

Saturday, September 12,**7:00 AM †****6:45 PM †**Yahaira Perez, †Isidro Ixtecoc López, †Jose Ricardo del Rosario**Sunday, September 13,****7:30AM †****8:45 AM †**Maria Cubas, †Gonzalo Silva, †Brian Silva, †Zenia Fuentes, †Antonia Ramirez, †Elvia Cercado Cubas, †Jorge Arturo Padilla, †Manuel Vega**10:30 AM †**Raul Muñoz**12:00 PM †**Jose Antonio Ramirez, †Cecilia Gutierrez, †Miguel Gutierrez**1:45 PM †**Maria Rosalina Flores**7:00 PM †**Mario Gomez, †Angel Reyna, †Gabriel Reyna, †Maria Olimpia Guardado**Monday, September 14,****7:00 AM †****7:00 PM †**Animas del Purgatorio, †Jose Federico Burgos, †Esther Gutierrez**Tuesday, September 15,****7:00 AM †****7:00 PM †**Shawn Welichko**Wednesday, September 16,****7:00 AM †****7:00 PM †**Allan Michael Gonzalez Herrera**Thursday, September 17,****7:00 AM †****7:00 PM †**Johnny Tsang**Friday, September 18,****7:00 AM †****7:00 PM †**Marta Ruiz**Saturday, September 19,****7:00 AM †****6:45 PM †**Acción de Gracias, †Pedro Gudiel Rivas, †Domingo Pelaez**Sunday, September 20,****7:30AM †****8:45 AM †**Maria Santos Amaya, †Felipe Alonzo Guevara, †Vicente Astudillo, †Petronila Eras, †Janice Brian, †Nely Holguin, †Digno Eras, †Hilaria Basilio**10:30 AM †**Julia Ward**12:00 PM †**Juan Castro**1:45 PM †**Maria Rosalina Flores**7:00 PM †**Rosa Emilia Leiva, †Maria Olimpia Guardado, †Jose Carlos Carrasco**24th Sunday in Ordinary Time**

ANNUAL ²⁰²⁶ APPEAL

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Archbishop's Annual Appeal**Please be Generous!**

Thank you to the many families who have already contributed to the Archbishop's Annual Appeal! This is a perfect opportunity for us to reflect on God's generosity to us. Our Church of Newark sees God in the hundreds of thousands of people it serves every year by teaching, sheltering and caring for all who come to it for help. We can only offer assistance because of your generosity. We encourage you to contribute and thus help those in need!

Sunday's Readings**Today's Readings****1st Reading: Sir 27:30-28:7****2nd Reading: Rom 14:7-9****Gospel: Mt 18:21-35****Next Sunday's Readings (09/20/26)****1st Reading: Is 55:6-9****2nd Reading: Phil 1:20c-24, 27a****Gospel: Mt 20:1-16a**

Pope Francis

This Sunday's Gospel passage (cf. Mt 18:21-35) offers us a lesson on forgiveness which does not deny wrongdoing, but recognizes that human beings, created in God's image, are always greater than the evil they commit. Saint Peter asks Jesus: "Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?" (v. 21). To Peter, forgiving the same person seven times already seemed the maximum possible. And perhaps to us it may already seem too much to do so twice. But Jesus answers, "I do not say to you seven times, but seventy times seven" (v. 22), meaning always. You must always forgive. And he confirms this by telling the parable of the merciful king and the wicked servant, in which he shows the inconsistency of the man who was first forgiven and then refused to forgive.

The king in the parable is a generous man who, spurred by compassion, forgives an enormous debt — "10,000 talents": enormous — to a servant who beseeches him. That same servant, however, as soon as he meets another servant like himself who owes him 100 dinarii — which is much less — behaves in a ruthless way and has him thrown in prison. The servant's inconsistent behaviour is the same as ours when we refuse to forgive our brothers and sisters. Whereas the king in the parable is the image of God who loves us with a love that is so rich in mercy as to welcome us, love us and forgive us continuously.

From the time of our Baptism, God has forgiven us, releasing us from an intractable debt: original sin. But that is the first time. Then, with boundless mercy, he forgives us all our faults as soon as we show even the least sign of repentance. This is how God is: merciful. When we are tempted to close our heart to those who have offended us and tell us they are sorry, let us remember our Heavenly Father's words to the wicked servant: "I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?" (vv. 32-33). Anyone who has experienced the joy, peace and inner freedom which come from being forgiven should open him or herself up to the possibility of forgiving in turn.

Jesus wished to introduce the teaching of this parable into the *Our Father*. He linked the forgiveness which we ask from God with the forgiveness that we should accord our brothers and sisters: "And forgive us our debts, as we also have forgiven our debtors" (Mt 6:12). God's forgiveness is the symbol of his "overflowing" love for each of us. It is the love that leaves us free to distance ourselves, like the prodigal son, but which awaits our return every day. It is the resourceful love of the shepherd for the lost sheep. It is the tenderness which welcomes each sinner who knocks at his door. The Heavenly Father — our Father — is filled, is full of love and he wants to offer it to us, but he cannot do so if we close our heart to love towards others.

Papa Francisco

El pasaje del Evangelio de este domingo (cf *Mateo* 18, 21-35) nos ofrece una enseñanza sobre el perdón, que no niega el mal sufrido sino que reconoce que el ser humano, creado a imagen de Dios, siempre es más grande que el mal que comete. San Pedro pregunta a Jesús «Señor, ¿cuántas veces tengo que perdonar las ofensas que me haga mi hermano?, ¿Hasta siete veces?» (v. 21). A Pedro le parece ya el máximo perdonar siete veces a una misma persona; y tal vez a nosotros nos parece ya mucho hacerlo dos veces. Pero Jesús responde: «No te digo hasta siete veces, sino hasta setenta veces siete» (v. 22), es decir, siempre: tú debes perdonar siempre. Y lo confirma contando la parábola del rey misericordioso y del siervo despiadado, en la que muestra la incoherencia de aquel que primero ha sido perdonado y después se niega a perdonar.

El rey de la parábola es un hombre generoso que, preso de la compasión, perdona una deuda enorme —«diez mil talentos»: enorme— a un siervo que lo suplica. Pero aquel mismo siervo, en cuanto encuentra a otro siervo como él que le debe cien dinares —es decir, mucho menos—, se comporta de un modo despiadado, mandándolo a la cárcel. El comportamiento incoherente de este siervo es también el nuestro cuando negamos el perdón a nuestros hermanos. Mientras el rey de la parábola es la imagen de Dios que nos ama de un amor tan lleno de misericordia para acogernos y amarnos y perdonarnos continuamente.

Desde nuestro bautismo Dios nos ha perdonado, perdonándonos una deuda insoluta: el pecado original. Pero, aquella es la primera vez. Después, con una misericordia sin límites, Él nos perdona todos los pecados en cuanto mostramos incluso solo una pequeña señal de arrepentimiento. Dios es así: misericordioso. Cuando estamos tentados de cerrar nuestro corazón a quien nos ha ofendido y nos pide perdón, recordemos las palabras del Padre celestial al siervo despiadado: «siervo malvado, yo te perdoné a ti toda aquella deuda porque me lo suplicaste. ¿No deberías tú también compadecerte de tu compañero, del mismo modo que yo me compadecí de ti?» (vv. 32-33). Cualquiera que haya experimentado la alegría, la paz y la libertad interior que viene al ser perdonado puede abrirse a la posibilidad de perdonar a su vez.

En la oración del *Padre Nuestro* Jesús ha querido alojar la misma enseñanza de esta parábola. Ha puesto en relación directa el perdón que pedimos a Dios con el perdón que debemos conceder a nuestros hermanos: «y perdónanos nuestras deudas, así como nosotros hemos perdonado a nuestros deudores» (*Mateo* 6, 12). El perdón de Dios es la seña de su desbordante amor por cada uno de nosotros; es el amor que nos deja libres de alejarnos, como el hijo pródigo, pero que espera cada día nuestro retorno; es el amor audaz del pastor por la oveja perdida; es la ternura que acoge a cada pecador que llama a su puerta. El Padre celestial —nuestro Padre— está lleno, está lleno de amor que quiere ofrecernos, pero no puede hacerlo si cerramos nuestro corazón al amor por los otros.