

# Action Report

A Call to Share  
Transformed Lifestyles  
for Action



**JCAP Reconciling with Creation  
Reflection Workshop**  
June 6 to 10, 2016  
Culture and Ecology Center  
Bendum, Bukidnon, Philippines



## **ACKNOWLEDGEMENTS**

This JCAP Reconciling with Creation Reflection Workshop acknowledges with deep gratitude the support of the following people: Arjay Dineros for the design lay-out of the workshop poster and Laudato si' stampitas, Maricel de Jesus for developing the triptych logo and the design lay-out of the workshop briefing kit and action report, Rowena Soriaga for the workshop documentation, Andres Ignacio for developing the map of ecological concerns in Asia Pacific and for most of the photos, Iris Legal for the communications with participants and inputs to the workshop concept, Freida Tabuena for the travel, logistics, and general coordination arrangements, Cherielee Domer and Julie Ann Cenar for the budget oversight and facilitation of fund releases, Grace Duterte and Toto Tamparong for the transportation arrangements and coordination and other local logistics, Nay Bansulan and Nay Emelda who fed us with nutritious and tasty food, the Bendum community for their welcome and generosity, and the rest of the ESSC staff and APC teachers and students who participated and engaged with the workshop participants.

## RENEWING LIFE AND MISSION IN ECOLOGY 3

## THE CALL OF OUR ETERNAL KING 6

### 1. CONTEXTS 8

#### 1.1 Local Exchanges 8

A reflection on the forest walk 8

Culture-based education in primary schools 9

Learning about Sustainable Development Goals (SDGs) in secondary schools 10

#### 1.2 Country Updates 12

**AUSTRALIA** *Ms. Sue Martin, Ms. Bronwen Kellett and Mr. Jorge Basave* 12

**CAMBODIA** *Gabby Lamug-Nanawa SJ, Mark Lopez SJ, Ms. Panh Chanda,  
Mr. Seng Cheatta* 14

**CHINA** *Ms. Vivianne Zhang* 15

**INDONESIA** *FA Sugiarta SJ* 16

**JAPAN AND KOREA** 17

**MICRONESIA** *Dave Andrus SJ* 19

**MYANMAR** *Scholastics Nay Myo Htet SJ and Than Naing Lin SJ* 21

**PHILIPPINES** *Fr. Jojo Tianero, Jomari Manzano SJ, Ms. Ada Estepa, Ms. Dory Ordiz, Ms.  
Sylvia Miclat, Dr. Andres Ignacio, Ms. Rowena Soriaga, Ms. Allyn Chua Go Tian* 23

**THAILAND** *Peter Pichet Saengthien SJ* 24

**TIMOR LESTE** *Erik John Gerilla SJ* 25

**VIETNAM** *Truong Van Phuc SJ, Pham Dinh CU SJ and Nguyen Van Tang SJ* 26

### 2. SELF AND SOCIAL INCLUSION 29

Roots of gratitude 29

Challenges encountered in living a simple lifestyle 29

10 environmental commitments to share 30

### 3. APOSTOLIC ACTION AND YOUTH 32

Existing venues and methods 32

Useful Materials 33

Planned venues, methods and modules 34

### 4. SCIENCE AND SOCIETY 35

Ecological challenges in the Jesuit Conference Asia Pacific 35

Responses to ecological challenges 36

Proposed commitments and actions 38

### 5. COMMUNITIES OF PRACTICE AND NETWORKING FOR JUSTICE 39

### 6. FINDING A WAY FORWARD 40

*Annex 1: List of Participants* 42

*Annex 2: JCAP - Just Creating a Poem for Laudato Si'* 44

*Annex 3: Self and Social Inclusion Workshop Results* 45

*Annex 4: Apostolic Action and Youth Workshop Results* 47

*Annex 5: Science and Society Workshop Results* 51

*Annex 6: Joint Actions* 56



## RENEWING LIFE AND MISSION IN ECOLOGY

### Summary of the JCAP Reconciling with Creation Reflection Workshop <sup>1</sup>

Reflecting on the Father General's letter in preparation for GC36, the calls play an integrative role in understanding how we are acting as one, to find our way forward.

#### Finding our Way Forward – Conversion and Integration

The JCAP Reconciling with Creation (RwC) Reflection Workshop was held from 6 to 10 June 2016 at the Culture and Ecology Center in Bendum, Bukidnon, Philippines. Thirty-five participants from faith-based institutions in 10 Asia-Pacific countries attended the four-day event (Annex 1: Participants List). A Workshop Organizing Team composed of moderators and facilitators from different institutions collaborated to guide participants through the reflection workshop process, using the workbook<sup>2</sup> prepared for the event.

**Reflecting on self and social inclusion helped us understand how important it is to have a list of commitments, acknowledge how difficult it is to change and find joy in humbly being more accountable. Trying to live out the principles of greater ecological and social accountability helps us go deeper and affirm the importance of greater personal integrity of action.**

In calling to share transformative lifestyles for action, the process started off with a session to reflect on the self, our struggles and the choices we make every day (Workshop 1).

For transformation to happen meaningfully if not strategically, it needs to come from within, and not be viewed as a 'project.' Our commitment needs to happen as persons, rather than as professionals or job seekers.

Bendum's morning climate and forest environment inspired gratitude and depth in our daily reflections on readings from *Laudato Si'*. Engagements with Bendum's children in their simple classrooms, with youth in the regenerating forest, and with farmers on their degrading land reminded us of the complex realities underpinning our mission. The tribal council's message of peace and the children's gifts of *salay*, *luko* and *bukana* prompted us to "draw courage and strength from those who suffer yet live with hope."

The modest venue allowed us to share on the challenges in putting up new buildings and our experiences in having them designed with ecological accountability. We realized the need to have a green building code that allows us to build simple yet functional infrastructure.

**Sharing on apostolic action and youth inspired us to engage global strategies more deeply so that these can move in the margins, and with respect to planetary boundaries and boundaries in the landscape.**

Global strategies that we reviewed are the UN Sustainable Development Goals (SDGs)<sup>3</sup> to transform our world, and Intended Nationally Determined Contributions (INDCs)<sup>4</sup> by countries in the region to significantly reduce the risks and impacts of climate change, along with the

<sup>1</sup> From the Closing Remarks from Pedro Walpole SJ, Coordinator, JCAP Reconciliation with Creation

<sup>2</sup> <http://www.ecojesuit.com/wp-content/uploads/2014/11/RwC-Workbook-7-16-2016.pdf>

<sup>3</sup> <https://sustainabledevelopment.un.org/?menu=1300>

<sup>4</sup> [http://unfccc.int/focus/indc\\_portal/items/8766.php](http://unfccc.int/focus/indc_portal/items/8766.php)

nine Planetary Boundaries<sup>5</sup> that define the limits of the earth in absorbing human pressure on life systems.

*Laudato si'* enables us to infuse mercy and compassion in the implementation of these strategies. This is the one aspect of change that cannot come from a top-down approach but must be nourished from every heart and lived out. Mercy and compassion make us aware that ecology is so much more than just the study of the lifecycle of a fly or a mammal. When we speak of an integral ecology, it is the life of the whole lived out by each person. These fresh global agreements need our participation, rather than our judgement.

Working in this session opened up spaces for inter-activity among apostolates - social, pastoral and educational. Much material was shared in terms of strategies, methods and processes that can be used in parish, school, and youth activities. We are finding ways to link with the diocese, the local church and community (Workshop 2).

**Discussing concerns about science and society enabled us to find ways to become part of a global strategy of deep reflection and lived actions.**

Together we reviewed and updated the JCAP map of ecological concerns, and learned that we can identify with 30 or so ecological concerns in region (Workshop 3). Even as people are working with apostolic commitments that in general are local, there was clear acknowledgement of and need to be further informed of the breadth of ecological concerns and responses. For example, even though we are not involved in advocacy for the oceans, overfishing has been cited as one of the ecological challenges.

**Nurturing a community of practice for reconciling with creation can help us more effectively network for justice. If we are able to collaborate in Asia Pacific, we know that the things we do, even though they are little, connect with the global.**

Since we all come from active engagement, already doing things and sharing them, we used the map of ecological concerns to overlay a visual representation of 60 things we could do together across the region.

A final group exercise allowed us to produce a free-verse poem for *Laudato si'* with contributions from all (Annex 2).

## Next Steps

With the points for action JCAP-RwC plans to do a quarterly update with people on the development of the 60 joint actions. We seek to sustain communications across this community of practice over the coming year and take stock of outcomes by the end of May 2017. The results of this workshop may be shared during the JCAP Social Apostolate Meeting on a call to dialogue on the sustainability of life in the Asean context in Yogyakarta in August 2016. We invite others to share with us any other collaborative actions they are taking.

<sup>5</sup> Rockström, J., W. Steffen, K. Noone, Å. Persson, F. S. Chapin, III, E. Lambin, T. M. Lenton, M. Scheffer, C. Folke, H. Schellnhuber, B. Nykvist, C. A. De Wit, T. Hughes, S. van der Leeuw, H. Rodhe, S. Sörlin, P. K. Snyder, R. Costanza, U. Svedin, M. Falkenmark, L. Karlberg, R. W. Corell, V. J. Fabry, J. Hansen, B. Walker, D. Liverman, K. Richardson, P. Crutzen, and J. Foley. 2009. Planetary boundaries: exploring the safe operating space for humanity. *Ecology and Society* 14(2): 32. [online] URL: <http://www.ecologyandsociety.org/vol14/iss2/art32/>



## THE CALL OF OUR ETERNAL KING<sup>6</sup>

### PREAMBLE

Fr. General invited Province and Regional Congregations to “meditate on the call of our Eternal King and to discern three most important calls the Lord makes to the whole Society today.” Several prominent calls recur.

### CONTEXT

As Jesuits we look at our world through the lens and foundational experience of the Ignatian Exercises. From this base, we offer the following meditation on the calls as a way to embrace the spirit of the Gospels and formulate an apostolic response.

When we contemplate the world, our hearts are moved. With Jesus, moved by the Spirit, we are missioned to bring good news to the poor, freedom to captives, sight to the blind and release to the oppressed. We are sent to be and to proclaim with our lives the good news (Lk. 4:18-19).

### PRELUDE

We contemplate the regard of the Holy Trinity on our world: We see the vibrancy of youth yearning to better their lives. We see people enjoying the beauty of creation and striving to find God in their daily activities. We observe rapid scientific, technological and economic growth, we see so much potential to improve life on earth.

Yet we also witness violence, brutal exploitation and injustice. Religious and ethnic intolerance, fundamentalism and discrimination assault human dignity, exacerbate inequalities and socially marginalize many, in particular women and children. Severe environmental imbalance and degradation, worsened by a throwaway culture, lead to a planet that is poisoned and polluted.

The Father wills that Jesuits be placed with the Son carrying His cross. Jesus invites and calls us, “under the banner of the cross and under the Vicar of Christ on earth”, to serve Him in transforming our world into a home for all where present and future generations can live in peace, with dignity and justice.

### CALLS

In this world we are called to be joyful witnesses to the Gospel, and to care for His Church.

**We are called, as individuals and as communities, as pilgrims and friends, to be ambassadors of Christ’s message of reconciliation** (2 Cor 5:20); thus to be agents of his peace, mercy and justice.

**We are called to a path of spiritual renewal**, again both as individuals and communities, through a fresh appropriation of our Ignatian spiritual heritage.

**A further call, expressed by many congregations, is for us to foster an inclusive yet critical dialogue about the future of our planet**, engaging nations, cultures, religions and economic and political systems in this search.

---

<sup>6</sup> Excerpt from Preparing for General Congregation 36: The Call of the Eternal King



**There is also an urgent call to Jesuits and companions today to be present among people who have been agonizingly uprooted from their homes in overwhelming numbers.**

In particular we are called to accompany vulnerable migrants, refugees, indigenous and homeless people.

**Finally, many congregations reported a strong belief that we are called to care for both our human and natural environment,** to develop sustainable ecological and social practices both within our Jesuit communities and apostolates, as well as in our local communities, that will heal our broken world.

## **METHODOLOGY**

Our response to such calls requires conversion. Let us abandon self-love and self-interest, let us leave routine and safe refuge and strike into the deep; let us encounter God, the world, others, ourselves in depth.

### ***In affective depth:***

With ardent love we seek to discover the face of Jesus among His people. We draw courage and strength from those who suffer yet live with hope. As companions of Jesus we accompany those among whom He prefers to be found and whom He loved to the point of giving his life.

### ***In intellectual depth:***

We commit to the study of scientific and other academic disciplines, including our own Ignatian sources, seeking answers and new questions that can reveal the root causes of human exploitation and of wounded creation, and guide us in serving the common good.

### ***In effective depth:***

We seek to address the heart-breaking imbalances in ecology, economics and equity, striving to renew our social environment for the sake of present and future generations. In humility and solidarity, together with many others, we seek a world of peace and harmony.

### ***In collaborative depth:***

As pilgrims and friends, we follow new paths together, seeking and nurturing authentic partners for our common mission; fostering a genuine culture of care for one another and for our environment.

## **COLLOQUY**

Contemplating both the beauty and wounds of God's creation, we see a 'crucified people' hanging with Jesus on the cross. We see people wounded by poverty, oppression, fundamentalism, violence and discrimination in its many forms; we see families torn apart and many women denied their rightful place. Many people are forcibly displaced and brutally driven from their own homes. For their sake we are moved to join the redemptive mission of Jesus. God entrusts us to one another.

Gazing the face of Christ, contemplating his suffering in this world and its people, we ask ourselves the classic Ignatian questions:

What have we done for Christ?

What are we doing for Christ?

What ought we do for Christ?

**What have we done, what are we doing, and what will we do in deepening our spirits, in living the Gospel with joy, in overcoming egoism, in seeking peace, in redressing injustice, in promoting inclusive dialogue, in caring for our common home and in accompanying God's people in solidarity?**

# 1. CONTEXTS

## 1.1 Local Exchanges

Participants were asked to select a group with whom they will listen to stories. Each of the four groups had around five to six participants. The first group went with the forest management team composed of youth who are assisting natural regeneration in around 50 hectares of forestland that hosts the community's source of water and electricity from a 10 MW micro-hydropower facility. The second group went to the classroom of high school students (Grades 7 to 9) as they were in the middle of their subject on Natural Resource Management talking about education for sustainable development and the sustainable development goals. The third group visited the elementary school using mother language education and culture-based approaches for teaching children of indigenous and migrant families living in the uplands. Their conversation with three children revolved around what they want to be when they grow up. The fourth group listened to the stories of upland farmers who have recently shifted from planting traditional corn varieties to high-yielding varieties to gain cash income in the hope of improving their livelihood.

Participants shared the following realizations, reflections and learning after exchanging with the children, the young and the farmers:

### A reflection on the forest walk

Jorge Basave

The experience of walking through the forest helped to set the scene of the workshop by immersing us in nature and helping us to reflect on the interconnectedness of all things.

The walk was especially inspiring because it was lead by local young people proudly sharing their intimate knowledge of their land. The project is also exciting because it manages to demonstrate in real life how a degraded forest can be regenerated into a healthy ecosystem that produces something that everyone needs; clean water and hope.

Importantly, the conversations we had along the way reminded me that environmental problems are social problems that demand holistic responses based on community engagement, a long term vision, perseverance, local knowledge and leadership based on trust.

A strong pillar of this community-based natural resource management program is the active involvement of the school, as it provides a real life educational tool for teachers and a hands-



on activity for students, some of whom I learned, are starting to imagine a professional path in areas of environmental management and social change.

The program also made me reflect on the importance of engaging and respecting the knowledge and dynamism of young people, whom in many cases are caught in this perilous transition from school to the work force and the confusing frontier of community life versus the global push for individuality and profits.

Thus, it was great to witness this team of young people working in their language and sharing their extensive knowledge of ecology to regenerate the ecosystem. For example, we learned about the different types of bamboo, the need to eradicate invasive species, the arduous work involved in relocating seedlings, the importance of fire management and the patience and commitment that takes to invest in a long term vision. In the other hand, I also believe it was important for them to hear positive feedback from the visitors, as working in isolation is sometimes challenging and there are only limited opportunities to put things in perspective.

Despite the tangible accomplishments, there are also powerful socio political and economic threats to the region and the current efforts. New migrants with limited understanding of the local context, a convoluted land tenure system that promotes land fragmentation, a push for private gains and monoculture, in addition to a tenuous political landscape and governance structures puts pressure on this fragile ecosystem and the people that depend on it.

And that is why witnessing a successful program operating in this complex context is inspiring. It highlights the importance of a continuous dialogue and engagement with all stakeholders, especially those lacking an understanding of the benefits of such a program. It also underlines how critical is to embrace and nurture local knowledge and utilize local resources to demonstrate that with hard work things can improve.

## Culture-based education in primary schools

Paolo Ignacio

There were six of us that morning. Bright shades of green around us reflected the heat of the mid-morning sky. We walked at a steady pace from Dalupaan 4 to the APC school for the local engagement. It was me, David, Vivianne, and three teachers from the school. We conversed with each other as we made our way along the rocky road.

Upon arriving at the school, we went to the kindergarten room, where we received a welcome from the students and watched as Ate Mercy taught the children the lessons in their mother tongue. There were about a dozen or so children in the class. The room was a small building that stood elevated by four tall posts.



After a few minutes or so, we went to the grade five room inside the main APC building to witness the livelihood class of the elementary students, who were making beaded trinkets that would eventually be gifted to us as souvenirs two days after. We were shown an unfinished sample of the trinkets they were producing. It was a green bracelet with the letters "JCAP" on it in red.

The three teachers arranged for us to speak with three students from the school. One boy and two girls. Their names were Angelou, Eljoy, and Hana. Angelou was seventeen years old and was in grade five, Eljoy was twelve years old and was in grade six, Hana was eight years old and in grade three. We asked them questions like, "What is your favorite subject?" or "What do you want to be when you grow up?" We were then taken to the library, where we were able to see the livelihood products of the students, after which we proceeded back to Dalupaan 4.

What we learned from our visit was the benefit of culture based education. Their traditions and practices are preserved by becoming a part of their education. When we asked the three kids what they wanted to be when they grew up, Angelou said he wanted to be a forest manager and Eljoy and Hana said they wanted to be teachers in their school. The lessons the students learn are relevant to their lives where they are. As a result, they wish to do work that is beneficial to their communities.

In the Philippines, one of the problems we are facing is brain drain, where a number of our professionals leave the country to work elsewhere. Education is a powerful tool. It is responsible for forming whatever future generations follow after us. The kind of society we will have, the kind of world we will live in, all depends on how well we educate the population.

One thing we can learn from Bendum is to teach the stuff that matters, knowledge that will help individuals face the challenges they have in their own communities. And people cannot face challenges that they are not aware of. So we must make them aware.

The kind of education we provide determines the kind of impact we will make. So if we want to make an impact that is positive, significant, and relevant to the lives of each individual, our education must be designed like so.

### Learning about Sustainable Development Goals (SDGs) in secondary schools Jesse Manuta

Our local engagement with the Junior High School Students (Grades 7-9) of Apu Palamguwan Cultural Education Centre (APC) in Bendum has moved me very personally, and the exchanges with the students and faculty have consoled my heart and lifted my spirit.

'Developing a culture-based curriculum for Junior High School that emphasizes the value of education for local development, leadership of service, and fostering local economic well-being; APC offers an integral formation anchored on 'commitment to care for all life-giving relations and 'education for sustainability and reconciliation with creation.' The 17 SDGs are embedded in the curriculum and students discuss the SDGs as 'experienced in their lives and how, as young people, they can contribute.' Natural resource management, health care, food preparation and waste and water managements, among others subjects, are taught as part of the learning for sustainability of the students in the context Bendum and beyond.



We are very impressed with their knowledge on ecology and their awareness with what is happening in the world. We asked the students “why do they care for the forest?” and a girl student responded, “It is coming from the heart, from within.” The students asked questions about SDGs and some ecological concerns in other countries. One student asked: “How do we relate the SDG with the environment?” Other student asked our foreign colleagues from Myanmar, Thailand and Vietnam: “What do youth in Myanmar, Thailand and Vietnam contribute? How do you stop mining in your country? The students asked really difficult questions and responding to these questions requires serious personal as well as institutional reflections, audit and assessment.

Indigenous struggles have been central and defining moment in my life. Through these years I have experienced the plight and the struggles of indigenous peoples. I have witnessed their displacement as a result of the loss of their lands and territories, and the destruction of their natural life-support systems. I saw the disastrous impacts of alienation and disintegration of their domain-based cultures. Yet I have also experienced the indomitable spirit of the indigenous as I participated in their rituals and celebrations. Their story is not only a narrative of displacement, dispossession and marginalization. It is also a story of resistance, survival and reconstruction.

The clarity, confidence and conviction of the APC Junior High students on the connection of their well-being and the integrity of their culture and ancestral domain, as manifested in our exchanges and sharing of our life’s experiences, provide hope, inspiration, a new source of energy and renewed commitment. The APC experience provides new perspectives, framework and ways of proceedings in accompanying indigenous communities in reclaiming their ancestral domains and celebrating their cultures and identity.

The engagement with APC Junior High students is very personal moving experience to me. It moved me to shed tears, but tears of “Joy and Hope!”

## 1.2 Country Updates

**AUSTRALIA** Ms. Sue Martin, Ms. Bronwen Kellett and Mr. Jorge Basave

Updates from Australia Province come from three institutions based in different locations – St. Ignatius College Riverview in Sydney, Xavier College in Melbourne and Jesuit Social Services in Alice Springs, central Australia.

With affluence, people do not see how their choices impact other people unless they travel and become aware. So they throw things away. Often, schools have not thought about sustainability and do not see its links to social justice. Trying to communicate with people being very resistant is very hard.

In central Australia, unemployment, incarceration and suicide rates of aboriginal people are very high. In the northern territories, environmental threat is high due to the growing number of gas exploration licenses and the potential expansion of fracking. This is a major concern because once a community has given

its permission for exploration on their lands, extraction cannot be stopped anymore. There is also much concern that Australia will not be able to reach its target contribution to reducing carbon emissions. With the federal election on 2 July, a lot of uncertainty surrounds national commitments to address climate change. Australia still supports large coal mines, the products of which are being exported across Asia-Pacific. The ministry for mining now has a campaign saying coal is an amazing thing. Political candidates who are knowledgeable on related issues are being restricted from discussing these issues during the campaign.

Hope springs from grassroots work and partnerships.

**Campus Sustainability Campaigns:** As part of a recycling campaign in Xavier College Melbourne, a short film was made showing that the pile of rubbish collected in campus over 24 hours can reach up to the neck of the statue of St. Ignatius. The film helped change people's perspectives and opened their minds to doing little things like reducing the use of paper plates in the canteen. Curriculum is also changing, with teachers now open to having elective subjects on sustainability. Our ideal would be to have sustainability becoming integral in every subject.



**Accompanying Indigenous Peoples:** Jesuit Social Services in central Australia is accompanying four remote communities with populations between 40 and 450 people. One of the main things communities talk about is keeping cultures strong – meaning bringing together the elders and the young and keeping connections with the land. Jesuit Social Services helps them to partner with an aboriginal agency that organizes learning camps in the bush to help the young connect with their elders and learn from aboriginal rangers about land management. Future work will include addressing the threats to culture and environment from the increasing number of licenses for gas exploration. Internally, Jesuit Social Services in Australia continues to reduce its environmental footprint by reducing the use of energy, water and resources across the organization and explore ways to enhance environmental awareness in their practice.



**Partnership for Carbon Divestment Strategy:** Australia-wide advisory committees for Reconciling with Creation and for Indigenous Peoples were formed among Jesuit people. Two meetings that were held brought people from different ministries – social, school, and parish – and resulted in a consensus towards a strategy of divesting from companies with high carbon emissions. We identified six companies that our institutions should stay away from. We are also encouraging our co-teachers and staff to move personal money away from those types of investments. Students with the Australia Youth Climate Coalition (AYCC) campaigning to save the Great Barrier Reef successfully convinced three of the four major banks to stop lending to companies with destructive practices.



**Networking for Sustainable Jesuit Campuses:** The visits of the JCAP RWC Coordinator over the past years have resulted in eight schools appointing their sustainability officers, and these focal persons are now talking to each other. Even though the focal persons have other responsibilities, they managed to implement a collaborative project to assess the 'culture of sustainability' in their schools. Each campus got students and staff to fill out a sustainability culture survey. Results were assessed per campus and as a whole. Each school got an assessment report and one integrated report. The key finding is that people want more information and support, and are willing to be part of an evolving journey towards sustainability.

**CAMBODIA** Gabby Lamug-Nanawa, SJ, Mark Lopez, SJ, Ms. Panh Chanda, Mr. Seng Cheatta

Two institutions from the Cambodia Mission shared updates – Jesuit Social Services (JSC) Ecology Program and the Battambang Prefecture.



**The JSC Ecology Program:** Fr. Gabby shared his experience from the process. “We took a lot of time because we do not live there and we do not know with whom to collaborate. Now we have friends in Stung Treng and Prey Long and planning to set up a floating office along the river. Our current office is solar-powered and Banteay Prieb wants the whole school of 120 students to be solarized as well. We hold workshops for churches, communities and schools on solid waste and other ecological

concerns. As symbols of environmental consciousness, we campaign against use of straws, encourage the prefecture to have a Lenten fast from plastics and run a forest carbon offsetting program. *Laudato si’* is popular among church groups and we get to talk about it with the Don Bosco sisters. Research and publication is the thinnest aspect of the program, initially intended as research on pressures from hydropower on the Mekong, but we found that what is doable is to focus on forest and river research in Prey Long and Stung Treng.”

**BATTAMBANG PREFECTURE:** The Prefecture services northwest Cambodia in nine provinces, with nine parishes, each with two to seven mission stations, run by 15 priests, mostly Jesuits. Even before *Laudato si’*, around four out of the 15 priests were already engaged in environmental initiatives such as tree planting, promoting eco-liturgies, and sustainable living practices. After *Laudato si’*, environment landed front and center in the Prefecture Plan. This resulted in a lot of preaching, but now needs to move into greater practice. Fr. Mark initiated conducting informal environmental audits communities he visited. Trash burning is still a common practice with few or no available alternatives (as trash pits turn into flood pools in the rainy season). Most church houses are still heavy on plastic bag and water bottle use. Some agricultural farm plans are not designed with sustainability in mind. 4x4 gasoline pick-up trucks are in use. What is often thought best is still the fastest, cheapest, or most convenient alternative.

After finding that only around one out of four church leaders have shown commitment to sustainability practices, Fr. Mark is currently figuring out an advocacy strategy to first target church leaders themselves. He intends to build on the scattered initiatives that may be fruits of *Laudato si’*, for example, the bodhi tree





ordination that Bishop Enrique Figaredo, SJ organized with Buddhist monks. The event was attended by over 100 people but many more came to be aware because the Bishop is very active on Facebook and the story he posted about the event went viral. The story opened people's minds; one commented that the tree ordination is a beautiful way for people to see how creation is sacred.

An environment office was created a week before this workshop to also enable advocacy through: (i) promoting use of eco-themed prayers and activities in our liturgies (e.g. seasons of creation); (ii) advocating for sustainable living practices first in our Church communities, then in the larger catholic community and later in our larger localities; (iii) eventually promoting food security through self-feeding communities (drawing inspiration from Fr. Bong's example in Kampong Thom that their rice harvest from three hectares is enough to feed the church staff and schoolchildren of 250 people altogether for the next three to six months); and, (iv) assist and promote the sustainability work of parish priests, perhaps starting in Preah Vihear where Fr. Jub Phoktavi recently acquired 11 hectares of land near a mountain forest reserve where he intends to regenerate the forest on a portion of the land and eventually to build an earth house and an earth church.

### CHINA Ms. Vivianne Zhang

**Updates from the Indochinese Jesuit province come from Casa Ricci Social Services (CRSS) that cares for people affected by leprosy and HIV/AIDS in more than twenty provinces in China.** CRSS began with Fr. Luis Ruiz SJ caring for lepers in mountainous rural areas in collaboration with nuns as early as the 1950s. Services were started in Macau and CRSS was later invited by the Guangdong government to expand services for lepers in the mainland.

**H** *Health, Education and Human Wellbeing:* While cases of leprosy have decreased, cases of HIV/AIDS have increased. CRSS expanded its services in response to the increasing number of people affected by HIV/AIDS. A center was established to care for HIV/AIDS patients who have been abandoned by their families. An education program was set up for children and youth from families affected by leprosy or HIV/AIDS. Services include supporting tuition and housing for students aged six to 15 years old.



#### **Partnerships and Collaboration:**

In collaboration with government agencies and local organizations, CRSS conducts social work in the Hunan, Sichuan, Yunnan, and Shaanxi provinces as well as in Dajin Island of Guangdong. There are many local partners from different beliefs who volunteer their time and resources to share in the mission of caring for people who have been abandoned. On 30 June 2015, the Chinese government submitted its Intended Nationally Determined Contribution (INDC), detailing its commitment to climate change mitigation and adaptation for the post-2020 period. The specific goals are: to achieve peak carbon dioxide emissions by approximately 2030 or sooner, as best efforts allow; and to lower carbon dioxide emissions per unit of GDP by 60 to 65 percent from 2005 levels. There are points in government policy that are common to the *Laudato si'* message of caring for our common home.

## INDONESIA *Fr Sugiarta, SJ*

Updates from Indonesia come from the context of Fr. Sugiarta who has worked with people in Java in various capacities, including as Treasurer of the Diocese of Semarang for the past nine years and in his new assignment as Director of Kursus Pertanian Taman Tani (KPTT), an agricultural training center in Salatiga, Central Java founded in 1965.



Indonesia faces many problems related to forestry, plantations, and resettlement. The regional haze from forest fires is only one of these problems related to land use. Many groups are focused on advocacy related to plantations. To contribute to climate action, government passed several policies including a Ministry of Forestry regulation to postpone conversion of forests to agriculture. Government tree planting is going on in many places. In Central Java, people get their livelihood from agriculture and fisheries. Around 60 percent of parishioners in the Diocese of Semarang are small-scale rice farmers. In the dry season, they plant other crops besides rice. Unlike other places in Indonesia, pressure from corporate agriculture is not significant. In other places, the effects of climate change have been felt with changes in agricultural cycles negatively impacting crops such as chili.

**Diocese of Semarang:** In its long term program (2016-2035), the Diocese asked its 100+ parishes to adopt an ecology program. There is a strong network of parishes from Semarang to Solo. Implementation

is everywhere though activities are sporadic with various time periods. Fr. Sugiarta was personally involved in helping farmer groups from 17 parishes learn organic farming methods. He also engaged with Muslim fisher folk in Morodemak who want to care for the ocean to protect their livelihood source. They have worked together in planting trees, even though Muslim brothers and sisters are not aware about *Laudato si'*.

**Indonesia Province:** In 2010, the Province identified three main challenges that need its urgent attention: (i) radicalism; (ii) poverty; and (iii) ecology. In 2012, the Province organized a retreat about radicalism. In 2013, the Province conducted a study on the threats of industrial mining and hosted an event on reconciliation with creation. Sanata Dharma University's Center of Environment Studies is focused on ecology although not using *Laudato si'*. Sanata Dharma conducts campaigns on anti-logging, anti-smoking, waste management and recycling. Scholastics are heavily focused on social issues, although links with ecology are limited. There are links between education apostolates in Java and West Papua, although not yet among social apostolates.

**KPTT Agricultural Training Center:** KPTT is focused on youth education and offers agricultural courses spanning three months, six months and one year. After the launch of *Laudato si'*, the Provincial called KPTT to work towards becoming a center of excellent life. Having one to two Jesuits assigned in Indonesia to focus on *Laudato si'* can help KPTT respond to this call so that actions connected with agriculture, social and ecological concerns can be strengthened.



## JAPAN AND KOREA

Although representatives from the Japan and Korea Provinces sent their regrets for not being able to join the workshop, updates from their areas were shared. The advocacy work of the Jesuit Social Center Tokyo and Jesuit Research Center for Advocacy and Solidarity in Seoul are closely connected because of their common struggle to seek peace and integrity for cultures and environment amidst pressure to establish military bases on two islands – Okinawa in Japan and Jeju in South Korea.

In Okinawa, around 65,000 people joined the demonstration at a park in the island’s capital last 19 June 2016 to call for an end to the island’s role as host to more than half of 47,000 US troops. About a fifth of the island is still under US military control, and construction is ongoing to move a major US Marine facility in the centre of the island to pristine waters of Henoko beach off Okinawa’s northern coast.

In Jeju, local residents are also struggling against the construction of a major naval base. Jeju, an autonomous island province on the south/southwest of the Korean peninsula, is a UNESCO World Heritage Site. It is in many ways distinct from mainland Korea because its relative geographic isolation, volcanic geological history, and warmer climate have formed a people whose traditions, food, and culture are as distinct as the island’s natural features. Agriculture, tourism, and fishing are the three main economic sectors. However, because of its strategic location between South Korea and Japan, and its close proximity to China, Jeju has been the battleground for conflicts and repression over the centuries.

**Jesuit Social Center Tokyo:** The message of *Laudato si’* is well-embedded in recent articles in the Social and Pastoral Bulletins of February and April 2016 (No. 187 and 188). In January 2016, Fr. Provincial Kajiyama SJ outlined three **Priorities for the Future of the Japan Province** – theological, spiritual, social apostolates.<sup>7</sup> The document supports the five priorities of the Japan Province Social Apostolate Committee for the past 10 years: (i) migration; (ii) marginalization; (iii) psychological distress (social exclusion); (iv) ecological issues, and (v) peace building. In the same month, the Social Center organized a lecture with Fr. Semoto

<sup>7</sup> The document emphasized that: (i) the theological apostolate needs to embrace a theology which is in dialogue with other sciences and human experiences; (ii) the spiritual apostolate needs men and women who, on the basis of their experience of accompanying others, are familiar with processes which call for prudence, understanding, patience and docility to the Spirit; (iii) social apostolate needs to refer to *Laudato si’* and promote an “authentic faith—which is never comfortable or completely personal—always involved in a deep desire to change the world, to transmit values, to leave the earth somehow better than we found it.”

## BOX 1

### How Jesuit flights support forests in Cambodia, Philippines and Timor Leste

#### Cambodia

The Ecology Program of Jesuit Service Cambodia (JSC) began in 2013, first establishing a nursery of native hardwood trees in Banteay Prie, the vocation school for persons with disabilities. During that first year, we planted trees everywhere we could – in parishes, in Catholic schools, in Buddhist pagodas, in government property. However, during the second year, and more so in the third year, we began to focus on areas with high biodiversity values such as Prey Lang and Stung Sen Core Area. Now we have good relations with the local community and government officials in those specific areas, supporting them in their efforts to care for their forest and natural resources.

Intuitively, we also gave presentations on forests, solid waste management, and *Laudato si'* to communities and schools. We began our carbon offsetting program for guests and all Jesuits in Cambodia, installed solar power for our whole office, and advocated for a reduction in the plastics that we use and dispose especially the plastic straw that is so ubiquitous in Cambodia.

Today our work includes activities in four areas: Ecological Restoration, Education and Advocacy, Research and Publication, and Sustainability Practices. It is our dream that our efforts can make a positive change in Cambodian society, in daily life and culture, and in the way that natural resources and the poor are cared for.

#### Philippines

In the mountains of Mindanao, Philippines, the forests are still being lost. But in the small community of Bendum in Bukidnon, the forest has been maintained over the last 20 years through a youth program with the Pulangiyan indigenous community. Not only are these youth seeking to stop illegal logging, they are also actively extending the forest cover. Extending the forest will help minimize soil erosion as well as rehabilitate a stretch of stream for a better water source through activities that assist the natural regeneration of forests. Partly supported by the Flights for Forests programme of the Jesuit Conference Asia Pacific, the indigenous Pulangiyan community practices agroforestry and assists in the natural regeneration of forests along the Pantadon Range. The youth in Bendum do their part by removing the grasses and protecting seedlings. They also manage through controlled disturbances to trigger germination of native species in regenerating areas.

This group of youth from the villages of Upper Pulangi watershed now want to set up a better structure for protecting and extending the forest area. There is also the intention to encourage other communities, youth, and parish-based organizations to also develop a similar program, such as establishing a nursery or a community of forests.

## Timor-Leste

In collaboration with the national forestry department, Jesuit Social Service in Timor Leste has conducted tree planting activities in Namalai and Kasait. It plans to do more tree planting in areas where it is engaging with communities on water infrastructure projects. Help is sought from the alumni of Colegio de São José, the school which the Jesuits used to run for the Dili Diocese, along with the local community members. In order to protect and preserve the watershed, Jesuit Social Service reinforces with the communities the need to plant trees and avoid practices detrimental to the environment.

Nursery sheds for seedlings will be constructed in Hera and Kasait to support the tree planting efforts in both areas where water infrastructure projects are being mobilized. Locals will be organized to take turns in taking care of these seedling banks.

Masayuki SJ who is working to translate *Laudato si'* into Japanese. The lecture was part of the seminar on The Second Vatican Council Today. *Laudato si'* is the focus of a calendar of events running from April 2016 to March 2017.

**Jesuit Research Center for Advocacy and Solidarity:** The Center works with many groups in accompanying the struggle of people in Gangjeong Village, a small farming and fishing community on Jeju island's southern coast who do not want their village to host a 50-hectare naval base for 8,000 marines, destroyers, submarines and cruise liners. A newsletter, **Gangjeong Village Story**, is produced and uploaded online to update supporters of the cause. In September 2015, they helped launch the Life and Peace Pastoral Center of the Jeju Diocese to provide peace education, reflection and reconciliation for local residents and peace activists, and international solidarity through peace events and intellectual pursuits. They recently held the Gangjeong Film Festival in April 2016 and are preparing for the Gangjeong Grand March for Life and Peace in August 2016.

**Partnership and Collaboration:** The Social Apostolates of the Japan and Korea Provinces organized a bi-province meeting of social apostolate Jesuits in September 2015 as part of the Gangjeong Peace Conference which helped launch the Life and Peace Pastoral Center. The joint meeting rapidly increased solidarity among social apostolates of the two provinces. The Gangjeong Village Story newsletter of May 2016 featured the Okinawa Peace March as an inspiration for Gangjeong.

## MICRONESIA *Dave Andrus, SJ*

**T**he Federated States of Micronesia (FSM) has seven culture groups with four states spread over 607 islands and atolls across the Western Pacific Ocean. As one of the countries that are most vulnerable to global warming, climate action is high on the government's agenda. In talking with an officer at the FSM Office of Environment and Emergency Management, Fr. Dave found that congressional ratification of the Paris Agreement is underway. FSM is also one of several nations working to link the Paris Agreement with the Montreal Agreement because refrigerants contribute to global warming much more than carbon dioxide.

FSM's 28% target for carbon emissions reduction by 2025 covers the energy and transport sectors for which it has scientific data. No research has yet been made on the contributions of agriculture, mangrove and inland forests, but it is thought to be significant. Ability to implement the national marine sanctuary law has improved with help from Australia and



many illegal ships have been impounded. Solid waste management is uneven across the states. Chuuk and Saipan do not have recycling programs. Pohnpei, Yap and Palau recycle some items. Guam has the most developed recycling program which includes, paper, cardboard, cans and plastics. Pohnpei has several watershed and marine protected areas. It also aims to get 100% of its energy from solar power in five years, but this is not likely to happen on time because of the many sectors involved.

The Office of Environment and Emergency Management thinks that the 28% target is not very ambitious and that FSM can do better. Plans for dealing with sea level rise are underway, though the level of preparations varies from state to state, with Yap having the most solid plan of resettling outer islanders to the high main island. Out-migration is expected to increase. The early warning system is more evolved than before and there are now plans, people and procedures for stockpiling supplies and other measures to reduce disaster risks.

**Jesuit communities and education ministries throughout Micronesia are taking practical steps to implement *Laudato si'*. Initiatives include:**

***Shift to renewable energy sources:*** Solar panels were installed in some Jesuit houses as well as in Yap Catholic High School (YCHS). Both Our Lady of Mercy Catholic High School (OLMCHS) and Xavier High School (XHS) submitted grant proposals for installing solar panels to various foreign embassies for funding.

***Responsible food and water consumption:*** The Earth Week that Pedro attended triggered measures towards sustainable consumption and production in Jesuit campuses. Pedro helped the XHS sophomore class plant banana trees and re-established the campus composting area. Students were encouraged to refill plastic water bottles on campus rather than throw them away. Water catchment tanks are now installed in YCHS for gardening and landscaping and in OLMCHS for drinking water. XHS is constructing an aquaponics facility to provide a sustainable source of fresh fish for nutritious campus meals. For Jesuits in XHS, the priorities are water conservation and planting trees.

***Monthly campus clean-up:*** YCHS students and faculty hold an Environment Day every month to do general cleaning and other projects near the campus.

***Disaster risk reduction:*** XHS collaborated with Catholic Relief Services (CRS) so that a disaster needs assessment for Micronesia may be conducted, following Pedro's seminar with local campus workers and faculty about typhoon risk reduction.

***Youth and pastoral engagements:*** Jesuits support student and pastoral groups such as the Earth Council in XHS, the *Laudato si'* Club in OLMCHS, the Catholic Youth Organization and the Christian Ministerial Association. The Vicariate of Pohnpei-Kosrae translated *Laudato si'* chapter summaries to Pohnpeian and distributed these to deacons and pastors. In the coming year, plans to train and mobilize teams who can present a series of *Laudato si'* case studies to

various villages to give them food for thought on how to grapple with the issues and come up with their own solutions. Further *Laudato si'* education for pastors and deacons serving in 10 parishes on the island will be done to get them up to speed on the contents so that they can introduce these to their congregation.

### MYANMAR *Nay Myo Htet, SJ and Than Naing Lin, SJ*

Updates from two Myanmar scholastics based in Manila studying at the Loyola School of Theology.

Myanmar society now has more space to explore possibilities in addressing socio-political challenges. There is much freedom than before when non-government entities are not allowed to open a school. Now, as long as we collaborate with government, we can open a school. Both government and non-government entities are mainly focused on rejuvenating the economy and education sectors. Non-government groups are slowly addressing social issues especially because there are still areas under conflict or have gone through disasters that have internally displaced people.



Studies on the interrelations between social and ecological issues have been conducted. One study found that mining and teak plantations are the main sources of conflict. Disasters are also related to ecology. The bishop assigned to the conflict zone, Fr. Amal, is very progressive in that he deeply engages in social issues, updates the religious community about Vatican II, and inserts Catholic social teaching and ecological concerns as much as he can. Jesuit Refugee Services is present in conflict zones to care for internally displaced persons.



The Society of Jesus in Myanmar has 48 members, 30 from Myanmar and 18 from other Jesuit Provinces – Australia, India, Indonesia, Korea, Malaysia, Singapore, Philippines and Thailand. The Myanmar Mission has only three ordained Jesuit priests. Most are studying theology in Indonesia (8), Manila (4), Sri Lanka (2), and Rome (2); some have gone to novitiate. Given this context, the work is focused on formation and education, although efforts are emerging to engage with social issues. Instead of apostolates, the Myanmar Mission has commissions.

**Jesuit formation:** Efforts to integrate the spirit of *Laudato si'* through studies and lifestyles are uneven. Ecology is well embedded in philosophy studies though not much in theology. More integration effort is needed so that Jesuit formation responds to the *Laudato si'* call to view concerns as “one complex crisis which is both social and environmental”.

**Education:** St. Aloysius of Gonzaga Institute has five programs: (i) English language course program; (ii) young leaders program; (iii) online study program; (iv) joint program with Ateneo de Davao University; (v) outreach program wherein teachers service remote areas. Efforts

to raise awareness on ecological concerns have been made. Programs include indoor and outdoor activities for students. For example, one scholastic in the English program organized a study visit to a dam in another town and see its impacts on people's lives.

**Social outreach:** Jesuits work with local communities in two cities – Yangon and Labutta. In Labutta, Myanmar Resource Institute (MRI) started in 2015 to provide micro-credit to around 120 farmers along the Irrawaddy delta. Jesuits collaborated with a government agronomist on a farmer field school, to train farmers how to choose good seeds, how to use organic fertilizers, how to manage pests, and how to plant systematically. Jesuits also run sewing classes to help young women in Labutta gain livelihood skills. In Thingangyun slum areas, MRI teaches English and has a community development program that helps people recover after disasters. MRI supported repair of their houses and other infrastructure such as bridges, a library, and study center.

**PHILIPPINES** *Fr. Jojo Tianero, Jomari Manzano SJ, Ms. Ada Estepa, Ms. Dory Ordiz, Ms. Sylvia Micalat, Dr. Andres Ignacio, Ms. Rowena Soriaga, Ms. Allyn Chua Go Tian*

Updates from the Philippines come from five institutions: (i) Diocese of Malaybalay – Ecology Desk; (ii) Archdiocese of Cagayan de Oro – Ecology Ministry; (iii) Father Leoni Mission Foundation in Cabanglasan; (iv) Environmental Science for Social Change and, (v) Xavier School in Greenhills. The first four institutes operate in Mindanao, while Xavier School–Greenhills is in Manila. The team used the maps and other materials in the workbook for this workshop in presenting their updates.



The Philippines globally ranks as the 3rd most vulnerable to disasters. Even as the country has yet to recover from the drought impacts of El Niño, it now needs to brace for the upcoming La Niña that will trigger floods and landslides. Government submitted an ambitious target of 70% reduction in carbon emissions as its intended contribution to the COP21 Paris Agreement. However, it also approved 23 coal plants at the same time, making civil society wary that the country can meet its commitment.



Bendum is a typical example of how upland communities in Mindanao are struggling for sustainability. Many have gone through a history of deforestation in the 1970s, failed reforestation projects using non-indigenous species in the 1980s, and now facing land degradation along with other challenges as corporate interests in commercial agriculture spread in the uplands. The myriad challenges as well as efforts to address them are illustrated in the chart on *Bendum Drive towards Sustainability* that depicts elements that drive the poverty cycle and actions that help communities get out of this cycle.



The Jesuit Philippine Province Roadmap promulgated in May 2016 identifies priority actions and calls on various apostolates around the country to collaborate on these actions with focus on Mindanao. Fr. Jomari expressed his appreciation about this move: “It feels great to be a Jesuit assigned to Mindanao nowadays because of this new thrust. It became easier for us to do ministry especially with indigenous peoples at the center. Universities are going hand in hand with parochial schools.”

Examples of emerging actions include:

**Education for sustainable development:** Xavier School – Greenhills is working to institutionalize environmental care in its practices in response to *Laudato si'* and drawing from Fr. Provincial's discussion on the three-point mission for Mindanao. Aside from working towards a sustainable campus, a group of teachers recently visited Mindanao to explore the possibility of bringing Grade 8-10 students to Bendum, similar to the Xavier-China program. Xavier school students may learn from something new and practical from Bendum's young foresters who are assisting natural regeneration.

**Conflict resolution:** Many indigenous communities in Mindanao have found themselves in the middle of conflicts between armed people from different ideologies and beliefs. As Bendum struggles to manage these kinds of conflict at the local level, Ateneo de Davao facilitates conflict resolution dialogues at the regional level.



**Agriculture and food security:** Last summer, Fr. Francisco “Koko” Parilla SJ was working to address the problem of water scarcity in Zamboanguita, a village south of Bendum. Fr Koko (who is now assigned to another mission) was challenged by the throwaway mindset in barangay government that wants to tap another water source outside the village rather than rehabilitate the dying spring that currently supplies the village water system. ESSC is initiating a new research project with Belgian universities to look more deeply into the drivers and impacts of land use change as companies and traders gain more influence over upland farmers to increase land for growing corn varieties used to feed the expanding animal feed industry.

**Disaster risk reduction and management:** The Jesuit Philippine province adopted the JCAP DRR protocol and applied it during the past three typhoons for early warning, emergency preparedness, disaster response and relief. For disaster recovery and rehabilitation, Simbahang Lingkod ng Bayan and ESSC collaborated to assist a community affected by a trash slide in Payatas to improve their capacities in disaster risk reduction and management. The protocol

enabled Jesuit institutions in the country to do their apostolic action as one. It also helped them link with Jesuits in other countries who are called to respond to a world at risk, for example with those from Xavier Network in Spain who plan to visit the Philippines next month.

### **THAILAND** *Peter Pichet Saengthien, SJ*

Updates from Thailand come from the context of Fr. Peter Pichet, a biochemist by discipline who teaches theology and philosophy in Saengtham College and heads the Center for Spiritual Leadership in collaboration with 41 Jesuits.



Thailand is predominantly a Buddhist country. In Buddhism, the environment is an intrinsic part of religious practices. However, secularism and practical relativism are increasing in society. While environmental protection is a common advocacy among non-government groups, it is not a priority issue in government. There are efforts to 'return happiness to the people.'

*Laudato si'* was very well received by the church and Jesuits in Thailand because many of them have been struggling

to address the same concerns for a long time. *Laudato si'* helped them realize that they are not alone in this struggle and provided affirmation that they are on the right path. Fr. Pichet shared, "Much of my work is formation. At the start, I sounded like a social activist. *Laudato si'* made me feel that I am not just a one-man show anymore, that I am part of something bigger. It gave me more confidence to bring environment to the fore in my talks and in my actions."

**Communicating *Laudato si'*:** A week after *Laudato si'* was launched, Fr. Pichet was asked to talk about it on radio and in other venues. He also helped in translating the French version of *Laudato si'* to Thai.

**Training modules on self and social inclusion:** The Center for Spiritual Leadership has training modules to connect lifestyles and environment. The center facilitates spiritual journey, consciousness and conversion towards simplicity and sufficiency. It practices and promotes trash separation and use of solar energy.

**Advocacy for sustainable buildings:** With a background in engineering, Fr. Pichet was asked to contribute to the design of a Jesuit school along the river near Bangkok. He proposed a simple, environment-friendly design. However, the architect did not support the idea, saying it would not look good and not worth investing money. Fr. Pichet is seeking assistance from JCAP in providing substantive feedback to the architect so that he can be convinced of the virtues of adopting sustainability measures in building design and construction.

**Youth education:** Fr. Pichet started a course on social, political, and economic philosophy and now plans to add a chapter on environmental ethics to the course using *Laudato si'* as reference. He is looking for ways to make the course more compact. He also intends to incorporate *Laudato si'* in courses on environmental science, ecotourism and sustainable business.

## TIMOR LESTE *Erik John Gerilla, SJ*

Updates were shared by Fr. EJ Gerilla, who heads the Jesuit Social Services in Timor Leste (JSS-TL) that has been in operation for two years. As a young ministry in a young country, Fr. EJ invited ESSC in 2014 to assist in assessing human and social development needs. JSS-TL currently prioritizes four areas of work: (i) access to clean water especially during extended dry seasons such as this recent El Niño, (ii) youth (iii) women and other vulnerable segments of society; and, (iv) public health development.

**A**ccess to clean water: To provide communities in Pura with access to clean water, the first step was to organize the community. JSS-TL found that this is the hardest step. It was hard to convince people to work and harness common resources as a community because they were used to working in households, families and clans. Apart from the technical aspects requiring intense hydrological analysis and engineering work, JSS-TL had to support community rituals and other cultural practices before any water hole drilling is allowed, increasing the project cost to be able to service 500 households from four sites in two locations. JSS-TL felt that its apostolic action should not be limited only to drilling for water and putting in electric pumps for distribution to smaller water tanks. Equally important are the 'soft technologies' to build community capacities. These include introducing mechanics on how to conserve water and how to improve ecosystem services for water regulation.



**Ecological services for water security:** To secure water ecosystem services, the JSS-TL motto is to plant as many trees as they can. They did, but soon realized the many challenges beyond planting the trees. They worked with students, but soon learned of the need to also engage local people in managing the land so the trees can grow. As there are lots of goats and cows around, JSS-TL needed to raise community awareness to keep their livestock in pens. Convincing local people is difficult because they are used to raising free range animals. The other challenge especially in Ulmera where the Jesuit school is located is that the area is a major supplier of firewood for the city. As firewood is a lucrative industry for locals, JSS-TL is advocating Ulmera residents to at least do not target to supply the country's entire capital, Dili, to protect the city's water source. As part of its water project, JSS-TL mobilized multi-sectoral dialogues on alternatives to mitigate impacts of fuel wood consumption. Showing videos of the destructive impact of typhoon Haiyan is seen as a strategy in shifting behaviour more positively towards tree planting and looking for alternatives to cutting trees for fuelwood. One alternative could be promoting a stove that consumes less wood and invented by a Jesuit.

The Dili Bishop organized a *Laudato si'* workshop with the aim of finding models of responses and put the encyclical to action. The JSS-TL Director asked his co-participants: "How can we popularize *Laudato si'*? What materials can I bring home?"

**VIETNAM** *Truong Van Phuc, SJ, Pham Dinh Cu, SJ and Nguyen Van Tang, SJ*

Updates come from the context of Jesuits working with parishes.



Vietnam's key policies and programs help the economy participate in global markets. The national reforestation program enabled people to plant coffee, rubber and other plantations. Many tourist spots were opened to expand the tourism industry. The energy sector is being supported through corporate investments in hydroelectric dams. As in other countries, economic development inevitably comes with environmental challenges, including waste management, land use change, biodiversity protection, and local food and water security. For example, reduced water

flow of the Mekong is changing river biodiversity. Saltwater intrusion is distressing rice fields in the Mekong delta. Increased use of chemicals in highland farming is negatively affecting freshwater quality from deep wells. To help raise awareness step by step about environmental care, the following small initiatives are being done with parishioners:

**Pastoral care:** The church provides spiritual pastoral care as well as social pastoral care for parishioners, through homilies, retreats, online readings and community support. For example, in one community along the Mekong that is facing famine, the parish supported the community by donating rice.



**Organic farming:** An organic farm was established and, in collaboration with the Department of Tourism, is included as a tourist spot. A small restaurant that serves organic food for tourists was also set up to further raise awareness.

**Accompanying people facing typhoon risks:** In Da Nang, the church accompanies people in dealing with the rain and wind brought about by big storms.

**Research and communication:** The diocese is aware about *Laudato si'* and can relate to the contents. The church collaborates with the academe to better understand and communicate the complexity of concerns. An activity to raise ecological awareness is being organized in July.

**BENDUM** *Mr. Arnel Santander, Ms. Amor Paredes, Mr. Jason Menaling, Mr. Ed Campos, Ms. Elmera Mecasio, Ms. Thelma Compade, Ms Mercy Pakiwag, Ms. Maura Lipanda*



**OTHERS WHO JOINED IN VARIOUS PERIODS** *Fr. Angelo Silerio SJ, Scholastic Bryan Arevalo SJ, Fr. Marcos Louis Catalan SJ, Dr. Lito Sandejas, Dr. Elenita Sandejas, Dr. George Aseniero, Dr. Teresita Perez*



## 2. SELF AND SOCIAL INCLUSION

### *Laudato si'* on living out a sense of gratitude for life that moves us to commit and to act:

"It is no longer enough, then, simply to state that we should be concerned for future generations. We need to see that what is at stake is our own dignity. Leaving an inhabitable planet to future generations is, first and foremost, up to us. The issue is one which dramatically affects us, for it has to do with the ultimate meaning of our earthly sojourn." (para. 160)

### JCAP Provincials' Statement on *Laudato si'*:

"[Pope Francis] draws attention to the urgent need for reconciliation with creation [and raises] three specific themes: deepening our gratitude to God for the many gifts of creation (praise); appreciating the interconnectedness of all things (integral ecology); and becoming healers of a wounded world (practical steps). Pope Francis reminds us that 'little daily actions' can transform the world...Ecology is a field in which we can easily partner with all people of good will...As we seek a genuine change of heart, let us focus on the needs of the poor, who suffer the effects of climate change and economic injustice most starkly." (JCAP Major Superiors Assembly, Siem Reap, July 2015)

Building on energies derived from the local exchanges with the people and landscape of Bendum, the session on self and social inclusion provided participants with an opportunity to: (i) remember the roots of their gratitude; (ii) reflect together on their personal challenges in living out a simple lifestyle (iii) come up with 10 environmental commitments that they intend to share with their families, friends and institutions so as to draw further commitment from others (Annex 4: Self and Social Inclusion Workshop Outputs)

### Roots of gratitude

Participants' senses of gratitude for Creation are rooted in home and family life, in their memories of interacting with natural environments, in their vocation, and in social engagements. Some remember parents who taught the values of living a simple lifestyle, and science teachers who instilled awe and wonder in how nature works. Others are grateful for chances to interact with natural environments such as mountains, forests, rivers and beaches. Those who live in urban settings find this chance from keeping potted plants and feeding stray kittens. A number of participants derive their roots of gratitude from relationships with communities and organizations that remind them the strong links of ecology with food security, cultural integrity, and social justice.

### Challenges encountered in living a simple lifestyle

While all participants share the value of living a simple lifestyle, they find it challenging to do so in every aspect of their life and at all times due a number of cultural, institutional, structural and economic constraints. Challenges include living in materialistic and consumerist societies that provide instant gratification, reward a 'throwaway' culture, fuel greed and frown upon eco-friendly decisions. One expressed difficulty in working with communities who believe that they are entitled to a large environmental footprint, while another found it hard to live simply in a house built for large community now reduced to two members. A number expressed sadness in their institutes' lack of imagination and unified vision. Many expressed their dilemma in discerning the trade-offs from their choices (e.g. taking public transport vs. saving time using private vehicle; turning off the A/C vs. ensuring computer does not breakdown).

Most products of today have a 'planned obsolescence' purportedly to sustain economic growth, making it harder for people to resist 'upgrading' appliances, gadgets and technologies. These challenges are being encountered not only in urban settings but also in upland rural settings like Bendum.

## 10 environmental commitments to share

Despite the challenges, participants who discussed in six sub-groups listed 55 environmental commitments that they will share with others back home. Commitments include those directly related to reducing the negative impacts of our actions on the environment, those that deepen spirituality and realization for how lifestyles need to change. The commitments were mostly practical and ranged from personal, institutional, inter-institutional to 'global' in audience. (Box 2)

Household and institutional commitments are those we cannot achieve on our own and would need collaboration from people with whom we live or work. These include strategies for solid waste management that aims a waste-free lifestyle through waste segregation. There are also strategies that promote sustainable production and consumption.

Participants recognized that sharing of knowledge and skills is important to enable individuals, households and institutions to transform lifestyles. If we want to effect change, we need our institutions working together. To emphasize this need, a bishop said to his staff, "partner or perish." Inter-institutional commitments include finding ways to: (i) collaborate and partner to learn more from each other; (ii) reconnect linkages; (iii) generate interest and support for ecological awareness and environmental advocacy; (iv) foster solidarity and congruence; (v) monitor and evaluate actions to improve policies and practices; (v) increase engagements across local, national, global levels.

Commitments that are 'global' in nature are mainly strategies for 'spreading the word' across our different spheres of life and work, to affect broader audiences for example, among youth and across the Church (Box 2 on collaborative commitments). Being advocates means communicating with bigger audiences beyond our little institutions.

Some commitments could be both personal and institutional or global, when one has to engage others to achieve a personal commitment. Our call is to become not only prophets of change, but also managers of change. This entails being mindful of our actions but also of the processes. Change management involves people and process.

The first day's process started with engaging local people and the landscape and ended with listing 10 environmental commitments, setting the tone for personal engagement. Especially after sharing experiences from the local engagement and reflecting on gratitude, many people became emotionally engaged, with lots of heart.

Small group discussions allowed people to share on a personal level. They happily put together the list of 10 environmental commitments and felt that what they did was not work. With an inclusive moderation approach, all people were given a chance to speak because quiet people were drawn out. Participants learned that Jesuit people are engaging with *Laudato si'* on so many fronts – translating *Laudato si'* to local languages (e.g. Thai), working with the youth, and stories about how the youth themselves are engaged. Participants realized the massive work that needs to be done, but also how big our group is. We got a lot of commitments on the board, and these paved the way for building our community, for sharing common values, for finding ways to work together. By the end of the first day which concluded with a mass at sunset, we already saw some personal commitment and conversion.



## What's in your Top 10?

### Personal Commitments

1. Find a sacred place and spend quality time with nature in prayer to pause and reflect.
2. Limit time spent using gadgets and instead go for a walk or spend quality time with those who matter most in your life.
3. Use mass transport as often as possible.
4. Pick up rubbish when out for a walk.
5. Weigh up needs vs. wants and resist buying non-essentials.
6. Use gadgets, appliances and other things and resist 'upgrading' for as long as possible.
7. De-clutter and give stuff away.
8. Resist using disposable items (e.g. straws, plastic bags) and instead bring your own bottles, containers and shopping bags).
9. Save water and energy – turn off the tap and lights when not in use.
10. Eat local produce; resist 'junk' food.
11. Read *Laudato si'* and research on what are the doable alternatives.
12. Find ways to integrate ecology into our careers.

### Household/Institutional Commitments

13. Aim to be waste-free – segregate waste and reduce, reuse, refill, recycle or upcycle products.
14. Avoid food wastage.
15. Patronize organic and local products.
16. Harvest rainwater.
17. Study and use indigenous herbal plants.
18. Build or retrofit buildings to allow multi-use of water and renewable energy sources.

### Collaborative Commitments

19. Re-teach to re-frame mind sets in schools, parishes, communities and family.
20. Care for a garden that is not your own.
21. Share and educate about values in managing the *gaup* (ancestral domain)
22. Support those who maintain tree nurseries, plant trees, take care of forests, and practice sustainable agriculture.
23. Raise concerns and collaborate with higher authorities and collaborate with others in the review of environmental policies and regulations in schools, communities, churches, and governments to effect change.

**Source:** Commitments of participants reconciling with creation, 6-10 June 2016, Bendum

### 3. APOSTOLIC ACTION AND YOUTH

#### *Laudato si'* on leadership for service and care for Creation:

“Environmental education should facilitate making the leap towards the transcendent which gives ecological ethics its deepest meaning. It needs educators capable of developing an ethics of ecology, and helping people, through effective pedagogy, to grow in solidarity, responsibility and compassionate care...” (para. 210)

Yet this education, aimed at creating an “ecological citizenship”, is at times limited to providing information, and fails to instil 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...” (para. 211)

This session discusses the means for creating an “ecological citizenship” from the standpoint of our various apostolates – educational, pastoral and social. Participants shared on: (i) venues and methods that they currently use to nurture an “ethics of ecology”; (ii) materials for motivating people to become agents of change; and, (iii) ways to improve our approaches for shaping leaders to serve and care for creation.

#### Existing venues and methods

All three apostolates engage in forms of environmental education and capacity building:

##### Parishes

- Give out seedlings to newlyweds or parents of newly baptised babies for them to plant
- Collect recyclable materials to raise funds for charitable activities
- Hold tree planting retreats and “tree ordinations” with Buddhist monks
- Give homilies and liturgies on ecology
- Help parishioners gain eco-friendly skills such as through organic farming, livestock management, financial literacy and appropriate tree planting methods
- Organize parish pastoral council meetings, youth day assemblies and exposure trips that raise awareness about moving away from our “throwaway culture” toward simple life-styles.

##### Schools

- Tree planting is a common activity in a lot of the schools.
- A number of schools support student-based clubs (e.g. Green Team, Science Clubs, DIY clubs).
- LUC has a system for converting cooking oil into biofuel which now runs its campus buses.
- Apu Palamguwan Cultural Education Center (Philippines) has integrated discussions on Sustainable Development Goals in its culture-based curriculum for high school students and networks with institutions practicing Education for Sustainable Development.
- St. Ignatius College Riverview (Australia) implement strategies to promote ecological citizenship such as having an Environmental Charter, preparing an annual environmental

calendar, and crafting a sustainability plan to influence business processes for managing school infrastructure, land use, waste, procurement and investment.

- Micronesia supports Flights for Forests to offset carbon emissions from air travel. Annual climate conferences are also supported.

### Social institutions

- Produce online resources, e.g. Facebook for sharing ecology materials (Ecology Asia Pacific, JSC Ecology Program, Jesuit Social Services- Australia)
- Integrate eco-spirituality and practice in Jesuit formation programs to “green the novitiate”
- Facilitates *Laudato si’* workshops for different groups e.g. inter-religious, schools, church (JCAP-RwC)
- Jesuit Social Services-Australia established a task force based on Our Environmental Way of Proceeding (OEWP) that has three working groups: (i) Human Spirit, that promotes engagement and commitment to social and ecological justice, (ii) Practice Framework, to raise environmental awareness, (iii) Business Processes, to influence business practices.
- ESSC and APC are training youth in Bendum to: (i) manage the community water system; (ii) practice organic agriculture; (iii) eat locally available food.
- ESSC uses sustainable science and values in serving as a secretariat to the Philippine Working Group to ground public policies and decision-making processes on disaster risk reduction and management as well as forest management in relation to the lives of indigenous peoples and local communities.

### Useful Materials

To share in a global strategy on deeper reflection and lived actions, participants reflected on materials coming out of recent global agreements to which our countries have committed months after Pope Francis released his encyclical letter on *Laudato si’* in June 2015.

- Sustainable Development Goals (SDG) for transforming our world through aspiring to achieve by 2030, a set of 17 goals with 169 targets (adopted in September 2015)
- Intended Nationally Determined Contributions (INDC) to the Paris Agreement to significantly reduce the risks and impacts of climate change (adopted in December 2015).

*Laudato si’* inspires us to move towards these global aspirations with mercy and compassion.

Participants also shared materials or tools that they currently use, including:

- Loyola University Chicago (USA) has created *Healing Earth*, a free online environmental textbook written by over 90 contributors around the world that teachers can use in lesson planning
- Apu Palamguwan Cultural Education Center (Philippines) has developed teaching modules to integrate discussions on Sustainable Development Goals in its culture-based curriculum for high school students. APC is one of the few, if not the only school in upland Philippines, that teaches Natural Resource Management as a subject for high school students
- Resource Smart Schools in Australia is a Victorian Government initiative that helps schools benefit from embedding sustainability in everything they do. Over 1000 schools in Victoria, including St. Ignatius Riverview Sydney, are part of this community of practice. These schools take actions to minimise waste, save energy and water, promote biodiversity and reduce greenhouse gas emissions. They share advice and teaching

resources through coordinators to help each other on their journey. Between 2008 and 2013, Victorian schools saved over \$5.2 million on energy costs, with an average annual saving of \$1.3 million dollars.

### Planned venues, methods and modules

Learning different strategies from each other, participants identified ways by which to help their institutions and apostolates to strengthen efforts in reconciling with Creation, for instance:

- Tap existing venues to develop an ethics of ecology and encourage people to grow in solidarity, responsibility and compassionate care for creation, e.g. the Sunday gathering of Jesuit candidates (Vietnam), Meetings of the Clergy and the Parish Pastoral Council (Philippines)
- Build on what our governments are saying that can move our agenda (China)
- Collaborate with others within and beyond our institutions and apostolates to share methods, modules, skills, and resources
- Transform existing water management methods into modules for formal integration into APC curriculum (Philippines)
- Develop homily guides and modules on eco-leadership
- Translate *Laudato si'* in local languages (Khmer, Cebuano)
- Uses an approach where religion is not a hindrance to help (Myanmar)
- Integrate ecology in the college curriculum for the joint teaching program with Ateneo de Davao, perhaps using the Healing Earth online textbook (Myanmar)
- Strengthen local advocacy through: documenting stories, conducting research, producing videos in the local language, and spreading messages from *Laudato si'* in broadcast media (Cambodia)
- Use the SDGs and INDCs to elicit actions from various groups and sectors in our countries



**What's your number?** In facilitating the workshop on apostolic action and youth, Sue Martin asked participants to reflect on which goal they feel most passionate about, then say their 'number' to the rest of the group. Later on, participants wrote their names on their selected goal/s. After the fourth workshop session wherein they listed 60 intended joint actions, participants identified which SDGs these actions will contribute the most.

## 4. SCIENCE AND SOCIETY

### *Laudato si'* on developing greater sensitivity to ecological challenges and communicating for active collaboration:

“Generally speaking, there is little in the way of clear awareness of problems which especially affect the excluded. Yet they are the majority of the planet’s population, billions of people. These days, they are mentioned in international political and economic discussions, but one often has the impression that their problems are brought up as an after-thought, a question which gets added almost out of duty or in a tangential way, if not treated merely as collateral damage. Indeed, when all is said and done, they frequently remain at the bottom of the pile. This is due partly to the fact that many professionals, opinion makers, communications media and centres of power, being located in affluent urban areas, are far removed from the poor, with little direct contact with their problems. They live and reason from the comfortable position of a high level of development and a quality of life well beyond the reach of the majority of the world’s population. This lack of physical contact and encounter, encouraged at times by the disintegration of our cities, can lead to a numbing of conscience and to tendentious analyses which neglect parts of reality. At times this attitude exists side by side with a “green” rhetoric.” (para. 49)

### Ecological challenges in the Jesuit Conference Asia Pacific

During this session, participants validated the draft JCAP map on ecological concerns and discussed in small groups the ecological challenges that their own institutions encounter. Foremost in participants’ minds is drought, with 11 people from eight countries mentioning it, understandably because the region is just coming out of the drought effects of the El Niño Southern Oscillation (ENSO) phenomenon that started in 2015. The second widely identified ecological challenge is flooding, as listed by 10 participants from six countries (Annex 5: Ecological Challenges, Responses and Proposed Actions in Science and Society Workshop Results).

Deforestation, soil and riverbank erosion, burning, invasive species, biodiversity loss and habitat change were identified as common threats to life on land. Overfishing, ocean garbage, sea level rise, and coral bleaching were the challenges identified to life under water. Ecological concerns were also raised as a result of unsustainable production practices such as mining, extraction of fossil fuels and natural gas, hydroelectric dams and extensive monoculture agribusiness practices using harmful chemicals and genetically modified crops.

Other disaster risks mentioned were typhoons, landslides, storm surges, volcano eruption, and earthquakes.

Urbanization and its subsequent impacts on solid waste and the pollution of air and water were identified as ecological challenges especially by those with ministries in urban settings.

Some participants also considered food and water security, migration, internal displacement of persons, and ethnic conflicts as ecological challenges, along with corruption, culture of impunity, and our ‘throwaway’ culture.

## Responses to ecological challenges

Responses generally revolve around three themes: (i) institutions and lifestyles, (ii) youth formation and (iii) governance of natural resources.

### *Transforming institutions and lifestyles*

Two types of responses are being done in Jesuit houses, schools and provinces.

The first type involves the development of shared principles and translating these into actions, for example using Our Environmental Way of Proceeding (OEWP) as a framework for creating structures, developing policies and implementing programs within Jesuit institutes, for example those in Australia and Philippines. Inspired by OEWP, Saint Ignatius College Riverview developed an Environmental Charter and developed a Sustainability Master Plan and a Green Procurement Policy. The Philippine Province adapted the JCAP DRR Protocol amongst Jesuit institutions for early warning and response to collaborate in times of typhoons, floods and other fast-onset disasters. Also, in May 2016 the Philippine Province promulgated the Roadmap of Mindanao as a strategic plan for a Mindanao focus that responds to ecosystem concerns through education for sustainable development, conflict resolution, disaster risk reduction and management and agriculture and food security. The Cambodia Prefecture has embarked on a prefecture-wide eco-audit of all parish houses and communities and established an advocacy desk for environment.

## **BOX 3** 10 Tips to Help Schools become Sustainable Organisations

1. Leadership through a message from the top
2. Small steps to make it manageable and fun
3. Use the green calendar and outside organisations to get help
4. Create a green team and support each other
5. Create a vision, goals, targets, plans and indicators
6. Know your footprint because if you can measure you can manage
7. Embed in existing systems and don't reinvent, use what you have
8. Engage with all, students, staff, parents and community
9. Communicate the journey and brand and broadcast
10. Celebrate achievements

**Source:** St. Ignatius College Riverview, Sydney, Australia

The second type works to embed sustainability principles in how Jesuit institutions are managed with the aim to reduce environmental footprints in our own backyards. Apart from the eco-friendly choices mentioned in the first workshop session that many already practice as individuals, a number of participants mentioned recycling and other solid waste management programs in their institutes. Some also mentioned actions to reduce fossil fuel use through installing renewable energy sources, establishing or retrofitting infrastructures to be more in line with principles of environmental sustainability. Saint Ignatius College Riverview from Australia shared 10 tips to help schools become sustainable organisations (Box 3).

## Youth Formation

Participants – whether coming from an education, pastoral or social apostolate context – are engaged in youth formation in one way or another. In Myanmar and Indonesia, JRS in Myanmar and CARINA provide environmental education to children from families internally displaced because of disasters or conflicts over natural resources. Catholic schools in Micronesia organize clean-up days. The Apu Palamguwan Cultural and Education Center has integrated in its school curriculum a subject on Natural Resource Management, wherein children and youth learn about environmental care alongside the values of cultural integrity, human security and peace. Vietnam and Myanmar integrated ecology in its Jesuit formation programs.

## Governance of Natural Resources

Around half of the responses relate to local governance of natural resources.

**Natural Resource Management:** Cambodia, Philippines and Timor-Leste are responding to the challenges of deforestation, water security and other issues relating to life on land through: (i) accompanying indigenous youth in assisting natural forest regeneration and raising awareness about fire management; (ii) collaborating with communities in planting and growing indigenous trees; and, (iii) monitoring unsustainable human actions in the forest such as burning and wood fuel consumption and facilitating local dialogue on these concerns.

**Developing Capacities:** Indonesia, Myanmar, Vietnam, and Philippines are building local capacities among youth, farmers, indigenous peoples, internally-displaced persons, community-based organizations and subnational governments through: (i) *Laudato si'* workshops with scholastics; (ii) technical support program for farmers; (iii) youth documentation of indigenous land ownership; and (iv) facilitating local dialogues on ecological concerns.

**Research** was mentioned as an important way of understanding ecological concerns so that we can more appropriately respond and communicate. Myanmar has a social research institute that may provide a better understanding of the social impacts of environmental degradation. The Environmental Science for Social Change (ESSC) in the Philippines, over the past two decades, has been working with ways to understand and communicate the dynamics behind our one complex crisis which is both social and environmental.

**Faith-based partnerships** exist, though currently few in relation to ecology. An example is the partnership between a Jesuit research institute and the Diocesan Social Action Centers in Mindanao to understand the ecological challenges at the diocesan level and find ways to address some of them.

**Public communications:** Australia, Cambodia, Micronesia and Philippines shared various ways of publicly communicating calls to share in simple lifestyles and respond to a world at risk. Jesuit Social Services in Australia has a carbon divestment strategy where they studied carbon outputs of companies and are now encouraging Jesuit institutions and even teachers and staff to move their investments away from six companies that have high carbon emissions through advocacy campaigns. The Battambang Prefecture in Cambodia has various awareness building initiatives through its advocacy desk for environment. Micronesia uses *Laudato si'* in preaching. In the Philippines, a bishop wrote a pastoral letter on environment.

## Proposed commitments and actions

This session led participants to propose actions in line with Pope Francis' idea that "a true ecological approach *always* becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor." (*Laudato si'* para. 49)

### *Institutions and Lifestyles*

One participant said: "We (priests & religious of the prefecture) have to learn to walk the talk if we are to be effective witnesses of *Laudato si'*". Actions proposed to put *Laudato si'* in practice in all Jesuit institutions:

- Ask each Jesuit to formulate his own 10 commitments
- Conduct sustainability audits in all Jesuit institutions, monitor improvements and celebrate little successes and even failures
- Encourage schools and communities to shift to renewable energy sources (e.g. solar)
- Align existing social work with environmental concerns
- Revitalize diocesan ecology desk coordinators
- Support forest programs that help offset carbon emissions from our travel

### Youth Formation

Recognizing the importance of improving youth understanding of the complex socio-ecological crises and the roles of science and society in crafting effective responses:

- Provide Jesuits in formation with training on ecology in collaboration with JCAP and bishops
- Send young Jesuits for further studies about environmental concerns
- Integrate *Laudato si'* into the curriculum of Catholic schools
- Create education programs that raise awareness on ecological issues
- Continue empowering youth and involve them in action planning

### Governance of Natural Resources

Proposed actions revolved around methods to strategically communicate the messages from *Laudato si'* in ways that inspire people to act, such as:

- 'Localize' *Laudato si'* and find links with global strategies such as the SDGs and climate change and the INDCs in the Paris Agreement
- Interpret government data for environmental analysis and provide technical assistance for developing appropriate responses
- Pursue more research on alternative fuel sources
- Strengthen convergence with government, civil society, interfaith organizations
- Map local issues and integrate these with global campaigns and share resources
- Work towards better public access to information (transparency)
- Nurture communities of practice for mutual support between social and education apostolates of provinces



## 5. COMMUNITIES OF PRACTICE AND NETWORKING FOR JUSTICE

### *Laudato si'* on sustaining communication, commitments and networks reconciling with Creation

"...self-improvement on the part of individuals will not by itself remedy the extremely complex situation facing our world today. Isolated individuals can lose their ability and freedom to escape the utilitarian mindset, 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." (para. 219)

This session built on the passion and motivation generated from the first three workshops. The structure combined passion-based and results-based approaches to capture existing and planned joint actions, i.e. intended commitments of two or more institutions to work together over the next year or so. A community mapping exercise was conducted using the JCAP Map of Ecological Concerns as the baseline for visualizing these future interrelations. In this session, participants produced a list and map of 60 joint actions (Annex 6: Joint Actions).

These joint initiatives are on three levels – (i) existing/on-going; (ii) intended/upcoming; and, (iii) unsure / concept pending institutional support. Of the 60 actions, 54 are intended commitments, five are on-going partnerships, and one concept needs supervisor clearance.

Participants agreed to collaborate on four general types of actions – (i) sharing resource materials; (ii) exchanging on methods and ways of doing things; (iii) co-organizing venues for training, formation and raising awareness especially among youth and local communities; and, (iv) helping establish links with people and networks across the region.

Many of the intended joint actions involve two countries and two to three institutions. The session also triggered joint actions among institutes within one country, for example among Jesuit institutes from different parts of Australia. The Mindanao-based institutes decided to form a sub-group and used the ESSC poster on the Jesuit Roadmap of Mindanao. The group identified areas of collaboration and came up with seven joint actions involving two to three institutions.

Participants also identified how their joint actions link with the SDGs. Even though they identified only the goal where their action has the strongest link, several actions were viewed as strongly linked to more than one SDG.

- ▶ 22 actions for Goal 4 – Quality Education
- ▶ 19 actions for Goal 17 – Partnership for the Goals
- ▶ 11 actions for Goal 11 – Sustainable Cities and Communities
- ▶ 7 actions for Goal 12 – Responsible Consumption and Production
- ▶ 7 actions for Goal 15 – Life on Land
- ▶ 4 actions for Goal 2 – Zero Hunger
- ▶ 4 actions for Goal 13 – Climate Action
- ▶ 2 actions each for Goals 3, 6, 7, 9, and 10 – Good Health and Well-being; Clean Water and Sanitation; Affordable and Clean Energy; Industry, Innovation and Infrastructure; Reduced Inequalities
- ▶ 1 action each for Goals 8, 14, 16 – Decent Work and Economic Growth; Life Below Water; Peace, Justice and Strong Institutions

The actions generally champion local agendas for Reconciling with Creation, and *Laudato si'*. With intentional and conscious links to SDGs, these actions in the process contribute to global movements care for our common home with mercy and compassion.

## 6. FINDING A WAY FORWARD <sup>8</sup>



This gathering has been a significant preparation for GC 36. Reading Father General's call for us to discern, it is astounding to realize how integral is the call for reconciliation with creation. This call to reconcile with creation is interwoven with every other call and action on the part of human need and the message of the Gospel. If I count the calls, there are six. The first three are deeply spiritual and may not even seem particularly connected to care for the earth. Yet as we read through the last three, we cannot but be awakened as to the depth of the call to "heal a broken world" and to how integral is the gift of creation and the call for reconciliation in all forms to our spirituality and sense of mission.

1. *In this world we are called to be joyful witnesses to the Gospel, and to care for His Church.*
2. *We are called, as individuals and as communities, as pilgrims and friends, to be ambassadors of Christ's message of reconciliation (2 Cor 5:20); thus to be agents of his peace, mercy and justice.*
3. *We are called to a path of spiritual renewal, again both as individuals and communities, through a fresh appropriation of our Ignatian spiritual heritage.*
4. *A further call, expressed by many congregations, is for us to foster an inclusive yet critical dialogue about the future of our planet, engaging nations, cultures, religions and economic and political systems in this search.*
5. *There is also an urgent call to Jesuits and companions today to be present among people who have been agonizingly uprooted from their homes in overwhelming numbers. In particular we are called to accompany vulnerable migrants, refugees, indigenous and homeless people.*

<sup>8</sup> From the Closing Remarks of Pedro Walpole SJ, Coordinator, JCAP Reconciliation with Creation

6. *Finally, many congregations reported a strong belief that we are called to care for both our human and natural environment, to develop sustainable ecological and social practices both within our Jesuit communities and apostolates, as well as in our local communities, that will heal our broken world.*

What we are doing is we are cutting a trail for provincials and major superiors. We have here a unique participation of apostolates. We worked in groups, but not in separate groups, as our sharing connects us as one, where we are humble and deeply happy to be engaged in ecological concerns and what the Society is searching for. We are experiencing an affirmation in our walks and talks from and through *Laudato si'*. *Laudato si'* affirms us and through it also, we are affirming our actions. It has a depth that we can immediately connect to in the spirit.

A fully integral human response comes from our minds, works, hearts. Everything is moving in this direction as we gain a very tangible understanding of what the Holy Father means by depth. He mentions depth 40 times, each time giving us a context, an experience we can make our own.

*Laudato si'* could equally have been called "Do not be afraid" as we are asked to step out of the boat and asked to walk on water. It is a beautiful invitation to see the world and the New Creation, to live more fully the life of the Kingdom. It starts as a personal invitation but the mission catches us and overtakes us. In the end, we very much feel we are on a new mission, we have been converted.

That's how we are bringing it to people, not as dogma, but as life. The world flows with imperfection and we are asked to go deeper flowing with mercy and healing.

We have been using the right brain in this last exercise defining our relationships, I now ask you to use the left and if people have a serious topic for clarification or a question that would help the JCAP community in terms of Reconciliation with Creation, we would value that you share it with us if you can already see what the next steps would be. We have been focusing on particular actions and if your thoughts are saying we should be connecting in particular way, please share it with us. If there are little steps you are taking along the way that you can share that would help, it would be deeply appreciated if you can share them.

In the past we have tried various ways of connecting over the years - Father Greens, Mrs Greens - anyone who wants to green the world but have not found a particularly strategic dynamic. Much has grown out of the hope experienced and shared and I trust this experience together will bring us forward. We are the core energy for communicating reconciliation with creation as a region and I hope we can strengthen our identity and inclusion of others to be a source of strength for those who want to connect. I trust we can continue with our connections and form a unified voice. That is what we are looking for.

As I read out in the first round of closing this event this morning, that is really what the Society is asking of all its companions and associates - to try to help and strengthen the Society of Jesus at this stage to take a clearer step forward during GC 36.

## LIST OF PARTICIPANTS

Province / Country	Organisation / Institution	Name
AUSTRALIA	Jesuit Social Services	Mr. Jorge BASAVE
AUSTRALIA	Saint Ignatius' College Riverview, Sydney	Ms. Sue MARTIN
AUSTRALIA	Xavier College, Melbourne	Ms. Bronwen KELLETT
CAMBODIA	Battambang Prefecture	Fr. Mark LOPEZ SJ
CAMBODIA	Jesuit Service	Ms. Panh CHANDA
CAMBODIA	Jesuit Service	Mr. Seng CHEATTA
CAMBODIA	Jesuit Service	Fr. Gabby LAMUG-NAÑAWA SJ
CHINA	Casa Ricci Social Services	Ms. Vivanne ZHANG
INDONESIA	KPTT-Salatiga	Fr. FA SUGIARTA SJ
MICRONESIA	Vicariate of Pohnpei	Fr. David Louis ANDRUS SJ
MYANMAR	Jesuit Myanmar Province	Sch. Nay Myo (Phocho) HTET SJ
MYANMAR	Jesuit Myanmar Province	Sch. Than Naing (Pius) LIN SJ
PHILIPPINES	Archdiocese of Cagayan de Oro - Ecology Program	Ms. Ada ESTEPA
PHILIPPINES	Archdiocese of Cagayan de Oro - Ecology Program	Ms. Dory ORDIZ
PHILIPPINES	Ecology Desk, Diocese of Malaybalay - Bukidnon	Fr. Jojo TIANERO
PHILIPPINES	Environmental Science for Social Change	Sch. Bryan AREVALO SJ
PHILIPPINES	Environmental Science for Social Change	Dr. George ASENIERO
PHILIPPINES	Environmental Science for Social Change	Mr. Eduardo CAMPOS
PHILIPPINES	Environmental Science for Social Change	Fr. Marcos Louis CATALAN SJ
PHILIPPINES	Environmental Science for Social Change	Dr. Jose Andres IGNACIO
PHILIPPINES	Environmental Science for Social Change	Mr. Jason MENALING
PHILIPPINES	Environmental Science for Social Change	Ms. Sylvia MICLAT
PHILIPPINES	Environmental Science for Social Change	Ms. Gloria Amor PAREDES
PHILIPPINES	Environmental Science for Social Change	Dr. Teresita PEREZ
PHILIPPINES	Environmental Science for Social Change	Dr. Elenita SANDEJAS
PHILIPPINES	Environmental Science for Social Change	Dr. Lito SANDEJAS
PHILIPPINES	Environmental Science for Social Change	Mr. Arnel SANTANDER
PHILIPPINES	Environmental Science for Social Change	MS. Rowena SORIAGA
PHILIPPINES	Father Leoni Mission Foundation	Fr. Jose Mari MANZANO SJ
PHILIPPINES	Foundation for the Philippine Environment	Dr. Jesse MANUTA

## LIST OF PARTICIPANTS (CONTINUED)

Province / Country	Organisation / Institution	Name
PHILIPPINES	JCAP - Reconciliation with Creation	Fr. Pedro WALPOLE SJ
PHILIPPINES	Society of Jesus, Philippine Province	Fr. Angelo SILERIO SJ
PHILIPPINES	Student youth	Mr. Paolo IGNACIO
PHILIPPINES	Xavier School - Greenhills, Metro Manila	Ms. Allyn GO TIAN
PHILIPPINES	Apu Palamguwan Cultural Education Center	Ms. Thelma COMPADE
PHILIPPINES	Apu Palamguwan Cultural Education Center	Ms. Maura LIPANDA
PHILIPPINES	Apu Palamguwan Cultural Education Center	Ms. Elmera MECASIO
PHILIPPINES	Apu Palamguwan Cultural Education Center	Ms. Mercy PAKIWAG
THAILAND	Jesuit Education Project	Fr. Peter Pichet SAENGTHIEN SJ
TIMOR LESTE	Jesuit Social Service	Fr. Erik John GERILLA SJ
USA	Loyola University Chicago	Fr. Michael AGLIARDO SJ
VIETNAM	Vietnam Jesuit Province	Fr. Cu PHAM DINH SJ
VIETNAM	Vietnam Jesuit Province	Fr. Peter Phuc TRUONG VAN SJ
VIETNAM	Vietnam Jesuit Province	Fr. Tang NGUYEN VAN SJ

## JUST CREATING A POEM FOR LAUDATO SI'

*A free verse poem composed by the JCAP Ecology Reflection Workshop participants  
Arranged by Bryan, Mark, Paolo and Pius  
Culture and Ecology Center, Bendum, Philippines, 9 June 2016*

**L**ove for creation can transform our lives

**A**dventure in this juncture

**U**nderstanding begins with listening

**D**eo gracias, all of us are transformed to be friends with Creation

**A** time to disconnect and reconnect

**T**ransparency of villagers and village life

**O**pen the eyes of my life Lord to see your beautiful Creation

**S**ustaining culture for our future

**I**nstitutions with peace and justice are strong

**C**reating commitments towards a common dream

**A**ll of us walk to the mountain

**R**emember the awesome rainbows that came after the cool rain

**E**very day is earth day so every day I celebrate to glorify the Lord, the Creator of Creation

**F**aith-deepening experience brings unwavering trust towards unconditional love and hope of loving service

**O**cean dry, ozone cry – the love of God never died in this bounty planet we enjoy

**R**ewrite your story and start with a new beginning

**O**pen to give and to receive I will live in the care of God

**U**nderstanding in depth

**R**emembering the things that matter in life, things life I have just awoken from a deep, deep slumber.

**C**onnecting people with passion for life sustains our world

**O**penness to the graces and stirrings of Bendum community and landscape

**M**orning mist births young voices singing happily in the fields of Bendum

**M**ountain and valley are good to see

**O**pen to the spirit like a new blade of grass under the embrace of the open blue skies of Bendum

**N**ourish into newness by the earth and each other.

**H**ealing our hearts and minds as we see the impacts of our actions on the earth and discover ways to  
reconnect with each other whilst living harmoniously, gratefully and as stewards in our common home

**O**pen up a new future where all is one

**M**odern anthropocentrism must be replaced by theocentrism and care for all God's creation

**E**ngage in this mission we are all called for - caring for our common home.

**A**mazing! It made me converted and rethink, refraining my work next, especially connecting my job with the  
ecological or reconciliation with Creation

**M**any great things have been done here in your presence O merciful God

**E**ven as we struggle and reckon with the pains and fractures of this world

**N**ow we are called to renewal and action, with urgency and humility, accompanying with hope and healing  
the coming generations in creation.

## SELF AND SOCIAL INCLUSION WORKSHOP RESULTS

	ROOTS OF GRATITUDE	CHALLENGES	COMMITMENTS
<b>Group 1</b>	<ol style="list-style-type: none"> <li>1. Life</li> <li>2. Beautiful nature</li> <li>3. Organizations taking <i>Laudato si'</i></li> <li>4. Creek in my back yard</li> <li>5. Nature helping deeper personal faith</li> <li>6. Jesuit formation practice</li> <li>7. Parents creating life lesson</li> <li>8. Bringing social justice links</li> <li>9. Being able to work on</li> </ol>	<ol style="list-style-type: none"> <li>1. Recycling important documents</li> <li>2. No public transport</li> <li>3. Influenced by consumerism</li> <li>4. Making cultural change</li> <li>5. Making environmental decisions being questioned when purchasing goods</li> <li>6. Working with communities that believe entitled to large footprint</li> </ol>	<ol style="list-style-type: none"> <li>1. No single use of straw, coffee cup and disposable water bottle</li> <li>2. No junk food / soft drinks / local food healthy eating</li> <li>3. Limit time on technology / go for a walk / go slow</li> <li>4. Transition from carbon energy source (solar)</li> <li>5. Recycle or upcycle goods where possible - aim to be waste-free</li> <li>6. Live simple life - declutter- give away (Marie Condo)</li> <li>7. Take 3 pick up rubbish things when out</li> <li>8. Use plastic free- bag wrap</li> <li>9. Find sacred place</li> <li>10. Support eco-activist if travel by air; pay extra to planting projects</li> <li>11. Sharing with others; being an advocate</li> </ol>
<b>Group 2</b>	<ol style="list-style-type: none"> <li>1. Science teacher instilling awe / wonder on how nature works</li> <li>2. Close proximity to the working of nature</li> <li>3. Urban setting: feeding stray kittens and keeping potted plants</li> <li>4. Wonders of mountains in Colorado and starry skies</li> <li>5. Writings of Teilhard de Chardin elicit wonders of / presence in cosmos</li> <li>6. Gratitude is a personal experience</li> <li>7. It's not about what I did to deserve the gifts I have received but what I am called to do to deserve these gifts</li> <li>8. Food security</li> </ol>	<ol style="list-style-type: none"> <li>1. Hard to live simply in a house built for large community now reduced to 2 members</li> <li>2. Resisting the need to upgrade gadgets / lifestyle</li> <li>3. Consumerism is always / constantly drawing us away from simple living</li> <li>4. Public transportation vs. time</li> <li>5. No air conditioning vs. computer breakdown</li> </ol>	<ol style="list-style-type: none"> <li>1. Quality time with nature - prayer</li> <li>2. To keep using gadgets/ personal belongings as long as possible</li> <li>3. Committed to pray for deeper conversion to <i>Laudato si'</i></li> <li>4. Limit connectivity, constant urge to keep connected to FB and Internet</li> <li>5. Spend more quality time with those who matter in my life - the basic ecological relations I have</li> <li>6. Support and patronize, "simple lifestyle initiatives" sustainable organic products</li> </ol>
<b>Group 3</b>	<ol style="list-style-type: none"> <li>1. Forest</li> <li>2. Beaches</li> <li>3. Mountains</li> <li>4. National parks</li> </ol>	<ol style="list-style-type: none"> <li>1. Technology, consumerism and individualism</li> <li>2. Culture of gifts</li> <li>3. Jesuit vow of poverty</li> <li>4. Personal discernment in daily life</li> </ol>	<ol style="list-style-type: none"> <li>1. Rainwater harvesting</li> <li>2. Environment-friendly design / engineering</li> <li>3. Reduce, reuse, recycle</li> <li>4. Product awareness</li> <li>5. Solidarity and congruence</li> <li>6. Minimize use of private vehicle</li> <li>7. Power and energy savings</li> </ol>

## SELF AND SOCIAL INCLUSION WORKSHOP RESULTS (CONTINUED.)

	ROOTS OF GRATITUDE	CHALLENGES	COMMITMENTS
<b>Group 4</b>	<ol style="list-style-type: none"> <li>1. Childhood exposure to nature / life</li> <li>2. Soil / sea / living</li> <li>3. Life experiences (small home-big world, religious background, overcoming illnesses)</li> <li>4. Multitude of graces</li> </ol>	<ol style="list-style-type: none"> <li>1. Others' policies and lifestyle of instant gratification,</li> <li>2. Culture of materialism</li> <li>3. Throw-away culture and greed</li> <li>4. Lack of vision and imagination</li> <li>5. Not unified in vision</li> </ol>	<ol style="list-style-type: none"> <li>1. Read, research <i>Laudato si'</i> - what programs are doable? What are the alternatives? - Rethink! Lifestyle changes, sustainability development</li> <li>2. Reuse our own waste : waste management, BYOB, BYOU</li> <li>3. Reuse old clothes, old items, bottles, sell or donate functional items and recycle</li> <li>4. Recycle old paper, plastic bottles, boxes</li> <li>5. Refuse excessive buying non-essentials, needs versus wants</li> <li>6. Refill commodity item (sachet culture)</li> <li>7. Reteach, reframing mindsets, educate - spread the word: Stewardship of creation and care for common home, climate change - school, parish, community and family</li> <li>8. Regulate - question and raise concerns to the higher authority schools, community, church, government to effect change</li> <li>9. Respect humanity (others) and nature - plant trees, nursery of seedlings, sustainable agriculture, less cars, continue to care for a garden not your own</li> <li>10. Re-connect, re-create linkages, collaboration, partnerships to learn more, to generate sponsorships, financing and interest in ecological awareness and environmental advocacies</li> <li>11. Reflect, reassess, reevaluate, reimplement</li> </ol>
<b>Group 5</b>	<i>*outputs not written on chart</i>	<i>*outputs not written on chart</i>	<ol style="list-style-type: none"> <li>1. Never use plastic straws</li> <li>2. Bring your own water containers, shopping bags</li> <li>3. Do not waste food</li> <li>4. Living in harmony with nature</li> <li>5. Multi-use of water</li> <li>6. Ecological child abuse/ ecological discipline</li> <li>7. Integrate ecology into your career</li> <li>8. Use natural cleansers</li> <li>9. Use mass trans as much as possible</li> <li>10. Pray for the renewal of God's creation</li> </ol>
<b>Group 6</b>	<ol style="list-style-type: none"> <li>1. Opportunity and privilege to build meaningful relationships</li> <li>2. Community life and culture</li> <li>3. Peace that inspires good work and solidarity</li> <li>4. Environment that rejuvenates the body and soul</li> </ol>	<ol style="list-style-type: none"> <li>1. Attitudes towards sustaining traditional way of farming</li> <li>2. New farming technologies that threatens all forms of life in <i>Gaup</i></li> <li>3. How we place value on things we need and things we want</li> </ol>	<ol style="list-style-type: none"> <li>1. Water management</li> <li>2. Waste management</li> <li>3. Walk more</li> <li>4. Sharing/ educating about value of management (<i>Gaup</i>)</li> <li>5. Promote and practice organic agriculture</li> <li>6. No burning</li> <li>7. Pause and reflect</li> <li>8. Eat local produce</li> <li>9. Study and use indigenous herbal plants</li> <li>10. Increase engagement (local-&gt; national-&gt; global)</li> </ol>



## APOSTOLIC ACTION AND YOUTH WORKSHOP RESULTS

	APOSTOLATE	VENUES AND METHODS	EXISTING	LACKING	COMMITMENTS
Group 1	Education	Student group involvement		financing	
		School curriculum and integration		cooperation with and from other departments and offices	carbon offset policies and programs
		Programs-resource smart schools		cultural shifts	biofuel made in campus
		Healing Earth online textbook		updated information, cases, stories	tree planting
		Networking with other experts and schools		expertise sharing	climate conference
		Institutional - Sustainable goals and <i>Laudato si'</i>			student-based clubs: green team, DIY clubs, science clubs
					participation in Flights for Forests
Group 2	Pastoral	Information and Education Campaigns (IEC) - Symposia/ FOA	SDGs and its targets	Use SDGs and its targets to elicit actions from various groups, parishes, etc	Parish advocacy on chemical-free farming (use of bioagents rather than pesticides)
				Develop a homily guide	
				Network with talented artists	
		Homilies: meetings of Parish Pastoral Council (PPC), DPA, PPA	Pictures, video clips and songs	Advocacy videos in Khmer	Produce advocacy videos in Khmer
		Plant trees to prevent landslides and to hold soil where landslides have already happened	Church and social teaching		
		Youth Day assemblies and liturgies	Leadership		
		Clergy meetings	Organic farming		
		Homily on ecology	Financial literacy		
		Picnic for youth	Caring for animals		
		Recycle; garbage collecting for fund-raising to charity activities	Family management		
		Love a tree campaign - plant fruit tree seedlings during reception of baptism and wedding sacraments	Livelihood programs that provide viable alternatives		
Fr. Neri Satur - YouTube	Education and cultural integrity				

## APOSTOLIC ACTION AND YOUTH WORKSHOP RESULTS (CONTINUED)

	APOSTOLATE	VENUES AND METHODS	EXISTING	LACKING	COMMITMENTS
<b>Group 2</b>	<b>Pastoral</b>	Participatory method: integration with stakeholders; workshops	Literacy programs		
			School assistance		
			Exposure trips		
		Tree planting retreats	The Man Who Planted Trees (short animated film)		
		Online advocacy			
		Organizing: environmental advocates, indigenous peoples			
		Sustainable accompaniment			
		"Tree ordinations" with Buddhist monks			
<b>Group 3</b>	<b>Social 1</b>	<i>Laudato si'</i> workshop to different groups (inter-religious, schools, church)	Community teaching ecology materials (solid waste, forestry, etc) - JSC		<i>Laudato si'</i> to be translated to Khmer -- JSC
		Partnership with Middle School	Use of Facebook for sharing ecology materials (Ecology Asia Pacific, JSC Ecology Program, JSS Aus)		To focus more on <i>Laudato si'</i> : case study, community lifestyle -- Vietnam
		Broadcast media (appearances, radio program, to be done - <i>Laudato si'</i> ) -- JSC	Our Environmental Way of Proceeding (framework) - JSS Aus, JCAP		JSS: business processes: (a) set our house in order, (b) energy efficiency, (c) waste reduction, (d) fleet improvement
		JSS Way of Proceeding (2011) "Task Force" (a) Human Spirit = engagement and commitment to social and ecological justice, (b) Practice Framework = promotion of environmental awareness, (c) Business Processes = business practice	ECOJESUIT: <a href="http://www.ecojesuit.com/">www.ecojesuit.com/</a> , ESSC website: <a href="http://www.essc.org.ph">www.essc.org.ph</a> , JSS Aus: <a href="http://jss.org.au">jss.org.au</a>		JSS: "the outdoor experience": immersion in natural environment to assist in improving mental health and well-being for young people
<b>Group 3</b>	<b>Social 1</b>	Sustainability Science: Philippine Working Group (Grounding decision-making and policy) on DRR, on IP, on CFM, on Protected Areas -- ESSC	Research reports, poster maps, infographic materials, website, presentations, publications, resource persons, curriculum, training modules, courses -- ESSC		<i>Laudato si'</i> workshops: JSC website to be launched with LS integration

## APOSTOLIC ACTION AND YOUTH WORKSHOP RESULTS (CONTINUED)

	APOSTOLATE	VENUES AND METHODS	EXISTING	LACKING	COMMITMENTS
<b>Group 3</b>	<b>Social 1</b>	Sunday gathering of Jesuit Candidates -- Vietnam	JCAP materials (online and hard copies) -- Vietnam		
		Site assessment for DRR	Integrated program for diploma course (SAG with Ateneo de Davao Univ) -- Myanmar		
<b>Group 4</b>	<b>Social 2</b>	Partnership/ collaboration	Farmers field school (organic)	Contemplation in Action	Leadership formation for local leaders
		Asset-based community development <-> result-based community development (needs)	Sewing for girls (post-Junior High)	Eco-leadership program	
		Transforming with creations -self-sustaining novitiate/ scholastic	Cooperative (community-based-paddy rice)		
		"New life" - recycling, greening the novitiate - self sustains/ eco-spirituality (formation program)	Storage / schools		
			Cartographic / geographic analysis, infographics and posters		
			From disaster to development: Myanmar Rehabilitation Institute in Post-Laputta / ARCM		
<b>Group 5</b>	<b>Bendum</b>	Culture-based education	Documentation of previous ESSC/APC efforts - publications	Curriculum and learning materials that integrates sustainability and SDGs	Translate existing water management methods in Bendum into a formal curriculum and modules
		Integrating SDGs into the curriculum	Education for Sustainable Development (ESD) classroom modules		Further training for teachers and youth

## APOSTOLIC ACTION AND YOUTH WORKSHOP RESULTS (CONTINUED)

	APOSTOLATE	VENUES AND METHODS	EXISTING	LACKING	COMMITMENTS
<b>Group 5</b>	<b>Bendum</b>	Practice of mother-tongue based - multilingual education	<b>ESD training modules for teachers</b>		
		Water committee - Tribal council* maintain source/ spring box twice a month	<b>Forest resource maps</b>		
		Training the youth to manage the community water system			
		Forest line - a policy that sets boundary in the gaup, which prevents any agricultural activity or human interventions beyond the line.			
		Documenting burning activities			
		Documenting activities involving cutting of timbers			
		Weather station record keeping			
		Assisting natural regeneration: nursery management, tree maintenance, area maintenance, inventory and monitoring of species of trees, mapping of species, monitoring of mother trees			
		NRM subject			
		Practice of organic agriculture; meal pattern corn grits in the morning, sweet potato in the afternoon and rice in the evening			
		APC teachers' role in implementing community policies on cleanliness and sanitation			
		APC teachers educating youth children about personal hygiene			

## SCIENCE AND SOCIETY WORKSHOP RESULTS

GROUP	CONTEXT	ECOLOGICAL CHALLENGES	RESPONSES	COMMITMENTS / PROPOSED ACTIONS
4	Social 2	Philippines  <b>Life on Land</b> • GMO corn • Soil erosion • Urbanization • Coal-fired power plant • Solid waste  <b>Disaster Risks</b> • Drought • Storm surge • Typhoon • Flood  <b>Life under Water</b> • Over-fishing	<ul style="list-style-type: none"> <li>• Roadmap of Mindanao 2016 for greater focus of Jesuit institutions and apostolates</li> <li>• DRR Protocol amongst Jesuit institutions for warning and response</li> </ul>	<ul style="list-style-type: none"> <li>• Technical assistance in developing appropriate responses (eg, interpreting gov't data for environmental analysis)</li> <li>• Alignment of existing social work with environmental concerns</li> <li>• Improve communications</li> </ul>
4	Social 2	Australia  <b>Life on Land</b> • Burning / Fires • Erosion • Coal mining • Fracking • Uranium mining • Invasive species • Habitat change  <b>Disaster Risks</b> • Drought • Floods  <b>Life under Water</b> • Coral bleaching • Overfishing	<ul style="list-style-type: none"> <li>• Reduce footprint</li> <li>• Advocacy</li> <li>• Activism and lobbying</li> <li>• Education and awareness</li> <li>• Divestment</li> <li>• "Our Way of Proceeding" framework</li> </ul>	<ul style="list-style-type: none"> <li>• Access to information (transparency)</li> <li>• Improve dialogue with governments</li> <li>• Mapping and integrate with global campaigns for local issues</li> </ul>
4	Social 2	Cambodia  <b>Life on Land</b> • Deforestation • Burning of forests • Solid waste • Hydropower dams • Riverbanks erosion  <b>Disaster Risk</b> • Drought  <b>Life under Water</b> • Overfishing	<ul style="list-style-type: none"> <li>• Forest patrol</li> <li>• Collaborating with communities for planting and growing indigenous trees</li> <li>• Environmental education</li> </ul>	<ul style="list-style-type: none"> <li>• Empower communities</li> <li>• Increase awareness</li> <li>• Partnerships</li> </ul>

## SCIENCE AND SOCIETY WORKSHOP RESULTS (CONTINUED)

GROUP	CONTEXT	ECOLOGICAL CHALLENGES	RESPONSES	COMMITMENTS / PROPOSED ACTIONS
4	Social 2 Myanmar	<b>Life on Land</b> <ul style="list-style-type: none"> <li>• Mining</li> <li>• Deforestation</li> <li>• Soil erosion</li> <li>• Dams</li> </ul> <b>Disaster Risks</b> <ul style="list-style-type: none"> <li>• Drought</li> <li>• Flood</li> </ul> <b>Life under Water</b> <ul style="list-style-type: none"> <li>• Overfishing</li> </ul> <b>Social Issues</b> <ul style="list-style-type: none"> <li>• IDPs</li> </ul>	JRS: Education for IDP students through the local church (advocating, supporting funds)	<ul style="list-style-type: none"> <li>• Travelling tax for our carbon footprint</li> <li>• To send young Jesuits for further studies concerning the environment</li> <li>• Schools and communities to use solar energy</li> <li>• To put environment topic or programs in schools</li> </ul>
2	Social 2 Vietnam	<b>Life on Land</b> <ul style="list-style-type: none"> <li>• Air quality</li> <li>• Urbanization</li> <li>• Dams</li> <li>• Deforestation</li> <li>• Solid waste</li> <li>• GMO corn</li> </ul> <b>Disaster Risks</b> <ul style="list-style-type: none"> <li>• Drought</li> <li>• Flood</li> <li>• Typhoon</li> </ul> <b>Life under Water</b> <ul style="list-style-type: none"> <li>• Ocean garbage</li> <li>• Overfishing</li> </ul>	<i>Laudato si'</i> workshop in July 2016	
2	Pastoral Cambodia - Battambang Prefecture	<b>Life on Land</b> <ul style="list-style-type: none"> <li>• Deforestation</li> <li>• Burning</li> <li>• Solid waste</li> </ul> <b>Disaster Risks</b> <ul style="list-style-type: none"> <li>• Drought</li> <li>• Flood</li> <li>• Extreme heat</li> </ul> <b>Social Issues</b> <ul style="list-style-type: none"> <li>• Migration</li> <li>• Corruption</li> <li>• Culture of impunity</li> </ul>	<ul style="list-style-type: none"> <li>• Prefecture-wide eco-audit of all parish houses &amp; communities</li> <li>• Various awareness building initiatives</li> <li>• Advocacy desk for environment</li> </ul>	We (priests and religious of the prefecture) have to learn to walk the talk if we are to be effective witnesses of <i>Laudato si'</i>
2	Pastoral Indonesia	<b>Disaster Risks</b> <ul style="list-style-type: none"> <li>• Flood</li> <li>• Landslide</li> <li>• Volcanic eruption</li> <li>• Earthquake</li> </ul>	CARINA IDO	Networking with NGOs for supporting the victims of ecological disasters

## SCIENCE AND SOCIETY WORKSHOP RESULTS (CONTINUED)

GROUP	CONTEXT	ECOLOGICAL CHALLENGES	RESPONSES	COMMITMENTS / PROPOSED ACTIONS
2	Pastoral Micronesia	<b>Life on Land</b> <ul style="list-style-type: none"> <li>Deforestation</li> <li>Solid waste</li> </ul> <b>Disaster Risk</b> <ul style="list-style-type: none"> <li>Sea level rise</li> </ul> <b>Life under Water</b> <ul style="list-style-type: none"> <li>Ocean garbage</li> <li>Overfishing</li> </ul>	<ul style="list-style-type: none"> <li>Catholic schools organize clean-up days</li> <li>Reduce carbon footprint by reducing fossil fuel use</li> <li>Encourage recycling</li> <li>Preaching <i>Laudato si'</i></li> </ul>	Lobby for environmental laws
2	Pastoral Philippines Archdiocese of Cagayan de Oro	<b>Life on Land</b> <ul style="list-style-type: none"> <li>GMO corn</li> <li>Coal-fired power plant</li> <li>Urbanization</li> <li>Soil erosion</li> </ul> <b>Disaster Risks</b> <ul style="list-style-type: none"> <li>Drought</li> <li>Storm surge</li> <li>Typhoon</li> <li>Flood</li> </ul> <b>Life under Water</b> <ul style="list-style-type: none"> <li>Overfishing</li> </ul>	<ul style="list-style-type: none"> <li>Collaboration with ESSC (starting from Bishop Pacana until now)</li> <li>Pastoral letter on environment (Bishop Joe)</li> </ul>	<ul style="list-style-type: none"> <li><i>Laudato si'</i> localization = IEC+ORG+SDG</li> <li>Engage / involve youth in all action plans</li> <li>Strengthen convergence with government, civil society, interfaith orgs</li> <li>Revitalize ecology desk coordinators</li> <li>Ask each Jesuit to formulate his own 10 commitments</li> <li>Integrate <i>Laudato si'</i> into curriculum of all catholic schools</li> <li>Create education program for awareness raising on ecological issues</li> <li>Integral organizing at local level</li> </ul>
1	School Australia, Philippines, China, Thailand	<b>Life on Land</b> <ul style="list-style-type: none"> <li>Water quantity and quality</li> <li>Threatened species</li> <li>Forest biodiversity loss</li> <li>Food security</li> <li>Waste management</li> <li>Water and land</li> <li>Air and water pollution</li> <li>Burning forests and trash</li> </ul> <b>Disaster Risks</b> <ul style="list-style-type: none"> <li>Drought</li> <li>La Niña</li> <li>Throwaway culture</li> </ul>	<ul style="list-style-type: none"> <li>Reforestation</li> <li>Working with partner agencies (i.e. threatened species program, biofuel model)</li> <li>Support from above (institutionalize sustainability, policies and practices in school; curriculum development)</li> </ul>	<ul style="list-style-type: none"> <li>Personal and org actions required: patience, management, communication, feedback, assessment</li> <li>Share resources (create with depth)</li> <li>Good communication</li> <li>Patience and perseverance</li> <li>Preach / teach to translate to lifestyle change</li> <li>Stop and celebrate every little success or failures</li> </ul>

## SCIENCE AND SOCIETY WORKSHOP RESULTS (CONTINUED)

GROUP	CONTEXT	ECOLOGICAL CHALLENGES	RESPONSES	COMMITMENTS / PROPOSED ACTIONS
5	Bendum Philippines	<b>Life on Land</b> • Water security	<ul style="list-style-type: none"> <li>Assisting natural regeneration</li> <li>Strengthening policies with community: empowering youth to be leaders</li> </ul>	Continue empowering youth
5	Bendum Zamboanguita, Busdi, Nabawang, Silae and other areas	<b>Life on Land</b> • Burning - no control, lack of ecological conscience, value for ecological services	<ul style="list-style-type: none"> <li>Monitoring burning activities</li> <li>Dialogue with community leaders and members</li> <li>Raising awareness for Bendum fire management</li> </ul>	Involve broader dialogues - sharing
		<b>Social Issues</b> • Throwaway culture • Culture of impunity		
		<b>Life on Land</b> • Resource-based conflicts - land ownership; migrant practices on agriculture putting emphasis on economic gain	<ul style="list-style-type: none"> <li>Dialogue with tribal council</li> <li>Documentation of land ownership</li> <li>Natural resource management formation on human security and peace</li> </ul>	Constantly reevaluate commitments and motivations
		<b>Social Issues</b> • Lack of connectedness in terms of ecological education between upland and lowland	<ul style="list-style-type: none"> <li>Integration of cultural integrity and environmental care into curriculum e.g. NRM lesson on care for gaup</li> <li>Formative - Pulangiye heritage i.e. history, stories, dance, music, traditional wear</li> <li><i>Bentela daw Sayuda</i> - cultural exchange (exchange and learning)</li> </ul>	
3	Social 1 Timor Leste	<b>Life on Land</b> • Deforestation • Solid waste • Fossil fuel and natural gas extraction <b>Disaster Risk</b> • Drought / water crisis <b>Social Issues</b> • Migration to UK	<ul style="list-style-type: none"> <li>JSS mitigating impact of water crisis and wood fuel consumption</li> <li>No regional response yet</li> </ul>	<ul style="list-style-type: none"> <li>Sustainability audit on all Jesuit institutions</li> <li>JSS will pursue more research on alternative energy sources / fuel</li> </ul>



## SCIENCE AND SOCIETY WORKSHOP RESULTS (CONTINUED)

GROUP	CONTEXT	ECOLOGICAL CHALLENGES	RESPONSES	COMMITMENTS / PROPOSED ACTIONS
3	Social 1	Vietnam  <b>Life on Land</b> <ul style="list-style-type: none"> <li>• Air pollution</li> <li>• Coal mining</li> <li>• Dams</li> <li>• Deforestation</li> <li>• Soil erosion</li> <li>• Solid waste</li> <li>• Urbanization</li> </ul> <b>Disaster Risks</b> <ul style="list-style-type: none"> <li>• Droughts</li> <li>• Floods</li> <li>• Typhoons</li> </ul> <b>Life under Water</b> <ul style="list-style-type: none"> <li>• Overfishing</li> <li>• Ocean garbage</li> </ul> <b>Social Issue</b> <ul style="list-style-type: none"> <li>• Migration</li> </ul>	<ul style="list-style-type: none"> <li>• We are the victims and voiceless, seminar and workshops on ecological concerns are integrated into Jesuit formation</li> <li>• Transformation with creation in Jesuit communities</li> <li>• Technical support program for farmers</li> </ul>	<ul style="list-style-type: none"> <li>• Put <i>Laudato si'</i> in practice in all Jesuit institutions</li> <li>• Collaborate with other religious, bishops, conferences</li> <li>• Develop expertise, capacities among Jesuits</li> </ul>
3	Social 1	Myanmar  <b>Life on Land</b> <ul style="list-style-type: none"> <li>• Coal mining</li> <li>• Dams</li> <li>• Deforestation</li> <li>• Mining</li> <li>• Soil erosion</li> </ul> <b>Disaster Risks</b> <ul style="list-style-type: none"> <li>• Drought</li> <li>• Cyclone / typhoon</li> <li>• Flood</li> </ul> <b>Social Issues</b> <ul style="list-style-type: none"> <li>• Ethnic conflict</li> <li>• IDPs</li> <li>• Migration</li> </ul>	<ul style="list-style-type: none"> <li>• Social research</li> <li>• Education</li> <li>• JRS</li> </ul>	<ul style="list-style-type: none"> <li>• Training formation on ecology among Jesuits in formation</li> <li>• Work with bishops and conferences</li> </ul>
3	Social 1	Philippines  <b>Life on Land</b> <ul style="list-style-type: none"> <li>• Air pollution</li> <li>• Mining</li> <li>• Coal-fired power plants</li> <li>• Palm oil</li> <li>• GMOs</li> <li>• Glyphosate</li> <li>• Monocropping plantations</li> </ul> <b>Disaster Risks</b> <ul style="list-style-type: none"> <li>• Drought</li> <li>• Flood</li> </ul> <b>Social Issues</b> <ul style="list-style-type: none"> <li>• IDPs - political and natural</li> </ul>	<ul style="list-style-type: none"> <li>• Comprehensive road map to Mindanao</li> <li>• Research / advocacy / capacity building for groups and local governments</li> <li>• Education for sustainable development</li> </ul>	<ul style="list-style-type: none"> <li>• Build communities of practice</li> <li>• Mutual support / enrich between social and education apostolates of province</li> </ul>

## JOINT ACTIONS

MAP REF NO.	FROM			TO			RESOURCES	STATUS	ACTIVITY TYPE				NO. OF COUNTRIES INVOLVED
	INSTITUTE / PROVINCE	FOCAL PERSON	COUNTRY BASE	INSTITUTE / PROVINCE	FOCAL PERSON	COUNTRY BASE			MTL	MTD	VEN	LNK	
1	Archdiocese of Cagayan de Oro	Ada & Dory	Philippines	Battambang Prefecture	Mark	Cambodia	Planning & Development Materials	I	1				2
2	Ateneo de Manila University	TBD	Philippines	Vietnam Jesuit Province	Tang	Vietnam	Leadership for Change Trainers Training	I		2			2
3	JSS - Cambodia	Gabby	Cambodia	Xavier School	Allyn	Philippines	Share research and video to students	I	1				2
4	JCAP	Pedro	Philippines	Vietnam Jesuit Province	Tang	Vietnam	Ecology Trainers for Vietnam Context	I		1			1
5a	St. Ignatius College Riverview, Sydney	Sue	Australia	OLM CHS Pohnpei	David	Micronesia	Discussion / connection with students	I			1		2
5b	Xavier College Melbourne	Bronwen	Australia	OLM CHS Pohnpei	David	Micronesia	Discussion / connection with students	I			1		2
6	St. Ignatius College Riverview, Sydney	Sue	Australia	Xavier School	Allyn	Philippines	Share programs / models / activities on sustainability	I	1	1			2
7	Xavier College Melbourne	Bronwen	Australia	Xavier School	Allyn	Philippines	Share resource-smart models, programs & activities	I	1	1			2
8	JSS - Timor Leste	EJ	Timor Leste	ESSC-Malaybalay	Andres	Philippines	Assist in cartographic resource mapping of some communities in TL	I		1			2
9	JSS - Cambodia	Gabby	Cambodia	JSS - Timor Leste	EJ	Timor Leste	Training modules / Program Design : Ecology Program	I	1				2

Legend: I = Intended; E = Existing; U = Unsure;  
 MTL= Materials; MTD = Methods; VEN = Venues; LNK = Links

## JOINT ACTIONS (CONTINUED)

MAP REF NO.	FROM			TO			RESOURCES	STATUS	ACTIVITY TYPE				NO. OF COUNTRIES INVOLVED
	INSTITUTE / PROVINCE	FOCAL PERSON	COUNTRY BASE	INSTITUTE / PROVINCE	FOCAL PERSON	COUNTRY BASE			MTL	MTD	VEN	LNK	
10	JSS - Timor Leste	EJ	Timor Leste	JSS - Cambodia	Gabby	Cambodia	Organizational set-up; Way of doing things	I		1			2
11a	OLM CHS Pohnpei	David	Micronesia	St. Ignatius College Riverview, Sydney	Sue	Australia	Sharing / connection of students	I			1		2
11b	OLM CHS Pohnpei	David	Micronesia	Xavier College Melbourne	Bronwen	Australia	Sharing / connection of students	I			1		2
12	Jesuit Education Project Thailand	Peter Pichet	Thailand	St. Ignatius Riverview, Sydney	Sue	Australia	Connect on nature module	I	1				2
13	St. Ignatius College Riverview, Sydney	Sue	Australia	JSS - Cambodia	Gabby	Cambodia	Sustainability master plan	I	1	1			2
14	JSS - Central Australia	Jorge	Australia	ESSC - JCAP (RwC)	Pedro / Sylvia / Iris	Philippines	Existing partnership on various actions	E	1	1	1		2
15	Xavier College Melbourne	Bronwen	Australia	JSS - Central Australia	Jorge	Australia	Student trips	I			1		1
16	St. Aloysius Gonzaga English Language Institute	Paul Dass	Myanmar	Ateneo de Davao University	TBD	Philippines	Add ecology into curriculum through teacher training and extension	I		2			2
17	JCAP	Pedro	Philippines	CRSS	Vivianne	China	<i>Laudato si'</i> workshop and eco-audit	I	1	1			2
18	Battambang Prefecture	Mark	Cambodia	Xavier School	Allyn	Philippines	Share work / activities of youth and tree ordination video of students	I	1	1			2

Legend: I = Intended; E = Existing; U = Unsure;  
 MTL= Materials; MTD = Methods; VEN = Venues; LNK = Links

## JOINT ACTIONS

MAP REF NO.	FROM			TO			RESOURCES	STATUS	ACTIVITY TYPE				NO. OF COUNTRIES INVOLVED
	INSTITUTE / PROVINCE	FOCAL PERSON	COUNTRY BASE	INSTITUTE / PROVINCE	FOCAL PERSON	COUNTRY BASE			MTL	MTD	VEN	LNK	
19	Xavier School	Allyn	Australia	Battambang Prefecture: 1S Cambodia	Mark	Cambodia	Share work / activities of youth	I	1	1			2
20	Campion Institute	Nay Myo / Than Naing	Myanmar	ESSC - JCAP (RwC)	Sylvia / Iris	Philippines	Ecology materials	E	1				2
21	APC	Pedro / Amor / Julie	Philippines	CRSS	Vivianne	China	Bamboo management technology	I	1	1			2
22	St. Ignatius College Riverview, Sydney	Sue	Australia	Malaybalay Ecology Commission / Bukidnon Association of Catholic Schools	Jojo	Philippines	Explore connection of networks	I				1	2
23	JSS - Central Australia	Jorge	Australia	Xavier School	Allyn	Philippines	Share resources: youth activities / programs / models	I	1	1		2	2
24	Xavier School	Allyn	Philippines	JSS - Central Australia	Jorge	Australia	Share resources: youth activities / programs / models	I	1	1			2
25	JSS - Central Australia	Jorge	Australia	JSS - Timor Leste	EJ	Timor Leste	Organizational set-up and sharing of resources	I		1			2
26a	Cabanglasan Parish	Jomari	Philippines	Archdiocese of Cagayan de Oro	Ada / Dory	Philippines	Promote use of bioagents in chemical-free farming	I		1			1

Legend: I = Intended; E = Existing; U = Unsure;  
 MTL= Materials; MTD = Methods; VEN = Venues; LNK = Links

## JOINT ACTIONS (CONTINUED)

MAP REF NO.	FROM			TO			RESOURCES	STATUS	ACTIVITY TYPE				NO. OF COUNTRIES INVOLVED
	INSTITUTE / PROVINCE	FOCAL PERSON	COUNTRY BASE	INSTITUTE / PROVINCE	FOCAL PERSON	COUNTRY BASE			MTL	MTD	VEN	LNK	
26b	Cabanglasan Parish	Jomari	Philippines	Davao	Jesse	Philippines	Promote use of bioagents in chemical-free farming	I		2			
27	KPTT (Indonesia)	Sugiarta	Indonesia	JSS - Timor Leste	EJ	Timor Leste	Organizational set-up and sharing of resources	I		1			2
28	Xavier School	Allyn	Philippines	St. Ignatius College Riverview, Sydney	Sue	Australia	Share activities / youth projects in school on environmental sustainability concerns	I	1	1			2
29	Xavier School	Allyn	Philippines	Xavier College Melbourne	Bronwen	Australia	Share activities / youth projects in school on environmental sustainability concerns	I	1	1			2
30	KPTT	Sugiarta	Indonesia	Cabanglasan Parish	Jomari	Philippines	How to use bioagents in chemical-free farming	I		1			2
31	Jesuit Social Center	Fr. Ichiro Mitsunobu SJ	Japan	Jesuit Research Center for Advocacy and Solidarity	Fr. Mun-su Park SJ	Korea	Collaboration on nuclear issues	E			3	4	2
32	Jesuit Research Center for Advocacy and Solidarity	Fr. Mun-su Park SJ	Korea	Jesuit Social Center	Fr. Ichiro Mitsunobu SJ	Japan	Islands of peace	E			3	4	2
33	Xavier School	Allyn	Philippines	Cabanglasan Parish	Jomari	Philippines	Find ways and means to support and patronize farmers' products	I	1				1
34	Cabanglasan Parish	Jomari	Philippines	Xavier School	Allyn	Philippines	Share video on tricham bioagents and chemical-free farming Send farmers' data / produce to share with students	I	1				1

Legend: I = Intended; E = Existing; U = Unsure;  
MTL= Materials; MTD = Methods; VEN = Venues; LNK = Links

## JOINT ACTIONS

MAP REF NO.	FROM			TO			RESOURCES	STATUS	ACTIVITY TYPE				NO. OF COUNTRIES INVOLVED
	INSTITUTE / PROVINCE	FOCAL PERSON	COUNTRY BASE	INSTITUTE / PROVINCE	FOCAL PERSON	COUNTRY BASE			MTL	MTD	VEN	LNK	
35a	Vietnam Jesuit Province	Peter Phuc	Vietnam	Jesuit Education Project Thailand	Peter Pichet	Thailand	New school north of Thailand	I		1			3
35b	JSS - Cambodia	Gabby	Cambodia	Jesuit Education Project Thailand	Peter Pichet	Thailand	New school north of Thailand	I		1			
36	JSS - Cambodia	Chanda / Gabby	Cambodia	ESSC - JCAP (RwC)	Rowena / Iris	Philippines	Describe and share method in Cambodia for carbon offsetting	I		1			2
37a	Jesuit Education Project Thailand	Peter Pichet	Thailand	ESSC / AFN	Rowena	Philippines	Recommend government participant to forest and disaster workshop on August 2016	I				1	3
37b	KPTT	Sugiarta	Indonesia	ESSC / AFN	Rowena	Philippines	Recommend government participant to forest and disaster workshop on August 2016	I				1	
38a	JCAP	Pedro	Philippines	Tertiary Learning Community, Thailand	Peter Pichet	Thailand	Construction and design	I		1			3
38b	St. Ignatius College Riverview, Sydney	Sue	Australia	Tertiary Learning Community, Thailand	Peter Pichet	Thailand	Construction and design	I		1			
39	JSS - Central Australia	Jorge	Australia	ESSC	Sylvia	Philippines	Justice in mining	I			1	1	2
40	JSS - Central Australia	Jorge	Australia	ESSC	Sylvia	Philippines	Existing ecology and education partnership	E	1	1	1	1	2

Legend: I = Intended; E = Existing; U = Unsure;  
 MTL= Materials; MTD = Methods; VEN = Venues; LNK = Links

## JOINT ACTIONS (CONTINUED)

MAP REF NO.	FROM			TO			RESOURCES	STATUS	ACTIVITY TYPE				NO. OF COUNTRIES INVOLVED
	INSTITUTE / PROVINCE	FOCAL PERSON	COUNTRY BASE	INSTITUTE / PROVINCE	FOCAL PERSON	COUNTRY BASE			MTL	MTD	VEN	LNK	
41a	Archdiocese of Cagayan de Oro	Ada & Dory	Philippines	KPTT	Sugiarta	Indonesia	How to market organic rice	I		1			2
41b	Cabanglasan Parish	Jomari	Philippines	KPTT	Sugiarta	Indonesia	How to market organic rice	I		1			2
42	Archdiocese of Cagayan de Oro	Ada & Dory	Philippines	St. Ignatius College Riverview, Sydney	Sue	Australia	Ecology education	I	1	2			2
43	Loyola University LUC Chicago	Michael	USA	Xavier School	Allyn	Philippines	Share research: video, knowledge on biofuels and other environmental developments and studies for students' information, awareness and knowledge	I	1				2
44	Xavier School	Allyn	Philippines	ESSC Bendum	Pedro	Philippines	Collaborate plan program for student immersion / program / exposure	I		1	1		1
45	ESSC Bendum	Pedro	Philippines	Xavier School	Allyn	Philippines	Collaborate plan program for student immersion / program / exposure	I		1	1		1
46	KPTT	Sugiarta	Indonesia	Tertiary Learning Community, Thailand	Peter Pichet	Thailand	Organic farming	I		1			2
47	Xavier School	Allyn	Philippines	OLM CHS Pohnpei	David	Micronesia	Share green calendar of DepEd-DENR	I		1			2
48	OLM CHS Pohnpei	David	Micronesia	Xavier School	Allyn	Philippines	Share activities / projects on environmental activities	I	1	1	1		2

Legend: I = Intended; E = Existing; U = Unsure;  
 MTL= Materials; MTD = Methods; VEN = Venues; LNK = Links

## JOINT ACTIONS

MAP REF NO.	FROM			TO			RESOURCES	STATUS	ACTIVITY TYPE				NO. OF COUNTRIES INVOLVED
	INSTITUTE / PROVINCE	FOCAL PERSON	COUNTRY BASE	INSTITUTE / PROVINCE	FOCAL PERSON	COUNTRY BASE			MTL	MTD	VEN	LNK	
49	St. Ignatius College Riverview, Sydney	Sue	Australia	Battambang Prefecture	Mark	Cambodia	Youth formation materials	I	1				2
50	ESSC	Andres	Philippines	Xavier College Melbourne	Bronwen	Australia	Community mapping	I		1			2
51	Xavier College Melbourne	Bronwen	Australia	St. Ignatius College Riverview, Sydney	Sue	Australia	Share resources	I	1	1	1	1	1
52	ESSC - JCAP (RwC)	Pedro / Iris	Philippines	EAPI - Arrupe House	Cyril, Pius	Philippines	Collaborative audit of buildings	I		1			1
53	Cabanglasan Parish	Jomari	Philippines	Diocesan Ecology Commission	Ada / Dory	Philippines	Chemical-free rice production	I		1			1
54	Cabanglasan Parish	Jomari	Philippines	APC / ESSC	Andres	Philippines	Food basket to market line: production and marketing chemical-free products (rice, vegetables)	I				1	1
55	ESSC / APC	Sylvia / Amor	Philippines	BUACS c/o Ecology Desk / ACDO Schools	Jojo, Ada & Dory	Philippines	Sharing of teaching materials	I	1	1	1	1	1
56	Archdiocese of Cagayan de Oro	Ada & Dory	Philippines	ESSC Bendum / APC	Sylvia / Arnel / Amor	Philippines	Curriculum materials and intended cultural exchange (IP connections)	I	1	1	1	1	1

Legend: I = Intended; E = Existing; U = Unsure;  
 MTL= Materials; MTD = Methods; VEN = Venues; LNK = Links



## JOINT ACTIONS (CONTINUED)

MAP REF NO.	FROM			TO			RESOURCES	STATUS	ACTIVITY TYPE				NO. OF COUNTRIES INVOLVED
	INSTITUTE / PROVINCE	FOCAL PERSON	COUNTRY BASE	INSTITUTE / PROVINCE	FOCAL PERSON	COUNTRY BASE			MTL	MTD	VEN	LNK	
57	CDORBMC & ACDO IPs	Ada & Dory	Philippines	ESSC Bendum / APC	Sylvia / Arnel / Amor	Philippines	Design project to develop educational materials and practices	I	1	1	1	1	1
58	Cabustam-ELO-IP-SOA	Ada & Dory	Philippines	St. Ignatius College Riverview, Sydney	Sue	Australia	Ecology Education	I					2
59a	Archdiocese of Cagayan de Oro	Ada & Dory	Philippines	Archdiocese of Davao	TBD	Philippines	JCAP-RwC materials	I					1
59b	Archdiocese of Cagayan de Oro	Ada & Dory	Philippines	Archdiocese of Malaybalay	TBD	Philippines	JCAP-RwC materials	I					1
60	Mindanao Development Authority	TBD	Philippines	JCAP-RwC	Pedro	Philippines	Educational materials, curriculum, exchange	I	1	2	1		1

Legend: I = Intended; E = Existing; U = Unsure;  
 MTL= Materials; MTD = Methods; VEN = Venues; LNK = Links



Reconciling with Creation is a triptych relationship with three basic elements: a leaf, symbolizing our environment, a person, symbolizing community, and the heart, symbolizing our inner self. The entire logo is in the shape of a leaf and shell, symbolic of the earth and sea, our “common home.” Set within the logo are people (community) amidst icons of engagement and communication, the heart (our self), and the leaf (our common earth).

As we seek to connect the youth, practitioners, Jesuits, and environmental concerns in the region, we encourage all to join, contribute, and help strengthen the flow of thoughts and energy of people in reconciling with Creation.

