

If there's been any time in history when it's been absurd to hold onto things, to grasp more and more of the earth's resources for oneself, for building bigger barns – it is now when, for those who have the eyes to see, and ears to hear, it's becoming obvious that 'things' are not going to last - that change is not only on the way, but is here now, threatening our very existence on this woefully inadequate planet- a tiny jewel in an ocean of lifelessness which we are happily trashing in our desire to consume more, to have more, to be the ones with the bigger barns whilst the rest of the world can go to hell on a handcart. You may think that's an overly dramatic way of putting it but it was 30c in the garden yesterday and, despite a few drops of rain, the drought continues and a good friend writes of the destruction by fire of her ' little Switzerland ' in Germany as the inhabitants watch in desperation as forces over which they have no control take hold. Or as Mark Twain sardonically remarked 'everyone complains about the weather but nobody does anything about it '. We'll I disagree with that for one person has done something about it and we have failed to listen

'Fool! This very night the demand will be made for your soul; and this hoard of yours whose will it be? So it is when a man (or a woman or a society) stores up treasure for (itself) instead of making (itself) rich in the sight of God'.

'Things' are out of kilter because we are out of kilter, or in the words of Pope Francis

'Lets consider a big obstacle to change, the existential myopia that allows us defensively to select what we see. Existential myopia us always about holding onto something we're afraid to let go of. COVID has unmasked the other pandemic, the virus of indifference, which is the result of constantly looking away, telling ourselves that because there's no immediate or magic solution it is better not to feel anything.' (p18 Let us Dream)

He goes on to roundly condemn this vice or habit of indifference, as Jesus does of the rich man in today's parable, concerned only for himself.

'The attitude of the Lord is completely different, at the opposite pole, God is never indifferent. The essence of God is mercy, which is not just seeing and being moved but responding with action... Whenever in the world you have a response that is immediate, close, warm and concerned, offering a response, that's where God's spirit is present.' (p20)

He goes on to talk of 'overflow' – waiting for the Holy Spirit to come to our aid in our helplessness, but this is just an outworking of that ' immediate, close, warm and concerned response' that God has already made in Christ, in offering us his only Son ' in the flesh' and continuing to offer us his only Son ' in the flesh' to do for us what we cannot do for ourselves. Whose world is it anyway? This is not necessarily going to save the world in all it's materiality but it is going to save our souls in all their materiality, that is in our loving of this world and one another in all our materiality. We go up by going down, we transcend our difficulties by immersing ourselves in the details of this world which demands to be loved not trashed, just as God has shown love for every detail of it by sending his Son. We go down, we go up, loving or not at all.

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