

**Be strong, fear not!
Here is your God...**

*Twenty-third Sunday
in Ordinary Time*



San Ignacio de Loyola Parish

September 6, 2015

REFLECTION ON THE WORD

In today's Gospel, Jesus opens the ears and loosens the tongue of the deaf-mute. Both he and the crowd cannot contain themselves, but proclaim what Jesus has done. What has Jesus really done? Healed the man? Yes, but more: he has revealed his own divine power, his own compassion for the human condition, his own mission. Faced with this revelation, no one can keep silent. The Word grants the power of word. We proclaim God's salvation.



The Good News cannot be contained.

Jesus is very personal with the man he heals: he touches his ears and tongue; he prays to his Father with a groan as if his whole being were involved. How much Jesus wishes to touch us, heal us, encounter us! Like the healed man and crowd in today's Gospel, we cannot keep quiet, either. Encounter with Jesus leads to our proclaiming his nearness, his care, his healing. We are never alone. We only need to open ourselves to Jesus' touch. We only need to open ourselves to the Word who grants us all power to proclaim his nearness to the whole world.

Words to reflect upon: the Good News cannot be contained!

**God of peace, help us to become
your holy people of Gospel nonviolence.
Disarm our hearts. May we be a community that
radiates your love and peace.
Bless us to love one another and our enemies,
to reconcile with everyone, to resist injustice
and spread the practice of peacemaking.
We ask this in the name of the nonviolent Jesus,
our brother and our peace. Amen.**

LIVING YOUR PASCHAL MYSTERY The Suffering, Death And Resurrection Of Jesus And Our Participation In It

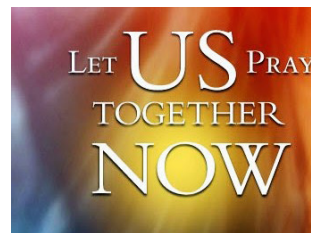
Today's Gospel leads us to see Christ in the little things around us—the caring touch, the encouraging smile, the unexpected friendly phone call—and interpret these as evidence of God's Presence and salvation. We ought to be “astonished” today by the many manifestations of God's Presence in and through the people around us. We ought to be astonished at how God uses us as instruments to proclaim this Presence by means of these same little every-day manifestations of our faith, out faith in his salvation.

Words to reflect upon: see Christ in the little things around us, God uses us as instruments

**“Without love, deeds,
even the most brilliant,
count as nothing.”**

— St. Therese of Lisieux

LET US PRAY! All Together, 24/7



FOR the success of the Bishops Synod on the Family in Rome in the fall,

FOR relief for the terrible sufferings of Christians throughout the Middle East,

FOR an end to the drought conditions causing so much suffering in Puerto Rico and

FOR the thousands of panicked North African refugees risking their lives daily on the Mediterranean in overcrowded unsafe boats.

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, 1 Timothy 2:1

Let us pray together today for the chronically ill:



Sylvia Tasner, Jerry and Albert Vega, Fr. Vega, Rudy & Sonia Méndez, **Maggie and Don Maziarz**, Olga Pérez and Ritmo Aponte.

REFLECTIONS FOR THE HOLY YEAR OF MERCY

The Lord never ceases to have mercy on us, or to offer his forgiveness whenever we are in need of it, inviting us to turn to him with a renewed heart in order to participate in His joy. How can we accept this invitation? St. Paul suggests to us: "We implore you on behalf of Christ, be reconciled to God." This effort of conversion is not simply a human task; it is allowing oneself to be reconciled. The reconciliation between us and God is possible thanks to the mercy of the Father, Who out of love for us, did not hesitate to sacrifice his only Son....In Him, we can become righteous, in Him we can change, if we welcome God's grace and do not allow the "favorable time" to pass by in vain. Please, let us stop for a moment and let ourselves be reconciled with God.

— Pope Francis

A Reflection on the anniversary of 9/11

by Mary Lou Kownacki OSB

My favorite commentary on that event is from "The New York Poem" by Sam Hamill written after he was asked, 'What use is poetry in times like these? Part of the poem reads:

*What use is poetry?
I sat down on September twelfth
two-thousand-one in the Common Era
and read Rumi and kissed the ground.*

Old Monk believes that a commitment to the beautiful, to life, to creation is all we can do to counter the death dealers. So to mark the horror of Sept. 11, 2001, Old Monk will read some poetry and listen to some beautiful music to remind herself that we are created 'a little less than angels'. And then Old Monk will continue to 'choose life' no matter how certain of victory are the forces of revenge, violence and death. I do this because I agree with the final lines of Sam Hamill's "The New York Poem":

*But if I do not get up and sing,
if I do not get up and dance again, the savages will win.
I'll kiss the sword that kills me if I must.*

— Liturgical Corner

Tuesday is the feast of the Nativity of Mary. All celebrations of Mary point in some way to Jesus. In this case, with the Birth of Mary, we see on the octave of this day, September 15, the celebration of Our Lady of Sorrows. Birth and death, sorrow and joy, these are always intertwined in the history of salvation; they are also joined in our own lives.

THE POOR AND POVERTY (II)

Phyllis Zagano in *The National Catholic Reporter*

So, what about the poor? They should be miserable but the people with nothing, who own nothing and whose lives really depend on each other, so often seem happy even in their misery?

Why? I think Francis has the answer. He is, after all, a Jesuit priest. Jesuits pray the full 3-days of the Exercises of St. Ignatius at least twice: first on entering the novitiate, and again during what is called their "tertianship", as they approach mid-life.

The aim of the Exercises is to free the individual to live wholly in God's care. It means living with the understanding that all is gift and that we must gratefully use what we have for our own sake and for the sake of others.

That is the mystery of Francis the world cannot understand. As a Jesuit in solemn vows, he truly owns nothing. As pope he is trying to encourage the rest of us to understand that we also "own" nothing.

Francis is teaching that our distress comes from the need to control—property, money, even the weather. Of course, we must care for and be responsible for what we "have"—our homes, our jobs and savings. But we must not be so bent on possessions, on controlling everything that our lives revert to Scrooge-like crankiness. Francis is saying both to individuals and to nations: "lighten up". You do not need everything you have. You can spread it around because in reality you do not and cannot "own" anything. Once you die, you die.

Will the people now turning away because they fear Francis' condemning capitalism be able to recognize that he, like popes before him, criticizes the excesses and the evils of capitalism, not the system itself? Will the people now turning away because they are, as one conservative pundit put it, tired of being "scolded", recognize that Francis, like St. Ignatius before him, pointed out that all is gift?

**No one says it is easy to live like that. It is not.
But it is not all that hard, either.**

Praying with Scripture

Gospel: Mark 7:31-37



How do Pope Francis' two tweets below relate to this Gospel? Discuss possible actions they might inspire.

1. Lord, teach us to step outside ourselves. Teach us to go out into the streets and manifest your love.
2. True charity requires courage: let us overcome the fear of getting our hands dirty, so as to help those in need.