

CHARITY EARTH NETWORK NEWSLETTER



Feast of Saint Vincent de Paul, September 27, 2017

Welcome to the Feast of St. Vincent de Paul issue of the *Charity Earth Network Newsletter*. In this issue Sister of Notre-Dame du Sacré-Coeur Hélène Allain writes about the NDSC Congregation retreat on *Laudato Si'*. We publish the article in the original French with an English translation to remind us that the Charity Federation is international and intercultural. And Mother Seton had a special love for the French language; so much so that on her deathbed she asked the sisters to sing the Magnificat in French as she made her way into eternity. Cincinnati Sister of Charity Caroljean (Cj) Willie offers a reflection on how we can integrate and act on the message of Naomi Klein's powerful book

Carol

No is Not Enough. Terry Moran offers the text of a talk he gave to the meeting of the Federation NGO representatives at their meeting in New York last June. New York Sister of Charity Carol De Angelo provides a prayer service on the Season of Creation called for by Pope Francis (September 1- October 4) through the lens of Vincentian spirituality.

There is certainly a growing energy in the Charity Federation around care for creation and the vision of integral ecology of Pope Francis. May the ancient fires of our charism energize us to do our part in the Great Work!

Cj

Terry

The Charity Earth Network is an organization of sisters and associates of the Congregations of the Sisters of Charity Federation who are interested in

- reflecting on ecology/the new cosmology/sustainability from the perspective of the Vincentian/Setonian charism;**
- sharing information and resources**
- supporting each other in our efforts to advocate for a more sustainable Earth community.**

Les religieuses NDSC vivent *Laudato 'Si*

Le thème du Chapitre Général 2016-2020 des Religieuses de Notre-Dame du Sacré-Cœur est : « **Habitées par la miséricorde de Dieu, devant la clameur de la terre et des pauvres soyons femmes de compassion et d'espérance** ». C'est ce thème qui a inspiré notre communauté à vouloir saisir un peu mieux l'encyclique du Pape François « *Laudato 'Si* » et ensuite mieux l'intégrer pour en vivre pleinement.

Dans un premier temps, toutes les sœurs de la communauté ont été invitées à participer à une retraite animée par Sr Lorraine St-Hilaire, snjm, où chacune a eu l'occasion d'approfondir et de s'approprier les textes de *Laudato 'Si*. Presque toutes les sœurs ont participé. Ensemble, nous avons lu, prié et travaillé les textes de l'Encyclique.



Voici quelques thèmes vécus lors de cette retraite :

Le Sabbat : nous arrêter pour retrouver la profondeur de la vie, trouver Dieu en toute chose;

La terre, notre maison commune;

L'eau : un droit humain et un bien commun; L'air : souffle de vie;

Le sol : un trésor; La flore et la faune : rayon de la sagesse et de la bonté infinie de Dieu; Tout est créé par amour à l'image et à la ressemblance de Dieu;

Un appel à la communion universelle.

Pour nourrir la prière et approfondir les textes, Sr Lorraine suggérait à chaque

jour une grâce à demander, en voici quelques-unes :

Émerveillement et réceptivité en contemplant Dieu qui se révèle dans sa création;

Prendre conscience et oser transformer ce qui se passe dans le monde;

Reconnaître la contribution que chacune peut apporter;

Contempler le mystère des multiples relations qui existent entre les choses;

Apprécier le reflet de la beauté et de la bonté de Dieu dans la création;

Changer son regard pour que chaque espèce soit valorisée avec affection et admiration.

Tout est lié, et la protection authentique de notre propre vie comme de nos relations avec la nature est inséparable des relations interpersonnelles, de la justice ainsi que de la fidélité aux autres. La création peut seulement être comprise comme un don qui surgit de la main ouverte de Dieu pour tous, comme une réalité illuminée par l'amour qui nous appelle à une communion universelle. (cf LS 70 et LS 76)



Une session suivra à l'automne, pour donner suite à cette retraite et au thème du Chapitre 2016-2020. En nous servant des textes de *Laudato 'Si*, de nos Constitutions et en consultant divers livres et documents sur le sujet de l'écologie et de l'environnement, nous voulons poser des bases solides. Par la suite, nous voulons continuer des projets communautaires où les sœurs pourront s'engager concrètement, pour le bien de toute la création, selon leurs capacités. Cette session offerte pour toute la communauté veut nous aider à comprendre comment notre « maison commune » est menacée, et comment, comme société, nous en sommes arrivés là. Prendre le temps de regarder ensemble, les causes profondes de la dégradation de l'environnement.

Lorsque nous comprendrons mieux pourquoi la planète est si blessée, nous pourrons passer à des actions concrètes possibles pour la sauvegarde de la création, et regarder en toute vérité jusqu'où nous sommes prêtes à nous engager pour aider à sauver notre maison commune.

Nous sentons que c'est réellement une question de vie ou de mort, pour la planète, pour la création, pour l'humanité. Nous pouvons faire une différence et nous sentons qu'il est urgent de faire notre part pour améliorer la situation et pour la sauvegarde de notre maison commune.



Sr Hélène Allain, ndsc
Pastorale auprès de la jeunesse depuis plus de 30 ans.
Personne liaison pour NDSC avec la représentante de
l'ONG de la Fédération à l'ONU. Membre du Comité de
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The Notre-Dame du Sacré-Coeur Sisters Live *Laudato Si'*

The theme of the General Chapter 2016-2020 of the NDSC Sisters is: "The Mercy of God dwelling in us, attending to the cries of Earth and of the poor, may we be women of compassion and hope." It is this theme that inspired our community to want to know more about the encyclical *Laudato Si'* of Pope Francis in order to better integrate it and to live it more fully.

As a first step, all the sisters of our community were invited to participate in a retreat directed by Sister Loraine St-Hilaire, SNJM in which everyone would have the opportunity to deepen her appreciation and integration of the encyclical. Nearly all the sisters participated. Together we read, prayed and worked with the text of the encyclical.

These are the themes that we engaged through the retreat:

Sabbath: Slowing down in order to rediscover life's depths, finding God in all things;

Earth: our common home;

Water: a human right and a common good;

Air: the breath of life;

The Soil: a treasure;

Flora and Fauna: radiant beams of the wisdom and infinite goodness of God;

Everything is created by Love in the image and likeness of God;

A call to universal communion.

To nourish our prayer and to deepen our grasp of the text, Sister Lorraine suggested a grace to be prayed for each day. Here are some of them:

- Wonder and receptivity in contemplating the self-revelation of God in creation
- Becoming aware of and daring to transform what is happening in the world
- Recognizing the contribution that each one can bring
- Contemplating the mystery of the multiple relationships that exist among things
- Appreciating the reflection of the beauty and goodness of God in creation
- Changing our perspective so that each species might be valued with affection and admiration

Everything is connected: an authentic protection of our own life and our relationship with nature is inseparable from our interpersonal relationships, from concern for justice as well as faithfulness to others. Creation can only be understood

as a gift for everyone that flows from the open hands of God, as a reality illumined by a love which calls us to universal communion (Cf. LS 70,76).

Another gathering will follow in the fall as a follow-up to this retreat and to the theme of the Chapter 2016-2020. By using the text of *Laudato Si'* and of our Constitutions, and by consulting a variety of books and documents on ecology and the environment, we hope to lay a solid foundation. We want to continue community projects for the good of all creation by which the sisters can commit themselves to concrete action, each according to her abilities. This gathering, open to the whole community, will help us to understand how our “common home” is threatened and how we, as a society, have arrived at this point. We plan to spend time examining together the deep underlying causes of the degradation of the environment.

By coming to a better understanding of why our planet has been so wounded, we will be able to choose some concrete actions for the protection of creation and to take an honest look at how ready we are to commit ourselves to helping to save our common home.

We feel that this is really a question of life and death, for the planet, for creation, for humanity. We can make a difference and we sense an urgency to do our part to improve the situation and to protect our common home.

Sister Hélène Allain, ndsc, has worked in pastoral care of young people for more than thirty years. She is a member of the Social Justice Committee of NDSC and serves as the NDSC liaison to the Charity Federation NGO at the United Nations. Hélène lives in New Brunswick, Canada.

Translation: Fr. Terrence Moran



In her most recent book entitled *NO Is Not Enough*, author and activist Naomi Klein asserts that “our historical moment demands more: a credible and inspiring “yes,” a roadmap to reclaiming the populist ground from those who would divide us - one that sets a bold course for winning the fair and caring world we want and need.” This is the challenge that is before us. Whether we are Republicans or Democrats, liberal or conservative, rich or poor, religious or non-religious, we all share the same home, Planet Earth.

The strongest voices throughout history are those that not only stood against something, but that articulated a clear and positive alternative. A few examples:

Jesus: “A new command I give you: Love one another. As I have loved you, so you must love one another.”

Dalai Lama: “Love and compassion are necessities, not luxuries. Without them humanity cannot survive.”

Martin Luther King, Jr. “Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that.”

Mahatma Gandhi: “Be the change you want to see in the world.”

John F. Kennedy: “Let us not seek the Republican answer or the Democratic answer, but the right answer. Let us not seek to fix the blame for the past. Let us accept our responsibility for the future.”

Jimmy Carter: “Each of us must rededicate ourselves to serving the common good. We are a community. Our individual fates are linked; our futures are intertwined; and if we act in that knowledge and in that spirit together, as the Bible says: “We can move mountains.”

Pope Francis: “We must move forward together, as one, in a renewed spirit of fraternity and solidarity, cooperating generously for the common good.”

The challenge before us today is to resist the negativity that seems to bombard us from all sides and ask ourselves “What kind of world do we want?” We must ask this collectively, but also individually. “What kind of world do I want?” This question can be asked and answered on many levels, but Pope Francis has reminded us repeatedly in his encyclical *Laudato Si'* that “Since everything is closely interrelated, and today’s problems call for a vision capable of taking into account every aspect of the global crisis, I suggest that we now consider some elements of an integral ecology, which clearly respects human and social dimensions.” He continues later in the encyclical with the following: “The current crisis demands a very concrete response. “The effects of the present imbalance can only be reduced by our decisive action, here and now.”

Here and now we must come together around a vision of the world we want. We must pray about it, talk about it, and be willing to take action to make it a reality.

Let's say "yes" – Part I – Personal Reflection

Take a few minutes each day to reflect on one or more of the following questions.

Let's say "yes" to a healthy environment for all...

What kind of environment do I want for myself and my family?

What do I consider essential for a healthy environment?

What are the things that make my neighborhood a good place to live?

What would I like to change in my neighborhood?

Let's say "yes" to dialogue

Am I willing to listen to the ideas of others – even those with whom I disagree?

Am I willing to hear the ideas of others with an open mind?

Am I willing to invite people to come together to talk about the needs of our neighborhood? (city, country, and world)

Let's say "yes" to collaboration

Am I willing to work with others, even those with whom I disagree, for the common good?

Am I willing to offer the gifts and talents I have for the common good?

Am I willing to accept the gifts and talents others have to offer for the common good?

Let's say "yes" to creating the world we want...beginning in our own neighborhoods

Do I know the people in my neighborhood?

Are there diverse cultures in my neighborhood? If yes, have I taken the time to learn about the cultures of others?

Are there diverse faith traditions? Have I taken the time to learn about the faith traditions of others?

Do I value diversity?

Let's say "yes" to becoming the change we want to see

What are the values I believe are essential for a healthy and peace-filled environment?

Do I live out of my values?

What are the changes I want to see in my neighborhood? (city, country, world) and what am I willing to do to make them a reality?

Let's say "yes" – Part II – Engage with others

Gather a group of friends and neighbors and begin to share the ideas you have for making your neighborhood a better place. Ask for their suggestions and ideas. Really listen to each other.

Let's say "yes" – Part III – Take action

Choose an idea that you all agree on and make it a reality. Start small, but keep talking, keep dreaming and keep acting.



Sister Caroljean (Cj) Willie, SC is a Sister of Charity of Cincinnati. She currently serves as the Program Director for *EarthConnection*, an environmental center in Cincinnati, Ohio and serves on the board of *Ohio Interfaith Power and Light*.

The Love of Earth Crucified Impels Us!

This presentation was given by Fr. Terrence J. Moran, Director of the Office of Peace, Justice, and Ecological Integrity of the Sisters of Charity of Saint Elizabeth at the meeting of the NGO liaisons of the Sisters of Charity Federation at their meeting in Tarrytown, NY on June 1, 2017.

I. Gift and Panic

My reflection springs from two inner spaces. One is a great sense of gratitude for a gift. The other is being almost crazed from a sense of panic. The gift is the 400th anniversary of the Vincentian charism which we celebrate this year. That's a very long run for an institution in Western culture – especially today when everything is as ephemeral as a tweet. It's also a charism with incredible breadth. Cj Willie always used to point out that, broadly considered, there are 2.5 million people affiliated with the Vincentian charism around the world. That's not to claim, of course, that the members of the Miraculous Medal Association are necessarily passionate about the Sustainable Development Goals – but they could be if we are willing to plumb the possibilities of that relationship.

In this age of “branding”, we are aware that the Vincentian charism has a brand like few other organizations; everywhere it is synonymous with care for those made poor.



This painting is a wonderful illustration of that branding. It's called “Science and Charity” – science represented by the doctor taking a pulse; charity represented by the Daughter of Charity – feeding the sick mother with one hand and juggling the child with the other. You will probably be surprised to know that the painter is Pablo Picasso. (When I used this painting in another context, someone exclaimed with amazement, “Picasso really could paint!”) It was done in 1897 when he was 15 years old. The brand was also appreciated by Charles de Gaulle who protested when he heard the news that the Daughters of Charity were going to change their cornette in 1964, “That's as unthinkable as changing the tricolor flag of France!”

The sense of panic comes from an awareness that the stability of Earth's life systems is already past a critical point. Wen Stephenson, (*What We're Fighting for Now Is Each Other: Dispatches from the Front Lines of Climate Justice*, Beacon Press, 2015) gives voice cogently to this panic:

“The Arctic and the glaciers are melting. The oceans are rising and acidifying. The corals are bleaching, the great forests dying and burning. The storms and floods, the droughts and heat waves, are intensifying. The farms and savannahs are parched and drying. Nations are disappearing. People are dying. Mass extinction is unfolding. And all of it sooner and faster than science predicted. The window in which to prevent the worst scenarios is closing before our eyes.

And the fossil-fuel industry—which holds the fate of humanity in its carbon reserves—is doubling down, economically and politically, on all this destruction. We face an unprecedented situation—a radical situation. It demands a radical response.

Isn't that a bit extreme? Really? Extreme? Business as usual is extreme...the building is burning. The innocents—the poor, the oppressed, the children, your own children—are inside. And the American petro-state...is spraying fuel, not water, on the flames.”

II. Three Gifts from the Vincentian Charism

I'd like to suggest three gifts that the Vincentian charism brings to this situation; three sources of charismatic energy that the Company of Charity can draw on to face this singular moral and religious challenge of our time. They

are gifts from the very origins of the charism; gifts which it discovered in relationship to those made poor in 17th century France.

1. Visibility: Vincent challenged the notion that poverty is an inevitable if regrettable structure of society – like the beggar at the side of the road; always there and so much a part of the furniture of reality as to be virtually invisible. Vincent made poverty an optic through which society itself should be seen and judged. He set in motion a way of seeing that would result in the United States Conference of Catholic Bishops saying something like this in 1986:

“The needs of the poor take priority over the desires of the rich; the rights of workers over the maximization of profits; the preservation of the environment over uncontrolled industrial expansion; the production to meet social needs over production for military purposes.” (United States Conference of Catholic Bishops, *Economic Justice for All*, 94)

One wonders if those who cheer the words, “America First, America Only!” have ever read those words, heard them from the pulpit, experience a call to conscience in them, vote from their perspective?

Drawing on the boundless energy of our charism, the Company of Charity today has to confront the question: What can we do to make the destruction of Earth visible and an optic through with every other question is judged?

2. Urgency



For Vincent those made poor are not unfortunates who would receive their reward someday in heaven but an urgent call to the Christian conscience that demands an immediate response. The photo above shows the original seal of the Daughters of Charity which Louise herself designed and used to seal her letters. As you know, she modified the text of Paul in 2 Corinthians 5:14 “The love of Christ compels us” to say “La charité de Jésus crucifié nous presse”/ The charity of Jesus crucified compels us. The verb *presser* is variously translated as compels us, urges us on, presses us. The Vincentian vocabulary is full of words of urgency.

The second image is by Sister of St. Joseph Mary Southard – the iconic 1972 image of Earth from space – precious, delicate, holy – violated by the surrounding crown of thorns. Like Louise, we take the liberty to adapt the words of Paul to a situation of global crisis he was incapable of imagining. How do we make the motto of the Company of Charity today, “The love of Earth crucified compels us”?

3. Spirituality: Vincent took Matthew 25 with compelling seriousness. For Vincent, those made poor were not just objects of charity but a sacramental presence of God. Their relief was not just a good work but an act of worship, a liturgical act, a contemplative act. And furthermore, they are “our masters” - they set the agenda. One of the notable areas of progress between the Millennium Development Goals and the Sustainable Development Goals is that ecological sustainability is now not just one item among many (add green and stir) but is the organizing concept underlying all the other goals. What would it be like if care for Earth was seen as the center of the spiritual life of the members of the Company of Charity? What would it be like if Earth our Master set the agenda for our chapters?

III: To conform the hands to the heart...

Vincent used these beautiful words to remind us that the most tender desires of the heart have little value if they

are not accompanied by the labor of the hands. And so I suggest three ways in which the Company of Charity can conform hands to heart in the care of creation.

1. Have your congregation take a corporate stand about Care of Creation. Many of us already have and much has been done. But we can't rest until care of creation is as much a symbol of the Company of Charity as de Gaulle thought the cornette was.

In 2013, the Justice, Peace, and Integrity of Creation representatives of the Vincentian Family adopted a statement about climate change <http://scny.org/files/2014/07/Vincentian-Family-of-North-America-statement-on-climate-changes.pdf>. It's time to pull the statement out of the files and see what we have done with it in the past four years and what we intend to do about it in the coming years:

We, the social justice representatives of the Vincentian Family of North America, invite us all to respond to the crisis of global climate change as one of the central ethical issues of our time.

Faithfulness to our charism challenges us:

- To efficacious compassion toward the brokenness of Earth and its life systems;
- As Vincent de Paul challenged us, to see persons living in poverty and on the margins as Christ and to understand that they suffer first from the effects of global climate change;
- To learn to discern and celebrate the presence of God in Earth;
- To evaluate our lifestyle choices;
- To integrate this heightened awareness in our consciousness, congregational documents and actions.

2. To find creative ways to use our connections to the 2.5 million people in the Vincentian Family.

Vincent famously wanted the Daughters of Charity to be “the girls of the parish” – not nuns behind cloister walls but sisters in the midst of the People of God. Unfortunately and for a variety of complex reasons, we have often become remote from parish life. Can we be the vehicle through which the message of Pope Francis's *Laudato Si'* reaches the person in the pew? Talk to your parish council; your pastor; your bishop. It is nothing short of scandalous that there is not committee of the United States Conference of Catholic Bishops for the implementation of *Laudato Si'*. An encyclical is one of the highest exercises of the papal teaching office and Pope Francis has used it only once – in *Laudato Si'*; but it has virtually been ignored on the national level and in most dioceses.

3. Deep contemplation:

The other day there was an article in the *Los Angeles Times*: “Worn-out activists in the age of Trump.” <http://www.latimes.com/local/california/la-me-activists-relax-20170529-story.html> There's a reason why the Vincentian charism has survived for 400 years when many social movements have faltered. We have a long tradition of spiritual practice that activists will need to access to prevent from being overwhelmed by the enormity of it all.

In speaking about prayer in one of his conferences, Vincent draws on an image he learned from his friend Francis de Sales: “But the blessed Bishop of Geneva taught his nuns another kind of prayer, which even the sick can make: to remain peacefully in the presence of God, manifesting our needs to Him with no other mental effort, like a poor person who uncovers his sores and by this means is more effective in inciting passers-by to do him some good than if he wore himself out trying to convince them of his need.”

In our culture in which “spirituality” is often synonymous with escape from the realities of the world, how do we promote the Vincentian tradition of a contemplative “gazing at the wounds of Earth”? Jewish theologian Roger Gottlieb counsels us:

"To find a peaceful heart we need to live on this earth: fully conscious of what is happening on it, actively resisting that which we know to be evil or destructively ignorant. We learn a mantra or to focus on our breath, but rarely are we instructed to concentrate on an image of people starving or of children drinking polluted water. Few think to build meditation centers at radioactive waste sites. As a consequence, it is not openness to life we learn, but another version of the pursuit of pleasure."

Our 400 year old tradition of gospel Charity is a “sounding brass or tinkling cymbal” if it does not widen itself to embrace Earth made poor. As climate crisis expert and person of faith Bill McKibben tells us: “Our goal must be to make real the gospel, with its injunction to love our neighbors – not to drown them, not to sicken them, not to make it impossible for them to grow crops, but to love them.”



Father Terrence Moran is the Director of the Office of Peace, Justice, and Ecological Integrity of the Sisters of Charity of Saint Elizabeth, Convent Station, NJ.

A Season of Creation Prayer in the Spirit of Saint Vincent de Paul

For your reflection, in the spirit of Vincent’s words, “And what are your thoughts?”: What virtues do we most need today to hear and respond to “the cry of the earth and the cry of the poor”?

Visit www.seasonofcreation.org for more information. As part of this year’s ecumenical celebration, prayer services are encouraged to incorporate a symbolic action and, if possible, be held at a location where the “the cry of the earth and the cry of the poor” can be heard!



Opening Song: a song of your choice or <https://www.youtube.com/watch?v=VJz0ZuxxMI0>

Opening Prayer: “May you be forever a beautiful tree of life bringing forth fruits of love (I:46).” During this Season of Creation, may these words of St. Vincent de Paul remind us that the charism of charity calls us to listen and respond to the “cry of the earth and the cry of the poor” as they are revealed in today’s signs of the times, especially in care of our Common Home, Planet Earth.

Reading I (*Laudato Si’* #2): This sister now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the good which God has endowed her. 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). We have forgotten that we ourselves are dust of the earth (cf. Gn 2:7); our very bodies are made up of her elements, we breathe her air and we received life and refreshment from her waters.

Reading II (*Laudato Si’* #231) “...love in social life – political, economic and cultural – must be given renewed value ... In this framework, along with the importance of little everyday gestures, social love moves us to devise larger strategies to halt environmental degradation and to encourage a “culture of care” which permeates all society.”

Reflective Reading in silence (quotes from St. Vincent de Paul) *As we read in silence the following quotes of Vincent, we pray that his words might be a source of wisdom and insight for us in our listening and responding to the “cry of the earth and cry of the poor”.*

1. Virtue is not found in extremes, but in prudence (III:102).
2. Practice the divine virtue of patience and submission to His good pleasure. It is the touchstone by which He tries you and by it He leads you to His own pure love (III:120).
3. Where human assistance is lacking, God's abounds (III:135).
4. Trust fearlessly in God who has called you and you will see that all will go well (III:136).
5. May your words be like seeds sown in their hearts, bearing a hundredfold the fruits of charity and good example to the poor faithful (III:140).
6. My only desire is that God may give us the spirit of profound gratitude for so many benefits bestowed on us (V:81).
7. Nature makes trees put down deep roots before having to bear fruit, and even this is done gradually (V:219).
8. Trust firmly in God's guidance and encourage your people to have this trust in the present disturbances; the storm will abate, and the calm will be greater and more pleasing than ever (V:454).
9. A plowman has to wait a long time before seeing the fruits of his plowing, and sometimes he does not see the abundant harvest his sowing has produced (V:463)
10. You will attain happiness if you practice faithfully humility, gentleness, and charity toward the poor (VII:471).

If there is time, share briefly on how one of the quotes “spoke” to you and your experience of “the cry of earth and cry of poor”.

Prayer of Intercessions, found at www.catholicclimatecovenant.org (or create ones specific to your situation).

Response: Lord, hear our prayer.

1. For the poor, who are the most vulnerable to the impacts of climate change, that they may be taken into account by those societies contributing the most to climate change. Let us pray to the Lord...
2. In the midst of our ecological crisis, we pray that people may learn to respect creation and care for it as a gift of God. Let us pray to the Lord...
3. United by our faith and respect for all life, including the life of unborn generations, we pray that the human family takes action to transition to clean energy and keep climate change in check. Let us pray to the Lord...
4. With a shared sense of responsibility to care for God’s beautiful life-giving creation, we pray that the goals of energy transition, reduced global warming, and protection of life for all are attained. Let us pray to the Lord...
5. Your suggestions...

Laudato Si’ Pledge Silently read, and if you wish, commit to answering Pope Francis’ urgent call in *Laudato Si. I pledge to: 1) Pray for and with creation; 2) Live more simply; and 3) Advocate to protect our common home.* To sign the pledge, go to www.livelaudatosi.org

Closing Prayer (All): words of St. Vincent: “God has riches in abundance; until now, you have lacked nothing; why are you fearful for the future? (VII:171). We have to quicken our pace and redouble our ordinary exercises on certain occasions when the service of God requires it, and then God does not fail to redouble our courage and strength as well (VII:198).





Sister of Charity of New York Carol De Angelo (third from the left) is the Director of the Peace, Justice, and Integrity of Creation Office of the Sisters of Charity of New York.

SAVE THE DATE



The 2018 Conference of Sisters of Earth will take place at Mount St. Joseph University, Cincinnati, July 12-15 and will be predated (July 6-12) by an ecospirituality retreat at the SC motherhouse given by Maureen Wild, SC Halifax.



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