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

September 7 - 13, 2026

Monday, 9/7 † Weekday
6pm: ✞✞ Patricia Dumenric by Husband, Jim

Tuesday 9/8 † The Nativity of the Blessed Virgin Mary
9am: A. S. Living & Deceased of Sodality Members

Wednesday, 9/9 † Saint Peter Claver
6pm: SS. C & M – ✞✞ Betty Sullivan by Daughter, Christine Wood

Thursday, 9/10 † Weekday
9am; A.S. Isabelle (Birthday) by Great Grandma, Joan

Friday, 9/11 † Weekday
9am; A.S. Milo

Saturday, 9/12 † Weekday, The Most Holy Name of Mary, BVM
8:30am: SS. C & M –Lucy (Birthday) by Great Grandma, Joan

Saturday, 9/12 † Vigil: Twenty-Fourth Sunday in Ordinary Time
4:30pm: ✞✞ Mary Ingram by The Allender Family

Sunday, 9/13 † The Twenty-Fourth Sunday in Ordinary Time
9am: A. S. ✞✞ Chester Potempa by Kevin & Pat Goin
11am: ✞✞ Bob Jachim by Barb Patterson

This week at SS. C & M & All Saints

Tues., Sept. 8 – 11am All Saints Sodality Mass & Sodality Mtng
Wed., Sept. 9 – 6:30pm – Parish Council. Rectory
Thurs., Sept. 10 - Legion of Mary
Thurs., Sept. 10 – Our Lady of Perpetual Help
Thurs., Sept. 10 – 7pm – Men's Group, All Saints
Sun., Sept. 13 – 9:10am –Religious Education,

✞✞ R I P ✞✞
Mary Healy, SS. Cyril & Methodius

Thank You to all who attended the bi-parish picnic on August 22. Also, Thank You to all those who provided all of the wonderful food and those who helped with the set-up, serve and clean-up, assisted with the games.

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 the Classes which will begin on September 8 in the church parlor

SSCM CSA UPDATE

If you haven't yet contributed to CSA 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!

On Monday, we celebrate Labor Day — a holiday that, for many, unofficially marks the end of summer. It is often a time to gather with loved ones, enjoy our favorite grilled foods, or splash away the final days of the pool season. But Labor Day is more than that. It is a time to honor the dignity of human labor and recognize the resilience and dedication of workers everywhere.

In today's Gospel, Jesus says: "...where two or three are gathered in my name, there am I in the midst of them."
Is there a family you know who needs assistance? Please call the Society of St. Vincent de Paul so that together we help them to know that indeed "God is in the midst of them."

Dear Padre

September 6, 2026

I had not been to confession for decades until recently, and I've probably committed mortal sins I can't remember. I want God's forgiveness, but I'm unsure how to get it at this time.

You ask if God has forgiven you for sins that you may have committed in the past but that you don't remember now. You say you have been to confession recently.

A mortal sin has three criteria: it is seriously wrong; the person knows it is seriously wrong; and the person is free to commit the sin or not. In the case you are describing, you don't even remember what the mortal sin might have been, or even if there was one. So, no, you don't have to confess something you don't remember. Also, you have already gone to confession recently, and you sound truly repentant for your past sins. You do not indicate that you were deliberately trying to hide any sins from the priest. So, you have already been forgiven, not only for the sins you remembered but also for those you don't remember. That is why usually we will say something like "for these sins and for those I may have forgotten" when we go to confession.

The bottom line is that confession is for you to experience God's mercy. It is not to test how good your memory is. Be at peace. God loves you and particularly wants you to experience the peace that comes from his forgiveness. ●

Fr. Gary Lauenstein, CSsR / DearPadre.org

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Am I my brother's keeper? All three readings today suggest that for the Christian steward the answer is "Yes!"

Good News!

September 6, 2026
Twenty-third Sunday in Ordinary Time (A)
Ezekiel 33:7–9 / Romans 13:8–10 / Matthew 18:15–20

ANN M. GARRIDO

As someone who works in the field of conflict management, I like to think that all situations can be worked out if we go about it in a skilled manner. If we use the right words. Ask the right kinds of questions. It's embarrassing to admit that even the best "tools" in my "conflict belt" sometimes still effect little change. Today's gospel can be consoling in a strange way. It acknowledges that even when we use all the tools we have on hand to heal a relationship, it doesn't always work out. Sometimes, we may need to become strangers to one another, at least for a while—like a Jew to a Gentile or a tax collector.

Of course, when Jesus says "treat him as you would a Gentile or a tax collector," it is important to consider how Jesus treated Gentiles and tax collectors. He healed the centurion's servant. He ate in Zacchaeus' house. Jesus did not see Gentiles and tax collectors as enemies and did not treat them as such. Rather, Jesus understood Gentiles and tax collectors as those with whom he might start a relationship should the opportunity present itself. The past cannot be rewritten, but perhaps a different kind of future is still possible.

Is there a relationship in your life that feels beyond healing at this point and from which perhaps you need some distance? Is it still possible to treat the other person with the kindness Jesus showed toward Gentiles and tax collectors? ●

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Bishop Strickland: Why do Church leaders keep supporting LGBT agenda?

(LifeSiteNews) Aug 28, 2026 — Certainly Scripture condemns pride, injustice, and the neglect of the poor. The prophets make that abundantly clear. But Sacred Scripture also plainly presents Sodom as a city that had rejected God's design for human sexuality and had embraced grave sexual immorality.

For 2,000 years the Church has understood that lesson. The word "sodomy" comes from the city of Sodom and the story in the Book of Genesis. In the story two angels visit Lot, who is in Sodom, and when the men surround Lot's house and demand that he hand over the male visitors, it is made clear that they wished to sexually violate them. For this, God destroys Sodom and the neighboring city of Gomorrah with fire and sulfur.

Why, then, is there such hesitation to say so today? Why do so many in the Church, even in the highest offices, refuse to name this sin, instead dressing it up in words like "hospitality"? And why does the Church today especially avoid speaking plainly about homosexual acts? The Church has never taught that God's moral law changes with the culture. She has consistently proclaimed that marriage is the sacred union of one man and one woman and that every form of sexual activity outside that covenant is contrary to God's plan. Those teachings are not ours to rewrite. They belong to Christ. Yet today we see growing confusion within the Church herself. We see voices in the Church associating themselves more and more with LGBTQ advocacy. We hear voices that seem to speak with uncertainty where the Church has always spoken with clarity.

These concerns cannot simply be ignored. Shepherds have a sacred duty to teach with clarity. The faithful have a right to hear the Gospel in its fullness — not a Gospel reshaped by the preference of the culture, but the Gospel handed down by Christ through His Church. This is not about pointing to one particular group of sinners. Every one of us must stand before the Cross and acknowledge our own sins: pride, greed, lust, adultery, pornography, contraception, fornication, homosexual acts. Every grave sin separates us from God if we knowingly and deliberately embrace it without repentance. The Church does not name these sins because she hates sinners. She names them because she loves souls. If a physician refused to name a deadly disease for fear of offending the patient, we would call that negligence, not compassion.

The Church is called to something far greater: she is called to speak the truth in love, even when that truth is difficult to hear. What makes this moment especially alarming is that much of the confusion is no longer coming only from the culture — it is now coming from within the Church herself. Instead of hearing a clear proclamation of the Church's perennial teaching on marriage and sexual morality, we encounter messages and actions that appear to suggest something very different.

For example, we now have a document permitting certain blessings for couples in irregular situations, including same-sex "couples." There have been Masses and ministries associated with "LGBTQ-identifying" people that create confusion rather than clarity. Prominent voices within the Church have urged new pastoral approaches that blur the distinction between welcoming every person and affirming conduct that the Church has consistently taught as contrary to God's plan.

These developments have left many Catholics asking a painful question: has the Church changed her teaching? The answer must be no. The Church does not have the authority to change what

God has revealed. Divine truth does not evolve with public opinion. "Christ is the same yesterday, today and forever." (Heb 13:8) What the Church has always taught about marriage and sexual morality remains true today because it comes not from changing human opinion, but from the unchanging wisdom of God.

That is why clarity is so important. When souls are at stake, ambiguity is not an act of charity. People deserve to hear the truth in its fullness because only the truth sets us free. Every one of us is called to conversion. Every one of us is called to holiness. And every one of us needs both the mercy of Christ and the courage to turn away from whatever separates us from Him.

What makes this moment so very troubling is that this confusion has arisen at the very time when faithful Catholics have seen a push by the hierarchy of the Church away from the Church's own traditions. For some time now, Catholics attached to the Church's traditional liturgy, devotions, and perennial teachings have watched increasing restrictions being placed upon the Traditional Latin Mass. They have witnessed repeated calls to embrace a new ecclesial vision, a Synodal Church, which has led to those who simply desire to preserve what generations of Catholics believed and practiced to be viewed as suspicious. Many faithful Catholics ask why such energy is devoted to limiting traditional expressions of the faith, while so much confusion surrounds fundamental moral teachings and appears to go uncorrected.

This is why this is all so alarming. At the very time when our culture desperately needs an unmistakable proclamation of God's plan for marriage, the family, and sexual morality, the faithful see only uncertainty where they long for conviction and ambiguity, where they long for truth. Having just come back from Quito, Ecuador, the sight of the messages from Our Lady of Good Success, I am reminded of what she said in those messages. Speaking to Mother Mariana centuries ago, Our Lady warned of an age beginning in our time when faith would grow weak, confusion would enter the Church, and impurity would be rampant. She spoke of a time when many souls would be in danger because error would become widespread and courage would be in short supply.

Yet hers was a message of hope. She promised that when the darkness seemed deepest, renewal would come about. Not by abandoning the faith once delivered to the saints, but by returning to it with greater fervor, greater purity, and greater trust in God's grace.

But the Church has never renewed herself by becoming more like the world. Every great renewal in her history has come to a return to Christ, a return to holiness, and a return to the fullness of the faith handed down by the apostles. If this truly is the final battle over marriage and the family, then now is not the time to soften the Gospel. Now is the time to proclaim it with greater clarity and greater fidelity than ever before. And yet we see Rome, in many cases, moving against those who cling to Sacred Tradition while leaving untouched those who proclaim a worldview that is totally incompatible with the Sacred Tradition of the Church. This is not simply a question of liturgy or pastoral style. It is a question of whether the Church will continue to proclaim, without hesitation or apology, the truths that Christ entrusted to her. Every age has its defining battle. If the Blessed Mother warned that the final battle would concern marriage and the family, then surely this is not the time for uncertainty. It is the time for courage.

The world does not need a Church that echoes its own opinions. The world needs a Church willing to proclaim the truth that sets souls free. It needs shepherds who love their people enough to speak the truth, even when that truth is difficult, even when it is unpopular, even when it demands conversion.