

Twenty-sixth Sunday in Ordinary Time, September 27, 2026

Brothers and Sisters,

In the Gospel and all of God's inspired verses - there is a lot going on here. We are on the second homily series about the Mass. But I was reminded, as I forgot one part of the Confiteor, sometimes when you get hung up about having a perfect prayer, being perfect, doing everything right at Mass, it becomes about what we are doing, and not what God is doing for us, through us, and in us. And so, I was reminded of that thanks be to God today for doing the best we can and the Holy spirit makes up for the rest, right?

Now, as we continue our homily series, brothers and sisters, to deepen our understanding of the Mass and increase our love for Jesus in the Eucharist, I offer another quote from my beloved Archbishop, Fulton Sheen. He pointed out that "an error in the beginning is an error indeed, it holds all the way through." Now, I'm pretty sure he's quoting another philosopher, perhaps Saint Augustine but it might be Aristotle. I don't know which one it is, but I do know I heard Archbishop Sheen say it.

Last week, we addressed an error and to clarify a correction of why we go to Mass. The primary purpose of attending the Holy Sacrifice of the Mass is that the Mass essential worship of the Catholic faith and the Eucharist is essential to the worship of that Mass. This week, we will discuss the worship we offer, [hint] and that answer is the sacrifice of Christ. I'm sure you all knew that.

We touched on the fact that our Lord is both priest and victim last week. At every Mass Jesus makes present sacramentally, his one sacrifice offered on Calvary. Again, today we will explore the Holy Eucharist as sacrifice.

Now, some accuse Catholics of trying to sacrifice Christ again. They believe that at the Mass we are essentially re-crucifying him. They're saying that while he died it wasn't good enough, so we have to keep doing it. And this, of course, is not true.

Moreover, unfortunately, some Catholics have come to believe this similar error, similar and grave errors about the Mass, and some have even left their faith because of it. Again, as our Blessed Sheen reminds us, if we begin with an error, we will end with an error. So, we have to discuss what the Mass is; what sacrifice is.

So, importantly, before discussing the Sacrifice in the Mass, we are to first gain a little understanding of sacrifice. Now, today's reading reveals essential truths about sacrifice. The sacrifice is not merely about suffering; it is about loving obedience to the Father's will. In the Gospel, our Lord asks the chief priests and elders which of the two sons did his father's will? The answer is the first, the son who had initially said, 'no', but later, repented and obeyed. Thus, we see that repentance, conversion, obedience, and action, not merely words, are necessary for doing the Father's will.

I was also thinking, as we are reading the Gospel, how many times have we heard in our lives from somebody – “Yes, sir”, “Yes, Mom”, “Yes, Dad”, “Yes, Father”. You know full well they're

saying it, but it is not going to happen. Sacrifice is more than saying 'yes' from their lips. It is saying, 'yes', with our lives, with our actions, and following through. Likewise, God tells us through the prophet Ezekiel that the sinner who turns away from sin and does what is right, who obeys the Lord's commands, he shall live. Spiritual life is not merely about what one says, rather it involves what one does.

Once again, we see in the first reading the themes of repentance, conversion, obedience, and actions. It might remind us that Christ did not come here to abolish the Old Testament, but to fulfill it. We're seeing it throughout scriptures. In the second reading, St. Paul tells us, *"Have you the same attitude that is also in Christ Jesus? Who though he was in the form of God, Christ humbled himself, emptied himself, and became a beacon unto death, even death on a cross."*

Brothers and sisters, that is sacrifice. Not merely suffering, not merely pain, not merely death but importantly, in loving obedience to the Father's will for our lives. As Christ prayed in Gethsemane, *"Not my will, but your will be done."* This becomes the pattern for faithful lives: repentance, conversion, obedience, and action. True sacrifice is love is our loving, 'yes', to our Father throughout our lives.

Now, having seen through today's reading and true sacrifice of loving obedience to the Father's will we are now ready to briefly examine Eucharistic sacrifice - the heart of the Mass. We could talk for hours, days and weeks, on this and still not fully understand it. To understand it properly we look back at the Last

Supper and then forward to Calvary. At the Last Supper, Jesus, looking forward to Calvary, institutes Holy Eucharist. As Bishop Sheen also explained, the Cross would not be a distinct sacrifice. It would not be an entirely different oblation, but a new presence of the same sacrifice. So, in the Last Supper, right before Calvary, we see that Christ shows us that it's the one sacrifice offered in a different mode, sacramentally. The Last Supper was an unblending presentation of Christ's sacrifice under the appearance of bread and wine. And this is what our Lord commanded his disciples to continue in remembrance of him. The next day on Calvary, the same sacrifice would be offered in a bloody manner upon the cross. And on that Cross, Christ gives the perfect sacrifice once and for all. The priest is the Son of God; the victim is the son of God. He did offer, human life, in loving obedience to the Father. And the Father accepts this perfect offering as revealed through the Resurrection and Ascension of Our Lord. Christ is forever a victim of sacrifice, and we see this, through Saint John, who describes in Revelation what he saw in Heaven: *"I saw a Lamb standing as though it had been slain."* Our Lord crucified and risen, the one high priest, is the same one who offers and is offered, who gives and is given.

Therefore, the Mass is not a new sacrifice, a representation of the one sacrifice. Rather the Mass is one same sacrifice of Calvary made present through all time in a different mode - in a sacramental manner. To reiterate, at Calvary, the priest, Christ offered on the cross as victim, to give in his body and blood to the act of love and sacred heart. Giving his precious blood for the salvation of the world. Have you stopped to take him to ask

how much blood is needed for Christ to save the entire world from the beginning until the end? One drop was all that was needed, and he gave what? He gave all of it. The super abundant gift of our world shows how much he wants to give and has given for our salvation. He gave it all.

Christ is the one Pascal Lamb that will be sacrificed for the sins of the world. And this one sacrifice is made present to all times. At his heart is our Lord's loving obedience to the Father's will, for the salvation of our souls. *Not my will, but yours be done.*

Fulton Sheen also observed that Jesus' sacrifice is not primarily the surrender of his body. It was first his surrender of his will. Importantly the Mass is the sacrifice of the whole time. His whole being is contained upon the Cross. Our Lord recognized all members of his mystical body, and his priesthood and in his victimhood. That means, you and me. In the Mass the Sacred Heart does not only say to the Father, "I love you". But he also says, "Father, I love you, and so do all these who are here with me united as members of my mystical body." Jesus offers up himself, including in himself are all our prayers, all our works, and all our sufferings, if we live with you. At every Mass is Christ's perfect act of love and obedience to the Father, and he lovingly invites us to place our own obedience beside his.

Importantly brothers and sisters, we are asked by God to unite our yeses with perfect yes of Jesus. Like the son in today's Gospel the question before us is simply, will we go and work in the Father's vineyard? Will we will follow what he teaches us through his church? Will we say yes to his will for our lives? We

are to decide daily who will participate in the same kind of self-sacrificial oath, the same love that our Lord carried out on Calvary. Moreover, we will confirm our response, our fiat: Our will be done according to your will through our actions.

In today's Gospel reading and the reading from the prophet Ezekiel both teaches the same lesson. The one who does the Father's will is the one who pleases him. A good reflection for us, for you and me, is to ask ourselves in prayer, perhaps quietly after Mass for fifteen minutes - we ask - “Lord whatever you are asking me to do and to reflect my striving to obey him whole heartedly, using my gifts.”

Brothers and sisters, the holy sacrifice of the Mass is essential to the worship of the Catholic faith, and the Eucharistic is essential to the worship of the Mass. And we go to Mass to worship God, with all our heart, and with all our souls, with all our minds, because we want him above all things. As a reminder, the nobler the gift, the nobler we are to become to receive it well. The holy sacrifice of the Mass is the presence of one noble sacrifice at Calvary.

Stay tuned brothers and sisters, more to come next week. Good Bless you.