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# Sacred Heart of Jesus Catholic Church

Physical Address: 120 N. Union Street, Susanville, Ca. 96130  
Mailing Address: PO Box 430, Susanville, Ca. 96130  
Tel: (530) 257-3230 \* Fax: (530) 257-9213  
Website: [www.sacredheartsusanville.org](http://www.sacredheartsusanville.org)

## TWENTY- SEVENTH SUNDAY IN ORDINARY TIME (B) OCTOBER 3, 2021

### Schedule of Masses

#### SUSANVILLE

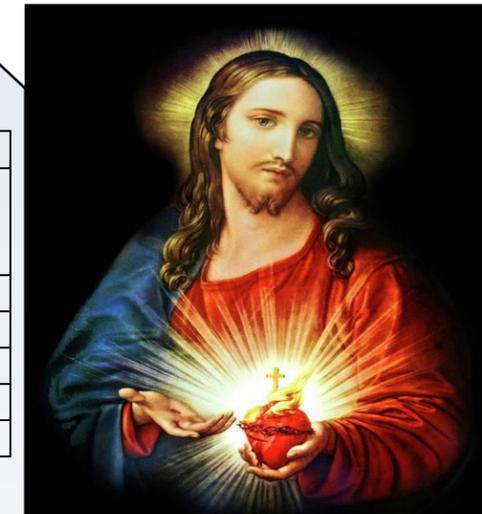
Saturday	5:30 pm
Sunday	8:00 am 9:30 am (Spanish) 11:00 am
Monday	8:00 am
Tuesday	8:00 am
Wednesday	No Mass
Thursday	8:00 am
Friday	8:00 am

#### Confessions (Church)

Saturday	8:30-9:30 am
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HERLONG (Sierra Army Depot)  
Holy Family Community

Saturday	3:00 pm
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**Sacred Heart  
of Jesus  
Have Mercy  
on us**

### PARISH STAFF

**Rev. Fr. Arnold Parungao**  
Pastor

**Julieta Delgado**  
Secretary

**Carmen Martinez**  
Bookkeeper

**Alice Allison**  
Religious Education  
Baptism Class & RCIA Coordinator

**Dr. Steven Braatz**  
**John Bertotti**  
Youth Ministers

**Rosanne Comino**  
Music Director

**Richard Roman**  
Grand Knight, Knights of Columbus

### PARISH MINISTRIES

Altar Society  
Arts & Environment  
Caring & Sharing  
Catholic Crafters  
Knights of Columbus  
Music Ministry  
Respect Life  
Sick & Homebound  
Arise in Christ  
Emergency Preparedness

### Mass Intentions (October 2- 8, 2021)

Saturday	10/02	3:00 pm (Herlong) 5:30 pm	Mass for the People + Jose y Guadalupe Mendoza
Sunday	10/03	8:00 am 9:30 am (Spanish) 11:00 am	Military Men and Women Gloria Sanchez (Healing)
Monday	10/04	8:00 am	S. I. Mike and Mary Smith
Tuesday	10/05	8:00 am	Marcelina Marguez ( Healing)
Wednesday	10/06	No Mass	
Thursday	10/07	8:00 am	God will Preserve Our Nation
Friday	10/08	8:00 am	Mass for the Parish

### PARISH MISSION STATEMENT

We, the Eucharistic Faithful of Sacred Heart Parish,  
Guided by the Holy Spirit, are called to proclaim the Good News by means of  
Sacraments, prayer, witness and service to the poor.

## Twenty-seventh Sunday in Ordinary Time

**First Reading:** Genesis 2:18-24

The Lord God said: “ It is not good for the man to be alone. I will make a suitable partner for him.” So the Lord God formed out of the ground various wild animals and various birds of the air, and he brought them to the man to see what he would call them; whatever the man called each of them would be its name. The man gave names to all the cattle, all the birds of the air, and all wild animals; but none proved to be the suitable partner for the man. So the Lord God cast a deep sleep on the man, and while he was asleep, he took out of his ribs and closed up its place with flesh. The Lord God then built up into a woman the rib that had taken from the man. When he brought her to the man, the man said: “ This one, at last, is bone of my bones and flesh of my flesh; this one shall be called woman, for out of her man this one has been taken.” That is why a man leaves his father and mother and clings to his wife, and the two of them become one flesh.

**Responsorial Psalm :** 128: 1-2,3,4-5,6

**R: May the Lord bless us all the days of our lives.**

Bless are you who fear the Lord, who walk in his ways! For you shall eat the fruit of your handiwork; blessed shall you be, and favored .

**R: May the Lord bless us all the days of our lives.**

Your wife shall be like the fruitful vine in the recesses of your home; your children like olive plants around your table.

**R: May the Lord bless us all the days of our lives.**

Behold, thus is the man blessed who fears the Lord. The Lord bless you from Zion: may you see the prosperity of Jerusalem all the days of your life.

**R: May the Lord bless us all the days of our lives.**

May you see your Children’s children. Peace be upon Israel!

**R: May the Lord bless us all the days of our lives.**

**Second Reading: Hebrew 2:9-11**

Brothers and sisters: He “ for a little while’ was made “ lower than the angels,” that by the grace of God he might taste death for everyone. For it was fitting that he, for whom all things exist, in bringing many children to glory, should make the leader to their salvation perfect through suffering. He who consecrates and those who are being consecrated all have one origin. Therefore, he is not ashamed to call the “brothers.”

**Gospel: MK 10: 2-16**

The Pharisees approached Jesus and asked, “ Is it lawful for a husband to divorce his wife?” They were testing him. He said to them in reply, “What did Moses command you?” They replied, “ Moses permitted a husband to write a bill of divorce and dismiss her.” But Jesus told them, “Because of the hardness of your hearts he wrote you this commandment. But the beginning of creation, God made them male and female. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. So they are no longer two but one flesh. Therefore what God has joined together, no human being must separate.” In the house the disciples again questioned Jesus about this. He said to them, “ whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery.” And the people bringing children to him that he might touch them, but the disciples rebuked them. When Jesus saw this he became indignant and said to them, “ Let the children come to me; do not prevent them, for the kingdom of God belongs to such as these. Amen, I say to you, whoever does not accept the kingdom of God like a child will not enter it” Then he embrace them and blessed them, placing his hands on them.



### Our Lady of the Rosary

According to one tradition, the rosary’s defining moment came during an apparition of Mary to Saint Dominic around the year 1221. Dominic was combating a popular heresy in France called Albigensianism. Mary gave him the rosary, told him to teach people this devotion, and promised that his apostolic efforts would be blessed with much success if he did. We know the religious order Dominic founded (the Dominicans) clearly played a major role in promoting the rosary throughout the world in the early years of this devotion.

#### The Poor Man’s Breviary

Another important development in the history of the rosary is found in its roots in the liturgical prayer of the Church. In the medieval period, there was a desire to give the laity a form of common prayer similar to that of the monasteries. Monastic prayer was structured around the Psalter—the recitation of all 150 psalms from the Bible. At that time, however, most laity could not afford a Psalter, and most could not even read.

As a parallel to the monastic reading of the 150 psalms, the practice developed among the laity of praying the Our Father 150 times throughout the day. This devotion came to be known as “the poor man’s breviary.” The laity eventually were given beads to help them count their prayers.

Marian devotion followed a similar pattern. Gabriel’s words, “Hail Mary, full of grace, the Lord is with you” (Luke 1:28), sometimes were read in the monasteries at the end of a psalm, showing how the psalms found fulfillment in the New Testament with the coming of Christ through the Virgin Mary. Some laity began to recite these words in the manner of the Our Father—150 times, while counting their prayers on beads. In repeating the words of Gabriel, they were reliving the joy of the annunciation and celebrating the mystery of God becoming man in Mary’s womb.

Christians linked this prayer with Elizabeth’s words to Mary at the Visitation: “Blessed are you among women, and blessed is the fruit of your womb” (Luke 1:42). Finally, with the addition of the name “Jesus” in the thirteenth century, the first half of the Hail Mary was in place. This early form of the Hail Mary was recited 150 times on the beads. By the fifteenth century, the 150 Hail Marys had been divided into sets of ten, known as “decades,” with an Our Father at the beginning of each.

#### Meditating on Mysteries

Another line of development in monastic prayer eventually led to the practice of contemplating Christ’s life while reciting the Hail Marys. Some monasteries began associating the psalms with an aspect of Jesus’s life. At the end of each psalm, the monks would recite a phrase relating that psalm to the life of Jesus or Mary. Taken together, these phrases formed a brief life of Christ and his mother.

A devotion that joined fifty of these phrases with the praying of fifty Hail Marys began in the early fifteenth century. However, since fifty points of reflection generally could not be recalled without a book, the devotion was simplified by reducing the meditation points to fifteen, with one for every decade. By the end of the fifteenth century, the basic structure of the rosary was in place: Our Fathers dividing decades of Hail Marys, with meditations on the life of Christ and Mary.

In the sixteenth century, the sets of five Joyful, five Sorrowful, and five Glorious Mysteries as we know them today began to emerge. Also, the vocal prayers of the rosary were finalized. The Glory Be was added to the end of every decade, and the second half of the Hail Mary was formalized: “Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.” In 1569, Pope Saint Pius V officially approved the rosary in this form: fifteen decades of Hail Marys introduced by the Our Father and concluded with the Glory Be.

And so the rosary remained for over four centuries. Then, in 2002, Pope Saint John Paul II proposed something new.

#### The Luminous Mysteries

You know you are living in a historic moment when USA Today is teaching people how to pray the rosary. Its October 17, 2002, edition featured an article that included a typical USA Today visual aid graphic with very atypical content: a diagram of the rosary.

The graphic offered clear instructions on how to pray the rosary, explaining which prayer—Our Father, Hail Mary, or Glory Be—should be recited with which bead. While one might expect to find such a picture and explanation in pamphlets in the back of a church, it was surprising to find it in the pages of the secular press and, no less, in one of our nation’s most widely read newspapers.

What was the impulse for such catechetical instruction in this most unusual of settings?

The day before the article’s publication, Pope John Paul II published his Apostolic Letter on the Most Holy Rosary, Rosarium Virginis Mariae. The letter announced the Year of the Rosary and called on Catholics to renew their devotion to this traditional prayer. However, what grabbed the attention of USA Today and the entire Catholic world was John Paul II’s proposal of a whole new set of mysteries for contemplation in the rosary, the “Mysteries of Light” or “Luminous Mysteries.”

John Paul II suggested that reflection on the mysteries of Christ’s public ministry would help Catholics enter more fully into the life of Jesus through the rosary: “To bring out fully the Christological depth of the Rosary it would be suitable to make an addition to the traditional pattern which...could broaden it to include the mysteries of Christ’s public ministry between his Baptism and his passion” (RVM, 19). The pope proposed the following scenes to be contemplated: (1) Christ’s baptism, (2) the wedding feast at Cana, (3) the proclamation of the kingdom, (4) the Transfiguration, and (5) the institution of the Eucharist.

The pope’s invitation to reflect on these mysteries makes a lot of sense. As some have noted, in the traditional form of the rosary, the transition from the fifth Joyful Mystery to the first Sorrowful Mystery seemed rather abrupt. We moved from Jesus as a twelve-year-old boy found by his parents in the temple to Jesus as a 33-year-old man about to be crucified on Calvary. The Mysteries of Light fill in the gap.

The pope also said he hoped the addition of new mysteries would give the rosary “fresh life” at a time when the rosary was devalued in many parts of the Church. He hoped this new vitality would help “enkindle renewed interest in the Rosary’s place within Christian spirituality as a true doorway to the depths of the Heart of Christ, ocean of joy and of light, of suffering and of glory” (RVM, 19). Indeed, the Mysteries of Light seem to be not only a most fitting development of the rosary, but also a providential one for our age and one that is likely to stand the test of time.

### Daily Reflection

When many things seem to be going wrong, trust me. When life feels increasingly out of control, thank me. These are supernatural responses, and they can lift you above your circumstances. If you do what comes naturally in the face of difficulties, you may fall prey to negativism. Even a few complaints can set you on the path that is downward spiral, by darkening your perspective and mind set. With this attitude controlling you, complaints flow more and more readily from your mouth. Each one moves you steadily down the slippery spiral. The lower you go, the faster you slide; but it is still possible to apply brakes. Cry out to me in my Name! Affirm your trust in me, regardless of how you feel. Thank me for everything, though this seems unnatural- even irrational. Gradually you will begin to ascend, recovering your lost ground.

When you are back on ground level, you can face your circumstances from a humble perspective. If you choose supernatural responses this time—trusting and thanking Me—you will experience my unfathomable Peace.

Psalm 13:5; Ephesians 5:20; Psalm 34:10

Jesus Calling by Sarah Young



### Pray for the Sick & Homebound in our Parish

Richard Hrezo	Shirley Souza
Jason Stone	Donald Howard
Randall & Leslie Cochran	Danny Hobbs
Dolly & Jerry Douglass	Dan Whitcome
Dave Henderson	Reglado Family
Castro/Santana Family	Matthew O'Suna
Gloria Sanchez	Noelia O' Suna

*Please contact us to include a name.*

### WEEKLY OFFERING

Sunday Offering:	\$1,243.50
Santa Misa:	\$189.00
Herlong Offering:	\$135.00
Mass Intentions:	\$130.00
Poor Box:	\$30.00
Votive Candles:	\$5.00
M.M. Hall:	\$250.00

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**GRAND TOTAL: \$3,694.00**

*Please remember  
to use your envelopes.  
Thank you! May your loving  
offerings be greatly rewarded.*

### PRAYER FOR THOSE SUFFERING FROM WILDFIRES

Oh Lord, as heat and dry weather envelope our country, we pray for all those who have been affected by the devastating fires currently burning throughout our land. Fire is so necessary for our existence, and yet, when it gets out of control, it can be more damaging than anything else. We ask you for protection against destroying fire. Keep our lives, our homes, buildings, woods and fields safe from this scourge. Help us to always use care and caution in our use of fire. Bring the waters of refreshment to quench the fires and the thirst of those who fight to protect and save us from fires. Give us a saving fear of the fires that destroy. Help us to control them. Give us the fire of passion in our hearts that we may help those in need. Amen.



Background on the Gospel Reading

Some Pharisees came and tested him by asking, “Is it lawful for a man to divorce his wife?” “What did Moses command you?” he replied. They said, “Moses permitted a man to write a certificate of divorce and send her away.” “It was because your hearts were hard that Moses wrote you this law,” Jesus replied. “But at the beginning of creation God ‘made them male and female.’ ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.’ So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.” When they were in the house again, the disciples asked Jesus about this. He answered, “Anyone who divorces his wife and marries another woman commits adultery against her. And if she divorces her husband and marries another man, she commits adultery.” People were bringing little children to Jesus for him to place his hands on them, but the disciples rebuked them. When Jesus saw this, he was indignant. He said to them, “Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it.” And he took the children in his arms, placed his hands on them and blessed them.

## XXVII Domingo ordinario

### Primera Lectura: Genesis 2,18-24

En aquel día, digo el Señor Dios: “No es bueno que el hombre este solo. Voy a hacerle a alguien como el, para que lo ayude”. Entonces el Señor Dios formó de la tierra todas las bestias del campo y todos los pájaros del cielo y los llevó ante Adán para que les pusiera nombre y así todo ser viviente tuviera el nombre puesto por Adán. Así, pues, Adán les puso nombre a todos los animales domésticos, a los pájaros del cielo y a las bestias del campo; pero no hubo ninguno semejante a Adán para ayudarlo. Entonces el Señor Dios hizo caer al hombre en un profundo sueño, y mientras dormía, le sacó una costilla y cerró la carne sobre el lugar vacío. Y de la costilla que le había sacado al hombre, Dios formó una mujer. Se la llevó al hombre y este exclamó: Este sí es hueso de mis huesos y carne de mi carne. Este será llamada mujer, porque ha sido formada del hombre.” Por eso el hombre abandonó a su padre y su madre, y se unió a su mujer y serían los dos una sola cosa.

### Salmo Responsorial: Del Salmo 127,1-2,3,4-5,6

#### **R. Dichoso el que teme al Señor.**

Dichoso el que teme al Señor y sigue sus caminos;  
Comerá del fruto de su trabajo, será dichoso, le ira bien.. R.

#### **R. Dichoso el que teme al Señor.**

Su mujer, como vid fecunda, en medio de su casa;  
Sus hijos, como renuevos de olivo, alrededor de tu mesa R.

#### **R. Dichoso el que teme al Señor.**

Este es la bendición del hombre que teme al Señor;  
“Que el Señor te bendiga desde Sion, que veas la prosperidad de Jerusalén todas los días de tu vida.”. R.

#### **R. Dichoso el que teme al Señor.**

Que veas a los hijos de tus hijos.  
¡ Paz a Israel. **R.**

### Segunda Lectura: Hebreos 2, 8-11

Hermanos: Es verdad que ahora todavía no vemos el universo entero sometido al hombre; pero si vemos ya al que por un momento Dios hizo inferior a los ángeles, a Jesús, que por haber sufrido la muerte, está coronado de gloria y honor. Así, por la gracia de Dios, la muerte que él sufrió redundó en bien de todos. En efecto, el creador y Señor de todas las cosas quiere que todos sus hijos tengan parte en su gloria. Por eso convenía que Dios consumara en la perfección, mediante el sufrimiento, a Jesucristo, autor y guía de nuestra salvación. El santificador y santificados tienen la misma condición humana. Por eso no se avergüenza de llamar hermanos a los hombres.

### Evangelio: Mc 10, 2-16

En aquel tiempo, se acercaron a Jesús unos fariseos y le preguntaron, para ponerlo a prueba: “Le es lícito a un hombre divorciarse de su esposa?” El les respondió: “Que les prescribió Moisés? Ellos contestaron: “Moisés nos permitió el divorcio mediante la entrega de un acta de divorcio a la esposa.” Jesús les dijo: “Moisés prescribió esto, debido a la dureza del corazón de ustedes. Pero desde el principio, al crearlos, Dios los hizo hombre y mujer. Por eso dejará el hombre a su padre y su madre y se unirá a su esposa y serán los dos una sola cosa. De modo que ya no son dos, sino una sola cosa. Por eso, lo que Dios unió, que no lo separe el hombre.” Ya en casa, los discípulos le volvieron a preguntar sobre el asunto. Jesús les dijo: “Si uno se divorcia de su esposa y se casa con otra, comete adulterio contra la primera. Y si ella se divorcia de su marido y se casa con otro, comete adulterio.” Después de esto, la gente le llevó a Jesús unos niños para que los tocara, pero los discípulos trataban de impedirlo. Al ver aquello, Jesús se disgustó y les dijo: “Dejen que los niños se acerquen a mí y se lo impidan, porque el Reino de Dios es de los que son como ellos. Les aseguro que el que no reciba el Reino de Dios como un niño, no entrará en él.”



#### **Saint Francis of Assisi's Story**

The patron saint of Italy, Francis of Assisi was a poor little man who astounded and inspired the Church by taking the gospel literally—not in a narrow fundamentalist sense, but by actually following all that Jesus said and did, joyfully, without limit, and without a sense of self-importance.

Serious illness brought the young Francis to see the emptiness of his frolicking life as leader of Assisi's youth. Prayer—lengthy and difficult—led him to a self-emptying like that of Christ, climaxed by embracing a leper he met on the road. It symbolized his complete obedience to what he had heard in prayer: “Francis! Everything you have loved and desired in the flesh it is your duty to despise and hate, if you wish to know my will. And when you have begun this, all that now seems sweet and lovely to you will become intolerable and bitter, but all that you used to avoid will turn itself to great sweetness and exceeding joy.”

From the cross in the neglected field-chapel of San Damiano, Christ told him, “Francis, go out and build up my house, for it is nearly falling down.” Francis became the totally poor and humble workman.

He must have suspected a deeper meaning to “build up my house.” But he would have been content to be for the rest of his life the poor “nothing” man actually putting brick on brick in abandoned chapels. He gave up all his possessions, piling even his clothes before his earthly father—who was demanding restitution for Francis' “gifts” to the poor—so that he would be totally free to say, “Our Father in heaven.” He was, for a time, considered to be a religious fanatic, begging from door to door when he could not get money for his work, evoking sadness or disgust to the hearts of his former friends, ridicule from the unthinking.



## Breathing wildfire smoke during pregnancy raises risk of premature birth, study finds

As [California](#) wildfires continue to rage and the Lake Tahoe area faces some of the highest air pollution levels in the world, a new study has found that breathing wildfire smoke during pregnancy increases the risk of premature birth.

The study from Stanford University, published in [Environmental Research](#) this month, estimates that the effects of wildfire smoke may have resulted in as many as 7,000 extra preterm births in California between 2007 and 2012.

Researchers combined more than 3m birth records with satellite and ground data on wildfire smoke exposures for each zip code in California. They found that the more days a mother was exposed to wildfire smoke during pregnancy, the more likely she was to face a preterm birth. The effects of moderate to severe exposure levels were significantly worse.

“We found that a week's worth of smoke exposure (at these levels) was associated with a 5% increased risk and a month's worth was associated with a 20% increase in preterm births,” said Sam Heft-Neal, the lead author on the study.

#### **Read more**

The findings compound growing evidence that smoke and the tiny particles of air pollution it produces, known as PM2.5, have dire health effects on the human body, ranging from heart attacks, strokes and asthma to mental illness.

“This stuff is tiny and it gets into the body, causes inflammation and creates a cascade of health effects,” said study co-author Marshall Burke, who is deputy director of the [Center on Food Security and the Environment](#).

The findings come as fires continue to scorch California, with blazes such as the massive Dixie fire in the north of the state having already burned through 1.5m acres of drought-parched land. This week visitors to the Lake Tahoe region have seen air quality monitor readings shoot up into the hazardous 600 index range, far worse than current readings in some of the world's most polluted cities, including Delhi, India, and Jakarta, Indonesia.

The school district in the Reno, Nevada, area closed all public schools serving 67,000 students in Reno, Sparks and Incline Village on Monday because of the air pollution, according to the Associated Press. Residents were urged to remain indoors as much as possible.

The Stanford study attributed 2,000 preterm births to smoke in the state in 2008, the worst year of the study period. But, sadly, the authors said, wildfire smoke levels have gotten far worse since the end of the study period in 2012.

“The smoke exposure then was dramatically less back then,” said Burke. “Four of the last five years have seen worse smoke than any year in our sample.”



### Reflexión al Evangelio según S. Marcos

El aquel tiempo, se acercaron unos fariseos y le preguntaron a Jesús para ponerlo a prueba ¿ Le lícito a un hombre divorciarse de su mujer? El les replicó: ¿ Que os ha mandado Moisés? Contestaron Moisés permitió divorciarse dándole a la mujer un acta de repudio. Jesús les dijo: Por eso terquedad dejó escrito Moisés este precepto, Al principio de la creación los de Dios para siempre, porque su Dios es un Dios de vida. Pero ese anuncio de la pasión se convierte en el evangelio de hoy en una motivación más para hablar a los discípulos de la necesidad del servicio.

No merece la pena discutir si este segundo anuncio de la pasión son “ipsissima verba” o son una adaptación de la comunidad a las confidencias más auténticas de Jesús. Hoy se acepta como histórico que Jesús “sabía algo” de lo que le esperaba. Que la comunidad,

después, adaptara las cosas no debería resultar extraño. Este segundo anuncio de la pasión lo presenta el evangelista como una enseñanza (edíasken= les enseñaba). Pero los discípulos ni lo entendían ni querían preguntarle, ya que les daba pánico. Este no querer preguntarle es muy intencionado en el texto, porque no se atrevían a entrar en el mundo interior y profético del Maestro. Jesús tuvo paciencia y pedagogía con ellos y por eso Marcos nos ha presentado “tres” anuncios en un corto espacio de tiempo (8,27-10,32).

Tampoco Pedro, en el primer anuncio (8,27-33), lo había entendido cuando quiere impedir que Jesús pueda ir a Jerusalén para ser condenado. No encajaba ese anuncio con su confesión mesiánica, que tenía más valor nacionalista que otra cosa. Marcos ha emprendido, desde ahora en su narración una dirección que no solamente es reflejo histórico del camino de Jesús a Jerusalén, sino de “enseñanza” para la comunidad cristiana de que su “Cristo” no se fue de rositas a Jerusalén. Que confesar el poder y la gloria del Mesías es o puede ser un tópico religioso poco profético. En realidad eso es así hasta el final, como lo muestra la escena de Getsemaní (14,32-42) y en la misma negación de Pedro (14,66-72). Los discípulos no entendieron de verdad a Jesús, ni siquiera por qué le siguieron, hasta después de la Pascua.

En Carfarnaún, en la casa, que es un lugar privilegiado por Marcos para las grandes confidencias de Jesús, porque es el símbolo de donde se reúne la comunidad, (como cuando les explica el sentido de las parábolas), les pregunta por lo que habían discutido por el camino; seguramente de grandezas, de ser los primeros cuando llegase el momento. Sus equivocaciones mesiánicas llegaban hasta ese punto. Jesús tomó a un niño (muy probablemente el que les servía) y lo puso ante ellos como símbolo de su impotencia. Es verdad que el niño, como tal, también quiere ser siempre el primero en todo, pero es impotente. Sin embargo, cuando los adultos quieren ser los primeros, entonces se pone en práctica lo que ha dicho el libro de la Sabiduría. Y es que el cristianismo no es una religión de rangos, sino de experiencias de comunión y de aceptar a los pequeños, a los que no cuentan en este mundo.

Acoger en nombre de Jesús a alguien como un niño es aceptar a los que no tienen poder, ni defensa, ni derechos; es saber oír a los que no tienen voz; son los pobres y despreciados de este mundo. La tarea, como muy bien se pone de manifiesto en la praxis cristiana que Marcos quiere transmitir a su comunidad, no está en sopesar si los que se acogen son inocentes o no, sino que debemos mirar a la vulnerabilidad. Quizás los pequeños, los niños, los pobres, los enfermos contagiosos, no son inocentes. Tampoco los niños lo son. Es el misterio de la vulnerabilidad humana lo que Jesús propone a los suyos. Pero los “suyos” –en este caso los Doce-, discutían por el camino quién sería el segundo de Jesús en su “mesianidad” mal interpretada. Esta es una enseñanza para el cristianismo de hoy que se debe plasmar en la Iglesia. La opción por los “vulnerables” (¡los pobres!) es la verdadera moral evangélica.

- Fray Miguel de Burgos Nunez

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For updates and events of our parish community.

#### WEDNESDAY NIGHT IS YOUTH NIGHT

Join us every Wednesday night at 6pm for a snack, refreshments, Bible study and games at Msgr. Moran Hall.

#### RELIGIOUS EDUCATION PROGRAM

Sunday, October 3, 2021 CCD starts from 9:30am - 10:30am.

#### PARISH PASTORAL COUNCIL

Meets every 2<sup>nd</sup> Monday of the month

#### PARISH FINANCE COUNCIL

Meets every 3<sup>rd</sup> Thursday of the month

#### BAPTISM

Infant baptism is for children 7 years old and under. Classes for parents and godparents are available. Please provide Birth Certificate. 8 years old and older needs to take RCIA.

#### QUINCEANERA

Please notify us at least 6 months before the event.

#### WEDDING

Please notify us at least 6 months before the event. The initial interview by the priest starts the marriage preparation. Requirements will be given during the initial interview.

#### ANOINTING OF THE SICK

Call the Parish Office  
It is also available every after Mass.  
Please let the priest know.

#### FUNERAL

Please notify us  
**AS SOON AS POSSIBLE.**  
We work with the Funeral Home of your choice.

**WILDFIRE!**



**PREPARE. ANTICIPATE. EVACUATE.**