

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, Petitions, and Bulletin Notices for the 13th Sunday of Ordinary Time, Cycle B (June 30, 2024)

Homily Helps

† Scripture Passages to Note:

Mark 5: A large crowd gathered around him while he was by the lake. “My little daughter is dying.” “If I just touch his clothes, I will be healed.”

† Comments for the Day:

When Jesus *crossed over by boat to the other side of the lake*, he found a different environment. He encountered a *large crowd* waiting for him. Word had gone ahead of Jesus. Many wanted to see and experience his healing power. Jairus, a leader of religion, begged Jesus to go to his house and lay his hand on his dying daughter. There was also the woman with no name who had a secret ailment. She was a nobody, someone of unequal standing with Jairus, a person on the margins of society. She could not afford a doctor, and no one could find a cure she needed to live with dignity. People were in pain, isolation, fear, and much suffering. Jesus stepped into an environment that needed healing.

Today, the human environment cannot be separated from the natural environment; both are intertwined. Just as we find much physical and mental suffering due to corrupt politics and self-centered, greedy economic systems within the human environment, so too do we find sickness and death in the form of extinction due to toxic pollution of land, air, and water systems, loss of biodiversity, indifference, and lack of connection with all of creation. The natural environment is no longer an enchanted, sacramental environment as it once was. Human beings are disconnected from their natural surroundings. Nature is seen as an object, open to manipulation, domination, and exploitation; nature is no longer a “thou.”

Jesus was a healer and a teacher. He gave us a model of attentive and compassionate living. As believers and followers of Jesus, we are called to participate in his ministry of healing and teaching by responding to the cries of the Earth and the cries of the poor. How is this done? Pope Francis explains his purpose for writing the encyclical on Our Common Home, *Laudato Si*. *Our goal is not to amass information or to satisfy curiosity, but rather to become painfully aware, to dare to turn what is happening to the world into our own personal suffering and thus to discover what each of us can do about it* (19). How do we become aware? Will we take risks?

All of our human and natural environments need healing and action. Traffic congestion, city pollution, arsenic in underground water, unbridled lumbering and mining, and politics and economics that fail to respect and protect the common good all need healing. *The human environment and the natural environment deteriorate together; we cannot adequately combat*

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environmental degradation unless we attend to causes related to human and social degradation. In fact, the deterioration of the environment and of society affects the most vulnerable people on the planet (48).

Jesus gives us a model of healing relationships with oneself, God, the other, and the planet. He embodies the *ideals of harmony, justice, fraternity and peace* (82). We are to do likewise.

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

Everything is interconnected and genuine care for our own lives and our relationships with nature is inseparable from fraternity, justice and faithfulness to others. (70)

The sheer novelty involved in the emergence of a personal being within a material universe presupposes a direct action of God and a particular call to life and to relationship on the part of a “Thou” who addresses himself to another “thou”. The biblical accounts of creation invite us to see each human being as a subject who can never be reduced to the status of an object. (81)

Yet it would also be mistaken to view other living beings as mere objects subjected to arbitrary human domination. 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. (82)

Related Prayers of the Faithful

Option 1: That we might make care for creation and for those impacted by climate change a central component of our gospel lives, let us pray to the Lord . . .

Option 2: That we might increasingly come to appreciate nature and the world in which we live as a gift of our loving Creator, let us pray to the Lord . . .

Further Resources

Feedback: info@catholicclimatecovenant.org

Webpage: <https://catholicclimatecovenant.org/resources?tid=14>

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