

GOD LOVES THE POOR

The Lord lifts up the poor. Ps 112

READ THE LECTIONARY ECOLOGICALLY

[Am 8; Ps 112; 1 T 2; Lk 16]

*You who trample on the needy ... suppress poor
Swindling and tampering with the scales
Say ...we can buy up the poor for money,
The Lord lifts up the poor
Prayers offered for everyone ... authorities
Christ Jesus who sacrificed himself
Named as herald and apostle ... telling the truth
Children of this world more astute
Dishonest in little things will be dishonest in great
cannot be a slave of both God and money*

GREETING

Today's Readings remind us that God protects the poor from the unscrupulous. Have we overcome the lure of money to share even in little things?

The ultimate destiny of the universe is in the fullness of God

Pope Francis Laudato Si' #83

PRAYERS OF THE FAITHFUL

1. Equinox - God created balance in the seasons of Spring and Autumn. That our Church preach that government laws be balanced, like the seasons, providing opportunities for all ... we pray
2. The Poor –God hears the twin cry of Earth and the cry of the Poor. That our nation enact laws to curb tax evasion and patenting abuses ... we pray
3. Astute – Jesus praised the unjust steward. That our parish take a lead to encourage church institutions to divest from fossil fuels, astute as merchants of destruction ... we pray
4. Benefits – God gives equally to all. That our plans not focus on benefits for those close to us or an elite, but create opportunities for all ... we pray
5. Money – Jesus taught that we cannot serve God and be a slave of money. That our business plans deal honestly with employees and the Earth itself, paying our fair share of taxes ... we pray
6. Research Grants – God shows preferential option for the poor. That we support scientists when they ask for research grants that favour the poor ... we pray

DISMISSAL

In this celebration of the Eucharist we have experienced the loving embrace of God. We go out with new light and strength, seeking the riches that God gives even to the point of willing self-sacrifice.

SEASON OF CREATION

Catholics in all nations are caught up in an environmental crisis. Celebrating a Season of Creation is a prayer-filled way to help believers find God in this crisis. God's face is most visible in the poor of every species suffering in this crisis, people and inhabitants of oceans and sky alike. A liturgical season would tell an expanded new story of a Creator God, of salvation history as a cosmic story witnessing to a near fourteen billion years unfolding Reign of God. It would open believers to both acknowledge and appreciate the modern insights of the ecological sciences, and to better find the voice of Earth in the Scriptures. A Season of Creation would help redefine love for the poor.

HYMNS

1. Be thou my vision
2. Psalm 113: Praise the Lord who lifts up the poor (J.Gelineau/M. Guimont)
3. Gift of finest wheat (You satisfy)
4. The cry of the poor
5. We are Called (Come! Live in the light)

WHAT CAN I DO?

- Give a copy of the Pope's Laudato Si' to a friend
- Ask catechists how they explore action on Laudato Si' with students
- Have the parish take a lead in divestment from fossil fuel companies.

A sense of deep communion with the rest of nature cannot be real if our hearts lack tenderness, compassion and concern for our fellow human beings.

Pope Francis Laudato Si' #91



COVENANT

God wills that humanity enter a 'Struggle Covenant' by being immersed in cycles of death and new life as people journey and strive to choose the good. Earning one's bread in pain and suffering is the human state for all descendants of Adam and Eve (Gn 3:17-19). With its roots in Earth's cycles, humanity knows lament (Ps 90:4-10). Jesus warns his followers to be awake to dangers in the human journey towards new life (Mk 13:28-33). The human story is paralleled in the natural world which groans to be set free (Rm 8:5, 19-22). Jesus taught apocalyptic disaster for an unfaithful Jerusalem (Mt 24:15-25). Individuals are called to fight the good fight (1 T 6:12), not obsessed with worry about what they need for life but trust the providence of God (Ph 4:6). Job laments the day he was born (Jo 3:3-4), but in Christ Jesus the Cross has flowered to become the Tree of Life (Gn 2:9; Rv 2:7).



CHAMPIONS AND SAINTS

Many Religious take St Francis of Assisi as their patron. His faith in Christ Jesus led him to combine as one, care for Earth and care for the Poor. Franciscan Sister Ilia Delio has doctoral degrees in both science and theology. A teacher she draws out links between human beings, God and the universe. Worldwide Franciscan communities resource local churches, schools and universities. In Australia Religious Congregations such as the Mercy Sisters run two environmental centres, Rahamin and Earth Link, for ecological learning and formation. The mission outreach of such centres combines with local communities to create powerful living eco-faith experiences. <http://www.rahamim.org.au/> <http://www.brisbanemercy.org.au/mercy-in-action/mercy-focus/Earth-link/>

we are agreed today that the Earth is essentially a shared inheritance, whose fruits are meant to benefit everyone

Pope Francis Laudato Si' #93

MYSTICISM

St Francis willingly embraced sister poverty. This was radical. In giving away his possessions, embracing the poor and the leper, he inspired others to follow his gentle spiritual way. In our day, the 1987 Brundtland Report on 'Environment and Development: Our Common Future' invites us to allocate Earth's gifts fairly and not rob future generations of resources needed for sustenance in their time. The Report reads like a treatise on a modern spirituality of poverty. A spirituality of love and justice for the poor is bedrock for cooperation in growing ecologically sustainable development. <http://www.un-documents.net/our-common-future.pdf>

ECOLOGICAL INSIGHT

Inter-disciplinary studies have increased in universities to cross both related and seemingly unrelated areas of knowledge. Studies link such things as heat/water stress resulting from climate change and human health. Links between studies in areas such as values and economics are more difficult since finding common means of evaluation are hard to determine. The cross over between religion as a cultural world view and what is often termed the exact sciences is also difficult. However, the search to advance human knowledge can move forward if there is a spirit of dialogue and respect for long term aims. Pope Francis recognises past church failures but he asks for a new dialogue that benefits both science and religion. Laudato Si' #199-201. <https://www.monash.edu/sustainable-development/about-us>

'ecological conversion', whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them

Pope Francis Laudato Si' #217

LOCAL CULTURE

Leaders throughout the 19th century from Governor Macquarie onwards encouraged the poor of the colony to grow a sense of being independent and culturally Australian. Edmund Barton was part of the federation movement and campaigned to legislate freedom from England by establishing the High Court of Australia. He became Australia's first Prime Minister (1901-1903).

*In a world
of such great hurt
the challenge
can be where to begin ...*

Izzy Noon Ascertaining Need
<http://www.socialjusticepoetry.com/>