

LENT
2025



"Mary at the Cross" by Edward B. Ostendorf, 1987. From the Marian Library Art and Artifacts Collection



What does God require of you but to do justice and to love kindness and to walk humbly with your God? (Micah 6:8)

Pope Francis declared 2025 to be a Jubilee year with the motto of "Pilgrims of Hope" and invites us to journey together in faith, caring for creation, working toward justice, and spreading the message that in Christ, there is always hope. ([Catholic Climate Covenant](#))

During this season of Lent, the Marists invite you to explore Marist spirituality. This spirituality is a certain way of living the Gospel in being "Pilgrims of Hope." The daily quotes on this calendar have been collected from reflections published on the [Marist Justice, Peace and Integrity of Creation \(JPIC\)](#) blog. These quotes inspire us to enter into the quiet, passionate work of Mary, Mother of Mercy. Marists are called to live in compassionate humility reflecting the spirit of Mary: gentle, loving, relational, inclusive, and merciful. Our concerns in Justice, Peace, and the Integrity of Creation are rooted in our mission and ministries throughout the Marist world.

WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p style="text-align: center;">March 5</p> <p>“We are in an age of consequences and things are not getting gradually worse, it’s now in leaps and bounds that events are coming at us. We can say with certainty that a time of reckoning is upon us. There is no escape route up ahead, no big wins to be had, no quick fixes. ... The spirituality of the “via negativa” is pertinent at this time. Mary and all she suffered in life is a model for finding our way in this time of darkness and trouble. We need to get better, perhaps, at being alongside Her, as many things around us get worse. We can, with Mary’s sensibilities, respond carefully and compassionately to our Polycrisis troubles. Finding our way in the dark is challenging. The question coming from the moko (grandchildren) will be, ‘<i>What did you do when you knew?</i>’. Doing justice to this question will mean developing a sense of service, imagination and creativity. Finding genuinely transformative ways forward is our challenge.”</p> <p>(~ Peter Healy, SM, Kiwi Marists reflect on “wicked problems”, December 9, 2024)</p>	<p style="text-align: center;">March 6</p> <p>“Sustainability can happen when IRICD [interreligious and intercultural dialogue] becomes a way of life, a lifestyle, and a culture. It is emphasized that sustainability will take place only if our journey in IRD [interreligious dialogue] becomes a spirituality. ... We can only sustain our passion for interreligious and intercultural dialogue by journeying together, participating in the mystery of God’s dialogical mission.”</p> <p>(~ Hermes Sabud, SM, Marist Interreligious & Intercultural Workshop, December 2, 2024)</p>	<p style="text-align: center;">March 7</p> <p>““At Marist School, we believe in the power of education to transform lives and build bridges between communities,’ said Brendan Murphy, inaugural director of the Bearing Witness Institute. ‘The launch of the Bearing Witness Institute is a significant step forward in our mission to promote understanding and peace among people of all faiths. Through this work, we aim to build a community of conscience, united by a commitment to justice and compassion.’”</p> <p>(~ Brendan Murphy, Marist Atlanta - Abrahamic Faith Programs, October 28, 2024)</p>	<p style="text-align: center;">March 8</p> <p>“Fr. Jean-Claude Colin, the founder of the Society of Mary, believed that ‘the Society of Mary must re-create the early days of the Church’ (<i>A Founder Speaks</i>, #115, 5) by being a community of <i>cor unum et anima una</i> – of one heart and soul. ... I propose that we understand Fr. Colin’s eschatology as gesturing towards a kind of solidarity rooted in the heart of a mother. Re-creating those days of <i>cor unum et anima una</i> does not involve subsuming differences, but rather <i>expanding consciousness</i> so that <i>all people</i> – especially those most on the margins of Church and society – can experience the heart and soul of the Church in creative solidarity.”</p> <p>(~ Nik Rodewald, An Invitation to Indigenous Solidarity?, August 26, 2024)</p>

*Let Mary be Our Guide and Example of Courage and Hope this Lent.
Mother Mary, Pray for Us*

SUNDAY**March 9**

“Our mission as Marists shares in the mission of Christ. By our baptism we participate in the ongoing mission of Christ to reconcile all creation and ‘bring all things in heaven and on earth together in Christ.’ (Eph. 1:10) As we live in this era of massive ecological degradation, Pope Francis calls us to ecological conversion. Our relationship with Christ should be evident in all our relationships: with God, with others, and with all of creation. To truly exemplify that reconciliation is at the heart of our Marist mission means that we will grow new attitudes and be educated and aware of the ecological and human stress suffered by those affected by ecological degradation. We will be people who care for the weak, both for the vulnerable earth and the poorest brothers and sisters in society; we will have hearts open to true friendship based on the natural and social world in which we live; we will be deeply aware of inequality and injustice that results from both a corrupt social system and a utilitarian approach to creation, and seek a more just distribution of resources; and we will live simply and be aware of our impact on creation. In doing so we become instruments of reconciliation.”

(~ Samu Tukidia, SM, [Marist Reconciliation – Creation](#), August 12, 2024)

MONDAY**March 10**

“[Reflecting] on the vast challenges of this mission [Amazon] – the heat, the humidity, the isolation, the violence, the poverty – but also the opportunities of creating a new way of being Church in this distant corner of the planet.

I recalled the words of Pope Francis after the Synod on the Amazon:

‘I dream of an Amazon region that fights for the rights of the poor, the original peoples and the least of our brothers and sisters, where their voices can be heard and their dignity advanced.

I dream of an Amazon region that can preserve its distinctive culture riches, where the beauty of our humanity shines forth in so many varied ways.

I dream of an Amazon region that can jealously preserve its overwhelming natural beauty and the superabundant life teeming in its rivers and forests.

I dream of Christian communities capable of generous commitment, incarnate in the Amazon region, and giving the Church new faces with Amazonian features.”

(*Querida Amazonia* (no. 7))

(~ Paddy O’Neil, SM, [A Journey into the Heart of the Amazon](#), May 13, 2024)

TUESDAY**March 11**

“At Marist School, our students are not only learning about sustainability; they are actively living it. Through the Eco-Garden Club, expanded recycling efforts, environmental film screenings, and various cleanup initiatives, they are putting faith into action. In doing so, they exemplify the spirit of the *Season of Creation* and show how we can all make a difference in caring for our common home.”

(~ Kelly Mandy, [Marist Atlanta & the Season of Creation](#), September 23, 2024)

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WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p style="text-align: center;">March 12</p> <p>“From our first beginnings Nazareth has always been an important symbol for us as Marists. For Father Jean-Claude: <i>‘Our spirit, the spirit of the Society ... I personally find it in all its fulness in the house at Nazareth’</i> (A Founder Speaks, 188, 12)</p> <p>Nazareth speaks of a small village where people grew together in faith together with Mary, Joseph and their son. It was far from the centres of power, whether Jerusalem or Rome or elsewhere, even though it did suffer under the yoke of demands from these centres of power, especially in the form of oppressive taxes often resulting in landlessness and social displacement among the villagers, as we know from many of Jesus’ parables and discourses. Nazareth calls Marists to a deep interiority, to profound prayer. If our Society is to thrive into the future, our life of prayer and contemplation is the soil in which we grow.”</p> <p>(~ John Larsen, SM, Like Mary, Bearers of Hope, May 6, 2024)</p>	<p style="text-align: center;">March 13</p> <p>“The international community has a responsibility to help countries that are suffering from climate issues. We need to provide financial, technical and other assistance to help these countries adapt to climate change and build resilience to its impacts. ... Although these nations and their populations did not contribute in any significant way to the disastrous build-up of gases that have brought about these climate changes, they bear the burden for all the reasons mentioned above. This raises significant ethical questions when the wealthier nations, who by and large most contributed to the crisis, refuse to take responsibility for leading the way to solutions. As Pope Francis says in <i>Laudato Si’</i>:</p> <p>‘The human environment and the natural environment deteriorate together; we cannot adequately combat environmental degradation unless we attend to causes related to human and social degradation. The deterioration of the environment and society affects the most vulnerable on the planet: ‘Both everyday experience and scientific research show the gravest effects of all attacks on the environment are suffered by the poorest.’” (<i>Laudato Si’</i>, 48 and the <i>Bolivian Bishops’ Conference Pastoral Letter on the Environment</i>, 2012)</p> <p>(~ Ted Keating, SM, Climate Change -impact on World’s Poor, December 18, 2023)</p>	<p style="text-align: center;">March 14</p> <p>“As faith leaders and representatives of faith communities, we believe in the power of hope and action. By standing together and advocating for justice and compassion, we can contribute to a future where peace prevails, and the dignity of every person is upheld.</p> <p>Guided by the words of Saint Francis of Assisi, ‘Lord, make me an instrument of your peace,’ we are compelled by our faith to speak out and act in the face of suffering and injustice. We urge you to reflect these values in your decisions and actions, promoting peace, upholding human dignity, and working tirelessly for a just resolution to this conflict. Together, we can be instruments of peace, committed to healing and reconciliation for all.”</p> <p>(~ Ben McKenna, SM, Appeal for Peace in the Holy Land, January 5, 2025)</p>	<p style="text-align: center;">March 15</p> <p>“I feel in many ways that my ecumenical and interreligious journey is just beginning if for no other reason than that my knowledge of other religious traditions is so minimal. Even though I was drawn to Panikkar’s inter- & intra-religious dialogue with Hinduism & Buddhism and then, through circumstance, found myself involved in dialogue with Islam, in many ways, like Panikkar, I have been increasingly focused on the necessity of dialogue with our Indigenous traditions, especially in a world confronted by climate change and the seeming inability of political and economic forces to respond appropriately. In this regard I proudly point to Pope Francis’ <i>Laudato Si’</i> On Care for our Common Home as the only way forward because it insists on the need for dialogue among religious, scientific and secular voices. As Pope Francis repeatedly states in a manner reminiscent of Panikkar’s <i>cosmotheandric</i> (cosmic-divine-human) sensibility: “Everything is interconnected”. That interconnection applies to all the world’s religious and secular traditions.</p> <p>My ecumenical and interreligious journey continues to be a grace and a blessing despite its profound challenges. I consider it an integral part of Christian mission in 21st century in line with Pope Francis’ encyclical, <i>Fratelli Tutti</i> (2020).”</p> <p>(~ Gerard Hall, SM, Interreligious Dialogue - A Marist’s Journey, June 7, 2021)</p>

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Mother Mary, Pray for Us*

SUNDAY

March 16

A prayer for our earth

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.

O 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 world and not prey on it, that we may sow beauty, not pollution and destruction.

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

We thank you for being with us each day. Encourage us, we pray, in our struggle for justice, love and peace.

(~ Prayer from *Laudato Si'* by Pope Francis)

MONDAY

March 17

“The Marist Nkoloman Agricultural Project in Cameroon began “in response to Pope Francis’ encyclical letter *Laudato Si'* (No 13-14) ‘The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change. The Creator does not abandon us; he never forsakes his loving plan or repents of having created us. Humanity still has the ability to work together in building our common home.’”

(~ Albert Kabala, SM, [*Eco Marist project, Cameroon, Africa*](#), March 11, 2019)

TUESDAY

March 18

“... We need to become aware that the phenomenon of migration is not unrelated to salvation history, but rather a part of that history. One of God’s commandments is connected to it: ‘You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt’ (Ex 22:21); ‘Love the sojourner therefore; for you were sojourners in the land of Egypt’ (Deut. 10:19). This phenomenon constitutes a sign of the times, a sign which speaks of the providential work of God in history and in the human community, with a view to universal communion.”

(~ Pope Francis, [*I have observed... I know... I will deliver*](#) (Reflection for 2022 World Day of Migrants and Refugees), September 19, 2022)

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WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p style="text-align: center;">March 19</p> <p>“Synodality is much more than the celebration of ecclesial meetings and assemblies of bishops, or a question of simple internal organization within the Church; it ‘designates the specific <i>modus vivendi and operandi</i> of the Church, the People of God, which manifests and concretely realizes its communion by journeying together, by gathering in assembly and by the active participation of all its members in its evangelizing mission.’ The pillars of a synodal Church are thus interwoven: communion, participation and mission.</p> <p>To rediscover the face and form of a synodal Church where ‘everyone has something to learn. The faithful, the College of Bishops, the Bishop of Rome, each listening to the others; and all listening to the Holy Spirit.’”</p> <p>(~ Paul Walsh, SM, A Marist reflects on the Synodal Way, July 24, 2023)</p>	<p style="text-align: center;">March 20</p> <p>“The Marian-Ecological Centre in Suva opens “a door for people to learn that through a Marian spirituality, one can grow in awareness that our Marist Charism can provide an answer to our ecological crisis today. ... Based on <i>Constitution 228</i>: The spirit of Mary is the Spirit of Humility: ‘Intimate union with God, and the most ardent love of neighbour.’ We can add a third dimension which is the care and love of all creation. The approach begins with the Spirit of Mary, the spirit of humility. Mary the humus, the soil of God from which the WORD was made flesh and became the new creation.”</p> <p>(~ Donato Kivi SM, Marian Ecological Centre, Suva, January 21, 2019)</p>	<p style="text-align: center;">March 21</p> <p>“... the vitality of our life as Marists can be seen as the intersection of the three circles of personal holiness, community, and mission. ... the growth of the human person to holiness does not occur in a space bereft of every creature except humans. Rather the interconnected cosmos science gives us, teaches us that our growth to holiness occurs within the context of creation. Trees, animals, etc. and all creation participate in helping us come closer to God. It is true that our relationship with God and each other is central in the moral life. However, this is not all there is. The encyclical <i>Gaudium et Spes</i> identifies three kinds of relationships marred by original sin; to God, to each other, and to creation. The first two are covered well in Christian tradition but the third has received significantly less attention. It is this relation that the ecological crisis calls us to focus on. It follows then that the framework of holiness-communion-mission must have an openness to creation as a participant in the human person’s journey to God.”</p> <p>(~ Samu Tukidia SM, Science-Indigenous Cosmologies-Marist Spirituality, October 9, 2023)</p>	<p style="text-align: center;">March 22</p> <p>“Cultural competence, the ability to see things from another person’s perspective, is one of the main factors that favor effective communication between people of different origins. ... Let us therefore encourage interculturality in order to facilitate living together. In this way, King David said in Psalm 133, still called the psalm of love, in verse 1: ‘How pleasant it is, how sweet it is for brothers to dwell together!’ In other words, fraternal union is a source of light, nourishment and life in our lives. When we live in this way, it is as if God himself had come to renew our lives. It is in the love we experience for others that we receive God’s gifts, his blessing, his life, his Spirit, his Word. By opening ourselves to others, we also open ourselves to God.”</p> <p>(~ Philippe Daniel Essomba, Interculturality, February 27, 2023)</p>

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SUNDAY**March 23**

“Jesus’ actions at the table provided a definition to the meaning and purpose of his death. They also gave definition to his entire life and mission. Jesus took bread, and giving thanks, broke it and gave it to his disciples. And, in a similar way with the cup. In the taking up the bread and wine, in the blessing, in the breaking and pouring out, and in the giving, Jesus’ whole life, his coming among us, his mission and his sacrifice are encapsulated: the self-emptying of the Son of God, his life lived for the glory of the Father, his complete embrace of our sinful human condition, his total giving of himself for the salvation of the world. Having taken, blessed, broken and given, Jesus instructs the disciples ‘Do this in memory of me.’ To what is he referring? Clearly the ongoing celebration of this sacred meal. May he also be requesting of every disciple to repeat his actions, to make these key actions foundational to their lives as they were in his, ‘must act as he acted’ (I John 2.6)?

With the Eucharist as the summit and source of our life of faith, as formed by the Eucharist, we are called to live a life patterned on these actions, shaping everything we do and how we do it by the defining story of our lives.”

(~ Tony Corcoran, SM, [A Eucharistic Life](#), November 13, 2023)

MONDAY**March 24**

“There has been a tragic rise in the number of migrants seeking to flee from the growing poverty caused by environmental degradation. They are not recognized by international conventions as refugees; they bear the loss of the lives they have left behind, without enjoying any legal protection whatsoever. Sadly, there is widespread indifference to such suffering, which is even now taking place throughout our world. Our lack of response to these tragedies involving our brothers and sisters points to the loss of that sense of responsibility for our fellow men and women upon which all civil society is founded.”

(~ Pope Francis, [I have observed... I know... I will deliver](#) (Reflection for 2022 World Day of Migrants and Refugees), September 19, 2022)

TUESDAY**March 25**

“The global community has an ethical and moral obligation to support Pacific Island countries to adapt to climate change. We are at a critical time in our fight for climate resilience, especially in the Pacific which is facing existential threats. Put simply, it is now or never. The real challenge for the world is to see with their eyes, and listen with their ears, to those on the frontlines of climate change. Listen, see, then act, and act now before it is too late.”

(~ Francois Grossin, SM, [Pacific: Climate-and-Debt-Crises](#), June 5, 2023)

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WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p style="text-align: center;">March 26</p> <p>“The Spiritual Exercises of Ignatius are built around our gradual transformation into a ‘falling in love with God’ by encountering Him in our hearts as the seat of our desires and loves. It is where the conversion of consciousness occurs as St. Paul describes it. We are mirrors and we are being transformed by what is reflected in us in the experience of prayer. But our efforts do not bring it about. Only grace can do it, but we must be open to it. Even opening ourselves to it as is grace.”</p> <p>(~ Ted Keating, SM, Spirituality and Consciousness: Pierre Teilhard de Chardin. SJ [Part I], June 17, 2024)</p>	<p style="text-align: center;">March 27</p> <p>“... [A] prayer in a time of climate disruption: <i>God up ahead of us, You who carry us forward, we pray in anticipation of a world drawn-down. In the midst of unthinkable harms we know only anxiety and pain.</i></p> <p><i>We trust the impossible to happen, we hold fast to your Kingdom of care and protection, we believe in your promise of justice and peace.</i></p> <p><i>Wherever we are on our journey go before us, surround everything with your enduring spirit of love. Amen.”</i></p> <p>(~ Peter Healy, SM, Ecological conversion: the future of our world, April 20, 2019)</p>	<p style="text-align: center;">March 28</p> <p>“The climate crisis should be viewed with urgency because it is a matter of survival. One thing we can gather is that the Oceania people are facing great uncertainties. Sea level rise has forced people to relocate. Extreme weather conditions affect human security, economic sustainability and their future survival. The decisions made today will be important for the region’s future tomorrow. ... We are called to have compassion, and empathy like the one who stopped to help in the parable of the wounded one, and to be vulnerable like the vulnerable. To be moved with compassion is the story of the cross. It is to be Christ-like, reflecting his self-emptying (kenosis) and self-humbling (Phil 2:7-8); God becoming human, becoming a slave and accepting death on a cross. Pope Benedict sees God as suffering with us in the Word made flesh. To be vulnerable like Christ, who [Elizabeth] Johnson describes as taking a ‘tremendous swoop from divine form to crucified human form’ tracing ‘an arc of divine humility, ... credits the incomprehensible God with having a seemingly non-godly characteristic, especially when seen against the model of an omnipotent monarch, namely, the ability to be self-emptying, self-limiting, self-offering, vulnerable, self-giving, in a word, creative Love in action.”</p> <p>(~ Donato Kivi, SM, Care for Our Oceans, March 6, 2023)</p>	<p style="text-align: center;">March 29</p> <p>“A quick look at our <i>Constitutions SM</i> enables us to see that we are inherently Synodal. 156: <i>All Marists imitate Mary’s delicate responsiveness to the promptings of the Spirit and to the needs of God’s People.</i> 158: <i>those who exercise authority develop a network of interchange and solidarity to promote unity for mission.</i> 160: <i>this mission requires structures of consultation and participation at the local, provincial, and general levels.</i> 161: <i>unity in the Society and effective action require that its members be consulted and participate in decision making.</i></p> <p>As good stewards of the Gospel we bring out of our treasury things both old and new: the ‘old’ treasures in our <i>Constitutions</i> can be renewed by opening out minds and hearts to the ‘new’ expressions and experiences of Synodality in today’s Church.”</p> <p>(~ Ben McKenna, SM, Synodality - inherently Marist, March 4, 2024)</p>

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SUNDAY**March 30**

“A friend recently asked me what our ecological crisis has got to do with the death and resurrection of Jesus Christ. ... In his paragraph on *Mary Queen of All Creation*, Pope Francis uses the phrase *the crucified poor* (*Laudato Si'*, 241). He is addressing the desperate state of certain people around our world who are ignored, excluded and considered disposable. Many of these people live in sacrifice zones. Places where toxic pollution causes cancer, heart disease and respiratory illness. Communities living in these damaged areas are systematically excluded from decision-making and their dignity and human rights are continuously trampled on. People are ‘*crucified*’ in the industrial-extractive processes of these places. Soils, vegetation, animal life and air are also cashed up and put to death. The sickness of physical sites and people are the inter-connected end result of sacrifice zones. The Body of Christ is put to death over and again in these desperate places. When the human community entitles itself and exercises power and control over innocent people and places, the Body of Christ suffers condemnation and death. The short answer to the question about ecology and the death and resurrection of Jesus Christ would seem to be; Jesus has never stopped being condemned and put to death in the poor of Earth and in Earth herself. The new life of resurrection much longed for in sacrifice zones, rarely appears.”

(~ Peter Healy, SM, [Entitlement, Sacrifice Zones and Bright Green Lies](#), January 30, 2023)

MONDAY**March 31**

“...too often migrants can just be numbers. Behind each number, there is a person with a family, a person who had dreams for the future.”

(~ Pascal Boidin, SM, [Remembering Lampedusa](#), December 19, 2022)

TUESDAY**April 1**

In *Laudato Deum*, Pope Francis “outlines how the Scriptures testify to how the world in which we find ourselves is lovingly created. Jesus – the one whom Christians believed created and sustains everything – is a man deeply at home in the natural world who directs our attention to the birds of the air and the lilies in the field, not as some private spiritual devotion or a sentimental distraction from our difficulties but because the Resurrected one is the one who is making all things new.

Throughout the document, Francis takes every opportunity to alert us to how we are formed to treat the world as an instrument to be exploited for our gain. This is what he means by the technocratic paradigm – we start thinking about ‘natural resources’ and end up treating everything – even ourselves – as a resource, as an inefficiency to be honed, as a problem to be solved. Instead of a gift we receive on loan, we end up treating the world like our own private property. And in the final paragraph he turns back to that theme to explain why it is so important that we make *Laudate Deum* a practice in our lives: ‘When human beings claim to take God’s place, they become their own worst enemies.’”

(~ Kevin Hargaden, [Laudate Deum – Summary](#), October 23, 2023)

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<p style="text-align: center;">April 2</p> <p>“God is always at work trying to “do a new thing” (Isaiah 43:19). Yet for this ‘new thing’ to come to completion, I must learn to discern how God’s Spirit is moving, stirring me away from my old ways and tired habits, inviting me to be transformed into a new creation. Since God’s Spirit works in space and in time, I must live with eyes wide open, should I want to glimpse the Spirit at work. When it comes to ecological conversion, this entails making concrete efforts to see how my life choices impact the environment.”</p> <p>(~ Nik Rodewald, Ecological Transformation: Testimony and Invitation, February 26, 2024)</p>	<p style="text-align: center;">April 3</p> <p>“My main activity is to collaborate with a French teacher for the literacy of immigrants, economic and political refugees. It is in this activity that I find this feeling of ‘unknown and as hidden’. ... Over time, I have witnessed the difficult stories of these people. Their journeys are often marked by trials and obstacles. However, my greatest joy comes from the observation that some manage to get by, and to progress in their learning of French. Every small step forward is a victory in itself.”</p> <p>(~ Yean-Yves Denize, SM, Volunteer with Peoples Aid, July 31, 2023)</p>	<p style="text-align: center;">April 4</p> <p>“One of the most important issues that confronts us today is the effect of environmental degradation. Those issues are identified quite clearly in Pope Francis’s encyclical <i>Laudato Si’</i>. <i>Laudato Si’</i> identifies these major areas of concern related to the environment: pollution, climate change, water scarcity, loss of biodiversity, and global inequality.</p> <p>We human beings have had an impulse to subdue the earth and the creatures within it, to manipulate and control nature. Some of that might even have been encouraged by our reading of the Old Testament. We have seen ourselves as superior and separate from the environment, we have narrowly-focused on ourselves, our needs and wants and not focused as much on the rest of the ecosystem that we are inextricably linked to and which, in fact, sustains us.</p> <p><i>Laudato Si’</i> presents Integral Ecology as the main solution to these ongoing social and environmental problems. Integral ecology affirms that humans are part of a broader world and calls for ‘comprehensive solutions which consider the interactions within natural systems themselves and with social systems’ (LS 139).”</p> <p>(~ Tim Duckworth, SM, A Climate-of-Fear, April 29, 2024)</p>	<p style="text-align: center;">April 5</p> <p>“It is possible to live in harmony and peace in the midst of cultural and religious diversities. ... Dialogue demands a spirituality – A religious experience that moves us to be open to the other and to enter into the mystery of the mission of the Trinity.”</p> <p>(~ Hermes Sabud, SM, Marist Charism & Peacemaking, December 5, 2022)</p>

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SUNDAY

April 6

Called to be Eucharistic People

Our world has plunged into a frightening darkness.
 LIGHT has diminished,
 almost extinguished.
 The threat of evil hovers large today,
 in the suffering and horror of wars:
 in the cries of the women,
 The bewilderment of the children,
 The hunger and exhaustion of the elderly,
 The helplessness and powerlessness of the
 innocent and suffering.
 The list is endless,
 Yet, in the midst of this
 God reminds us-
 He is alive.
 He LIVES in me.
 He LIVES in you.
 He LIVES in me
 He LIVES in you
 When we gather in quiet conversation,
 When we engage with each other
 Respecting their view, although different
 from ours.
 He LIVES in me
 He LIVES in you,
 When we reach out to another,
 To share our story,
 Our joys, our burdens, our hopes
 Without even attempting to solve the
 problem-
 Simply, to listen with compassion,
 As He SPEAKS through me
 As he SPEAKS through you.

(~ Ben McKenna, SM, [Easter - Eucharistic People](#)
 (Poem by Bernadette Murray), April 1, 2024)

MONDAY

April 7

“We have a Call to respond to the times we find ourselves in: a time of ‘Poly-Crises’ – War, disinformation driven by AI etc. The Link is not immediately obvious. After 10 billion years it seems we are looking at the inevitability of Collapse. [Jem Bendell](#), in his writings researches and publishes on this. We need to think, we need to prepare: how to live in an unstable, and post-stable world. How to adjust in a state of collapse. We are facing very disruptive times, times of post-sustainability: which can lead to denial and/or despair. We need to find a place of Wisdom: to abandon one way, and be open to other ways: the seed must die. We face the blind spot of culture. We must develop a courageous and creative path, in this non-proportional time of negative feed-back, of death, and dying. *The R dimensions: Resilience, Relinquishment, Reconciliation and Re-generation*. We have to work out what to keep, and what to let go of in order to make peace; and what to Restore – to bring back.”

(~ Peter Healy, SM, [Deep Time -Adaptation – Transformation](#), April 22, 2024)

TUESDAY

April 8

“History teaches us that the contribution of migrants and refugees has been fundamental to the social and economic growth of our societies. This continues to be true in our own day. Their work, their youth, their enthusiasm and their willingness to sacrifice enrich the communities that receive them. ... If we want to cooperate with our heavenly Father in building the future, let us do so together with our brothers and sisters who are migrants and refugees. Let us build the future today! For the future begins today and it begins with each of us.”

(~ Pope Francis, [I have observed.... I know... I will deliver](#) (Reflection for 2022 World Day of Migrants and Refugees), September 19, 2022)

*Let Mary be Our Guide and Example of Courage and Hope this Lent.
 Mother Mary, Pray for Us*

WEDNESDAY

April 9

“After Pope Francis, ..., published his *Laudato Si*’ encyclical (circular document) to the Catholic Church, to other Christians and to world leaders, as well as to all people of goodwill, many around the world became aware of the environmental challenges facing us all. The Holy Father said ‘The environmental challenge we are undergoing - and its human roots - is worrying and affects us all... As Christians inspired by this certainty, we want to commit to the conscious and responsible care of our common home.’ The Pope reminded us that fighting climate change is not just about polar bears - it’s about people. It’s about our moral obligation to protect our children, our grandchildren and the most vulnerable among us from the most important public health challenge of our time. The Pope reminded us that it is our responsibility to take care of our ‘common home.’ To protect natural resources, we rely on a moral obligation. the Holy Father wanted us to acknowledge and act now. It is a basic commitment recognized by religions everywhere, and the Pope reminded us of our individual responsibility to our friends, our family, our neighbors - and our collective commitment to embrace this challenge together.”

(~ Elisabeth S. Golding, [Cathedral of Hope - Oslow - Laudato Si](#)’, July 27, 2020)

THURSDAY

April 10

“The Share the Journey pilgrimage was more than just a walk—it was a profound testament to the power of empathy and solidarity. By heeding the call to welcome the stranger, students and adults alike demonstrated their commitment to helping fellow human beings in need. Through personal stories and shared experiences, participants connected with the journeys of immigrants and refugees. As the pilgrimage concluded, it left a lasting impact on all those involved, reinforcing the notion that when we come together, we can create a brighter and more inclusive future for all.”

(~ Excerpt from Marist School (Atlanta, Georgia) Newsletter, [Solidarity with Refugees and Immigrants](#), June 19, 2023)

FRIDAY

April 11

“I believe it is important to recall that the 2017 General Chapter of the Marist Fathers of the Society of Mary, in its document “Decisions and Declarations”, also supports the line drawn by Pope Francis for the protection of the planet and the safeguarding of the ‘common house’. The work of the Marist Fathers was not limited to cultivating or digging a well to extract water and thus be able to quench the thirst of people, animals and cultures; beyond each individual action, one must grasp the profound meaning of such a work, which is a work dedicated to the poorest and most vulnerable, to make them live better where they could not even imagine. The effort of these Fathers has been rewarded with the love and joy of the adults and children who welcome them and follow their guidance.”

(~ Luigi Savoldelli, SM, [Easter Fish-Laudato Si-Yaounde](#), May 15, 2023)

SATURDAY

April 12

“I wonder if we are a little like those early disciples. Our rapidly changing world can frighten, overwhelm, and paralyze us. Perhaps we, too, need some time away to listen to ourselves and the Spirit, and come to clarity about what we are called to do in this era of climate chaos. Jesus’s early followers set about reforming themselves as community, including caring for their poor. Our task today is nothing less than the transformation of all Earth’s community.”

(~ Mary Betz, [Rise with Courage](#), June 26, 2023)

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Mother Mary, Pray for Us*

SUNDAY

April 13

Prayer for an Emerging Future

Wellspring of Compassion, Container of all life, Join us as we lean into a future coming to be through our humble efforts. Lead us into your emerging future.

Empower us as we draw down our harms.

Transfigure our despairs, may they become the fertile fields of a world made new.

We invoke your Good Spirit to enfold everything in a bounty of blessing.

Open to us the life-force of all that lives, encourage us, teach us the art of co-creation in your world.

Whaea nui o te Taiiao katoa, inoi mō mātou. Mother of the New Creation, pray for us.

(~ Peter Healy, SM, *dans les ténèbres, une lumière [in the darkness, a light]*, January 1, 2023)

