

# Our Lady of Perpetual Help

## Catholic Community

Twenty-Fourth Sunday in Ordinary Time, September 13, 2009

Served by the Missionary Oblates of Mary Immaculate

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**SUNDAY LITURGY:** Saturday 5pm, Sunday 9am and 11:30am

**WEEKDAY LITURGY:** Monday through Friday, 12:05pm

**Sacrament of Reconciliation:** Thursday 11:00 – 11:45am  
Saturday 4:00 – 4:45pm

**Sacrament of Anointing of Sick:** Available during the Sunday masses, or as needed.

**Sacrament of Baptism:** for children – Parents Prep class required. Call Marlys for reservations.  
Best done prior to birth.  
for adults – Contact the office about RCIA

**Sacrament of Marriage:** 6 month process (several classes and FOCUS Test and/or Engaged Encounter, or Couple to Couple...contact a priest.

**Pastoral Council:** meets the 3<sup>rd</sup> Thursday of each month (usually)

**Prayer Chain:** [pjham@att.net](mailto:pjham@att.net), Pat Hamilton 262-5250

**Sexual Abuse Victim Assistance Coordinator:** Marlys Verba

Please Note: Submissions/articles for the weekly bulletin via email must be in by Thursdays at noon to Marlys: [marlys.verba@gmail.com](mailto:marlys.verba@gmail.com) and you may send a copy to: [csponsel@acsalaska.net](mailto:csponsel@acsalaska.net)

## Genuine Service of Others

Reflection One

The first reading is from the third song of the Servant of YHWH found in the book of Isaiah. Service is a theme of this liturgy, which links it to the theme of peace. After asking God to give peace and to hear the prayers of your servant, we pray that God will show us how great is the call to serve, that we may share in the peace of Christ.

The service that our faith calls for is genuine service, the actual performance of deeds that benefit those in need. James talks about this kind of service: what good is it, he asks, if we wish others well but do not meet their bodily needs.

The problem with commitment to genuine service of others is that it threatens the people of this world, who do not want to carry the burden of caring for people with nothing to wear and no food for the day. The result is that those who work for peace in society by serving the needy must suffer.

Peter did not understand this principle at first, thinking that liberation could come without the need for suffering. Jesus has to correct him and teach him God's standard: the Christian life of service amounts to carrying one's cross in the footsteps of Jesus. The struggle for justice is no party!

"Inspired by no earthly ambition, the Church seeks but a solitary goal: to carry forward the work of Christ Himself under the lead of the befriending Spirit. And Christ entered this world to give witness to the truth, to rescue and not to sit in judgment, to serve and not to be served." Vatican II, Constitution on the Church in the Modern World (1965) 3

Gerald Darring

(taken from Center for Liturgy at St. Louis University Website)  
[http://liturgy.slu.edu/24OrdB091309/reflections\\_justice.html](http://liturgy.slu.edu/24OrdB091309/reflections_justice.html)

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## Twenty-fourth Sunday in Ordinary Time : Mark 8,27-35

Reflection Two

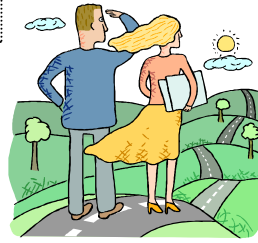
Commentary by Saint Teresa-Benedicta of the Cross [Edith Stein] (1891-1942), Carmelite, martyr, co-patron of Europe Love of the Cross, 24/11/1934 (©Institute of Carmelite Studies)

### "Let him take up his cross, and follow me"

Being one with Christ is our sanctity, and progressively becoming one with him our happiness on earth, the love of the cross in no way contradicts being a joyful child of God. Helping Christ carry his cross fills one with a strong and pure joy, and those who may and can do so, the builders of God's kingdom, are the most authentic children of God. And so those who have a predilection for the way of the cross by no means deny that Good Friday is past and that the work of salvation has been accomplished. Only those who are saved, only children of grace, can in fact be bearers of Christ's cross. Only in union with the divine Head does human suffering take an expiatory power.

To suffer and to be happy although suffering, to have one's feet on the earth, to walk on the dirty and rough paths of this earth and yet to be enthroned with Christ at the Father's right hand, to laugh and cry with the children of this world and ceaselessly sing the praises of God with the choirs of angels - this is the life of the Christian until the morning of eternity breaks forth.

Taken from Daily Gospel website: <http://www.dailygospel.org>



## A LOOK AHEAD:

### GENERATIONS OF

**FAITH** Join us for Generations of Faith today after second Mass in O'Neill Hall for the initial event on Sacraments; This month we are focusing on the Sacrament of Holy Orders; Please join us.

**P**arents of students in second grade who are in the First Reconciliation/First Eucharist class will have a necessary meeting to go over the program as well as the class schedule on Wednesday, September 16 at 7pm at O'Neill Hall . Please note the correction of the date/time; Please bring your child's Baptismal record as well with you.

**T**he RCIA classes will resume this Wednesday, September 16<sup>th</sup>, at 7p.m. in the Hall. We will meet each Wednesday for the rest of the Liturgical year. Anyone wishing to know about the Catholic Church is invited to "Come and See". If you have questions, please contact Marlys, one of the priests or Shirley at 262-9654.

**D**iscipleship Days will be occurring this upcoming Friday/Saturday; If you have not already, please get your registration information in so that you may have the workshops you want; One of the workshops already has 50 registered and is closed to further registrations; Scholarships are available so please see Marlys.

**B**ible Timeline to Resume Sunday, Sept. 20, after the 11:30 AM OLPH Mass with pot luck lunch. Study to begin at 1 PM. Please prepare Lesson 17. New people are welcome to join this study group. Contact is Kris Viens 776-7693.

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**F**irst Teen Night - Sept. 20 - Our Lady of Angels (Kenai) - 4pm begins with a 4pm Mass at Our Lady of Angels Church in Kenai followed by fun at the beach. Two forms (Parent Permission & Emergency Medical) must be completed and turned in by next Sunday, Sept. 13 - no exceptions. Sign up and start the new school year off right.

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## The theme I would like to share with the people is this:

I have been asked "Father what are good websites that I can use to reflect on the upcoming Gospel this weekend?" Well, I would like to share with you all that answer. In this bulletin are three that I use from time to time and I find them good. I hope these reflection will be a help to you all.

Blessings:  
Fr. Andy OMI

**A**doration Opening There is an opening for Eucharistic Adoration on Fridays from 10am until 11am. Please call Maria at 262-1703 if you would like to try this hour. Thanks!

**T**hank you to all who donated during last week's Emergency Food Drive for the Kenai Peninsula Food Bank. 243 pounds of food and \$822 in cash donations were taken from the parish to the food bank on Tuesday and approximately 150 pounds of food was dropped off directly by parishioners in weeks prior. According to the Food Bank of Alaska website, for every dollar received, five pounds of food is made available. This means that total food donation was more than 4500 pounds of food **Wow!**

This fall, consider making monthly donations to the food bank as part of your tithing. You can donate online at <https://ssl.foodbankofalaska.org/index.php>.

Thanks again for all the donations - what a difference on the previously-scarce food bank shelves this week. God Bless.

### Calendar for September 14, 2009 — September 20, 2009, with Daily Readings

September 14 Monday: Noon Mass Morning prayer, 7:30am	September 15, Tuesday: Noon Mass Morning prayer, 7:30am	September 16, Wednesday: Noon Mass Morning prayer, 7:30am Parents' Meeting, 7pm,	September 17, Thursday: Noon Mass Morning prayer, 7:30am Eucharistic Adoration starts after noon service Men's Group Breakfast 6:30am	September 18, Friday: Noon Mass Morning prayer, 7:30am Eucharistic Adoration ends before noon service	September 19 Saturday: 5pm Mass Reconciliation 4:00pm	September 20, Sunday: 9:00am, 11:30am Masses
Numbers 21:4b-9 Psalm 78:1bc-2, 34-35, 36-37, 38 Philippians 2:6- 11 John 3:13-17	Timothy 3:1-13  Psalm 101:1b-2ab 2cd-3ab, 5, 6  John 19:25-27	Timothy 3:14-16  Psalm 111:1-2, 3- 4, 5-6  Luke 7:31-35	Timothy 4:12-16  Psalm 111:7-8, 9, 10  Luke 7:36-50	Timothy 6:2c-12  Psalm 49:6-7k 8- 10, 17-18, 19-20  Luke 8:1-3	Timothy 6:13-16  Psalm 100:1b-2, 3, 4, 5  Luke 8:4-15	Wiscom 2:12, 17- 20 (134B) Psalm 54:3-4, 5, 6-8 James 3:16-4:3 Mark 9:30-37

#### Saturday September 19, 2009, 5:00pm

**Eucharistic Ministers:** Margaret Johnson, Bill Sadler, Barb Dilley, Carolyn Cannava, Charlotte Sponsel

**Lectors:** 1<sup>st</sup> Reading; Monte Murray; 2<sup>nd</sup> Reading: Dave Nelson

**Altar Server:** Grey Hanson

#### Sunday, September 20, 2009, 9:00am

**Eucharistic Ministers:** Ron O'Lena, Alyson Stogsdill, Jim Stogsdill, Lynn Senette, Sharon Shazzetz

**Lectors:** 1<sup>st</sup>. Reading: Eli Woodvine; 2<sup>nd</sup> reading: Lauri Kapp

**Altar Server:** Hannah Pothast

#### Sunday, September 20, 2009, 11:30am

**Eucharistic Ministers:** Shirley Aleckson, Cindy Kircher, Karen Evans, Connie Gatling, Marguerite McIntosh

**Lectors:** 1<sup>st</sup>. Reading: Karl Kircher; 2<sup>nd</sup> reading: Linda Houglum

**Altar Server:** Jack Navarro

**Mop & Bucket 9/14 — 9/19:** Brent Rogers Family **Collection Counters: 9/20:** Paul & Shirley Zobec

## How to follow Jesus

### Care of the Disciples, healing of the Blind

Mark 8, 22-26: Healing of the blind man

They bring him a blind man, and ask Jesus to cure him. Jesus cures him, but in a different way. First, he takes him out of the village, then he puts some saliva on his eyes, imposes the hands and asks him: "Do you see anything? And the man answers: I see men, because I see like tress that walk! He saw only in part. He sees tress and interchanges them for people, and the people for trees! It is only in the second time that Jesus heals the blind man and forbids him to go back to the village. Jesus did not want an easy propaganda! This description of the healing of the blind man is an introduction to the instruction which will be given to the Disciples, because in reality, Peter and the other Disciples were blind! And the blindness of the Disciples is cured by Jesus, even though not in the first time. They accepted Jesus as Messiah, but only as a glorious Messiah. They only noticed one part! They did not want the commitment of the Cross! They interchanged trees for persons!

Mark 8, 27-30. TO SEE: the discovery of reality

Jesus asks: "Whom do people say that I am?" They answer indicating the diverse opinions of the people: "John the Baptist", "Elijah or one of the prophets". After having heard the opinions of others, Jesus asks: "And you, whom do you say that I am?" Peter answers: "You are the Christ, the Messiah!" That is: "The Lord is the one whom the people are expecting!" Jesus agrees with Peter, but forbids to speak about this with the people. Why does Jesus forbid them this? Then, everyone was waiting for the coming of the Messiah, but each one in his own way, according to the class and the social position which he had: some expected him to come as King, others as Priest. Doctor, Warrior, Judge or Prophet! Nobody seemed to wait for the Messiah as Servant, as announced by Isaiah (Is 42, 1-9).

Mark 8, 31-33. TO JUDGE: clarification of the situation: first announcement of the Passion

Jesus begins to teach that he is the Messiah Servant announced by Isaiah, and will be taken prisoner and be killed during the exercise of his mission of justice (Is 49, 4-9; 53, 1-12). Peter is filled with fear, he takes Jesus aside and tries to rebuke him.

And Jesus responds to Peter: "Get behind me, Satan! You are thinking not as God thinks, but as human beings do!" Peter thought he had given the right answer. And, in fact he says the just word: "You are the Christ!" But he does not give this word the right significance. Peter does not understand Jesus. He is like the blind man of Bethsaida. He interchanged the people with the trees! Jesus' answer was very hard. He calls Peter Satan! Satan is a Hebrew word which means accuser, the one who withdraws others from the path of God. Jesus does not allow anyone to draw him away from his mission. Literally, Jesus says: "Get behind me!" That is, Peter has to go behind Jesus, has to follow Jesus and accept the way or direction which Jesus indicates. Peter wanted to be the first one and to indicate the direction. He wanted a Messiah according to his measure and according to his desire.

Mark 8, 34-37. TO ACT: conditions to follow

Jesus draws conclusions which are still valid today: He who wants to follow me, let him take up his cross and follow me! At that time, the cross was the death sentence which the Roman Empire imposed to the marginalized. To take up the cross and to carry it following Jesus meant, then, to accept to be marginalized by the unjust system which legitimised injustice. It indicated a radical and total rupture. As Saint Paul says in the Letter to the Galatians: "But as for me, it is out of the question that I should boast at all, except of the Cross of Our Lord Jesus Christ, through whom the world has been crucified to me, and I to the world" (Gal 6, 14). The Cross is not fatalism, nor is it an exigency from the Father. The Cross is the consequence of the commitment, freely assumed by Jesus to reveal the Good News that Jesus is Father and that, therefore, all have to be accepted and treated as brothers and sisters. Because of this revolutionary announcement, he was persecuted and he was not afraid to surrender his life. There is no proof of a greater love than to give one's life for the brother.

c) Extending the information:

The instruction of Jesus to the Disciples

Between the two healings of the blind men (Mk 8, 22-26 and Mark 10, 46-52), is found the long instruction of Jesus to his Disciples, to help them to understand the significance of the Cross and its consequences for life (Mark 8, 27 to 10, 45). It seems to be a document, a certain type

### Reflection Three

of catechism, made by Jesus himself. It speaks about the cross in the life of the Disciple. It is a type of a schema of instruction:

Mk 8, 22-26: Healing of a blind man

Mk 8, 27-38: 1st announcement of the Passion

Mk 9, 1-29: Instruction on the Messiah Servant

Mk 9, 30-37: 2nd Announcement of the Passion

Mk 9, 38 to 10, 31: Instructions on conversation

Mk 10, 32-45: 3rd Announcement of the Passion

Mk 10, 46-52: Healing of a blind man.

As we can see, the instruction is formed by three announcements of the Passion. The first one is in Mark 8, 27-38, the second one in Mark 9, 30-37 and the third one in Mark 10, 32-45. Between the first one and the second one, there are a series of instructions to help them to understand that Jesus is the Messiah Servant (Mk 9, 1-29). Between the second and the third one, a series of instructions which clarify the conversion which has to take place in the life of those who accept Jesus as Messiah Servant (Mk 9, 38 to 10, 31).

The background of the whole instruction is the road from Galilee to Jerusalem, from the lake to the cross. Jesus is on the way toward Jerusalem, where he will be put to death. From the beginning and up to the end of this instruction, Mark informs that Jesus is on the way toward Jerusalem (Mk 8, 27; 9, 30.33; 10, 1, 17.32), where he will find the cross.

In each one of these three announcements, Jesus speaks about his Passion, Death and Resurrection as part of the project of Jesus: "The Son of man has to suffer grievously, and to be rejected by the elders and the chief priests and the scribes, and to be put to death, and after three days to rise again" (Mk 8, 31; 9, 31; 10, 33). The expression has indicates that the cross had already been announced in the prophecies (cfr. Lk 24, 26).

Each one of these three announcements of the Passion is accompanied by gestures or words of misunderstanding on the part of the Disciples. In the first one, Peter does not want the cross and criticizes Jesus (Mk 8, 32). In the second one, the Disciples do not understand Jesus, they are afraid and wish to be greater (Mk 9, 32-34). In the third one, they are afraid, they are apprehensive (Mk 10, 32), and they seek promotions (Mk 10, 35-37). And this because in the communities for which Mark writes his Gospel there were many persons like Peter: they did not want the cross! They were like the Disciples: they did not understand the cross, they were afraid and wanted to be the greatest; they lived in fear and desired promotions. Each one of these three announcements gives them a word of orientation on the part of Jesus, criticizing the lack of understanding of the Disciples and teaching how their behavior should be. Thus, in the first announcement, Jesus demands from those who wish to follow him to carry the cross behind him, to lose their life out of love for him and for his Gospel, not to be ashamed of him and of his word (Mk 8, 34-38). In the second one he demands: to become the servant of all, to receive the children, the little ones, as if they were Jesus himself (Mk 9, 35-37). In the third one he demands: to drink the cup that he will drink, not to imitate the powerful who exploit the others, but to imitate the Son of Man who has not come to be served, but to serve and to give his life for the redemption of many (Mk 10, 35-45).

The total understanding of the following of Jesus is not obtained from the theoretical instruction, but from the practical commitment, walking with him along the way of service, from Galilee to Jerusalem. Those who insist in maintaining the idea of Peter, that is, of the glorious Messiah without the cross, will not understand and will not succeed in assuming an attitude of the true disciple. They will continue to be blind, interchanging people for trees (Mk 8, 24). Because without the cross it is impossible to understand who Jesus is and what it means to follow Jesus.

The road of the following is the way of dedication, of abandonment, of service, of availability, of acceptance of conflict, knowing that there will be the resurrection. The cross is not an accident on the way, but forms part of the road. Because in the world, organized beginning with egoism, love and service can exist only in the crucified! The one who gives his life in the service of others, disturbs those who live attached to privileges and he suffers.

(taken from Carmelites' website Lectio of the Liturgical Year B 24th Sunday)

[http://s2ew.ocarm.org/pls/ocarm/consultazione.mostra\\_pagina?rifi=&rifp=&id\\_pagina=210](http://s2ew.ocarm.org/pls/ocarm/consultazione.mostra_pagina?rifi=&rifp=&id_pagina=210)