



Welcome to St. Mary of the Purification Parish

We are delighted you could join us for today's Mass

Tel: 519-323-1054 www.stmarymountforest.ca  

OFFICE HOURS: Closed Monday Open Tuesday - Friday: 9:30 am - 1:30 pm

Parish Staff

Email:

Pastor Rev. Michael Anderson, P.P.
Bookkeeper Annette Connolly
Secretary Dee Dee Eurig
Custodian Virginia McComiskey
Music Dir. Rick Wildeman
Organist Melissa Van Stavern

manderson@hamiltondiocese.com
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St. Mary of the Purification
230 Queen St. E, Box 128 Mt.Forest



St. Peter's Mission
943 Caroline St, Ayton NOG 1Co



St. Thomas the Apostle
#5800 Hwy 89, Harriston NOG 1Zo



OUR LORD'S DAY LITURGIES

SATURDAY

St. Mary: 4:00 pm Mass
St. Thomas: 5:30 pm Mass

SUNDAY

St. Mary: 9:00 am Mass
St. Peter: 11:00 am Mass

WEEKDAY LITURGIES

Please refer to page 2 of the bulletin

SACRAMENT OF RECONCILIATION:

Tuesday: 5:30 pm-6:30 pm or by appointment. Kindly contact the parish office.

MARRIAGE: Please notify the Pastor at least 6 months in advance.

SACRAMENT OF BAPTISM:

Please contact the parish office.

PASTORAL CARE NEEDS:

Please contact the parish office if you require:
- A priest to administer the Sacrament of the sick (please call at the onset of illness)
- Holy Communion to the sick.
- Home, hospital and nursing home visits.

FUNERAL:

When death of a loved one occurs in the family, please contact the parish office.

VOCATIONS &

RELIGIOUS LIFE: For information or assistance, see www.hamiltonvocations.com

DIOCESAN

NEWSLETTER: Visit the Diocese of Hamilton to subscribe to the online diocesan newsletter visit www.hamiltondiocese.com

PARISH SCHOOL:

St. Mary Catholic School



Mount Forest
Building Character
Through Christ

390 Parkside Dr, Mt Forest
519-323-2586

www.stmarymountforest.wellingtoncdsb.ca

PARISH REQUESTS:

Keep love for your parish alive in your Will & expression of sympathy.

ADORATION: 1st Friday every month after Mass. All are welcome!

Please note: The deadline for Bulletin submission is Wed. a.m.

Week of **February 23, 2025**
7th Sunday in Ordinary Time

**WEEKDAY MASS CANCELLED UNTIL
FURTHER NOTICE**

Sat. Mar 1 **First Saturday 9:00 am Mass**
cancelled

4:00 pm † Mary, Arthur & John
McDonald Req'd by the Family

Sun. Mar 2 9:00 am † People of the Parish

Lectors

Sat. Mar 1 Florence Ricard

Sun. Mar 2 C. Dalla Costa

CONFESSION: Cancelled this week Tue. 5:30 pm -
6:30 pm or call
Father Mike at 519-323-1054 ext.

ST. THOMAS, Harriston

Sat. Mar 1 5:30 pm † Mary & Francis Garvey,
Jerome Lane & Ernie Sr. Dunlop Req'd by Virginia &
Dan McComiskey

ST. PETER'S, Ayton

Sun. Mar 2 11:00 am † Pat Hawkins Req'd by
Margaret Hawkins

This Sunday's Reading

First Reading

1 Samuel 26:2, 7-9, 12-13, 22-23

David does not kill Saul.

Responsorial Psalm

Psalm 103:1-4, 8, 10, 12-13

A song in praise of God's mercy

Second Reading

1 Corinthians 15:45-49

As we bear the image of Adam, so we will bear the
image of the one from heaven.

Gospel Reading

Luke 6:27-38

Jesus teaches his disciples to be merciful as God is
merciful.

Background on the Gospel Reading

Today's gospel reading is a continuation of the
teaching that began in last Sunday's gospel. We
continue to hear Jesus' Sermon on the Plain. Recall
that in Luke's Gospel, this teaching is addressed to
Jesus' disciples. This is in contrast to the parallel
found in Matthew's Gospel, the Sermon on the

Mount, in which Jesus' words are addressed to both
the disciples and to the crowds.

These words from Jesus' teaching are familiar to us.
They constitute the crux and the challenge of what it
means to be a disciple: Love your enemies, turn the
other cheek, give to those who ask, do unto others,
lend without expecting repayment, judge not lest
you be judged.

There are several similarities between Luke's and
Matthew's report of Jesus' great teaching. Both
begin with the [Beatitudes](#). Matthew includes nearly
all the content that Luke does; the Sermon on the
Mount in Matthew's Gospel is longer than Luke's
Sermon on the Plain. There are, however,
differences in language and nuance. For example,
Matthew presents this portion of the teaching as a
contrast between Jesus' teaching and the teachings
of the law and the prophets. This is in keeping with
Matthew's concern to address his predominantly
Jewish audience. It is likely that Luke omits this
contrast because it was unnecessary for the Gentile
believers for whom Luke is writing.

Another point of contrast between Matthew and
Luke's presentation is the terminology. In Luke,
Jesus contrasts the behavior of his followers with
the behavior of "sinners." In Matthew, Jesus
contrasts the behavior desired with the behavior of
tax collectors and Gentiles. Matthew concludes the
teaching about love of enemies with the admonition
to be perfect as God is perfect; Luke concludes by
emphasizing God's mercy.

In both Gospels, Jesus' words challenge those who
would follow him to be more like God. God loves
us beyond our expectations, beyond anything we
can possibly imagine. In response to God's love, we
are to love as God loves, beyond expectations and
with a depth beyond imagining.

Family Connection

It is easy to choose to be with others when they are
acting politely and respectfully. But children do not
always act this way, especially with other family
members. We can probably all recall a family meal
in which such behavior was not observed. Yet we
probably chose to sit through the meal anyway. We
regularly give our children second chances—and
often third and fourth chances—hoping that our
generosity will be rewarded. That is how God acts
with us. The ethic that Jesus describes seems like an
impossible task: to give when asked and to do good
to those who hate us. Yet family life is filled with
opportunities to act generously and to love without

measure. This is what we parents try to do every day. This is what we ask our children to learn. We are reminded that when we love generously and gratuitously, we love as God loves us. This is the meaning of mercy.

As you gather as a family, identify some things that family members are expected to do each day (prepare meals, go to school or work; complete homework assignments, complete household chores, behave appropriately at school, at work and at home; and so on). Discuss whether it is easy to live up to these expectations. Why or why not? Then discuss the meaning of the phrase “go the extra mile” and what it would mean to go the extra mile in the expectations you identified. Introduce today's Gospel: *In today's Gospel reading, Jesus describes how we are to act toward one another. What he says may sound like what we mean by the phrase “going the extra mile.”* Read aloud today's Gospel, Luke 6:27-38. Discuss whether the actions Jesus describes are easy and consider why we might act in these ways if they seem difficult. Observe that today's Gospel challenges us to make choices based on God's standard; God loves us all the time by going the extra mile for us. During a time of quiet reflection, invite each family member to choose an action for the week in which he or she will go the “extra mile” for the family. Conclude in prayer by praying together [St. Ignatius's Prayer for Generosity](#).

As the Holy Father remains in hospital with double pneumonia, we keep him close in prayer.

Almighty and Eternal God,
you are the everlasting health of
those who believe in you.
Hear our prayers for your sick servant Francis
for whom we implore the aid of your tender
mercy,
through Christ our Lord. Amen.



Msgr. Noon will be replacing Father Mike this weekend and next weekend. Please introduce yourself and give him a warm welcome.



HOPE YOU FEEL BETTER SOON

Thank you to everyone for the kind well wishes and prayers for Father Mike. He is recovering nicely. And thank you to all the volunteers in our Parish for the extra time and attention over these past few weeks. It is greatly appreciated. God Bless !

➡ **Tax Receipts**

The 2024 donation tax receipts are now available for pick up . Any receipts that are not picked up will be mailed the following week. Thank you. Please contact the office if you have any questions.

The Month of February..... Dedicated to the Holy Family



CWL NEWS

- CWL dues must be in by the end of February, 2025
- CWL North Regional meeting is on Saturday March 29, at 9:00 am at Holy Family Parish in Hanover, Please bring brown bag lunch

REMINDER: With the beginning of the Lenten season on Ash Wednesday, March 5, we kindly ask that if you have any Blessed palms at home from last year, to please bring them to the Church prior to Ash Wednesday. Thank you and God Bless.
Please note that we will have Father Steve from St. John The Evangelist church for Ash Wednesday—with Mass being celebrated at 7:00 pm

Forty Hours Devotion This Lent

As part of the ongoing Eucharistic revival in Wellington Deanery you are encouraged to participate in the Forty Hours Devotion this Lent. This year's Devotion, which is rather like a Parish Mission with a special focus on the Eucharist, will be preached by His Eminence, Thomas Cardinal Collins, at the Basilica of Our Lady Immaculate from March 10-13, 2025. There will be Mass at 7:00pm each evening, and forty hours of semi-

continuous Adoration of the Blessed Sacrament throughout these days (hence the name “Forty Hours Devotion”). The Blessed Sacrament will be exposed for Adoration at the Basilica from 7:30am until 10:00pm on March 11 and 12, and from 7:30am until 6:30pm on March 13. There will be a reception in the Basilica Parish Hall following the evening Mass on March 13. The complete schedule for the Forty Hours Devotion is on the website of the Basilica of Our Lady Immaculate.



DIOCESE OF HAMILTON

OPENING THE HOLY DOOR: SPRING BOOK CLUB

The Office for Evangelization and Catechesis invites you to join us for a four-week virtual book club, exploring the new book by Joan Watson, *“Opening the Holy Door.”* Tuesdays from 1:00 – 2:00 p.m. **March 18-April 8, 2025.** Together we will reflect on the beautiful images of mercy and hope found on the Holy Door of St. Peter’s Basilica in Rome, open to pilgrims and visitors throughout the Jubilee Year. Join us for this time of prayer and conversation, drawing into deeper fellowship during this Jubilee of Hope. Registration can be made here: <https://hamiltondiocese.com/events/>

ON FEBRUARY 24th, IN THE CHAPEL AT ST. MARY’S HOSPITAL IN KITCHENER

a last Mass will be celebrated when we give thanks to God for the blessing of 100 years of service of the Sisters of St. Joseph and healthcare providers at the hospital. St. Mary’s Hospital will be leased to New Corp – a new healthcare entity during the time of construction of a new hospital to provide acute care to the community. St. Mary’s will redefine its mission in K/W, consistent with the vision and values of the mission of the Sisters in a new and creative way!



SAINT ALEXANDER FEAST DAY FEB. 26

Trouble dogged St. Alexander from the moment he became bishop of Alexandria in 312. Immediately, he had to deal with opposition from Meletius of Lycopolis, whose rigorism toward lapsed Catholics had led him into schism. He also had problems with Kolluth, a priest who had usurped the power to ordain deacons and priests. Alexander’s biggest difficulty, however, was his controversy with the priest Arius. Arius viewed Alexander as a rival, and

Alexander’s choice as bishop frustrated his ambition. In a greathearted gesture, Alexander put Arius in charge of an important parish. Then Arius began to preach errors that rocked the church for decades. He taught that Christ was not truly God, that the Son was a creature who at some time did not exist and was capable of sinning. At first Alexander tried to use gentle persuasion to correct Arius. But when discussions with local clergy failed to convince him of his error, Alexander had a synod of Egyptian bishops condemn and excommunicate him. Afterwards, Arius flooded the East with propaganda in his defense. To counteract it, Alexander wrote numerous letters explaining his actions and exposing Arius’s error. The following passage comes from one of two such letters that have survived:

Oh, the new and ineffable mystery! The Judge was judged. He who absolves from sin was bound. He was mocked who once framed the world. He was stretched upon the cross who stretched out the heavens. He was given up to the tomb who raises the dead. The powers were astonished, the angels wondered, the elements trembled, the whole created universe was shaken, the sun fled away . . . because it could not bear to look upon the crucified Lord. . . .

. . . But when our Lord rose from death and trampled it down, when he bound the strong man and set man free, then every creature wondered at the Judge who for Adam’s sake was judged, . . . at the immortal dead, at the celestial buried in the earth. For our Lord was made man. He was condemned that he might impart compassion. He was bound that he might set free. . . . He suffered that he might heal our sufferings. He died to restore life to us. . . .

. . . For this cause he came down upon earth, that by pursuing death he might kill the rebel that slew men. For one underwent the judgment, and myriads were set free. One was buried, and myriads rose again. He is the mediator between God and man. He is the resurrection and salvation of all. He is the guide of the erring, the shepherd of men who have been set free, the life of the dead, the charioteer of the cherubim, . . . and the king of kings, to whom be the glory forever and ever. Amen.

After Emperor Constantine conquered the East in 324, he intervened in the controversy. He sent Hosius of Cordoba, his adviser, to attempt to reconcile Alexander and Arius. However, when Hosius understood the issues at stake, he joined forces with Alexander. Together they called a general council at Nicea in 325. Alexander and his colleague, St. Athanasius, led the orthodox party at the council, which condemned the Arian heresy. Two years later Alexander died after naming Athanasius as his successor.

