



“Unfortunately, if we scan the regions of our planet, we immediately see that humanity has disappointed God’s expectations.”

St. John Paul II

SCRIPTURE
of the DAY

Deuteronomy 30: 10-14

Psalms 68: 14-17, 30-31,
33-34, 36-37 (or 18: 8-11)

Colossians 1: 15-20

Luke 10: 25-37

humanity—those wounded by sin and estranged from God. Jesus comes not only to heal but to restore communion with the Father. At the end of the parable, Jesus challenges us with the words: “Go and do likewise” (Luke 10:37). This imperative transcends social, cultural, or religious boundaries and demands concrete action, even when it is inconvenient, costly, or uncomfortable.

Today, this call to neighbourly love must extend beyond human interactions to include care for our common home—the Earth. The ecological crisis presents one of the greatest moral and spiritual challenges of our time. In this light, the parable takes on renewed significance. We might compare the Earth to the wounded victim lying by the roadside—crying out through deforestation, polluted rivers, melting glaciers, and, notably, the growing scarcity of clean water.

The indifference of the priest and Levite in the parable mirrors the attitude of many sectors of society that remain complacent or uninformed about ecological degradation. Meanwhile, modern-day “Good Samaritans” include environmental NGOs, indigenous communities, scientists, and volunteers who tirelessly advocate for sustainable practices and ecological justice.

Water, a fundamental gift of God and a symbol of life in Scripture (cf. Isaiah 55:1, John 4:14), is increasingly at risk. In urban areas, water wastage is a significant concern. Are we mindful of our consumption? Do we practice conservation? Simple acts such as fixing leaks, harvesting rainwater, or using water-efficient appliances can make a difference.

The lawyer’s question—“What must I do to inherit eternal life?”—must today be expanded: “What must I do to sustain life on Earth for future generations?” To love our neighbour now includes the responsibility to protect the Earth, our shared home, for the good of all. ✦

NEWBEC

NEW WAY OF BEING CHURCH | 15th Sunday in Ordinary Time | 13 July 2025

CELEBRATING, LISTENING AND WALKING AS PILGRIMS OF HOPE

MONTHLY FOCUS & RATIONALE
ECOLOGY (STEWARDSHIP)

CALLED TO STOPPING THE PLUNDER AND EXPLOITATION OF RESOURCES

Who is My Neighbour?

A robbery victim or a casualty in an accident does not get to choose who will come to their aid as their “Good Samaritan.” It could be a stranger, a friend, or even someone they once held in contempt. The one who makes the choice is not the victim, but the passer-by, the one who must decide whether to help or to turn away.

In the Second Reading, St. Paul speaks of Christ as “the firstborn of all creation” (Colossians 1:15), through whom all things were made and in whom all things hold together. In the Gospel, Jesus tells the parable of the Good Samaritan, portraying himself as the one who draws near to fallen

