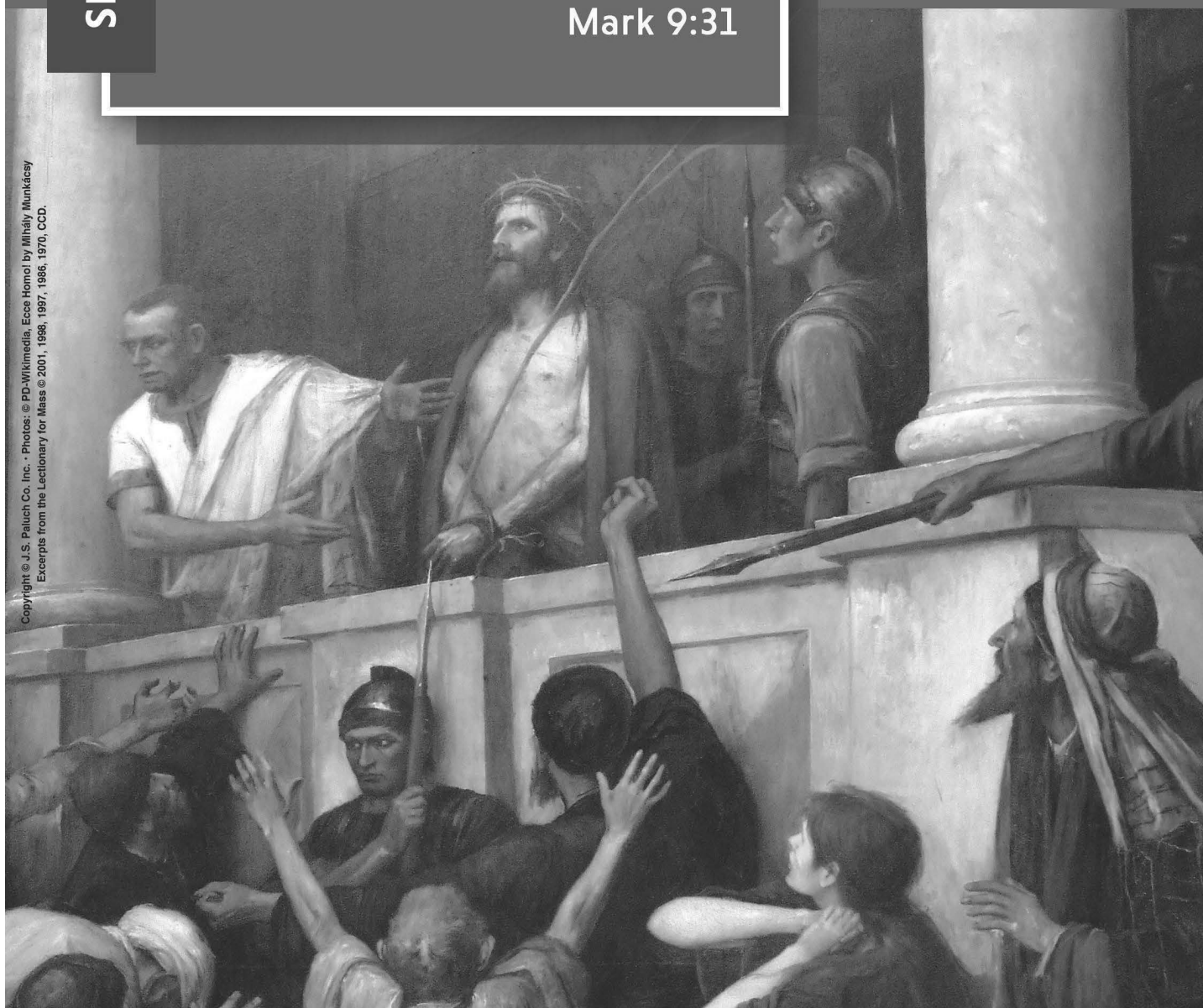


**SEPTEMBER 19, 2021**

**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.**

**Mark 9:31**



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**TWENTY-FIFTH SUNDAY IN ORDINARY TIME**

## Feast of Faith

Doxology and Amen

“Doxology” comes from a Greek word meaning “words of praise.” The Eucharistic Prayer ends with a doxology addressed to the triune God: “Through him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, for ever and ever.” It is an exclamation of praise, honor, and glory to God, reminding us that we receive everything from God through the Son, in the power of the Spirit. At the consecration, the priest held up the host and then the chalice for us to see and adore. During the doxology, the host and chalice are held up again, but this time they are held up and offered to God the Father. With the doxology, the Eucharistic Prayer ends, as it began, with words of praise addressed to the Father: truly, it is right and just to give God praise, and we assent to this in our whole-hearted acclamation, “Amen.” Never was more meaning packed into so short a word. This “Amen,” sometimes and fittingly called “the great Amen,” is our response to the entire Eucharistic Prayer.

—Corinna Laughlin, Copyright © J. S. Paluch Co.



## The Meaning of Discipleship

The geography of today’s Gospel is significant. Jesus is completing his ministry in Galilee and beginning his journey to Jerusalem, where he will meet both death and resurrection. The prediction of his death placed here is the second of three in Mark’s Gospel, and as usual it is the occasion for an important teaching on the part of Jesus. Today that lesson is tied to the need for his disciples to embrace a ministry of service. A play on words in Aramaic would have linked the words “child” and “servant,” thus turning Jesus’ gesture of placing a child in their midst into an illustration of his understanding of himself as the Servant of the Lord. It is that same awareness of the meaning of their ministry that Jesus (and Mark) wishes to instill in the disciples. There must be a ministry of service if they are to follow in the footsteps of Jesus. And that service might even require of them that they be “handed over” to death. What would have been—in the culture of Jesus’ day—an ordinary discussion of social status (“who is the greatest”) becomes in Mark’s context a key insight into the meaning of discipleship for the disciples and for us.

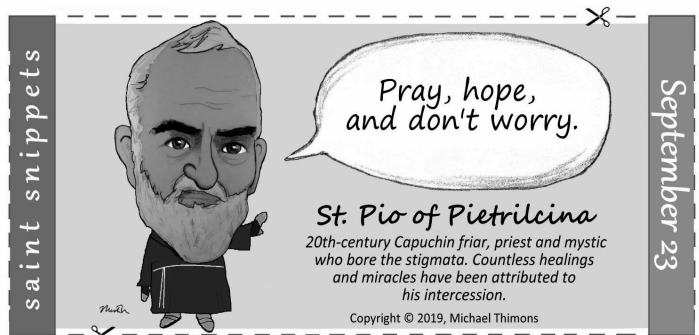
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## Readings for the Week

<b>Monday:</b>	Ezr 1:1-6; Ps 126:1b-6; Lk 8:16-18
<b>Tuesday:</b>	Eph 4:1-7, 11-13; Ps 19:2-5; Mt 9:9-13
<b>Wednesday:</b>	Ezr 9:5-9; Tb:13:2, 3-4abefghn, 7-8; Lk 9:1-6
<b>Thursday:</b>	Hg 1:1-8; Ps 149:1b-6a, 9b; Lk 9:7-9
<b>Friday:</b>	Hg 2:1-9; Ps 43:1-4; Lk 9:18-22
<b>Saturday:</b>	Zec 2:5-9, 14-15a; Jer 31:10-12ab, 13; Lk 9:43b-45
<b>Sunday:</b>	Nm 11:25-29; Ps 19:8, 10, 12-14; Jas 5:1-6; Mk 9:38-43, 45, 47-48

## Saints and Special Observances

<b>Sunday:</b>	Twenty-fifth Sunday in Ordinary Time; Catechetical Sunday
<b>Monday:</b>	Ss. Andrew Kim Tae-gön, Paul Chông Ha-sang, and Companions; Sukkot (Jewish harvest festival) begins at sunset
<b>Tuesday:</b>	St. Matthew
<b>Wednesday:</b>	Autumn begins
<b>Thursday:</b>	St. Pius of Pietrelcina (Padre Pio)
<b>Saturday:</b>	Blessed Virgin Mary



## Today’s Readings

**First Reading** — The wicked say: With revilement and torture let us put the just one to the test (Wisdom 2:12, 17-20).

**Psalms** — The Lord upholds my life (Psalm 54).

**Second Reading** — The wisdom from above is full of mercy and good fruits (James 3:16 — 4:3).

**Gospel** — Whoever receives one child such as this in my name, receives me (Mark 9:30-37).

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**Twenty-fifth Sunday  
In Ordinary Time  
September 19, 2021**



**The fruit of righteousness is sown in peace  
for those who cultivate peace.**

**—James 3:18**

### *Treasures From Our Tradition*

On the Byzantine calendar, September 23 is the feast of the Conception of John the Baptist. The Roman and Byzantine calendars have in common the other equinox- or solstice-derived dates of solemnities: December 25, March 25, and June 24. Scholars see strong evidence in the writings of the early Church Fathers for the fixing of these dates from the imagined “anniversary” of Gabriel’s appearance to Zechariah at Yom Kippur, which was thought to have coincided with the equinox as a day of “at-one-ment” between light and darkness. The spiritual writer Origen held to this date.

The annunciation to Zechariah then set the date six months later for Mary’s conception of Jesus (March 25), and then, of course, for the dates of the births of John (June 24) and Jesus (December 25). Is this “liturgical trivia?” Perhaps. But it’s also the best explanation we have for the dating of some of the most important festivals on our calendar. So even though the Roman Church doesn’t observe the Conception of John the Baptist, yesterday’s equinox can remind us of how our salvation history is closely attuned to God’s creation. —James Field, Copyright © J. S. Paluch Co.

### *What Makes You Happy?*

St. James message of peace is as true now as it was two thousand years ago. Where else do wars and terrorism come from, than people holding on to wealth, power, or hatred? But the message James shares, and that of Jesus in the gospel, is a simple call to be different. Neither of them condemns anyone. They call us to look at what we really want and what truly brings happiness.

Jesus' disciples argued about who was greatest. Instead of slapping them down for their selfish pride, he looks at what they could be and calls them to a different attitude. To be truly happy, they must let go of pride and arrogance; they must learn that serving others is the only way to experience love and joy.

We are no different today. We have to learn that having the latest gadget, the most expensive cell-phone, or the latest-model car are at best temporary delights. And that being admired by acquaintances is never as lasting as loving someone for themselves. Jesus offers even more: the joy of being loved by God and helping others to know Him. Think about Jesus' words to the disciples: He is the Son of God, yet he wants to lead us not just to himself, but to the Father.

Can we learn to be more excited about what God has done for us than what we did to improve our home? Can we share our faith in God's mercy instead of bragging about our golf or bowling scores? Are we more interested in impressing members of the opposite sex, or treating all people with respect?

St. James ends our second reading with a challenging statement: He says we ask but don't receive because we ask wrongly. How often do we desire things that won't really make us happy? Do we pray for things we don't really need? Would we ask God to punish those who hurt us, or to help us forgive them? Let us ask God to show us his love and to help those around us to experience it too.

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