



## Homily Helps and Petitions for the 19th Sunday in Ordinary Time, Cycle A (9 August 2026)

### Homily Helps

#### † Scripture passages to note:

**1 Kings 19:** There was a tiny whispering sound. When he heard this, Elijah hid his face in his cloak and went and stood at the entrance of the cave.

**Matthew 14:** At once Jesus spoke to them, "Take courage, it is I; do not be afraid."

#### † Comment for the day:

One important lesson of today's readings is that, in our turbulent world (and much of the turbulence is in our own hearts), Jesus can be the source of peace. Jesus told his disciples at the Last Supper: Peace I leave with you; my peace I give to you...Do not let your hearts be troubled, and do not let them be afraid. These words were spoken just before Jesus was arrested, tried and executed. The 'world' cannot provide peace in such a situation, but Jesus can and does. It is for us to learn how to find the Jesus who gives peace in the storms of our own lives.

It is expressed beautifully in today's reading where Elijah is told: Go out and stand on the mountain before the Lord. The Lord himself passes by but not in the wind "splitting mountains and breaking rocks" nor in the earthquake or fire. He was in the "sound of sheer silence," a gentle breeze. Jesus touches our cheeks with gentle breezes every day, but we are too concerned about the buffeting winds, the earthquakes and the fires in our lives that attract both our attention and our fears.

Today's readings, then, are reminding us that Jesus is always close to us and, no matter what may be happening in and around us, for truly, he is the Son of God. Yet, who among us isn't taken aback in the face of abject poverty and homelessness, the evident effects of individualism, selfishness and greed?

We find an image of the Christian community in the boat and the disciples, representing our frail faith and weakened community. The surrounding water is the world, and the wind and waves are the turmoil which threaten our fragile community. Our natural environment as well as the society surrounding us deteriorate together, not isolated one from another. We have learned that we cannot combat environmental ruin without also attending to human and social deprivation.

Jesus spends time praying alone, for you and me, for our world and all it encompasses. This might seem to indicate a sense of distance, but Jesus' appearance in the midst of the storm, at the core of our conflicts, dispels our doubts: God is close, present in all our relationships (ourselves, others and nature). The disciples were struggling at sea much as we contend with the urge toward individualism and indifference in the face of misery. Amid this heightened anxiety the disciples were not able to recognize the Lord's presence.

The hand of God reaches out; it is a human hand. Jesus reaches out to guide us, steady us, support us - all the things a touch of a hand can do. The kindly compassionate hand reaches out to make contact with us, to let us know we are not alone, to lift us up: the hand of God in the simple events of our life.

Once Jesus steps inside the boat, there is calm, not only because the surrounding storm has stopped but also because of the peace which the awareness of Jesus' presence brings. That peace is God's passion, longing and heartfelt desire. Jesus came that we might flourish, that we might have life in abundance, in the present time, in anticipation of full life which comes in eternity. That vision of life to the full depends on our willingness to go out of ourselves to enter into communion with God, with others and with creation itself. Everything is interconnected, inter-related, interdependent. Communion begins here and now. Let's be encouraged by the whisper and overcome our natural fear to take a step forward today, to collaborate with God in building a better world for all.

† **Passages from *Magnifica Humanitas* to note:**

We must now return to our central question: what does it mean to safeguard our humanity? The risk extends beyond the misuse of certain technologies. More gravely, the pervasive technocratic paradigm in which we are immersed threatens to normalize an anti-human vision. In that vision, the fullness of life is equated with having more, reducing weakness, eliminating uncertainty and exerting total control. When efficiency becomes the ultimate measure of value, human beings are tempted to see themselves as a project to be optimized rather than as persons called to relationship and communion. (112)

The quality of a civilization is measured not by the power of its means, but by the care it is able to offer, by its ability to recognize the other as a face not merely as a function. The ability to care for one another is a fundamental dimension of our humanity, one that is learned and mastered through lived experience. Reading stories to a child, offering company to an elderly person and arranging a home so that it is welcoming are simple gestures often rooted in family life. They teach us to value care at a societal level and train us to recognize others as persons worthy of attention. Technology can also support this mutual care between people, for example, by providing tools that help us anticipate and organize things, without undermining human freedom and judgment. After all, human beings are the subjects of relationships and responsible for their own decisions. (114)

## Related Prayers of the Faithful

**Option 1:** That we may have the wisdom to be ever mindful of our true place in nature as members of a vast interdependent community that includes many species and overlapping ecosystems, all created by God to reflect God's purposes and God's glory, let us pray to the Lord....

**Option 2:** That we may come to see the glory of God reflected in the gentlest of breezes and the humblest of creatures, let us 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)

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