



**Humbly welcome the
word that has been
planted in you and is
able to save your souls.**

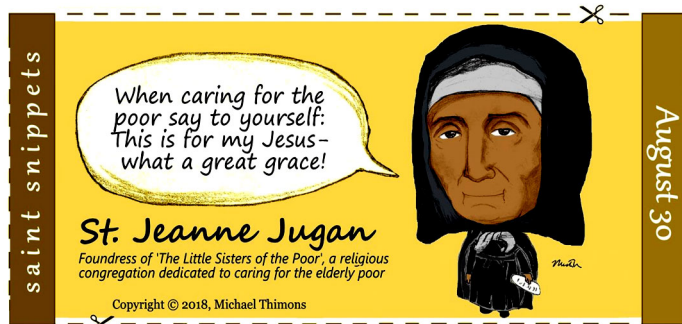
James 1:21b

Feast of Faith

What Jesus Did, What Jesus Said

The oldest account of what happened at the Last Supper comes to us not from the Gospels but from the First Letter of Saint Paul to the Corinthians: “I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, ‘This is my body that is for you. Do this in remembrance of me’ ” (11:23–24). In our celebrations of the Eucharist, we are obedient to Christ’s command to “do this.” The priest, acting in the person of Christ, does what Jesus did and says what Jesus said. He takes bread, gives thanks, breaks it, and gives it to the Lord’s disciples. He takes wine, gives thanks, shares it with us. We believe that the entire Eucharistic Prayer is consecratory, but we continue to hold these words of Jesus in special reverence. They are called the words of consecration, and the elevations of the host and chalice, the genuflections of the priest, and the optional ringing of a bell and use of incense remind us that we are in the presence of the Lord.

—Corinna Laughlin, Copyright © J. S. Paluch Co.



Doers Of The Word

The second reading for today begins a five-week series of selections from James, a letter that is classified among the so-called “catholic” (or universal) epistles because they are addressed to a general audience rather than to one particular community. Today’s text offers important advice for Christians of every generation. God is first cited as the author of all gifts, and in particular, reference is made to the gift of baptism by which we have been made the “first fruits” of the new creation.

What follows is advice based on a very Jewish understanding of the “word” as an active force, operative in the world. We are reminded that unless we, too, become “doers” of the word, our claim to faith is empty. Today and in subsequent weeks the author reminds us that it is equally important to do the “works” of love, for example, by caring for the “orphans and widows in their affliction.”

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Readings for the Week

Monday:	1 Thes 4:13-18; Ps 96:1, 3-5, 11-13; Lk 4:16-30
Tuesday:	1 Thes 5:1-6, 9-11; Ps 27:1, 4, 13-14; Lk 4:31-37
Wednesday:	Col 1:1-8; Ps 52:10-11; Lk 4:38-44
Thursday:	Col 1:9-14; Ps 98:2-6; Lk 5:1-11
Friday:	Col 1:15-20; Ps 100:1b-5; Lk 5:33-39
Saturday:	Col 1:21-23; Ps 54:3-4, 6, 8; Lk 6:1-5
Sunday:	Is 35:4-7a; Ps 146:7-10; Jas 2:1-5; Mk 7:31-37



Saints and Special Observances

Sunday:	Twenty-second Sunday in Ordinary Time
Wednesday:	World Day of Prayer for the Care of Creation
Friday:	St. Gregory the Great ; First Friday
Saturday:	Blessed Virgin Mary; First Saturday

Care of Creation

The Church has a responsibility towards creation and she must assert this responsibility in the public sphere.

—Pope Benedict XVI

The Value Of Labor

Heaven is blessed with perfect rest but the blessing of earth is toil.

—Henry Van Dyke

Today's Readings

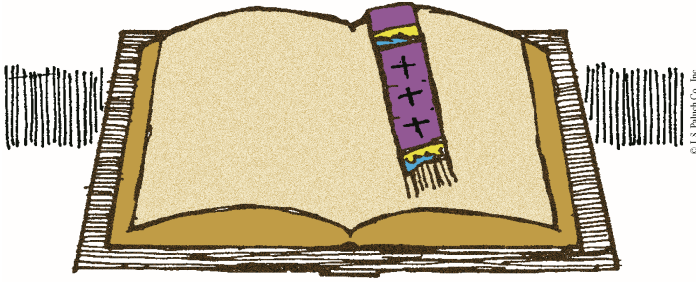
First Reading — Moses directs the people to observe the commandments of the Lord (Deuteronomy 4:1-2, 6-8).

Psalms — The one who does justice will live in the presence of the Lord (Psalm 15).

Second Reading — Welcome the word that you have received and become doers of the word, not hearers only (James 1:17-18, 21b-22, 27).

Gospel — You disregard God’s commandment but cling to human tradition (Mark 7:1-8, 14-15, 21-23).

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**Twenty-second Sunday
in Ordinary Time
August 29, 2021**

**Humbly welcome the word
that has been planted in you
and is able to save your souls.**

—James 1:21b

Treasures From Our Tradition

Labor Day originated in 1882 in New York City under the aegis of the Knights of Labor. Congress made it a legal holiday in 1894. Observing it this week gives us a good opportunity to reflect on the Catholic Church's social teachings for the last century or so. On May 15, 1891, Pope Leo XIII issued the encyclical *Rerum Novarum* on the condition of the working classes and labor. In doing so, he initiated a century in which Catholic teaching became more and more involved in the social issues of the day.

Unfortunately relegated to the shadows while the bright lights of controversy shine on other issues, Catholic social teaching remains largely unknown to many Catholics. It is the Catholic Church that championed such notions as a fair day's pay for a fair day's work, and continues to uphold the dignity of the human person against attacks from governments and corporations. Nearly every pope since Leo XIII has issued teachings on the subject. Take some time this Labor Day to familiarize yourself with some aspect of the Church's social teachings. In doing so, you will be taking responsibility as a member of the Body of Christ to commit yourself to the care of your neighbor.

—James Field, Copyright © J. S. Paluch Co.

Laws of Love

When someone mentions laws and/or commandments, we usually think of them as burdens that we have to bear to be good citizens or church members. But if you listen carefully to the first reading from Deuteronomy, you get the sense that the laws Moses presented to the people of Israel were gift from God, something to be proud of. Moses gives two reasons for this.

Moses presents the laws as wise and just, so much so that other nations would praise and envy the Israelites for having such laws. No doubt some of the nations around at the time had kings who used the law to keep themselves in power and make them wealthy. As the Jews had no kings at this time, they only had to obey God's laws. Moses' command not to add or subtract from the laws was a reminder that they were directly from God, not an interpretation by Moses.

The origin of the laws was the second reason they were revered. They showed how much God cared for his people, that he would guide them in their everyday lives and hear their prayers. Though God is greater than they could comprehend, he is also nearer than we think. Which brings us to Jesus, who shows us the Father and who made the law both simpler and more challenging?

Jesus simplified the laws and commandments by showing us that loving God with all our being and loving our neighbors as ourselves was the basis of all God's laws. But it is also more difficult because it is no longer enough to simply avoid hurting or cheating others. We are to love one another as Jesus loves us. That means reaching out to those in need, forgiving our enemies, caring for the sick or dying, teaching our children that love is more important than money.

And don't forget the first part of Jesus' command: loving God. How often do we even think about Him, thank Him for all we have, or take time to listen to Him? Do we love Jesus so much that we want other people to know him too? Do we thank him for the people who love us? Do we ask his Holy Spirit for the courage to spread the gospel? If we are willing to accept the challenge to love God and neighbor, we will not have to worry about breaking laws.

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