

Pope Francis engaged with the scientific community, but the main point of the encyclical is a more theological and moral approach to the problems that threaten our world.

-Bernard Kellet

Entrance antiphon: O sing a new song to the Lord, for he has worked wonders; in the sight of the nations he has shown his deliverance, alleluia.

First Reading: Acts 14:21-27

Psalms 99: Response: I will bless your name for ever, O God my King.

Second Reading: Apocalypse 21: 1-5

Gospel Acclamation: Alleluia, alleluia! Jesus said: 'I give you a new commandment: love one another, just as I have loved you.' Alleluia!

Gospel: John 13: 31-35

Memorial Acclamation: When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

Communion Antiphon: I am the true vine and you are the branches, says the Lord. Whoever remains in me, and I in him, bears fruit in plenty, alleluia.



“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.” Pope Francis



The Supper at Emmaus, 1601, London
- Wikipedia

Fifth Sunday of Easter Cycle C, 2022

Weekly Reflection: Encyclical – Laudato Si – “Care of our Common Home”

Pope Francis’ encyclical proposes lines of action at personal, political and economic levels, it demands a

re-definition of progress that responds to both the cry of the poor and the cry of the earth. He calls us to a radical ecological conversion and invites us to a spirituality that is full of gratitude for the gifts of creation, with a special place for contemplation and Sabbath rest. Laudato Si focuses on the broader threats to the flourishing of people within creation. It addresses climate change among various other issues, such as the loss of biodiversity, extinction of species and the culture of waste. Pope Francis urges society to move away from the myth of perennial progress at the expense of the earth’s resources and calls on us to recognise that development which fails to respect the earth is a false economy.

The encyclical says that at the root of the crisis we face our tendency to place humanity over and above the rest of creation. The increase in control and manipulation of the world should not be confused with progress. The Pope thinks we experience this way of thinking as a consumerist culture characterised by wastefulness, indifference and the rapid pace of daily life. All this, he suggests is to the detriment of relationships with ourselves, our neighbours, the earth, and God. Instead, we need a new definition of progress rooted in “integral ecology” recognising that “everything is connected” and hearing both the cry of the earth and the cry of the poor. Pope Francis calls for all people in society to have a dialogue about how best to tackle the global issues we face. Though a common plan is needed, he says, there are differential responsibilities, and we require an approach that puts care of the very poorest at the centre of the way we live our lives.