



every single person has the resources that he or she needs to live and to develop. Sometimes that work takes the form of small actions: giving to our local foodbank, or volunteering in a homeless kitchen. But it's equally important to work to change the social and economic conditions that mean people are forced to use foodbanks or end up losing their homes. As Pope Francis puts it, "It is an act of charity to assist someone suffering, but it is also an act of charity, even if we do not know that person, to work to change the social conditions that caused his or her suffering. If someone helps an elderly person cross a river, that is a fine act of charity. The politician, on the other hand, builds a bridge, and that too is an act of charity. While one person can help another by providing something to eat, the politician creates a job for that other person, and thus practices a lofty form of charity that ennobles his or her political activity" (*Fratelli tutti* 186).

## IMITATING CHRIST

When we have plenty, we give to those who do not have enough; when we do not have enough, those with plenty should give to us. Catholic social teaching says that this is not just charity, but justice: because the good things of creation are meant for all, everyone has the right to have enough. What St Paul shows us in today's reading is that this is also a way of imitating Christ, who chooses to give us all he has.

## Mass text

### ENTRANCE ANTIPHON

**All peoples, clap your hands.  
Cry to God with shouts of joy!**

FIRST READING Wisdom 1:13-15; 2:23-24

PSALM Psalm 29

RESPONSE **I will praise you, Lord, you have  
rescued me.**

1. I will praise you, Lord, you have rescued me  
and have not let my enemies rejoice over me.  
O Lord, you have raised my soul from the  
dead,  
restored me to life from those who sink into  
the grave. **R.**
2. Sing psalms to the Lord, you who love him,  
give thanks to his holy name.  
His anger lasts but a moment; his favour  
through life.  
At night there are tears, but joy comes with  
dawn. **R.**
3. The Lord listened and had pity.  
The Lord came to my help.  
For me you have changed my mourning into  
dancing,  
O Lord my God, I will thank you for ever. **R.**

SECOND READING 2 Corinthians 8:7. 9. 13-15

### GOSPEL ACCLAMATION

**Alleluia, alleluia!  
Our Saviour Christ Jesus abolished death,  
and he has proclaimed life through the Good  
News.  
Alleluia!**

GOSPEL Mark 5:21-43

### COMMUNION ANTIPHON

**Bless the Lord, O my soul,  
and all within me, his holy name.**

### Next Sunday's Readings:

Ezekiel 2:2-5  
2 Corinthians 12:7-10  
Mark 6:1-6



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# SUNDAY BULLETIN

## Building a civilisation of love



Dr Theodora Hawksley, a theologian working at the London Jesuit Centre, looks at Catholic teaching on the "universal destination of goods".

## EQUAL DIGNITY, EQUAL SHARE

A few years ago, I spent six months living and working among indigenous people in Guyana, South America. The Macushi and Wapichan people I lived with were unusual in having no word in their languages for "thank you". One man explained to me that this was simply because it was expected that people would support one another: "Today I have cassava, tomorrow you have fish, and we share." It's an attitude forged by thousands of years of living by gathering and hunting in the forest, and growing food as subsistence farmers. It was also because the people had a mindset of abundance: in a tropical country, fruit and vegetables grow all year round, so while available foods change, there will be enough for all if people share.

In today's second reading St Paul is writing to the Corinthians about sharing and it is clear that, like us, the Corinthians have different attitudes about it from the Macushi and Wapichan people I met in Guyana. Paul is encouraging them to remember the example of Christ, who "was rich, but he became poor for your sake, to make you rich out of his poverty". Paul doesn't mean Christ had material wealth, but he is asking the Corinthians to imitate Jesus' willingness to give what he had for the good of others.

One of the most radical principles in Catholic social teaching is the "universal destination of goods". Very simply, it means that the earth is created for all, and that because all human beings share an equal dignity, we all have the right to an equal share in the good things the earth produces. The earth is given to us by God to sustain everyone equally, and none of us has the right to take so much that others do not have enough.

We do not live in such a world at present. Rather, we live in a world in which the populations of wealthier nations consume a disproportionate share of the earth's resources, while the populations of poorer nations (and some people in wealthier nations, too) struggle for the basic necessities of life: sufficient food, clean water, access to healthcare and so on. So what is the answer? This principle of the "universal destination of goods" means that, as Catholics, we are asked to work to ensure that



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13TH SUNDAY IN  
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YEAR B

DIVINE OFFICE WEEK 1