

Integral Faith

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



Catholic Climate Covenant™
Care for Creation. Care for the Poor.

Homily Helps and Petitions for the 24th Sunday of Ordinary Time, Cycle A (September 17, 2023)

Homily Helps

† Scripture Passages to Note:

Sirach 27: Could anyone nourish anger against another and expect healing from the Lord? Could anyone refuse mercy to another like himself, can he seek pardon for his own sins?

Psalms 103: The Lord is kind and merciful, slow to anger, and rich in compassion.

Romans 14: None of us lives for oneself, and no one dies for oneself. 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.

Matthew 18: "The kingdom of heaven may be likened to a king who decided to settle accounts with his servants.... 'Should you not have had pity on your fellow servant, as I had pity on you?' Then in anger his master handed him over to the torturers until he should pay back the whole debt. So will my heavenly Father do to you, unless each of you forgives your brother from your heart."

† Comments for the Day:

In the Gospel of this day, Matthew presents a parable of Jesus that highlights the quality of compassion. Jesus tells a story about a king who shows compassion to one of his servants, but that servant does not do likewise. Jesus' parable makes clear that the king, a **metaphor** for our loving God, is enormously compassionate in dealing with us. But He in turn expects us to be compassionate in dealing with one another.

If we ourselves hope for compassion, should we not create a society in which compassion permeates all our relationships, including with God's creation? In *Laudato Si'*, Pope Francis states that for people to flourish, their society must allow both its individual members and social groups to have "relatively thorough and ready access to their own fulfillment." That is what our Catholic social teaching calls "the common good."

Our world today is marked by enormous disparities of income, wealth, and other conditions essential for full human development. Corporate interests are exploiting our environment – that is, God's creation – devastating our landscapes and wild places. This makes it more difficult to thrive, let alone find peace and contemplation in nature. Economically deprived cities have to deal with contaminated water and "heat islands."

This resource is provided by Catholic Climate Covenant in collaboration with the Integral Faith Team, a group of male and female religious, priests, and lay people dedicated to serving the Church.

We, each and all, need to be compassionate in our own dealings with others. Further, as citizens of the richest nation with vast resources, it is incumbent upon us as followers of Christ to be compassionate toward those who have far less. Our compassion can lead us to better care for creation and "our common home," thus furthering the common good for the benefit of all.

† **Passages from *Laudato Si'* to Note:**

When nature is viewed solely as a source of profit and gain, this has serious consequences for society. This vision of "might is right" has engendered immense inequality, injustice and acts of violence against the majority of humanity, since resources end up in the hands of the first comer or the most powerful: the winner takes all. Completely at odds with this model are the ideals of harmony, justice, fraternity and peace as proposed by Jesus. (82)

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. (91)

An integral ecology is inseparable from the notion of the common good, a central and unifying principle of social ethics. 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)

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, logically and inevitably, a summons to solidarity and a preferential option for the poorest of our brothers and sisters. This option entails recognizing the implications of the universal destination of the world's goods. (158)

Love for society and commitment to the common good are outstanding expressions of ... social love [that] moves us to devise larger strategies to halt environmental degradation and to encourage a "culture of care" which permeates all of society. (231)

Related Prayers of the Faithful

Option 1: That the Holy Spirit heighten our compassion for others through actions that serve the common good, let us pray to the Lord....

Option 2: That the Spirit may lead us to forgive others, so that we can then turn to God to ask for His own mercy on us, let us pray to the Lord...

Further Resources

Feedback: info@catholicclimatecovenant.org

Webpage: www.catholicclimatecovenant.org/resource/english-homily-help

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