

## August 30<sup>th</sup> 2020 - Twenty-Second Sunday in Ordinary Time

### MASS INTENTIONS FOR THE WEEK

**Saturday, August 29**

9:00am *St. John Parishioners*  
4:30pm † *Aura Josefina Zamora*

**Sunday, August 30**

8:00am  
10:00am  
12:00pm

**Monday, August 31**

9:00am † *Jim Riley*

**Tuesday, September 1**

9:00am † *Elpidio G. Binalinbing*

**Wednesday, September 2**

9:00am *St. John Parishioners*

**Thursday, September 3**

9:00am *St. Monica*

**Friday, September 4**

9:00am † *Ananias, Primitiva,  
Benito M. & Soledad Falcon*

**Saturday, September 5**

9:00am  
4:30pm

### *From the Desk of the Pastor ....*

Have you ever thought about how difficult it would be to be a prophet?

In the movie *Oh God!* George Burns plays the part of God and says: 'Was enough for me to know the world is a tough audience! The character played by John Denver was a laughing stock, and so was Jeremiah in the first reading today. Both were chosen to convey the message to the world that just because "everyone was doing it", did not make "it right".'

Most likely, each of us at some point in our lives has taken a stand that goes against popular opinion. But the cause was something worth risking peer disapproval. Some parents may hold firm to which movies their children can see despite the fact that other parents have relaxed their restrictions. We may march in a pro-life parade even though some people will shout, vocalize and gesture their criticism. It may entail derision and even scorn. Many advertisers promote self-indulgence telling us we deserve to pamper ourselves and lavish ourselves with luxury. Obviously it takes a lot of unselfishness and integrity to resist those lures, and care for someone else before we take care of ourselves.

St. Peter probably programmed himself, watching Jesus preach, teach, feed thousands, calm the storms, cause the blind to see, the mute to speak, the lame to walk, the deaf to hear, and heal the sick. As one can imagine, Peter felt good. But when Jesus foretold the manner of his impending death, Peter did not have the palate nor could he stomach that thought. He struggled to seek, 'why can't Jesus save himself from all that pain, humiliation and shame'? It was more than a 'faith crisis' for Peter. It was a counter image of Jesus that shook Peter's inner core. He thought Jesus was losing his sanity. His emotional need for security, and to shield Jesus, prompts him to ask Jesus to correct his proclamation, "Say it isn't so".

However, Jesus responds with a strong rebuke '*Get behind me, Satan*', similar words he used with the demon in the desert who tempted Jesus to succumb to the lure of wealth and entitlement.

What Peter would need to learn and understand was that the power of Jesus to do all the miracles was not for his self-aggrandizement. It was for the starving, the hungry, the broken hearted, the drowning, the blind, the diseased, the troubled and the forgotten, all those who came to him crying out to their God, pleading for mercy and compassion. Their 'seeking' for Jesus elicited their faith and the subsequent miracles transformed their lives.

Saint Matthew wants no one to be mistaken about the cost of discipleship. He is unambiguous in his insistence that his disciples must likewise be prepared to shoulder the same cross of suffering.

To carry a cross and deny ourselves that sense of security, pleasure, entitlement etc., the world and our compromised ambitions claim to offer, often bring about sad emotions and long faces too. It sounds hard and harsh, excessive and negative.

Our human judgment like that of Peter, shudders before the cross, the Cross of Christ and our own crosses. Jesus did not call Peter in spite of his human frailty. Nor does He call us despite our weakness and unworthiness; Rather amid all this helplessness, he calls us and gives us a share in his own divine life. The "carrying our cross" is an intimate encounter with the Lord.

When difficulties and crises trap us, then we could look up to the Cross and analyze what they are doing FOR us, not so much what they are doing to us.

### SECOND COLLECTION

Today's Second Collection is for the **Reserve Fund** of St. John the Evangelist. This account was established to help fund the on-going major maintenance and needs of the Parish of St. John. Thank you for your continued generous support.

### Segunda Colecta

La segunda colecta de hoy es para el **Fondo de Reserva** de nuestra parroquia.

**Gracias por su generoso apoyo**

### Reflexiones del Párroco...

¿Ha pensado en lo difícil que sería ser un profeta?

En la película *¡Oh Dios!* George Burns desempeña el papel de Dios y dice: 'Fue suficiente para mí saber que el mundo es un público exigente! El personaje interpretado por John Denver era el hazmerreír y así fue el de Jeremías en la primera lectura de hoy. Ambos fueron elegidos para transmitir el mensaje al mundo que solo porque "todo el mundo lo hacía", no lo hace "correcto".'

Lo más probable, es que cada uno de nosotros en algún momento de nuestras vidas hemos adoptado una posición que va en contra de la opinión popular. Pero la causa fue algo por lo cual valía la pena arriesgar la desaprobación. Algunos padres se mantienen firmes en qué películas pueden ver sus hijos a pesar de que otros padres son más relajados con sus restricciones. Podemos marchar en un desfile de pro-vida aunque algunas personas gritaran, vocalizaran y harán gestos de sus críticas. Puede implicar burla e incluso desprecio. Muchos anunciantes promocionan el auto indulgencia diciéndonos que merecemos mimarnos y colmarnos de lujos. Obviamente toma mucha generosidad e integridad para resistir esas tretas y cuidar de otra persona antes de cuidarnos a nosotros mismos.

San Pedro probablemente se programó, al ver a Jesús predicar, enseñar, alimentar a miles, calmar las tormentas, causar que los ciegos vieran, el mudo hablara, el cojo caminara, el sordo oyera y sanar a los enfermos. Como uno puede imaginarse, Pedro se sintió bien. Pero cuando Jesús predijo la forma de su muerte inminente, Pedro no tenía el paladar o el estómago para aceptar ese pensamiento. Luchó por buscar, '¿por qué no podía Jesús salvarse a sí mismo de todo ese dolor, humillación y vergüenza?' Era más que una 'crisis de fe' para Pedro. Era una imagen contraria de Jesús que sacudió el interior de Pedro. Él pensó que Jesús estaba perdiendo la cordura. Su necesidad emocional por la seguridad y protección de Jesús, le pide preguntarle a Jesús corregir su proclamación, "Di que no es así". Sin embargo, Jesús responde con una fuerte reprimenda '*Apártate de mí, Satanás,*' palabras similares que usó con el demonio en el desierto que tentó a Jesús a rendirse a la tentación de la riqueza y el derecho.

Lo qué tendría que aprender y entender Pedro era que el poder de Jesús para hacer todos los milagros no era para su propio engrandecimiento. Era por el hambriento, el de corazón roto, el ahogado, el ciego, el enfermo, el inquieto y los olvidados, todos aquellos que vinieron a él clamando a su Dios, pidiendo misericordia y compasión.