



St. Joseph Catholic Church

Harlowton, Montana

Missions:

Blessed Sacrament, Shawmut

Immaculate Conception, Judith Gap

Father Cody Williams, Pastor

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Fourth Sunday of Easter May 8, 2022

First Reading: Acts 13:14, 43-52 *4*but they passed on from Perga and came to Antioch of Pisid'ia. And on the sabbath day they went into the synagogue and sat down. **43**And when the meeting of the synagogue broke up, many Jews and devout converts to Judaism followed Paul and Barnabas, who spoke to them and urged them to continue in the grace of God. **44**The next sabbath almost the whole city gathered together to hear the word of God. **45**But when the Jews saw the multitudes, they were filled with jealousy, and contradicted what was spoken by Paul, and reviled him. **46**And Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God should be spoken first to you. Since you thrust it from you, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles. **47**For so the Lord has commanded us, saying, 'I have set you to be a light for the Gentiles, that you may bring salvation to the uttermost parts of the earth.'" **48**And when the Gentiles heard this, they were glad and glorified the word of God; and as many as were ordained to eternal life believed. **49**And the word of the Lord spread throughout all the region. **50**But the Jews incited the devout women of high standing and the leading men of the city, and stirred up persecution against Paul and Barnabas, and drove them out of their district. **51**But they shook off the dust from their feet against them and went to Ico'nium. **52**And the disciples were filled with joy and with the Holy Spirit.

Responsorial Psalm: Psalms 100:1-2, 3, 5 R: We are his people, the sheep of his flock.
1Make a joyful noise to the LORD, all the lands! **2**Serve the LORD with gladness! Come into his presence with singing! **3**Know that the LORD is God! It is he that made us, and we are his; we are his people, and the sheep of his pasture. **5**For the LORD is good; his steadfast love endures for ever, and his faithfulness to all generations.

Second Reading: Revelation 7:9, 14-17 **9**After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, **14**I said to him, "Sir, you know." And he said to me, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb. **15**Therefore are they before the throne of God, and serve him day and night within his temple; and he who sits upon the throne will shelter them with his presence. **16**They shall hunger no more, neither thirst any more; the sun shall not strike them, nor any scorching heat. **17**For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water; and God will wipe away every tear from their eyes."

Jesus, I Trust in You.

Gospel: John 10:27-30 *27My sheep hear my voice, and I know them, and they follow me; 28and I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand. 29My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. 30I and the Father are one."*

Mass will be at 10 am on Sunday May 22, 2022.

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.**

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

After Mass socials on the 4th Sunday of every month 5/22/22; 6/26/22; 7/24/22

All kids are invited to join our RE group which meets after Mass on Sundays from 3-4pm.
RE ends on Sunday May 15th. Stay tuned for some summer activities.

Mark your calendars!

Homebound Ministry Training scheduled for after Mass on Sunday, June 12th.

Lector Training scheduled for after Mass on Sunday, June 26th.

Summer Bible Study begins Sunday July 10th until the end of summer right after Mass.

Eucharistic Congress in Helena the weekend of June 11-12.

Summer Bible Study begins Sunday July 10th and will continue until the end of summer. Sessions will begin right after Mass.

Ordinations for this year:

Welcome (soon to be) Deacon Kyle Tannehill. Kyle Tannehill is assigned to be with us this summer starting in mid-June. He will be ordained a deacon on June 3rd at the Cathedral.

Deacon Matt Christiansen and Deacon Tyler Frohlich will be ordained priests on June 24th.

Father Cody's Corner:

Morality part 18: Moral Principles part 1

Over the course of the last several parts we covered the basics of assessing the moral culpability of our actions, namely, action, intention, and circumstances. Most of us realize that life is more complicated than the simple program that I presented to you. Often, we are plagued with situations where the morality of the event is complicated. Often, we are unsure of our participation in an immoral action. Or often we feel that we must choose between two immoral actions. What do we do in these situations? This problem is the topic of the next three weeks.

Moral Principle #1: Double-effect.

Many of the decisions we make are between something moral and immoral, or hopefully, between two good actions. Sometimes, and this is becoming more common, we must choose an action from two immoral actions. Are we allowed to perform an immoral action given our only choices are immoral actions? This problem is solved by the principle of double effect. The Principle of Double Effect has several aspects to it. In many situations where the Principle of Double Effect applies the means or action is evil but with a good or moral outcome. In other situations, we choose the lesser of two evils. Here are some examples.

The classic example of the Principle of Double Effect is surgery. The act of cutting into a person, surgery, causes harm to the person. Doctors take an “oath” to cause no harm to their patients. The action of causing harm to another person’s body is immoral. Yet, if the doctor doesn’t perform the surgery even more harm will come to the person. Thus, the means of bringing health to the person is the immoral action of causing harm.

Self-defense. If someone is attacking me, they have already chosen the action of causing harm to me. Am I allowed to cause harm to the attacker knowing that it is immoral to intentionally harm another? Yes, since my means of causing harm to the other is the preservation of my life. Since I did not choose to be attacked or provoke the attack, I can act in such a way to cause harm in order to preserve my life since I have a right to preserve my life.

Morality part 17: Putting the pieces together

Before we move on to more complicated moral situations, I want to review the last three principles and put them into practice in everyday situations.

Stealing food. Most people are familiar with the movie/book *Le Miserables*. The main theme of the book is whether it is morally licit to steal food for the sake of feeding a starving family. Although this question seems dated, the issue is still commonly debated today. Here’s the debate. Taking food from people without paying is wrong. It is also wrong to allow your family to starve. Therefore, the action of saving the lives of your family outweighs the immoral action of stealing since saving lives is more important than not paying for food. This explanation radically simplifies a much more complicated scenario. We assume in the conclusion that no other resources or options are available besides stealing. If the person chose not to work and that action led to their poverty, then clearly there is a better solution than stealing and the moral culpability is much higher. Similarly, if food banks and other charitable organizations were available through which he could get food but his pride prevented him from getting that food, then he is more morally culpable of stealing. If he is in a culture where theft and deception are seen as good traits, then he should steal as a morally acceptable option (no where on earth is this the case. It would have to be some type of game.)

White lies. Modern society has begun to accept white lies or partial truths as normative or in some cases acceptable. White lies still fit under the category of lying, which is immoral. Although lying is the greatest of sins, it still has effects on the individual and the people they know. Should a person tell white lies? The simple answer is no. Lying is considered immoral. Many times, white lies are used in circumstance to avoid hurting another person or bringing shame to oneself. For instance, if a hefty friend asks if the dress makes her look fat. The obvious white lie is “no, you look good in that dress.” From here the answers I could give increase or decrease my moral culpability based on intention. I could say “everything is going to make you look fat. You’re fat.” If I meant it in a mean spirit or to tear her down, although true, it would still be immoral even though not a lie. Often, we ignore other ways to answer without lying. I could say any of the following: “that dress makes you look great.” “Try a different one. That’s not the one for you.” “Yea, maybe a little. Try something else.” We have far more options in how we approach situations than we realize. Pondering these situations now will help us in the future. Fr. Cody

Shepherd and the Lamb: Scott Hahn Reflects on the Fourth Sunday of Easter

[Listen Here](#) Readings: [Acts 13:14, 43–52](#); [Psalm 100:1–3, 5](#); [Revelation 7:9, 14–17](#); [John 10:27–30](#)

Israel’s mission—to be God’s instrument of salvation to the ends of the earth (see [Isaiah 49:6](#))—is fulfilled in the Church.

By the “Word of God” that Paul and Barnabas preach in today’s First Reading, a new covenant people is being born, a people who glorify the God of Israel as the Father of them all.

The Church for all generations remains faithful to the grace of God given to the Apostles, continues their saving work.

Through the Church, the peoples of every land hear the Shepherd’s voice, and follow Him (see [Luke 10:16](#)).

The Good Shepherd of today’s Gospel is the enthroned Lamb of today’s Second Reading. In laying down His life for His flock, the Lamb brought to pass a new Passover (see [1 Corinthians 5:7](#)), by His blood freeing “every nation, race, people and tongue” from bondage to sin and death.

The Church is the “great multitude” John sees in his vision today. God swore to Abraham his descendants would be too numerous to count. And in the Church, as John sees, this promise is fulfilled (compare [Revelation 7:9](#); [Genesis 15:5](#)).

The Lamb rules from the throne of God, sheltering His flock, feeding their hunger with His own Body and Blood, leading them to “springs of life-giving waters” that well up to eternal life (see [John 4:14](#)).

The Lamb is the eternal Shepherd-King, the son of David foretold by the prophets. His Church is the Kingdom of all Israel that the prophets said would be restored in an everlasting covenant (see [Ezekiel 34:23-31](#); [37:23-28](#)).

It is not a kingdom any tribe or nation can jealously claim as theirs alone. The Shepherd’s Word to Israel is addressed now to all lands, calling all to worship and bless His name in the heavenly Temple.

This is the delight of the Gentiles—that we can sing the song that once only Israel could sing, today’s joyful Psalm: “He made us, His we are—His people, the flock He tends.”

Yours in Christ,

Scott Hahn, Founder and President