

# Integral Faith

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



Catholic Climate Covenant™  
Care for Creation. Care for the Poor.

## Homily Helps and Petitions for the 26th Sunday of Ordinary Time, Cycle C (September 25, 2022)

### Homily Helps

#### † Scripture Passages to Note:

**Amos 6:** Woe to the complacent in Zion! Lying upon beds of ivory, stretched comfortably on their couches, they eat lambs taken from the flock, and calves from the stall!

**Psalms 146:** Blessed he who keeps faith forever, secures justice for the oppressed, gives food to the hungry. The LORD sets captives free. The LORD protects strangers.

**1 Timothy 6:** But you, man of God, pursue righteousness, devotion, faith, love, patience, and gentleness.

**Luke 16:** There was a rich man who dressed in purple garments and fine linen and dined sumptuously each day. And lying at his door was a poor man named Lazarus, covered with sores, who would gladly have eaten his fill of the scraps that fell from the rich man's table.

#### † Comments for the Day:

On this fourth Sunday of this year's Season of Creation, our creator decries the lack of solidarity and civic friendship among the people of prophet Amos' time. Through Amos, God laments the lack of what Pope Francis call the "social love" in today's world. Those who live in opulence and complacency, God says, will be the first ones to suffer exile. And Psalm 146 emphasizes that the creator of heaven and earth is the same God who secures justice for the oppressed, gives sight to the blind, and protects the stranger.

Right from the beginning, today's gospel parable presents a striking reversal of what we typically expect in our society. A rich man remains nameless while Lazarus, a poor man, is named. What is the unforgivable sin of the rich man? It is his failure to notice the abject poverty and desperation of the person lying at his very door. Because of his indifference to the cry of the poor, the rich man's own plea for mercy in the afterlife goes unanswered.

How does this parable play out in the context of our lives today? For us, the Lazarus person lying at the door of our country might be an environmental refugee from Haiti, Central America, the Middle-East, or Sub-Saharan Africa. It might be someone in our own country fleeing droughts, famine, or floods exacerbated by climate change. Are we ourselves complacent in the face of the forces – including those like climate change brought about by our own consumption of resources – that bring desperately needy people to our doorsteps, whether they be at our borders, our own communities, even our homes?

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.

Clearly, the Gospel calls us to reject the globalization of indifference so we will recommit ourselves to the globalization of *solidarity*. The global solidarity that Pope Francis commends to our attention is not a vague political or economic concept. Rather, it rearticulates our Christian commitment to welcoming and caring for needy strangers with righteousness, compassion, and love. Pope Francis speaks of "social love" that propels us to active engagement in our communities and our nation for the sake of the common good of all God's children and all of His creation -- our common home.

† **Passages from *Laudato Si'* to Note:**

Changes in climate, to which animals and plants cannot adapt, lead [the poor] to migrate; this in turn affects the livelihood of the poor, who are then forced to leave their homes, with great uncertainty for their future and that of their children. There has been a tragic rise in the number of migrants seeking to flee from the growing poverty caused by environmental degradation. They are not recognized by international conventions as refugees; they bear the loss of the lives they have left behind, without enjoying any legal protection whatsoever. Sadly, there is widespread indifference to such suffering. (25)

We need to strengthen our conviction that we are one single human family. There are no frontiers or barriers, political or social, behind which we can hide, still less is there room for the globalization of indifference. (52)

Love, overflowing with small gestures of mutual care, is also civic and political, and it makes itself felt in every action that seeks to build a better world. Love for society and commitment to the common good are outstanding expressions of a charity. ... Social love moves us to devise larger strategies to halt environmental degradation and to encourage a "culture of care" which permeates all of society. (231)

### Related Prayers of the Faithful

**Option 1:** That God may strengthen our resolve to overcome our complacency about the climate crisis, so we will respond with mercy and solidarity to those fleeing to the safety of our own doors, let us pray to the Lord....

**Option 2:** That Pope Francis and our U.S. bishops will inspire all of us to reject indifference, and instead act with mercy and social love towards the poor and vulnerable, let us pray to the Lord....

### Further Resources

**Feedback:** [info@catholicclimatecovenant.org](mailto:info@catholicclimatecovenant.org)

**Webpage:** [www.catholicclimatecovenant.org/resource/english-homily-help](http://www.catholicclimatecovenant.org/resource/english-homily-help)

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