



### SUNDAY REFLECTION

When the people bring the deaf man to Jesus they are already aware and confident that Jesus is someone who is different: through His touch and words He unleashes a series of events that change people's lives. When He acts, His identity is disclosed and those healed have to proclaim what has happened: they are impelled from within to do so. When Jesus meets the deaf man and later a blind man the communication between them is so profound that they are changed at another level, from deep within. This encounter with Christ brings about transformation, even before any miracle occurs.

In the *Story of the Secret Garden* (Hodgson Burnett) we meet Colin, a sickly child whose recovery and growing physical strength coincide with his discovery of the secret life in the garden. Through his experience he finds his own secret inner life that has the potential for spontaneity, joy and creativity. Overprotected because of his illness, Colin had never learned to communicate his feelings. It is his lively friends who help him to find the secret garden where he finds a lost part of himself. He describes how he finds the 'magic' in his life, 'the magic is in me, the magic is in me, in me. It's in everyone of us!'

External factors have impeded Colin's growth, they have persecuted and overwhelmed him. The deaf, mute man not only has physical disabilities affecting him; he is also a Gentile and therefore doubly afflicted by factors over which he has no control. It is the care and concern of others that enables both these people to discover the truth of who they really are by an encounter with their deeper self. Amongst other things that this Gospel offers us the message that all of us need others to help us to discover the truth within us. In the Gospel they (it isn't clear whether it is the disciples or the crowd) bring the deaf man to Jesus. In the story of the Secret Garden, his friends take Colin to the garden. The actions of those around help the deaf man to experience something resonating deeper within. When he meets Jesus he begins to discover something about the real person he is; and in encountering such a truth he is liberated; and he wants to proclaim this good news. The healing this deaf man experiences goes far beyond the physical healing that also occurs.

Today's Gospel challenges us to focus, not on the big external factors affecting our lives, but to seek the presence of Christ in the smaller dimensions of life. It challenges us to see Christ in the encouraging smile, the caring touch of a friend, the unexpected friendly phone-call the laughter of the one who refuses to give in to pain, and to see these as the mighty deeds of God. Striking in this Gospel is the element of human touch. Jesus puts 'His fingers in the man's ears'. In a Church scarred by the scandals of abuse, as well as some 18 months of avoiding the simple facets of physical contact it may be worth reflecting on the need for us to re-discover our capacity for physical touch that heals and restores.

Had today's Gospel continued immediately on from Last Sunday's we would also hear how Jesus heals the daughter of the Syro-phenician woman. This is a woman who has everything against her; she is a Gentile, a woman and from the wrong socio-economic background and, as if to add insult to injury, Jesus is tired and does not wish to see her. Despite this, she breaks down all these obstacles to persuade Jesus to help her – 'even he dogs under the table eat the children's food.' Her insistence that both the children and the dogs eat breaks down all ideas of exclusivism and priority based on ethnic identity. She knows that Jesus has the power to grant her request and believes that He will do so. Seeing her faith, Jesus tells her that she can go because her daughter has been healed.

This story and today's both remind us that if our communities are to mean anything and not fall into the trap of institutionalization, they need to be communities of healing where no one is made to feel bad, no one is excluded, no one is told they are no good; but where everyone (including refugees and asylum-seekers) is welcomed, cared for – communities where we find ourselves astonished by the many manifestations of God's presence in and through the people around us.

**STEWARDSHIP:** The good steward must not show favoritism. The rich may have many material gifts to share, but St. James reminds us in the second reading that God has chosen the world's poor to be rich in faith and inheritors of God's kingdom.

## **READINGS TWENTY-FOURTH SUNDAY**

**12 SEP '21**

**Is. 50:5-9:** The prophet announces that 'the Anointed One of God' – the one we refer to using a Greek term: 'the Christ' – will suffer as a result of seeking to do the Father's will.

**Jas. 2:14-18:** Faith is not about warm feeling and good intentions: if we are disciples of the Christ, then we must be taking care of the needy, the poor, those who are suffering,. Belief without action is dead.

**Mk. 8:27-35:** This Gospel poses to all who declare that Jesus is the Christ, the Anointed One, the challenge that we must not simply believe, but embark on the way of discipleship.

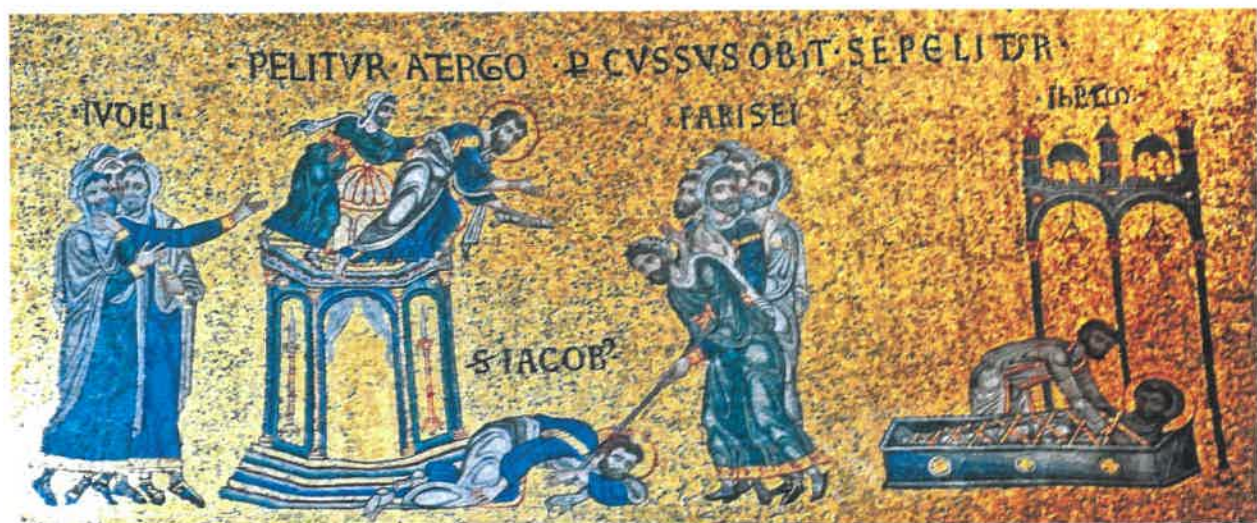
**SEPTEMBER PAPAL INTENTION:** An environmentally sustainable lifestyle. We pray that we all will make courageous choices for a simple and environmentally sustainable lifestyle, rejoicing in our young people who are resolutely committed to this.

## SEPTEMBER DEVOTION

The month of September is dedicated to the Seven Sorrows of Mary. Devotion to the sorrows of the Virgin Mary dates from the twelfth century, when it made its appearance in monastic circles under the influence of St. Anselm and St. Bernard. The Cistercians and then the Servites undertook to propagate it. It became widespread in the fourteenth and especially the fifteenth centuries, particularly in the Rhineland and Flanders, where Confraternities of the Sorrowful Mother sprang up. It was in this context that the first liturgical formularies in her honor were composed. A provincial council of Mainz in 1423 made use of these in establishing a "Feast of the Sorrows of Mary" in reparation for Hussite profanations of her images.

In 1494 the feast appeared in Bruges, where the Precious Blood of Christ was venerated; later on it made its way into France. It did not, however, become widespread in France before Benedict XIII included it in the Roman Calendar in 1727 and assigned it to the Friday before Palm Sunday.

Some Churches had previously celebrated this feast during the Easter season. Others, however, celebrated the Joys of the Blessed Virgin during the Easter season, as is still done today at Braga. In some places it was entitled "Recollection of the Feasts and Joys of the Blessed Virgin Mary."



## LETTER OF JAMES:

The person to whom this letter is ascribed can scarcely be one of the two members of the Twelve who bore the name James (see [Mt 10:2–3](#); [Mk 3:17–18](#); [Lk 6:14–15](#)), for he is not identified as an apostle but only as “slave of God and of the Lord Jesus Christ” ([Jas 1:1](#)). This designation most probably refers to the third New Testament personage named James, a relative of Jesus who is usually called “brother of the Lord” (see [Mt 13:55](#); [Mk 6:3](#)). He was the leader of the Jewish Christian community in Jerusalem whom Paul acknowledged as one of the “pillars” ([Gal 2:9](#)). In Acts he appears as the authorized spokesman for the Jewish Christian position in the early Church ([Acts 12:17](#); [15:13–21](#)). According to the Jewish historian Josephus (*Antiquities* 20:201–203), he was stoned to death by the Jews under the high priest Ananus II in A.D. 62.

The letter is addressed to “the twelve tribes in the dispersion.” In Old Testament terminology the term “twelve tribes” designates the people of Israel; the “dispersion” or “diaspora” refers to the non-Palestinian Jews who had settled throughout the Greco-Roman world (see [Jn 7:35](#)). Since in Christian thought the church is the new Israel, the address probably designates the Jewish Christian churches located in Palestine, Syria, and elsewhere. Or perhaps the letter is meant more generally for all Christian communities, and the “dispersion” has the symbolic meaning of exile from our true home, as it has in the address of 1 Peter ([1 Pt 1:1](#)). The letter is so markedly Jewish in character that some scholars have regarded it as a Jewish document subsequently “baptized” by a few Christian insertions, but such an origin is scarcely tenable in view of the numerous contacts discernible between the Letter of James and other New Testament literature.

From the viewpoint of its literary form, James is a letter only in the most conventional sense; it has none of the characteristic features of a real letter except the address. It belongs rather to the genre of parenthesis or exhortation and is concerned almost exclusively with ethical conduct. It therefore falls within the tradition of Jewish wisdom literature, such as can be found in the Old Testament (Proverbs, Sirach) and in the extracanonical Jewish literature (Testaments of the Twelve Patriarchs, the Books of Enoch, the Manual of Discipline found at Qumran). More specifically, it consists of sequences of didactic proverbs, comparable to [Tb 4:5–19](#), to many passages in Sirach, and to sequences of sayings in the synoptic gospels. Numerous passages in James treat of subjects that also appear in the synoptic sayings of Jesus, especially in Matthew’s Sermon on the Mount, but the correspondences are too general to establish any literary dependence. James represents a type of early Christianity that emphasized sound teaching and responsible moral behavior. Ethical norms are derived not primarily from christology, as in Paul, but from a concept of salvation that involves conversion, baptism, forgiveness of sin, and expectation of judgment ([Jas 1:17](#); [4:12](#)).

## WHO WROTE THE LETTER of JAMES

On first blush the logical answer would seem to be James. But, which James there are several mentioned in the Scriptures.

Three people are candidates for authorship of this early letter: James the son of Zebedee, James the son of Alphaeus (also known as James the Less or James the Younger), and James the brother

of Jesus (also known as James the Just). James the son of Zebedee could not have authored the letter as he died in A.D. 44 (Acts 12:2).

Pertaining to James the son of Alphaeus, there is no claim in the early church that he wrote the letter. Not much is known pertaining to the whereabouts of James the son of Alphaeus after the early ministry with Jesus. It is thought that James the Less was stoned by the Jewish authorities for preaching Christ and was buried in the Sanctuary in Jerusalem. Justinian is said to have exhumed the body of James and placed his bones in the Church of the Holy Apostles in Constantinople in 332.

This leaves only one possible candidate: James the brother of Jesus, also known as James the Just. James was not a believer in Jesus during Jesus's earthly ministry (John 7:5). However, James did start following Jesus after Jesus's resurrection from the dead. He was listed among those to whom Jesus appeared after His resurrection (1 Corinthians 15:7). James was one of the first leaders of the Jerusalem Church (Galatians 2:9). James later died by being pushed off the temple ledge and stoned by the Jewish authorities. With the Jerusalem origin of the letter and the focus on Jewish wisdom literature, James the brother of Jesus is identified as the author of the letter.

## **MASS**

Catholics worship God in a variety of ways, but the chief act of corporate or communal worship is the Liturgy of the Eucharist. In the Eastern churches, Catholic and Orthodox, this is known as the Divine Liturgy; in the West, it is known as the Mass, an English word derived from the Latin text of the priest's dismissal of the congregation at the end of the liturgy ("*Ite, missa est.*"). Throughout the centuries, the liturgy of the Church has taken a variety of regional and historical forms, but one thing has remained constant: The Mass has always been the central form of Catholic worship.

### **The Mass: An Ancient Practice**

As far back as the Acts of the Apostles and Saint Paul's epistles, we find descriptions of the Christian community gathering to celebrate the Lord's Supper, the Eucharist. In the catacombs in Rome, the tombs of martyrs were used as altars for the celebration of the earliest forms of the Mass, making explicit the tie between the sacrifice of Christ on the Cross, its representation in the Mass, and the strengthening of the faith of Christians.

### **The Mass as "Unbloody Sacrifice"**

Very early on, the Church saw the Mass as a mystical reality in which the sacrifice of Christ on the Cross is renewed. Responding to Protestant sects who denied that the Eucharist is anything more than a memorial, the Council of Trent (1545-63) declared that "The same Christ who offered himself once in a bloody manner on the altar of the cross, is present and offered in an unbloody manner" in the Mass.

This does not mean, as some critics of Catholicism claim, that the Church teaches that, in the Mass, we sacrifice Christ again. Rather, the original sacrifice of Christ on the Cross is presented to us once more — or, to put it another way, when we take part in the Mass we are spiritually present at the foot of the Cross on Calvary.

### **The Mass as a Re-presentation of the Crucifixion**

This re-presentation, as Fr. John Hardon notes in his *Pocket Catholic Dictionary*, "means that because Christ is really present in his humanity, in heaven, and on the altar, he is capable now as he was on Good Friday of freely offering himself to the Father." This understanding of the

Mass hinges on the Catholic doctrine of the Real Presence of Christ in the Eucharist. When the bread and wine become the Body and Blood of Jesus Christ, Christ is truly present on the altar. If the bread and wine remained merely symbols, the Mass could still be a memorial of the Last Supper, but not a representation of the Crucifixion.

#### **The Mass as Memorial and Sacred Banquet**

While the Church teaches that the Mass is more than a memorial, she also acknowledges that the Mass is still a memorial as well as a sacrifice. The Mass is the Church's way of fulfilling Christ's command, at the Last Supper, to "Do this in remembrance of Me." As a memorial of the Last Supper, the Mass is also a sacred banquet, in which the faithful participate both through their presence and their role in the liturgy and through the reception of Holy Communion, the Body, and Blood of Christ.

While it is not necessary to receive Communion in order to fulfill our Sunday obligation, the Church recommends frequent reception, along with sacramental Confession, in order to join with our fellow Catholics in fulfilling Christ's command. (In addition, Catholics who are unable to attend Mass due to illness, bad weather, or other reasons beyond their control can still make an Act of Spiritual Communion.)

#### **The Mass as an Application of the Merits of Christ**

"Christ," Father Hardon writes, "won for the world all the graces it needs for salvation and sanctification." In other words, in His Sacrifice on the Cross, Christ reversed Adam's sin. In order for us to see the effects of that reversal, however, we must accept Christ's offer of salvation and grow in sanctification. Our participation in the Mass and our frequent reception of Holy Communion brings us the grace that Christ merited for the world through His unselfish Sacrifice on the Cross.

### **SAINT of the WEEK: ADRIAN MARTYR d. 304**

Roman soldier, and convert who became a Christian after watching other believers in Christ die with steadfastness and joy. Adrian was an officer stationed in Nicomedia (modern Turkey) during the reign of Emperor Diocletian (r. 284-305). He refused to sacrifice to the Roman gods and was arrested. According to legend during his imprisonment his wife Natalia put on men's clothes and cared for him and his fellow prisoners. When he was executed, Natalia watched as Adrian's legs were smashed on an anvil and his arms chopped off. She recovered one of her husband's arms in the chaos that resulted when the Romans tried to burn his remains and those of his companions (a heavy rain extinguished the flames). Natalia then took Adrian's arm and fled the area because of the unwanted attentions of another Roman officer. She went to Constantinople (now modern Istanbul), where Adrian's body had been taken by the Christians. There she restored the limb to Adrian's body and died. Adrian is the patron of Lisbon, Rome, and Constantinople, and Grammont or Ghent, as well as soldiers, butchers, prison workers, executioners, smiths, and messengers. He is also called upon in cases of plague or sudden deaths.

## PRAYERS

### **Saint Joseph, Model of Workers Prayer**

O Glorious Saint Joseph, model of all those who are devoted to labor, obtain for me the grace to work conscientiously, putting the call of duty above my natural inclinations, to work with gratitude and joy, in a spirit of penance for the remission of my sins, considering it an honor to employ and develop by means of labor the gifts received from God, to work with order, peace, moderation and patience, without ever shrinking from weariness and difficulties, to work above all with purity of intention and detachment from self, having death always before my eyes and the account that I must render of time lost, of talents wasted, of good omitted, of vain complacency in success, so fatal to the work of God.

All for Jesus, all through Mary, all after thine example, O Patriarch St. Joseph. Such shall be my motto in life and in death.

### **Prayer for Labor Day**

Almighty God, Creator of the world, we give you thanks for the gift of stewardship and work. Deliver us, in our various occupations, from the service of self alone, that we may do our work in truth and beauty and for the common.

God of justice, we pray for all workers, that they would receive fair compensation and treatment in their labor.

For those who seek work, provide jobs — both citizen and immigrant alike. For those who cannot work, provide sustenance. Make those who lead the industries and commerce of this country responsive to your perfect will. Build up in the leaders of our country a respect for all labors. Deliver us, Lord Jesus, from the maligning evils of greed, sloth, and gluttony that we may lead lives of holiness in service to you and our neighbor.

We ask all these things for our good and your glory. Amen.

## SCHEDULE TWENTY-THIRD WEEK ORDINARY TIME

### **Saturday 4 Sep 22<sup>nd</sup> Week Ordinary Time**

**8:30 a.m. Mass Proper Immaculate Heart of the BVM, Preface, Eucharistic Prayer III  
(Intention: In reparation to the Immaculate Heart of Mary)**

**1:30 – 4:30 p.m. Confessions**

**5:00 p.m. Vigil Mass Twenty-Third Sunday Ordinary Time**

**Proper, Gloria, Creed, Preface IV Sunday, Eucharistic Prayer III**

**(Intention: Parish St. Stephen, Martyr)**

### **Sunday 5 Sep Twenty-Third Sunday Ordinary Time**

**7:00 a.m. Mass Proper, Gloria, Creed, Preface IV Sunday, Eucharistic Prayer II  
(Intention: Alice Kirk RIP)**

**8:30 a.m. Mass Proper, Gloria, Preface IV Sunday, Eucharistic Prayer III  
(Intention: Paul Wilbanks RIP)**

11:30 a.m. Mass Proper, Gloria, Creed, Preface IV Sunday, Eucharistic Prayer III  
 (Intention: Jason Pfaff RIP)

2:00 p.m. Mass Brig

**Monday 6 Aug** Day Off LABOR DAY

8:30 a.m. Mass Sanctification of Human Labor #26A, Preface Sunday #5, Eucharistic  
 Prayer II

**Tuesday 7 Sep** 23<sup>rd</sup> Week Ordinary Time

8:30 a.m. Mass Evangelization of Peoples #18  
 (Intention: Special Intention )

10:30 a.m. Mass Georgian Manor

6:30 p.m. Meeting

**Wednesday 8 Sep** F Nativity of the Blessed Virgin Mary

6:30 a.m. Mass Proper, Gloria, Preface of BVM II, Eucharistic Prayer III

7:00 a.m. - 8:30 a.m. Confessions

8:30 a.m. Mass Proper, Gloria, Preface of BVM II, Eucharistic Prayer III

10:00 a.m. Mass Willow Creek

**Thursday 9 Sep** M St. Peter Claver Priest

8:30 a.m. Mass Proper, Preface Holy Pastors, Eucharistic Prayer III  
 (Intention: Special Intention)

5:00 – 6:30 p.m. Confessions

6:30 p.m. Mass Proper, Preface Holy Pastors, Eucharistic Prayer III

**Friday 10 Sep** M 23<sup>rd</sup> Week Ordinary Time

8:30 a.m. Mass Progress of Peoples #29, Proper, Preface, Eucharistic Prayer II  
 (Intention: Pope Francis and all Bishops )

5:00 – 7:00 p.m. Adoration & Confessions

**Saturday 11 Sep** 23<sup>rd</sup> Week Ordinary Time 9/11

8:30 a.m. Mass For Those in Public Office #22

1:30-4:30 p.m. Confessions

5:00 p.m. Vigil Mass 24<sup>th</sup> Sunday Ordinary Time  
 Proper, Gloria, Creed, Preface Sunday 4, Eucharistic Prayer III  
 (Intention: Misa Okamoto)

**Sunday 12 Sep** Twenty-fourth Sunday Ordinary Time

7:00 a.m. Mass Proper, Gloria, Creed, Preface Sunday 4, Eucharistic Prayer II  
 (Intention: Tom Szarwark RIP)

8:30 a.m. Mass Proper, Gloria, Creed, Preface Sunday 4, Eucharistic Prayer III  
 (Intention: Maggie Glackin RIP)

11:30 a.m. Mass Proper, Gloria, Creed, Preface Sunday 4, Eucharistic Prayer III  
 (Intention: Parish of St. Stephen Martyr)

2:00 p.m. Mass Brig