

SAINT PATRICK CATHOLIC PARISH

3585 30th Street • San Diego, CA 92104-4142

Our Mission: *To praise the Holy Trinity, To care for our Community, and To grow in Faith and Unity*

Established in 1921 — SERVED BY THE AUGUSTINIANS

Sunday, September 12, 2021 — Twenty-Fourth Sunday in Ordinary Time

Rev. Carlos A. Flores Haylock, O.S.A. **
Pastor

Rev. Wm. Tom Davis, O.S.A. **
Associate Pastor

Rev. Sarfraz Alam, O.S.A.
Associate Pastor

Rev. Michael McFadden, O.S.A.
In Residence

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stpatrickschurchsd.weconnect.com

SCHOOL OFFICE:

3014 Capps Street

Phone: (619) 297-1314

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Preschool (Lic # 376700882)

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**** Bilingual**



WEEKLY AND WEEKEND MASSES :

Monday—Saturday: Morning Prayer 7:30 AM.

Monday—Saturday: Mass 8:00 AM (English)

Saturday: 5:30 PM (English)

Sunday: 7:30 AM, 9:30 AM &

11:30 AM (English)

1:30 PM (Spanish)

Holy Days: The schedule will be announced

SACRAMENT OF RECONCILIATION :

Saturday, 4:30 PM

SACRAMENTS: Visit Our Website for information

Tuesdays, 5:00 - 6:00 PM: Prayer Hour for Peace.

First Fridays, 8:30-10:00 AM: Exposition of the Blessed Sacrament, Holy Hour for Vocations, Benediction.

Fridays, 7:00-8:00 PM (Spanish): Exposition of the Blessed Sacrament, Holy Hour, Benediction.

First Saturdays, 8:30-9:15 AM: Devotion to Our Lady of Fatima (Rosary and meditation on the mysteries).

Sundays, 12:30 PM: Flame of Love Rosary

Sunday, September 12, 2021 — Twenty-Fourth Sunday in Ordinary Time

“Ask Yourself, Who is Jesus?”

My dear brothers and sisters, today the liturgy of the word bring us to something very important and significant to ask ourselves who is Jesus for me? And what's my relationship with him?

Jesus asks the disciples who do people say that I am? And the disciples don't know. Some say John the Baptist, still others Elijah, some say one of the prophets. Jesus asks the more haunting question, but who do you say that I am? Peter responds, You are the Christ. And here is a beautiful biblical example of how someone can be both right and wrong at the same time. It is an example of why the final exams they give future brain surgeons should never be multiple-choice.

Peter thought, like many others, that Jesus was the new King David, who also was called a Christos, an anointed one. You remember the story: the prophet Samuel anointed David with oil in front of his older brothers which gave him the divine right to become king. The word for anointed one in Hebrew is where we get the word Messiah; in Greek, it's where we get the word Christ. Peter, like so many others, hoped Jesus would be a new King David who would bring back the glory days of Israel. The problem was: Peter and Jesus were not on the same page at that present moment of what being the Christ meant. It wasn't until after the resurrection that Peter finally got it. Jesus wasn't operating solely with a Davidic understanding of messiah but rather primarily with the understanding given to us through the prophets, namely Isaiah.

We see this in the first reading. Isaiah writes of the new Christ, *I gave my back to those who beat me, my cheeks to those who plucked my beard, my face I did not shield from buffets and spitting.* Later Isaiah writes, *and by his wounds we are healed.* And so Jesus asks, *Who do people say that I am?* As a Biblical student, I find it fascinating when I read authors who try to explain to me who Christ is.

My dear brother and sisters, one of the facts of our lives is, that we see things and people as we are, Not as things and people are. Pick any book about Jesus at the bookstore. By the end of the book, the Christ depicted strangely looks like the personality of the author writing the book. If we are a democrat, it is interesting that the Christ we believe in is a democrat. If we are a republican, how interesting it is that Christ is naturally a republican. Who knew? I think if a zucchini wrote a book about Jesus, Jesus would look like a zucchini. Meanwhile, if we are in denial about a human weakness we possess, how interesting it is that the Jesus we believe in is somehow accepting of our sinful behavior. It is a trap we can all fall into.

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What a surprise it is then when we discover that the Jesus, we meet in the Gospels is sometimes quite different than the Jesus, we have led ourselves to believe in. It is a strange phenomenon. We can all be guilty of it at times, even priests, bishops, cardinals, and popes. Judging by our Gospel reading today, even the disciples are not off the hook.

The disciples lived with Jesus' day in and day out, some thought he was another John the Baptist, still others another Elijah, still others another King David. They were all wrong, reading into Christ what they themselves wanted to see. Two Atheists go to town with this dynamic. A famous atheist of the 19th Century by the name of Ludwig Feuerbach dismissed the existence of God on just this phenomenon I have been talking about. All that God was, for Feuerbach, was merely a projection of the ego, simply an image of humanity's best self, if you please. Feuerbach wasn't alone either. Marx dismissed Christ as simply opium for the people. Freud dismissed God as a neurosis of the masses. Freud even described God as a fictitious sugar daddy that comes to pat us on the back when things go awry, a defense mechanism, nothing more. The funny thing about these famous atheists' conclusions about God is that you cannot find their definitions of God anywhere in the bible.

I have not found a passage in the bible that defines God even remotely as a sugar daddy or a drug or a projection of the ego. Their definitions of God are fictitious straw men and nothing more. As we see in the Gospel reading, even the disciples were guilty at times of thinking about Jesus, not as God does but as human beings do. Being the Christ didn't mean being a glorious super prophet or new political King or a warlord. Quite the opposite, being the Christ meant, to suffer greatly, be rejected, be killed, and rise in three days. And imagine the horror the disciples must have felt when Christ said, *whoever wishes to come after me must deny themselves, take up their cross, and follow me.*

My dear brothers and sisters, I think we need to turn the tables here. What if Jesus is asking us individually today: Sarfraz who do people say that I am? I invite us all to answer honestly.

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How do we answer this question in different situations? For instance, is my answer to the question "who is Jesus?" different when I am here at church than when I am home with my family? Is my answer to the question, "who is Jesus?" different at home than when I am at work or school? How about when I am driving on the road, delayed by someone in front of me who has the audacity to drive the speed limit? How about at the checkout stand when the person in front of me brought a bag a pennies, and starts counting them out one by one?

My dear brothers and sisters, the answer we come up with to the question "who is Jesus" has a very strong influencing factor on how we conduct ourselves as a disciple of the Lord. What if Jesus Christ is asking us today: "Who do you say that I am?" This might be the most important question Jesus will ever ask us. What is our answer? Who is the Jesus we pray to at night? Is it really Jesus as revealed to us in the Gospels or simply a projection of our best self, a self-justifying image of an exalted ego?

It is a good question to ask ourselves as individuals. It is good question to ask ourselves as Church. Here is a good litmus test. If the Jesus we pray to always agrees with us, chances are we are in trouble. It is possible we might as well be praying to a zucchini rather than the Christ of the New Testament. It can be a very healthy spiritual exercise to weigh the image of the Jesus we have in our mind with what is presented to us in the Gospel and in our worship together. A good starting place might be to pick up our Bible this week, blow off the dust and start reading it again.

Another great idea is to consider participating in our many faith formation programs. Jesus asks, "Who do you say that I am?" How do we respond? Jesus is waiting for us to answer, in thought, word and deed. How do we think of Jesus? How do we speak of Jesus? How do we make the world a better place as a disciple of Jesus? How does our belief in a God of love and truth help us become more loving and truthful in the world we find ourselves?

I believe this is what St. James was getting at in our second reading when he said, "Faith without work is dead." A real relationship with Jesus is work. A real relationship with Jesus leads us to salvation.

Fr. Sarfraz

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Facebook Information

MASS AND FEASTS

Mass was live streamed on Sunday. The video is available on the Parish Facebook page.

EUCCHARIST INITIATIVE

The Diocese shared video links to upcoming Sunday homilies that reintroduce the gifts of the Eucharist (9/12, 9/18 & 9/26). Link: SDCatholic.org/eucharist

Religious Education Programs for Children & Youth Request Your Donations

The programs are in need of masks, sanitizing lotion and disinfecting wipes. Your donations will be very appreciated. Thank you for your generosity.

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Mass Intentions for the Week: September 13 — 18

| | |
|----------------|-------------------------------------------------------------------|
| Mon. 8:00 AM | Paul Sawaya † Ann & Curtis Emerson King † |
| Tues. 8:00 AM | Shigley & Killoran Families L&† Rod & Mila Marcial & Family |
| Wed. 8:00 AM | Catherine Laumea HB Art & Dee Specht † |
| Thurs. 8:00 AM | John McGrath & Kay Shaffer † Raquel Lopez † |
| Fri. 8:00 AM | Connie Q. Canedo † Greg Jones † |
| Sat. 8:00 AM | Geri South † Eileen M. Bornheimer † |

† Rest In Peace **HB** Happy Birthday **HA** Happy Anniversar

**St. Patrick's
CENTENNIAL COUNTDOWN: #6**

Our parish centennial's kickoff is in just 6 weeks. For the past 3 months, Dan Keays, a life-long parishioner, has penned 12 informative, insightful and inspiring articles about various aspects of our parish's past. These "vignettes" were intended to serve as an appetizing sampler of the main course yet to come. Please join the centennial committee in applauding Dan's creative contributions. The best compliment we all can provide, however, is by partaking in the upcoming planned events and enjoying the celebration of St. Patrick's 100th birthday.

CUENTA ATRÁS DEL CENTENARIO: # 6

El inicio del centenario de nuestra parroquia es en solo 6 semanas. Durante los últimos 3 meses, Dan Keays, feligrés de toda la vida, ha escrito 12 artículos informativos, perspicaces e inspiradores sobre varios aspectos del pasado de nuestra parroquia. Estas "viñetas" estaban destinadas a servir como una muestra apetitosa del plato principal que está por venir. Únase al comité del centenario para aplaudir las contribuciones creativas de Dan. Sin embargo, el mejor cumplido que todos podemos brindar es participando en los próximos eventos planificados y disfrutando de la celebración del centenario de San Patricio.

Designated Donations

September 12 – Building Fund: Help us to maintain and beautify the Parish buildings.

September 19 – For the Poor: Support Catholic Non-Profit.

Readings for the Week:

September 13 – 19

Sundays: Year B — Weekdays: Year III

Monday: 1 Tm 2:1-8; Ps 40:7-8a,8b-9,10,17;
Lk 7:1-10

Tuesday: Nm 21:4b-9;
Ps 78:1bc-2,34-35,36-37,38;
Phil 2:6-11; Jn 3:13-17

Wednesday: 1 Tm 3:14-16; Ps 111:1-2,3-4,5-6;
Jn 19:25-27

Thursday: 1 Tm 4:12-16; Ps 111:7-8,9,10;
Lk 7:36-50

Friday: 1 Tm 6:2c-12;
Ps 49:6-7,8-10,17-18,19-20;
Lk 8:1-3

Saturday: 1 Tm 6:13-16; Ps 100:1b-2,3,4,5;
Lk 8:4-15

Sunday: Wis 2:12,17-20; Ps 54:3-4,5,6-8;
Jas 3:16—4:3; Mk 9:30-37

El verbo "perdonar"

Las lecturas de hoy se centran en el tema del perdón. Una realidad que todos necesitamos pero que no todos nos sentimos capaces de otorgar a los demás. "Hagamos de cuenta que no ha pasado nada". Para muchos, esta es la fórmula de absolución propia para otorgar el perdón que se nos pide. Es verdad lo que dice Ezequiel: "Si digo al malvado: vas a morir, y él se aparta de pecado y practica el derecho y la justicia [] ninguno de los pecados que cometió se le recordará más" (Ez 33,14.16). Pero, ¿es que todo perdonar supone olvidar? La pregunta es difícil de responder. Por otro lado, si uno dice que "todo perdonar es olvidar", ¿es creíble que una persona llegue de veras a perdonarse a sí misma? Si estaré perdonado sólo cuando olvide, ¿cómo perdonarme lo que yo sé bien que sí hice. Por eso parece más sensato separar netamente los verbos "perdonar" y "olvidar", sabiendo que alguna relación tienen, pero que no son siempre concomitantes.

Lo propio del perdón

En efecto, lo propio del perdón no es negar el pasado, sino superarlo, transformarlo, redimensionarlo, reconducirlo, recrearlo. Dios cuando nos perdona no padece amnesia, sino que da "regala" un desenlace distinto a lo que parecía perdido. Hay un principio básico que hace posible el perdón: los actos humanos anteriores cobran sentido de los posteriores. El perdón, pues, no es prescindir de lo que pasó, sino hacer realmente posible que pasen cosas buenas y nuevas, sobre una base probablemente vieja y mala. No es simplemente que no se vuelva a repetir el mal, sino que se haga posible un bien que, si no hubiera habido ese mal, tal vez nunca se hubiera dado. Como se ve, lo más cercano al perdón es la creación y perdonar es ser ministro de una creación nueva.

Pautas para poder perdonar

De acuerdo con todo ello, es posible ofrecer algunas pautas que nos ayuden a perdonar. ¿Qué clase de cosas son las que sana el tiempo? Podemos decir que han de darse tres condiciones para que el tiempo ayude a sanar una herida emocional: (a) Radical conciencia del poder inmenso del amor de Dios, como paciencia y providencia, como ternura y firmeza, como sabiduría y misericordia; (b) Inmensa claridad sobre los propios límites y sobre el hecho de que todos estamos hechos del mismo barro; (c) Profundo deseo de bendición, luz y sanación para todos los implicados en cada uno de los acontecimientos, de modo que aparezca y se realice toda y sola la voluntad de Dios.

Sobre esta base, perdonar significa: (a) Abrir los ojos ante los ojos de Cristo; secar las lágrimas y contemplar con una misma mirada el dolor y el amor de su Cruz; (b) Pedir el bien, anhelar la pascua, buscar y amar la luz; (c) Absolver "no en nuestro nombre sino en el nombre de Cristo", y de inmediato pedir a Dios que dé sus bienes al que nos ha ofendido.

Feliz quien recibe perdón. Cien veces feliz quien aprende a perdonar.

Fr Nelson Medina, OP

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