

Integral Faith

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

Homily Helps and Petitions for the 22nd Sunday in Ordinary Time, Cycle A (30 August 2026)



Homily Helps

† Scripture passages to note:

Romans 12: Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect.

Matthew 16: Whoever wishes to come after me must deny himself, take up his cross, and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it. What profit would there be for one to gain the whole world and forfeit his life? Or what can one give in exchange for his life?

† Comment for the day:

Peter boldly confessed that Jesus is the Messiah and is described by him as the "rock" of the Church. Yet, as soon as Jesus reveals that his mission involves suffering, rejection, and death in Jerusalem, Peter tries to pull him aside and stop him.

Jesus responds with a severe reprimand: "Get behind me, Satan! You are an obstacle to me." In an instant, the foundational rock becomes a stumbling block because Peter is thinking in human terms of comfort, wealth, and power, rather than divine terms of communion, relationship and interconnectedness.

Peter wanted the glory without the cross. Jesus calls his followers out of insulated environments into the real world of constant change, human vulnerability, loss, and insecurity. He establishes the core criteria for discipleship: deny yourself, take up your cross, and follow him.

A cross is not a self-inflicted spiritual burden or a martyrdom we consciously seek out. It encompasses the unchosen, undesirable hardships of life—grief, chronic pain, or injustices inflicted by others—that we must choose to carry with grace rather than hide from. It means accepting the social friction, mockery, or resistance that comes from doing what is right and proclaiming God's word in a skeptical culture.

Jesus poses a piercing question: "What will a man gain if he wins the whole world and ruins his life?"

Living entirely for personal comfort, wealth, and self-preservation is a spiritual dead end. The things we try so desperately to hoard are ultimately temporary and bound to expire. The great paradox of faith is that when we let go of our own tightly controlled plans to serve others, we discover a profound, lasting inner peace.

True discipleship means trusting that when we place our hands into the hands of Christ, the final word in our suffering will always be mercy, forgiveness, and resurrection. We are called to die to sin and selfishness so that we can live sharing what God freely bestows on us to share with all. We are invited to root out our selfishness in order that relationships might flourish, to go out of ourselves to promote relationships, foster friendships, care for the environment.

We become more like God to the extent that we go out of ourselves to enter into communion with God, others, ourselves and nature. Growing in relationship on all four levels is indispensable.

† **Passages from *Magnifica Humanitas* to note:**

The spirituality I wish to commend is that of the “wise architect” who, driven by hope for the Kingdom of God, is committed to building the world for the common good. As I mentioned at the beginning of this reflection, the task of building in our time must place our relationship with God at its center. Our rule must be the acceptance of human limitations as a natural and positive reality, and should be characterized by shared responsibility and a language characterized by the Gospel. (239).

Let us cultivate relationships! In an era that favors speed and fragmentation, the human person still yearns to receive care and recognition from attentive minds, kind words and hands capable of tenderness. The digital culture multiplies connections and offers new opportunities for interaction; yet, the human heart retains an irrevocable need for genuine closeness. I invite everyone to cherish places and times where physical presence remains crucial, such as shared meals, Christian community gatherings, time spent with the lonely and serving the poor. These are signs of a humanity that continues to believe that every person’s body is a dwelling place of God and a temple of the Holy Spirit. It is precisely this covenant between glory and fragility that becomes the criterion for evaluating the anthropological models offered by contemporary culture. (239)

Let us love justice and peace! The same technologies that facilitate communication and access to resources can also support models that exploit the most vulnerable, create new forms of slavery and derive profit from conflict. Every technical or economic decision should include spiritual discernment and be an opportunity for assessing whether the advances in AI are promoting justice and participation or concentrating wealth and power in the hands of a select few. (240)

Related Prayers of the Faithful

Option 1: That we may have the trust of true disciples needed to forge a better world where peace and justice reign, let us pray to the Lord....

Option 2: That we may come to see the glory of God reflected in the gentlest of breezes and the humblest of creatures, fostering positive relationships, let us pray to the Lord....

Further Resources

Feedback: info@catholicclimatecovenant.org

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

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