

# Weekend of September 12, 2021

## Twenty-fourth Sunday in Ordinary Time

email [bktparish@aol.com](mailto:bktparish@aol.com) to request form or for further information.

### UPCOMING EVENTS

Sunday Mass is livestreamed @ 8:00 AM, Barona. Just go on Facebook under Herman Manuel

This new Mass schedule will stay in effect until the Covid-19 crisis is over. Thanks for your patience.

#### Barona:

**Mass:** Tuesday through Friday. Rosary at 7:45 AM, Mass at 8:00 AM. @ Shrine

**Sunday:** Sunday 8:00 AM. @ Shrine

**Confessions:** By appointment only

**Adoration:** 1st Fri. of the month (8:00 AM).

#### Viejas:

**Sunday:** Sunday 10:30 AM. @ Church

**Confessions:** By appointment only.

#### Sycuan:

**Sunday:** Sunday Mass 12:00 noon @ the Church

**Confessions:** By appointment only



Sue Kierig, Martha Boone, A. J. Samot, Angelo Samot, Donna Berardi, Daniel Vicaldo, Kash Osuna-Sutton, Anthony Pico, Dolly Albano, Mike Montes, Bobbie Turner, Mae Guerrero, Susanna Gotell, Agnes Ruiz, Deacon Bill Clarke, Rosario Ravasco, Minerva Mayor, Michele Nikas Beaman, Richard Nikas, Purita Amparo, Wendy Reyes, Alicia Castro, Debbie Gonzalez, Barbara Reeves, Nancy Rourke, Bobby Curo, Abraham Pascual, Eugene "Gino" Vicaldo, Skylar Rosas, Richard Padua, Irmina Gines, Gimo Manuel, Joyce Martinez, Elvira Hapin, Dustin Lutze, Deloris Loucks, Cameron Welch, Christine Therese Macaraeg, Beverly Means, Catherine "Cookie" Holsbo  
*Please check prayer list and add names as desired.*



### SACRAMENTAL REQUIREMENTS

#### FIRST EUCHARIST (COMMUNION):

**Requirements:** For children baptized in another parish, a baptismal certificate is required. All children must be enrolled in the appropriate grade level of the parish religious education program for two years.

**Additional Information:** Children will usually make their Penance (Confession) and First Communion in the 3<sup>rd</sup> Grade. Children beginning the program in the 3<sup>rd</sup> Grade or later will receive these sacraments after their second year of preparation.

#### YOUTH CONFIRMATION:

**Requirements:** For those baptized in another parish, a baptismal certificate is required. Youth must be enrolled in parish youth confirmation program for two years. Service hours and attendance at the Confirmation retreat or at special workshops are required. Youth must sign a commitment pledge. Sponsors must attend certain sessions and the rehearsal.

**Additional Information:** Youth are confirmed between their sophomore and senior years. Parents should contact Edward Nolan. Only one sponsor, of the same gender as the youth, is required.

### RELIGIOUS EDUCATION CLASSES (K-High School)

Will begin Thursday, September 30<sup>th</sup> (after school bus drop off). Please give your child a bus permission slip.

Per Diocesan regulation, masks will be required to be worn indoors. Registration forms will be available at Mass, Ed Nolan's office and at the back of the church.

You may also call church office at 619-443-3412 or

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"For God did not give us a spirit of cowardice but rather of power and love and self-control. So do not be ashamed of your testimony to our Lord, nor of me, a prisoner for his sake; but bear your share of hardship for the gospel with the strength that comes from God." 2 Timothy 1:7

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## **PASTOR'S DESK**

**What our response to Jesus' "Who do you say that I am?" reveals---**

**Our depth of relationship with Him**

**A reflection on the 24<sup>th</sup> Week in Ordinary Time**

There is an interesting line in the gospel today, one that seems to get overlooked with all the things going on. It reads: "Then Peter took Him aside and began to rebuke Him..."

Let's briefly replay the scene. Jesus asks Peter and the disciples to state who they think He is. They first answer with some popular opinions (such as that he is Elijah). Then Peter says he is the Christ. Jesus says not to tell anyone and then proceeds to describe what his future as Son of Man holds. At this point, Peter takes Jesus aside and rebukes him. "Rebukes" is a pretty strong word – Peter didn't just take Jesus off to the side and say, quietly and diplomatically, that he thought Jesus had the big picture of the Messiah thing a bit wrong. Peter "rebukes" him; he very forcefully tells Jesus that he's got it all wrong, that suffering, and death can't be the end result of this journey that Jesus needs to get his act together.

Peter says all this after witnessing events where Jesus cast out unclean spirits, cured Peter's own mother of a fever, healed a paralyzed man, restored another man's withered arm, calmed a storm at sea, brought a dead child to life, multiplied loaves and fish and fed 5,000 and made a deaf man hear. In spite of being with Jesus, listening to his words and seeing his actions. Peter just didn't get it! When confronted with a Jesus who did not fit with the way he saw the discipleship deal working, Peter calls Jesus to task for saying what seem like foolish things. In a sense, Peter sees himself a fool for following someone with such foolish ideas.

Where would each of us be if we had been Peter at that moment? Would we be just like Peter, telling Jesus that it makes no sense for him to be a savior who suffers and dies for us? Would we like to tell Jesus that it would work better if he would just do a few more miracles, preach a few more great sermons? Then, with a few more great events, surely everyone would recognize him as the Messiah!

We are called to be fools for Christ in our world.

The challenge we face from today's scripture includes the understanding that living the Christian life demands that we make choices which may appear impractical and foolish according to human standards...and that being a follower of Jesus may even mean that we are willing to share in his suffering and death.

In the early days of the church, a real physical death came to many who accepted this challenge. Now, the martyrs didn't have to be martyred. After all, couldn't they have just, for the moment, acknowledged the gods of the state and then walked away, alive, keeping the truth of their belief in Jesus Christ hidden quietly inside their minds and hearts?

Our faith, our commitment to Jesus, as St. James tells us in the second reading, has practical consequences. If it is not made concrete through works of practical love for our brothers and sisters, which may demand death to our comfort or position in society, it is lifeless.

There are kinds of death, other than physical death, that martyrs are called to . . . that followers of Jesus are to "foolishly" embrace. The challenge of commitment to Jesus forces us to take stands which appear foolish in the eyes of many.

As you strive toward success, why not step on others? It's the way the game is played. After all, if you don't step on, you become the stepped on and people will take you for a fool.

If you're in a group and someone who assumes you all are alike, starts to tell a racial joke...what do you do? Do you quietly listen and keep the truth of your belief hidden quietly inside your mind and heart? Or do you speak out?

Moments such as these occur throughout our lives. In big ways and small ways, they happen to us. It all takes us back to a single question – can people recognize us as followers of Christ because of the lives we live?

Responding to Jesus' question of "who do you say I am" is the first half of our faith. What we do in the reality of our lives as a result of that response is, as St. James would say the rest of a living faith.