



Bringing Home the Word

Twenty-second Sunday in Ordinary Time (A)
August 30, 2026

Called to Be Faithful

Fr. Joseph Juknialis

Somewhere in every life, along its twisting, curving path, each of us finds ourselves wondering if we would not be better off somewhere else, doing something different, as if we could live a parallel life with the flip of the channel. Except that changing life is never that simple. And so we live on, with our foibles and our insecurities. We make do for one more day in a job that is less than satisfying, or in a relationship that is worn and fraying, or caring for aging parents as we juggle the needs of two households. In every niche of life,

we may find ourselves dealing with difficult people, listening to others' woes, wondering if anyone cares. Like the prophet Jeremiah, we can feel we've been duped by the Lord God.

We don't need to go looking for crosses. They come our way. And it is our crosses that allow us to save our lives by losing our lives. It is these very same lives we wish we could escape that bring each of us to holiness, if for no other reason than that we do struggle not to have our own way all the time. Spirituality has been defined as an inner set of values by which we live an outer set of circumstances. As people of faith, that is what we try to do—to live in the style of Jesus. Somehow, in each of our lives, it seems that God brings us to where we should be. †

Sunday Readings

Jeremiah 20:7–9

All day long I am an object of laughter; everyone mocks me.

Romans 12:1–2

Be transformed by the renewal of your mind, that you may discern what is the will of God.

Matthew 16:21–27

[Jesus] said to Peter, "Get behind me, Satan! You are an obstacle to me. You are thinking not as God does, but as human beings do."



***As people of faith,
we try to live
like Jesus.***

A Word from Pope Leo XIV

War is back in vogue, and a zeal for war is spreading. The principle established after the Second World War, which prohibited nations from using force to violate the borders of others, has been completely undermined. Peace is no longer sought as a gift and a desirable good in itself.... Instead, peace is sought through weapons as a condition for asserting one's own dominion.

ADDRESS TO DIPLOMATIC CORPS,
ROME, JANUARY 9, 2026



REFLECTION QUESTIONS

- What is the cross you are being asked to bear?
- Can you unite your cross to the cross of Jesus?



Everyday Choices

The Redemptorists

Peter, in today's gospel, makes a mistake we all make. He has just declared Jesus as the Messiah, but when Jesus speaks of suffering and the cross, Peter resists. He wants salvation without sacrifice, victory without struggle. But Jesus rebukes him: "Get behind me, Satan! You are thinking not as God does, but as human beings do." Isn't this how we often live? We want a faith that blesses us, but not one that demands anything from us. We want to follow Christ, but we hesitate when it means standing against the systems that harm our world, i.e., consumerism, exploitation, environmental destruction. Paul, in the second reading, gives us a challenge: "Do not conform yourselves to this age but be transformed by the renewal of your mind."

The world teaches us to accumulate more, to seek profit at any cost, to define success by material gain. But the gospel calls us to a different kind of success: the success of justice, love, and integrity. For families, this means making choices

that reflect the values of the kingdom of God. It means consuming responsibly, teaching children to be aware of where products come from, and prioritizing people over profit. It means living simply so that others may simply live. Faith is not meant to be locked within the walls of a church but lived in the world.

A prophetic family is one that questions, challenges, and refuses to conform to destructive systems. Choose sustainable, local products over corporate-driven consumerism. Teach children the value of ethical consumption. Be involved in community efforts that protect the environment. Stand up for the rights of workers and the marginalized. Justice is not just about big protests; it is about everyday choices. ‡

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Wisdom from Catholic Update

From "Four Faces of Jesus" by Virginia Smith

The writers of the Gospels of Mark, Matthew, Luke, and John offer four different descriptions of Jesus. Their unique challenge? To portray someone both human and divine. But how can four diverse descriptions characterize the same person? Each evangelist chose words and deeds from Jesus' life that related to that writer's particular audience. These audiences differed dramatically in religious background, culture, and ethnic origin. Which gospel is most authentic? Which best reflects the historical Jesus? They all do. Jesus emerges possessing greater depth than any single narrative could provide. Each writer was aware of those facets of Jesus' personality, teachings, and deeds that would draw his community into deeper faith. Are these the only portraits that might be drawn? By no means. All Christians are called to portray the face of Jesus.

Catholic Update—a subscription newsletter published eleven times a year—explores Church tradition and teaching on contemporary topics. For more information, call 800-325-9521 or visit Liguori.org.



Merciful God, give us the grace to carry our crosses and unite them with the cross of your Son, Jesus, so that we may offer our suffering as prayer for the world. Amen

The Redemptorists

WEEKDAY READINGS

August 31–
September 5

Monday, Weekday: 1 Cor 2:1–5
/ Lk 4:16–30

Tuesday, Weekday: 1 Cor 2:10b–16
/ Lk 4:31–37

Wednesday, Weekday: 1 Cor 3:1–9
/ Lk 4:38–44

Thursday, St. Gregory the Great: 1 Cor 3:18–23
/ Lk 5:1–11

Friday, Weekday: 1 Cor 4:1–5
/ Lk 5:33–39

Saturday, Weekday: 1 Cor 4:6b–15
/ Lk 6:1–5



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