

Homily Helps, and Petitions for the 27th Sunday of Ordinary Time, Cycle B (October 6, 2024),

Homily Helps

† Scripture Passages to Note:

Genesis 2: The Lord God formed out of the ground various wild animals and various birds of the air, and he brought them to the man to see what he would call them.

Mark 10: Therefore what God has joined together, no human being must separate.

† Comments for the Day:

The first reading from Genesis reminds us that we are not created by God to be alone. Rather, we are invited to relationship: with God, with one another, with all of God's creatures, and with the world around us. The fact that all animate things were given names indicates the need for relationships. Naming creatures recognizes the goodness of biodiversity and the diversity of ecosystems from which our "companions," like the plants, animals, and birds, have emerged. These relationships form a network or a space we call "our common home." We all come from the same soil. We share the same air and we use water to sustain all life. We, as a human species, have a huge responsibility not to abuse what God has given us as gift. "Everything is interconnected." (LS, 70)

It is vital to know why we find ourselves in an environmental crisis today. We have forgotten our roots and where we have come from. We have also lost sight of a wider horizon of transcendence for short-term gain in the here-and-now. The precious narrative of humanity having the potential to be a family, to share the goods of our planetary home, has been reduced to a myth of the enemy, the "we versus them" mentality, that the reality of a human family is an illusion (cf. LS, 52). Christians pray to the Creator for peace, but we continue to produce weapons of unimaginable power that sane people fear to contemplate the consequences. *What God has joined together, no human being must separate.* But humans are no longer "married" to the Earth; it is the great planetary divorce.

Pope Francis calls on all people of good will to dedicate themselves to the common good, to seek development that makes the world better and to work for an integrally higher quality of life. In other words, we are called to a "global ecological conversion" (LS,5). Believers must strive to live in a way consonant with their faith and not to contradict it by their actions. Pope Francis is insistent that we recognize how Saint Francis shows us just how inseparable is the bond between concern for nature, justice for the poor, commitment to society, and interior peace.

Can we overcome the "globalization of indifference" (LS, 52)?

† Passages from *Laudato Si'* to Note:

The violence present in our hearts, wounded by sin, is also reflected in the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life. This is why the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor; she “groans in travail” (*Rom* 8:22). We have forgotten that we ourselves are dust of the earth (cf. *Gen* 2:7); our very bodies are made up of her elements, we breathe her air and we receive life and refreshment from her waters. (2)

With paternal concern, Benedict [XVI] urged us to realize that creation is harmed “where we ourselves have the final word, where everything is simply our property and we use it for ourselves alone. The misuse of creation begins when we no longer recognize any higher instance than ourselves, when we see nothing else but ourselves”. (6)

Saint Francis is the example par excellence of care for the vulnerable and of an integral ecology lived out joyfully and authentically.... He shows us just how inseparable is the bond between concern for nature, justice for the poor, commitment to society, and interior peace. (10)

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

Here I would reiterate that “God has joined us so closely to the world around us that we can feel the desertification of the soil almost as a physical ailment, and the extinction of a species as a painful disfigurement”. (89)

Some committed and prayerful Christians . . . ridicule expressions of concern for the environment. Others are passive; they choose not to change their habits and thus become inconsistent. So what they all need is an 'ecological conversion,' whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them. (217)

Related Prayers of the Faithful

Option 1: That in the spirit of Saint Francis we learn to gaze on the world around us with love and respect, and to treat all people as our sisters and brothers, let us pray to the Lord....

Option 2: That leaders of the world, church and civil, work together to understand and to address the crises afflicting our planet, let us pray to the Lord...

Further Resources

Feedback: info@catholicclimatecovenant.org

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

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