

THIRD SUNDAY IN ORDINARY TIME

JANUARY 26, 2020

MASS READINGS

MONDAY: 2 SM 5:1-7,10/MK 3:22-30

TUESDAY: 2 SM 6:12B-15,17-19/MK 3:31-35

WEDNESDAY: 2 SM 7:4-17/MK 4:1-20

THURSDAY: 2 SM 7:18-19,24-29/MK 4:21-25

FRIDAY: 2 SM 11:1-4A,5-10A,13-17/MK 4:26-34

SATURDAY: 2 SM 12:1-7A,10-17/MK 4:35-41

**NEXT SUNDAY: THE PRESENTATION OF
THE LORD MAL 3:1-4, HEB 2:14-18, LK 2:22**

-40 or 2:22-32

MASS INTENTIONS

MONDAY: DELORES GIRTON

TUESDAY: GEORGE ROSS

WEDNESDAY: SI: PAT WHITE

THURSDAY: BO FOSTER

FRIDAY: POOR SOULS

VIGIL: GEORGE ROSS

7:30: FOR THE PARISH

10:00: FRED HARLESS

NOON: BO FOSTER

MEMORIAL FLOWERS

All members of St. Ann's parish, families-living & deceased: (Dorothy Nelson, Ramona Galloway, Jeanne Hanthorn, Porter Parrish).

(Hildegard Owen, Richard Davies, Greg & Norma Yantis). Charles Connor. Alvessa Trevino.

(Ron Reeves, Pat Matson, Judy Shoults & Ed &

Judy Pitstick). Marian Schwartz. (Farrell &

LaGuire families). Ann Hubertz. Marvin Anthrop.

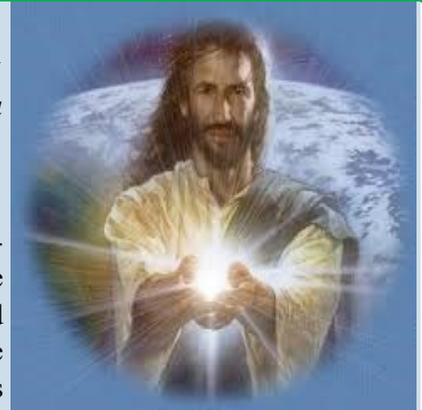
Kevin Lear. Jollette Geller & Johnna Parker

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" the people who sit in darkness have seen a great light, on those dwelling in a land overshadowed by death light has arisen. "

With Advent/Christmas barely behind us we are once again focused on light and darkness. Thanks to the Fourth Gospel these themes have figured prominently in

Christian thought and spirituality ever since. The situation facing us today is one of recognizing what constitutes life and what constitutes death, speaking spirituality as well as physically. When Jesus said "my kingdom is not of this world," (Jn 18:36) he did not mean that it is off "far away" somewhere, rather he indicated that his Kingdom is not founded on the things which so often make up the "kingdom" of our world, i.e violence, manipulation, dominance, injustice and the like. His Kingdom, the Kingdom of the Father is a Kingdom of justice, light a peace, a kingdom of righteousness, mercy, compassion and forgiveness. And until we discover the truth of this statement in our lives it is not likely that we are capable of directing our lives toward one kingdom or another. We will be like the person who builds his own on sand, (Mt 7:24-27), when the storms come the house collapses for lack of foundation. Or we will become indecisive about the realities of life and simply "go with whatever is out there", c.f. Luke 11:18. The reason we talk so much about the "interior life" is that that is where our focus is taken. Moved by grace we begin to see with the eyes of the heart and allow the Spirit to illumine our mind to the sort of kingdom we would prefer to inhabit, especially if we have been held captive in a kingdom which is contrary to the very purpose for which we were created. Prayer, fasting and works of mercy clarify our values and allow us to see more clearly the kingdoms of this world and their origin and methods of operation. They also allow us to participate in the Kingdom of the Father so that we can then become active and productive "citizens" in that Kingdom. (Phil 3:20) Our lives become a sort of "pledge of allegiance" to the Kingdom of the Father as we give ourselves to that Kingdom in which there is true freedom, truth and beauty and life is held in the dignity and value that is its due. Then when we appear before the Father in our "kingdom clothes" (Mt 22:2-14) we will be recognized and celebrated in a Kingdom prepared for us before the foundation of the world. (Mt. 25:34).



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Pope Institutes the ‘Sunday of the Word of God’ in New Motu Proprio ‘Aperuit illis’

“May the Sunday of the Word of God help his people to grow in religious and intimate familiarity with the sacred Scriptures.” This is Pope Francis’ hope for this day he instituted in his Apostolic Letter published today, Sept. 30, in the form of a Motu Proprio of the Holy Father Francis, “Aperuit illis”, instituting the Sunday of the Word of God.

Stressing how essential it is for Catholics to familiarize themselves with Christ’s written word, Francis highlights “a day devoted to the Bible should not be seen as a yearly event but rather a year-long event.”

The Jesuit Pontiff underscores how we “urgently need to grow in our knowledge and love of the Scriptures and of the risen Lord, who continues to speak his word and to break bread in the community of believers.”

“For this reason,” he says, “we need to develop a closer relationship with sacred Scripture; otherwise, our hearts will remain cold and our eyes shut, struck as we are by so many forms of blindness.”

The relationship between the Risen Lord, the community of believers and Sacred Scripture, Pope Francis stated, “is essential” to our identity as Christians.

“Without the Lord who opens our minds to them, it is impossible to understand the Scriptures in depth. Yet the contrary is equally true: without the Scriptures, the events of the mission of Jesus and of his Church in this world would remain incomprehensible.

Hence,” the Jesuit Pontiff noted, “Saint Jerome could rightly claim: ‘Ignorance of the Scriptures is ignorance of Christ.’”

Francis expressed that with this Apostolic Letter, he wished to respond to many requests he received from the people of God that the entire Church celebrate, in unity of purpose, a Sunday of the Word of God.

In point three of the letter, Pope Francis declares the day to be on the **Third Sunday in Ordinary Time**.

“I hereby declare that the Third Sunday in Ordinary Time to be devoted to the celebration, study and dissemination of the word of God,” Francis said, noting: “This Sunday of the Word of God will thus be a fitting part of that time of the year when we are encouraged to strengthen our bonds with the Jewish people and to pray for Christian unity. This is more than a temporal coincidence: the celebration of the Sunday of the Word of God has ecumenical value, since the Scriptures point out, for those who listen, the path to authentic and firm unity.

Francis called on the various communities to find their own ways to mark this Sunday with a certain solemnity.

“It is important, however,” he pointed out, “that in the Eucharistic celebration the sacred text be enthroned, in order to focus the attention of the assembly on the normative value of God’s word. On this Sunday, it would be particularly appropriate to highlight the proclamation of the Word of the Lord and to emphasize in the homily the honor that it is due. Bishops could celebrate the Rite of Installation of Lectors or a similar commissioning of readers, in order to bring out the importance of the proclamation of God’s word in the liturgy.”

“In this regard,” the Holy Father continued, “renewed efforts should be made to provide members of the faithful with the training needed to be genuine proclaimers of the word, as is already the practice in the case of acolytes or extraordinary ministers of Holy Communion.”

Francis went on to suggest that “pastors can also find ways of giving a Bible, or one of its books, to the entire assembly as a way of showing the importance of learning how to read, appreciate and pray daily with sacred Scripture, especially through the practice of lectio divina.” BELOW IS A PORTION OF THE POPE’S MESSAGE:

APOSTOLIC LETTER ISSUED “MOTU PROPRIO” BY THE SUPREME PONTIFF FRANCIS

APERUIT ILLIS

INSTITUTING THE SUNDAY OF THE WORD OF GOD

1. “He opened their minds to understand the Scriptures” (*Lk 24:45*). This was one of the final acts of the risen Lord before his Ascension. Jesus appeared to the assembled disciples, broke bread with them and opened their minds to the understanding of the sacred Scriptures. To them, amid their fear and bewilderment, he unveiled the meaning of the paschal mystery: that in accordance with the Father’s eternal plan he had to suffer and rise from the dead, in order to bring repentance and the forgiveness of sins (cf. *Lk 24:26.46-47*). He then promised to send the Holy Spirit, who would give them strength to be witnesses of this saving mystery (cf. *Lk 24:49*).

The relationship between the Risen Lord, the community of believers and sacred Scripture is essential to our identity as Christians. Without the Lord who opens our minds to them, it is impossible to understand the Scriptures in depth. Yet the contrary is equally true: without the Scriptures, the events of the mission of Jesus and of his Church in this world would remain incomprehensible. Hence, Saint Jerome could rightly claim: “Ignorance of the Scriptures is ignorance of Christ” (*Commentary on the Book of Isaiah, Prologue: PL 24,17B*).

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2. At the conclusion of the Extraordinary Jubilee of Mercy, I proposed setting aside “a Sunday given over entirely to the word of God, so as to appreciate the inexhaustible riches contained in that constant dialogue between the Lord and his people” (*Misericordia et Misera*, 7). Devoting a specific Sunday of the liturgical year to the word of God can enable the Church to experience anew how the risen Lord opens up for us the treasury of his word and enables us to proclaim its unfathomable riches before the world. Here, we are reminded of the teaching of Saint Ephrem: “Who is able to understand, Lord, all the richness of even one of your words? There is more that eludes us than what we can understand. We are like the thirsty drinking from a fountain. Your word has as many aspects as the perspectives of those who study it. The Lord has coloured his word with diverse beauties, so that those who study it can contemplate what stirs them. He has hidden in his word all treasures, so that each of us may find a richness in what he or she contemplates” (*Commentary on the Diatessaron*, 1, 18).

With this Letter, I wish to respond to the many requests I have received from the people of God that the entire Church celebrate, in unity of purpose, a Sunday of the Word of God. It is now common for the Christian community to set aside moments to reflect on the great importance of the word of God for everyday living. The various local Churches have undertaken a wealth of initiatives to make the sacred Scripture more accessible to believers, to increase their gratitude for so great a gift, and to help them to strive daily to embody and bear witness to its teachings.

The Second Vatican Council gave great impulse to the rediscovery of the word of God, thanks to its Dogmatic Constitution *Dei Verbum*, a document that deserves to be read and appropriated ever anew. The Constitution clearly expounds the nature of sacred Scripture, its transmission from generation to generation (Chapter II), its divine inspiration (Chapter III) embracing the Old and New Testaments (Chapters IV and V), and the importance of Scripture for the life of the Church (Chapter VI). To advance this teaching, Pope Benedict XVI convoked an Assembly of the Synod of Bishops in 2008 on “The Word of God in the Life and Mission of the Church”, and then issued the Apostolic Exhortation *Verbum Domini*, whose teaching remains fundamental for our communities.¹ That document emphasizes in particular the performative character of the Word of God, especially in the context of the liturgy, in which its distinctively sacramental character comes to the fore.²

It is fitting, then that the life of our people be constantly marked by this decisive relationship with the living word that the Lord never tires of speaking to his Bride, that she may grow in love and faithful witness.

3. Consequently, I hereby declare that the Third Sunday in Ordinary Time is to be devoted to the celebration, study and dissemination of the word of God. This *Sunday of the Word of God* will thus be a fitting part of that time of the year when we are encouraged to strengthen our bonds with the Jewish people and to pray for Christian unity. This is more than a temporal coincidence: the celebration of the *Sunday of the Word of God* has ecumenical value, since the Scriptures point out, for those who listen, the path to authentic and firm unity.

The various communities will find their own ways to mark this *Sunday* with a certain solemnity. It is important, however, that in the Eucharistic celebration the sacred text be enthroned, in order to focus the attention of the assembly on the normative value of God’s word. On this Sunday, it would be particularly appropriate to highlight the proclamation of the word of the Lord and to emphasize in the homily the honour that it is due. Bishops could celebrate the Rite of Installation of Lectors or a similar commissioning of readers, in order to bring out the importance of the proclamation of God’s word in the liturgy. In this regard, renewed efforts should be made to provide members of the faithful with the training needed to be genuine proclaimers of the word, as is already the practice in the case of acolytes or extraordinary ministers of Holy Communion. Pastors can also find ways of giving a Bible, or one of its books, to the entire assembly as a way of showing the importance of learning how to read, appreciate and pray daily with sacred Scripture, especially through the practice of *lectio divina*.

4. The return of the people of Israel to their homeland after the Babylonian exile was marked by the public reading of the book of the Law. In the book of Nehemiah, the Bible gives us a moving description of that moment. The people assembled in Jerusalem, in the square before the Water Gate, to listen to the Law. They had been scattered in exile, but now they found themselves gathered “as one” around the sacred Scripture (*Neh* 8:1). The people lent “attentive ears” (*Neh* 8:3) to the reading of the sacred book, realizing that in its words they would discover the meaning of their lived experience. The reaction to the proclamation of was one of great emotion and tears: “[The Levites] read from the book, from the law of God, clearly; and they gave the sense, so that the people understood the reading. And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, ‘This day is holy to the Lord your God; do not mourn or weep’. For all the people wept when they heard the words of the law. Then he said to them, ‘Go your way, eat the fat and drink sweet wine and send portions to him for whom nothing is prepared; for this day is holy to our Lord; and do not be grieved, for the joy of the Lord is your strength’” (*Neh* 8:8-10).

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These words contain a great teaching. The Bible cannot be just the heritage of some, much less a collection of books for the benefit of a privileged few. It belongs above all to those called to hear its message and to recognize themselves in its words. At times, there can be a tendency to monopolize the sacred text by restricting it to certain circles or to select groups. It cannot be that way. The Bible is the book of the Lord's people, who, in listening to it, move from dispersion and division towards unity. The word of God unites believers and makes them one people.

5. In this unity born of listening, pastors are primarily responsible for explaining sacred Scripture and helping everyone to understand it. Since it is the people's book, those called to be ministers of the word must feel an urgent need to make it accessible to their community.

The homily, in particular, has a distinctive function, for it possesses "a quasi-sacramental character" (*Evangeliū Gaudium*, 142). Helping people to enter more deeply into the word of God through simple and suitable language will allow priests themselves to discover the "beauty of the images used by the Lord to encourage the practice of the good" (*ibid.*). This is a pastoral opportunity that should not be wasted!

For many of our faithful, in fact, this is the only opportunity they have to grasp the beauty of God's word and to see it applied to their daily lives. Consequently, sufficient time must be devoted to the preparation of the homily. A commentary on the sacred readings cannot be improvised. Those of us who are preachers should not give long, pedantic homilies or wander off into unrelated topics. When we take time to pray and meditate on the sacred text, we can speak from the heart and thus reach the hearts of those who hear us, conveying what is essential and capable of bearing fruit. May we never tire of devoting time and prayer to Scripture, so that it may be received "not as a human word but as what it really is, the word of God" (*1 Thess 2:13*).

Catechists, too, in their ministry of helping people to grow in their faith, ought to feel an urgent need for personal renewal through familiarity with, and study of, the sacred Scriptures. This will help them foster in their hearers a true dialogue with the word of God.

6. Before encountering his disciples, gathered behind closed doors, and opening their minds to the understanding of the Scriptures (cf. *Lk 24:44-45*), the risen Lord appeared to two of them on the road to Emmaus from Jerusalem (cf. *Lk 24:13-35*). Saint Luke's account notes that this happened on the very day of his resurrection, a Sunday. The two disciples were discussing the recent events concerning Jesus' passion and death. Their journey was marked by sorrow and disappointment at his tragic death. They had hoped that he would be the Messiah who would set them free, but they found themselves instead confronted with the scandal of the cross. The risen Lord himself gently draws near and walks with them, yet they do not recognize him (cf. v. 16). Along the way, he questions them, and, seeing that they have not grasped the meaning of his passion and death, he exclaims: "O foolish men, and slow of heart" (v. 25). Then, "beginning with Moses and all the prophets, he interpreted to them the things about himself in all the Scriptures" (v.27). Christ is the first exegete! Not only did the Old Testament foretell what he would accomplish, but he himself wished to be faithful to its words, in order to make manifest the one history of salvation whose fulfilment is found in Christ.

7. The Bible, as sacred Scripture, thus speaks of Christ and proclaims him as the one who had to endure suffering and then enter into his glory (cf. v. 26). Not simply a part, but the whole of Scripture speaks of Christ. Apart from the Scriptures, his death and resurrection cannot be rightly understood. That is why one of the most ancient confessions of faith stressed that "Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas" (*1Cor15:3-5*). Since the Scriptures everywhere speak of Christ, they enable us to believe that his death and resurrection are not myth but history, and are central to the faith of his disciples.

A profound bond links sacred Scripture and the faith of believers. Since faith comes from hearing, and what is heard is based on the word of Christ (cf. *Rom 10:17*), believers are bound to listen attentively to the word of the Lord, both in the celebration of the liturgy and in their personal prayer and reflection.

8. The journey that the Risen Lord makes with the disciples of Emmaus ended with a meal. The mysterious wayfarer accepts their insistent request: "Stay with us, for it is almost evening and the day is now far spent" (*Lk 24:29*). They sit down at table, and Jesus takes the bread, blesses it, breaks it and offers it to them. At that moment, their eyes are opened, and they recognize him (cf. v. 31).

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This scene clearly demonstrates the unbreakable bond between sacred Scripture and the Eucharist. As the Second Vatican Council teaches, “the Church has always venerated the divine Scriptures as she has venerated the Lord’s body, in that she never ceases, above all in the sacred liturgy, to partake of the bread of life and to offer it to the faithful from the one table of the word of God and the body of Christ” (*Dei Verbum*, 21).

Regular reading of sacred Scripture and the celebration of the Eucharist make it possible for us to see ourselves as part of one another. As Christians, we are a single people, making our pilgrim way through history, sustained by the Lord, present in our midst, who speaks to us and nourishes us. A day devoted to the Bible should not be seen as a yearly event but rather a year-long event, for we urgently need to grow in our knowledge and love of the Scriptures and of the risen Lord, who continues to speak his word and to break bread in the community of believers. For this reason, we need to develop a closer relationship with sacred Scripture; otherwise, our hearts will remain cold and our eyes shut, struck as we are by so many forms of blindness.

Sacred Scripture and the sacraments are thus inseparable. When the sacraments are introduced and illumined by God’s word, they become ever more clearly the goal of a process whereby Christ opens our minds and hearts to acknowledge his saving work. We should always keep in mind the teaching found in the Book of Revelation: the Lord is standing at the door and knocking. If anyone should hear his voice and open for him, he will come in and eat with them (cf. 3:20). Christ Jesus is knocking at our door in the words of sacred Scripture. If we hear his voice and open the doors of our minds and hearts, then he will enter our lives and remain ever with us.

9. In the Second Letter to Timothy, which is in some ways his spiritual testament, Saint Paul urges his faithful co-worker to have constant recourse to sacred Scripture. The Apostle is convinced that “all Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness” (3:16). Paul’s exhortation to Timothy is fundamental to the teaching of the conciliar Constitution *Dei Verbum* on the great theme of biblical inspiration, which emphasizes the Scriptures’ *saving purpose, spiritual dimension* and inherent *incarnational principle*.

First, recalling Paul’s encouragement to Timothy, *Dei Verbum* stresses that “we must acknowledge that the books of Scripture firmly, faithfully and without error, teach that truth which God, for the sake of our salvation, wished to see confided to the sacred Scriptures” (No. 11). Since the Scriptures teach with a view to salvation through faith in Christ (cf. 2 *Tim* 3:15), the truths contained therein are profitable for our salvation. The Bible is not a collection of history books or a chronicle, but is aimed entirely at the integral salvation of the person. The evident historical setting of the books of the Bible should not make us overlook their primary goal, which is our salvation. Everything is directed to this purpose and essential to the very nature of the Bible, which takes shape as a history of salvation in which God speaks and acts in order to encounter all men and women and to save them from evil and death.

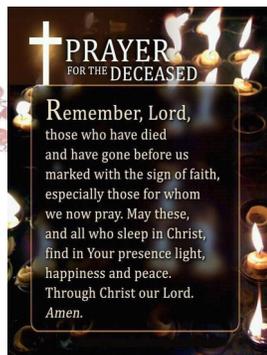
To achieve this saving purpose, sacred Scripture, by the working of the Holy Spirit, makes human words written in human fashion become the word of God (cf. *Dei Verbum*, 12). The role of the Holy Spirit in the Scriptures is primordial. Without the work of the Spirit, there would always be a risk of remaining limited to the written text alone. This would open the way to a fundamentalist reading, which needs to be avoided, lest we betray the inspired, dynamic and spiritual character of the sacred text. As the Apostle reminds us: “The letter kills, but the Spirit gives life” (2 *Cor* 3:6). The Holy Spirit, then, makes sacred Scripture the living word of God, experienced and handed down in the faith of his holy people.

The film, “**PURGATORY-THE FORGOTTEN CHURCH**”, will be shown Saturday, February 22, 2020 in Bennett Hall beginning at 9:15 am. This film provides excellent background information regarding the importance about praying for the Poor Souls in Purgatory. Participants will pray the Holy Souls Rosary on Feb. 29, 2020 in Bennett Hall at 9:15 am. All are welcome.

Participants will pray the Holy Souls Rosary on Feb. 29, 2020 in Bennett Hall at 9:15 am. All are welcome.

Each following Saturday a rosary will be said for the Holy Souls

March 7th. March 14th. March 21st. March 28th. April 4th.



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.

SUNDAY OFFERING-

\$7519

FIND OUT HOW MUCH GOD HAS GIVEN YOU, AND FROM IT TAKE WHAT YOU NEED; THE REMAINDER IS NEEDED BY OTHERS

ST. AUGUSTINE

February

Sun Mon Tue Wed Thu Fri Sat

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CH-CHURCH
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**BLESSING OF
THROATS**

2 THE PRESEN-
TATION OF THE
LORD
SRE

3 HB-6PM BT

4 SAA-6PM BT

5

6 RCIA 6PM BT

7 FIRST FRI-
DAY DEVO-
TIONS 5PM CH

8

9 5TH SUNDAY
IN OT
SRE

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13 RCIA 6PM
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16 6TH SUN-
DAY IN OT
PARISH BREAK-
FAST-NO SRE

17

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PARISH COUN-
CIL 6PM BT

20 RCIA 6PM
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"PURGATORY-
THE FOGOTTEN
CHURCH"—9:15
A.M. BT

23 7TH SUN-
DAY IN OT
SRE

24

25

MASSES:
26
7AM/
NOON
5PM
ASH
WEDNESDAY

27 RCIA 6PM
BT

28

SOUP/STUDY/
STATIONS 5PM
MH/CH

29

HOLY SOULS
ROSARY 9:15
A.M. BT