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PROMOTIO IUSTITIAE



UAP4 Survey
2024



CURIA GENERALIZIA DELLA COMPAGNIA DI GESÙ

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Dear friends in the Lord,

Five years ago, following a period of discernment, we received the Universal Apostolic Preferences 2019-2029 (UAPs) from Pope Francis. In his mission letter to the Society of Jesus, Pope Francis confirmed that these preferences align with the Church's priorities as expressed through the ordinary magisterium of the Pope, the Synods, and the Episcopal Conferences, especially since the publication of *Evangelii Gaudium*.

At the threshold of the second phase of the implementation of the UAPs, in June 2024, we asked the Social Justice and Ecology Secretariat to study how we, as a universal apostolic body, are responding to the fourth Universal Apostolic Preference: *To Collaborate in the Care of Our Common Home*.

The survey revealed that numerous positive developments are occurring worldwide across Jesuit Regions, Provinces and Conferences of Major Superiors. We have gone beyond good intentions. We have made significant progress, but there are still challenges to face:

1. Our plans must always include the poor and marginalised; their voices must be heard and responded to.
2. We need to improve in working together in caring for our Common Home as Provinces, Regions, networks and Conferences of Major Superiors.
3. We must also collaborate with other groups beyond our own apostolates to advocate for climate justice.

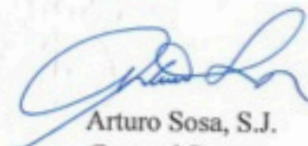
We are all called to share and celebrate the gift of Ignatian spirituality and its pedagogy, embracing a culture of responsible stewardship for sustainable and integral development, being close to the poor and their critical challenges, and promoting public policies that will ensure actions agreed upon to reverse worldwide environmental degradation. These plans include replacing fossil fuels as the primary source of energy generation, controlling environmentally destructive mining and exploitation, and preserving water sources, lands and biodiversity, among other objectives.



The interconnected UAPs invite us to draw inspiration and spiritual strength from our charismatic sources. *Collaborating in the care of our Common Home* means fulfilling our moral responsibility to renew our relationships with God, with one another, and with all creation. *Collaborating in the care of our Common Home* means walking with the poor and vulnerable as climate change intensifies their suffering and perpetuates the causes that produce unjust structures. *Collaborating in the care of our Common Home* means accompanying youth, whom Pope Francis honours as those "who are building the future today, in the present."ⁱ The environmental destruction caused by the dominant economic system not only affects those currently living on earth but also conditions and jeopardises the lives of future generations. As expressed by Native American Chief Seattle: "We don't inherit the earth; we borrow it from our children."ⁱⁱ

The SJES has a particular role in leading and animating the whole apostolic body of the Society of Jesus in our faith commitment to Social Justice and Ecology. Still, the fourth UAP is the responsibility of all of us. Let's bring together ideas, time, and resources; let's unite our desires, wills, and plans to take better care of our Common Home.

As we continue to assimilate and implement the UAPs during this Jubilee Year of Hope, may we find our trust in God and place it solely in Him. May Our Lady obtain for us the grace of integrity of life, so that we may effectively collaborate for the reconciliation of all things in Christ.



Arturo Sosa, S.J.
General Superior

ⁱ <https://www.vaticannews.va/en/pope/news/2021-09/pope-francis-video-message-youth4climate-cop26.html>

ⁱⁱ Attributed to many authors *inter alia* Chief Seattle, Oscar Wilde, Wendell Barry

To Collaborate in the Care of Our Common Home

UAP4 Survey
2024



The year 2024 stood out as the warmest year on record and surpassed the 1.5° Celsius pre-industrial average threshold set by the Paris Climate Agreement[1]. The effects of climate change can be felt in every country, but the countries most affected are in the Global South. Consider Brazil. In May 2024, the southern region received its average annual volume of rainfall in just one week; this caused massive destruction and devastation. Flooding destroyed the natural environment along with communities; 150,000 people were displaced, and 85 people were killed[2]. Consider also Namibia. Nearly half its population became food insecure in 2024 due to the worst drought in the last 100 years[3]. Climate change has outpaced our notions; our personal, community, and institutional responses must continue to be innovative and transformative. We cannot be passive.

In June 2024, Fr. General Arturo Sosa reviewed reports on Jesuit activities regarding the Fourth Universal Apostolic Preference (UAP4), To Collaborate in the Care of our Common Home. He said, "We have both realities: we do many things, but not enough. Ultimately, we must promote significant changes... political commitment for justice [social and environmental] in our communities, schools, parishes, universities, social centers..." This brief remark was in line with his observation published a year earlier in *De Statu Societatis Iesu* (DSS) 2023:



"We have not found the way forward or changed our life-mission to collaborate in the care of our Common Home in a new and effective manner. The call of the Pope in his encyclicals and interventions is far ahead of our actions. There is a growing desire to do something, but we need to move beyond good intentions. Often, our actions are more cosmetic than genuine ecological conversion that requires profound changes in our lifestyle and work, which we consciously and unconsciously resist. Deepening our intellectual contribution in this field must be accompanied by the promotion of public policies that ensure the fulfilment of the commitments to measures agreed upon to reverse the deterioration of the environment worldwide, including plans to replace fossil fuels as the main source of energy generation, to control environmentally predatory mining, to preserve and grow forests..."[4].

Subsequently, Fr. General assigned his Secretariat for Social Justice and Ecology (SJES) to survey Jesuit communities and apostolic institutions worldwide to better understand ongoing efforts and identify barriers concerning UAP4. SJES, in partnership with the Jesuit Universidad Iberoamericana, Mexico City, designed and pilot-tested a survey instrument that ecological experts validated. On 8 September 2024, Jesuit community superiors and apostolic institution directors worldwide were requested to participate the online survey.

Survey Findings



Figure 1 Respondents Map

Survey Respondents

Seventy-three out of 74 Jesuit governance units (Provinces, Regions, and the Interprovincial House in Rome) participated (see Figure 1). By early December 2024, the SJES had collected 1,407 responses (39%) from the 3,624 communities and institutions across six global Jesuit Conferences (Figure 2). Most (57%) Jesuit communities worldwide responded. On the other hand, 31% of all Jesuit apostolic entities, which include educational institutions, parishes, spirituality centers, and youth/vocations ministries, answered back. Overall, the response was substantial.

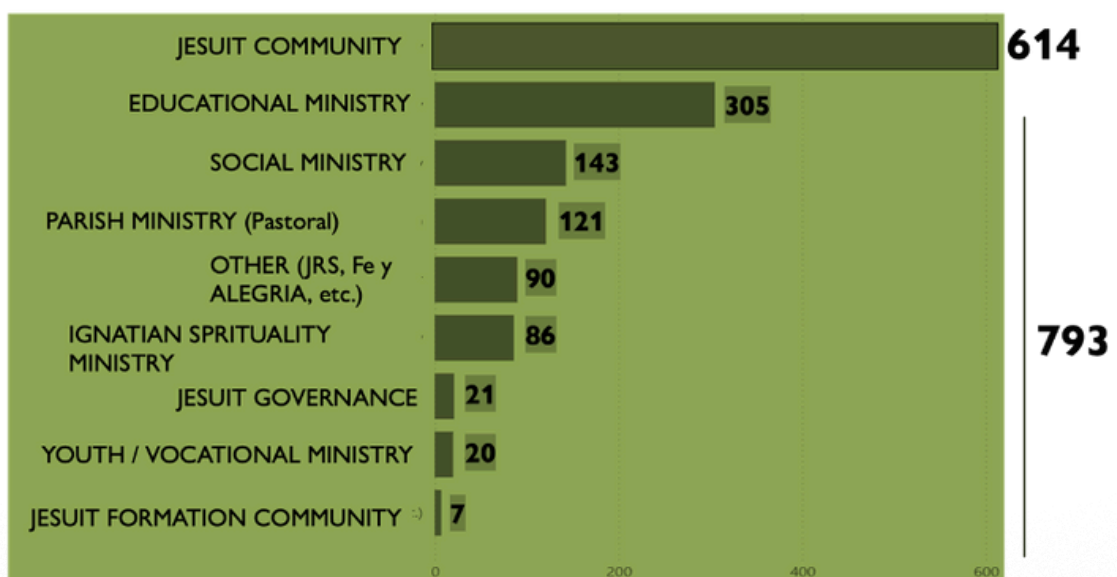
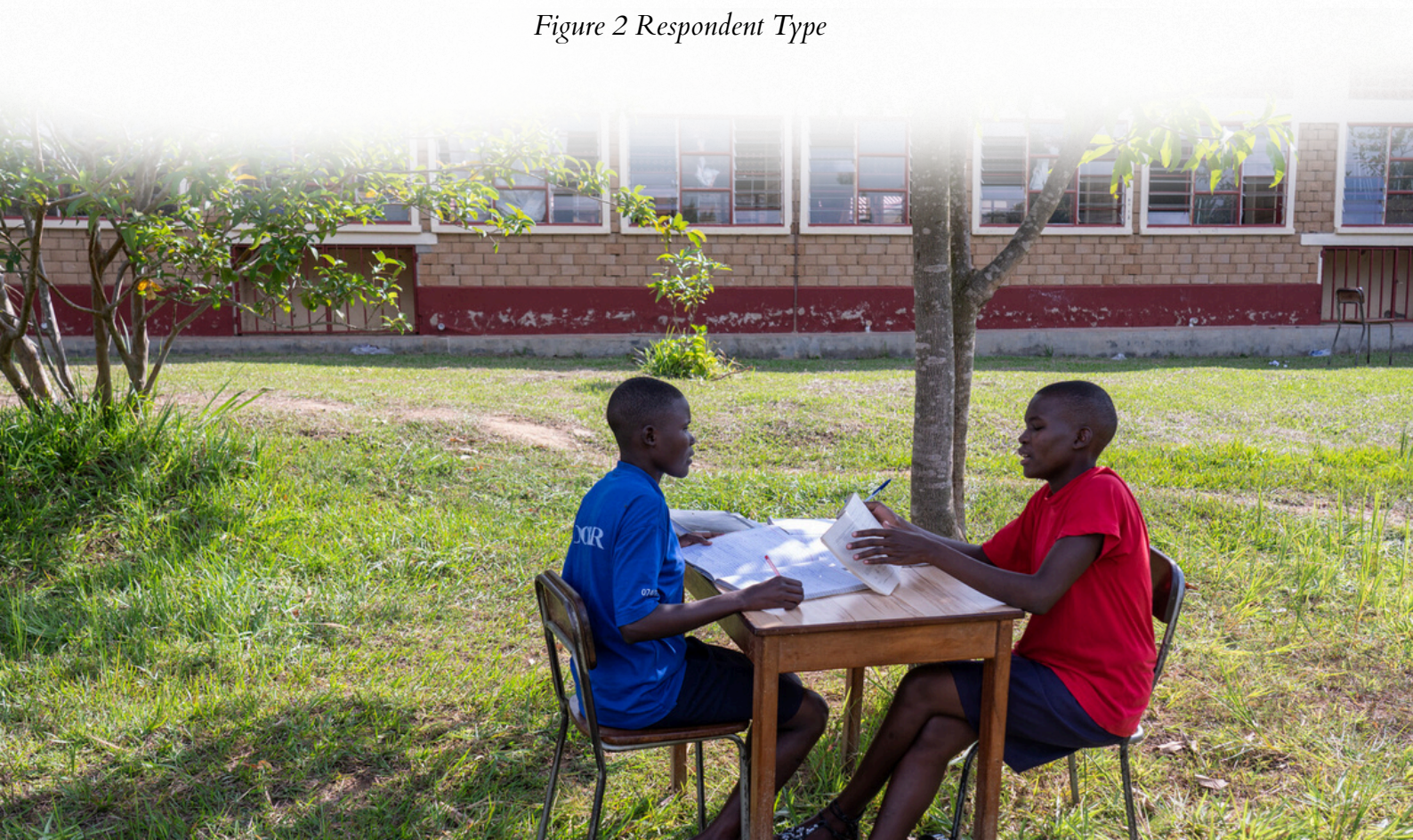


Figure 2 Respondent Type



What's going on?

Most respondents (71%) reported having ongoing environmental initiatives. Each Jesuit community or institution had between one and seven projects. While many (60%) had only one ecological project, all others had two or more projects operating simultaneously — 1,387 initiatives. The top three project categories were energy and lighting, waste management and recycling, and habitat restoration. Ecological education, spirituality, and community empowerment were the succeeding top categories.

Project objectives notably combined both technical and social dimensions. Technical-economic-financial initiatives (“technical” hereafter), such as biodiversity conservation, sustainable practices like waste and recycling management, technology, and other climate actions to reduce CO2 emissions, were found to be interpenetrated with social interventions. Social interventions such as environmental education, community empowerment, and spiritual and ethical integration addressed educational-spiritual-ethical-community empowerment objectives (“social” hereafter). Social objectives (n = 712) outnumbered articulated technical objectives (n = 573).

A few objectives connected ecological goals to social and political concerns, such as human rights, economic justice, and geopolitical issues. For example, "We do not want to buy gas from countries waging war or violating human rights." Or "Support economically marginalized communities by implementing ecologically sound livelihood programs."

The respondent's description of the project's main objectives, target beneficiaries, project impacts, plans for scaling up, and valuable lessons learned were analyzed using a rubric related to the seven goals of Laudato Si (LS),[5] namely, responding to the cries of the earth and the poor, ecological economics, adopting sustainable lifestyles, environmental education, ecological spirituality, and community empowerment[6]. (Figure 3)

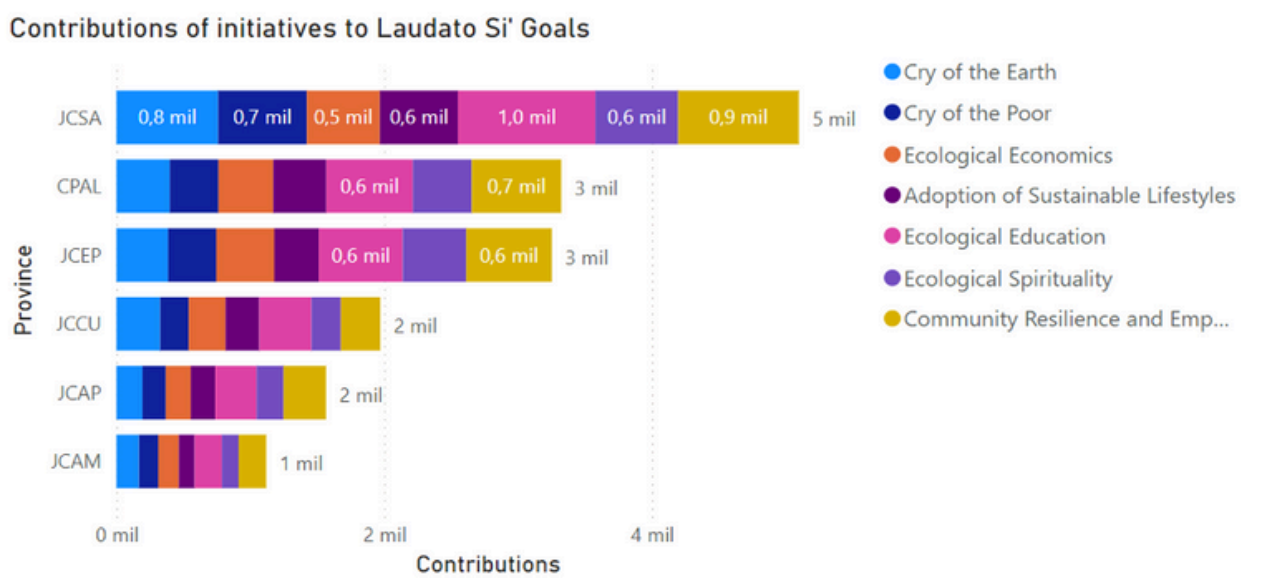


Figure 3 Meeting the Laudato Si' Goals

Social intervention goals were found to be more prominent than technical ones, with environmental education often linked to community empowerment. The diverse mix of ecological projects within Jesuit communities and institutions, a tapestry of initiatives, addressed the integral ecology goals of LS. By and large, the projects did not seem to be cosmetic.

Awareness of the ecological encyclical

The respondents expressed varying levels of understanding of the social encyclical *Laudato Si*, Pope Francis's apostolic exhortation *Laudato Deum*, and ecological issues in general. Some (46%) self-reported a "satisfactory" level. A sum (37%) reported "high" and "very high" awareness levels. The remaining others (17%) had self-ratings of either "poor" or "very poor." In addition, three out of ten respondents said that increased environmental awareness was the most valuable lesson from the project.

Who are your target beneficiaries?

Most respondents (74%) said their target beneficiaries were the Jesuit community or apostolic institution members. To illustrate, many respondents (40%) identified members of the Jesuit community, guests, parishioners, laity, and participants in Spirituality Centers as project beneficiaries. Likewise, about the same number (34%) identified target beneficiaries as students, staff, and stakeholders of their educational institution (pre-university and university). These beneficiaries were mainly "internal" to the organization.

In comparison, only a few respondents (19%) pinpointed target beneficiaries from the underserved sectors of society. These were vulnerable or low-income groups (7%), youth (7%), rural/peri-urban communities (3%), and agricultural producers (2%). Others had a different category.

Regarding the number of beneficiaries, many respondents (62%) reported serving 1,000 or fewer beneficiaries. Some (21%) served a range of 1,001 to 5,000 persons. A few (9%) served at least 10,000 or more. (Figure 4)



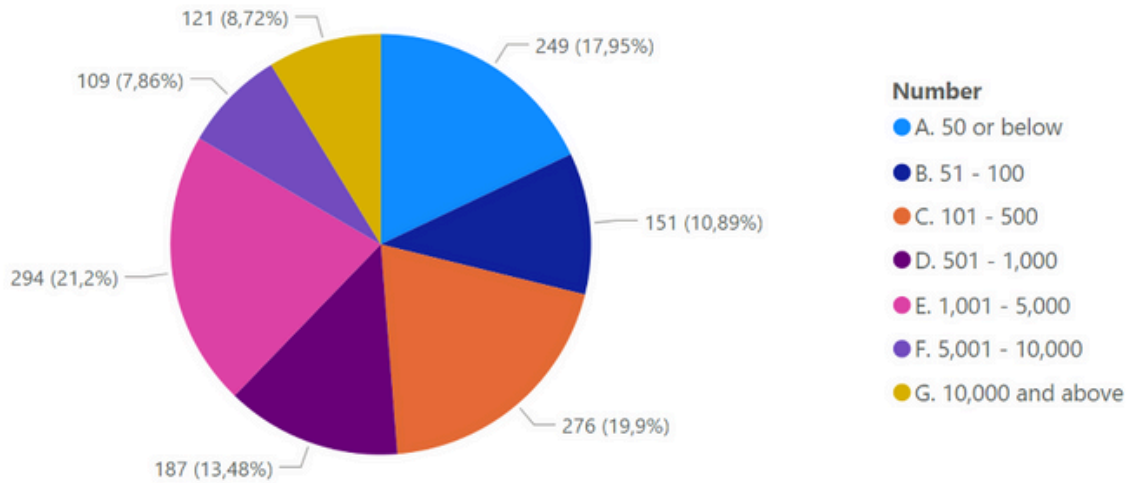


Figure 4 Number of Beneficiaries

Collaboration

Respondents viewed collaboration with external partners positively. They identified the "local church" and "other institutions doing similar ministry" as desired partners. However, their appreciation of collaboration with "business groups" and "universal/global church movement" was rated low. Only a few were, in fact, members of the universal church's Laudato Si Action Platform (7%) and the Laudato Si Movement (6%). Yet, respondents identified "weak institutional collaboration" as the fourth top barrier to caring for our Common Home.

What are the impacts?

Respondents said projects had tangible impacts, such as raising environmental awareness, reducing carbon footprint, improving waste management, minimizing utility costs, and fostering community participation. Many highlighted ecological education/workshops and practical benefits (cost savings, efficient resource use) as significant impact drivers, particularly those targeting schools, students, and vulnerable communities. (Figure 5)

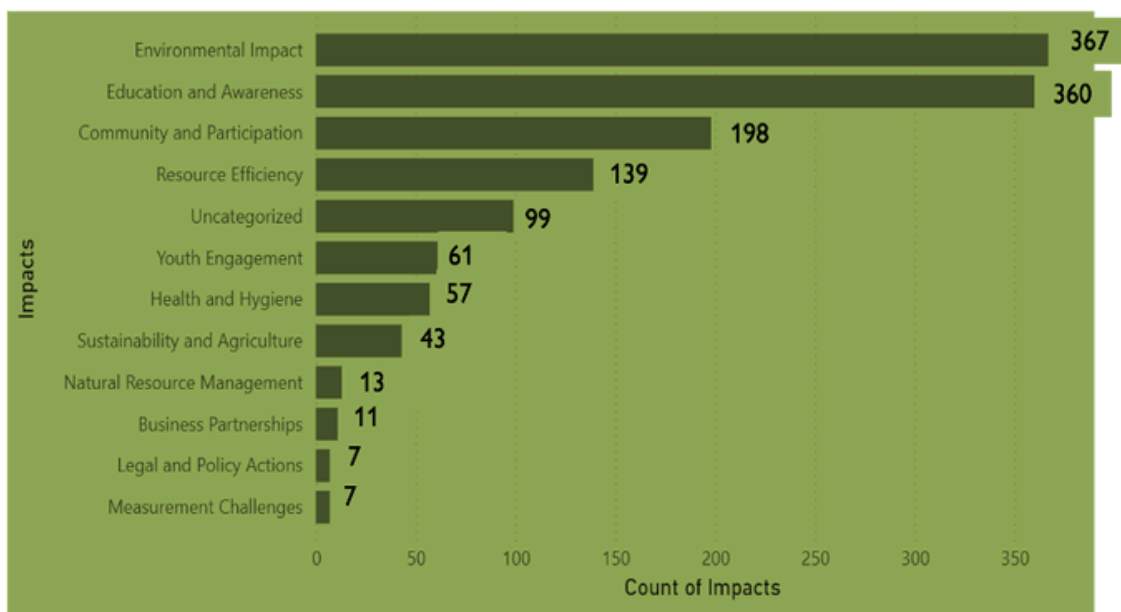


Figure 5 Specific Impacts

Few responses focused on isolated impacts. However, most responses indicated using approaches with interrelated benefits that addressed multiple outcomes, suggesting a ripple effect. For example, environmental education heightened awareness that led to adopting sustainable lifestyles and, consequently, engagement with local communities, particularly low-income families, to save on costs by recycling, adopting renewable energy solutions, or supporting communal actions like tree planting. Effective actions systematically incorporated multidimensional strategies that combined awareness, community engagement, and tangible environmental outcomes.

How can the impacts be expanded?

Respondents' ideas were nearly equally split between technical actions and social interventions to broaden project impact. Most (54%) suggested social interventions such as ecological awareness or conscientization programs and collaboration with stakeholders of educational institutions and parishes. There was also recognition of the importance of aligning spiritual values with environmental care, fostering a holistic and interconnected approach to sustainability. At the same time, all others (46%) suggested technical actions such as using alternative energy, reducing pollution, managing waste, and recycling materials to expand outcomes. All this is related to what we found about project objectives: that social objectives outnumbered technical ones; the objectives—technical and social—interpenetrated.

Barriers and challenges encountered

Respondents identified key barriers to project implementation and acknowledged attitudes that hindered collaboration in caring for our Common Home. Key patterns of co-occurrence of obstacles were found. The co-occurrence of multiple obstacles underscored the interconnectedness of problems.



Key Barriers:

- Financial inadequacy or the lack of financial resources to support environmental and sustainability initiatives was often cited as a significant barrier.
- The second most frequently cited challenge was the prevalence of unsustainable lifestyles.
- Staffing and human capacity issues were cited as challenges in implementing sustainability efforts.
- Another barrier was weak institutional collaboration with institutions such as the Catholic Church, other religious congregations, civil society, and the government.
- Respondents also identified several negative attitudes and inability as barriers: apathy, resistance to change, the perception that individual actions have little impact, cultural and societal norms such as individualism and consumerism, and lack of leadership or coordination that reduces the effectiveness of sustainability initiatives.

Co-occurrence of barriers:

Analysis of the relationships between the obstacles revealed key patterns of co-occurrence.

- First, barriers such as "financial inadequacy" and "lack of human resources" frequently appeared together, signifying that monetary and personnel resource constraints are deeply intertwined.
- Second, the reported co-occurrence of "prevalent lifestyle practices [that] are ecologically unsustainable" and "financial inadequacy" suggests that addressing lifestyle-related challenges may also require significant financial investments.
- Third, "capacity building deficiency" challenges tend to co-occur with "weak institutional collaboration with/from Catholic Church, other religious congregations, civil society, or government;" this underscores the need for stronger partnerships and training opportunities to overcome these barriers. (Figure 6)

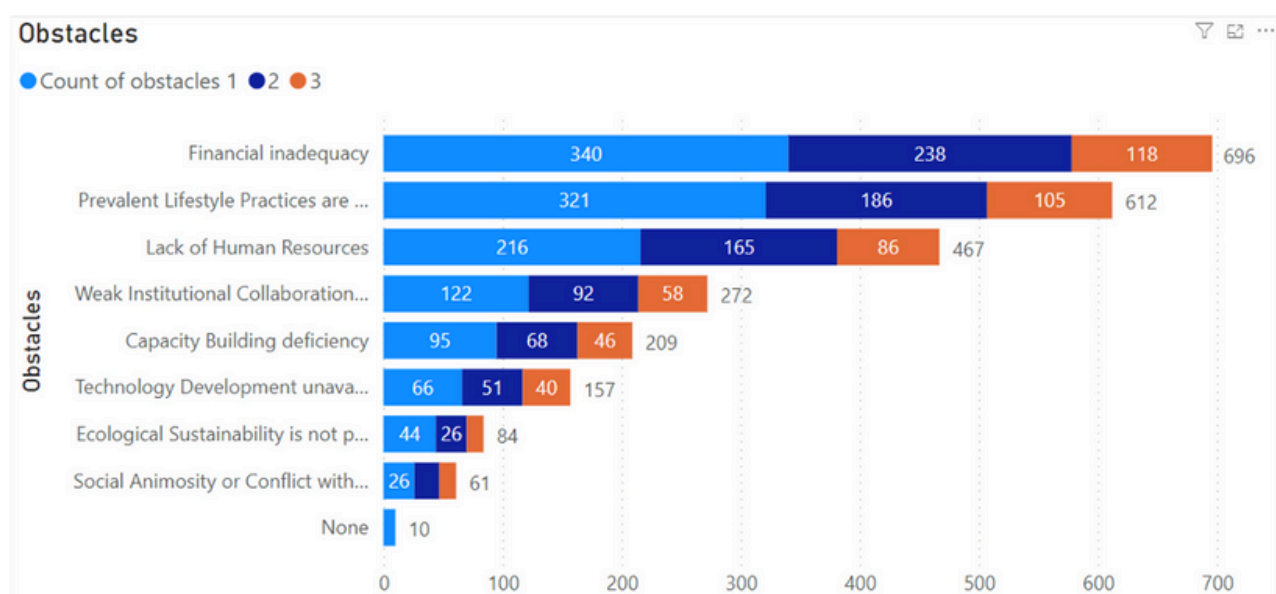


Figure 6 Co-occurrence of Obstacles

A compounding effect

Finally, the multidimensional challenges projects face, or where multiple obstacles occur together, suggest a compounding effect. For example, financial inadequacy, lack of human resources, and lack of capacity building were often reported together. These systemic issues appeared connected to organizational leadership, especially since this co-occurrence analysis highlighted that many obstacles were not standalone problems but were interconnected.

What valuable lessons have you learned?

Respondents freely shared lessons learned from project implementation. Their valuable lessons included improved knowledge, positive changes in attitudes and behaviors, and the development of best practices. There were also learnings concerning the effectiveness of simple solutions and youth engagement.

- Increased environmental awareness was a valuable lesson identified by several (31%) respondents.
- Participants generally highlighted the importance of collective actions and individual responsibility in addressing environmental challenges.
- They stressed the need for everyone to reduce their carbon footprint through ecological best practices.
- A recurring theme was recognizing that systemic transitions take time and sustained effort, often hampered by resistance to change or lack of long-term stakeholder commitment.

Simple solutions are gateways

Several responses pointed out the effectiveness of simple, practical solutions, such as recycling, composting, and waste segregation, as gateways to broader ecological awareness. However, participants also acknowledged challenges, including apathy, inertia, and difficulty integrating sustainable initiatives into daily routines.

Accompanying young people

Youth engagement emerged as a critical factor, with respondents noting the enthusiasm and potential of younger generations to lead and innovate. Supporting their dreams and creating spaces for participation were emphasized as essential strategies for fostering sustainable change.

Lessons learned underline the interplay of individual responsibility, community involvement, and systemic support as the pillars of meaningful ecological action.



In sum



- Numerous things have happened worldwide across the Society of Jesus since the De Statu Societatis Iesu 2023. Over a thousand ecological initiatives, combining technical and social dimensions—a tapestry of initiatives—responded to the LS's integral ecology goals.
- Ecological education goals emerged as a recurring theme, supporting other efforts by building awareness and engagement. Ecological education appeared to be a cornerstone and was identified as a significant impact driver.
- Despite obstacles like a lack of funding and human resources, the interventions were not found to be cosmetic. Projects essentially served the Jesuit community, the University/academic community, parishioners, and retreatants. A significant size (62%) claimed their projects reached beneficiaries, numbering a thousand people or fewer.
- Evidently, "many things" are happening in the Society regarding the care of our Common Home, as Fr. General observed in June 2024. However, his additional comment that "not enough" is being done also seems spot-on. Especially since, as Pope Francis puts it, we are facing "a complex crisis that is both social and environmental "[7]. This crisis is massive and symptomatic of "the flawed ways societies and economies are organized"[8].

Mapping the Way Forward

As the Society of Jesus moves into the second phase of implementing the UAPs[9], the importance of collaboration, networking, and advocacy is best reviewed, especially in light of the survey data.

Called to collaborate

Given the complexity of the crisis, an interdisciplinary, local, and international dialogue is crucial; collaboration is key in the Fourth UAP. The emphasis on collaboration is evident in the DSS 2023, where Fr. General emphasizes, "We have not found the way forward or changed our life-mission to collaborate in the care of our Common Home in a new and effective manner" (*italics in original*).[10]

Respondents valued collaboration

Most (51%) preferred collaborating with the "local church" and "institutions doing similar ministries." In contrast, only a few (19%) collaborated with other religious congregations/groups, the Universal Church Movements, and business groups. All others (30%) identified Non-Government Organizations (NGOs) or the local government as preferred partners. (Figure 7)

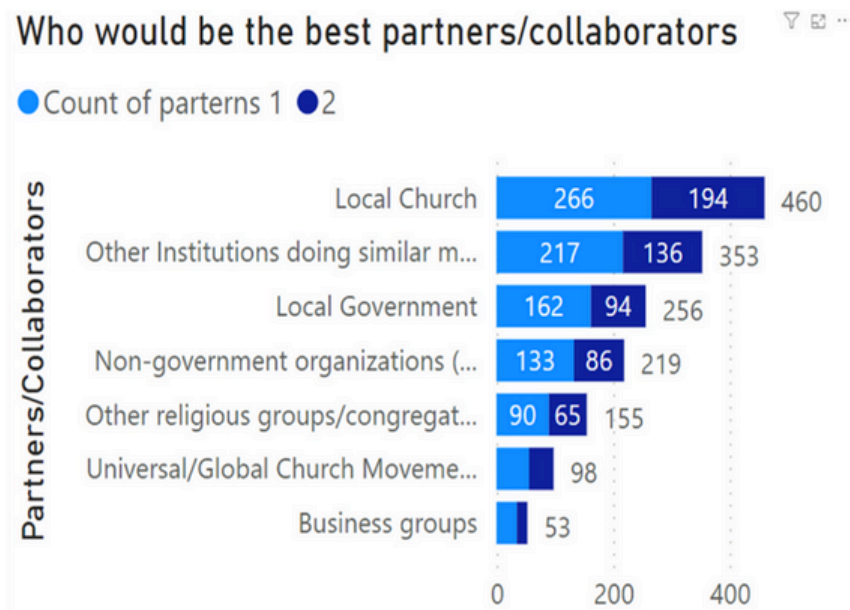


Figure 7 Desired Collaborators

Now, a second look at the different types of beneficiaries in view of collaboration. According to the earlier section, “**Who are your target beneficiaries?**” data showed that most (74%) had target beneficiaries who were mainly “internal” to a Jesuit community and a Jesuit University/academic community. In contrast, a few respondents (19%) had “low-income or vulnerable sectors,” “youth,” “rural/peri-urban context,” and “agricultural producers” as target beneficiaries. These findings suggest that, in line with what Laudato Si says, it would be appropriate to collaborate with people “outside” one’s organization to target the marginalized, the excluded, the poor and vulnerable as beneficiaries of ecological actions since they suffer most from climate catastrophes.

Why collaborate?

In his encyclical, Laudato Si, Pope Francis points out the importance of collaboration because “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”[11]. At the height of the COVID-19 pandemic, at The Urbi et Orbi ceremony on March 27 2020, the Pope said, “We are on the same boat, all of us fragile and disoriented, but at the same time important and needed, all of us called to row together, each of us in need of comforting the other”[12]. Collaboration reinforces the Christian virtue of solidarity, “a firm and persevering determination to commit oneself to the common good, that is to say, to the good of all and of each individual because we are all really responsible for all”[13].

Collaboration, Networking, and Advocacy

Research data suggest that the type of collaborators and beneficiaries targeted could be more inclusive; the impact of the projects could be much more far-reaching. As Pope Francis said, “It is essential to seek comprehensive solutions which consider the interactions within natural systems themselves and with social systems”[14]. Greater collaboration with the marginalized, the voiceless, the underserved youth, and those with the political and economic power to legislate and influence change could broaden impacts.

The Pope further stressed the importance of collaboration and networking, "Social problems must be addressed by community networks and not simply the sum of individual good deeds...the ecological conversion needed... also [requires] a community conversion"[15]. Public policies can facilitate the desired conversion, but robust multisectoral grassroots networks that advocate for socio-cultural, environmental, economic, and political reforms in systems and structures globally are strategically essential. Civil society working together can be a force against the powerful who do not care about justice or right relationships. In his 2023 Apostolic Exhortation *Laudato Deum*, Pope Francis said, "The demands that rise from below throughout the world, where activists from very different countries help and support one another, can end up putting pressure on the sources of power"[16].

The *minima Compañía de Jesús colaboradora*[17] must learn to collaborate better -- to network and advocate for the liberation "of a suffering creation"[18]. Collaboration, networking, and advocacy are appropriate responses to the call to share in Christ's ministry and become His "companions in a mission of reconciliation and justice"[19]. Fr. General's vision of Jesuit education for social and environmental justice aptly responds to the Church's call for new evangelization in today's world,

"Deepening our intellectual contribution in this field must be accompanied by the promotion of public policies that ensure the fulfilment of the commitments to measures agreed upon to reverse the deterioration of the environment worldwide, including plans to replace fossil fuels as the main source of energy generation, to control environmentally predatory mining, to preserve and grow forests..."[20].



Ten years had passed since Pope Francis released the social encyclical *Laudato Si*, calling everyone to take swift and global action on climate change. Five years had passed since the Pope confirmed the Universal Apostolic Preferences of the Society of Jesus. A year after the DSS 2023 was published, SJES surveyed Jesuit communities and apostolic institutions to understand goings-on within the horizon of UAP4. Survey findings were inspiring, showing commitment to caring for our Common Home; Fr. General calls on the *minima Compañía de Jesús colaboradora* anew to humbly and faithfully persevere as Christ's companions in a mission of reconciliation, "with God, one another, and creation"[21].

Conclusion

How might the Society of Jesus continuously strive to collaborate in the care of our Common Home, mindful of the breadth of the UAPs' horizon? How might the apostolic body contemplate comprehensive solutions to what Pope Francis calls a "complex crisis which is both social and environmental"[22]? First, we shall consider the opportunities at hand. Then, as a conclusion of this essay, a summary list of possible paths forward is provided.

Opportunities for the way forward. Findings from the Collaboration in the Care for Our Common Home Survey present at least three opportunities related to the mission and identity of the Society of Jesus, the *minima Compañía de Jesús colaboradora*, an apostolic body.

- The first opportunity concerns celebrating the gifts of Ignatian spirituality and the Ignatian Pedagogical Paradigm for encountering God, receiving the grace of conversion, and choosing to be like Christ, compassionate. These gifts can help build a culture of stewardship, solidarity, and personal and communal commitment to the mission of justice and reconciliation[23]. Pope Francis, after all, points out, "The problem is... we still lack the culture needed to confront this crisis"[24]. He adds, "A great cultural, spiritual and educational challenge stands before us, and it will demand that we set out on the long path of renewal"[25].
- The second opportunity concerns scaling up impacts by keeping central the promotion of justice, reconciliation, and defense of rights[26]. A more sustainable, equitable, inclusive and hope-filled future is urgently needed, requiring greater engagement with vulnerable and excluded communities (UAP2) and the youth (UAP3)[27]. Engagement with targeted groups and varied stakeholders beyond Jesuit institutions and communities increases the scale and speed of social transformation processes—an opportunity to walk the talk about the "Magis"[28].

- The third opportunity concerns collaborative leadership. The Pope asserts, “We lack leadership capable of striking out new paths and meeting the needs of the present with concern for all and without prejudice towards coming generations”[29]. This kind of leadership is connected to an appreciation of the Jesuit identity as *minima Compañía de Jesús colaboradora*; to be “a collaborator begins with being humble,” Fr. General reminded Jesuits and lay mission partners at the annual meeting of Social Delegates and Network Leaders[30]. The least Society of Jesus cannot do things alone; it has to collaborate, network, and “row into the deep” together[31].

Finally, a list of possible paths forward:



1. Strengthening ecological education through the Ignatian Spiritual Exercises, the Ignatian Pedagogical Paradigm, and Catholic Social Teaching principles, which value the life-mission to be responsible stewards of God’s creation — promoting the global common good, integral human development, and solidarity with all suffering creation — to be “men-and-women for others.”

2. Keeping rights central and empowering marginalized groups—focusing on the inclusion of vulnerable populations, such as marginalized youth, Indigenous Peoples, rural communities, and urban poor who do not have enough resources. This ensures that Jesuit environmental sustainability efforts are inclusive, equitable, and respectful of Indigenous knowledge while promoting access to affordable renewable energy solutions, permaculture, aquatic life conservation, and disaster risk reduction measures.

3. Addressing systemic challenges. Financial support, staffing, and capacity-building schemes are critical items in a unit's Apostolic Plan. Explore partnerships, grants, and training programs to address resource constraints and develop skilled leaders in ecological sustainability. SJES will continue collaborating with sustainability experts and other organizations to help provide capacity-building materials and webinars online.

4. Establish policies, practices, standards, and indicators for strategic monitoring and periodic evaluation. Tracking the progress of ecological initiatives and measuring their impacts will enable organizations to refine their approaches and achieve more remarkable results.

5. Fostering collaboration and networking. Engaging local communities through collective action is vital for long-term success. Partnerships between Jesuit communities and Province apostolic institutions, along with collaborations with grassroots organizations, religious congregations, schools, Church movements, NGOs, local authorities, and the business sector can increase the impact of initiatives, for example, by sharing resources and best practices.

6. Celebrating success stories—voices from the ground. Highlighting and broadcasting successful projects can inspire others and combat resistance to change. Sharing best practices and tangible outcomes can motivate broader participation. To start this process, SJES will find success stories based on research data and collaborate with project contact persons to write and share them on the SJES website and social media platforms.

7. Nurturing inter-Jesuit Province networking and strongly advocating for a just energy transition, immediate implementation of the Loss and Damage Fund, and cancellation of the Global South's unpayable climate debt. SJES will continue to help foster inter-geographic collaboration and networking. Active participation in the SJES Global Ignatian Advocacy Network on Integral Ecology and the Jesuits for Climate Justice campaign would be constructive steps.

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14 February 2025



Visit [Ecojesuit](https://www.ecojesuit.org) website to know more about the UAP4Survey and Jesuit for Climate Justice campaign.

Citations

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- [2] Buschschlüter, Vanessa. "Brazil Floods: Hundreds of Rio Grande Do Sul Towns under Water." [www.bbc.com](https://www.bbc.com/news/world-latin-america-68968987), 7 May 2024, www.bbc.com/news/world-latin-america-68968987.
- [3] UN Sustainable Development Group. "Namibia's Drought Crisis: Building Resilience for Women and Girls." UN Sustainable Development Group, 30 January 2025, <https://unsdg.un.org/latest/stories/namibia%E2%80%99s-drought-crisis-building-resilience-women-and-girls>.
- [4] Sosa SJ, Arturo. "Sent to Collaborate in the Reconciliation of All Things in Christ." *Acta Romana Societatis Iesu*, vol. XXVIII, Fasciculus III – Anno 2023, p. 701. APUD Praepositus Generalis 2024.
- [5] Laudato Si Action Platform. "<https://laudatosiactionplatform.org/laudato-si-goals/>." Dicastery for Promoting Integral Human Development, 2025. Accessed 7 October 2024.
- [6] Actions in each of the seven goals may include: 1) adoption of renewal energy and energy-sufficient measures, protecting biodiversity, promoting sustainable agriculture, guaranteeing access to clean water for all; 2) projects to promote solidarity, special attention to vulnerable groups, analysis and improvement of social systems and services; 3) sustainable production and consumption, ethical investments, divestment from fossil fuels and activities harmful to our planet and people; protecting workers' dignity; 4) reducing waste, recycling, adopting sustainable diets, greater use of public transport, avoiding single-use items; 5) ensuring equitable education for all, promoting human rights, encouraging ecological leadership, ecological restoration; 6) promoting creation-based liturgical celebrations, developing ecological catechesis, retreats and formation programs; 7) promoting advocacy and developing people's campaigns, encouraging rootedness and belongingness in local communities.
- [7] Pope Francis, *Laudato Si*, §139
- [8] Society of Jesus. "36th General Congregation Decrees." GC 36, Decree 1, n. 29. 2017
- [9] "We are entering a second phase of assimilation and implementation of the UAPs that demand a deeper reflection on their interconnectedness and their grounding in our charism and identity, especially with regard to the "foundational" nature of the first preference. It is a phase which requires courage to name the resistances we encounter, to return to our charismatic sources for inspiration, and to find the spiritual strength to make practical decisions that definitively open the space for the Lord's action in our life-mission" (Sosa, p. 701).
- [10] *Ibid.*
- [11] Pope Francis, *Laudato Si* §91; §137

- [12] Pope Francis. “Extraordinary Moment of Prayer Presided Over by Pope Francis.” The Holy See, 2020, https://www.vatican.va/content/francesco/en/homilies/2020/documents/papa-francesco_20200327_omelia-epidemia.html. Accessed 5 Feb. 2025
- [13] Pope John Paul II, *Sollicitudo Rei Socialis* §40
- [14] Pope Francis, *Laudato Si* §139
- [15] Pope Francis, *Laudato Si* §219
- [16] Pope Francis, *Laudato Deum* §38
- [17] Sosa SJ, Arturo. “Fr. General’s Conversation with Conference Social Delegates, GIAN Leaders and Advocacy Committee Members of SJES.” *Acta Romana Societatis Iesu*, vol XXVIII, Fasciculus II-Anno 2022, p.477. APUD Praepositus Generalis 2023.
- [18] Society of Jesus. “35th General Congregation Decrees.” GC 35, Decree 2, n. 20-24. 2008.
- [19] Society of Jesus. “36th General Congregation Decrees.” GC 36, Decree 1, n. 29. 2017; Cf. GC 35, Decree 3; GC 36, Decree 1.
- [20] Sosa SJ, Arturo. “Sent to Collaborate in the Reconciliation of All Things in Christ.” *Acta Romana Societatis Iesu*, vol. XXVIII, Fasciculus III – Anno 2023. APUD Praepositus Generalis 2024.
- [21] Society of Jesus. “35th General Congregation Decrees.” GC 35, Decree 3, n.36. 2008.
- [22] Pope Francis, *Laudato Si* § 139
- [23] Society of Jesus. “36th General Congregation Decrees.” GC 36, Decree 1, n. 29. 2017.
- [24] Pope Francis, *Laudato Si* §53
- [25] Pope Francis, *Laudato Si* §202
- [26] Cf. GC 36, Decree 1, n.3
- [27] Society of Jesus. Universal Apostolic Preference (UAP) #2: “Walk with the poor, the outcasts, those whose dignity has been violated, in a mission of reconciliation and justice;” UAP #3: “Accompany young people in the creation of a hope-filled future.” 2019.
- [28] Latin for “More;” an Ignatian value of striving for the greater good.
- [29] Pope Francis, *Laudato Si* §53
- [30] Sosa SJ, Arturo. “Fr. General’s Conversation with Conference Social Delegates, GIAN Leaders and Advisory Committee Members of SJES During the Annual SJES Meeting.” *Acta Romana Societatis Iesu*, vol. XXVIII, Fasciculus II – Anno 2022, p.477. APUD Praepositus Generalis 2023.
- [31] Theme of GC 36 – Rowing into the Deep, inspired by the message of Pope Francis to Jesuits on 27 September 2014, the 200th anniversary of the restoration of the Society of Jesus.