

## Homily – 24<sup>th</sup> Sunday of the Year – 12<sup>th</sup> September 2021

‘Christ concerned about our human weakness’

As the media invites us to reflect on 9/11....

What’s the difference between a Suicide bomber and Jesus Son of God? ...Well apart from the latter’s Divinity, the first thing to be said is that, the suicide bomber is prepared to lose his life in order to kill as many as possible, men, woman and children, whereas Christ dies on the cross in order to bring us life after death and the fulness of life in this world.

Jesus empties his life out for us, like water is emptied from a glass, his whole self is poured forth in undiminished love and self-sacrifice. Selflessness personified.

Like the prose of the suffering servant in Isaiah, there is a fearless surrender to the destiny of truth – the fulfilment of prophecy.

The fifth Commandment is, as you know, ‘Thou Shall Not Kill’, a commandment that, the Suicide Bomber, deliberately ignores in their deranged and violent actions.

Jesus on the other hand is killed by humanity in its manifestation of all that is far from the will of God; but paradoxically brings the Will of God to light. As the Roman centurion exclaimed in a revelatory tone; “In truth this man was a Son of God”.

Today, as the world continues to spin on its axis in the universe, we are increasingly aware of the immoral spin of humanity that endangers life on earth; the bold truth is increasingly apparent that self-centredness is contrary position of Christian ethics and moral teachings.

The leading Columnist, Caitlin Moran, possibly a lapsed Catholic, makes the case in the Times Magazine, that any legislation that restricts the right to an abortion is a retrograde step – basing her immoral argument, her anti life argument, on the basis that babies cost money to bring up, so if they can’t be afforded, then they should be permitted to be aborted.

To take Jesus Gospel message to heart, when he says, “Anyone who loses his/her life for my sake, and for the sake of the Gospel, will save it”, - He enters the moral argument or debate, by advocating that we should ‘die to self’ in order to live for God and the world” – In other words recognise your prolife potency humanity. You have the conceptual power to bring new life into the world; exercise it with love and responsibility – If you are not prepared to take the responsibility for a baby being conceived in the womb – then ‘die to self’ Restrain from sexual intercourse, take up your cross. So that another innocent life may not be lost.

It is also for the wounded, looking merciful People of God, in the Church, to pick up the immoral debris from the Sins of humanity; to love and care for the adopted child, the orphan, the abandoned, the persecuted, the abused, the violated and hurt.

That selfless love and truth must prevail where others have abandoned or reneged on their responsibilities. As St James says, in the Second Reading, ‘Faith without good deed is worthless – (The Cross of Self-Sacrifice).

For the pregnant mother who convinces herself that there is no one out there to help me care for the child in the womb, we must proclaim the message of the Psalm, loud and clear, "The Lord protects the simple hearts, I was helpless so he saved me". We must teach each other, that help is there for those who need help, and that by the power of God, we are called to be more helpful ourselves.

As a priest in a parish; I'm aware, that there is an enormous level of need for care, love and attention towards, the sick, the elderly, the depressed, the addicted, the lonely, the mentally ill, the unborn, the abused. – Every one is a 'child of God' and you and I as 'Disciples of Christ' are called to put our lives at the disposal of each other. – the presence of a living faith helps greatly in that moral crusade of care. – The sins of the world take life away – the power of Christ restores that life!

God bless you all,

Fr Jeremy C Bath