

Laudato Si' Lent: **Prayers for a** **Journey of Hope**



LAUDATO SI' LENT

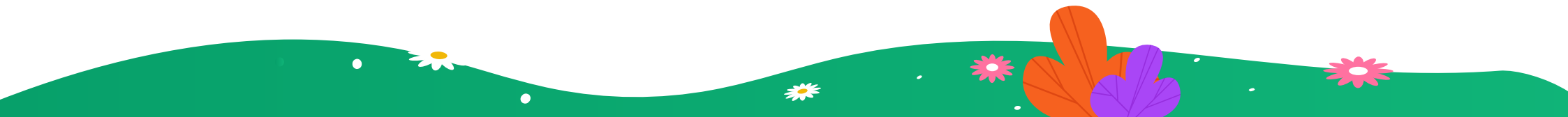


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Introducing Laudato Si' Lent: A Journey of Hope

Lent is a time of preparation for Easter and the celebration of the Paschal Mystery. During this time of fasting and renewal, we are reminded of who we are, creatures completely dependent on God called to live in love and compassion with all God's creation.

Catholics worldwide are uniting this Lent for a journey of ecological conversion through reflection, repentance, and renewal. Together.

We acknowledge that we have ruptured our relationship with creation, and we express our sorrow

for our actions. But by committing to concrete changes, we'll reduce our ecological footprint and inspire our sisters and brothers around the world to join us in this conversion process!

Below are prayers that will help you, your Laudato Si' Circle, and your friends and family more fully live out Laudato Si' Lent and inspire those around you to join this journey. You're also invited to use the [Lenten calendar](#) to help you daily, which can be found at LaudatoSiLent.org.



Lent Prayer

Lord, we come before you in darkness
and look for your dawn.

We listen for Your still, small voice
in the midst of the storm.

Help us hear Your words and speak them to
others.

Help us change the ways we live,
that we may shine a light
that leads the world to You.

As You brought new life to the world,
bring new life to us today,
that we may share it abundantly with others.

United in hope,
bound by our love for each other and the
home we share,
we pray this in your name, Jesus Christ.

Amen.

Ecological Examen

Begin the Examen by placing yourself or your group in a posture that allows you to be open to the ways the Spirit is working in you.

There are six steps in the Examen. Go at a pace that works for you: pause at sections in the Examen that you would like to reflect more on.

If you are in a group, such as your Laudato Si' Circle, consider discussing what emerged in your personal Examen once you are done with the reflection, or consider going through the Examen as a group.

- 1.** give thanks to God for creation and for being wonderfully made. Where did I feel God's presence in creation today?
- 2.** I ask for the grace to see creation as God does – in all its splendor and suffering. Do I see the beauty of creation and hear the cries of the earth and the poor?
- 3.** I ask for the grace to look closely to see how my life choices impact creation and the poor and vulnerable. What challenges or joys do I experience as I recall my care for creation? How can I turn

away from a throwaway culture and instead stand in solidarity with creation and the poor?

4. I ask for the grace of conversion towards ecological justice and reconciliation. Where have I fallen short in caring for creation and my brothers and sisters? How do I ask for a conversion of heart?

5. I ask for the grace to reconcile my relationship with God, creation and humanity, and to stand in solidarity through my actions. How can I repair my relationship with creation and make choices consistent with my desire for reconciliation with creation?

6. I offer a closing prayer for the earth and the vulnerable in our society.

Source: The Ecological Examen was created by the Office of Justice and Ecology of the Jesuit Conference of Canada and the United States and the Ignatian Solidarity Network. The entire Examen can be found at <http://www.ecologicalexamen.org/>

Laudato Si' Chaplet

Note: It is recommended to pray the Chaplet outdoors and with a Rosary at hand. Silent spots immersed in nature are ideal, but it could be prayed in an urban setting with natural elements at sight.

- **Introductory song of praise** - Some options: 1) [Laudate Omnes Gentes](#), 2) [Laudate Dominum](#), 3) Hallelujah (any version), or 4) any creation-themed hymn.
- *[Optional]* **Canticle of the Creatures** prayer ([online](#) or [print](#)).
- **Contemplation of Creation:** spend a minimum of five minutes in prayerful silence, contemplating God's artwork in creation using your different senses.

Laudato Si' Chaplet: pray the verses from the Canticle of the Creatures that praise God through the 4 elements, 10 times each (following the Rosary beads). Namely:

- **Praised be you, my Lord, through Brother Air.** x10
Glory Be and/or Laudato Si' refrain
- **Praised be you, my Lord, through Sister Water.** x10
Glory Be and/or Laudato Si' refrain
- **Praised be you, my Lord, through Brother Fire.** x10
Glory Be and/or Laudato Si' refrain
- **Praised be you, my Lord, through Mother Earth.** x10
Glory Be and/or Laudato Si' refrain

[Optional] A short reflection and sensorial exercise could introduce each of the 4 elements.

[Optional] The **Gratitude Verses** and the **Repentance Verses** (Annex 2), and/or **Extended Verses** (Annex 3).

Closing prayer: an Our Father and/or the song "[Prayer for our Earth](#)"

Annex 1:

Background On The Ls Chaplet

Note: You Can Also Watch A Brief [Video Overview](#) Of The Chaplet.

Using the very same words of St Francis of Assisi, the Laudato Si Chaplet is a simple prayer technique to pray with creation inspired by the saint's Canticle of the Creatures, the hymn that inspired the title of the Laudato Si' encyclical. The Chaplet helps us develop an 'ecological spirituality' (LS 216) and deepen our "ecological conversion" (LS 217-221) by:

- Developing spiritual attitudes of praise towards God the Creator, and of universal fraternity with all of Creation,
- Enhancing our capacity to contemplate the beauty of Creation with awe and wonder,
- Deepening interior peace and our relationship with God the Creator.

Ultimately, this "ecological spirituality [...] can motivate us to a more passionate concern for the protection of our world" (LS 216).

² The 4 elements were chosen by St Francis because at his time they were used to represent all of Creation, the whole cosmos, in line with the tradition of Ancient Greece and other ancient cultures.

If you feel called, you could say "Creator God" rather than "My Lord".

We recommend the refrain of [this song](#) (from 0:30 to 0:48), which repeats "Laudato Si o mi Signore" 4 times.

For example, spending a few minutes on each of the following. (1) Take deep breaths to become aware of the blessing of Brother Air; (2) then bring your attention to any presence of Sister Water at sight (clouds, river, lake, ocean) or feel the saliva in your mouth and touch your body to remember that we are 70% water; (3) then feel the presence of Brother Fire through the light and/or the warmth of the Sun's rays; (4) lastly, touch Mother Earth with your hands and/or bare feet. Notice how the 4 elements are in perfect balance, as the planet has the perfect amount of each of them to allow life to flourish. Take time for silence (ideally a minimum of 1 minute with each element), to experience God's love through the elements.

The Chaplet's Spiritual Attitudes

The Laudato Si' encyclical offers some nice insights about the importance

Spiritual attitude #1: Praise with Creation

- *"When we can see God reflected in all that exists, our hearts are moved to praise the Lord for all his creatures and to worship him in union with them." (LS 87)*
- *"The world is a joyful mystery to be contemplated with gladness and praise" (LS 12)*
- *"The Psalms frequently exhort us to praise God the Creator... They also invite other creatures to join us in this praise: 'Praise him, sun and moon, praise him, all you shining stars! Praise him, you highest heavens, and you waters above the heavens! Let them praise the name of the Lord, for he commanded and they were created' (Ps 148:3-5)" (LS 72).*

Spiritual attitude #2: Universal Fraternity

- *"[St Francis'] response to the world around him was so much more than intellectual appreciation or economic calculus, for to him each and every creature was a 'brother' or 'sister' united to him by bonds of affection." (LS 11)*
- *"If we no longer speak the language of fraternity and beauty in our relationship with the world, our attitude will be that of masters, consumers, ruthless exploiters." (LS 11)*
- *"As part of the universe, called into being by one Father, all of us are linked by unseen bonds and together form a kind of universal family, a sublime communion which fills us with a sacred, affectionate and humble respect." (LS 89)*

Annex 2: The Gratitude & Repentance Verses

An extended version of the Chaplet could also include the following verses.

- **The Gratitude Verses:** *prayer of thanksgiving to God for the gifts of the 4 elements and all Creation:*

- **Thank you, my Lord, for Brother Air.** x10
Laudato Si refrain
- **Thank you, my Lord, for Sister Water.** x10
Laudato Si refrain
- **Thank you, my Lord, for Brother Fire.** x10
Laudato Si refrain
- **Thank you, my Lord, for Mother Earth.** x10
Laudato Si refrain

- **The Repentance verses:** *prayer of repentance to God for our harmful lifestyles and abuses of the 4 elements and all Creation:*

- **Sorry, my Lord, for my abuse of Brother Air.** x10
Kyrie Eleison
- **Sorry, my Lord, for my abuse of Sister Water.** x10
Kyrie Eleison
- **Sorry, my Lord, for my abuse of Brother Fire.** x10
Kyrie Eleison
- **Sorry, my Lord, for my abuse of Mother Earth.** x10
Kyrie Eleison

Background:

Some additional insights from the Laudato Si' encyclical about the importance of these attitudes:

Spiritual attitude #3: Gratitude

- "In the Judaeo-Christian tradition, the word "creation" has a broader meaning than "nature"... Nature is usually seen as a system which can be studied, understood and controlled, whereas creation can only be understood as a gift from the outstretched hand of the Father of all." (LS 76)
"This conversion ... entails gratitude and gratuitousness, a recognition that the world is God's loving gift, and that we are called quietly to imitate his generosity in self-sacrifice and good works" (LS 220)

- "Christian spirituality proposes an alternative understanding of the quality of life ... a return to that simplicity which allows us to stop and appreciate the small things, to be grateful for the opportunities which life affords us." (LS 222)

Spiritual attitude #4: Repentance

- "We are called to acknowledge our contribution, smaller or greater, to the disfigurement and destruction of creation... To commit a crime against the natural world is a sin against ourselves and a sin against God." (LS 8)
- "We must examine our lives and acknowledge the ways in which we have harmed God's creation through our actions and our failure to act." (LS 218)

Annex 3: Extended Chaplet In Flexible Format

The 4 elements used in the Canticle of the Creatures and in the Chaplet are a summary and symbol of the whole cosmos, which are helpful for a brief prayer with Creation. But, if you have more time, it's even nicer to pray with all creatures surrounding you, calling them by name.

In fact, we read in Laudato Si' that "[St. Francis] would call creatures, no matter how small, by the name of 'brother' or 'sister'" (LS 11) So it wasn't just the 4 elements that Francis communed with, but also "Brother Birds", "Sister Flowers", "Brother Trees", "Brother Rabbit", etc.

Thus, in this "extended version" of the chaplet you are invited to pray with all creatures, both inanimate and living beings, surrounding you in a particular place and time. Namely, the chaplet consists of the following verse to be prayed 10 times while contemplating as many creatures as you want:

- ***Praised be you, my Lord, through [Brother/Sister] [NAME OF CREATURE].*** x10

For example:

- *Praised be you, my Lord, through Sister Clouds. X10*
- *Praised be you, my Lord, through Brother Tree. X10*
- *Praised be you, my Lord, through Sister Sparrow. X10*
- *Praised be you, my Lord, through Brother River. X10*
- *Praised be you, my Lord, through Sister Butterfly. X10*
- *Praised be you, my Lord, through Brother Clover. X10*
- *Praised be you, my Lord, through Sister Rock. X10*
- Etc Etc.*

You could pray it relatively quickly, contemplating and praying with just a few creatures during a few minutes, or spend a long time praying with everything around you. If the setting is helpful, it might be good to start with elements that can be perceived through the non-eyesight senses, such as sound (e.g. birds, waves, waterstream) and touch (e.g. breeze/wind, sunlight in the face, grass). To then focus on those perceived through eyesight (e.g. trees, clouds, lake, moss, butterfly, mountain, sand/earth/rocks).

If you feel inspired, you could do another round with "Gratitude verses":

Thank you, my Lord, for [Brother/Sister] [NAME OF CREATURE].
x10

Laudato Si' Rosary

"She is the Woman, 'clothed in the sun, with the moon under her feet, and on her head a crown of twelve stars' (Rev 12:1). Carried up into heaven, she is the Mother and Queen of all creation. In her glorified body, together with the Risen Christ, part of creation has reached the fullness of its beauty" (LS 241).

The Prayer Of The Holy Rosary

1. We make the Sign of the Cross
 2. We pray the Act of Contrition
 3. We pray the 5 Mysteries according to the day
- For each Mystery
- We quote the Mystery

- We read the meditation
 - We pray 1 Our Father
 - We pray 10 Hail Mary
 - We pray 1 Glory Be
 - We pray to Mary
 - Mary, Mother of Grace...
 - We pray 1 Fatima Prayer ...
4. We pray 1 Hail, Holy Queen
 5. We pray 1 Hail Mary for the Church
 6. We pray 1 Hail Mary for the Pope
 7. We pray 1 Hail Mary for our intention
 8. We pray the Apostles' Creed

⁶In Romance languages deriving from Latin (Italian, Spanish, Portuguese, French), which have gendered nouns, this logic of "Sister" or "Brother" might feel more natural. In fact, this was what St Francis of Assisi did, as the Italian dialect he spoke (Umbrian) was indeed a romance language. In other languages, such as English and German, this approach might be more novel and might require creativity on deciding to call a particular creature as "Sister" or "Brother".

"She is the Woman, 'clothed in the sun, with the moon under her feet, and on her head a crown of twelve stars' (Rev 12:1). Carried up into heaven, she is the Mother and Queen of all creation. In her glorified body, together with the Risen Christ, part of creation has reached the fullness of its beauty" (LS 241).

Joyful Mysteries

By Fray Eduardo Agosta O. Cam.

First Mystery: The Annunciation

*In the sixth month of Elizabeth's pregnancy, God sent the angel Gabriel to Nazareth, a town in Galilee, **27** to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. **28** The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you... You will conceive and give birth to a son, and you are to call him Jesus.... "I am the Lord's servant," Mary answered. "May your word to me be fulfilled." (Luke 1: 26-28, 31, 38).*

"May your word to me be fulfilled."

It is the free response of the creature to the gift of the Creator; It expresses availability and openness for the "miracle" to happen through the power, the strength, of the Spirit of God. Creation, the work of the Creator's love, has its natural laws that he himself respects: God does not violate the natural harmony present in his work of love. Only the free will of the human creature, which becomes available to the will of God, makes possible the change in the history of things. Today, the motions of the Spirit of God awaken in us the awareness of having to give a generous "Yes", and sometimes with sacrifice, in order to preserve and care for the harmony of creation. As Pope Francis says:

"... we know that things can change. The Creator does not abandon us; he never forsakes his loving plan or repents of having created us. Humanity still has the ability to work together in building our common home." (LS 13). " ... men and women are still capable of intervening positively. For all our limitations, gestures of generosity, solidarity and care cannot but well up within us, since we were made for love" (LS 58).

Let us, then, be announcers that "a new heaven and a new earth" (Ap 21,1) are possible; bearers of hope, moved by the Spirit; witnesses of change. We have the great example of Mary.

Second Mystery: The Visitation

"At that time Mary got ready and hurried to a town in the hill country of Judea, where she entered Zechariah's home and greeted Elizabeth. When Elizabeth heard Mary's greeting... she was filled with the Holy Spirit" (Luke 1, 39-41).

"She got ready and hurried."

Mary, who lives the experience of the living God in her own being, shows us the essential value of relationships and communication in the dynamism of creation. Natural life on earth is only possible through the establishment of harmonious relationships and healthy (ecological) communications between each living being and the environment, and between living beings.

The Life that drives the dynamism of creation is also transmitted as a spiritual force with the word that is communicated: "He heard the greeting and was filled with the Spirit of God", which is the strength of our strength (see LS 40, 28-31).

Pope Francis reminds us that God has stamped the dynamism of the Holy Trinity in all creation, and insists that "everything is connected" (LS 116, 91, 117, 138, 240). ... "This leads us not only to marvel at the manifold connections existing among creatures, but also to discover a key to our own fulfilment. The human person grows more, matures more and is sanctified more to the extent that he or she enters into relationships, going out from themselves to live in communion with God, with others and with all creatures... Everything is interconnected, and this invites us to develop a spirituality of that global solidarity which flows from the mystery of the Trinity" (LS 240).

Let us be like Mary: ready to communicate the strength of God and transform creation.

Third Mystery: The Nativity

Joseph and Mary went up from Nazareth to Bethlehem. "While they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger" (Luke 2, 6-7).

The beginning of the Gospel of John gives us a key (Jn 1,1.3.9-11.14):

In the beginning was the Word... and the Word was God... Through Him all things were made... In Him was life ... The true light that gives light to everyone coming into the world.... He was in the world ... but the world did not recognize Him. Today, we can still accept the Word that is true light that illuminates our consciences and makes us realize the need for a radical change, an

ecological conversion towards the respect of creatures, the care of the common home and the most vulnerable and disadvantaged beings of this earth, or, we can look the other way and ignore the reality of things, denying the light of truth (the Word came to his house, and his people did not receive it). The first option will be our Birth. The second, our death, which is our option, but condemns.

Pope Francis reminds us: "God, who calls us to generous commitment and to give him our all, offers us the light and the strength needed to continue on our way. In the heart of this world, the Lord of life, who loves us so much, is always present. He does not abandon us, he does not leave us alone, for he has united himself definitively to our earth, and his love constantly impels us to find new ways forward. Praise be to him!" (LS 245). Let the Word get into our history, be born in our consciences, because we know that, despite everything, the darkness does not overcome the light of the Word (Jn 1,5).

Fourth Mystery: The Presentation

"When the time came for the purification rites required by the Law of Moses, Joseph and Mary took him to Jerusalem to present him to the Lord, as it is written in the Law of the Lord, 'Every firstborn male is to be consecrated to the Lord' (Luke 2, 22-23).

"As it is written in the Law of the Lord."

In antiquity sin had to do with the rupture: rupture of the relationship between the human being and God, between the creature and its Creator. That rupture has cosmic consequences: the harmony of things is lost. That is the original sin, which Genesis narrates with the metaphor of the loss of paradise: God put the human being in the garden to take care of it and to fill it (Gen 2,15), but the human being disobeyed. That is why for us Christian believers, recovering that link is understood as a New Covenant or covenant, made by Jesus Christ. Before Jesus, a way to cleanse one's sins

was through purification, through one established rites. Purification therefore cleansed sins, that is, restored you as a "creature to his Creator." Consecrate, therefore, ritually gives back to Him to whom you belong. Purify and consecrate go hand in hand. The consecration has to do with living harmony in creation and with God.

The life of Jesus is a clear example of consecration and purification. Pope Francis reminds us:

"Jesus lived in full harmony with creation, and others were amazed: 'What sort of man is this, that even the winds and the sea obey him?' (Mt 8:27). His appearance was not that of an ascetic set apart from the world, nor of an enemy to the pleasant things of life. Of himself he said: 'The Son of Man came eating and drinking and they say, 'Look, a glutton and a drunkard!'" (Mt 11:19) ... It is striking that most of his life was dedicated to this task in a simple life which awakened no admiration at all: 'Is not this the carpenter, the son of Mary?' (Mk 6:3)" (LS 98).

We do not need to do great things to consecrate our lives in the salvation of the earth. We need to be like Jesus, to assume his spirituality: living with simplicity, working, enjoying with moderation the goods of the earth and, above all, always recognizing that "less is more" with conviction (LS 212), seeking to restore the just relationships between human beings, the earth and the Creator. This is the ecological conversion that can heal (and save) creation.

Fifth Mystery: The Finding Of Jesus In The Temple

"The boy Jesus stayed behind in Jerusalem, but his parents were unaware of it. After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions" (Luke 2, 43-46).

"... Among the teachers, listening to them and asking them questions."

Jesus is shown to us as he is: true man (and true God) who needs to learn, to grow, mature, and bear much fruit. You learn by listening and asking others. Again a relationship: learning is a relationship of exchange of knowledge, skills, techniques, culture, art, faith, and so on. It requires simplicity, recognition of who we are with humility (with our feet on the ground), without believing ourselves wise but not thinking that we are worthless. Jesus shows us the meaning of that "humility is walking in truth", as Saint Teresa of Jesus would say.

Pope Francis also shows us that we need to learn from others to make things better. The best example is the first chapter of the letter *Laudato Si'*: the Pope uses the sciences to understand the damage we are inflicting on Sister and Mother Earth. We do not know everything, and the tools of science can be useful to get a good diagnosis and be able to act with certainty in the best decisions. Denying the scientific data that reveals the state of things, such as, for example, Climate Change, is closing the possibility of growing, maturing and giving good fruit in time.

The Pope also shows us that science has to allow itself to be taught and learned from other wisdoms that contribute meaning and direction to mere scientific knowledge, if it wants to serve man integrally:

"The fragmentation of knowledge proves helpful for concrete applications, and yet it often leads to a loss of appreciation for the whole, for the relationships between things, and for the broader horizon, which then becomes irrelevant. This very fact makes it hard to find adequate ways of solving the more complex problems of today's world, particularly those regarding the environment and the poor; these problems cannot be dealt with from a single perspective or from a single set of interests. A science which would offer solutions to the great issues would necessarily have to take into account the data generated by other fields of knowledge, including philosophy and social ethics... In the concrete situation confronting us, there are a number of symptoms which point to what is wrong, such as environmental degradation, anxiety, a loss of the purpose of life and of community living" (LS 110).

Let us be, then, like Jesus: capable of listening to learn; to ask to grow; and growing, let us mature to give good fruits in his time (and in time, not to be late).

Sorrowful Mysteries

by Sr. Teresa de la Cruz, O.S.C.

First Mystery: The Agony In The Garden

"The violence present in our hearts, wounded by sin, is also reflected in the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life. This is why the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor; she 'groans in travail' (Rom 8:22)" (LS 2).

Jesus carries all our sins, our wounds he suffers because of us, loving us even to the point of sweating blood in Gethsemane: he embraces our sorrow, he saves us and gives His life for letting us live plenty. Mary, Mother of the Church, Help of Christians, stood by her Son in silence. Accepting her offering helps us to live in this world reconciled with God and being brothers and sisters of everyone.

Second Mystery: The Scourging At The Pillar

"...Olvidamos que nosotros mismos somos tierra (cf. Gn 2,7). Nuestro propio cuerpo está constituido por los elementos del planeta, su aire es el que nos da el aliento y su agua nos vivifica y restaura... Dios no sólo le encomendó el mundo al ser humano, sino que su propia vida es un don que debe ser protegido de diversas formas de degradación." (LS 2,5)

Before the battered body of Jesus, the innocent Messiah, who gives himself up for our love, we want to meditate how much he has cost him, what price he has wanted to pay in his flesh, and what value we will not have for him ... Let's consider that every creature is precious, all life a gift, that can not be mistreated. Let us ask Mary, Mother and Queen of all creation, who took him into her virginal womb, to help us to be defenders of life, of human dignity, of respect for every creature, because it is a reflection of the Creator.

Third Mystery: The Crowning With Thorns

"..the natural environment has been gravely damaged by our irresponsible behaviour. The social environment has also suffered damage. Both are ultimately due to the same evil: the notion that there are no indisputable truths to guide our lives, and hence human freedom is limitless." (LS 6)

Contemplating Jesus crowned with thorns, letting his head be shackled, full of humiliation and ignominy, we recognize ourselves in so many moments when we have misused our freedom, damaging with our attitudes the creation, the relationships, the environment.

He has allowed himself to be humiliated like this, even though he is truly a King, so that by looking at him, we do not forget that we have a Father, that we are his Creatures, not self-referential, but dependent on this love that has created us for our good. With the help of Mary, help from Christians, we want to learn every day from His Hand, to better use our freedom to build a more human, ecological world, where we can live in peace, helping to do it together, our common home where we can truly sing like her: "My soul proclaims the greatness of the Lord ..."

Forth Mystery: The Carrying Of The Cross

"The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change. The Creator does not abandon us; he never forsakes his loving plan or repents of having created us. Humanity still has the ability to work together in building our common home." (LS 13)

Jesus before his death, carries his own cross and ours. He carries everything that we have neglected, left on the road, and with infinite love, faces Calvary, where he knows that his work will come to an end. In this way, he will also let himself be helped by the Cyrenean, in him, his Mother will be, who accompanies him with his gaze and with a firm step, suffering with him, but faithful and firm. Jesus does not abandon us, he carries out his work. And it invites us to walk together, to be able to prolong it in our today, to be able to continue building a civilization where love reigns before hatred, forgiveness before offense, peace and solidarity in the face of destruction and selfishness. Mary, Mother and Queen of Creation, sister to us to be able to carry out with her and like her, this common project of love that her Son began and carried out without losing heart.

Fifth Mystery: The Crucifixion

"These situations have caused sister earth, along with all the abandoned of our world, to cry out, pleading that we take another course. Never have we so hurt and mistreated our common home as we have in the last two hundred years. Yet we are called to be instruments of God our Father, so that our planet might be what he desired when he created it and correspond with his plan for peace, beauty and fullness" (LS 53).

How wonderful is the certainty that each human life is not adrift in the midst of hopeless chaos, in a world ruled by pure chance or endlessly recurring cycles!... We were conceived in the heart of God, and for this reason « each of us is the result of a thought of God. Each of us is willed, each of us is loved, each of us is necessary" (LS 65).

The death of Christ on the Cross, supreme act of love for us, to save us, makes sense. In Him and through Him, all of creation is reborn to new life, and we together with Him. Let us ask Mary, the help of Christians, who stood firm at the foot of the cross, who was faithful to her Son always, to help us to understand so much love and to correspond with our life, at the service of our brothers, and of our mother earth, for love of Him.

Glorious Mysteries

by Fr. Lluc Torcal O. Cist.

First Mystery: The Resurrection

"As they entered the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were alarmed. 'Don't be alarmed,' he said. 'You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him'" (Mark 16, 5-6).

At first God created light and separated her from darkness. But darkness was gaining ground until that day, when the Lord's hour came, when the darkness spread throughout the region until mid-afternoon. God

had allowed them the last victory. The darkness blinded with its own darkness, did not realize that they swallowed that which is the true light, the one that enlightens all who come into the world, and thus, deceived, they were themselves darkened and swallowed.

The darkness has already vanished and, without knowing when or how, Christ, returning from the dead, has appeared glorious to men, like the sun in a serene day. We have been given the gift of the new light, of a light better than that which God had created at the beginning and which was really good: the light that makes the holidays in heaven, the light that is God himself, the light of Christ!

Second Mystery: The Ascension

"Jesus said to his apostles: 'Teach all that I have commanded you. Baptize them in the name of the Father, and of the Son, and of the Holy Spirit...' Then...He went up into Heaven when finally a cloud came and took Him from our sight and we saw Him no more" (Matthew 28, 18-19; Luke 24, 50-51).

Sometimes we are in heaven, in the big, white clouds that cover and hide the earth, the sea, and everything that surrounds it. Those clouds that, in spite of hiding, let pass without hindering, without resisting, subtly, moving and using the space that is offered to those who go through it. This is our sky, the blue with its white clouds. This was also the heaven that the apostles and the first disciples of the Lord looked upon when they heard that angelic voice that guided them to look towards the earth: men of Galilee, why are you looking at the sky? (LS 64)

Third Mystery: The Descent Of The Holy Spirit

"When the day of Pentecost came, they were all together in one place... They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit" (Acts 2, 1.3-4).

Pentecost is the day of the feast of the fruits. Pentecost is the feast of plenty. It ends along with the Easter time that crowns it: we celebrate the gift of the Holy Spirit, of the promised Spirit that fills us and brings to the plenty of the Lord. He who was full, because He is God, gives us the gift of His plenitude, of His life, of His love. And this gift of plenitude is the Holy Spirit, Lord and giver of life. From the plenitude of the Lord we also receive the gift of being in plenitude and the gift of living fully. As the book of Acts tells us: "All were filled with the Spirit." Gift of being and gift of life. (cf. LS 80)

Fourth Mystery: The Assumption

"the most pure body of the Virgin Mary, preserved and exempt from all the corruption of the tomb and raised up to such glory in heaven"
(Defining the Dogma, Pope Pius XII)

Mary, the woman who brought the one who "united himself to this earth when he was formed in the womb of Mary" (cf. LS 238), now she carries the same earth to the mystery of God. "In her glorified body, together with the Risen Christ, part of creation has reached the fullness of its beauty" (LS 241). She treasures the entire life of Jesus in her heart: "now cares with maternal affection and pain for this wounded world. (...) Now she grieves for the sufferings of the crucified poor and for the creatures of this world laid waste by human power" (LS 241).

Fifth Mystery: The Coronation

"A great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head" (Revelation 12, 1).

Mary "lives with Jesus, and all creatures sing of her fairness. She is the woman «clothed with the sun, with the moon under her feet and a crown of twelve stars on her head» (Revelation 12,1). Carried up into heaven, she is Mother and Queen of all creation" (LS 241). The sun, the moon and the stars appear together with Mary as signs of new creation in which Mary participated fully. We are not part of the new creation, but we are part of the first one, so we can not forget to take care of it: "our very bodies are made up of her elements, we breathe her air and we receive life and refreshment from her waters" (LS 2).



Luminous Mysteries

By Fr. Lluc Torcal O. Cist

First Mystery: The Baptism Of The Lord

"At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. Just as Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove. And a voice came from heaven: 'You are my Son, whom I love'" (Mark 1, 9-11).

Without water there is no life: the beauty of our planet would not be so awesome without this wonderful gift; without water there is no regeneration: man could not shine with the beauty of Christ, if through the water of

baptism, he was not introduced into the very heart of the Trinitarian life. Few will be the efforts we will make to keep the water alive; so he can reach everyone; so that he can continue watering our fields and our forests, so that pure rivers flow down! And, without living water, there can not be the living water of the Spirit in our hearts.

Second Mystery: The Wedding Of Cana

"Wine was gone, Jesus' mother said to him, 'They have no more wine.' Jesus replied: 'Woman, why do you involve me? My hour has not yet come.' His mother said to the servants, 'Do whatever He tells you.' What Jesus did here in Cana of Galilee was the first of the signs through which he revealed his glory; and his disciples believed in Him" (John 2, 3-5.11).

The water that is transformed into wine is a symbol of the joint work of God and man. Wine is the distillate of water, earth, grapes ... of the natural products that God gives us and of the ingenuity of man, also the gift of God, which recreates the created and puts it at the service of men when it does He tells us. Intelligence and willingness to work in the world and for the world, intelligence and will to do God's will. And so that wine is not lacking, God asks us to take care of the common house.

Third Mystery: The Proclamation Of The Kingdom

"After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. 'The time has come,' he said. 'The kingdom of God has come near. Repent and believe the good news!'" (Mark 1,14-15)

God's kingdom is the kingdom of justice and truth. In God's kingdom "He shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace" (LS 10). The time has come to reestablish the original relations between man and God, man and woman, man and nature, which sin destroyed leaving on earth injustice and greed, that the planet and its inhabitants have exploited since then. The call for a deep ecological conversion is an integral part of God's kingdom (LS 217).

Forth Mystery: The Transfiguration

'As he was praying, the appearance of his face changed, and his clothes became as bright as a flash of lightning... A voice came from the cloud, saying, 'This is my Son, whom I have chosen; listen to Him.'"
(Luke 9, 29-35)

The Gospel of life and light and immortality shone among all of us as material light, of this world, in the form of an explosion that shone like the face of the Lord and that occurs at the beginning of the Lord's ascent to Jerusalem, where He goes to die on the cross. The white, crystalline light invites to not forget that on our path to conversion, we must be only guided by this light of resurrection, because this is a light of truth and life, we can be transfigured and change our face by Christ (LS 217)

Fifth Mystery: The Institution Of The Eucharist

"While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, 'Take and eat; this is my body.' Then he took a cup, and when he had given thanks, he gave it to them, saying, 'Drink from it, all of you. This is my blood.'" (Mt 26, 26-27)

Christ is present in bread and wine. Unnecessary products for human wellbeing were not chosen, but those that constitute its basics. As we have the Communion of this Body and this Blood, how can we allow our brothers to miss these essential products of human nutrition? Why are the most basic cereals for living at such high prices that they make them private for most of the inhabitants of this planet? God's charity encourages us to work for justice and peace on Earth, especially for our brothers and sisters in need. Everyone has the right for the bread that renews their strength.



Prayers

Sign Of The Cross

In the name of the Father of the Son
and of the Holy Spirit. Amen.

Act of Contrition

*O my God,
I am heartily sorry for having offended You and I
detest all my sins,
because I dread the loss of heaven and the pains of
hell,
but most of all because they offend you, my God,
who are all good and deserving of all my love.
I firmly resolve, with the help of your grace,
to confess my sins,
to do penance and
to amend my life.
Amen.*

Our Father

*Our Father, who art in heaven,
hallowed be Thy name: Thy kingdom
come: Thy will be done on earth as it
is in heaven. Give us this day our daily
bread: and forgive us our trespasses
as we forgive those who trespass
against us. And lead us not into
temptation: but deliver us from evil.
Amen.*

Hail Mary

*Hail Mary, full of grace, the Lord is
with thee: blessed art thou among
women, and blessed is the fruit of thy
womb, Jesus. Holy Mary, Mother of
God, pray for us sinners, now and at
the hour of our death. Amen.*

Glory Be

*Glory be to the Father, and to the Son
and to the Holy Spirit. As it was in the
beginning, is now and ever shall be,
world without end. Amen.*

Mary, Mother of Grace

*Mary, Mother of grace, Mother of mercy,
Shield me from the enemy And receive me at
the hour of my death.*

Fatima Prayer

*O my Jesus, forgive us our sins, save us from
the fires of hell, and lead all souls to
Heaven, especially those in most need of
Your Mercy.*

Hail, holy Queen

*Hail, holy Queen, Mother of Mercy!
our life, our sweetness, and our hope!
To thee do we cry, poor banished
children of Eve;
to thee do we send up our sighs,
mourning and weeping in this valley,
of tears.
Turn, then, most gracious Advocate,
thine eyes of mercy toward us;
and after this our exile
show unto us the blessed fruit of thy
womb, Jesus;
O clement, O loving, O sweet Virgin
Mary.
Amen.*

Apostles' Creed

*"I believe in God the Father Almighty,
Creator of heaven and earth; and in Jesus
Christ, His only Son, our Lord; Who was
conceived by the Holy Ghost, born of the
Virgin Mary, suffered under Pontius Pilate,
was crucified, died and was buried. He
descended into hell. On the third day He
arose again; He ascended into
heaven, and sitteth at the right hand of
God, the Father Almighty; from thence He
shall come to judge the living and the
dead. I believe in the Holy Ghost, the Holy
Catholic Church, the communion of
saints, the forgiveness of sins, the
resurrection of the body, and life
everlasting. Amen."*

Contributors

Sor Teresa de la Cruz, O.S.C

Clarisa, born in Barcelona, entered 24 years of age in a monastery in the province of Barcelona, after being a consecrated lay missionary in Chile, Mexico and Brazil. She currently lives in the Monastery of Santa Chiara in Rome, where she has come to help to renew this international claustral community in the heart of the Church, performing her community service as an external sister: in all matters outside the cloister, in the reception of guests and in the medical assistance of the sisters.

P. Lluç Torcal, O. Cist.

Born in Sant Cugat del Vallès, graduated in Physical Sciences from the Universitat Autònoma de Barcelona, PhD in Philosophy from the Pontifical Gregorian University of Rome and bachelor in Theology from the Pontifical University of St. Thomas Aquinas, he entered the Poblet Monastery in 1995 which was Prior until 2015, when he was elected General Procurator of the Cistercian Order, for which he resides in Rome.

Fray Eduardo Agosta, O. Cam.

Carmelite priest born in Mendoza, Argentina, was director of formation of his religious province and served as prior of convent in Lomas de Zamora, Argentina. Recently, he has joined the formation community of the International Novitiate of Salamanca, Spain. Bachelor of Physics and Doctor of Atmospheric and Oceanographic Sciences from the National University of Buenos Aires, researcher of the National Council of Scientific and Technical Research of Argentina, professor of the Pontificia Universidad Católica de Argentina. He belongs to the International Commission of Justice and Peace of the Order of Carmen and is Advisor in Integral Ecology of the Department of Justice and Solidarity of the Latin American Episcopal Council (CELAM), is a member of the Coordinating Team of the International Carmelite NGO in New York, and is its representative to the United Nations Framework Convention on Climate Change. He has collaborated with the Argentine Episcopal Conference on environmental pastoral issues, and his contributions have contributed to the encyclical on the care of creation, Laudato Si 'by Pope Francis.

Stations of the Cross

Ecological Way Of The Cross

Introduction

During the Stations of the Cross, we retrace Christ's steps by enacting the biblical record of his Passion, with each station commemorating a stage in Christ's journey to crucifixion.

The Environmental Way of the Cross puts the suffering of Christ's Passion in our time by relating it to the suffering of the Earth and the poor.

THE FIRST STATION

Jesus is condemned to death

We adore you, oh Christ, and we bless you!

Because by your holy cross, you have redeemed the world

Prayer

God of life, many of our sisters and brothers risked and lost their lives working to protect this beautiful world you created. We believe they have fallen asleep in you, Lord. May their sacrifice be remembered and honored by those they served.

THE SECOND STATION

Jesus carries his cross

We adore you, oh Christ, and we bless you!

Because by your holy cross, you have redeemed the world

Prayer

Lord Jesus, just as you embraced the burden of our sins, we pray for those who will be forced to carry the burden of the environmental disaster caused by the East Africa Crude Oil Pipeline. We also pray for those who risk their lives to embrace the call of social and climate justice.

THE THIRD STATION

Jesus falls for the first time

We adore you, oh Christ, and we bless you!

Because by your holy cross, you have redeemed the world



Prayer

We pray for our sisters and brothers hidden in the darkness of modern slavery, in factories and homes across the world, forced to work in inhumane conditions and deprived of their freedom.

Help us to remember those who suffer for our unsustainable lifestyles and give us a change of heart so that this evil may be rooted from our world.

THE FOURTH STATION

Jesus meets his mother

We adore you, oh Christ, and we bless you!

Because by your holy cross, you have redeemed the world

Prayer

Lord, by the sorrow you felt in meeting your mother, we pray that we can meet with compassion our mother who sustains all life with air, food, and water.

THE FIFTH STATION

Simon of Cyrene helps Jesus carry his cross

We adore you, oh Christ, and we bless you!

Because by your holy cross, you have redeemed the world

Prayer

Lord, help us to recognize that we are our sisters' and brothers' keepers, and like Simon of Cyrene, help us to alleviate the suffering of those crushed by injustice, poverty, and violence.

THE SIXTH STATION

Veronica wipes the face of Jesus

We adore you, oh Christ, and we bless you!

Because by your holy cross, you have redeemed the world

Prayer

We pray that we may see the face of Jesus in the faces of all those suffering from illness, particularly, those suffering from the coronavirus and, like Veronica, help us to be a source of compassion and comfort.

THE SEVENTH STATION

Jesus falls a second time



Prayer

Lord, it is our indifferent consumerism that causes you to fall a second time. Help us, we pray, to be conscious of our purchasing decisions, to choose what is ethically and sustainably made, and to stand up for those who carry the heavy burden of unjust economic policies.

THE EIGHTH STATION

Jesus meets the women of Jerusalem

We adore you, oh Christ, and we bless you!

Because by your holy cross, you have redeemed the world

Prayer

Like the women of Jerusalem, we weep for our children who will bear the brunt of our environmental destruction. God of life, help us to resist the culture of death that seeks only its own gain and to the detriment of all other living beings, including those that are yet to live.

THE NINTH STATION

Jesus falls a third time

We adore you, oh Christ, and we bless you!

Because by your holy cross, you have redeemed the world

Prayer

Lord, the weight of the cross caused you to fall a third time. We, too, daunted by unbridled exploitation, fall to anguish and frustration. Give us the strength to rise again and again in our fight for social and climate justice.

THE TENTH STATION

Jesus is stripped of his clothes

We adore you, oh Christ, and we bless you!

Because by your holy cross, you have redeemed the world

Prayer

Jesus, you were stripped of your clothing and dignity. So, too, the Earth is stripped of its minerals and nutrient rich topsoil. Help us to seek and develop renewable forms of energy and to restrain our consumption so that the Earth may be restored to its glorious bounty.



THE ELEVENTH STATION

Jesus is nailed to the cross

We adore you, oh Christ, and we bless you!

Because by your holy cross, you have redeemed the world

Prayer

Lord Jesus, our misguided models of progress have blinded us to the wonder and sacred destiny of your creation. Conflict over natural resources are the nails with which we crucify you over and over again. Forgive us our greed and awaken in us your abiding presence.

THE TWELFTH STATION

Jesus dies on the cross

We adore you, oh Christ, and we bless you!

Because by your holy cross, you have redeemed the world

Prayer

Jesus, by dying on the cross you surrender your will to the Father so that we may have life. Help us, we pray, to surrender our indifference to the plight of people displaced from their homes by climate-induced floods, famine, and war.

THE THIRTEENTH STATION

Jesus is taken down from the cross

We adore you, oh Christ, and we bless you!

Because by your holy cross, you have redeemed the world

Prayer

Lord, even as we witness the extinction of entire species, help us to hold on to our faith, hope, and love. Just as Joseph of Arimathea and Nicodemus stepped up to care for your lifeless body, give us the courage to be a voice for the voiceless. Use us as instruments of peace for all creation.

THE FOURTEENTH STATION

Jesus is laid in the tomb

We adore you, oh Christ, and we bless you!

Because by your holy cross, you have redeemed the world

Prayer

Creator of all things, to you nothing is impossible; to you all are beautiful and precious. Help us to see creation as you do. Help us to lay aside our differences and embrace each other as sisters and brothers.

Sample Small Group Meeting

This is a sample 1 hour schedule for Laudato Si' Circles or other groups that might want to use the Lenten materials in a weekly small group meeting.

Concluding Prayer

Lord Jesus, open our eyes and hearts to your passion and death still going on around us. Help us to see that you are condemned to death again in the extinction of species, that the weight of the cross you still carry is our consumerism and throwaway culture; that you are still dying with the victims of extreme weather, war, conflict, and our indifference.

As your passion continues throughout history and the world, give us the confidence and courage to be like those who comforted you on your way to the cross – Veronica, Simon of Cyrene, Joseph of Arimathea, and your most Blessed Mother.

7:00 pm	Gathering and Opening Prayer Lead the group through one round of the Laudato Si' Chaplet. Invite all to reflect on one's own connection with the elements, including our Ash Wednesday commitment when we remember "We are dust...and to dust we shall return." End with a Prayer for our Earth.
7:10 pm	Sharing Invite everyone to share how their Lenten practice is going. If this is your first meeting, invite people to share their intention for participating in this Lenten program and other information to enable you to know each other better. Depending on the number of people you might want to split up into small groups or set a time limit for each person.
7:20 pm	Reflection on the week's theme Show the suggested video for the week (Mondays in the calendar) and invite reflection on what people saw. <ul style="list-style-type: none"> — What are 1 or 2 things that you took from watching the video? — What do you connect with? Is there anything that you resist? — Do you feel any invitation for your life? For this week? — What questions do you have?
7:45 pm	Silent Reflection and Commitment Invite people to reflect and write out how they are going to participate in this week's fast. Then invite everyone the chance to share.
7:55 pm	Closing Close the meeting by reading together the Lent Prayer.