

# 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 Twentieth Sunday in Ordinary Time, Cycle C (August 17, 2025)

### Homily Helps

#### † Scripture Passages to Note:

**Jeremiah 38:** "Jeremiah ought to be put to death; he is demoralizing...all the people, by speaking such things to them; he is not interested in the welfare of our people, but in their ruin."

**Hebrews:** Consider how [Jesus] endured such opposition from sinners, in order that you may not grow weary and lose heart.

**Luke 12:** "I have come to set the earth on fire, and how I wish it were already blazing!"

#### Comments for the Day:

The first words we heard from pope Leo XIV from the balcony of St Peter's, moments after he began his new ministry are: Peace be with you all! Dear brothers and sisters, these are the first words spoken by the risen Christ, the Good Shepherd who laid down his life for God's flock. I would like this greeting of peace to resound in your hearts, in your families, among all people, wherever they may be, in every nation and throughout the world. Peace be with you! It is the peace of the risen Christ. A peace that is unarmed and disarming, humble and persevering. A peace that comes from God, the God who loves all of creation, unconditionally.

The God who loves us so much, without conditions and without limits, that he chose to empty himself, in order to become one with us and for us, this is the God revealed to us in Jesus Christ. To follow Jesus, to stand with Jesus, means being willing to stand up for the cause Jesus gave his life for: the reign of God, a reign of harmony, peace, diversity in unity, inclusion and forgiveness.

It is hard to believe that some people are unwilling to believe in that God, would prefer a God who is more a judge than a loving parent, a God who is more like an accountant, adding up faults and failings against our good deeds. The God whose love needs to be earned by our acts, merited by our good deeds.

To reject the essential and basic foundation of Jesus' ministry, that all is gift of our loving God, given to us but not for us alone, but rather to be shared as God's love and forgiveness are freely – and bountifully – shared with us all. Somehow, we want to create a god in our image, reflecting our economic system which chooses to put people at the service of an economy rather than an economic system at the service of people.

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 are tempted by the concept of private property to think that we need to or even can earn God's love, so freely granted to alike! The peace that comes from knowing and believing in that God of love inspires us to transform our lives, so often caged in by an individualistic system which wants us to believe that the common good is a gauzy ideal rather than part of the DNA all creation has been gifted with.

Everything is interconnected, interdependent, interrelated; everything is gift, is grace, freely given to be shared, and we expend so much energy trying to privatize it, to own it, to make it mine when it can only be enjoyed among us, with others, not isolated or individualistically.

Jesus came to show us a better way of living in this world, a way of reverence and harmony and love. He was on fire with this vision. He calls us to the same vision, to the same fire.

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

Change is something desirable, yet it becomes a source of anxiety when it causes harm to the world and to the quality of life of much of humanity. (18)

We have not yet managed to adopt a circular model of production capable of preserving resources for present and future generations, while limiting as much as possible the use of nonrenewable resources, moderating their consumption, maximizing their efficient use, reusing and recycling them. (22)

We lack leadership capable of striking out on new paths and meeting the needs of the present with concern for all and without prejudice towards coming generations. (53)

The principle of the maximization of profits, frequently isolated from other considerations, reflects a misunderstanding of the very concept of the economy. As long as production is increased, little concern is given to whether it is at the cost of future resources or the health of the environment; as long as the clearing of a forest increases production, no one calculates the losses entailed in the desertification of the land, the harm done to biodiversity or the increased pollution. (195)

## Related Prayers of the Faithful

**Option 1:** That we might have the courage to share with our political representatives our concern for the environment, rather than narrow partisan political matters, let us pray to the Lord.

**Option 2:** That we be set on fire, as was Jesus, in caring for the earth, "our common home," we pray to the Lord.

## Further Resources

**Feedback:** [info@catholicclimatecovenant.org](mailto:info@catholicclimatecovenant.org)

**Webpage:** [www.catholicclimatecovenant.org/resource/english-homily-help](http://www.catholicclimatecovenant.org/resource/english-homily-help)

*Visit our webpage and sign up to receive these resources delivered to your email inbox each month.* Integral Faith: Resources highlighting care for our common home, page 2