

Integral Faith

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



Homily Helps and Petitions for the 11th Sunday of Ordinary Time, Cycle A (June 18, 2023)

Homily Helps

† Scripture Passages to Note:

Ezekiel 19: "If you hearken to my voice and keep my covenant, you shall be my special possession, dearer to me than all other people, though all the earth is mine."

Psalms 100: The Lord is good: his kindness endured forever, and his faithfulness to all generations.

Romans 5: We also boast of God through our Lord Jesus Christ, through whom we have now received reconciliation.

Matthew 9: "As you go, make this proclamation: 'The kingdom of heaven is at hand.' Cure the sick, raise the dead, cleanse lepers, drive out demons. Without cost you have received; without cost you are to give."

† Comments for the Day:

In the Old Testament reading from Exodus, the Israelites have come to the desert of Sinai and pitched camp while Moses goes up the mountain to converse with God. God reveals to Moses that he wishes to have a special, covenantal relationship with the Jewish people. A covenant is a mutual agreement, a uniting or coming together of desires. It is a two-way street, so to speak. In this covenantal relationship, God first reaches out with a loving invitation, and then awaits for the free acceptance from the Israelites.

As human beings, our response to God's covenantal invitation is often mixed, just as it was for the Israelites. Sometimes we embrace our relationship with Him, and sometimes we struggle with it by setting up false idols. The Israelites went astray by worshipping the molten calf. We can ask ourselves: How do we go astray today? Is our molten calf on the false altar of consumerism, "rapidification," and a throwaway culture?

God kept the Israelites in the desert only so that they could deepen their commitment and love. What are the deserts in which we are entrapped today? Are we caught in the desert of isolation to which the "technocratic paradigm" has driven us, the desert of self-focus or indifference to the cries of the earth and the poor?

In Matthew's Gospel, Jesus summons his apostles and sends them out to proclaim the good news, to remind the "lost sheep" that God is real and the kingdom of heaven is at hand. Today, our response to God's offering of a covenantal relationship should be to welcome Him into our lives.

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.

In response to the great gift given to us, through the reconciliation won by Christ's death and resurrection, we must be willing to go out to the whole world and put our faith into practice. Are we working to heal the polluted earth, to bring new life to degraded ecosystems, to restore neglected human communities, and to embrace marginalized children of God? How do we defeat the demons of selfishness, consumerism, and harm to earth, our common home?

† **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*). (2)

[The environmental impacts of pollution] are closely linked to a throwaway culture which affects the excluded just as it quickly reduces things to rubbish. . . . 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 non-renewable resources, moderating their consumption, maximizing their efficient use, reusing and recycling them. (22)

We fail to see that some are mired in desperate and degrading poverty, with no way out, while others have not the faintest idea of what to do with their possessions, vainly showing off their supposed superiority and leaving behind them so much waste which, if it were the case everywhere, would destroy the planet. In practice, we continue to tolerate that some consider themselves more human than others, as if they had been born with greater rights. (90)

The ecological crisis is also a summons to profound interior conversion. It must be said that 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. Living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience. (217)

Related Prayers of the Faithful

Option 1: That we rejoice in our covenantal relationship with the Lord and put it into practice in the way we reach out to care for the earth and the poor, let us pray to the Lord...

Option 2: That we take time to reflect and come to a deeper awareness of our interior deserts so that we might care better for the exterior deserts in the world, let us pray to the Lord...

Further Resources

Feedback: info@catholicclimatecovenant.org

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

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