

Twenty-fourth Sunday in Ordinary Time

September 13, 2026

Love one another
as I have loved you!



Masses For The Week

Sun 13 Twenty-Fourth Sun in Ordinary Time

09:00 am +Gilbert & June Leyendecker (Sandra Leyendecker)
Frank Weikel
For Rain (Belia Flores)

Thr 17 Weekday

12:05 pm +Gilbert & June Leyendecker (Sandra Leyendecker)

Twenty-Fourth Sunday in Ordinary Time

Even with his newfound wealth, the forgiven servant says to his fellow servant, "Pay back what you owe." In doing so he refuses "mercy to another like himself." However, "the vengeful will suffer the Lord's vengeance, for he remembers their sins in detail." The "logic" of mercy is very simple: "Forgive your neighbor's injustice; then your own sins will be forgiven." Thus, "none of us lives for oneself"; rather, "we live for the Lord" and by the Lord. The "Lord of both the dead and the living" will endow us with the power to forgive others as he himself does. The desire to forgive others—even when painful wounds remain—is already the indication that God's mercy is present in our hearts. United to Jesus, we dare to "expect healing from the Lord."

The Sanctuary Candle



This Week will be Burning for
Frank Weikel

Good News!

September 13, 2026

Twenty-fourth Sunday in Ordinary Time (A)

Sirach 27:30—28:7 / Romans 14:7–9 / Matthew
18:21–35

THOMAS M. SANTA, CSSR

As we hear today's Gospel of the servant whose enormous debt is forgiven, yet who refuses mercy to a fellow servant owing far less, we cannot help but ask: how can this be? This is the first question that comes to mind. How could a person be forgiven so much and then, just a few minutes later, refuse to forgive something inconsequential in comparison? Selfishness doesn't really explain it. Being so full of oneself doesn't explain it. Being completely dense and obtuse is perhaps closer to the truth, but even that explanation comes up short.

The truth is that the exaggeration of the debt is secondary to the story. What is essential to the story is the invitation to reflect on what it means to be a human being. It is to acknowledge that, when all is said and done, everyone owes a huge debt. No one is exempt from gratitude. An honest acceptance of who we are—completely and totally dependent on God who created us—is the core truth. To be so disconnected from this truth as to not recognize one's own dependence and be completely unaware of the need to be grateful—that is the real challenge the story considers. ●

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Should one refuse mercy
to another
and yet seek pardon
for his own sin?

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LET US PRAY FOR THE SICK OF OUR PARISH

Cristina Zarate, Mina Aldaco, Ramona Alaniz, Edna Flores, Ana Maria Finley, Mary G. Finley, Margarita Inocencio, Lucia Rodriguez, Maria Teresa Cassiano, Dotty Guffey, Rodrigo Medina, Armando Colchado, Elida Aldaco, Michelle Angela Nelson and Renee Chapa.



CATECHETICAL SUNDAY

CATECHETICAL SUNDAY-SEPTEMBER 20

Next Sunday, September 20, at the 9:00 a.m. Mass, our Parish Catechists will be introduced and receive a special blessing and commissioning for this very important ministry.



LIFE CHAIN IN LAREDO

Sunday, October 4, 2026,

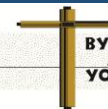
2:00 PM - 3:00 PM Sidewalks

from McPherson Rd. and

Hillside Road. Join us to

prayerfully witness that **Every**

**Human Life Matters and is Sacred from
conception to natural death.**



BY YOUR CROSS
AND RESURRECTION,
YOU HAVE SET US FREE,
O LORD

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Last Sunday's Collection

Envelopes: \$ 1,587.00

Loose: \$ 147.00

Children's Envelopes: \$ 00.00

Total Sunday Collection: \$ 1,734

Total Expenses Last Week: \$ 892.25

Dear Padre

September 13, 2026

If Catholics say the Confiteor at Mass, then why do we still need to go to confession?

Recall when Jesus told Simon and his fishing companions to lower their nets after they had caught nothing. (See Luke 5:1–11.) When their boats began to sink with so many fish, Simon fell at Jesus' feet and said, "Leave me, Lord, for I am a sinful man." Likewise, at Mass, we're so filled with awe upon entering the presence of God that we become aware of our own sinfulness.

The penitential act prepares the assembly to enter the celebration in a proper spirit of humility. The priest and the faithful observe a period of silence to acknowledge their sinfulness and confess their awe of Christ's love and mercy. This is expressed in different forms, one of which is the Confiteor, a general confession that invokes the support of the communion of saints and the specific community gathered at Mass. It includes the instruction to strike one's breast, an ancient gesture of humility and penitence. (See Luke 18:13; 23:48.) The rite concludes with the priest's absolution, but it "lacks the efficacy of the sacrament of penance" (General Instruction of the Roman Missal, 51). Thus, the penitential act isn't a substitute for absolution from sins confessed in the sacrament of penance, particularly serious, mortal sins. Rather, it prepares the faithful as a unified community to properly listen to God's word and celebrate the Eucharist worthily (GIRM 46). ●

Fr. Byron Miller, CSSR / DearPadre.org

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As far as the east

is from the west



so far has the Lord
put our transgressions from us

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