


Twenty-sixth Sunday
in Ordinary Time
September 25, 2022
Praise the Lord, my soul.



Masses For The Week

Sun 25 Twenty-Sixth Sunday in Ordinary Time

08:00 am +Gilbert & June Leyendecker (Sandy Leyendecker)
Health of Ana Maria Finley (Mary Finley)
Health of Kathryn Fischer (Mary Finley)

Thr 29 Saints Michael, Gabriel & Raphael, Archangels

12:05 pm +Gilbert & June Leyendecker (Sandy Leyendecker)
+Alice Grinnan Foard (Mary Finley)
+Sharon Ann Arndt Pomar (Mary Finley)

Twenty-Sixth Sunday in Ordinary Time
One of the most shocking parts of today's parable is the way the rich man, even in the afterlife, still speaks of the poor man as a servant who is supposed to do his bidding: "Send Lazarus to dip the tip of his finger in water and cool my tongue." "Woe to the complacent in Zion," the prophet says. That complacency is not only a refusal to share material goods—it is a self-obsession, a total ignoring of someone, a giving-up on another as unworthy to exist except if he or she is useful to us. We are called to "pursue righteousness, devotion, faith, love, patience, and gentleness." "The King of kings and Lord of lords" loves us and suffered for us, so that we can in turn love and care for the poor, needy, and burdened in our life.

The Sanctuary Candle



This Week will be Burning for
+All Souls in Purgatory (Sandra Leyendecker)

Good News!

September 25, 2022
Twenty-sixth Sunday in Ordinary Time (C)
Am 6:1a, 4-7; 1 Tm 6:11-16; Lk 16:19-31

In traditional societies, a woe is a frightening declaration. It was more than a warning. It was considered performative. This means that as soon as the words were spoken, what it described began to happen. The first verse in today's first reading states the woe; the last verse describes what will happen. And it did happen. Those with wealth and prestige were the first to be exiled from the land. It should be noted that the problem was not that they were wealthy. The Bible does not condemn wealth. The issue is how it was acquired and how it is used. The wealthy are condemned because their wealth made them complacent, indifferent to the struggles of the poor.

A similar situation is found in the Gospel passage. It tells of two men, one quite prosperous and the other suffering overwhelming indignity. Their fates after death are reversed. One might think that they got their just deserts. But that is not the point of the story. The rich man wants the poor man to comfort him, but it is too late. Then at least send him to warn the rich man's family. And here is the point of the story: That should be unnecessary. They have the religious tradition, Moses, and the prophets who have always taught that we must do what we can for our needy brothers and sisters. If they (or we) do not listen to our religious teachings, we probably will not listen to someone from the dead. Woe to the complacent!

Sr. Dianne Bergant, CSA

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LET US PRAY FOR THE SICK OF OUR PARISH
Olga Gonzalez, Cristina Zarate, Mina Aldaco, Mario Garcia, Ramona Alaniz, Diana Reese, Edna Flores, Ana Maria Finley, Margarita Inocencio, Lucia Rodriguez, and Maria Teresa Cassiano.



The **AARP** Foundation Senior Community Service Program is currently offering a paid training opportunity in Encinal, Texas, for individuals 55 years and older who are unemployed and have low-to-no income. For more information, please contact Michelle Marie Romani, Project Director, at (956) 269-1501. Se habla español.


2022 Catholic Sharing Appeal
Report as of September
IMMACULATE HEART OF MARY CHURCH




\$ 9,078.36 - Our Gifts to Date
\$ 13,018.36 - Our Pledges to Date
\$ 2,996.00 - Our Parish Goal
43 - Families Participating

SECOND COLLECTION--RESPECT LIFE


The annual Respect Life Collection in the Diocese of Laredo will be next weekend, October 2. This annual collection assists with pro-life activities.



LIFE CHAIN IN LAREDO **Sunday, October 2, 2022, 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.**



COME JOYFULLY TO THE LORD'S TABLE



Last Sunday's Collection

Envelopes: \$805.00
Loose: \$18.00
Children's Envelopes: \$2.00

Total Sunday Collection: \$825.00

Total Expenses Last Week: \$1,142.99

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Dear Padre

September 25, 2022

A Protestant friend tells me that Jesus died to take the punishment for our sins. That doesn't seem accurate. Is that what the Church teaches?

Jesus understood his mission to be sacrificing his own life "as a ransom for many" (Matthew 20:28). His fidelity to that mission was even at the cost of death. However, saying Jesus' death was payment for our sins doesn't mean that a vengeful God was appeased by the slaughter of his own innocent Son. Rather, we are redeemed because of the mutual love between Father and Son, as well as the love Christ had for us all when he offered his life.

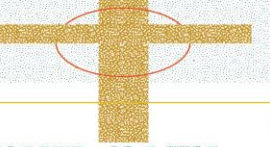
"It is love 'to the end' [John 13:1] that confers on Christ's sacrifice its value as redemption and reparation, as atonement and satisfaction" (Catechism of the Catholic Church, 616). It is in this sense that Jesus' death was a payment—not one to be exacted—but a unique sacrifice "that completes and surpasses all other sacrifices," when "the Father handed his Son over to sinners in order to reconcile us with himself," and the Son of God freely and lovingly offered his human life to his Father "in reparation for our disobedience" (CCC 614).

Christ "bore our sins in his body upon the cross....By his wounds you have been healed" (1 Peter 2:24). Viewed in light of the resurrection, Christ's death has meaning in eternal life's triumph over sin.

Fr. Byron Miller, CSSR
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THIS IS HOW WE KNOW WHAT LOVE IS: CHRIST GAVE UP HIS LIFE FOR US



BLESSED ARE THE ONES WHO KEEP FAITH FOREVER, SECURE JUSTICE FOR THE OPPRESSED, AND LIVE FOOD TO THE HUNGRY

AND HE TOO MUST LIVE UP OUR LIVES FOR OTHERS

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