

Gospel 26<sup>th</sup> September 2021. Cycle B

26<sup>th</sup> Sunday Ordinary Time

## MANY GIFTS



**JUST ONE SPIRIT**

## SETTING.

We all are gift, the Spirit is one, You, Lord of all.

Alone with You, to quiet myself down to be able to contemplate, to look at You, to listen to You and to continue to feel You close... To remain in order to be.

From the full presence, to recognize my life, my feelings, my dreams, and in front of You, to place and to dialogue them.

To learn how to listen to You in silence and to speak, to see You in the dark and to radiate light, to touch You in the emptiness in order to caress and to welcome physical presences. To be filled with emotion and to spread the illusion, the eagerness to be, encouraging others.

**SONG. Though you see me doubting - Alvaro Fraile**

<https://www.youtube.com/watch?v=DHf0wAFUFnw>

## **GOSPEL ACCORDING TO SAINT MARK: MK 9,38-43.45.47-48,26**

“John told Him, ‘Master, we have seen one casting out devils in Thy name, but he followeth us not, so we forbad him because he followeth not us.’ But Jesus said, ‘Forbid him not, for there is no man who shall do a miracle in My name that can lightly speak evil of Me. For he that is not against us is on our side. For whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. And whosoever shall cause one of these little ones that believe in Me to fall, it is better for him that a millstone were hanged about his neck and he were cast into the sea. And if thy hand cause thee to fall, cut it off. It is better for thee to enter into life maimed than, having two hands, to go into hell, into the fire that never shall be quenched, where ‘their worm dieth not, and the fire is not quenched.’ And if thy foot cause thee to fall, cut it off. It is better for thee to enter halt into life than, having two feet, to be cast into hell, into the fire that never shall be quenched, where ‘their worm dieth not, and the fire is not quenched.’ And if thine eye cause thee to fall, pluck it out. It is better for thee to enter into the Kingdom of God with one eye than, having two eyes, to be cast into hell fire, where ‘their worm dieth not, and the fire is not quenched.’”

### **LET US DEEPEN THE TEXT.**

This discourse of Jesus to Capernaum will end with a recommendation: “Live in peace with one another”. This might be the directive of the entire discourse of Jesus which, at first glance, is puzzling. The twelve are there and Mark is in charge of specifying that the speech is addressed to them. The question that John, “the son of thunder” as Jesus called them, him and his brother, is explained if we recall here the account of the institution of this group of the twelve precisely: “Jesus climbs the mountain and calls those He wanted. They came and Jesus established the twelve to be with Him and to send them out to preach with power to cast out demons”.

This group is well defined and is aware of having received the power to cast out demons because of the strong bond that exists between them and Jesus. It is not surprising that they react to the claims of those who, without being part of the elite group, dare to expel demons in their name. John has the same reaction as Joshua in

the first reading, an exclusion reaction. Jesus forbids the Twelve this spirit of exclusivity; when John tells Him: “We have seen that some, who are not of us, cast out demons in your name and we have done everything possible to prevent them”, Jesus firmly intervenes: “Do not prevent them ...”.

Without any doubt, there we have proof of the extraordinary peace that inhabits Him: Jesus does not pretend to dominate everything; Jesus notes the good that has been done and admits that someone can perform a miracle in His name even if he does not belong to the group of the elect. For this reason He invites His disciples to open the door: “Whoever is not against us, he is with us”. It is a way of saying to them: “There are people who are one of us even if they are not on our lists”. In this way, Jesus displaces His disciples away from what, at the beginning of this discourse in Capernaum, was His most important concern: To know who among them was the greatest! (9:34). This will allow them to live in peace with one another, an expression of the same passion for the Kingdom.

### **CLUES FOR THE PRAYER.**

1. “Being of Christ”, what does it mean in your life?
2. How do you live the sense of belongingness to Jesus Christ? Do you feel exclusive, is your group closer to Him than the others?
3. What does the text of today's Gospel call you to?

**YOU CAN BE MERCY WITH EVERYBODY** \_\_\_\_\_

**AMBIENTAL MUSIC. Only Time - ENYA**

<https://www.youtube.com/watch?v=dMVF6mbq02I>

### **MANY GIFTS, ONE SPIRIT.**

What is the point of pigeonholing?

Your value is based on what you are.

But, in reality, is based on where you come from

or what group you belong to;

it is not the logic of Jesus.

Distrust is not the first step

in the response.  
Jesus belongs to everyone,  
we cannot annex Him to us.  
To trust that the good,  
only comes from us,  
is unfair and foolish.  
Jesus calls us to have an open mind,  
without prejudice and to recognize  
the value of the other,  
without exclusivism,  
since they all count.  
We are called to build  
the culture of the encounter,  
where listening and dialogue  
intertwine modeling,  
the fraternity we dream of.  
Let's open our eyes  
our talents  
and let's build together.  
Let's put our gifts on the table.  
Open countries, homes without doors,  
cultures that empower.  
Let us welcome the good, wherever it comes from,  
and regardless of whom it comes from.  
Let's walk lightly, at a good pace,  
to have space in the encounter.  
To live in the service of the Kingdom,  
let's make life kinder,  
more fraternal, more equal, more one.

**SONG. Alvaro Fraile – Go... get up and walk - SOL FE ANDO.**

[https://www.youtube.com/watch?v=P\\_Y57hnhnw0](https://www.youtube.com/watch?v=P_Y57hnhnw0)



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