

Lent 2018

On the Altar of the World

Praying with the Gospels,
stories from our time and Laudato Si'



Archdiocese of Liverpool
Justice & Peace Commission

CAFOD
Just one world

Introduction

On the Altar of the World

This is the third Lenten Resource jointly prepared by the Liverpool Archdiocesan Justice and Peace Commission and CAFOD Liverpool, providing a complete course for the three years of the Church's liturgical cycle. All three resources enable participants to study and discuss Pope Francis' encyclical letter '*Laudato Si': On Care for our Common Home*' in the hope that we will make changes to our lives in the face of the global emergency of climate change.

As with the two previous resources there is material for each week of Lent, starting with the week after the first Sunday but omitting Holy Week. Again, this resource booklet is arranged in weekly sections with each section containing the Gospel for that Sunday, a story either from the UK or overseas, excerpts from *Laudato Si'*, and points for discussion and action. In this final resource, we focus even more on action – on how we can put our increased understanding into practice.

Over the last year we have seen many examples of the devastation caused by climate change – wildfires, hurricanes, flood, droughts, famines and the resulting increase of migration. The impact is greatest in the poorest countries but even the wealthy nations of the world are no longer safe, as shown, for example, by the wildfires in Spain and California in 2017. We are also increasingly aware of the damage caused by plastics to the oceans and their abundant life. There is so much to do!

Our title comes from #236 in *Laudato Si'* where Pope Francis quotes his predecessor St John Paul II: "Even when it is celebrated on the humble altar of a country church, the Eucharist is always in some way celebrated on the altar of the world." This resource helps us to reflect on how we behave in the presence of this altar.

We hope that groups using the resource will find it helpful for discussion, prayer and action.

Please let us know if you have used this resource and we would be glad to hear your comments. There will be an event to reflect on the resource and support one another on our future journey together.

These materials can be downloaded free from the Liverpool Archdiocesan Justice and Peace Commission <https://goo.gl/4tPaMB>.

Laudato Si' can be found at the Vatican website:
w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html.

One practical response parishes might like to consider is the CAFOD Live Simply Award:
cafod.org.uk/Campaign/How-to-campaign/Livesimply-award.

For further details contact Steve Atherton, 0151 522 1080 or by e-mail on s.atherton@rcaol.co.uk.

Week 1

Discernment



Opening Prayer

Triune Lord, wondrous community of infinite love, teach us to contemplate you in the beauty of the universe, for all things speak of you.

SECTION 1



Gospel: Mark 1:12-15

And at once the Spirit drove him into the desert and he remained there for forty days, and was put to the test by Satan. He was with the wild animals, and the angels looked after him.

After John had been arrested, Jesus went into Galilee. There he proclaimed the gospel from God saying, "The time is fulfilled, and the kingdom of God is close at hand. Repent, and believe the gospel."



Points for discussion

- What strikes you?
- Why did Jesus go into the wilderness?
- What puts you to the test?

SECTION 2



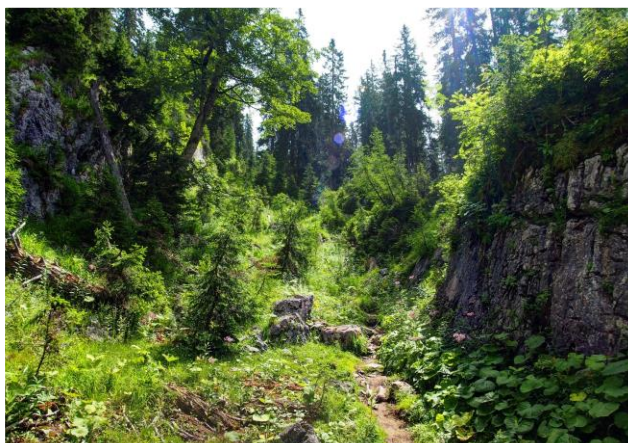
Narrative

(a) Wilderness

A number of people were asked to share their thoughts on why wilderness areas are important to them. Here is what they had to say: www.thenewstribune.com/outdoors/article25878133.html

"Wilderness is freedom from the clamour and clutter of everyday life, and an opportunity to get back in touch with our place in the world. It's about seeing wildlife as partners on the landscape. It's something our big national parks can offer for us and future generations, a gift ever more precious over time. Wilderness is where we came from and where we need to get back to from time to time to find our essential selves."

Rob Smith, Northwest Regional Director, National Parks Conservation Association.



(b) The Lake Isle of Innisfree by William Butler Yeats

I will arise and go now, and go to Innisfree,
And a small cabin build there, of clay and wattles made;
Nine bean-rows will I have there, a hive for the honey-bee,
And live alone in the bee-loud glade.

And I shall have some peace there, for peace comes dropping slow,
Dropping from the veils of the morning to where the cricket sings;
There midnight's all a glimmer, and noon a purple glow,
And evening full of the linnet's wings.

I will arise and go now, for always night and day
I hear lake water lapping with low sounds by the shore;
While I stand on the roadway, or on the pavements grey,
I hear it in the deep heart's core.



Points for discussion

- What is the importance of wilderness to you?
- Where or when can we find it?

SECTION 3



Laudato Si'

#225 *On the other hand, no one can cultivate a sober and satisfying life without being at peace with him or herself. ... 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. Nature is filled with words of love, but how can we listen to*

them amid constant noise, interminable and nerve-wracking distractions, or the cult of appearances? Many people today sense a profound imbalance which drives them to frenetic activity and makes them feel busy, in a constant hurry which in turn leads them to ride rough-shod over everything around them. This too affects how they treat the environment.

An integral ecology includes taking time to recover a serene harmony with creation, reflecting on our lifestyle and our ideals, and contemplating the Creator who lives among us and surrounds us, whose presence “must not be contrived but found, uncovered”.

#237 On Sunday, our participation in the Eucharist has special importance. Sunday, like the Jewish Sabbath, is meant to be a day which heals our relationships with God, with ourselves, with others and with the world. ... Christian spirituality incorporates the value of relaxation and festivity. We tend to demean contemplative rest as something unproductive and unnecessary, but this is to do away with the very thing which is most important about work: its meaning. ... Rather, it is another way of working, which forms part of our very essence. It protects human action from becoming empty activism; it also prevents that unfettered greed and sense of isolation which make us seek personal gain to the detriment of all else. ... Rest opens our eyes to the larger picture and gives us renewed sensitivity to the rights of others. And so the day of rest, centred on the Eucharist, sheds its light on the whole week, and motivates us to greater concern for nature and the poor.



Points for discussion

- What strikes you?
- How do we observe the Sabbath?
- How do you cope with silence?

SECTION 4



Action

Think of one thing you can do this week. For example:

- visit a space for reflection and healing in your town.
- Make Sunday a day of “relaxation and festivity” which “sheds its light on the whole week”.



Closing Prayer

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.

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.

Week 2

Transformation



Opening Prayer

Lord, Spirit of God, fill us with your light,
so that in this time of Lent you may so transfigure our lives
that our relationship with you and our neighbour is renewed
and we may help you bring about the Kingdom here on earth.
We ask this through Christ, Our Lord.
Amen.

SECTION 1



Gospel: Mark 9:2-10

Six days later, Jesus took with him Peter and James and John and led them up a high mountain on their own by themselves. There in their presence he was transfigured: his clothes became brilliantly white, whiter than any earthly bleacher could make them. Elijah appeared to them with Moses; and they were talking to Jesus. Then Peter spoke to Jesus, "Rabbi," he said, "it is wonderful for us to be here; so let us make three shelters, one for you, one for Moses and one for Elijah." He did not know what to say; they were so frightened. And a cloud came, covering them in shadow; and from the cloud there came a voice, "This is my Son, the Beloved. Listen to him." Then suddenly, when they looked round, they saw no one with them anymore but only Jesus.

As they were coming down from the mountain he warned them to tell no one what they had seen, until after the Son of man had risen from the dead. They observed the warning faithfully, though among themselves they discussed what "rising from the dead" could mean.



Points for discussion

- Can you share an example of personal transformation, bearing in mind that it doesn't always happen overnight?
- Please think about times in your life when faith or prayer has altered you. How did you know the Lord had been at work in your life? Please share if you can.
- What strikes you in this reading?

SECTION 2



Story

In November 2013, Typhoon Haiyan struck the Philippines. More than 6,300 people were killed and thousands more had their livelihoods destroyed by the biggest storm ever to make land. The people of England and Wales gave generously to CAFOD whose partner, NASSA (Caritas Philippines) worked with local Diocesan agencies to help people recover from the disaster and

reconstruct their lives. They are used to 20 typhoons a year but, with warmer seas from climate change and the El Niño phenomenon in the Pacific Ocean, the scale of Haiyan was unprecedented.

In June 2017, Ged Edwards from CAFOD Liverpool visited the country as part of a delegation to assist NASSA with a new volunteering programme. Ged writes:



The Church wanted to support people who weren't receiving support from other agencies. As part of our visit, we visited remote areas and found the Church active in responding to the Typhoon. The village of Daganas, with its 115 disadvantaged households, was nearly an hour away from the main road down a mud track. There we found the local Diocesan Social Action Centre had worked with people to restore their shelter and livelihoods. They had met with Maia's family and assessed the damage to the house which needed totally rebuilding. Without the luxury of insurance policies, the family agreed to sell one of their surviving pigs and bought more timber. NASSA then

provided concrete, corrugated roofing and the training for the family to build a strong house. Elsewhere, with all her coconut trees destroyed, Amy told me how she had received a sow and was learning how to look after livestock. She was now able to sell its piglets so that the family could look after themselves and her daughter was now going to school. Slowly but surely the recovery was taking place and a new reality was emerging.

However, both for Maia and Amy's families, this was only part of the story. In receiving the support, they had undertaken to "pass on the gift" which meant helping their neighbours build some of the other houses and giving a piglet to someone else. Amy proudly showed me the third piglet she was about to give away.

But even this was not the whole story. NASSA had worked with the families to establish a new savings and loans scheme so they could not only save together and rebuild the village over time but also grow together as a community in practical terms supported by the Church and faith in the future. The women would meet weekly and this gave local Health Workers the chance to offer advice and primary health care to the under-fives.



The community was transformed and their gratitude to CAFOD supporters was overwhelming. As the Village Captain, Jimmy, said: "The Typhoon was terrible but it has been wonderful to see how the community has recovered. As we have been blessed, so God will bless you all in return."



Points for discussion

- In what ways has life been transformed for Jimmy, Maia, Amy and the community of Daganas? How has this been achieved?
- Are there any similarities with the Transfiguration story?
- What else strikes you?



Ged and Jimmy

SECTION 3



Laudato Si'

#25 Climate change is a global problem with grave implications: environmental, social, economic, political and for the distribution of goods. It represents one of the principal challenges facing humanity in our day. Its worst impact will probably be felt by developing countries in coming decades. Many of the poor live in areas particularly affected by phenomena related to warming, and their means of subsistence are largely dependent on natural reserves and ecosystemic services such as agriculture, fishing and forestry. They have no other financial activities or resources which can enable them to adapt to climate change or to face natural disasters, and their access to social services and protection is very limited.



Points for discussion

- What strikes you?
- Are we *really* powerless to take action?
- Do you feel challenged and moved to respond to Pope Francis' call for compassion for the poor and their environment?

SECTION 4



Action

- How do we give thanks for what we have?
- What can you do as an individual or family to support people overseas and address climate change? Suggest some ideas and consider adopting one or two.
- Are there people in your parish, group, friends or family who could be interested? As a group/community, have a look at the [CAFOD Livesimply Award](#).
- Political and economic solutions involve government. The CAFOD [MP Correspondent Scheme](#) (MPC) guides local volunteers in taking simple actions in 450 of our 650 constituencies. **Could you become an MPC?**



Closing Prayer

God of love you call us
To transform your world
So that all might flourish –
To act justly and with hope
So that all might live in peace.
May we answer your call!

Lord of hope, you call us
To care for the earth and its people
So that all might flourish –
To love tenderly and generously
So that all might have enough.
May we answer your call!

 **live simply**

Week 3

Righteous anger



Opening Prayer

All-powerful God,
you are present in the whole universe and in the smallest of your creatures.
You embrace with your tenderness all that exists.
Pour out upon us the power of your love, that we may protect life and beauty.
Fill us with peace, that we may live as brothers and sisters, harming no one.

SECTION 1



Gospel: John 2:13-25

When the time of the Jewish Passover was near, Jesus went up to Jerusalem and in the Temple he found people selling cattle and sheep and doves, and the money changers sitting there. Making a whip out of cord, he drove them all out of the Temple, sheep and cattle as well, scattered the money changers' coins, knocked their tables over and said to the dove sellers, "Take all this out of here and stop using my Father's house as a market." Then his disciples remembered the words of scripture: *I am eaten up with zeal for your house*. Then the Jews intervened and said, "What sign can you show us that you should act like this?" Jesus answered, "Destroy this Temple, and in three days I will raise it up." The Jews replied, "It has taken forty-six years to build this Temple; are you going to raise it up again in three days?" But he was speaking of the Temple that was his body, and when Jesus rose from the dead, his disciples remembered that he had said this, and they believed the scripture and what he had said.

During his stay in Jerusalem for the feast of the Passover many believed in his name when they saw the signs that he did, but Jesus knew all people and did not trust himself to them; he never needed evidence about anyone; he could tell what someone had within.



Points for discussion

- Why was Jesus so angry about the money changers?
- Our churches aren't cluttered up with sheep and cattle or full of doves. Our rituals don't involve blood-letting or money changing. So how does this gospel relate to us? What are the things that stop us from having church as 'My Father's house'?
- How do you relate this story to 'Gentle Jesus, meek and mild'?

SECTION 2



Story: Everything is connected

Six protestors broke into RAF Waddington to protest against the use of drones in Afghanistan. The six are pictured below. This short report of the action is by one of the group.



Six anti-drone protesters were arrested inside RAF Waddington. The protest had three aims: 1) to symbolically breach the secrecy and silence surrounding the British use of armed drones, 2) to highlight information about the impact of airstrikes on Afghan civilians, and 3) to symbolically begin conversion of the air base to peaceful purposes. We did this by creating a peace garden within the airbase, displaying information on buildings, hangars and signposts about the impact of airstrikes on Afghan civilians, and trying to find out information about the day-to-day use of drones at Waddington.

We were in the base for over an hour before being detained and arrested on suspicion of criminal damage. After being held on the base for some time we were driven off the site and saw large queues of traffic. Our presence had meant the base was 'locked down' with all activity coming to a halt and no one was allowed to enter or exit the base.

We were detained by the police for over two hours before being processed. At this point we were told that we were being held incommunicado and not allowed a phone call to inform anyone of our arrests or to contact a solicitor. Unbeknown to us, permission was being sought to gain entry to our houses in order to seize computers, mobile phones, diaries and documents. In the afternoon, we were each interviewed and told that we would be released and bailed pending further enquiries. By 10pm however it was becoming clear that we would be held overnight.



Points for discussion

- How are war and environmental degradation linked?
- What change can protest bring about?
- What are the issues that make you angry and how do you deal with them?

SECTION 3



Laudato Si'

#70 *In the story of Cain and Abel, we see how envy led Cain to commit the ultimate injustice against his brother which in turn ruptured the relationship between Cain and God and between Cain and the earth from which he was banished. This is seen clearly in the dramatic exchange between God and Cain. God asks: "Where is Abel your brother?" Cain answers that he does not know, and God persists: "What have you done? The voice of your brother's blood is crying to me from the ground. And now you are cursed from the ground." (Gen 4:9-11).*

Disregard for the duty to cultivate and maintain a proper relationship with my neighbour, for whose care and custody I am responsible, ruins my relationship with my own self, with others, with God and with the earth. When all these relationships are neglected, when justice no longer dwells in the land, the Bible tells us that life itself is endangered. ... Ancient stories, full of symbolism, bear witness to a conviction which we today share, that everything is interconnected, and that genuine care for our own lives and our relationships with nature is inseparable from fraternity, justice and faithfulness to others.



Points for discussion

- What does 'a proper relationship with my neighbour' entail?
- How do you interpret 'everything is interconnected'?

SECTION 4



Action

- Is there anything we do that gets in the way of 'fraternity, justice and faithfulness to others'? Is there anything that we should stop doing?
- Who is my neighbour? What can I do to be a better neighbour?
- Can we change what we do?



Closing Prayer

God of the poor,
 help us to rescue the abandoned and forgotten of this earth,
 so precious in your eyes.
 Bring healing to our lives,
 that we may protect the earth and not prey on it,
 that we may sow beauty, not pollution and destruction.
 Amen.

Week 4

Darkness and light



Opening Prayer

O God of the poor,

Touch the hearts of those who look only for gain at the expense of the poor and the earth.

Teach us to discover the worth of each thing,

to be filled with awe and contemplation,

to recognise that we are profoundly united with every creature as we journey towards your infinite light.

We thank you for being with us each day.

Amen.

SECTION 1



Gospel: John 3:14-21

As Moses lifted up the snake in the desert, so must the Son of Man be lifted up so that everyone who believes may have eternal life in him. For this is how God loved the world: he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. For God sent his Son into the world not to judge the world, but so that through him the world might be saved. No one who believes in him will be judged; but whoever does not believe is judged already, because that person does not believe in the Name of God's only Son. And the judgement is this: though the light has come into the world, people have preferred darkness to the light because their deeds were evil. And indeed, everybody who does wrong hates the light and avoids it to prevent his actions from being shown up; but whoever does the truth comes out into the light so that what he is doing may plainly appear as done in God.



Points for discussion

- How does Scripture help you to 'come out into the light'?
- Where does the dark seem to be triumphing in our world today?
- How can we inform ourselves so we can tell dark from light?

SECTION 2



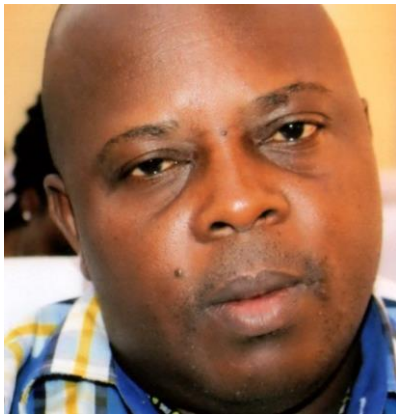
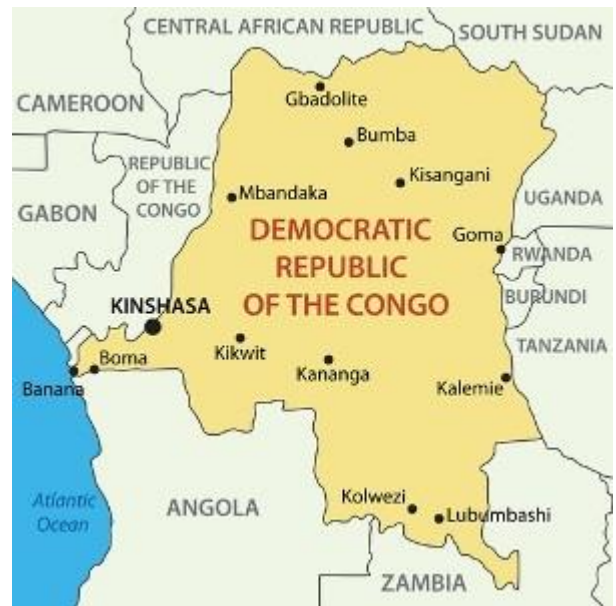
Story

The Catholic Church in the Democratic Republic of Congo (DRC) plays a vital role in defending human rights. But this means that church members have faced threats, attacks and even been killed.

"The Church in the DRC is being attacked, people are being killed and schools have been burnt," said Bernard Balibuno, CAFOD's Country Representative for the DRC.

Brokering peace

In 2016, pro-democracy protests in the capital, Kinshasa, led to at least fifty deaths and hundreds of human rights abuses. Bernard said: "The situation in the DRC has been largely ignored by the international community but since 2006 the Catholic Bishops' Conference of the DRC (CENCO) has been at the forefront of brokering peace between the government, the opposition and civil society. Their efforts have saved an unquantifiable number of lives."



Standing up to mining companies

Father Alfred Buju is Director of our partner, the Justice and Peace Commission in Bunia (JPC Bunia), a diocese in the north-east of DRC. Their work includes defending the rights of local communities against mining companies. Decades of gold mining in the DRC have trapped the country in a cycle of violence and poverty. The work of Father Alfred and JPC Bunia is well known locally and has an excellent reputation because of their boldness in addressing matters

that affect the community. But this work has many challenges. JPC staff have been directly attacked by armed men as they travel to remote areas. The aim is to silence them into not pursuing this work.

Father Alfred has been attacked several times and has received death threats from unknown sources sent. In 2016, he was threatened and accused by the local security agency of having encouraged young people to protest against proposed changes to the constitution.

Inspired by others

Despite the risks, Father Alfred continues to dedicate himself to this work. "I felt committed to work for the poor and, as the son of a miner who had also experienced the hard life for myself, I understand the difficulties faced by those who wanted to pay the school fees for their children. I am inspired by the stories of others such as Martin Luther King and Oscar Romero. Faith is a journey and you have to walk in the footsteps of those who came before you. Without sacrifice, there cannot be change."



Points for discussion

- Should individual Catholics get involved in politics?
- What about the Church?

SECTION 3



Laudato Si'

#229 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. We have had enough of immorality and the mockery of ethics, goodness, faith and honesty. It is time to acknowledge that light-hearted superficiality has done us no good. When the foundations of social life are corroded, what ensues are battles over conflicting interests, new forms of violence and brutality, and obstacles to the growth of a genuine culture of care for the environment.

#232 Not everyone is called to engage directly in political life. Society is also enriched by a countless array of organizations which work to promote the common good and to defend the environment, whether natural or urban. Around these community actions, relationships develop or are recovered and a new social fabric emerges. Thus, a community can break out of the indifference induced by consumerism. These actions cultivate a shared identity with a story which can be remembered and handed on. In this way, the world, and the quality of life of the poorest are cared for, with a sense of solidarity which is at the same time aware that we live in a common home which God has entrusted to us. These community actions, when they express self-giving love, can also become intense spiritual experiences.



Points for discussion

- How can we lose 'light-hearted superficiality' without being miserable? Can we be joyful in pursuit of justice?
- How do we encourage people to feel that they belong?

SECTION 4



Action

- How do you avoid consumerism?
- Solidarity can mean: "Your problem is my problem." Can you give some examples of this?
- How can we extend in practice this understanding of solidarity?



Closing Prayer

Generous God, we thank you:

For the gifts you have given us, the abundance of your Creation, and the beauty that surrounds us.

For the people whose lives have touched ours, for the love they show, the burdens they lift, the hopes we share.

Compassionate God, we ask you:

to fill us with your love,

to place in our hearts a spirit of courage,

to move us to reach out to others in need.

And lead us to play our part, so that now and in generations to come all your children may share in our hope for a better world.

We ask this through Christ our Lord,

Amen.

Week 5

From death to life



Opening Prayer

Lord God, help us in times of darkness, when all seems hopeless, so that with the help of your light, when all seems lost, we may see our way forward, the way to help our neighbour and ourselves and bring about your kingdom. We ask this through Christ, Our Lord.
Amen.

SECTION 1



Gospel: John 12:20-30

Among those who went up to worship at the festival were some Greeks. These approached Philip, who came from Bethsaida in Galilee, and put this request to him, "Sir, we should like to see Jesus." Philip went to tell Andrew, and Andrew and Philip together went to tell Jesus.

Jesus replied to them: "Now the hour has come for the Son of Man to be glorified. In truth I tell you, unless a grain of wheat falls into the earth and dies, it remains only a single grain; but if it dies, it yields a rich harvest. Anyone who loves his life loses it; anyone who hates his life in this world will keep it for eternal life. Whoever serves me, must follow me, and my servant will be with me wherever I am. If anyone serves me, my Father will honour him.

"Now my soul is troubled. What shall I say: Father, save me from this hour? But it is for this very reason that I have come to this hour. Father, glorify your name!" A voice came from heaven, "I have glorified it, and I will again glorify it." The crowd standing by, who heard this, said it was a clap of thunder; others said, "It was an angel speaking to him". Jesus answered, "It was not for my sake that this voice came, but for yours."



Points for discussion

- *(You may feel able to share this or you may prefer to just reflect quietly.)* Please think about times in your life when you have experienced any kind of loss, whether small or great, spiritual or material, or when you have known of someone who did. How did you/they find a way forward?
- Can you think of any ways you know of in which evil has been turned to good?
- What strikes you in this reading?

SECTION 2



Story

Work at Llwyngwern Slate Quarry, near Machynlleth, in mid-Wales, began in the first half of the 19th century, and by the turn of the 20th century, 144 men were working there. Slate mines were dangerous places, the work was generally back-breaking, and the pay was extremely poor. By the end of the nineteenth century, the disposal of waste rock was becoming a problem. Although the quarry was unsightly with tipping being carried out, and the working conditions harsh, it nevertheless provided much-needed employment. However, as the twentieth-century progressed and demand for slate was reduced, fewer and fewer people were employed until the quarry finally closed in 1951.

It was left, as were many former industrial sites, as a scattering of rocks on the landscape until in 1973, Gerard Morgan-Grenville conceived the idea of beginning an eco-friendly project. He surprised some of the inhabitants of the area, which had electricity since 1961, by beginning the construction of windmills, water turbines and – an idea completely strange to them – solar panels. The whole idea seemed at first a step backwards rather than forward. However, interest grew and in 1975 the Centre for Alternative Technology (Canolfan y Dechnoleg Amgen), or CAT for short, was opened with the aim of increasing public interest in alternative technology.



Since then the Centre, now an educational charity, has grown and receives many thousand visitors every year, including school groups and even runs MSc courses in sustainability. It conducts ongoing research, its latest being Zero Carbon Britain.

The site includes an eco-shop, a vegetarian restaurant and eco-cabins where groups can stay on study visits. CAT manages some 20 acres of woodland, and aims to enhance biodiversity, harvest useful products and share knowledge. Importantly, it provides employment to people in the area and passes on the gift of knowledge for the benefit of future generations.



Points for discussion

- Is there anything which recalls the idea of the grain of wheat in the Gospel reading?
- What are the technologies we need to stop using?
- Which technologies should we encourage?



Water-controlled funicular railway

SECTION 3



Laudato Si'

#112 Yet we can once more broaden our vision. We have the freedom needed to limit and direct technology; we can put it at the service of another type of progress, one which is healthier, more human, more social, more integral. Liberation from the dominant technocratic paradigm does in fact happen sometimes, for example, when cooperatives of small producers adopt less polluting means of production, and opt for a non-consumerist model of life, recreation and community. Or when technology is directed primarily to resolving people's concrete problems, truly helping them live with more dignity and less suffering. Or indeed when the desire to create and contemplate beauty manages to overcome reductionism through a kind of salvation which occurs in beauty and in those who behold it. An authentic humanity, calling for a new synthesis, seems to dwell in the midst of our technological culture, almost unnoticed, like a mist seeping gently beneath a closed door. Will the promise last, in spite of everything, with all that is authentic rising up in stubborn resistance?

Points for discussion

- What definition of progress is offered here?
- What is suggested about the purpose of technological discoveries?
- In what ways can technology make us happy?

SECTION 4



Action

- Think of one simple action you could take to live more sustainably e.g. changing a car journey to a public transport journey.
- Are there any eco-friendly enterprises in your area which you can support?
- Have you considered using 'green energy'?
- What do you know about the policies of your local council? Are they eco-friendly? Think about contacting your local councillors about these issues.



Closing Prayer

Lord, grant us the wisdom to care for the earth and till it.
Help us to act now for the good of future generations and all your creatures.
Help us to become instruments of a new creation,
Founded on the covenant of your love.
Amen.

Become a *livesimply* award community

The *livesimply* award is an opportunity for Catholic communities - parishes, schools, religious orders and chaplaincies - to respond to Pope Francis' invitation in *Laudato Si'* to "work with generosity and tenderness in protecting this world which God has entrusted to us".

What is the *livesimply* award?

It is awarded to communities who can show how they have been living:

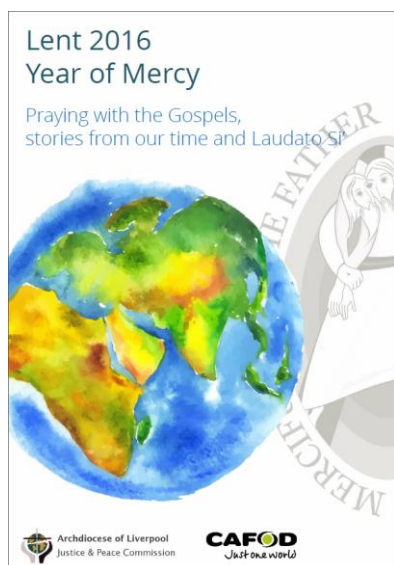
- simply
- in solidarity with people in poverty
- sustainably with creation.

Some *livesimply* award communities have encouraged people to walk or cycle to church or school, install solar panels, start recycling schemes, join a climate change campaign, support Fairtrade stalls or donate to a local food bank. The award celebrates what you have already done and inspires you to do more. It helps your community to live, not just more simply, but also more fully.



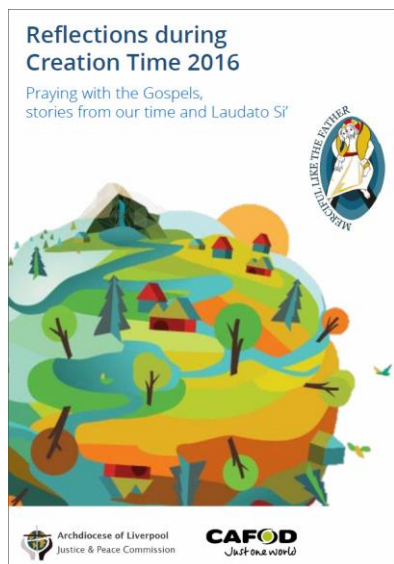
For further information visit cafod.org.uk/Campaign/How-to-campaign/Livesimply-award.

Three Resources for Lent



Two Resources for Creation Time

Third coming soon!



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