LITURGIES FOR THE TWENTY-SECOND WEEK IN ORDINARY TIME AND THE TWENTY- THIRD SUNDAY IN ORDINARY TIME

August 31- September 6, 2026

Monday, 8/31 † Weekday
6pm: ✞✞ Walter Krzyzanowski by The Christian Ladies

Tuesday 9/1 † Weekday
9am: A. S. Living & Deceased of Sodality Members

Wednesday, 9/2 † Weekday
6pm: SS. C & M – Noelle

Thursday, 9/3 † Saint Gregory the Great, Pope & Doctor of the Church
9am; A.S. Olivia

First Friday, 9/4 † Weekday
9am; A.S. ✞✞ Mary Smolek by The Christian Ladies

First Saturday, 9/5 † Weekday, Saint Teresa of Calcutta, BVM
8:30am: SS. C & M –Danny (Birthday) by Mom, Joan

Saturday, 9/5 † Vigil: Twenty-Third Sunday in Ordinary Time
4:30pm: ✞✞ Mary Ingram by Barb Patterson

Sunday, 9/6 † The Twenty-Third Sunday in Ordinary Time
9am: A. S. ✞✞Chester Potempa by The Kozak Family
11am: ✞✞ Florence Tumback by The Christian Ladies

This week at SS. C & M & All Saints

Wed., Sept.2 – 6:30pm - K of C, Parlor
Thurs., Sept. 3 - Legion of Mary
Thurs., Sept. 3 – Our Lady of Perpetual Help
Sun., Sept. 6 – 9:10am – NO Religious Education,

The Office will be closed Friday, September 4 & Mon., September 7 in Observance of Labor Day! Have a Great Weekend!!

Starke County Food Pantry Needs

Peanut Butter, pancake mix & syrup, canned fruit, laundry soap, dish soap, toilet tissue, salt, pepper, small packages sugar & flour, sanitary pads, fresh fruits & vegetables, canned meat, canned pasta with meat.

The Religious Education program is still in need of one more instructor for the first communion class. **Please** call Sue Dolezal at 1-219-252-0947 if you are able to help. You do not have to be a licensed teacher to help, and there are instruction guides provided.

OCIA Classes starting soon

As Catholics, we have a duty to share our faith. If you have friends or family members who are not Catholic or are separated from the Church, encourage them to attend an informational Q&A this Tuesday, September 1, at 6:30 PM in the church parlor. Classes will begin on September 8.

SSCM CSA UPDATE:

Hooray! We've met our goal and now have a projected rebate of $5,043. Now we have the opportunity to build on that and see it benefit our parish. If you haven't yet contributed please do so using one of the CSA envelopes in the back of the church or by going online at give.dcgary.org. Be sure to indicate that your donation is on behalf of SSCM. Thank you!

Lord, wrap every broken heart in Your strong love. Provide shelter for those who have lost theirs, bring peace to anxious minds, and grant physical strength to all who are afraid. We pray for the first responders, rescue workers, and community leaders—guide their hands, grant them wisdom, and keep them safe as they labor to help the vulnerable.

In today's second reading, St. Paul exhorts the Romans to total stewardship. Brothers and sisters, he urges, "...offer your bodies as a living sacrifice, holy and pleasing to God."

Today, we hear Jesus say to us, "For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it." The challenge is to let go so God can lead us.
This month, through your gifts, the Society of St. Vincent de Paul enabled the poor to experience Jesus' presence by assisting families, providing n food, for utility and rent bills, etc. Thank You!

Dear Padre

August 30, 2026

Are we required to disobey or break an evil law?

According to St. Thomas Aquinas, a just law has four characteristics. It must be (1) an ordinance of reason, (2) for the common good, (3) properly promulgated, and (4) by a legitimate authority. According to St. Augustine, evil is a lack of something that should be there. When applied to law, if one of the four characteristics is missing, the law lacks something that should be there, and thus is evil. An unjust law, in other words, is an evil law. As Christians, we are generally encouraged to obey the laws of the state. As the Apostle Paul states, "Let every person be subordinate to the higher authorities, for there is no authority except from God" (Romans 13:1). At the same time, we also have the responsibility of forming our consciences according to God's revelation in Scripture and Tradition as interpreted by the divinely ordained teaching authority of the Church. Although we are not bound to follow an unjust law, the degree to which we should actively disobey it depends on the level of evil the law promotes. Because of its serious nature, a law promoting abortion, for example, should be actively resisted through peaceful protests and appropriate legal and civil activism. Laws that promote lesser evils need to be carefully evaluated by Church authorities and our own well-informed consciences. ●

Fr. Dennis J. Billy, CSsR / DearPadre.org

© 2026 Liguori Publications. *Imprimi Potest*: Fr. Kevin Zubel, CSsR, Provincial, Denver Province, the Redemptorists. Liguori Publications, a nonprofit corporation, is an apostolate of the Redemptorists. To learn more about the Redemptorists, visit Redemptorists.com. No part of this work may be used in any form without the prior written permission of Liguori Publications. Scripture texts in this work are taken from *The New American Bible, Revised Edition* © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. All Rights Reserved. Printed in USA. Visit Liguori.org or call 800-325-9521.

Good News!

August 30, 2026

Twenty-second Sunday in Ordinary Time (A)

Jeremiah 20:7–9 / Romans 12:1–2 / Matthew 16:21–27

MIGUEL DULICK

Would it surprise you to know that Jesus uses the same Greek verb to chase Peter away—"Get behind me, Satan!" (Matthew 16:23) that he used to call him in the first place—"Come after me" (Matthew 4:19)? Pity the translator who must assign opposite meanings to the same word! Jesus changed Simon's name to Peter when he called him, and now he changes it to Satan for his demotion. But, as harsh as the rebuke is, maybe we could say Jesus does want Peter behind him, but not *too* far behind. In fact, immediately after dealing with Peter, Jesus issues a general call, using the same "trigger" word: "Whoever wishes to *come after* me must deny himself, take up his cross, and follow me."

The cross! That's how the controversy started, when Peter "took Jesus aside" (literally, "collared" him) to forbid even the thought of any passion or any cross. (See Matthew 16:22.)

How am I tempted as Peter was to avoid any talk of a cross? I don't even want to admit I'm a sinner, much less that there is a cross for me. Paul, in his letter to the Romans, has some advice for all of us who think like Satan: "Offer your bodies as a living sacrifice, holy and pleasing to God," and "Do not conform yourself to this age but be transformed by the renewal of your mind, that you may discern what is the will of God" (Romans 12:1–2). Everything for Jesus. ●

© 2026 Liguori Publications. *Imprimi Potest*: Fr. Kevin Zubel, CSsR, Provincial, Denver Province, the Redemptorists. Liguori Publications, a nonprofit corporation, is an apostolate of the Redemptorists. To learn more about the Redemptorists, visit Redemptorists.com. No part of this work may be used in any form without the prior written permission of Liguori Publications. Scripture texts in this work are taken from *The New American Bible, Revised Edition* © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. All Rights Reserved. Printed in USA. Visit Liguori.org or call 800-325-9521.

Remarkable story of a martyred seminarian who evangelized his Muslim kidnappers

(LifeSiteNews) Aug 21, 2026 — In a wide-ranging August 10 interview with *Catholic World Report* (CWR), Bishop Matthew Hassan Kukah of Sokoto, Nigeria, reflected on the vibrant faith of African Catholics even as he warned that the continent is not immune to the secular forces that hollowed out the Church in Europe.

Amid discussions of the Church's enormous growth in Africa, the looming influence of materialism and ongoing insecurity for the faithful in his nation, the bishop returned to a personal story that illustrated how the strength of the Church is paradoxically forged in persecution: the martyrdom of an 18-year-old seminarian who boldly evangelized his Muslim kidnappers and, for this reason, was murdered.

"I have lost a seminarian, a young 18-year-old man who was kidnapped, along with three of his mates," Bishop Kukah recounted. "After negotiations and payment of ransom, his three colleagues were freed, while he was murdered. As God would have it, the kidnappers were caught one year later, and they confessed that they killed him because, despite their guns and knowing they were Muslims, he insisted that they must repent of their crimes and return to God!"

That young man was Michael Ikechukwu Nnadi, a first-year philosophy student at Good Shepherd Major Seminary in Kakau, Kaduna State, Nigeria.

On the night of January 8, 2020, around 10:30 p.m., armed men in military camouflage breached the seminary fence, fired shots, stole phones and laptops, and abducted Nnadi along with three classmates — Pius Kanwai, 19; Peter Umenukor, 23; and Stephen Amos, 23. The other three were eventually released after ransom negotiations, though Nnadi was not.

Bishop Kukah, whose diocese Nnadi belonged to, announced the death on February 1, 2020, after the seminary rector identified the body.

"With a very heavy heart, I wish to inform you that our dear son, Michael was murdered by the bandits on a date we cannot confirm," the bishop said at the time. "He and the wife of a doctor were arbitrarily separated from the group and killed."

According to Kukah in a later interview, the doctor's wife, Bolanle Ataga, was killed by the "leader of the gang because she refused to be raped by him."

'Who are we to mourn? Who are we to refuse this crown of honor and glory?'

Nnadi was buried on February 11, 2020, at the seminary after a funeral Mass celebrated by Bishop Kukah. In his homily, the bishop transformed grief into a proclamation of victory. He shared how Aid to the Church in Need had mobilized a global response.

"(The Aid to the Church in Need) sent me a message to say that when they asked people around the world to light a candle for Michael on the date of his burial, 2,436 persons from Afghanistan, Pakistan, United States of America, Mexico, Venezuela, Colombia, Madagascar, South Africa, Congo, Mali, France, Spain, Turkey, Saudi Arabia responded," he said.

"In the light of this, I wondered, who are we to mourn? Who are we to refuse this crown of honor and glory? We ceased to mourn for Michael thereon," he said, adding he had decided to recognize the martyrdom as a great honor and victory for the Christian community.

"For us Christians, it would seem safe to say that we are all marked men and women today. Yet, we must be ready to be washed in the blood of the lamb," the bishop continued at the time.

"We feel as if our son has been chosen to represent us in the national team of martyrs. Without fear, we will complete the journey he started because his memory will give us strength," the bishop encouraged.

"We know that Michael's strength will inspire an army of young people to follow in his steps. We will march on with the cross of Christ entrusted to us, not in agony or pain, because our salvation lies in your cross. We have no vengeance or bitterness in our hearts. We have no drop of sorrow inside us. We are honored that our son has been summoned to receive the crown of martyrdom at the infancy of his journey to the priesthood," he added.

"May the Lord place him beside His bosom and may he intercede for us. If his blood can bring healing to our nation, then his murderers will never have the final say. May God give him eternal peace," Bishop Kukah concluded.

Michael Nnadi's legacy endures

In late April 2020, police arrested members of the gang with the captors admitting they killed Nnadi precisely because he persistently preached repentance and the Gospel to them, even knowing their identity as Muslims. Bishop Kukah later described the young man as having "the courage of a martyr."

In honor of the young martyr, the bishop's house in Sokoto was renamed Michael Nnadi House, and the bishops of the Kaduna ecclesiastical province approved a shrine in his honor at Good Shepherd Seminary, where his grave stands near the entrance as a silent witness. Bishop Kukah has expressed hope that the Church will one day formally recognize Nnadi as a martyr.

In this month's CWR interview, the bishop returned to this story as living proof of his stated conviction that "the history of our Church is a history of innocent blood and martyrdom ... We cannot fear them because our faith is built on the blood of martyrs."