

FIFTH SUNDAY IN ORDINARY TIME

February 9, 2020



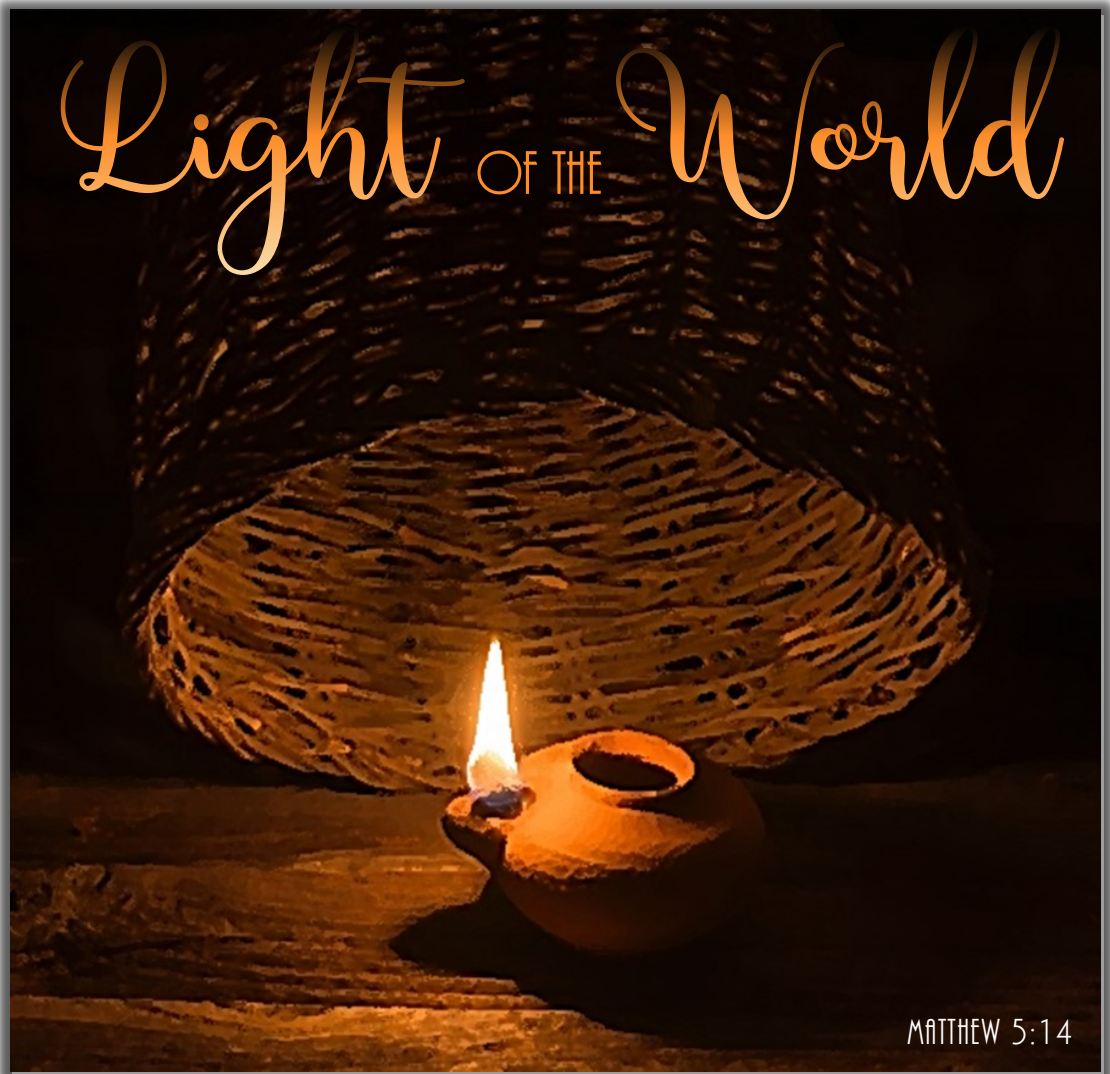
ESTABLISHED 1959



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# SAINT JOHN CATHOLIC CHURCH



WEEKEND MASSES

**SATURDAY  
VIGIL  
5:00 PM**

**SUNDAY  
8:00 AM**

**SACRAMENT OF RECONCILIATION: SATURDAYS AT 4:00 PM.**

You may call or email Fr. Brooks for an appointment if you wish to celebrate the sacrament on a different day/time.

Should you wish to celebrate a Mass for a special intention or need, please contact the parish office. In case of a sacramental emergency requiring the presence of a priest, please call Father Brooks at 509-823-3103

**MAILING ADDRESS:** P.O. BOX 128 | NACHES, WA 98937-0128  
**STREET ADDRESS:** 204 MOXEE AVE | NACHES, WA 98937-9717  
**WEBSITE:** STJOHNNACHES.ORG  
**OFFICE:** 509-653-2534    **EMAIL:** STJOHNNACHES@OUTLOOK.COM

**We're Glad You Joined Us for Mass Today!**

If you would like to make St. John Church your spiritual home, please fill out a (green colored) Parish Registration Card in Purdy Hall. You may place your completed forms in an offering basket, or—better yet—hand them directly to Fr. Brooks.

**THIS WEEK AT SAINT JOHN**

**DAILY MASSES:** Tuesday-Wednesday & Friday 8:30am Thursday 8:30am

**ROSARY PRAYER GROUP:** WEDNESDAYS at 7:00 AM. Meet in Purdy Hall. The rosary is prayed in the church. Discussion and fellowship follow.

**ADORATION OF THE BLESSED SACRAMENT:** WEDNESDAYS—after Daily Mass—until 9:30 AM; at which time the Rite of Benediction is celebrated.

**SACRAMENT OF RECONCILIATION:** SATURDAYS at 4:00 PM. You may call or email Fr. Brooks for an appointment if you wish to celebrate the sacrament on a different day/time.



**SEMINARIANS!**

Bishop Tyson has encouraged us to pray for vocations to the priesthood and religious life. **William Lane is studying in Seminario Hispano de Santa Maria de Guadalupe.** Please keep him and those who are considering vocations in your prayers.



**Thinking about Separation or Divorce?** – Is your marriage or that of a relative or friend heading for divorce? Do you know how to save that marriage? Or do you feel helpless? Retrouvaille is designed to help troubled marriages regain their health. It helps spouses uncover or re-awaken the love, trust and commitment that originally brought them together. The program is highly successful in saving hurting marriages, even bringing reconciliation to couples who have already separated or divorced. Retrouvaille is for any couple who would like to rediscover their marriage and improve communication. Visit [www.Retrouvaille.org](http://www.Retrouvaille.org) for emotional testimonials. For confidential information or to register for the February 14-16, 2020 Spokane weekend call (509) 520-4118 or (800) 470-2230 or visit the web site at [www.Retrouvaille.org](http://www.Retrouvaille.org).

**DAILY MASS READINGS**

**Feb. 9: 5<sup>th</sup> Sunday in Ordinary Time**  
Is 58:7-10; Ps 112:4-9; 1 Cor 2:1-5; Mt 5:13-16

**Feb. 10: St. Scholastica**  
1 Kgs 8:1-7, 9-13; Ps 132:6-10; Mk 6:53-56

**Feb. 11: Tuesday of the 5<sup>th</sup> Week in Ordinary Time**  
1 Kgs 8:22-23, 27-30; Ps 84:3, 4, 5 and 10, 11; Mk 7:1-13

**Feb. 12: Wednesday of the 5<sup>th</sup> Week in Ordinary Time**  
1 Kgs 10:1-10; Ps 37:5-6, 30-31, 39-40; Mk 7:14-23

**Feb. 13: Thursday of the 5<sup>th</sup> Week in Ordinary Time**  
1 Kgs 11:4-13; Ps 106:3-4, 35-36, 37, 40; Mk 7:24-30

**Feb. 14: St. Cyril and St. Methodius**  
1 Kgs 11:29-2. 12:19; Ps 81:10-15; Mk 7:31-37

**Feb. 15: Saturday of the 5<sup>th</sup> Week in Ordinary Time**  
1 Kgs 12:26-32. 13:33-34; Ps 106:6-7, 19-22; Mk 8:1-10

**Traveling This Season?**

Stay connected with our God, through our Church at the website: [www.masstimes.org](http://www.masstimes.org) or [TheCatholicDirectory.com](http://TheCatholicDirectory.com)

The purpose of the Mass Times and The Catholic Directory ministry is to help Catholics get to Mass by helping them find churches and worship times worldwide. Worship times, church locations, contact information, website links and maps are all provided on these websites.

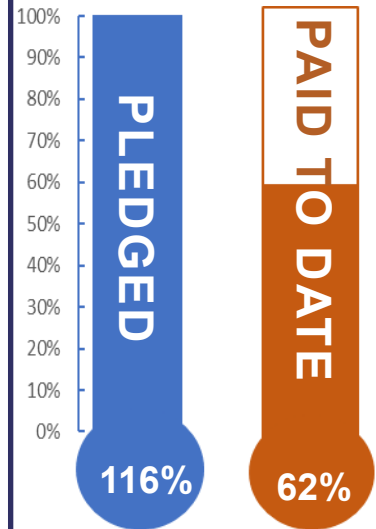


Thank you for your pledge. We have to date received **\$17,234.00** in pledges, with approximately **\$10,639.59** paid to date and 44 Donors.

**"Have You Made Your Pledge? Won't You Please Do Your Part For the Parish?"**

If you were not present or prepared to make a pledge previously, we urge you to do so today. Your gift is essential to sustaining the many ministries of the Diocese of Yakima. If you would prefer to donate online, please visit [yakimadiocese.org](http://yakimadiocese.org).

**OUR PARISH GOAL FOR 2020 IS \$14,909.00**



**Registration is OPEN for our 3<sup>rd</sup> Annual Catholic Youth Camp!**

June 20 – 26, 2020 at Lazy F Camp in Ellensburg, for students entering 5th grade - 2020 high school grads. We have **re-branded** and have a **new name and website!** Central Washington Catholic Youth Camp is now **Cor Christi Camp**. Register now at [CorChristi.net/camp](http://CorChristi.net/camp) All of our old material and details on camp can now be found there. Please "Like" **Cor Christi Camp** on Facebook!

If you have any questions, please contact Director Michael Drollman at (509) 699-1235. **See you at camp!**



**SEXUAL ABUSE HOTLINE**

If you have been abused or victimized by a member of the Catholic clergy, please believe in the possibility for hope and help and healing. We encourage you to come forward and speak out. The Yakima Diocese has a sexual abuse hotline for those who wish to report some incident concerning that issue as regards to a bishop, priest, deacon or diocesan employee or volunteer. Our diocese provides a private/confidential phone line for those wishing to report incidents of sexual abuse regarding clergy, diocesan or church employees or volunteers 1-888-276-4490.



## QUESTION BOX

***I disagree with some of the teachings of the Catholic Church. I was once told that I don't have to follow all of the church's teachings if they violate my conscience. But still, I'm not sure that's right.***

First, I want to commend you for asking this question. The fact that you were moved to ask demonstrates two things: that God's grace can be operative in every person who is open to him, and secondly that you are sincere in your desire to do God's will.

I have run into a number of people in a similar predicament as you. They asked someone who ought to be able to give some guidance on what was a difficult moral question. In response, they seemed to get an answer that indicated that, in the end, they had to just "follow their conscience." I can understand this. In the course of my life as a priest, I have (like all of my brother priests) been asked to weigh in on life situations in which there were no easy or obvious answers. At times, after going through all of the tools and resources the church offers for right decision-making, the right way to go remained foggy and difficult.

In addition, the Catechism of the Catholic Church teaches: "When he listens to his conscience, the prudent man can hear God speaking" (CCC 1777). Because of this line and others that highlight the importance of conscience, it is tempting to take the default position of "whatever you feel is right, just do that." I am not denying this. After all, this is clearly part of the catechism. (I'm not about to go toe-to-toe with the catechism and think that I can win! I'm not that smart.) But it misses crucial pieces of information.

First, while it is essential that we are sincere in the decisions we make, we don't only have an obligation to ourselves. This is something that we have lost in our culture.

We think that "to thine own self be true" is the highest commandment. It isn't. While it is good to be truthful and interiorly at peace, we also must be true to others.

It's even more essential that we are true to God. We may have an obligation to strive for authenticity, but we also have an obligation to obey God. I am not the only one to whom I must be true.

Second, the church's teaching on conscience presumes knowledge of the moral law. This means that those who are exercising conscience know that there is a real right and a real wrong. Unfortunately, there are fewer people who acknowledge this reality. This places us in a unique place in human history. A recent study reported that only 8 percent of American teenagers believe in a real right and a real wrong. This ignorance is

unprecedented. Notre Dame sociologist Christian Smith recently concluded a nationwide study on the moral life of 18- to 29-year-olds. His conclusion was that this age group, generally speaking, has neither the vocabulary nor the categories to make moral decisions. If conscience depends on principles of right and wrong, how will these young people make decisions? According to Smith, they base their decisions on feelings.'

But conscience is not a feeling. The catechism clearly states that conscience "formulates its judgments according to reason, in conformity with the true good willed by the wisdom of the Creator" (CCC 1783). This means employing one's mind more than one's emotions to make decisions. Conscience is not merely some feeling we get; it is the critical application of truth to the present issue. Third, it is true that, a person "must not be forced to act contrary to his conscience. Nor must he be prevented from acting according to his conscience, especially in religious matters" (CCC 1782). But this does not mean doing whatever pleases me.

Let's take a potentially explosive issue. When Pope Paul VI reinforced the church's constant teaching against artificial birth control in the document "Humanae Vitae," many couples were encouraged to dismiss this teaching if it "violated their conscience." Unfortunately, as a result, many couples were obliquely encouraged to invite a sinful practice into their sexual relationship. Even more, they were led to believe that they could dismiss virtually any official and binding church teaching if they disliked it.

Because that is all this comes down to. The church's teaching on contraception does not "violate" a person's conscience. Unless a person truly believed that periodic abstinence in marriage was an evil (which is all that is being asked for through natural family planning), then there is no conscience issue here. It is an issue of a) not knowing or understanding the church's teaching (which could be remedied by asking someone who knows), b) lacking the will to choose the good (which is always an issue for every person striving to live virtuously, but not a good reason to choose sin over virtue), or c) a matter of personal dislike for a particular teaching or the church in general.

*Fr. Michael Schmitz is the director of Youth and Young Adult Ministry for the Diocese of Duluth as well as the Chaplain for the Newman Center at the University of Minnesota-Duluth*



## ONLINE GIVING

Our parish is now offering **Online Giving!** Visit our website to sign up and to begin contributing automatically to St. John. This convenient new system does not require you to contact your bank to sign up or to make changes. You can use any of your checking or savings accounts and the funds will be automatically transferred to our parish bank account. This system is more convenient for the parish than electronic checks from your bank. And it's convenient for you because you can make

changes at any time. You can see reports on your contribution history and generate tax statements at each year's end. You can come to [www.stjohnnaches.org](http://www.stjohnnaches.org) to get started. Please note that the Online Giving platform is formatted for use with **Google Chrome**, rather than Internet Explorer. If you have any questions or concerns, please contact Carrie Peterson at 509.653.2534. Thank you.



# FROM THE PASTOR'S DESK

My Friends,

On February 28, at 6:00pm, Bishop Tyson will ordain ten men to the Permanent Diaconate at St. Joseph Catholic Church in Kennewick.

This is a major milestone in the life of these men as well as the Diocese of Yakima.

**Alejandro Galeana** of St. Juan Diego parish will be ordained as a deacon, to serve as one called to proclaim and preach the word of God. We, as Catholics of the Nile Valley, are very excited for Alex and his family as they take this step forward in service to God and to his Church. We wish every good blessing from God upon him and his family! Towards better understanding the role of a deacon in the Church, I have included information below that I hope will shed light on the role that Alex will play at St. Juan Diego.

## Who is a Deacon?

A deacon is an ordained minister of the Catholic Church. There are three groups, or "orders," of ordained ministers in the Church: bishops, presbyters (priests) and deacons.

Deacons are ordained as a sacramental sign to the Church and to the world of Christ, who came "to serve and not to be served." The entire Church is called by Christ to serve, and the deacon, in virtue of his sacramental ordination and through his various ministries, is to be a servant in a servant-Church.

## What are these "various ministries" of the Deacon?

All ordained ministers in the Church are called to functions of Word, Sacrament, and Charity, but bishops, presbyters and deacons exercise these functions in various ways. As ministers of Word, deacons proclaim the Gospel, preach, and teach in the name of the Church. As ministers of Sacrament, deacons baptize, lead the faithful in prayer, witness marriages, and conduct wake and funeral services. As ministers of Charity, deacons are leaders in identifying the needs of others, then marshaling the Church's

resources to meet those needs. Deacons are also dedicated to eliminating the injustices or inequities that cause such needs. But no matter what specific functions a deacon performs, they flow from his sacramental identity. In other words, it is not only WHAT a deacon does, but WHO a deacon is, that is important.

## Why do some deacons become priests?

For many years ordained ministers "ascended" from one office to another, culminating in ordination to the presbyterate, or priesthood. The Second Vatican Council (1962 – 1965),

however, authorized the restoration of the diaconate as a PERMANENT order of ministry. So, while students for the priesthood are still ordained deacons prior to their ordination as priests, there are more than 13,000 deacons in the United States alone who minister in this Order permanently. There is no difference in the sacramental sign or the functions between these so-called "transitional" and "permanent deacons."

## May married men be ordained deacons?

Yes. The Second Vatican Council decreed that the diaconate, when it was restored as a permanent order in the hierarchy, could be opened to "mature married men," later clarified to mean men over the age of 35. This is in keeping with the ancient tradition of the Church, in which married men were ordained into ministry. Also in keeping with ancient practice is the expectation that while a married man may be ordained, an ordained man, if his wife should die, may not marry again without special permission.

"Celibacy Affects Every Deacon: In one way or another, celibacy affects every deacon, married or unmarried. Understanding the nature of celibacy—its value and its practice—are essential to the married deacon. Not only does this understanding strengthen and nurture his own commitment to marital chastity, but it also helps to prepare him for the possibility of living celibate chastity should his wife predecease him. This concern is particularly unique within the diaconate. Tragically, some deacons who were married at the time of ordination only begin to face the issues involved with celibacy upon the death of their wives. As difficult as this process is, all deacons need to appreciate the impact celibacy can have on their lives and ministry." -- National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States, par. 72.

## Is a Deacon ordained for the Parish or the Diocese?

Whenever a person is ordained, he is to serve the diocesan Church. Deacons are no different in this regard: they are assigned by the bishop to ministries for which the bishop perceives a great need, and for which the deacon may have special gifts or talents. Most often, this will be within a parish setting, just as most priests serve in a parish. Once assigned to the parish, the deacon and any other clergy assigned to the parish minister under the immediate supervision of the pastor. However, this assignment may be changed at the request of the deacon or the initiative of the bishop.

## REFLECTION ON THIS WEEKEND'S GOSPEL

### First Reading

*Isaiah 58:7-10*

In the work of justice, light shall break through darkness.

### Responsorial Psalm

*Psalms 112:4-9*

The just person will be a light in the darkness.

### Second Reading

*1 Corinthians 2:1-5*

Paul shows that he came to Corinth preaching Christ crucified.

### Gospel Reading

*Matthew 5:13-16*

Jesus teaches that his disciples are to be the salt of the earth and the light of the world.

### Background on the Gospel Reading

Following upon the teaching of the Beatitudes, Jesus uses the now familiar metaphors of salt and light to describe the life of discipleship. We take salt and light for granted in our society, but these commodities were more precious in ancient cultures. Just as now, salt was used in Jesus' time for flavoring, as a preservative, and as a healing agent. Similarly, the widespread use of electricity in the modern world makes us less aware of the value and importance of light in our lives.

Still, our familiarity with this passage from Matthew's Gospel speaks well to the abiding power of the imagery that Jesus presented. Jesus' call to be salt for the earth and light for the world powerfully states our mission as Church and as Christians. Our commitment to social justice flows from the exhortation that Jesus gives us in today's Gospel. Some of the activities that this commitment leads us to are given more concrete expression as the Corporal and Spiritual Works of Mercy. When we feed the hungry, clothe the naked, console those who mourn, and so on, we show ourselves to be the salt of the earth and the light of the world. When we do these things with the community of faith, the Church, we are indeed acting as "a city set on a mountain" that cannot be hidden!

Source: <https://www.loyolapress.com/our-catholic-faith/liturgical-year/sunday-connection/fifth-sunday-in-ordinary-time-a-sunday-connection>