

Saint George Church Morse Bluff

260 Short Street

Weekend Masses: Saturday @ 6:00 p.m.
1st, 3rd, and 5th Sundays @ 10:00 a.m.
2nd and 4th Sundays @ 8:00 a.m.
Coffee and rolls: 1st Sunday of the month

Fourth Sunday In Ordinary Time February 3, 2019

To Know, Love, and Serve God

Sacred Heart Church Cedar Hill

2750 County Road 27

Sunday Masses:
1st, 3rd, and 5th Sundays @ 8:00 a.m.
2nd and 4th Sundays @ 10:00 a.m.
Coffee and rolls: 2nd Sunday of the month

PASTOR: Fr. Dennis Hunt, e-mail: dhunt@gtmc.net, st.gmb@nntc.net and cell phone: (402) 694-8582

RECTORY: 260 Short Street (68648-4884), P.O. Box 98, Morse Bluff, NE 68648-0098, 402-666-5280

LITURGY SCHEDULE:

MASS INTENTIONS:

FEAST DAY:

Day	Date	Time	Parish	Intentions	Feast Day
Monday	4 Feb	6:00 p.m.	St. George	+Marie Johnson - No 6:00 pm Mass on 2/18	
Tuesday	5 Feb	7:00 a.m.	St. George	+All Souls Day Intentions	St. Agatha
Wednesday	6 Feb	7:00 a.m.	St. George	+Lorin, Nadine & Larry Racek, and Lorna Pelan	St. Paul Miki, Companions
Thursday	7 Feb	7:00 a.m.	St. George	+Peggy Havener	
Friday	8 Feb	7:00 a.m.	Sacred Heart	+All Souls Day Intentions	St. Josephine Bakita
Saturday	9 Feb	8:00 a.m.	Sacred Heart	Deceased Family Members	Presentation of the Lord
		6:00 p.m.	St. George	+Bill & Rita Petrzelka	Fifth Sunday in Ordinary Time
Sunday	10 Feb	8:00 a.m.	St. George	For our parishioners (Missa pro populo)	
		10:00 a.m.	Sacred Heart	Sacred Heart Altar Society (Living/+Deceased)	

Parish Confession Schedule: Confessions usually heard 30 minutes before all weekend Masses, ending 5-10 minutes before Mass. (Confessions before the 10:00 a.m. Mass may be shortened because of priest's travel time between parishes.)

Please indicate -Bulletin- in the Subject line to: dhunt@gtmc.net, st.gmb@nntc.net

Mass Times for USA parishes: <http://www.masstimes.org/>

Parishes: <http://stgmbne.com>



SUNDAY LITURGICAL MINISTERS/SERVERS:

Parish	Date	Time	Reader	Acolyte	Server(s)
St. George	9 Feb	6:00 pm	Steve Minarick		
St. George	10 Feb	8:00 am	TEd Minarick	Dan Bauer	
Sacred Heart	10 Feb	10:00 am	Jim Nemec		

Announcements

"Walk in the Footsteps of Jesus" Pilgrimage – June 10th - 19th



A pilgrimage to the Holy Land led by Fr. Mark Nolte, pastor of St. Gerald Church. With Fr. Walter Nolte, pastor of St. Patrick, Fremont and Fr. Dennis Hunt. The dates are from June 10-19, 2019. We will visit the major sites in the Holy Land with Mass every day. If you would like

to know more about the pilgrimage or to sign up, please go to <https://shepherfieldtours/up-coming-tours/> and click on "Book this Tour" or contact Imad Qumsieh at qimad2002@yahoo.com or call him at (402) 671-1958. You may also reach Fr. Mark at frmnlte@gmail.com or call (402) 331-1955. The cost will be \$2,750 + airfare (about \$1200) from Omaha to the Holy Land.

Healing Hearts Support Sessions - For those who have suffered the loss of a loved one are being offered to assist Catholics in the grief process. The sessions will be held on six weekly Tuesday evenings beginning March 19, 2019, 7:00-9:00 p.m., at John XXIII Diocesan Center, 37th & Sheridan Blvd. Suggested Donation: \$25 (for materials) To register, please call 402-473-0620.

Please pray for: James Robert O'Neil, North American College in Rome, Theology 2 1B & 1S Scott & Janet O'Neil, Birthday: 1/15/95

2-Day UNBOUND Conference-

Participants will learn about Unbound through live presentations & videos and how it teaches 5 simple "keys" to break the chains of emotional, spiritual and mental bondage and unlock the doors to freedom. Lourdes Central Catholic School- Nebraska City NE, Friday, March 15th- 6-9pm & Saturday, March 16th- 8-5pm. The event is free but registration is required. Please register by going to: lincolndiocese.org/unbound

Save your Ice Cream Buckets for Soup Supper

Breakfast for Vocations - Serving on Sunday, February 3 from 8:30 am - Noon. Free will donation. Pancakes, eggs, omelets, sausage, toast, Juice and coffee. St. Charles Parish Center Sponsored by Knights of Columbus, North Bend Council #3736

St. Vitus Catholic Church in Touhy Soup Dinner, Sunday February 10, 2019 from 11am - 1:30pm at St. John School Gym in Weston. Chili, Chicken Noodle and Ham & Bean Soups, Sandwiches, Desserts. Live & Silent Auctions, Kids Games, Bake Sale, Polka Music!! Adults \$8, 5-12years \$5 and 4 and under are Free! A great time will be had by all!!!

Healing service at Saint Wenceslaus on the second Monday of the month at 7 o'clock. In January it was the 21st at 7 o'clock.

1 weeks to Sign up for Retrouvaille - Do you feel alone? Are you frustrated or angry with each other? Do you argue ... or have you just stopped talking to each other? Does talking about it only make it worse? This program has helped tens of thousands of couples experiencing marital difficulty at all levels including disillusionment and deep misery. For confidential information about or to register for the program beginning with a weekend on **Feb. 15-17, 2019** call 1-800-470-2230 or www.retrouvaille.org on the web Marriage Encounter Weekend-at Lied Center in Nebraska City, **Feb. 15-17 2019**. Contact Pat & Janelle Benson to make your reservation (Pat 308-940-0670, Janelle 308-940-1105, pjbben@yahoo.com). Call 30 days ahead to reserve facilities. All reservations accepted.

FORMED.ORG Read a book, listen to a talk, watch a movie, or take an RCIA class from your home computer, Smartphone or tablet. On the opening page for FORMED.org scroll down to "Does your parish already have an account?" Enter HE29MB then "submit" to start a profile. You can share this code

Encounter Jesus

Presentation of the Lord, Candlemas, Candles and Light

By Dr. Marcellino D'Ambrosio

February 2 is the feast of the Presentation of the Lord Jesus in the Temple. It commemorates Simeon's famous prophecy that Jesus would be a "light of revelation to the Gentiles." It is also known as Candlemas since it is the day that candles are blessed for use throughout the Church year.

I recently led a group of pilgrims to Jerusalem. As we stood at the foot of the Temple Mount and remembered the Presentation of Jesus, several people had questions. There were questions about the redemption of the first-born son. About the rite of purification after childbirth. About how to put Matthew and Luke together in terms of chronology and geography—Bethlehem, the Temple in Jerusalem, the flight into Egypt, and the return to Nazareth.

MEANING OF THE PRESENTATION

All these are very good questions. But they are not the questions that interest St. Luke. Neither are they the focus of the Feast of the Presentation, observed with great solemnity since the fourth century.

The most important thing about this feast is not even the intriguing prophecy of Simeon to Mary that a sword would pierce her heart "that the thoughts of many hearts would be revealed."

What tips us off to the deepest meaning of the Presentation is the nickname it acquired early in Christian history—Candlemas. It is so-called because it is the day of blessing all the candles used in the Church throughout the year.

CANDLES & CANDLEMAS

We like candles because they are cozy, homey, and festive. As a child, I used to love to light votive candles at the back of the church. They would continually remind God of my special intention, even when I had long since left the sanctuary. Today I love the cheerful, hopeful candles of the Advent wreath. And there is nothing like a votive candle burning before an icon to help create an atmosphere of prayer.

These are good reasons to love candles. But the primary meaning of candles in the Catholic tradition is not to create atmosphere or to remind God to answer our prayers.

LIGHT OF THE WHOLE WORLD

Simeon, after taking Jesus in his arms, proclaimed him to be "a light of revelation to the Gentiles" (Lk. 2:32). It is rather strange to bring up the Gentiles, given the circumstances and the location. The circumstances? The Holy Family were fulfilling obligations of the Law of Moses, incumbent not on Gentiles, but on Jews. The location? They were standing in the Temple precincts, probably in the inner courtyard of Israel where Gentiles were forbidden to tread under pain of death. The Lord suddenly comes to his Temple (Mal 3:1). But he comes not to stay there. Neither is the plan for him to go forth from the sanctuary to enlighten just his own people. No, he has come to set the whole world ablaze.

This Light of revelation to all nations, for that is what "Gentiles" means, later came back to the Temple precincts as a grown man to celebrate the Feast of Tabernacles. On a festive autumn evening, while the Temple plaza was ablaze with torches and full of Jews dancing in celebration of their special relationship with the Almighty, Jesus echoed the words of Simeon and boldly proclaimed "I am the light of the world" (John 8:12).

BAPTISM, EASTER VIGIL & ENLIGHTENMENT

To become a Christian in the early Church meant to have the darkness of despair scattered by this radiant light of revelation. In his light, everything looks different. A drab, grey world suddenly glitters with every color of the rainbow. What had been murky becomes clear. What was a conundrum now finally could be understood.

This was so much part of the early Christian conversion experience that baptism was called "the enlightenment" and the newly baptized, who wore white robes for the entire week after Easter, were called "the enlightened ones."

To this day, the ancient rite of the Easter Vigil begins with a dark Church and the congregation waiting in anticipation. The Easter Candle is then lit from the new fire and, as the deacon proclaims "Christ our light," smaller candles held by the faithful are lit from the Paschal candle and the flame rapidly spreads from candle to candle. The formerly darkened sanctuary now becomes ablaze with many hundred points of light.

MISSION & THE NEW EVANGELIZATION

This is stirring to watch. But I daresay we often miss the point. Yes, Christ is our light. But he has ignited us with the fire of his Spirit, and he calls us "the light of the world" (Mat. 5:14). We are not meant, any more than He was, to keep our light under the bushel basket of the home or our parish church. The light we have received is meant for an entire world languishing in darkness. The Presentation is a feast of mission, a reminder of the call to commit ourselves wholeheartedly to what our last three Popes have called "The New Evangelization." The candles which we so enjoy in our liturgies and devotions are a reminder that we must not rest while there is even one left who remains in the valley of the shadow of death.

Dr. Marcellino D'Ambrosio: From a colorful and varied background as a professor of theology, a father of five, business owner, and professional

performer Marcellino D'Ambrosio (aka "Dr. Italy") crafts talks, blog posts, books, and videos that are always fascinating, practical, and easy to understand. He is a popular speaker, TV and radio personality, New York Times best-selling author, and pilgrimage host who has been leading people on a journey of discovery for over thirty years. For a fuller bio and video, visit the Dr. Italy page.

Prophet to the Nations: Scott Hahn Reflects on the Fourth Sunday in Ordinary Time *Jeremiah 1:4–5, 17–19; Psalm 71:1–6, 15–17; 1 Corinthians 12:31–13:13; Luke 4:21–30*

God's words in today's First Reading point us beyond Jeremiah to Jesus. Like Jeremiah, Jesus was consecrated in the womb and sent as a "prophet to the nations" (see Luke 1:31–33).

Like the prophets before Him, Jesus too faces hostility. In today's Gospel, the crowd in His hometown synagogue quickly turns on Him, apparently demanding a sign, some proof of divine origins—that He's more than just "the son of Joseph."

The sign He gives them is that of the prophets Elijah and Elisha. From their colorful careers Jesus draws two stories. In each, the prophets bypass "many . . . in Israel" to bestow God's blessings on non-Israelites who had faith that the prophets were men of God (see 1 Kings 17:1–16; 2 Kings 5:1–14). "None . . . not one" in Israel was found deserving. Jesus emphasizes.

His point isn't lost on His audience. They know He's likening them to the "many . . . in Israel" in the days of the prophets. That's why they try to shove Him off the cliff. As He promised to protect Jeremiah, the Lord delivers Jesus from those who would crush Him.

And as were Elijah and Elisha, Jesus is sent to proclaim God's gift of salvation—not exclusively to one nation or people, but to all who realize in faith that from the womb God alone is their hope, their rescuer, their "rock of refuge," as we sing in today's Psalm.

Prophecies, Paul tells us in today's Epistle, are partial and pass away "when the perfect comes." In Jesus, the word of the prophets has been brought to perfection, fulfilled in those who have ears to hear, as He declares in today's Gospel.

Greater than the gifts of faith and hope, Jesus shows us how to love as He loved—to love God as our Father, as the one who formed us in the womb and destined us to hear His saving Word. This is the salvation, the "mighty works of the Lord," that we, like the psalmist, are thankful to proclaim daily in the Eucharist.

Pope Francis' February Prayer Intention: Human Trafficking

Reflection by Fr. Joseph Laramie –

Fr. Joseph Laramie, SJ is a campus minister at Saint Louis University, his alma mater. Previously, he taught at Regis Jesuit High School in Colorado and Rockhurst High School in Kansas City. His book, "Abide in the Heart of Christ: a 10-day Personal Retreat with St. Ignatius" will be printed in October 2019 by Ave Maria Press.

Which is better: a paper cup that you use once, or a metal mug that you drink from again and again? The decision is clear. Reusable goods are better for the environment and cheaper in the long run.

What about people? Is it better to use someone once and then toss them aside, or to use them again and again? What?! Humans should not be treated like objects. We rightly feel confused and horrified by this example. But it happens everyday. There is a name for this modern crime: human trafficking.

People continue to be bought and sold in the world today. Prostitution and pornography are among the chief culprits. Or perhaps a young man is promised a big paycheck and citizenship in a wealthy country; all he must do is work in landscaping for a few months. Years later, he continues his backbreaking work—with just a few bucks in cash and a steady stream of lies and threats. He is trapped in a cycle of deception and oppression.

Pope Francis uses the term "throw away" culture to describe this dark side of our modern economy. He writes, "Today everything comes under the laws of competition and the survival of the fittest, where the powerful feed upon the powerless. . . Human beings are themselves considered consumer goods to be used and then discarded. We have created a 'throw away' culture which is now spreading" (Evangelii Gaudium, 53).

In stark contrast, we see the example of Jesus. He stands up for the woman trapped in adultery and sets her free. Jesus shows us that we are not objects. We are beloved sons and daughters of our Heavenly Father.