

HEALING A BROKEN WORLD





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Promotio Iustitiae is published by the Social Justice Secretariat at the General Curia of the Society of Jesus (Rome) in English, French, Italian and Spanish. *Promotio Iustitiae* is available electronically on the World Wide Web at the following address: www.sjweb.info/sjs/PJnew.

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'Healing a Broken World' describes the rationale of establishing the Task Force on Jesuit Mission and Ecology (July-November 2010), the general vision that animates its analysis and recommendations, the context of the world, the Church and the Society of Jesus today, the relationship of 'reconciliation with creation' with faith, justice, inter-religious and cultural dialogue, and finally proposes a set of practical recommendations.

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EDITORIAL

I have the pleasure of presenting you with this document on ecology, fruit of the generous and enthusiastic labor of the Ecology Task Force. The document was elaborated between July and November 2010 by experts, both Jesuit and lay, coming from all the Conferences.

The deterioration of the environment as a result of human activity has taken on a decisive importance for the future of our planet and for the living conditions of coming generations. We are witnessing a growing moral consciousness regarding this reality.

The Church, and especially the two most recent Popes, have been insisting on the need for us to collaborate in the efforts to preserve the environment, and thus to protect creation and the poorest populations, who are those most threatened by the consequences of environmental degradation.

The Society of Jesus is also involved in this task. Many Jesuits and collaborators who accompany poor farming communities are attempting to protect the environment and promote sustainable development as an essential condition for the future. The younger generations of Jesuits are especially sensitive in this regard. Some Conferences have made the ecological question an apostolic priority. Most definitely, the Society is engaged in many efforts in this field.

Nevertheless, we are still in need of a **change of heart**. We need to confront our inner resistances and cast a grateful look on creation, letting our heart be touched by its wounded reality and making a strong personal and communal commitment to healing it.

The present document seeks to be one more aid in this long journey, which requires sincere dedication on our part. The text treats a complex topic with rigor. It helps us understand the present situation, allows us to make it a more integral part of our mission, and offers us a series of valuable, well thought-out recommendations, which we should consider seriously in our institutions, communities, and provinces.

Its main message, though, is one of hope: we still have time to save this wounded creation. It is now up to us to make our own small contribution.

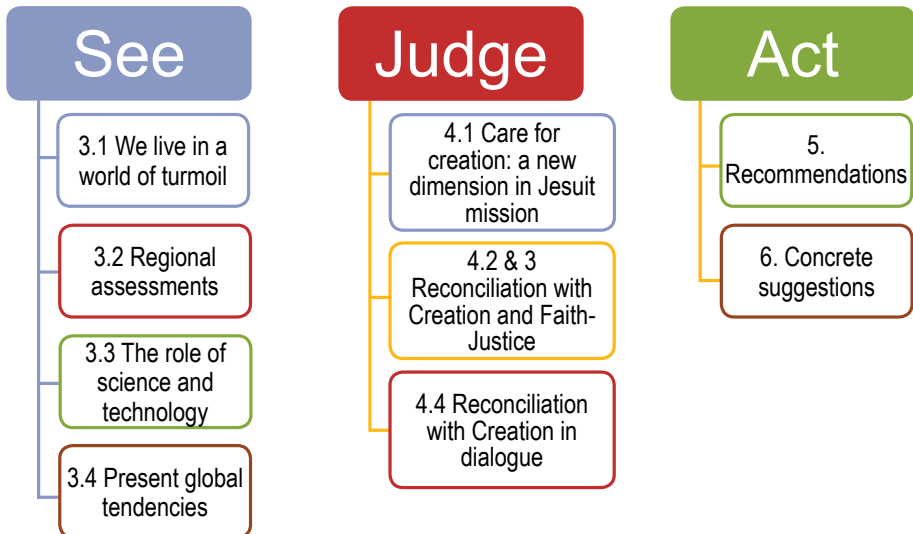
I am confident that our reading of and praying over this text, as well as dialogue on this topic among ourselves and in our communities and institutions, will help us to keep advancing in our journey toward reconciliation with our wounded natural world

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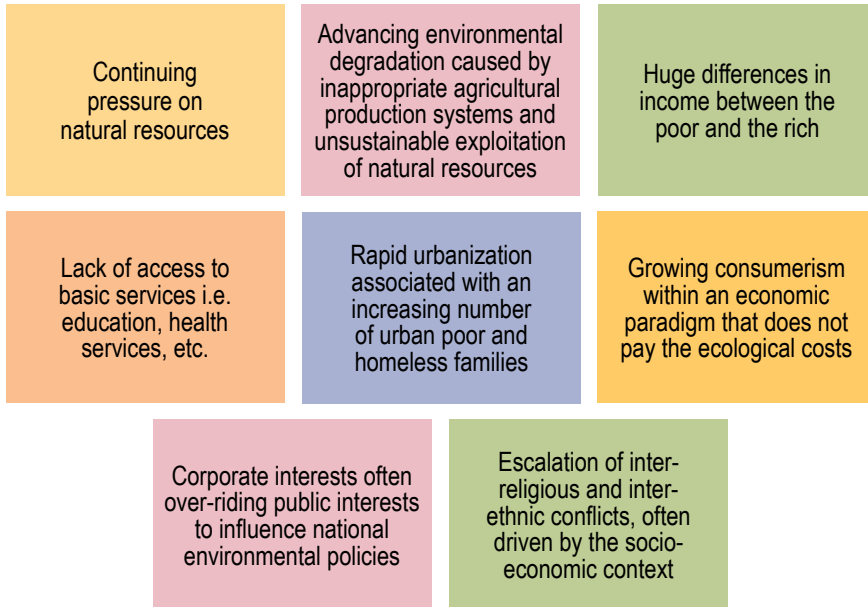
OVERVIEW

Applying the see-judge-act method of Catholic Social Teaching, the Task Force looked at the world today and tried to assess the situation as honestly and globally as possible. In order to properly “judge” the results of the assessment, it applied the latest Jesuit reflections on the environment to the situation at hand. After a short historical excursus, Reconciliation with Creation is examined in the light of the Faith dimension of our mission, then the Justice dimension, and then dialogue with culture and religions, the two transversal dimensions. Six recommendations for Jesuit communities, universities and many other environments follow. In chapters seven and eight, an outline for a community retreat and some more (very) concrete suggestions are given.



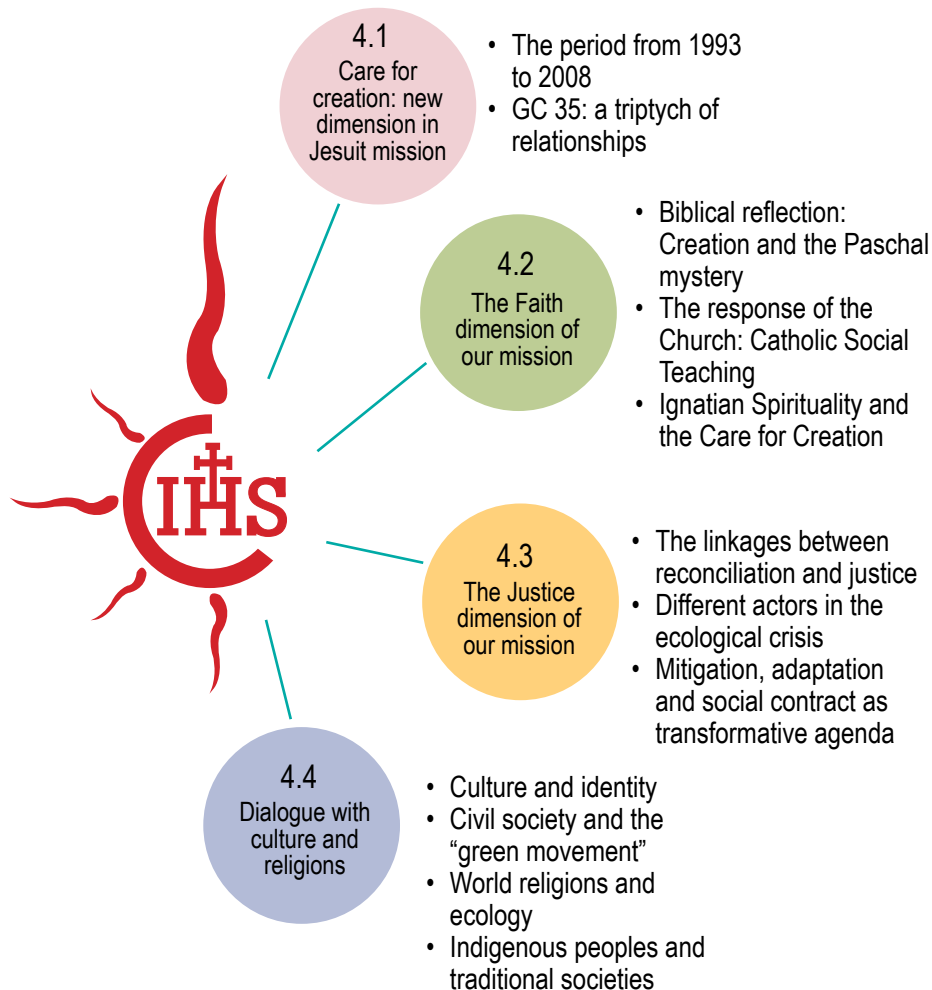
SEE: PRESENT GLOBAL TENDENCIES

The world we live in is not the paradise we would like to be, quite the contrary. Most problems have been created by human beings, and seem to be getting worse. The honest assessment of chapter three is not meant to discourage but to induce a much-needed urgency and to inspire the concrete actions in chapter five. Chapter three also addresses the well-know but oft-ignored fact that the poor are the ones to suffer most from the ecological crisis – this is happening already and will happen increasingly in the future. We Jesuits cannot shut our eyes in front of this tragedy happening to those we proclaim being in solidarity with. Summing up the regional assessments from Africa, Asia, Europe, North and South America, these global tendencies were identified by the Task Force:



JUDGE: THE IGNATIAN WAY OF LOOKING AT THE WORLD

After assessing the situation that we find ourselves in, the Task Force applied different filters to the findings. Recent General Congregations, the Bible and Catholic Social Teaching, insights from the social sciences and other world religions, among others, are employed in an effort to make sense of the ecological crisis and respond in an appropriate, Jesuit way to its challenges.



ACT: RECOMMENDATIONS AND PRACTICAL SUGGESTIONS

The recommendations made in chapter five are meant as an invitation to those who feel called to respond to the challenges outlined in chapter 1-4. They are addressed to different apostolates of the Society and different levels of governance. More practical suggestions for everyday use in communities and other group settings can be found in chapter 6. As an aid to discernment, we have also added presuppositions that guided our reflection on the recommendations. They form the introduction of chapter five, which also has a more detailed account of how each of the following recommendation could be implemented.

(1) Jesuit Communities and apostolic works are invited to discern the management of our own institutions and to exchange and develop more ecologically sustainable lifestyles in our communities.

(2) All Jesuits and partners in mission are invited to address the effects of the environmental crisis on the poor, marginalised and indigenous peoples.

(3) Those in charge of communication and media are invited to develop ways of increasing the awareness and motivation for action among Jesuits and all those involved in various apostolic ministries.

(4) Jesuit higher education institutions, theological faculties, business schools, research and capacity-building centres are invited to engage students in transformative education and to explore new themes and areas of interdisciplinary research..

(5) Centres of theological reflection, spirituality, social and pastoral works are invited to develop the spiritual sources motivating our commitment and fostering our celebration of celebration.

(6) The Governance structures of the Society are invited to review our Jesuit Formation in the light of environmental concerns.

(7) All Jesuit Conferences are invited to explicitly include the theme of ecology in their apostolic plans.

(8) The Central Government of the Society is invited to develop a mechanism which can help Fr. General to follow up and evaluate implementation of GC 35 mandate to establish right relationships with creation as expressed in these recommendations.

1. INTRODUCTION

1] Part of the Society's mission, as emphasized by General Congregation 35 (GC 35), is to respond to ecological or environmental challenges, "to appreciate more deeply our covenant with creation" (D 3, 36). The care of the environment "touches the core of our faith in and love for God" (D 3, 3). In stating this fact GC 35 follows closely the directives given by Benedict XVI.¹

2] Implementation of the general call of both GC 35 and the Church has led to the setting up of a Task Force (TF) on 'Jesuit Mission and Ecology' as one way of reflecting on practical ways to respect creation. Looked at from a historical perspective, it seems appropriate to make an "*aggiornamento*" of our Jesuit tradition on ecology.² We understand fully the importance of reflecting on our mission and such environmental challenges as climate change and lack of good governance in exploiting natural and mineral resources. Such reflection is crucial to interpreting the signs of the times for we are dealing with an issue that challenges the very future of humankind.

3] The TF has been jointly convened by the Secretaries of the Social Justice and Ecology Secretariat (SJES) and the Higher Education Secretariat. It comprises a group of five Jesuits and one lay person selected from each of the six Jesuit Conferences. The TF was entrusted with the task of preparing a Report for Fr. General on 'Jesuit Mission and Ecology'. Drawing on what has been said by the Church and the Society,³ and bearing in mind the initiatives already undertaken by all Conferences and Provinces,⁴ the TF was asked to present practical recommendations so that the concern for ecology is integrated in all our ministries.⁵ In working out these recommendations the TF was asked to adopt an inter-sectoral or inter-disciplinary dimension so as to stress the global and international aspect of the issues, and focus on issues and methodologies where the Society can use its distinctive strengths.

4] In order to help the TF, an Extended Consultation on the issue of ecology was held at the Curia in Rome on 10 May 2010.⁶ At the TF first meeting (5-9 July 2010), the agenda and the distribution of various functions were agreed upon. It was also decided to send short questionnaires to a selected group of persons in each Conference representing various apostolates.⁷ The TF had a final meeting in Rome from 15 to 20 November to finalise the Report.

2. VISION

5] The deepening of our faith experience in God's creative gift of life calls for transformative change in the way we respond to the urgent task of reconciliation with creation. Creation, the life-giving gift of God, has become material, extractable and marketable. Full of paradoxes, the world confuses and accuses us, but holds out, at the same time, encouraging signs. There is fear, turmoil, suffering, and despair, but also expressions of hope and trust. All of us are responsible, some of us more than others; all of us suffer the effects, some more than others. Justified by technological prowess and consumed by greed, too many human beings continue to dominate and rape nature in the advance towards 'progress'; too few reckon with the consequences of our actions.

6] Rational and technical answers to the physical and biological challenges of this world dominate our experience, blunting our sensitivity to the mystery, diversity and vastness of life and the universe. The spiritual depth of communion with nature is banished from our experience by an excess of rationality, but if we want to respond to the searching questions of the women and men of our time, we need to go deeper and increase our communion with creation. We have much to learn in this from others so that their experience makes us draw deeper from our own faith; we need to know on our pulse the hope and healing sought by so many in the world today, especially those who are young or vulnerable and in need of peace across the land.

7] Today, more than ever, we need to recognize Christ in suffering and ugliness, in the depth of all things as in the Passover, reconciling creation through Himself and renewing the Earth. Though powerless, we draw strength through Christ's presence and with dignity experience meaning and love. 'Seeing God in all things' calls us into the mystical relation with all creation. The wisdom of God and the new triptych explaining our mission of reconciliation⁸ - these give us strength to listen to all people and to work with them. We recognise the wounded and broken world and humbly acknowledge our part; yet this is an invitation to respond, to be a healing presence full of care and dignity in places where the truth and joy of life are diminishing.

8] The degrading of the environment through unsustainable energy consumption and the threat of diminishing water and food are consequences being played out in global society today: the Aral Sea, Aceh, Darfur, Katrina, Copenhagen, Haiti and the Gulf of Mexico. Competing 'goods' (for example, national energy development and displacement of local subsistence) call for deeply informed discernment. The exponential rise in population densities, from today's 6.8 billion to 9 billion projected by the year 2050, exacerbates both the demand on natural resources and the production of waste. From the right to develop down to the ethical call for reduction-- it is all a huge challenge for humankind. There are few easy answers; we are called to investigate how we must live and bear witness. Contemplating the signs of the times and engaging in discernment of the mission, we must courageously explore new ways of living ecological solidarity.

9] The struggle for dignified living stretches across a socioeconomic abyss - from utter deprivation at one end to abusive consumption at the other. The range covers chronically impoverished, marginalized, indigenous peoples, migrants and displaced people, all of them struggling to meet basic needs and security; it includes those searching for a better life and a promise of progress, and those craving consumerism. Where many are deprived of food, some must reduce consumption. Dignified yet humble, we all need justice as we seek for peace and 'live the kingdom'.

10] Our charism and vocation call us to renew relations, to challenge intellectual and spiritual commitment and contemporary formation, to profess a deep engagement with creation and learn from the Book of Nature to be co-creators sharing in the fullness of life. Through healing centres we need to identify and act with lay collaborators and social movements, locally, regionally and universally, connecting and participating in the broader search for respect, responsibility and accountability for the environment.

11] The challenge is both new and old, and addresses all ministries. The document takes this diversity seriously, speaks of personal conversion, appeals to the mind as well as to the heart, to individuals and institutions, Conferences and Provinces, and addresses itself to all sectors: theological, spiritual, pastoral, social, educational, intellectual and scientific. We need to proceed in dialogue with the world, with all religions and with those committed to environmental justice. This is a crucial dialogue at the very frontier of the ecological sustainability of all life.

3. THE CONTEXT OF OUR APOSTOLIC RESPONSE

3.1 WE LIVE IN A WORLD OF TURMOIL

12] The city of Copenhagen is associated with the great failure of the Climate Change Summit of December 2009.⁹ How is it that, given the gravity of the data provided by scientists, political leaders were unable to reach an agreement despite the seriousness of the current threat posed by inaction? It has been pointed out that we are now under a “climate impasse” after the failure of Copenhagen, for which three main reasons have been suggested: the enormous economic challenge of reducing greenhouse gases, the complexity of climate science, and deliberate campaigns to confuse the public and discredit the science.¹⁰

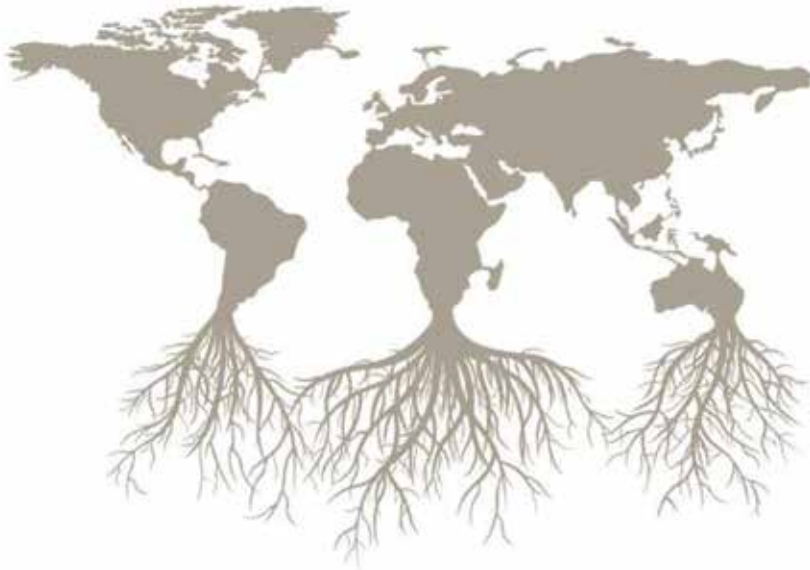
13] The economic challenge to reduce greenhouse gases was made evident in Copenhagen, and although there is no consensus about the amount of money that will be needed, estimations range between 500 billion to 800 billion US\$ annually.¹¹ Having to discuss these figures in the midst of a tough economic and financial crisis made it more difficult to reach an agreement, and provide financial resources so that poor countries might have access to technology, or, even more importantly, to help in transforming systems for the production of energy.¹² Understanding the Earth’s climate and the human-induced component of climate change is difficult work, involving thousands of scientists all over the world. The Inter-governmental Panel on Climate Change (IPCC) is, despite its flaws, an impressive effort of collaborative work to provide the best science possible to the policymakers and the general public.¹³ The scientific understanding is incomplete, and there remain significant uncertainties about the precise magnitudes, timing, and dangers of climate change.¹⁴ This has given rise to destructive campaigns against climate science by powerful interests and ideologues, apparently aimed at creating an atmosphere of ignorance and confusion.¹⁵

14] Although political response to climate change is at an “impasse”, as suggested, the suffering of millions cannot wait. And the possibilities for future generations cannot be diminished. It is clear that our planet is indeed threatened, and that the current economic model is self-defeating unless we

decide to act so as to reverse a bleak and harmful future for millions of people. This places the ecological crisis in a wider inter-generational context. Hitherto, the understanding of environmental problems caused by human activities was related to local events: for example, pollution of rivers, deforestation, exhaustion of fisheries, or landslides set off by interventions on the territory. The damage was done locally and the remedy, it was thought, should be applied equally locally: water treatment, forest regeneration etc. Now, however, climate change and ozone layer depletion show a new face to the ecological crisis: local actions have a global effect. The whole planet is under threat and only a response from all can be really effective.

15] The ecological crisis also challenges our faith. It is the very dream of God as creator that is threatened. It is the entire world, the one God put in the hands of humankind to keep and preserve, which is in real danger of destruction. This is not an apocalyptic message but a very real possibility if we stick to our 'business as usual' attitude and refuse to act with conviction and strength. The first victim is the Earth, the resources that it contains and that are destined for present and future generations. Special mention must be made first of biodiversity, the loss of which is irreversible and dramatically reduces the richness of nature. Next among the victims are the poorest of this world.¹⁶

16] The ecological crisis threatens the livelihood of all people, especially the poor and most vulnerable: they live in increasingly fragile contexts characterized mainly by natural hazards, changing climatic conditions, pollution, deforestation, desertification and soil exhaustion. Diminishing access to natural resources makes livelihood management more difficult; disasters such as flooding, fire or chemical pollution can suddenly push a family into extreme poverty. The poor, in relying on natural resources more heavily, feel themselves to be more vulnerable to environmental change. Despite their knowledge of seasonal conditions, poor people, limited in resources by their socio-economic condition, are unable to prepare themselves for the consequences of diminishing natural resources and to respond to the speed of change. Unsanitary conditions and a poor working environment are obviously contributors to poor health. In urban areas in particular, pollution of water sources, flooding of houses and lack of drainage, stagnant water and absence of sanitation facilities are both causes and consequences of poverty.¹⁷ The linkage between environment and poverty is unavoidable, and that is the real challenge for all of us.¹⁸ The next section deals briefly with regional environmental challenges and the links with poverty.



3.2 REGIONAL ASSESSMENT

AFRICA

17] Environmental issues in Africa are intrinsically connected with natural resources and poverty. Africa is rich in mineral resources; and yet, the continent still has the highest percentage of poor people in the world.¹⁹ For most of Africa, agriculture is the chief economic activity, providing livelihoods and employment for up to 70 per cent of the population.²⁰ Extractive industries, particularly in Central and Southern Africa, run by multinational corporations, are more interested in the minerals than in the welfare of the people or the environment. Whole communities are frequently displaced in order to make way for mining industries, permanently damaging the cultural and spiritual links of the people to the land of their ancestors and with inadequate compensation for destruction of their livelihoods. Further, benefits from mining do not reach the communities from where the minerals are extracted. Some companies wilfully ignore national environmental protection policies, while others bribe corrupt government officials in order to evade sanctions. Nigeria is being devastated by the ecological consequences of incessant oil spills, reckless extraction, and perhaps the worst gas flaring rates

in the world, while the Niger Delta is now a major security threat not only to the West African region but also to global peace. Changes in climate affect food production and dramatically limit Africa's economic capacity to reduce poverty. In Zambia the intensity and frequency of droughts and floods have been increasing. Much of the continent, especially in land-locked countries such as Chad, faces significant challenges arising from desertification, heightening concerns about water security.

LATIN AMERICA

18] In Latin America the destruction of productive potential occurs through the social, cultural and environmental impact of macro mining and energy projects, the privatization of water, the introduction of inappropriate technological models, and the devastating rhythm of resources extraction. The diffusion of social models of consumption leads to ecosystems being degraded through soil erosion and the exhaustion of natural resources. Agricultural expansion in the humid Latin American tropics is carried out largely by those people who have been displaced from traditional areas by poverty, violence, and land scarcity. The appropriation of the best lands and large labour areas for commercial agriculture and cattle-raising has pushed subsistence agriculture into the hillsides and the mountains. There are regional imbalances in development affecting, especially, indigenous peoples, as well as irrational uses of water, energy, tropical rainforest, minerals, and human resources, all caused by urban and industrial concentration and political and economic centralization. The devastation of natural resources and their effects on global environmental problems are largely a consequence of poor models of industrialization. The design and application of alternative models is not as complicated as may initially appear.²¹ Technical and scientific knowledge are also necessary to develop a sustainable production of tropical resources.

EUROPE

19] Developed nations have a 'common but differentiated responsibility' to manage greenhouse gases.²² The EU's position on future emissions is a 20 % cut by 2020. Europe will also need to adapt itself to new climatic circumstances. On the one hand, there will be a sharp reduction in water supply, mainly through drought and desertification in the southern countries; or reduction of supply in the Alpine region, from where 40 % of fresh water comes, caused by average temperature increases.²³ On the other hand, large

parts of Europe will experience an increase in precipitation. Europe needs to guarantee a stable supply and distribution system of energy for the whole continent. The European Commission has proposed a mandatory target: 20 % of all European energy should come from renewables (wind, solar, wave, bio energy, etc.) by 2020. At the moment, renewables account for 6.7 % of European energy consumption. One of the main problems in Europe is the treatment of massive quantities of waste generated by both industrial activity and consumption. Waste metals, paper, plastics and other waste materials from Europe are sent mainly to Asia. EU legislation encourages the shipment of waste material for recycling. For these developing countries, this is a cheap source of raw materials, such as paper or aluminium, but the labour conditions are often unhealthy and do not take care of the environmental consequences of these activities.²⁴

SOUTH ASIA

20] In South Asia, ecological concerns and environmentalism were traditionally seen as the concern of the West. Today, however, environmental protection is considered to be one of the most urgent issues, experienced through climate change, global warming, natural calamities, loss of biodiversity, depletion of natural resources and loss of livelihood. In the recent past, many parts of South Asian countries have been devastated by alarmingly frequent, unprecedented floods,²⁵ cyclones²⁶ and drought; at the same time, the poor and marginalized are going through multiple disturbing environment crises, leading to scarcities of energy, water and livelihoods.²⁷ Many popular issue-based environment movements in India have questioned the developmental paradigm and brought environmental concerns to the forefront of the political landscape. These movements, both the prominent ones and those relatively less visible, have essentially turned on questions concerning the misery of marginalized communities brought about by the alienation of their livelihood resources.²⁸ There is a lack of political will to address this ecological crisis holistically.²⁹ In recent years, the government, rather than working for land reforms and equitable distribution of resources, has been providing free land and resources to foreign companies. As a result of neo-liberal policies, the socio-economic situation has worsened of late, especially for the poor, the tribals and the Dalits.³⁰ The growth of the Chipko movement provides valuable lessons in grassroots advocacy.³¹ Apart from the complete ban on felling of the trees in the Himalayas today, the demand of the local populace is for greater local control of the forest for local use.

NORTH AMERICA

21] Reliance on fossil fuels is a fundamental environmental issue in North America (N.A.). Historically, the United States has been the world's largest emitter of greenhouse gases (exceeded only by China in this decade), whereas Canada ranks 7th. International action on climate change requires cooperation from the U.S. to be effective. Recent technologies developed for extraction of hitherto unattainable fossil fuels produce immense damage to large landscapes (e.g. tar sands extraction in Alberta, mountain-top removal coal mining in the Appalachians, oil shale extraction in Canada and U.S., and deep sea oil drilling). Other environmental challenges in North America are consequences of industrialized agriculture technologies. While food production is higher than at any time in history, industrialized agriculture has wide-spread external environmental costs, including extensive deforestation, loss of soil, depleted aquifers, accumulation of herbicides and pesticides, polluted rivers, coastal marine dead zones, and the release of relatively untested Genetically Modified Organisms (GMOs) into the environment. A third issue, overconsumption, is a driver for natural resource depletion, an economy of disposable goods, and waste accumulation. An emerging environmental movement is responding with awareness campaigns, clean energy research, entrepreneurial "green" businesses, small-scale organic farming, used-products outlets, and more responsible consumerism.

ASIA PACIFIC

22] From an environmental perspective things are getting worse in the Asia Pacific region. Urban air and water pollution are worsening and erosion and water scarcity accelerating, while natural habitats are degraded and diminished.³² It is true that in the last decade, some 270 million people in the region escaped poverty; nevertheless, economic growth (industrial and agricultural) has been achieved at a high price. Indigenous Peoples suffer gravely in the face of technological expansion and resource exploitation where their rights are lost in the drive for development. The wastes generated by households and industries, such as solid waste, air pollutants and greenhouse gases threaten the prosperity of the region and erode its achievements in poverty reduction. The race to control hydropower, for example on the Mekong and other sources of energy in the region, override basic concerns of livelihood and ecosystem sustainability. Fifteen out of the 24 major ecosystem services are being degraded or used unsustainably³³ and the region's high

biodiversity and endemism³⁴ is already showing losses. Climate change projections indicate that extreme weather patterns and hydrological hazards such as floods and droughts are expected to become more frequent. Although the region is gaining in importance because of its economic growth, unemployment rates are still high. Issues of migration, dislocation and poverty remain widespread, and climate-related disasters are increasing. There are still, however, many needs to be met as this economic growth has not benefited all sections of the people and the environment.³⁵

3.3 THE ROLE OF SCIENCE AND TECHNOLOGY

23] In reviewing the context of our apostolic response to environmental challenges we need to mention the role of science and technology. Advances in technologies with high environmental and/or human health costs (e.g. GMO crops, growth hormones in meat production, destructive natural resource extraction, etc.) have significant ethical implications. An ethical perspective, lacking to date, should always play a rigorous role in this growing industry.

24] On the other hand, scientific and technological knowledge can generate a potential for 'benevolent' innovation. Technological developments in areas such as clean energy production, energy efficient architectural design, water reclamation, microbial degradation of pollutants, and sustainable agriculture hold promise for climate change mitigation. Our knowledge of nature can be oriented toward developing new natural and technological resources. It is crucial to recognize that science and technology have opened up the possibility of organizing a sustainable economic process. A productive process grounded in the generation of a more complex, dynamic, and flexible technical structure, integrated with the global ecological process of production and reproduction of natural resources, offers more versatile options for sustainability than those that emerged from the valuation of resources by means of market signs and sectorized economic planning. Furthermore, it allows for better space distribution of productive resources and more equitable access to social wealth.

25] The integrated management of resources requires a policy combining knowledge of science with knowledge of the different disciplines that interact in these processes. Sustainable development presents a deeper and more fundamental challenge than many researchers, practitioners, and

policy makers have yet supposed. It needs more than new technologies and practices; it needs professionals willing and able to learn from those working on the ground, the peasants and labourers; it needs supportive external institutions; it needs local groups and institutions capable of managing resources effectively; and above all, it needs policies that support these features. It also requires us to look critically at the very nature of the way we conceptualize sustainability and how it is to be achieved.

26] Strategies of integrated management of resources lead to research on the properties and potential use of resources. It does so through the innovation of more efficient processes of photosynthesis, phytochemical and biochemical transformation, of new technologies of materials, and new energy sources. Likewise, this perspective of development leads us to reevaluate, revive and improve an ensemble of traditional techniques and to develop new practical and scientific expertise.



3.4 PRESENT GLOBAL TENDENCIES

27] An analysis of major trends must begin by acknowledging the efforts to promote solidarity, justice, peace and environmental equity that are taking place in many parts of the world. Solidarity, also ecological, is a real force, driven forward by thousands of social movements, citizens' initiatives and political engagements worldwide. The Society of Jesus and other religious congregations in the Church are no strangers to this commitment for environmental solidarity. In different places they have become involved in specific projects looking for alternatives that contribute to environmental, agricultural or energy sustainability, especially for the most disadvantaged. There has also been support to survivors and people displaced by natural disasters, as well as an increased effort regarding ecological awareness and ethical and theological reflection.

28] While Brazil, India, South Africa and China are emerging as new and influential economic powers, wealth tends to be concentrated with a small percentage of the population. From an ecological point of view, this is reflected in the low per-capita access to critical resources such as water and energy. The facades of megacities mask the hundreds of millions of people who encounter the same social difficulties. These social problems may be summarized as follows:

Continuing pressure on natural resources because of human population growth.

- Advancing environmental degradation caused by inappropriate agricultural production systems and unsustainable exploitation of natural resources.
- Huge differences in income between the poor and the rich.
- Lack of access to basic services i.e. education, health services, etc.
- Rapid urbanization associated with an increasing number of urban poor and homeless families.
- Growing consumerism within an economic paradigm that does not pay the ecological costs.
- Corporate interests often over-riding public interests to influence national environmental policies.
- Escalation of inter-religious and inter-ethnic conflicts, often driven by the socio-economic context.

4. UNDERSTANDING OUR JESUIT MISSION IN THE CONTEXT OF THE ECOLOGICAL CRISIS

29] The global financial and economical crisis has made evident the inner relationship between environmental degradation, the consequences of the new shift in the geo-political order, and the cultural conflicts confronting the world. A lasting solution to this complex crisis would require us to take into account all those three aspects.

30] Out of these global trends comes the concern for the early recovery of communities from the experience of disturbances and disasters, a recovery that is a critical part of the response to poverty alleviation and environmental sustainability. Communities need to be resilient and able to spring back, quickly re-establishing the daily routine. Properly designed enterprises can create economic, social, and environmental resilience to cushion the impacts of climate change and help provide essential social stability³⁶. This only happens when poor households are able to reap the benefits of good stewardship of their ecosystem. Better governance in the form of tenure reform can also create the self-interest that leads to an improved natural resource base, be it agriculture, forestry, or fishing. Many of our ecosystems and poorer communities will suffer the extremes of climate change and only have a limited capacity recover given their present natural and social systems; they need a supporting response from society to regenerate. Communities can be further assisted in their adaptation by appropriate developments in science and technology.

31] In this section we examine various aspects of the relationship between our Jesuit mission and the call to be reconciled with creation. At the last three General Congregations our Jesuit mission was defined as “the service of faith and the promotion of justice” indissolubly united. It was also stated that

“dialogue with persons who differ from us in culture and religion... is integral to our service of Christ’s mission.”³⁷

32] We begin by reviewing the development of ecological concern in the Society over the last 20 years. Within this historical context we examine, first, the relationship between the call to reconciliation with creation on the one hand, and our mission’s faith-dimension on the other. We then move to the relationship between the promotion of justice and the ecological crisis, and conclude by illuminating, in the context of the dialogue with different cultures and religions, some aspects of our new relationships with creation.

4.1 CARE FOR CREATION: THE DEVELOPMENT OF A NEW DIMENSION IN JESUIT MISSION

THE PERIOD FROM 1993 TO 2008

33] Concern about ecology has been growing in the Society for the past 15 years. In response to GC 34 Decree 20, Fr. Peter-Hans Kolvenbach directed the Social Justice Secretariat to prepare the document *We Live in a Broken World: Reflections on Ecology*.³⁸ In the introduction to the document, Fr. Kolvenbach acknowledges that GC 33 (1984) was the first one to give “authoritative expression” to the Society’s environmental concern.³⁹ In 1993-94 certain Provincial Congregations passed postulates on ecology, which GC 34 took up but could not treat in depth.⁴⁰

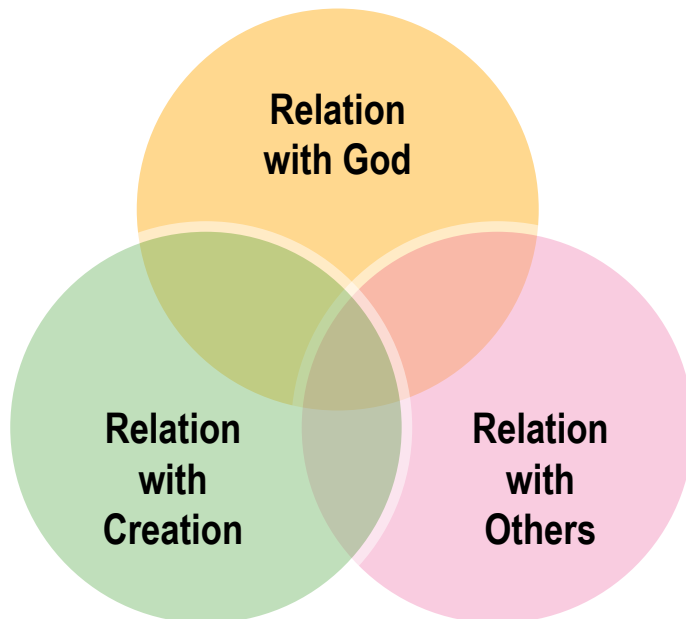
34] The document commissioned by Fr Kolvenbach was an invitation to continue the exchange, deepen the collaboration, and appeal to an ecological way of proceeding in the Society. It encouraged ever more effective ecological solidarity in our lives: spiritual, communal and apostolic. The reflections showed that some do live with this “brokenness”, while most still have, in one part of the world or another, little shared awareness.

35] During GC 34 and the years preceding GC 35, social marginality and ecological disasters were experienced as closely interrelated. The immediacy of data and analyses on human suffering in natural disasters reached the heart in a disturbing way and with increasing frequency. The Millennium Development Goals were launched but systemic resistance restricted the hoped-for new paradigms of inclusive development, while negative links between conservation and social marginality were evident in some places. The

effects of climate change became generally known and there was an increase in global policies demanding new responses.

36] A number of postulates were received during GC 35 concerning the environment, and there was an honest acknowledgement that we all shared the problem and had to act. To help members of the Congregation understand the issues involved, a number of factsheets summarizing critical environmental concepts and impacts were prepared.

37] The issue of ecology and the environment was selected at GC 35 as one of the important apostolic themes to be reflected upon by a working group and presented to the Congregation. Various ways in which the issue of ecology could be treated were discussed. The group that made the presentation to the Congregation proposed that, instead of having a separate decree on ecology, the theme could be treated as part of the decree on Mission⁴¹, which was being prepared by a small working group, a suggestion that was accepted. As a result, Decree 3 on Our Mission incorporates the theme of ecology under the broader theme of 'Reconciliation' in its three-fold dimension: reconciliation with God, with others and with creation.



GC 35: A TRIPTYCH OF RELATIONSHIPS

38] To the oft-asked question whether GC 35 says anything new regarding the relationship between ecology and our fundamental charism as defined by GC 34, the answer must clearly be “Yes”. There are two significant departures from the way the theme of ecology was treated before GC 35. First, GC 35 makes a comparison between reconciliation and right relationships, that is, it introduces the idea of reconciliation into the faith-justice dyad; and second, it establishes an intrinsic and indissoluble unity among the three types of relationships (with God, with others, and with creation).

39] On the basis of a novel understanding of a “right” or just relationship, Decree 3 presents a synthesis of the Jesuit mission as the call to establish right or just relationships with God, with other human beings, and with creation (D 3, no. 18). Our concern for ecology and creation has to be seen primarily in the context of two other sets of relationships: with God and with others. In other words, restoration of a new relationship with creation must be seen as a consequence of our commitment to establish a just relationship with God (our commitment to faith), and with other human beings (our commitment to justice). The decree makes it amply clear that the fulfilment of our mission requires that the rightness (the justice component) of the three types of relationship is actualised simultaneously.

4.2 RECONCILIATION WITH CREATION AND THE FAITH-DIMENSION OF OUR MISSION

BIBLICAL REFLECTION: CREATION AND THE PASCHAL MYSTERY

40] According to the Old Testament tradition, creation is always an object of praise (Ps 104: 24) because nature, the work of God’s creative action, “was very good” (Gen 1:4, 10, 12, 18, 21, 25). Creation is the gift of God to us⁴² but, wounded by sin, the entire world is called to undergo a radical purification (2 Pet 3:10). The mystery of the Incarnation, the entry of Jesus Christ into the history of the world, culminates in the Paschal mystery, where Christ creates anew the relationship between God, human beings and the created world.⁴³ Neither the “pretension of exercising unconditional dominion over things”⁴⁴, nor a reductionist and utilitarian ideology⁴⁵ that views the natural world as an object of endless consumption⁴⁶, nor a conception of the environment based on eliminating “the ontological

and axiological difference between men and other living beings”⁴⁷ can be accepted.

41] The fact is, however, that “many human beings, at all levels, have continued to abuse nature and destroy God’s beautiful world... There is an irresponsible degradation and senseless destruction of the Earth which is ‘our mother’”.⁴⁸ Looking at the ‘signs of the times’ is one way of experiencing the need for this reconciliation. It is ultimately through our faith that we feel a deep sorrow when we see the destruction of God’s gift and the suffering of people. We are led to ask ourselves: “Could we not have acted differently?”

42] While Biblical cosmology is a continuous source of inspiration in matters regarding creation, a moral imperative which we acknowledge, it is not by itself enough to make us act so as to sustain the human endeavour of caring for creation. Recognizing the integrity of creation, its existence as given by God, the inter-relations between God, human beings and other creatures as good and as valued by God, is not enough to overcome the part we play in its widespread destruction. Such are the limits of the human will, of mind and memory. We recognize that more is needed; what is needed is *metanoia* (change of heart). We groan, searching for the right action beyond our selfishness and sinfulness; we search in Christ where meaning and power unite.⁴⁹

43] It is from a belief in the God of the cosmos, in the suffering Christ, Christ obedient unto death, and in the indwelling Spirit, that we are called to undergo a *metanoia*, and to become agents of change ourselves.⁵⁰ From the goodness of nature and the ethical vision of right relations we gain the spiritual energy to live lives of reconciliation between God, his creatures and ourselves.

THE RESPONSE OF THE CHURCH: CATHOLIC SOCIAL TEACHING

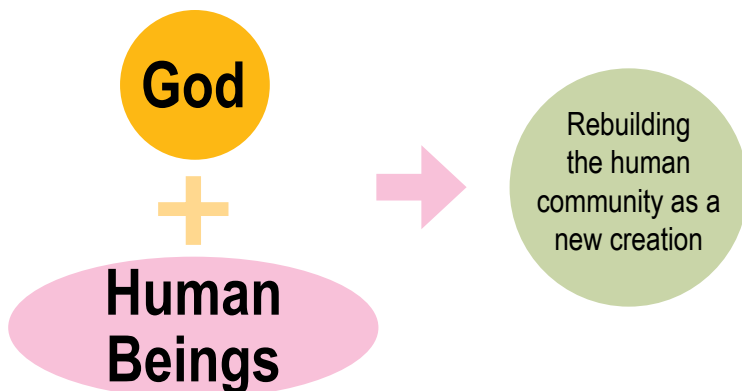
44] Care for the environment is, first and foremost, based on recognising the environment as a true good. Psalm 104, a sustained hymn to the glories of Creation, leads to praise of the Creator (“I will sing to the Lord as long as I live...”). Our primary human response to the good is to appreciate it, which is a contemplative response. Without such appreciation, any ethical duties attributed to us will seem secondary, or even oppressive. Secondly, this intrinsic good is a common good. “The goods of creation belong to humanity

as a whole”⁵¹ The principle of solidarity thus applies to the environmental no less than to the social field⁵², for environmental damage is also a social evil; in particular, it harms the poor who have the least chance of evading its consequences, whereas the products of environmental exploitation go overwhelmingly to richer countries and richer people. Caritas in Veritate⁵³, reflecting Catholic Social Teaching as a whole, insists that justice and the service of the common good lie at the heart of what it is to love. It applies to the environment the principle of the universal destination of the goods of creation to the principal dimensions of human life: commerce, the international political order, and each person’s choices, often expressed through civil society.

45] The appreciation and service of this common good calls us to responsibility. “Human beings legitimately exercise a responsible stewardship over nature, to protect it, to enjoy its fruits and to cultivate it in new ways... so that it can worthily accommodate and feed the world’s population... We [have a] grave duty to hand the Earth on to future generations in such a condition that they too can worthily inhabit it”⁵⁴ From a Judaeo-Christian perspective, there is a “covenant between human beings and the environment, which should mirror the creative love of God”. In other words, we assume an obligation that follows from faith to sustain creation and even enhance it.

IGNATIAN SPIRITUALITY AND THE CARE FOR CREATION

46] Ignatian spirituality, and more specifically the Spiritual Exercises (SE), provides a deep source of inspiration to develop insights and new relationships with regard to creation.⁵⁵ The first consideration proposed by Ignatius is the Principle and Foundation (SE, 23). We understand today that creation is “both a resource from God as well as an avenue to God, making it possible for humans to communicate with each other.”⁵⁶ We are asked to discern carefully our relationship to creation and to become indifferent, that is, to develop an internal freedom to see created things in their relationship to God and His plans for the common good of humanity.⁵⁷ A newer and deeper understanding of the theology of creation leads us to the realisation that creation is the first great work of redemption, and is the foundational saving act of God. Redemption, then, is within the context of creation where humanity grows and matures in its relationship with God and within itself.⁵⁸



47] The meditations on the Incarnation (SE, 101-9) and the Nativity (SE 110-7) emphasize that the created world is the place to experience God. By being born in a concrete place (Nazareth), Jesus Christ shares with us a deep relationship with creation, with life, nature and the air we breathe. From the Trinitarian perspective underpinning this contemplation, we are called to live in kinship and communication with creation.⁵⁹

48] The meditation of the Two Standards (SE, 136) helps us to face the deceits of “riches, honour and pride.” It is difficult not to be confronted also by the implications of greed and over-consumption; by the use (and misuse) of natural resources and land; by the incredible generation of waste. The invitation to join the standard of Christ is a call to simplicity, to humility and to finding God in creation. In the Contemplation to Attain Divine Love (SE, 230-7) Ignatius asks the retreatant to consider how God dwells and labours in creation. Following Ignatius’ directive that “love ought to be put more in deeds than in words” (SE, 230), we need to make an offering of ourselves with great generosity to heal our relationship with creation.⁶⁰

49] In short, ‘finding God in all things’ is closely related to Ignatius’ experience at El Cardoner that creation and the world are not to be rejected as bad but embraced as good. From a Resurrection perspective, from the point of view of the Paschal mystery, we are always led to an experience of God’s love permeating all created things and all other persons, and hence to a love strengthening these three sets of relationships with God, with others and with creation.

4.3 RECONCILIATION WITH CREATION AND THE JUSTICE-DIMENSION OF OUR MISSION

THE LINKAGES BETWEEN RECONCILIATION AND JUSTICE

50] In the recent past the concept of reconciliation has assumed greater significance in the field of conflict resolution.⁶¹ We need to start asking the following question: is justice possible without reconciliation? In other words, in a reconciliation process, how do we handle past injustices so that they are neither forgotten nor festering?

51] The term ‘reconciliation’ means literally a call-to-be-again-together; a call addressed to two parties in conflict, to two enemies, to develop a new relationship.⁶² Reconciliation, theologically considered, is the restoration of broken relationships between God and people.⁶³ God initiates this process of restoration, humans respond to God’s initiative through faith, and the outcome is the rebuilding of the human community as a new creation.⁶⁴ For Christians, therefore, hope for reconciliation is closely linked with faith in Christ’s saving work among us.⁶⁵ It is to be noted that an excessively spiritual interpretation of reconciliation with God has often led to an individualistic and subjective approach to life.⁶⁶

52] The term ‘establishing right relationships’ is equivalent to establishing relationships based on justice.⁶⁷ To understand the relationship between the terms ‘reconciliation’ and ‘justice’ the term ‘justice’ should be understood in its widest sense. The word ‘justice’ includes the three dimensions of justice: commutative justice requiring reciprocal relations among individuals or private groups established on a basis of equality; retributive justice requiring compensation for injustices committed; and finally, restorative justice.

53] Expanding the relationship between reconciliation and justice means that reconciliation cannot be strictly reduced to a spiritual reality without any change in the actual hard realities. Reconciliation extends beyond one-on-one interpersonal relationships to the political realm by initiating restorative justice. Restorative justice is forward looking – it operates from the perspective of ‘anticipatory justice’. It seeks the future reconstruction of a community by repairing relationships and reintegrating unjustly excluded persons into civic life. It guarantees that all members of society can actively participate in social life, both by contributing to the common good and

sharing in the common good to the degree necessary to protect their human dignity.⁶⁸ Reconciliation, therefore, in no way suggests a lessening of the commitment to justice. Neither does it advocate premature forgiveness. Reconciliation requires justice, though it can go beyond justice in the granting of forgiveness.⁶⁹

DIFFERENT ACTORS IN THE ECOLOGICAL CRISIS

54] The hard facts reveal that the right to life of many poor and marginalized communities is at stake in different parts of the world, particularly in developing countries. If the ultimate goal of reconciliation is to build a new covenantal relationship with creation based on the principle of restorative justice, but not without losing sight of retributive justice, we need to ask the question: what are the challenges here and now? How can we protect, sustain and promote the land-species-human-planet-universe connectivity as comprising dynamic, transformative life processes? The basic realization is that creation ‘suffers’ the plundering of ecosystems, and has been described as the ‘new poor’ crying out for our attention.⁷⁰ We need to distinguish the role played by various actors in this ecological crisis.

55] We start with the group of people at the margins, the poor. There are two great challenges in the 21st century: overcoming poverty and managing climate change, not separate aspects but linked in mutual interdependence.⁷¹ The mechanisms that ultimately link human development and poverty reduction to climatic changes are now more evident, showing the links with employment and livelihoods, health, gender and security. To give just one example: rural women are heavily dependent on the natural environment for their livelihoods, which are directly affected by climate-related damage or scarcity of natural resources.

56] The second type of people comprises those who live at the centre, the rich. People at the centre are those who add to the ecological crisis through excessive consumption and huge production of waste. The ferocious demand for food and other resources has led to dramatic changes. The world is rapidly converting nature into agricultural land to meet growing demands, draining rivers of all water to produce food, and polluting water with pesticides and fertiliser.⁷²

57] People of the third type comprise the growing middle class, the neo-rich. Liberalisation of the economy expanded the horizon of new opportunities and ushered in higher standards of living to those who could afford it. In India, for example, the social and political changes of the 1980s and 1990s, in which the middle classes were such significant actors, were associated, too, with a shift in their values.⁷³ The phenomenal growth of the middle class with its clamour for more is seen in many of the developing countries. The World Bank estimates that the global middle class is likely to grow from 430 million in 2000 to 1.15 billion in 2030. The geographical distribution of this middle class is striking. In 2000, developing countries were home to 56 per cent of the global middle class, but by 2030 that figure is expected to reach 93 per cent. China and India alone will account for two-thirds of the expansion, with China contributing 52 per cent of the increase and India 12 per cent.⁷⁴

MITIGATION, ADAPTATION AND SOCIAL CONTRACT AS TRANSFORMATIVE AGENDA

58] In dealing with restorative ecological justice we take up the concepts of mitigation, adaptation and social contract. In the global North, mitigation is the primary and much needed approach to addressing climate change. Mitigation is dependent upon technological responses that reduce the sources of carbon production, particularly from the energy sector, and on finding alternatives that are less ecologically damaging.⁷⁵ Deliberate or unintentional adaptation is the adjustment of natural or human systems to make them less harmful, or the creation of opportunities that are beneficial in response to actual or expected climatic events and their effects. Adaptation of natural systems includes management of forests, watersheds, habitats, agriculture, fisheries and marine culture options. Adaptation of human systems includes energy and communications, pollution and waste management, infrastructure and transport, micro-finance and social security, early warning systems and disaster response.

59] Some communities and peoples have entered into social contracts that capture the distinctive local cultural relationship with the environment. This contract is a relationship founded upon reciprocity and the respect of a local community for nature. In this approach, a community is bound by its understanding of, as well as responsibilities to, the natural environment. This cultural reference provides a working foundation for formal agreements with government and within the broader context of civil society.

4.4 RECONCILIATION WITH CREATION AND DIALOGUE WITH CULTURE AND RELIGIONS

CULTURE AND IDENTITY

60] When we speak of culture we are talking of what is deeply human and uniquely expressed. Culture is a way of life, a way of relating, and, at its deepest, is expressed as values. These values are the instrument through which a culture creates its own identity. Cultural identity is both personal and communitarian and it provides local strength and recognition. The traditional allocation of lands by leadership to families, the geographic importance of events, occasions, rituals, marriages and burials are all intertwined with genealogy and landscape. For some cultures there is a sense of operating under the Creator and the great epic of Creation and the ancestors. A spirituality connecting people and land where the story is basic to the actual management of resources is not a split but a holistic dynamic.⁷⁶

61] The world has always needed, and continues to need, reconciliation, and cultural institutions of religion have been a deep source for precisely this. In crossing over from one culture to another people learn the sensitivity and uniqueness of others just by absorbing what they do and how they do it. We need to be aware of the various cultural changes that accompany the ecological crises. While some cultural traits of our society seem to be based on a 'culture of death', others spring from a culture that respects and preserves life.

CIVIL SOCIETY AND THE "GREEN MOVEMENT"

62] It is impossible to write a history of social activism during the second half of the 20th century without taking into account the presence of the "green movement". From the classical "animal protection" groups to the most combative anti-nuclear activists, an immense range of interests, visions and methods have been developed to involve individuals, to promote social awareness, and quite often, to advocate for legal changes. For thousands of citizens, especially for many young people, the green movement in its enormous variety is the path to follow in the practice of solidarity and active participation in social affairs. Ecological engagement has many aspects, such as joining the local engagement with a global vision; getting involved in actions that directly imply a change of reality. Quite often ecological

engagement asks for behaviour that affects our life styles. Undoubtedly, and compared with other modes of social participation, the green movement inspires an unmatched attraction.

63] Conservationists have obtained protection of geographical areas with special value: national parks for the benefit of all society.⁷⁷ The growing consciousness of having reached the physical limits of our planet⁷⁸ through the exploitation of land, water, air and natural resources, plus the nuclear risks, has led to the formation of innumerable associations, NGOs and political parties that have made protecting the environment their main focus. Green Parties exist today all over the world, and in many places they have formed part of governmental coalitions. Besides ecological concerns, these parties are well known for promoting social justice, grassroots democracy and pacifism. The importance of the environment is such that today there is not a single political party that does not take a stand on this issue.

WORLD RELIGIONS AND ECOLOGY

64] Though religious traditions are ill-equipped to deal with the complexity of the ecological crisis, there is a growing consensus that the values they promote can play a decisive role in establishing new relationships with creation.⁷⁹ There have been various attempts to engage religions in the struggle to establish new relationships with nature.⁸⁰ The size and complexity of the problems we face require collaborative efforts both among the religions and of religions in dialogue with other key domains of human endeavour.

65] African religious traditions teach us that we are directly connected to creation. In their religious practices they experience life as a continuum that includes creation, ancestors, human beings, and God. There are many examples of this tradition. The Bomaswa hill in Tanzania is described as sacred.⁸¹ People may have stripped the surrounding forested areas of their trees, for charcoal and house building, but they have never touched Bomaswa hill.⁸² When land developers pressurised the Kunda people of the Mambwe District in Eastern Zambia to sell their land they refused to leave their present semi-arid and unproductive land because they could not conceive of life separated from their ancestral land.⁸³

66] Hindu culture believes in a partnership and stewardship ethic which requires holding the land in trust for God and the general benefit of mankind. In this context abuse and exploitation are unjust and irreligious. Nature is a gift and sacred. On a more cultural level, trees and plants are treated as sacred, especially where the Gods and Goddesses have made their abode.⁸⁴ There is a deep-rooted attitude of *ahimsa* or non-injury in all relations and towards all living creatures. Buddhism believes that there is a close relationship between human morality and the natural environment. Human beings are entrusted with the sole responsibility of promoting environmental ethics and non-violence, while concern for all creatures and compassion are deep values.⁸⁵ According to Islam the relationship with creation and the Creator forms the ethical basis (respect and responsibility) to sustain all life. Tao nourishes, sustains and transforms beings. Human beings, as part of the universe, are internally linked to Tao as well as to everything else.

INDIGENOUS PEOPLES AND TRADITIONAL SOCIETIES

67] Indigenous identities and knowledge may have lost power in a global world, but they embody some of the responses that modern culture must heed in its continuing re-evaluation of the world. Indigenous Peoples remind us of the need for a reordering of values and the importance for all to engage on different and equitable terms if we are to talk of all life. To reconcile ourselves with creation we need all paths of communication, all cultures to reflect and speak.

68] When indigenous people nurture a tree, they create a sacred space, and the tree in the community will nurture life as it belongs in the ecosystem and will come to maturity long after that generation dies. The tree gives something to future generations and creates space allowing for diversity of life, the presence of spirit and God. Many indigenous communities are bound to the land, as was Adam who was *adama* - “of the soil”; the soil is always understood in close relationship to water, and both are seen as sustaining life and the community. The land is the promise of life (of security and of peace), of sharing as in giving and receiving freely—something that needs to be learned again from those who live closest to the land.

5. RECOMMENDATIONS

69] PRINCIPLES TO INSPIRE OUR ACTIONS

These recommendations are inspired by a number of principles listed below:

1. Our faith in God's love and fidelity manifest in the gift of life calls us urgently to change our attitudes, and practices, to be steadfast and caring towards creation. The call of GC 35 for reconciliation draws us to establish right relationships with God, neighbour and creation, opening for us opportunities to delve deeper in our faith and challenging us to find ways of healing our broken world.
2. Our commitment to follow Jesus Christ in poverty, the seriousness of the ecological crisis and the cry of the poor who suffer the consequences of environmental degradation calls us all to stop and reflect. Jesuits, members of the Ignatian family, and those responsible for our apostolic institutions are all invited to reflect seriously on the way in which our functional values driving our everyday decisions and actions remain consumerist at the core. Creation's groans, growing louder and louder as nature is destroyed, challenge us to adopt simpler lifestyles. In the fulfilment of this task we are inspired by many people worldwide who want to create a new world based on a just relationship with creation.
3. We need a deep change of heart. This is the only radical way to face the present ecological challenge. We must, therefore, renew the sources of our Ignatian spirituality, a spirituality that invites us to acknowledge, give thanks and commit ourselves to the life present in creation. In that renovation we will find ourselves affectively linked with other religious traditions, which also contain very valuable spiritual experiences for the defence of creation.
4. This challenge goes far beyond our capacities, but we are not alone. There are many social, cultural and religious movements that are already committed to ecology. We are invited to collaborate with them, learning from them while contributing our own resources.
5. All the recommendations included in this document are considered important and many are already in practice. They are proposed as

invitations to be discerned in community and in our apostolic works, according to the richness of local identities and contexts rather than as external rules to be adopted.

70] ADDRESSED TO DIFFERENT LEVELS OF GOVERNANCE

Though we are all responsible as a body for the universal Society, it seems practical to assign responsibility for implementing these recommendations at different levels:

1. At the level of the Province, the recommendation is generally meant for, or addressed to, individual Jesuits, communities, and institutions (apostolic works).
2. At the regional level, the recommendation is meant for, or addressed to, a Conference of Provincials or an Assistency.
3. At the level of the universal Society of Jesus, the recommendation is meant for, or addressed to, the Society as one body, that is, members, institutions and apostolic works.
4. Many recommendations, although addressed to specific apostolates of the Society, should be taken up by all Jesuits and partners in mission; e.g. all are responsible for communicating, not just our media and communications (net)works.

71] VARIETY OF PURPOSES OR GOALS

1. Increasing awareness and knowledge of the issues or aspects regarding the environmental crisis; this may also include an understanding of the root causes of the problems and their effects.
2. Increasing our spiritual and human motivation to change ourselves and respond to God's call.
3. Increasing our engagement with strategic programmes, projects, actions and activities locally, nationally and globally.

72] RECOMMENDATION 1: Jesuit communities and apostolic works are invited to discern the management of our own institutions and to exchange and develop practices for more ecologically sustainable lifestyles in our communities.

[level: Province, purpose: engagement]

73] **Basic Principles**

Sustainability should be a primary goal of our individual and collective activities. Our vow of poverty can be a source of inspiration to live simply and in a sustainable manner. Living with integrity by being consistent and honest with ourselves is important if we are to raise our own and others' consciousness and change our lifestyles.

74] **Suggested action/activities**

1. Promote prayerful discernment in our communities and institutions to examine our lifestyle and work environment in the context of our religious commitment to a life of poverty and simplicity.
2. See chapter 6 for concrete suggestions.

75] RECOMMENDATION 2: all Jesuits and partners in mission are invited to address the effects of the environmental crisis on the poor, marginalised and indigenous peoples.

[level: Province/Conference; purpose: engagement]

76] **Suggested action/activities**

1. Given the environmental challenges we face, there is a need for a conscious and active citizenship to pressurize governments to adopt necessary bold political decisions. The Society of Jesus should participate in social movements that generate environmental awareness to influence public policy both at the national and international level.
2. The preferable way for the Society to be involved in civil society initiatives is through existing networks: faith-based (such as the Justice, Peace and Integrity of Creation Commissions at diocesan, regional and international level); networks within the social sector (e.g. through the Global Ignatian Advocacy Network) and at university level (such as networks promoted by AUSJAL), as well as networks that are local (such as the *Equipo Itinerante* in Amazonia, and ESSC in Mindanao). In many cases our involvement will also be with secular organizations (such as SAPI in India). Our spiritual and theological tradition will always inform our public positions.
3. Appoint an institution in each Conference to map the work done and establish coordinating mechanisms at various levels. This may include the following:

- Preparing a full protocol for disaster management response.
- Engaging with the issue of ecological refugees, especially through Jesuit Refugee Service.
- Strengthening projects that promote models of alternative development related to: sustainable agriculture; ecological services and cultural practices concerning forests; providing energy at affordable cost; disaster reduction and climate change adaptation.
- Contribute to the Jesuit work with marginalized and indigenous peoples to affirm and articulate their own culture and identity, to have security of livelihood and be able to relate to the world without losing their uniqueness.

77] RECOMMENDATION 3: those in charge of communication and media are invited to develop ways of increasing the awareness and motivation for action among Jesuits and all those involved in various apostolic ministries.

[level: Province; purpose: awareness]

78] Suggested action/activities

1. Strengthen the different media and communications networks of the Society so that they can raise awareness about ecological issues. Examples include our network of radio stations, DVD production centres, publishing houses, journals, provincial news bulletins and websites.
2. Collaborate with our network of schools (primary, secondary and Fe y Alegría) in developing programmes for our students.
3. Collaborate with pastoral centres and parishes to introduce environmental awareness as part of our catechetical instruction.
4. Examine the possibility of developing a simple series of booklets or videos, based, for example, on the GC 35 fact sheets; and making available resources from other religious congregations and civil society organisations.
5. Involve as many young people as possible since they are likely to be more open to, and more engaged in, this issue.

79] RECOMMENDATION 4: Jesuit higher education institutions, theological faculties, business schools, research and capacity-building

centres are invited to engage students in transformative education and to explore new themes and areas of interdisciplinary research.

[level: Conference; purpose: engagement, awareness]

80] Suggested action/activities

1. Inspired by youth who want to create a new world based on a just relationship with creation, we commit ourselves to an experiential learning environment where students are immersed in real-world environmental issues, learn to develop solutions and leave the university transformed by the experience.
2. Develop on campuses an environmental ethic where students, faculty, staff and administrators participate in lowering consumption and increasing reuse and recycling, and are committed to reducing the campus environmental footprint and greening the campus. These practices empower the students while becoming socially normative so that when students graduate, they take these changes into society, and lead by example.
3. Develop curricula that address sustainability issues and impart a certain level of environmental literacy. This may involve developing an ethics of fair consumption, promoting Corporate Social Responsibility (CSR) on environmental issues in business schools, and establishing a resource base (e.g. teaching materials) for incorporating the environment as a dimension in non-environmental courses.
4. Root university teaching, research, and service activities in social and environmental justice issues of the region to inform policy-making. This should include student and faculty engagement in developed and developing countries, and accompaniment in reflection, research, action and advocacy.
5. Support long-term partnerships between institutions strengthening student engagement in research related to ecological and social responsibility.
6. Faculties of theology can play a critical role in strengthening the Society's understanding of the need to face the ecological crisis through deeper reflection. In this way the dialogue with youth can be strengthened, deepening the foundation of their hopes and commitments to a sustained life-giving reconciliation with the ecology they inherit.

81] RECOMMENDATION 5: centres of theological reflection, spirituality, social and pastoral works are invited to develop the spiritual sources motivating our commitment and fostering our celebration of creation.

[level Conference; purpose: motivational]

82] Suggested action/activities

1. Encourage Conferences to appoint an institution (theological centre, retreat house or pastoral centre) to implement this recommendation. This may involve,
 - seeking deeper communion with creation and learning from other religious traditions;
 - setting up an agenda of critical topics to be researched;
 - supporting retreat centres and those persons involved in the retreat movement to organise eco-spirituality programmes and retreats;
 - encouraging pastoral centres to develop simple material for homilies, liturgies, catechetical courses, and social and cultural programmes;
 - encouraging social and pastoral centres to jointly organize seminars, workshops or training courses to promote ecological awareness founded in a deep faith experience.

2. At Conference, Provincial or local level a celebration of creation should be established. This celebration exists already in most local churches; some are ecumenical or even interreligious; where possible it would be better to join an already existing initiative.

83] RECOMMENDATION 6: the Governance structures of the society are invited to review our Jesuit formation in the light of environmental concerns.

[level: Conference; purpose: engagement]

84] Basic Principles

All Jesuits are called to witness Christ's presence in Creation today. We are confronted with painful and creative personal experiences deepening our affectivity and our acknowledgement of the struggle and groaning of Creation. Our need for attitudinal change and reconciliation with Creation comes from a welling up of our faith and human integrity that also affirms our rational and scientific analysis of the problems.

85] Suggested action/activities

1. At each stage of formation, Jesuits are encouraged to commit themselves to establishing right (just) relationships with creation. Novices should be introduced to sustainable habits of life; regents should be sent to institutions engaged with ecological issues and with communities suffering the impact of ecological degradation. Ongoing formation programmes urgently need to be made available to Jesuits and members of the Ignatian family.
2. The curricula and programmes in Jesuit centres of Philosophy and Theology need to be reviewed so as to deepen our reflection on the fundamental issues behind the ecological crisis. For example, a required course on environmental ethics and courses integrating the environment with philosophy and theology can create a basis for environmental commitment.
3. Increase the skills and capacities of scholastics so that they can make use of the information that they already have. Encourage scholastics to learn from non-governmental and people's organisations working in the field of ecology.

86] RECOMMENDATION 7: all Conferences are invited to explicitly include the theme of ecology in their apostolic plans.

[level: Conference; purpose: engagement, awareness]

87] Suggested action/activities

1. Conferences may select local geographical areas to develop integrated plans (socio-pastoral, cultural, advocacy, scientific etc) that concretise their environmental commitment. In selecting the geographical areas the existence of regional priorities already decided upon needs to be honoured. As examples we propose the following:
 - Appalachian Mountains and Tar Sand areas for North America.
 - Amazonian region for Latin America.
 - Democratic Republic of Congo (mining & equatorial forest) and Malawi (deforestation) for Africa and Madagascar.
 - The Adivasi-dominated region of central India or the Northeastern states of India for South Asia.
 - Mekong Watershed, Mindanao and Pacific Islands for Asia-Pacific.
 - Sources of energy and their sustainability for Europe.

- Conferences should be invited to appoint an institution to be in charge of promoting these initiatives, monitoring the progress made and evaluating the steps taken. In some cases a commission could assist the President in formulating a policy on ecology.
2. At the provincial level, apostolic plans and activities should include local and regional environmental concerns.
 3. The Presidents of the Conferences should select areas / themes of inter-conference collaboration in specific ecological projects.

88] RECOMMENDATION 8: the Central Government of the society is invited to develop a mechanism which can help Fr. General to follow up and evaluate implementation of the GC 35 mandate to establish right relationships with creation as expressed in these recommendations.

[level: Universal; purpose: engagement]

89] Suggested actions/activities

1. Establish a mechanism that would include Counsellors and Apostolic Secretaries to monitor and evaluate the implementation of these recommendations. This may be done by ensuring a broader accountability through periodic auditing of activities and responsibilities.
2. The Social Justice and Ecology Secretariat (SJES) should have the capacity to carry out, among others, the following functions:
 - animate and coordinate the plans and activities of the various Conferences on issue related to ecology;
 - with the help of an interdisciplinary group, offer technical, political and ethical advice on critical issues regarding ecology and the environment;
3. At an appropriate time, the directors of apostolic works and the major superiors may be asked to report in the annual ex-officio letters the progress they have made in implementing the directive of GC 35 on this issue.

6. CONCRETE SUGGESTIONS

GENERAL

1. Examine our pattern and levels of consumption and firmly commit ourselves to a reduction in consumption.
2. Make the establishing of right (just) relationships with creation a theme of prayer in Jesuit communities. There is need to develop and share relevant texts and materials for common prayer or for community retreats.
3. Provide orientation to Jesuit and lay staff of our institutions on ecological perspectives, resources, and shared practices.
4. Provide tools and concepts that may help the community or the institution to plan for more sustainable ways of living: measurement of ecological footprint, buying from local markets, etc.
5. Develop eco-heritage sites at provincial level.

MOBILITY AND COMMUNICATION

1. Examine modes of travel and actively search for alternatives. For example, limiting the use of cars and favouring public transportation and the use of cycles.
2. Offset the carbon “debt” from air travel by investing in Jesuit ecology projects.
3. Provide facilities for video- or Skype conferences instead of air travel.

LIVING SPACES AND BUILDINGS

1. Carry out energy audits and Environmental Impact Statements (EIS) and Environmental Resource Assessments (ERA) to assess the ecological footprint of our community, work and province.

2. Act on them by establishing environment management plans that look closely at the running of our works, and obtain available certification of our (new) buildings.
3. This may lead us to invest in energy efficient heating/cooling systems, in appropriate electrical appliances, solar energy and other forms of renewable energy etc.
4. In all our communities and works, and especially houses of formation, there should be a simple and constant practice of recycling perishable and imperishable materials.
5. Wherever applicable, we should recommend architects and engineers who are conscious of environmental issues and can help provinces in drafting building plans.
6. Any new construction of Jesuit institutions should examine eco-toilets, interlocking blocks, solar energy for heating water and allowing natural light into the building, water catchment and storage, biogas, and grey water.

FOOD

1. Offer training courses to learn about ways to render more sustainable our practices of buying food: promote organically grown, local and seasonal fairly traded food.
2. Reduce food wastage as much as possible and compost organic kitchen waste.
3. Encourage vegetarian (meat free) days or weeks in all communities, especially (but not exclusively) during Lent.
4. If possible, do not use bottled water.
5. Communities with outdoor space may want to grow vegetables.

ELECTRONIC DEVICES, HOUSEHOLD APPLIANCES AND OTHER NON-PERISHABLE GOODS

1. Follow the three Rs: reduce, recycle, and re-use in all our works and communities.

2. Examine our tendency to accumulate gadgets; ask always the question: do I really need this item?
3. Recycle appropriately all broken or unused consumer electronics.
4. When buying new devices/appliances, pay special attention to energy efficiency and longevity.
5. Use re-chargeable batteries.
6. Unplug your electronic devices. Don't leave them in standby mode.
7. When buying clothes, make sure they are made of natural, organically grown fibres and/or fairly traded.

CLEANING PRODUCTS

1. Use biodegradable cleaning products, especially if there are problems with waste water treatment.
2. Use paper-based hygiene products made from recycled materials.
3. Use cloth that can be washed rather than thrown away.

FINANCIAL MANAGEMENT

1. FACSI could allocate some funds for environmental projects in the Society world-wide.
2. Provinces should invest with socially and ecologically responsible criteria.

ACKNOWLEDGEMENTS

We are grateful to all those who have contributed with suggestions and ideas to make this document more useful to the whole Society. Some responded to a questionnaire and others commented on an early draft of this document.

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NOTES

¹ Pope Benedict XVI devoted the whole of the fourth chapter of the Encyclical *Caritas in Veritate* to this theme. In his last message on Peace, 'If you Want to Cultivate Peace, Protect Creation', (1 January 2010) he developed the relationship between the ecological challenges and peace.

² Ten years have gone by since the publication of 'We Live in a Broken World: Reflections on Ecology' (Social Justice Secretariat, *Promotio Iustitiae*, April 1999); the document was prepared as a response to the request made by GC 34 in Decree 20.

³ We may recall the most important documents of the past 10 years: GC 34, D 20; 'We Live in a Broken World', Social Justice Secretariat, *Promotio Iustitiae*, April 1999; GC 35, D3; 'Jesuit Responsibility for the Environment', a 2008/9 Survey of what Jesuits are doing, Social Justice Secretariat, 2009; and 'Seven Year Plan for Generational Change for the Society of Jesus', presented at Windsor Castle in November 2009.

⁴ See the Seven Year Plan for the Society prepared for meeting at Windsor Castle (2009).

⁵ "Jesuits and those who share our mission [are invited] to show ever more effective ecological solidarity in our spiritual, communal, and apostolic lives" (P.H. Kolvenbach, quoted by GC 35, D 3, no. 31). (For an explanation see nos. 33-34).

⁶ In order to help the Task Force to reflect on the issue of Ecology, the Expanded Council (*Consiglio Allargato*) of Fr. General devoted half-a-day on 17th May 2010 to discuss this issue. The recommendations collected from group discussions and the plenary session have been shared with the members of the TF at their first meeting in Rome from 5 to 9 July 2010.

⁷ Questionnaires have been prepared and sent to the following apostolic sectors: Communication/media, Higher Education, Spirituality, Pastoral/Indigenous, Social, Secondary Education); to formation houses and theologians, to some Provincials, Presidents of Conferences and Counsellors. A complete list is provided in the section of 'Acknowledgements.'

⁸ GC 35, D 3, nos. 12, 18.

⁹ The summit was one of the largest gatherings of Heads of State and Prime Ministers ever held, and although they all recognized the threat to life on the planet posed by climate change, it was not possible to reach any agreement sufficiently ambitious, sufficiently effective and comprehensive.

¹⁰ Jeffrey Sachs, 'Making sense of the climate impasse', <http://www.project-syndicate.org/commentary/sachs168/English>

¹¹ This can be compared with the more than 600 US\$ billion annual budget for defence in the USA. There is no denying that it is an enormous amount of money, especially if we want it to come as "fresh money", that is, not from budgets already committed to objectives such as aid for development, but new real engagements from the more developed economies.

¹² OECD/IEA (2009). How the energy sector can deliver on a climate agreement in Copenhagen. International Energy Agency, Paris.

¹³ <http://www.ipcc.ch/>

¹⁴ The general public naturally has a hard time dealing with this complexity and uncertainty, especially since the changes in climate occur over a timetable of decades and centuries, rather than months and years. <http://reviewipcc.interacademycouncil.net/ReportNewsRelease.html>

¹⁵ Major oil companies and other big corporate interests are playing this game, financing disreputable public-relations campaigns against climate science. Their method is to exaggerate the uncertainties of climate science and create the impression that climate scientists are engaged in some kind of conspiracy to frighten the public. The "Climategate" incident happened just before the Copenhagen Conference when thousands of e-mails and documents were stolen from a server at the University of East Anglia Climatic Research Centre in the UK and posted on the internet. The scandal proved to be nothing but colloquial language popular among scientists, not any kind of conspiracy. Nevertheless the Inter Academia Council was asked to revise the procedures of the IPCC. It recommends improving the leadership and the procedures in the peer revision.

¹⁶ Benedict XVI, *Caritas in Veritate*, n° 48.

¹⁷ Mary Ann Brocklesby, *Poverty and the Environment: What the Poor Say*, Centre for Development Studies. University of Wales Swansea, 2001.

¹⁸ The images of the recent floods in Pakistan affecting more than 20 million people illustrate this graphically. The ecological crisis can only be dealt with within the framework of necessary global changes directed at reversing the situation of dire poverty in which millions of human beings live. And poverty alleviation can only be tackled in the context of environmental restitution.

¹⁹ UNEP (2006). Africa Environment Outlook 2. United Nations Environmental Program, Nairobi.

²⁰ ECA (2004c). Land Tenure Systems and their Impacts on Food Security and Sustainable Development in Africa. Economic Commission for Africa, Addis Ababa. http://www.uneca.org/eca_resources/Publications/sdd/Land_Tenure_systems.pdf

21 For the UNEP the priorities for Latin America and the Caribbean are urban growth, biodiversity threats, coastal damage and marine pollution, and vulnerability to climate change. However, protected areas (both marine and terrestrial as classified by IUCN) now cover 10.5 per cent of the territory, and integrated prevention and control programmes are helping decrease annual deforestation rates in the Amazon. UNEP Fourth *Global Environment Outlook* <http://www.unep.org/geo/geo4/media/>

22 European Environment Agency. EEA Signals 2009. Copenhagen, 2009.

23 IPCC, 2007. IPCC report, Climate Change Impacts, Adaptation and Vulnerability, April 2007.

24 <http://storyofstuff.org/electronics/> and European Environment Agency. EEA Signals 2009. Copenhagen, 2009

25 Over 20 million people have been affected by flash floods in Pakistan in July – August 2010, exceeding the combined total of individuals affected by the 2004 Indian Ocean tsunami, the 2005 Kashmir earthquake and the 2010 Haiti earthquake.

26 Cyclone SIDR in Bangladesh in 2007 was considered to be a big warning signal as a fall out of global warming. <http://www.thedailygreen.com/environmental-news/blogs/shapley/bangladesh-global-warming-terrorism-5111408#ixzz0yHep4dHe>

27 According to a new Oxford University study, using the Multidimensional Poverty Index (MPI), 55 percent of India's population of 1.1 billion (or 645 million people) live in poverty. While poverty in Africa is often highlighted, the Oxford research found that there was more acute poverty in India than in many African countries combined. Poverty in eight Indian states—Bihar, Chhattisgarh, Jharkhand, Madhya Pradesh, Orissa, Rajasthan, Uttar Pradesh, and West Bengal—exceeded that of the 26 poorest African countries. (Half of India's Population Lives Below the Poverty Line, Arun Kumar in www.countercurrents.org) In contrast, these eight states contain large deposits of mineral resources and there is intense exploitation of mineral resources displacing large sections of the Tribal population.

28 Smitu Kothari, 'A Million Mutinies', *Humanscape*, September 2001

29 Lawrence Surendra, 'Posturing as Policy', *Frontline* Vol. 27, 2010

30 Pinto Ambrose, 'Manmohan Singh and Naxal-Maoist Upsurge: Clash of Models of Development', *Mainstream*, Vol XLVII, No 37, 2009

31 The Chipko movement or Chipko Andolan (chipko literally means "stick to" in Hindi) is a socio-ecological movement that practised the Gandhian methods of satyagraha and non-violent resistance, through the act of hugging trees to protect them from being felled. http://en.wikipedia.org/wiki/Chipko_movement

32 ADB (2009), "Preparation of the 2010 Asian Environment Outlook (AEO)". Technical Assistance Report, Project Number: 41273-01, Research and Development

Technical Assistance (RDTA), May 2009. ‘Recent discussions among ADB, UNESCAP, and the UNEP have stressed the need for the State of the Environment (SOE) report to become less a descriptive and scientific publication and more an analytical report to better support policy discussions, planning, and decision-making. As a result, instead of having two separate publications in 2010, the three organizations have decided to jointly produce the 2010 AEO’. Available at: <http://www.adb.org/Documents/TARs/REG/41273-REG-TAR.pdf>

³³ Millennium Ecosystem Assessment (2005): Ecosystems and human well being, Synthesis. <http://www.millenniumassessment.org/documents/document.356.aspx.pdf>

³⁴ Endemic or native exclusively to a particular geographic area.

³⁵ UNESCAP (2010), “Economic and Social Survey of Asia and the Pacific 2010: Sustaining Recovery and Dynamism for Inclusive Development”. United Nations, Bangkok, Thailand. Available at: <http://www.unescap.org/survey2010/download/survey2010.pdf>

³⁶ Resilience in the rural context informs the global context and can be categorised in three dimensions. (i) The ecological dimension of resilience is the level of disturbance that an ecosystem can absorb without crossing a threshold to a different ecosystem structure or state. (ii) The social dimension of resilience is the ability to face internal or external crises and effectively resolve them. In the best cases it may allow groups to not simply resolve crises but also learn from and be strengthened by them. It implies an ability to cohere as a community and to solve problems together in spite of differences within the community. Social capital and shared sense of identity and common purpose support this aspect of resilience. (iii) The economic dimension refers to the ability to recover from adverse economic conditions or economic shocks. It implies having a variety of economic options available if a particular economic activity fails or being able to create more options if necessary. It benefits from being able to call on a wide variety of skill sets and contacts. WRI, WB, UNEP, and UNDP (2008), “World Resource: Roots of Resilience: Growing the Wealth of the Poor”. WRI, Washington, DC. Available at: http://pdf.wri.org/world_resources_2008_roots_of_resilience.pdf

³⁷ GC 35, D.2, no.15.

³⁸ *Promotio Iustitiae*, April 1999, no. 70.

³⁹ “Lack of respect for a loving Creator leads to a denial of the dignity of the human person and the wanton destruction of the environment” (GC 33, D.1, n. 35).

⁴⁰ As Fr. Kolvenbach acknowledges “the theme was very broad and would have required preparatory studies and competent experts; beside the Justice Commission had to address many other very complex problems; finally, time was limited” (*Promotio Iustitiae*, Ibid, p. 7).

41 The reasons adduced to include the theme of ecology in Decree 3 (no. 34) were: (i) the cry of those suffering the consequences of environmental destruction; (ii) the many postulates received (23 coming from 22 provinces some of them almost identical), and (iii) the recent teaching of the Holy Father as well as many Episcopal conferences on this issue (Benedict XVI, *Message of Peace*, 1 January 2010).

42 The two Creation accounts in Genesis 1 and 2 teach us that God designed the earth as a home fit for the whole of creation to live in. In the first Creation account, God pronounces that all he has created is good. In the second Creation account, it appears as if God selected the human species for special responsibility. The creation of the human species seems to be the climax of God's creative act. Furthermore, God appears to entrust the care of the rest of creation to the human species (Genesis 1: 28). This responsibility does not imply a greedy and wanton exploitation of the earth's resources. Some people have read into this command that God has granted human beings the licence to "enjoy and use" the environment. Critics of this erroneous understanding of the biblical text have suggested that the Bible is partly to blame for the exploitative and destructive attitude of human beings towards the environment. (Engel, D., *Elements in a Theology of Environment*, Zygon, 5, 5: 216, 1970). The notion of stewardship is part of the role of human beings in relation to the rest of creation, a role entrusted to them by God. Clearly, the perspective of the Creation stories promotes respect towards the rest of creation. Consequently, we urgently need to 'retrieve the relational nature of humans among themselves and with nature and the cosmos (Arockiasamy, Vidyajyothi, Delhi, Response to the questionnaire on Ecology, September 2010).

43 The whole of creation participates in the Paschal mystery; though we all await full liberation and reconciliation (Rom 8:19-23), we expect "a new heaven and a new earth" (Rev 21:1).

44 Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, 2004, Roma: Libreria Editrice Vaticana, no. 461

45 "To say that the natural world is a 'subject' is to imply that Creation has a dynamic, personal, relational character, an intrinsic worth independent of any utilitarian value it might have for humans" (Jim Profit , *Promotio Iustitiae*, 82, 2002/1, p. 6.

46 *Compendium, ibid.* , 462.

47 *Compendium, ibid.*, 463.

48 Second African Synod, Rome, October 2009, Proposition 22.

49 Tillich, Paul, 1993, *Systematic Theology*, vol. 3, Chicago University Press.

50 Gulick, Walter B. 1991. "The Bible and Ecological Spirituality." *Theology Today*, vol 48.2

⁵¹ Benedict XVI, World Day of Peace Message 2010, §.7

⁵² *Compendium*, 475-76.

⁵³ *Caritas in Veritate*, §6-7.

⁵⁴ *Caritas in Veritate*, §50.

⁵⁵ There are many examples of those who have discovered the concern for creation in the Spiritual Exercises. The text follows some ideas developed by Joseph Carver SJ, *Ignatian Spirituality and Ecology: Entering into Conversation with the Earth*. (unpublished, 2010).

⁵⁶ Joseph Carver SJ, *ibid*.

⁵⁷ This consideration should serve the function of orienting the retreatant (Moore, John SJ, in a talk given at the Jesuit Centre for Theological Reflection, Lusaka, August, 2010).

⁵⁸ Jim Profit SJ, 'Spiritual Exercises and Ecology', *Promotio Iustitiae*, 82, 2004/1. He also points out that Sallie McFague's understanding of creation is consistent with that of Ignatius. Creation is the place of salvation, not the backdrop or the stage (*The Body of God*, Minneapolis: Augsburg Fortress Press, 1993), 180-182).

⁵⁹ This approach defining the relationship between humankind and creation is quite different from the 'kingship model' maintaining that humans have to subdue the earth; and from the 'stewardship model' perpetuating a "hierarchical dualism" (Johnson, Elizabeth. *Woman, Earth, and Creator Spirit*. New York: Paulist Press, 1993).

⁶⁰ Jim Profit: "We offer ourselves within a covenantal relationship to God, and express this by the 'Take Lord and Receive' prayer. And what better deeds could there be than to reflect the triple relationship in our life, to restore right relations, and be a part of the healing of the Earth? (*ibid*. p. 10).

⁶¹ Temporary peace agreements in a war situation have not produced the desired results for the reason that on many occasions the peace agreements had no inbuilt consideration for reconciliation. Many times peace agreements are orphaned (Fen Osler Hampson, *Nurturing Peace: Why Peace Settlements Succeed or Fail*, 1996, Washington: United States Institute of Peace). That is, the parties reach an agreement that stops the fighting but does little to take the parties toward what Kenneth Boulding calls stable peace, which can only occur when the issues that gave rise to the conflict in the first place are addressed to the satisfaction of all (Stable Peace, 1978, Austin: University of Texas Press). On the other hand, some argue that reconciliation is neither possible nor desirable between unequal parties. It is feared that in such situations, there is a potential danger that the strong will prevail over the weak and determine the line of future action without understanding the genuine concerns of the weak and thus deepen the conflicts further.

62 In the Ignatian and Biblical tradition we are always reminded that these new relationships, these acts of reconciliation, need to be established with those different from us, with those estranged from us, with ‘foreigners.’

63 “...in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us.” (2 Cor 5:19)

64 Robert J. Schreiter, *The Ministry of Reconciliation: Spirituality and Strategies*, Maryknoll, NY: Orbis Books, 1998, 13-19.

65 According to Charles Hauss, reconciliation includes four critical components identified by John Paul Lederach as truth, justice, mercy, and peace (Reconciliation, <http://msct.beyondintractability.org/essay/reconciliation/>).

66 David Hollenbach SJ, ‘Reconciliation and Justice: Ethical Guidance for a Broken World’, *Promotio Iustitiae*, 103, 2009/3.

67 It is enlightening to see how the term “right relationship” used in Decree 3 has been translated, for example in Italian, French and Spanish. As an example, the text “in heeding the call to restore *right relationships* with creation” has been translated into Spanish as “para escuchar, una vez más, el llamamiento a promover *relaciones justas* con la creación” (D 3, no. 34).

68 David Hollenbach, *ibid*. Recalling the example of the Truth and Reconciliation Commission of South Africa, Hollenbach emphasizes that restorative work could begin only when the gravest injustices of apartheid had already been ended by the protection of the fundamental rights guaranteed by the new South African Constitution and democratic institutions in place to ensure that injustice will not return.

69 From a broader political perspective it must be clearly stated at the outset that restorative justice, that is, restoring or renewing social unity, is not merely the result of amnesties that allow perpetrators to continue their oppression, nor a call to suppress the truth of what has happened. Reconciliation can only happen when injustices cease and the truth is told.

70 Leonardo Boff, *Cry of the Earth, Cry of the Poor*, Orbis Press, 1997.

71 Stern, N. (2010). *Gérer les changements climatiques, promouvoir la croissance, le développement et l'équité*, Conferences at the Collège de France. http://www.college-de-france.fr/default/EN/all/ni_ste/index.htm The multidimensional nature of climate change, far beyond the environmental impacts, shows how it hits the most vulnerable, especially the poor in the developing world, not only because they are dependent on the very resources impacted, but also because they have far less capacity to protect or adapt themselves.

⁷² In developing countries agriculture accounts for 70 to 90 percent of available freshwater supplies. Animals fed on grain need more water than grain crops. In tracking food animal production from the feed through to the dinner table, the inefficiencies of meat, milk and egg production range from a 4:1 energy input to protein output ratio up to 54:1 The United States could feed 800 million people with grain that livestock eat, a 1997 Cornell University study found. <http://www.news.cornell.edu/releases/Aug97/livestock.hrs.html>

⁷³ Pavan K. Varma laments that the fact that the ideals of service gave way to ruthless individualism, austere ways of life came to be replaced by consumerism, and the values of the middle class came, ironically, to resemble those reflected in the self-seeking actions of the politicians they so much despised (*The Great Indian Middle Class*, Penguin Books, India)

⁷⁴ <http://knowledge.wharton.upenn.edu/article.cfm?articleid=2011>

⁷⁵ Given that the change is on-going with no mitigation of carbon production that will turn back the climate and immediately reduce the risks, the need for adaptation becomes crucial. In the present context we are not justified in thinking that the more mitigation there is, the less the need to adapt. There is a need for immediate adaptation, but also a fundamental change in patterns of consumption and comfort levels designed by the developed world.

⁷⁶ Peter Walpole, *Learning Sustainable Life*. ESSC, 2010, 23-24.

⁷⁷ The existence of some territories shows that the interdiction of almost all human activity can be occasionally the only way to preserve threatened animal and plant life. The challenge is in each case to establish the balance most critically where Indigenous Peoples have lived in marginalized contexts. In the urgent concern to protect the environment, cultural communities need to be incorporated and given space for empowerment management of threatened life.

⁷⁸ D.H. Meadows, *The Limits to Growth* 1972; J. Rockström, et al. *Planetary boundaries: Exploring the Safe Operating Space for Humanity*. *Ecology and Society* 14(2): 32. 2009.

⁷⁹ For a more comprehensive analysis see Mary Evelyn Tucker and John Grim, *Overview of World Religions and Ecology*. Yale University 2009.

⁸⁰ The Parliament of World Religions, held for the first time in Chicago in 1993 and attended by some 8,000 people from all over the globe, issued a Global Ethics of Cooperation of Religions on Human and Environmental Issues statement. The subsequent Parliaments held in Capetown and Barcelona had the environment as a major theme. The Parliament held in December 2009 in Melbourne also had a major focus on the role of religions in contributing to a sustainable future. International meetings on the environment such as the Global Forum of Spiritual and Parliamentary Leaders have been held in Oxford (1988), Moscow (1990), Rio (1992),

and Kyoto (1993). The International Union for the Conservation organized the first panel on “Spirituality and Conservation” at the World Conservation Congress in Barcelona in 2009.

81 Laurenti Magesa, “African Spirituality and Environmental Conservation”, in *Indigenous Voices in the Sustainability Discourse*, ed. Frans Wijssen and Sylvia Marcos (Berlin: LIT , 2010), 129.

82 The covenant states that nobody shall climb or cut trees there, it is the domain of the ancestors, and people respect it.

83 They point to the graves where their ancestors are buried as a strong reminder of their bond with the environment. Ancestral veneration serves as a connection to creation and ultimately to God the Creator. For Kunda the environment is a medium through which they commune with God and therefore spiritual life is not possible without respect for their environment.

84 Ignacimuthu. *Environmental Spirituality*, The Bombay St. Paul Society, 2010

85 The resources of the world are not unlimited, whereas human beings’ greed knows neither limit nor discretion. Their unbridled voracious greed for pleasure and acquisition of wealth has exploited nature to the point of near impoverishment. According to the Sigalovada Sutta, a householder should accumulate wealth as a bee collects pollen from a flower. The bee harms neither the fragrance nor the beauty of the flower, but gathers the pollen to turn it into sweet honey.