

EVALUATION REPORT

Laudato Si' Goals Implementation by the Congregation of Jesus Mary Joseph 2023-2025

This report comprises a formative assessment of the implementation of the Laudato Si' Goals (LSG) in the Congregation of JMJ between 2023 and 2025, along with suggestions for future action. The data were collected from 72 respondents through an online Google Form survey. The findings highlight several success stories, including effective sustainable lifestyles and the promotion of ecological spirituality, areas of concern that require further improvement.

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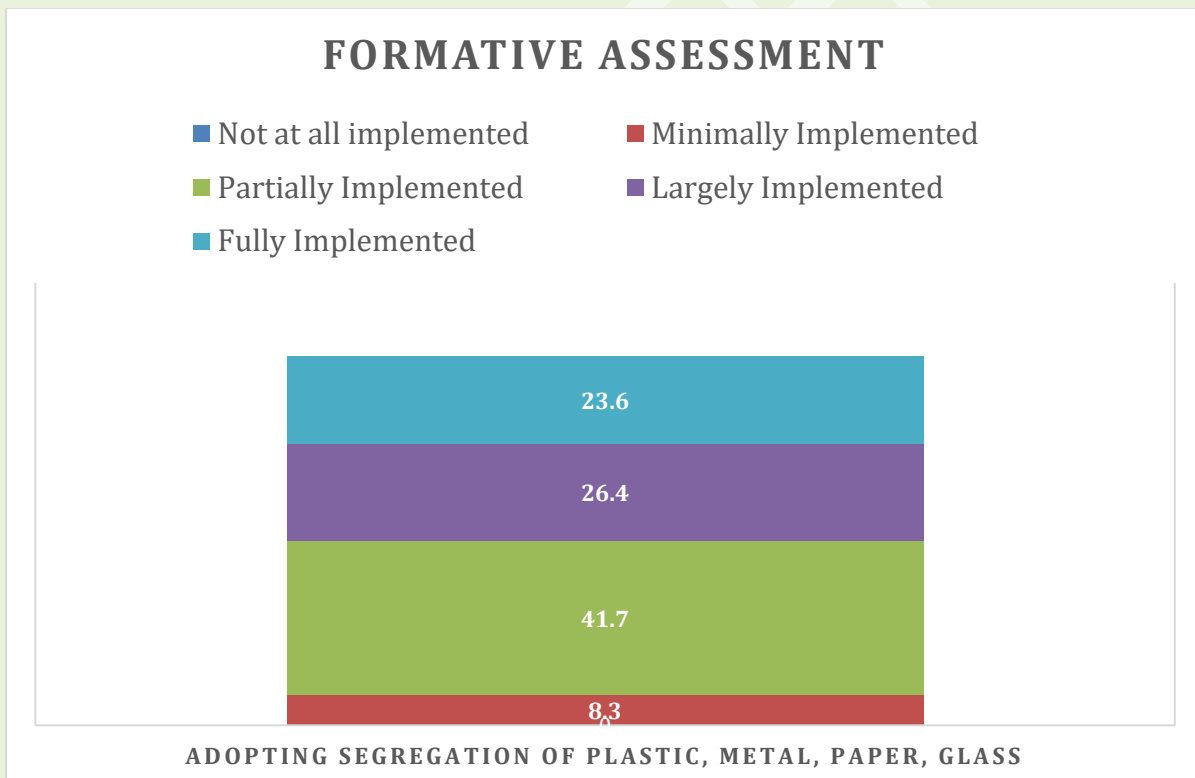
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1. Data in the order of Goals

Goal I: Response to the Cry of the Earth

This section assesses initiatives related to environmental protection, reduction of carbon footprints and the use of energy from renewable sources.

Environmental protection: The Congregation has made notable progress in environmental protection, particularly in waste management. Segregated collection of plastic, metal, paper and glass is well established: 26.4% of respondents reported that it is largely implemented, while 23.6% indicated that it is fully implemented.

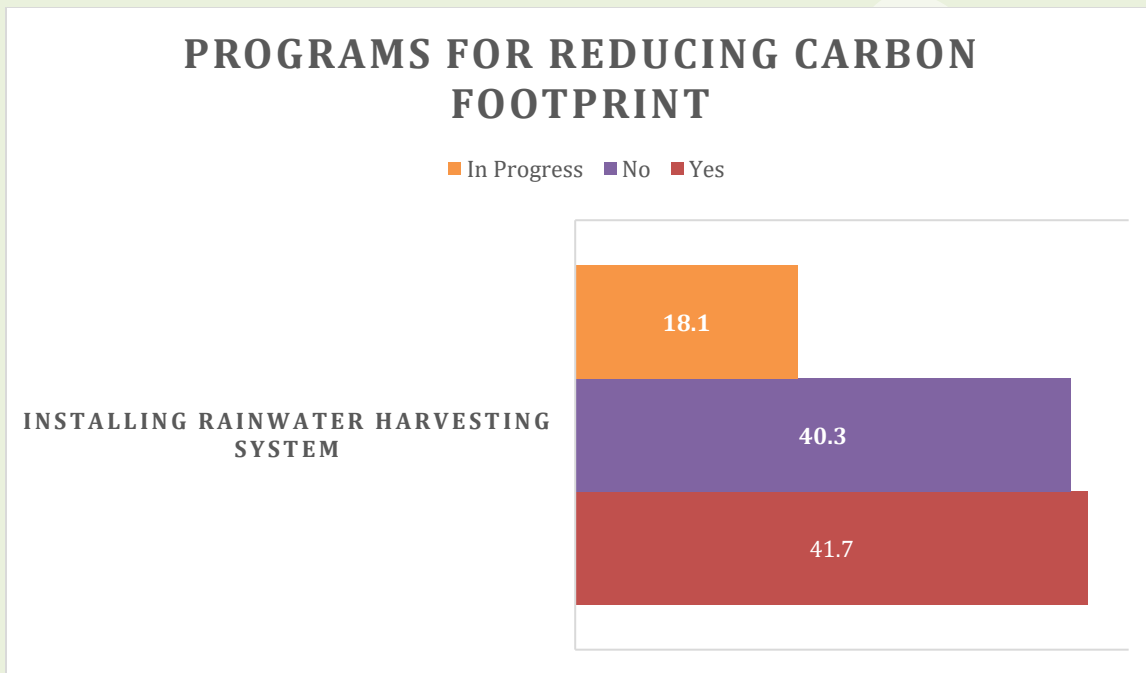


Composting of organic waste is also gaining acceptance, with 33.3% reporting full implementation.

With regard to awareness programs on natural health and hygiene, 30.6% of respondents stated that these initiatives are largely implemented. Efforts to reduce plastic pollution on institutional campuses show encouraging results, with 37.5%

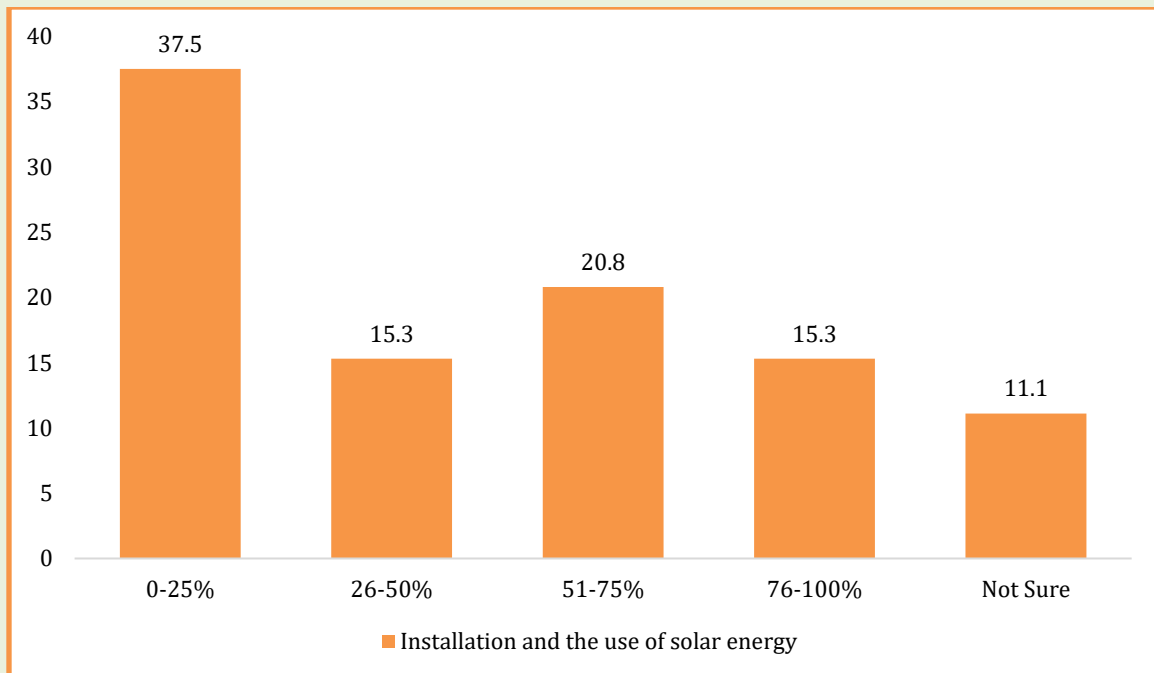
reporting that such measures are largely implemented and 12.5% indicating that their campuses are fully free from plastic pollution.

Reducing carbon foot prints: Rainwater harvesting remains a major challenge, as 40.3% of respondents reported that it is *not at all implemented*, making it a significant area of concern.



Organic vegetable cultivation is practiced to some extent: 56.9% reported that it is implemented, while 34.7% stated that it is done only *rarely*. There is a high level of awareness regarding water conservation, with 51.4% of respondents reporting that they *very often* motivate students and staff to save water. However, awareness creation through art forms to protect trees is less common, with 15.3% reporting that such initiatives have not been undertaken.

Energy from renewable sources: Considerable progress has been made in energy efficiency, as 44.4% of communities have replaced 76–100% of tube lights with LED bulbs. However, the use of renewable energy remains limited, with 37.5% of respondents reporting that solar energy meets only 0–25% of their energy needs.



This highlights the need to explore greater use of alternative energy sources such as solar and wind power.

Additional Actions and Barriers: Beyond the above initiatives, efforts have been made to protect sparrows and earthworms, reduce the use of mobile phones, and avoid bush burning.

However, several barriers continue to hinder an effective response to the cry of the earth. These include lack of cooperation and interest among members, insufficient awareness and education, constraints of resources and time, convenience- and habit-driven lifestyles, and external factors such as pollution, poor waste management systems, and government indifference.

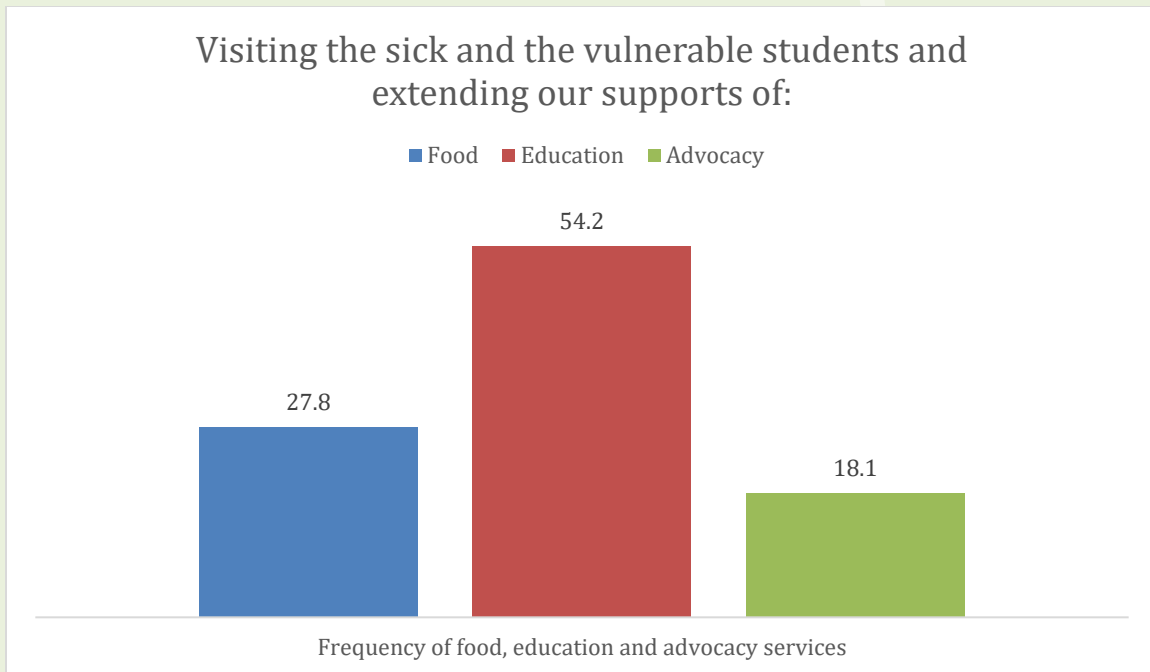
Goal II: Response to the Cry of the Poor

This section evaluates the inclusion of vulnerable people, provision of basic needs and partnership for support the grassroots.

The inclusion of the vulnerable: Regarding the organization of staff and students to support the poor, 38.9% of respondents reported that this is *largely done*. Similarly, 38.9% indicated that remedial courses for slow learners are *largely*

implemented. However, when it comes to imparting vocational skills to school dropouts, only 18.1% reported that this activity is *largely done*, indicating limited outreach in this area.

Provision of basic needs: The congregation prioritizes direct service to the poor and vulnerable. The primary forms of support provided are education (54.2%) and food (27.8%).



In response to services offered during special and needy occasions, apart from food and education, 18.1% (22.2%) of respondents reported involvement in advocacy-related activities.

Partnership for supporting the grassroots: In terms of awareness creation on the UN system, human rights and responsibilities, 34.7% of respondents reported that no awareness programs were conducted. At the same time, 37.5% of communities reported organizing counseling sessions for drug addicts and their families, showing some engagement in social support initiatives.

Additional initiatives and their impact on social justice: Other initiatives undertaken include the provision of free education, after-school tutoring—particularly for government school children—and financial and livelihood support for semi-orphans,

the sick (especially those living with HIV) and other needy persons. Communities also reported visiting elderly couples, widows, and slum dwellers; supporting women's empowerment; conducting health camps and free medical check-ups; raising awareness about drug abuse; and offering prayers for the poor and vulnerable.

These initiatives have contributed to the empowerment of marginalized people, the promotion of labour rights and social equality, improved access to government development programs, safeguarding of hostel children and increased awareness of ecological and social justice among staff, students and the wider community.

Goal III: Ecological Economics

This section assesses purchasing and investment practices aligned with ethical and ecological economic choices, ecological practices and financial planning.

Purchasing Habits: This is a high-performance area. A significant 87.5% of respondents reported purchasing products from local markets, while 91.7% stated that purchases are made based on *needs rather than wants*, reflecting strong adherence to the vow of poverty and sustainability. Additionally, 81.9% indicated that a culture of sharing resources for the education of the poor is actively encouraged.

Use of eco-friendly products and practices: A majority of communities (**80.6%**) have adopted eco-friendly cleaning products and reusable napkins. About **44.4%** reported that children consume locally prepared or homemade food rather than snacks packed in plastic. **51.4%** of communities maintain organic gardens, thereby reducing chemical usage and carbon emissions related to transportation.

Further, **44.4%** of schools support green printing companies, while **31.9%** reported purchasing from local bakeries that use solar energy. These findings indicate a growing commitment to environmentally responsible consumption, though adoption levels vary across communities.

Budget allocation for regenerative initiatives: Budgetary support for sustainability remains limited. 36.1% of respondents allocate only 0–25% of their budget to sustainable or regenerative initiatives. Only 19.4% reported celebrating *Green Week* in

their communities and places of apostolate. Moreover, a very small percentage (7%) indicated that they provide accompaniment and follow-up for beneficiaries who move out of institutional campuses, which is a significant area of concern.

On a positive note, 62.5% of respondents reported offering saplings to guests and invitees instead of bouquets, reflecting a commendable ecological practice.

Additional practices adopted at personal and institutional levels: Communities have adopted careful use of resources, waste reduction and the practice of the 3Rs—Reduce, Reuse, and Recycle. The use of steel bottles, avoidance of fast food and soft drinks and efforts to reduce plastic use among students and parents were commonly reported. Institutions also conduct co-curricular activities and competitions that promote eco-friendly themes.

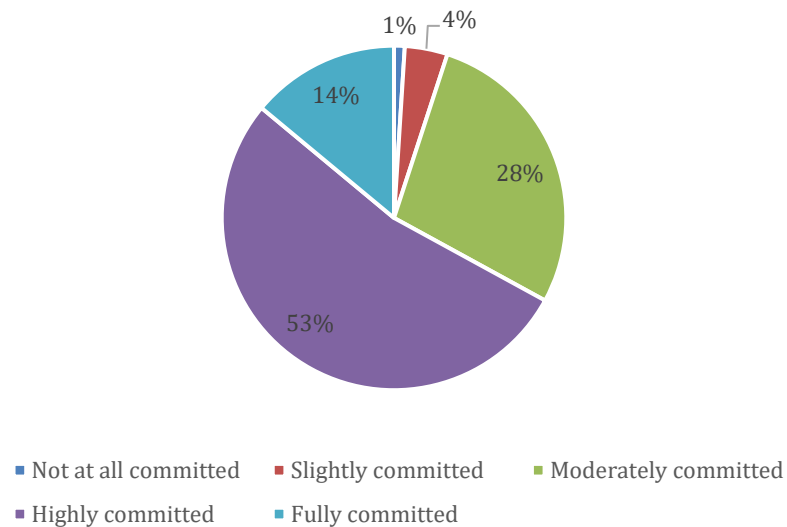
Impact of ecological initiatives: The impact of these initiatives is significant. There is a marked growth in consciousness, awareness, and responsibility toward care for the earth, social justice and solidarity with the less privileged. Communities and institutions have increasingly adopted eco-friendly practices and ecological themes have been integrated into student and staff projects. Notably, an initiative called “*Green Warriors*” has been formed, strengthening collective ecological action.

Goal IV: Adoption of Sustainable Lifestyles

This section analyses consumption and waste management, sustainable transport, and food choices. It reflects the highest level of personal commitment among the sisters toward sustainable living.

Consumption and waste management: There is a strong commitment to durability and responsible consumption.

Buying the items with long durability rather than short span of life



52.8% of respondents reported being *highly committed* to purchasing items with long durability. In addition, 36.1% are *highly committed* to using clothes until they are worn out, and 33.3% carry cloth bags while shopping in order to reduce single-use plastic.

Sustainable transport and lifestyle practices: Sustainable transport and daily lifestyle choices are gaining momentum. **45.8%** of respondents use public transport *very often*, thereby reducing their carbon footprint. **31.9%** are *fully committed* to walking for at least 30 minutes a day. A significant **73.6%** reported keeping their workplace neat and tidy as part of responsible living, while **44.4%** regularly engage in reading, contributing to personal growth and mindful living.

Food choices: A notable shift has occurred in food consumption patterns. **56.9%** of respondents follow a vegan or vegetarian diet for ecological reasons, and **48.6%** reported avoiding the consumption of endangered animal products. These choices reflect growing ecological awareness and ethical responsibility.

Additional lifestyle changes adopted: Respondents reported a strong emphasis on reducing food waste and adopting vegetarian or plant-based diets. Many highlighted their commitment to a simple, modest and eco-friendly lifestyle.

Additional practices include regular walking, exercise, yoga, allocating time for spiritual nourishment and adopting healthy eating habits, such as having one full meal in the afternoon and lighter meals at other times.

Sources of inspiration and motivation for adopting eco-friendly lifestyles:

Respondents expressed deep inspiration from the encyclical *Laudato Si'*, the Gospel call, Church teachings and JPIC values. Caring for the Earth is widely perceived as an expression of love for God and neighbour, and creation is recognized as God's gift entrusted to humanity.

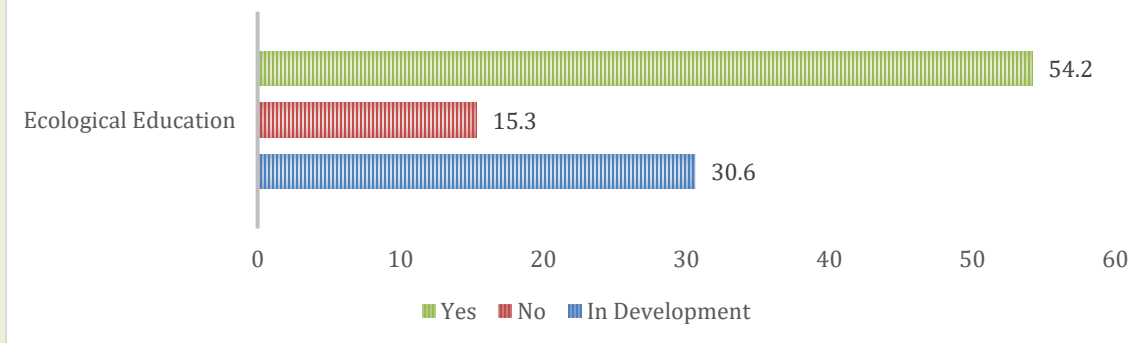
Furthermore, the visible effects of environmental degradation and the suffering of marginalized communities have served as strong challenges to adopt ecological lifestyles. The exemplary eco-friendly practices of elderly sisters and people in the surrounding communities have been sources of encouragement and motivation. A sense of personal responsibility to safeguard creation, recognition of the role as stewards rather than owners and a desire to reduce food and natural resource waste have further strengthened the commitment to eco-friendly living.

Goal V: Ecological Education

This section measures the integration of ecological themes into the curriculum and pastoral activities, as well as the level of knowledge and internalization of the principles of Laudato Si'.

Awareness creation: More than half of the respondents (**54.2%**) actively engage in creating ecological awareness among parishioners, neighbors and youth through various outreach initiatives.

CREATING ECOLOGICAL AWARENESS AND ACTION INVOLVING PARISHIONERS, PARENTS, STAFF, NEIGHBOURS, YOUTH.



Integration into the curriculum: A significant **51.4%** of respondents reported actively teaching and learning about terrace and kitchen gardening, indicating practical integration of ecological education into learning processes.

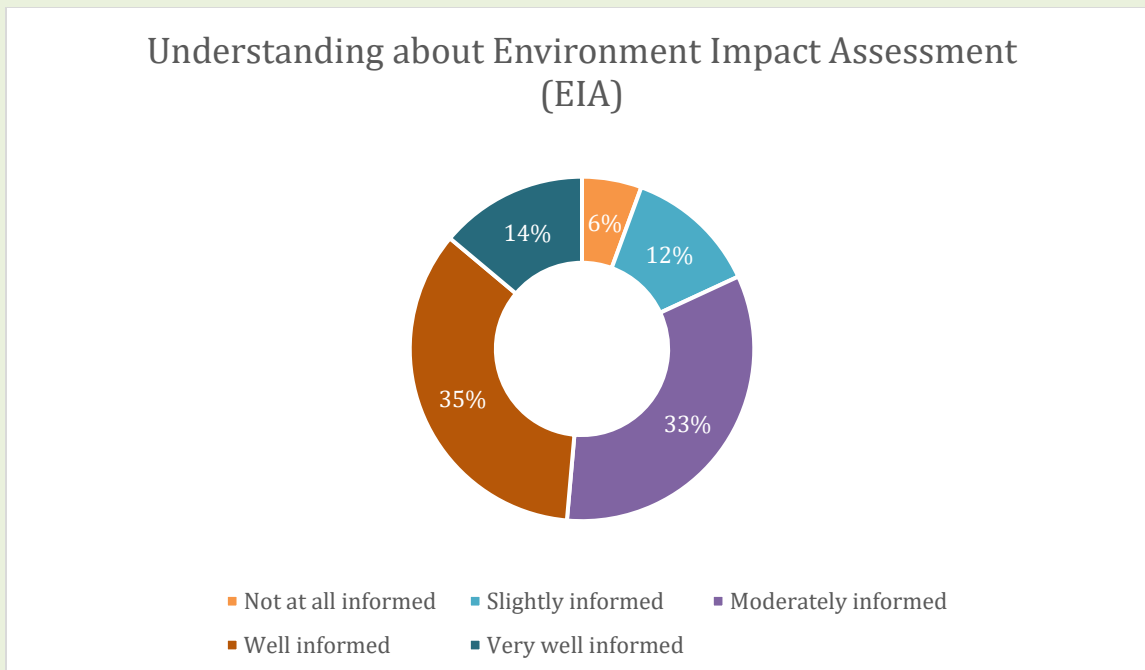
Use of external expertise: **52.8%** of communities invite external experts to educate sisters and students on environmental concerns, reflecting openness to scientific and professional inputs in ecological formation.

Participation in ecological movements: About **51.4%** of respondents stated that they are involved in ecological movements that promote environmental protection and sustainability.

Writing and intellectual contribution on ecology: While **37.5%** of respondents reported taking initiatives to write articles on ecology, this effort is commendable and reflects emerging intellectual engagement in the field. But this aspect has to be further encouraged.

Knowledge of *Laudato Si'*: Respondents reported being *well informed* about key themes of *Laudato Si'*, including the status of our Common Home (59.7%) and the human roots of the ecological crisis (59.7%). A moderate level of understanding was noted regarding integral ecology (45.8%), responding to the cry of the poor (52.8%),

living sustainably (42.7%) and Environmental Impact Assessment (EIA) (34.7%).



The relatively lower percentages in understanding EIA and limited engagement in writing indicate that while members are strong in living ecological values, greater emphasis is needed on deepening conceptual understanding and contributing intellectually to ecological discourse.

Personal impact of Laudato Si':

Respondents shared that Laudato Si' has strengthened their sense of gratitude, respect and reverence for all creation, deepened their spirituality and motivated community-based ecological actions such as clean-up drives and awareness discussions.

The encyclical has also fostered a strong sense of ecological responsibility in response to the *throwaway culture* and inspired the adoption of sustainable lifestyles. Furthermore, it has reinforced the understanding that environmental issues are intrinsically linked to justice, compassion and the struggles of the poor, and has generated a greater desire to educate oneself and others about nature, the Earth, and sustainable development.

Growing in ecological education and helping others to grow:

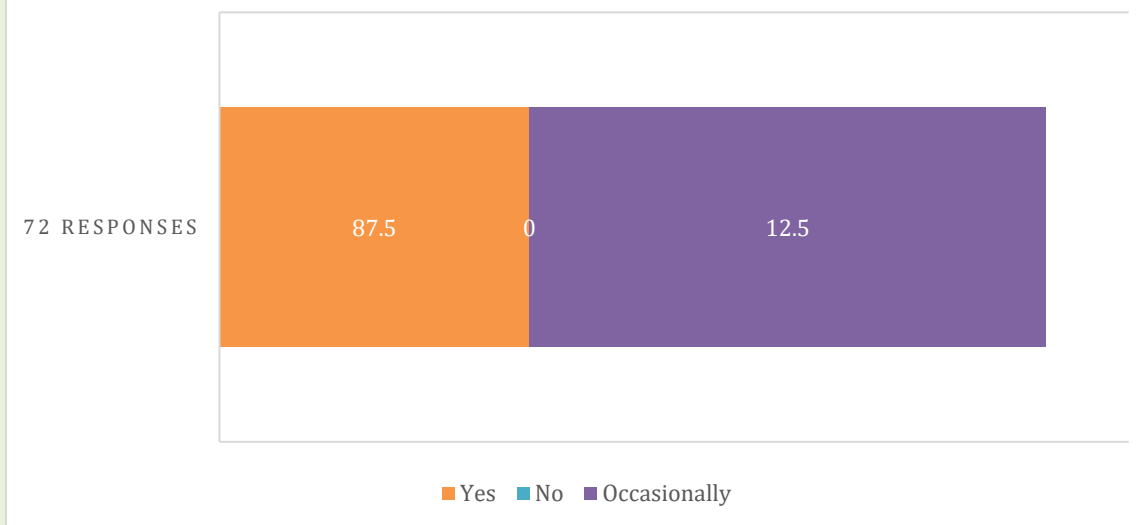
- Many respondents reported growth through personal practice and leading by example, witnessing ecological values through simple living, waste reduction, and appreciation of nature.
- Ecological knowledge is further enhanced by reading ecclesial and scientific documents and sharing insights with formees, students, staff, and the wider public through seminars and discussions.
- Additionally, respondents promote ecological education by organizing clean-up drives, tree planting, and forming eco-clubs.

Goal VI: Ecological Spirituality

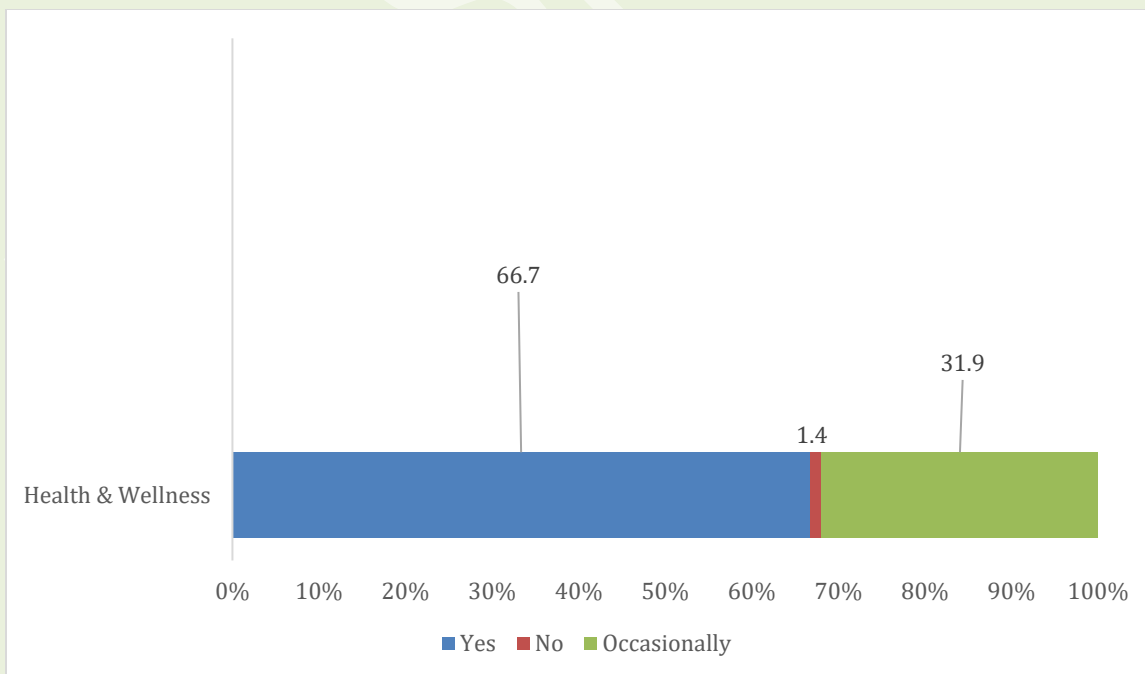
This section assesses the ecological themes in liturgies and prayer services, and centrality of ecological spirituality in faith practice.

Ecological themes in Liturgies and prayers: A considerable number of respondents engage in nature-based spiritual practices. **41.7%** regularly conduct meditation in nature, while **47.2%** do so *occasionally*. Similarly, **47.2%** regularly read eco-spirituality materials and share them with others, and another **47.2%** engage in this practice *occasionally*. Interreligious prayers are conducted regularly by **34.7%** of respondents, while **36.1%** do so *occasionally*, indicating openness to dialogue and shared ecological concern across faith traditions. It is particularly heartening to note that **87.5%** of respondents regularly celebrate ecological festivals of national and local importance and the remaining **12.5%** celebrate them *occasionally*. Notably, **100%** of respondents participate in such celebrations in some form.

CELEBRATE NATIONAL AND LOCAL FESTIVAL

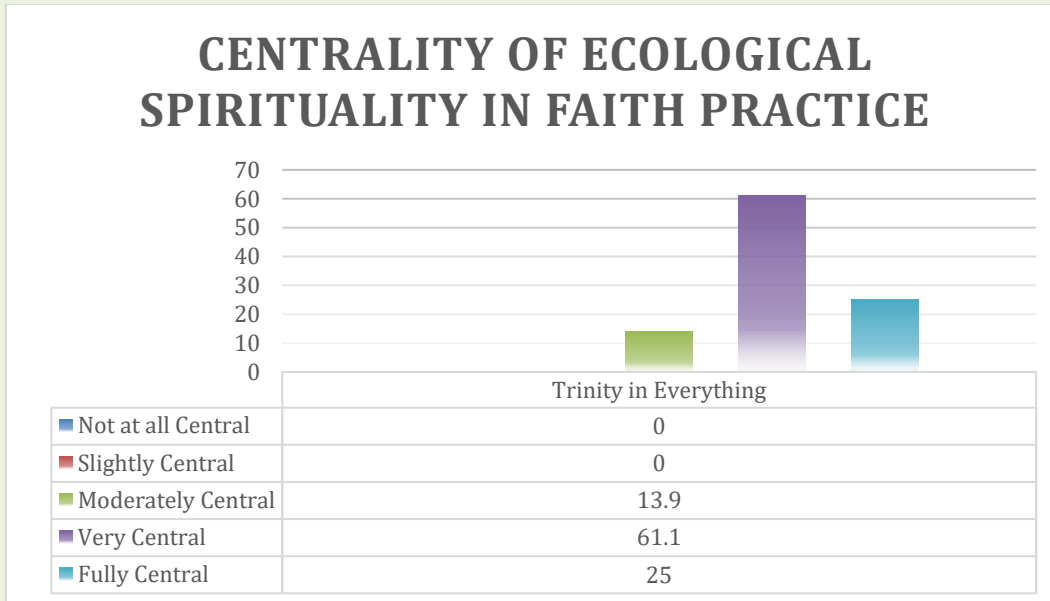


Reflecting their ecological connectedness, 66.7% of respondents follow a holistic approach to health that integrates the well-being of body, mind and emotions, while 31.9% do so occasionally. Only 1.4% reported not following holistic health practices.

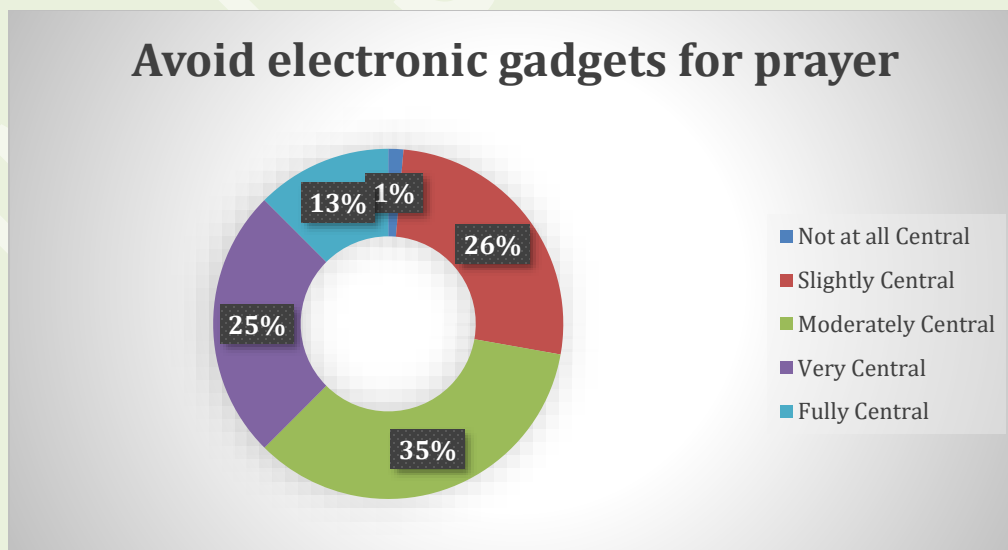


Centrality of ecological spirituality in faith practice: The data clearly indicates that

ecological spirituality is central to the life of the congregation. **61.1%** of respondents experience the Trinitarian God in all of creation. Nearly half (**45.8%**) reported reading the Bible with ecological sensitivity.

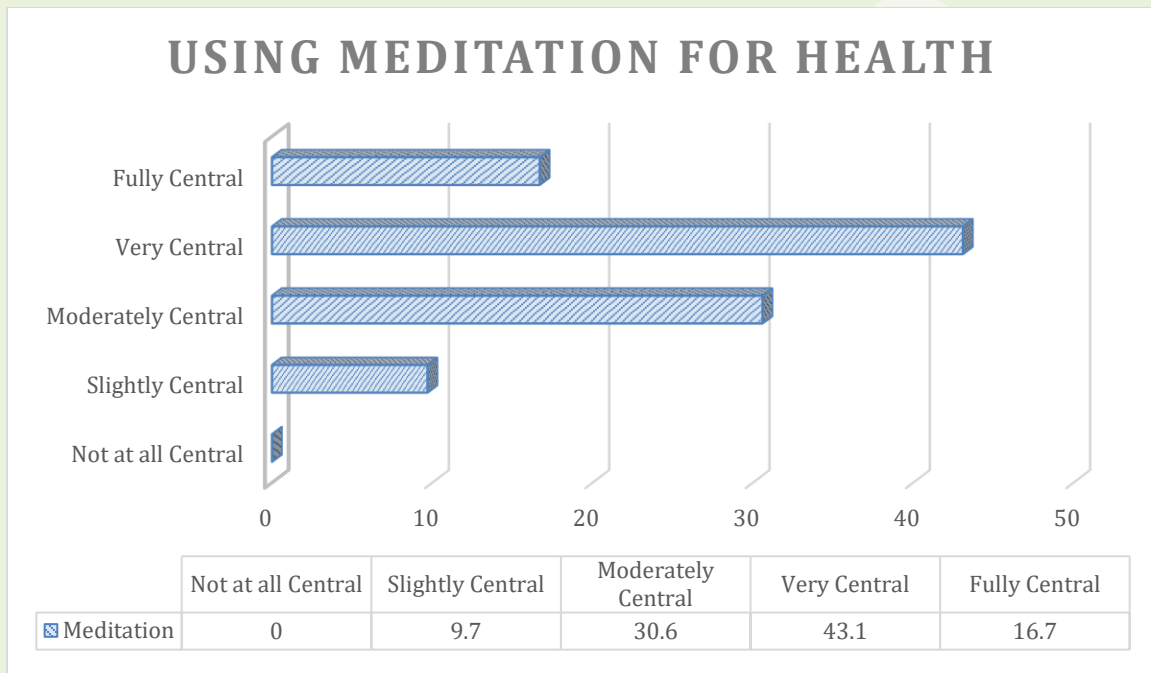


A strong consensus exists regarding prayer practices: **98.6%** of respondents felt it is important to avoid electronic gadgets during prayer, with only **1.4%** expressing a contrary view.



Likewise, **98.6%** affirmed the importance of sharing faith experiences with people of other faith traditions, highlighting openness and inclusivity rooted in ecological

spirituality. In terms of prayer methods, **44.4%** of respondents highly value meditating on the Word of God through approaches such as *Lectio Divina* and *Lumko*. While respondents differ in the degree of emphasis, all acknowledged the value of these methods. Additionally, **43.1%** identified meditation as *very central* to health and well-being, with all respondents recognizing its importance at varying levels.



Integration of spirituality and care for creation: Qualitative feedback reveals deep integration of spirituality and care for creation. Respondents described experiences such as *the garden became our chapel* and affirmed that “*creation is sacred, not ours to consume.*” Many integrate care for creation into their spiritual lives through prayer, reflection and nature-based devotions.

Concrete ecological actions—such as gardening, composting, conserving water, reducing plastic use and maintaining clean and green spaces—are practiced as expressions of faith. Communities also celebrate creation through liturgies during the *Season of Creation* and *Earth Day*, often combining worship with environmental activities like clean-up drives and organic gardening. These practices are grounded in the shared belief that creation is God’s sacred gift and that caring for it is an act of worship and glorification of God.

Sharing the experience of Ecological Spirituality deepening the connection with Creation: Respondents shared that meditation and prayer—especially in gardens and quiet green spaces—have deepened their sense of union with God and creation. Experiences such as silent walks, observing sunrises and sunsets, and attentiveness to the rhythms of dawn fostered spiritual sensitivity and inner peace.

Many reported a renewed awareness of *creation as a sacred gift*, which awakened gratitude and motivated care for the Earth out of love rather than obligation. Practices such as gardening, tree planting, reflection on Scripture, and inspiration from saints like **St. Francis of Assisi** further nurtured a profound sense of communion with creation and responsibility toward its protection.

Goal VII: Community Engagement & Participatory Action

This section evaluates advocacy efforts and campaigns undertaken to promote integral ecology.

Involvement with Faith Based and Non-Faith Based organizations for Integral ecology: Regarding collaboration with Faith-Based Organizations (FBOs) and Non-Faith-Based Organizations (NFBOs) for promoting integral ecology, 47.2% of respondents reported a moderate level of involvement. This suggests a fair degree of collaboration, with scope for deeper and more consistent partnerships.

Advocacy for the Rights of Food, Water and Work: In advocacy for the rights to food, water and work, **23.6%** of respondents reported being *highly involved*, while **8.3%** reported *no involvement at all*. This variation indicates the need for further movement from a predominantly *charity-based model of mission toward a rights-based approach*.

Advocacy for the protection of environmental leaders: Advocacy for the protection of environmental leaders shows encouraging engagement. While 3.7% reported *very high involvement* and 25% *high involvement*, others reported varying degrees of participation. Notably, all respondents indicated some level of involvement. This strong response may also be influenced by the survey's reference to environmental leaders such as Fr. Stan Swamy, whose witness has inspired collective concern and solidarity.

Advocacy for tree planting: Advocacy related to tree planting reflects active participation, with **22.2%** of respondents reporting *very high involvement* and **29.2%** *high involvement*. However, **9.7%** reported no involvement, indicating uneven participation across communities.

Advocacy for raising awareness on environmental care: In advocacy for raising awareness on environmental care, **8.3%** of respondents reported *very high involvement* and **36.1%** *high involvement*, demonstrating a reasonable level of commitment to public awareness initiatives.

Advocacy related to Mining issues: Engagement in advocacy related to mining is comparatively low. Only **2.8%** reported *very high involvement* and **16.6%** *high involvement*, while **29.2%** reported ***no involvement*** at all. This limited engagement may be attributed to the fact that mining-related issues are not widespread or directly experienced in many parts of India.

2. Analysis:

Areas of Achievements and concerns:

Goal I: Response to the Cry of the Earth

Achievements:

- * Effective segregation of plastic, metal, paper, and glass waste
- * Increased composting of organic waste
- * Awareness programs on natural health, hygiene, and water conservation
- * Widespread replacement of tube lights with LED bulbs
- * Measures to reduce plastic use in campuses
- * Initiatives to protect biodiversity and reduce harmful practices such as bush burning

Concerns:

- * Limited installation of rainwater harvesting systems in institutions and convents
- * Inconsistent cultivation of organic vegetables
- * Low adoption of renewable energy sources such as solar and wind power

- * Internal challenges including lack of interest, cooperation and lack of eco-friendly lifestyle habits
- * Limited awareness of ecology and ecological education among members
- * Constraints related to time, resources, and convenience-based habits
- * External challenges such as pollution

Goal II: Response to the Cry of the Poor

Achievements:

- * Active involvement of staff and students in service to the poor
- * Strong educational support through remedial classes and after-school tutoring
- * Provision of basic needs to the poor, especially education and food
- * Financial, livelihood and health support for semi-orphans, the sick, and marginalized families
- * Programs promoting women's empowerment, health care, drug awareness and counseling
- * Positive impact on social justice, labor rights and access to government schemes

Concerns:

- * Limited vocational skill training for school dropouts
- * Inadequate awareness programs on human rights, responsibilities, and the UN system
- * Advocacy efforts remain weaker than charity-based service activities
- * Need for stronger and more systematic grassroots partnerships

Goal III: Ecological Economics

Achievements:

- * Ethical purchasing practices of prioritizing needs over wants and purchasing from local markets
- * Use of eco-friendly products, reusable materials and organic gardening
- * Culture of sharing to support the education of the poor
- * Eco-friendly gestures such as offering saplings instead of bouquets
- * Student and community participation through ecological initiatives like *Green Warriors*
- * Increased awareness of sustainability, social justice and solidarity

Concerns:

- * Low budget allocation for sustainable and regenerative initiatives
- * Limited celebration of Green Week
- * Minimal accompaniment and follow-up for students and beneficiaries leaving campuses

Goal IV: Adoption of Sustainable Lifestyles

Achievements:

- * Strong personal commitment to responsible consumption and waste reduction
- * Emphasis on durability, reuse of clothing, and reduced plastic use
- * Greater use of public transport and walking
- * Shift toward vegetarian and vegan diets for ecological reasons
- * Integration of sustainable living with spirituality and Gospel values
- * Adoption of simple, modest and health-conscious lifestyles

Concerns:

- * Insufficient adoption of practices such as using cloth bags and regular physical activity
- * Limited avoidance of the use of endangered animal products, indicating gaps in awareness
- * Sustainable lifestyle practices remain largely at individual level and the community level practices are weak

Goal V: Ecological Education

Achievements:

- * Regular ecological awareness programs for parishioners, youth and local communities
- * Knowledge and the practice of kitchen and terrace gardening
- * Collaboration with external experts and ecological movements
- * Strong integration of *Laudato Si'* values in daily life
- * Clear understanding of the link between ecology, justice, and the poor

Concerns:

- * Limited intellectual contribution through writing and research on ecological issues

- * Insufficient understanding of Environmental Impact Assessment (EIA) and technical ecological tools
- * Need for deeper and more systematic formation in integral ecology and sustainable development

Goal VI: Ecological Spirituality

Achievements:

- * Ecological themes and international ecological days integrated into liturgy and prayer
- * Deep spiritual connection with creation through nature-based prayer and meditation
- * Strong conviction about the central role of eco-spirituality in faith life
- * Practice of holistic health addressing body, mind and spirit
- * Openness to interreligious sharing on care for creation

Concerns:

- * Nature-based meditation, eco-spiritual reading and interreligious prayer are not practiced regularly by many members
- * Insufficient engagement with ecological interpretation of Scripture
- * Need for stronger and more systematic integration of ecological spirituality into communal liturgy and formation programs

Goal VII: Community Engagement and Participatory Action

Achievements:

- * Collaboration with FBOs and NBOs for ecological advocacy
- * Collective involvement in advocacy for environmental leaders
- * Active participation in tree planting and environmental awareness campaigns
- * Growing commitment to advocacy as part of integral ecology and mission

Concerns:

- * Collaboration with other organizations remains mostly moderate and needs strengthening
- * Not enough participation in rights-based advocacy related to food, water and work

- * Low engagement in advocacy on mining and extractive industries
- * Limited participation in advocacy initiatives, highlighting the need for training and capacity building

3. Looking Forward:

Priority Concerns Emerging from the Formative Assessment of the Implementation of LSG and three activities for each

Note: While the prioritized concerns are derived from the result of the study, the activities suggested for the prioritized concerns are generic in nature. Hence these have to be made concrete and relevant to the congregational charism and context. Towards this, discussions have to be arranged at the various levels of the Congregation.

High Priority

1. Structural Ecological Infrastructure

Members practice many eco-friendly habits, but basic ecological infrastructure is weak. Rainwater harvesting, renewable energy (solar/wind), and organic farming are not well developed. Budget allocation for sustainable and regenerative initiatives is low.

Focus needed: Strengthen ecological infrastructure and financial commitment.

Activities / Programs

1. Community Eco-Audit and Action Plan– Each community examines its use of natural resources, recognizes areas that need improvement, and agrees on a clear and realistic one-year plan to strengthen one priority ecological infrastructure need.
2. One Community–One Green Infrastructure– Each community establishes at least one ecological infrastructure (rainwater harvesting / solar / organic garden).
3. Green Budget Commitment – Communities earmark a fixed portion of the annual budget for ecological and regenerative initiatives.

2. Shift from Charity to a Rights-Based Mission

Members show strong commitment to serving the poor, but advocacy for the rights to food, water, work and human rights is limited. Awareness of UN structures, functions, and human rights instruments is low. Partnerships with grassroots movements and advocacy networks are weak.

Focus needed: Integrate rights-based advocacy with humanitarian service.

Activities / Programs

1. Basic Training on Human Rights instruments of UN, UN Systems and functions, and social teachings of the Church. Incorporate into the initial and ongoing formation.
2. Rights-Based Review of Ministries – Communities review existing services through a rights-based lens and make efforts to do the development in Human and Environmental rights perspective.
3. Grassroots Advocacy Partnerships – Each community collaborates with at least one local advocacy group or movement.

3. Follow-up with Past Students and Beneficiaries

There is minimal accompaniment after students or beneficiaries leave campuses. Continuity, empowerment and long-term impact are not adequately ensured.

Focus needed: Develop systems for follow-up, mentoring and long-term support.

Activities / Programs

1. Beneficiary Tracking System – Maintain simple records and regular contact with past students and beneficiaries.
2. Mentoring and Accompaniment Program – Sisters can mentor small groups of alumni or beneficiaries.
3. Annual Alumni / Beneficiary Gathering– Organize meetings for sharing, feedback, and support.

Medium Priority

4. Community-Level Commitment to Sustainable Lifestyles

Personal ecological commitment is strong, but collective practice is uneven. Habits such as using cloth bags, avoiding single-use plastics, and making ethical food choices remain mostly individual and **have not become community norms.

Focus needed: Build shared commitments and community-level practices.

Activities / Programs

1. Community Eco-Commitment Charter – Common lifestyle commitments adopted by each community.
2. Monthly Eco-Life Review– Regular community reflection on lifestyle practices.
3. Visible Eco-Practices– Display and model eco-friendly habits in community spaces.

5. Intellectual and Technical Ecological Formation

Lived ecological practice is strong, but intellectual engagement is limited. Writing, research, and documentation are minimal, and understanding of EIA and technical ecological tools is weak.

Focus needed: Strengthen study, reflection, research, and knowledge-sharing.

Activities / Programs

1. Reading and Study Circles – Regular study of Laudato Si' , social encyclicals of the Church, Social teachings of the congregation, EIA and ecological tools.
2. Writing and Documentation Initiative – Encourage articles, reflections, and best-practice documentation.
3. Expert Input Session– Invite experts or use online courses on technical ecological themes.

6. Systematic Ecological Education for Members

Many good ecological initiatives exist, but they are uneven across communities.

Focus needed: Standardize ecological education across communities through coordinated planning and follow-up.

Activities / Programs

1. Common Ecological Formation Modules – Shared learning materials for all communities.
2. Community Ecology Coordinators– Appoint a sister to coordinate ecological education locally.
3. Annual Ecological Education Plan– Planned talks, action days, and reviews.

7. Integration of Ecological Spirituality in Prayer and Liturgy

Conviction about ecological spirituality is strong, but practice is inconsistent. Nature-based prayer and reading Scripture with ecological sensitivity are not regular or widespread.

Focus needed: Make eco-spirituality regular, communal and integrated into prayer and liturgy.

Activities / Programs

1. Monthly Nature-Based Prayer – Outdoor prayer or meditation at community level.
2. Eco-Sensitive Scripture Reflection– Bible sharing with ecological perspectives.
3. Liturgical Celebration of Creation– Structured celebration during Season of Creation and Earth Day.

8. Strengthening Advocacy Capacity and Participation

Collaboration with FBOs and NFBOs remains moderate, and engagement in mining

and extractive industry issues is low. Many members lack advocacy skills and confidence.

Focus needed: Build capacity for advocacy, collective action, and public engagement.

Activities / Programs

1. Advocacy Skills Training – Training in public advocacy, communication, and social media.
2. Issue-Based Advocacy Groups– Small groups focusing on mining, water, forests, or labor issues.
3. Collective Public Action– Participation in campaigns, petitions, and solidarity actions.

Conclusion:

In conclusion, the survey highlights a strong and growing commitment to ecological living, reflected in responsible consumption, creative green initiatives and a deepening ecological spirituality grounded in faith. At the same time, the findings reveal the need for greater investment in sustainable infrastructure—such as rainwater harvesting and renewable energy—as well as stronger cooperation, education, and follow-up. The community shows clear progress in moving from charity-based responses to more rights-based ecological engagement, yet further growth in advocacy and intellectual contribution remains essential. Overall, the survey affirms a solid foundation of ecological awareness while calling for continued collective effort to address the gaps that hinder a fuller response to the cries of the Earth.