

April 29, 2018
5th Sunday of Easter
John 15:1-8

[Jesus said to the disciples:] "I am the true vine, and my Father is the vine grower.

He takes away every branch in me that does not bear fruit, and every one that does he prunes so that it bears more fruit. You are already pruned because of the word that I spoke to you. Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me.

I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing. Anyone who does not remain in me will be thrown out like a branch and wither; people will gather them and throw them into a fire and they will be burned. If you remain in me and my words remain in you, ask for whatever you want and it will be done for you. By this is my Father glorified, that you bear much fruit and become my disciples.

Background:

The image of God as the master gardener is familiar. Usually Israel would have been represented as the vine through which individuals maintain their relationship with God.

“Let me now sing of my friend, my friend's song concerning his vineyard. My friend had a vineyard on a fertile hillside; 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. Now, inhabitants of Jerusalem and men of Judah judge between me and my vineyard: 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? Now, I will let you know what I mean to do to my vineyard: Take away its hedge, give it to grazing, break through its wall, let it be trampled! Yes, I will make it a ruin: it shall not be pruned or hoed, but overgrown with thorns and briers; I will command the clouds not to send rain upon it.” (Isaiah 5:1-7)

In the above text, the prophet Isaiah speaks of the vineyard that God has planted. But the vineyard has refused to bear good fruit. In the gospel text, John uses the image of a vine that carries life throughout the plant to teach the Christian community that it is through their relationship with Jesus Christ that they maintain their relationship with God. Another appealing aspect of this is that it is difficult to tell where the grapevine's vine ends and the branches begin. Like with grapevines, the different branches spring out from each other and are twisted about each other. The text also emphasizes that the purpose of the plant is to produce a harvest. The nonbearing branches are pruned away from the plant so that new branches will grow that will produce a harvest. Any branch that is cut off from the vine will die.

The vine becomes a great image for the new Christian community that is dealing with diversity within itself. That diversity can cause some strain on their relationships with each other and the community itself. The new Christians came from Jerusalem, Judea, Galilee, and Samaria. They were Jews and Greeks. Among the first followers of Jesus were those, like Paul, who at first openly persecuted Jesus and his followers. John uses the image of the vine to speak to this diverse group of people. The risen Christ gives each of them life and binds them together. To be cut off from the other branches is to be cut off from the life source itself.

A system of patronage was widely used at the time of Jesus. Normally people received the goods they needed through a system of trading. If this system failed to meet the needs of people, other sources would have to be developed. People at the time of the Jesus would seek out someone with more influence to be his or her patron. If the patron accepted the responsibility, they would seek what was needed for the other. A patron had no expectation of repayment. Instead, the patron would receive abundant public praise from those that they

sponsored. The public admiration that was inspired by others proclaiming one's generosity and compassion was highly valued by people of the day.

Reflection Questions:

1. What is your experience of gardening, or growing plants? What have you learned from this about yourself, and/or your relationships?
2. How does the image of pruning plants speak to you?
3. How diverse is your family, your faith community, or your work or social community? Does the image of the vine in the gospel text speak to you?
4. Have you known people who felt they were not welcomed in your faith community? Do you also know the people who strive to make sure everyone is included and welcome?
5. What are some of the signs that indicate to you that a relationship is healthy?
6. Are there places where you have needed to do some pruning?
7. The gospel talks about "bearing fruit" and remaining "attached to the vine." What is the difference?
8. Have there been times in your life when you put more emphasis on either bearing fruit or remaining attached? Did that emphasis come out your own need at the time?
9. Can you take some time to talk with God about your desire for your relationship with God, or your desire to bear fruit, or an area in your relationships that needs some pruning?

The gospel background and reflection questions are written by Fr. Paul Gallagher, OFM. They are edited by Sister Anne Marie Lom, OSF and Joe Thiel. The excerpts from the Sunday readings are prepared by Joe Thiel. To be added to the distribution list, send your name and email address to annemarie.lom@gmail.com

Our Gospel Reflections are hosted by the Franciscan Sisters of Christian Charity. The homepage is <https://fsc-calledtobe.org/>. The third link there is labeled Franciscan Gospel Reflections. A click on the icon will take you to the Gospel reflections for the upcoming Sunday. By following this link, you will be able to blog or comment on the reflection questions. The material is posted on Fridays and is available until the following Friday when the new material is posted. Excerpts from the Lectionary for Mass for Use in the Dioceses of the United States of America, second typical edition © 2001, 1998, 1997, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. Used with permission. All rights reserved. No portion of this text may be reproduced by any means without permission in writing from the copyright owner.

Please include this information when printing or forwarding.

Excerpts from the readings for April 29, 2018, the Fifth Sunday of Easter

When Saul arrived in Jerusalem he tried to join the disciples, but they were all afraid of him, not believing that he was a disciple. Then Barnabas took charge of him and brought him to the apostles, and he reported to them how he had seen the Lord, and that he had spoken to him, and how in Damascus he had spoken out boldly in the name of Jesus.

He moved about freely with them in Jerusalem, and spoke out boldly in the name of the Lord. He also spoke and debated with the Hellenists, but they tried to kill him. And when the brothers learned of this, they took him down to Caesarea and sent him on his way to Tarsus.

The church throughout all Judea, Galilee, and Samaria was at peace. It was being built up and walked in the fear of the Lord, and with the consolation of the Holy Spirit it grew in numbers.

I will praise you, Lord, in the assembly of your people. I will fulfill my vows before those who fear the Lord. The lowly shall eat their fill; they who seek the Lord shall praise him:

"May your hearts live forever!" All the ends of the earth shall remember and turn to the Lord; all the families of the nations shall bow down before him. To him alone shall bow down all who sleep in the earth; before him shall bend all who go down into the dust. And to him my soul shall live; my descendants shall serve him. Let the coming generation be told of the Lord that they may proclaim to a people yet to be born the justice he has shown.

Children, let us love not in word or speech but in deed and truth.

Now this is how we shall know that we belong to the truth and reassure our hearts before him in whatever our hearts condemn, for God is greater than our hearts and knows everything.

Beloved, if our hearts do not condemn us, we have confidence in God and receive from him whatever we ask, because we keep his commandments and do what pleases him.

And his commandment is this: we should believe in the name of his Son, Jesus Christ, and love one another just as he commanded us. Those who keep his commandments remain in him, and he in them, and the way we know that he remains in us is from the Spirit he gave us.

Jesus said to his disciples: "I am the true vine, and my Father is the vine grower. He takes away every branch in me that does not bear fruit, and every one that does he prunes so that it bears more fruit.

You are already pruned because of the word that I spoke to you. Remain in me, as I remain in you.

Just as a branch cannot bear fruit on its own unless it remains on the vine,

so neither can you unless you remain in me. I am the vine, you are the branches.

Whoever remains in me and I in him will bear much fruit, because without me you can do nothing.

Anyone who does not remain in me will be thrown out like a branch and wither;

people will gather them and throw them into a fire and they will be burned.

If you remain in me and my words remain in you, ask for whatever you want and it will be done for you.

By this is my Father glorified, that you bear much fruit and become my disciples."

Excerpts from Acts 9:26-31; Psalm 22:26-28, 30-32; 1 John 3:18-24; and John 15:1-8

April 29, 2018
5th Sunday of Easter
John 15:1-8

[Jesus said to the disciples:] "I am the true vine, and my Father is the vine grower.

He takes away every branch in me that does not bear fruit, and every one that does he prunes so that it bears more fruit. You are already pruned because of the word that I spoke to you. Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me.

I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing. Anyone who does not remain in me will be thrown out like a branch and wither; people will gather them and throw them into a fire and they will be burned. If you remain in me and my words remain in you, ask for whatever you want and it will be done for you. By this is my Father glorified, that you bear much fruit and become my disciples.

Background:

The image of God as the master gardener is familiar. Usually Israel would have been represented as the vine through which individuals maintain their relationship with God.

“Let me now sing of my friend, my friend's song concerning his vineyard. My friend had a vineyard on a fertile hillside; 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. Now, inhabitants of Jerusalem and men of Judah judge between me and my vineyard: 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? Now, I will let you know what I mean to do to my vineyard: Take away its hedge, give it to grazing, break through its wall, let it be trampled! Yes, I will make it a ruin: it shall not be pruned or hoed, but overgrown with thorns and briers; I will command the clouds not to send rain upon it.” (Isaiah 5:1-7)

In the above text, the prophet Isaiah speaks of the vineyard that God has planted. But the vineyard has refused to bear good fruit. In the gospel text, John uses the image of a vine that carries life throughout the plant to teach the Christian community that it is through their relationship with Jesus Christ that they maintain their relationship with God. Another appealing aspect of this is that it is difficult to tell where the grapevine's vine ends and the branches begin. Like with grapevines, the different branches spring out from each other and are twisted about each other. The text also emphasizes that the purpose of the plant is to produce a harvest. The nonbearing branches are pruned away from the plant so that new branches will grow that will produce a harvest. Any branch that is cut off from the vine will die.

The vine becomes a great image for the new Christian community that is dealing with diversity within itself. That diversity can cause some strain on their relationships with each other and the community itself. The new Christians came from Jerusalem, Judea, Galilee, and Samaria. They were Jews and Greeks. Among the first followers of Jesus were those, like Paul, who at first openly persecuted Jesus and his followers. John uses the image of the vine to speak to this diverse group of people. The risen Christ gives each of them life and binds them together. To be cut off from the other branches is to be cut off from the life source itself.

A system of patronage was widely used at the time of Jesus. Normally people received the goods they needed through a system of trading. If this system failed to meet the needs of people, other sources would have to be developed. People at the time of the Jesus would seek out someone with more influence to be his or her patron. If the patron accepted the responsibility, they would seek what was needed for the other. A patron had no expectation of repayment. Instead, the patron would receive abundant public praise from those that they

sponsored. The public admiration that was inspired by others proclaiming one's generosity and compassion was highly valued by people of the day.

Reflection Questions:

1. What is your experience of gardening, or growing plants? What have you learned from this about yourself, and/or your relationships?
2. How does the image of pruning plants speak to you?
3. How diverse is your family, your faith community, or your work or social community? Does the image of the vine in the gospel text speak to you?
4. Have you known people who felt they were not welcomed in your faith community? Do you also know the people who strive to make sure everyone is included and welcome?
5. What are some of the signs that indicate to you that a relationship is healthy?
6. Are there places where you have needed to do some pruning?
7. The gospel talks about "bearing fruit" and remaining "attached to the vine." What is the difference?
8. Have there been times in your life when you put more emphasis on either bearing fruit or remaining attached? Did that emphasis come out your own need at the time?
9. Can you take some time to talk with God about your desire for your relationship with God, or your desire to bear fruit, or an area in your relationships that needs some pruning?

The gospel background and reflection questions are written by Fr. Paul Gallagher, OFM. They are edited by Sister Anne Marie Lom, OSF and Joe Thiel. The excerpts from the Sunday readings are prepared by Joe Thiel. To be added to the distribution list, send your name and email address to annemarie.lom@gmail.com

Our Gospel Reflections are hosted by the Franciscan Sisters of Christian Charity. The homepage is <https://fsc-calledtobe.org/>. The third link there is labeled Franciscan Gospel Reflections. A click on the icon will take you to the Gospel reflections for the upcoming Sunday. By following this link, you will be able to blog or comment on the reflection questions. The material is posted on Fridays and is available until the following Friday when the new material is posted. Excerpts from the Lectionary for Mass for Use in the Dioceses of the United States of America, second typical edition © 2001, 1998, 1997, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. Used with permission. All rights reserved. No portion of this text may be reproduced by any means without permission in writing from the copyright owner.

Please include this information when printing or forwarding.

Excerpts from the readings for April 29, 2018, the Fifth Sunday of Easter

When Saul arrived in Jerusalem he tried to join the disciples, but they were all afraid of him, not believing that he was a disciple. Then Barnabas took charge of him and brought him to the apostles, and he reported to them how he had seen the Lord, and that he had spoken to him, and how in Damascus he had spoken out boldly in the name of Jesus.

He moved about freely with them in Jerusalem, and spoke out boldly in the name of the Lord. He also spoke and debated with the Hellenists, but they tried to kill him. And when the brothers learned of this, they took him down to Caesarea and sent him on his way to Tarsus.

The church throughout all Judea, Galilee, and Samaria was at peace. It was being built up and walked in the fear of the Lord, and with the consolation of the Holy Spirit it grew in numbers.

I will praise you, Lord, in the assembly of your people. I will fulfill my vows before those who fear the Lord. The lowly shall eat their fill; they who seek the Lord shall praise him:

"May your hearts live forever!" All the ends of the earth shall remember and turn to the Lord; all the families of the nations shall bow down before him. To him alone shall bow down all who sleep in the earth; before him shall bend all who go down into the dust. And to him my soul shall live; my descendants shall serve him. Let the coming generation be told of the Lord that they may proclaim to a people yet to be born the justice he has shown.

Children, let us love not in word or speech but in deed and truth.

Now this is how we shall know that we belong to the truth and reassure our hearts before him in whatever our hearts condemn, for God is greater than our hearts and knows everything.

Beloved, if our hearts do not condemn us, we have confidence in God and receive from him whatever we ask, because we keep his commandments and do what pleases him.

And his commandment is this: we should believe in the name of his Son, Jesus Christ, and love one another just as he commanded us. Those who keep his commandments remain in him, and he in them, and the way we know that he remains in us is from the Spirit he gave us.

Jesus said to his disciples: "I am the true vine, and my Father is the vine grower. He takes away every branch in me that does not bear fruit, and every one that does he prunes so that it bears more fruit.

You are already pruned because of the word that I spoke to you. Remain in me, as I remain in you.

Just as a branch cannot bear fruit on its own unless it remains on the vine,

so neither can you unless you remain in me. I am the vine, you are the branches.

Whoever remains in me and I in him will bear much fruit, because without me you can do nothing.

Anyone who does not remain in me will be thrown out like a branch and wither;

people will gather them and throw them into a fire and they will be burned.

If you remain in me and my words remain in you, ask for whatever you want and it will be done for you.

By this is my Father glorified, that you bear much fruit and become my disciples."

Excerpts from Acts 9:26-31; Psalm 22:26-28, 30-32; 1 John 3:18-24; and John 15:1-8

April 29, 2018
5th Sunday of Easter
John 15:1-8

[Jesus said to the disciples:] "I am the true vine, and my Father is the vine grower.

He takes away every branch in me that does not bear fruit, and every one that does he prunes so that it bears more fruit. You are already pruned because of the word that I spoke to you. Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me.

I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing. Anyone who does not remain in me will be thrown out like a branch and wither; people will gather them and throw them into a fire and they will be burned. If you remain in me and my words remain in you, ask for whatever you want and it will be done for you. By this is my Father glorified, that you bear much fruit and become my disciples.

Background:

The image of God as the master gardener is familiar. Usually Israel would have been represented as the vine through which individuals maintain their relationship with God.

“Let me now sing of my friend, my friend's song concerning his vineyard. My friend had a vineyard on a fertile hillside; 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. Now, inhabitants of Jerusalem and men of Judah judge between me and my vineyard: 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? Now, I will let you know what I mean to do to my vineyard: Take away its hedge, give it to grazing, break through its wall, let it be trampled! Yes, I will make it a ruin: it shall not be pruned or hoed, but overgrown with thorns and briers; I will command the clouds not to send rain upon it.” (Isaiah 5:1-7)

In the above text, the prophet Isaiah speaks of the vineyard that God has planted. But the vineyard has refused to bear good fruit. In the gospel text, John uses the image of a vine that carries life throughout the plant to teach the Christian community that it is through their relationship with Jesus Christ that they maintain their relationship with God. Another appealing aspect of this is that it is difficult to tell where the grapevine's vine ends and the branches begin. Like with grapevines, the different branches spring out from each other and are twisted about each other. The text also emphasizes that the purpose of the plant is to produce a harvest. The nonbearing branches are pruned away from the plant so that new branches will grow that will produce a harvest. Any branch that is cut off from the vine will die.

The vine becomes a great image for the new Christian community that is dealing with diversity within itself. That diversity can cause some strain on their relationships with each other and the community itself. The new Christians came from Jerusalem, Judea, Galilee, and Samaria. They were Jews and Greeks. Among the first followers of Jesus were those, like Paul, who at first openly persecuted Jesus and his followers. John uses the image of the vine to speak to this diverse group of people. The risen Christ gives each of them life and binds them together. To be cut off from the other branches is to be cut off from the life source itself.

A system of patronage was widely used at the time of Jesus. Normally people received the goods they needed through a system of trading. If this system failed to meet the needs of people, other sources would have to be developed. People at the time of the Jesus would seek out someone with more influence to be his or her patron. If the patron accepted the responsibility, they would seek what was needed for the other. A patron had no expectation of repayment. Instead, the patron would receive abundant public praise from those that they

sponsored. The public admiration that was inspired by others proclaiming one's generosity and compassion was highly valued by people of the day.

Reflection Questions:

1. What is your experience of gardening, or growing plants? What have you learned from this about yourself, and/or your relationships?
2. How does the image of pruning plants speak to you?
3. How diverse is your family, your faith community, or your work or social community? Does the image of the vine in the gospel text speak to you?
4. Have you known people who felt they were not welcomed in your faith community? Do you also know the people who strive to make sure everyone is included and welcome?
5. What are some of the signs that indicate to you that a relationship is healthy?
6. Are there places where you have needed to do some pruning?
7. The gospel talks about "bearing fruit" and remaining "attached to the vine." What is the difference?
8. Have there been times in your life when you put more emphasis on either bearing fruit or remaining attached? Did that emphasis come out your own need at the time?
9. Can you take some time to talk with God about your desire for your relationship with God, or your desire to bear fruit, or an area in your relationships that needs some pruning?

The gospel background and reflection questions are written by Fr. Paul Gallagher, OFM. They are edited by Sister Anne Marie Lom, OSF and Joe Thiel. The excerpts from the Sunday readings are prepared by Joe Thiel. To be added to the distribution list, send your name and email address to annemarie.lom@gmail.com

Our Gospel Reflections are hosted by the Franciscan Sisters of Christian Charity. The homepage is <https://fsc-calledtobe.org/>. The third link there is labeled Franciscan Gospel Reflections. A click on the icon will take you to the Gospel reflections for the upcoming Sunday. By following this link, you will be able to blog or comment on the reflection questions. The material is posted on Fridays and is available until the following Friday when the new material is posted. Excerpts from the Lectionary for Mass for Use in the Dioceses of the United States of America, second typical edition © 2001, 1998, 1997, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. Used with permission. All rights reserved. No portion of this text may be reproduced by any means without permission in writing from the copyright owner.

Please include this information when printing or forwarding.

Excerpts from the readings for April 29, 2018, the Fifth Sunday of Easter

When Saul arrived in Jerusalem he tried to join the disciples, but they were all afraid of him, not believing that he was a disciple. Then Barnabas took charge of him and brought him to the apostles, and he reported to them how he had seen the Lord, and that he had spoken to him, and how in Damascus he had spoken out boldly in the name of Jesus.

He moved about freely with them in Jerusalem, and spoke out boldly in the name of the Lord. He also spoke and debated with the Hellenists, but they tried to kill him. And when the brothers learned of this, they took him down to Caesarea and sent him on his way to Tarsus.

The church throughout all Judea, Galilee, and Samaria was at peace. It was being built up and walked in the fear of the Lord, and with the consolation of the Holy Spirit it grew in numbers.

I will praise you, Lord, in the assembly of your people. I will fulfill my vows before those who fear the Lord. The lowly shall eat their fill; they who seek the Lord shall praise him:

"May your hearts live forever!" All the ends of the earth shall remember and turn to the Lord; all the families of the nations shall bow down before him. To him alone shall bow down all who sleep in the earth; before him shall bend all who go down into the dust. And to him my soul shall live; my descendants shall serve him. Let the coming generation be told of the Lord that they may proclaim to a people yet to be born the justice he has shown.

Children, let us love not in word or speech but in deed and truth.

Now this is how we shall know that we belong to the truth and reassure our hearts before him in whatever our hearts condemn, for God is greater than our hearts and knows everything.

Beloved, if our hearts do not condemn us, we have confidence in God and receive from him whatever we ask, because we keep his commandments and do what pleases him.

And his commandment is this: we should believe in the name of his Son, Jesus Christ, and love one another just as he commanded us. Those who keep his commandments remain in him, and he in them, and the way we know that he remains in us is from the Spirit he gave us.

Jesus said to his disciples: "I am the true vine, and my Father is the vine grower. He takes away every branch in me that does not bear fruit, and every one that does he prunes so that it bears more fruit.

You are already pruned because of the word that I spoke to you. Remain in me, as I remain in you.

Just as a branch cannot bear fruit on its own unless it remains on the vine,

so neither can you unless you remain in me. I am the vine, you are the branches.

Whoever remains in me and I in him will bear much fruit, because without me you can do nothing.

Anyone who does not remain in me will be thrown out like a branch and wither;

people will gather them and throw them into a fire and they will be burned.

If you remain in me and my words remain in you, ask for whatever you want and it will be done for you.

By this is my Father glorified, that you bear much fruit and become my disciples."

Excerpts from Acts 9:26-31; Psalm 22:26-28, 30-32; 1 John 3:18-24; and John 15:1-8