Ecological Sustainability Guide for Educational Centers

“Everything is related, and we human beings are united as brothers and sisters on a wonderful pilgrimage, woven together by the love God has for each of his creatures and which also unites us in fond affection with brother sun, sister moon, brother river and mother earth.”¹ (Pope Francis, Laudato Si’)

Ecological Sustainability is an important component of human survival, Pope Francis in his encyclical Laudato Si’ speaks both of our concern for the environment and the rights of future generations,² it is sustainability that embraces the priority of caring for the ‘common home’ as the momentum of being concerned for the future generation.

I. Seeing: One Heart. One Common Home

We are experiencing ecological disruptions in all areas of the globe, climate change made its impacts on where we are; Pope Francis invites us by starting to see and to feel these disruptions, he starts with the question what is happening to our common home?³ Our educational institutions are spaces where we can consistently reflect and have the tools for learning and exploring these realities. Allowing us to become painfully aware, to dare to turn what is happening to the world into our own personal suffering and thus to discover what each of us can do about it.⁴

I.a. Formation of the School Community: Our Common Home

I.a.1. The School Community: Embracing the ecological identity of the Church. Integrating the Laudato Si’ message of Pope Francis in the mission-vision of the institution (related to I.b.). Providing an integral ecological formation program for the Students, Faculty, Staff and Maintenance Personnel.

I.a.2. Academic Area: Infusing environmental sustainability education into the curriculum, allowing spaces to integrate ecological values and issues in the delivery of our educational formation, providing our students opportunities of learning in the context of environmental education. Integrating the ‘ecological sustainability map’ in our academic system: Curriculum, Research, Engagement and Operations. Involving the students on participatory action related to environmental issues in the locality.

I.b. Environmental Identity

Every academic institution must craft its own ecological framework, identifying its commitment to contribute how it can encourage the school community to embrace ecological citizenship. It is equally important to involve the

² LS ¶ 109
³ LS Chapter 1 is all about What is Happening to our Common Home?
⁴ LS ¶ 19.
whole school community in the crafting of the ecological identity of each institution.

I.c. Physical Plant

Integral spaces of environmental practice are demonstrated in our campus structure in lieu of making a sustainable environmental campus. The campus design, atmosphere and planning must be attuned for a livable ambiance—establishing a relationship between structures and the school community. The following are recommended:

I.c.1. give importance of the green spaces: promoting the growing of local species of trees within the campus, integrating the healthy importance of parks; all these contribute to a conducive ambiance for learning and interaction.

I.c.2. conduct a system-wide energy audit (light, water, air-conditioning (cooling), and heating system); and conservation should be in place to be able to properly use and maximize these services without having a costly impact on the finances and on the environment.

I.c.3. create a transition plan towards the use and maximization of renewable energy (solar, hydro and other possible sources), making the school a carbon-neutral institution. Facilitate other green practices; like, water catchment or water-harvesting system facilities in the campus.

II. Discerning: Care for Our Common Home in Schools:

II.a. Environmental Education in Laudato Si’

Facilitating the formation of ecological citizenship among the members of our educational ministry, Pope Francis in Laudato Si’ clearly encourages our institutions to: (1) seek to restore the various levels of ecological equilibrium, establishing harmony within ourselves, with others, with nature and other living creatures, and with God. (2) facilitate in making the leap towards the transcendent which gives ecological ethics its deepest meaning. (3) It needs educators capable of developing an ethics of ecology, and helping people, through effective pedagogy, to grow in solidarity, responsibility and compassionate care.5 (4) cultivate sound virtues—will people be able to make a selfless ecological commitment…6

II.b. Ecological Framework of Pope Francis:

a. Caring for Our Common Home
b. Addressing Poverty
c. Ecology of Practice
d. Ecology of Daily life (LS 147-155)
   d.1. Dignified Life
d.2. Community of ‘neighborhood’

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5 LS ¶ 210.
6 LS ¶ 211.
d.3. interrelationship between living space (sustainable buildings) and human behavior  
d.4. protection and beautification of common spaces and visual landmarks (infusing creativity)  
d.5. preserving a sustainable urban landscape  
d.6. respect for human beings + social conditions  

II.c. Program Learning Objectives:

II.c.1. Ecological Learning  
General objectives:  
a. Make our students aware of the importance of nature, of ecology in our lives. Providing learning spaces related to environmental care and protection; ecological crisis; climate justice campaigns—local and international situations.  
b. Encourage every student to be part of the ecological transformation by examining attitudes and towards positive behavioral change.  
c. Create and integrate a participatory environmental education program in accordance with the objectives established in the primary education curriculum.  
d. Introduce a positive messaging campaign promoting environmental care, protection, conservation and action.  
e. Promote ecological practice inherent in our cultural traditions;  

II.c.2. Models of Practice:  
1. Adopt ecological concern as an institutional attitude.  
2. Develop a consistent ecological ethic.  
3. Embrace integral ecology  
4. Make participatory and constructive discussions on environmental issues.  
5. Integrate institutional/organizational ecological responses into research and engagement.  
6. Adopt the environmental instructional materials from local and national agencies (CBCP, Local Diocese, DENR, and the like)  
7. Encourage local participatory dialogue/actions on environmental issues; involving affected communities, indigenous people, or leaders.  

II.d. Laudato Si’ Reflection Guide\textsuperscript{7}:  
• What kind of world we want to leave behind?  
• What is the purpose of our life in this world?  
• Why are we here?  
• What is the goal of our work and all our efforts?  
• What need does the earth have of us?  

\textsuperscript{7} LS ¶ 160.
• 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.

“We may well be leaving to coming generations debris, desolation and filth. The pace of consumption, waste and environmental change has so stretched the planet’s capacity that our contemporary lifestyle, unsustainable as it is, can only precipitate catastrophes, such as those which even now periodically occur in different areas of the world. The effects of the present imbalance can only be reduced by our decisive action, here and now. We need to reflect on our accountability before those who will have to endure the dire consequences.”

III. Moving: Integral Solutions

Integration is the formative output related to the educational programs provided by the institution to the students. This is the process in which the school community are able to own what they have learned in the classrooms, in the existing policies (related to environmental practice), and even outside the campus.

While schools may institute environmentally responsible practices in the course of normal operations, they may also initiate specific environmental programs and projects.

These environmental programs and projects would be activities undertaken precisely to help save our environment. They would usually fall beyond the scope of normal school operations, and would therefore require the commitment of the entire community, as well as coordinated and sustained efforts on a long-term basis.

III.1. The Augustinian Ecological Stewardship Themes

a. Trinitarian Revelation in Creation – St. Augustine wrote: “The whole Trinity is revealed to us in the creation.” In the divine image God created us, body and soul; so all the whole of creation—the manifestation of the whole goodness of the Creator. The Creator introduces life in all of us, enriching us with the incarnation of Jesus, revealing in him God’s identification in all of his creation. “One Person of the Trinity entered into the created cosmos, throwing in his lot with it, even to the cross. From the beginning of the world, but particularly through the incarnation, the mystery of Christ is at work in a hidden manner in the natural world as a whole, without thereby impinging on its autonomy.”

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8 LS ¶ 161.
10 LS ¶ 99.
b. Creation as reflection of God’s character - God’s character is perfection, beauty and order. The annihilation of what God has made is counter to his image. We have seen today the continuing destruction of nature and the lives of communities in them; the way of God is care. We have destroyed much of what God has created.

Reflection and Action:
- What is the amount of trash in our homes, in our locality?
- Are you computing your daily ‘personal trash’?
- The global amount of waste is reaching: “The world generates 2.01 billion tonnes of municipal solid waste annually, with at least 33 percent of that – extremely conservatively – not managed in an environmentally safe manner. Worldwide, waste generated per person per day averages 0.74 kilogram but ranges widely, from 0.11 to 4.54 kilograms. Though they only account for 16 percent of the world’s population, high-income countries generate about 34 percent, or 683 million tonnes, of the world’s waste... Global waste is expected to grow to 3.40 billion tonnes by 2050.”
- Why continue using plastic bottles that accumulate and pollute our oceans, affecting ocean life?
- Can you minimize or end your plastic use?

c. Creation as inherently valuable. It is counter to the creative nature of the Creator, if we, as part of the whole of creation continue to destroy what he has made, without considerations of the future generation. Our stewardship is for us to sustain what God has made; not to destroy the natural resources, the lands and mountains from mining, the trees and forests, the biodiversity, the coral reefs and endangered species—all that is in them. The ecological damages brought about by development aggression is opposite to the nature of God.

Reflection and Action:
- has life improved in mining communities?
- can we allow polluting industries to continue operating in our locality affecting the health of our people?

d. Creation fulfills the needs of humans instrumentally, but it also points toward the greater glory of the Creator. A livable planet is what we all deserved. We have witnessed the over-consumption of our resources, up to the point of depleting one nation to another. What is livable for God’s creation, is also livable for our faith, for our people and for a healthy environment. Today, we witnessed

13 Andrew J. Spencer, The Inherent Value Of The Created Order: Toward A Recovery Of Augustine For Environmental Ethics
poverty and its cost to our human environment; as we address environmental degradation and care for the planet—we almost must combat poverty. “The human environment and the natural environment deteriorate together; we cannot adequately combat environmental degradation unless we attend to causes related to human and social degradation.” Here too, lies authentic social concern for others; that it is not only face-lifting, it is indeed, integral. That the we journey towards a healthy future, it also is embracing social justice, that the glory of the Creator rests in our care for the planet and of the poor. Indeed, Creation is good because it obtains its goodness from the Creator.

Reflection and Action:

- Let us celebrate and participate the Day of Creation, in liturgy and collective action. September 1 (Day of Prayer for Creation) until October 4 (the Feast Day of St. Francis of Assisi), uniting with faith communities to pray and care for creation.

- Interrelatedness - This concept of St. Augustine’s mediated interrelatedness allows us to see the interconnectedness of everything, can be a tool to address the current ecological concerns, Pope Francis speaks of ‘interconnectedness’ in Laudato Si’, he said: “everything is connected. Concern for the environment thus needs to be joined to a sincere love for our fellow human beings and an unwavering commitment to resolving the problems of society.” St. Augustine’s theology as a source for environmental ethics by showing the relationship of the Godhead to creation through the incarnate Son of God and the economic relationships within the Trinity. There is a mediated interrelatedness that provides an analogy that can be appropriated to address modern ecological concerns. Likewise, the global connectedness affecting all of us in the planet; the unending destruction of the Amazon, the ‘lungs’ of our fragile planet will entirely affect the planet.

Reflection and Action:

- The call for global solidarity affecting nature and communities is a priority.
- The impacts of climate change affect us all, In 2018, thru the IPCC report, the world’s leading climate scientists have warned us that we only have 12 years to limit climate change catastrophe—keeping the 1.5°C to a maximum. The grim warning says that the “1.5°C-consistent pathways would require robust, stringent and urgent transformative policy interventions targeting the de-carbonization of energy supply, electrification, fuel switching, energy efficiency, land-use change, and lifestyles…”

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14 LS ¶ 48.
17 LS ¶ 91.
• “1.3 billion people live in multidimensional poverty in the 105 developing countries, hey are deprived in at least one-third of overlapping deprivations in health, education, and living standards, lacking such things as clean water, sanitation, adequate nutrition, or primary education; two-thirds of all multidimensionally poor people live in middle-income countries., 889 million people in middle-income countries experience deprivations in nutrition, schooling, and sanitation, just like those in low-income countries…”\(^{19}\)

• Realities affecting us: Our experiences of water crisis, extreme weather events, and catastrophic climate-related disasters.

• We can think of projects, employing alternative solutions in solving the water crisis and minimizing the climate impacts.

f. Created Order\(^ {20}\) - Creation is treasured, and protected but not \textit{worshiped}\(^ {21}\), the inherent and instrumental value of creation, not to be interpreted as abuse and domination.

III.2. Practical Solutions

a. Infusing and Integrating Ecological Values in the Curriculum

b. Enhancing Environmental Streaming and Management (Services/Conservation: Energy (Divestment, Transition-to-renewables, Solar System, Classroom-to-Office Conservation); Water (Conservation, Water Harvesting System); Waste (Waste Segregation, Recycling, No-to-landfill)

c. Embracing Environmental Advocacies (Biodiversity Conservation, Eco-Campaigns, Tree-growing, Eco and Organic gardens in Campus)

d. Institutionalizing Environmental Campaigns in the Campus (Zero Waste, No to Plastics, Win-On-Waste, Pollution Free Campus)

e. Participating in Eco-Solidarity Campaigns (Participate in existing campaigns in your community: #FridaysForFuture; Si Cuidas el Planeta, Combates la Pobreza\(^ {22}\); Anti-Coal Campaign, No-To-Mining; Ocean Protection)

f. Measuring our School Footprint (providing data of our institutional carbon footprint, conducting energy inventory)

g. Foment Eco-networks with and among our schools and of others.

III.3. Best Practices


\(^{21}\) Andrew J. Spencer, \textit{The Inherent Value Of The Created Order: Toward A Recovery Of Augustine For Environmental Ethics}, p. 6.

\(^{22}\) https://www.enlazateporlajusticia.org/en.
a. Philippines
   a.1. Establishing Ecological Parks (Eco-Park):
      1. University of San Jose - Recoletos (Cebu)
      2. University of Negros Occidental - Recoletos (Bacolod City) -
         Within the campus, the school has its own Living Museum of Philippine
         Endangered Trees (established in 2012); and in 2018 it inaugurated the
         Recoletos Eco-Park in Don Salvador Benedicto (Negros Occidental).
   a.2. Recycling Facility: Our OAR Province in the Philippines is distinctly
         recognized as the pioneer religious institution who started institutional
         recycling in its Novitiate in the year 1998. Win-on-Waste USJ-R-
         University of San Jose - Recoletos (Cebu) - recognized as center for
         environmental learning in Region VII.
   a.3 Recoletos Institute for Disaster and Environmental Management
      (University of San Jose - Recoletos, Cebu) - institutional center for integral
      campus environmental center; equipped with practical modules for
      environmental education and also houses the Sheila Castillo Ecology
      Library Collection.
   a.4 Water Catchment Facility:
      1. Casiciaco Recoletos Seminary
      2. University of San Jose - Recoletos (Main Campus)
      3. Recoletos de Monteagudo
      4. Apo Island Church (Chaplaincy)
      5. Recoletos Eo-Park (Cebu)
      6. Recoletos Formation Center (Quezon City)
Pledge for Caring Mother Earth

As a Church community, consistently caring for our Common Home, we make this communitarian pledge:

- Our home is the Earth. We care for our common home. We act to protect all-life on Earth, from ridge to reef.

- Our life finds its fullness in the Earth. We act to resist all forms of destruction damaging our people and planet.

- We are connected to our Earth, as our lives and the life of all beings are interconnected with each other.

- We hear both the cry of the Earth and the cry of the Poor. We respond and act to restore the impacts of climate change on our planet and communities; and with utmost vigilance we demand climate justice.

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23 Prepared by Fray Jaazeal Jakosalem, OAR for the Launching of the Laudato Si’ Generation during the 2019 World Youth Day, in Panama; signed by the youth leaders, Cardinal Luis Antonio Tagle of Manila, and other church leaders. This was adapted in the 2019 Pastoral Letter of the CBCP “An Urgent Call for Ecological Conversion, Hope in the Face of Climate Emergency.”
Laudato Si’ MANIFESTO of Pope Francis

1. The Earth is our common home. (LS, 1) “The earth must be treated with tenderness, so as not to cause it damage, so as not to ruin the work of the hands of the Creator.” (Pope Francis, Message to the Participants of the FAO Conference on Water, Madrid, 13 December 2018).

2. We demand ecological conversion: both personal, communitarian and institutional. “The need for each of us to repent of the ways we have harmed the planet, for “inasmuch as we all generate small ecological damage”, we are called to acknowledge “our contribution, smaller or greater, to the disfigurement and destruction of creation”. (LS, 8).

3. We want ecological liberation. "We look for solutions not only in technology but in a change of humanity... He asks us to replace consumption with sacrifice, greed with generosity, wastefulness with a spirit of sharing, an asceticism which “entails learning to give, and not simply to give up. It is a way of loving, of moving gradually away from what I want to what God’s world needs. It is liberation from fear, greed and compulsion”. (LS, 9)

4. Care for the Earth is integral. "He shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace." (LS, 10) Embrace ‘integral ecology’ in all aspects of life as an integral response to the global crisis (LS, 137).

5. call for ecological solidarity that will foment ecological action. "The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development..." (LS, 13) Ways to act: divestment in fossil fuels, converting to renewables, energy-efficiency attitude, response to climate adaptation, disaster response and supporting grassroots initiatives.

6. engage for a new ecological dialogue. "I urgently appeal, then, for a new dialogue about how we are shaping the future of our planet. We need a

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24 In December 2015, after 21 pilgrims walked from Rome to Paris in time for the 21st Conference of Parties (COP21) of the United Nations Framework Convention on Climate Change (UNFCCC), Augustinian Recollect Brother Jaazeal ‘Tagoy’ Jakosalem, initiated the drafting of “Laudato Si’ Manifesto” which would serve as a simple guide (for Catholics, non-Catholics, faith-based groups, civil society, institutions or individuals) on how we should care for our Planet and People. To further develop the Manifesto, he then collaborated with the pilgrimage leader Naderev ‘Yeb’ M. Saño (now, Executive Director of Greenpeace Southeast Asia) and pilgrim Rodne ‘Rod’ R. Galicha (now, Lead Convenor of Living Laudato Si’ Philippines), who were also present at a global meeting organized by the Global Catholic Climate Movement (GCCM) in Paris, France. Upon completion of the text, the Manifesto was sent to the negotiators, faith-based groups and civil society, and was made public until the Paris Agreement was adopted, and thereafter.
conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all." (LS, 14)

7. We are interconnected, nature and people; we should foment connectedness with other faith-based groups, civil society and institutions. "...because all creatures are connected, each must be cherished with love and respect, for all of us as living creatures are dependent on one another." (LS, 42)

8. Our ecological concern is a compassion for the planet and people. "To hear both the cry of the earth and the cry of the poor." (LS, 49) "A cry for the lands lost; a cry for the extraction of riches from the soil which paradoxically has not produced wealth for the local populations, who remain poor; a cry of pain in reaction to violence, threats and corruption; a cry of indignation and for help for the violations of human rights, blatantly or discreetly trampled with regard to the health of populations, working conditions, and at times the slavery and human trafficking which feed the tragic phenomenon of prostitution; a cry of sadness and impotence for the pollution of the water, air and land; a cry of incomprehension for the lack of inclusive and supportive processes from civil, local and national authorities, which have the fundamental duty to protect the common good.” (Pope Francis, A Day of Reflection – United with God, We Hear a Cry, 17 July 2015)

9. Demand climate justice for the destruction of our planet perpetrated by mining companies, businesses, multinational corporations, and greedy countries. "... after ceasing their activity and withdrawing, they leave behind great human and environmental liabilities such as unemployment, abandoned towns, the depletion of natural reserves, deforestation, the impoverishment of agriculture and local stock breeding, open pits, riven hills, polluted rivers and a handful of social works which are no longer sustainable”. (LS, 51)

10. Pay our 'ecological debt' for the harm we have done to the environment, communities and individuals suffering now and the future. (LS, 51) “Repaying it would require treating the environments of poorer nations with care and providing the financial resources and technical assistance needed to help them deal with climate change and promote sustainable development.” (Pope Francis, World Day of Prayer for Creation, 1 September 2016, no. 4)

11. Cultivate an 'ecological culture' as a way of outgrowing ecological destruction. "There needs to be a distinctive way of looking at things, a way of thinking, policies, an educational programme, a lifestyle and a spirituality which together generate resistance to the assault of the technocratic paradigm." (LS, 111)
12. Defend the ‘rights of nature’ “If the simple fact of being human moves people to care for the environment of which they are a part, Christians in their turn (realize that their responsibility within creation, and their duty towards nature and the Creator, are an essential part of their faith)” (LS, 64) “Any harm done to the environment, therefore, is harm done to humanity.” (Pope Francis, Meeting with the Members of the General Assembly of the United Nations Organization, UN Headquarters, New York, USA, 25 September 2015)

13. Commit to care for the indigenous communities and their cultural traditions. "For them, land is not a commodity but rather a gift from God and from their ancestors who rest there, a sacred space with which they need to interact if they are to maintain their identity and values." As we acknowledged the richness of their way of life, we also have to protect their rights "in various parts of the world, pressure is being put on them to abandon their homelands to make room for agricultural or mining projects which are undertaken without regard for the degradation of nature and culture." (LS, 146)

14. Create an integral space for "ecological citizenship" as a practical path of becoming witnesses for the environment. "Only by cultivating sound virtues will people be able to make a selfless ecological commitment." (LS, 211)

15. Promote "ecological education" as a way of fomenting consciousness, action and integral faith-advocacy for environmental care. (LS, 213)

16. Foment ecological faith. "God, who calls us to generous commitment and to give him our all, offers us the light and the strength needed to continue on our way. In the heart of this world, the Lord of life, who loves us so much, is always present. He does not abandon us, he does not leave us alone, for he has united himself definitively to our earth, and his love constantly impels us to find new ways forward. Praise be to Him!” (LS, 245)

17. Initiate Divestment. "When social pressure affects their earnings, businesses clearly have to find ways to produce differently (LS, 206) “…such creativity would be a worthy expression of our most noble human qualities, for we would be striving intelligently, boldly and responsibly to promote a sustainable and equitable development within the context of a broader concept of quality of life…” (LS, 192)
Philippine Ecological Pathways

1. Integrate the care of creation as our common home in our teaching and practice of Christian discipleship. (Psalm 8:4-9)
2. Live simply, minimize consumption and actively promote ecological awareness and action through integral waste segregation and by minimizing the use of plastic and paper, by eliminating single-use plastics, polystyrene and the like, from our homes and institutions.
3. Prevent and reduce biodiversity loss by growing indigenous plants and trees, expanding forests through rain forestation, resisting destructive mining, dirty energy, the unbridled construction of roads and dams, as well as projects that cut into forested and protected areas. Implement programs that will allow the growth and recovery of forests, ecosystems and biodiversity.
4. Promote diversified and sustainable agriculture. Avoid the genetically modified agricultural products propagated in plantations and monoculture production, which destroy biodiversity and threaten indigenous lands.
5. Participate in efforts to protect and preserve our seas, oceans and fishery resources.
6. Protect our watersheds while at the same time using fresh water wisely, promoting and establishing massive rainwater collection, and putting a stop to infrastructures that can be detrimental to the preservation of ecological balance and biodiversity.
7. Push for an immediate transition to safe, clean, and affordable energy. Ensure just and fair transition to renewable energy sources and reject false solutions; support the use of solar power in our homes and institutions (dioceses, churches, schools, seminaries); promote, advocate and invest in renewable energy (solar, hydro, wind and geothermal power); join the campaign to immediately phase out coal-fired power plants and all other plants dependent on fossil-fuel, including coal mining.
8. Do not allow the financial resources of our Catholic institutions to be invested in favor of coal-fired power plants, mining companies and other destructive extractive projects. Divestment from such investment portfolios must be encouraged.
9. Integrate Laudato Si in the curriculum and strategic plans of Catholic educational institutions including seminaries and religious formations. Popularize and integrate the understanding of climate change and its mitigation in our formation programs.
10. Organize and educate people into a well-informed and empowered citizenry using all means available including mainstream and social media platforms for the passage of into law of bills aimed at protecting our common home, such as the Rights of Nature Bill, Forest Resources Bill and Alternative

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Minerals Mining Bill, and National Land Use Bill, as well as the implementation of environmental laws, such as, the Clean Air Act, Clean Water Act, and the Ecological Solid Waste Management Act. In the initiatives to amend the 1987 Constitution, any move that poses a threat to the integrity of creation, justice and peace, should be opposed.

11. Network with international bodies to create a groundswell of worldwide pressure powerful enough to convince multinational institutions to lower emissions and to actively engage in environmental actions for the protection of our common home and on behalf of the poor who are most threatened by aggressive but irresponsible industries.

12. Respect, recognize, and support the rights of indigenous peoples in protecting their ancestral domains and promoting sustainable development.

13. Strengthen adaptation measures and disaster risk management and reduction for our vulnerable communities. Advocate the prioritization of government budget allocation for climate resilient adaptation programs.
Examining our Impacts on the Environment

1. Energy (energy use, energy efficiency, renewable energy initiatives)
   • Are we conserving energy?
   • Are we using energy efficient utilities and appliances?
   • Are we transitioning to renewable energy (using solar or wind energy)?
   • Are we managing our electric consumption (and doing inventory of our energy use)
   • Are we computing our carbon footprint?

2. Water
   • Are we practicing water conservation?
   • Are we regulating our water usage
   • Do we have a rainwater catchment/storage facility? (for washing and for gardening)

3. Waste
   • Are we conducting waste inventory?
   • Are we practicing recycling-at-source?
   • Do we have a recycling facility?
   • Are we buying (purchasing) recyclable products?
   • Are we minimizing our waste impact?

4. Transport
   • Are we monitoring our fuel use?
   • Do we encourage the use of public transport?
   • Are we investing on energy-efficient transport?

5. Tree-growing (Philippine native trees, fruit trees and mangroves)
   • Are we planting trees in the parish?
   • Do we have a Parish pocket-forest?
   • Are we participating in tree-growing activities of the local government or of the Diocese of the Congregation?

6. Farming
   • Do we have a community vegetable garden or community farm?
   • Are we practicing to grow organic vegetables?
   • Are our gardens and farms sustainably growing organic food?

7. Eco-spirituality
   • Do you have time to be with Creation?
   • Are we willing to live a simple life?
   • Are we animating the people of God to protect our common home?
8. **eco-formation**
   • Are we integrating ecological education in our formation exercises?
   • Are we creating spaces for ecological integration?
   • Do we involve our cooperators in our eco-formation programs?

9. **eco-action**
   • Are we actively participating in mobilization and direct action involving environmental issues?
   • Are we supporting grassroots communities affected and impacted by environmental issues, abuses and violations?
   • Are we sharing our resources to support areas of struggle?
Formation in Augustinian Ecological Values (St. Augustine on Creation)

1. We are created by the goodness of the Creator. “For the Christian, it is enough to believe that the cause of all created things, whether in heaven or on earth, whether visible or invisible, is nothing other than the goodness of the Creator, who is the one and the true God.” (St. Augustine, ench. 3, 9)

2. Creation is the result of God’s love, pouring ‘out of the largeness of His bounty’ (abundantiam beneficentiae). (St. Augustine, Gn. litt. 1, 7, 13)

3. All that God has created is good and beautiful. “Each single created thing is good, and taken as a whole they are very good, because together they constitute a universe of admirable beauty.” (St. Augustine, ench. 3, 10)

4. The goodness of the Creator is manifested by the beauty of creation. “Heaven and earth further proclaim that they did not make themselves: “We are, because we have been made; we did not exist before we came to be, as though to bring ourselves into being.” And their visible existence is the voice with which they say this. It was you who made them, Lord: you are beautiful, so it must have been you, because they are beautiful; you who are good must have made them, because they are good; you who are; because they are.” (St. Augustine, conf. 11, 6)

4. All things have been created by the grace of God. “Their imperfection is displeasing to you who are perfect in the sense that you will them to be perfected and so become pleasing to you, not in the sense that you are yourself imperfect and look to reach your own perfection by helping them to theirs. Your good spirit hung poised above the waters, but the waters did not support him, as though he needed them to rest upon. When your Spirit is said to rest upon people, it means that he causes them to rest in himself. Rather did your unassailable, immutable will, sufficient in itself upon itself, brood over the life you had made, over the creature for which life is not the same as beatitude, for it is alive even in its own dark turbulence; but it has the prospect of being converted to him who made it, that so it may live more and more fully on the fount of life, and in his light see light, and so be perfected, illumined, and beatified.” (St. Augustine, conf. 13, 5)

5. God has given a place for his creation. “All natures, then, inasmuch as they are, and have therefore a rank and species of their own, and a kind of internal harmony, are certainly good. And when they are in the places assigned to them by the order of their nature, they preserve such being as they have received.” (St. Augustine, ciu. 12, 5)

6. God loved what he has created. “With equal justice could it be said to people who contemplate creation in the Spirit of God. It is not you who are seeing this. If, then, seeing something in God’s Spirit, they perceive it to be good, it is evidently not they, but God, who sees that it is good… many who find your good creation pleasant, but fail to find you within it, and look for their enjoyment in creation itself rather than in you.
Different from both is the attitude of one who sees it as good in such a way that their God views its goodness through the person’s human eyes. But he could not be loved were it not through the Spirit he has given us, because the love of God has been poured out into our hearts through the Holy Spirit bestowed upon us. Through him we see that everything is good which in any degree has being, because it derives from him who has being in no degree at all, but is simply He Is.” (St. Augustine, *conf.* 13, 46)

7. We are created in the image and likeness of God. “All these things we see to be exceedingly good, because you see them in us, you who have given us the Spirit to enable us to see them, and in them to love you.” (St. Augustine, *conf.* 13, 49)

8. It is evil to abuse what God has created. “Sin is not the striving after an evil nature, but the desertion of a better, and so the deed itself is evil, not the nature which the sinner uses amiss. For it is evil to use amiss that which is good. Whence the apostle reproves certain ones as condemned by divine judgment, "Who have worshipped and served the creature more than the Creator." (Romans 1:25) He does not reprove the creature, which he who should do would act injuriously towards the Creator, but those who, deserting the better, have used amiss the good.” (St. Augustine, *nat. bon.* 36)

9. We discover God in the beauty of the earth. “You discover the earth’s springing energy, its amazing beauty, its most excellent potency... To praise your Creator you make the earth’s cry your own.” (St. Augustine, *en. Ps.* 144, 13)

10. God protects nature. “God, who refrains from perishing even what seems to be mutually destructive. God, who from nothing, has created this world, which the eyes of all perceive as the most beautiful. God, who does not cause evil, but causes it not to be the worst. God, who to the few who flee for refuge to what really is, shows that evil is nothing. God, through whom the universe, even taking in its sinister side, is perfect. God, of whom the things that disagree most widely with You have no dissonant effect, since the worst things are included in a plan with better. God, that you are loved, consciously or unconsciously, by all that you are capable of loving. God, in whom all things are, to whom, nevertheless, neither the vileness of any creature is vile, nor his wickedness is harmful, nor his error is wrong.” (St. Augustine, *sol.* 1, 2)
A Prayer for our Earth

All-powerful God, you are present in the whole universe and in the smallest of your creatures. You embrace with your tenderness all that exists. Pour out upon us the power of your love, that we may protect life and beauty. Fill us with peace, that we may live as brothers and sisters, harming no one. O God of the poor, help us to rescue the abandoned and forgotten of this earth, so precious in your eyes. Bring healing to our lives, that we may protect the world and not prey on it, that we may sow beauty, not pollution and destruction. Touch the hearts of those who look only for gain at the expense of the poor and the earth. Teach us to discover the worth of each thing, to be filled with awe and contemplation, to recognize that we are profoundly united with every creature as we journey towards your infinite light. We thank you for being with us each day. Encourage us, we pray, in our struggle for justice, love and peace.

- Pope Francis (LS, 246)