

A GUIDE TO THE JOURNEY OF CONVERSION TO INTEGRAL ECOLOGY IN THE CONTEXT OF THE LAUDATO SI' ACTION PLATFORM

Introduction

The 19th General Chapter included a commitment to a conversion to integral ecology among the guidelines for the next six years (AC'22, 30):

In response to the challenges of the epochal change we are experiencing, in the light of the Word of God, we take Integral Ecology as a fundamental axis of our mission that connects the pastoral, liturgical, formative, social, economic, political and environmental dimensions.

First of all, it should be noted that the Chapter recognised a clear historical discontinuity. Drawing on the magisterium of Pope Francis, it observed that global and local reality has undergone such changes that we can say we are entering a new era. The ongoing climate, socio-environmental and geopolitical crisis is a structural fact, i.e. the result of an unsustainable world system. Moreover, globalisation has had a significant impact in all contexts. Even in our own small way we experience that nothing is the same as before. To proclaim and witness to the Gospel in today's world, we are called to be a Church that goes forth, and listen to the cry of the Earth and the cry of the impoverished, the excluded. To do this, we need readiness, openness to welcome new points of view, different perspectives, ways of thinking, and to dialogue with peoples, cultures and spiritualities. Above all, what is needed is the awareness that "everything is connected" and therefore it is appropriate to hold together the various dimensions of existence and missionary service.

When we declare that we take on Integral Ecology as the fundamental axis of our mission, we recognise that the proclamation of the Gospel does not take place in a vacuum, or in an aseptic context, but in a concrete, specific reality. That reality must be taken up in its entirety; it cannot be reduced to just one aspect, e.g. the social or the spiritual dimension. The Word of God and the discernment of the Spirit guide us in relating to that particular reality and responding to the various situations we encounter. Authentic listening is open, it does not already presume what is to be done and how to do it, but – as EG 33 indicates – "Pastoral ministry in a missionary key seeks to abandon the complacent attitude that says: "We have always done it this way". I invite everyone to be bold and creative in this task of rethinking the goals, structures, style and methods of evangelization in their respective communities".

To put this guideline into practice, the Chapter made two commitments:

- CA '22, 30.1: Join the Laudato Si' initiative platform promoted by the Holy See's Dicastery for Promoting Integral Human Development (Laudato Si' Action Platform - LSAP) at various levels (community, Circumscription, Institute).
- CA '22, 30.1: Develop and facilitate accompanying paths to encourage conversion to integral ecology in our spirituality and formation, enhancing the Comboni initiatives in this sense and thus collaborating in social transformation as indicated by the encyclicals Laudato Si' (LS) and Fratelli Tutti (FT).

Practically, the Chapter has deemed it necessary to join the Church's synodal path for a conversion to integral ecology guided by the *Laudato si'* Action Platform . That is a 7-year journey that aims at an evangelical transformation of the world in response to the cry of the Earth and the poor. In order to launch this journey at all levels of the Institute, the Chapter has given a mandate to develop paths to facilitate and accompany this transition, to take care of its spiritual and formative dimension - upon which motivation and commitment depend - and to build on the much that already exists and is being done, making the most of the many experiences in the pursuit of integral ecology present in the Institute, in the light of the Church's social teaching.

Therefore, on the one hand, the Institute benefits from its participation in the missionary movement of the Church, which invites it to grow and to renew its missionary presence and service from the perspective of Integral Ecology. On the other hand, the Institute can contribute charismatically to that same movement, by sharing those unique gifts it receives by grace through its own journey of conversion to Integral Ecology.

This Guide aims to offer information and tools to take up the path indicated by the 19th Chapter in terms of the mandate for a conversion to Integral Ecology in a serene and conscious manner.

1. What is the *Laudato si'* Action Platform (LSAP)?

Five years after the publication of *Laudato si'*, Pope Francis wanted to reiterate its message and call for a concrete global commitment to action in 2020, by launching the Special Anniversary Year of the encyclical. Scientists studying climate change on behalf of the UN had in fact published studies showing that climate change is due to human activities impacting the environment in three ways: climate change with devastating effects on the planet; dramatic loss of biodiversity; and out-of-control pollution. Furthermore, the scientific community has been able to determine thresholds that absolutely must not be exceeded: carbon emissions must be reduced by 45% compared to 2010 levels by 2030 and zero emissions by 2050 in order to keep alive the hope of limiting global warming - the cause of climate change - to within 1.5°C compared to the pre-industrial level (we are currently at about 1.2°C).

In reality, available data show that with the commitments made by the more than 190 countries that have signed up to global climate agreements, emissions will continue to increase, rather than decrease, all the way to 2030. We know that failing to meet the target will have a devastating impact on life on the planet: massive extinctions of living species, disappearance of small island states under the surface of the oceans, droughts and extreme weather events that will make social and human survival impossible in many areas of the planet, causing hunger, mass migrations, and conflicts to name but a few. This is why Pope Francis has called again for an ecological conversion. The initial plans for a special anniversary year have developed into a much bigger undertaking: the commitment to complete the conversion to integral ecology by 2030, involving the entire Catholic world. The Dicastery for Promoting Integral Human Development (DPIHD) was entrusted with the overall direction of the initiative. Then many partners were involved, considering the different spheres of the Catholic community. One of these areas is the Religious Congregations. The UISG (International Union of Superiors General) and the USG (Union of Superiors General) are therefore

an essential partner of the Dicastery, working together to facilitate the involvement of religious congregations worldwide.

The goal is twofold: initially it is to create a critical mass that can start the conversion process. Sociologists teach us that such a critical mass need not be very large, 3% of a population is enough, like the (evangelical) yeast in the dough (society). In the mid-term, we want to reach the point of no return, i.e. when the change becomes 'viral' and irreversible, which is estimated to arrive when there is the active involvement of some 21-25% of a population. What is needed then is a popular movement capable of creating synergy between the commitment and contribution of many different actors in every part of the world. If the Catholic world, for example, mobilises and organises, and even more so networks with other realities of civil society, there is reason to hope for a profound social transformation. A movement is not a homogeneous, centralised, hierarchical organisation. Rather, it is a highly articulated organism, rooted in the territories, but with a vision, a common horizon, the ability to collaborate and journey together. To facilitate this connection and communion, the DPIHD has organised a platform to promote the commitment of each sector of the Catholic world, a communion in the journey towards conversion to integral ecology, and the sharing of experiences, paths and resources. It is a tool for mutual connection and promotion, to initiate and exponentially grow participation year by year, feeling the need to have a significant impact by the year 2030.

2. How Does the LSAP Work?

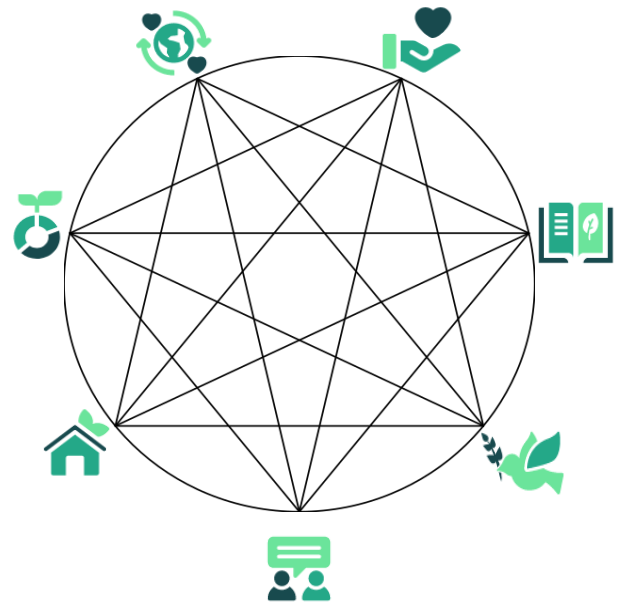
The LSAP is very simple and minimally structured, to be able to welcome and include everyone, but at the same time it offers a common basis for meeting, sharing, exchanging experiences and resources, collaborating and supporting each other. By joining the LSAP one commits oneself to discern, plan and implement a path of conversion to integral ecology within 7 years.

This conversion is guided by 7 Laudato si' objectives (OLS), which are:



Fig. 1 - Diagram of the 7 LSGs

As shown in the LSG Diagram (Fig. 1), each of the seven LSGs is connected to the other six. Everything is connected and when we work on one objective, we end up influencing the others as well. At the top of the diagram we find the two overarching objectives, namely the response to the cry of the Earth and the cry of the poor. The bottom line is resilience and community empowerment. In fact, LSAP is conceived as a bottom-up process, and is therefore characterised by the subjectivity of the people and communities involved. On the left side of the diagram, we see the goals of the ecological economy and the adoption of sustainable lifestyles, i.e. the direct contributors to today's global unsustainability.






Finally, on the right-hand side, we find ecological education and ecological spirituality, which are the goals leading to the ecological conversion and cultural revolution we need for a sustainable, just and fraternal future.

On the basis of these 7 LSGs, participants commit themselves to do, annually, 3 things:

1. A reflection on their own commitment to conversion to integral ecology;
2. A concrete action plan;
3. An end-of-year review.

The documentation of these three annual tasks is shared on the Platform.

How to do this, how to concretely define one's objectives, type of action plan, etc. is the responsibility of each participant. However, the LSAP offers various tools, guides, examples, sharing of experiences, etc. to help participants actualise their path. When enrolling in the LSAP, one must choose to belong to one of 7 sectors, which are:

<p>The Laudato Si' Action Platform is offered by the Dicastery for Promoting Integral Human Development as a service to the universal Catholic Church and to "all men and women of good will." (LS 3) It is designed for seven sectors.</p>	 <p>FAMILIES All families and individuals</p>	 <p>PARISHES AND DIOCESES Parishes, dioceses, archdioceses, and episcopal conferences</p>	 <p>EDUCATIONAL INSTITUTIONS Primary and secondary schools, universities, and other centers of education</p>
 <p>HEALTHCARE AND HEALING Hospitals, clinics, centers of healing, and other healthcare services</p>	 <p>ORGANIZATIONS AND GROUPS Lay movements, communities, NGOs, foundations, and communication centers</p>	 <p>ECONOMIC SECTOR Workers and businesses, farms, and co-operatives</p>	 <p>RELIGIOUS Religious orders, provinces, and communities</p>

The various resources available to participants are adapted to these sectors in order to better respond to their situations and needs. In our case, the sector that directly involves us is that of Religious Congregations.

We are invited to join as an Institute, as individual circumscriptions, and also as local communities. In fact, the Action Plan that is required of members varies from situation to situation, and will have different characteristics depending on the level it is at. While, for example, a community plan will focus mainly on actions and initiatives at a territorial and local level, at Circumscription or Institute level it will mainly concern to general guidelines and orientations, e.g. with regard to economic, formative and pastoral practices.

Obviously, there can be no 'one size fits all' approach. Communion and unity can take place at the level of a broad, shared process. But then each community and the Institute must define their own path in detail, according to our charism, their own situation, their own context and so on. In view of the many commitments and staff shortages in which religious communities often find themselves, it is advisable to bear in mind the following criteria to arrive at feasible action plans:

- = *Building on what religious communities are already doing*: not only does this mean harnessing their creativity and existing initiatives, but it is the only realistic way to build a movement for integral ecology.
- = *A simple and gradual plan to be manageable*: communities are often already too busy, caught between many activities and a limited number of personnel. The proposed process should not discourage them, but motivate them to embark on the path of integral ecology.
- = *A stimulating plan capable of motivating*: communities must see in this initiative an opportunity to better live their charism and prophetic mission.
- = From the point of view of facilitation at circumscription and Institute level, there could be a *flexible path to adapt to different situations and contexts*: a process suggests a sense of orientation and essential points of reference. For the rest, participants will have all the freedom of God's children.

3. Outline of a Path

Embarking on the path of conversion to integral ecology is a simple process, but requires systematicity and perseverance over time. The LSAP offers a framework and support to facilitate this journey. We are invited to participate in this journey, which begins with membership of the Platform.

Basically, the Platform requires only three things: each year, reflect on the path towards integral ecology, then draw up an action plan and finally do an evaluation.

There is no one-size-fits-all format for carrying out these three tasks, precisely to make room for the flexibility needed to respond to very different situations and realities around the world.

So it is up to us to find a convenient way to perform these three tasks. But it is simply required to upload a document (written, video, or other form) on the platform that documents the path in relation to the three tasks.

Here we give some suggestions on how to proceed, step by step, with the proposed path. First of all, we focus on the platform registration phase. Then we propose an outline for reflection, a tool for drawing up the Action Plan and finally some suggestions for the annual review.

A. Enrolment

The starting point is to enrol in the Laudato si' Action Platform (<https://laudatosiactionplatform.org/register/>).

The screenshot shows the registration form with the following fields and instructions:

- I am making a commitment on behalf of a:** A dropdown menu with a blue arrow pointing to it. A text box explains: "Click in the dots and select from the drop down menu: = Religious Local Communities: if you want to enrol as a community = Religious Congregations: if you are enrolling a Circumscription NB: It is also possible to choose another sector in case you wish to enrol a missionary project, or school, or hospital etc. you are working with."
- Title, First Name, Last Name:** Three input fields with a blue arrow pointing to them. A text box says: "Specify the contact person for the community or Circumscription".
- Organisation Name:** An input field with a blue arrow pointing to it. A text box explains: "IMPORTANT! We need to follow a standardised way of enrolling the units of our Congregation. Therefore, the 'Organisation Name' must appear as follows: d **MCCJ - (name of community / Circumscription)**, e.g.: MCCJ - Kenya (for a Province) MCCJ - Kariobangi (for a community)".
- Your Country:** A dropdown menu with a blue arrow pointing to it.
- In order to help the platform calculate your environmental impact, it will be helpful to know which currency you use:** A dropdown menu with a blue arrow pointing to it.
- Email Address:** An input field with a blue arrow pointing to it. A text box says: "Create a dedicated email account for the LSAP (don't use a personal one)".
- Phone Number with Area Code (Please do not enter any punctuation):** An input field with a blue arrow pointing to it.
- Password:** An input field with a blue arrow pointing to it. A note says: "Please do not include any punctuation." and "Your password should contain at least 6 characters."

To complete your enrolment, the Platform asks you to fill in a short questionnaire to ascertain the conditions of the context in which you operate. In this way, the Platform will be able to point out resources and tools that may be useful to you in the context in which you operate.

IMPORTANT! If your registration is accepted by the Platform, you will immediately be able to log in and access your dashboard. If this is not possible, please contact the GSM in Rome for assistance.

In preparation for registration, it is highly recommended to create a small working group, led by a contact person who also maintains communication with LSAP and the GSM. In the case of small local communities, the contact person will work together with his own community, but could also

benefit from the creation of a small support group composed of the contact persons of some of the Comboni communities in the same area. This collaborative dimension is essential to sustain this service, to release energy and creativity, and to strengthen a shared path.

B. Outline for preparing a Reflection and an Action Plan

There are underlying assumptions behind this outline, namely:

- = We start from the awareness that we live in an unsustainable society, where economic injustice, social exclusion, the throw away culture and indifference prevail, and we are part of that socio-economic system. But the Gospel invites us to conversion, following the invitations of the Word and of the Spirit. The transformation will be the fruit of a primarily spiritual journey, which by following Jesus embraces a different way of seeing things and feeling reality, transforms attitudes, and nurtures motivation to contribute to social transformation.
- = Despite the ongoing need for conversion, the good news is that we are certainly not starting from scratch on our journey towards integral ecology. It is important to appreciate the significant steps we have already taken and to build our path on that basis, while comparing our practices with the 7 OLS. In other words, it is not a question of starting all over again, but of reorienting ourselves, refocusing our priorities and ministries, in order to give a change of pace, a little more systematic and consistent.
- = The path to which we are invited follows the dynamic of the journey in the Spirit: that is, taking the invitations, responding to them, and finding ourselves in a new position, from which it is possible to discern the next step, always listening to the Spirit. Therefore, holding firm to the goal of arriving in 7 years at a conversion in both our attitudes and practices, and in our structures, the path is found and built by walking it, in obedience to the Spirit. This awareness frees us from the sense of bewilderment before the complexity of reality and from the illusion of instrumental reason that seeks to achieve goals through control and mastery over reality.
- = The path that emerges will be all the more effective the more it is done in ecclesial and social communion, in a synodal spirit. Therefore, the communication, sharing and collaboration dimensions are very important, while respecting the specificities and contextualisations of the local realities. It is not only a matter of making one's own path, but also of influencing the territory, joining networks or building them, walking together and accompanying a "people" on its way to the Reign of God.

The Initial Reflection aims to clarify our motivations and charismatically focus our path of conversion to integral ecology. A simple tool to facilitate this reflection at community or circumscription level is the one presented below, consisting of four questions for reflection and common discernment:

1. What are the connections of the Comboni charism with LSGs?
2. With reference to the 7 LSGs, to what conversion are we called today?
3. What steps have we already taken? On what can we build our journey?
4. How can we align our journey (as a community/circumscription) more systematically with the 7 LSGs?

5. What invitations is the Spirit making to us regarding all these?

It will be useful to start with a presentation of the 7 LSGs, to familiarise ourselves with the common horizon of conversion to integral ecology. In the table below, we give a brief description of each LSG:

The Laudato Si' Goals in Detail:		
LSG 1	Response to the Cry of the Earth	The Response to the Cry of the Earth is a call to protect our common home for the wellbeing of all, as we equitably address the climate crisis, biodiversity loss, and ecological sustainability. Actions could include the adoption of renewable energies and energy sufficiency measures, achieving carbon neutrality, protecting biodiversity, promoting sustainable agriculture, and guaranteeing access to clean water for all.
LSG 2	Response to the Cry of the Poor	The Response to the Cry of the Poor is a call to promote eco-justice, aware that we are called to defend human life from conception to death, and all forms of life on Earth. Actions could include projects to promote solidarity, with special attention given to vulnerable groups such as indigenous communities, refugees, migrants, and children at risk, analysis and improvement of social systems, and social service programmes.
LSG 3	Ecological Economics	Ecological Economics acknowledges that the economy is a sub-system of human society, which itself is embedded within the biosphere—our common home. Actions could include sustainable production and consumption, ethical investments, divestment from fossil fuels and any activity harmful to the planet and the people, supporting circular economies, and prioritizing care labour and protecting the dignity of workers.
LSG 4	Adoption of Sustainable Lifestyles	The Adoption of Sustainable Lifestyles is grounded in the idea of sufficiency, and promoting sobriety in the use of resources and energy. Actions could include reducing waste and recycling, adopting sustainable dietary habits (opting for a more plant-based diet and reducing meat consumption), greater use of public transport, active mobility (walking, cycling), and avoiding single use items (e.g. plastic, etc.).
LSG 5	Ecological Education	Ecological Education is about re-thinking and re-designing curricular and institutional reform in the spirit of integral ecology in order to foster ecological awareness and transformative action. Actions could include ensuring equitable access to education for all and promoting human rights, fostering Laudato Si' themes within the community, encouraging ecological leadership (students, teachers), and ecological restoration activities.

LSG 6	Ecological Spirituality	Ecological Spirituality springs from a profound ecological conversion and helps us to “discover God in all things”, both in the beauty of creation and in the sighs of the sick and the groans of the afflicted, aware that the life of the spirit is not dissociated from worldly realities. Actions could include promoting creation-based liturgical celebrations, developing ecological catechesis, retreats and formation programmes, etc.
LSG 7	Community Resilience and Empowerment	Community resilience and empowerment envisage a synodal journey of community engagement and participatory action at various levels. Actions could include promoting advocacy and developing people’s campaigns, encouraging rootedness and a sense of belonging in local communities and neighbourhood ecosystems.

Once we have seen the LSGs, we propose a simple exercise: to reflect on what contribution the Comboni charism can make on the path towards ecological conversion. The table below proposes some starting points.

Charismatic Aspects Connected with the LSGs in detail:		
LSG 1	Rspnd to the Cry of the Earth	In 1878 Comboni experienced the great drought and then the famine that followed in Sudan. Floods and plagues followed. In solidarity with the suffering people, he did everything he could, even to the point of incurring enormous debts, to respond humanely to the situation.
LSG 2	Respond to the Cry of the Poor	Comboni heard the cry of the Africans and made common cause with them. He believed in their protagonism, their capabilities, their resourcefulness, so his response was not paternalistic, but empowering. He worked for their inclusion at all levels, starting within the Church (Africa as the 'Brown Pearl'). Comboni carried out a hard campaign against slavery (thousands of people had been sold in the markets of Khartoum and Cairo), building on the prohibition of slavery sanctioned by the Paris Congress (1856). He called on local politicians and rulers to obey the law, claimed the right of asylum for runaway slaves, ransomed as many as he could with money, and pleaded for the abolition of the trade with the governments of France and in Vienna.
LSG 3	Ecological Economics	Comboni needed to find many resources to finance the mission of his Institutes. Due to the realities of Africa in his time, the costs were extremely high and he had to knock on the door of many benefactors and powerful people of the time. Moreover, his missions were in territories dominated by Islam, plagued by the slave trade, and his missions needed the protection of some colonial powers.

		<p>However, he also tried to recover the autonomy of his missions by placing them under the authority of Propaganda Fide ("our work is Catholic, not French, German, Italian" etc.). In other words, despite the inevitable limitations and constraints, he was critical of the structures of sin of his time and fought them relentlessly. Moreover, he tried to create alternative systems.</p>
LSG 4	Adoption of Sustainable Lifestyles	<p>The experience of Comboni and the first Christian communities in the difficult socio-religious, political and environmental context of Sudan led them to create sustainable ecosystems (Malbes - El Obeid, Jazira - Cairo). Brothers and teachers/instructors have been a crucial presence in setting up and maintaining sustainable lifestyles.</p>
LSG 5	Ecological Education	<p>Comboni belonged to the Mazza Institute, whose charism was centred on the transformation of education. Education, as the mapping of the social ministries of the Comboni Family showed, is the primary dimension of our ministry, alongside pastoral-spiritual ministry. Mazza and Comboni's approach to education was holistic, participatory, learner-centred, inclusive. It aimed at the full humanisation of young people, which also requires preparation to respond to all needs ('cry of the poor, cry of the earth') in a spirit of service. Comboni and his group are committed to serious human social, educational and religious promotion. They run free schools (under a tree) for children, they teach young people trades and arts (farming, weaving, carpentry, music...), they aim at establishing small theological and technical-scientific universities (cf. Comboni's Plan for the Regeneration of Africa).</p>
LSG 6	Ecological Spirituality	<p>Comboni's spiritual experience is marked by the paschal mystery, the experience that God's works are born at the foot of the cross. Such an experience requires the ability to see God in all things. It is an integrated spirituality, i.e. one that does not separate physical, historical and spiritual reality. The spirituality of the Heart of Jesus leads us to live fully immersed in the reality of the world - feeling the dramatic ecological crisis that characterises our times - with the capacity to listen to the Spirit's invitations and act promptly to respond to them.</p>
LSG 7	Community Reliance and Empowerment	<p>The regeneration of Africa with Africa requires the empowerment of local communities, the training of leaders, and communion with a global missionary movement. This entails listening deeply and learning indigenous knowledge, and abandoning colonial attitudes, as a Cenacle of Apostles attentive to the work of the Spirit in the lives of peoples and in history.</p>

Following such exercise of awareness of the typically Comboni contribution to Integral Ecology, we move on to the phase of community discernment: we listen to the Word and the Spirit to hear its invitations in relation to each of the 7 LSGs. These invitations may relate to any aspect of the life and ministries of the community or circumscription. In other words, we may hear these invitations in relation to community life, or prayer life, or some pastoral commitment or ministries, and so on. In particular, we will pay attention to what changes we are invited to take on (conversion) and what seeds of life, which have already emerged, and what important steps we have already taken to give continuity, in a more systematic way, so as to build our journey on them. Finally, we ask ourselves what invitations - specific and concrete - the Spirit is making to us.

These invitations will be the results to be taken into account in building our Plan of Action. This can be summarised in a table like the one below:

LSG	Charismatic Aspects	Conversion and alignment to LSGs	Invitations of the Spirit
1. Response to the Cry of the Earth			
2. Response to the Cry of the Poor			
3. Ecological Economics			
4. Adoption of Sustainable Lifestyles			
5. Ecological Education			
6. Ecological Spirituality			
7. Community Resilience and Empowerment			

The **Action Plan** - to be implemented annually - starts from the discernment just completed. It can be based, in fact, on the Spirit's invitations, asking what specific activities (i.e. not vaguely or generically defined) can be done to respond concretely to those invitations. It is important, at this point, to ensure that these activities are measurable, achievable and truly relevant to the invitation they are meant to respond to.

A useful planning tool is the good practice guide prepared by LSAP. This tool considers those changes that have a significant impact on the path to LSGs and for each of these changes presents a set of good practices that are effective in promoting them.

By consulting this guide it is possible to take useful hints for discerning which activities can be implemented. Indeed, not all activities can have the same impact of change. By assessing among the proposed good practices which are meaningful and relevant to one's own context, one can choose quality paths to respond to the Spirit's invitations.

In any case, for each activity, take care to document the starting situation, for two important reasons: first of all, to build on what is already being done, or to enhance the seeds of life and the

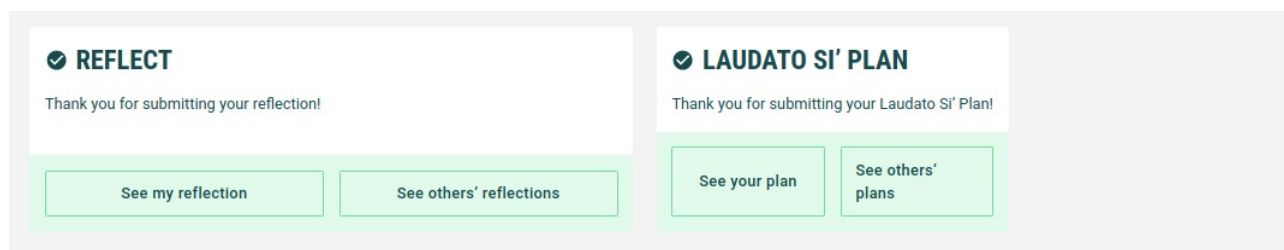
commitments we are carrying out that we intend to better align with the OLS. Secondly, an accurate description of the starting situation will allow us to verify and appreciate the significant changes, or fruits of our journey. In this regard, it may also help us to clarify from the planning stage what outcomes we expect to achieve through our activities. Such reflection will help us to verify the coherence of our Plan and provide us with parameters to assess the impact of our activities.

LSG	Invitations of the Spirit	Activities	Situation at the Beginning	Exèpected Results
1. Response to the Cry of the Earth				
2. Response to the Cry of teh Poor				
3. Ecological Economics				
4. Adoption of Sustainable Lifestyles				
5. Ecological Education				
6. Ecological Spirituality				
7. Community Resilience and Empowerment				

C. Upload the Reflection and Action Plan to LSAP

Once you have completed these two exercises, you are required to upload the Reflection and Action Plan documents to the Platform.

To do this, simply log in to your profile, the login takes you directly to your dashboard (<https://laudatosiactionplatform.org/dashboard/>) where you will find the interface to upload your documents, as in the image below.



u may, for example, also upload the very same summary tables shown abover or, alternatively, a more narrative version of the two documents, or even a short video presentation, or a slide presentation, or any other form you deem convenient, with the utmost freedom.

D. The End-of-Year Evaluation

The third commitment required by the LSAP is the annual evaluation of the Action Plan. This is to be uploaded to the site between 1 September and 4 October each year, i.e. in the context of the celebration of the Time of Creation (for more information see also <https://seasonofcreation.org>). The evaluation can be done in different ways, it is up to the communities or circumscriptions to choose the form deemed appropriate.

For example, a simple way is an evaluation based on the summary table of the Action Plan. One can easily verify both the implementation of the actions, the changes that have taken place, and any gaps - positive or negative - with the expected results.

However, there are also other, more elaborate ways of reporting on the impact of the journey experienced. For example, one might consider drawing up a sustainability report, which allows us to measure how we manage our time and the spaces we inhabit and also reveals our style of ministry (in relation to the charism). The sustainability report accounts for three dimensions of the journey, namely:

= social: which measures the impact of acting in terms of relationships;

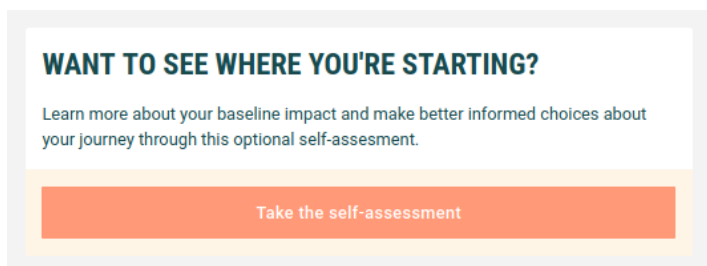
= environmental: which measures the impact on the territory;

= economic: which looks at the creation of financial value.

The strength of the social balance sheet is that it uses participatory methods and involves various stakeholders and actors in the area. This helps us overcome our possible self-centredness and appreciate the path we are taking together from the point of view of the poor, the excluded, the marginalised.

The LSAP is developing a practical tool and a guide on how to use the sustainability report for participants, which will soon be available for download at <https://laudatosiactionplatform.org>.

Another possible way is to use the self-assessment offered by the LSAP website. The self-assessment can be accessed directly from the notice board by clicking on the appropriate button.



It starts with a self-assessment of one's impact in relation to integral ecology, using a questionnaire focused on the 7 LSGs. Some of these questions ask for detailed information on how you use resources.

Make sure you have information about your facilities at hand to answer these questions. Budget data, expenditure information (utilities, transport, food, goods and services), are useful to define your ecological footprint, the goals you want to achieve and to see progress in the coming years. Other questions are more open-ended. These questions offer a space to explore practices that are important to you as an organisation.

The self-assessment takes at least 30 minutes to complete, but it is a very informative and awareness-raising exercise. It must be said, however, that it is tailored for small communities. Large communities and circumscriptions would find it difficult to complete the exercise, although it is still

possible for them to do so as well (in case you can skip those questions that are not relevant to your own territory or structures).

At the end of the year, by answering the questionnaire again, the site will automatically calculate the progress achieved and will also be able to combine this information with that provided by other participants. In this way, you will be able to see the global impact as a movement in transition to integral ecology.

Indeed, the meaning of this journey and commitment lies in its synodality, communion and collaboration for social transformation by 2030. As mentioned above, such an impact is possible if we play our part and join with the many others engaged in this journey, to create a critical mass leading to a positive point of no return in terms of the transition to integral ecology.

The point of the review is not only to be aware of the progress being made and to have a critical starting point for planning the new year. But it is also about responsibility towards the territory and the people we meet, work with, interact with, accompany and society at large. By joining PILS, we have made a public commitment and this entails a moral duty of accountability. In turn, accountability becomes a very important form of missionary animation and witness that helps to promote the involvement of more and more people and territories in the journey towards integral ecology.

E. Celebration

It is not enough to do an evaluation; we must also celebrate life. The path towards integral ecology also has a liturgical dimension and therefore an eschatological perspective. Even though the liturgical, prayer, catechetical and general pastoral dimension of the path must be taken care of throughout the year, a special celebration after the evaluation is a very important occasion for thanksgiving and discernment. We open ourselves to the Word and the action of the Spirit in order to grasp its invitations at this crucial point of the journey. It sets the context in which to situate the new reflection that orients us for planning the path of the new year in the LSAP. It is therefore a moment that deserves great care in its preparation, in order to live it to the full and with the openness necessary to allow oneself to be challenged by the Spirit and to treasure what has been learnt from the journey.

Conclusion

With the step of celebration we reach the completion of an annual cycle and already give the elements to carry out the reflection on the path towards integral ecology that opens the next cycle. In essence, what the Platform requires is simply to carry out and upload three tasks annually: a reflection on one's path, the fruit of discernment to respond to the invitations that the Spirit is making to us; a concrete, measurable and realistic plan; and finally an evaluation. In addition, it is important to grow in the awareness that we are not alone, but belong to a missionary movement much larger than we are, so as to walk together, synodically, to build a critical mass, capable of contributing in a short time to a radical social transformation. This also requires collaboration and networking, first and foremost with the Church. This is not a utopian project, but rather a response of faith to the signs of the times and the invitations of the Spirit of the Risen Lord.