

Reflections on *Laudato si'*

Church-Based Environmental Communication for Ecological Advocacy: Insights from *Laudato Si'*

Comunicación ambiental basada en la Iglesia para la defensa de la ecología: reflexiones sobre Laudato Si'

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Abstract: The escalating environmental crisis demands urgent action from all sectors of society, including religious institutions. The Catholic Church, with its global influence and moral authority, has taken a significant stance on ecological issues through *Laudato Si'*, Pope Francis's 2015 encyclical on environmental stewardship. *Laudato Si'* calls for a comprehensive ecology that acknowledges and addresses the interdependence of ecological, social, and economic systems and challenges people, communities, and governments to undergo an ecological conversion. This article discusses the importance of Church-based environmental communication in facilitating ecological advocacy and examines the strengths and challenges in the religious setting. The Church can contribute to a sustainable future by helping overcome communication barriers, building faith-based ecological education, and popularizing digital platforms. The results address the necessity of long-term dedication and creativity in environmental advocacy within religious environmentalism, making sure that *Laudato Si'* is not another theological treatise, but an action plan.

Keywords: Environment. Catholic Church. *Laudato Si'*. Communication. Ecology. Ecological Education.

Resumen: La escalada de la crisis ambiental exige medidas urgentes de todos los sectores de la sociedad, incluidas las instituciones religiosas. La Iglesia católica, con su influencia global y autoridad moral, ha adoptado una postura significativa sobre cuestiones ecológicas a través de *Laudato Si'*, la encíclica del Papa Francisco de 2015 sobre gestión ambiental. *Laudato Si'* exige una ecología integral que reconozca la interdependencia de los sistemas ecológicos, sociales y económicos e insta a los individuos, comunidades y gobiernos a abrazar una «conversión ecológica». El artículo explora el papel de la comunicación ambiental basada en la Iglesia en la promoción de la defensa ecológica, analizando tanto las oportunidades como las barreras dentro de las comunidades religiosas. La Iglesia puede ser un factor integral en la configuración de un futuro sostenible al abordar las barreras de comunicación, fortalecer la educación ecológica basada en la fe y promover plataformas digitales. Los hallazgos discutieron la necesidad de un compromiso sostenido y una innovación en la defensa ambiental religiosa, asegurando que *Laudato Si'* no sea simplemente un documento teológico, sino un marco vivo para la acción.

Palabras clave: Medio ambiente. Iglesia católica. *Laudato Si'*. Comunicación. Ecología. Educación ecológica.

1. Introduction

The ecological crisis is one of the most pressing global challenges of the 21st century, affecting not only the environment but also economic stability, public health, and social justice. There is a growing momentum on climate change, loss of biodiversity, pollution and depletion of resources, which disproportionately affects vulnerable groups, especially people in the Global South (IPCC, 2021). The growing intensity of natural calamities, food insecurity, and forced migration is the result of environmental degradation and points to the necessity for sustainable solutions. While environmental advocacy has traditionally been led by scientific and policy institutions, religious organizations, including the Catholic Church, have emerged as influential voices in promoting ecological responsibility (Grim & Tucker, 2014). The interest of the Church in environmental concerns is firmly founded on the dogma of human dignity and social justice, the necessity of taking care of the creation as a moral duty (Kureethadam, 2019).

Recognizing the urgency of ecological degradation, Pope Francis issued *Laudato Si': On Care for Our Common Home* in 2015, an encyclical that reframed the Catholic Church's approach to environmental concerns. In contrast to earlier papal texts which concisely recognized ecological concerns, *Laudato Si'* has presented a detailed theological and ethical-socio-political discussion of the environmental crisis (Pope Francis, 2015). In the encyclical, the notion of integral ecology is presented and points out the interdependence of the environmental, economic, and social systems. Pope Francis demands an ecological conversion whereby people, groups, and policy makers are to take sustainable lives,

reform economic systems, and encourage environmental protection policies (Reese, 2015). Thus, he actually proposes that the destruction of the environment is not a scientific or political problem but a moral and spiritual crisis that requires a faith-based response. *Laudato Si'* offers a comprehensive ecological vision, which encompasses both social justice, morality and human responsibility, as well as environmental care concerns. It refers to biblical teachings, Catholic social philosophy and current ecological issues to encourage the Church and human beings to live sustainably and to become responsible caretakers of their environment.

Despite its profound message, effectively communicating *Laudato Si'* and mobilizing action within Catholic communities remains a challenge. Institutional structures, theological perspectives, and socio-political contexts influence how the Church disseminates and applies the encyclical's principles (Dermot, 2020). Resistance to environmental messaging exists within some Catholic communities, often due to ideological divisions, economic concerns, or misconceptions about the Church's role in ecological advocacy (Veldman et al., 2013). Further participation through digital platforms, grassroots organizations, religious media, and interfaith partnerships is also necessary to narrow the separation between theological study and real-world application (Conradie, 2020).

This paper examines the theological underpinnings of *Laudato Si'*, the obstacles to its adoption, the success of Church-led sustainability programs, as well as the role of young people and digital engagement in promoting environmental consciousness. Through the analysis of these dimensions, this study clarifies how the Church can intensify its commitment to ecological justice and contribute to a more sustainable future. Ultimately, it argues that while challenges exist, the Church has both the moral authority and the global influence to shape a new ecological consciousness grounded in faith, ethics, and action.

2. Theological and Ethical Foundations

The theological foundations for environmental communication in *Laudato Si'* can be traced back to biblical narratives. The Book of Genesis establishes human responsibility over creation, stating, «The Lord God took the man and put him in the Garden of Eden to work it and take care of it» (Genesis 2:15 NIV). The text describes a stewardship model, whereby humans are invited to care and look after the Earth, as opposed to taking advantage and making use of it in the short term. The theological argument is extended by Pope Francis (2015), who points out that human power over nature should rather be understood as good stewardship than as unconditional domination. The moral duty to take care of the environment has been a long-standing concern of Catholic social teachings. The common good is a guiding principle of the Catholic ethics, which states that everyone —especially the poor and the marginalized— is impacted by environmental degradation. Pope Francis backs this point by saying that ecological destruction unfairly affects the most vulnerable, and thus environmental justice is an essential moral issue. He

argues that the climate is a common good, which belongs to everybody and is intended to serve us all, a fact that supports the notion that environmental protection is inherently associated with human dignity and social justice (Pope Francis, 2015, sec. 23). Another ethical consideration in *Laudato Si'* is the idea of ecological conversion, which promotes a change in the perception and attitude of people, groups, and states towards nature (Pope Francis, 2015, sec. 216). This conversion is not simply a change in behavior but a spiritual reawakening that recognizes the interrelatedness of all life. The encyclical calls on Catholics to embrace a culture of care by integrating environmental responsibility into their practice of faith. Pope Francis also criticizes modern consumerism and technological overreach, which he sees as major contributors to environmental crises. He cautions against the so-called technocratic paradigm, in which economic and technological success are considered the only possible indicators of human progress, at the cost of ecological balance and ethical standards (Pope Francis, 2015, sec. 109). Instead, he advocates for a more holistic approach to development that prioritizes sustainability, human dignity, and intergenerational justice.

3. Barriers to Environmental Communication in the Church

Environmental communication within the Church, particularly in the context of *Laudato Si'*, faces both institutional and doctrinal barriers, and can be overcome by addressing major contextual challenges, such as resistance within religious communities and the difficulties in balancing economic benefits with environmental ethics. These obstacles must be overcome in order to successfully approach *Laudato Si'* and promote ecological cultural responsibility among Catholics across the world.

One of the main barriers to environmental communication in the Church is the institutional framework that governs religious discourse. While *Laudato Si'* emphasizes the urgency of ecological conversion, its implementation often depends on the Church hierarchy, whose commitment to environmental issues may vary. Some clergy and Church leaders prioritize traditional theological concerns over ecological matters, viewing them as secondary to spiritual salvation (Nguyen, 2023). Moreover, environmental issues are sometimes perceived as politically charged, making Church leaders hesitant to engage in advocacy since it could be seen as aligning with particular political ideologies (Hitzhusen & Tucker, 2013). From a doctrinal perspective, integrating *Laudato Si'*'s message into theological and pastoral education is also challenging. While Catholic social teaching has long emphasized the need to care for creation, environmental concerns have not always been a core focus of theological training for clergy (Dermot, 2020). As a result, many priests and religious educators lack the knowledge and confidence to communicate ecological messages effectively.

Another significant challenge is the resistance to environmental messaging from within Catholic communities, which consider that the ecological crisis has a secular dimension, and it's not a problem of religious faith. This belief contributes to the mistrust in the participation of the Church in environmental activism (Tomalin et al., 2019). Some other

people might deny the scientific nature of climate change because of ideological prejudices, cultural views or economic interests (Veldman et al., 2013). Moreover, the ecological conversion as the call voiced in *Laudato Si'* challenges practices and ways of life that are deeply embedded. Pope Francis blames the so-called throwaway culture, and requests switching to simplicity and sustainability, which can be painful to those who are used to consumerism. Such changes must be encouraged by constant efforts in catechesis and moral persuasion, and can only be fruitful with time.

A further complication in environmental communication arises from the perceived tension between economic development and ecological responsibility. In some regions, especially in the Global South, Church leaders must balance advocating for environmental stewardship with addressing economic hardships faced by their communities. Large-scale industries such as mining, agriculture, and logging provide employment but often lead to environmental degradation. Church leaders advocating for sustainability may face pushback from local communities that depend on these industries for their livelihoods (Boff, 2017). Moreover, certain Church institutions and dioceses still hold investments in fossil fuel industries and other environmentally harmful enterprises (Operation Noah, 2022). And, even though some dioceses and religious orders have divested from such industries in response to *Laudato Si'*, others remain hesitant due to financial concerns. These internal contradictions can weaken the Church's credibility in advocating for environmental justice.

4. Raising awareness of *Laudato Si'* and Ecological Advocacy

The Vatican has actively participated in marketing *Laudato Si'* by coming up with different policies and initiatives to protect the environment. In 2021, it launched the Laudato Si Action Platform (LSAP), a world-wide framework to guide Catholic institutions, dioceses, and individuals in taking steps toward sustainability, as taught in the encyclical. This platform outlines a seven-year plan towards ecological change, which asks Catholic organizations to pledge to be carbon neutral, adopt responsible consumption, and take care of biodiversity. In addition, the Vatican has initiated measures to ensure that its financial investments respond to the ideals of *Laudato Si'*. Thus, the Vatican Bank (IOR) has shifted to ethical investments, which do not involve the use of fossil fuels and other polluting industries (Roewe, 2021). Similarly, the Pope's Worldwide Prayer Network regularly includes environmental concerns in its monthly intentions, encouraging global Catholics to reflect on their ecological responsibilities.

At the local level, many Catholic parishes and dioceses have responded to *Laudato Si'* by implementing sustainable practices and promoting ecological education. For instance, some of them have introduced green initiatives, such as solar energy projects, rainwater harvesting, and community gardening, to demonstrate their commitment to sustainability (Conradie, 2020). Furthermore, educational programs have also been initiated to incorporate *Laudato Si'* in catechesis, where parishioners are being encouraged to

embrace environmentally friendly practices. The Global Catholic Climate Movement (since renamed to the *Laudato Si'* Movement) is one such initiative organized by the Catholic community across the globe to take climate action (Garcia Corigliano, 2021). The movement responds to Pope Francis's call for ecological conversion by promoting grassroots activity through workshops, prayer services, and environmental campaigns. Liturgical adaptations have also been introduced in some regions, with special «Creation Care» Masses, prayers for the environment, and homilies centred on the themes of *Laudato Si'*. These efforts help integrate environmental awareness into the spiritual life of Catholic communities.

In addition to parish and diocesan activities, a number of faith-based organisations are actively involved in ecological advocacy under *Laudato Si'*. An example is the Catholic Relief Services (CRS) that operates in disaster-prone areas building climate resilience and promoting sustainable agriculture (Góngora, 2023). On the same note, Caritas Internationalis has produced climate justice campaigns on social responsibility and environmental care (Caritas, 2010). Interfaith collaborations have also strengthened the Church's role in climate action. The Vatican has partnered with organisations, such as the United Nations Environment Programme (UNEP) and the World Council of Churches, to promote policies that protect the environment (Mash & Abumoghli, 2023). These alliances amplify the church's moral voice in global climate discussions.

5. Outreach Programs through Religious Media and Online Platforms

Effective communication is essential for translating the principles of *Laudato Si'* into concrete action. The Catholic Church employs numerous media platforms —such as conventional religious media, social media platforms and digital evangelization— to disseminate the message of ecological stewardship. *Laudato Si'* has become popular via religious media in promoting environmental stewardship. Catholic television stations (e.g., EWTN, Salt and Light Media and Vatican News) regularly air debates about environmental ethics, creation care, and sustainability. On the same note, Catholic newspapers and magazines —such as America Magazine, National Catholic Reporter, as well as La Civiltà Cattolica— have placed devoted entire sections to ecological concerns, which means that the faithful are not left behind in understanding climate issues on a faith level (Roewe, 2021). Also, papal documents and speeches related to *Laudato Si'* are widely disseminated through Vatican communication channels. The Vatican's Dicastery for Communication ensures that environmental messages reach global audiences by translating key documents into multiple languages and making them accessible through digital platforms (Soukup, 2023). Despite these efforts, traditional Catholic media sometimes struggles to engage younger audiences, who increasingly consume information through social media and digital content (Sánchez-Camacho, 2022).

One of the greatest problems in communicating *Laudato Si'* is overcoming misinformation and climate skepticism, both in and outside of religious circles. Many Catholics are still

reluctant to accept climate change, which in many cases is the effect of politics, economic reasons, or even opposition to environmental policies (Vincentnathan et al., 2016; Danielsen et al., 2021). In such cases, presenting climate issues through the lens of Catholic theology rather than solely through scientific discourse can be an effective strategy for engagement (Danielsen et al., 2021). By framing sustainability as a moral duty and an expression of love for God's creation, Catholic communicators can connect environmental concerns with deeply held religious values (Tkáčová & Slivka, 2021). Initiatives such as the Catholic Climate Covenant and the Laudato Si' Movement work toward this goal by producing faith-based educational materials, hosting online discussions, and training religious leaders to speak about environmental issues from a theological standpoint (Lupo, 2021).

Social media and digital platforms have become powerful tools for promoting *Laudato Si'* and engaging a broader audience in ecological advocacy. The Vatican and many Catholic organizations actively use Twitter, Facebook, Instagram, and YouTube to share environmental messages. Pope Francis frequently posts information about creation care, climate justice, and sustainability, reaching millions worldwide through his Twitter account '@Pontifex' (Molino, 2019). YouTube channels such as «The Pope» Video regularly feature messages on ecological concerns, while Catholic influencers and environmental activists use TikTok and Instagram to engage younger audiences with creative content on sustainability. Podcasts such as «The *Laudato Si'* Podcast» and podcast from «Ecojesuit» provide accessible discussions on faith and the environment, making Catholic ecological teachings more relatable and actionable. Other new methods that the Church might consider include virtual reality (VR) experiences, online ecological retreats, and online interactive digital campaigns to raise awareness on environmental issues (Jun, 2020). The Laudato Si' Action Platform (LSAP) provides individuals and institutions with interactive resources to evaluate their environmental footprint and pledge to be more environmentally friendly (LSAP, 2021).

6. Grassroots Movements and Community Activities

Ecological conversion as proposed in *Laudato Si'* goes beyond institutional campaigns and international activism; it needs to be carried out at a grassroots level. To realize the vision of integral ecology as laid out in *Laudato Si'*, community-based environmental programs are necessary, particularly at the parish, diocesan, and interfaith levels. Some Catholic parishes and dioceses across the world have acted in accordance to incorporate the *Laudato Si'* into their routines. Some of them have even come up with sustainability programs in their church premises. Consider the case of the «No to Single-Use Plastics» movement initiated by the Archdiocese of Manila in all its parishes, which dramatically minimized the amount of plastic waste in church activities (Roewe, 2024). Furthermore, liturgical and catechetical programs have also been adapted to emphasize environmental care (Kruger, 2019). A significant number of churches incorporate Season of Creation observances into their liturgical calendar, dedicating prayers, sermons, and educational

sessions to ecological themes (Garcia Corigliano, 2021). These initiatives help parishioners connect their faith to actual environmental responsibilities.

Given the global nature of the ecological crisis, interfaith collaboration has become an essential strategy for effective environmental advocacy. Many Catholic organizations have partnered with other religious groups to address climate justice. Initiatives such as the Faith for Earth coalition, organized by the United Nations Environment Programme (UNEP), bring together Catholic, Protestant, Muslim, Hindu, and Buddhist leaders to develop joint sustainability projects (Mash & Abumoghli, 2023). A notable example is the Interfaith Rainforest Initiative, which unites religious communities in protecting tropical rainforests and indigenous lands (Interfaith Rainforest Initiative, 2024). In this initiative, Catholic leaders work alongside indigenous groups to advocate for sustainable policies and protect vulnerable ecosystems. Furthermore, Catholic universities and seminaries increasingly collaborate with interfaith environmental programs, organizing conferences and research projects on faith-based ecological responsibility (Altmeyer, 2021).

The success of grassroots environmental movements is in many cases influenced by the ability to be led by clergy and lay ministers. More parishioners can be motivated by priests, bishops, and religious educators, thus becoming active promoters of *Laudato Si'*. Pastoral guidelines and training programs are being formulated to provide Church leaders with knowledge and skills on how to bring environmental concerns to their ministries (Lupo, 2021). Similarly, laypeople —particularly young Catholics— have also played a significant role in grassroots advocacy. Catholic youth movements, such as the Young Christian Climate Network and *Laudato Si'* Generation, mobilize students and young professionals to engage in climate strikes, policy advocacy, and community-based sustainability projects (Garcia Corigliano, 2021). Particular attention should be paid to ecclesiastical groups of women, who have been at the forefront of environmental campaigns. These orders, including the Sisters of Mercy or Franciscan Sisters, have vowed to stop using fossil fuels and are also involved in promoting ecological justice campaigns (Neslen, 2021). Through their work, one can see how important women are in promoting the Church's ecological cause.

7. Engaging Youth in *Laudato Si'*- Inspired Environmental Stewardship

The youth is of great significance to the promotion of *Laudato Si'* and its ecological vision. They need to play a role in environmental advocacy as future leaders and stewards of the creation to ensure long-term sustainability. Considering that young people have a special ability to create social and ecological change, Pope Francis encourages them to assume responsibility of the planet's future (Pope Francis, 2015). Nonetheless, young catholic mobilization for climate action requires specific engagement strategies, such as education, faith-based activism, and online outreach.

The Laudato Si Generation, a youth wing of the Laudato Si Movement, is an international community of young Catholics who engage in climate protests, ecological education, and activism. The movement has been actively working in association with secular groups, such as Fridays for Future, to raise a Catholic voice in climate activism. Another influential movement is the Young Christian Climate Network (YCCN), which urges young Christians to make a difference in climate advocacy via pilgrimages, protests, and lobbying policies aimed at policy makers (Jensen, 2022). In addition to international trends, individual dioceses and parishes have introduced youth-friendly sustainability initiatives. In Ireland, the Jesuit Centre of Faith and Justice issued working notes on different environmental projects of local church groups. One of those has been Eco-Congregation Ireland (ECI), an all-Ireland inter-confessional initiative sponsored by the Roman Catholic Church, the Church of Ireland, the Presbyterian Church, the Methodist Church and the Religious Society of Friends (Quakers) which has been instrumental in creating awareness and encouraging practical environmental actions. Parishes have also been prolific in hosting eco-retreats and service-learning programs, which give young people a chance to participate in planting trees, waste minimization, and renewable energy projects and programs (JCFJ, 2019).

Young people's ecological consciousness is greatly emphasised by Catholic educational institutions. *Laudato Si'* has been incorporated into the curricula of numerous Catholic colleges and institutions, which now offer courses on sustainable development, climate change, and environmental ethics (Boustani, 2025). The Vatican's Global Compact on Education, launched in 2019, emphasises ecological education as a core component of holistic learning, encouraging institutions to instil environmental consciousness in students (Leahy, 2023). Beyond formal education, youth engagement in sustainability is also promoted through extracurricular activities such as eco-clubs, environmental competitions, and green campus initiatives. Schools affiliated with the Jesuit Ecology Network have implemented waste-management programs and energy-saving projects, reinforcing ecological responsibility as part of their Catholic identity (Ecojesuit, 2021). Furthermore, catechetical programs have been modified to incorporate environmental issues. *Laudato Si'* study guides and workshops have been implemented at many dioceses to teach youth the spiritual aspects of environmental stewardship (Lupo, 2021). These materials can assist young Catholics to understand that taking care of creation is not only a scientific requirement but also a faith-based moral duty.

8. Catholic Moral Engagement with Contemporary Ecological Challenges

The more recent scholarship is appreciating the Catholic Church as a major —but relatively unanticipated— participant in the modern ecological discourse. The Church, according to Beling (2023), is an unusual suspect in the promotion of sustainability transitions, as it is not a source of regulatory power or market hegemony, but rather a source of moral influence, an institutional presence throughout the world with a longstanding tradition of social teaching. In our time, where environmental governance is

often constrained due to the polarisation of political agendas and economic interests, the Church's engagement in environmental matters provides a different paradigm for understanding ongoing environmental degradation as a moral, social and spiritual crisis, rather than as a solely technical or policy challenge. Beling contends that this moral framing allows the Church to significantly contribute to sustainability discourses by marshalling the values of responsibility, solidarity, and common good, especially at the local and community levels, where formal policy processes are usually ineffective.

Central to this engagement is Pope Francis's integral ecology. This significant development in Catholic social teaching rejects the separation of environmental concerns from social and economic justice, emphasising the interconnectedness of ecological systems, human communities, and institutional structures instead. According to Guitián (2018), this approach is based on past Catholic principles but goes further to meet current ecological realities. Catholic social teaching is able to respond to reductionist strategies that put environmental responsibility as a secondary goal to economic growth or technological progress, by introducing care of creation into the moral life of both individuals and institutions. For Christians engaged in business and financial decision-making, this framework implies redefining priorities, assessing profitability and efficiency concerns alongside ecological sustainability and social impact.

The moral richness of integral ecology is especially clear in its strong concern for the poor. Iheka (2017) points out that the ecological vision of Pope Francis expressly anticipates the fate of marginalised and vulnerable groups, as they are the ones who suffer most of the environmental degradation impacts, despite their minimal contribution to its causes. Through this approach, the Catholic environmental movement emphasizes a justice-based paradigm that connects environmental destruction to structural injustices, historic exploitation, and global power imbalance. Instead of promoting an abstract or technocratic environmentalism, integral ecology seeks to provide an empathetic and a non-sectarian response to environmental challenges with a greater emphasis on human dignity and social equity. To this end, environmental stewardship cannot divert from poverty reduction, social inclusion, and human development goals.

Lawler and Salzman (2019) further situate Pope Francis' ecological teachings within broader debates on climate change, emphasising their moral and spiritual dimensions. They argue that Francis reframes climate change not simply as a scientific or policy challenge, but as a profound ethical issue rooted in patterns of consumerism, indifference, and short-term thinking. This perspective calls for what the authors describe as a «conversion» at both personal and structural levels, which involves changes in lifestyles, economic systems, and cultural values. Catholic teaching broadens the climate discussion to include more than mitigation measures and technological fixes by connecting ecological degradation to moral responsibility, thus turning it into a more serious subject of consideration. This moral framing has become particularly relevant to the debate on environmental stewardship within the United States, where ecological issues are frequently entangled in partisan politics and ideologies. Within a polarised political

context, environmental responsibility is often understood in terms of economic risk or technocratic policies, both of which reduce chances to reach ethical consensus. In this context, the Catholic integral ecology approach can be seen as a uniting story that breaks the political dichotomy by understanding environmental concerns through the lens of general moral values; e.g., creation care, responsibility towards future generations and solidarity with vulnerable people. The ability of the Church to work on the intersecting political and cultural frontiers, as Beling (2023) suggests, allows it to become a platform for dialogue, where secular policy platforms falter, thus making religious ethics a potentially stabilising component of the controversial environmental discourse.

9. Conclusion

The Catholic Church has become a major contributor to the environmental movement worldwide, thanks to the *Laudato Si'*, which aims at promoting an integral ecology that brings faith, ethics, and sustainability together. Nevertheless, the success of the mission will require breaking the communication barrier, empowering grassroots activities, and efficiently using modern media to promote ecological conversion among the faithful. *Laudato Si'* has solid theological and ethical underpinnings that create a strong moral command to look after the environment. The encyclical, grounded in biblical doctrines and Catholic social theory, proposes a transformation in humanity's relationship with creation and the world, arguing that social justice and proper care of the environment cannot be addressed separately. Nevertheless, certain theological constraints, institutional and doctrinal obstacles, opposition within religious groups and the perceived conflict between economic and ecological values continue to hinder successful environmental communication within the Church. To overcome these difficulties, it is required to promote active leadership, structural reforms, and long-term catechetical works to introduce *Laudato Si'* into the lives of Catholic communities.

Moving forward, the Church should strongly engage in environmental justice matters by broadening ecological education, enhancing its involvement in global sustainability initiatives and more fully integrating creation care into liturgical and pastoral practices. The vision of *Laudato Si'* is not just a recommendation but a radical change in the way people and communities live their faith in connection with the environment. The Church can play a decisive role in creating a more just and sustainable world by promoting a culture of ecological conversion. As Pope Francis (2015) reminds us in *Laudato Si'*, humanity should continue collaborating in taking care of our common home (*Laudato Si'* 13). The mission would be fulfilled through unified initiatives among the clergy, lay people, youth, and faith-based organizations to ensure that ecological responsibility becomes a part of everyday life. As a moral and spiritual guide, the Church can inspire meaningful change, which is why the tenets of *Laudato Si'* are not merely words on a piece of paper but a living experience to everyone.

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The authors declare that they have no conflict of interest.

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