

# LIVING FAITH

## SIXTH SUNDAY IN ORDINARY TIME

FEBRUARY 11, 2024



### THE GOSPEL FOR TODAY

Mark 1: 40-45

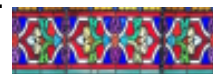
A leper came to him begging him, and kneeling he said to him, 'If you choose, you can make me clean.'

Moved with pity, Jesus stretched out his hand and touched him, and said to him, 'I do choose. Be made clean!'

Immediately the leprosy left him, and he was made clean.

After sternly warning him he sent him away at once, saying to him, 'See that you say nothing to anyone; but go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them.'

But he went out and began to proclaim it freely, and to spread the word, so that Jesus could no longer go into a town openly, but stayed out in the country; and people came to him from every quarter.



### REFLECTING ON THE GOSPEL

In this Gospel passage, the evangelist Mark gives us a glimpse into the compassion of Jesus. Seeing the leper, hearing his cry, Jesus heals him. The leper becomes our teacher here, for he offers us an important insight into the heart of Jesus, pointing out that healing, for Jesus, is a choice. Jesus could choose to do otherwise, but he does not. Instead, he chooses to reach out, to heal.

The healing that Jesus offers is not only physical, but also spiritual, psychological and social; Jesus quite literally offers this person a new lease on life. Lepers were ostracized from the community, not allowed to live in towns, and having to ring a bell when they walked anywhere, to give people warning and give them time to get out of the way. Jesus restores this man to the community, to family, to friendships. Because they were ostracized from the community, people with leprosy could not make a living or hold a job. When Jesus heals this man, he offers him dignity, the right to work and hold a job.



### TALKING WITH FAMILY AND FRIENDS

- When Jesus heals, the healing has many dimensions and faces—physical, psychological, spiritual, social, inner and outer.
- Who needs healing today? Who needs to be restored to our church and civic communities, our family units and our circles of friends?
- How can you be Christ's hand and feet here? How can you be an instrument of healing in the networks to which you belong?
- What would be the cost to you if you were to choose to heal as Jesus did?
- What would be the benefit?

# Jesus Heals a Leper

A man with leprosy came to him and begged him on his knees, "If you are willing, you can make me clean." Filled with compassion, Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!"  
Mark 1:40-41



Each number represents a letter of the alphabet. Substitute the correct letter for the numbers to reveal the coded words.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
Y	F	O	R	W	U	N	P	E	S	C	A	B	D	L	Z	X	Q	I	V	M	J	G	H	T	K

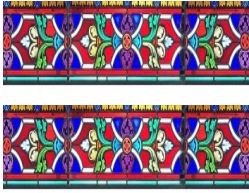
- 21-12-7 \_\_\_\_\_
- 24-12-7-14 \_\_\_\_\_
- 5-19-15-15-19-7-23 \_\_\_\_\_
- 8-4-19-9-10-25 \_\_\_\_\_
- 26-7-9-9-10 \_\_\_\_\_
- 25-3-6-11-24-9-14 \_\_\_\_\_
- 15-9-8-4-3-10-1 \_\_\_\_\_
- 11-6-4-9-14 \_\_\_\_\_
- 11-15-9-12-7 \_\_\_\_\_
- 13-9-23-23-9-14 \_\_\_\_\_

WILLING	CURED	BEGGED	MAN	TOUCHED
CLEAN	PRIEST	LEPROSY	KNEES	HAND

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## THE CHURCH TEACHES



### THE CANADIAN CATHOLIC ORGANIZATION FOR DEVELOPMENT AND PEACE IS PART OF CARITAS INTERNATIONALIS

Caritas Internationalis is confederation of over 160 members who are working at the grassroots in almost every country of the world. When a crisis hits, Caritas is already on the ground. The diverse members give us our strength – from small groups of volunteers to some of the biggest global charities. Inspired by Catholic faith, Caritas is the helping hand of the Church – reaching out to the poor, vulnerable and excluded, regardless of race or religion, to build a world based on justice and fraternal love.

Caritas Internationalis has its headquarters in Rome – co-ordinating emergency operations, formulating development policy and advocating for a better world for everyone. All national Caritas organisations are members of their own regional Caritas networks and the international confederation. From the founding of the first Caritas in Germany in 1897, to the setting up of Caritas Internationalis in 1951, until today, Caritas has a rich history of listening respectfully to the suffering of the poor and giving them the tools to transform their own lives. The deep moral and spiritual principles of dignity, justice, solidarity and stewardship still guide Caritas today.

Development and Peace (The Canadian Catholic Organization for Development and Peace) is the official international development organization of the [Catholic Church in Canada](#) and the [Canadian member of Caritas Internationalis](#). Development and Peace is a membership led organization supported by parish collections, individual donations and government grants, principally from Global Affairs Canada.



**Our mission:** Support partners in the Global South who promote alternatives to unfair social, political and economic structures, and educate the Canadian population about the causes of poverty and mobilize Canadians towards actions for change. In the struggle for human dignity, the organization forms alliances with northern and southern groups working for social change. It also supports women in their search for social and economic justice. [Read our full mission statement >](#)

**Our action:** For over 50 years, Development and Peace has supported 15,200 local initiatives in fields such as agriculture, education, community action as well as the consolidation of peace and advocacy for human rights in 70 countries.

**Our objectives:** Inspired by Gospel values and in particular the preferential option for the poor, our objectives are to support the actions of people in the Global South so that they can take control of their destiny and educate Canadians on issues related to North-South imbalance.

**Our history:** Development and Peace was established in 1967 by the Canadian Conference of Catholic Bishops in response to Pope Paul VI's encyclical letter *Populorum Progressio*, which says that Development is the new word for Peace. [Read on >](#)

**Catholic Social Teaching:** With human dignity at its centre, a holistic approach to development founded on the principles of CST is what Pope Paul VI called 'authentic development'. [Explore the Catholic Social Teaching principles and how they guide the work of Development and Peace >](#)





# THE SYNOD ON SYNODALITY

## LOOKING AT THE SYNTHESIS REPORT- DELVING INTO PART I

### A CHURCH OUT OF EVERY TRIBE, TONGUE, PEOPLE AND NATION

PART I – THE FACE OF THE SYNODAL CHURCH

#### 5. A Church "out of every tribe, tongue, people and nation"

Christians live in **specific cultures**, bringing Christ to them in **Word** and **Sacrament**, engaging in the **service of charity** with **humility** and **joy** the **mystery of Christ** that already awaits us in **every place** and time. In this way we become **a Church that welcomes** people from "every tribe, tongue, people and nation" (Rev. 5:9).

5. A Church "out of every tribe, tongue, people and nation" **Convergences A** 



#### Mission Contexts

The **cultural**, **historical**, and **continental contexts** in which the Church is present reveal **different** spiritual and material **needs**. This shapes the culture of the local churches, their **missionary priorities**, the concerns and gifts that each of them brings to the **synodal dialogue**, and the languages with which they express themselves.

5. A Church "out of every tribe, tongue, people and nation" **Convergences B** 



#### Create Dialogue


Churches live in increasingly **multicultural** and **multireligious contexts** [...] Living the Church's mission in these contexts requires a **style of presence**, **service** and **proclamation** that seeks to build bridges, cultivate mutual understanding and engage in evangelisation that accompanies, listens and learns.

5. A Church "out of every tribe, tongue, people and nation" **Convergences C** 



#### Taking off <sup>one's</sup> Shoes

In the Assembly the image of "**taking off one's shoes**" to cross the threshold towards **encounter with the other** resonated as a sign of **humility** and **respect** for a sacred space, on an equal footing.

5. A Church "out of every tribe, tongue, people and nation" **Convergences C** 



#### Migrants & Refugees

**Migrants** and **refugees**, many of whom bear the **wounds** of **uprooting**, **war** and **violence**, often become a **source of renewal** and enrichment for the communities that welcome them and an opportunity to establish direct links with geographically distant churches. In the face of increasingly hostile attitudes toward migrants, we are called to practice an **open welcome**, to **accompany** them in the construction of **a new life** and to build a true **intercultural communion** among peoples

5. A Church "out of every tribe, tongue, people and nation" **Convergences D** 



#### Respect & Humility

Particular **attention** and **sensitivity** are needed in contexts where "mission" is a word laden with **painful historical memories** that hinders communion today [...] **Respect** and **humility** are fundamental attitudes needed to recognise that **we complement each other** and that encounters with different cultures can enrich the living and thinking of the faith of Christian communities.

5. A Church "out of every tribe, tongue, people and nation" **Convergences E** 