

Integral Faith

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



Catholic Climate Covenantsm
Care for Creation. Care for the Poor.

Homily Helps and Petitions for the Feast of Christ the King, Cycle B (November 21, 2021)

Homily Helps

† Scripture Passages to Note:

Daniel 7: The one like a Son of Man received dominion, glory and kingship.

Psalms 93: The Lord is King; he is robed in majesty.

Revelation 1: The Lord God says, "I am the Alpha and the Omega, the One who is and who was and is to come, the Almighty."

John 1: Jesus answered, "My kingdom does not belong to this world...For this I was born and for this I came into the world, to testify to the truth."

† Comments for the Day:

Our first two readings for this feast depict communities undergoing persecution by foreign powers. Daniel describes a Jewish community during the Babylonian Exile; Revelation's audience was Christians living under the threat of death by Roman rulers. Written in imaginative and symbolic language, each book is meant to offer hope, courage, and consolation to suffering communities, and to assure them that God will triumph in the end. The author of Revelation, John, sees Jesus as "the Son of Man" described by Daniel: true God and true human who gave his life for the world. The Jesus of John's gospel has a kingdom not of the world of greed, violence, and dishonesty. Rather, it is the kingdom of self-giving, care for others, and witness to the truth.

What does it mean to be a citizen of Jesus' kingdom now? We know that the earth, our common home, is under persecution by powers that disseminate untruths: "You must have the latest gadgets, buy the latest fashion, drive the biggest gas-guzzling vehicles, raise the heat in winter and the cool in summer." What is true is that the standard of living in wealthy countries is paid for by people living in "sacrifice areas." Much of what goes on, and those who suffer, to bring us our lifestyles is hidden from our eyes.

But there is hope. Governments around the world are beginning to address the social and environmental consequences of resource exploitation, including the climate crisis. The media are paying more attention to it, as well. True, the assault on nature and the poor continues, but more people are aware of it.

We ourselves can advance the reign of God on our beautiful planet by changing our personal and family lifestyles, advocating for environmentally friendly laws, learning about the church's teachings regarding environmental justice, or evangelizing care for creation by our own example.

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.

† Passages from *Laudato Si'* to Note:

Many of those who possess more resources and economic or political power seem mostly to be concerned with masking the problems or concealing their symptoms, simply making efforts to reduce some of the negative impacts of climate change. However, many of these symptoms indicate that such effects will continue to worsen if we continue with current models of production and consumption. (26)

The foreign debt of poor countries has become a way of controlling them, yet this is not the case where ecological debt is concerned. In different ways, developing countries, where the most important reserves of the biosphere are found, continue to fuel the development of richer countries at the cost of their own present and future.... The developed countries ought to help pay this debt by significantly limiting their consumption of non-renewable energy and by assisting poorer countries to support policies and programmes of sustainable development. (52)

The natural environment is a collective good, the patrimony of all humanity and the responsibility of everyone. . . . That is why the New Zealand bishops asked what the commandment 'Thou shalt not kill' means when 'twenty percent of the world's population consumes resources at a rate that robs the poor nations and future generations of what they need to survive.' (95)

A person who could afford to spend and consume more but regularly uses less heating and wears warmer clothes, shows the kind of convictions and attitudes which help to protect the environment. There is nobility in the duty to care for creation through little daily actions [that] reflect a generous and worthy creativity which brings out the best in human beings. (211)

Related Prayers of the Faithful

Option 1: That we be more mindful of the people whose labor and resources provide us with goods and services, let us pray to the Lord ...

Option 2: That we may be faithful witnesses to the truth of what is happening to the earth, our common home, let us pray to the Lord ...

Further Resources

Feedback: info@catholicclimatecovenant.org

Webpage: www.catholicclimatecovenant.org/resource/english-homily-help

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