



AUGUSTINIAN FRIARS

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CATHOLIC FAITH
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ST. NICHOLAS OF TOLENTINE CHURCH

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TEL. (718) 295-6800 www.stnicholasoftolentinebronx.org FAX (718) 367-7411

MASS SCHEDULE

Saturday Vigil

7:00 p.m. **Spanish** (piano & cantor)

Sunday

8:00 a.m. **English** (organ & cantor)

9:30 a.m. **Spanish** (piano & choir/cantor)

11:30 a.m. **English** (organ & choir/cantor)

1:30 p.m. **Vietnamese** (keyboard & choir)

Weekdays	8:30 a.m. Spanish (Mon-Fri.)	12:00 p.m. English (Mon-Fri)
	7:45 a.m. Vietnamese (Sat)	

CATHOLIC FAITH FORMATION

All those who are called to follow Jesus in the Catholic faith along with Catholics already baptized (adults, youth & children) who desire to celebrate the sacraments of First Confession, First Communion and Confirmation can make contact with the coordinator of this area for information about the various programs available. Registration for these programs are announced in the bulletin during various times of the year. Also appointments can be made in the parish office at anytime.

Parents wishing to baptize their children (ages 1-5) are invited to make an appointment in the parish office to speak with a staff member in order to make arrangements for participating in the Baptismal Program.

SACRAMENT OF RECONCILIATION (CONFESSIONS)

At the parish office by appointment.

MARRIAGE

Couples planning to be married should call for an appointment six months in advance of the wedding.

VISITS TO THE SICK

In emergency, call the parish office at any hour. Please inform the office of sick or homebound who desire the sacraments.

NEW PARISHIONERS

Welcome to all parishioners.

We encourage all parishioners to register at our parish office. We invite new parishioners to make an appointment to meet a member of the parish staff.

PARISH OFFICE HOURS

MONDAY - FRIDAY 9:00 a.m. - 5:00 p.m. open (5 p.m. - 6 p.m. closed)

MONDAY - THURSDAY 6:00 p.m.- 8:00 p.m. open

SATURDAY 9:00 a.m. - 2:00 p.m.

SUNDAY 9:00 a.m. - 2:00 p.m.



TWENTY-THIRD SUNDAY IN ORDINARY TIME

THE MESSIAH FORETOLD



Today's story of the cure of a deaf man with a speech impediment is a good example of how much is contained in a simple miracle story. The Greek word *mogilalos* appears only here in all of the New Testament. It is a technical term referring to someone with a stammer. It is also used only once in the entire Jewish scriptures, in the passage that we read today as our first reading from Isaiah. Clearly, by his choice of this precise word Mark wants us to recognize that what Jesus is doing is the fulfillment of what Isaiah had predicted centuries earlier. In fact, Mark wants us to recognize that Jesus is the Messiah foretold by Isaiah and the other Jewish prophets of old.

The word *ephphatha*, "be opened," used to describe the restoration of the man's speech, is another example of a subtle allusion to an earlier prophecy. This time the prophecy in question is from Ezekiel, when he foretells that in the messianic age, "your mouth shall be opened to speak" (24:26). The sophistication of Mark's narrative is further revealed when we realize that there are multiple levels within a single reference. Mark not only draws our attention back to Israel's prophetic past, he also points to the initiatory practice of his contemporaries by his mention of such things as spit-

tle, touching of ears, and the use of the word *ephphatha*, all of which were practices incorporated into the early Church's baptismal ritual.

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Our readings this Sunday describe God's work of liberation for those who are vulnerable. Isaiah portrays the coming of God in terms of the healing of the blind, the deaf, and the lame. James notes that God chooses the poor to be rich in faith. In Mark's Gospel, Jesus heals a deaf person who has a speech impediment. The readings remind us of the acute struggles of the disabled, the excluded, and the poor. In the last year and a half, the pandemic has reminded us that we are all vulnerable, that illness and death are near us always. Today we hear that God's presence is revealed when God lifts us up, and when we join God to lift each other up. Our care for others, especially those in greatest need, can be our grateful response to God's healing of us in our own vulnerability.

BLESSING FOR ALL

The story of the deaf man related in today's Gospel is one of several descriptions of extraordinary healings in this part of Mark's Gospel. Mark leads readers to understand that in Jesus, God is fulfilling the divine promises prophesied by Isaiah: "the ears of the deaf (will) be cleared . . . the tongue of the mute will sing." When the deaf can hear and the mute can sing, this sign of the coming of God means that the gifts of sight and hearing are now available, not only for the individuals involved, but for their families and the whole community around them.

There is a "ripple effect" of blessing extending well beyond individual healing. Those isolated by deafness and speech impediments could now fully participate in common life. With their inclusion, the community itself receives healing. In the Gospels, salvation is always inclusive and wholistic. God brings blessing to one small part of creation, so to extend blessing to all of creation.

First Reading — Say to those whose hearts are frightened: Be strong, fear not! Here is your God (Isaiah 35:4-7a).

Psalm — Praise the Lord, my soul! (Psalm 146).

Second Reading — Show no partiality as you adhere to the faith in our glorious Lord Jesus Christ (James 2:1-5).

Gospel — Jesus makes the deaf hear and the mute speak (Mark 7:31-37).

The English translation of the Psalm Responses from the *Lectionary for Mass* © 1969, 1981, 1997, International Commission on English in the Liturgy Corporation. All rights reserved.

BOTH LOVE AND CRITIQUE

For those who first heard today's passage from the letter of James, it probably struck a nerve. James challenged the local church's treatment of the poor as compared to the rich. It might strike a nerve for us too, because we live in a society where the wealthy are very much privileged, and the honoring of wealth is deeply ingrained in our cultural value system. James warns the church not to imitate the class distinctions made in the broader society. The Gospel proclaims that we are all equally God's children.

The church typically lives in a particular place and within a dominant culture. The church is always called upon to reflect upon its faithfulness to the Gospel, discerning whether it absorbs cultural values and attitudes that conflict with the Gospel. The church is called to love and nourish the culture, and at the same time to speak in critique of its idolatries. These challenges continue in our own parish communities, here and now.

Please visit our website for all the latest information and special Prayer Services, at: stnicholasoftolentinebronx.org and join us on Facebook, St. Nicholas of Tolentine Parish

9/11 REMEMBERED

Twenty years ago, the continuing TV coverage of the imploding twin towers of the World Trade Center in New York was unbearable for me, as were accounts of the crashes and destruction in Washington and the hills of Pennsylvania. The immense devastation of human life was incomprehensible. Visiting the site in New York some five years later reopened searing wounds, and overwhelmed me with immense sadness. An incursion on our soil, carefully planned and executed by foreign elements, had shattered my cherished sense of security, and provoked a frightening sense of God's absence.

How could my Catholic faith tradition enable me to endure this tragedy? I knew that neither vengeance nor sweeping animosity was an option for me.

You have left us crushed . . . covered us with darkness.

We are bowed down to the ground (Psalm 44:20, 26).

O LORD of hosts, restore us;

Let your face shine upon us (Psalm 80:4).

The Psalmist cries a lament, expressing the mourning of the Israelite people, the chosen of God, who had regarded themselves as untouchable and above reproach, now hurled into misery. The lament expresses a nation's agony, dares to complain against their divine protector, may even own some complicity in the misery, and finally pleads with God for deliverance.

In the midst of lamenting, the faith of Israel endured, as must ours. We are as vulnerable as they were to the violence and hatred that seem to encircle us. Our demand for a divine explanation goes unheeded. Yet we have learned of the self-sacrificing heroism of many, witnessing to the finest character of our nation and of our Christian heritage. Dying for one's friends is a sacred theme in our story, epitomized in Jesus, our Savior, and extended through centuries in the grandest and noblest acts of men and women in all circumstances.

In 2001 we came together as one nation under God, sharing the grief, the disillusionment, and the promise to rebuild. As today we lament our honored dead and wounded, shall we translate such agonizing emotion into a persistent pursuit of worldwide reconciliation and peace?

—Rev. Andrew Nelson, Copyright © J. S. Paluch Co.

The COVID-19 pandemic has brought overwhelming grief to many families. At FEMA, our mission is to help people before, during and after disasters. We are dedicated to helping ease some of the financial stress and burden caused by the virus.

FEMA is providing financial assistance for COVID-19-related funeral expenses incurred after January 20, 2020.

Visit the parish office for more information.

Confessions are by appointment only. Please call 718-295-6800 for an appointment time.

READINGS FOR THE WEEK

SEPTEMBER 6, 2021

- Monday: Col 1:24 — 2:3; Ps 62:6-7, 9; Lk 6:6-11, or, for Labor Day, any readings from the Mass "For the Blessing of Human Labor," nos. 907-911
- Tuesday: Col 2:6-15; Ps 145:1b-2, 8-11; Lk 6:12-19
- Wednesday: Mi 5:1-4a or Rom 8:28-30; Ps 13:6 Mt 1:1-16, 18-23 [18-23]
- Thursday: Col 3:12-17; Ps 150:1b-6; Lk 6:27-38
- Friday: 1 Tm 1:1-2, 12-14; Ps 16:1b-2a, 5, 7-8, 11; Lk 6:39-42
- Saturday: 1 Tm 1:15-17; Ps 113:1b-7; Lk 6:43-49
- Sunday: Is 50:5-9a; Ps 116:1-6, 8-9; Jas 2:14-18; Mk 8:27-35

MASS INTENTIONS FOR THE WEEK

SEPTEMBER 6, 2021

Monday

9:00am

Tuesday

8:30am

Wednesday

8:30am

Lourdes Espinal (D)

Thursday

8:30am

Maria Josefa Parache & Manuel de Jesus Hernandez (D)

Friday

9:00am

Ana Felicta Hernandez - conversión y liberación

Saturday

7:45am

Phero & Magarita Han (D)

7:00pm

Jose Adames & Luiz Alberto Gonzalez (D); Henry Santana Medina (D)

Sunday

8:00am

People of SNT (D)

9:30am

Juan Acurio (D); Acción de gracias a la Virgen Milagrosa

11:30am

Đaminh Ta

1:30pm

Toma Kinh (D)

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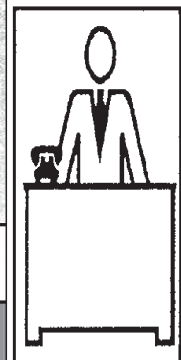
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