

# THE FOURTH SUNDAY IN ORDINARY TIME

FEBRUARY 3, 2019

## MASS READINGS:

MONDAY: HEB 11:32-40, MK 5:1-20

TUESDAY: HEB 12:1-4, MK 5:21-43

WEDNESDAY: HEB 12:4-7, 11-15, MK 6:1-6

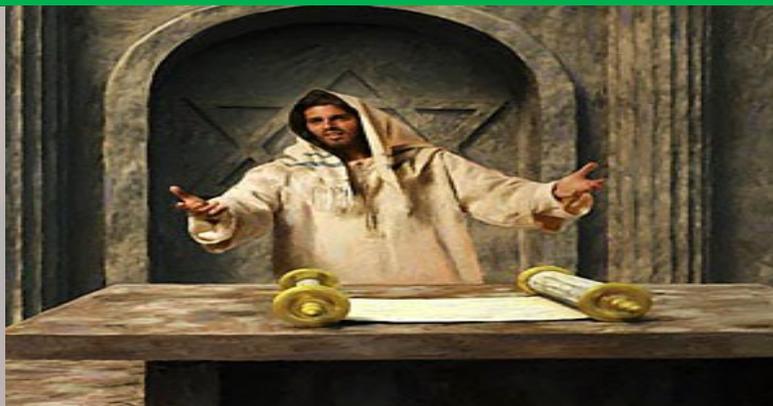
THURSDAY: HEB 12:18-19, 21-24, MK 6:7-13

FRIDAY: HEB 13:1-8, MK 6:14-29

SATURDAY: HEB 13:15-17, 20-21, MK 6:30-34

NEXT SUNDAY: 5<sup>TH</sup> SUNDAY IN ORDINARY TIME-

RDGS: IS 6:1-2A, 3-8, 1 COR 15:1-11, LK 5:1-11



*The people were astonished at his teaching.*

## MASS INTENTIONS

MONDAY: BECKY PARKS-OVERLEY

TUESDAY: ANITA ECKMAN

WEDNESDAY: FRED HARLESS

THURSDAY: JOHN LIBBERS

FRIDAY: POOR SOULS

VIGIL: ANITA ECKMAN

7:30: JOHN & KATHY LESTER

10:00: JEFFREY DEERR

NOON: FOR THE PARISH

## MEMORIAL FLOWERS

For the Holy Father, all priests, deacon & religious:  
(Tim Fitzgerald, Lewis Beeler, Clem & Wilbur Boehle). Bob Bennett. Jane Clapp. (Alicia Gonzalez & Daniel Leak, Sr.) Farrell & LaGuire families. (Jolette Geller & Johnna Parker). Ann Hubertz. Dudley Spence. M/M Hugh Monaghan. Marian Schwartz. (Janet Mohlman & Janice Anderson). Carl & Scott Waclawik. Rita Riehle.

Perhaps these folks just didn't have much to compare Jesus' teachings with and that is why they were so impressed. We after all have a variety of things and are constantly being bombarded by "teachings" all clamoring for our attention. Each day I see people with heads reverently bowed low not exactly in prayer but certainly looking the part as they scan the latest device in their hands as if they were some precious relic from the past. Truth be told we are caught up in many different things all vying for our attention and what are we to do after all? In light of this, and not making fun of technology, we might consider whether we have given as much attention to the teachings of our Lord as we have to other persons, places and/or things. When was the last time, outside of church, we raised our minds to the parables of Jesus either by reading them outright in the gospels for consulting a reputable commentary to assist us in our meditation? When did we just sit quietly and reflect on the words of the Our Father and come to ask ourselves whether we truly do honor, praise and bless the Lord as we say we do when we automatically recite, "Hallowed be thy Name"? In all of this we might be genuinely disappointed that we have not found the Lord's words as impressive as the latest viral video streaming incessantly into our homes/cars/pockets and in whatever other way the world seeks to intrude upon the intimacy we Christians claim to have with our Lord. In short what we might find our grasp of all sorts and forms of information truly impressing what, in the long run, are we really learning? What truly does impress us that warrants daily attention and due reverence so that at least two or three times during the day when our heads are bowed they are truly done so for a truly impressive reason.

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### *A Quiet Place* by [Robert Hedrick](#)

*As I bow my head and close my eyes, going to God in silent prayer, Then I feel His perfect peace and love that's surrounding me there. Far away from the rest of this world that's moving at a rapid pace, Just The Lord and I, having a private session in my quiet place.*

*Then, for me, I find my quiet place is usually not hard to find, There's most always one close by wherever I might be at the time. Knowing that God will surely hear me from any corner that I call, Meeting each of the requests I make, no matter how large or small.*

*There's been some special quiet places that I've enjoyed in the past, Although it always seems the one most special, was the one I had last. No matter when or where, when I'm talking to God, it is special to me, While fishing from a creek bank or finding shade under a big oak tree.*

*Most praying folks have a favorite quiet place and I sure have mine, This is where I privately talk to The Lord My God most of the time. Alone in bed, before I go to sleep and again, beginning the new day, Then as I go to Him, I receive that needed encouragement as I pray.*

When it comes to the interior life we learn a great deal from the saints. For example St. Augustine, in his Confessions, has a lengthy and somewhat humorous discussion on time in which he states that only the present, i.e. "today" exists. In considering this in line with the above verse from this Sunday's gospel we might then be inclined to consider in what ways the Lord speaks to us "on this very day". Before we begin that though let's look at precisely what the passage says, it refers to Scripture, and that it's fulfillment occurs at this moment of "hearing". Two things, first there is the role of Scripture. While we may comment on the past and how Catholics were supposedly discouraged from delving into the Scripture, even though practically every aspect of Catholic life was drawn from Scripture. We can hardly use that excuse any longer. Instead we are strongly encouraged daily to take up the word and to immerse ourselves in reflection and contemplation so that we might more fittingly receive the instruction that fulfills the passage "they shall all be taught by God." Second we might exam what we mean by hearing. We hear a great deal of things throughout the day and we also filter many things out, some may not filter our enough and some filter out the wrong things, but that's another column! When we refer to hearing we mean with the "ears of the heart" as the Church Fathers were fond of saying. That interior hearing that comes from serious prayer and reflection. There is no secret method to this so we should not feel left out if this seems too much to ask. Rather it does require that we take the "today" that really is the only thing we have, by the grace of God, and find the time in that today to sit and listen to the Spirit active in our hearts though faith and come to discern, discover and decide the way we should go, namely Christ who is the Way, the Truth and the Life. In that we are using wisely this great gift of today, we are hearing as people of faith and we are being nourished by that word which comes from God and is addressed to us so that we might draw closer to him. As for the final part of this passage, i.e. the notion of fulfillment, we can see this on two levels in conjunction with the promise made by Jesus to us. "I have come that you may have life and have it in abundance." On the one hand we will begin to experience this type of "life" as we discern the gradual transformation we are going through thanks to our cooperation wit the graces given to. Our patience and keen sight will bring this to our attention and we will begin to derive no small amount of joy from this, a joy we will wish to share. Secondly, we can take assurance from supernatural hope that the fullness of this life is ours when we pass through all our "todays" to eternity where Jesus has prepared a place for us who have used our "todays" wisely in his presence.

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When we speak of the authority of Sacred Scripture in the Catholic Church there are a variety of things to consider. The path that this subject has taken over the centuries has been a long and involved one. As Catholics we rely heavily on the written word found in the Bible and use it frequently from worship to a way of living. It is important therefore, that we come to a greater appreciation of what it means for us and how we can avail ourselves to it more frequently to gain from it the vast source of wisdom and guidance it contains. What follows is an excerpt from the Second Vatican Council's document *Dei Verbum* (on Divine Revelation). When we consider the subject of authority let us not fail to include God's written word in our discussion and reflect on just how important it must necessarily be to a healthy spiritual life.

## CHAPTER I

### REVELATION ITSELF

2. In His goodness and wisdom God chose to reveal Himself and to make known to us the hidden purpose of His will (see Eph. 1:9) by which through Christ, the Word made flesh, man might in the Holy Spirit have access to the Father and come to share in the divine nature (see Eph. 2:18; 2 Peter 1:4). Through this revelation, therefore, the invisible God (see Col. 1:15; 1 Tim. 1:17) out of the abundance of His love speaks to men as friends (see Ex. 33:11; John 15:14-15) and lives among them (see Bar. 3:38), so that He may invite and take them into fellowship with Himself. This plan of revelation is realized by deeds and words having an inner unity: the deeds wrought by God in the history of salvation manifest and confirm the teaching and realities signified by the words, while the words proclaim the deeds and clarify the mystery contained in them. By this revelation then, the deepest truth about God and the salvation of man shines out for our sake in Christ, who is both the mediator and the fullness of all revelation. (2)

3. God, who through the Word creates all things (see John 1:3) and keeps them in existence, gives men an enduring witness to Himself in created realities (see Rom. 1:19-20). Planning to make known the way of heavenly salvation, He went further and from the start manifested Himself to our first parents. Then after their fall His promise of redemption aroused in them the hope of being saved (see Gen. 3:15) and from that time on He ceaselessly kept the human race in His care, to give eternal life to those who perseveringly do good in search of salvation (see Rom. 2:6-7). Then, at the time He had appointed He called Abraham in order to make of him a great nation (see Gen. 12:2). Through the patriarchs, and after them through Moses and the prophets, He taught this people to acknowledge Himself the one living and true God, provident father and just judge, and to wait for the Savior promised by Him, and in this manner prepared the way for the Gospel down through the centuries.

4. Then, after speaking in many and varied ways through the prophets, "now at last in these days God has spoken to us in His Son" (Heb. 1:1-2). For He sent His Son, the eternal Word, who enlightens all men, so that He might dwell among men and tell them of the innermost being of God (see John 1:1-18). Jesus Christ, therefore, the Word made flesh, was sent as "a man to men." (3) He "speaks the words of God" (John 3:34), and completes the work of salvation which His Father gave Him to do (see John 5:36; John 17:4). To see Jesus is to see His Father (John 14:9). For this reason Jesus perfected revelation by fulfilling it through his whole work of making Himself present and manifesting Himself: through His words and deeds, His signs and wonders, but especially through His death and glorious resurrection from the dead and final sending of the Spirit of truth. Moreover He confirmed with divine testimony what revelation proclaimed, that God is with us to free us from the darkness of sin and death, and to raise us up to life eternal.

The Christian dispensation, therefore, as the new and definitive covenant, will never pass away and we now await no further new public revelation before the glorious manifestation of our Lord Jesus Christ (see 1 Tim. 6:14 and Tit. 2:13).

5. "The obedience of faith" (Rom. 13:26; see 1:5; 2 Cor 10:5-6) "is to be given to God who reveals, an obedience by which man commits his whole self freely to God, offering the full submission of intellect and will to God who reveals," (4) and freely assenting to the truth revealed by Him. To make this act of faith, the grace of God and the interior help of the Holy Spirit must precede and assist, moving the heart and turning it to God, opening the eyes of the mind and giving "joy and ease to everyone in assenting to the truth and believing it." (5) To bring about an ever deeper understanding of revelation the same Holy Spirit constantly brings faith to completion by His gifts.

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6. Through divine revelation, God chose to show forth and communicate Himself and the eternal decisions of His will regarding the salvation of men. That is to say, He chose to share with them those divine treasures which totally transcend the understanding of the human mind. (6)

As a sacred synod has affirmed, God, the beginning and end of all things, can be known with certainty from created reality by the light of human reason (see Rom. 1:20); but teaches that it is through His revelation that those religious truths which are by their nature accessible to human reason can be known by all men with ease, with solid certitude and with no trace of error, even in this present state of the human race. (7)

### CHAPTER III

#### SACRED SCRIPTURE, ITS INSPIRATION AND DIVINE INTERPRETATION

11. Those divinely revealed realities which are contained and presented in Sacred Scripture have been committed to writing under the inspiration of the Holy Spirit. For holy mother Church, relying on the belief of the Apostles (see John 20:31; 2 Tim. 3:16; 2 Peter 1:19-20, 3:15-16), holds that the books of both the Old and New Testaments in their entirety, with all their parts, are sacred and canonical because written under the inspiration of the Holy Spirit, they have God as their author and have been handed on as such to the Church herself. (1) In composing the sacred books, God chose men and while employed by Him (2) they made use of their powers and abilities, so that with Him acting in them and through them, (3) they, as true authors, consigned to writing everything and only those things which He wanted. (4)

Therefore, since everything asserted by the inspired authors or sacred writers must be held to be asserted by the Holy Spirit, it follows that the books of Scripture must be acknowledged as teaching solidly, faithfully and without error that truth which God wanted put into sacred writings (5) for the sake of salvation. Therefore "all Scripture is divinely inspired and has its use for teaching the truth and refuting error, for reformation of manners and discipline in right living, so that the man who belongs to God may be efficient and equipped for good work of every kind" (2 Tim. 3:16-17, Greek text).

12. However, since God speaks in Sacred Scripture through men in human fashion, (6) the interpreter of Sacred Scripture, in order to see clearly what God wanted to communicate to us, should carefully investigate what meaning the sacred writers really intended, and what God wanted to manifest by means of their words.

To search out the intention of the sacred writers, attention should be given, among other things, to "literary forms." For truth is set forth and expressed differently in texts which are variously historical, prophetic, poetic, or of other forms of discourse. The interpreter must investigate what meaning the sacred writer intended to express and actually expressed in particular circumstances by using contemporary literary forms in accordance with the situation of his own time and culture. (7) For the correct understanding of what the sacred author wanted to assert, due attention must be paid to the customary and characteristic styles of feeling, speaking and narrating which prevailed at the time of the sacred writer, and to the patterns men normally employed at that period in their everyday dealings with one another. (8)

But, since Holy Scripture must be read and interpreted in the sacred spirit in which it was written, (9) no less serious attention must be given to the content and unity of the whole of Scripture if the meaning of the sacred texts is to be correctly worked out. The living tradition of the whole Church must be taken into account along with the harmony which exists between elements of the faith. It is the task of exegetes to work according to these rules toward a better understanding and explanation of the meaning of Sacred Scripture, so that through preparatory study the judgment of the Church may mature. For all of what has been said about the way of interpreting Scripture is subject finally to the judgment of the Church, which carries out the divine commission and ministry of guarding and interpreting the word of God. (10)

13. In Sacred Scripture, therefore, while the truth and holiness of God always remains intact, the marvelous "condescension" of eternal wisdom is clearly shown, "that we may learn the gentle kindness of God, which words cannot express, and how far He has gone in adapting His language with thoughtful concern for our weak human nature." (11) For the words of God, expressed in human language, have been made like human discourse, just as the word of the eternal Father, when He took to Himself the flesh of human weakness, was in every way made like men.

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### The Blessing of Throats

"Suffering and illness have always been among the greatest problems that trouble the human spirit. Christians feel and experience pain as do all other people; yet their faith helps them to grasp more deeply the mystery of suffering and to bear their pain with greater courage. . . . Part of the plan laid out by God's providence is that we should fight strenuously against all sickness and carefully seek the blessings of good health, so that we may fulfill our role in human society and in the Church" The blessing of the sick by ministers of the Church is a very ancient custom, rooted in imitation of Christ himself and his apostles" In the United States the annual blessing of throats is a traditional sign of the struggle against illness in the life of the Christian. This blessing is ordinarily given during Mass or a celebration of the word of God on February 3, the memorial of Saint Blaise. Saint Blaise was the bishop of Sebaste in Armenia during the fourth century. Very little is known about his life. According to various accounts he was a physician before becoming a bishop. His cult spread throughout the entire Church in the Middle Ages because he was reputed to have miraculously cured a little boy who nearly died because of a fishbone in his throat. From the eighth century he has been invoked on behalf of the sick, especially those afflicted with illnesses of the throat. As we approach this devotion, especially during this particularly virulent flu season let us do so with reverence and faith and also mindful of the things we can do to protect ourselves and others from sickness and contagion.

### Pope at Mass: The Beatitudes are the true way of life for the Christian

#### **Accusing others**

According to the Pope, we can learn about the Christian style by first knowing our attitudes that don't belong to the Christian style. In this regard, he points to 3 of them: the "accusatory style", the "worldly style" and the "selfish style": The Pope says that the accusatory style belongs to those who always try and live by accusing others, disqualifying others, acting as absent promoters of justice. But they don't realize that it's the style of the devil: in the Bible, the devil is called the "great accuser", who is always accusing others. This was the same in the time of Jesus who in a few cases reproached the accusers: "Instead of looking at the speck in the eyes of others, look at the beam in yours"; or again: "Those who have not sinned can throw the first stone". Living by accusing others and looking for defects, the Pope says, is not "Christian", not new wineskin.

#### **Worldliness**

Speaking about worldliness, Pope Francis calls it an attitude of Catholics who can "recite the Creed", but live on "vanity, pride and attachment to money", believing themselves to be self-sufficient. The Pope says that the Lord has offered you the new wine but you did not change the wineskin, you did not change yourself. This worldliness is what ruins so many who are good but they enter into this spirit of vanity, of pride, of being seen... Humility that is part of the Christian style, like that of Our Lady and St. Joseph, is lacking, the Pope says.

#### **Selfishness, indifference**

Commenting on the third un-Christian style, the Pope says it is the selfish spirit, the spirit of indifference that is common in our communities. One believes oneself to be a good Catholic but doesn't worry about the problems of others – wars, illnesses and the suffering of our neighbors. This, the Pope says, is the hypocrisy that Jesus reproached the doctors of the law for. What then is the Christian style? According to the Pope, the Christian style is that of the Beatitudes: meekness, humility, patience in suffering, love for justice, ability to endure persecution, not judging others... If a Catholic wants to learn the Christian style, so as not to fall into this accusatory style, the worldly style and the selfish style, he/ she must read the Beatitudes. They are the wineskins, the path we must take. To be a good Christian one must have the ability not only to recite the Creed with the heart but also the Our Father with the heart.



# Announcements and Upcoming Events

**THANK YOU:** This bulletin is furnished to the Parish without charge. The advertisements that appear completely defray all publishing costs with which the church would otherwise be burdened. Please patronize these sponsors as a thank you for their kind generosity.

## A message from the Director's Office:

### The Propagation of the Faith

The Second Vatican Council's document *Ad Gentes*, the Decree on Mission, clearly states the mission of the Church in the world. "The Church has been divinely sent to all nations that she might be 'the universal sacrament of salvation.' The very nature of the Church is missionary and she is summoned by Christ (Mt. 5:13-14) with urgency to bring the message of Christ to the four corners of the world.

We believe that our mandate to bring the "good news" to all people constitutes the essential mission of the church.

"Go therefore making disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to observe all that I have commanded you." – Matthew 28:19-20

In light of Christ's mandate, the Diocesan Mission Office supports missionaries and their work of proclaiming and witnessing to the Gospel of Jesus Christ in developing countries. The Mission Office works to include the local Church in missionary activity by mission education and inviting the ministries of the diocese to both contribute to and learn from the missions. It also encourages area parishes to form parish to parish relationships, which unite the people of God from different nations. Our annual second collection will be the weekend of Feb. 2/3.



"Before I formed you in the womb, I knew you, before you were born, I dedicated you, a prophet to the nations I appointed you." These ancient words in our First Reading from the Book of Jeremiah are meant for each one of us reflecting on them today! God has given us, His children, a purpose and mission to fulfill while we are here on this earth. Embracing stewardship as a way of life helps us to both find and fulfill the unique mission that God has in mind for each one of us. How? Stewardship helps us to continuously evaluate all areas of daily life. It calls us first to come to an awareness of the specific gifts God has given us in each area. Once we have been awakened to the particular ways in which God has blessed us, we can set about putting those gifts to the best possible use for the advancement of His Kingdom. While every baptized Christian is called to this universal mission, God has in mind a unique way for each one of us to carry it out. We need to ask ourselves if our daily use of the Time, Talent, and Treasure God has given us aligns with this mission in the individual circumstances of our lives right now.

But what is the real measuring stick in each of these areas? Is it the number of Rosaries I can recite in a given week? The number of ministries in which I am involved? The amount of money I give in the weekly offering? How can I tell if I am fulfilling God's mission for my life? It is not the numbers themselves that please our Lord. Rather, as St. Paul tells us in the Second Reading today, the "measure" is the love that we put into the Time, Talent and Treasure we offer Him in grateful return. "If I have all faith so as to move mountains, but do not have love, I am nothing. If I give away everything I own and hand my body over so that I may boast but do not have love, I gain nothing." God is not after a particular number. What He wants us to give over to Him is our very selves.

Real love is not a sentiment. Real love is manifested in living a virtuous life. We read later in St. Paul's letter that real love takes strength: it is patient, kind, humble, other-centered, truth-seeking and long-suffering. Love is the heroic giving of oneself even when it is uncomfortable; especially then. Love looks like Jesus. Love lives like Jesus.

Sometimes, perhaps oftentimes, living like Jesus is difficult. We see this in the Gospel Reading today where we find Jesus in action, preaching in the synagogue in His hometown. He speaks truth to the people He loves, the ones He grew up with and shared His early days with. How do they respond? They are filled with fury and run Him out of town, intent on throwing Him from a cliff! Yet Jesus is undeterred. He passes right through them and presses forward with the mission His Father has entrusted to Him.

We are called to live with this same strength and determination, fueled by the power of love and by gratitude for all God has given us.

## SUNDAY OFFERING:

**\$9506**

**"FIND OUT HOW MUCH GOD HAS GIVEN YOU,  
AND FROM IT TAKE WHAT YOU NEED; THE RE-  
MAINDER IS NEEDED BY OTHERS"**

**ST. AUGUSTINE**