Ecojesuit
Environment as relationship with God and neighbor
“Open your eyes” and see “things anew.”

The logo represents an eye in which the iris is the globe of the world. The world is green as the colour of ecology. It invites us all to watch and contemplate the world with an ecological, green, and hopeful eye, an eye that helps us in our mission of “reconciliation with creation” (GC 35).

The logo refers to the vision of Saint Ignatius near the River Cardoner in Manresa (Autobiography, no. 30). It invites us to watch the present world, to “open our eyes…” and see “things anew,” according to the words of Ignatius. In this way, he encourages us to be open to the grace that he received and to contemplate with a mystic eye the way God comes closer to us, to our lives, and works within all things. He encourages us to “open our eyes” and contemplate the world as creation, a place in which we can meet God in consolation, and with deep respect acknowledge Him in all His creatures - “in all to love and to serve.” We can meet God in everything and we are called to take care of, to love and to serve Him in His creation. In this way we collaborate with Him to “heal a broken world.” This contemplative eye expresses also the option for the poor because they are the ones who suffer most the environmental deterioration.

Source: 2015 Jesuit Yearbook on Ecology
esuit responses to a rapidly changing world, environmental concerns, poverty, and violence are challenging its worldwide ministries. Father Arturo Sosa, superior general of the Society of Jesus, is calling for reconciliation with God, with neighbor, and with creation. This call echoes Laudato Si’ in responding to the social and environmental concerns needing urgent action locally and globally, as planetary boundaries are breached and economic systems further drive the exclusion of the many who are poor. Pope Francis beckons all to an internal ecology that strengthens and gives meaning to an ecological citizenship.

“Pope Francis has emphasized the fundamental connection between the environmental crisis and the social crisis in which we live today.

“These are not separate crises but one crisis that is a symptom of something much deeper: the flawed way societies and economies are organized. The current economic system with its predatory orientation discards natural resources as well as people.

“For this reason, Pope Francis insists that the only adequate solution must be a radical one. The direction of development must be altered if it is to be sustainable. We Jesuits are called to help heal a broken world, promoting a new way of producing and consuming, which puts God’s creation at the center.” (GC 36, Decree 1.29)
We need to respect the natural balances of the Earth’s chemistry and biological diversity. These are the natural boundaries to life as we know it and there are nine key relationships we are breaking in our misuse of resources. The planet’s boundaries when put on the landscape are easier for people to see where they can connect and contribute.
Humanity’s Challenge: 
To Heal A Broken World

Fossil fuel burning is the primary cause of increased atmospheric carbon and impacts climate change and all other boundaries of the planet as we know it.

Land use change is a second source of carbon and is now critically weakening the interconnectivity of ecological systems and natural diversity and negatively impacting many of our unique environments from coral reefs to the Arctic. The lungs of the world – Amazonia, Congo Basin, and tropical rainforests of Asia – are losing their moderating influence on climate and biosphere integrity.

A third boundary is novel entities that include hydrochlorofluorocarbons, also contributing to carbon emissions, and other chemicals used in the agrochemical business with high levels of environmental toxicity. Eutrophication from excessive use of nitrogen and phosphorus fertilizers threatens the natural biochemical flows and sustainability of our soils and water sources, a fourth boundary.

Indigenous Peoples and farming communities in many cases are both negatively impacted by weather change and aggressive commercial agriculture. They are frequently identified as destroying the forest, without recognition of the drivers, but lack adequate support in agroforestry programs and tenure while subject to displacement by infrastructure and mining for national economic development.

The challenges of this generation, recently laid out by a global agenda survey, can be summarized on three levels. The first is political will, increasingly unclear geopolitical shifts, rise of populist leaders, and major shifts in global trade. The next level is about youth, unemployment, education, skills development. The third level of global challenges is the inequalities and the environmental condition of the world.

Global trends and global risks resonate with the inequalities, the polarization, the public disaffection for political processes affecting the decision-making globally and weakening global collaboration. Many global social processes too are being heavily tested. We keep talking of risks and seeking to manage these risks but responding to mass popular reaction, sometimes with limited understanding and integration of the drivers and root causes of these risks in an effort to end them. As a result, global resilience is reduced.

“Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature.” (Laudato Si’, 139)
Vision
A diverse global society that takes responsibility for caring for neighbor and for a sustainable Earth

Mission
With roots in community, to contribute to regional and global dialogue and action in response to the values and changes necessary for sharing in a sustainable Earth
Ecojesuit’s goal is to facilitate engagements among Jesuit social, educational and pastoral institutes, as well as other religious congregations and the Church, to address Laudato Si’s broad call for action and collaboration with others in reconciliation in the world. To achieve this, the following actions are undertaken:

- Promote global cooperation: Dialogue to discern, with the scientific community and with belief systems, on the role of values and civil society in achieving effective change
- Accompany regional actions: Collaborate to encourage links with regional networks and with diverse stakeholders
- Support local initiatives: Network to strengthen local efforts in ecological conversion and meeting the needs of people
Way of Proceeding
Cycle of the Mission in the Society of Jesus

Discern
- First we must reflect on our life experiences and what we value
- Discernment brings about commitment
- Draws us closer to the reality we want to transform
- Foundation for planning

Build
an integral apostolic response

Collaborate
Develop the response
- Identity, responsibility, complementarity
- Mainstreams the participation and offers support
“Discernment, collaboration and networking offer three important perspectives on our contemporary way of proceeding. As the Society of Jesus is an “international and multicultural body” in a complex, “fragmented and divided world”, attention to these perspectives help to streamline governance and make it more flexible and apostolically effective.”

GC 36 Renewed Governance for a Renewed Mission, Decree 2.3
Laudato Si’ places the environment and the poor at the center of climate change and sustainable development discussions. If translated and shared, it is first an experience of felt compassion for the poor that someone is sharing their pain and suffering as they seek a livelihood and strengthening their environmental resilience.

The ecological conversion needed to bring about lasting change is also a community conversion to new ways of practicing change together and first entails gratitude and recognition that the world is a gift.

With this, we invite you to join this effort in a global Jesuit collaboration on reconciliation and action where the environment is a relationship with God and neighbor. We invite you to help heal our broken world by taking part in:

• Building global Jesuit cooperation
• Strengthening regional actions in Jesuit Conferences
• Sustaining local initiatives towards ecological conversion
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Ecojesuit themes

1. Ecojesuit Online (sign on please)
2. Organic Farming and Land Use Change (including Ecclesial Networking for Land Use and Indigenous Peoples)
3. Disaster Risk Reduction and Water
4. Healing Earth, Living Text
5. Flights for Forests and the Carbon Challenge
6. Energy and Fossil Fuel Divestments
7. Lifestyle Initiatives, using SDGs Local to Global
8. Laudato Si’ and Spirituality of Action
9. Science and Values
10. Initiatives in relation to UN global processes (the annual COP)
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