

Month of the Seven Sorrows of Mary



September falls during the liturgical season known as *Tempus per Annum* or **Ordinary Time** (formerly Time After Pentecost), which is represented by the liturgical color green. Green is a symbol of hope, as it is the color of the sprouting seed and arouses in the faithful the hope of reaping the eternal harvest of heaven, especially the hope of a glorious resurrection. The liturgical color green is worn during prayer of Offices and Masses of Ordinary Time.

The Holy Father's Intentions for the Month of September 2026

For the care of water: Let us pray for a just and sustainable management of water, a vital resource, so that everyone may have equal access to it. (See also <https://popesprayerusa.net>.)

Feasts for September 2026

3. [Gregory the Great](#), *Memorial*
5. [St. Teresa of Calcutta \(Kolkata\)](#), *Opt. Mem.*
6. [TWENTY-THIRD SUNDAY IN ORDINARY TIME](#), *Sunday*
8. **[Nativity of the Blessed Virgin Mary](#)**, *Feast*
9. [Peter Claver \(USA\)](#), *Memorial*
12. *Most Holy Name of Mary*, *Opt. Mem.*
13. [TWENTY-FOURTH SUNDAY IN ORDINARY TIME](#), *Sunday*
14. **[Exaltation of the Holy Cross](#)**, *Feast*
15. *Our Lady of Sorrows*, *Memorial*
16. [Cornelius and Cyprian](#); *Ember Wednesday*, *Memorial*
17. *Robert Bellarmine*, *Hildegard of Bingen*, *Opt. Mem.*
19. *Januarius*; *Ember Saturday*, *Opt. Mem.*

- 20. TWENTY-FIFTH SUNDAY IN ORDINARY TIME, *Sunday*
- 21. **Matthew, Apostle**, *Feast*
- 23. **Pius of Pietrelcina**, *Memorial*
- 26. *Cosmas and Damian*, *Opt. Mem.*
- 27. TWENTY-SIXTH SUNDAY IN ORDINARY TIME, *Sunday*
- 28. *Wenceslaus; Lawrence Ruiz and Companions*, *Opt. Mem.*
- 29. **Michael, Gabriel & Raphael, Archangels**, *Feast*
- 30. **Jerome**, *Memorial*

The Gospels for the Sundays in September 2026 are from the Gospel of St. Matthew from Cycle A, Weekdays following Year II.

September 6th Twenty-Third Sunday in Ordinary Time	Cycle A, Matthew 18:15-20: If your brother or sister listens to you, you have won them over.
September 13th Twenty-Fourth Sunday in Ordinary Time	Cycle A, Matthew 18:21-35: I say to you, forgive not seven times, but seventy-seven times.
September 20th Twenty-Fifth Sunday in Ordinary Time	Cycle A, Matthew 20:1-16a: Are you envious because I am generous?
September 27th Twenty-Sixth Sunday in Ordinary Time	Cycle A, Matthew 21:28-32: He changed his mind and went. Tax collectors and prostitutes are entering the kingdom of heaven before you.

Highlights of the Month

During September, as in all of *Tempus per Annum*, or Ordinary Time (formerly known as *Time After Pentecost*), the Liturgy does not focus on one particular mystery of Christ, but views the mystery of Christ in all its aspects. We follow the life of Christ through the Gospels, and focus on the teachings and parables of Jesus and what it means for us to be a follower of Christ. During Ordinary Time we can concentrate more on the saints and imitate their holiness as Christ's followers.



This month the main liturgical feasts are:

St. Gregory the Great (September 3)

Nativity of Mary (September 8),

St. Peter Claver (September 9),

Holy Name of Mary (September 12),

Exaltation of the Holy Cross (September 14),

Our Lady of Sorrows (September 15),

Sts. Cornelius and Cyprian (September 16),

St. Robert Bellarmine and Hildegard of Bingen (September 17)

St. Januarius (September 19),

St. Matthew (September 21),

St. Pio (September 23),

Sts. Cosmas and Damian (September 26),

Sts. Wenceslaus and Lawrence Ruiz and Companions (September 28),

Sts. Michael, Gabriel and Raphael (September 29) and

St. Jerome (September 30).

The commemorations of **St. John Chrysostom** (September 13), **St. Andrew Kim and Companions** (September 20), and **St. Vincent de Paul** (September 27), fall on a Sunday and are superseded by the Sunday Liturgy.

Month of the Harvest



Since man is both a spiritual and physical being, the Church provides for the needs of man in his everyday life. The Church's liturgy and feasts in many areas reflect the four seasons of the year (spring, summer, fall and winter). The months of August, September, October and November are part of the harvest season, and as Christians we recall God's constant protection over his people and give thanksgiving for the year's harvest.

The September Ember Days were particularly focused on the end of the harvest season and thanksgiving to God for the season. Ember Days were three days (Wednesday, Friday and Saturday) set aside by the Church for prayer, fasting and almsgiving at the beginning of each of the four seasons of the year. The ember days fell after December 13, the feast of St. Lucy (winter), after the First Sunday of Lent (spring), after Pentecost Sunday (summer), and after September 14, the feast of the Exaltation of the Holy Cross, after the Third Sunday of September (autumn). These weeks were known as the *quattor tempora*, the "four seasons."

Since the late 5th century, the Ember Days were also the preferred dates for ordination of priests. So during these times the Church had a threefold focus: (1) sanctifying each new season by turning to God through prayer, fasting and almsgiving; (2) giving thanks to God for the various harvests of each season; and (3) praying for the newly ordained and for future vocations to the priesthood and religious life.

Since the reorganization of the Roman calendar in 1969 after the Second Vatican Council, Ember Days are still retained in principle, but how and when they are to be observed is at the discretion of each country's Episcopal Conference. There is no longer set Mass readings for the Ember Days in the current Roman Missal.

Another harvest feast is September 29, the Feast of the Archangels Michael, Gabriel and Raphael. Before the revision of the calendar, this used to be only the feast of St. Michael. In many countries this day was referred to as "Michaelmas" and celebrated with traditional foods and customs.

By Jennifer Gregory Miller

Explanation of Ember Days—Three days set apart for fasting, abstinence, and prayer during each of the four seasons of the year. They were the Wednesday, Friday and Saturday after St. Lucy (or Lucia, d. 304) (December 13), the First Sunday of Lent, Pentecost, and the feast of the Holy Cross (September 14). Since the revision of the Roman calendar in 1969, Ember Days are to be observed at the discretion of the National Conference of Bishops. Moreover, their observance may be extended beyond three days and even repeated during the year. Possibly occasioned by the agricultural feasts of ancient Rome, they came to be observed by Christians for the sanctification of the different seasons of the year, and for obtaining God's blessing on the clergy to be ordained during the Embertides. (Etym. Anglo-Saxon oemerge, ashes.)
—Modern Catholic Dictionary by John A. Hardon, SJ, Doubleday, 1980.



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