

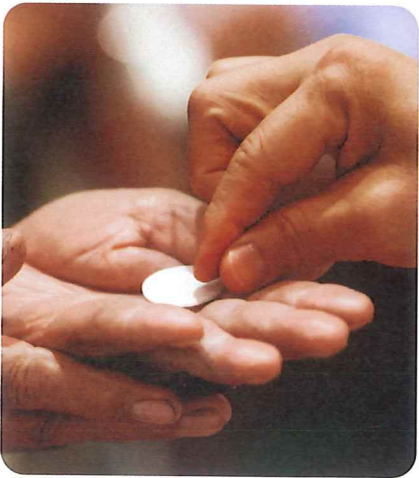
Dear Padre,

I am having a difficult time receiving Communion from a eucharistic minister who has been behaving in a manner that I don't consider moral. When I receive Communion from her, I feel like I am condoning her actions. Would it be wrong of me to go to a different person to receive Communion?

It seems unlikely that someone would assume you are condoning her actions by receiving Communion from her. We do not sin by receiving a sacrament from an unworthy person. What matters is how worthy we are to receive it. It might be wise to receive Communion from a different person if you are more concerned with this minister's behavior than you are with Jesus when you approach the sacrament.

It is not our task to expose and punish the sinner. If you look at the life of Jesus, you will see that he did everything possible not to condemn sinners but to save them. We should take that as the model for our own lives. Try to find ways to encourage her to live a good life. Perhaps friendship would serve her better than a boycott of her Communion line.

When Jesus was presented with the woman caught in adultery, he did not pretend that it was right. Neither did he rush to condemn her. He looked for his opportunity to forgive and tell her to avoid sin. Use that as your example about how to treat the woman at church.



The Redemptorists / DearPadre.org

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
February 12	February 13	February 14	February 15	February 16	February 17	February 18
Weekday	Weekday	Ash Wednesday	Thursday after	Friday after	Saturday after	First Sunday of Lent
Jas 1:1-11	Jas 1:12-18	Jl 2:12-18	Ash Wednesday	Ash Wednesday	Ash Wednesday	Gn 9:8-15
Mk 8:11-13	Mk 8:14-21	2 Cor 5:20-6:2	Dt 30:15-20	Is 58:1-9a	Is 58:9b-14	1 Pt 3:18-22
		Mt 6:1-6, 16-18	Lk 9:22-25	Mt 9:14-15	Lk 5:27-32	Mk 1:12-15



A WORD FROM POPE FRANCIS

Compassion means “to suffer-with-another.” Jesus’ heart manifests God’s paternal compassion for (the leper), moving close to him and touching him. And this detail is very important. Jesus “stretched out his hand and touched him.... And immediately the leprosy left him, and he was made clean” (Mark 1:41-42). God’s mercy overcomes every barrier....

ANGELUS, ROME, FEBRUARY 15, 2015

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Bringing Outsiders In

FR. JOSEPH JUKNIALIS

As a child, were you teased, bullied, chosen last for a team? Did you feel apart from the in-crowd? If so, in various ways this treatment may have kept you from being fully engaged with the larger community, possibly continuing to scar you in even your grown-up world.

In 2021, the news media reported that a Louisiana cemetery refused burial for Darrell Semien because he was black. Though he had served his community as a deputy sheriff for fifteen years and had helped raise seventy-two foster children, none of that was of any significance. After the news broke, the cemetery quickly lifted its whites-only stipulation, but the damage had been done. In so many ways, we continue to exclude others from the human community, even in death.

Our Sunday Gospel tells of Jesus curing a leper, enabling the man to again become part of the community. Even more startling, by touching him, Jesus himself became “impure,” and thus isolated himself from the community, thereby switching roles with the man. Bringing others into community even at a cost to ourselves is divine.

Such compassion is exemplified when people work to reform prisons, seek to integrate immigrants into national life, give voice to the voiceless, improve mental health care, strive to alleviate paralyzing poverty, and more. The world witnessed compassion at its finest during the COVID-19 pandemic when medical personnel worked to heal the sick, even at the cost of isolating themselves from their own families. Compassion toward those in need is holy. ●

Reflect

Who made you feel welcome when you felt locked out? Can you do the same for another?



A leper came to him [and kneeling down] begged him and said, “If you wish, you can make me clean.”

MARK 1:40



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Fr. Peter Tran, Pastor—355-6405
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Karen Burden, Rel.Edu. Committee 355-6388
Lisa Gannett, DRE 355-6611
Gwen Waechter, Parish C. Chair 272-1030
Tressa Powers, Finance C. Chair 355-6206
Altar S. President, Nanette Rice 355-7676
Tom Bachman, Grand Knight 640-8259
Prayer Line Starters, Allison Bushek 355-1696
& Nanette Rice 355-7676

Reconciliation: Confessions will be heard every Saturday at 3:00 p.m. and every Sunday at 8:00 a.m. or by appointment.
Baptism: Parents who have children to be baptized must be registered. Godparents must be 16 years of age or older and have received Confirmation and Eucharist. Please call the parish office for an appointment.
Marriage: Please contact parish priest at least four to six months before the wedding.
Anointing of the Sick: Celebrated anytime by calling a priest.

Envelopes: \$880
Loose: \$734.85
Online Giving: \$1357.57
Total: \$2,972.42
Votives: \$100
Average Weekly Expense: \$1,761.17
Income over/under +1,211.25

COLLECTION FOR FEBRUARY 4, 2024

6TH SUNDAY IN ORDINARY TIME

2/10/2024 - Saturday, 4: 00 p.m.

Servers: Ryann & Brecken Bamberger, Rowen Simon

Reader: Tom Bachman

EO.HC: Rosemary & Tom Bachman

2/11/2024 – Sunday, 9:00 a.m.

Servers: Kirbe & Kipton Koons, Joleigh Lohman-Fuller

Reader: Hannah Schauf

E.O. HC: Del & Julia Kaps

1ST SUNDAY OF LENT

2/17/2024 - Saturday, 4: 00 p.m.

Servers: Jason Velasco, Jonathan Gannett, Nathan Gannett

Reader: Debbie Frederick

E.O.HC: Debbie Frederick, Gwen Waechter

2/18/2024 – Sunday, 9:00 a.m.

Servers: Haley Berning, Jace Berning, Cade Berning

Reader: Alvin Bergkamp

E.O. HC: Toby & Jessica Luhman-Fuller

FEBRUARY 11, 2024
6th SUNDAY IN ORDINARY TIME


“I turn to you, Lord, in time of trouble, and you fill me with the joy of salvation.” (PS 32)

MASS INTENTIONS FOR THE WEEK

Saturday, Feb.10	4:00 pm	6th Sunday OT	For the people
Sunday, Feb. 11	9:00 am	6th Sunday OT	John Perez
Monday, Feb. 12	5:30 am		David Hoang
Tuesday, Feb. 13	9: 30 am		Barbara Wolf
<i>(Tuesday Mass at the High Plains Retirement Village)</i>			
Wed., Feb.14	12:10 pm	Ash Wednesday	Sp. Int. Powers F.
	6:30 pm	Ash Wednesday	Dennis Flax
Thursday, Feb.15	12:15 pm		Gary Sack
Friday, Feb. 16	7:30 am		David Hoang
Saturday, Feb. 17	4:00 pm	1st Sunday of Lent	For the People
Sunday, Feb. 18	9:00 a.m.	1st Sunday of Lent	David Hoang

My friends, God wants us back into his loving arms. He wants us to experience the security of his compassion and the fire of his love. And he wants to forgive us seventy times seven times. He wants us back in the fold --- not alone and afraid and at risk and seemingly forgotten. And he can do what the people in the time of Moses absolutely couldn't do --- make us clean, heal us, forgive us, save us. Imagine that. So, let's be grateful for a God who will never stop loving us, never stop giving us chance after chance after chance --- our God who will never keep us at a distance, never force us to go it alone, never fail to dry our tears. Fr. Peter

Saint Valentine's Day



O St. Valentine, lover of Christ and of the Church, we ask your intercession that we may learn how to love God above all things and to selfishly love one another.

O glorious St. Valentine, pray for us, that we too may have the steadfast faith of the martyrs.

Amen.

Happy Valentine's Day !

THE READINGS OF THIS WEEK

- The strictures announced in the first reading were sensible for their time, for even then people realized that the skin disease they referred to as leprosy was quite contagious. If a person with symptoms ate, socialized, and lived with others, the whole community was at risk. Because the scabs and sores were both obvious and unsightly, people concluded that those with the disease were being punished by God. Therefore, they must be sinful and impure. Between contagion and impurity, they were best kept outside the community. Because they were being punished by God (or so they believed), only God could heal them.
- This brings us to the leper in today's Gospel. The leper recognized Jesus for more than a healer, for a healer could only cure an illness. The leper, recall, specifically asked to be made clean. He wanted God's punishment to be removed. He wanted the barrier between him and the community to be removed. Jesus removed that barrier the moment he touched him, bridging the gap between community and outcast, even before healing him. In touching the man, Jesus would have been considered to have made himself impure. But far from making himself less than whole, he is making the community whole by restoring the leper to it.
- Jesus challenges us to do the same, to break down the barriers that keep us apart, that keep some excluded from the community. He challenges us to be unafraid of reaching out to those whom we feel uncomfortable coming in contact with. Paul called upon the Corinthians to imitate him, as he imitates Christ. Though he was Jewish, Paul reached out to Gentiles from Jerusalem to the ends of the known world, bringing all of them into this new religion as full members. This is the inclusivity we are called to imitate in our families, our communities, our nation, and our world.
- Las restricciones que se describen en la primera lectura eran adecuadas para ese tiempo, ya que la gente se percataba de que la enfermedad de la piel que ellos llamaban lepra era bien contagiosa. Si una persona que presentaba síntomas de la enfermedad comía, socializaba y vivía con otras personas, ponía en riesgo a toda la comunidad. Las postillas y llagas eran bien visibles y antiestéticas, y la gente concluía que los afectados por la enfermedad estaban castigados por Dios; consecuentemente eran pecadores e impuros. Entre el contagio y la impureza, lo mejor era apartarlos de la comunidad. Como esa enfermedad era castigo de Dios (así lo creían ellos) sólo Dios podía curarlos.
- Esto nos lleva al leproso en el Evangelio de hoy. El leproso reconoce en Jesús a alguien que posee mucho más que el poder de sólo curar una enfermedad. Recordemos que el leproso pidió específicamente ser curado de la lepra. Él quería librarse del castigo de Dios. Quería eliminar la barrera entre él y la comunidad. Jesús eliminó esa barrera en el momento que lo tocó, salvando así la distancia entre la comunidad y el marginado, aun antes de curarlo. Lejos de convertirse en impuro por haber tocado al leproso, tal como era la creencia, Jesús integra al hombre a la comunidad y ésta por recibirlo se hace más íntegra.
- Jesús nos desafía a hacer lo mismo, a derribar las barreras que nos apartan y que excluyen a algunos de la comunidad. Nos desafía a extenderles la mano sin temor a aquellos con cuya compañía nos sentimos incómodos. Pablo exhortó a los corintios a imitarlo, tal como él imitaba a Cristo. Aunque Pablo era judío quiso llegar a los paganos desde Jerusalén hasta el confín del mundo conocido a fin de hacerlos miembros de esta nueva religión. Esta misma inclusión es la que se nos exhorta a imitar en nuestras familias y comunidades, en nuestra nación y en nuestro mundo.

LENTEN MINI -RETREAT—MARCH 10, 2024 We are excited to announce that Sister Rose Mary Stein will help us prepare ourselves for the coming Easter - right after that Sunday Mass . Please save that date . More information will be given.

CONFIRMATION RETREAT our Confirmation students will be confirmed by Bishop Brungardt on April 30 this year. In order to receive this sacrament worthily they do need attend the Confirmation Retreat, which will be held on Saturday, March 9 in Lakin at the parish hall. It will start at 9:00 am and end with a meal after that Saturday evening Mass. All confirmation students are required to attend as it is part of their confirmation journey. Please pray for them and for their parents and sponsors.

LENT FASTING AND MEAT ABSTINENCE Ash Wednesday and Good Friday are obligatory days of fasting and abstinence for Catholics. In addition, Fridays during Lent are obligatory days of abstinence. For members of the Latin Catholic Church, the norms on fasting are obligatory from age 18 until age 59. When fasting, a person is permitted to eat one full meal, as well as two smaller meals that together are not equal to a full meal. The norms concerning abstinence from meat are binding upon members of the Latin Catholic Church from age 14 onwards.

STATIONS OF THE CROSS Praying the “Stations of the Cross” is one of the most popular devotions for Roman Catholic and is often performed in a spirit of reparation for the sufferings and insults that Jesus endured during His Passion. The object of the Stations is to help us make a spiritual pilgrimage of prayer, through meditating upon the chief scenes of Christ's sufferings and death. We hold Stations of the Cross led by Knights of Columbus every Wednesday night at 6:30 p.m. during Lent. We hope you will join us for this prayerful devotion.

THANK YOU—CHURCH PROJECT With your love and generosity our Church Project Goal has been met. We thank you for your prayers and your generosity on the Church Project. Your participation & contributions show us that how much you love our church, St. Anthony. Thank you and please continue to pray for our parish for the unity so that each day we will grow more in love of God and one another.

STEWARDSHIP REFLECTION FEBRUARY 11

“Brothers and sisters, whether you eat or drink, or whatever you do, do everything for the glory of God.” - 1 Corinthians 10:31

Do a quick check of your priorities. Where does God rank in that list? If He's not first, you have some work to do. Putting God first in everything helps us from putting other “gods” (like our pride, ego, money and possessions) before God. Before making a decision, ask yourself, “I'm I going this for the glory of God or for the glory of me?”

“Hermanos, ya sea que coman, que beban, o que hagan cualquier otra cosa, háganlo todo para la gloria de Dios”. -1 Corintios 10:31

Haga una revisión rápida de sus prioridades. ¿Dónde está Dios en esa lista? Si Él no está de primero, entonces tiene algo que hacer. Poner a Dios de primero en todo nos ayuda para no poner otros “dioses” (como nuestro orgullo, ego, dinero y posesiones) antes de Dios. Antes de tomar una decisión, pregúntese, “¿Estoy haciendo esto para la gloria de Dios o para mi gloria?”

PRAYER OF THE WEEK (adapted from a prayer by Paul Beaudette) Lord, you know better than I how much suffering there is in the world. Poverty, sickness, and hunger, pain, loneliness, and fear – I can't help feeling guilty for having so much when others have so little. Their suffering is partly my fault; even though I don't actively will it, I affirm it by living the comfortable life I do. Please forgive me, Father, but more than that, instill in me an active, genuine awareness and concern for those whose suffering I don't really know, so that I might change how I live and do what I can to help them. There are basic things that should be theirs because they are my brothers and sisters and your sons and daughters. Amen.

NATIONAL EUCHARISTIC REVIVAL

DO THIS IN REMEMBRANCE OF ME, PART 16: Responsorial Psalm



The Mass

Sing a joyful song unto the Lord! As the *General Instruction of the Roman Missal* states, “After the First Reading follows the **Responsorial Psalm**, which is an integral part of the Liturgy of the Word and which has great liturgical and pastoral importance, since it fosters meditation on the Word of God” (*General Instruction of the Roman Missal*, no. 61). (The

“P” in the word “Psalms” is silent, so it sounds like “Salms.”) According to the Glossary in the *Catechism of the Catholic Church*, a Psalm is “A prayer in the Book of Psalms of the Old Testament, assembled over several centuries; a collection of prayers in the form of hymns or poetry. The Psalms have been used since Jesus’ time as the public prayer of the Church.” There are 150 Psalms altogether, varying in length from very short ([Psalm 117](#) has only two verses) to incredibly long ([Psalm 119](#) has 176 verses!).

For Every Condition and Time

The *General Instruction of the Roman Missal* indicates that the Responsorial Psalm should be sung, and that if “the Psalm cannot be sung, then it should be recited in a way that is particularly suited to fostering meditation on the Word of God” (*GIRM*, no. 61). We typically repeat a refrain in between the verses. The refrain gives a brief line for meditation, summarizing a theme of a particular Psalm. Speaking of the Psalms, the *Catechism* states, “Prayed and fulfilled in Christ, the Psalms are an essential and permanent element of the prayer of the Church. They are suitable for men of every condition and time” (*CCC*, no. 2597).

Speaking of the use of Psalms in earlier times, the *Catechism* notes, “The Psalms both nourished and expressed the prayer of the People of God gathered during the great feasts at Jerusalem and each Sabbath in the synagogues. Their prayer is inseparably personal and communal; it concerns both those who are praying and all men” (*CCC*, no. 2586). The Psalms still have great value for us as well. “Whether hymns or prayers of lamentation or thanksgiving, whether individual or communal, whether royal chants, songs of pilgrimage or wisdom-meditations, the Psalms are a mirror of God’s marvelous deeds in the history of his people, as well as reflections of the human experience of the Psalmist [the person writing the Psalm]. Though a given psalm may reflect an event of the past, it still possesses such direct simplicity that it can be prayed in truth by men of all times and conditions” (*CCC*, no. 2588).

Jesus Prayed the Same Words

Charles Belmonte reminds us to sing the Psalms with faith and joy, recalling the exhortation of St. Paul: “St. Paul recommends that the faithful gathered waiting for the coming of the Lord sing together psalms, hymns, and spiritual canticles (see [Col 3:16](#)). The heart shows its joy by singing. Thus St. Augustine says rightly, ‘to sing belongs to lovers.’ There is also the ancient proverb: ‘One who sings well prays twice’ ” (*Understanding the Mass*, p. 88).

I appreciate thinking of how our Lord Jesus would have also sung and prayed these same words in the Psalms. Since we know from the Gospels that he regularly went to the Jewish prayer gatherings, we can conclude that he would also have sung the Psalms regularly. There were times he referred directly to the Psalms, such as when he started praying [Psalm 22](#) from the Cross: “My God, My God, why have you abandoned me?”

It doesn’t get much better than spending a little time with the Lord using the exact words he used to pray. The next time you have 20 seconds to spare, try praying [Psalm 117](#). If you have 20 minutes, check out a longer passage, like [Psalm 119](#). If you are really feeling bold, try to sing one, whether at Church, working outside, or in the shower. It is always “good to praise the Lord!” ([Psalm 92:1](#))

For Reflection:

1. As Father Luke recommends, take time to pray with either [Psalm 117](#) or with [Psalm 119](#). If you choose the latter, perhaps select a shorter portion of the Psalm for deeper reflection after you pray with its full length!
2. Open your Bible to the Book of Psalms and allow yourself to “wander” through the pages. Find and pray with a Psalm that speaks to you at this moment in your life. For an additional challenge, find and pray with a Psalm that does not seem relevant to you at this time, bringing to this prayer the needs and intentions of those in other situations. (Fr. Luke Spanagel)

SIXTH SUNDAY IN ORDINARY TIME

Staying the course

Quarantine is hard on relationships: both with the people you can’t yet risk seeing in person, as well as those with whom you happen to be locked down. Families that have survived a long year of “acute togetherness” might congratulate each other on their success. Spouses, too, might reward each other for going the distance, without much distance, since last spring. On this World Marriage Day, take some time to reflect together on ways your vital relationships have been tested in a long period of crisis. Ask for forgiveness where necessary. Offer yours freely.

SEXTO DOMINGO DEL TIEMPO ORDINARIO

Mantener el rumbo

La cuarentena es dura para las relaciones: tanto con las personas que aún no puedes arriesgarte a ver en persona, como con aquellas con las que estás encerrado. Las familias que han sobrevivido a un largo año de "unión intensa" pueden felicitarse mutuamente por su éxito. Los cónyuges, también, podrían recompensarse mutuamente por hacer el esfuerzo, sin mucha distancia, desde la primavera pasada. En este Día Mundial del Matrimonio, tómense un tiempo para reflexionar juntos sobre las formas en que sus relaciones de vida han sido puestas a prueba en un largo período de crisis. Pidan perdón cuando sea necesario. Ofrezcan el suyo generosamente.