

22nd Sunday in Ordinary Time – Aug 29, 2021

ST. MARY PARISH WEEKDAY MASSES

Tue. Aug 31 - 7:00 p.m. Jim Lehman Req'd by MaryLou & Paul Bolen
 Wed. Sept 1 - 9:00 a.m. John & Anna Marie Vanlankveld Req'd by Myrtle Gorman & Family
 Thur. Sept 2 - 9:00 a.m. Braedon Coburn Req'd by Adell Mueller
 Fri. Sept 3 - 9:00 a.m. Alma Raftis Req'd by Anna Marie Raftis
 Sat. Sept 4 - 4:00 p.m. The People of the Parish
 Sun. Sept 5 - 9:00 a.m. The People of the Parish

LECTORS

Sat. Sept 4 - 4:00 p.m. Maxine Schmidt
 Sun. Sept 5 - 9:00 a.m. Marian Flanigan

CONFESSION only by appointment, call Fr. Mike at: 519-323-1054 ext. 7

ST. THOMAS, Harriston

Sat. Sept 4 - 5:30 p.m. Emilia Bairos Req'd by Mary & John Bairos

ST. PETER'S, Ayton

Sun. Sept 5 - 11:00 a.m. Mary Pilkington Req'd by Paul & Bonnie Schmitz

***The Pope's Prayer
 Intention for Sept. 2021***

**An Environmentally
 Sustainable Lifestyle**

***We pray that we all
 will make courageous
 choices for a simple
 and environmentally
 sustainable lifestyle,
 rejoicing in our young
 people who are
 resolutely committed
 to this.***



emerging Christian community. This was a significant question for the early Christian Church, especially in communities that included both Jewish and Gentile converts to Christianity. We also hear this question addressed in the letters of Paul with regard to table fellowship. In Gospel passages such as the one today, we see the Gospel evangelists finding justification for a Christian practice distinct from Judaism in the remembrances of Jesus' teaching and the practice of his first disciples.

Jesus first criticizes the Pharisees for putting human tradition above God's Law. Here, Jesus is referring to the tradition of the elders, the teachings of the Pharisees, which extended the ritual-purity laws of Temple worship to everyday Jewish life. Jesus criticizes the Pharisees for making this tradition equal to and as binding as the Law of Moses.

Next, Jesus comments on the meaning behind the Pharisees' language of holiness—clean and unclean. Jesus teaches that a person is not defiled by the food that enters his or her body, but rather by sin that emerges from his or her words and actions. In this teaching, Jesus unmasks a deeper question behind the one posed to him by the Pharisees. The real issue is holiness, which is not found in external acts alone. Holiness comes from within and is evidenced in the actions and attitudes that emerge from a person's life.

If we read today's Gospel carefully, we will see a pattern in Jesus' teaching method that will be repeated in the weeks ahead. Jesus' first teaching is directed to the Pharisees who questioned him. Jesus' words are then directed to the crowd, teaching that a person is defiled by his or her words and actions, not by the food that he or she eats. In verses omitted in today's reading, we learn that Jesus returned home with his disciples, who in turn questioned him about what he had taught. The words we read at the conclusion of today's Gospel are addressed to Jesus' disciples. Mark's narrative shows several audiences for Jesus' teaching: his antagonists, the crowds, and Jesus' disciples. As we see in this reading, the words to the Pharisees are often words of challenge. The teaching to the crowds is often a general, sometimes cryptic, message. With the disciples, who often misunderstand Jesus' words, further explanation is offered about his message and its meaning.

Jesus' words challenge us as well. In our desire to show that we are holy, we might also give too much credence to externals, following rules without thinking about the intention behind them. Jesus reminds us that we do not make ourselves holy by our actions. Rather, we become

holy when we allow God's Spirit to transform us. Our actions should be an expression of the conversion of our heart to God and to God's ways. <https://www.loyolapress.com>



VIRTUE

The meaning of Virtue

"Virtue" is a very simple concept to define. As vice is a bad habit, so virtue is a good habit. "A virtue is a habitual and firm disposition to do good" (CCC 1803). Virtues and vices form a person's "character".

The goal of Virtue

"Why should I be good?" The question is simple and profound and requires a simple and profound answer. Personal virtue is the key to improving the world, finding happiness, and helping other people to be good and happy, too; yet the ultimate end of virtue is even greater than these great goals: "The goal of a virtuous life is to become like God" (CCC 1803).

No secular answer to the question of the goal of virtue can rival this one.

The importance of virtue

a). Without personal virtue, we will do good only sporadically. The main source of a good and happy life---for the human race, for each nation and community, and for each family---is the personal virtue of each individual. No system or set of laws, however perfect, can work for good without virtuous individuals. A Chinese parable says: "When the wrong man uses the right means, the right means work in the wrong way." Bad bricks, however well arranged, do not make a good building. Nothing can improve the world more than saints.

b) Virtues are forever. They are "marks on the soul," deeper and more permanent than any external deeds, for souls are immortal.

c) Virtues improve not just what you do but what you are. And every lover knows that the object of love is not just deeds but persons. Your boss may care more about what you do (your work) than about what you are (your character), but the opposite is true for those who love you. And God is not our boss but our loving Father. ~taken from: "Catholic Christianity" by Peter J. Kreeft

Let your whole life be spent in self-surrender, in prayer, in work, in humility, in giving thanks to our good God. -St. Pius of Pietrelcina

This Sunday's Readings

First Reading: *Deuteronomy 4:1-2,6-8*
 Moses tells the Israelites to observe the commandments that God gave them.

Responsorial Psalm: *Psalm 15:2-3,3-4,4-5*
 Those who do justice will find favor with God.

Second Reading: *James 1:17-18,21b-22,27*
 James teaches that Christians should be doers of the Word.

Gospel Reading: *Mark 7:1-8,14-15,21-23*
 Jesus teaches that it is that which comes from our hearts that defiles us.

Background on the Gospel Reading

In this Gospel, Mark addresses the question of which Jewish practices would also be observed in the newly

DIOCESAN CALENDAR

Mon. – Rev. T. Sehl **Tue.** – Rev. K. Miskiewicz
Wed. – Diaconate Formation Candidates
Thurs. - Rev. Michael Anderson
Fri. – Rev. E. J. Mahony **Sat.** –Very Rev. D. Walter

Vocation

"For what will it profit anyone to gain the whole world but forfeit their life?" If God is calling you to serve him as a priest, contact Fr. Michael King, Vocation Director, Diocese of Hamilton at 905-528-7988 or email: vocations@hamiltondiocese.com

It is by the path of love, which is charity, that God draws close to a person and a person to God; but where charity is not found, God cannot dwell. -St. Albert the Great