

Integral Faith

"Homily helps and liturgy resources highlighting care for our common home."



Catholic Climate Covenantsm
Care for Creation. Care for the Poor.

Homily Resources and Petitions for the Third Sunday of Lent Cycle C (March 24, 2019)

Homily Helps

† Scripture passages to note:

Exodus 3: Moses was tending the flock, ... leading the flock across the desert, he came to Horeb, he mountain of God. ... the Lord appeared to Moses in fire flaming out of a bush. ... "I must go over to look at this remarkable sight."

Psalms 103: As the heavens are high above the earth, so surpassing is his kindness toward those who fear him.

1st Corinthians 10: Our ancestors were all under the cloud and all passed through the sea, and all of them were baptized into Moses in the cloud and in the sea. All ate...and all drank ... from a spiritual rock ... and the rock was the Christ. ... These things happened as examples for us, so that we might not desire evil things, as they did.

Luke 13: There once was a person who had a fig tree planted in his orchard, and when he came in search of fruit on it but found none, he said to the gardener ... 'I have come in search of fruit on this fig tree but have found none. So cut it down.... The gardener said to him in reply, "Sir, leave it for this year also, and I shall cultivate the ground around it and fertilize it; it may bear fruit in the future."

† Passages from *Laudato Si'* to note:

Everything is interconnected. ... Just as the different aspects of the planet ...are interrelated, so too living species are part of a network 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. (#138-9)

Each organism, as a creature of God, is good and admirable in itself; the same is true of the harmonious ensemble of organisms existing in a defined space and functioning as a system. ...We depend on these larger systems. (#140)

We urgently need a humanism capable of bringing together the different fields of knowledge, including economics, in the service of a more integral and integrating vision. (#141)

Human ecology is inseparable from the notion of the common good.... The common good is 'the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfillment.' (#156)

Underlying the principle of the common good is respect for the human person as such, endowed with basic and inalienable rights ordered to his or her integral development. (#157)

In the present condition of global society, where injustices abound and growing numbers of people are deprived of basic human rights and considered expendable, the principle of the common good immediately becomes ... a summons to solidarity and a preferential option for the poorest of our brothers and sisters. (#158)

We can no longer speak of sustainable development apart from intergenerational solidarity. ... Since the world has been given to us, we can no longer view reality in a purely utilitarian way, in which efficiency and productivity are entirely geared to our individual benefit. Intergenerational solidarity is not optional ... since the world we have received also belongs to those who will follow us. (#159)

Leaving an inhabitable planet to future generations is, first and foremost, up to us. (#160)

Men and women of our postmodern world run the risk of rampant individualism, and many problems of society are connected with today's self-centered culture of instant gratification. ... Our inability to think seriously about future generations is linked to our inability to broaden the scope of our present interests and to give consideration to those who remain excluded from development. Let us not only keep the poor of the future in mind, but also today's poor, whose life on this earth is brief and who cannot keep on waiting. (#162)

† **Comment for the day:**

A burning bush that is not consumed, a barren fig tree that may yet bear fruit, a spiritual rock from which water flows to sustain us, the sea through which we must pass to get to the other side: in diverse ways throughout Scripture, the elements of creation become signs of God at work in our world and in our own lives.

What does God say to us when we contemplate our world and our own lives? When we contemplate the story of the fig tree that might bear fruit if it were tended properly, we realize that God did not give up on us, but sent the Son to dwell among us. What does this tell us about our own responsibility to likewise take this opportunity to be good stewards and tend God's own creation?

Furthermore, Pope Francis repeatedly emphasizes how we must all promote the common good which is built on respect for the human person as such, endowed with basic and inalienable rights. In our world today, characterized by injustice and where many are deprived of their human rights and considered expendable, we must realize that the principle of the common good immediately becomes ... a summons to solidarity and a preferential option for the poorest of our brothers and sisters.

† **Related Prayers of the Faithful:**

Option 1: We pray that the dignity and value of all will be recognized and valued, and that together we will work to protect God's creation, let us pray to the Lord....

Option 2: That we might find the patience and resources to invite all women and men to cultivate their own talents, so that together we might address the problems that assail our world, let us pray to the Lord....

† **Sample Bulletin Notice:**

In today's Gospel, the gardener asks for time to cultivate the ground and fertilize it. Jesus used the image of the gardener because in his time just as in ours, people who tend the soil play a vital role in sustaining us all. In *Laudato Si'*, Pope Francis asks how we can support farmers who are trying to produce the harvests that sustain us in a way that also sustains the earth. He praises agricultural cooperatives that adopt less polluting means of production. The Holy Father knows that exhausted soil takes time to recover. He expresses concern for "the disappearance of small producers, who, as a consequence of the loss of the exploited land, are obliged to withdraw from direct production" (§129). We are aware that one third of all human-produced greenhouse gases are the result of current agricultural practices. And because of global warming, farmers around the world will have to adapt to grow hardier crops. Amidst these conditions, we are more deeply aware that agriculture is a vital endeavor, a shared concern, and human activity that can benefit from the insights of theology and ethics.

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