



## St. Joseph Catholic Church

Harlowton, Montana

### Missions:

Blessed Sacrament, Shawmut

Immaculate Conception, Judith Gap

Father Cody Williams, Pastor



Holy Cross Catholic Church Townsend, MT

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[stjosephmt.org](http://stjosephmt.org)

### Sunday, September 5, 2021

### Twenty-Third Sunday in Ordinary Time

**First Reading: Isaiah 35:4-7** *4*Say to those who are of a fearful heart, "Be strong, fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you." *5*Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; *6*then shall the lame man leap like a hart, and the tongue of the dumb sing for joy. For waters shall break forth in the wilderness, and streams in the desert; *7*the burning sand shall become a pool, and the thirsty ground springs of water; the haunt of jackals shall become a swamp, the grass shall become reeds and rushes.

**Responsorial Psalm: Psalms 146:7-10**

**R: Praise the Lord, my soul!**

*6*who made heaven and earth, the sea, and all that is in them; who keeps faith for ever; *7*who executes justice for the oppressed; who gives food to the hungry. The LORD sets the prisoners free; *8*the LORD opens the eyes of the blind. The LORD lifts up those who are bowed down; the LORD loves the righteous. *9*The LORD watches over the sojourners, he upholds the widow and the fatherless; but the way of the wicked he brings to ruin. *10* The Lord shall reign forever; your God, O Zion, through all generations.

**Second Reading: James 2:1-5** *1*My brethren, show no partiality as you hold the faith of our Lord Jesus Christ, the Lord of glory. *2*For if a man with gold rings and in fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, *3*and you pay attention to the one who wears the fine clothing and say, "Have a seat here, please," while you say to the poor man, "Stand there," or, "Sit at my feet," *4*have you not made distinctions among yourselves, and become judges with evil thoughts? *5*Listen, my beloved brethren. Has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom which he has promised to those who love him?

**Gospel: Mark 7:31-37** *31*Then he returned from the region of Tyre, and went through Sidon to the Sea of Galilee, through the region of the Decap'olis. *32*And they brought to him a man who was deaf and had an impediment in his speech; and they besought him to lay his hand upon him. *33*And taking him aside from the multitude privately, he put his fingers into his ears, and he spat and touched his tongue; *34*and looking up to heaven, he sighed, and said to him, "Eph'phatha," that is, "Be opened." *35*And his ears were opened, his tongue was released, and he spoke plainly. *36*And he charged them to tell no one; but the more he charged them, the more zealously they proclaimed it. *37*And they were astonished beyond measure, saying, "He has done all things well; he even makes the deaf hear and the dumb speak."

**1:30 pm Sunday Mass at St. Joseph Catholic Church, Harlowton, MT.**

**Monday Mass at noon at St. Joseph Catholic Church, Harlowton, MT.**

**\*\*\*Confessions before Sunday Mass or by appointment. Please join us to pray the rosary for our nation and community 1/2 hour before Sunday Mass.**

**\*\*\*Please join us for Eucharistic Adoration on Wednesdays. Come anytime between 2:30–5:30 pm.**

**After Mass socials will continue on the 4<sup>th</sup> Sunday of every month. 9/26; 10/24; 11/28; 12/26**

**Parish Potluck every 4<sup>th</sup> Sunday of the month. Our next parish potluck is scheduled for 9/26/21. We are looking for people who are willing to set up the dining hall for the potluck and clean up afterwards. If you are willing to help, please contact Fr. Cody.**

**RE is resuming! All kids are invited to join our RE group which meets after Mass on Sundays from 3-4pm beginning on September 12th.**

**Please pray for our seminarians:**

**Current Seminarians**

**Deacon. Matthew Christiaens**

**Deacon Tyler Frohlich**

**Kyle Tannehill**

**Brett Rotz**

**Riley Helgoe**

**Dillon Armstrong**

**Kaleb Mitchell**

**John Cooney**

**New Seminarians:**

**Alex Ramirez**

**Jamie Severson**

**Hadyn Petterson**

**Alex Olmes**

**Anthony Olmes**

**James Semling**

**40 Days for Life runs from Sept 22 to Oct 31. If you are interested in organizing a group to support our parish's efforts to promote life through organizing a prayer day or organizing efforts to join another parish to pray, please contact Fr. Cody.**

**PARISH CLEAN UP DAY. OUR PARISH BUILDINGS NEED A LITTLE FALL CLEANING. LARGELY WE NEED TO GO THROUGH THE STUFF IN THE CLOSETS AND ORGANIZE, PURGE, OR INVENTORY. IF YOU ARE INTERESTED IN HELPING OUT EFFORTS TO PREPARE OUR BUILDINGS FOR THE EVENTS THIS FALL, PLEASE JOIN US ON SATURDAY, SEPT. 11<sup>TH</sup> TO ORGANIZE AND CLEAN.**

**Our parish bulletins are now online! The website is functional and will have most of our announcements and bulletins. If you would like something changed on the website or have suggestions, please contact Fr. Cody.**

## Fr. Cody's Corner

### Creed Part XXVIII: "who proceeds from the Father and the Son."

Ready for some controversy? The original Creed did not include the part "and the Son." In Spain during the 6th century a form of Arianism was spreading quickly claiming that the Spirit and the Son are the same and therefore they are not persons of God. In order to quell this heresy the Spanish churches added the phrase filioque (and the Son) to the Creed. This addition was sent to Rome for authentication. Rome, after consulting the Fathers and the documents of the Councils, declared this an orthodox teaching and thus ratified the addition. Not only did Rome ratify the edition but promoted the change throughout all of the churches of the Latin Church. The Eastern churches, however, were upset by this addition to the Creed. According to the Council of Ephesus no patriarch (i.e. the five major churches: Rome, Alexandria, Constantinople, Antioch, and Jerusalem) can make a change to a Council decree without the approval of a Council. This addition without a Council's decree signaled that the Roman church thought of itself as higher than the other four. This moment is one of many that led to a growing divide between the East and the West.

Rome never removed the addition but kept it even to the present day. Both East and West have agreed, in the last century, that this addition is authentic to the earliest teachings of the Church and therefore orthodox. The East has refused to add it but respected this addition made by the West.

### Creed Part XXIX: "Who proceeds"

The word "proceed" is the correct term for understanding the relationship between the Spirit and the Father and the Son. The Father and the Son share a special bond of filiation and paternity. The Father begets the Son through filiation, the Son is begotten by the Father and proceeds from him through paternity. The Spirit proceeds from the Father and the Son. The fact of the Spirit proceeding from the Father and the Son makes a new and unique relationship. The Father giving himself to beget the Son is one relationship completed by the Son giving himself to the Father. If the Father then gave himself completely to spirate the Spirit, wouldn't this be exactly the same relationship as with the Son? For this reason a new relationship must be formed so that the relationships don't collapse into a ditheistic god. Thus the Father and the Son spirate the Holy Spirit forming a new relationship from which the Spirit gives himself completely to the Father and the Son. To extend this one step further. We cannot have four persons in God. For, if the Father, Son, and Spirit proceed a 4th person, then the relationship of the Spirit to the Father and the Son would be exactly the same as the 4th person. Thus collapsing the matterless god into three. This point is immensely complicated. If it is easier to forget what I just said, then do so. But this is the reason why we cannot have 4 persons in god. Lastly, I want to point out the importance of the Spirit. The Spirit is the bond of love shared between the Father and the Son. A unique and special role. The love shared between the Father and the Son is so immense and life giving that another person is created. This shows the communitarian nature of God, the gravity of his love, and the generativity of God who desires to create. Fr. Cody

## All Things Well: Scott Hahn Reflects on the Twenty-third Sunday in

**Ordinary Time** [Listen Here](#) Readings: [Isaiah 35:4-7](#); [Psalm 146:7-10](#); [James 2:1-5](#); [Mark 7:31-37](#)

The incident in today's Gospel is recorded only by Mark. The key line is what the crowd says at the end: "He has done all things well." In the Greek, this echoes the creation story, recalling that God saw all the things He had done and declared them good (see [Genesis 1:31](#)).

Mark also deliberately evokes Isaiah's promise, which we hear in today's First Reading, that God will make the deaf hear and the mute speak. He even uses a Greek word to describe the man's condition (*mogilalon* = "speech impediment") that's only found in one other place in the Bible—in the Greek translation of today's Isaiah passage, where the prophet describes the "dumb" singing.

The crowd recognizes that Jesus is doing what the prophet had foretold. But Mark wants us to see something far greater—that, to use the words from today's First Reading: "Here is your God."

Notice how personal and physical the drama is in the Gospel. Our focus is drawn to a hand, a finger, ears, a tongue, spitting. In Jesus, Mark shows us, God has truly come in the flesh.

What He has done is to make all things new, a new creation (see [Revelation 21:1–5](#)). As Isaiah promised, He has made the living waters of Baptism flow in the desert of the world. He has set captives free from their sins, as we sing in today's Psalm. He has come that rich and poor might dine together in the Eucharistic feast, as James tells us in today's Epistle.

He has done for each of us what He did for that deaf mute. He has opened our ears to hear the Word of God and loosed our tongues that we might sing praises to Him.

Let us then give thanks to our glorious Lord Jesus Christ in the Eucharist. Let us say with Isaiah, "Here is our God, He comes to save us." Let us be rich in faith, that we might inherit the kingdom promised to those who love Him. Yours in Christ, Scott Hahn, Founder and President

## **Pure Religion: Scott Hahn Reflects on the Twenty-Second Sunday in**

**Ordinary Time** [Listen Here](#) Readings: [Deuteronomy 4:1–2,6–8](#); [Psalm 15:2–5](#); [James 1:17–18, 21–22, 27](#); [Mark 7:1–8, 14–15, 21–23](#)

Today's Gospel casts Jesus in a prophetic light as one having authority to interpret God's law. Jesus' quotation from Isaiah today is ironic (see [Isaiah 29:13](#)). In observing the law, the Pharisees honor God by ensuring that nothing unclean passes their lips. In this, however, they've turned the law inside out, making it a matter of simply performing certain external actions.

The gift of the law, which we hear God giving to Israel in today's First Reading, is fulfilled in Jesus' Gospel, which shows us the law's true meaning and purpose (see [Matthew 5:17](#)). The law, fulfilled in the Gospel, is meant to form our hearts, to make us pure, able to live in the Lord's presence. The law was given that we might live and enter into the inheritance promised to us—the kingdom of God, eternal life.

Israel, by its observance of the law, was meant to be an example to surrounding nations. As James tells us in today's Epistle, the Gospel was given to us that we might have new birth by the Word of truth. By living the Word we've received, we're to be examples of God's wisdom to those around us, the "first fruits" of a new humanity.

This means we must be "doers" of the Word, not merely hearers of it. As we sing in today's Psalm and hear again in today's Epistle, we must work for justice, taking care of our brothers and sisters and living by the truth God has placed in our hearts.

The Word given to us is a perfect gift. We should not add to it through vain and needless devotions. Nor should we subtract from it by picking and choosing which of His laws to honor. "Hear me," Jesus says in today's Gospel. Today, we're called to examine our relationship to God's law.

Is the practice of our religion a pure listening to Jesus, a humble welcoming of the Word planted in us and able to save our souls? Or are we only paying lip service? Yours in Christ, Scott Hahn, Founder and President