

Easter Season

Daily Reflections for the Sacred Season of Easter to Pentecost

April

12 Happy Easter

The Gospel of Easter is very clear; we need to go there, to see Jesus risen and to become witnesses of his Resurrection...It is returning to our first love, in order to receive the fire which Jesus has kindled in the world and to bring that fire to all people to the very ends of the earth. Let us not stay imprisoned within ourselves, but let us break open our sealed tombs to the Lord so that he may enter and grant us life. Let us be sentinels of the morning who know how to help others see the signs of the Risen Lord. (Pope Francis, March 26 2016)

CELEBRATING THE EASTER SEASON

Easter Sunday is the beginning of a new season of grace and a time of joy and thanksgiving for Easter is not one day or one solemnity. It is a 50 day celebration and the 50 days from Easter Sunday to Pentecost Sunday together comprise what the General Instruction terms "the great Sunday."

This Easter Season calendar provides quotes/reflections that celebrate the wisdom and love of Pope Francis. It was created in honor of the 50th Anniversary of Earth Day and the 5th Anniversary of *Laudato Si: Our Common Home*. We hope you will find the quotes meaningful, challenging, and thought-provoking for your prayer time throughout this joyous season. Pope Francis officially announced *Laudato Si'* Week, set to take place from May 16-24, in which he is asking Catholics to undertake ambitious actions to address the mounting environmental perils facing the planet.



Easter Season Reflections

THE SISTERS OF ST. FRANCIS OF PHILADELPHIA

SUNDAY

19 I urgently appeal for a new dialogue about how we are shaping the future of our planet. (14)

26 The divine and the human meet in the slightest detail in the seamless garment of God's creation, in the last speck of dust of our planet. (9)

3 We can be silent witnesses to terrible injustices if we think that we can obtain significant benefits by making humanity, present and future, pay the extremely high costs of environmental deterioration. (36)

MONDAY

13 In this storm [COVID-19], the façade of those stereotypes with which we camouflaged our egos...has fallen away, uncovering once more that (blessed) common belonging, of which we cannot be deprived: our belonging as brothers and sisters. (urbi et orbi 3/27/20)

20 Every creature is...the object of the Father's tenderness, who gives it its place in the world. Even the fleeting life of the least of beings is the object of his love, and in its few seconds of existence, God enfolds it with his affection. (77)

27 St. Francis is the example par excellence of care for the vulnerable and of an integral ecology lived out joyfully and authentically. (18)

4 Human beings too are creatures of this world, enjoying a right to life and happiness and endowed with dignity. So we cannot fail to consider the effects on people's lives of environmental deterioration, current models of development, and the throwaway culture. (43)

TUESDAY

14 From this colonnade that embraces Rome and the whole world, may God's blessing come down upon you as a consoling embrace. Lord, may you bless the world, give health to our bodies, and comfort to our hearts. (urbi et orbi 3/27/20)

21 We need to see with the eyes of faith, the beauty of God's saving plan, the link between the natural environment and the dignity of the human person. (Meeting with Young People, January, 2015)

28 Just as happens when we fall in love with someone, whenever [St. Francis] would gaze at the sun, the moon, or the smallest of animals, he burst into song, drawing all other creatures into his praise. (11)

5 We have to realize that a true ecological approach always becomes a social approach...so as to hear both the cry of the earth and the cry of the poor. (49)

WEDNESDAY

15 Our common home is like a sister with whom we share our life and a beautiful mother, who opens her arms to embrace us. (1)

22 Earth Day "Because of us, thousands of species will no longer give glory to God by their very existence, nor convey their message to us. We have no such right." (33)

29 [St. Francis] communed with all creation even preaching to the flowers, inviting them "to praise the Lord, just as if they were endowed with reason." (11)

6 Both everyday experience and scientific research show that the gravest effects of all attacks on the environment are suffered by the poorest. (48)

THURSDAY

16 The earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor. (2)

23 I don't know if it (human activity) is the only cause, but mostly, in great part, it is man who has slapped nature in the face. We have in a sense taken over nature. (En route to the Philippines, January 2015)

30 [St. Francis'] response to the world was so much more than intellectual appreciation or economic calculus, for to him each and every creature was a sister united to him by bonds of affection. That is why he felt called to care for all that exists. (11)

7 Nowadays...we are conscious of the disproportionate and unruly growth of many cities, which have become unhealthy to live in, not only because of pollution caused by toxic emissions but also as a result of urban chaos, poor transportation, and visual pollution and noise. (44)

FRIDAY

17 We have forgotten that we ourselves are dust of the earth (Gen 2:7); our bodies are made up of her elements; we breathe her air and we receive her life and refreshment from her waters. (2)

24 You are called to care for creation not only as responsible citizens but also as followers of Christ! (Youth Rally, January 2015)

1 May Rather than a problem to be solved, the world is a joyful mystery to be contemplated with gladness and praise. (12)

8 We need only take a frank look at the facts to see that our common home is falling into serious disrepair. (61)

SATURDAY

18 We ceased to look upon "our Sister, Mother Earth" (1) as gift to be received and instead have "come to see ourselves as her lords and masters, entitled to plunder her at will." (2)

25 Pope Francis calls us "to accept the world as a sacrament of communion, as a way of sharing with God and our neighbors on a global scale." (9)

2 We have not yet managed to adopt a circular model of production capable of preserving resources for present and future generations, while limiting as much as possible the use of non-renewable resources. (22)

9 St. Bonaventure believed that "through universal reconciliation with every creature, St. Francis in some way returned to the state of original innocence. (66)

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PRAYER FOR PENTECOST

Almighty God, who on this day
didst open the way of eternal life
to every race and nation
by the promised gift of thy Holy
Spirit:
Shed abroad this gift throughout the
world
by the preaching of the Gospel,
that it may reach to the ends of the
earth;
through Jesus Christ our Lord, who
liveth and reigneth
with thee in the unity of the Holy
Spirit,
one God, for ever and ever. Amen.

(The Book of Common Prayer)



THE SISTERS
OF ST. FRANCIS
OF PHILADELPHIA

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SUNDAY

10 Everything is related, and we human beings are united as brothers and sisters on a wonderful pilgrimage, woven together by the love God has for each of his creatures and which also unites us in fond affection with Brother Sun, Sister Moon, Brother River, and Mother Earth. (92)

17 From panoramic vistas to the tiniest living form, nature is a constant source of wonder and awe. It is also a continuing revelation of the divine. (85)

24 *Laudato Si Anniversary*
[Many have] no interest in more balanced levels of production, a better distribution of wealth, concern for the environment and the rights of future generations. For many maximizing profits is paramount. (109)

MONDAY

11 The Spirit of God has filled the universe with possibilities and therefore, from the very heart of things, something new can always emerge. (80)

18 To sense each creature singing the hymn of its existence is to live joyfully in God's love and hope. (85)

25 Today, however, we have to realize that a true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor. (49)

TUESDAY

12 Nature is nothing other than a certain kind of art, namely God's art, impressed upon things, whereby those things are moved to a determinate end. ...It is as if a shipbuilder were able to give timbers the wherewithal to move themselves to take the form of a ship. (80)

19 This contemplation of creation allows us to discover in each thing a teaching which God wishes to hand on to us, since "for the believer, to contemplate creation is to hear a message to listen to a paradoxical and silent voice." (85)

26 We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis. Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature. (139)

WEDNESDAY

13 The ultimate purpose of other creatures is not to be found in us. Rather, all creatures are moving forward with us and through us towards a common point of arrival, which is God, in that transcendent fullness where the risen Christ embraces and illumines all things. (83)

20 We can say that "alongside revelations properly so-called, contained in sacred scripture, there is a divine manifestation in the blaze of the sun and the fall of night." (85)

27 We need to see that what is at stake is our own dignity. Leaving an inhabitable planet to future generations is, first and foremost, up to us. The issue is one which dramatically affects us, for it has to do with the ultimate meaning of our earthly sojourn. (160)

THURSDAY

14 Human beings endowed with intelligence and love, and drawn by the fullness of Christ, are called to lead all creatures back to their Creator. (83)

21 The universe as a whole, in all its manifold relationships, shows forth the inexhaustible riches of God...God's goodness "could not be represented fittingly by any one creature...God wills the interdependence of creatures." (86)

28 The same mindset which stands in the way of making radical decisions to reverse the trend of global warming also stands in the way of achieving the goal of eliminating poverty. (175)

FRIDAY

15 Each creature has its own purpose. None is superfluous. The entire material universe speaks of God's love, his boundless affection for us. Soil, water, mountains: everything is, as it were, a caress of God. (84)

22 The sun and the moon, the cedar and the little flower, the eagle and the sparrow: the spectacle of their countless diversities and inequalities tells us that no creature is self-sufficient. (86)

29 From panoramic vistas to the tiniest living form, nature is a constant source of wonder and awe. It is also a continuing revelation of the divine. (88)

SATURDAY

16 *Laudato Si Week*
God has written a precious book, "whose letters are the multitude of created things present in universe." (85)

23 Creatures exist only in dependence of each other, to complete each other, in the service of each other. (86)

30 We ceased to look upon "our Sister, Mother Earth" (1) as gift to be received and instead have "come to see ourselves as her lords and masters, entitled to plunder her at will." (2)

31

Pentecost



What we are celebrating today, all together, in the city of Rome is the primacy of the Spirit that makes us fall silent before the unpredictability of God's plan, and then fills us with joy... The "cry of the people who live in this city and the cry of creation as a whole, is none other than the cry of the Spirit: it is the birth of a new world"... "Let us then allow the Spirit to take us by the hand and bring us to the heart of the city to hear its cry but for this to be able to happen, our hearts must become attentive and sensitive to the sufferings and dreams of men and women, to those who cry in secret as they raise their hands towards Heaven, because they have nothing else to hold onto on earth.... To listen to the cry of the city of Rome, we need the Lord to take us by the hand and make us "go down" among the brothers and sisters who live in our city...and open our eyes and ears, but above all the heart, listening with the heart. Then we will truly be on the way. Only then will we feel the fire of Pentecost within ourselves, a fire that pushes us to cry out to the men and women of this city that their slavery is over and that it is Christ who is the way that leads to the city of Heaven. (Pentecost, June 8, 2019)