Agenda

All sessions will be in the LeRoux Room unless noted otherwise.

8:30am  Check in

9:00am  Welcome & opening remarks
       Opening prayer
       Introduction to Integral Ecology with Annarose Jowensson

9:30am  Session 1: Keynotes on integral ecology and salmon recovery
       Why now is the time to turn the tide for ecology
       With keynotes from Amy Gullick and David Montgomery

11:00am Mass with Archbishop Paul D. Etienne in St. Ignatius Chapel

12:15pm Lunch

1:00pm  Session 2: Group and synodal reflections on environmental justice
       Discerning how the Holy Spirit is calling us to care for our common home
       Facilitated by Annie Nieto Bailey

2:15pm  Break

2:30pm  Session 3: Panel on climate action
       Taking collective climate action on the Lower Snake River and around the world
       Moderated by Jeff Renner, with Jay Julius and Mangesh Pol

4:00pm  Adjourn
Synodal Discernment on Environmental Justice

As part of the worldwide synod we will gather together to discern how the spirit is moving in us and our church to care for our common home. Below are all the excerpts that reference environmental justice from the Archdiocese of Seattle synodal report, and the global synodal report. During the synodal session, we will spend some time with these excerpts praying and answering the questions listed below.

From Archdiocese of Seattle synodal report:
Young people are keenly aware of hypocrisy and want a Church of integrity, a Church of service, a Church that advocates for justice and combats climate change in concrete ways...One young adult “shared how nervous she is for the future of the world with climate change, but no one in the Church seems to be taking her or it seriously.”

From global synodal report:
45. The People of God express a deep desire to hear the cry of the poor and that of the earth. In particular, the reports invite us to recognize the interconnectedness of social and environmental challenges and to respond to them by collaborating and forming alliances with other Christian confessions, believers of other religions and all people of good will. This call for renewed ecumenism and interfaith engagement is particularly strong in regions marked by greater vulnerability to socio-environmental damage and more pronounced inequalities. For example, many African and Pacific Rim reports call on Churches around the world to recognize that addressing socio-environmental challenges is no longer optional: “It is our desire to protect this part of God’s creation, as the wellbeing of our people depends on the ocean in so many ways. In some of our countries the major threat is the ocean as changes in climate have drastic outcomes for the actual survival of these countries” (EC Pacific).

65. “...There are seeds of synodality where we break new ground in solidarity: securing a future of racial and ethnic justice and peace for black, brown, Asian and Native American brothers and sisters (United States); connecting in depth with indigenous and native sisters and brothers (Americas); opening new avenues of presence of religious sisters in diverse movements; alliance with like-minded groups to address key social issues (such as climate change, refugees and asylum seekers, homelessness), or issues of specific nations.” In these contexts, women seek collaborators and can be teachers of synodality within wider Church processes.

Our two questions:
1. How do you feel the Spirit is moving through the Church as you read these passages? Pope Francis calls us to listen to the cry of the earth and the cry of the poor; and the earth wasn’t able to have a seat at the table for synodal sessions: What do you think the synodal report would have looked like if the earth had had a seat at the table?
2. What need does the earth have of us? (LS 160). As individuals and as Church?