

RECEIVE A HOME FROM GOD

God has made a home for the poor Ps 67

READ THE LECTIONARY ECOLOGICALLY

[Si 17; Ps 67; Heb 12; Lk 14]

*Be gentle in carrying out your business
There is no cure for the proud person's malady
An attentive ear is the sage's dream
You have made a home for the poor
Rejoice in the presence of the Lord
God leads the prisoners forth to freedom
Starved, you gave them new life
The city of the living God, the heavenly Jerusalem
Everyone is 'first born son' and a citizen of heaven
Take my yoke upon you
Who humbles himself will be exalted
Invite the poor, the crippled, the lame, the blind.*

GREETING

In today's Scripture we remember that Jesus mediates a new creation that sets us free from self-absorption. Let us ask mercy for the times we acted with proud self-sufficiency.

our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us

Pope Francis Laudato Si' #1

PRAYERS OF THE FAITHFUL

1. Presence – God's presence fills our world, oceans and land, the tropics and artic. That our Church help us to find God at home in all Earth places ... we pray
2. Compassion - Scripture shows God's preferential option for the suffering. That our nation show compassion for the prisoner, the mentally disturbed and the homeless ... we pray
3. Hunger – God fed the starving People of Israel. That we find the neighbour who is hungry and aid nations lacking healthy food towards self-sufficiency ... we pray
4. Belonging – God has made us children and heirs. That our laws protect the habitat of every species so that they have a place to belong and we can enjoy their presence ... we pray
5. New Covenant – Jesus is the new covenant with God's People. That we proclaim Good News by happily finding God present in Earth ... we pray
6. Mother Earth – God created Earth as a nurturing mother. That in solidarity with scientists we strive to preserve the healing power of the natural world ... we pray

DISMISSAL

God lovingly makes a home within this community. As co-heirs in Jesus we can go out as the first born of a new creation to proclaim a new covenant.

SEASON OF CREATION

The word 'theme' is often used in developing Creation liturgies but it can set a mistaken tone. It often has an educational ring or even that of a campaign slogan. A liturgical Season of Creation might be better seen as a celebration time 'for' creation. God is at home with us. First remembering a 'grace' and then giving thanks is the style of Eucharistic prayers. They offer the primary model for liturgical prayer. Moral imperatives follow, not lead. Recently an unofficial ethically orientated liturgical year has emerged focused on moral issues related to Refugees, the Homeless and other good works, but these could distract from honouring God as Creator. Even a Care 4 Creation Month should not be removed from the liturgical life of faith communities.

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

Pope Francis Laudato Si' #13

HYMNS

1. All are welcome
2. Psalm 68: God, in your goodness
3. As we gather at your table
4. Come to me (all who labour)
5. How blessed is this place, O Lord

WHAT CAN I DO?

- Explore the bio-evolution of one of the five human senses.
- Offer your environmental expertise to inform church leaders.
- Join a local environmental care group



COVENANT

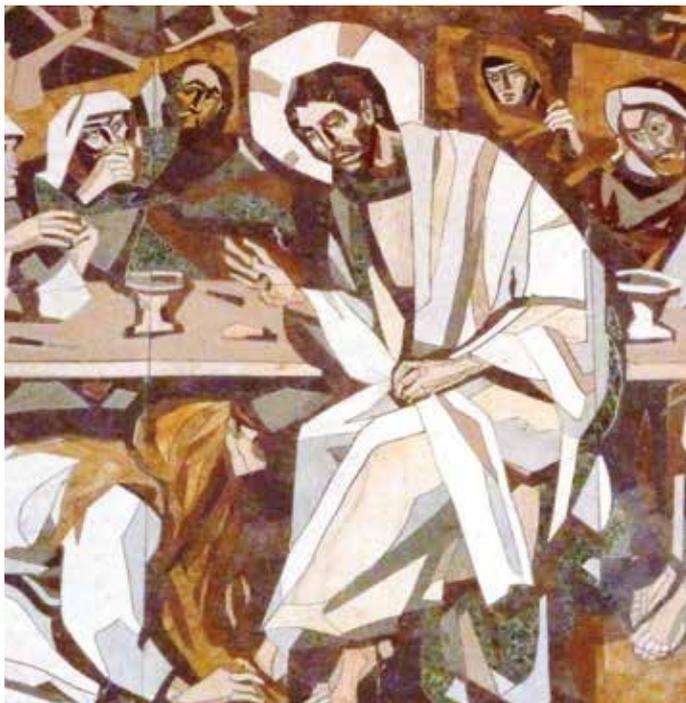
As Jesus healed the leper, cured the sick and cast out devils he grew God's 'Healing Covenant' of loving kindness (Mt 4:23-25). God caring for the land and renewing it was the sign of God's covenant to heal and save (Ps 104:10-14). The people polluting land (Nm 35:33-34) or mudding waters (Ezk 34:17-18) were Earthly signs of Israel breaking God's covenant of care (Is 24:4-6). Just like abused and suffering people, the land would mourn (Ho 4:1-3). Curing the sick and freeing the groaning Earth from bondage are both works of the same healing God (Rm 8:19-21). The Sabbath rest was declared for land, animals and people alike and Jubilee was called to restore balance (Lv ch. 25). The Healing Covenant of God was the background for the apostolic community prayers for God to physical cure (Jm 5:14-15).

The Earth, our home, is beginning to look more and more like an immense pile of filth

Pope Francis Laudato Si' #21

CHAMPIONS AND SAINTS

Celia Deane-Drummond studied natural sciences at Cambridge and Reading Universities prior to lecturing and doing research and publishing widely. Broadening her vision she gained a doctorate in systematic theology from Manchester University. Aware of the human factor she pursued environmental ethics editing Ecotheology for six years. She was seconded to the spirituality team at the Catholic Fund for Overseas Development (CAFOD). In 2011 she was elected Chair of the European Forum for the Study of Religion and Environment and has lectured in Australia. Her passion led her to publish widely, most recently co-editing Religion and Ecology in the Public Sphere. At the University of Notre Dame USA she works concurrently in the Department of Theology and the College of Science.



MYSTICISM

By mixing their contemplative and active lives, many saints grew as leaders of reconciliation. Saints Columban and Catherine of Sienna actively challenged Popes and kings alike to better serve their peoples. Today, many social activists link peace, social justice and ecological justice. They welcome the integral spirituality of the Pope Francis' environmental encyclical Care for our Common Home. It grounds their activism in a communion of love joining God-Earth-Humanity. He offers a package of analysis and suggested actions under the phrase integral ecology. It connects the spheres of ecology and economics, justice and compassion, law and life style.

ECOLOGICAL INSIGHT

John Elkington created an accounting framework called the triple bottom line as a tool to advance sustainability. It is also called the 3Ps: people, planet and profits. Beyond traditional monetary measures (profits, return, share value) it included environmental and social dimensions. A difficulty arises in that the 3Ps does not have a common unit of evaluation even if some make money the measure. Imagination is needed to adapt the general framework to diverse projects and policies for the benefit of both people and planet. Leaders in universities, commerce and government now accept the triple bottom line way of weighing up benefits. <http://www.ibrc.indiana.edu/ibr/2011/spring/article2.html>

growing conviction that our planet is a homeland and that humanity is one people living in a common home

Pope Francis Laudato Si' #164

LOCAL CULTURE

Pioneering Australian women suffered great hardship as they bore the brunt of nurturing and educating. Lawson's story 'The Drover's Wife' depicts a woman left alone with the children because her husband is away working. While waiting to catch a snake under her house, she recalls how hardships has changed her utterly from the girl she once was. https://ebooks.adelaide.edu.au/l/lawson/henry/while_the_billy_boils/book2.1.html

The better times have shrunk to single days.
Isolated and dry, they rattle in a cupped hand
Like the seeds of the present,
Like brown rice.

Margaret Scott Family Portrait

<http://www.poetrylibrary.edu.au/poets/scott-margaret/family-portrait-0776033>