

SIXTH SUNDAY IN ORDINARY TIME

February 14, 2021



**REV. BROOKS
BEAULAUQUIER**
PASTOR
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WEEKEND MASSES

ST. JOHN'S PARISH
VIGIL MASS
5:00PM
SUNDAY MASS
8:00 AM

SAINT JUAN DIEGO PARISH

THURSDAY MASS /
ADORATION
ADORATION 6:00 PM
MASS 6:30 PM

VIGIL MASS—7:00 PM
SUNDAY MASSES
10:00 AM ENGLISH
11:30 AM SPANISH

SAINT JOHN CATHOLIC CHURCH
SAINT JUAN DIEGO CATHOLIC CHURCH

"THE PARISHES OF THE UPPER YAKIMA VALLEY"



SACRAMENT OF RECONCILIATION AND ADORATION:

St. John—Naches—Tuesday 6:00 to 7:00 PM
St. Juan Diego—Coviche— Thursday 6:00 to 6:30 PM
Or by appointment with the Pastor

CONTACT INFORMATION

SAINT JOHN'S

MAILING ADDRESS: P.O. BOX 128
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SACRIFICIAL OFFERING

Please don't forget your Sunday Envelope!

Average weekly cost to operate St. Juan Diego (SJD) for July 2019—June 2020, based on previous years' cost.	\$2,130.00
Collection Figure for weekend of February 6 & 7, 2021 for St. Juan Diego	\$1,585.00
Average weekly cost to operate St. John (SJ) for July 2017—June 2018, based on previous years' cost.	\$2,011.00
Collection Figure for weekend of February 6 & 7, 2021 for St. John	\$1,646.00



Q. Recently my seventh-grader came home from his CCD class and said that his teacher had taught them that all rich people are “evil, going to hell and don’t work” and that all poor people are “good, going to heaven and work hard. “In the teacher’s defense, English is her second language, so it’s possible that something was lost in translation – but that was still the lesson my son came away with.

Then, three days later, we received a request from the diocese asking us not only to match our donation from last year, but even to increase it a bit. There occurred to me the irony of what my son was being taught against what the church was asking from us – and it made me very angry. So, are the rich really doomed to hell? And should I say something to the CCD supervisor? (This whole affair, in fact, has made me question whether to stay with the Catholic Church.) (Roanoke, Virginia)

A. First, to answer your theological question. No, riches don't necessarily doom people to hell. It depends what they do with those riches, how they share them. Joseph of Arimathea, described in Matthew's Gospel as a rich man and a disciple of Jesus (he could afford a rock-hewn tomb for Christ's burial), is venerated by the church as a saint.

Pope Francis, writing in 2014 to the world's economic elite assembled in Switzerland, said that “it is intolerable that thousands of people continue to die every day from hunger, even though substantial quantities of food are available, and often simply wasted.” The responsibility to share hangs heavily on individuals as well as on nations.

In a homily at his morning Mass in May 2016, Pope Francis commented on the biblical warning that “you cannot serve both God and mammon.” He explained that the problem comes when one begins to idolize money. “Riches,” said the pope, can become “chains” that take away “the freedom to follow Jesus.”

Riches, then, are a blessing that must be managed: They come with a moral duty to help the needy. And the church in its fundraising relies on the generosity – the sacrifice, even – of its members to help the vulnerable whom society tends to forget.

As for your own next move, you should surely speak with the religious education director or to your pastor. If that is actually what the teacher said, she is wrong and needs to be corrected; if – and this is more likely – she was simply misunderstood, she needs to correct that, too.

And as for your staying with the Catholic Church, I trust that your allegiance does not depend on the words of one CCD teacher. It really has more to do – doesn't it? – with the teachings of Jesus, the availability of the sacraments and the long history of the church as the protector of the poor.

Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr. Albany, New York 12203.



Hotline

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.



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 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.

Pope Francis says that **Lent** is time to grow in Faith, Hope and Love – and to share them.

Feb. 12, 2021

VATICAN CITY -- As Christians pray, fast and give alms during **Lent**, they also should consider giving a smile and offering a kind word to people feeling alone or frightened because of the coronavirus pandemic, Pope Francis said.

"Love rejoices in seeing others grow. Hence it suffers when others are anguished, lonely, sick, homeless, despised or in need," the pope wrote in his message for **Lent** 2021.

The message, released by the Vatican Feb. 12, focuses on **Lent** as "a time for renewing faith, hope and love" through the traditional practices of prayer, fasting and almsgiving. And, by going to confession.

Throughout the message, Pope Francis emphasized how the **Lenten** practices not only promote individual conversion, but also should have an impact on o"By receiving forgiveness in the sacrament that lies at the heart of our process of conversion, we in turn can spread forgiveness to others," he said. "Having received forgiveness ourselves, we can offer it through our willingness to enter into attentive dialogue with others and to give comfort to those experiencing sorrow and pain."

The pope's message contained several references to his encyclical "*Fratelli Tutti*, on Fraternity and Social Friendship."

For example, he prayed that during **Lent** Catholics would be "increasingly concerned with 'speaking words of comfort, strength, consolation and encouragement, and not words that demean, sadden, anger or show scorn,'" a quote from the encyclical. "In order to give hope to others, it is sometimes enough simply to be kind, to be 'willing to set everything else aside in order to show interest, to give the gift of a smile, to speak a word of encouragement, to listen amid general indifference,'" he said, again quoting the document. The **Lenten** practices of fasting, almsgiving and prayer were preached by Jesus and continue to help believers experience and express conversion, the pope wrote.

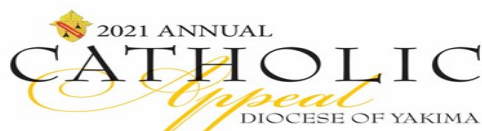
"The path of poverty and self-denial" through fasting, "concern and loving care for the poor" through almsgiving and "childlike dialogue with the Father" through prayer, he said, "make it possible for us to live lives of sincere faith, living hope and effective charity."

Pope Francis emphasized the importance of fasting "as a form of self-denial" to rediscover one's total dependence on God and to open one's heart to the poor.

"Fasting involves being freed from all that weighs us down -- like consumerism or an excess of information, whether true or false -- in order to open the doors of our hearts to the one who comes to us, poor in all things, yet full of grace and truth: the son of God our savior." Cardinal Peter Turkson, prefect of the Dicastery for Promoting Integral Human Development, presenting the message at a news conference, also insisted on the importance of "fasting and all forms of abstinence," for example, by giving up "time watching TV so we can go to church, pray or say a rosary. It is only through self-denial that we discipline ourselves to be able to take the gaze off ourselves and to recognize the other, reckon with his needs and thus create access to benefits and goods for people," ensuring respect for their dignity and rights.

Msrgr. Bruno-Marie Duffe, secretary of the dicastery, said that at a time of "anxiety, doubt and sometimes even despair" because of the COVID-19 pandemic, Lent is a time for Christians "to walk the way with Christ toward a new life and a new world, toward a new trust in God and in the future."

Source: <https://catholic-sf.org/news/lent-is-time-to-grow-in-faith-hope-love-and-to-share-them-pope-says>



St. John Catholic Church

2021 Annual Catholic Appeal

(from 11/1/2020 thru 02/03/2021)

Goal: **\$15,843.00**

Total Amount Pledged: **\$30,570.00**

Total Amount Paid (11/01/2020) thru 01/27/2021)
\$18,350.00

Number of Donors: **35**

St. Juan Diego Catholic Church

2021 Annual Catholic Appeal ACA

(from 11/01/2020 thru 02/03/2021)

Goal: **\$11,566.00**

Total Amount Pledged: **\$9,195.00**

Total Amount Paid (11/01/2020) thru
01/27/2021): **\$4,275.00**

Number of Donors: **27**

DAILY READINGS

Feb. 15: Monday of the 6th Week in Ordinary Time

Gn 4:1-15, 25; Ps 50:1, 8, 16-17, 20-21; Mk 8:11-13

Feb. 16: Tuesday of the 6th Week in Ordinary Time

Gn 6:5-8; 7:1-5, 10; Ps 29:1-4, 9-10; Mk 8:14-21

Feb. 17: Ash Wednesday

Jl 2:12-18; Ps 51:3-6, 12-14, 17; 2 Cor 5:20-6:2; Mt 6:1-6, 16-18

Feb. 18: Thursday after Ash Wednesday

Dt 30:15-20; Ps 1:1-4, 6; Lk 9:22-25

Feb. 19: Friday after Ash Wednesday

Is 58:1-9; Ps 51:3-6, 18-19; Mt 9:14-15

Feb. 20: Saturday after Ash Wednesday

Is 58:9-14; Ps 86:1-6; Lk 5:27-32

Feb. 21: 1st Sunday in Lent

Gn 9:8-15; Ps 25:4-9; 1 Pt 3:18-22; Mk 1:12-15

SEMINARIANS



Bishop Joseph Tyson has encouraged us to pray for vocations to the priesthood and religious life. **William Lane is currently studying at Mt. Angel Seminary in St. Benedict, Oregon.** Please keep him and those who are considering their vocation in your prayers.



Dear Friends,

Leprosy is a terrible disease, though it is almost unknown in the western world. But it is still concerning us for it is a symbol

of sin. We are all tainted with the leprosy of sin. Leprosy is the clear theme of the first Reading and the Gospel. In Biblical times lepers were treated as untouchable. Leprosy was the ultimate uncleanness. It made the victim an outcast not only socially, but also in the religious sphere.

Jesus broke through all the religious and social taboos and reached out a loving and healing hand to the leper. In this way we see how a Christian community should deal with sinners and people society rejects. Besides, a Christian is one who has been 'cleansed' by Christ in baptism and who ought to spread the 'good news'.

The following story comes from the book *Chicken Soup of the Soul*. It was a bitter cold evening in northern Virginia many years ago. An old man stood by a shallow river waiting for someone to come along who could give him a ride across the river. There was no footpath. As he waited, half frozen, along came several riders galloping towards him. He let the first one go by without an effort to get his attention. Then another passed by, then another. Finally, as the last one approached, the old man caught the rider's eye and said, "Sir, would you mind giving an old man a ride to the other side? There's no passage way by foot." Reining his horse, the rider replied, "Sure.

Please jump aboard." Seeing the old man was too cold and stiff to climb up on the horse, the horseman dismounted and helped the old man up. The rider took the old man not just across the river, but to the old man's home, which was just a few miles away. As they neared his tiny cottage, the rider's curiosity caused him to inquire, "Sir, I noticed that you let several other riders pass by without making an effort to secure a ride. Why did you let all the others pass you by and wait for me to ask me to take you across? What if I had refused and just left you standing there?" As the old man lowered himself down from the horse, he looked the rider in the eye and replied, "I have been around these here parts for some time. I reckon I know people pretty well. I looked into the eyes of the other riders and immediately saw they had no concern for my situation.

It would have been useless to even ask them for a ride. When I looked into your eye, kindness and compassion were there. I knew you would be willing to help me." The rider replied, "Thank you for your kind words. I hope I'm never too busy that I fail to respond to the needs of others with kindness and compassion."

Jesus accepted the leper just as he was. Acceptance is the answer to rejection. It is one of the loveliest things that can happen to us. When people accept us, they give us a feeling that we are worthwhile.

Each of us longs to be accepted for what we are. It is the love, compassion and acceptance of others that makes us the unique persons that we are. When we are accepted only for the work we do, then we are not unique, for others can do the same work perhaps even better than we can. But when we are accepted for who we are, then we become unique and irreplaceable, and are able to realize our full potential.

This is how Christ accepted the leper, and how he accepts us. And how in our turn we may learn to accept others, and to reach out to those who are suffering the pain of rejection. In our turn we could rekindle hope, bring back the zest for living, in someone else, and thus mirror dimly the infinite compassion of God.

Blessings to you and your family as we enter into **Lent**. Stay warm and dry!

Fr. Brooks

SIXTH SUNDAY IN ORDINARY TIME

First Reading Leviticus 13:1-2,44-46

The Law regarding leprosy is given to Moses and Aaron.

Responsorial Psalm Psalm 32:1-2,5,11

A prayer of contrition and confession for sin.

Second Reading 1 Corinthians 10:31—11:1

Paul urges the Corinthians to imitate him as he imitates Christ.

Gospel Reading Mark 1:40-45

Jesus cures a person with leprosy, who reports his cure to everyone.

Background on the Gospel Reading

In today's Gospel, we continue to hear Mark report the miraculous healings that Jesus performed in Galilee. The Gospel begins with Jesus healing a man with leprosy. Leprosy is a disfiguring, infectious skin disease that has been surrounded by many social and religious taboos throughout history. In 1873, the cause of leprosy, also known as Hansen's disease, was identified. We now know that leprosy is caused by a bacterial infection. Although it is infectious, modern medical studies have shown that transmission is more difficult than previously thought. Since the 1940s, medical treatments have been available, and the patient no longer needs to be isolated once long-term treatment has begun.

In Jesus' time, however, religious and social taboos dictated the behavior of those with leprosy and other skin diseases. The Law of Moses provided for the examination of skin diseases by the priests, and if leprosy was identified, the person was declared unclean. People with leprosy lived in isolation from the community. They were instructed to rip their clothes and to announce their presence with loud cries when moving in the community. If the sores of leprosy healed, the Law of Moses provided a purification rite that permitted the person to return to the community.

In today's Gospel, the man with leprosy took the initiative, approaching Jesus and asking for healing. In doing so, the leper violated the religious customs of the day by approaching a person who was clean. His request to Jesus can be interpreted as a courageous and daring act. The confidence of the leper in Jesus' ability to heal him is evident in the words of his request. But his words can also be read as a challenge to Jesus, asking just how far Jesus was willing to extend himself in order to heal someone. While healing the man, Jesus touched him, which also violated established social norms. This is an important sign of the depth of Jesus' compassion for the man and an important statement about Jesus' interpretation of the Law of Moses.

Although Jesus touched the leper, he did not break completely with the Law of Moses. He instructed the man not to tell anyone about the cure and told him to present himself to the priests as prescribed by the Law of Moses. The first instruction sounds nearly impossible to honor. Certainly, the man would want to share the good news of his healing, and his quick improvement would require an explanation. The second instruction honors the Law of Moses.

Mark's Gospel tells us that after this healing, it became difficult for Jesus to travel freely. There are several possible explanations for this. There might have been concern about the repercussions of Jesus' breach of social and religious norms. In touching the man with leprosy, Jesus made himself unclean. Mark's narrative, however, leads to the conclusion that Jesus' movement was hampered by his popularity. Despite his instructions, the cured man spread the word about Jesus' healing power. Even when Jesus was in deserted places, people sought him out in search of his healing.

Source: <https://www.loyolapress.com/catholic-resources/liturgical-year/sunday-connection/>