

***Laudato Si'* - Celebrating, Remembering, Reflecting on the 10th anniversary of Pope Francis' encyclical *Laudato Si'* (2015).**

There is No 'Away', Everything is 'Here'

Where: Spicer's Landfill, Porirua City Council *You can adapt this Liturgical Template to the landfill space around your own local area.*

When: *Laudato Si'* week (week around 24th May), Season of Creation: 1st September - 4th October. *You can also use this liturgy at another suitable time.*

... "to become painfully aware, to dare to turn what is happening to the world into our own personal suffering, and thus to discover what each of us can do about it." LS

The following rite is meant to be a 'blueprint' framework for a penitential and reflective liturgy designed to be celebrated outdoors, with reference to the landscape in and around a landfill. It can be purposefully celebrated by parish communities and chaplaincies especially around *Laudato Si'* week or the Season of Creation.

As with ritual texts, the red text (rubrics) gives general instructions on where to gather, actions and symbolism behind what is said and reflected upon and other practical considerations for celebrations of the rite.

Liturgical Rite

Gather at the car park for a short walk into the nearby bush.

This initial gathering can be used to set a baseline consciousness for the wider area of the environment, that is connected with the life of the landfill/waste site. If such an area isn't available in other landfills/waste sites, feel free to gather initially in a public venue that evokes prayer.

Whaka watea.

This is done through an address or karakia, to free the spaces of our lives, to be heightened to our awareness of the space we will encounter. In effect, it opens the area on which we stand.

Mihi whakatau.

Invite Mana Wahine or another representative from your local iwi/hapū or Pariha/Parish.

Waiata: (i.e. *Gather us, O God* - Monica Brown)

*Gather us, O God, body, spirit soul and mind.
Gather us, O God, one in union now with you. (x 2)*

Introduction.

The purpose and focus of the liturgy is framed by a kaumatua/leader or from those who are taking part in leading the liturgy.

Pilgrims then begin their walk into native bush area with this reflective quote: Pope Francis urges us, as we become more and more accustomed to injustice and the throwaway culture to ask for the grace to weep. So, as we take these steps into the landfill let us lament all forms of wastefulness.

After a few minutes of silent reflection, begin singing this lament:

Lament:

(i.e. Kyrie Eleison by Jan Novotka)

*On my knees I pray,
with a weary heart
for the Earth our home
Waters spoiled with waste,
air unable to breathe
Chemicals in the soil
Kyrie Eleison, Kyrie Eleison
On my knees I pray,
for the creatures,
species longing to live,
Habitats destroyed, forest, waters, fields
Where will they birth their young
Kyrie Eleison, Kyrie Eleison
On my knees I pray,
for the future of the children of Earth
How are they to live in a poisoned world?
Have mercy, my God!
Kyrie Eleison, Kyrie Eleison
Kyrie Eleison, Kyrie Eleison
Kyrie Eleison....*

Journey to Briefing Site:

At Spicer's landfill, pilgrims return to vehicles and drive up in two or three vehicles to the Portacom building beside the domestic recycling area.

Spicer landfill is an ascent by driving through vehicles, although some waste sites/landfills may allow foot traffic into the site. Check access with the waste site or landfill authorities to ensure all health and safety requirements are met. As each landfill/waste area is unique, liturgy leaders can adapt prudential judgement on appropriate gathering areas around the landfill area as appropriate.

Presentation:

Overview of the surroundings and waste management at the site: Staff or site manager sheds light on the lay of the land and the operation of the landfill.

Journey to Refuse Transfer Site - 'The Pit'

For Spicer's landfill, return to vehicles and drive up to RTS Refuse Transfer Site Pit area.

Usually every landfill has a "pit" for users to discard refuse, and for the operators to pick up new waste materials for placement in the landfill plumes. Depending on specific regulations of the landfill or waste site, you may be able to walk to the Pit, although at Spicer Landfill, travelling is managed by a number of vehicles from the Portacom carpark to the Refuse Transfer Site Pit.

Gospel Reading - *Choose an ecologically-based Gospel reading to offer imagery for reflection on ecological issues and the interconnections between nature and humanity. i.e. Matthew 6:26-31 or Luke 13:6-9):*

(i.e. Luke 13: 6-9)

Then he told this parable: "A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. So he said to the gardener, 'See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?' He replied, 'Sir, let it alone for one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good; but if not, you can cut it down.'"

ALL: Creation Credo

*We believe in God, who creates all things,
who embraces all things, who celebrates all things,
who is present in every part of the fabric of creation.
We believe in God as the source of all life,
who baptizes this planet with living water.
We believe in Jesus Christ, the suffering one, the poor one,
the malnourished one, the climate refugee,
who loves and cares for this world
and who suffers with it.
And we believe in Jesus Christ, the seed of life,
who came to reconcile and renew this world
and everything in it.
We believe in the Holy Spirit, the breath of God,
who moves with God
and who moves among and with us today.
We believe in everlasting life in God.
And we believe in the hope that one day
God will put an end to death and all destructive forces.*

Quiet time of reflection:

Pilgrims use all their senses to experience the areas of the landfill around them.

Ecological Examen

- How do my choices impact the environment and people in my community, nation and around the world, particularly the poor and vulnerable?
- How can I turn away from a throwaway culture and instead stand in solidarity with creation and the poor?

Prayers of the faithful: *Either as prayer or short personal reflection from the experience in the landfill and ecological examen.*

Response: E Te Ariki, whakarongo mai rā ki a matou

Prayer of thanksgiving and closing waiata:

This is an opportunity to reflect in gratitude for an element or aspect of the gathering today. This may involve 'Panui' or addresses, prayers and praise from the participants, offering thanksgiving for all that God has given in the environment, or giving praise to each other for their presence.

(i.e. Pūrea Nei)

Pūrea nei e te hau
Horoia e te ua
Whitiwhitia e te rā
Mahea ake ngā pōraruraru
Makere ana ngā here.

Scattered by the wind
washed by the rain
and transformed by the sun,
all doubts are swept away
and all restraints are cast down.

E rere wairua, e rere
Ki ngā ao o te rangi
Whitiwhitia e te rā
Mahea ake ngā pōraruraru
Makere ana ngā here,
Makere ana ngā here.

Fly o free spirit, fly
to the clouds in the heavens,
transformed by the sun,
with all doubts swept away
and all restraints cast down.
Yes, all restraints are cast down.

Question time

Pilgrims may ask further questions relating to the overview and operation of the landfill/waste site. At Spicer's, one can go down to Trash Palace to view the selection of recycled goods recovered from the landfill that can be purchased.

Manaakitanga afterwards: *To allow a state of normality or 'noa' to resume. Cup of coffee or tea in a thermos/café outside the landfill.*

Laudato Si' 223 - "Discover God in all things"

The universe unfolds in God, who fills it completely. Hence, there is a mystical meaning to be found in a leaf, in a mountain trail, in a dewdrop, in a poor person's face. The ideal is not only to pass from the exterior to the interior to discover the action of God in the soul, but also to discover God in all things. Saint Bonaventure teaches us that "contemplation deepens the more we feel the working of God's grace within our hearts, and the better we learn to encounter God in creatures outside ourselves".