

GOOD FRUIT IS GOD'S DOING

The vineyard of the Lord is Israel Ps 79

READ LECTIONARY ECOLOGICALLY

[Is 5; Ps 79; Ph 4; Mt 21]

*Lead us to seek beyond our reach
The song of his love for his vineyard
I expected it to yield grapes
He expected justice but found bloodshed
You brought a vine out of Egypt
Let your face shine on us and we will be saved
If there is anything you need, pray for it
Fill your minds with everything that is true ... noble
I call you friends
Let us kill him and take over his inheritance
Lease the vineyard out to other tenants
The kingdom of God will be taken from you*

We should not think that political efforts or the force of law will be sufficient to prevent actions which affect the environment because, when the culture itself is corrupt

Pope Francis Laudato Si' #123

GREETING

Today's Scripture tells us that we are like a vineyard planted by the love of God. We ask forgiveness for the times we have become sour grapes for Earth and for neighbour.

PRAYERS OF THE FAITHFUL

1. Mission - In every age the People of God has faltered. That our Church today not be distracted from the mission of Jesus and fail to serve the environmental crisis of our age ... we pray
2. Limits - God leads us beyond the limited reach of our minds and spirit. That our national leaders stand against the tyranny of economics and create simple opportunities for all ... we pray
3. Fruitful - God made all places good, setting us on Earth like a vineyard. That our parish community produce good fruit appropriate to our place and time ... we pray
4. Refugees – The People of Israel migrated to Egypt. That in this time of forced migrations, may we be generous and share the gift of this land which God owns and gives to all ... we pray
5. Wine and Drink – Wine is gift of Earth and fruit of human hands. That we be guided to use it as a source of joy and celebration rather than making it a pathway of abuse ... we pray
6. Fascination – God created all that exists and declared it good. That we rejoice with scientists in their fascination with the many good things of Earth ... we pray

DISMISSAL

Planted in love, we have been nourished in mind and spirit by our celebration of the Eucharist. From Jesus the vine we draw strength to go out and produce good fruit.

Believers themselves must constantly feel challenged to live in a way consonant with their faith and not to contradict it by their actions

Pope Francis Laudato Si' #200

SEASON OF CREATION

In 1971 Paul VI was the first Pope to teach about environmental issues in the context of social justice (Eighty Years). From Karl Rahner to Rosemary Ruether, many theologians have explored the relationship between God, the natural world and the human journey in the light of modern sciences. John Paul II in his 1990 New Year Message legitimized the place of eco-theology, teaching that nature has its own God given integrity. He promoted eco-prayer under the patronage of St Francis of Assisi. As a fruit of eco-faith awareness, around the world conferences of bishops and Church agencies, such as Caritas, applied these insights locally. The 2015 environmental encyclical of Pope Francis paints a vivid new picture of the link between faith and social justice. It shows a revolutionary vision.

HYMNS

1. Seek ye first the kingdom of God
2. Psalm 80: The vineyard of the Lord
3. Gift of finest wheat
4. Abide in me
5. Bring forth the Kingdom

WHAT CAN I DO?

- Visit a Catholic ecology-spirituality centre
- Read the life of St Francis of Assisi
- Ask if your parish is Good News for the neighbourhood



COVENANT

God is angry with Job's human arrogance and challenges him to explain the design of the universe (Jb 38.2-9). The planets, the world and all they contain witness to God's 'Covenant of Liberation'. God endowed creation with multiple and unique diversity (Sg 1:5-6, 9-11). God set the world on its cosmic foundations, gave it freedom to be itself, untamed like the crocodile (Jb 40:25-29). Earth is God's work and humans do not control it (Ps 24:1-4). The vineyard is a free gift of God. Humanity is called to humbly learn wisdom by observing the animals, birds, fish and all creatures (Jb 12:7-10). Jesus invited his disciples to have ears to hear and learn how the seed sprouts (Mt 13:4-9). They are called to have the freedom of the children of God (Rm 8:21).

CHAMPIONS AND SAINTS

The Church is ever under reform as Vatican II declared. God plants new vineyards and prunes the old vines. Paul of Tarsus moved the focus of the Church from Israel to all nations. In our times the Forum for Religion and Ecology at Yale University is moving Christians not only to appreciate the insights of ecological scientists but learn from the eco-spiritual experiences of other religions. Brian Swimme and Mary Evelyn Tucker lead the Forum which gathers vast resources and promotes dialogue. The Forum publishes a newsletter available to all. <http://fore.yale.edu/>

MYSTICISM

One style of mysticism concentrates on the Web of Life. The phrase was taken by Fritjof Capra as the title of his 1996 book. He told of the breakdown of a mechanistic-scientific viewpoint, but also the emergence of new ways to understand the physical universe. Interconnection and cycles of life are phrases that stimulate new images for understanding and mutual belonging. In ethics, Cardinal Joseph Bernardin gave wider meaning to the phrase 'seamless garment' to include care for neighbour and every living thing on planet Earth.

(Mary Mother of God) grieves for the sufferings of the crucified poor and for the creatures of this world laid waste by human power

Pope Francis Laudato Si' #241

ECOLOGICAL INSIGHT

The language of Human Rights explores social justice issues. Only gradually did the right to freedom and the right to vote emerge. Many human rights are now accepted internationally under the umbrella of the United Nations. Pope Leo XIII's 1891 encyclical explored the rights of workers and limits of capital. Catholic social teaching grew to preach ecological rights for humanity and the rights of natural species. Importantly it called for dismantling the unjust structures as sinful <http://www.catholicsocialteaching.org.uk/principles/glossary/#Structures>. The Earth Charter movement was an early systematic approach to implementing the rights of the natural world. It promotes the triple-bottom-line test for decision makers and suggests a fourth – the human right to the spiritual benefits offered by Earth. <http://Earthcharter.org/>

The emptier a person's heart is, the more he or she needs things to buy, own and consume.

Pope Francis Laudato Si' #204

LOCAL CULTURE

Bush poetry not only helped form Australian attitudes as immigrant people related to unique landscapes different from their previous homelands, it challenged society. The reality of earning a living in country and city differed. Class tensions were brought to light.

*So you're back from the country,
Mister Townsman, where you went,
And you're cursing all the business in
a bitter discontent;
Well, we grieve to disappoint you,
and it makes me sad to hear
That it wasn't cool and shady -*

Banjo Patterson *In Defence of the Bush*

<http://www.poetrylibrary.edu.au/poets/paterson-a-b-banjo/in-defence-of-the-bush-0001040>

