

Integral Faith

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



Homily Helps and Petitions for the 3rd Sunday of Easter, Cycle A (April 19, 2026)

Homily Helps

† Scripture Passages to Note:

Acts 2: "God raised this Jesus; of this we are all witnesses." **1 Peter**

1: Your faith and hope are in God.

Luke 24: Then the two recounted what had taken place on the way and how he was made known to them in the breaking of bread.

† Comments for the Day:

Not unlike the disciples on the road to Emmaus, we likely find it hard to believe that things can be truly different, that Jesus has risen and that a new life has begun. Our understanding is often murky and we fail to grasp what is before our very eyes, walking alongside us, in those who are poor, excluded from the basic services which our society is called to provide. No one is called to be poor; no one is destined to be poor. Jesus came that we all might thrive. Are we convinced that Jesus has made that ideal world really possible?

Pope Leo, in the letter he wrote this past October on love for the poor, reminded us that serving the poor is not a gesture to be made "from above," but an encounter between equals, where Christ is revealed. Saint John Paul II also reminded us that "there is a special presence of Christ in the poor, and this requires the Church to make a preferential option for them." So when the Church bends down to care for the poor, she assumes her highest posture, giving witness to the Spirit of the risen Christ in us.

The Pastoral Constitution of the Church forcefully reaffirms the universal destination of earthly goods and the social function of property that derives from it. God destined the earth and all it contains for all people and nations so that all created things would be shared fairly by all humankind under the guidance of justice tempered by charity.

Everyone has the right to possess a sufficient amount of the earth's goods for themselves and their family. By its nature, private property has a social dimension that is based on the law of the common destination of earthly goods. Whenever the social aspect is forgotten, ownership can often become the object of greed and a source of serious disorder.

It must never be forgotten that the Gospel message has to do not only with an individual's personal relationship with the Lord, but also with something greater: "the Kingdom of God; it is about loving God

who reigns in our world. To the extent that he reigns within us, the life of society will be a setting for universal fraternity, justice, peace and dignity. We are seeking God's Kingdom not only after this life, here on earth, but also in anticipation here and now.

The poor are not victims of chance or blind and cruel fate. Nor, for most of them, is poverty a choice. Yet, there are those who still presume to make this claim, thus revealing their own blindness and cruelty, their own lack of understanding of Jesus' mission. We grow to be more like God, more holy, to the extent that we go out of ourselves to enter into communion with others and with nature, God's creation.

† Passages from *Laudato Si'* to Note:

The ultimate destiny of the universe is in the fullness of God, which has already been attained by the risen Christ... Here we can add yet another argument for rejecting every tyrannical and irresponsible domination of human beings over other creatures. The ultimate purpose of other creatures is not to be found in us. Rather, all creatures are moving forward with us and through

us towards a common point of arrival, which is God, in that transcendent fullness where the risen Christ embraces and illumines all things. Human beings, endowed with intelligence and love, and drawn by the fullness of Christ, are called to lead all creatures back to their Creator. (83)

If we want to bring about deep change, we need to realize that certain mindsets really do influence our behavior. Our efforts at education will be inadequate and ineffectual unless we strive to promote a new way of thinking about human beings, life, society and our relationship with nature. (215)

Rest opens our eyes to the larger picture and gives us renewed sensitivity to the rights of others. And so the day of rest, centered on the Eucharist, sheds its light on the whole week, and motivates us to greater concern for nature and the poor. (237)

Related Prayers of the Faithful

Option 1: That, like the disciples on the road to Emmaus, we might be attentive to hear in Jesus' voice the cry of the poor and the cry of earth, our common home, let us pray to the Lord....

Option 2: That we might accept the challenge to change our lives in both small gestures and larger actions that will promote the common good, let us pray to the Lord....

Further Resources

Feedback: info@catholicclimatecovenant.org

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

Visit our webpage and sign up to receive these resources delivered to your email inbox each month.
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.

Integral Faith: Resources highlighting care for our common home, page 2