

# 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 29th Sunday in Ordinary Time, Cycle B (October 20, 2024)

### Homily Helps

#### † Scripture Passages to Note:

**Mark 10:** . . . Rulers over the Gentiles lord it over them, and their great ones make their authority over them felt. But it shall not be so among you.

#### † Comments for the Day:

Politics is in the air. Soon, on Tuesday, November 5, we will have the U.S. Presidential election and elections for the U.S. Senate, House, gubernatorial, and state legislatures. Citizens exercise power through the voting booth, a sacrosanct space that must never be defiled. Elected officials exercise power to serve the common good, beginning with the least among us. So, it should be in an ideal world. Power is neither good nor bad; it is the capacity to do something or not. Nevertheless, the words of Lord Acton lurk in the background: "Power tends to corrupt, and absolute power corrupts absolutely." Jesus's power in the Gospel is one of service, not self-serving corruption.

If there is a time to reflect critically on political power, it is now through the lens of Catholic Social Teaching (CST), the best-kept secret in the Catholic Church! CST is an accumulation of social doctrines from Pope Leo XIII on labor to the present, with Pope Francis on the environment. The significant themes or principles of CST are the life and dignity of the human person; the call to family, community, and participation; rights and responsibilities; option for the poor and vulnerable; the dignity of work and the rights of workers; solidarity; and care for God's creation. These principles can guard against corruption for anyone in leadership and authority.

James and John were ambitious disciples. They wanted to be recognized as special, apart from the rest, and to have a power that dominated others. Their question to Jesus carried a demand: *Teacher, we want you to do for us whatever we ask of you.* It is very bold for disciples to address the Master in this way. One may ponder: Did they attempt to depose Peter as head of the group?

When the other ten disciples heard this, they "became indignant." Polarization set in. Only a conversion to take on the mind of a servant will set one on the path to become "great." A new kind of authority rooted in servant leadership and CST is called for to tackle the ecological challenges of our time. Hopefully, our elected officials will have some sense of what it means to serve the common good and the most vulnerable in our midst.

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:

Yet it would also be mistaken to view other living beings as mere objects subjected to arbitrary human domination. When nature is viewed solely as a source of profit and gain, this has serious consequences for society. This vision of “might is right” has engendered immense inequality, injustice and acts of violence against the majority of humanity, since resources end up in the hands of the first comer or the most powerful: the winner takes all. Completely at odds with this model are the ideals of harmony, justice, fraternity and peace as proposed by Jesus. As he said of the powers of his own age: “You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant” (*Mt* 20:25-26). (82)

As Benedict XVI has affirmed in continuity with the social teaching of the Church: “To manage the global economy; to revive economies hit by the crisis; to avoid any deterioration of the present crisis and the greater imbalances that would result; to bring about integral and timely disarmament, food security and peace; to guarantee the protection of the environment and to regulate migration: for all this, there is urgent need of a true world political authority, as my predecessor Blessed John XXIII indicated some years ago”.<sup>[129]</sup> Diplomacy also takes on new importance in the work of developing international strategies which can anticipate serious problems affecting us all. (175)

The Church does not presume to settle scientific questions or to replace politics. But I am concerned to encourage an honest and open debate so that particular interests or ideologies will not prejudice the common good. (188)

While some are concerned only with financial gain, and others with holding on to or increasing their power, what we are left with are conflicts or spurious agreements where the last thing either party is concerned about is caring for the environment and protecting those who are most vulnerable. (198)

### Related Prayers of the Faithful

**Option 1:** That, like Jesus, we might accept the call to be servants, making ourselves available to all our sisters and brothers and to all of God’s creation, let us pray to the Lord...

**Option 2:** That we might cultivate the virtues of patience, self-discipline, and generosity, to courageously address the environmental and social crises we are facing, 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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