



Bringing Home the Word

Eighteenth Sunday in Ordinary Time (B)
August 1, 2021

Quit Grumbling!

By Fr. Mark Haydu, LC

Grumbling is terrible. It spreads discontent, discouragement, a negative spirit. It tells others you are unhappy and tries to drag them down. The Israelites grumbled against Moses and, indirectly, against God. He had taken them from slavery, yes, but led them into the desert with poor food and continual wanderings. At least as slaves they had food to eat and knew where they were. The devil can also trick us into believing that Jesus has done us no favors in saving us from the slavery of sin and feeding us with the gospel as we wander after his will.

Sunday Readings

Exodus 16:2-4, 12-15

Here in the wilderness the whole Israelite community grumbled against Moses and Aaron.

Ephesians 4:17, 20-24

You should put away the old self of your former way of life, corrupted through deceitful desires.

John 6:24-35

[Jesus said,] "You are looking for me not because you saw signs but because you ate the loaves and were filled."

Jesus faces this shortsightedness. After he multiplies the bread and feeds the people, they follow him—but not because they want to convert and begin living the life of generosity. They follow him because they got their fill. They want a God that satisfies and takes care of them. They want a credit-card God, an unending source of funds to bail them out—not a God who offers salvation through conversion and generosity.

It is common to want a God who obeys us and not the other way around. Saint Jerome went into the desert, just like the Egyptians, to learn this lesson of humble obedience. Rather than grumble, he prayed for conversion. He learned that there is no doubt Jesus gives us all we could need, but we must expand our hearts and minds to receive it. Conversion is stretching our limits to the bountiful measure of God rather than grumbling and shrinking him to our miserly standards. +

Some want a credit-card God, an unending source of funds to bail them out.

A Word from Pope Francis

Dear brothers and sisters who are ill, your sickness makes you in a particular way one of those "who labor and are burdened," and thus attract the eyes and heart of Jesus. In him, you will find light to brighten your darkest moments and hope to soothe your distress. He urges you: "Come to me."

—World Day of the Sick, February 11, 2020



REFLECTION QUESTIONS



- Do I need a bit more time praying with God to learn and enjoy his ways?
- How can I accept all the good God gives me, and desire his will above my own?

Prearrange My Heart

By Fr. Bruce Lewandowski, CSsR

My mother asked me to go with her to help prearrange her funeral. A little time has passed since she first asked. We haven't gone yet, so I've had some time to think about it. Slogans like, "Save now, rest in peace later," and, "We put them in the ground, no money down," and, "You only get one chance to make a lasting impression" have been running through my mind. You must have a sense of humor about this. I always smile when I see the sign for Burns Funeral Home & Crematory.

I understand that families can be especially vulnerable when they lose a loved one and that the argument in favor of prearrangements is heavily on the side of making important decisions about death and burial well in advance of that emotionally charged experience. It makes sense. The stress of planning will be over; attention can be given to other important details.

It also makes sense that prearrangement can help lock in the price of the burial and all that accompanies it. The idea of a payment plan, not having to pay out a large sum all at once, makes even more sense—and it's easy on the wallet. If death isn't imminent, plans can even be altered, sometimes without incurring any further expense. All good, financially sound ideas.

From a practical perspective, all that I've read makes me think we should do



this. After all, my mom wants to. Why not? But truth be told, I feel a lot of personal resistance. Not because I don't trust the funeral home. Or because I don't feel we'll get a good deal. It's not because I worry about the expense. And it's not because we haven't found the right funeral home.

I realize I'm resisting because I don't want to face the raw, heart-wrenching truth that someday my mom will die, and my brother and sisters and I will have to figure out what life will be like without her. The grace of that moment cannot be paid for in advance, neatly organized or prearranged.

Just thinking about mom's funeral has caused me to rearrange my thinking about death, my emotions, and my relationship with her. I'm thinking about life in a way I had not before. I find myself suddenly tangled up in the stages of loss and grief: denial, anger, bargaining, and all the rest. I wonder how long it takes to get to the singularly, unique experience of acceptance. And when she dies, what then? When death does come, the saving mercy of Jesus, for her and for us, is all that is truly prearranged. +

Considering preparing for a funeral in advance stirs the emotions.

PRAYER

Lord, you are the bread of love, compassion, and peace. Strengthen me with this bread so I can serve others.

—From *Faithful Meditations for Every Day in Ordinary Time*, Rev. Warren J. Savage and Mary Ann McSweeney

WEEKDAY READINGS

August 2–7

Monday, Weekday:

Nm 11:4b–15 / Mt 14:13–21

Tuesday, Weekday: Nm 12:1–13 /

Mt 14:22–36 or Mt 15:1–2, 10–14

Wednesday, St. John Vianney:

Nm 13:1–2, 25–14:1, 26–29a, 34–35 /
Mt 15:21–28

Thursday, Weekday:

Nm 20:1–13 / Mt 16:13–23

Friday, Transfiguration of the Lord:

Dn 7:9–10, 13–14 / 2 Pt 1:16–19 / Mk 9:2–10

Saturday, Weekday:

Dt 6:4–13 / Mt 17:14–20

Bringing Home
the **Word** 

August 1, 2021

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Bringing Home the Word

Nineteenth Sunday in Ordinary Time (B)
August 8, 2021

Jesus' Coming Down Among Us

By Fr. Mark Haydu, LC

In *The Martyr*, Marc Chagall, a painter in the late last century and one of the favorites of Pope Francis, shows Jesus' crucifixion as a global mystery. It is not just an event in the past. Jesus is still coming down among the throngs of needy souls of the modern day, laying down his life and accompanying them in their sufferings.

The Gospel of John uses this term of "coming down" to take up the theme of the Incarnation. Jesus left his heavenly home and came down among us. He lowered himself to dirty his feet along

the tortuous routes on which humanity travels. He is not unapproachable, far from the sufferings of his followers, but has become like them in all things but sin. He knows the hunger and needs of his people.

This is nothing new for God. He came down to walk in the Garden with Adam and Eve. He came down to see the people building the Tower of Babel. He came down to Moses in the burning bush and in giving the Ten Commandments. And he came down to console and feed Elijah, who was despairing of his life. He gave Elijah food for his journey, strengthening him to travel in the desert.

In the Eucharist, Jesus comes down to you today to carry your burdens and give you his life. He urges us to get up, eat. He is the Living Bread come down from heaven that, if we unite with him in holy Communion, he will give us his divine force and we will live eternally with him. +

*Jesus lowered himself
to dirty his feet along
the tortuous routes on
which humanity travels.*

A Word from Pope Francis

[Christ] took our names upon himself, to the very end, including the evil that is within us....Anyone, in whatever situation..., can invoke the holy name of the Lord, who is faithful and merciful Love. God will never say no to a heart that invokes him sincerely.

—General audience, August 22, 2018



Sunday Readings

1 Kings 19:4-8

[Elijah] got up, ate, and drank; then strengthened by that food, he walked forty days and forty nights.

Ephesians 4:30—5:2

Be kind to one another, compassionate, forgiving one another as God has forgiven you in Christ.

John 6:41-51

[Jesus said,] "I am the living bread that came down from heaven; whoever eats this bread will live forever."

REFLECTION QUESTIONS

QUESTIONS REFLECTION

- Jesus comes down to be with me. Am I available in my heart to be with him?
- Do I cast my burdens on him by turning to him with my sins and crosses?

The Opposite Reaction

By Kathleen M. Basi

*Go and learn the meaning of the words,
“I desire mercy, not sacrifice.”*

Matthew 9:13

Mercy. It’s such a familiar word. It bookends every Mass, rolling glibly off our tongues until it’s more a catch phrase than a word with real meaning. Really, how much is there to say about God’s forgiveness?

When I dug into it, though, I realized my definition was too limited. Mercy isn’t just something God gives to us. It’s something we’re called to give to others. Nor is it just about forgiveness. It’s about the attitudes that shape our actions.

Think of that one person who knows all the right buttons to push and does so with glee. You can spend your whole life tied up in knots about how—or whether—to respond. You can waste countless hours and endless emotional energy locked inside your head, having arguments with this person, putting words in her mouth that she never spoke and assuming the worst about her intentions. You might even write off the relationship altogether.

Mercy calls us to do the opposite. Mercy invites us to open our minds and hearts to the people we find most difficult. What influences have shaped them? What wounds are hidden beneath their antagonism? Mercy asks us to consider the things we cannot know and approach conflict with a spirit of



compassion rather than judgment. In short, give people the benefit of the doubt.

This is not easy. In fact, it’s superhuman. That’s why we need God’s help. That’s why we need to receive the sacraments regularly—because they offer us the spiritual nourishment we need in order to do the real work of Christian living. And what is that real work?

“For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me” (Matthew 25:35–36).

This passage, the source of the corporal works of mercy, leaves no doubt that the work of mercy is the heart of Christian discipleship and the standard by which we will be judged at the end of time. There is no distinction between those who deserve help and those who do not. We are called to show mercy to everyone. +

*There is no distinction
between those
who deserve help and
those who do not.*

PRAYER

*Lord, you give us your Spirit
to renew the earth. Instill in
my heart the spirit of love,
compassion, forgiveness,
and peace, that I may be
a source of healing.*

—From *Faithful Meditations for Every Day
in Ordinary Time*, Rev. Warren J. Savage
and Mary Ann McSweeney

WEEKDAY READINGS

August 9–14

Monday, Weekday:
Dt 10:12–22 / Mt 17:22–27

Tuesday, St. Lawrence:
2 Cor 9:6–10 / Jn 12:24–26

Wednesday, St. Clare:
Dt 34:1–12 / Mt 18:15–20

Thursday, Weekday:
Jos 3:7–10a, 11, 13–17 / Mt 18:21–19:1

Friday, Weekday:
Jos 24:1–13 / Mt 19:3–12

Saturday, St. Maximilian Kolbe:
Jos 24:14–29 / Mt 19:13–15

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August 8, 2021

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Bringing Home the Word

Assumption of the Blessed Virgin Mary (B)
August 15, 2021

Mary's Astonishing "Yes"

By Dan Finucane

Imagine someone who knew nothing of Christianity, who had never seen the New Testament, who had never heard the Gospel. Suppose this person hears just one song—the Magnificat, Mary's hymn from the Gospel of Luke. What will that person think?

In some translations of Scripture, Mary says her soul "magnifies" the Lord. She rejoices in God who saves her. Someone who also believes in God will find this appealing and hopeful. But what does it mean that Mary *magnifies* the Lord?

This woman sings about what God does. God blesses those no one else sees.

Sunday Readings

Revelation 11:19a, 12:1–6a, 10ab

A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet.

1 Corinthians 15:20–27

The last enemy to be destroyed is death, for "he subjected everything under his feet."

Luke 1:39–56

And Mary said..."The Mighty One has done great things for me, and holy is his name."

People who know Someone has created everything might be in awe of this God. Here is Someone with enormous power. The poor fear such power, yet God shows them mercy. Human tyrants abuse power. This God sweeps them away. But how could Mary's life magnify this God, this Lord?

She sings of Abraham. Her God created descendants from a nomad, descendants who later left slavery in Egypt. Moses asked this God, what should we call you? "Call me I AM." No normal name can say what this God is. This God is doing something *new* now, so this woman sings.

How does Mary magnify the Lord? Her life is the window through which we see the image of the eternal God taking our own form. Her heart is a lens through which our eyes focus in wonder as her response, her *yes* to God, receives God's presence. This woman was asked by God to do something extraordinary. She said yes. And with that yes, she is taken up forever in something astonishing. +

Mary's life is the window through which we see the image of the eternal God taking our own form.

A Word from Pope Francis

Mary is assumed into heaven: small and humble, she is the first to receive the highest glory. She, a human creature, one of us, attains eternity in soul and body. And there she awaits us as a mother waits for her children to come home. Indeed, the people of God invoke her as the Gate of Heaven.

—Solemnity of the Assumption, August 15, 2019



REFLECTION QUESTIONS



- How would you explain the importance of Mary to a non-Christian?
- What might God be asking you to do? Are you willing to say yes to his call?

A Perpetual Reminder

By Fr. Bruce Lewandowski, CSSR

What's wrong with this picture? What if we got it all wrong? As tradition has it, we trust that Mary, as she appears in the icon of Perpetual Help, is always there, ready at any and every moment to help us. But what if, in that very same icon we know so well, Mary is not the one giving help, but is, rather, on the receiving end? What if she's the one who needs help?

Picture Mary this way: like a woman clutching her child looking out the window of a burning building waiting for fire-and-rescue; like a mother grabbing for her son on their front stoop as bullets spray past them; like a mom supporting her hyperactive boy on one arm while balancing bags of groceries from the parish food cupboard on the other; or like a mother and her son on plastic seats behind thick glass waiting for visitors at an immigration detention center.

Think of our iconic Mary in that way. It's a whole different picture—not Mary who helps, but Mary who is in need of help. Our Mother of Perpetual Help appears as a victim of awful circumstances. Mary and Jesus are alone. Joseph has died, leaving a widow and a young son. We know how widows were treated back then. Her son's death looms on the horizon. She is in trouble. With Joseph gone, she is alone in the world and has to rely on the help of others and God. She wants help.

An icon is a window into heaven; this scene can be interpreted as anything but



heavenly. What's wrong with the picture of Our Mother of Perpetual Help? You might say, "Nothing." Well, I think there is something wrong, not with the picture but with how we might view it. Certainly, Mary is the instrument God used to make the Redeemer flesh among us. She is the dispenser of God's graces and blessings.

But if we're not careful, we can treat her as a kind of spiritual vending machine, making it all about us and what we can get from her. Sometimes our thinking about the icon and our devotion to the Lady in it can be one-sided. Our many needs can cause us to turn in on ourselves and forget about others and their need for assistance. Mary is saying:

"Help me!"

When we look into the icon we see Mary. Remember, she also sees us. She looks out her icon-window, waiting, wanting help. She stands as a perpetual reminder of the many women and children in the world waiting for our help. Will you be there, always and at every moment, ready to help? Mary is Perpetual Help for so many in today's world. Perpetual Help is what her icon asks us to be for others. +

*If we're not careful,
our thinking about
the icon and our devotion
can be one-sided.*

**PRAYER**

*Lord, you reveal the wisdom
of God in the hearts
of all people. Help me
teach others by example
the wisdom of your love,
forgiveness, and peace.*

—From *Faithful Meditations for Every Day
in Ordinary Time*, Rev. Warren J. Savage
and Mary Ann McSweeney

WEEKDAY READINGS

August 16–21

Monday, Weekday:

Jgs 2:11–19 / Mt 19:16–22

Tuesday, Weekday:

Jgs 6:11–24a / Mt 19:23–30

Wednesday, Weekday:

Jgs 9:6–15 / Mt 20:1–16

Thursday, Weekday:

Jgs 11:29–39a / Mt 22:1–14

Friday, St. Bernard:

Ru 1:1, 3–6, 14b–16, 22 / Mt 22:34–40

Saturday, St. Pius X:

Ru 2:1–3, 8–11; 4:13–17 / Mt 23:1–12

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Bringing Home the Word

Twenty-first Sunday in Ordinary Time (B)
August 22, 2021

Our Legacy of Faith

By Fr. Mark Haydu, LC

We all want to leave a legacy, to be remembered when we're gone. A legacy comes from faithfully and lovingly living your convictions. Joshua challenges the Israelites, making a definitive statement as their leader and head of his family: "We will serve the LORD." Notice that it isn't a question of *if* you will serve someone, but *who* you will serve.

The easiest way to find out who you are serving is to look where your heart, thoughts, and worries are. Jesus said, "Where your treasure is, there also will your heart be" (Matthew 6:21).

Sunday Readings

Joshua 24:1–2a, 15–17, 18b

[Joshua said,] "Choose today whom you will serve....As for me and my household, we will serve the LORD."

Ephesians 5:21–32 or 5:2a, 25–32

Husbands, love your wives, even as Christ loved the church and handed himself over for her.

John 6:60–69

Simon Peter answered..."You have the words of eternal life. We have come to believe and are convinced that you are the Holy One of God."

Peter also had this hard choice placed to him, and he spoke up as the first pope, the head of a family of believers. When Jesus revealed the doctrine of the Eucharist, that it was truly his body and blood, many left him over this difficult saying.

Jesus asks the apostles if they want to leave, too. He could have said this was just a symbol—that those who left had misunderstood. But he doesn't change his teaching. He merely asks the apostles if they accept and believe him.

Peter's answer, like Joshua's, is a fundamental option. He finds in Jesus' words eternal life. There is nowhere else to go when you have tasted the goodness and truth of Jesus. As hard as some of those truths may be, for Peter there is no turning away. Following Jesus faithfully will lead him to lay down his life for Jesus, crucified upside down, and buried on Vatican Hill where you can visit his tomb today. How's that for a legacy? +

The easiest way to find out who you are serving is to look where your heart, thoughts, and worries are.

A Word from Pope Francis

When someone is sick, we at times think: "Let's call for the priest to come"; "No, then he will bring bad luck. Let's not call him."...The idea is floating about that the undertakers arrive after the priest, and this is not true....It is Jesus himself who comes to relieve the sick person...and also to forgive his sins.

—General audience, February 26, 2014



REFLECTION QUESTIONS



- What are my convictions, and what ideal do I love and live for?
- Will that ideal last in time and into eternity? There is still time to adjust.

What if We Used God's Gifts?

By Kathleen M. Basi

The summer after I graduated high school, I toured Europe with a music ensemble. One afternoon in the Italian countryside, we passed a tenement in the ditch beside the highway. It flashed by so quickly, I didn't have time to form a clear picture; I only have an impression of shelters constructed from cardboard boxes with sheets draped over them.

That image has haunted me ever since. Seeing such things in pictures doesn't quite pack the same emotional punch as being there in real life. I couldn't believe anybody actually lived like that, especially in the First World.

Many things in the world defy comprehension, particularly for those of us comfortably ensconced in temperature-controlled homes with two- (or three-) car garages and multiple televisions. Terror attacks, genocide, poverty, and war brutal enough to cause millions to flee their homelands are unfathomable. So is the crucifixion, actually.

That image of a body stretched upon intersecting beams is unfathomable for the opposite reason. Its familiarity lessens its impact. To me, the icon of Our Mother of Perpetual Help offers a different way to approach this pivotal event in salvation history. It depicts the Christ Child shrinking away from the cross, the nails, the lance, and the gall and vinegar. Meanwhile, his Mother is



staring right at us while gesturing to her Son. I can just see in her eyes what she's thinking: "Look what he's done for you!"

Meditating on this image, I realize I may never be able to fully comprehend just what Jesus went through in order to win our salvation, any more than I can comprehend the desperation that leads parents to put their children in a raft in the middle of winter and cross the sea.

Yet comprehending isn't what matters most. The world is full of suffering, full of problems whose magnitude we will never understand, let alone figure out how to fix. And yet each of us is uniquely gifted, with a purpose in God's plan. Each of us

can toss a pebble and make a tiny ripple in that vast surface. One little throw might not make a difference, but if every Christian did the same, who knows what God might accomplish through us?

In the end, when I look at the icon of Our Mother of Perpetual Help, that is what comes to mind. "Look what he's done for you," she seems to be saying. "Now, what are you going to do?" +

The icon of Our Mother of Perpetual Help gives people a powerful way to look at the crucifixion.


PRAYER

*Lord, you have the words
of eternal life.*

*Help me believe and trust
in the power of your Word.*

—From *Faithful Meditations for Every Day
in Ordinary Time*, Rev. Warren J. Savage
and Mary Ann McSweeney

WEEKDAY READINGS

August 23–28

Monday, Weekday:
1 Thes 1:1–5, 8b–10 / Mt 23:13–22

Tuesday, St. Bartholomew:
Rv 21:9b–14 / Jn 1:45–51

Wednesday, Weekday:
1 Thes 2:9–13 / Mt 23:27–32

Thursday, Weekday:
1 Thes 3:7–13 / Mt 24:42–51

Friday, St. Monica:
1 Thes 4:1–8 / Mt 25:1–13

Saturday, St. Augustine:
1 Thes 4:9–11 / Mt 25:14–30

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Bringing Home the Word

Twenty-second Sunday in Ordinary Time (B)
August 29, 2021

Human Rules and God’s Rule

By Fr. Mark Haydu, LC

The Old Testament tells of a golden calf, produced by the Israelites when Moses disappeared up the mountain to receive God’s law (see Exodus 32). Since Moses delayed, they melted gold brought from Egypt, made their own god, and began worshipping it. This is the essence of idolatry: We create a god to worship, but since it is our creation, we are really worshipping ourselves.

Jesus accused the Pharisees of falling into a similar trap. They slavishly revered human traditions that didn’t reflect the heart of God. They hid behind laws created in the name of religion to serve themselves and their desire for power.

Jesus overturns the tables of their self-justifications. He quotes the prophet as an accusation: “This people honors me with their lips, but their hearts are far from me” (Mark 7:6).

Before pointing an accusatory finger, realize that the same can happen to us. We can cling to human traditions and laws while disregarding God’s basic commands of love and mercy. We can hide behind those laws and traditions to justify our self-righteousness and look down on others who are not as pious as us, as noted by James: “Be doers of the word, and not hearers only, deluding yourselves” (James 1:22).

Pope Francis makes a special effort to remind the Church, especially the clergy, of this truth: “Dangerous as it was then for the Pharisees, so too is it for us to consider ourselves acceptable, or even worse, better than others simply for observing the rules...even though we do not love our neighbor, we are hard of heart, we are arrogant and proud.” +

Sunday Readings

Deuteronomy 4:1–2, 6–8

What great nation has statutes and ordinances that are as just as this whole law which I am setting before you today?

James 1:17–18, 21b–22, 27

Be doers of the word and not hearers only, deluding yourselves.

Mark 7:1–8, 14–15, 21–23

[Jesus said,] “You disregard God’s commandment but cling to human tradition.”

We can hide behind laws and traditions to justify our self-righteousness and look down on others.

A Word from Pope Francis

Let us try asking ourselves: Am I open to the action of the Holy Spirit?...This is a prayer we must pray every day: “Holy Spirit, make my heart open to the word of God, make my heart open to goodness, make my heart open to the beauty of God every day.”

—General audience, May 15, 2013



REFLECTION QUESTIONS

- Do I look down on others who are not as generous and faithful as I?
- Is there a subtle division in my heart between those who deserve my love and those who do not?

A Profound Connection

By Kathleen M. Basi

I was young when my great-grandparents passed away. I remember being afraid of them. I was intimidated by their vast age and had difficulty communicating with them.

So, it has been a beautiful thing for me to see my children developing relationships with their great-grandmothers—relationships that cross the boundaries of this world. They prayed for my grandmother before she died, and they pray for her now, two years after her death.

In a world that depends on the tangible and measurable, even people of faith sometimes shy away from praying for the dead. What, really, is the point? They're dead! Yet popular inspirational culture is peppered with stories of people who sense that their loved ones are still with them.

As Catholics, we have inherited a beautifully holistic approach to death and resurrection. Believing in eternal life means those we love are dead only in the body. They're still able to care about us... and it is still worth praying for them.

Our Catholic faith also gives us a realistic perspective on holiness. We know how few of us are really worthy of the kingdom when we die—yet we also believe that God is too merciful to condemn us for all eternity. Just as we prayed for those we love in life, so we pray for them in death.

Even more beautifully, we can ask them to pray for us. That's a pretty



wonderful thing. Those who formed us in faith—not only family members but also teachers and mentors—are still in our lives. We talk a lot about the role of saints as inspiration for daily living, but it's those we knew in person who influence us most. We find ourselves repeating our fathers' wisdom, our mothers' mannerisms, and pondering the life philosophy of the grandmother whose sugar jar we dip into while making cookies.

I'm not saying anything new here, but it bears repeating. Catholics may not suffer from overt discrimination these days, but we are still very aware of the ways in which our beliefs don't quite jibe with those of the broader Christian

culture. We can be hesitant to embrace the profound connection between us and the communion of saints—both the big “S” and the little “s” varieties.

Today is as good a time as any to reconnect with those who have gone before—to remember what they taught us, to imagine them standing by our side at our toughest moments, whispering the advice we treasured (or perhaps didn't treasure enough) when they were here in the flesh. This month, try to remember—and we will be better Christians because of it. +

As Catholics, we have inherited a beautifully holistic approach to death and resurrection.

**PRAYER**

*Lord, you come from
the heart of the Trinity.
Give me a pure heart,
that I may reflect goodness
and love.*

—From *Faithful Meditations for Every Day in Ordinary Time*, Rev. Warren J. Savage and Mary Ann McSweeney

WEEKDAY READINGS

August 30–
September 4

Monday, Weekday:
1 Thes 4:13–18 / Lk 4:16–30

Tuesday, Weekday:
1 Thes 5:1–6, 9–11 / Lk 4:31–37

Wednesday, Weekday:
Col 1:1–8 / Lk 4:38–44

Thursday, Weekday:
Col 1:9–14 / Lk 5:1–11

Friday, St. Gregory the Great:
Col 1:15–20 / Lk 5:33–39

Saturday, Weekday:
Col 1:21–23 / Lk 6:1–5

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