

ST. THOMAS INDIAN MISSION

25th Sunday
in Ordinary Time, Year B
September 19, 2021

Fort Yuma, California | P. O. Box 1176, Winterhaven, CA 92283

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Fr. George "of the desert" Decasa
Pastor

Entrance: — 713
Amazing Grace.
Communion Song
by Ali Morales
Recessional: — 628
How Great Thou Art.

SATURDAYS:

3:15 pm to 4:15 pm – Holy Hour
3:45 pm to 4:15 pm – Confessions
4:30 pm – HOLY MASS

SUNDAYS:

7:15 am to 8:15 am – Holy Hour
7:45 am to 8:15 am – Confessions
8:30 am – HOLY MASS

Today, A Second Collection will be Taken Right After Holy Communion for Haiti 2021 Earthquake Victims

The National Conference of Bishops in the U.S. has called for a special collection to respond to the humanitarian and significant church recovery needs due to the recent earthquake in Haiti.

At our Sunday Masses this weekend, we will take up a 2nd collection. You may also contribute on our website at www.stthomasindianmission.org or at www.sdcatholic.org — the diocesan website.

Everyone is encouraged to join the Church in being a visible witness to the healing presence of Jesus alive in the world through this collection.

There are no special envelopes for this collection. If you want your donation to be recorded for tax reduction purposes, please put it inside an envelope and write on the envelope your parishioner number or your name and address. **Thank you.**

The following is an excerpt from Bishop McElroy's message last Sunday, September 12, to launch the seven-week period of Eucharistic renewal observed in our diocese.

"I am speaking to you ... to introduce you to an initiative that is taking place in every parish of our diocese ... to renew our understanding of and love for the Eucharist. The Eucharist is the source and summit of the Christian life. In it we receive the Real Presence of the Lord Jesus Christ by whom we have been redeemed. Yet many faith-filled Catholics have questions or misconceptions about the meaning of Eucharist for us and for our world.

For this reason, we will be presenting to you today and on the following two Sundays homilies preached by priests of our diocese on the most important realities of the gift of the Eucharist. This will be followed by three Sundays in which we will highlight and explain each section of the Mass as it is celebrated.

It is my deepest hope that these weeks will be for us all a time to grow in our love for and understanding of this most beautiful sacrament, and in doing so come closer to the God who has bestowed upon us every blessing we know in this world."

REPORTING SEXUAL ABUSE

Complaints about sexual abuse by a member of the clergy or by a parish employee can be made by contacting 858-490-8353 or at www.sdcatholic.org.

COLLECTIONS:

September 11-12:
\$799.00

Via Online,
September 10-14:
\$205.00



The three ten-minute homilies on the Eucharist:

Sept 12: "The Eucharist is a personal encounter with Christ."

Sept. 19: "The Eucharist is the sacrificial memorial of Christ's Passion, Death, and Resurrection by which we have been redeemed."

Sept. 26: "The Eucharist is the sacred meal that nurtures us, bonds us together and sends us forth to transform the world."

Visit <https://www.sdcatholic.org/eucharist>

At 12 noon on Sunday, September 19, to view a taped video of a ten-minute homily on "The Eucharist is the sacrificial memorial of Christ's passion, death and resurrection by which we have been redeemed."

The Mystery of Faith:

Save us, Savior of the world, for by your Cross and Resurrection, you have set us free.

THE READINGS. . . SOME REFLECTIONS. . . AND GUIDEPOSTS.

Introduction to the Liturgy of the Word

Today's readings show us two different kinds of wisdom. What we would instinctively call *wisdom* is very different from what the Book of Wisdom, the Epistle of James, and the Gospel of Mark present as wisdom.

We are challenged to choose between the world's understanding of wisdom and God's, between the wisdom of the world and the "wisdom from above."

1st Reading – Wisdom 2:12, 17-20

The wicked say: ¹²Let us beset the just one, because he is obnoxious to us; he sets himself against our doings, reproaches us for transgressions of the law and charges us with violations of our training. ¹⁷Let us see whether his words be true; let us find out what will happen to him. ¹⁸For if the just one be the son of God, God will defend him and deliver him from the hand of his foes. ¹⁹With revilement and torture let us put the just one to the test that we may have proof of his gentleness and try his patience. ²⁰Let us condemn him to a shameful death; for according to his own words, God will take care of him. The Word of the Lord. **All: Thanks be to God.**

Responsorial Psalm (Psalm 54:3-4, 5, 6, and 8)

"(6b) The Lord upholds my life."

³O God, by your name save me, and by your might defend my cause. ⁴O God, hear my prayer; hearken to the words of my mouth.

R.

⁵For the haughty men have risen up against me, the ruthless seek my life; they set not God before their eyes.

R.

⁶Behold, God is my helper; the Lord sustains my life.

⁸Freely will I offer you sacrifice; I will praise your name, O Lord, for its goodness.

R.

2nd Reading – James 3:16-4:3

Beloved: ¹⁶Where jealousy and selfish ambition exist, there is disorder and every foul practice. ¹⁷But the wisdom from above is first of all pure, then peaceable, gentle, compliant, full of mercy and good fruits, without inconstancy or insincerity. ¹⁸And the fruit of righteousness is sown in peace for those who cultivate peace.

¹Where do the wars and where do the conflicts among you come from? Is it not from your passions that make war within your members? ²You covet but do not

possess. You kill and envy but you cannot obtain; you fight and wage war. You do not possess because you do not ask. ³You ask but do not receive, because you ask wrongly, to spend it on your passions.

The Word of the Lord. **All: Thanks be to God.**

Alleluia – (See 2 Thessalonians 2:14)

Lector: Alleluia, alleluia. **All:** Alleluia, alleluia.

Lector: ¹⁴God has called us through the Gospel to possess the glory of our Lord Jesus Christ.

All: Alleluia, alleluia.

Gospel – Mark 9:30-37

³⁰Jesus and his disciples left from there and began a journey through Galilee, but he did not wish anyone to know about it. ³¹He was teaching his disciples and telling them, "The Son of Man is to be handed over to men and they will kill him, and three days after his death the Son of Man will rise." ³²But they did not understand the saying, and they were afraid to question him.

³³They came to Capernaum and, once inside the house, he began to ask them, "What were you arguing about on the way?" ³⁴But they remained silent. They had been discussing among themselves on the way who was the greatest. ³⁵Then he sat down, called the Twelve, and said to them, "If anyone wishes to be first, he shall be the last of all and the servant of all."

³⁶Taking a child, he placed it in their midst, and putting his arms around it, he said to them,

³⁷"Whoever receives one child such as this in my name, receives me; and whoever receives me, receives not me but the One who sent me."

The Gospel of the Lord.

All: Praise to you, Lord Jesus Christ.

THE HISTORICAL CONTEXT OF TODAY'S FIRST READING:

After Alexander the Great conquered everything between Egypt and India in 333 BC, the Greeks took control of all of the Middle East including the Holy Land for the next 250 years. The Greek culture and religion were forced on the people. Those who did not submit were persecuted or killed.

As a result many Jews converted to Greek ways and pagan worship while many others remained faithful to Yahweh, trusting in God's eternal plan for them. Those who turned to paganism were thinking only in terms of this world. They valued earthly power and domination.

In today's reading from the book of Wisdom the Jews who converted to paganism are the ones speaking. They sarcastically call the faithful Jew as "the just one" and ridiculed his or her belief in God. They seek to do away with the faithful Jews because they are a reminder of their weakness. But God will always take care of the righteous. Their suffering and death will not be the end, but the beginning of new life. They foreshadow the Lord Jesus who will suffer, die and rise for the sake of others.

At the time of Jesus the Romans had already for over eight decades replaced the Greeks as the political rulers of all of the Middle East including the Holy Land, although Greek culture was still the dominant culture. Jesus and his disciples under the Roman imperial rule were faced with the same challenges faced by the Jews some three centuries earlier under the Greek rulers.

DISCIPLESHIP IS ABOUT SERVICE, ABOUT GIVING ONE'S LIFE FOR OTHERS

Today's Gospel reading tells us that the values of power, glory and fame are incompatible with being Jesus' disciple. Thus when his disciples discuss who among them is the most important, Jesus calls a child into their midst as a visual aid.

Jesus would have us take the example of a child. A child can give nothing to us nor do anything for us. Instead, we must serve a child's needs without hope of return. The child is a reminder that we are not to seek relationships with power or with people for the sole reason that they might be able to do something for us.

We continually seem to want something for what we will get out of it --- money, power, prestige. While these things can offer some immediate satisfaction, ultimately, they do not provide happiness in this world or salvation in the next.

True happiness is a result of a life without worry about what there is to get out of life. True happiness comes from pondering what we have to offer, not what we have to get for ourselves. The following fable illustrates this lesson graphically:

There was a smart dog who talked out his two friend-ducks to fly him from the north to the south. The dog prepared for the trip by tying the ends of a long, stout cord to each of the duck's neck. With his strong jaws he grabbed the cord at its middle and the trio took off.

The journey was going well until someone on the ground looked up and, marveling at the ingenuity, shouted, "Hey, that's terrific! Whose idea is it?"

In his eagerness to grab the credit, the proud dog opened his mouth to say, "M-I-N-E!" letting go of his bite . . . and he plunged to his death.

HUMILITY IS A MISUNDERSTOOD VIRTUE

Humility is a misunderstood virtue. Being humble doesn't mean suppression of one's personal attributes or object self-depreciation. It doesn't consist in a beautiful woman calling herself ugly, or in an intelligent man calling himself stupid; for humility is a virtue, and a virtue must be built on truth or it's no virtue at all.

Remember Mary of the *Magnificat* who quite openly declared, "Henceforth all generations shall call me blessed?" And Christ who said, "Learn from me for I am meek and humble of heart" (Matthew 11:29), did not hesitate to say also, "I am the Way the Truth, and the Life" (John 14:6).

Humility is not synonymous with weakness; humility is really the virtue of the strong. The humble Christ overturned the table of the money changers, drove them away, and denounced the hypocrites.

The humble man knows his place and takes it. The humble man---if he is supposed to rule---rules; and when he is supposed to serve, serves. **But even in his most triumphant moments, the humble man remembers that all he is and all that he has, is from God. He does not mistake the gifts of God for his own sole achievement.**

And that's what separates the humble from the proud.

Universal Prayers

Celebrant:

Let us seek wisdom from above, and pray for the needs of all.

Lector:

- 1) We pray for the Church ... for the humility to seek the truth ... for the courage to speak the truth ... and for the grace to live that truth ... *we pray.*
- 2) We pray for peace in our world ... for victims of violence ... for victims of natural calamities ... and all those who live in fear ... *we pray.*
- 3) We pray for all catechists and teachers of God's holy word, for all who form others in faith from birth to death, *we pray.*
- 4) We pray for the children of our community, as they remind us of true Christian service to people who cannot pay back for what we do for them, *we pray.*
- 5) We pray for the sick and those who live with chronic pain that hurts their quality of life, *we pray.*
- 6) We pray for all who have died, and for those who are grieving their loss, *we pray.*

Celebrant:

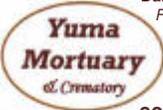
Holy God, grant us the grace to serve you in one another. We ask this through Christ our Lord.

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