

THE ETHICAL INTERFACE OF SUSTAINABLE PROSPERITY IN THE TEACHINGS OF POPE FRANCIS

Jijimon Alakkalam Joseph♦

Abstract: The UN resolution, *Transforming Our World: The 2030 Agenda for Sustainable Development*, though aims to achieve sustainable development (SD) for all, in all dimensions of human existence, the *Agenda* lacks an in-depth discussion on ethical/moral and religious/spiritual dimensions. This paper argues that the values of creatureliness, solidarity, and interconnectedness contained in the God-oriented, people-centred, and planet-inclusive ethical vision of Pope Francis offer the world a very comprehensive, practical, and bottom-up approach to sustainable development. These values can serve as an interface between ethics, development, and prosperity for people and the planet, if taken seriously. In the first part of this paper, we briefly discuss the importance of including ethics/morality and religious/spiritual values in SD discussions. The second part elaborates on the ethical vision of Pope Francis, and the values they contain, and how those values can contribute to the creation of prosperous societies. In conclusion, we propose ways for higher-education institutions to integrate Pope Francis's ethical vision into the curriculum and thus help students become responsible and active citizens, with a clear vision of the future challenges of prosperity and sustainability.

Keywords: Ethics, Religion, Pope Francis, Prosperity, Sustainable Development, Bottom-up approach, Fu Jen Catholic University.

Dr Jijimon Alakkalam Joseph, SVD is an assistant professor of Holistic Education and Catholic Studies at Fu Jen Catholic University, Taiwan. His research interests are comparative religion, interfaith dialogue, the interaction between religion and society, and environmental ethics. This work is part of a three-year research project (110-2410-H-030-075-MY3), supported by the Ministry of Science and Technology (MOST), Taiwan. Email: jijinde@gmail.com

1. Introduction

The ambitious and transformational *UN 2030 Agenda* for sustainable development (SD) envisages a world free of poverty, hunger, disease, want, fear, violence, exploitation, and any discrimination; a world of universal respect for human rights, human dignity, law, justice, race, ethnicity, and cultural diversity; and a world with universal literacy, health care, social protection, gender equality, and protection of our planet. The SD envisaged by the *UN 2030 Agenda* focuses on “sustained and inclusive economic growth, social development, [and] environmental protection” (§7-9).

The *UN 2030 Agenda* claims itself to be people-centred (§2, 27, 74), an *Agenda* of the people, by the people and for the people (§52), and it includes all (§4) even the future generations (§18). Referred to as an integrated and indivisible plan of action for prosperity for people and the planet, the *Agenda* mentions the development of almost all dimensions of human existence – cultural, economic, legal, political, scientific, social, and so on. Nevertheless, critics have pointed out the lack of ethical/moral and religious/spiritual dimensions. Since the SDGs are about people, excluding ethical/moral and religious/spiritual dimensions, which are also foundational elements of being human, from SD discussions can be suicidal. The constant hesitancy, resistance, and unwillingness of policymakers and political entities to join hands with religious institutions with ethical policies and action plans could jeopardise the UN’s determination to construct and sustain prosperity and peace for people and the planet.

2. Ethical and Spiritual Values and Sustainable Development

The ethical/moral and religious/spiritual dimensions of human existence have been kept out of development discussions for various reasons (Glaab and Fuchs 293) until recently, although, worldwide eight-in-ten people identify with a religious group. However, scholars and policymakers today accept that humanity’s present crises are cultural, economic, political, scientific/technological, and moral and spiritual. Though there are scholars who argue “that not only can one be moral without religion, but that one should even give up religious beliefs to be truly righteous” (Sia 703), we take religiosity as an essential determinant of ethical behaviour, judgment, and practice. We

require a broader understanding to find the right solutions, and hence many acknowledge the crucial role of ethics/morality and religious/spiritual values and include them in development discussions (Beek 32). Pope Francis also shares a similar view: "We need to realise that the solutions will not emerge from just one way of interpreting and transforming reality. Respect must also be shown for the various cultural riches of different peoples, their art and poetry, their interior life and spirituality" (*Laudato Si'* §63; hereafter LS).

The universal values of care for our earth, equal rights, freedom, human dignity, peace, and social progress enshrined in the UN Charter and reflected in the SDGs share a lot in common with religious teachings. These values have been part of the spiritual classics/narratives much before the UN formulated its Charter and the SDGs, and have continued to challenge, provoke, shock, surprise, and transform people of every age. That is one of the main reasons Pope Francis, along with many others, insists on including ethical and religious/spiritual values in prosperity and SD discussions, saying "room needs to be made for reflections born of religious traditions that are the repository of centuries of experience and wisdom. For 'religious classics can prove meaningful in every age; they have an enduring power [to open new horizons, to stimulate thought, to expand the mind and the heart]'" (*Fratelli Tutti* §275; hereafter FT).

3. Ethical Vision of Pope Francis

Since his installation as the head of the Catholic Church in 2013, Pope Francis has called for a comprehensive approach to development, which must include God, others, nature, and a moral framework. At the very beginning of his first Apostolic Exhortation *Evangelii Gaudium* (hereafter EG), Pope Francis invites us to pay attention to the dangers of development devoid of ethics, others, and God, saying:

the great danger in today's world, pervaded as it is by consumerism, is the desolation and anguish born of a complacent yet covetous heart, the feverish pursuit of frivolous pleasures, and a *blunted conscience*. Whenever our interior life becomes caught up in its own interests and concerns, there is *no longer room for others*, no place for the poor. *God's voice is no*

longer heard, the quiet joy of his love is no longer felt, and the desire to do good fades" (§2; emphasis mine).

In his Encyclical Letter *Laudato Si'*, Pope Francis presents his vision of development, emphasising its ethical interface:

Authentic human development has a moral character. It presumes full respect for the human person, but it must also be concerned for the world around us and 'take into account the nature of each being and of its mutual connection in an ordered system.' Accordingly, our human ability to transform reality must proceed in line with God's original gift of all that is" (§5).

He warns that any development devoid of ethics and God (EG §57) will undoubtedly result in a market-based economy that is fuelled by greed and driven by the quest for profit (EG §54). Such an ethics-less development of the world economy will jeopardise the SDGs ideals of prosperity and peace. Hence, from the beginning of his papacy, Pope Francis has invited humans "to mature in the moral values that foster integral human development" (FT §112). This conviction – that sustainable prosperity of individuals and societies is impossible without ethics – is central to Francis's teachings on development.

When we study and analyse the Apostolic Exhortations and Encyclical Letters of Pope Francis, we discover three fundamental characteristics of his ethical vision. His ethical vision is God-oriented, people-centred, and planet-inclusive: "Human life is grounded in three fundamental and closely intertwined relationships: with God, with our neighbour and with the earth itself" (LS §66). This comprehensive ethical vision incorporates the profound Christian teachings about human existence and its historical reality and enshrines the values of creatureliness, solidarity, and interconnectedness. In this ethical vision, unlike his predecessors, Pope Francis has deliberately eschewed a theoretical approach to ethical discussions and concentrated more on practical, relational, and spiritual approaches emphasising personal conscience, discernment, and virtue, which will help people to face the challenges that confront them here and now (Lawler and Salzman 584).

3.1 God-Oriented Ethical Vision

The first characteristic of Pope Francis's ethical vision is that it is God-oriented. Francis often emphasises this dimension of his ethical vision because faith influences every aspect of human life: "There is an urgent need, then, to see once again that faith is a light, for once the flame of faith dies out, all other lights begin to dim. The light of faith is unique since it is capable of illuminating every aspect of human existence" (*Lumen Fidei* §4; hereafter LF). Hence, Francis does not shy away or is not afraid of speaking about God to our present world. In EG, Francis very clearly points out the consequences of the rejection of God: "The process of secularisation tends to reduce the faith and the Church to the sphere of the private and personal. Furthermore, by completely rejecting the transcendent, it has produced a growing deterioration of ethics, a weakening of the sense of personal and collective sin, and a steady increase in relativism" (§64). In *Laudato Si'*, Francis points out how a spirituality without God has destroyed the relationship between nature and humans:

A spirituality which forgets God as all-powerful and Creator is not acceptable. That is how we end up worshipping earthly powers, or ourselves usurping the place of God, even to the point of claiming an unlimited right to trample his creation underfoot. The best way to restore men and women to their rightful place, putting an end to their claim to absolute dominion over the earth, is to speak once more of the figure of a Father who creates and who alone owns the world. Otherwise, human beings will always try to impose their own laws and interests on reality (§75).

As Pope Francis points out, rejection of God and spiritual values has adverse effects on the relationship among humans and our attitude toward nature. Rejection of God has led to anthropocentrism, individualism, instrumentalism, pragmatism, relativism, and secularism rampant in the modern world. By forgetting God as the Creator, humans have assumed unlimited power and right to claim absolute dominion over the earth, leading to the exploitation and destruction of nature.

The God-oriented ethical vision compels us to embrace our creatureliness and to accept God as the Creator. Francis is sure that the God-talk helps us constructively deal with various dimensions

of disparity and discrimination in human society and can help us restore the broken human-nature relationship. Accepting God as the Father and Creator of all invites us to respect human dignity, equality, and right, which is crucial in creating prosperous societies with equal access to resources. As creatures, both the human and non-human worlds possess intrinsic value and are interconnected. This awareness contributes much to environmental protection. We will elaborate on interconnectedness later.

It is indeed good news that in recent years, both policymakers and academic scholars have begun to pay serious attention to the non-material dimension of SD. Consequently, ethical, moral, religious, and spiritual elements, principles, and values have become part of the SD discussions of the UN (Glaab and Fuchs 299). The inability of the modern secular Neo-liberalist paradigm to deal effectively with the anomalies in the current profit-based economic discourse has led to the creation of a new ethical paradigm for economic prosperity called 'theoeconomy,' which aims "to re-embed economics once more in its proper ethical and moral context" (Walters et al. 9). All these changes and initiatives resonate with the God-oriented ethical vision of Pope Francis.

3.2. People-Centred Ethical Vision

'The Theology of People' - a theology developed in Argentina, where Pope Francis hails from - influences and permeates all his teachings. Unlike liberation theology that made humans the objects of liberation, the Theology of People treats humans as subjects capable of thinking, living, and forging paths, making them the locus for theological reflection (Regan 2-3). His Apostolic Exhortation, *Evangelii Gaudium*, clearly reflects the impact of the Theology of People on him and opts for a bottom-up approach to human development. He says that every authentic god experience liberates us from our narrowness and self-absorption and makes us more sensitive to the needs of others (EG §8-10). Pope Francis often expresses anguish over "a globalisation of indifference" (EG §54) that promotes selfish ideals and reminds everyone not to be led astray by those who propose a life of consumerist, empty, heartless, rampant, superficial, and self-destructive individualism (*Gaudete Et Exsultate* §146). Francis laments that individualism and self-

centredness have invaded not only the secular but the spiritual realm as well: "We see the growing attraction to various forms of a 'spirituality of well-being' divorced from any community life, or to a 'theology of prosperity' detached from responsibility for our brothers and sisters, or to depersonalised experiences which are nothing more than a form of self-centredness" (EG §90).

Ethics is closely related to human behaviour. Though laws and policies can influence and change the ethical behaviour of humans (Christensen 456), an ethical behaviour change forced upon individuals by rules and policies (top-down approach) may not have a lasting impact on the SD ideals. Instead, a well-formed ethical behaviour of individuals, which holds great potential to affect policy changes (bottom-up approach), can make lasting contributions to the achievement of the SDGs. Francis opts for the latter approach and suggests that SD discussions must begin with people who are "at the bottom of the pile" (LS §49) because "true wisdom demands an encounter with reality" (FT §47). He observes that many policies are made by those who are cut off from the actual lived realities of people:

Many professionals, opinion makers, communications media and centres of power, being located in affluent urban areas, are far removed from the poor, with little direct contact with their problems. They live and reason from the comfortable position of a high level of development and a quality of life well beyond the reach of the majority of the world's population. This lack of physical contact and encounter ... can lead to a numbing of conscience and to tendentious analyses which neglect parts of reality (FT §49).

Pope Francis's love for the Theology of People becomes more evident when he warns us about a fast-spreading "throw away" culture, which considers certain human beings as consumer goods to be exploited and oppressed and excludes them from mainstream society. "The excluded are not the 'exploited but the outcast, the 'leftovers'" (FT §53).

Pope Francis does not end his deliberations on the people-centred ethical vision by merely analysing the situation theoretically. He challenges us to actualise this vision by creating and re-building solidarity because "we are never completely ourselves unless we belong to a people (GE §6). Elsewhere, Francis

reminds us that “we need to be convinced that charity “is the principle not only of micro-relationships (with friends, with family members or within small groups) but also of macro-relationships (social, economic and political ones)” (EG §205). He especially invites young people to build “social friendship, where everyone works for the common good” (*Christus Vivit* §169; hereafter CV). In his Apostolic Exhortation *Querida Amazonia* (hereafter QA), Francis points out that “efforts to build a just society require a capacity for fraternity, a spirit of human fellowship” (§20). *Laudato Si'* invites all to a “universal solidarity” (§14), “universal communion” (§92), and “universal fraternity” (§228) that excludes nothing and no one. Francis does not limit himself to the concerns of the present generation. The people-centred ethical vision includes even future generations, so Francis calls for an “intergenerational solidarity” (LS §159).

The people-centred ethical vision of Francis challenges us to include all people in our development discussions because of the relationship we have with all: “Persons always live in relationship. We come from others, we belong to others, and our lives are enlarged by our encounter with others. Even our own knowledge and self-awareness are relational” (LF §38). Slowly but steadily, this ethical vision has begun to influence humanity as a whole. Today many prefer what Harold Coward has called the ‘we-self’, which includes everything and leads to compassionate action, to the ‘I-self’ that separates everything from self and leads to unhealthy competition to conquer.

Pope’s insistence on including the last, the lost, and the least in SD discussions and his call to build universal solidarity mirror the spirit of the *UN 2030 Agenda*. The pledge – “no one will be left behind” – repeated five times in the *Agenda*, shows the determination of the UN “to reach the furthest behind the first.” To implement the SDGs, the UN proposes a global partnership based on a spirit of global solidarity, especially solidarity with those at the peripheries of the society (*UN 2030 Agenda* §39).

3.3. Planet-Inclusive Ethical Vision

Another important, perhaps a unique characteristic of Pope Francis’s ethical vision is its planet-inclusiveness. The Encyclical Letter – *Laudato Si'* – comprehensively addresses the subject of

ecological crisis and environmental protection. Andrea Tilche and Antonello Nociti point out that the preamble of *Laudato Si'* encapsulates the planet-inclusive ethical vision of Pope Francis:

His [Pope Francis's] recalling of Saint Francis' view of beauty and fraternity with all creatures, his profound spiritualism that sees the social, but more fundamentally the ethical and spiritual roots of environmental problems and calls for a spiritual change of humankind in order to solve them, and his openness to listening to and learning from science and to entering into a dialogue with all, starting with a reflection that we all have been part of the problem and shall all be part of the solution (2).

Laudato Si' deals with the ecological challenge not merely as an economic (§ 11, 190), political (§54, 197), scientific, and technological (§11, 16, 118) one, but also as a cultural, educational, ethical, social, and spiritual one. On the one hand, Francis admits that economic calculus, good political leadership, and science and technology have contributed much to the development of humanity. On the other hand, he warns us of the dehumanising effects of economic power (LS §56), weak political responses (LS §54), and the overwhelming dominance of the technocratic paradigm (LS Chapter 3) that threaten us and care little about mother earth, our common home. Another factor contributing to the deterioration of the environment is the moral and cultural decline (LS §162).

Pope Francis goes on to suggest some practical ways to balance these threats: "There needs to be a distinctive way of looking at things, a way of thinking, policies, an educational programme, a lifestyle and a spirituality which together generate resistance to the assault of the technocratic paradigm" (LS §111). Although Francis does not undermine the effectiveness of technology, he does not believe in the myth that new technologies will solve all ecological problems. What we need is a change of attitude, an ecological conversion. We must prefer a "civilisation of love" and a "culture of care" (LS §231) to a "throwaway culture" (LS §22), a "culture of relativism" (LS §123), and to a culture of "compulsive consumerism" (LS §203). Academic, political, and social institutions should promote "ecological education" (LS §213) that creates "ecological citizenship" (LS §211). A culture of care and love motivates us to be other-centred and challenges us to transcend any

relativism that places self at the centre and all others (God, people, and planet) become objects of exploitation and self-gratification. Throwaway culture and compulsive consumerism have fastened environmental degradation and resource depletion. Today, many acknowledge the inability of governmental bodies and technocrats to respond adequately to our escalating global ecological crises. We need an education that teaches us a new ecological consciousness, helping us develop specific environmental attitudes and behaviour. According to Pope Francis, ecological education must prompt us to love life, respect the ecosystem, care for all creatures, teach the proper use of resources, and above all to contemplate God's world (LS §214, 215).

Pope Francis, then, invites us to pay serious attention to the interconnectedness of God, humans, and nature. He says that for the creation of a more dignified environment, we need to pay attention to "an ethics of international relations" (LS §51), "the relationship between human life and the moral law" (LS §155), and to "the notion of the common good, a central and unifying principle of social ethics" (LS §156). Ethics of international relations that seeks to resolve the inequality that exists between the developed and developing nations concerning the use of natural resources and environmental space is crucial if we have "to free the human race from the tyranny of poverty and want and to heal and secure our planet" (*UN 2030 Agenda*, Preamble). Our respect for others and nature is a natural outcome of our attitude toward human nature and body. The acceptance of our creatureliness leads us to accept all the other creatures.

On the contrary, considering ourselves as masters having absolute power over our bodies leads us to the false notion that we enjoy absolute power over others and nature too. The concept of common good occupies a prominent role in economic, political, and social philosophy and continues to be one of the main pillars of the Catholic social teachings. The notion of the common good promotes the integral development of individuals and the overall welfare of society that can be achieved only through distributive justice. Respect for human dignity, human rights, and justice is an integral part of SDGs as well.

In LS chapter one, section IV, Francis writes convincingly about the harmful effects of the breakdown of society on the quality of

human life. Since "the earth is essentially a shared inheritance, ... every ecological approach needs to incorporate a social perspective" (LS §93). He continues: "A correct relationship with the created world demands that we not weaken this social dimension of openness to others, much less the transcendent dimension of our openness to the 'Thou' of God. Our relationship with the environment can never be isolated from our relationship with others and with God" (LS §119). Francis invites all to rediscover and esteem "the indigenous mysticism that sees the interconnection and interdependence of the whole of creation, the mysticism of gratuitousness that loves life as a gift, the mysticism of a sacred wonder before nature and all its forms of life" (QA §73).

4. Ethical Education at Fu Jen Catholic University

Ensuring equal access to inclusive, equitable quality education is one of the important SDGs. Education, as we all know, plays a significant role in the development of individuals and society. However, sustainable development presupposes an ethical education. Today, educationalists have a growing consensus about the importance of including ethics-related topics in the academic curriculum. Ethical education "aims to enable people to not only acquire and generate knowledge, but also to reflect on the effects and complexity of behaviors and decisions from a responsible, global and future-oriented perspective" (García-Feijoo, Eizaguirre, and Rica-Aspiunza 2).

Pope Francis often emphasises the importance of ethical education in the overall development of individuals (EG §64; *Amoris Lætitia* §84; CV §213; QA §17; LS §15; FT §151). During the "Global Compact on Education" on 15 October 2020, in a video message, Pope said,

All change requires a process of education in order to create new paradigms capable of responding to the challenges and problems of the contemporary world, of understanding and finding solutions to the needs of every generation, and in this way contributing to the flourishing of humanity now and in the future (online).

As a catholic higher-education institution, Fu Jen Catholic University is committed to impart holistic education to its students. This holistic education program incorporates the God-oriented,

people-centred, and planet-inclusive ethical vision of Pope Francis. The university's mission statement reads: "It is an academic community of students and teachers closely associated in fostering the growth of the whole person, on the basis of Truth, Goodness, Beauty, and Holiness". Through teaching, research, service, and administration, the Fu Jen community strives towards imparting a life vision inter-connecting God, people, and the planet. The spirit and values of Jesus of Nazareth form the foundation of all the activities in the university. Students are encouraged and motivated to create a God-oriented value system through mandatory courses like Philosophy of Life and Professional Ethics, which the Taiwan Ministry of Education applauds. These courses are taught by Christian teachers, using Christian anthropology to discuss human equality and dignity, biblical perspectives on ecology to elaborate on the protection of the planet, and Catholic social teachings to speak about relationships with one another. In a country where religion and faith are of little importance and direct religious education is illegal, motivating students to embrace an ethical vision using catholic values is a daring task.

Fu Jen university inculcates the value of people-centred ethics through its service-learning and community engagement programs. These programs help students to integrate professional knowledge and skills with social care. Service-learning programs of Fu Jen include domestic service-learning projects (such as services in a leprosarium, home for the elderly, remote areas tutoring, educating indigenous college students to contribute to their hometowns, and so on), international service-learning projects (in India, Mongolia, Myanmar, Indonesia, Philippines, Cambodia, China, Vietnam, America, France, Tanzania, Columbia, Nauru, and so on), and establishing overseas service-learning union which works closely with overseas service-learning groups. These service-learning programs help students re-evaluate their beliefs, values, life direction, and the way of living based on the needs of others and the community.

Along with the academic environment, Fu Jen takes exceptional care of its natural environment too. The lush greenery that covers the campus bears witness to the university's commitment to promoting planet-inclusive ethics. Fu Jen works closely with self-help entities, like MANNA Organic Life Association, which

supports organic farming among indigenous people of Taiwan. Fu Jen was instrumental in establishing the Green Farmer Market in association with small farmers with organic products. Many student clubs are actively involved in protecting our mother earth through cleaning beaches and mountain trails. Fu Jen Catholic University serves as an excellent example for attempting to actualise Pope Francis's ethical vision and sustainable prosperity envisioned by the UN into a reality.

5. Conclusion

Prosperity envisaged by the UN ensures the development of *all* people, and Pope Francis underlines it in his ethical vision. However, while the UN tries to achieve prosperity through "sustained, inclusive and sustainable economic growth" (*UN 2030 Agenda* §27), Francis argues that prosperity to be sustainable demands an ethical foundation because SD includes the *whole* person. The ethical vision of Pope Francis serves as a blueprint for sustainable prosperity. The God-oriented ethical vision reminds us to acknowledge that God is the Creator, and we as creatures do not possess absolute power. This acknowledgement has serious implications for sustainable prosperity as we are not owners of the resources of the planet but caretakers and stewards. The SDGs for Prosperity focus on different aspects of economy: affordable and clean energy (SDG §7); decent work and economic growth (SDG §8); industry, innovation, and infrastructure (SDG §9); reduced inequalities (SDG §10); sustainable cities and communities (SDG §11). However, to achieve all these, we need to re-evaluate our relationship with people and the planet. Accepting our creatureliness urges us to treat one another with dignity and acknowledge the intrinsic value of everything that exists. This acceptance is a bold step in our efforts to end discrimination, exploitation, inequality, violence.

The people-centred ethical vision seeks to build solidarity among people and thus disarm forces of destructive individualism. The *UN 2030 Agenda* also emphasises a spirit of global solidarity that calls for an intensive global engagement of governments, the private sector, civil society, the UN system, and other actors (§39) to implement the SGDs. However, Francis opts for a bottom-up approach that emphasises attitudinal and behavioural changes that

create a culture of love and care. A re-discovery of the 'we-self' that respects cultural diversity, ethnicity, gender equality, and race will contribute to sustainable prosperity.

Protection of our planet is crucial if we want to create a world free of poverty, hunger, disease, and want. Environmental deterioration and resource depletion that, as many hold, have reached the point of no return, question the efficacy of the much-hailed technocratic development paradigm to solve ecological problems. In recent months, the COVID-19 pandemic has forced us to retrospect our attitudes toward the environment, reaffirm our dependence on nature, become conscious of our responsibility to nurture it, and contribute our might to the protection of mother earth. The planet-inclusive ethical vision of Pope Francis, with its emphasis on the value of interconnectedness, invites all to stand in solidarity with nature and all its forms of life. Neglecting the interconnection and interdependence of the whole world will not only jeopardise sustainable prosperity but will put our very existence in peril.

References

- Beek, Kurt Alan Ver. "Spirituality: A Development Taboo." *Development in Practice* 10.1 (Feb 2000): 31-43.
- Christensen, Sandra L. "The Role of Law in Models of Ethical Behavior." *Journal of Business Ethics* 77. 4 (Feb., 2008): 451-461.
- García-a-Feijoo, Mariña., Almudena Eizaguirre, and Alvaro Rica-Aspiunza. "Systematic Review of Sustainable-Development-Goal Deployment in Business Schools." *Sustainability* 12. 440 (2020): 1-19.
- Glaab, Katharina and Doris Fuchs. "Green Faith? The Role of Faith-Based Actors in Global Sustainable Development Discourse." *Environmental Values* 27 (2018): 289-312.
- Lawler, Michael G. and Todd A. Salzman. "Pope Francis and His Predecessors – A Remarkable and Unremarked Continuity." *The Furrow* 68. 11 (November 2017): 579-589.
- Pope Francis. *Amoris Lætitia: Post-Synodal Apostolic Exhortation on Love in the Family*, 2016. <[*Journal of Dharma* 46, 3 \(July-September 2021\)](https://www.vatican.va/content/dam/francesco/pdf/apost_exhortations/documents/papa-</p>
</div>
<div data-bbox=)

francesco_esortazione-ap_20160319_amoris-laetitia_en.pdf> (2 June 2021).

Pope Francis. *Christus Vivit: Post-Synodal Apostolic Exhortation to Young People and to the Entire People of God*, 2019. <https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20190325_christus-vivit.pdf > (26 June 2021).

Pope Francis. *Evangelii Gaudium: Apostolic Exhortation on the Proclamation of the Gospel in Today's World*, 2013. <https://www.vatican.va/content/dam/francesco/pdf/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium_en.pdf > (26 June 2021).

Pope Francis. *Fratelli Tutti: Encyclical Letter on Fraternity and Social Friendship*, 2020. <https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.pdf > (26 June 2021).

Pope Francis. *Gaudete Et Exsultate: Apostolic Exhortation on the Call to Holiness in Today's World*, 2018. <https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20180319_gaudete-et-exsultate.pdf > (26 June 2021).

Pope Francis. "Global Compact on Education. Together to Look Beyond." Vatican, 2020. <http://www.vatican.va/content/francesco/en/messages/pont-messages/2020/documents/papa-francesco_20201015_videomessaggio-global-compact.html > (1 July 2021).

Pope Francis. *Laudato Si': Encyclical Letter on Care for Our Common Home*, 2015. <https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.pdf > (26 June 2021).

Pope Francis. *Lumen Fidei: Encyclical Letter on Faith*, 2013. <https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20130629_enciclica-lumen-fidei.pdf > (26 June 2021).

Pope Francis. *Querida Amazonia: Post-Synodal Apostolic Exhortation to the People of God and to all Persons of Good Will*, 2020. <https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20200202_querida-amazonia.pdf > (26 June 2021).

- Regan, Ethna. "The Bergoglian Principles: Pope Francis' Dialectical Approach to Political Theology." *Religions* 10.12 (2019): 1-16.
- Sia, Santiago. "Ethics and Religion." *New Blackfriars* 89. 1024 (November 2008): 702-709.
- Tilche, Andrea and Antonello Nociti. "Laudato Sí: The Beauty of Pope Francis' Vision." *S.A.P.I.E.N.S* 8.1 (2015): 1-5. < <http://journals.openedition.org/sapiens/1704>> (20 June 2021).
- UN General Assembly Resolution, *Transforming Our World: The 2030 Agenda for Sustainable Development* A/RES/70/1, 25 September 2015. <https://www.un.org/ga/search/view_doc.asp?symbol=A/RES/70/1&Lang=E> (21 June 2021).
- Walters, Johann., Koos Vorster, Riaan Rheeder, and Jan Venter. "Theoconomy: An ethical paradigm for economic prosperity." *In die Skriflig* 53.1 (Mar 2019): 1-10.