Living Laudato Si'
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Welcome Message

Dear Friends,

With deep joy I thank you all for travelling all the way to Bendum to celebrate the spirit of Laudato Si’. At GC 36, Pope Francis invited us to “hold tensions together” as we go deeper in reflection. This deeper reflection allows us to understand our “real impact on people’s lives” as we move forward and together in this mission. To do this, we need to initiate processes and always seek consolation to sustain us in these challenging times.

Father General in his recent letters also asks us to be communities and institutions capable of reconciling with creation. We are invited to involve every apostolic work by drawing profit from the tensions and providing spiritual and intellectual depths as we discern our common apostolic planning and priorities. It is my hope that this gathering can contribute to the formation of an apostolic community that is responsive to the task of reconciling with creation through discernment and planning in various apostolates.

I thank the organizers of this gathering and pray that this assembly will be fruitful and meaningful for our mission.

With my prayerful best wishes, I remain,

Sincerely in the Lord.

Fr Antonio Moreno SJ
President, Jesuit Conference Asia Pacific
7 January 2018
Workshop Objectives

Living Laudato Si’ is a Spirituality for Action workshop that aims to:
1. Share an understanding of the challenges for Generation 2030
2. Internalize what it means to pursue integral ecology in our daily lives
3. Form apostolic communities of practice capable of reconciling with creation
4. Discern the ecological action plans of 2018 for our various apostolates

Local Engagements

Dialogue with Youth in Community
- Apu Palamguwan Cultural Education Center
- Hulas: Youth Training Program
- Eco-agriculture Farm

Canopy Walk
- Accompanying the regeneration of 20 forest pillar species

Ecology Walk
- Recognizing the mosaic of local land uses and how it makes or breaks an ecosystem

Ancestral Domain and Corn Walks
Workshop Sessions

Challenges for Generation 2030

The common concerns raised in Laudato Si’ (Chapter 1) were echoed in the 12th edition of The Global Risks Report 2017 published by the World Economic Forum. This report cites three key global challenges that are deeply interconnected: (1) rising income and wealth disparity, (2) increasing polarization and intensifying national sentiment, and (3) environment-related risks.

Human demands on the Earth are pushing the planet to its limits and our subsequent responses – social, economic, political – must meet the biophysical realities. If we work within the Earth’s boundaries for extraction of resources and production of waste, the world can thrive. But once these scientifically drawn boundaries are crossed, we put ourselves in a danger zone where even minor actions can trigger catastrophic outcomes.

Intergenerational solidarity is not optional, but rather a basic question of justice, since the world we have received also belongs to those who will follow us. (Laudato Si’, 159)

This first workshop session is an effort to live out intergenerational solidarity (LS 159) through generating discussions that can lead to a deeply shared understanding of the challenges for Generation 2030 – our children and youth who will become adults in a decade or so and who will inherit these global challenges we now face.

Integral Ecology in our Daily Lives

Laudato Si’ dedicates the entire Chapter 4 on Integral Ecology. The Holy Father, in describing the human roots of the ecological crisis (LS Chapter 3), reminds us that “(t)here needs to be a distinctive way of looking at things, a way of thinking, policies, an educational programme, a lifestyle and a spirituality which together generate resistance to the assault of the technocratic paradigm.” (LS 111)

His encyclical cited Saint Francis of Assisi as a role model for how integral ecology may be lived out joyfully and authentically (LS 10). The life of Saint Francis of Assisi can help us come to realize that “a healthy relationship with creation is one dimension of overall personal conversion, which entails the recognition of our errors, sins, faults and failures, and leads to heartfelt repentance and desire to change.” (LS 218)
This second workshop session aims to help us internalize what it means to pursue integral ecology in our daily lives, so that we are further strengthened in our discernment, in going deeper into the suffering of the world, and in addressing the root problems in collaboration with others.

**Forming Communities of Practice and Justice**

Laudato Si’ calls us to connect our lifestyle and community with our environment and planet. We learn more deeply when we participate in community action together. “Self-improvement... will not by itself remedy the extremely complex situation facing our world today. Isolated individuals can lose their ability and freedom... and end up prey to an unethical consumerism bereft of social or ecological awareness. Social problems must be addressed by community networks and not simply by the sum of individual good deeds... The ecological conversion needed to bring about lasting change is also a community conversion.” (LS 219)

Common good and intergenerational solidarity are best nurtured through community practices. Examples of practices include: neighborhood involvement in organic farming; college networks promoting sustainability programs with students; global webinars sharing experiences and opportunities. Within the basic context of a working community, we need to dare to envision the world by linking, learning, and sharing.

Much can be learned from the different “communities” forming within faith-based groups to foster new dialogues and conversations that can spur needed conversion and action. For example, “communities of practice” is a common term used in faith-based groups as well as in multilateral development organizations.

Building on the first two workshops, this third session hopes that participants feel capable enough to form apostolic communities of practice and justice and commit, beyond this gathering, to seek relations and actions that reconcile with creation.
Reconciling with Creation through Discernment of Relations and Actions

“All of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents.” (LS 14)

Jesuit spirituality is known as a spirituality of DISCERNMENT. General Congregation 36 of the Society of Jesus and Fr. Arturo Sosa SJ, the new general superior of the Jesuits, is asking us to discern our priorities for the next 10 years. Ecology and economics are integral; as we deal with one we must realistically deal with the other. In the development of any theme for action, this relationship must be thoroughly engaged.

How do we focus our efforts and priorities our actions and help others to make realistic commitments?

How can we communicate the challenges for Generation 2030 in ways that transform advocacy, research, education and training?

For 2018, what specific, measurable, achievable, relevant, and timely (SMART) responses can we promote in our institutions and apostolates to address the challenges for Generation 2030 while acknowledging the nine planetary boundaries that we need to live within?

The last workshop session gives us an opportunity to discern the ecological action plans of 2018 for our various apostolates.
## Schedule of Activities

### DAY 0 – SUNDAY, 21 JANUARY – ARRIVALS

| AM | Arrival and pick up at Laguindingan Airport (for participants coming from Manila)  
Travel to Malaybalay City (~3 hrs) |
| PM | Lunch in Malaybalay City  
Pick-up at the Malaybalay bus terminal for participants from Mindanao  
Travel to Bendum (~3 hrs)  
Settle in at the Culture and Ecology Center  
Pandawat (Welcome with the Bendum Tribal Council)  
Explanation of Pandawat and Brief Orientation  
Introduction of Participants and Expectations Setting  
Dinner with Bendum Tribal Council  
Eucharist |

### DAY 1 – MONDAY, 22 JANUARY

| 06:30 | Breakfast |
| 07:30 | Prayer  
Patrick Falguera SJ |
| 07:45 | Workshop Opening and Overview  
Discussion  
Moderator Day 1:  
P Falguera  
P Walpole |
| 08:00 | Dugso (Welcome)  
APC students |
| 08:30 | Registration |
| 08:45 | Local Engagement: Dialogue with APC junior HS students  
Discussion |
| 10:00 | Discussion |
| 11:00 | Discernment Letter No. 1 of Fr. Arturo Sosa SJ and Discussion  
P Walpole |
| 11:45 | Examen  
P Falguera |
| 12:00 | Lunch |
| 13:30 | Forest Line Walk (Community Foresters in Bendum) |

### SESSION 1: CHALLENGES OF THIS GENERATION

| 14:30 | Recap of Opening Session  
Moderator Day 1 |
| 14:45 | Orientation 1 Workshop  
Facilitator 1:  
Sylvia Miclat  
Subgroups |
| 15:00 | Session 1 Workshop  
Subgroups |
| 16:00 | Plenary Sharing and Session Synthesis  
Facilitator 1 |
| 17:00 | Examen  
P Falguera |
| 17:30 | Eucharist  
P Falguera SJ |
| 18:30 | Dinner |

### DAY 2 – TUESDAY, 23 JANUARY

| 06:30 | Breakfast |
| 08:00 | Prayer  
Alma Jane Babilonia |
| 08:15 | Recap of Day 1  
Moderator day 2:  
Brother Dieng Karnedi SJ |
| 08:30 | Local Engagement: Reconciliation Walk and Regeneration Walk  
Jason, Adnie, Boyet, Marjan |
| 10:45 | Merienda |
### SESSION 2: INTEGRAL ECOLOGY IN OUR LIVES

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<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>11:00</td>
<td>Orientation for Session 2</td>
<td>Andres Ignacio</td>
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<td>Session 2 Workshop</td>
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<td>Plenary Sharing and Session Synthesis</td>
<td>Facilitator 2</td>
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<tr>
<td>12:00</td>
<td>Discernment Letter No. 2 of Fr. Arturo Sosa SJ</td>
<td>P Walpole</td>
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<td>12:30</td>
<td>Examen</td>
<td>P Walpole</td>
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### SESSION 3: FORMING COMMUNITIES OF PRACTICE AND JUSTICE

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<thead>
<tr>
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<tr>
<td>14:00</td>
<td>Discussion on Letter No. 2 of Fr. Arturo Sosa SJ</td>
<td>P Walpole</td>
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<tr>
<td>14:30</td>
<td>Orientation for Session 3</td>
<td>Sue Martin</td>
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<td>Session 3 Workshop</td>
<td>Subgroups</td>
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<td>Plenary Sharing and Session Synthesis</td>
<td>Facilitator 3</td>
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<tr>
<td>17:00</td>
<td>Examen</td>
<td>Vivianne Zhang</td>
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<td>17:30</td>
<td>Eucharist</td>
<td>P Falguera SJ</td>
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<td>18:30</td>
<td>Dinner</td>
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### DAY 3 – WEDNESDAY, 24 JANUARY

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<tr>
<td>06:30</td>
<td>Breakfast</td>
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<tr>
<td>07:30</td>
<td>Prayer</td>
<td>Harris Tanjili</td>
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<td>07:45</td>
<td>Talk the Walks (Sharing on the Walks)</td>
<td>Bernie Aton</td>
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<td>08:15</td>
<td>Recap of Day 2</td>
<td>Moderator Day 3</td>
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<td>08:30</td>
<td>Continuation of Session 3: Accelerating Sustainability in Organizations</td>
<td>S Martin</td>
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<td>09:15</td>
<td>Plenary</td>
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<td>09:30</td>
<td>Local Engagement: Canopy Walk</td>
<td>Jason and Adnie</td>
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### SESSION 4: RECONCILING WITH CREATION THROUGH DISCERNMENT OF RELATIONS AND ACTIONS

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<tr>
<td>10:00</td>
<td>Orientation for Session 4</td>
<td>P Walpole</td>
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<tr>
<td></td>
<td>Discuss and connect all workshop materials and five Ecojesuit Themes:</td>
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<td></td>
<td>(1) Disaster Risk Reduction and Water; (2) Energy and Fossil Fuel</td>
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<td>Divestments; (3) Organic Farming and Land Use Change; (4) Lifestyle</td>
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<td>Initiatives Using Sustainable Development Goals from Local to Global;</td>
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<td>and (5) Education and Solidarity.</td>
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<td>Session 4 Workshop</td>
<td>Subgroups</td>
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<td>Plenary Sharing and Workshop Synthesis</td>
<td>Facilitator 4</td>
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<tr>
<td>12:30</td>
<td>Lunch</td>
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<td>14:00</td>
<td>Examen</td>
<td>P Walpole</td>
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<tr>
<td>14:30</td>
<td>Country Reports</td>
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<td>15:00</td>
<td>Workshop Feedback and Assessment</td>
<td>Facilitator 4</td>
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<tr>
<td>16:30</td>
<td>Discernment Letter No. 3 of Fr. Arturo Sosa SJ and Discussion</td>
<td>P Walpole</td>
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<td>17:30</td>
<td>Eucharist</td>
<td>P Walpole SJ</td>
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<td>18:30</td>
<td>Dinner and Socials</td>
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### DAY 4 – THURSDAY, 25 JANUARY

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<tr>
<td>06:00</td>
<td>Eucharist</td>
<td>P Walpole SJ</td>
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<tr>
<td>06:30</td>
<td>Breakfast</td>
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<td>08:00</td>
<td>Departure from Bendum</td>
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Our Environmental Way of Proceeding

In 2011, the Ecology Task Force Asia Pacific developed the seven-point document *Our Environmental Way of Proceeding*, providing a framework and an operative spirituality that guides the work and actions and helps deepen responses to the environmental and social challenges towards more sustainable and environmentally responsible lifestyles and organizations. As a Jesuit research and training organization, ESSC has adopted these seven points and actively participates in the Reconciliation with Creation program of the Jesuit Conference Asia Pacific (JCAP).

1. We acknowledge the Creator of all life and strive to find some quiet moment each day to appreciate this with gratitude.

2. We, as an organization, seek to reflect and speak of what we experience and discern in, our relationship with, and responsibility for, natural systems.

3. We recognize that the children and young people we see today will inherit this living world and we choose to sustain it by finding God at work in all things and actively seek to engage them.

4. We seek to reach out in solidarity and hope to the poor who are increasingly losing their livelihoods and ecological sustainability, incorporating their concerns in our care for the web of life.

5. We support good actions in contemporary culture and explore needed alternatives with decision, partnering with others to broaden our capacity to transform environmental attitudes and relations.

6. We seek the greater good of finding how people can work with the gifts of creation; we live life as a mission, to heal and share with others the fullness of life.

7. We accept the challenge of living sustainably in the world.

*For more information: visit http://www.ecojesuit.com/reconciling-with-creation/7764/*
Guidance Map for Pope Francis’ Encyclical
Laudato Si’

Ecojesuit developed and shared this guidance map to the different parts of the environment encyclical of Pope Francis, Laudato Si’, for readers who wish to engage with this document in terms of human development perspectives but who may not share the same faith convictions. The map intends to open up a way to engage with people who are in development professions and practitioners who reckon with sustainable development in their work activities. The map also responds to those who wish to read Laudato Si’ not in its entirety yet want to get to the substance that affects daily lives and work.

Laudato Si’ can thus be navigated with brief descriptions of specific chapters, and not necessarily following its numerical chronology, and relating some passages with other people’s comments on the topic tackled. It is hoped that that this map is useful as we struggle to respond to the call for action in caring and praising our common home through an integral ecology.

An Overview
This introductory section provides the context for the encyclical, including how previous papal documents have led to and contributed to this new statement. It summarises Pope Francis’ challenge to seek sustainable and integral development to protect our common home. A new dialogue on the future of the planet is needed. While he acknowledges the work of people to address environmental degradation and social injustice, he also recognises that this work must be shared by more people, for indeed these concerns affect us all.

The Human Roots of Ecological Crisis
In Chapter 3, Pope Francis tries to ascertain the deepest causes of the ecological crisis, which include technology, globalization, and modern anthropocentrism. He believes that technology provides an impressive dominance over the whole of humanity and the entire world to those who possess knowledge on such technologies and have the economic resources to use them. As Hans Joachim Schellnhuber of Postdam Institute for Climate Impact Research points out, the connected technological advances have led to unprecedented disparities and to wasteful over-usage of resources. Pope Francis calls for a deeper look at labour and new biological technologies along with a broad, responsible, scientific, and social debate.
What is Happening to Our Common Home
This first chapter is a brief summary of the state of the world today. It considers the following environmental challenges: pollution and climate change, water, and biodiversity. Apart from the environmental challenges, there is emphasis on the social condition of our world today. The declining quality of life and global inequality in today’s world are evidence that economic growth and advancement have not led to an improvement in people’s lives. The chapter notes that environmental concerns have a social effect as well, and often, it is the poorest of the poor who suffer the most. Therefore, there is a need to care not only for the environment, but also for the vulnerable in society.

Integral Ecology
This chapter highlights that nature cannot be regarded as something separate from ourselves, or just simply a mere setting in which we live. Pope Francis believes that we are not facing two separate crises, but rather one complex crisis that is both social and environmental. As Pontifical Council for Justice and Peace President Cardinal Peter Turkson believes, Pope Francis puts the concept of integral ecology at the centre of the encyclical as a paradigm to articulate the fundamental relationships of the person with God, with him/herself, with other human beings, with creation.

Lines of Approach and Action
Pope Francis spotlights in chapter 5 the need for a change of direction and other courses of action and outlines the major paths of dialogue which can help us escape the spiral of self-destruction that engulfs us currently. Pope Francis advocates dialogue on the environment in the international community, dialogue for new national and local policies, politics and economy in dialogue for human fulfilment, and religions in dialogue with science. Schellnhuber again states that Pope Francis’ Laudato Si’ does not provide technical guidance but highlights the ethical dimension of the climate problem and provides fundamental principles to be applied for solutions: the preferential option for the poor, inter- and intragenerational justice, common but differentiated responsibilities, orientation to the common good. Laudato Si’ argues for a global governance structure for the whole spectrum of the planetary commons.

Ecological Education and Spirituality
Pope Francis provides some more practical and pastoral guidance on caring for the environment and people. Indeed, institutions and systems must change, but at the most basic level, human beings—our lifestyles, our attitudes and values—must also change. Change must happen in terms of our lifestyles and particularly in our consumption. We as consumers have the power to influence political, social and economic systems, simply by
our attitude towards consumption. A new education is needed to understand humanity’s covenant with the environment. Although there are efforts at environmental education, these have been mostly about informing, rather than in instilling new habits, attitudes and values. A more practical environmental education is needed that will encourage responsibility and action.

**The Gospel of Creation**

In this chapter, Pope Francis outlines the contribution of religious beliefs and faith traditions to an integral ecology and human development. Acknowledging the role of science and philosophy, the Encyclical also seeks to show how faith convictions can offer a foundation of care for the environment and care for the poor and most vulnerable sectors of society. As Christians we are reminded of our responsibility for creation and are called to reaffirm our commitment to care for the environment.

*Source: Ecojesuit (www.ecojesuit.com/guidance-map/)*
Greatest Economic Challenges Facing the World Today

The world faces many challenges that can be clustered as: (1) geopolitical credibility and tensions; (2) social inequalities and environment; (3) education, youth, and employment; and (4) economic reform and growth (World Economic Forum 2014, 2017).

Socio-economic trends are creating a dangerous cycle while the global political system is becoming increasingly more fragmented. Stagnant wages and lack of employment contribute to rising inequality.

There is also an increased backlash against globalization and a retreat to nationalism. The disconnect between economic and political structures creates a world that is more interconnected but also a world where no one is in charge.

Today’s challenges require bold leadership and courage, and progress can only be achieved through enhanced collaboration.

Global Trends, Global Risks

According to The Global Risks Report 2017 (World Economic Forum), key challenges that the world now faces include rising income and wealth disparity, increasing polarization and intensifying national sentiment, and environment-related risks (e.g., extreme weather events and failure of climate change mitigation and adaptation). These global risks and the deep interconnectedness between them play a critical role in affecting decision making and influencing global collaboration.

These concerns on unemployment and inequality are critical points of focus for change, especially with the growing generation of youth who seek a more relevant education for living in this world with responsibility and opportunity. We have to work out the responses while acknowledging the nine planetary boundaries that we need to live within. Communicating these challenges so as to affect great change through advocacy, research, education and training is fundamental.
Boundaries on the Landscape

We need to respect the natural balances of the Earth’s geochemical cycles and biological diversity. There are nine key relationships we are stressing in our misuse of resources. The planet’s boundaries can be put on the landscape which helps us to see where we can connect and contribute to a more sustainable world.

Science already shows us the boundaries of our natural and physical world and where we exceed the thresholds for our safety. These boundaries are experienced in the landscapes where we live, in cities or rural communities, in arctic, temperate and tropical environments. Science alone will not provide solutions, the key target in responding to the call for environmental balance comes at the cost of together addressing our own lifestyles, society’s priorities and the world’s inequalities.

For more information, visit: http://www.ecojesuit.com/features-of-a-sustainability-science/10382/
A 4°C Hotter World by End of Century
Warning of a four-degree threshold and its possible impacts

If the global community fails to act on climate change and provide no significant policy, we will hit the global warming tipping point where impacts can be irreversible. A World Bank (2012) report says “the world is on a path to a 4°C warmer world by end of this century and current greenhouse gas emissions pledges will not reduce this by much.” The 4°C scenarios are potentially devastating: the inundation of coastal cities; increasing risks for food production potentially leading to higher under-five malnutrition rates; many dry regions becoming drier, wet regions wetter; unprecedented heat waves in many regions, especially in the tropics; substantially exacerbated water scarcity in many regions; increased intensity of tropical cyclones; and irreversible loss of biodiversity, including coral reef systems (Ibid., 2012).

With sustained policy action, warming can still be held below 2°C, which is the goal adopted by the international community and one that already brings some serious damages and risks to the environment and human populations.


A reconstruction of the Earth’s global mean temperature over the last 784,000 years, on the left of the graph, followed by a projection to 2100 based on new calculations of the climate’s sensitivity to greenhouse gases (Friedrich, et al. (2016))
United Climate Action for the Common Home
A Statement from Ecojesuit in Bonn COP23

Ecojesuit, an ecology network of Jesuits and partners from around the world, joined other organizations at COP23 to learn from the global process that is responding to the challenges of climate change and its impact on people and the planet, share experiences, communicate urgent concerns from the local to the global, and take greater collaborative action.

COP23 put small islands on the world map, some of which are disappearing and increasing people’s vulnerability, and gave vital importance to shifting to a low global emission economy. We affirm the urgency to implement and increase the contribution to the Green Climate Fund, given the necessary focus on small island developing states (SIDS). The human tragedies faced by local people losing land and livelihood is already happening. We affirm the need to meet the more ambitious challenge of 1.5 degrees Celsius.

We seek more united action and communication through better collaboration in:
1. **Implementing programs and protocols for disaster risk reduction** and supporting SIDS and other communities throughout the world already suffering from massive floods and droughts as a result of climate change.
2. **Shifting from fossil fuels and destructive extraction industries** that degrade both the environment and human rights, most often experienced by Indigenous Peoples and the marginalized who are increasingly criminalized for defending human rights, and this includes divestment efforts and an avoidance of a return to nuclear energy.
3. **Initiating and seeking greater agro-ecological food production**, contributing to more collective forest, watershed, and marine resource management, reducing waste and ensuring the protection of adequate natural biomes so that agriculture and other land uses can be balanced, preventing ecosystem collapse.
4. **Engaging with communities, faith-based organizations, and church groups** in achieving the UN Sustainable Development Goals and in this way, learn to simplify personal lifestyles and needs. The importance of personal reflection, such as the prayerful use of an ecological examen, helps sustain action and build dialogue and collaboration across parishes and institutions.
5. **Promoting an education that ensures integral learning** and participation and capable of forming a new generation with hope and responsibility to create a better world. The development of knowledge products like Healing Earth text, Carbon Challenge, Flights for Forests and strategic outcomes from environmental conferences and workshops are resources needing integration into an educational model for change.
In living Laudato Si’, social, educational, and pastoral institutions and works are called to be a more decisive witness to and engagement with the cry of the people and the cry of the earth. In reflecting upon the state of the world, we need to discern more deeply our priorities and commitment for more focused collective participation through the Church that cares for creation. Pope Francis reminds us that “the ecological crisis is also a summons to profound interior conversion...and that Jesus lived in full harmony with creation...” He thus calls us in the Church to accompany communities of justice and practice in sharing a moral compass and engendering greater hope.

For more information, visit cop23.ecojesuit.com
Reconciliation as Relation and Action: Themes of Ecojesuit

1. Disaster Risk Reduction and Water

Disaster Risk Reduction: Build Back Better
The Jesuit Conference Asia Pacific (JCAP) coordination protocol outlines steps for Jesuits within JCAP when responding to disasters that impact the lives of people and communities in this part of the world.

Responses to catastrophic events are collaborative in nature, joining local efforts and finding important International support. This process is ongoing with other organizations and there is much learning from the experiences of Jesuit people on the ground.

The effort is also to find ways to collaborate across different phases in disaster risk reduction and management (DRRM) that demand a wider range of coordination beyond disaster relief.

The Small Islands Developing States
The SIDS are a distinct group of developing countries facing economic, social and environmental vulnerabilities. They are among the world’s smallest countries; many are remotely located on small parcels of land dwarfed by vast surrounding oceans. Some of the challenges include:

2. Energy and Fossil Fuels

The Jesuits in US, Australia and Italy joined the global movement in fossil fuel divestment while South Korean Catholic priests and nuns take the lead in protesting against nuclear power.

Over Half of World’s Nuclear Plants Under Construction are in Asia
Japan, U.S., and France account for more than 50% of all nuclear power plants in operation or on an output basis. But the projected output of plants under construction tells a very different story. China alone accounts for nearly 40% of the total and Asia as a whole makes up over 60%.

For more information, contact jesam.info@jesuits.net and visit apec.org.au, justoutrunning.com and jesaweb.org

3. Organic Farming and Land Use Change

Land use change is now critically weakening the interconnectivity of ecological systems and natural diversity, negatively impacting many of our unique environments from coral reefs to the Arctic.

Commercial agriculture, infrastructure, and mining account for more than 70% of ecosystem loss, which is of global concern, while also contributing 30% of carbon emissions that is affecting climate. This in turn, on a larger scale of the landscape and ecosystems, highlights the need for greater attention to land-use change.

At a local level, organic farming is a method that help stabilize the environment. A landscape approach to land management is essential in order to have balanced and optimal food production.

For more information, contact lachenet.admin@jesuits.net or visit www.flacci.net and www.redamazonica.org.ec

4. Lifestyle Initiatives and Development Goals from

The 2030 Agenda for Sustainable Development has brought a more holistic way of looking at development issues, recognizing that “social and economic development depend on the sustainable management of our planet’s natural resources”. Indeed, natural capital stocks and ecosystem service flows underpin all human activities toward achieving the SDGs.

APPROACHES TO LAND MANAGEMENT

For more information, visit sdgaria.org or jesusasia2017.education
5 Education and Solidarity

Healing Earth is a free online environmental textbook written by over 80 contributors around the world and sponsored by leaders of the Society of Jesus worldwide. It addresses the most pressing environmental issues of our time, including loss of biodiversity, natural resource exhaustion, transition to sustainable energy, the quality and availability of food and water, and global climate change.

All of these issues threaten our common home, disproportionately affecting the marginalized people of the world by having enormous impacts on the global economy, social violence, climate refugees, and world poverty.

"An Integral Ecology...takes us to the heart of what it is to be human"

"Yet this education, aimed at creating an ‘ecological citizenship’, is at times limited to providing information, and fails to instill good habits. The existence of laws and regulations is insufficient in the long run to curb bad conduct, even when effective means of enforcement are present. If the laws are to bring about significant, long-lasting effects, the majority of the members of society must be adequately motivated to accept them, and personally transformed to respond. Only by cultivating sound virtues will people be able to make a selfless ecological commitment..." (Laudato Si’, 211)

Using Sustainable from Local to Global

The response to the call of Laudato Si’, individuals and institutionalised communities are called to a simpler lifestyle. In utilizing SDGs as a process of engagement, the link to global desires and achievements becomes much more evident; through witness and accompaniment, we can achieve more at the local level.

Jesuit Conferences and Symposia on Climate, Justice and Care for Creation

How do these events act as a pilon to focus future collaboration? Can we achieve greater synergy across these events and programs of participation, learning and action?

Ecojesuit seeks further networking and collaboration at the local, national, and international levels of shared actions for climate and landscape change. The call for greater solidarity in support of the marginalized and in threatened and fragile ecosystems.

Science alone will not provide for a more sustainable world

Jesuit Institutions are coming together, shaping a common ground, to understand better the need to integrate sustainability science and values. The effort is to promote greater engagement and understanding among those working in environmental science and those working with local communities for sustained initiatives on resource management, transformative education and simple lifestyle.

1. Develop greater sensitivity to the challenges of climate change and commitments for active collaboration
2. Discuss concerns about science and society enables to find ways to become part of a global strategy of deep reflection and lived actions
3. Understand SDGs and INCCs as global strategy needing moral compass
Roadmap of Mindanao

The world of concerns in Mindanao is one interconnected relation. The social, economic and political pressures should be resolved together and within the boundaries of global ecosystems and the natural landscape. All concerns share in the same relationship of society and nature: the environment. “Environment” is relation; no social relation is outside of the environmental, no natural relation is anymore outside of society given the Anthropocene. Actions must be integral, not simply thematic. The included chart seeks to illustrate the complexity and interrelated need for emerging responses and is helpful in creating a learning context.

The continuing poverty and social exclusion of those in the margins, especially Indigenous Peoples, Muslim communities, farmers and fisherfolk and displaced people are impossible to separate from the increasing degradation of Mindanao’s ecosystems. The fragile peace that holds in some areas remains vulnerable to pervasive armed conflicts that are often rooted in resource tenure and access issues. At the same time, the exploitation of Mindanao’s natural resources is justified under economic development, but oftentimes serving only the economic wealth of a few. Food, jobs, justice, land, water, education, health, livelihood, leadership, and a stable peace, are but some of the pressing concerns that people struggle with in daily living.

The roadmap is a situationer providing a basis for developing a strategy. Jesuits recognize the need for strategic practical approaches through greater networking and are seeking a path in collaboration with others. The Holy Father’s call to all Christians to embark upon a new path marked by the joy of the Gospel encourages Jesuits to further strengthen their solidarity in Mindanao.
CURRENT EFFORTS AND RESPONSES

- Education for Leadership, Sustainable Development, and Cultural Identity
- Accompaniment of Indigenous Peoples
- Dialogue for Peace
- Successful and Inclusive Government Policies
- Gratitude and Care for Creation
- Mindanao in the National Imagination
- Equitable Wealth Generation and Distribution
- Spirituality for Social Transformation and Eco-Conversion
- Jesuit Province Decisions and Actions
- Disaster Risk Reduction and Management
- Eco-Agriculture and Food Security
- Sustainable Production and Lifestyle

Promulgated by the Philippine Province of the Society of Jesus, May 2016
Ecological Challenges in the Jesuit Conference Asia Pacific

Mapped by Jesuit Conference Asia Pacific 2017
Ecojesuit calls for assistance in developing case studies for the Healing Earth text in relation to the ecological challenges of each region.
Bendum Location Map
Can we all try to reduce plastics personally and collectively? Can we have a social ban on certain plastics?

Sources: Ocean Conservancy and fix.com/blog/reduce-plastic-use/
A sketch of the Pantaron Mountain Range by Janiel Dacion, Grade 8 student at the Apu Palamguwan Cultural Education Center.