

## Monday – September 7

### **Reading 1**      **1 COR 5:1-8**

Brothers and sisters:

It is widely reported that there is immorality among you, and immorality of a kind not found even among pagans—

a man living with his father's wife.

And you are inflated with pride.

Should you not rather have been sorrowful?

The one who did this deed should be expelled from your midst.

I, for my part, although absent in body but present in spirit,

have already, as if present,

pronounced judgment on the one who has committed this deed,

in the name of our Lord Jesus:

when you have gathered together and I am with you in spirit

with the power of the Lord Jesus,

you are to deliver this man to Satan

for the destruction of his flesh,

so that his spirit may be saved on the day of the Lord.

Your boasting is not appropriate.

Do you not know that a little yeast leavens all the dough?

Clear out the old yeast, so that you may become a fresh batch of dough,

inasmuch as you are unleavened.

For our Paschal Lamb, Christ, has been sacrificed.

Therefore, let us celebrate the feast,

not with the old yeast, the yeast of malice and wickedness,

but with the unleavened bread of sincerity and truth.

### **Responsorial Psalm**    **PS 5:5-6, 7, 12**

**R. Lead me in your justice, Lord.**

For you, O God, delight not in wickedness;

no evil man remains with you;

the arrogant may not stand in your sight.

You hate all evildoers.

**R. Lead me in your justice, Lord.**

You destroy all who speak falsehood;

The bloodthirsty and the deceitful

the LORD abhors.

**R. Lead me in your justice, Lord.**

But let all who take refuge in you be glad and exult forever.

Protect them, that you may be the joy of those who love your name.

**R. Lead me in your justice, Lord.**

### **Alleluia**      **JN 10:27**

**R. Alleluia, alleluia.**

My sheep hear my voice, says the Lord;

I know them, and they follow me.

**R. Alleluia, alleluia.**

### **Gospel**      **LK 6:6-11**

On a certain sabbath Jesus went into the synagogue and taught,

and there was a man there whose right hand was withered.

The scribes and the Pharisees watched him closely to see if he would cure on the Sabbath so that they might discover a reason to accuse him.

But he realized their intentions and said to the man with the withered hand,

“Come up and stand before us.”

And he rose and stood there.

Then Jesus said to them,

“I ask you, is it lawful to do good on the sabbath rather than to do evil, to save life rather than to destroy it?”

Looking around at them all, he then said to him,

“Stretch out your hand.”

He did so and his hand was restored.

But they became enraged

and discussed together what they might do to Jesus.

## **Tuesday – September 8**

### **Feast of the Nativity of the Blessed Virgin Mary**

#### **Reading 1      MI 5:1-4A**

The LORD says:

You, Bethlehem-Ephrathah,  
too small to be among the clans of Judah,  
From you shall come forth for me  
one who is to be ruler in Israel;  
Whose origin is from of old,  
from ancient times.

(Therefore the Lord will give them up,  
until the time

when she who is to give birth has borne,  
And the rest of his brethren shall return  
to the children of Israel.)

He shall stand firm and shepherd his  
flock

by the strength of the LORD,  
in the majestic name of the LORD, his  
God;

And they shall remain, for now his  
greatness

shall reach to the ends of the earth;  
he shall be peace.

**Or**

#### **Rom 8:28-30**

Brothers and sisters:

We know that all things work for good for  
those who love God,

who are called according to his purpose.

For those he foreknew he also  
predestined to be conformed to the image  
of his Son, so that he might be the  
firstborn among many brothers.

And those he predestined he also called;  
and those he called he also justified;  
and those he justified he also glorified.

#### **Responsorial Psalm    PS 13:6AB, 6C**

**R. With delight I rejoice in the Lord.**

Though I trusted in your mercy,  
let my heart rejoice in your salvation.

**R. With delight I rejoice in the Lord.**

Let me sing of the LORD, "He has been  
good to me."

**R. With delight I rejoice in the Lord.**

**Alleluia**

**R. Alleluia, alleluia.**

Blessed are you, holy Virgin Mary,  
deserving of all praise; from you rose the  
sun of Justice, Christ our God.

**R. Alleluia, alleluia.**

#### **Gospel    MT 1:1-16, 18-23    OR 1:18-23**

The Book of the genealogy of Jesus  
Christ, the son of David, the son of  
Abraham. Abraham became the father of  
Isaac, Isaac the father of Jacob,  
Jacob the father of Judah and his  
brothers. Judah became the father of  
Perez and Zerah, whose mother was  
Tamar. Perez became the father of  
Hezron, Hezron the father of Ram,  
Ram the father of Amminadab.  
Amminadab became the father of  
Nahshon, Nahshon the father of Salmon,  
Salmon the father of Boaz,  
whose mother was Rahab.  
Boaz became the father of Obed,  
whose mother was Ruth.  
Obed became the father of Jesse,  
Jesse the father of David the king.  
David became the father of Solomon,  
whose mother had been the wife of Uriah.  
Solomon became the father of Rehoboam,  
Rehoboam the father of Abijah,  
Abijah the father of Asaph.  
Asaph became the father of Jehoshaphat,  
Jehoshaphat the father of Joram,  
Joram the father of Uzziah.  
Uzziah became the father of Jotham,  
Jotham the father of Ahaz,  
Ahaz the father of Hezekiah.  
Hezekiah became the father of Manasseh,  
Manasseh the father of Amos,  
Amos the father of Josiah.  
Josiah became the father of Jechoniah  
and his brothers  
at the time of the Babylonian exile.  
After the Babylonian exile,  
Jechoniah became the father of Shealtiel,  
Shealtiel the father of Zerubbabel,  
Zerubbabel the father of Abiud.  
Abiud became the father of Eliakim,  
Eliakim the father of Azor,  
Azor the father of Zadok.  
Zadok became the father of Achim,  
Achim the father of Eliud,

Eliud the father of Eleazar.  
Eleazar became the father of Matthan,  
Matthan the father of Jacob,  
Jacob the father of Joseph, the husband  
of Mary.  
Of her was born Jesus who is called the  
Christ.  
Now this is how the birth of Jesus Christ  
came about.  
When his mother Mary was betrothed to  
Joseph,  
but before they lived together,  
she was found with child through the  
Holy Spirit.  
Joseph her husband, since he was a  
righteous man,  
yet unwilling to expose her to shame,  
decided to divorce her quietly.  
Such was his intention when, behold,  
the angel of the Lord appeared to him in a  
dream and said,  
“Joseph, son of David,  
do not be afraid to take Mary your wife  
into your home.  
For it is through the Holy Spirit  
that this child has been conceived in her.  
She will bear a son and you are to name  
him Jesus,  
because he will save his people from their  
sins.”  
All this took place to fulfill  
what the Lord had said through the  
prophet:  
*Behold, the virgin shall be with child and  
bear a son,  
and they shall name him Emmanuel,*  
which means “God is with us.”

**OR**

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# Wednesday – September 9

## Memorial of Saint Peter Claver, Priest

### **Reading 1**      **1 COR 7:25-31**

Brothers and sisters:

In regard to virgins, I have no commandment from the Lord, but I give my opinion as one who by the Lord's mercy is trustworthy.

So this is what I think best because of the present distress:

that it is a good thing for a person to remain as he is.

Are you bound to a wife? Do not seek a separation.

Are you free of a wife? Then do not look for a wife.

If you marry, however, you do not sin, nor does an unmarried woman sin if she marries;

but such people will experience affliction in their earthly life, and I would like to spare you that.

I tell you, brothers, the time is running out. From now on, let those having wives act as not having them,

those weeping as not weeping, those rejoicing as not rejoicing,

those buying as not owning,

those using the world as not using it fully.

For the world in its present form is passing away.

### **Responsorial Psalm**

#### **PS 45:11-12, 14-15, 16-17**

R. (11) **Listen to me, daughter; see and bend your ear.**

Hear, O daughter, and see; turn your ear, forget your people and your father's house. So shall the king desire your beauty; for he is your lord, and you must worship him.

R. **Listen to me, daughter; see and bend your ear.**

All glorious is the king's daughter as she enters; her raiment is threaded with spun gold.

In embroidered apparel she is borne in to the king; behind her the virgins of her train are brought to you.

R. **Listen to me, daughter; see and bend your ear.**

They are borne in with gladness and joy; they enter the palace of the king.

The place of your fathers your sons shall have; you shall make them princes through all the land.

R. **Listen to me, daughter; see and bend your ear.**

### **Alleluia**      **LK 6:23AB**

R. **Alleluia, alleluia.**

Rejoice and leap for joy!

Your reward will be great in heaven.

R. **Alleluia, alleluia.**

### **Gospel**      **LK 6:20-26**

Raising his eyes toward his disciples Jesus said:

“Blessed are you who are poor, for the Kingdom of God is yours.

Blessed are you who are now hungry, for you will be satisfied.

Blessed are you who are now weeping, for you will laugh.

Blessed are you when people hate you, and when they exclude and insult you,

and denounce your name as evil on account of the Son of Man. Rejoice and leap for joy on that day!

Behold, your reward will be great in heaven.

For their ancestors treated the prophets in the same way. But woe to you who are rich, for you have received your consolation.

But woe to you who are filled now, for you will be hungry.

Woe to you who laugh now, for you will grieve and weep.

Woe to you when all speak well of you, for their ancestors treated the false prophets in this way.”

## Thursday – September 10

### Reading 1      1 COR 8:1B-7, 11-13

Brothers and sisters:

Knowledge inflates with pride, but love builds up. If anyone supposes he knows something, he does not yet know as he ought to know. But if one loves God, one is known by him. So about the eating of meat sacrificed to idols: we know that *there is no idol in the world*, and that *there is no God but one*. Indeed, even though there are so-called gods in heaven and on earth (there are, to be sure, many “gods” and many “lords”), yet for us there is one God, the Father, from whom all things are and for whom we exist, and one Lord, Jesus Christ, through whom all things are and through whom we exist. But not all have this knowledge. There are some who have been so used to idolatry up until now that, when they eat meat sacrificed to idols, their conscience, which is weak, is defiled. Thus, through your knowledge, the weak person is brought to destruction, the brother for whom Christ died. When you sin in this way against your brothers and wound their consciences, weak as they are, you are sinning against Christ. Therefore, if food causes my brother to sin, I will never eat meat again, so that I may not cause my brother to sin.

### Responsorial Psalm

#### PS 139:1B-3, 13-14AB, 23-24

R. (24b) **Guide me, Lord, along the everlasting way.**

O LORD, you have probed me and you know me; you know when I sit and when I stand; you understand my thoughts from afar. My journeys and my rest you scrutinize, with all my ways you are familiar.

R. **Guide me, Lord, along the everlasting way.**

Truly you have formed my inmost being; you knit me in my mother’s womb. I give you thanks that I am fearfully, wonderfully made; wonderful are your works.

R. **Guide me, Lord, along the everlasting way.**

Probe me, O God, and know my heart; try me, and know my thoughts; See if my way is crooked, and lead me in the way of old.

R. **Guide me, Lord, along the everlasting way.**

### Alleluia      1 JN 4:12

R. **Alleluia, alleluia.**

If we love one another, God remains in us, and his love is brought to perfection in us.

R. **Alleluia, alleluia.**

### Gospel      LK 6:27-38

Jesus said to his disciples:

“To you who hear I say, love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. To the person who strikes you on one cheek, offer the other one as well, and from the person who takes your cloak, do not withhold even your tunic. Give to everyone who asks of you, and from the one who takes what is yours do not demand it back. Do to others as you would have them do to you. For if you love those who love you, what credit is that to you? Even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? Even sinners do the same. If you lend money to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, and get back the same amount. But rather, love your enemies and do good to them, and lend expecting nothing back; then your reward will be great and you will be children of the Most High, for he himself is kind to the ungrateful and the wicked. Be merciful, just as also your Father is merciful. “Stop judging and you will not be judged. Stop condemning and you will not be condemned. Forgive and you will be forgiven. Give and gifts will be given to you; a good measure, packed together, shaken down, and overflowing, will be poured into your lap. For the measure with which you measure will in return be measured out to you.”

## Friday – September 11

### Reading 1 1 COR 9:16-19, 22B-27

Brothers and sisters:

If I preach the Gospel, this is no reason for me to boast, for an obligation has been imposed on me, and woe to me if I do not preach it! If I do so willingly, I have a recompense, but if unwillingly, then I have been entrusted with a stewardship. What then is my recompense? That, when I preach, I offer the Gospel free of charge so as not to make full use of my right in the Gospel.

Although I am free in regard to all, I have made myself a slave to all so as to win over as many as possible. I have become all things to all, to save at least some.

All this I do for the sake of the Gospel, so that I too may have a share in it. Do you not know that the runners in the stadium all run in the race, but only one wins the prize? Run so as to win. Every athlete exercises discipline in every way. They do it to win a perishable crown, but we an imperishable one. Thus I do not run aimlessly; I do not fight as if I were shadowboxing. No, I drive my body and train it, for fear that, after having preached to others, I myself should be disqualified.

### Responsorial Psalm PS 84:3, 4, 5-6, 12

**R. (2) How lovely is your dwelling place, Lord, mighty God!**

My soul yearns and pines for the courts of the LORD.

My heart and my flesh cry out for the living God.

**R. How lovely is your dwelling place, Lord, mighty God!**

Even the sparrow finds a home, and the swallow a nest in which she puts her young— Your altars, O LORD of hosts,

my king and my God!

**R. How lovely is your dwelling place, Lord, mighty God!**

Blessed they who dwell in your house! continually they praise you.

Blessed the men whose strength you are! their hearts are set upon the pilgrimage.

**R. How lovely is your dwelling place, Lord, mighty God!**

For a sun and a shield is the LORD God; grace and glory he bestows;

The LORD withholds no good thing from those who walk in sincerity.

**R. How lovely is your dwelling place, Lord, mighty God!**

### Alleluia JN 17:17B, 17A

**R. Alleluia, alleluia.**

Your word, O Lord, is truth; consecrate us in the truth.

**R. Alleluia, alleluia.**

### Gospel LK 6:39-42

Jesus told his disciples a parable:

“Can a blind person guide a blind person?

Will not both fall into a pit?

No disciple is superior to the teacher; but when fully trained,

every disciple will be like his teacher.

Why do you notice the splinter in your brother’s eye,

but do not perceive the wooden beam in your own?

How can you say to your brother,

‘Brother, let me remove that splinter in your eye,’

when you do not even notice the wooden beam in your own eye?

You hypocrite! Remove the wooden beam from your eye first;

then you will see clearly

to remove the splinter in your brother’s eye.”

## Saturday – September 12

### Reading 1      1 Cor 10:14-22

My beloved ones, avoid idolatry.  
I am speaking as to sensible people;  
judge for yourselves what I am saying.  
The cup of blessing that we bless,  
is it not a participation in the Blood of  
Christ?  
The bread that we break,  
is it not a participation in the Body of  
Christ?  
Because the loaf of bread is one,  
we, though many, are one Body,  
for we all partake of the one loaf.  
Look at Israel according to the flesh;  
are not those who eat the sacrifices  
participants in the altar?  
So what am I saying?  
That meat sacrificed to idols is anything?  
Or that an idol is anything?  
No, I mean that what they sacrifice,  
they sacrifice to demons, not to God,  
and I do not want you to become  
participants with demons.  
You cannot drink the cup of the Lord and  
also the cup of demons.  
You cannot partake of the table of the  
Lord and of the table of demons.  
Or are we provoking the Lord to jealous  
anger?  
Are we stronger than him?

### Responsorial PsalmPs 116:12-13,17-18

**R. To you, Lord, I will offer a  
sacrifice of praise.**

How shall I make a return to the LORD  
for all the good he has done for me?  
The cup of salvation I will take up, and I  
will call upon the name of the LORD.

**R. To you, Lord, I will offer a  
sacrifice of praise.**

To you will I offer sacrifice of  
thanksgiving, and I will call upon the  
name of the LORD. My vows to the LORD  
I will pay in the presence of all his people.

**R. To you, Lord, I will offer a  
sacrifice of praise.**

### Alleluia      JN 14:23

**R. Alleluia, alleluia.**

Whoever loves me will keep my word,  
and my Father will love him,  
and we will come to him.

**R. Alleluia, alleluia.**

### Gospel      LK 6:43-49

Jesus said to his disciples:

“A good tree does not bear rotten fruit,  
nor does a rotten tree bear good fruit.  
For every tree is known by its own fruit.  
For people do not pick figs from thorn  
bushes,  
nor do they gather grapes from brambles.  
A good person out of the store of  
goodness in his heart produces good,  
but an evil person out of a store of evil  
produces evil;  
for from the fullness of the heart the  
mouth speaks.

“Why do you call me, ‘Lord, Lord,’ but not  
do what I command?

I will show you what someone is like who  
comes to me,  
listens to my words, and acts on them.  
That one is like a man building a house,  
who dug deeply and laid the foundation  
on rock;  
when the flood came, the river burst  
against that house  
but could not shake it because it had been  
well built.

But the one who listens and does not act  
is like a person who built a house on the  
ground  
without a foundation.

When the river burst against it,  
it collapsed at once and was completely  
destroyed.”

# Sunday – September 13

## 24<sup>th</sup> Sunday in Ordinary Time

### Reading 1      SIR 27:30–28:7

Wrath and anger are hateful things, yet the sinner hugs them tight. The vengeful will suffer the LORD's vengeance, for he remembers their sins in detail. Forgive your neighbor's injustice; then when you pray, your own sins will be forgiven. Could anyone nourish anger against another and expect healing from the LORD? Could anyone refuse mercy to another like himself, can he seek pardon for his own sins? If one who is but flesh cherishes wrath, who will forgive his sins? Remember your last days, set enmity aside; remember death and decay, and cease from sin! Think of the commandments, hate not your neighbor; remember the Most High's covenant, and overlook faults.

### Responsorial Psalm

#### PS 103:1-2, 3-4, 9-10, 11-12

**R. The Lord is kind and merciful, slow to anger, and rich in compassion.**

Bless the LORD, O my soul; and all my being, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits.

**R. The Lord is kind and merciful, slow to anger, and rich in compassion.**

He pardons all your iniquities, heals all your ills. He redeems your life from destruction, crowns you with kindness and compassion.

**R. The Lord is kind and merciful, slow to anger, and rich in compassion.**

He will not always chide, nor does he keep his wrath forever. Not according to our sins does he deal with us, nor does he requite us according to our crimes.

**R. The Lord is kind and merciful, slow to anger, and rich in compassion.**

For as the heavens are high above the earth, so surpassing is his kindness toward those who fear him. As far as the east is from the west, so far has he put our transgressions from us.

**R. The Lord is kind and merciful, slow to anger, and rich in compassion.**

### Reading 2      ROM 14:7-9

Brothers and sisters: None of us lives for oneself, and no one dies for oneself. For if we live, we live for the Lord, and if we die, we die for the Lord; so then, whether we live or die,

we are the Lord's. For this is why Christ died and came to life, that he might be Lord of both the dead and the living.

### Alleluia      JN 13:34

**R. Alleluia, alleluia.**

I give you a new commandment, says the Lord: love one another as I have loved you.

**R. Alleluia, alleluia.**

### Gospel      MT 18:21-35

Peter approached Jesus and asked him, "Lord, if my brother sins against me, how often must I forgive? As many as seven times?" Jesus answered, "I say to you, not seven times but seventy-seven times. That is why the kingdom of heaven may be likened to a king who decided to settle accounts with his servants. When he began the accounting, a debtor was brought before him who owed him a huge amount. Since he had no way of paying it back, his master ordered him to be sold, along with his wife, his children, and all his property, in payment of the debt. At that, the servant fell down, did him homage, and said, 'Be patient with me, and I will pay you back in full.' Moved with compassion the master of that servant let him go and forgave him the loan. When that servant had left, he found one of his fellow servants who owed him a much smaller amount. He seized him and started to choke him, demanding, 'Pay back what you owe.' Falling to his knees, his fellow servant begged him, 'Be patient with me, and I will pay you back.' But he refused. Instead, he had the fellow servant put in prison until he paid back the debt. Now when his fellow servants saw what had happened, they were deeply disturbed, and went to their master and reported the whole affair. His master summoned him and said to him, 'You wicked servant! I forgave you your entire debt because you begged me to. Should you not have had pity on your fellow servant, as I had pity on you?' Then in anger his master handed him over to the torturers until he should pay back the whole debt. So will my heavenly Father do to you, unless each of you forgives your brother from your heart."