

CHURCH of the RESURRECTION NEWS

Nr. 35 (3405) August 29th, 2021

22nd SUNDAY IN ORDINARY TIME - B



In today's Gospel, Mark provides a significant amount of information about the Jewish observance of ritual-purity laws. Most scholars believe that Mark includes this information because his audience includes Gentile Christians who have no knowledge or experience of these laws. We can infer, therefore, that many in Mark's community were not Jewish Christians.

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

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 un masks 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.

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. (loyolapress.com) †R.R.

The just will live in the presence of the Lord.

SUNDAY MASS INTENTIONS ARE FOR :

9 a.m.	†Christina Esguerra	(O.Torres)
11 a.m.	for living and deceased parishioners	
	†Albinas Radziunas (14th anniv.)	(family)
	†Eugenijus Siciunas	(wife)
	†Irena and Henrikas Matusaitis	(J.R.Balaisis)
	†Juozas Bancevicius	(Prakapas family)
	†Stasys Prakapas	(J.Mickus)
	†Albinas and Jonas Kazlauskas and Dr.Sigitas Kazlauskas	(V.V.Baliunas)
	†Stase and Mecys Businskas	(A.Ratavicius)
	†Skirmantas Trainys	(family)
	†Teofile Kobelskis	(family)

Sunday Masses

online -

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Prisikelimo Parapija,

Tevai Pranciskonai

Because of

COVID-19,

Resurrection Parish

Office hours

for June - July -

August

will be 9 A.M. - 1 P.M.

THIS WEEK'S HOLY MASSES

August 30th - September 5th

MONDAY (August 30): 7 p.m. †Marija Vilciauskas and family (A.Ulba);

TUESDAY (August 31): 7 p.m. living and deceased benefactors; †Jonas Inciura (R.Inciura);

WEDNESDAY (September 1): 7 p.m. †Jonas Petrauskas and Aldona Petrauskas Norkus (G.R.Petrauskas); †Juozas and Adam Benetis (family);

THURSDAY (September 2): 7 p.m. †Angelika Sungaila (G.Matukas); †Stase and Mecys Businskas (G.Matukas); †Stasys Prakapas (B.V.Bireta);

FRIDAY (September 3): 7 p.m. †Stase and Mecys Businskas (D.J.Didzbalis);

SATURDAY (September 4): 9 a.m. †Stasys Prakapas (D.Mickus and R.Heroux); 5 p.m. "Vilnius Manor" †Antanas Siskus and deceased family members (E.Shishkus);

SUNDAY (September 5): 9 a.m. †Aldona Zander (7th anniv.) (R.Zander); 11 a.m. for living and deceased parishioners; †Ona Beresnevicius (B.Tamosiunas); †Eugenijus Siciunas (wife); †Stasys Prakapas (O.Dirmantas); †Teodoras Stanulis (family); †Samuel RataVICIUS (V.StaneVICIUS); †Eleonora StaneVICIUS (StaneVICIUS family); †Stasys Prakapas (family).

Capital Fund - \$ 321,504

THANK YOU...

"For it is in giving that we receive".

Prayer of St. Francis of Assisi

Collections of August 15th

33 envelopes - \$ 1,325

No envelopes - \$ 20

Direct deposit - \$ 980

eTransfer - \$ 300

eTransfer (Mass intention) - \$ 60

Collections of August 22nd

26 envelopes - \$ 575

No envelopes - \$ 41.55

Direct deposit - \$ 1,080

eTransfer (Mass intention) - \$ 40

*In memory of Stasys Prakapas,
the family donated \$ 1,000 for parish*

*In memory of Stasys Prakapas,
the friends donated \$ 570 for parish*

THANK you for your generosity

THIS WEEK'S HOLY MASSES September 6th - 12th

MONDAY (September 6): 7 p.m. †Romualdas Dubroskis (V.Dubrovskis);

TUESDAY (September 7): 7 p.m. living and deceased benefactors; †Kazys and Veronika Kartavicius (K.BuoZis);

WEDNESDAY (September 8): 7 p.m. †Stasys Prakapas (V.Mickus and M.Belisle); in thanksgiving (O.Torres);

THURSDAY (September 9): 7 p.m. †Zofija Zaleckiene (V.Zaleckaite); special intention (JMC); †Gediminas Smolskis (19th anniv.) (R.R.Smolskis); †Rita Ambrozaitis (A.K.Ambrozaitis);

FRIDAY (September 10): 7 v.v. †Danuta Jankus (A.G.Valavicius); †Daria Chodocinskas (parents and brother Astijus);

SATURDAY (September 11): 9 a.m. †Alida Groen in't Woud (family); 5 p.m. "Vilnius Manor" †Antanina Krulckas, Cese Malinauskas and Antanas Malinauskas (E.Shishkus);

SUNDAY (September 12): 9 a.m. in thanksgiving - celebrating Vytautas and Aldona Levisauskas' 60th wedding anniversary (family); 11 a.m. for living and deceased parishioners; †Ona and Stanislovas Leskauskas (A.Morkunas); †Eugenijus Siciunas (wife); †Romas Tumpa (L.Tumpa); †Stasys Prakapas (B.Kazlauskas); †Brone Vilkus (Senda family).

Pope at Angelus: 'Incarnation calls us to recognize Jesus in others'

Pope Francis took his cue at the Angelus on Sunday from the day's Gospel (Jn 6:60-69), in which Jesus' disciples react to His speech following the multiplication of the loaves.

Jesus had told His disciples that only those who "eat my flesh and drink my blood have eternal life, and I will raise him on the last day. For my flesh is true food and my blood is true drink."

Bread from Heaven - Speaking to pilgrims gathered in St. Peter's Square for the noon-day Angelus prayer, the Pope noted that Jesus invited His disciples to interpret the Sign of the multiplication of the loaves and to believe in Him. Jesus, he said, "is the true bread come down from heaven, the bread of life; and He revealed that the bread He will give is His body and blood."

Pope Francis highlighted the reaction of Jesus' disciples, many of whom refused to believe such a hard saying, stopped following Him, and returned to their former ways of life. At that point, he noted, Jesus turned to the Twelve and ask if they also wished to leave. Peter, however, responded that Jesus alone has "the words of eternal life." The Pope then reflected on the reaction of those who left Jesus and refused to believe.

"Jesus' words enkindled great scandal," he said. "He was saying that God decided to manifest Himself and accomplish salvation in the weakness of human flesh." The Incarnation of the Son of God, he added, has throughout history put up an obstacle to faith in Jesus in many people's hearts. Jesus, said the Pope, "affirms that the true bread of salvation, which transmits eternal life, is His very flesh; that to enter into communion with God, before observing the laws or satisfying religious precepts, it is necessary to live out a real and concrete relationship with Him." This affirmation means that God cannot be followed merely in dreams or illusions of grandeur, but only through a living relationship with Him in Jesus Christ.

Eucharistic sign - Pope Francis went on to say that following Jesus means recognizing His humanity and that of His brothers and sisters whom we meet along the streets of life.

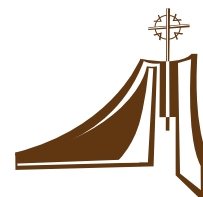
Today, too, Christians can be scandalized by the revelation of God in the Jesus' humanity. The Pope said St. Paul called this the "folly" of the Gospel for those who seek miracles or worldly wisdom. "And this 'scandalousness' is well represented by the sacrament of the Eucharist: what sense can there be, in the eyes of the world, in kneeling before a piece of bread? Why on earth should someone be nourished assiduously with this bread?" asked the Pope. Faith in crisis Pope Francis repeated that Jesus' multiplication of the loaves incited great admiration amongst His contemporaries, but that His interpretation as a sign of His sacrifice was unacceptable to many of them. "Jesus Christ throws us into crisis," he said. "We should be worried if He does not throw us into crisis, because we might have watered down His message!"

And the Pope concluded his catechesis urging Christians to pray for the grace to be converted to Jesus' "words of eternal life." "May Mary Most Holy, who bore her Son Jesus in the flesh and joined herself to His sacrifice, help us to always bear witness to our faith in our real lives."

CHURCH of the RESURRECTION NEWS

Nr. 36 (3406) September 5th, 2021

23rd SUNDAY IN ORDINARY TIME - B



How do you expect the Lord to treat you when you ask for his help? Do you approach with fear and doubt, or with faith and confidence? Jesus never turned anyone aside who approached him with sincerity and trust. And whatever Jesus did, he did well. He demonstrated both the beauty and goodness of God in his actions. When Jesus approaches a man who is both deaf and a stutterer, Jesus shows his considerateness for this man's predicament. Jesus takes him aside privately, no doubt to remove him from embarrassment with a noisy crowd of gawkers. Jesus then puts his fingers into the deaf man's ears and he touches the man's tongue with his own spittle to physically identify with this man's infirmity and to awaken faith in him. With a word of command the poor man's ears were opened, his tongue was released, and he spoke plainly.

What is the significance of Jesus putting his fingers into the man's ears? Gregory the Great, a church father from the 6th century, comments on this miracle: "The Spirit is called the finger of God. When the Lord puts his fingers into the ears of the deaf mute, he was opening the soul of man to faith through the gifts of the Holy Spirit."

The people's response to this miracle testifies to Jesus' great care for others: *He has done all things well*. No problem or burden was too much for Jesus' careful consideration. The Lord treats each of us with kindness and compassion and he calls us to treat one another in like manner. The Holy Spirit who dwells within us enables us to love as Jesus loves. Do you show kindness and compassion to your neighbours and do you treat them with considerateness as Jesus did?

"Lord Jesus, fill me with your Holy Spirit and inflame my heart with love and compassion. Make me attentive to the needs of others that I may show them kindness and care. Make me an instrument of your mercy and peace that I may help others find healing and wholeness in you." (dailyscripture.net) †R.R.

Praise the Lord, my soul! Praise the Lord!

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9 a.m.	†Aldona Zander (7th anniv.)	(R.Zander)
11 a.m.	for living and deceased parishioners	
	†Ona Beresnevicus	(B.Tamosiunas)
	†Eugenijus Siciunas	(wife)
	†Stasys Prakapas	(O.Dirmantas)
	†Teodoras Stanulis	(family)
	†Samuel Ratavicius	(V.Stanevicius)
	†Eleonora Stanevicius	(Stanevicius family)
	†Stasys Prakapas	(family)

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Tevai Pranciskonai

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will be 9 A.M. - 1 P.M.

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Deacon: Dr. Kazimieras Ambrozaitis

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