



Passion of the Earth Wisdom of the Cross

Session Six

Ecological Conversion

Ecological Education
Ecological Spirituality
Becoming a Global Citizen

A Six-Session Program of Formation and Action
for the Passionist Family
to Engage *Laudato Si'*

Caring for God's Creation
Embracing Gospel Justice
Renewing the Passionist Charism



"It is we human beings above all who need to change. We lack an awareness of our common origin, of our mutual belonging, and of a future to be shared with everyone."

*– Pope Francis, *Laudato Si'* (202)*

Keeping Alive the Memory of the Passion in the 21st Century

Introduction

Pope Francis calls for religious congregations to implement a Laudato Si' action plan.



How can you and your community respond?

Passionist Family Implementing a Laudato Si' Action Platform

In May 2020, Pope Francis put forth a call for religious congregations to embark on a seven year journey toward total sustainability in the spirit of Laudato Si' and create an action platform measured by:

1. Responding to the Cry of the Earth
2. Responding to the Cry of the Poor
3. Building Ecological Economies – ethical consumption and investments
4. Adopting Simple Lifestyles – sobriety in use of Earth's resources and energy
5. Creating Ecological Education – ongoing formation
6. Reawakening an Ecological Spirituality – recover a religious vision of God's creation
7. Promoting Community Action and Advocacy – systemic change

[Click here](#) to access the Vatican's Laudato Si' Action Platform website and learn more about the moral and spiritual compass laid out by Pope Francis to create a more caring, inclusive, and sustainable world.



Passion of the Earth, Wisdom of the Cross is a six-session program of formation and action for the Passionist family to engage Laudato Si' and create a Laudato Si' Action Platform. Each session includes five segments:

Part 1: Education – Embrace the Message

The six sessions of the program align with the six chapters of Laudato Si'. This segment provides information to help participants understand and gain insight into a central theme of the chapter. The focus of this session is on waking up and paying attention to what is happening to our common home.

Part 2: Motivation – Consider the Issues

Pope Francis wants us to “become painfully aware” (LS 19) of what is happening to our common home. Throughout the encyclical Pope Francis addresses some of the most urgent environmental and social issues we face as a global community. Each session of this program focuses on one of those issues, offering participants an opportunity to become familiar with and sensitized to the suffering of the Earth.

Part 3: Discussion – Engage in Dialogue

This section offers guidance for structuring a community discussion. Participants should read parts 1-4 prior to the group meeting. Ideally, schedule 90 minutes for a conversation – 60 minutes on content of the encyclical and 30 minutes on considering an action plan. Use the questions provided to guide the discussion. The facilitator should decide in advance which topics to consider. Allow each person to share their reflections for two to three minutes. Listening is an essential ingredient to dialogue. After everyone has shared, open the topic for conversation. Before moving to the next question, allow for a few moments of silence so people can recollect themselves. Ask someone to record the key aspects of the sharing. This will help your community respond to Pope Francis' call for religious orders to create and implement a Laudato Si' Action Platform leading to an integral ecology.

Part 4: Respond – Take Action

Pope Francis calls us to reflect on how our lifestyles can often be thoughtless and harmful. Listed in this section is a menu of practical and concrete options for taking action to live out the directives of Laudato Si'. Consider what changes you can make as an individual and as a community or ministry site to better protect God's creation and embrace Gospel justice. Ecological conversion requires people to let “the effects of their encounter with Jesus Christ become evident in their relationship with the world around them” (LS 217). After each session, submit a report on the elements of your entity's action plan. These will be compiled and posted online to form a public statement of the Passionist Laudato Si' Action Platform.

Part 5: Resources – Learn More

This section offers additional information to further your education, enhance community conversations, and provide links to online resources for taking responsible action in building a Laudato Si' Action Platform.



PART
1

Embrace the Message

Session 6
Goal

Ecological Conversion

Making a Commitment to Institutional, Systemic, and Lifestyle Changes



Laudato Si' – Chapter 6

Ecological Conversion through Ecological Education, Ecological Spirituality and Becoming a Global Citizen

1. “Many things have to change course, but it is we human beings above all who need to change. We lack an awareness of our common origin, of our mutual belonging, and of a future to be shared with everyone. This basic awareness would enable the development of new convictions, attitudes and forms of life. A great cultural, spiritual and educational challenge stands before us, and it will demand that we set out on the long path of renewal.” (LS 202)
2. “As never before in history, common destiny beckons us to seek a new beginning... Let ours be a time remembered for the awakening of a new reverence for life, the firm resolve to achieve sustainability, the quickening of the struggle for justice and peace, and the joyful celebration of life.” (LS 207, from Earth Charter)
3. “We are always capable of going out of ourselves towards the other.... (This can) attune us to the moral imperative of assessing the impact of our every action and personal decision on the world around us. If we can overcome individualism, we will truly be able to develop a different lifestyle and bring about significant changes in society.” (LS 208)
4. “Christian spirituality proposes an alternative understanding of the quality of life, and encourages a prophetic and contemplative lifestyle, one capable of deep enjoyment free of the obsession with consumption....Christian spirituality proposes a growth marked by moderation and the capacity to be happy with little.” (LS 222)

A conviction shaping all of Laudato Si' is that the environmental crisis demands nothing less than a full-scale conversion in the attitudes, priorities, habits, and overall lifestyle of the wealthy for the sake of the poor and planet Earth. In this final chapter, Pope Francis highlights what some of those changes must be. First, he insists there is no way beyond the environmental crisis unless a consumerist lifestyle is wholly rejected. Second, the wealthy must become less self-centered and greedy, giving priority instead to the common good. Third, the vice of extreme individualism must be replaced by the virtue of solidarity, carelessness by responsibility, and indifference by compassion. Perhaps most importantly, we must learn to appreciate beauty (LS 215).

In the third part of chapter six, Francis outlines an “ecological spirituality.” Among the many components of this spirituality, these are especially urgent: First, every Christian should see caring for creation as a vocation (LS 217). Second, we should confess and repent of our sins against other creatures and the natural world (LS 218). Third, instead of grasping and possessing the good things of creation, we must develop the spiritual vision by which we see the world as a gift. Fourth, we must deepen our awareness of the communion that exists between ourselves and all creatures (LS 220).

We Passionists should be especially adept at contributing to this ecological spirituality. After all, St. Paul of the Cross declared that even the flowers spoke to him of the love and goodness of God!

New Apostolic Goals

“For a charism to endure over time, it is necessary to adapt it to new needs, keeping alive the creative power of its beginnings. This significant centennial anniversary represents a providential opportunity to move towards new apostolic goals, without giving in to the temptation to leave things as they are.” – Letter of Pope Francis to Passionists upon third centenary jubilee of the congregation, 5 October 2020





Consider the Issues

Poverty and Global Inequity

As Christians, attuned to the message of the Gospels, we are called to see, to judge or to discern, and to act as we strive to live our faith. The ecological conversion we are called to requires ecological education (seeing more clearly), ecological spirituality (judging or discerning more deeply), and becoming global citizens inspired and committed to addressing poverty and global inequity (acting courageously). Seeing and judging motivates us to action only if our compassion is engaged – this is the wisdom of the cross.

The integral ecology of *Laudato Si'* tells us that whatever we do to our Earth, we do to our human family, but it will be felt most acutely by the poorest of the poor. Global poverty is linked to the global ecological crisis. By educating ourselves, we open our eyes to the uncomfortable reality of what is happening in our world, to our sisters and brothers globally, and to our planet. Of course, that is one of the first challenges: to see our sisters and brothers as our sisters and brothers.

If we allow ourselves to be moved, we inevitably will ask deeper questions, like “why is this happening?” or “what can I do within my spheres of influence to care for my sisters and brothers, and Earth?” Can we allow these reflections to wound our hearts so we feel the pain that is around us and motivated to act?

Hearing the cry of the poor and standing in solidarity with them is at the heart of the way forward. Just as the practices of acquisition by the rich keep the poor mired in poverty, a conversion of heart and a restructuring of the world's resources enable the poor to find a stable and healthy future. It requires much more than charity. It calls for a new global economy. Ecological conversion calls for a new way of walking together, ensuring that every person has what they need, not only to survive but to thrive. This is the heart of ecological conversion and being in solidarity with the crucified.

Prayer

Loving God, your heart is open
to the suffering of your creatures and creation.
Open our eyes to see the needs of others.
Open our ears to hear their cry.
Open our hearts that we might feel their anguish.
Open our hands that we might respond.
Give us compassion like your own. Amen.

Responding to the cry of the Earth and the cry of the poor

is essential for anyone
striving to walk in the
footsteps of Jesus
today.



What the Church is Saying

1. “Just as the commandment ‘Thou shalt not kill’ sets a clear limit in order to safeguard the value of human life, today we also have to say ‘thou shalt not’ to an economy of exclusion and inequality. Such an economy kills.”
– Pope Francis, *Evangelium Gaudium*, 53
2. “Recognizing the way in which indigenous peoples relate to and protect their territories is an indispensable measure for our conversion to an integral ecology. In this light we want to create ministries for the care of our common home.” – Bishops of the Pan-Amazonian Region, 79
3. “Solidarity means much more than engaging in sporadic acts of generosity.” – Pope Francis, *Fratelli Tutti*, 116
4. “Inequality and lack of integral human development make peace impossible.” – Pope Francis, *Fratelli Tutti*, 235
5. “Love – caritas – is an extraordinary force which leads people to opt for courageous and generous engagement in the field of justice and peace.” – *Caritas in Veritate*, Pope Benedict XVI
6. “It is manifestly unjust that a privileged few should continue to accumulate excess goods, squandering available resources, while masses of people are living in conditions of misery at the very lowest level of subsistence. Today, the dramatic threat of ecological breakdown is teaching us the extent to which greed and selfishness – both individual and collective – are contrary to the order of creation, an order which is characterized by mutual interdependence.” – Pope John Paul II, *Peace with God the Creator; Peace with All of Creation*, 8



Engage in Dialogue

Community Discussion

Below is a summary of chapter 6 of *Laudato Si'*. Dialogue can help us as individuals and as a community to deepen the message and respond. Plan to spend approximately 30% of the meeting time to discuss and discern action steps suggested on pages 6-7.

1. Prayer

Begin with "A Prayer in Union with Creation" from *Laudato Si'* on page 9, followed by three minutes of silence. Conclude the session with the prayer on page 3.



*Chapter six of *Laudato Si'* focuses on ecological conversion through ecological education and an ecological spirituality*

Pope Francis summarizes this chapter in the first paragraph: "Many things have to change course, but it is we human beings above all who need to change. We lack an awareness of our common origin, of our mutual belonging, and of a future to be shared with everyone. This basic awareness would enable the development of new convictions, attitudes and forms of life. A great cultural, spiritual and educational challenge stands before us, and it will demand that we set out on the long path of renewal" (LS 202).

- In what ways are you more aware of our common origin, of our mutual belonging, and of a future to be shared with everyone, having reflected on Pope Francis' messages in *Laudato Si'*?

2. Towards a New Lifestyle (203-208)

The encyclical highlights the insidious dynamics of consumerism. "The issue of environmental degradation challenges us to examine our lifestyle" (LS 206, quoting Pope Benedict XVI, World Day of Peace, 2010). "If we can overcome individualism, we will truly be able to develop a different lifestyle and bring about significant changes in society" (LS 208).

- Do you have a sense that your lifestyle is contributing to environmental degradation?
- What three things can and will you do to move your lifestyle toward greater environmental responsibility?

3. Educating for the Covenant between Humanity and the Environment (209-215)

"In those countries which should be making the greatest changes in consumer habits... they have grown up in a milieu of extreme consumerism and affluence which makes it difficult to develop other habits. We are faced with an educational challenge" (LS 209).

What is environmental education? It is (1) "centred on scientific information, (2) consciousness-raising, (3) the prevention of environmental risks, (4) a critique of the 'myths' of a modernity grounded in a utilitarian mindset (individualism, unlimited progress, competition, consumerism, the unregulated market), (5) seeks also to restore the various levels of ecological equilibrium, establishing harmony within ourselves, with others, with nature and other living creatures, and with God, (6) facilitates making the leap towards the transcendent which gives ecological ethics its deepest meaning" (LS 210). "It needs educators capable of developing an ethics of ecology and helping people, through effective pedagogy, to grow in solidarity, responsibility and compassionate care" (LS 210).

- What is one thing you can do to improve your environmental education?
- How can you become an ecological educator?
- Have you ever spoken about the church's teaching on care for creation? Have you ever spoken about *Laudato Si'*?

4. Ecological Conversion (216-221)

"Self-improvement on the part of individuals will not by itself remedy the extremely complex situation facing our world today... Social problems must be addressed by community networks and not simply by the sum of individual good deeds" (219). An ecological conversion "calls for a number of attitudes which together foster a spirit of generous care, full of tenderness. First, it 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). Pope Francis quotes Pope Benedict XVI: "The external deserts in the world are growing, because the internal deserts have become so vast."

- Have you ever felt a connection between the health of your inner life with the health of the planet?



Engage in Dialogue



“To wantonly destroy a living species is to silence forever a divine voice.” – Thomas Berry, CP

Ecological Conversion (216-221) continued

“What they all need is an ‘ecological conversion’, whereby the effects of their encounter with Jesus Christ become

evident in their relationship with the world around them. Living our vocation to be protectors of God’s handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience” (LS 217). “Each creature reflects something of God and has a message to convey to us.... How then can we possibly mistreat them or cause them harm? I ask all Christians to recognize and to live fully this dimension of their conversion” (LS 221).

- Do you sense that protecting God’s creation “is not an optional or secondary aspect” of your Christian experience?
- “Each creature reflects something of God and has a message to convey to us” (LS 221). Is this your experience?

5. Joy and Peace (222-227)

“Inner peace is closely related to care for ecology and for the common good because, lived out authentically, it is reflected in a balanced lifestyle together with a capacity for wonder which takes us to a deeper understanding of life” (LS 225).

Thomas Berry spoke of “a capacity for wonder” when he wrote: “We will recover our sense of wonder and our sense of the sacred only if we appreciate the universe beyond ourselves as a revelatory experience of that numinous presence whence all things came into being” (Thomas Berry, CP, *The Great Work*).

- Have you ever experienced the revelatory nature of planet Earth?

6. Civic and Political Love (228-232)

“We must regain the conviction that we need one another, that we have a shared responsibility for others and the world, and that being good and decent are worth it” (LS 229). “Love, overflowing with small gestures of mutual care, is also civic and political, and it makes itself felt in every action that seeks to build a better world” (LS 231).

- What are some examples of civic and political love?

7. Sacramental Signs and the Celebration of Rest (233-237)

“The Sacraments are a privileged way in which nature is taken up by God to become a means of mediating supernatural life.... water, oil, fire and colours are taken up in all their symbolic power and incorporated in our act of praise” (LS 235). “The Eucharist is itself an act of cosmic love” because it “is always in some way celebrated on the altar of the world” (LS 236, quoting Pope Paul VI, World Day of Peace, 1977).

- What do you think Pope Paul VI meant by “the altar of the world”?

The Trinity and the Relationship between Creatures (238-240)

“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).

Queen of all Creation (241-242)

“Mary...cares with maternal affection and pain for this wounded world. Just as her pierced heart mourned the death of Jesus, so now she grieves for the sufferings of the crucified poor and for the creatures of this world laid waste by human power” (LS 241).

8. Beyond the Sun (243-245)

“At the end, we will find ourselves face to face with the infinite beauty of God” (LS 243). “In the meantime, we come together to take charge of this home which has been entrusted to us” (LS 244). “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” (LS 245).

- How is God giving you “the light and the strength” to respond to the passion of planet Earth?



9. Formation of an Action Plan

Action plans should focus on an ecological conversion through ecological education, ecological spirituality, and becoming a global citizen. Consider the options on pages 6-7. Ask someone to record the key aspects of the sharing and complete the online Action Report at www.passiochristi.org. These will be compiled to create our congregation’s Laudato Si’ Action Platform.



Take Action

Take action toward ecological conversion by engaging in ecological education, cultivating ecological spirituality, and becoming a global citizen.



Part 1: Pursue ecological education

- Become familiar with your local ecosystem: take biodiversity walks, know your waterways, follow where your garbage goes, know where your food comes from, and get to know indigenous land experts.
- Develop initiatives to restore degraded land which you own.
- Join other religious communities that have opted for sustainable use of their land.
- Include ecological education in ongoing formation programs of your province.
- Include information about Laudato Si' initiatives in province gatherings.
- Reach out to connect with frequently under-represented groups in your local area.
- Emphasize human rights, especially the rights of those who are most vulnerable, during days of prayer, meetings, or conferences.
- Establish a small group to hold a public event with community officials to discuss policy issues supporting Laudato Si' values.
- Depending on your local context, make public statements about the social and environmental issues highlighted in Laudato Si'.
- Organize social justice and ecological events at your community or ministry site.
- Publish and post articles on Laudato Si' themes through your communication channels.
- Create or join alliances of local groups that address social and environmental challenges.
- Develop or implement an anti-slavery policy appropriate to your region.
- Promote the International Day of Prayer and Awareness Against Human Trafficking (8 February).



Part 2: Commit to ecological spirituality

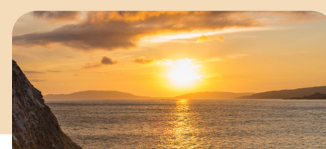
- Observe the Season of Creation, established by Pope Francis 1 September to 4 October. Use your communication channels to promote your celebratory activities and events.
- Cultivate an ecological spirituality through prayer and liturgical celebrations.
- Develop ecological and social justice catechesis in retreats, parishes, and ongoing formation programs.
- Include Laudato Si' themes in the celebration of liturgical moments, such as retreats, special Masses, and in catechetical moments.
- Bless and commission an outdoor space as a place of prayer and meditation.
- Communicate how our Passionist charism offers a unique contribution to responding to the cry of the Earth and cry of the poor using material from these brochures.
- Organize ecumenical and interfaith dialogues about our social-ecological crisis.

ENVIRONMENTAL EDUCATION

has broadened its goals. Whereas in the beginning it was mainly centred on scientific information, consciousness-raising and the prevention of environmental risks, it tends now to include a critique of the “myths” of a modernity grounded in a utilitarian mindset (individualism, unlimited progress, competition, consumerism, the unregulated market). It seeks also to restore the various levels of ecological equilibrium, establishing harmony within ourselves, with others, with nature and other living creatures, and with God. Environmental education should facilitate making the leap towards the transcendent which gives ecological ethics its deepest meaning.” (LS 210)

ECOLOGICAL SPIRITUALITY

The rich heritage of Christian spirituality, the fruit of twenty centuries of personal and communal experience, has a precious contribution to make to the renewal of humanity.... I am interested in how such a spirituality can motivate us to a more passionate concern for the protection of our world.” (LS 216)





Take Action



Part 3: Becoming a Global Citizen by addressing poverty and global inequity with **solidarity and generosity**

“This conversion calls for a number of attitudes which together foster a spirit of generous care, full of tenderness.” (LS 220)

Connect

- Make contact with people of another race, nationality, creed or life-style. Consider inviting them for a meal.
- Plant trees native to your region as an investment in caring for creation.
- Volunteer with an organization working for social justice or environmental sustainability.
- Become familiar with your local ecosystem – where your water comes from, where your garbage goes, how your electricity is generated.



Advocate – Speak up on behalf of our planet Earth and those in need

- Preach and teach on behalf of the poor, the unborn of future generations, the immigrant, our Earth and those marginalized by our society.
- Urge elected officials to support legislation and policies making creation care and justice a priority.
- Support an initiative. Name one issue you could address and support this week.
- Fly an Earth flag to demonstrate your care for our common home.

Care – Do something

- Pick up litter. Or do something to set an example of care for creation.
- Purchase Fair Trade products. Support businesses that respect God's creation. Avoid products tainted by sweat shop labor.
- Support a social justice or ecological project you care about.
- Adopt a refugee family in your area and help them get settled.
- Look into ways your province can collaborate with other provinces on social-ecological initiatives.
- Use strategies that consider the social and environmental impact of your investments. [Click here](#) for guidance Catholic Social Responsible Investing (SRI).

(English, Español, Italiano, Français)



- Join the microfinance movement. Make a small business loan to someone in poverty.
- Join more than one billion people in 193 countries to celebrate annual Earth Day on 22 April.

The Problem of Wealth

One of the most pressing moral problems of our time is the problem of wealth. One billion of the world's people live in extreme poverty. Half of the people in the world live on less than \$2.50 (US) a day. 80% of the world's people live on less than \$10 (US) a day. Consumption of energy, goods, and natural resources by wealthy countries is seriously out of balance with the needs of poor people and threatens the survival of our planet.

Poverty is not the problem, according to theologian Elizabeth Hinson-Hasty. Poverty is certainly a problem – hunger, deprivation, poor sanitation, lack of access to safe drinking water, education, health care and other social services, with no survival safety net. But according to the Gospel, the main problem to be solved is wealth – affluence, hoarding, inequitable access to resources, disproportionate influence on political processes, and labor exploitation. Wealthy people are often reluctant to change the system because they benefit from the current order. When understood spiritually, money is a tool we can use to invest in growing God's reign.





Learn More

Additional Resources to Further Your Education and Enhance Community Conversations

This section includes additional information related to the goal of session six “Making a Commitment to Ecological Conversion through Institutional, Systemic, and Lifestyle Changes” with resources for developing an ecological education and spirituality, as well as addressing global poverty and inequity. Click on the links in red to access online resources.

1. ECOLOGICAL CONVERSION

- What is an ecological conversion? [Click here](#) to read more. Laudato Si' Movement (English, Español, Italiano, Português)
- The Ecojesuit website highlights key messages of Laudato Si', as well as projects and programs for engagement in the areas of those key messages. [Click here](#) for access to resources. (Español, Français, English)

2. ECOLOGICAL EDUCATION

- Explore the Laudato Si' Action Platform and its resources in support of concrete actions to protect our common home. [Click here](#). (English, Español, Italiano, Português, Français, Deutsche, Polish, Kiswahili, Tagalog)
- The Laudato Si' Movement is committed to inspiring and mobilizing the Catholic community to care for our common home and achieve climate and ecological justice. [Click here](#) to access resources. (English, Español, Italiano, Português, Français)
- The 2030 United Nations Sustainable Development Goals are outlined in a clear and accessible way on this Global Goals website. [Click here](#) to access helpful practical ideas to work toward the goals. (English, Español, Português)
- Sowing Hope for the Planet is a collaborative effort of the International Union of Superiors General to help men and women religious “become painfully aware” of what is happening to the world and “discover what each of us can do about it” (LS 19). [Click here](#) for action, study, and preaching resources. (English, Español, Italiano, Português, Français, Deutsch)

3. ECOLOGICAL SPIRITUALITY

- Visit the website of the Vatican Dicastery on Integral Human Development. [Click here](#) to access this engaging and interactive experience at the heart of the Church's Social Teaching. (English, Español, Italiano, Português)
- Passionist Fr. Thomas Berry (1914-2009) is recognized worldwide as one of the earliest eloquent voices to speak about care for our Earth. He offers an analysis of our plight and a path to a viable future. [Click here](#) to read more. (English, Google Translate)

4. GLOBAL CITIZENSHIP and EQUITY

- The Earth Charter is an international declaration of fundamental ethical principles for building a just, sustainable and peaceful global society. It was created by a global consultation process that has been endorsed by organizations representing millions of people. [Click here](#) to read the document and access abundant resources. (English, Español, Português)
- In 2015, world leaders agreed to 17 global goals. #10 addresses global inequities. [Click here](#). (English, Español, Français)
- Caritas International is committed to charity, justice and serving the poor throughout the world. [Click here](#) for access to their resources. (Español, Français, English)
- Calculate your wealth in relation to the rest of the world. [Click here](#). (English, Español, Italiano, Deutsche)



“It is all a question of story. We are in trouble just now because we do not have a good story. We are in between stories. The Old Story – the account of how the world came to be and how we fit into it – is not functioning properly, and we have not learned the New Story.”

– Thomas Berry, CP, “The New Story” 1978



Prayer

from Laudato Si'

A Prayer in Union with Creation

Father, we praise you with all your creatures.
They came forth from your all-powerful hand;
they are yours, filled with your presence
and your tender love.
Praise be to you!

Son of God, Jesus,
through you all things were made.
You were formed in the womb of Mary our Mother,
you became part of this earth,
and you gazed upon this world with human eyes.
Today you are alive in every creature
in your risen glory.
Praise be to you!



St. Paul of the Cross icon by Bro. Michael Moran, CP

Holy Spirit, by your light
you guide this world towards the Father's love
and accompany creation as it groans in travail.
You also dwell in our hearts
and you inspire us to do what is good.
Praise be to you!

Triune Lord, wondrous community of infinite love,
teach us to contemplate you
in the beauty of the universe,
for all things speak of you.
Awaken our praise and thankfulness
for every being that you have made.
Give us the grace to feel profoundly joined
to everything that is.

God of love, show us our place in this world
as channels of your love
for all the creatures of this earth,
for not one of them is forgotten in your sight.
Enlighten those who possess power and money
that they may avoid the sin of indifference,
that they may love the common good, advance the weak,
and care for this world in which we live.
The poor and the earth are crying out.
O Lord, seize us with your power and light,
help us to protect all life,
to prepare for a better future,
for the coming of your Kingdom
of justice, peace, love and beauty.
Praise be to you!
Amen.

Passionist Rule and Constitutions

"We are aware that the Passion of Christ continues in this world.... We wish to share in the distress of all, especially those who are poor and neglected; we seek to offer them comfort and to relieve the burden of their sorrow. The power of the Cross, which is the wisdom of God, gives us strength to discern and remove the causes of human suffering." (#3)

