A. Smith, *The wealth of Nations*, 1776: "It is not from the benevolence of the butcher, the brewer or the baker that we expect our dinner, but from their regard towards their personal interest. We turn not to their humanity but to their self-love, and we never talk to them about our own needs, but about their advantages"). This is the opposite of moderation, the opposite of the teaching of St. Thomas Aquinas. From the point of view of the mind, the United States is destabilized: suicides have increased, wealth is increasing but happiness is diminishing, everything happens through self-help. We have lost the moral core, but science today (cf. slide) confirms the thinking of St. Thomas, variation in the human brain, between functions that preside over passions and rationality, between the prefrontal cortex and other brain areas and if we allow passions to prevail, then we become unstable.

Among the major factors of individual well-being are health, social support, freedom of choice and generosity. For this reason it is important to cultivate virtue, and, in this effort, an economy of *eudaemonism*, with its basic elements in the development of early childhood, the education of children to this system of ethics that is conducive to happiness, global citizenship, justice, ecology, a holistic and universalistic perspective, the culture of contemplation.

The Round Table that followed included Mary Hirschfeld, Villanova University and winner of the 2019 CAPP Foundation "Economy and Society" award; Marina Fischer-Kowalski, President and founder of the International Society for Industrial Ecology; Íñigo Losada, University of Cantabria; Johannes Wallacher, President of the Jesuit School of Philosophy, Munich.

For **Mary Hirschfeld**, there is room for Christianity - the churches and religions - to do more on the path towards an ecological conversion, starting from reducing the gap between doctrine and practice. The task of **Marina Fischer-Kowalski** was to explain the difficulties in changing lifestyles that involved fossil fuels. This raises a question about economic forces and ongoing social transformation, in other words, if these are really facilitating the abandonment of such fuels and, in general, leading to greater fairness. Photovoltaics is growing and costs are being reduced, but renewable energy accounts for no more than 5% of the global primary energy supply. The good news is that the world has learned to consume less energy.

Íñigo Losada's evaluation starts with an analysis of the behavior of different players and sectors in the climate change amphitheatre: the scientific community; governments and their role in climate negotiations; the business sector; technology; and the "newcomers", the young people who mobilise in campaigns like *Fridays For Future*. While it is a cause for optimism that climate actions are proceeding on various fronts and key elements for solutions are at our disposal, nevertheless ambition, leadership and future concrete actions are still lacking. These elements are crucial even as the window of opportunities is closing.

Johannes Wallacher's reflection included the common and diversified elements of the responsibility of the players involved in the socio-ecological transformation process called for by *Laudato Si'*. Between institutional reforms (macroscopic level) and individual actions (microscopic level), you have the guiding principles of transformation (mesoscopic level). First of all, socio-ecological modernisation, which moves from separation between development and use of resources and socialisation of the costs of CO2 emissions, rests both on social embedding and international coordination. A principle of "sufficiency" lies at the centre of everything. The responsibility of individuals is to take ownership of the concepts of a good life that transcend consumerism ("the virtue of enough" rather than "insatiable needs") and to choose sustainable consumption and mobility. Government responsibilities include promoting adequate pricing mechanisms for CO2 emissions in all sectors and investing in public transport and sustainable mobility infrastructures. The Churches must communicate a theology of creation and undertake credible actions in their own sphere of responsibility.

III Session

After lunch there was a brief presentation of the "Together we make a beautiful world" project by children from **the Moige Movement** (an Italian Parents Movement, a charity organization that acts for the protection and safety of children), a moment strongly anticipated by the Foundation to hear the voice of childhood on the subject of respect for nature.

At the resumption of work, the III session, dedicated to possible initiatives to promote a sustainable and inclusive economy, was moderated by **Hannah Roberts** (Financial Times). According to the journalist, we all agree on the need for a new business model to have responsible investments and that this paradigm shift would result in less economic and social crises. The question is how to convince investors that it is not a matter of choosing between profit and quality of life. The speakers at the roundtable were entrusted with the task of explaining how to prepare the path - educating consumers and business leaders - and how recycled materials can be used to reduce costs, or how to save the planet rather than having to clean it up.

Keynote speakers were **Enrico Giovannini**, spokesperson for Asvis, a network of 240 subjects including companies and associations, and Msgr. Bruno-Marie Duffé, Secretary of the Vatican Department for the Promotion of Integral Human Development. For Giovannini, the 2030 Agenda is an opportunity to save the world and, at the same time, a very radical agenda. The good news is that things are really changing: an Eumetra research shows that in 2019, 75% of people think that the 2030 Agenda is a priority.

The way we produce creates both human and physical waste and both are treated with the same basic attitude: let others take care of it with the money available to spend on it. The 17 Goals of the Agenda are not a list but a plan to change the world, in a systemic approach: in this perspective, in which everything is integrated, the economy is no longer in the first place and all the rest following on. But to have this perspective requires a lot of work, and this is not happening at the political level or even at the business level. The EU is the most sustainable geopolitical area in the world and is the great hope for change. And yet, it is not on a path to sustainable development despite what was agreed in the Lisbon Treaty. The European institutions have laid the foundations for a qualitative leap in European policies through the 2030 Agenda as a reference for the full implementation of the Treaty. Civil society has pushed in this direction and is ready to support the necessary acceleration. Finally, citizens expect a leap forward from politics. A possible avenue of intervention, proposed by Asvis, is a restructured model of the European Commission.

The intervention of **Msgr. Bruno-Marie Duffé**, focused on the "spiritual conversion" required by *Laudato Si'* and the sub-title of the Encyclical, "Care of the common home" indicates that it is necessary to think and act, understand and hope, considering the developments and challenges of an ecological, social, economic and political nature. Moreover, the words "ecology", "economy" and "ecumenism" have a common root in the Greek word "oikos", house. It is a matter of looking closely and critically at what is happening in our common home. *Laudato si'* requires an approach that takes into account that in this world pervaded by technique "everything is connected": ecology, economy and social, cultural and spiritual aspects of life. The act of thinking - thinking about current reality and our thoughts about the future - cannot, therefore, separate ecology and social justice.

In the final round table of the day, **Sabina Alkire**, Director of the Oxford Poverty & Human Development Initiative, spoke on how to fight poverty in her presentation a Multidimensional Poverty Index developed by Oxford University on three levels of poverty: health , education, living standards.

Eugene M. McQuade, Citibank Group Board Director, speaking about working for sustainable finance, pointed out that Citybank has developed and published a framework for the financial community: this framework seeks to simplify the Goals of the 2030 Agenda, examine interconnections and identify rapid and effective routes outlining both the incremental financial cost and the possibility of achieving the human goals and benefits linked to this . In this way, indications are obtained on what routes bring the greatest human, environmental and systemic benefit at the lowest financial cost, and all of it with a view to reducing poverty.

Poh Lan Song (Malaysian Han Studies, spoke on Chinese culture's agreements and disagreements' with *Laudato Si'*. Native Chinese culture does not have a religion according to the definitions of social sciences.

Zongjiao, a term used to describe religion, actually means "primary education". While not seeing the world as God's creation, nevertheless, ancient Chinese culture agrees on the moral implication of climate change, the development of unbridled technology and the consequent damage for the poor and the planet. To solve these problems, Chinese ancestors educated their children and grandchildren to minimise selfishness by giving more to others, knowing that prosperity is the natural result of a harmonious home, but living in the same house with differences requires tolerance, acceptance and understanding. Perhaps, differences can be resolved in the classrooms of a school of moral excellence that teaches sincerity and respect, to ignite a beam of hope that will lead us out of the darkness.

Representing the experience of young people, the data scientist **Gabriela May Lagunes**, stressed the importance of innovation and the urgency for a change towards sustainability. She appealed to adult generations: "You gave us the Universities because you said we had to have a proper education. Now there is no more time".

To conclude, **Sydney Galès**, Director of Research at CNRS (France), spoke about the transmutation of nuclear waste. Nuclear energy production is concentrated in a few countries: The United States, France, Japan, Russia, which produce 2/3 of the world's nuclear energy. To date - while creating waste that is radiotoxic - the issue of coal-mining waste production is not sufficiently addressed.

The US approach is to find a physical place to focus on. France and Japan separate plutonium and use it to produce new fuel. In this way, only one kilogram of waste remains from one ton. Nevertheless, this production must be managed. In principle, the "how" is simple: through transmutation, two stable isotopes come from neutron warming. The technology for transmutation is very expensive but Gerard Mourou has found a way to enhance the laser light and transmute nuclear waste more easily. The transmitter - this laser - is placed in a tank, in which the boiling liquid has dissolved the waste. This is a safe method, because when the process ends the laser stops and cools automatically. Transmutation requires fewer years of isolated conservation. The issue of nuclear energy is still an open question, but with a multidisciplinary approach it will be possible to decide to stop using it or to increase it.

During this debate stimulated by the need to inspire the media's interest and possible political actions, **Enrico Giovannini** stressed that due to the complexity of the subject, the media have difficulty talking about sustainability. Politicians mostly follow, rarely lead, and don't talk about problems for which they have no solutions. But in New Zealand a minister, a woman, decided to give citizenship to displaced people in the Pacific as a result of climate change, identifying five elements: mental health, eliminating youth poverty, fighting existing inequalities affecting indigenous peoples, access for everyone to the *digital era*, zero carbon emissions target. She did this without cutting other government activities. Political leadership makes the difference in public discourse. Consequently, we must start from ourselves and stop waiting for others to act.

Conclusions

In the words of the Chair, **Anna Maria Tarantola**, alongside lively satisfaction for the plurality of stimuli, indications and examples for good sustainable economy and conduct, is the awareness that the reflection now begun, requires further thought. What is striking is the unanimous conviction that this generation is the last one that has the power to change things. An enormous responsibility, which requires actions for growth that are fair, supportive and sustainable: actions that we have not taken but are however necessary and possible, although not painless.

As Archbishop Galantino recalled, cooperation is fundamental. Positive actions, if done by a single individual, do not produce lasting results: all players must feel involved in this process, starting from a personal commitment to change goals and lifestyles for our own good and for our community. If it is true that although faced with the urgent need for a substantial change, an attitude of skepticism still persists, yet with a change of strategies and objectives of all the players together - politics, companies, bank, finance, people, institutions - success is attainable.

The work over the two days clearly showed that we, the people, are the players. The banks must change, looking to the benefits of all stakeholders (e.g. the experience of Banca Prossima). And this raises a question

about relevance: if the goal of community wellbeing is included among the other objectives, then there must be a system to detect the impact of the activities addressed to the community. This also applies to the markets, which currently only evaluate the short-term economic outcome while they should use a long-term survey system and one not based on economic-financial data alone.

This is a matter of respect for oneself and others and is therefore of an ethical nature. If we want to rekindle the qualities for a change in direction towards doing the right thing, we will have much work to do on education, methods and goals which are to the forefront in the Encyclical *Laudato Si'*. The Foundation intends to pursue this commencing with collaboration with the Catholic Universities.

Roberta Leone, 24th June 2019