



Season of Creation 2020



GREEN CONVERGENCE

For safe food, healthy environment and sustainable economy



**Forest
Foundation
Philippines**

Let's grow together.



Cover Photo

Sunset by the Bay

Manila Bay, Philippines

By: *Cora Guidote*

Spotted Dove

By: *Majar Jardiolin*



*Season of
Creation*
2020

September 1 to October 11

In Gratitude

Heartfelt thanks and appreciation
to the following for making this project possible

Archbishop Socrates Villegas • Bishop Ambo David
Fr. Mario Antonio V. Baclig, SDB • Fr. Robert Reyes

Fr. Jett Villarin, SJ • Bro. Richard Hendrick
Brene Brown • Hugh O'Reilly • Fiona Murdoch •

William H. Draper • Shel Silverstein

GCCM Pilipinas • GCCM International

Catholic Health Association of the United States • Fioretti of St. Francis

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The Creator

Who in His miraculous ways brought everything together

About the Booklet

This booklet hopes to help Catholics celebrate the Season of Creation. It is divided into 8 sections:

Section I gives the historical background and context of the celebration of the Season of Creation in the Catholic world and especially in the Philippines today.

Section II offers a guide for Liturgical Celebrations during the Season of Creation. Scripture Readings and Liturgical Resources are presented for all the Sundays that fall within the Season. The Liturgy Resources consist of a brief summary, Points for Reflection, Life Focus Questions, Passages from *Laudato Si*, and Related Prayers of the Faithful. Votive Mass for Creation is prepared specifically for September 1, which is the World Day of Prayer for Creation, but can be adapted for use at other times. Furthermore, the Season is being extended to Oct. 11 which is Indigenous Peoples' Day, in recognition of the fact that indigenous peoples have been the best guardians of the earth's ecosystems.

Section III introduces a guide for examination of conscience and suggested environmental prayers for other occasions.

Section IV features poems related to the environment and pandemics.

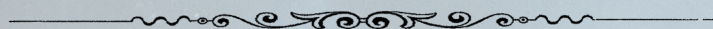
Section V highlights several saints of ecology.

Section VI enjoins the faithful to demonstrate environmental conversion in their lifestyle.

Section VII features games that challenge our knowledge on Philippine biodiversity.

Section VIII are Filipino versions of an ecological mass and examination of conscience.

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Reason for the Season

Angelina P. Galang, Ph.D.

President

Green Convergence

The Catholic Church's liturgical calendar is divided into several meaningful periods: Advent, Christmas, Lent and Easter. These seasons are meant to celebrate the birth, suffering, death and resurrection of Jesus Christ. They reveal how God so loved the world that He sent His only begotten Son to show us how to live, love, and serve others.

Redemption, Jesus dying on the cross for our sins, definitely was an expression of total love of the Father. However, long before Jesus came along, God had been revealing this love through His Creation. From the Big Bang 15-20 billion years ago that formed an infinite number of galaxies, stars, planets, moons and other celestial objects to the formation of our planet 4.7 billion years ago to the origin of life 3.7 billion years ago the moment He breathed life into the first human.

For the human race, the stage had been set for his use, enjoyment and appreciation. Before him had been the evolution of the varied features – mountains, plains, oceans rivers – to the organisms that were suited to their specific settings of soil, water and air. The grandiose biodiversity was a reflection of the Almighty's own glory. God was revealing Himself to us through this creation. And most of all, He gave us the intelligence and consciousness to be able to make use of all these for our growth in knowledge, joy and actualization of our human potential individually and collectively.

The Season of Creation is a time for reflection of God's omnipotence and love. But it is also a time to reflect on how we have shown our gratitude or ingratitude through our use or misuse of His bounty. Sadly, the state of nature today seems to manifest our indifference and worse, our selfishness, as we see the state of the environment today. We have caused massive deforestation, pollution of air, water and soil, continued rise in the Earth's temperature and, as we shockingly experienced in the recent past, the infection of humans by exotic viruses resulting in global pandemics. It is imperative that we take stock of our systems, actions, and world views and take a wiser course if we are to preserve the harmony among all creatures, and to delight in Earth's grandeur, God's creation.

Lord,
the lofty mountains proclaim Your greatness;
the fields of grain reveal Your goodness;
the teeming seas announce Your benevolence;
the tiny leaf is witness to Your omnipotence;
the mighty forests reflect Your glory;
the brilliant flowers bare Your beauty.

In the song of birds,
in the chirp of crickets,
in the cry of babies,
 we hear life.
In the warmth of sunshine,
in the kiss of the wind,
in the smile of friends,
 we feel Your love.

Lord, You so loved the world that You gave us this beautiful world that gives nurturance of body and spirit. Give us the commitment to care for Your Earth, to pass on this commitment to our families, friends and neighbors so that our children will inherit a planet that will still yield their sustenance, so that they too will know You through Your creation, so that generation after generation will Your praises forever.

Introduction

In the first Pastoral Letter on Ecology and Environment of the Catholic Bishops' Conference of the Philippines (CBCP) in 1988, "What is Happening to Our Beautiful Land", our church leaders echoed the clarion call "that our liturgies must deliberate the beauty and pain of our world, our connectedness to the natural world and the on-going struggle for justice."

This call was affirmed in 2003 when the CBCP Permanent Council introduced the celebration of Creation Day and Creation Time also known as "Season of Creation" from September 1 to October 4.

In its recent Pastoral Letter in July 2019, "An Urgent Call for Ecological Conversion, Hope in the Face of Climate Emergency", the call to celebrate the Season of Creation was re-affirmed as a way of integrating ecological advocacy and the prayer and liturgies of the church.

In *Laudato Si'*, Pope Francis describes the sacraments as the privilege way in which nature is taken up by God to become a means of supernatural life. Through our worship of God, we are invited to embrace the world in a different plane. (LS 235) He particularly emphasized that "It is in the Eucharist that all that has been created finds its greatest exaltation." (LS 236) Thus, unless all of the natural world with its beauty and pains are embraced in our liturgy, it remains incomplete and lacking.

Since we are also celebrating here in the Philippines the Year of Ecumenism, Interreligious Dialogue and Indigenous Peoples, we will extend our celebration of the Season of Creation and culminate it on the Indigenous People's Sunday beginning this year.

The theme for this year's celebration is "Jubilee for the Earth". This is a time to allow our common home to rest from our throw-away culture, our addiction to consumption, to unlimited economic growth and to the dirty and deadly fossil fuels. This is a time to create, develop and nurture a new mindset, a paradigm shift anchored in the interconnectedness and interrelatedness of everything.

The corona virus pandemic strongly reminds us how inextricably connected we are with each other and with all of creation. Our failure to embrace that reality as manifested in the way we live, in our economic, political and social life, has driven to unprecedented decline our planet's capacity to sustain life and it likewise accelerates the rate of species extinction.

Our church leaders have already declared climate emergency. We call on the government to support the initiative in the House of Representatives, to declare climate emergency as well. We call on all parishes, schools, religious groups and institutions, civil society organizations to support these initiatives and work together in building our common home.

Today, more than ever, faithful to the call of our church leaders over the years, emboldened by *Laudato Si'*, challenged by the corona virus pandemic and the climate emergency, we are called to ecological conversion. This is a Kairos time, an opportune moment to listen and to respond to the cry of the earth and the cry of the poor and to integrate creation into our worship and into our whole way of life.

Let 2020 usher in the decade where we humans finally give serious attention to protecting the earth and not preying on it; sowing beauty, not pollution and destruction; recognizing that we are deeply one with all Creation (LS 246). May the Spirit of God, which swept over the waters in the beginning, sweep over and renew our earth, guiding our struggle for human and ecological integration into a greener, more sustainable earth now and for future generations. Amen!

*Adapted from GCCM–Pilipinas
Concept Note on Season of Creation 2020*



Eucharistic Celebration

World Day of Prayer for the Care of Creation
September 1, 2020

Theme: Jubilee for the Earth





Welcome and Introduction

Commentator: Peace and love flowing from the heart of Creation and from the very heart of God, our Loving Creator.

Today, September 1, is the first day of the Season of Creation and is celebrated both as Creation Day and World Day of Prayer for the Care of Creation. This celebration was proclaimed by Ecumenical Patriarch Dimitrios I for the Orthodox in 1989 and embraced by other major Christian European churches in 2001. Pope Francis embraced it as well for the Roman Catholic Church in 2015.

Various Christian churches celebrate the Season of Creation also known as Creation Time between September 1 and October 4. Many traditions dedicate October 4 to St. Francis of Assisi, who is considered as the patron of ecology. The Season of Creation is an annual celebration of prayer - of praise and thanksgiving to God for the beauty and bounty of creation. It is also a time for more radical actions - for renewing our commitment to reverence and protect creation. Since we are also celebrating here in the Philippines the Year of Ecumenism, Interreligious Dialogue and Indigenous Peoples, we will extend our celebration of the Season of Creation and culminate it on the Indigenous People's Sunday beginning this year.

Although the Season of Creation has not yet been institutionalized as part of the Catholic Liturgical Year, Pope Francis is encouraging every diocese and every parish to celebrate it and is inviting everyone to take part in the celebration. Let us watch a short video of Pope Francis' invitation . . .

(short video of Pope Francis' invitation to take part in the Season of Creation)



Commentator: The theme for this year's Season of Creation is Jubilee for the Earth.

Jubilee in the Scriptures was celebrated by the Hebrews every 50th year. It was for them a holy year. It was a time of liberation and rest, both for people and land. Thus, our theme Jubilee for the Earth calls us to liberate and give rest to Earth.

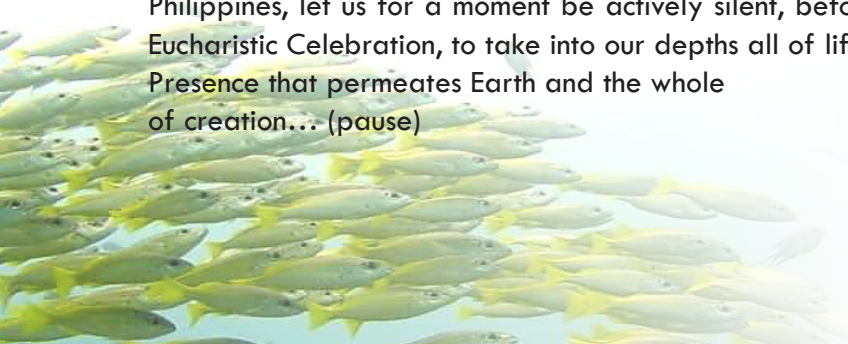
The word jubilee is derived from the Hebrew word *jobel* which means ram's horn. It was this horn that the Israelites used as trumpet to sound the beginning of the jubilee year.

Let us now listen to the sound of a horn and allow it to open our hearts to the call to announce a Jubilee for the Earth.

(If there is a real horn it would be great if somebody can sound it. Otherwise, there is an available video that could be played.)

Invocation

Commentator: In *Laudato Si*, Pope Francis reminds us that “alongside sacred scripture, nature is also a continuing revelation of the divine.” (*Laudato Si* 85) He also reminds us that “the history of our friendship with God is always linked to particular places which take on an intensely personal meaning.” (*Laudato Si* 84) As one Filipino people, therefore, to whom God has spoken and has revealed the beauty and bounty of creation through special places and creatures in the Philippines, let us for a moment be actively silent, before we finally begin our Eucharistic Celebration, to take into our depths all of life on Earth and the Holy Presence that permeates Earth and the whole of creation... (pause)





Commentator: We call upon Earth, with its beautiful depths and soaring heights, its vitality and abundance of life, and together ask Her to come and be with us:

Response (all): COME AND BE WITH US.

Commentator: We call upon the mountains, Mt. Apo and Mt. Dulang-dulang in Mindanao, Mt. Kanlaon in the Visayas, Mt. Pulag and Mt. Mayon in Luzon, the entire Kitanglad, Cordillera and Sierra Madre Ranges, Philippine summits where we encounter deeply the God of peace, and we ask them to come and be with us:

Response (all): COME AND BE WITH US.

Commentator: We call upon the land which grows our food, the nurturing soil, the fertile fields, the abundant farms, gardens and orchards, and we ask them to come and be with us:

Response (all): COME AND BE WITH US.

Commentator: We call upon the forests, our great Philippine native trees reaching strongly to the sky - Narra, Kamagong, Lavan, Molave, Tibig, Almaciga and many others - with the Earth in their roots and the heavens in their branches, and we ask them to come and be with us:

Response (all): COME AND BE WITH US.





Commentator: We call upon the creatures of the fields, mountains, forests and seas, our brothers and sisters Mouse Deer and Tarsier, Philippine Eagle and Golden-Crowned Flying Fox, Giant Mantra Ray and Whale Shark, Saltwater Crocodile and Leatherback Turtle, and all creatures sharing with us our own bioregions, and we ask them to come and be with us:

Response (all): COME AND BE WITH US.

Commentator: We call upon those who have lived on this Earth, our ancestors and our friends, all those who dreamed the best for future generations, and upon whose lives our lives are built, and with thanksgiving we call upon them to come and be with us:

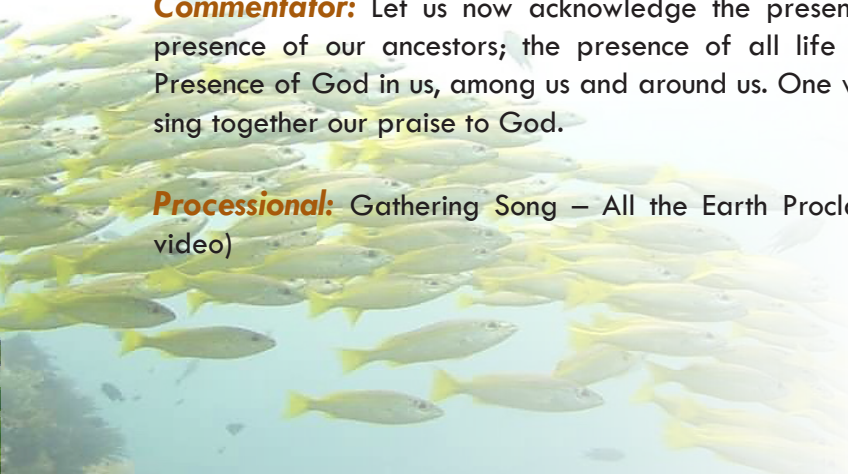
Response (all): COME AND BE WITH US.

Commentator: Above all, we call upon the One whom we hold most sacred, the Triune Lord, wondrous community of infinite love (LS 246: A Christian Prayer in Union with Creation), the Holy Presence of our Parent God, Source of all beings, the Holy Presence of Jesus, Eternal Word and Love-Incarnate, and the Holy Presence of the Great Spirit flowing throughout the Earth and now wanting to rise in our midst to come and be with us:

Response (all): COME AND BE WITH US.

Commentator: Let us now acknowledge the presence of one another; the presence of our ancestors; the presence of all life on Earth and the Very Presence of God in us, among us and around us. One with the Earth, let us now sing together our praise to God.

Processional: Gathering Song – All the Earth Proclaim the Lord (sung with video)





Greetings

Presider: Good morning/afternoon sisters and brothers. Let us now begin our celebration of the Holy Eucharist in the name of our Triune God - the Father, who is the ultimate source of everything; the Son, through whom all things were created; and the Holy Spirit, intimately present at the very heart of creation.

All: Amen

Presider: The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.


All: And with your spirit.

Penitential Rites

Presider: We are gathered today to celebrate Creation Day and the glory of God alive in all creation.

In the beginning, God, our Loving Creator brought forth the Universe in all its splendor and beauty. Despite our lack of care and sense of responsibility, God continues to nourish us through the gifts of creation. Yet, as God continues to bless us with the gifts of creation, he also continues to remind us of our responsibility to care for all life on earth.





Let us pray to this loving and generous God to unite all of us in this beautiful celebration of the Holy Eucharist. Let us pray that as One Body of Christ, together with all of creation, we may sing the glory and praise of God's name and as one people remember with gratitude all the blessings God has showered and continues to shower upon us through the bounty of creation. We pray, too, that through this our celebration, we may together renew our commitment to care for our Common Home and to bring back the splendor and beauty of the Universe. (short pause)

In today's gospel, we find Jesus rebuking a demonic spirit and commanding him to come out of the man he has possessed. The man got liberated from the spirit without him being harmed.

As we begin the Season of Creation, let us especially offer our celebration today, for the Jubilee of the Earth; for the liberation of the entire Earth-community from the destructive spirits that may have possessed us, human beings. Let us ask Jesus to cast out any demonic spirit within us that is leading us to destroy God's beautiful creation. Let us implore God's mercy and pardon for the sins we have committed to Earth and to all our fellow Earthlings...

As we come home to Earth, Lord have mercy.

As we seek to love our fellow Earthlings, Christ have mercy.

As we seek to care for our common home, Lord have mercy.





Opening Prayer

Presider: God of all creation, you sent Jesus to live with us here on earth. Through his power, cast out from us anything that is not of you. Let your Creative Spirit flow in us and through us to renew the face of the earth and make of us channels of life and liberation for one another and for all beings on earth through Jesus Christ your Son who lives and reigns with you and the Holy Spirit, One God forever and ever.

All: Amen

Liturgy of the Word

First Reading: 1 Corinthians 2:10B-16

Responsorial Psalm: The Lord is just in all his ways.

Second Reading: Excerpts from Laudato Si (additional reading-optional)

LAUDATO SI', mi Signore” – Praise be to you, my Lord.” In the words of this beautiful canticle, Saint Francis of Assisi reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us. “Praise be to you, my Lord, through our Sister, Mother Earth, who sustains and governs us, and who produces various fruit with coloured flowers and herbs.”





(LS1) This sister now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God endowed her. (LS 2) 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, for we know that things can change. The Creator does not abandon us, he never forsakes his loving plan or repents of having created us. Humanity still has the ability to work together in building our common home. (LS 13)
Gospel Acclamation (sung)

Gospel Reading: Luke 4:31-37



Homily

Prayers of the Faithful

Presider: Our Holy Father has asked us to celebrate today as Creation Day and as World Day of Prayer for the Care of Creation. Let us invoke God, our Loving Creator, to be with us as we face together the current planetary health crisis so that in whatever we do we may hear both the cry of the earth and the cry of the poor. We now offer our prayers into the loving hands of God.

Commentator: Let our response be . . .

God of all creation, let us announce a jubilee for the earth.





Leader: God has blessed our planet with water - oceans, seas, rivers, aquifers, and glaciers. (pause) May we appreciate how vital water is in sustaining all life. May we liberate all forms of water from pollution and contamination. We pray:

God of all creation, let us announce a jubilee for the earth.

Leader: God has blessed us with clean air, rich in oxygen. (pause) May we, but especially our world leaders, recognize the climate emergency that we are facing. May we liberate our common home from the catastrophic effects of global warming by radically reducing our greenhouse gas emissions into the atmosphere. We pray:

God of all creation, let us announce a jubilee for the earth.

Leader: God has blessed us with soil, rich in life. (pause) May we develop ways of planting and tilling that will liberate our soil from chemical fertilizers and erosion so that our soil may produce healthy crops and support our eco-systems which are home to the myriad of God's creatures. We pray:

God of all creation, let us announce a jubilee for the earth.

Leader: God has blessed us with abundant energy in the sun. (pause) May we urgently transition to renewable energy from sun, wave and wind and be liberated from our addiction to fossil fuels. We pray:

God of all creation, let us announce a jubilee for the earth.





Leader: God has given us this sacred time to contemplate the beauty of creation. (pause) May our celebration today of Creation Day and World Day of Prayer for the Care of Creation be a powerful moment of prayer, reflection, ecological conversion and adoption of life-styles that will liberate Earth from all forms of exploitation and destruction. We pray:

God of all creation, let us announce a jubilee for the earth.

Presider: Loving God, we praise you in the wonders of your creation. Teach us to contemplate you in the beauty of all that is. Hear our prayers and grant us the grace of conversion in these perilous times and open our hearts to the cry of the poor and the earth. We ask this through our Lord Jesus Christ who lives and reigns with you and the Holy Spirit one God forever and ever.

All: Amen





Liturgy of the Eucharist

Offertory Song: Blest Are you, Lord, God of All Creation...

Prayer Over the Gifts

Presider: God of all creation, let the gifts of your Spirit be upon this piece of bread and this cup of wine that we have offered. Make us worthy to receive your life-giving and all-nourishing Love overflowing from the Womb of Earth, together with the entire Earth-community. We ask this through Jesus Christ, your Love made flesh for the life of the entire Universe from the beginning and till the end of time and onto life everlasting.

All: Amen

Preface and Eucharistic Prayer III (Sacramentary)





Communion Rites



Invitation to the Lord's Prayer

Presider: Longing for God's Kingdom where life overflows for all creatures, we now pray together the beautiful prayer that Jesus has taught us:

All: Our Father....

Presider: Deliver us, Lord, from every evil. Let your love and goodness overflow in us that we may always care for your creation. Grant us peace in our day, as we wait in joyful hope for the fullness of life on Earth and the coming of your Kingdom.

All: For the Kingdom...





Rite of Peace

Presider: Lord Jesus Christ, you came to bring us God's gift of everlasting peace. Teach us to care for one another and for all of creation and let God's gift of peace flow in us and through us. We make this prayer in the power of the Holy Spirit who makes Her home in us and the entire Universe now and forever.

All: Amen

Presider: The peace of the Lord be with you always.

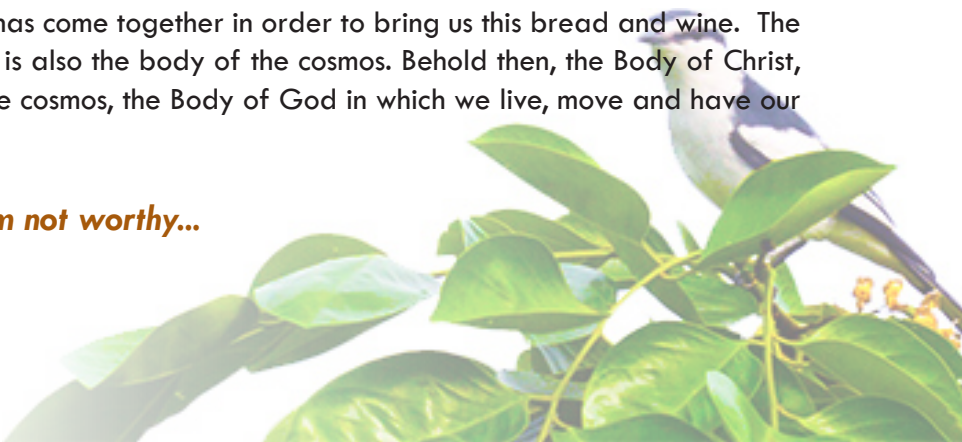
All: And with your spirit.

Presider: Let us now share with one another and with all our fellow Earthlings the blessing of God's peace flowing in all creation.

Invitation to Communion

Presider: We believe that Jesus is God made flesh. He is the Body of God. He now offers us, at this sacred banquet his body and blood to be food and drink for us through the bread and wine we have offered. If we look deeply, we will find earth, sun, rain and air in both the bread and wine. The bread and wine that we will share at this banquet is the whole Universe; the whole cosmos. The whole cosmos has come together in order to bring us this bread and wine. The Body of Christ is also the body of the cosmos. Behold then, the Body of Christ, the body of the cosmos, the Body of God in which we live, move and have our being . . .

All: Lord, I am not worthy...





Prayer After Communion



Presider: God of all creation, you were pleased to have us ingest both the Body of your Son and the body of the cosmos in the holy banquet that we have partaken. You were also pleased to give us Earth to be our Common Home. Awaken our consciousness and open our hearts to the truth of our being. That is, that we are intimately bonded with you and with your creation. Make us ever aware of the Breath of Life that unites us to You, to one another and to all of creation. Kindle in us the fire of your exuberant love and renew our relationship with one another, with Earth and with all our fellow Earthlings. Strengthen us with your power; guide us with your wisdom; and remain with us as we continue to journey towards the new heaven and the new earth. All these we ask through your Son Jesus Christ, your Eternal Word and Light who lives and reigns with you and the Holy Spirit, now and forever.

All: Amen

Concluding Rites

Presider: The Lord be with you.

All: And with your spirit.

Presider: Bow your heads now as we pray for God's blessing... May God's Love ever sprouting from the Earth nourish you in body and spirit.

All: Amen





Presider: May the Light of Christ shining in the heavenly skies radiate in you.

All: Amen

Presider: May the Presence of the Spirit flowing in the air and in the rivers bring you peace.

All: Amen

Presider: And may the blessing of God, the Father, the Son and the Holy Spirit liberate you from all that is destructive and exploitative in you and make you whole and holy so you can become channels of God's liberating love for all life on Earth.

All: Amen

Presider: Our celebration of the Season of Creation continues. Let us go sure in our conviction that the God of all creation, the God of all life, never abandons us, constantly journeys with us, and inspires and guides us to find new ways of moving forward. Let us go forth from here with renewed love and reverence for all life and with a deeper commitment to bring to reality our great celebration of the Jubilee of the Earth.

All: Thanks be to God.

Closing Song: Prayer for Our Earth (sung with video)

Created by: Fr. John Leydon, MSSC & Sr. Elizabeth Carranza, TST





Scripture Readings and Liturgy Resources



SEPTEMBER 1

SEPTEMBER 6

SEPTEMBER 13

SEPTEMBER 27

OCTOBER 4

OCTOBER 11





The following section that includes Scripture Readings and Liturgy Resources for Sunday Masses during the Season of Creation from September 1 to October 11, 2020 can be used by clergy, religious and lay persons for prayer and reflection on God's gift of Creation. The suggested Points for Reflection, Life Focus Questions, Passages from *Laudato Si*, and Related Prayers of the Faithful are helpful not only for deepening personal prayer and faith-life, but can be used also in preparing homilies for the respective Eucharistic Celebrations. They can also be used for Bible-Sharing Sessions and Lectio Divina Prayer Sessions at Basic Christian Community (BCC) or Basic Ecclesial Community (BEC) Meetings. The beginning paragraph entitled "Liturgy and Care for Creation" gives a brief summary of the Liturgical Resources that follow. This year, we have included a Votive Mass for Creation which can be used for any weekday during the Season of Creation that does not have a designated Feast or Memorial.





Semptember 1, 2020

First Day

Season of Creation

1st Reading – 1 Corinthians 2:10B-16

Brothers and sisters:

^{10B} The Spirit scrutinizes everything, even the depths of God.

¹¹ Among men, who knows what pertains to the man except his spirit that is within? Similarly, no one knows what pertains to God except the Spirit of God.

¹² We have not received the spirit of the world but the Spirit who is from God, so that we may understand the things freely given us by God.

¹³ And we speak about them not with words taught by human wisdom, but with words taught by the Spirit, describing spiritual realities in spiritual terms.

¹⁴ Now the natural man does not accept what pertains to the Spirit of God, for to him it is foolishness, and he cannot understand it, because it is judged spiritually.

¹⁵ The one who is spiritual, however, can judge everything but is not subject to judgment by anyone.

¹⁶ For “who has known the mind of the Lord, so as to counsel him?” But we have the mind of Christ.





Responsorial Psalm—Psalms 145:8-9, 10-11, 12-13AB, 13CD-14

Response: The Lord is just in all his ways.

⁸ The LORD is gracious and merciful,
slow to anger and of great kindness.

⁹ The LORD is good to all
and compassionate toward all his works. **(R)**

¹⁰ Let all your works give you thanks, O LORD,
and let your faithful ones bless you.

¹¹ Let them discourse of the glory of your Kingdom
and speak of your might. **(R)**

¹² Making known to men your might
and the glorious splendor of your Kingdom.

^{13AB} Your Kingdom is a Kingdom for all ages,
and your dominion endures through all generations. **(R)**

^{13CD} The LORD is faithful in all his words
and holy in all his works.

¹⁴ The LORD lifts up all who are falling
and raises up all who are bowed down. **(R)**

Alleluia – Luke 7:16

R. Alleluia, alleluia.

¹⁶ A great prophet has arisen in our midst and
God has visited his people.

R. Alleluia, alleluia.



Gospel – Luke 4:31-37

³¹ Jesus went down to Capernaum, a town of Galilee. He taught them on the sabbath,

³² and they were astonished at his teaching because he spoke with authority.

³³ In the synagogue there was a man with the spirit of an unclean demon, and he cried out in a loud voice,

³⁴ “What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are the Holy One of God!”

³⁵ Jesus rebuked him and said, “Be quiet! Come out of him!” Then the demon threw the man down in front of them and came out of him without doing him any harm.

³⁶ They were all amazed and said to one another, “What is there about his word? For with authority and power he commands the unclean spirits, and they come out.”

³⁷ And news of him spread everywhere in the surrounding region.





First Sunday Season of Creation

Semptember 1, 2020

Tuesday of the 22nd week in Ordinary Time

Liturgy and Care for Creation

Christ comes to save the world from sin and death, to renew it and bring it to fullness of life! we must see our planet as precious and holy, filled with god's goodness. we should not abuse or exploit it. led by the spirit of god, with creativity and imagination, justice and compassion, let us work for its renewal and sustainability for future generations and all species. we are one with all creation.

Points for Reflection

The Gospel today shows Jesus teaching with authority in the synagogue of Capernaum. A man is there with an unclean demon, who shouts out loud, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy one of God!" Who is speaking? The man? Or the demon? We don't know. But it is the demon that Jesus rebukes. "Be quiet! Come out of him!" And the demon throws the man down in front of all in the synagogue, and obediently comes out of the man without doing him any harm.

One thing is clear. Jesus speaks with power and authority. Even demons obey him! As do the waves and the wind! He heals and does wonders with his word. And all are amazed.

What does Jesus have to do with us? Has he come to destroy us? No. He comes to liberate the world from sin and death; to bring life, life in all its fullness! But it will take more than words to do this. It will take his life, suffering, death on a cross, and resurrection. And Jesus will not do it alone.



He needs us to believe in Him, accept salvation from Him, struggle against sin in our wounded humanity and in the world with Him.

It may mean suffering and crucifixion for us also. But He is the Holy One of God. He comes to save and bring all creation to God. This is Christ's Mission and He calls us to be with him and work with him toward this end.

How do we do this? We need to do this according to Christ's/God's way. The Responsorial Psalm describes God as just, gracious, merciful, slow to anger, kind, faithful, holy, good to all, compassionate to all, lifting the fallen, raising those who are bowed down. Made to God's image and likeness, we still need His grace and Spirit to become like Him!

The First Reading speaks of this Spirit that knows the ways of God. The natural man, unbelieving, does not accept the ways of God. He thinks these to be foolish. He cannot understand. But we who believe in Christ have not received the spirit of the world, but the Spirit of Jesus so that we may understand all that God has freely given us, i.e. all creation to cultivate and care for, to receive from and enjoy gratefully and sustainably. For "who has known the mind of the Lord?" We are most fortunate in that "we have the mind of Christ!" or at least we struggle to know, understand, accept, and live according to his mind and heart. For this mind accepted to be emptied of the perks of divinity to humbly become like one of us, accepting even death, death on a cross! Giving His life to save our Earth! Foolishness?

Giving his life for his friends. We can only, as in the Responsorial Psalm, bless and thank the Lord for his wisdom and love! And strive to imitate his love for Earth and all in it.

We are all interconnected. We need to view the earth as sacred and discover God revealing Himself through it.





We are called to listen and learn from our environment; to till and work the earth; nurture and maintain the purity of our air, water, and land; to see beauty and give praise. In this twenty-first century view of life, nature is sending us a message through the Coronavirus pandemic and the ongoing climate emergency. We are placing too many pressures on the natural world with damaging consequences. Scientists say that the Covid-19 outbreak may mean more deadly diseases in the future, if human behavior does not change.

We consume too much and waste too much without thinking. We have tons of unrecyclable waste and nowhere to put them! Many species are becoming extinct as we destroy habitats and upset ecosystems.

We have forgotten that the earth, our world is not ours to do with as we please. We do not own it; it belongs to God. Our task is to be co-creators with God and stewards of the world we live in. We need to have the humility to know our place on earth and to respect, reclaim, and revive the life around us. We need to see God everywhere, in everyone and everything; to trust and hope in God, while doing all that we can to preserve and conserve our earth. Then will we see the Spirit at work, creating and re-creating, renewing our world. It is a matter of loving our earth, letting the Spirit in, allowing Christ to transform us and our earth into the kingdom of God.

Life Focus Questions

1. How might I participate in ending hunger and malnutrition in our country especially during times of pandemic? How can I help our country have accessible food all year round?
2. How can we help and support local businesses and vendors, our farmers and fisherfolk towards fuller life, i.e., access to education, health care, security, peace, joy, happiness?





3. What does Jesus Christ have to do with me? From what demons does he have to liberate me? How can I accept and cooperate with Jesus in his life-giving mission of liberation?

Passages from Laudato Si

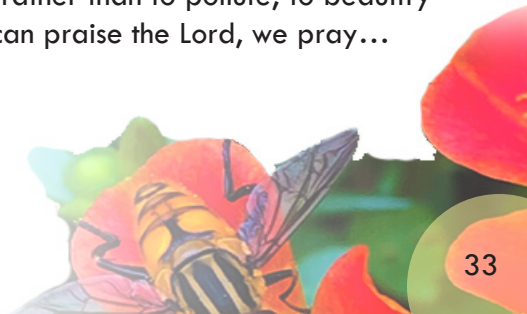
LS 161. Domsday predictions can no longer be met with irony or disdain. We may well be leaving to coming generations debris, desolation and filth. The pace of consumption, waste and environmental change has so stretched the planet's capacity that our contemporary lifestyle, unsustainable as it is, can only precipitate catastrophes, such as those which even now periodically occur in different areas of the world. The effects of the present imbalance can only be reduced by our decisive action, here and now. We need to reflect on our accountability before those who will have to endure their dire consequences.

LS 78. If we acknowledge the value and the fragility of nature and, at the same time, our God-given abilities, we can finally leave behind the modern myth of unlimited material progress. A fragile world, entrusted by God to human care, challenges us to devise intelligent ways of directing, developing and limiting our power.

Related Prayers of the Faithful

That we may come to realize that our world is not a backyard for us to dominate, but God's garden for us "to till" and to care for, we pray...

That we may recognize the value of Creation to encourage us to reduce, re-use, and recycle rather than to waste; to conserve energy rather than to pollute; to beautify rather than to disfigure; so that the whole world can praise the Lord, we pray...





Votive Mass for Creation

(Mass for Productive Land)

(Can be used for weekdays of the Season of Creation with no designated feast or memorial.)

First Reading: Genesis 1:11-12

¹¹ God said, "Let the earth bring forth vegetation: every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it."

¹² And so it happened: the earth brought forth every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. God saw how good it was.

Responsorial Psalm: Psalm 104:1-2a, 14-15, 24, 27-28

Response: The earth is full of your riches, O Lord.

Bless the LORD, O my soul!

O LORD, my God, you are great indeed!

You are clothed with majesty and glory,
robed in light as with a cloak. (R)

You raise grass for the cattle,
and vegetation for men's use,
Producing bread from the earth,
and wine to gladden men's hearts,
So that their faces gleam with oil,
and bread fortifies the hearts of men. (R)





How manifold are your works, O LORD!
In wisdom you have wrought them all-
the earth is full of your creatures. (R)

They all look to you
to give them food in due time.
When you give it to them, they gather it;
when you open your hand, they are filled with good things. (R)

Second Reading: James 5:7-8, 16c-18

⁷ Be patient, brothers and sisters, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient with it until it receives the early and the late rains.

⁸ You too must be patient. Make your hearts firm, because the coming of the Lord is at hand.

^{16c} The fervent prayer of a righteous person is very powerful.

¹⁷ Elijah was a man like us; yet he prayed earnestly that it might not rain, and for three years and six months it did not rain upon the land.

¹⁸ Then he prayed again, and the sky gave rain and the earth produced its fruit.

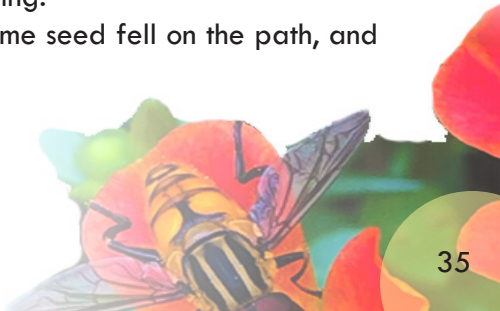
Gospel: Matthew 13:1-9

¹ On that day, Jesus went out of the house and sat down by the sea.

² Such large crowds gathered around him that he got into a boat and sat down, and the whole crowd stood along the shore.

³ And he spoke to them at length in parables, saying:

⁴ "A sower went out to sow. And as he sowed, some seed fell on the path, and birds came and ate it up.





- ⁵ Some fell on rocky ground, where it had little soil. It sprang up at once because the soil was not deep,
⁶ and when the sun rose it was scorched, and it withered for lack of roots.
⁷ Some seed fell among thorns, and the thorns grew up and choked it.
⁸ But some seed fell on rich soil, and produced fruit, a hundred or sixty or thirtyfold.
⁹ Whoever has ears ought to hear.”

Liturgy and Care for Creation

God’s word is powerful. He speaks and what he says becomes reality, not necessarily instantly. In fact, He is still speaking and creating now. God creates all that exists, providing generously and lovingly for all. Can we learn from nature how to wait patiently for God’s time? Can we learn how to be rich soil for fruitfulness for ourselves and all creation?

Points for Reflection

As expected, all the readings for this Mass speak of Creation! God is the Creator and his word is powerful! He speaks and what he says becomes reality! The First Reading speaks of his calling forth vegetation from the earth. And plants and fruit trees come forth. Of course they don’t come forth instantly. Creation took billions of years! In fact, God is still speaking and creating now! He is the Creator of all that exists: visible and invisible, living and non-living; on and in land, air, and sea! Each species that God creates has the ability to grow and reproduce itself and he declares that everything he creates is good!





With the Responsorial Psalm, we exclaim, “The world is full of your riches, O Lord!” and we praise God for creation, appreciating how he provides for all his creatures, giving us not only “bread to fortify our hearts” but even “wine to gladden” us! God provides not only for our survival but he also wants us and all creation to be happy! In his wisdom and bountiful generosity, God has created manifold and wonderful works!

In the second reading, we learn from nature to be patient and to wait as the farmer waits for rain, for the time for sowing and the time for reaping. We need to be careful about our obsession to speed things up, to have things instantly. With all our science and technology, we develop fertilizers and pesticides, hormones and feeds to increase yields and multiply eggs, poultry, pigs, cattle, etc. according to our specifications! We need to be more aware of the Precautionary Principle and study long-term effects of our interventions to make sure that we are not doing harm to creation – ourselves included.

Perhaps we need to know, understand, love and reverence God’s creation more. Those who are close to nature – our indigenous people, farmers, fishermen -- are more respectful and aware of interdependence with creation and perhaps more dependent on God. Prayer and relationship with God is important! The prophet Elijah prayed for no rain for a time and later he prayed for rain, and God answered his prayers both times!





In the Gospel, Jesus teaches his disciples and the crowd about the Kingdom of God through the parable of the Sower and the Seed. Jesus is the Sower and the seed is the word of God. He is very extravagant in dispersing seed! He lets some fall by the wayside, some on rocky ground, some among thorns, and some on good ground. Only the seed that fall on good ground yield a harvest – thirty-fold, sixty-fold, a hundred-fold. He ends with “Whoever has ears ought to hear.”

We can learn a lot from creation. Earth will yield fruit only if it is rich soil. Seed has to be valued, welcomed, given room. It will not grow on the wayside, where people step on it, or on rock without depth of soil, or on thorny ground with no space for growth. We have to be rich soil: open, welcoming, valuing God’s word, understanding it in depth, embracing, making space for it, internalizing and living it for us to be fruitful for God. We have a lot in common with Mother Earth. Might we even say that we are earth? Let us be reminded “Dust thou art and to dust you will return.” Thus, we should treat the earth with reverence.





Passages from Laudato Si

LS 215. “the relationship between a good aesthetic education and the maintenance of a healthy environment cannot be overlooked”. By learning to see and appreciate beauty, we learn to reject self-interested pragmatism. If someone has not learned to stop and admire something beautiful, we should not be surprised if he or she treats everything as an object to be used and abused without scruple.

LS 18. The continued acceleration of changes affecting humanity and the planet is coupled today with a more intensified pace of life and work which might be called “rapidification”. ...The speed with which human activity has developed contrasts with the naturally slow pace of biological evolution. Moreover, the goals of this rapid and constant change are not necessarily geared to the common good or to integral and sustainable human development. Change is something desirable, yet it becomes a source of anxiety when it causes harm to the world and to the quality of life of much of humanity.





Life Focus Questions:

1. Have you ever experienced yourself being “lost in wonder” as you gazed on a beautiful scene of nature, e.g., a sunrise, a sunset, an ocean, water falls, a beautiful landscape; or even just noticing one of God’s creatures, i.e. a flower, a bird, a butterfly, a horse, a dog, etc. How did you feel?
2. Can we learn from earth and gardeners how to become rich soil where God’s word, sown by Christ in our hearts, can be fruitful for ourselves and all creation? What words of Christ have fallen by the wayside, on rocky ground, on thorns, and on good earth in our hearts?

Related Prayers of the Faithful

That we may not give in to discouragement when all our good efforts seem to fail, but continue to trust God and believe that he “makes all things beautiful in his time,” we pray ...

That we may learn from nature how to welcome and treasure the seed of God’s word in our hearts, turning up the soil, removing thorns and rocks to become good and fruitful soil for ourselves and all creation, we pray...





2nd Sunday of the Season of Creation
September 6, 2020
Twenty-third Sunday in Ordinary Time

1st Reading, Ezekiel 33:7-9

Thus says the LORD:

⁷ You, son of man, I have appointed watchman for the house of Israel; when you hear me say anything, you shall warn them for me.

⁸ If I tell the wicked, “O wicked one, you shall surely die,” and you do not speak out to dissuade the wicked from his way, the wicked shall die for his guilt, but I will hold you responsible for his death.

⁹ But if you warn the wicked, trying to turn him from his way, and he refuses to turn from his way, he shall die for his guilt, but you shall save yourself.

Responsorial Psalm, Psalm 95:1-2, 6-7, 8-9

Response: If today you hear his voice, harden not your heart.

Come, let us sing joyfully to the LORD;

let us acclaim the rock of our salvation.

Let us come into his presence with thanksgiving; let us joyfully sing psalms to him.

(R)

Come, let us bow down in worship; let us kneel before the LORD who made us.

For he is our God,

and we are the people he shepherds, the flock he guides. **(R)**





Oh, that today you would hear his voice:
“Harden not your hearts as at Meribah,
as in the day of Massah in the desert,
where your fathers tempted me;
they tested me though they had seen my works.” (R)

2nd Reading, Romans 13:8-10

Brothers and sisters:

⁸ Owe nothing to anyone, except to love one another; for the one who loves another has fulfilled the law.

⁹ The commandments, “You shall not commit adultery; you shall not kill; you shall not steal; you shall not covet,” and whatever other commandment there may be, are summed up in this saying, namely, “You shall love your neighbor as yourself.”

¹⁰ Love does no evil to the neighbor; hence, love is the fulfillment of the law.

Alleluia – 2 Corinthians 5:19

Response: Alleluia, alleluia.

¹⁹ God was reconciling the world to himself in Christ and entrusting to us the message of reconciliation.

R. Alleluia, alleluia.





Gospel, Matthew 18:15-20

Jesus said to his disciples:

¹⁵ “If your brother sins against you, go and tell him his fault between you and him alone. If he listens to you, you have won over your brother.

¹⁶ If he does not listen, take one or two others along with you, so that ‘every fact may be established on the testimony of two or three witnesses.’

¹⁷ If he refuses to listen to them, tell the church. If he refuses to listen even to the church, then treat him as you would a Gentile or a tax collector. ¹⁸ Amen, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.

¹⁹ Again, amen, I say to you, if two of you agree on earth about anything for which they are to pray, it shall be granted to them by my heavenly Father.

²⁰ For where two or three are gathered together in my name, there am I in the midst of them.”





First Sunday Season of Creation

September 6, 2020

Twenty-third Sunday in Ordinary Time

Liturgy and Care for Creation

God made us accountable for creation – human and non-human. We are all inter-connected and personal responsibility is important. Our Covid-19 pandemic experience can help us plan for a greener, more sustainable future ahead.



Points for reflection

In the First Reading, God tells Ezekiel that He has appointed him as “watchman” to keep watch and warn the city of approaching danger. Personal responsibility is important. The prophet must warn individuals as well as the group. This year we experienced the COVID-19 pandemic. We experienced our interconnectedness, not only with members of our family, not only with neighbors in our barangay, not only within the country, but with the whole of humanity, the whole of God’s creation. Pope Francis in *Laudato Si* already told us that everything is interconnected.

Scientists have explained the nature of the virus and its origin. Like other viruses that resulted in past pandemics like HIV-AIDS, SARS, etc., COVID 19 migrated from its host, the bat, to people. Probable reasons for these transfers are wildlife trade and/or the destruction of forest ecosystems, which drove the viruses’ animal hosts to human settlements.





With the devastation we are experiencing now, we see the interconnections among our ecological, social, economic and political systems.

But God inspired many individuals and groups to take responsibility for others' suffering; particularly frontliners who literally risked their lives to warn, care and treat the lost, the least and the last.

The Gospel treats the same theme of the importance of personal responsibility; not only for one's self but also for the group, the community. Matthew speaks of relationships and responsibilities within the Church. He offers practical guidelines for fulfilling these responsibilities. Serious community decisions are to be made only after serious prayer. Wisdom must be sought from God and from the presence of Christ in our midst.

Our world was and is deeply affected by the coronavirus pandemic. This experience might help us reshape the world that will arise after the pandemic has passed. The pandemic crisis was and is an opportunity to start anew, and to make sure that the world that arises after this crisis has passed is sustainable and just. *Laudato Si'* tells us that "everything is connected" and tragically, this health catastrophe has much in common with the ecological catastrophe. Both are global emergencies that will affect many people, both directly and indirectly. Both are experienced most deeply by the poor and vulnerable, and both expose the deep injustices in our society. Both will be solved only through a united effort that calls on the best of the values we share. As we prepare for the journey ahead, let's reflect together on how the encyclical's lessons guide us through the current crisis.

Let us pray: "Bring healing to our lives, that we may protect the world and not prey on it" (LS 246).





Life focus questions

1. Was there a time when you hurt someone, or damaged our environment, and were confronted about it? How did you feel and how did you respond?
2. Was there a time when your prayers regarding climate change or any environmental problem, e.g., pollution, were answered but not as you expected?



Passages from Laudato Si

LS 52. We need to strengthen the conviction that we are one single human family. There are no frontiers or barriers, political or social, behind which we can hide, still less is there room for the globalization of indifference.

LS 91. 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. It is clearly inconsistent to combat trafficking of endangered species while remaining completely indifferent to human trafficking, unconcerned about the poor, or undertaking to destroy another human being deemed unwanted. . . . Everything is connected. Concern for the environment thus needs to be joined to a sincere love for our fellow human beings and an unwavering commitment to resolving the problems of society.





LS 139. When we speak of the ‘environment’, what we really mean is a relationship existing between nature and the society which lives in it. Nature cannot be regarded as something separate from ourselves or as a mere setting in which we live. We are part of nature, included in it and thus in constant interaction with it. . . . We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental.



Related Prayers of the Faithful

That our communities handle inevitable conflict through circles of discernment, anchored on love and respect of each other, we pray....

That in our communities we deepen our faith in and love of God as we experience the power of prayer, we pray...

That we refrain from activities that destroy our ecosystems, we pray...





Second Sunday of the Season of Creation
September 13, 2020
Twenty-fourth Sunday in Ordinary Time

1st Reading, Sirach 27:30-28:7

³⁰ Wrath and anger are hateful things, yet the sinner hugs them tight.

¹ The vengeful will suffer the LORD's vengeance, for he remembers their sins in detail.

² Forgive your neighbor's injustice; then when you pray, your own sins will be forgiven.

³ Could anyone nourish anger against another and expect healing from the LORD?

⁴ Could anyone refuse mercy to another like himself, can he seek pardon for his own sins?

⁵ If one who is but flesh cherishes wrath, who will forgive his sins?

⁶ Remember your last days, set enmity aside; remember death and decay, and cease from sin!

Think of the commandments, hate not your neighbor; remember the Most High's covenant, and overlook faults.





Responsorial Psalm, Psalm 103:1-2, 3-4, 9-10, 11-12

Response: The Lord is kind and merciful, slow to anger, and rich in compassion

¹ Bless the LORD, O my soul; and all my being, bless his holy name.

² Bless the LORD, O my soul and forget not all his benefits. **(R)**

³ He pardons all your iniquities, heals all your ills.

⁴ He redeems your life from destruction, crowns you with kindness and compassion. **(R)**

⁹ He will not always chide,
nor does he keep his wrath forever.

¹⁰ Not according to our sins does he deal with us,
nor does he requite us according to our crimes. **(R)**

¹¹ For as the heavens are high above the earth,
so surpassing is his kindness toward those who fear him.

¹² As far as the east is from the west,
so far has he put our transgressions from us. **(R)**





2nd Reading, Romans 14:7-9

Brothers and sisters:

⁷ None of us lives for oneself, and no one dies for oneself.

⁸ For if we live, we live for the Lord, and if we die, we die for the Lord; so then, whether we live or die, we are the Lord's.

⁹ For this is why Christ died and came to life, that he might be Lord of both the dead and the living.

Alleluia – John 13:34

Response: Alleluia, alleluia.

³⁴ I give you a new commandment, says the Lord; love one another as I have loved you.

R. Alleluia, alleluia.

Gospel, Matthew 18:21-35

²¹ Peter approached Jesus and asked him, "Lord, if my brother sins against me, how often must I forgive? As many as seven times?"

²² Jesus answered, "I say to you, not seven times but seventy-seven times.

²³ That is why the kingdom of heaven may be likened to a king who decided to settle accounts with his servants.





²⁴ When he began the accounting, a debtor was brought before him who owed him a huge amount.

²⁵ Since he had no way of paying it back, his master ordered him to be sold, along with his wife, his children, and all his property, in payment of the debt.

²⁶ At that, the servant fell down, did him homage, and said, 'Be patient with me, and I will pay you back in full.'

²⁷ Moved with compassion the master of that servant let him go and forgave him the loan.

²⁸ When that servant had left, he found one of his fellow servants who owed him a much smaller amount. He seized him and started to choke him, demanding, 'Pay back what you owe.'

²⁹ Falling to his knees, his fellow servant begged him, 'Be patient with me, and I will pay you back.'

³⁰ But he refused. Instead, he had the fellow servant put in prison until he paid back the debt.

³¹ Now when his fellow servants saw what had happened, they were deeply disturbed, and went to their master and reported the whole affair.

³² His master summoned him and said to him, 'You wicked servant! I forgave you your entire debt because you begged me to.'

³³ Should you not have had pity on your fellow servant, as I had pity on you?'

³⁴ Then in anger his master handed him over to the torturers until he should pay back the whole debt.

³⁵ So will my heavenly Father do to you, unless each of you forgives your brother from your heart."





Second Sunday Season of Creation

September 13, 2020

Twenty-fourth Sunday in Ordinary Time

Liturgy and Care for Creation

Mercy is the very nature of the God who created us. Thus, we are all called to be merciful just as God is merciful. God in his Mercy is teaching us lessons that we can learn from the pandemic that we have experienced. If we repent and change our ways, nature will experience relief and be enabled to heal itself.

Points for Reflection

Today's readings revolve on mercy and forgiveness. In the first reading, Sirach summons us to forgive our neighbor's injustice (Sirach 28:2). We are called to be forgiving and merciful because our God is a merciful God who forgives all our sins. This is echoed in the responsorial psalm, "The Lord is kind and merciful, slow to anger, and rich in compassion." He pardons all our iniquities (Psalm 103:3). He does not deal with us according to our sins (Psalm 103:10). The gospel reading reiterates this when Peter asked Jesus, "Lord, if my brother sins against me, how often must I forgive? As many as seven times?" Jesus answered, "I say to you, not seven times but seventy-seven times." For the Hebrew, the number seven connotes perfection and repetition implies emphasis. Thus, when Jesus told Peter to forgive not seven times but seventy-seven times, he meant the extreme because that is how God forgives us. His parable about the unforgiving servant is meant to reiterate the call for us to be merciful just as God is merciful.





There was a program, a number of years ago about people who had been sexually abused as children, sometimes by people with a high status in the community.

The victims shared how wounded they were and how they felt so betrayed. One victim shared how, after many, many years, she came to forgive her abuser. How she explained it was really striking. She said, "For years I was consumed by anger and the desire for revenge. But one day I realized that this was not good for me, and especially for my health and wholeness. I could never be free until I could banish such feelings from my heart. So, I finally came around to forgiving my abuser... not for his good... but for myself and my own well being."

In the case of the abused, the ideal thing would be for their abuser to repent and ask for forgiveness. But that is not always possible. In many cases the abusers are sick and not even aware of the harm that they have done. To have mercy in our hearts, even if the person who has wronged us does not ask for forgiveness, is as essential to living a full human life as it is to have air to breathe. We are all called to experience the fullness of life and we cannot do that without having mercy in our hearts. This is not surprising because Mercy is the very nature of the God who created us.

Today we celebrate the second Sunday in the Season of Creation. In reflecting on the state of our common home we have to conclude that we are all abusers. It is also a sad truth that we are not even aware of what we are doing. How many of us are aware that we are living through the Sixth Mass Extinction of Life on Earth? Extinctions have occurred before, like the wipe-out of the dinosaurs 65 million years ago. But today, the loss of a species every 20 minutes or thousands each year, is due to one reason: us, humans...and our way of life. (LS 33)





As abusers of our common home, Pope Francis, in his encyclical letter, *Laudato Si*, On Care for Our Common Home, summons all of us to examine our lifestyle and to undergo ecological conversion (LS 217-218). With deep trust, he reminds us that we are all capable of rising from our sinfulness (LS 205) and of leaving behind our destructive ways (LS 207). He believes that we still have the ability to work together in building our common home (LS 13) and make a new start towards “the awakening of a new reverence for life, the firm resolve to achieve sustainability, the quickening of the struggle for justice and peace, and the joyful celebration of life”. (LS 205)

On September 1, 2016, the first anniversary of his declaration of September 1 as the World Day of Prayer for the Care of Creation, Pope Francis issued a letter entitled “Show Mercy to our Common Home”. It is a wonderful reflection on our relationship to the rest of creation, our need to repent and an encouragement to accept God’s mercy into our hearts and to take on a mission to spread the news about that mercy. It would be wonderful if we could read that letter during this time devoted to reflection on God’s creation.

In our traditional teaching on mercy we have the seven corporal and seven spiritual works of mercy. The corporal works of mercy are: feeding the hungry, giving drink to the thirsty, clothing the naked, welcoming the stranger, visiting the sick, visiting the imprisoned, and burying the dead. The spiritual works of mercy are: counselling the doubtful, instructing the ignorant, admonishing sinners, consoling the afflicted, forgiving offenses, bearing patiently those who do us ill, and praying for the living and the dead. In his “Show Mercy to our Common Home” letter, Pope Francis added an 8th component to both the traditional sets of seven. That is, the care for our common home.





Despite our sins and the daunting challenges before us, let us never lose heart. Let us use this Season of Creation until the Feast of St. Francis of Assisi to open our hearts to what God is calling us to do in these critical times. As Pope Francis says at the end of his encyclical letter *Laudato Si*: “God, who calls us to generous commitment and to give him our all, offers us the light and the strength needed to continue on our way. In the heart of this world, the Lord of life, who loves us so much, is always present. He does not abandon us, he does not leave us alone, for he has united himself definitively to our earth, and his love constantly impels us to find new ways forward. Praise be to him!” (LS 245). In particular, let us pray today, and everyday: “Merciful God, have mercy on us and teach us to show mercy to one another and to care for our Common Home.”

Passages from *Laudato Si*

LS 33.Because of us, thousands of species will no longer give glory to God by their very existence, nor convey their message to us.

LS 205. Yet all is not lost. Human beings, while capable of the worst, are also capable of rising above themselves, choosing again what is good, and making a new start, despite their mental and social conditioning. ... No system can completely suppress our openness to what is good, true and beautiful, or our God-given ability to respond to his grace at work deep in our hearts.

LS 13. The Creator does not abandon us; he never forsakes his loving plan or repents of having created us. Humanity still has the ability to work together in building our common home.





LS 217. ... So, what they all need is an “ecological conversion”, whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them. Living our vocation to be protectors of God’s handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience.

LS 218. ...The Australian bishops spoke of the importance of such conversionfor achieving reconciliation with creation “we must examine our lives and acknowledge the ways in which we have harmed God’s creation through our actions and our failure to act. We need to experience a conversion, or change of heart”.

Life Focus Questions:

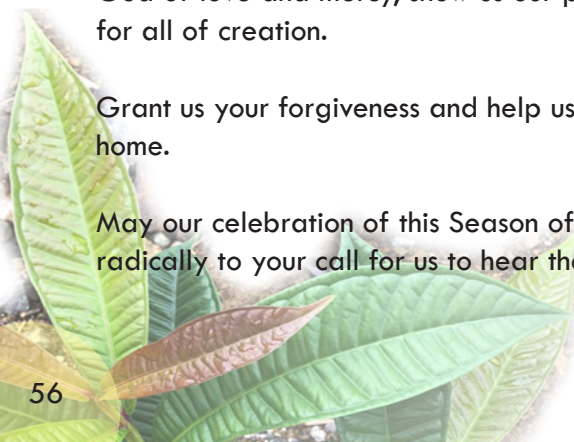
1. What does ecological conversion mean to me? What are the changes in my lifestyle that I need to do to care for our common home, thus living out the 8th corporal and spiritual works of mercy?
2. In what ways have I become an abuser to my fellow creatures, human and non-human? How can I change this?

Related Prayers of the Faithful:

God of love and mercy, show us our place in this world as channels of your love for all of creation.

Grant us your forgiveness and help us convey your mercy throughout our common home.

May our celebration of this Season of Creation open our hearts to respond radically to your call for us to hear the ‘cry of the earth and the cry of the poor.’”





Third Sunday of the Season of Creation

September 20, 2020

Twenty-fifth Sunday in Ordinary Time

1st Reading, Isaiah 55:6-9

⁶ Seek the LORD while he may be found, call him while he is near.

⁷ Let the scoundrel forsake his way, and the wicked his thoughts; let him turn to the LORD for mercy; to our God, who is generous in forgiving.

⁸ For my thoughts are not your thoughts, nor are your ways my ways, says the LORD.

⁹ As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts.

Responsorial Psalm, Psalm 145:2-3, 8-9, 17-18

Response: The Lord is near to all who call upon Him.

² Every day will I bless you,
and I will praise your name forever and ever.

³ Great is the LORD and highly to be praised;
his greatness is unsearchable. (R)





⁸ The LORD is gracious and merciful,
slow to anger and of great kindness.

⁹ The LORD is good to all
and compassionate toward all his works. (R)

¹⁷ The LORD is just in all his ways
and holy in all his works.

¹⁸ The LORD is near to all who call upon him,
to all who call upon him in truth. (R)

Reading 2, Philippians 1:20-24, 27

Brothers and sisters:

^{20C} Christ will be magnified in my body, whether by life or by death.

²¹ For to me life is Christ, and death is gain.

²² If I go on living in the flesh, that means fruitful labor for me. And I do not know which I shall choose.

²³ I am caught between the two. I long to depart this life and be with Christ, for that is far better.

²⁴ Yet that I remain in the flesh is more necessary for your benefit.

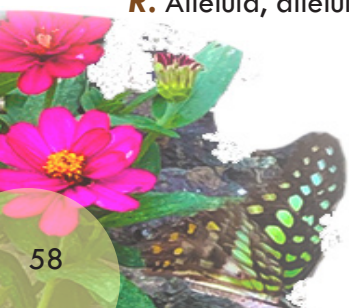
^{27A} Only, conduct yourselves in a way worthy of the gospel of Christ.

Alleluia – Cf. Acts 16:14B

Response: Alleluia, alleluia.

^{14B} Open our hearts, O Lord, to listen to the words of your Son.

R. Alleluia, alleluia.





Gospel, Matthew 20:1-16

Jesus told his disciples this parable:

¹ “The kingdom of heaven is like a landowner who went out at dawn to hire laborers for his vineyard.

² After agreeing with them for the usual daily wage, he sent them into his vineyard.

³ Going out about nine o’clock, the landowner saw others standing idle in the marketplace,

⁴ and he said to them, ‘You too go into my vineyard, and I will give you what is just.’

⁵ So they went off. And he went out again around noon, and around three o’clock, and did likewise.

⁶ Going out about five o’clock, the landowner found others standing around, and said to them, ‘Why do you stand here idle all day?’

⁷ They answered, ‘Because no one has hired us’. He said to them, ‘You too go into my vineyard.’

⁸ When it was evening the owner of the vineyard said to his foreman, ‘Summon the laborers and give them their pay, beginning with the last and ending with the first.’

⁹ When those who had started about five o’clock came, each received the usual daily wage.

¹⁰ So when the first came, they thought that they would receive more, but each of them also got the usual wage.

¹¹ And on receiving it they grumbled against the landowner,

¹² saying, ‘These last ones worked only one hour, and you have made them equal to us, who bore the day’s burden and the heat.’

¹³ He said to one of them in reply, ‘My friend, I am not cheating you. Did you not agree with me for the usual daily wage?’

¹⁴ Take what is yours and go. What if I wish to give this last one the same as you?

¹⁵ Or am I not free to do as I wish with my own money? Are you envious because I am generous?’

^{16A} Thus, the last will be first, and the first will be last.”





Third Sunday Season of Creation

September 20, 2020

Twenty-fifth Sunday in Ordinary Time

Liturgy and Care for Creation

God calls us to work in his vineyard and to care for it, looking not only to our pay at the end of the day, but also listening to “the cry of the earth and the cry of the poor,” that is, doing what we can to enable all to live towards growth and fullness as God intends.

Points for Reflection:

The parable that Jesus relates in the Gospel indicates that Jesus is knowledgeable about landowners, vineyards, daily wage, and where to hire workers if one wants to hire them. But what the landowner of his parable considers just is different from what the workers of his time and maybe even of our time would consider just! He gives the same daily wage to those who worked for the whole day of 12 hours, those who worked for 9, 6, 3, and even those who only worked 1 hour! They all received the same daily wage! And he did not even try to conceal from those who worked longer hours that he was giving exactly the same amount to those working shorter hours! Surely such a landowner could expect to get complaints! And his only answer is: ‘My friend, I am not cheating you. Did you not agree with me for the usual daily wage? Take what is yours and go.





What if I wish to give this last one the same as you? Or am I not free to do as I wish with my own money? Are you envious because I am generous? Thus, the last will be The first, and the first will be last.”

What might Jesus be trying to teach us through his parable? The vineyard is creation. We are not the owners of the vineyard. We are workers in God’s vineyard. Some of us spend a longer time on earth; some shorter. God wants us to be productive and not live idle lives. He wants us to participate in creation in so far as we can.

God does not pay according to time spent working, nor even according to work done, nor even according to what we ‘deserve.’ He is a loving, generous God. He gives according to our need. All workers need to earn enough so that their families can live. Thus we speak of a ‘living wage.’ The ideal is for society to provide jobs for all seeking employment and all be paid enough for their family to live on. And if the opportunity to work is not there, in times of crises like pandemics, when many daily wage earners are unable to work, these workers have to be provided for. They cannot be allowed to go hungry. God desires that we look out for the most vulnerable, the poor, marginalized, oppressed. He is a God of surprises. “The last will be first and the first will be last.”

Thus, Paul says in the Second Reading: “Christ will be magnified in my body, whether by life or by death. For to me life is Christ, and death is gain.” He was not quite sure whether he should ask to live or to die. He seemed even to prefer to die, because that would mean that he would be with Christ! He desired only what God would choose for him. If Christ desired to have him live longer for more fruitful labor that would benefit others, then Paul was willing to live longer.





It did not matter to Paul how long he would live – the full 12-hour life, 9,6,3, or even just 1 hour. Paul wanted Christ to be magnified in his flesh, in his body, whether by life or by death. The length of his life of labor did not matter to Paul. He was totally free as to the length and circumstances of his life. He was totally free because he was totally Christ's.

Passages from Laudato Si

LS 128. Work is a necessity, part of the meaning of life on this earth, a path to growth, human development and personal fulfillment. Helping the poor financially must always be a provisional solution in the face of pressing needs. The broader objective should always be to allow them a dignified life through work. Yet the orientation of the economy has favored a kind of technological progress in which the costs of a production are reduced by laying off workers and replacing them with machines. ...To stop investing in people, in order to gain greater short-term financial gain, is bad business for society.

LS 93. Saint John Paul II forcefully reaffirmed this teaching, stating that “God gave the earth to the whole human race for the sustenance of all its members, without excluding or favoring anyone.” These are strong words. He noted that “a type of development which did not respect and promote human rights - personal and social, economic and political, including the rights of nations and of peoples - would not be really worthy of man”.





Life Focus Questions

1. During the lockdown, we've seen and experienced the healing of the environment, e.g., cleaner air, food grown in our own gardens, families going into urban organic farming, etc.

How can we simplify and de clutter our lives, in order to participate more fully in sustaining God's creation?

2. During the pandemic, several categories of frontliners stepped up to help: those in the health service, utilities, food supply chain, transporting goods and security. Did we realize with greater appreciation how valuable their services were?

Related Prayers of the Faithful

That we may work to enable creation to continue to heal and live in all its beauty, biodiversity, purity, harmony, bringing us a step closer to what the kingdom is meant to be, we pray...

That we may aspire to live simpler lives, learning how to work and use the gifts of God's creation in a more sustainable way, we pray...





Third Sunday of the Season of Creation

September 27, 2020

Twenty-sixth Sunday in Ordinary Time

1st Reading, Ezekiel 18:25-28

Thus says the LORD:

²⁵ You say, "The LORD's way is not fair!" Hear now, house of Israel: Is it my way that is unfair, or rather, are not your ways unfair?

²⁶ When someone virtuous turns away from virtue to commit iniquity, and dies, it is because of the iniquity he committed that he must die.

²⁷ But if he turns from the wickedness he has committed, he does what is right and just, he shall preserve his life;

²⁸ since he has turned away from all the sins that he has committed, he shall surely live, he shall not die.

Responsorial Psalm, Psalms 25:4-5, 6-7, 8-9

Response: Remember your mercies, O Lord

⁴ Your ways, O LORD, make known to me; teach me your paths,

⁵ guide me in your truth and teach me, for you are God my savior. **(R)**





⁶ Remember that your compassion, O LORD, and your love are from of old.

⁷ The sins of my youth and my frailties remember not; in your kindness remember me, because of your goodness, O LORD. (R)

⁸ Good and upright is the LORD; thus he shows sinners the way.

⁹ He guides the humble to justice, and teaches the humble his way. (R)

Reading 2, Philippians 2:1-11

Brothers and sisters:

¹ If there is any encouragement in Christ, any solace in love, any participation in the Spirit, any compassion and mercy,

² complete my joy by being of the same mind, with the same love, united in heart, thinking one thing.

³ Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves,

⁴ each looking out not for his own interests, but also for those of others.

⁵ Have in you the same attitude that is also in Christ Jesus,

⁶ Who, though he was in the form of God, did not regard equality with God something to be grasped.

⁷ Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance,

⁸ he humbled himself, becoming obedient to the point of death, even death on a cross.

⁹ Because of this, God greatly exalted him and bestowed on him the name which is above every name,





¹⁰ that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth,

¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Alleluia – John 10:27

Response: Alleluia, alleluia.

²⁷ My sheep hear my voice, says the Lord; I know them, and they follow me.

R. Alleluia, alleluia.

Gospel, Matthew 21:28-32

Jesus said to the chief priests and elders of the people:

²⁸ “What is your opinion? A man had two sons. He came to the first and said, ‘Son, go out and work in the vineyard today.’

²⁹ He said in reply, ‘I will not,’ but afterwards changed his mind and went.

³⁰ The man came to the other son and gave the same order. He said in reply, ‘Yes, sir,’ but did not go.

³¹ Which of the two did his father’s will?” They answered, “The first.” Jesus said to them, “Amen, I say to you, tax collectors and prostitutes are entering the kingdom of God before you.

³² When John came to you in the way of righteousness, you did not believe him; but tax collectors and prostitutes did. Yet even when you saw that, you did not later change your minds and believe him.”





Fourth Sunday Season of Creation

September 27, 2020

Twenty-sixth Sunday in Ordinary Time



Liturgy and Care for Creation

God calls each one of us to be responsible for our actions in a spirit of faith and trust. Christian responsibility includes the duty to care for this beautiful earth that God has bestowed on all creatures. The present situation of our common home demands that we live out our faith by going out of our comfort zone to work for the preservation of God's creation.

Points for Reflection

The readings for today remind us of God's justice and compassion. When we are in distress, we tend to call out to God and ask Him "where are you God?" We even tend to blame Him for what is happening in our lives. For example, in the COVID pandemic or in a typhoon or earthquake – we ask God, "why did you let this happen"?

But the truth is that we are responsible for our actions. In the First Reading, we learn about individual responsibility for sin. Yet the individual sin of a person or a corporation affects the lives of many in society. Have we reflected that the way we exploit and abuse God's creation is the cause of our present suffering? E.g. as we destroy our forests, we lose water, experience floods and droughts, and even release to our cities viruses that are novel and can cause pandemics.¹ But God is merciful and will forgive us our sins. He will heal our land if we humble ourselves, pray, and obey His commandments, especially the commandment to love.





God is always good and He will show us the way. Listen and obey Him, with His Son Jesus Christ and Mama Mary. Our Lord reiterated this when He said: “my sheep follow my voice and they obey me”. We need to participate in God’s goodness; in humility, we relate to and help each other, not looking for our selfish individual interests but for the common good, with a mind to always serve others.

Laudato Si challenges me to a life of “personal ecological conversion” – whereby my personal encounter with Christ becomes evident in my relationship with the world around me..... My Christian spirituality can motivate me to a more passionate concern for the protection of our world. As the Encyclical cites, “living our vocation to be protectors of God’s handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience”. (LS 217).

There is need therefore to develop an awareness that each creature reflects something of God and has a message to convey to us; that God created the world, writing into it an order and a dynamism that human beings have no right to ignore.

Passages from Laudato Si

LS 216. The rich heritage of Christian spirituality, the fruit of twenty centuries of personal and communal experience, has a precious contribution to make to the renewal of humanity. Here, I would like to offer Christians a few suggestions for an ecological spirituality grounded in the convictions of our faith, since the teachings of the Gospel have direct consequences for our way of thinking, feeling and living. More than ideas or concepts as such, I am interested in how such a spirituality can motivate us to a more passionate concern for the protection of our world.





LS 221. God created the world, writing into it an order and a dynamism that human beings have no right to ignoreJesus says of the birds of the air that ‘not one of them is forgotten before God’. How then can we possibly mistreat them or cause them harm? I ask all Christians to recognize and live fully this dimension of their conversion. May the power and light of the grace we have received also be evident in our relationship to other creatures and to the world around us. In this way, we will help nurture that sublime fraternity with all creation which Saint Francis of Assisi so radiantly embodied.

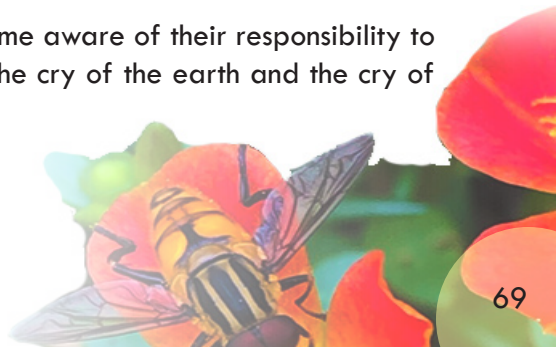
Life Focus Questions

1. When I experience distress in my life, whom do I blame? Am I in the habit of putting the blame on God for whatever happens to me? Or in a spirit of faith and humility, do I acknowledge that God is Supreme who knows all, and will not therefore make me undergo something which is not for my own good?
2. Do I have the faith to trust in God who said that “even the hairs of my head have been counted – and not one will fall without the Father’s permission”? Do I realize that like me every creature of God is just as valuable and must be cared for?

Related Prayers of the Faithful

That Christians everywhere may realize that their life of faith and spiritual growth is connected to their duty to work for the preservation of God’s beautiful creation, let us pray to the Lord...

That our political and economic leaders become aware of their responsibility to craft policies and laws that are sensitive to the cry of the earth and the cry of the poor, let us pray to the Lord...





Fifth Sunday of the Season of Creation

October 4, 2020

Twenty-seventh Sunday in Ordinary Time

Reading 1: Isaiah 5:1-7

¹ Let me now sing of my friend, my friend's song concerning his vineyard. My friend had a vineyard on a fertile hillside;

² he spaded it, cleared it of stones, and planted the choicest vines; within it he built a watchtower, and hewed out a wine press. Then he looked for the crop of grapes, but what it yielded was wild grapes.

³ Now, inhabitants of Jerusalem and people of Judah, judge between me and my vineyard:

⁴ What more was there to do for my vineyard that I had not done? Why, when I looked for the crop of grapes, did it bring forth wild grapes?

⁵ Now, I will let you know what I mean to do with my vineyard: take away its hedge, give it to grazing, break through its wall, let it be trampled!

⁶ Yes, I will make it a ruin: it shall not be pruned or hoed, but overgrown with thorns and briars; I will command the clouds not to send rain upon it.

⁷ The vineyard of the LORD of hosts is the house of Israel, and the people of Judah are his cherished plant; he looked for judgment, but see, bloodshed! for justice, but hark, the outcry!





Responsorial Psalm: Psalm 80:9, 12, 13-14, 15-16, 19-20

Response: *The vineyard of the Lord is the house of Israel.*

⁹ A vine from Egypt you transplanted;
you drove away the nations and planted it.

¹² It put forth its foliage to the Sea,
its shoots as far as the River. (R)

¹³ Why have you broken down its walls,
so that every passer-by plucks its fruit,

¹⁴ The boar from the forest lays it waste,
and the beasts of the field feed upon it? (R)

¹⁵ Once again, O LORD of hosts,
look down from heaven, and see;
take care of this vine,

¹⁶ and protect what your right hand has planted
the son of man whom you yourself made strong. (R)

¹⁹ Then we will no more withdraw from you;
give us new life, and we will call upon your name.

²⁰ O LORD, God of hosts, restore us;
if your face shine upon us, then we shall be saved.

(R)





Reading 2: Philippians 4:6-9

Brothers and sisters:

⁶ Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God.

⁷ Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus.

⁸ Finally, brothers and sisters, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence and if there is anything worthy of praise, think about these things.

⁹ Keep on doing what you have learned and received and heard and seen in me. Then the God of peace will be with you.

Alleluia: John 15:16

Response: Alleluia, alleluia.

¹⁶ I have chosen you from the world, says the Lord, to go and bear fruit that will remain.

R. Alleluia, alleluia.





Gospel: Matthew 21:33-43

Jesus said to the chief priests and the elders of the people:

³³ “Hear another parable. There was a landowner who planted a vineyard, put a hedge around it, dug a wine press in it, and built a tower. Then he leased it to tenants and went on a journey.

³⁴ When vintage time drew near, he sent his servants to the tenants to obtain his produce.

³⁵ But the tenants seized the servants and one they beat, another they killed, and a third they stoned.

³⁶ Again he sent other servants, more numerous than the first ones, but they treated them in the same way.

³⁷ Finally, he sent his son to them, thinking, ‘They will respect my son.’

³⁸ But when the tenants saw the son, they said to one another, ‘This is the heir. Come, let us kill him and acquire his inheritance.’

³⁹ They seized him, threw him out of the vineyard, and killed him.

⁴⁰ What will the owner of the vineyard do to those tenants when he comes?”

⁴¹ They answered him, “He will put those wretched men to a wretched death and lease his vineyard to other tenants who will give him the produce at the proper time.”

⁴² Jesus said to them, “Did you never read in the Scriptures: The stone that the builders rejected has become the cornerstone; by the Lord has this been done, and it is wonderful in our eyes?

⁴³ Therefore, I say to you, the kingdom of God will be taken away from you and given to a people that will produce its fruit.”





Fifth Sunday Season of Creation

October 4, 2020

Twenty-seventh Sunday in Ordinary Time

Liturgy and Care for Creation

God is the owner of our earth. We are but tenants and lessors, who are accountable to God for how we care for the land. The land is to bear fruit; the vineyard is to produce good grapes for good wine. We need to respect and reverence the people God sends to us. We may not harm or kill them in our greed to possess the earth.

Points for Reflection

The first Reading, Responsorial Psalm and the Gospel all speak of the vineyard. It is clear that the owner of the vineyard is God and that the vineyard is of great value to God. He invests a lot on the vineyard: spading, clearing stones, planting choicest vines, building a watchtower, hewing a winepress, etc. There was nothing more God could do for the vineyard that he had not done!

Who or what is God's vineyard? The House of Israel, the chosen people of the covenant, yes. But it could also be you and me; or it could be the Church Community – the new Israel; or it could be all creation; or maybe just our planet, Mother Earth. God loves and values you and me, His chosen people, His Church, the universe, our common home, Earth.





But if we are unaware of God and of his love and of the value of ourselves and creation, then, we may fail to cooperate with God and his grace, and become sour grapes rather than luscious, sweet grapes yielding good wine. Instead of justice, we have violence; instead of integrity, we yield oppression and the poor and the earth cry out in distress!

The Gospel parable presents another aspect of the vineyard. God is the owner of the vineyard and we are but tenants, lessors. We are accountable to God for the care of the vineyard, needing to respect those God sends to us and not harming them in any way. Otherwise, God will take the vineyard from us and lease it to more caring and responsible tenants! If the vineyard is our planet Earth and it is taken away from us to give to others, then we humans are in trouble as we have no alternative to Mother Earth. We really cannot live without her!

Of course the Gospel speaks also of the servants and son that God sends to the tenants: the prophets and Jesus Christ, His Son, whom the tenants kill. The stone that the tenants/builders rejected has become the corner stone! And Jesus makes a switch! He says that the Kingdom of God is to be taken from the undeserving tenants and be given to those who will produce good fruit. The vineyard is also the Kingdom of God? What is this vineyard/Kingdom of God, Kingship of God, God's will being done in us as it is in heaven?

Perhaps the second Reading gives us a glimpse of it. Could the vineyard/Kingdom of God be "the peace of God which surpasses all understanding," guarding our hearts and minds in Christ Jesus, Our Lord? The God of Peace reigning in us so that everything true, honorable, just, pure, lovely, gracious, everything of excellence and worthy of praise is what dwells in us? God has become our King and we belong completely to Him! God's kingdom come, God's will being done in us as in heaven!





We cry out with Psalm 80: 15 O LORD of hosts, look down from heaven, and see; take care of this vine, 16 and protect what your right hand has planted.... Give us new life, and we will call upon your name. 20 O LORD, God of hosts, restore us; if your face shine upon us, then we shall be saved

Help us to take good care of the vineyard you have leased to us, whether this be creation, resources, ourselves, each other, your kingship over us, all that you have given us, everything we have and are and can be. We are yours, Father. May your kingdom come. May your will be done on earth as it is in heaven.

Life Focus Questions

1. What more could I do for the good of the Earth, God's vineyard and our common home, that I have not yet done?
2. How might we work together as one to effect the healing of our earth (as one)?

Passages from Laudato Si

LS 8. Patriarch Bartholomew has repeatedly stated ... “For human beings... to destroy the biological diversity of God’s creation; ... to degrade the integrity of the earth by causing changes in its climate, by stripping earth of its natural forests or destroying its wetlands; ... to contaminate the earth’s waters, its land, its air, and its life – these are sins.” For “to commit a crime against the natural world is a sin against ourselves and a sin against God”.





LS 9a. Bartholomew has drawn attention to the ethical and spiritual roots of environmental problems, which require that we look for solutions not only in technology but in a change of humanity; otherwise we would be dealing merely with symptoms. He asks us to replace consumption with sacrifice, greed with generosity, wastefulness with a spirit of sharing, an asceticism which “entails learning to give, and not simply to give up. It is a way of loving, of moving gradually away from what I want to what God’s world needs. It is liberation from fear, greed and compulsion.”

LS 9b. As Christians, we are also called “to accept the world as a sacrament of communion, as a way of sharing with God and our neighbors on a global scale. It is our humble conviction that the divine and human meet in the slightest detail in the seamless garment of God’s creation, in the last speck of dust of our planet.”

Prayers of the Faithful

1. That we may respect and reverence all that God has created, helping all to life, growth and fruitfulness, we pray...
2. That we may remember that we are but God’s stewards, workers in his vineyard, helping the vines to be fruitful and becoming fruitful ourselves, we pray...





Sunday after the Season of Creation

October 11, 2020

Twenty-eighth Sunday in Ordinary Time

1st Reading – Isaiah 25:6-10A

⁶ On this mountain the LORD of hosts will provide for all peoples a feast of rich food and choice wines, juicy, rich food and pure, choice wines.

⁷ On this mountain he will destroy the veil that veils all peoples, the web that is woven over all nations;

⁸ he will destroy death forever. The Lord GOD will wipe away the tears from every face; the reproach of his people he will remove from the whole earth; for the LORD has spoken.

⁹ On that day it will be said: “Behold our God, to whom we looked to save us! This is the LORD for whom we looked; let us rejoice and be glad that he has saved us!”

^{10A} For the hand of the LORD will rest on this mountain.

Responsorial Psalm – Psalms 23:1-3A, 3B-4, 5, 6

Response: I shall live in the house of the Lord all the days of my life.

¹ The LORD is my shepherd; I shall not want.

² In verdant pastures he gives me repose;
beside restful waters he leads me;

^{3A} he refreshes my soul. (R)

^{3B} He guides me in right paths for his name’s sake.

⁴ Even though I walk in the dark valley I fear no evil; for you are at my side with your rod and your staff that give me courage. (R)



⁵ You spread the table before me in the sight of my foes; you anoint my head with oil; my cup overflows. (R)

⁶ Only goodness and kindness follow me all the days of my life; and I shall dwell in the house of the LORD for years to come. (R)

2nd Reading – Philippians 4:12-14, 19-20

Brothers and sisters:

¹² I know how to live in humble circumstances; I know also how to live with abundance. In every circumstance and in all things I have learned the secret of being well fed and of going hungry, of living in abundance and of being in need.

¹³ I can do all things in him who strengthens me.

¹⁴ Still, it was kind of you to share in my distress.

¹⁹ My God will fully supply whatever you need, in accord with his glorious riches in Christ Jesus.

²⁰ To our God and Father, glory forever and ever. Amen.

Alleluia – CF. Ephesians 1:17-18

Response: Alleluia, Alleluia.

¹⁷ May the Father of our Lord Jesus Christ enlighten the eyes of our hearts,

¹⁸ so that we may know what is the hope that belongs to our call.

R. Alleluia, Alleluia.





Gospel – Matthew 22:1-14

¹ Jesus again in reply spoke to the chief priests and elders of the people in parables, saying,

² “The kingdom of heaven may be likened to a king who gave a wedding feast for his son.

³ He dispatched his servants to summon the invited guests to the feast, but they refused to come.

⁴ A second time he sent other servants, saying, ‘Tell those invited: “Behold, I have prepared my banquet, my calves and fattened cattle are killed, and everything is ready; come to the feast.”’

⁵ Some ignored the invitation and went away, one to his farm, another to his business.

⁶ The rest laid hold of his servants, mistreated them, and killed them.

⁷ The king was enraged and sent his troops, destroyed those murderers, and burned their city.

⁸ Then he said to his servants, ‘The feast is ready, but those who were invited were not worthy to come.

⁹ Go out, therefore, into the main roads and invite to the feast whomever you find.’

¹⁰ The servants went out into the streets and gathered all they found, bad and good alike, and the hall was filled with guests.

¹¹ But when the king came in to meet the guests, he saw a man there not dressed in a wedding garment.

¹² The king said to him, ‘My friend, how is it that you came in here without a wedding garment?’ But he was reduced to silence.

¹³ Then the king said to his attendants, ‘Bind his hands and feet, and cast him into the darkness outside, where there will be wailing and grinding of teeth.’

¹⁴ Many are invited, but few are chosen.”



Sunday after the Season of Creation

October 11, 2020

Twenty-Eighth Sunday in Ordinary Time

Liturgy and Care for Creation

Today is Indigenous Peoples' Sunday and we remember with pride, gratitude, and joy our diverse indigenous peoples (IPs) in different parts of the Philippines and the world. Our IPs are the frontliners in care for our Earth as they live closest to earth, depending much on it. God invites all – IPs included -- to the Wedding Feast He has prepared for all of us! In Jesus, divinity is wed to Creation and all are invited to celebrate the goodness and love of God in saving and calling us to eternal life and happiness in the new heavens and the new earth!

Points for Reflection:

Today is Indigenous People's Sunday. Indigenous people live close to the earth, mountains, forests, streams and truly appreciate nature because their lives depend so much on living in harmony with their surroundings! This is the reason why this Sunday is included in our 2020 Season of Creation Booklet even though the Season of Creation officially ends on October 4, the feast of St. Francis of Assisi.

Most people love celebrations, feasts and food! Thus, when the First Reading today speaks of the Lord providing juicy, rich food and pure, choice wines for all peoples on the mountain, many – including indigenous people -- would be very interested and glad! The mountain top is often seen as the place for prayer, for encounter with God.





Of course one expects to experience the beauty of nature on the mountain with forests, springs, birds, flowers... fascinating fauna and flora!

To add to this, there is talk of the Lord removing veils, destroying death, wiping tears away, removing reproaches from the people and you do have an image of heaven, salvation, happiness! "...‘Let us rejoice and be glad that he has saved us!’ For the hand of the LORD will rest on this mountain.” God and humans meeting in this beautiful mountain setting is an image of salvation, heaven, utopia, kingdom of God!

The Responsorial Psalm is just as happy, speaking of verdant pastures, restful waters, a table spread before me, my cup overflowing, and my living in the house of the Lord all the days of my life! Even if I walk through dark valleys, I fear no evil! The Lord is my Shepherd and I am content and happy! Only goodness and kindness follow me! I am confident, unafraid, experiencing deep consolation! Again, heaven, salvation, utopia!

The Second Reading may be more sobering, especially if we remember the trials and difficulties experienced by St. Paul. St. Paul expresses freedom and detachment in welcoming humble circumstances or abundance, being well fed or hungry, in abundance or in need. He is very confident that he “can do all things in him who strengthens me!” He is also confident that those who shared of their resources in order to help him will be well provided for by God.

In the Alleluia verse, we pray that the eyes of our heart be enlightened as to the hope of our call. May we realize and appreciate how wonderful our Christian vocation is and thus be happy and grateful! The Good News is that God loves and desires to save us!





In the Gospel, we have Jesus' parable of the Wedding Banquet! Those originally invited certainly did not appreciate the invitation, ignoring it, preferring farm and business to it and even mistreating and killing those sent by the king with the invitation! Mistreating and killing the messengers giving the invitation seems unforgivable but that really is how the chosen people of God treated Jesus and the prophets that God sent to them! The tragedy of their rejecting God's invitation through Jesus resulted in great grace and happiness for us non-Jews for then the invitation has become all inclusive! All are invited, deserving or undeserving and messengers actually seek out the guests to invite them! All Good News for us who believe in God and respond to his call!

But then, one comes without a wedding garment and he is asked why. Since wedding garments are actually provided by the host, there is no excuse for coming without a wedding garment and the guilty one does not even give any reasons.

Our Earth is a gift from God where we source our food, wedding garment, and everything else for the Wedding Banquet. God invites us to participate freely of the Wedding Banquet of Salvation and Glorification purchased through the passion, death, and resurrection of Jesus Christ. The wedding garment of non-human creatures is their instinct to follow the natural law that inherently contributes to the balance and harmony of ecosystems. Humans, however, are given the gift of choice to freely accept the wedding garment that God provides. They freely choose to enter into the Love Covenant with God in community with all in Christ's Bride, His Church, which means loving God above all and all others for the love of God. Thus, wearing our particular wedding garment means that we appreciate, love and cherish God's gift of creation, celebrating it with actions and behavior that enhance and sustain creation.





Life Focus Questions

1. How can we live the covenant that calls us to love God and all others, including earth, our common home and all in it? How do we make sure that we have a proper wedding garment for the heavenly Wedding Feast?
2. The Book of Revelation speaks of “new heavens and new earth” for the end times. Might this be one more reason for taking good care of our present earth, our common home? The material for the new earth might just come from the same star dust we all come from! How then can we treat our earth with reverence?
3. The experience of covid-19 has taught us some lessons regarding less air pollution and returning biodiversity. How may we strive and advocate more urgently for a greener, more sustainable new normal?

Passages from *Laudato Si*

LS 77. The universe did not emerge as the result of arbitrary omnipotence, a show of force or a desire for self-assertion. Creation is of the order of love. God’s love is the fundamental moving force in all created things. “For you love all things that exist, and detest none of the things that you have made, for you would not have made anything if you had hated it” (Wis11:24). Every creature is thus the object of the Father’s tenderness, who gives it its place in the world.





LS 83. The ultimate destiny of the universe is in the fullness of God, which has already been attained by the risen Christ, the measure of the maturity of all things.... 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.... Human beings, endowed with intelligence and love, and drawn by the fullness of Christ, are called to lead all creatures back to their Creator.

LS 84. 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.

Related Prayers of the Faithful

That you open the eyes of our hearts to the beauty and wonder of your creation and the love with which you are continually creating all things even now, we pray...

That we may become aware of your presence in all that you have created so that we treat and cherish all with reverence and love, we pray...

That indigenous peoples' knowledge, love, and care of their natural environment be appreciated, recognized, compensated, and their right to their ancestral domain be respected and protected, we pray...



St. Francis of Assisi





Saint Francis and the Blessing of Animals

Prayer Source: Catholic Household Blessings and Prayers by Bishops' Committee on the Liturgy, National Conference of Catholic Bishops, NCCB/USCC, 1989

On October 4, or another appropriate day, the household may join in the blessing of pets and other animals. The blessing takes place wherever the animals can be gathered. Stories about Saint Francis could precede the blessing.

Prayer:

All make the sign of the cross. The leader begins: Wonderful are all God's works. Blessed be the name of the Lord.

All respond: *Now and forever.*

The leader may use these or similar words to introduce the blessing: The animals of God's creation inhabit the skies, the earth, and the sea. They share in the ways of human beings. They have a part in our lives. Francis of Assisi recognized this when he called the animals, wild and tame, his brothers and sisters. Remembering Francis' love for these brothers and sisters of ours, we invoke God's blessing on these animals, and we thank God for letting us share the earth with all the creatures.

Then the Scripture is read:

Listen to the words of the book of Genesis:

[In the beginning,] God said, "Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky." And so it happened:



God created the great sea monsters and all kinds of swimming creatures with which the water teems, and all kinds of winged birds. God saw how good it was, and God blessed them, saying, “Be fertile, multiply, and fill the water of the seas; and let the birds multiply on the earth.” Evening came and morning followed—the fifth day.

Then God said, “Let the earth bring forth all kinds of living creatures: cattle, creeping things, and wild animals of all kinds.” And so it happened: God made all kinds of wild animals, all kinds of cattle, and all kinds of creeping things of the earth. God saw how good it was. (Genesis 1:20-25)

(Alternate reading such as Isaiah 11:6-10.)

The reader concludes: This is the Word of the Lord.

All respond: *Thanks be to God.*

After a time of silence, those present offer prayer of intercession for their animals and for all creatures. After the Lord’s Prayer, the leader invites all to hold or place their hands on their animals in blessing:

O God, you have done all things wisely; in your goodness you have made us in your image and given us care over other living things. Reach out with your right hand and grant that these animals may be cared for in mutual affection, and serve the purpose for which they were created. We ask this through Christ our Lord. R. Amen.

All make the sign of the cross as the leader concludes:

May God, who created the animals of this earth as a help to us, continue to protect and sustain us with the grace his blessing brings, now and forever. R. Amen.

The blessing may conclude with a song such as “Praise God from Whom All Blessings Flow” or “All Creatures of Our God and King.”



All Creatures of Our God and King

Francis of Assisi, ca.1225

tr. by William H. Draper, pub.1919

alt

All creatures of our God and King,
Lift up your voice and with us sing,
Alleluia! Alleluia!

Thou burning sun with golden beam,
Thou silver moon with softer gleam!

Refrain:

O praise Him! O praise Him!
Alleluia! Alleluia! Alleluia!

Thou rushing wind that art so strong,
Ye clouds that sail in heav'n along,
O praise Him! Alleluia!

Thou rising moon, in praise rejoice,
Ye lights of evening, find a voice!

Refrain

Thou flowing water, pure and clear,
Make music for thy Lord to hear,
O praise Him! Alleluia!
Thou fire so masterful and bright,
That givest man both warmth and light.

Refrain

And all ye men of tender heart,
Forgiving others, take your part,
O praise Him! Alleluia!
Ye who long pain and sorrow bear,
Praise God and on Him cast your care!

Refrain

And all ye men of tender heart,
Forgiving others, take your part,
O praise Him! Alleluia!
Ye who long pain and sorrow bear,
Praise God and on Him cast your care!

Refrain

Let all things their Creator bless,
And worship Him in humbleness,
O praise Him! Alleluia!
Praise, praise the Father, praise the Son,
And praise the Spirit, Three in One!

Refrain

Praise God, From Whom All Blessings Flow

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heav'nly host;
Praise Father, Son, and Holy Ghost!

Praise God the Father who's the source;
Praise God the Son who is the course;
Praise God the Spirit who's the flow;
Praise God, our portion here below!

When Even Wolves Kept Their Word...

Hugh O'Reilly

During the time that St. Francis was preaching in Gubbio, an enormous and ferocious wolf appeared in that area. It not only devoured other animals, but also men; and since it often came near the town, the inhabitants were taken by great fear. When the people went out to the fields, they would go armed as if for combat. Nonetheless, if any of the townspeople, even if armed, came upon it alone, he could not defend himself against it. The fear of this wolf became so great that no one had the courage to go beyond the city walls. St. Francis, however, decided to go and meet the wolf, although all the inhabitants counseled him not to do so. Making the Sign of the Cross and putting all his trust in God, he walked out of the town with his brothers. At a certain point, his companions feared to go further, so St. Francis continued alone on the road that led to the place where the wolf stayed.

Many townspeople were following him from the distance to see what would happen. This is what they saw: The wolf advanced toward St. Francis with its mouth open. Approaching him, St. Francis made the Sign of the Cross and called out to the wolf saying: "Come here, brother wolf. In the name of Our Lord Jesus Christ, I order you not to do any harm to me or any other person."

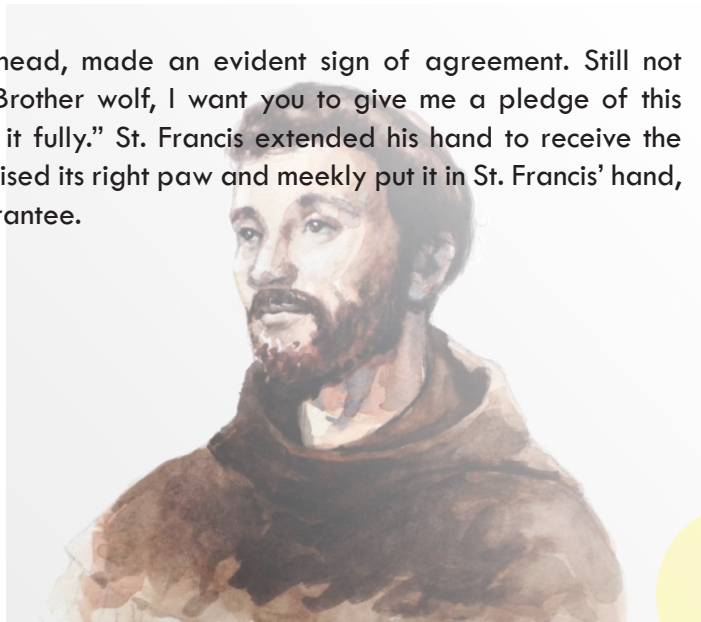
Then a marvelous thing happened! As soon as the Saint spoke those words, the wolf closed its mouth, stopped advancing, and meekly laid itself down at the feet of St. Francis as if it were dead.



Then St. Francis spoke to the wolf: “Brother wolf, you are doing much harm and have committed great evils in this land, destroying properties and killing the creatures of God without His permission. You have not only killed and devoured animals, but you have dared to kill men, made in the image and likeness of God. For this, you deserve to be hanged as the terrible thief and murderer that you are. The people clamor and murmur against you, and this entire land is your enemy. But I want, brother wolf, to make peace between you and them, so that you will no longer offend them and they will forgive your past crimes, and neither men nor dogs will chase you any longer.”

As he finished saying these words, the wolf moved its body and tail and bowed its head to show that it had accepted the Saint’s proposal. Then St. Francis said: “Brother wolf, since you wish to accept and keep this peace, I promise you that the men of this land will always feed you while you live so that you will not be hungry, for I know well that it was out of hunger that you have done so many evils. But in granting you this great grace, I want you to promise me never to harm any man or animal. Do you promise this?”

The wolf, bowing its head, made an evident sign of agreement. Still not satisfied, St. Francis asked: “Brother wolf, I want you to give me a pledge of this promise, so that I can trust in it fully.” St. Francis extended his hand to receive the wolf’s pledge, and the wolf raised its right paw and meekly put it in St. Francis’ hand, giving him the requested guarantee.



Then St. Francis said: “Brother wolf, in the name of Our Lord Jesus Christ I command you to follow me without any fear, so that we may conclude this peace in the name of God.” And the wolf obediently followed him into the city as if it were a docile lamb.

The townspeople marveled greatly at this, and the news spread quickly through the entire city so that everyone, men and women, great and small, young and old, went to the public square to see St. Francis with the wolf. When all the people were gathered together there, St. Francis arose and preached to them with these words: “It is because of our sins that God permits calamities like this. Much more dangerous than the fury of a wolf, which can only kill the body, are the flames of Hell that will last eternally for those condemned. See how such a great multitude fears the mouth of a little animal, but you should fear the mouth of Hell much more. Make, sincere penance for your sins, therefore, and God will free you now from the wolf, and in the future from the infernal fire.”

St. Francis continued: “Listen to me, my brothers. Brother wolf, who is here before you, has promised and pledged to me to make peace with you and not offend you in anything as long as you promise to give it the food it needs each day. I offer myself as surety that it will strictly observe this pact.



The wolf confirms its pact before the people.

All the people in unison promised to feed it always. And before all St. Francis said to the wolf: “Brother wolf, do you promise to observe with these people a pact of peace, offending neither any human creature nor his belongings?” The wolf knelt down and inclined its head, and with subdued movements of its body showed that it wanted to observe the entire pact.

But still St. Francis said: “Brother wolf, the same way you made your pledge to me outside the walls, I want you to give me assurance of your promise before all the people, that you will not deceive me about the surety I offer on your behalf.” Then the wolf, raising its right paw, put it in the hand of St. Francis.

After all this took place, there was such great joy and admiration among the entire people, both because of the virtue of the Saint and the novelty of the miracle, that all began to shout to Heaven, praising and thanking God for sending them St. Francis, who by his merits had freed them from the jaws of that ferocious beast.

After that, the said wolf lived two more years in Gubbio. It would enter docilely into the houses, going from door to door, without harming anyone and not being harmed by anyone. It was courteously fed by the people, and as it went about through the houses and city, no dog ever barked at it or chased it. When the wolf died of old age after two years, all the townspeople mourned the loss greatly because in seeing it walking through the city so tame, they were better reminded of the virtue and charity of St. Francis of Assisi.

May Christ be glorified. Amen.



Mercy2Earth Examen

Adapted from the GCCM International Version

Pope Francis, in his message, “Show Mercy to our Common Home” (Sept 1, 2016), reminds us that one of the first steps toward integrating love and care for creation as part of our Christian faith is by conducting an examination of conscience. We offer this Mercy2Earth examen based on the Pope’s message to help you through this process. This examen is patterned after the Awareness/ Consciousness Examen developed by St. Ignatius of Loyola. We invite you to use it for the 15-minute daily examen before going to bed or as preparation for the sacrament of reconciliation to deepen your vocation as “protector of God’s handiwork.”

This Mercy2Earth Examen has 6 steps:

1. Awareness of God's Presence

I imagine God looking at me with delight and welcoming me with a smile.

2. Prayer for Light

I ask the Spirit to help me see myself as He sees me; to become aware of any of my thoughts, words, actions, and omissions, which may not be according to His Will.

3. Reflective Thanksgiving

This involves gratitude and gratuitousness, a recognition that creation is God's loving gift.

- I give thanks for the many ways God has blessed me through creation. This might include what I ate for breakfast, the water I drink... plants, flowers, butterflies, a favorite tree, the sounds of birds chirping, or a place in nature that is meaningful to me....
- I give thanks for the people in my life: family, relatives, friends... people who helped raise me, my teachers, the chain of people who provide my food, make my clothes, and countless others. Pope Francis invites us into "loving awareness that we are not disconnected from the rest of creatures, but joined in a splendid universal communion."



4. Review of the Day/Time since one's last Confession

"Inasmuch as we all generate small ecological damage," we are called to acknowledge "our contribution, smaller or greater, to the disfigurement and destruction of creation."

Take time to reflect on the following questions Pope Francis asks in his message:

- Am I aware of the "cry of the earth and the cry of the poor?" Am I conscious of how the natural world, the plants, and animals are suffering? Do I take time to learn about the social and economic realities faced by so many around the globe?
- In what ways have I made a conscious effort to care for creation? In what ways have I fallen short?
- Are there ways and times that I consume more than is necessary? How conscious have I been to: reduce, re-use, re-cycle?
- How can I help to "make amends for past and present religious intolerance" as well as for injustice towards people of other religions, "women, indigenous peoples, immigrants, the poor and the unborn?"

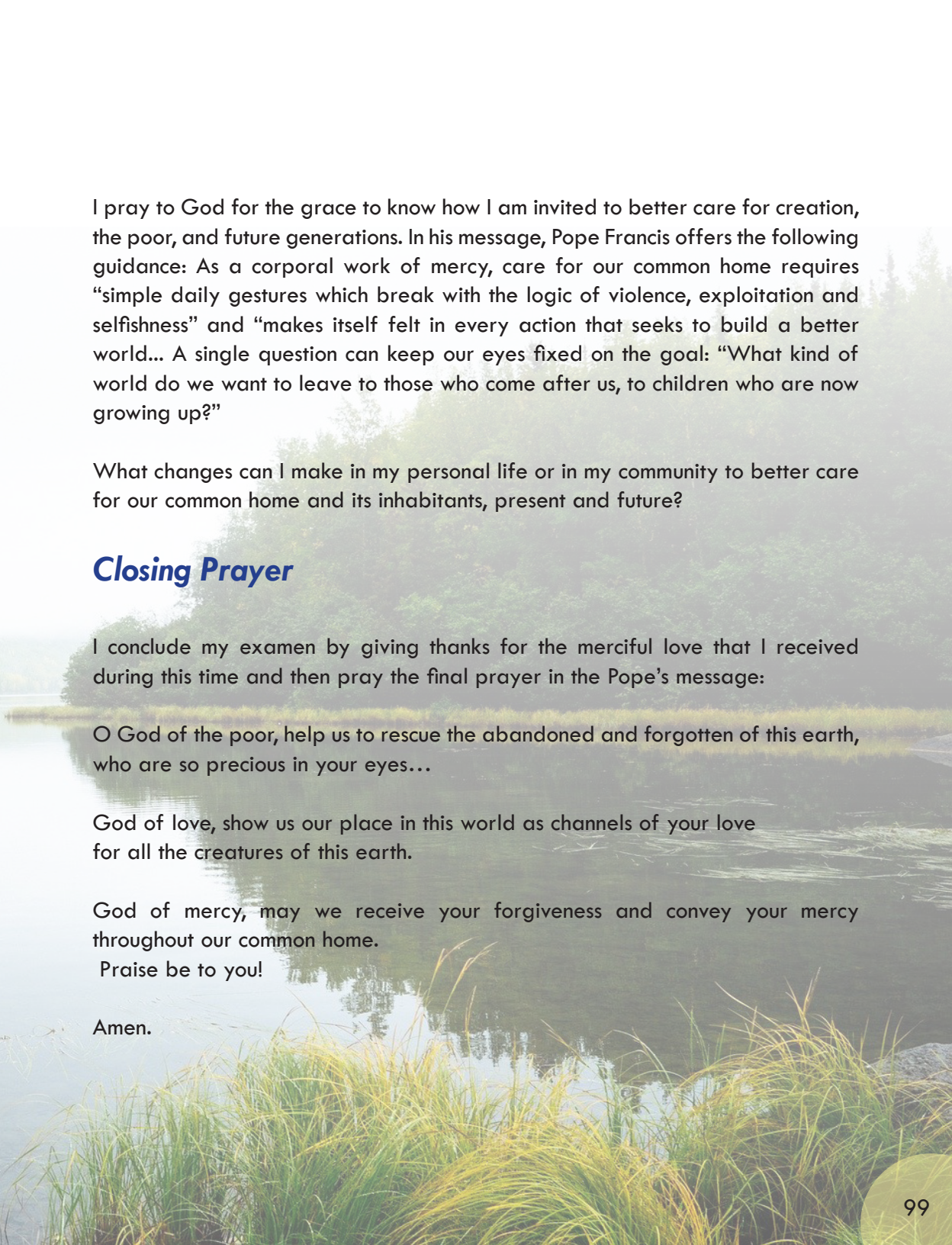
5. Contrition

"After a serious examination of conscience and moved by sincere repentance, we can confess our sins against the Creator, against creation, and against our brothers and sisters."

I bring to God the ways that I have fallen short in caring for our common home and ask for forgiveness.

6. Hopeful Resolution for the Future

"Examining our conscience, repentance and confession to our Father who is rich in mercy lead to a firm purpose of amendment. This in turn must translate into concrete ways of thinking and acting that are more respectful of creation. For example: "avoiding the use of plastic and paper, reducing water consumption, separating refuse, cooking only what can reasonably be consumed, showing care for other living beings, using public transport or car-pooling, planting trees, turning off unnecessary lights, or any number of other practices."



I pray to God for the grace to know how I am invited to better care for creation, the poor, and future generations. In his message, Pope Francis offers the following guidance: As a corporal work of mercy, care for our common home requires “simple daily gestures which break with the logic of violence, exploitation and selfishness” and “makes itself felt in every action that seeks to build a better world... A single question can keep our eyes fixed on the goal: “What kind of world do we want to leave to those who come after us, to children who are now growing up?”

What changes can I make in my personal life or in my community to better care for our common home and its inhabitants, present and future?

Closing Prayer

I conclude my examen by giving thanks for the merciful love that I received during this time and then pray the final prayer in the Pope’s message:

O God of the poor, help us to rescue the abandoned and forgotten of this earth, who are so precious in your eyes...

God of love, show us our place in this world as channels of your love for all the creatures of this earth.

God of mercy, may we receive your forgiveness and convey your mercy throughout our common home.

Praise be to you!

Amen.

Angelus Prayer for Creation

Archbishop Socrates Villegas, Archdiocese of Pangasinan

Leader: The angel of the Lord appeared in a burning bush

People: The Lord is King, let the earth rejoice.

Hail Mary....

Leader: God looked at everything He had made and found it very good.

People: Learn from the way the wild flowers grow.

Hail Mary....

Leader: What you do to the last, you do to me.

People: We await new heavens and new earth.

Hail Mary....

Leader: Pray for us Holy Mother of God

People: That we may be made worthy of the promises of Christ.

Let us pray:

O God, who wonderfully created human nature and still more wonderfully redeemed it, may those you have redeemed understand that there exists nothing more marvelous than the world's creation at the beginning. Recognizing that all creation is perfected in Christ, may all You have created give You praise and glory now and forever.

Glory be....

A Prayer of Gratitude for Creation

Fiona Murdoch, Eco-Congregation Ireland

God of the Universe,
we thank You for Your many good gifts:
for the beauty of Creation and its rich and varied fruits,
for clean water and fresh air,
for food and shelter, animals and plants.
Forgive us for the times we have taken the earth's resources for granted
and wasted what You have given us.
Transform our hearts and minds
so that we would learn to care and share,
to touch the earth with gentleness and with love,
respecting all living things.
We pray for all those who suffer as a result of our waste,
greed and indifference,
and we pray that the day would come
when everyone has enough food and clean water.
Help us to respect the rights of all people and all species
and help us to willingly share Your gifts
today and always.
Amen.

Green Convergence's Prayer Before Meals

Lord, bless this food which we are about to eat.
Bless those who prepared it.
Bless the farmers, fishermen, vendors and all who
worked to bring food to our table.
Help us care for our natural resources so everyone
now and in the future will be fed likewise.
This we ask through Christ our Lord,
Amen.

Earth Day Prayer

Catholic Association of the United States

Consider bringing natural elements into your prayer space or gathering outside or in a room with exposure to sunlight, trees, a garden or park, etc.

Opening Prayer

Let us be still in the presence of God and one another.

[Pause]

God of Creation, we are grateful for the gift of the Earth.

The creatures of the Earth witness to your play and creativity.

The abundance of the Earth witnesses to your ongoing care and provision.

The delicate systems of the Earth witness to your connection and harmony.

The plight of the Earth witnesses to your ongoing call to action and participation.

Loving God, we are grateful for the gift of the Earth. As we celebrate today, let us learn the lessons the Earth has to teach us and recommit to our call to care for creation as loving stewards.

Reading One

A reading from the Book of Job,

Job 12:7-10 (NRSVCE)

“But ask the animals, and they will teach you;
the birds of the air, and they will tell you;
ask the plants of the earth, and they will teach you;
and the fish of the sea will declare to you.

Who among all these does not know
that the hand of God has done this?

In God’s hand is the life of every living thing
and the breath of every human being.

Reading Two

A passage from *New Seeds of Contemplation* by Thomas Merton
A tree gives glory to God by being a tree. For in being what God means it to be it is obeying Him. It “consents,” so to speak, to God’s creative love. It is expressing an idea which is in God and which is not distinct from the essence of God, and therefore the tree imitates God by being a tree.

The more a tree is like itself the more it is like God. If it tried to be something else which it was never intended to be, it would be less like God and therefore would give God less glory. ...

This particular tree will give glory to God by spreading out its roots into the earth and raising its branches into the light in a way that no other tree before or after it ever did or will do. ...

Each particular being, in its individuality, its concrete nature, with all its own characteristics and its private qualities and its own inviolable identity, gives glory to God by being precisely what God wants it to be here and now, in the circumstances ordained for it by God’s love and God’s infinite Art. ...

But what about you? What about me? ...

Reflection

The prophet Job and Christian monk Thomas Merton call us to learn the lessons nature has to teach. From Job, it is the truth that God is the source of all life and creation belongs to the One who made it. From Merton, we find that in being what one has been created to be—all natural elements, living things, creatures and each human person—we give glory to God. In our lives, here and now, due only to the fact we are good creations of a loving God, we are enough.

The deep integration of these two lessons, our creation and belonging to God, coupled with the fact that we are enough as we are, could initiate a revolution for the current ecological crisis.

Recognizing our common source calls us to recognize our common dignity. We are stewards, not owners, caretakers, not lords. In neglecting to actively care for the environment, we are isolating ourselves. With so much of global climate change driven by insatiable consumption, the revelation that we are enough as God has created us begins to loosen the stranglehold of consumerism and the promise that our worth is proportional to our possessions.

In his 2018 Message for World Day of Prayer for the Care of Creation, Pope Francis speaks to these lessons and their meaning for the earth,

It must be acknowledged that we have not succeeded in responsibly protecting creation. The environmental situation, both on the global level and in many specific places, cannot be considered satisfactory. Rightly, there is a growing sense of the need for a renewed and sound relationship between humanity and creation, and the conviction that only an authentic and integral vision of humanity will permit us to take better care of our planet for the benefit of present and future generations. For “there is no ecology without an adequate anthropology.”

Intercessions

We pray in gratitude for the beauty of the Earth, the diversity of God's creatures, and the well-being of all God's people.

God of Creation, hear us.

We pray for all those working to preserve natural environments: conservationists, foresters, gardeners and all activists and advocates who work with policy makers for change.

God of Creation, hear us.

We pray that God opens our eyes to our connectedness with creation, that we may seek ways to protect and promote the connection of all God's created order.

God of Creation, hear us.

Closing Prayer

God of All Creatures, renew in us a spirit of connection and love for creation as it is threatened by our greed, apathy and mindless consumption. Move us to act in such a way that we may be agents in the Earth's renewal. Make us ever mindful that we, too, are your creatures, and in you we find life, breath and being. Amen.

Oratio Imperata for COVID 19

God our Father,
We come to you in our need
To ask your protection against the 2019 N-Corona Virus,
That has claimed lives
And has affected many.

We pray for your grace
For the people tasked with studying the nature and cause
Of this virus and its disease
And of stemming the tide of its transmission.
Guide the hands and minds of medical experts
That they may minister to the sick
With competence and compassion,
And of those governments and private agencies
That must find cure and solution to this epidemic.

We pray for those afflicted
May they be restored to health soon.

Grant us the grace
To work for the good of all
And to help those in need.

Grant this through our Lord, Jesus Christ, your Son,
Who lives and reigns with You, in the unity of the Holy Spirit,
God forever and ever. Amen.

Mary Help of all Christians, pray for us.
St. Raphael the Archangel, pray for us.
St. Rock, pray for us.
St. Lorenzo Ruiz, pray for us.
St. Pedro Calungsod, pray for us.

Invocation

PLDT Annual Stockholders' Meeting; 9 June 2020.

By Fr. Jett Villarin SJ

Lord of life,

Help us to listen to what You are telling us these days. Lead us to know what You are asking of us in this storm. You are inviting us to leave familiar shores while the waves are high. You are asking us to make this crossing to the other side while the horizon is dark. We do not know what this other side holds for us. We are afraid, you know our fear.

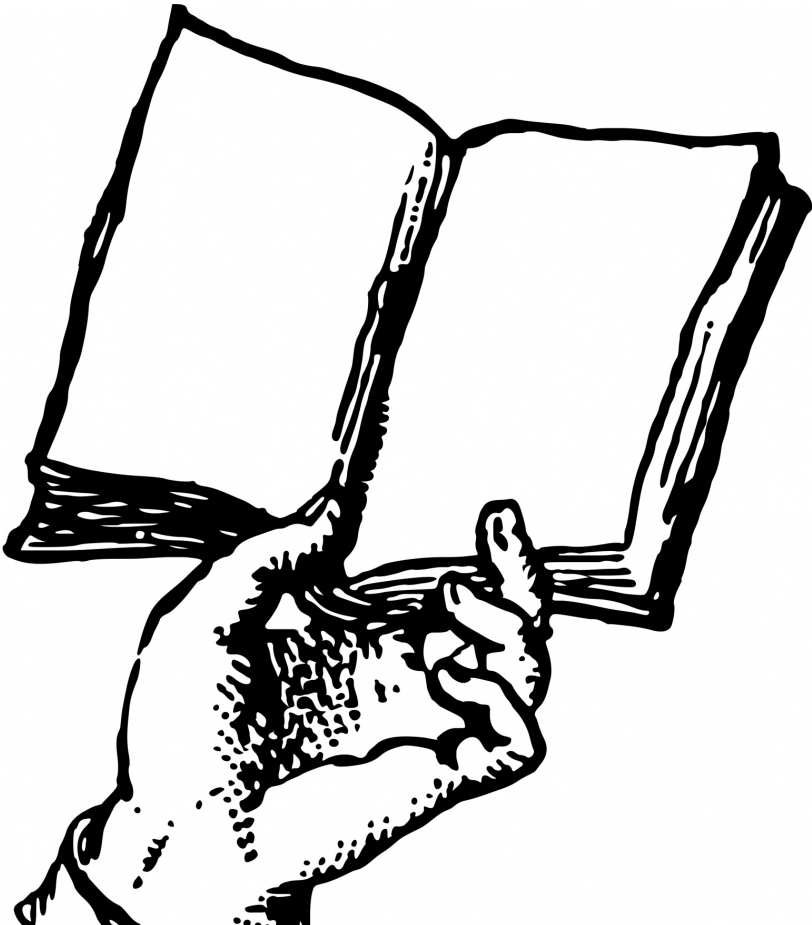
Give us faith to see you with us now, in this boat being tossed by the waves. Give us hope to hold on to when life rolls sideways and the lurching becomes unbearable. Give us love to give to each other when our hearts break, when we are tired from rowing against the wind, when we are hungry and lost and alone.

Please give us enough light to keep us going, enough silence so we can listen to how you are asking us to take heart, to keep together and not be afraid.

Our old plans are shot, our dreams disrupted. Bring your dreams then closer to ours. Turn our lives so that your longing becomes our longing. We are made in the likeness of you. You are the Lord of the waves and the wind, the giver of life, the conqueror of death. Lead us to draw boldness and creative power from your limitless love. Empower us to find our strength in you.

Help us to be brave.

Poems



We take the words of Sir Francis Drake to be our prayer today:

Disturb us, O Lord,
when we are too pleased with ourselves,
when our dreams have come true
because we dreamed too little;
when we have arrived in safety
because we sailed too close to the shore.

Disturb us, O Lord,
when with the abundance of things we possess,
we have lost our thirst for the water of life;
when having fallen in love with time,
we have ceased to dream of eternity,
and in our efforts to build the new earth,
have allowed our vision of the new heaven to grow dim.

Stir us, O Lord,
to dare more boldly,
to venture on wider seas
where storms shall show thy mastery,
where losing sight of land,
we shall find the stars.

In the name of Him
who pushed back the horizons of our hopes
and invited the brave to follow Him, Amen.

I AM TERRA, I AM EARTH

by Sr. Elizabeth Carranza, TST

Spirit of God,
dwelling in the womb of Earth
I hear your voice calling me
to embody Her
and to give birth to you
in this time of ecological crisis...
“Come, my beloved,
be Earth, be Terra,
for through you
the love of God will be born anew.”

In humble trust
I stand and step forward...
“Here I am!”

Gently walking on Earth,
I ground myself to Her.
Grounding...Earthing.
Listening to Her heartbeat
and synchronizing my heartbeat
with Hers.
Grounding...Earthing...Listening.
Her heart beating in mine.
Grounding...Earthing...
Listening...Opening.
Offering my whole being
to become Her
to be Earth, to be Terra.

Grounding...Earthing...
Listening...Opening...
Offering...Becoming...Being

I am Earth, I am Terra
Yes, I am Terra, I am Earth!

The Giving Tree By Shel Silverstein

Once there was a tree...
and she loved a little boy.
And everyday the boy would come
and he would gather her leaves
and make them into crowns
and play king of the forest.
He would climb up her trunk
and swing from her branches
and eat apples.
And they would play hide-and-go-
seek.

And when he was tired,
he would sleep in her shade.
And the boy loved the tree...
very much.
And the tree was happy.

But time went by.
And the boy grew older.
And the tree was often alone.
Then one day the boy came to the tree
and the tree said, "Come, Boy, come
and
climb up my trunk and swing from my
branches and eat apples and play in
my
shade and be happy."
"I am too big to climb and play" said
the boy.
"I want to buy things and have fun.
I want some money!"
"I'm sorry," said the tree, "but I
have no money.
I have only leaves and apples.
Take my apples, Boy, and sell them in
the city. Then you will have money and
you will be happy."
And so the boy climbed up the
tree and gathered her apples
and carried them away.
And the tree was happy.
But the boy stayed away for a long
time....
and the tree was sad.
And then one day the boy came back
My apples are gone."

and the tree shook with joy
and she said, "Come, Boy, climb up
my trunk
and swing from my branches and be
happy."

"I am too busy to climb trees," said
the boy.
"I want a house to keep me warm,"
he said.

"I want a wife and I want children,
and so I need a house.
Can you give me a house?"
"I have no house," said the tree.
"The forest is my house, but you may
cut off my branches and build a
house.

Then you will be happy."
And so the boy cut off her branches
and carried them away
to build his house.
And the tree was happy.

But the boy stayed away for a long
time.

And when he came back,
the tree was so happy
she could hardly speak.
"Come, Boy," she whispered,
"come and play."
"I am too old and sad to play,"
said the boy.

"I want a boat that will
take me far away from here.
Can you give me a boat?"
"Cut down my trunk
and make a boat," said the tree.
"Then you can sail away...
and be happy."
And so the boy cut down her trunk
and made a boat and sailed away.
And the tree was happy
... but not really.

"My teeth are too weak for apples," said the boy.
"My branches are gone," said the tree.

"You cannot swing on them - "

"I am too old to swing on branches," said the boy.

"My trunk is gone," said the tree.

"You cannot climb - "

"I am too tired to climb" said the boy.

"I am sorry," sighed the tree.

"I wish that I could give you something....

but I have nothing left.

I am just an old stump.

I am sorry...."

"I don't need very much now," said the boy.

"Just a quiet place to sit and rest. I am very tired."

"Well," said the tree, straightening herself up as much as she could,

"well, an old stump is good for sitting and resting

Come, Boy, sit down. Sit down and rest."

And the boy did.

And the tree was happy.

And after a long time the boy came back again.

"I am sorry, Boy,"

said the tree, "but I have nothing left to give you -

It is our hope that the poem involves the reader to reflect on our relationship with Mother Earth. The two comments below are examples of possible reflections....

Comment: One may view the Giving Tree as representing Mother Earth and the Boy as humanity with our needs and endless wants. However if we understand the parameters of nature, we can adjust our ways to sustain the earth's resources and continue to enjoy Mother Earth's ecological services.

Comment: I used to reflect on this piece and give it to retreatants as an example of selfless giving that brings happiness and immature self-centered taking that is never satisfied. Recently, I was made aware that the giving tree really represents Mother Earth and the Boy as humans living the spirituality of entitlement rather than the spirituality of gratitude. The spirituality of entitlement believes that I own the earth and am entitled to all that it has to give. The result is often thoughtless and inconsiderate taking and taking with no sense of giftedness nor joy in receiving from a loving God or from a loving and nurturing Mother Earth.

Lockdown

By Bro. Richard Hendrick

But,
They say that in Wuhan after so many years of noise
You can hear the birds again.

They say that after just a few weeks of quiet
The sky is no longer thick with fumes
But blue and grey and clear.

They say that in the streets of Assisi
People are singing to each other
across the empty squares,
keeping their windows open
so that those who are alone
may hear the sounds of family around them.

They say that a hotel in the West of Ireland
Is offering free meals and delivery to the housebound.

Today a young woman I know
is busy spreading fliers with her number
through the neighbourhood
So that the elders may have someone to call on.

Today Churches, Synagogues, Mosques and Temples
are preparing to welcome
and shelter the homeless, the sick, the weary

All over the world people are slowing down and reflecting
All over the world people are looking at their neighbours in a new way
All over the world people are waking up to a new reality

To how big we really are.
To how little control we really have.
To what really matters.
To Love.

So we pray and we remember that
Yes there is fear.
But there does not have to be hate.
Yes there is isolation.
But there does not have to be loneliness.

Yes there is panic buying.
But there does not have to be meanness.

Yes there is sickness.
But there does not have to be disease of the soul

Yes there is even death.
But there can always be a rebirth of love.

Wake to the choices you make as to how to live now.

Today, breathe.

Listen, behind the factory noises of your panic
The birds are singing again
The sky is clearing,
Spring is coming,
And we are always encompassed by Love.

Open the windows of your soul
And though you may not be able
to touch across the empty square,
Sing.

We will not go back to normal

We will not go back to normal.
Normal never was. Our pre-corona
existence was not normal other
than we normalized greed
inequity, exhaustion, depletion
extraction
disconnection
confusion
rage, hoarding
hate and lack.
We should
not long to return,
my friends.
We are being given
the opportunity
to stitch a new garment.
One that fits
all of humanity and nature.

Brene Brown



Tula para kay Gina Lopez

Gina Lopez was all too briefly the Secretary of the Department of Environment and Natural Resources. Before, during and after her stint in public office, she helped communities improve their socioeconomic situation while protecting their environment. She was passionate about the destruction brought about by mining and she closed down those that she found violating mining laws. She passed away due to cancer but she left a legacy that will inspire environmentalists for generations to come.

PAHIMAKAS KAY MS. GINA LOPEZ

Ms. Gina Lopez, marangal, palabán, maginoo makakalikasan, aktibista para sa mundo tagapagtaguyod din ng karapatang pantao sa D.E.N.R. nga, pagsisilbi niya'y totoo

mga mamumulat ng puno ang sinagasaan pati sumisira ng kagubatan't karagatan ang kapakanan ng katutubo'y ipinaglaban nag-atas na ipasara ang maraming minahan

tulad ni Francisco ng Assisi'y kanya ring batid araw, hangin, tubig, lupa'y kanyang mga kapatid kinalaban ang mga mapagsamantala't ganid kalabang pulos pera ang isip ay nauumid

siya ang malaking hipong sumalunga sa agos siya ang dragong pumuntirya sa nambubusabos siya ang agilang kalikasa'y pilit inayos siya ang anghel sa mga kalupaang nilapnos

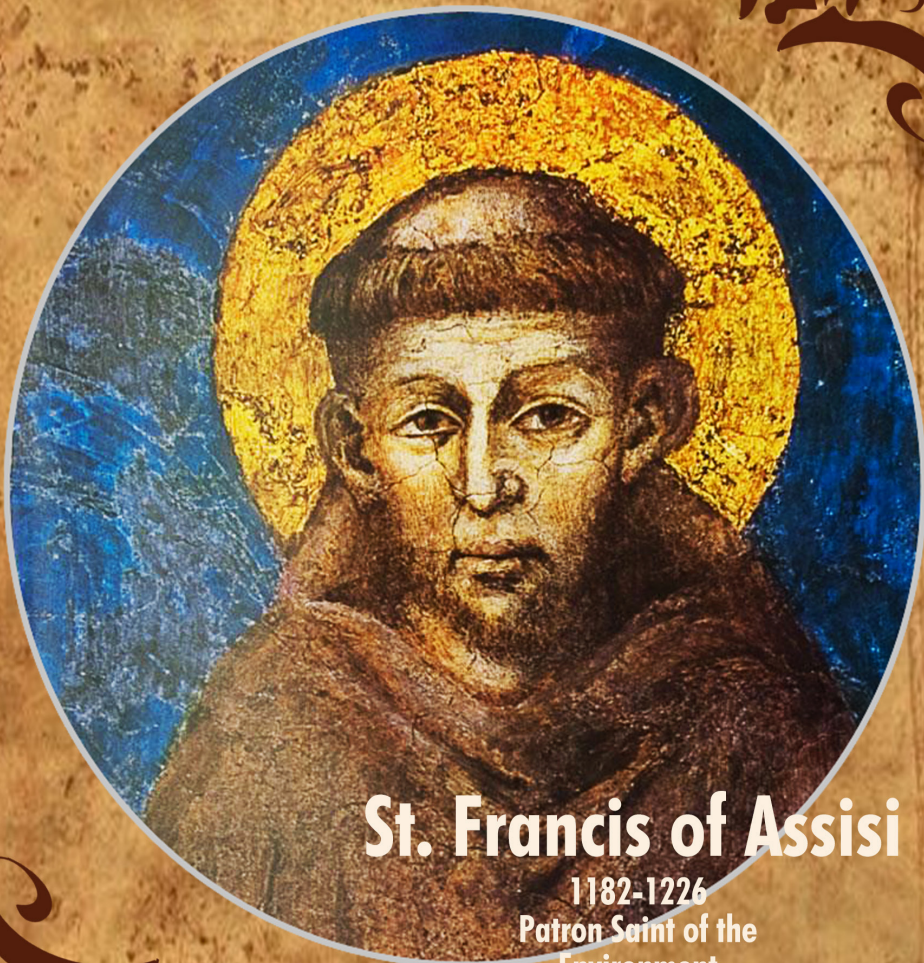
Ms. Gina, minero'y natuwa sa 'yong pagkawalay ngunit kaming narito'y taas-noong nagpupugay pamana mo'y mga halimbawa't prinsipyong taglay sa buong bansa, ngalan mo'y nagniningning na tunay

Greg Bituin, Jr.

(Co-convenor, Citizens Environment Network (CEN) Board member, Greenresearch)

*Saints
of
Ecology*





St. Francis of Assisi

1182-1226

Patron Saint of the
Environment

Feast: October 4

Founder of the Franciscan Order, Poor Clares,
Friars Minor, and the lay Third Order

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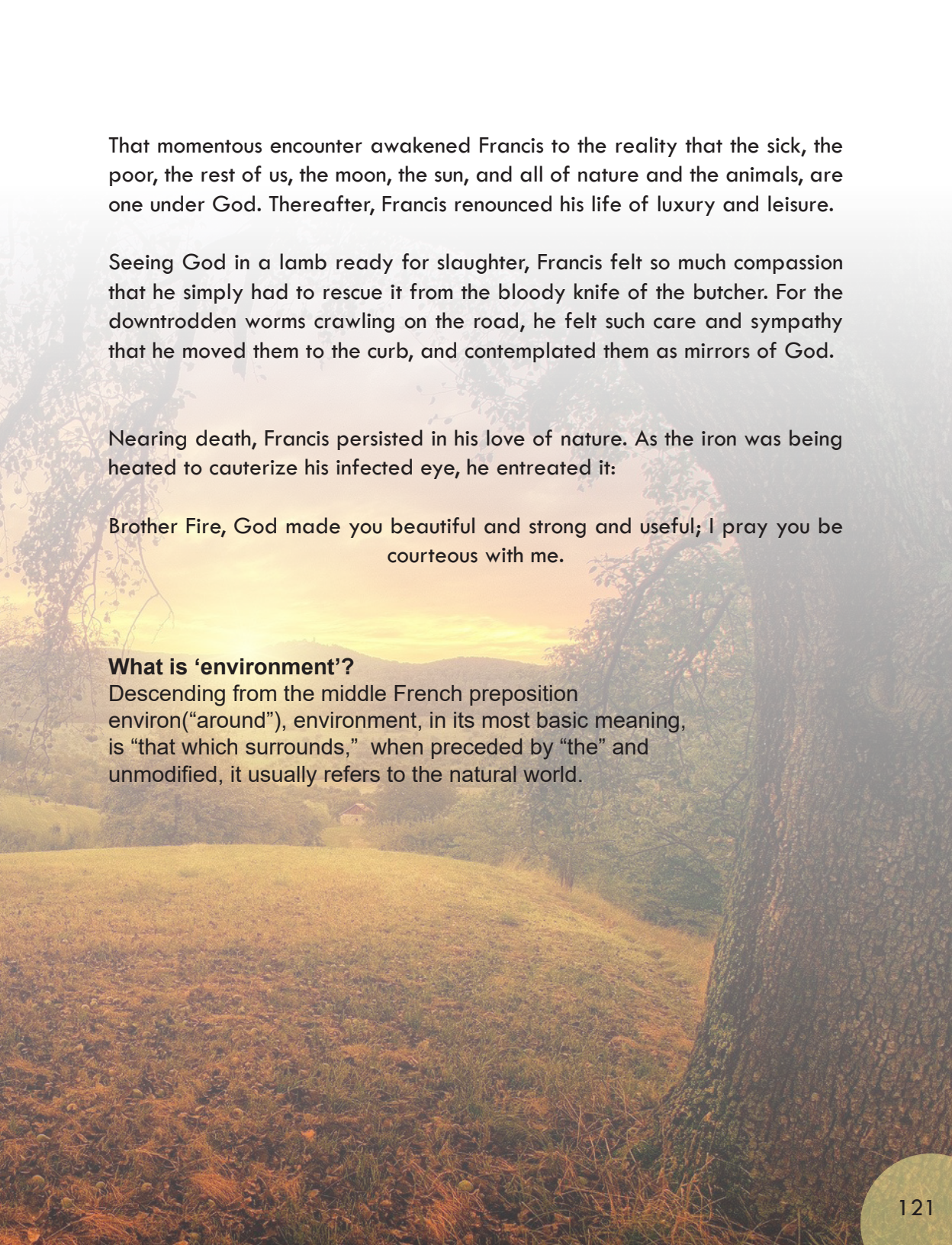
Feast: October 4

**Founder of the Franciscan Order, Poor Clares,
Friars Minor, and the lay Third Order**

“Giovanni” was changed to “Francis,” the name preferred by his father Pietro de Bernardoni, a wealthy silk merchant of Assisi, Italy. The reason for the change in his baptismal name was that Pietro loved France where he had gone on a business trip, and his wife Pica de Bourlemont was of French descent.

Francis had some elementary education in Latin and in French languages, literature, and culture. Afterwards, he figured in a few local military battles, and led an exuberant life of worldliness, in effect becoming the young men’s leader.

Being the son of a rich couple, Francis would go riding on his horse. One day, he came across a leper. Although the sight was repulsive to him, he struggled to suppress his instinctive reaction. Dismounting his horse, Francis offered the leper some money, and- as if in contrition for his judgmental heart- even kissed the leper’s hand.



That momentous encounter awakened Francis to the reality that the sick, the poor, the rest of us, the moon, the sun, and all of nature and the animals, are one under God. Thereafter, Francis renounced his life of luxury and leisure.

Seeing God in a lamb ready for slaughter, Francis felt so much compassion that he simply had to rescue it from the bloody knife of the butcher. For the downtrodden worms crawling on the road, he felt such care and sympathy that he moved them to the curb, and contemplated them as mirrors of God.

Nearing death, Francis persisted in his love of nature. As the iron was being heated to cauterize his infected eye, he entreated it:

Brother Fire, God made you beautiful and strong and useful; I pray you be courteous with me.

What is ‘environment’?

Descending from the middle French preposition environ(“around”), environment, in its most basic meaning, is “that which surrounds,” when preceded by “the” and unmodified, it usually refers to the natural world.

St. Kateri Tekakwitha

c. 1656-1680

Patron Saint of Ecology

Feast: July 14

Kateri was born near Auriesville, New York, orphaned at four, scarred, and almost blind -- the only survivor of a family that died from smallpox: her father, a Mohawk chief; her mother, an Algonquin Christian; and her brother.

She then went to live with her uncle, in whose home she heard Jesuit missionaries preach. Baptized at twenty and desiring to live only for Christ, she became the first native American to ever refuse marriage.

Her fellow Iroquois [French ee-ro-kwah; English, ee-ro-kwoi; silent S] could not accept the fact that she was a Mohawk maiden, yet she belonged to Christ. This so angered them that on Sundays, they refused to give her food, pelted her with stones, and let the children mock her.

The Jesuits protected her by sending her to a mission in Sault Saint Louis, Canada, where she lived in constant prayer and hard work. In the woods, she would place simple wooden crosses on trees.

At twenty-three, she fell ill and died. Her face became so clear and beautiful in death, that the native converts quickly acknowledged her as their saint -- the "Lily of the Mohawks."

Kateri is the first native saint of North America, and the patron saint of ecology.

St. Kateri Tekakwitha is pronounced as "ga de LI" for Kateri and "de ga GWI ta" for Tekakwitha.

What is 'Ecology'?

German **ökologie** from öko- (eco-) + -logie (-logy), meaning the totality or pattern of relations between organisms and their environment. Also, it is often a delicate or intricate system or complex.

St. Anthony of Padua

1195-1231

Patron of the Harvest

Feast: June 13

Anthony of Padua, finder of lost things, is also protector of the harvest. As a renowned Franciscan preacher, he also harvested many souls.

He defied his wealthy family so that he could join the Canons Regular, priests in community living under rule and sharing property. Struck by the austerity of five Franciscans who were later martyred in Morocco, he left the Canons to become a Franciscan friar instead.

Having gotten sick on his way to a Moroccan mission, he was reassigned to a hospice in rural Forli, Italy. There he prayed in solitude and contemplated the Scriptures.

At an ordination during which a Dominican group was to be welcomed, confusion arose as to whether the Dominicans or the Franciscans would be giving the homily.

Anthony was asked, and his audience was surprised by the vigor of his voice, his expression, and his knowledge of the Scriptures.

From then on Anthony began to preach, and even teach theology to the brothers, as St. Francis himself requested. His staunch defense of Church doctrines earned him the moniker “Hammer of Heretics.”

Within a year after his death in 1231, he was canonized by Pope Gregory IX, and hailed as the “Ark of the Testament.”

St. Joseph of Cupertino

1603-1663

Special child; commanded animals; sent a goldfinch to sing daily at a local convent; sheep hearkened to his voice

Patron of travelers, aviators, astronauts, people with a mental handicap, and test takers.

Feast: September 18

Joseph was a child with special needs. His frequent sickness and fits of abstraction tested the patience of his widowed mother, struggling to provide for her family.

Working for a shoemaker, Joseph lacked focus on his tasks and frequently gave excuses of "I forgot." He went to the Capuchin monks but they sent him home. Finally, he got a job at the friary, care of his Franciscan brother who listened to his mother's plea.

Assigned to care for the mules, Joseph found his place and purpose: he loved the stable; he also loved the friars with their life of prayer and penance.

Soon the superior invited him to prepare for priesthood. In heeding his calling, however, he struggled in learning to read his breviary or book of prayers. Fortunately, he passed his preaching examination because he was asked the passage he always meditated:

Blessed is the womb that carried you. (Luke II: 27)

Praying one day, Joseph found himself suddenly flying. After that experience, levitation and ecstatic prayer recurred throughout his life. He could also command animals, send a goldfinch to sing daily at a convent, and make sheep heed his voice.

For thirty-five years until his death in 1663 in Osino, Italy, he meekly accepted his restricted confinement to the friary and to his room.

St. Martin de Porres

1579-1639

Special attention for dogs, cats, and even rats

Feast: November 3

In Lima, Peru, Martin was born out of wedlock to Ana Velasquez, a Panamamian who became a freed woman of color, and to Don Juan de Porres, a Spaniard who became a governor of Panama. Because he looked like his mother, Martin was at first refused by his father, who later arranged, however, for his apprenticeship as a barber and healer.

With the skills he learned, Martin applied as a servant to the Dominican Convent of the Holy Rosary and was accepted. However, his poor educational background due to lack of opportunities for natives and people color, disqualified him from taking religious vows.

Despite that obstacle, his humility so impressed the prior that he was then invited to become a lay brother. At twenty-four, he worked tirelessly as the convent's barber, health worker, and almoner or officer in charge of distributing alms to the poor.

Later, he established an orphanage, a children's hospital, and a refuge at his sister's house for stray dogs and cats. He saved from poison even the rats raiding the convent kitchen by encouraging them to leave and stay in the garden instead, with a promise to feed them daily. When he died at sixty, all the people of Lima acclaimed him a saint.

St. Bernard of Menthon

c. 1000-c.1081 Patron of Mountaineers

Feast: May 28

Born most likely in the Castle of Menthon on Lake Anecy between France and Switzerland, Bernard often went mountain climbing with his tutor. Refusing a parentally arranged marriage, he left instead to assist Peter, archdeacon of Aosta, in order to pursue his true love: preaching about God to mountain people with pagan beliefs.

Between Valais in Switzerland and Aosta in Italy was a dangerous mountain pass in the Alps where many French and German pilgrims to Rome either got lost or lost their lives in avalanches of rock and melting snow.

To care for these pilgrims, Bernard built a hospice and monastery 8,100 feet above sea level or surface, i.e., about 2,500 meters above the sea, or far above as if one were standing on top of an 800-story mega-skyscraper. This stretch of the Alps is called the Great Saint Bernard Pass.

Later, another hospice was built 7,076 feet above the sea, i.e., about 1,000 feet lower than the location of the first hospice.

Augustinian canons—priests who lived as a community—were sent by Rome to staff the hospices, as requested by Bernard.

Big dogs were trained by the Augustinian monks to help them rescue lost travelers. This breed of dogs was renamed “Saint Bernard” in the 1800s, and in 1923, the avid mountain climber Pope Pius XI proclaimed Bernard as the Patron Saint of Mountaineers.

St. Gerasimos

b. +475

Invoked upon for wild beasts, e.g., a pet lion
Feast: March 5

Gerasimus of Lycia in Asia Minor prayed in the wilderness of the Jordanian desert in Palestine. When enough men had followed, he formed a community called “laura” or “alley,” referring to the long row of individual huts where each hermit lived.

As a young man, he was influenced by the Nestorian heresy (belief that Christ is only a God-inspired man with two persons, human and divine, in a loose moral union, in effect denying the divinity of Christ; vs. the Catholic belief that Christ is a God-made man with two natures, human and divine).

Realizing his error, Gerasimus did penance at Lent by abstaining from all food except the Eucharist. Also, from the Octave of Epiphany (January 6-13 in those days) till Palm Sunday, he and the other monks traveled farther into the desert for absolute solitude in prayer.

Such prayerfulness enabled Gerasimus to commune with all beasts of the wild. One day, when a lion came to him with a big thorn on its paw, Gerasimus befriended it, removed the thorn, and bandaged the paw. From then on, the lion remained at his side.

When Gerasimus had died and the lion looked for him, the new abbott said, “Our friend has gone to the Master and left us orphans, but take your food and eat.”

But the lion would not eat. Instead, it lay down on the freshly dug dirt of Gerasimus’ grave, and died a few days later.



St. Walburga

Abbess c. 710-779

Invoked against storms and for protection of the crops

Feast: February 25

Walburga was of royal decent. Yet, at a young age, she chose to enter the convent of Wimborne.

In 750, Walburga journeyed to Germany to join her brother. It was told that a mighty storm threatened to destroy their ship while on the way, but the tumultuous wind and waves were calmed when Walburga knelt in prayer.

Walburga took up medicine at Bischofsheim and then travelled to Heidenheim as an abbess. She later became the leader of the adjoining men's monastery after her brother's death.

Walburga is invoked against storms and for protection of the crops. Perhaps she is linked to crops as well because her old feast, May 1, fell on the same day that the pagan Germans performed their fertility rights.

St. Walric, Abbot

+c. 620

Invoked for favourable wind

Feast: April 1

Walric (also Walaricus) or Valery was a shepherd in his early years. Often he would be among his sheep, lifting his voice in prayer of the psalms.

Despite his father's strong protests against his decision to enter the Monastery of Autumo, Walric went just the same. Later on, he moved to the abbey founded by St. Germanus and then to Luxeuil, a community established by St. Columban. At Luxeuil, Walric often tended part of their garden. Story said that when natural disasters destroyed their plots, Walric's part was miraculously spared. Even the birds flocked to him it was said.

Walric would later return to a contemplative life at a hermitage near the River Somme. He gained followers among young men yearning to learn from him. Eventually, Walric founded the Leuconay Monastery.

Walric was deeply venerated in France. William the Conqueror was one of his many devotees. He exposed the saint's relic to request for favorable winds when he set sail to take on England.



San Isidro Labrador

His Relevance Today

By **Father Robert P. Reyes**

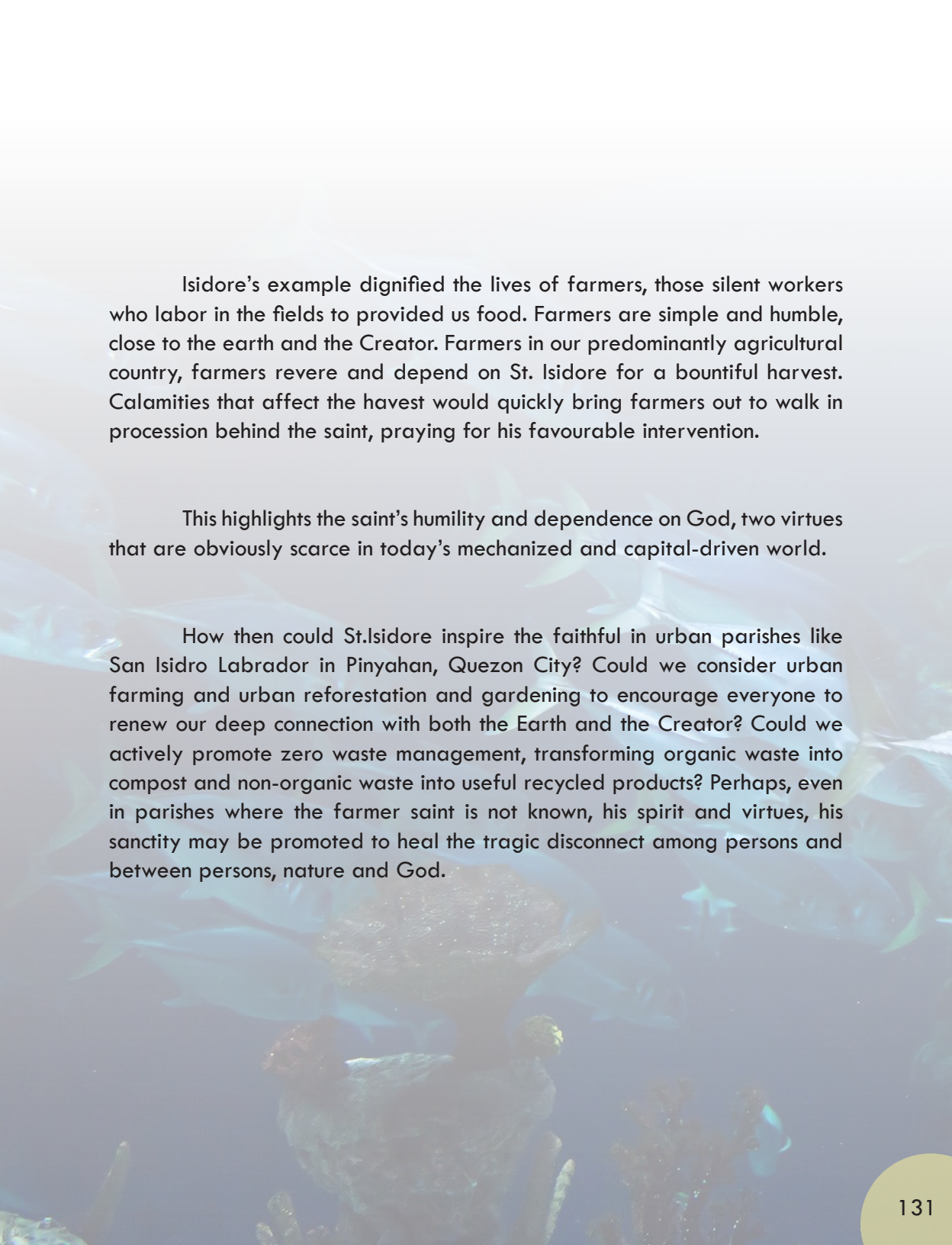
San Isidro Labrador Parish

Barangay Pinyahan

Quezon City

St Isidore the Farmer was born sometime in 1070. He was named Isidore after his patron St. Isidore of Seville (Patron Saint of the Internet). He was a hardworking farmer and a very devout Catholic who worked and prayed with great fervor and commitment. He was misunderstood by his fellow farmers who thought that they had to do more and make up for the work he did not do because he was often late for work. What they did not know of was Isidore's daily practice of attending Mass at one of the many churches in Madrid. His master Juan de Vagas investigated Isidore and discovered that while he was praying, two angels did the plowing. Thus, Isidore was able to do work that equalled that of three of his fellow workers. There are many other miracles attributed to him like his having brought back to life his master's dead daughter and making the parched earth produce water to quench his master's thirst.

In a flood in April 2, 1212 that brought cadavers out of their graves, Isidore's incorrupt body was discovered. He once saw poor pigeons pecking on ice desperately looking for food, he gave them some of the corn he had in a sack and when he got home, the sack was once more full. His wife would always cook extra stew every day to feed the hungry that Isidore brought home.



Isidore's example dignified the lives of farmers, those silent workers who labor in the fields to provide us food. Farmers are simple and humble, close to the earth and the Creator. Farmers in our predominantly agricultural country, farmers revere and depend on St. Isidore for a bountiful harvest. Calamities that affect the harvest would quickly bring farmers out to walk in procession behind the saint, praying for his favourable intervention.

This highlights the saint's humility and dependence on God, two virtues that are obviously scarce in today's mechanized and capital-driven world.

How then could St. Isidore inspire the faithful in urban parishes like San Isidro Labrador in Pinyahan, Quezon City? Could we consider urban farming and urban reforestation and gardening to encourage everyone to renew our deep connection with both the Earth and the Creator? Could we actively promote zero waste management, transforming organic waste into compost and non-organic waste into useful recycled products? Perhaps, even in parishes where the farmer saint is not known, his spirit and virtues, his sanctity may be promoted to heal the tragic disconnect among persons and between persons, nature and God.

An underwater scene featuring a school of silver fish swimming over a coral reef. The lighting is soft and blue, creating a serene atmosphere. The text is overlaid in a brown, cursive font.

*Present
day
Environmentalist*

Creating an Eden on Earth

Corazon A. Ong

Retired government employee

Follower of Albert Schweitzer's respect-for-life philosophy

Member of Rare Fruit Society of the Philippines

A tribute to Dr. Roberto E. Coronel, conservationist and professor emeritus at the University of the Philippines in Los Baños.

Dr. Roberto E. Coronel much like Elzeard Bouffier, the main character in Jean Giono's book, "The Man who Planted Trees", was passionate about his love for trees and his dream to continue planting them as long as he lived. Bouffier, as the story goes, was a shepherd in southern France who transformed what had once been arid, barren and desolate plains to a lush forest of 10,000 oaks in just three years. And he reckoned, if God were to grant him some 30 years more, the initial 10,000 trees he had planted would be "like a drop of water in the ocean." He got his wish.

Dr. Coronel, in turn, had a four-hectare conservation farm in Mabacan, Calauan, Laguna. When bought in 1986, it was purely a coconut plantation. Through the years the farm has diversified, becoming home to some 200 fruit and nut species from various tropical countries of the world, 44 species of which are indigenous or native to the Philippines.

Both Dr. Coronel and Bouffier embodied what Pope Francis enjoined us to do in 2016: "...To take good care of creation – a gift freely given – cultivating and protecting it for future generations."

As Christians all over the world celebrate this year's Season of Creation the call to protect the environment and, consequently, the poor who will benefit the most from safe and renewable resources for their livelihood, becomes an urgent call for everyone to do his or her share in a world that has become more fragile each passing day.

While prayers are an integral part of the celebration, prayers and good wishes will not turn into reality without concrete actions. Christians or not, government or non-government organizations, young or old, all are encouraged to create defining moments in their lives by carrying out environment-related activities in their homes, villages, local communities, schools and work places.

Tree Walks

Walking our talk; talking our walk

Literally, I with other members of the Rare Fruit Society of the Philippines (RFSP) walked together with the late Dr. Roberto E. Coronel for many years, all for our common love of trees and the environment. We walked and walked... in his conservation farm in Calauan, Laguna; in his Los Baños home, where he nurtured a backyard nursery of innumerable plants and trees; in the Masajo farm tour in Victoria, Laguna, the native tree walk in UP Diliman, the planting of some native trees at the Biak-na-Bato National Park in San Miguel, Bulacan, and the two-day UPLB field tour he organized, where, among other activities, he showed us some of the century-old-heritage trees in the campus and gave us a short backgrounder on each tree.

Humor was not lost on him when we stopped in front of the 25-meter-tall akasya (Rain tree, *Samanea saman*) located in the athletic grounds. Because of its lush leaves and rounded crown, the tree appeared to be reaching out to embrace anyone who came near and was dubbed the “Fertility Tree.” Many a love story, he said, blossomed under its wing. (NOTE: akasya, *Samanea saman* is non-native).

In the same league as Doctor Coronel is the late Odette Alcantara, whom I sought in 1999 after reading a newspaper write-up on her highlighting the waste segregation drive she and her like-minded neighbors in Blue Ridge subdivision in Quezon City were doing. She said, “Ibalik sa Inang Lupa ang nanggagaling sa kanya at sa Amang Pabrika ang bote, lata at iba pang mga bagay na di nabubulok.” (Return to Mother Earth what comes from her and to Father Factory all the bottles, cans and non-biodegradables).

She walked the talk because when she passed away in 2009, her ashes went back to Mother Earth, scattered in her Tanay, Rizal farm where saplings of some native trees were planted in her memory. After all, as captured in the title of DJ Yap’s article (*Inquirer*, October 14, 2012), “Not just any tree, got to be native for Odette Alcantara.”

Indeed, if she were still around today, she would be at the forefront of creating native tree gardens in the country. But she must be pleased to know there are many individuals and organizations continuing her legacy-starting small but dreaming big. From small-scale gardens to lush forests of native trees.

Creating Gardens of Native Trees

For anyone wanting to create a garden of native trees, here are some guidelines recommended by Green Convergence Committee on Native Tree. As an educational tool it should be open to the general public. It should be a minimum land area of 2,000 sq.m. for the planting of at least 100-110 native trees. The trees should be arranged based on family clusters. There should also be tree markers to identify them. So, as visitors walk around, they get to know the names of the trees and the who's who in their family clusters.

For example, under the Fabaceae or the legume, bean or pea family, there could be the narra, banuyo, ipil, akleng gubat, akleng parang, tanglin and bani among others. Except for narra and ipil, the rest would sound Greek to most of us. But for those coming from Luzon, especially the native Tagalog speakers, who may not be familiar with akleng gubat or parang, they would still get a hint of where the natural habitat of these trees are. E.g., Akleng gubat (in the forest) and akleng parang (in the savannah).

Doesn't it sound exciting to take a discovery walk in a native garden? Just imagine how our ancestors came up with such names as patalsik pula, bolong eta, malatinta, tabon-tabon, balakat gubat, bitanghol, mangkono, katmon, etc.



But where to find them?

The Washington SyCip Garden of Native Trees in U.P. Diliman is a good start to explore and meet some of our native trees. Set up in 2013 through the joint efforts of University of the Philippines (UP), the Zuellig Group of Companies and the San Beda College Alumni Foundation (SBCAF), the garden was presented to Washington SyCip on his 90th birthday. The one-meter native saplings planted there seven years ago are now towering beauties to behold.

Apart from this garden, SBCAF, in partnership with other organizations like the UP-Phi Delta Alpha Sorority, SM Foundation, Department of Education with Bro. Armin Luistro, Dagupan Electric Cooperative, FILINVEST, Liberty Flour, has also initiated many native greening projects: in schools, government offices, farms and seminaries, like the Fr. Benigno Benabarre Garden of 100 Native Trees in Taytay, Rizal, Our Lady of Angels Seminary in Quezon City, Mary Help of Christians in San Fabian, Pangasinan; Our Lady of Guadalupe Minor Seminary in Makati; the Maritime Academy of Asia and the Pacific in Mariveles, Bataan, Department of Education (DepEd) head office in Pasig and Tagaytay Highlands, public schools in Malolos, Bulacan; in Mandaluyong City, the Quezon City Science High School among others.

Elsewhere, other native tree gardens are flourishing, to wit: the Rex Publishing, Rex Living Library of Native Trees in Brgy. San Francisco, Tarlac City which has become a tourist destination with its 71-footer St. Benedict statue and 249 native tree species; Preziosa's Botanical and Farm resort in Alfonso, Cavite; the Center for Community Transformation's Kaibigan Ministry in Cabanatuan, Nueva Ecija; the Regina RICA (Rosarii Institute for Contemplation in Asia) for pilgrims; and the recently launched *Laudato Si'* Garden of Native Trees at the College of the Holy Spirit, Manila with 150 native trees, and still counting The 2nd *Laudato Si* Garden of Native Trees has been created at the Angat, Bulacan property of the congregation, Notre Dame de Vie.

The public and private institutions/organizations in Tarlac are on its way to NATIVE green and re-green their localities: aside from the existing Rex Living Library of Native Trees in Brgy San Francisco Tarlac City, the Camiling Native Trees Park has now been created in front of the Camiling Municipal Hall. Coincidentally the name “Camiling” comes from a native tree called camiring, *Semecarpus cuneiformis*. In Moncada, the Henry Cojuangco Memorial Hospital has been planted with native trees that are valued for their medicinal properties; in the City of Tarlac and Capas, Tarlac a 20-hectare and 40-hectare private properties respectively are being transformed into urban native forests; the 31,000 non-native, invasive mahogany planted at the Capas Shrine in 1997 are being replaced (one at a time) with native trees to recover and enhance the site’s biodiversity ...and more are ongoing.

Just before lockdown in March this year, the Living Museum of Native Trees at the Pinaglabanan Shrine, City of San Juan was completed 4 months after its ground-breaking in November 2019 with the officialdom of San Juan present including its public/private school officials and students and OFW families and the executives of the National Historical Commission of the Philippines, site host of the project. This was made possible through Green Convergence’s partnership with the UP-Phi Delta Alpha Sorority, DOLE’s OWWA under the initiative of one feisty advocate for native trees, Catherine Bello, who unfortunately, succumbed to the virus a month after.

“Only God can make a tree,” but all of us can help sustain and nurture trees, especially our 3,600 native trees, 2,412 of which are found only in the Philippines. Familiarize yourself with some of them by joining a tree walk, patronizing and visiting our gardens of native trees, planting a native tree or two in your own backyard, reading books, getting updates from Facebook, Instagram @philnativetrees and viber community @nurturing native trees and joining Green Convergence Native Trees Committee.

Let us answer the call of the Season of Creation, not only this year, but all the years to come. Let us heed the words of an eminent botanist, the late Leonard L. Co “Love all trees but plant only our native trees.”

Acting to Save the Earth:

Who are the environmentalists?

Angelina P. Galang, Ph.D.

President

Green Convergence

You are an environmentalist if you...

AS AN INDIVIDUAL,

conserve water by:

- drawing from the tap or pouring into your glass only the amount that you can finish
- finishing the water in your glass; pour the excess water that you cannot possibly finish onto plants
- brushing your teeth using water in cup with only the amount you need instead of using running water from the tap
- refusing water in restaurants if you will not drink it

conserve electricity by:

- turning off and unplugging all appliances that are not in use
- not turning on lights when there is enough daylight
- turning off lights when no one is in the room
- turning on the aircon only when absolutely necessary
- always closing the doors of an airconditioned room
- minimizing trips using motor vehicles
- keeping regular maintenance of appliances as inefficient ones use more electricity
- using low-energy light bulbs
- avoiding toys run by batteries that are not rechargeable

conserve materials by:

- using both sides of paper
- not letting ball pen ink dry to minimize plastic wastes from their casings
- disposing of waste where it will be turned to a resource again (This applies to, among others, used cooking oil. Look for a recycler who collects it and turns it into soap or other products.)
- avoiding use of aluminium foil which requires much energy to manufacture. If unavoidable, clean and reuse.
- avoiding plastic as much as possible; if unavoidable, dispose of them such that they do not trash the oceans.
There are many innovative ways: turning them into chairs, paver blocks and eco-bricks; incorporating them in hollow blocks, etc.
- being a smart shopper by
 - minimizing your purchases
 - buying local (imported goods require energy for transport)
 - buying durable goods and avoiding disposables (Cloth diapers are superior to disposables for hygienic as well as environmental reasons.)
 - buying organic (for their production, they do not use substances that are harmful to the environment)
 - refusing excess packaging
 - bringing reusable bags for your purchases
- *reusing to the max materials that are normally discarded after one use:*
 - gift wrappers, disposable chopsticks aluminium foil, envelopes
 - egg cartons can be returned to the supermarket and hangers can be returned to the dry cleaners
- protecting the environment from hazardous materials by avoiding their use and disposing of them properly. Some of these are:*
 - CFCs; they damage the ozone layer. They are found in aerosol sprays, Styrofoam, airconditioners and refrigerators
 - Asbestos: it is harmful to health
 - Pesticides: they are harmful to health of humans and other species
 - Genetically modified foods: they are harmful to health and ecology

do not waste food by:

- putting on the plate only the amount that you can finish
- not allowing food to spoil
- when dining out, bringing home your left-overs because nobody else will eat them. Preferably bring your own reusable containers.
- Returning unused medicines to the drugstore where you bought them or donate them to health care facilities or organizations

AS A CITIZEN,

- support government programs and businesses that promote a good environment and oppose or give feedback on those that do not.
- influence others to care for the earth as an individual or as a member of an environmental group.

AS A FAMILY,

- maximize trips by scheduling them for 2 or more members going to the same place
- have a solid waste management scheme for the household and different rooms of the house. It should have the elements of REDUCE, REUSE, RECYCLE, COMPOST. Make sure it conforms to the collection scheme of the local government collectors.
- agree on the following motto for the toilet:
 - if it is yellow, let it mellow
 - if it is brown, flush it down.
 - (Each flush uses _____liters of water)
- watch TV together when watching the same show
- install solar panels if possible

IN THE OFFICE,

- formulate policies that facilitate or mandate the same behaviour for individuals and families as listed above.

Sources:

Guerrero, Annie Pascual, An A – Z Guide for a Green Pinoy, 2010.

Quezon City: Culinary Education Foundation.

Environmentalists whom I have met along my life's journey

“Walking Together”

Fr. Mario Antonio Villegas Baclig, SDB
Don Bosco-Philippines

What is happening to our world?

Since July 2018, South Korea has experienced one of the most severe heat waves in their country’s history. More than three thousand Koreans were medically treated for heat-related illnesses, including heatstroke.

In Europe, an unusually long heat wave with soaring temperatures and little rain had the northern countries in its grip. There were wildfires in the Arctic Circle. Drought-stricken farmers warned people of lower crop yields. In Sweden, where temperatures were highest in the century, farmers even sent their animals to slaughter because there was no hay left to feed them.

On the other hand, in the southern state of Kerala, India, torrential monsoon rains have disrupted air and train services because of severe flooding, landslides, and collapsed houses, roads, and bridges. Some 800,000 people have been displaced in the worst flooding in a century. Drinking water and relief supplies were rushed to the most affected areas.

Flashfloods have also hit the Philippines, from north to south and across Metro Manila due to persistent rains brought by typhoons and the southwest monsoon. But flooding has also been blamed on the reckless disposal of garbage. From tiny cigarette filters to the omnipresent plastic bags, tons of trash end up in storm drains and esteros, thus blocking the flow of water and triggering flash floods.

The EcoWaste Coalition asserts: “We must stop treating Manila Bay like a garbage dump. We must unlearn the bad habit of throwing discards anywhere to prevent the bay from tossing garbage on us.” It is a cry that has to reach the entire region. There was a time when heavy rainfall and strong winds contributed to strong ocean currents that carried tons of waste to a famous tourist lagoon in Palawan. The marks on the plastic bottles showed that they came from other places across the ocean.

Echoing Pope Francis, we also ask: “What is happening to our common home?” With him, we renew our commitment to cooperate as instruments of God for the care of creation.

The Season of Creation

Every year, from September 1 to October 4 (Feast of St. Francis of Assisi), we set aside time for the Season of Creation. This common celebration of Christians began in 1989, and continues to be celebrated every year. Today we prepare ourselves for this precious opportunity to deepen our relationship with God the Creator, with each other, and with all of creation. Together we rejoice and celebrate because of the wonderful gift of creation. Together we pause and reflect on how we care for creation.

The environmental crisis is deepening. Globally, persistent rains and severe flooding are paired with prolonged heat waves and scorching droughts. We cannot but hear the urgent call to witness to our Christian faith by taking courageous and collaborative action to preserve the gift we share. We stop and ask ourselves: “Do our actions honor the Lord as Creator? Are there ways to deepen and express our faith by cherishing and protecting God’s creation, particularly the least and most vulnerable?”

This is a journey of faith that challenges us to take a stand together. United in our sincere wish to protect creation, we join hands as sisters and brothers in Christ. We walk together and take our place as stewards of creation. Ultimately, we shall reap the reward of love - a more vibrant love for God and deeper bonds of love with one another.

A Common Celebration

How do we celebrate the Season of Creation?

1. Plan together. Invite friends who share a strong concern for God’s creation. Come together as a lead group. Share ideas and draw up a plan.
2. Get broader support. Present your plan to your parish priest or to the head of your school, center, or group. Win them over and ask for their support.
3. Carry out your plan. Prepare flyers and posters and tap social media to make more and more people aware of your activities.
4. Follow up your celebration. Sustain the momentum you generated. Implement the resolutions made. Share photos and stories of the celebration.

Praying Together


Praying together is vital in our Christian lives; it should occupy an important part in our celebration of the Season of Creation.

George Floyd: Please, I cannot Breathe.

Excerpt from the homily of **Bishop Ambo David** on Pentecost Sunday

May 31, 2020

... This has made me think of other cries for help. Patients in a hospital crying out, "Please nurse, I cannot breathe!" Since the COVID crisis began, this has been the desperate cry of many infected people whose lungs have been taken over by a vicious virus that prevents people from breathing properly causing what they call an acute respiratory syndrome. And the nurses who are already up to their necks with similar pleas from other patients are in panic themselves. They rush their patients to the intensive care unit, but they have to wait until a ventilator is made available for them. And in their state of utter helplessness, some of the patients grab their cell phones and call on their loved ones and say their goodbyes as they are gripped by fear that they might not survive this. Even the elderly patients afflicted by the corona virus cry out, while they're running out of breath, they call for their mothers. They say, "Mama, Mama.." and many of them have not survived this ordeal. Stretch out your imagination a little further. "Please, I cannot breathe" was this not also the desperate cry of the environment before this pandemic took place? How the Earth was virtually also pressed down by the neck by giant companies with no conscience and no morals about using up the world's resources and literally choking land, water, and air with so much toxicity suffocating the Earth with solid waste, liquid waste and gaseous waste. Even as the rainforests are burning and the glaciers are melting and the world's climate is radically changing. And then, comes Pope Francis with his *Laudato Si*, pleading...verbalizing the Earth's, our common home's cry for help, "Please, I cannot breathe!"



...what a time to be celebrating Pentecost! When all over the world, people are beginning to suffocate already after nearly 3 months of quarantine while the pandemic continues to plague every corner of the world. Our gospel today says that Jesus came just in the nick of time when his disciples were already suffocating in their fear... because they have allowed their minds and their hearts to be locked down by fear and anxiety and choked by the power of evil. The risen Lord breaks into the room and allows some fresh air to get in and his message is for all of us, “Peace be with you,” and he breathes on them.

...But it does not end here. He breathes on them so that they could breathe on other people as well. He said, “As the Father sent me, so I also send you. Receive God’s holy breath.” It is his way of saying, “Just as I was sent to save those who are running out of breath so also I send you with the same mission - to breathe on others.” The Holy Spirit is God’s breath of grace that liberates all of us from our mutual fear – from our biases and prejudices, from our guilt, anger and resentment, our cruelties and inhumanities. We have received the Holy Spirit, so that we could give the Holy Spirit as gift to so many others who are also choking. As we have been liberated to breathe, so we are now being sent to liberate so many other people who are presently still suffocating, still grasping for breath, still crying out desperately, calling on their mothers, “Please, I cannot breathe.”



*Games
and knowing
Philippine Biodiversity*

Philippine Flora

BINGO

Tabon tabon	Kamagong	Aniatan	Batino	Malatinta
Alagaw	Pili	Katmon	Bitongol	Taluto
Banalo	Dita		Apiapi	Anang
Mangkono	Igem dagat	Akleng parang	White lauan	Marang
Banato	Agoho	Tan-ag	Palosapis	Balai larnok

Played like a standard Bingo game except that the numbers are replaced by native trees, and its played during a tree walk. The players crossed out the tree names on their cards as they are introduced.



Treewalk BINGO at Regina RICA

Word Search

M O U S E D E E R R K N E H D S
B N N M C J Z D Z F E A P U S U
L A V F D H L K U Y F U R L W L
K R G P D K E M L L Z I I O W U
Z S X U X Q H H Y F V H K K C H
P H I L I P P I N E E A G L E O
I U A I T L N R F J S M T J T R
L W X L R G U H S I F A C G A N
O I R C L N J M U U M K F S R B
D K P E D U L A B A B M A H S I
T L M I J Z L P R A F J F N I L
Z U K D R A T A P I N F L H E L
R N E Z M O W F W V E G X H R O

**MOUSE DEER
KAMAHUAN
FLYING LEMUR
MALAUISAK**

**IPIL
PHILIPPINE EAGLE
HAMBABALUD
TAMARAW**

**TARSIER
TIAUI
SULU HORNBILL
BAGUILUMBANG**

The True Pinoy Tree Quiz

1. Ito ang itinanghal na pabansang puno ng Pilipinas ayon sa Proclamation No 652 s. 1934. Anong puno ito?

- a. Ipil
- b. Anahaw
- c. Mangga
- d. Narra
- e. Apitong

2. Ito ay mga maliliit na punong tumutubo sa coast o mababaw na bahagi ng dagat. Masasabing salt-tolerant ang mga punong ito at kayang mabuhay sa kabila ng malulupit na alon na dala ng dagat. Ano ito?

- a. Conifer
- b. Boreal
- c. Mangrove
- d. Dipterocarp
- e. Fine

3. Ano ang tawag sa species na makikita lamang sa iisang lugar, gaya ng Pilipinas?

- a. Endemic
- b. Natural
- c. Indigenous
- d. Rooted
- e. National

4. Alin sa mga sumusunod na puno ang alien sa bansa natin?

- a. Almon
- b. White nato
- c. Gmelina
- d. Akle
- e. Siar

5. Alin sa mga probinsyang ito ng Pilipinas ang ipinangalan sa isang native tree?

- a. Surigao
- b. Benguet
- c. Iloilo
- d. Batanes
- e. Catanduanes

6. Alin naman sa mga bayang ito ng Pilipinas ang ipinangalan din sa isang native tree?

- a. Ilagan
- b. Matnog
- c. Calumpit
- d. Bongao
- e. Calamba

7. Alin sa mga punong ito ang nabubuhay kahit malapit sa dagat?

- a. Agoho
- b. Dapdap
- c. Bofong
- d. Lahat ng nabanggit
- e. Wala sa mga nabanggit

8. Ano ang tawag sa prutas ng punong kamagong?

- a. Banaba
- b. Salingbobog
- c. Kamatog
- d. Mabolo
- e. Binggas

9. Ito diumano ang pinakamatigas at densest sa lahat ng Philippine iron-wood trees. Anong native tree ito?

- a. Molave
- b. Kamagong
- c. Narra
- d. Yakal
- e. Mangkono

10. Alin sa mga native tree na ito ang makikita lamang sa Pilipinas?

- a. Kamansi
- b. Kolobot
- c. Dapdap
- d. Katmon
- e. Malabulak

11. Alin sa mga prutas na ito ang native sa bansa natin?

- a. Atis
- b. Mangga
- c. Lanzones
- d. Chico
- e. Avocado

An underwater scene featuring a vibrant coral reef in the foreground and middle ground. Several striped fish, likely Surge wrasses, are swimming in the clear blue water. The background is a soft, hazy blue, suggesting a deep or sunlit underwater environment. The overall tone is peaceful and natural.

*Banal na
Eukaristiya alay
kay
Inang Kalikasan*

Banal na Eukaristiya alay kay Inang Kalikasan

Written by:

Fr. John Leydon, MSSC & Sr. Elizabeth Carranza, TST

Pagbati at Introduksyon

Tagapamuno:

Pagbati ng kapayapaan at pag-ibig na dumadaloy mula sa puso ng Dakilang Maylikha. Bago natin simulan ang pagdiriwang ng Banal na Eukaristiya, batiin muna natin ang bawat isa. Sabihin natin sa isa't isa: Magandang umaga po. Pinagpala ka ng Diyos na Maylikha.

Natitipon tayo sa araw na ito upang papurihan at pasalamatan ang Diyos na Maylikha sa kadakilaan at kagandahan ng lahat Niyang ginawa.

Gayundin, naririto tayo upang pasalamatan ang handog sa ating liham ensiklikal ng Banal na Papa Francisco ukol sa pangangalaga sa tahanan nating lahat na mas kilala sa pamagat na *Laudato Si'*.

Sa sandaling ito, tawagin muna natin ang presensya ng buong Sangkalikasan.

Panalangin ng Pagtawag

nilikha nina Fr. John Leydon, MSSC at Sr. Elizabeth Carranza, TST

Tagapamuno:

Sa sulat ensiklikal ni Papa Francisco na pinamagatang *Laudato Si*, ipinapaalala sa atin ng Santo Papa na “kaalinsabay ng Banal na Kasulatan patuloy ding inihahayag ng Diyos ang Kanyang Kabanalan sa Sangkalikasan” (LS 85).

Ipinapaalala din niya sa atin na “Ang kasaysayan ng ating pakikipagkaibigan sa Diyos ay laging nakaugnay sa mga partikular na lugar na inaangkin nating may malalim na personal na kahulugan sa atin” (LS 84).

Natitipon tayo ngayon, bilang mga Pilipino na pinahayagan ng Diyos ng kagandahan at kasaganaan ng sangnilikha sa pamamagitan ng mga natatanging lugar at nilalang na matatagpuan sa ating minumutyang Bayang Pilipinas.

Tawagin natin ang Inang Lupa, sa angkin Niyang kariktan at sa handog Niyang kasaganaan ng buhay; at sama-sama natin Siyang anyayahan:

Tugon: Halina at sumaamin.

Tagapamuno: Tawagin natin ang mga kabundukan, ang Bundok Apo at Bundok Dulang-dulang sa Mindanao, ang Bundok Kanlaon sa Kabisayaan, ang Bundok Pulag at Bulkang Mayon sa Luzon, ang kabuuan ng mga Bulubunduking Kitanglad, Cordillera at Sierra Madre, mga tuktok na lugar sa Pilipinas kung saan malalim nating nakakaugnay ang Diyos ng Kapayapaan; at sama-sama natin silang anyayahan:

Tugon: Halina at sumaamin.

Tagapamuno: Tawagin natin ang sangkalupaan na nagpapalago ng mga pinagkukunan natin ng makakain, ang mapagkalingang lupa-mga sakahan, mga taniman ng prutas at halaman; at sama-sama natin silang anyayahan:

Tugon: Halina at sumaamin.

Tagapamuno: Tawagin natin ang mga kagubatan, ang mga nagtatayugang puno na malalim na nakaugnay ang mga ugat sa Inang Lupa at ang mga sanga at dahon sa Amang Kalawakan tulad ng narra, apitong, tanguile, kupang, mangkono, at iba pa; at sama-sama natin silang anyayahan:

Tugon: Halina at sumaamin.

Tagapamuno: Tawagin natin ang mga nilalang ng sangkalupaan, ng mga kabundukan, ng mga kagubatan at ng mga karagatan, ang mga kapatid nating Mouse Deer at Tarsier, Philippine Eagle at Golden-Crowned Flying Fox, Giant Mantra Ray at Whale Shark, Saltwater Crocodile at Leatherback Turtle, lahat ng nilalang na kapamuhay at kabahagi natin sa mga likas na yaman ng Pilipinas; at sama-sama natin silang anyayahan:

Tugon: Halina at sumaamin.

Tagapamuno: Tawagin natin ang mga taong naunang nanahan sa atin dito sa Mundo, and ating mga ninuno at mga kaibigan, lahat ng nangarap ng magandang bukas para sa mga susunod na salinlahi at sa kanilang buhay nakatayo ang ating buhay; at puspos nang pasasalamat sa kanila sama-sama natin silang anyayahan:

Tugon: Halina at sumaamin.

Tagapamuno: Higit sa lahat, tawagin natin Siyang dinadakila nating kabanal-banalan-ang Banal nas-antatlo, kamangha-manghang komu-nidad ng walang-maliw napag-ibig (LS 246: A Christian Prayer in Union with Creation, Kristiyanong Pana-langin Kaisa ang Sangnilikha); ang Banal na Presensya ng ating Diyos Ama at Ina, Pinagmulan ng lahat ng may buhay; ang Banal na Presensya ni Hesus, Walang Hanggang Salita, Pag-ibig na Nagkatawaang-Tao; at ang Banal na Presensya ng Dakilang Espiritu na dumadaloy sa buong Santinakpan at ngayon ay nagnanais na sumikat sa gitna natin:

Tugon: Halina at sumaamin.

Tagapamuno: Atin ngayong kilalanin at ipagdangal ang pre-sensya ng bawat isa; ang presensya ng ating mga ninuno; ang pre-sensya ng buong sangkalikasan at ng lahat ng nilalang; at ang Mismong Presensya ng Diyos na nanahan sa atin, kapiling natin, at nakapalibot sa atin.

(sandaling katahimikan)

Pambungad na Awit at Panimula ng Pagdiriwang ng Banal na Eukaristiya

Tagapamuno: Kasama ang buong Sangkalikasan, tayo ngayon ay magpuri at mag-awitan sa Diyos na buhay at nagbibigay buhay...

Magpuri Kayo sa Panginoon

Koro:

Magpuri kayo sa Panginoong Diyos

lahat ng santinakpan

Magsiawit kayo at Sya'y ipagdangal magpakailanman

Magpuri kayo mga anghel ng Diyos sa Panginoong Maykapal Magpuri kayo mga langit

sa Diyos na sa'nyo'y lumikha.

Magpuri kayo sa Panginoon buwan at araw at bituin Magpuri sa Kanyang karangalan ulan at hamog at hangin.

Tanang mga tao sa buong mundo, banal at mabababang puso Purihin ninyo ang Panginoon, sa sala tayo'y hinango.

Pari: Simulan natin ngayon ang ating pagdiriwang ng Banal na Eukaristiya, sa ngalan ng Ama at ng Anak at ng Espiritu Santo.

Lahat: Amen

Pari: lalay natin ang araw na ito kasama ang ating mga sarili para sa ikahihilom ng mga sugat na ating naidulot sa ating Inang Kalikasan.

Sa simula ay nilikha ng Diyos ang buong Sangkalikasan na puspos ng kagandahan. Bagamat unti-unti itong nasisira dala ng ating mga pagwawalang bahala at kapabayaan, patuloy pa rin ang paghandog sa atin ng buhay ng Diyos na Maylikha sa pamamagitan ni Inang Kalikasan.

Sa lahat ng pagpapalang patuloy niyang inihahandog, patuloy niya rin tayong pinaaalalahanan ng ating pagiging kapatid at katiwala ng lahat ng anyo ng buhay.

Manalangin tayo sa Diyos ng Kagandahang-loob, sa Diyos na Maylikha ng lahat ng bagay na pag-isahin tayo sa pagdiriwang natin ngayon ng Banal na Eukaristiyang ito upang sama-sama nating alalahanin nang may pasasalamat at galak ang lahat ng handog sa atin ni Inang Kalikasan, at sama-sama din nating mapanibago ang pagtatalaga ng ating mga sarili sa pangangalaga sa Kanya at sa pagpapanumbalik ng Kanyang kagandahan.

Pagbabalik-loob

Pari: Sa pagdiriwang natin ngayon, ating ituon ang ating pagbabalik-loob sa paghingi ng kapatawaran sa mga nagawa nating paglapastangan at pagsira sa kagandahan, buhay at kabanalan ng ating Inang Kalikasan...

Panalanging Pambungad

Pari: Diyos ng pag-ibig at buhay, pasikatin mo sa amin ang iyong kariktan at panatilihin mo sa aming loobin ang kaliwanagan ng Espiritung Banal na sa amin ay muling nagsilang sa pamamagitan ni Hesukristo, ang Pagkain at Inumin na nagbibigay Buhay sa am-ing tanan, ngayon at magpasawalang hanggan.

Lahat: Amen

Pagpapahayag ng Salita ng Diyos

Unang Pagbasa
Salmong Tugunan
Ikalawang Pagbasa
Aklamasyon
Mabuting Balita
Homiliya

Pagpapahayag ng Pananampalataya

Sumasampalataya ako sa Diyos Amang makapangyarihan sa lahat, na may gawa ng langit at lupa. Sumasampalataya naman ako kay Hesukristo, iisang Anak ng Diyos, Panginoon nating lahat. Nagkatawang tao Siya lalang ng Espiritu Santo, ipinanganak ni Santa Mariang Birhen. Pinagpakasakit ni Poncio Pilato, ipinako sa krus, namatay, inilibing. Nanaog sa karoroonan ng mga yumao. Nang may ikatlong araw nabuhay na mag-muli. Umakyat sa langit, naluluklok sa kanan ng Diyos Amang makapangyarihan sa lahat. Doon magmumulang paririto't huhukom sa nangabubuhay at nangamamatay na tao. Sumasampalataya naman ako sa Diyos Espiritu Santo, sa Banal na Simbahang Katolika, sa kasamahan ng mga banal, sa kapatawaran ng mga kasalanan, sa pagkabuhay na mag-muli ng nangamamatay na tao, at sa buhay na walang hanggan.

Amen.

Ang Banal na Eukaristiya

Panalanging bayan at Malikhaing Pag-aalay

Pari: Sa presensya ng ating Diyos na sa pamamagitan ng Kanyang Espiritu ay tinipon tayo, pumarito tayo puspos ng pagkamang-ha. Sa presensya ng ating Diyos na sinugo ang Kanyang Salita na makipamuhay sa atin, pumarito tayo puspos ng pananampalataya.

Sa presensya ng ating Diyos na hawak-hawak tayo bilang mga anak sa kanyang mga bisig at kinakalinga tayo ng kanyang pag-ibig, pumarito tayo puspos ng pagtitiwala.

Puspos ng pagkamangha, pananampalataya at pagtitiwala, ano ang nais nating ialay ngayon sa Presensya ng Diyos? Sa bawat handog na ating inaalay, sama-sama nating isigaw sa iisang tinig:

PAPURI SA IYO, PANGINOON, DIYOS NG SANGNILIKHA!

Tugon (lahat): Papuri Sa iyo, Panginoon, Diyos ng Sangnilikha.

Tagapamuno: Puspos ng pagkamangha, iniaalay namin sa iyo ang handog na Apoy: Apoy mula sa Sikat ng Araw na nagpapaalab ng aming buhay.

(laalay ang Apoy)

Tugon (lahat): Papuri Saiyo, Panginoon, Diyos ng Sangnilikha.

Tagapamuno: Diyos ng sangnilikha, puspos ng pananampalataya at pagtitiwala, hinihiling namin: biyayaan mo kami ng Apoy ng Iyong Pag-ibig upang buong habag naming marinig ang daing ng Inang Mundo at ang daing ng mga dukha.

(maikling katahimikan)

Tagapamuno: Puspos ng pagkamangha, iniaalay namin saiyo ang handog na Tubig: tubig ng buhay na dumadaloy sa iyong mga sapa at mga ilog; buhay na tubig na namumutiktik ng samu't saring anyo ng buhay-mga koraes, mga halamang dagat at mga isda; tubig na pumapatid ng aming pagka-uhaw; tubig na lumilinis at nagbibigay kagalingan.

(laalay ang Tubig)

Tugon (lahat): Papuri Saiyo, Panginoon, Diyos ng Sangnilikha.

Tagapamuno: Diyos ng sangnilikha, puspos ng pananampalataya at pagtitiwala, hinihiling namin: padaluyin mo sa amin at sa pamamag-itan namin ang iyong Nagpapagaling na Pag-ibig upang sama-sama naming mapadaloy ang iyong kagalingan sa aming sugatang mundo.

(maikling katahimikan)

Tagapamuno: Puspos ng pagkamangha, iniaalay namin ang handog na Hangin: ang dako ng mga gas, ang himpapawid na bumabalot sa aming planeta. Ang iyong Hininga ng Buhay. Ang aming paghinga at pagbuga.

(laalay ang sumisimbolo ng Hangin)

Tugon (lahat): Papuri Saiyo, Panginoon, Diyos ng Sangnilikha.

Tagapamuno: Diyos ng sangnilikha, puspos ng pananampalataya at pagtitiwala, hinihiling namin: ipagkaloob mo sa amin ang iyong Hininga ng Kalakasan upang sama-sama naming maisaayos ang nag-iisang tahanan ng tanan.

(maikling katahimikan)

Tagapamuno: Puspos ng pagkamangha, iniaalay namin ang handog na Lupa: lupang nagpapalago ng buhay; mga kabundukan ng kapayapaan; mga lambak at mga hardin ng kagalakan.

(laalay ang paso ng Lupang may halaman)

Tugon (lahat): Papuri Saiyo, Panginoon, Diyos ng Sangnilikha.

Tagapamuno: Diyos ng sangnilikha, puspos ng pananampalataya at pagtitiwala, hinihiling namin: bigyan mo kami ng kapangyarihang makapagbigay at makapagpalago ng buhay, kapayapaan at kagalakan sa sandaigdigan.

(maikling katahimikan)

Tagapamuno: Puspos ng pagkamangha, iniaalay namin itong tina-pay at alak, bunga ng lupa at gawa ng aming mga kamay.

(laalay ang tinapay at alak)

Tugon (lahat): Papuri Saiyo, Panginoon, Diyos ng Sangnilikha.

Tagapamuno: Diyos ng sangnilikha, puspos ng pananampalataya at pagtitiwala, hinihiling namin: gawin mong ang aming mga handog na tinapay at alak ay maging Katawan at Dugo ng Iyong Anak na si Hesukristo na sa kanyang dakilang pag-ibig ay inihahatid kami at ang buong sangnilikha sa kaganapan ng buhay.

(maikling katahimikan)

Awit sa Pag-aalay: Kapuri-puri Ka

Kapuri-puri ka,
Diyos Amang lumikha ng lahat
Sa Iyong kagandahang-loob narito ang aming maiaalay
Mula sa lupa at bunga
ng aming paggawa
Ang tinapay na ito para maging pagkaing nagbibigay-buhay Kapuri-puri ang
Poong Maykapal Ngayon at magpakailanman
Kapuri-puri ang Poong Maykapal
Ngayon at magpakailanman
Kapuri-puri ka,
Diyos Amang lumikha ng lahat
Sa Iyong kagandahang-loob narito ang aming maiaalay
Mula sa ubas at bunga
ng aming paggawa
Ang alak na ito para maging inuming nagbibigay-lakas Kapuri-puri ang Poong
Maykapal Ngayon at magpakailanman
Kapuri-puri ang Poong Maykapal
Ngayon at magpakailanman

Pari: Diyos na Maylikha ng lahat, puspusin mo sa pagbabasbas ng iyong Banal na Espiritu ang mga alay na ito upang makapakinabang ang iyong Sambayanan sa paglingap mong nagbibigay buhay sa tanan sa pamamagitan ni HesuKristo, ang Pagkain at Inuming nagbibigay buhay, kasama ng Espiritu Santo magpasawalang hanggan.

Lahat: Amen

Awit sa Komunyon

Kahanga-hanga

Koro:

Kahanga-hanga ang iyong pangalan, O Panginoon sa sangkalupaan. Ipinagbunyi Mo ang iyong Kamahalan sa buong kalangitan.

Pinagmamasdan ko ang langit na gawa ng 'Yong mga kamay. Ang buwan at mga bituin na sa langit 'Yong inilagay.

O sino kaya siyang tao na iyong pinagmamasdan? Ginawa Mong anghel ang katulad, pinuno Mo ng karangalan.

Malayo man ang tao sa lupa, sakupin man niya ang buwan. Ikutin man ang kalangitan, ang D'yos rin ang dinadatnan.

Ipinagbubunyi "Yong pangalan ng ibon na lumilipad. Pinahahayag ng kabundukan "Ikaw ang Poon ng lahat!"

Sa dahong hinihipan ng simoy ang tinig Mo'y mapapakinggan. Sa ulan na biyaya ng langit kabutihan Mo'y makakamtan.

Panalangin Pagkapakinabang

Pari: Diyos ng pag-ibig at buhay, pinapakinabang mo ang iyong sambayanan sa iyong mga handog buhat kay Inang Kalikasan na ginawa mong katawan at dugo ng Anak mong mahal upang para sa ami'y maging pagkain at inuming nagbibigay buhay.

Ang iyong pagpapalang kaloob sa amin ay iyong panatilihin upang laging masaganang dumaloy ang Espiritu ng pag-ibig sa bawat isa sa amin at ang aming pinagsaluhan sa pagdiriwang na ito ay magdulot sa amin ng biyaya na padaluyin ang iyong buhay sa buong Sangkalikasan sapamamagitan ni Hesukristo, kasama ng Espiritu Santo magpasawalang hanggan.

Lahat: Amen

Huling Panalangin at Pagbabasbas

Pari: Diyos na Maylikha ng lahat, Ikaw na nalugod na gawing iyong tahanan ang Sangkalikasan, imulat at ipadama Mo sa amin ang daloy ng buhay na nag-uugnay sa amin Saiyo, sa Sangkatauhan at sa buong Sangkalikasan.

Sa aming patuloy na paglalakbay, kasama ang lahat Mong nilikha, patungo sa bagong langit at bagong lupa na sa ami'y Iyong ipinangako, manatili Ka sa amin, gabayan Mo kami ng Iyong Karunungan, Pag-ibig at Pagkalinga sa pamamagitan ng Iyong Banal na Espiritu. Tulungan Mo kaming mapangalagaan ang aming Inang Kalikasan na inihandog Mo sa amin.

Ituro Mo sa amin ang wastong paggamit ng agham at teknolohiya para sa ikagaganda ng Iyong mga nilikha sa halip na ikasisira nito.

Gisingin Mo sa amin ang tapat at tamang pakikipag-ugnayan sa lahat Mong nilalang at pag-alabin Mo sa aming mga puso ang wagas na pag-ibig kay Inang Kalikasan.

Ang lahat ng ito ay isinasamo namin Saiyo sa pamamagitan ng Iyong Anak na si Hesus na Siyang aming Daan, Katotohanan at Buhay at Diyos na Sumasaamin ngayon at magpakailanman.

Lahat: Amen

Pari: Sumaatin nawa ang kapayapaan ng agos ng mga anyong tubig, ang kapayapaan ng malamyos na hangin, ang kapayapaan ng nagniningningang mga bituin, ang kapayapaan ng mga berdeng lupain at ang kapayapaang nagbubukal sa pag-ibig ng Diyos Amang lumikha sa atin at Inang kumakalinga sa atin, ng Diyos Anak na Sumasaatin at ng Espiritu Santong patuloy na gumagabay at nagdadalisay sa atin.

Lahat: Amen

Pagsugo at Pangwakas na Awitin

Pari: Ang ating pagdiriwang ng buhay ni Inang Kalikasan ay tuluy-tuloy. Humayo tayo taglay ang panibagong lakas at puspos ang pananampalataya na ang Diyos ng pag-ibig at buhay ay nanatiling kasa-kasama natin at nagbibigay sa atin ng in spirasyon at gumagabay sa atin sa ating pagtutuklas ng panibagong pamamaraan at sama-samang pangangalaga kay Inang Kalikasan.

Lahat: Salamat sa Diyos.

Tagapamuno: Puspos ng kagalakan at pasasalamat, sama-sama tayong mag-awitan...

Magpasalamat Kayo sa Panginoon

Koro:

Magpasalamat kayo sa Panginoon Na Syang lumikha
ng lahat ng bagay dito sa mundo Siya'y gumawa ng buwan at mga bitwin
Upang magbigay ng liwanag sa pagsapit ng dilim

Koro:

○ magpasalamat
sa kanyang mga biyaya at awa
○ ating purihin
ang Poon na mahabagin sa atin

Magpasalamat kayo sa Panginoon Dahil sa kagandahang loob niya'y
magpakailanman
At pagpalain ang Diyos habang buhay
Na siyang nagligtas sa Kanyang hinirang bayang Israel

Mercy2Earth Examen

(Pagsusuri ng Pagmamalasakit sa Kalikasan)

Adapted from the GCCM International Version

Sa mensaheng “Show Mercy to our Common Home” ni Papa Francisco noong ika-1 ng Setyembre, 2016, ipinaalala niya sa atin na isa sa mga hakbang tungo sa pagbubuklod ng pag-ibig at pangangalaga sa Kalikasan bilang bahagi ng Kristiyanong pananampalataya ay ang pagsasagawa ng pagsusuri ng ating budhi o examination of conscience. Ibinabahagi namin sa inyo itong Pagsusuri ng Pagmamalasakit sa Kalikasan hango sa mensahe ng Santo Papa upang gabayan kayo sa prosesong ito. Hinango din ito sa pagsusuri ng budhi na binuo ni San Ignacio Loyola. Inaanyayahan namin kayong gamitin ito sa pagsusuri ng pang-araw-araw na buhay sa labing-limang minutong pagsusuri bago matulog o sa paghahanda sa sakramento ng Kumpisal bilang pamaraan ng pagpapalalim ng inyong bokasyon na tagapangalaga ng Sangnilikha.

Ang Pagsusuri ng Pagmamalasakit sa Kalikasan ay may anim na hakbang:

1. Kamalayan sa presensya ng Diyos.

Isalarawan ko ang Diyos na tuwang tuwa sa aking paglapit sa kanya at sinasalubong ako ng yakap at ngiti.

2. Paghingi ng Liwanag

Manalangin ako sa Espiritu Santo na makilala ko ang aking sarili tulad ng pagkakilala niya sa akin; mamalayan ko ang aking mga isip, salita, gawa, o pagkukulang na hindi ayon sa kanyang kalooban.

3. Pasasalamat

Ang pasasalamat at pagtanggap nang walang kabayaran ay pagkilala na ang kalikasan ay handog ng mapagmahal na Diyos.

Magpapasalamat ako sa maraming pagpapala ng Diyos sa pamamagitan ng kanyang Sangnilikha. Maaaring ito ay ang aking almusal, ang tubig na aking ininom...mga halaman, bulaklak, paru-paro, paboritong puno, huni ng mga ibon, o isang lugar sa kalikasan na makahulugan sa akin.

Magpapasalamat ako sa mga taong bahagi ng aking buhay: pamilya, kamag-anak, kaibigan...mga taong tumulong sa pagpapalaki sa akin, mga guro, mga taong naging daan upang magkaroon ako ng makakain at maisusuot, at marami pang iba. Inaanyayahan tayo ni Papa Francisco na magkaroon ng “puspos na pagmamahal na kamalayan na tayo ay hindi hiwalay sa kalikasan, bagkus tayong lahat, sa buong santinakpan, ay magkakaugnay.

3. Pagbalik-tanaw sa pinagdaanang araw o panahon buhat sa nakaraang sakramento ng Kumpisal.

“Yayamang lahat tayo ay bahagi ng pagkasira ng kalikasan, lahat tayo ay tinatawag na angkinin ang ating naging bahagi, maliit man o malaki, sa pagkawasak ng mundo.”

Maglaan ng panahon na pagnilayan ang mga sumusunod na katanungan ni Papa Francisco sa kanyang mensahe:

Batid ko ba ang daing ng Inang Kalikasan at daing ng mga dukha? Alam ko ba kung paano naghihirap ang ating kapaligiran, ang mga halaman at ang mga hayop? Naglalaan ba ako ng panahon na pag-aralan ang tunay na kalagayang pang-sosyal at pang-ekonomiya na kinakaharap ng marami sa buong daigdig?

Sa paanong pamamaraan ako kusang nagsusumikap na pangalagaan ang Inang Kalikasan at kapwa kong mga nilikha? Sa paanong pamamaraan naman ako nagkulang?

Meron bang mga paraan at panahon na kumukuha at umuubos ako ng labis sa kailangan ko? Marunong ba akong magtipid at hindi mag-aksaya ng anumang mga gamit ko?

Paano ako makakatulong sa pagwawasto ng mga nakaraan at kasalukuyang kawalan ng pagbibigayan sa pagitan ng mga relihiyon, sa mga di makatarungang pakikipag-ugnayan natin sa mga taong iba ang paniniwala sa atin, sa mga kababaihan, sa mga katutubo, sa mga dukha, sa mga di pa isinisilang?

4. Pagsisisi at paghingi ng kapatawaran

“Pagkatapos ng taimtim na pagsususri ng budhi at pagkapukaw ng wagas na pagsisisi, maari nating ihayag ang ating pagkakasala sa Maylikha, sa Inang Kalikasan, at sa ating mga kapatid at kapwa.”

Idulog ko sa Diyos ang aking mga kasalanan at pagkukulang sa pangangalaga ng ating Nag-iisang Tahanan at hingin ang kapatawaran.

5. Pagbabalik-loob at Pagbabago

“Ang pagsusuri ng budhi, pagsisisi at pagpapahayag ng ating mga pagkukulang sa Ama na puspos ng habag at awa ay maghahatid sa atin sa matatag na pagnanasang magbalik-loob at magbago. Kinakailangang ito ay masalamin sa mga konkretong pananaw at pagkilos na may puspos na paggalang kay Inang Kalikasan. Halimbawa: pag-iwas ng paggamit ng plastik at papel, pagbawas sa pagkonsumo ng tubig, paghiwa-hiwalay sa mga basura, pagluluto ng kung ano lang ang inaasahang kayang kainin, pakikisangkot sa pangangalaga sa iba pang buhay na nilalang, paggamit ng pampublikong o pag-angkas sa iisang sasakyan ng ilang tao, pagtatanim ng mga puno, pagpatay sa mga ilaw na hindi kinakailangan.”

Mananalangin ako sa Diyos at hihingin ang biyayang matanto ko kung paano Niya ako inaanyayahan na mas higit na pangalagaan ang Inang Kalikasan, ang mga dukha, at ang mga susunod na salinlahi. Sa kanyang mensahe, ibinibigay ng Papa Francisco ang mga sumusunod na gabay:

Bilang isang pagkakawang-gawa, ang pangangalaga sa ating Nag-iisang Tahanan ay nangangailangan ng “pang-araw-araw na pangkaraniwang mga gawain na sasalangsang sa katwiran ng karahasan, pagsasamantala at pagkamakasarili” at “naipadarama nito sa bawat pagkilos ang paghahangad ng mas magandang mundo...Ang katanungang ito ay makakapagpanatili sa atin na nakatutok sa ating hangarin: Anong kalagayan ng mundo ang ninanais nating iwan sa mga kabataan ngayon at sa mga susunod pang salinlahi?”

Anong mga personal at pangkomunidad na pagbabago ang maari kong gawin upang mas higit na mapangalagaan ang ating Nag-iisang Tahanan at ang lahat ng kasalukuyang naninirahan dito at manininrahan pa dito sa hinaharap?

Pagtatapos na Panalangin

Tapusin ko ang pagsusuri sa pamamagitan ng pagpapasalamat sa mahabaging pag-ibig na natanggap ko sa mga sandaling ito at dasalin ang huling panalangin sa mensahe ni Papa Francisco:

Diyos ng mga dukha, tulungan mo kaming kalingain ang mga napapabayaang at nakakaligtaang nilalang dito sa mundo, na napakahalaga sa iyong paningin...

Diyos ng pag-ibig, ipakita mo sa amin ang aming kinalalagyan sa mundo bilang mga daluyan ng iyong pag-ibig para sa lahat mong nilalang. Diyos ng habag at awa, nawa’y matanggap namin ang iyong kapatawaran at maihatid namin ang iyong habag sa lahat ng dako ng aming Nag-iisang Tahanan.

Papuri sa iyo, Panginoon!

Amen.



GREEN CONVERGENCE

For safe food, healthy environment and sustainable economy

Green Convergence is a broad coalition of environmental advocates, guided by its Principles of Unity, collaborating critically with and influencing government, civil society, churches and business by providing a platform for knowledge-sharing and awareness-raising that enables national transformation towards ecological development.

The True Pinoy

Tree Quiz

ANSWER KEY:

1. D
2. C
3. A
4. C
5. C
6. C
7. D
8. D
9. E
10. D
11. C



*Season of
Creation*
2020