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Institute of Philosophy
Center for Ecology and Ecophilosophy

STUDIA ECOLOGIAE ET BIOETHICAE



19/4 (2021)

The CRO Laudato Si' Project: Goals, Activities, and Social Outcomes

Projekt CRO Laudato Si': cele, działania i rezultaty społeczne

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Received: 23 Sep, 2021; Revised: 2 Nov, 2021; Accepted: 5 Nov, 2021

Abstract: On the eve of 2020, and the fifth anniversary of the publication of the Encyclical Letter – *Laudato Si': On the care for the common home* at the Catholic University of Croatia, the scientific-professional project CRO Laudato Si' was launched. The project team was composed of scientists from different disciplines, and the project partners were the National Fraternity of the Franciscan Secular Order and the Franciscan Youth. As part of the project, scientific and practical activities were carried out. One of the main scientific activities was empirical scientific research, which was conducted, using a survey method over several months in 2020. The paper will present the results of the research, related to the role of the project in the knowledge of the encyclical *Laudato Si'* and the awakening of interest in the encyclical, according to the socio-demographic characteristics of the respondents. The results show that men have heard of the encyclical *Laudato Si'* to a somewhat greater extent than women. The largest number of respondents, who heard about the encyclical for the first time through the project, are those who belong to the youngest age group, followed by those with high school education. Arousing interest in Encyclical Letter topics is more encouraged among women, those over 65 years old, respondents with completed primary school, and those who are self-employed or retired.

Keywords: CRO Laudato Si' project, Encyclical Letter Laudato Si', Pope Francis, environment, society, survey research

Streszczenie: U progu 2020 roku, w piątą rocznicę opublikowania encykliki *Laudato Si': W trosce o wspólny dom* na Katolickim Uniwersytecie Chorwacji zapoczątkowano projekt naukowo-zawodowy CRO Laudato Si'. Zespół projektowy składał się z naukowców z różnych dyscyplin, a partnerami projektu była Wspólnota Narodowa Świeckiego Zakonu Franciszkańskiego oraz Młodzież Franciszkańska. W ramach projektu prowadzono działania naukowe i praktyczne. Jednym z głównych działań naukowych były empiryczne badania, przeprowadzone metodą ankietową w okresie kilku miesięcy w 2020 roku. W artykule zostały przedstawione wyniki badań związanych z rolą projektu na temat znajomości encykliki *Laudato Si'* oraz rozbudzanie zainteresowania encykliką uwzględniając społeczno-demograficzny charakter respondentów. Wyniki badań wskazują, że mężczyźni słyszeli o encyklice *Laudato Si'* w nieco większym stopniu niż kobiety. Najwięcej respondentów, którzy w ramach projektu po raz pierwszy usłyszeli o encyklice, to ci, którzy należą do najmłodszej grupy wiekowej, a następnie osoby z wykształceniem średnim. Zainteresowanie tematyką encykliki jest wyższe wśród kobiet, osób powyżej 65 roku życia, respondentów z ukończoną szkołą podstawową oraz osób samozatrudnionych lub emerytów.

Słowa kluczowe: projekt CRO Laudato Si', Encyklika *Laudato Si'*, papież Franciszek, środowisko, społeczeństwo, badania ankietowe

Introduction and research methodology

In the Apostolic Constitution, *Veritatis gaudium. On ecclesiastical universities and colleges*, Pope Francis (2018) emphasises that he wants to “renew the role of ecclesiastical (all) universities in today’s world and stressed the importance of theological and philosophical research within a changing culture, and as such, a great challenge for the Church and society.” (Šokčević 2018, 191) It is important for a Church that “goes forth” and a society living in an era facing an anthropological and socio-ecological crisis, to launch a “cultural revolution”, and to base the momentum of church studies on several inspiring criteria that follow the teachings of the Second Vatican Council: kerygma, dialogue, inter-disciplinary and cross-disciplinary approaches, carried out with wisdom and creativity, in the light of Revelation and networking between those institutions worldwide, that cultivate and promote ecclesiastical studies (Francis 2018). All the criteria are also linked to the encyclical *Laudato Si’*, with which Pope Francis calls for a “renewal of the dialogue on how we are building the future of the planet” (Francis 2017).

On the eve of the year, 2020, and the fifth anniversary of the publication of the encyclical *Laudato Si’. On care for our common home*, the scientific-professional project CRO *Laudato Si’* was launched at the Catholic University of Croatia. The project team, in accordance with the mentioned Constitution (2018), was composed of scientists from various disciplines, and the project partners were the National Fraternity of the Franciscan Secular Order and the Franciscan Youth.

The first chapter will present basic information about the project and project activities, and will set out the basic principles, on which the project is based. The second chapter will give a brief overview of relevant theological¹ and sociological considerations² on environmental care. The third chapter will

present the results of a survey on knowledge and information about the *Laudato Si’* Encyclical Letter, according to the socio-demographic characteristics of the respondents.

The survey was approved by the Ethics Committee of the Catholic University of Croatia. The survey began in March, 2020, and was conducted on-line (web based via Google form) and in the field (paper based). Field research was conducted using the target group method, with the help of interviewers. The sample included members of the National Fraternity of Franciscan Secular Order and the Franciscan Youth in Croatia, interested lay people, clergy, members of religious communities, and other Catholic believers in the Republic of Croatia, over 18 years of age. It is a non-probabilistic sample of volunteers, which is not representative. The Franciscan Secular Order and the Franciscan Youth in Croatia were seen as the target group, because their vows and way of life are closest to the values and goals set out in the encyclical *Laudato Si’*. Furthermore, they wanted to examine whether they respond to “the cry of the land and the cry of the poor” (*Laudato Si’*, 2015).

Due to the circumstances caused by the coronavirus pandemic and protection measures, the field research could not be conducted during March, April, and May, so the research implementation period was extended until the beginning of October, 2020. All respondents signed an informed consent and the sample totals 1,324 respondents. Responses were anonymous. The questionnaire consists of 55 questions, which are thematically divided into four sections:

1. knowledge and information about the Encyclical Letter *Laudato Si’* and attitudes and opinions about the pontificate of Pope Francis;
2. knowledge and information about environmental problems;
3. habits and behaviours related to environmental protection, and a readiness to change habits for the purpose of environmental protection;
4. socio-demographic questions.

1 Related to Catholic Social Teaching.

2 Related to Ulrich Beck’s conceptual framework of “cosmopolitan society”.

The paper will present the results of research related to the role of the project in the knowledge of the encyclical *Laudato Si'*, and the awakening of interest in the encyclical, according to the socio-demographic characteristics of the respondents. The software used for statistical analysis is SPSS.

1. About the CRO Laudato Si' project

The CRO Laudato Si' project began in December, 2019, with a scientific study on a non-working Sunday, and ended with the International Scientific Conference *Laudato Si' – Towards Climate and Social Justice* at the Catholic University of Croatia in June, 2021.

Like the Encyclical Letter, the project was inspired by St. Francis of Assisi, a saint, who, delighted with the reality of new life in Christ, “saw” the involvement of all creatures in God’s plan of salvation. Important actors in the project were young people, students from different fields of the Catholic University of Croatia, and members of the Franciscan Youth from different parts of the country. They are a social group seeking change and could be identified with Pope Francis’s description of young people, who “have a new ecological sensitivity and a generous spirit, and some of them are making admirable efforts to protect the environment. At the same time, they have grown up in a milieu of extreme consumerism and affluence, which makes it difficult to develop other habits” (Francis 2015, 209).

The project consisted of two parts: scientific research and practical project activities (Brgles 2020). Both parts of the project were complementary and constituted the project in its entirety, the purpose of which, is to achieve the realisation of project objectives. Scientific activities included: conducting research, organising scientific conferences and related conferences, publishing research results (articles, proceedings, and books), and connecting with key social actors, decisionmakers or implementers of environmental projects, as well

as foreign scientists and institutions dealing with the mentioned topics.

At the beginning of the project, during December, 2019, and January, 2020, in parallel with the practical activity, a survey scientific research on a non-working Sunday was conducted. In January 2020, a scientific-professional conference (*Alliance Between Humanity and the Environment*) was organised, which was marked by a high response of the audience, and as a part of which, workshops were held for volunteer interviewers. After the quarantine was lifted, and on the occasion of the fifth anniversary of the publication of the Encyclical Letter *Laudato Si'* in May, 2020, a scientific conference was held with international participation at the Catholic University of Croatia, and through MTeams (*Five Years After Laudato Si'. Where Are We Now?*).

The establishment of international scientific cooperation was also important. The Croatian project also included relevant scientists from abroad, who dealt with the topic of *Laudato Si'* in their scientific work.³

The second part of the project consisted of conducting six practical project activities (grounded in the encyclical) in total: compliance with a non-working Sunday⁴ (from December 12, 2019, until the end of January, 2020), reducing heating energy consumption

3 Luigino Bruni, PhD. (LUMSA University, Rome, who is also the originator and scientific director of the large project -The Economy of Francesco), Giuseppe Buffon, Ph.D. (Pontifical University Antonianum, Rome), Ryszard Sadowski, PhD., (Cardinal Wyszyński University in Warsaw, The Centre for Ecology and Ecophilosophy, Warsaw), Fabien Revol, PhD. (UCLY, Lyon), Vlodymyr Scheremeta, PhD. (Chief of the UGCC Office for Ecology), Sebastian Kießig, PhD. (The Catholic University of Eichstätt-Ingolstadt), etc.

4 “Sunday is the day of the Resurrection, the ‘first day’ of the new creation, whose first fruits are the Lord’s risen humanity, the pledge of the final transfiguration of all created reality. It also proclaims “man’s eternal rest in God” (Francis 2015, 237)

in households⁵ (February, 2020), reducing water consumption⁶ (March, 2020), reducing food waste⁷ (April, 2020), reducing electrical energy consumption⁸ (May, 2020) and avoiding using plastic⁹ (June, 2020). Every month, a few guidelines for that specific month and topic were presented through the Facebook CRO *Laudato Si'* page¹⁰ and through the mailing lists of the National Fraternity of the Franciscan Secular Order and the Franciscan Youth.

Practical activities were aimed at encouraging the adoption of new habits that contribute to caring for others, as well as preserving the environment and establishing new lifestyles.

The entire project, all project activities and scientific research, were based on three principles (Turza 2019):

1. The principle of grounding in the doctrine of Catholic social teaching.

5 "A person who could afford to spend and consume more, but regularly uses less heating and wears warmer clothes, shows the kind of convictions and attitudes, which help to protect the environment." (Francis 2015, 211)

6 "But water continues to be wasted, not only in the developed world, but also in developing countries, which possess it in abundance." (Francis 2015, 30)

7 "One expression of this attitude is when we stop and give thanks to God, before and after meals." (Francis 2015, 227)

8 "At the same time, on the national and local levels, much still needs to be done, such as promoting ways of conserving energy." (Francis 2015, 180)

9 "Education in environmental responsibility can encourage ways of acting which directly and significantly affect the world around us, such as avoiding the use of plastic and paper, reducing water consumption, separating refuse, cooking only what can reasonably be consumed, showing care for other living beings, using public transport or car-pooling, planting trees, turning off unnecessary lights, or any number of other practices." (Francis 2015, 211)

10 Every month a new poster with activities was published on Facebook's CRO *Laudato Si'* page, with which, anyone can participate.

2. The principle of the connection of an ecological crisis with a human crisis.
3. Concern for the dignity of every human person (from conception to natural death).

The main goal of the project derives from these principles. The main goal of the project was to point out the importance of the Encyclical Letter *Laudato Si': On Care for Our Common Home* (2015), and by following the instructions stated in the Encyclical letter, to inspire the members of the Franciscan Secular Order and all interested individuals, to complete project activities planned in the project.

2. Ecological conversion and adoption of new lifestyles in cosmopolitan society

In 1971, Pope Paul VI. published an *Octogesima adveniens Apostolic Letter*, in which he speaks of the dramatic and unexpected consequences of human activity, referring to the misunderstanding of the exploitation of nature. Paul VI concludes: "Not only is the material environment becoming a permanent menace – pollution and refuse, new illnesses and absolute destructive capacity – but the human framework is no longer under man's control, thus, creating an environment for tomorrow which may well be intolerable. This is a wide-ranging social problem, which concerns the entire human family." (Paul VI 1971, 21) Holy Pope John Paul II in numerous documents, letters, speeches, on travels (Biškup 2000) and especially in the *Sollicitudo Rei Socialis* (1987) and the Encyclical Letter *Centesimus Annus* (1991), encouraged concern for the environment, but also raised issues of social inequality, consumerism and rejection.¹¹ He states that too little effort is

11 "It is therefore necessary to create life-styles in which the quest for truth, beauty, goodness, and communion with others for the sake of common growth are the factors which determine consumer choices, savings, and investments. In this regard, it is not a matter of the duty of charity alone, that is, the duty to give from one's "abundance", and some-

made to maintain the moral conditions of authentic human ecology, and that every change in the world, requires a profound change in lifestyles, production patterns, and consumption (John Paul II 1991). Also, in his catechesis, given on January 17, 2001, he called for a global ecological conversion: “We must, therefore, encourage and support the “ecological conversion” which, in recent decades, has made humanity more sensitive to the catastrophe to which it has been heading.” (John Paul II 2001, 4) This is where the continuity of the talk about the ecological crisis by the Catholic Church can be seen. In 2015, Pope Francis in the Encyclical Letter *Laudato Si' – On caring for a common home* (2015) synthesizes the previous Catholic social teaching, inviting all Catholics, but also all people, to “ecological conversion” (Francis 2015, 216-221) and creation of a “new lifestyle” (Francis 2015, 203-208). Ecological conversion implies an internal change, which Francis (2015) associates with St. Francis of Assisi, emphasising that a healthy relationship with the created world is a form of integral personal conversion. Three characteristics of the Encyclical – the dialogue between faith and reason, the universal communion, and the inseparable connection between economics, ecology, and poverty – function in promoting the integral ecology, as the only alternative to the dominant paradigm of a market economy and attitude towards the environment (Turza et al., 2021).

Apart from the direct call, i.e., the appeal for inclusion in the protection of the “common home”, which Pope Francis sends to the Encyclical Letter *Laudato Si'*, the realisation from the fourth part of the Encyclical Letter is crucial: we are facing not two crises, the environmental and the social, but one socio-environmental crisis. This central part of the encyclical, talks about the integral ecology, which includes environmental ecology, economic ecology, and social

ecology, as well as cultural ecology and the ecology of everyday life, was the basis for scientific research in the project. From a sociological perspective, it represents a *novum*, a cognitive alienation, that is a cognitive innovation, while „the post-war modernisation narrative presupposes the separation between “natural” and “societal” forces (with the latter taken as what has to be tackled, in order to prevent a catastrophe); but climate change actually demonstrates and enforces exactly the opposite, namely, an ongoing extension and deepening of combinations, confusions, and “mixtures” of nature and society. It makes a mockery of the premise that society and nature are separate and mutually exclusive” (Beck 2010, 256).

Speaking of Beck’s (1992) book, *Risk Society*, Puzek (2017, 12) argues that it was “a turning point that brought the phenomenon of risk and its impact on the shaping of modern society, to the very centre of sociological thought.” “Beck emphasizes the importance of knowledge and information of individuals about the harmfulness of their behaviour, i.e., not caring about the human environment and the consequences it can lead to” (Puzek 2017, 19). That is why the research of the CRO *Laudato Si'* project, sets research goals related to information about the *Laudato Si'* Encyclical Letter, but also about basic knowledge about environmental problems. In several of his works, Beck asserts that the risk society implies a global risk society, and later, calls it a cosmopolitan risk society, believing that “everyday life becomes cosmopolitan: people have to conduct and understand their lives in an exchange with others, and no longer exclusively, in an interaction with their own kind” (Beck 2010, 259).

In this interaction, the actors create their own lifestyles, for which Francis (2015) calls for changes and new ones to be created, based on ecological conversion and care for the “common home”. In the conceptualisation of research, Beck (1996) argues that one should think about environmental problems as the “inner” world of society. Given

times, even out of one’s needs, in order to provide what is essential for the life of a poor person.” (John Paul II 1991, 36)

that the terms “nature”, “ecology” and “environment” have their roots in opposition to society, Beck’s conceptualisation goes “behind the dualism of society and nature” (Beck 1996, 1). Also, Beck (2010, 267) believes that there is no longer any doubt that climate change globalises and radicalises social inequalities within national contexts and on a global scale, and he states that “it is necessary to break with the misleadingly narrow framework, restricted to ‘gross social product’ or ‘income per head’, into which the problem of inequality is usually forced.” Francis states that “economic ecology” is needed, which is able to meet the legitimate needs of society and argues that the task of “social ecology” is to promote healthy social institutions, from the family, local communities, and the nation to the international community (Šeremeta 2020, 143). Finally, Francis (2015, 108) defines that “integral ecology clearly encompasses human and social dimensions.”

3. Research results - the social role of the “CRO Laudato si” project

There were 1,324 respondents participating in the study, of which 949 were women (71.7%), and 375 were men (28.3%). According to the six age groups, the respondents were evenly distributed. There were 178 respondents aged 18 to 24 (13.4%); 170 aged 25 to 34 (12.8%); 226 aged 35 to 44 (17.1%); 266 aged 45 to 54 (20.1%); 252 aged 55 to 64 (19%); and 233 in the age group of 65+ (17.6%). Respondents from all Croatian counties were included. The largest number of respondents came from the City of Zagreb – 423 respondents (31.9%). All respondents identified themselves as believers, and 1,144 respondents frequently attend religious ceremonies, once a week or more often, which accounted for 86.4% of the respondents. 578 respondents identified themselves as members of the Franciscan Secular Order or Franciscan Youth, namely, 43.7% of the total number of respondents in the survey. According to the educational structure, the largest number of respondents

completed high school, 610 of them (46.1%), followed by those with a university degree, 320 of them (24.2%). According to employment status, the largest number of respondents are employed, 660 (49.8%), followed by retirees, 310 (23.4%), and students, 151 (11.4%).

We put the variables into the relationship and did a chi square test to check the significance of the dependency. The two variables we put, in relation to the socio-demographic variables, were gender, age, education, and employment status. The two variables we observed were: *The role of the CRO Laudato Si’ project in knowing the Encyclical Letter Laudato Si’*, and secondly, *the role of the CRO Laudato Si’ project in arousing interest in the topics of the Encyclical Letter Laudato Si’*.

Table 1 shows the relationship between gender and the role of the CRO Laudato Si’ project in the knowledge of the Encyclical Letter, which is statistically significant ($\chi^2 = 7.561$, $df = 1$, $p < 0.05$). Men have already heard of the encyclical to a somewhat greater extent (53.1%) than women (44.7%).

According to Table 2, we can see the relationship between the age of the respondents and the role of the project in the knowledge of the Encyclical Letter, which is statistically significant ($\chi^2 = 11.716$, $df = 5$, $p < 0.05$). The largest number of respondents who first heard about the Encyclical Letter through the project, are those respondents who belong to the age group of 18 to 24 years, i.e., the youngest (58.2%).

In Table 3, we see the relationship between the education of the respondents, and the role of the project in the knowledge of the Encyclical Letter, which is statistically significant ($\chi^2 = 49.682$, $df = 6$, $p < 0.05$). The largest number of respondents, who first heard about the Encyclical Letter through the project, are those who have completed secondary education (60.7%). The largest number of respondents, who have heard of the Encyclical Letter before, belong to those who have completed a doctorate (80.6%). People with higher education, it seems, are more exposed to literature, and

Table 1. The role of the CRO Laudato Si' project in knowing the Encyclical Letter and gender of respondents [%]

Response	Gender	
	Male	Female
No, I've heard of it before	53.1	44.7
Yes, I first heard about it through the project	46.9	55.3

Table 2. The role of the CRO Laudato Si' project in knowing the Encyclical Letter and age of the respondents [%]

Response	Age (year)					
	18-24	25-34	35-44	45-54	55-64	65 and more
No, I've heard of it before	41.8	53	51.6	42.5	43.3	51.8
Yes, I first heard about it through the project	58.2	47	48.4	57.5	56.7	48.2

Table 3. The role of the project in knowing the Encyclical Letter and education level of the respondents [%]

Response	Education level						
	No school or elementary school	High school	Junior college	Professional study up to 2-3 years	Graduate university study or Art academy	Master's Degree	Post-graduate Doctorate of Science
No, I've heard of it before	43.8	39.3	41.3	52.9	56.4	59.3	80.6
Yes, I first heard about it through the project	56.3	60.7	58.7	47.1	43.6	40.7	19.4

more willing to read books from a variety of fields.

Table 4 shows the relationship between the gender of the respondents, and the role of the project in arousing interest in Encyclical Letter topics, that is statistically significant ($\chi^2 = 44.914$, $df = 1$, $p < 0.05$). The project encouraged women, to a greater extent, to arouse interest in Encyclical Letter topics (76.6%) compared to men (58%). These figures fit into the results of the 2018 European Values Study, which shows that women (75%) attach more importance to religion in their lives than men (53.5%) (Baloban et al. 2019)

The relationship between the age of the respondents, and the role of the project in arousing interest in Encyclical Letter topics, is statistically significant ($\chi^2 = 47.755$, $df = 5$, $p < 0.05$). According to Table 5, we can see that the greatest arousal of interest in Encyclical Letter topics, encouraged respondents older than 65 and over (82%), and those who were not encouraged by the role

of the project to arouse interest in Encyclical Letter topics, were those in the age group 25-34 (42.9%). These figures show and confirm the results from the European Values Study from 2018, on the importance of religion attached to people over 71 years of age, basically, 72.7% of them consider religion very important in their lives (Baloban et al. 2019).

According to Table 6, we can see the relationship between the level of education of respondents, and the role of the project in arousing interest in Encyclical Letter topics, that is statistically significant ($\chi^2 = 23.851$, $df = 6$, $p < 0.05$). The role of the project mostly stimulated the arousal of interest in Encyclical Letter topics, those who only completed primary school (83.5%). Those whose role in the project did not encourage the initiation of Encyclical Letter topics, are those with a doctorate (48.6%), and thus, we can conclude that they are already familiar with these topics, as shown in the previous tables.

Table 4. The role of the CRO Laudato Si' project in arousing interest in the themes of the Encyclical Letter and gender of the respondents [%]

Response	Gender	
	Male	Female
No, it didn't encourage me	42	23.4
Yes, it encouraged me	58	76.6

Table 5. The role of the project in arousing interest in the themes of the Encyclical Letter and age of the respondents [%]

Response	Age (year)					
	18-24	25-34	35-44	45-54	55-64	65 and more
No, it didn't encourage me	39.9	42.9	30.9	25.8	21.4	18
Yes, it encouraged me	60.1	57.1	69.1	74.2	78.6	82

Table 6. The role of the CRO Laudato Si' project in arousing interest in the themes of the Encyclical Letter and education level of the respondents [%]

Response	Education level						
	No school or elementary school	High school	Junior college	Professional study up to 2-3 years	Graduate university study or Art academy	Master's Degree	Postgraduate Doctor of Science
No, he didn't encourage me	16.5	25.7	26	40	31.5	37.4	48.6
Yes, he encouraged me	83.5	74.3	74	60	68.5	62.6	51.4

The relationship between the working status of the respondents, and the role of the project in arousing interest in Encyclical Letter topics, is statistically significant ($\chi^2 = 45.711$, $df = 5$, $p < 0.05$). Table 7 shows us that the project was the most stimulating for Encyclical Letter topics for the self-employed (90.2%) and retirees (82.2%).

Conclusion

The CRO Laudato Si' project, based on Catholic Social Teaching, which half a century ago, spoke of caring for the environment, was approved by the Catholic University of Croatia, and was conducted in Croatia from December, 2019, to July, 2020. The main goal of the project was to point out the importance of the Encyclical Letter *Laudato Si' On Care for Our Common Home* (2015). The project consisted of two parts: scientific research and practical project activities and was designed by a group of academic researchers and research partners

(National Fraternity of the Franciscan Secular Order and the Franciscan Youth). As Beck (2010, 256) seeks a break with post-war dualism by arguing that "the concept of 'climate politics' castrates climate politics" while "it ignores the fact that climate politics is precisely not about climate, but about transforming the basic concepts and institutions of first, industrial, nation-state modernity"; Pope Francis (2015, 139) states that "when we speak of the environment, what we really mean is a relationship existing between nature and the society which lives in it."

Our research design was based on the application of Catholic Social Teaching and Beck's conceptualisation of cosmopolitan society. In this article, we presented the results of a survey on knowledge and information about the *Laudato Si'* Encyclical Letter, according to the socio-demographic characteristics of the respondents.

Table 7. The role of the CRO Laudato Si' project in arousing interest in the themes of the Encyclical Letter and working status of the respondents [%]

Response	Working status					
	Employed	Self-employed	Student	Retired	Unemployed	Other
No, it didn't encourage me	31	9.8	45	17.8	30.3	28.6
Yes, it encouraged me	69	90.2	55	82.2	69.7	71.4

The obtained results show that men in Croatia have heard of the encyclical *Laudato Si'* to a somewhat greater extent than women. The largest number of respondents, who heard about the encyclical for the first time through the project, are those who belong to the youngest age group, followed by those with a high school education. This result is very important, as we can see that young people in Croatia were not informed about the encyclical *Laudato Si'*, and it would be a most important social outcome of the CRO Laudato Si' project, when they have a key role in implementing the new lifestyles in cosmopolitan society. Arousing interest in encyclical topics is more encouraged among women, those over 65 years old, respondents who completed primary school, and those who are self-employed or retired. This results in giving us another perspective, as we see that the oldest group or people with low social capital could be motivated to think, and act, according to the encyclical topics, if they are included in some simple practical activities. We see the social outcome in detecting the target groups, which could help the civil and church actors and organisations, to make better strategies or plans for further projects, based on *Laudato Si'* Encyclical Letter. For example, monthly activities suggested in the project, could be developed and presented to those groups in workshops or engaging events. Those who were not encouraged by the role of the project to arouse interest, were respondents with completed doctorates of science, which adds to the fact that these respondents are probably already familiar with these topics. In other words, the largest number of respondents, who have heard of the encyclical

before, are precisely those who have completed post-graduate studies.

The importance of encyclical *Laudato Si'* is more and more evident after the CRO Laudato Si' project, because of the plans and suggestions that come from the Dicastery for Promoting Integral Human Development. Pope Francis announced the Laudato Si' year in 2020, and the Laudato Si' Week at the end of the May. Furthermore, the Interdicasterial Working Group of the Holy See on Integral Ecology published in 2020, a very useful and practical document, titled: "Journeying Towards Care for Our Common Home. Five Years after *Laudato Si'*", on the implementation of *Laudato Si'* in everyday life.¹² Also, it was announced that at the end of 2021, they will start a seven-year journey in seven areas (1. families, 2. dioceses, 3. schools, 4. universities, 5. hospitals, 6. businesses and 7. religious orders) to accomplish the seven *Laudato Si'* goals (1. response to the Cry of the Earth, 2. Response to the Cry of the Poor, 3. Ecological Economics, 4. Adoption of Simple Lifestyles, 5. Ecological Education, 6. Ecological Spirituality and 7. Emphasis on Community involvement and participatory action).¹³ It may be concluded that the importance of care for the common home, which comes from the Bible and Christian faith, will not be an unusual and temporary episode of a Latin American Pope, but a constant new place for engagement for all Catholics in the world. Moreover, one new possibility of the Social Teaching of the Church, is to see and

¹² Cf. <https://www.laudatosi.org/laudato-si/god-practise/holy-see-vatican-city/> Accessed November 11, 2021.

¹³ Cf. <https://www.laudatosi.org/laudato-si/action-platform/> Accessed November 11, 2021.

critique one new problem that humanity is faced with, and to act accordingly.

Author Contributions: Conceptualisation, M.M.B. and Z.T.; Methodology, M.M.B.; Formal Analyses, M.Ž.; Investigation, M.M.B.; Visualisation, M.Ž.; Writing – Original Draft Preparation, M.M.B., Z.T. and M.Ž.; Writing – Review & Editing, M.M.B. and Z.T. All authors have read and agreed to the published version of the manuscript.

Funding: This research received no external funding.

Institutional Review Board Statement: The study was approved by the Ethics Committee of the Catholic University of Croatia (17 December, 2019).

Conflicts of Interest: The authors declare no conflict of interest.

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