

Dear Padre,

My wife and I are in our mid-fifties; we have a comfortable life, go to church regularly, pray, and generally consider ourselves good Christians. So what's wrong? We feel empty, hollow, and strangely unfulfilled. What can we do?

Barring any other unnamed problem, you and your wife seem to be at a spiritual crossroads. You've come to the disturbing but provocative realization that St. Augustine voiced, saying, "Our hearts are restless until they rest in thee, O Lord." Feelings of emptiness are a gift, a message that God is calling you to something more. It's time for careful discernment.

At stake here is: What is life really about? Up to this point, like many people, it sounds like you have enjoyed a comfortable and productive life filled with many of the good things the world has to offer. But when these prove unable to give lasting happiness, you are finding that true meaning must be sought elsewhere: in a more profound relationship with God. It is no longer a matter of knowing about God but of connecting with God in a close, personal, intimate relationship.

Lent begins in less than two weeks. Perhaps you and your wife can decide how to spend this Lent seeking a deeper relationship with God and God's people. You could join a prayer group or work at a soup kitchen. You could learn about meditation practices or help your parish in projects for the poor. You could spend one hour a week before the Blessed Sacrament. Whatever you decide, welcome this new stage in life to which God is calling you.

The Redemptorists / DearPadre.org



LIGHTFIELD STUDIOS/SHUTTERSTOCK

| MONDAY | WEDNESDAY | SATURDAY |
|---|---|--|
| February 13 Weekday Gn 4:1-15, 25 Mk 8:11-13 | February 15 Weekday Gn 8:6-13, 20-22 Mk 8:22-26 | February 18 Weekday Heb 11:1-7 Mk 9:2-13 |
| TUESDAY | THURSDAY | SUNDAY |
| February 14 St. Cyril, Monk and St. Methodius, Bishop Gn 6:5-8; 7:1-5, 10 Mk 8:14-21 | February 16 Weekday Gn 9:1-13 Mk 8:27-33 FRIDAY February 17 Weekday Gn 11:1-9 Mk 8:34-9:1 | February 19 Seventh Sunday in Ordinary Time Lv 19:1-2, 17-18 1 Cor 3:16-23 Mt 5:38-48 |



CNS PHOTO/PAUL HARRIS

A WORD FROM POPE FRANCIS

Time dedicated to being with God revives faith, which helps us in the practicalities of living, and faith, in turn, nurtures prayer, without interruption. In this circularity between faith, life, and prayer, one keeps alight that flame of Christian love that God expects of us.

GENERAL AUDIENCE, SAN DAMASO COURTYARD,
JUNE 9, 2021

Daybreaks inspires during our Church's holiest seasons. Leading Catholic voices inspire the faithful with daily reflections & prayers for Advent and Lent. Including: Fr. Ron Rolheiser, Dr. Mary Katharine Deeley, Sr. Dianne Bergant, Fr. Paul Turner, and more at Liguori.org.



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Our Parish COMMUNITY

February 12, 2023
Sixth Sunday in Ordinary Time (A)
Sirach 15:15-20 / 1 Corinthians 2:6-10 / Matthew 5:17-37
or Matthew 5:20-22, 27-28, 33-34, 37



What's in Your Heart?

FR. JOSEPH JUKNIALIS

In the past fifty years, there seems to have been a quiet but noticeable shift in the lived faith of Catholics in the pews. None of it has been officially or formally decreed, though it might very well be the natural unfolding of what the Second Vatican Council was about. It seems to have simply happened, perhaps by the workings of the Holy Spirit. I would highlight four common shifts.

People's faith seems to have moved from a primary concern with doctrine or what we believe, to spirituality or how we live out what we believe as people of faith and where God is in our lives.

What's in our hearts has been a focus. It suggests that while actions are important, where the actions originate and what they say about who we are is also important in trying to understand why we do what we do.

People pray differently. While the rosary and devotional prayer is nurturing to the faith of many, there has also been a discovery of other forms of meditation, quiet reflection, and praying with sacred scripture.

Confession no longer seems to be about only reporting kinds and numbers of sins but also about what is in one's heart and how people find themselves relating to others. People confess both attitudes and actions that are destructive rather than moral lists.

It would seem that all of this echoes this week's Gospel, which focuses on divisive anger, lustful lifestyles, and faking the truth, that is, what is in our hearts.

Reflect

How is your faith different today than it was ten or twenty years ago?



"I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will not enter into the kingdom of heaven."

MATTHEW 5:20

February 12, 2023 – The Sixth Sunday in Ordinary Time

ST. JUDE PARISH BULLETIN

Sunday Mass at 9:30 a.m.

Confessions by appointment or after Mass on Thursday

Weekly Thursday Mass – 10:30 a.m., Adoration at 9:00 a.m.

Website: www.stjudeparishgobles.com Office: (269) 628-2219

Pastor: Fr. Alan Jorgensen Office: (269) 657-4459

Parochial Vicar: Fr. John Tran Cell: (269) 921-6841

Pastoral Administrator: Deacon Jim Bauer Office: (269) 628-2219

P.O. Box 102, 13809 M-40 Cell: (269) 655-6510

Gobles, MI 49055

Email: deaconjimbauer@gmail.com

For pastoral emergencies contact Deacon Jim on his cell phone

St. Jude Parish Office Hours:

Mon. & Tues., 8:30-12:30; Weds., 9:00-11:00; Thurs., 8:30-1:00

Office Email: st.judeparishgobles@gmail.com

Administrative Assistant-Bookkeeper: Lauren Gilbert (269) 628-2219

Choir Director: Laura Woods (269) 628-4866

Religious Ed Coordinator: Jennifer Price (269) 377-6734

Safe Environment Coordinator: Jennifer Price (269) 377-6734

Mass Intention for today: Fr. James O'Leary

NEXT SUNDAY, February 19, 2023

READER: Brianna Price

ALTAR SERVERS: Bo, Carlina, Sadie, Isabella

Mass Intention for Thurs., 02/16/2023: **Open Mass**

Mass Intention Sun., 02/19/2023: The People of St. Jude Parish

Weekly Collection Information

| <u>Collections:</u> | <u>Target</u> | <u>Received</u> | <u>Over-(under)</u> | <u>Attendance</u> |
|---------------------|---------------|-----------------|---------------------|-------------------|
| Feb. 05, 2023: | \$ 1850.00 | \$ 2016.00 | \$ 101.00 | 101 |
| Year to Date: | \$ 58,850.00 | \$ 59,928.50 | \$ 1078.50 | 3353 |

Sisters and Brothers,

The following is a condensed version of an article by Father Michael Van Sloun, pastor of St. Bartholomew in Wayzata, that first appeared in 2008 in The Catholic Spirit. In 2021, Ash Wednesday is February 17.

The imposition of ashes is a solemn ritual that signals the beginning of the holy season of Lent. The ceremony is distinctive; there is no liturgical action like it throughout the entire church year. The ashes come from a previous Palm Sunday. The palms are burned, the ashes collected and then crushed into a fine, sooty powder and placed into bowls.

The ashes are blessed by the priest during the Ash Wednesday Mass after the homily. Then, in a Communion-like procession, people are invited to come forward, and the ashes are applied to each person's forehead in the shape of a cross as the minister says either, "Turn away from sin and believe in the Gospel" (Mark 1:15), the usual prayer, or "Remember that you are dust, and unto dust you shall return" (Genesis 3:19), the older, more traditional invocation.

Ashes symbolize two main things in the Old Testament: Death & Repentance

Ashes are equivalent to dust, and human flesh is composed of dust or clay (Genesis 2:7), and when a human corpse decomposes, it returns to dust or ash.

For example, Abraham told God, "I am but dust and ashes" (Genesis 18:27), a reference to his human mortality. Jeremiah described death as a "valley of corpses and ashes" (Jeremiah 31:40). Ashes are an ominous sign, and we use them on Ash Wednesday to remind ourselves of our own impending deaths. Death may come sooner, or it may come later, but it will surely come.

And if death is coming, we need to be prepared, and the time to prepare for death is now, and the way to prepare is to live according to God's ways. When the prophet Daniel shamefacedly clothed himself in sackcloth and ashes, they were a sign of his people's contrition for their rebellion, wickedness, and treachery (Daniel 9:3).

When Jonah warned the Ninevites that God planned to destroy their city because of their corruption and depravity, the people covered themselves with sackcloth and ashes as a sign of their intention to turn from their evil ways (Jonah 3:6,10).

Ashes are a plea to God for mercy and compassion, pardon, and forgiveness. Moreover, they are a public admission of guilt, an expression of sorrow for sins that have been committed, a promise to reform and a pledge to resist temptation in the future.

We, too, are sinners. When we come forward to receive ashes on Ash Wednesday, we are saying that we are sorry for our sins, and that we want to use the season of Lent to correct our faults, purify our hearts, control our desires, and grow in holiness so we will be prepared to celebrate Easter with great joy.

In Christ's Service, Deacon Jim

*The Sanctuary Candle is lit this week in memory of **James Lienemann**
By request of Joan Lienemann*

FROM THE DRE:

Confirmation Retreat 2/24-2/26. No Class 2/26.
Our next Student Mass will be 3/5.

ASH WEDNESDAY AND LENTEN PENANCE SERVICES

Ash Wednesday, 2/22/2023

- 9:00 AM -** Mass with Ash Distribution at St. Mary's and St. John Bosco
- 12:00 PM -** Ash Distribution at St. Mary's (Dcn. Duane if available)
Ash Distribution at St. Jude (Dcn. Jim)
Ash Distribution at St. John Bosco (Dcn. Louis)
- 6:00 PM -** Mass with Ash Distribution at St. Mary's & St. John Bosco
Mass with Ash Distribution at St. Jude (Fr. Jim Morris)

Lenten Penance Services

3:00 PM on Sun., Feb. 26, 2023 - Lenten Penance Service at St. Mary's Church.
Fr. Jorgensen, Fr. Tran, Fr. Doctor, Fr. Homic, and Fr. Simon.

3:00 PM Sun., March 12, 2023 - Lenten Penance Service at St. John Bosco. Fr.
Jorgensen, Fr. Tran, Fr. Doctor, Fr. Homic, and Fr. Simon

BREAKFAST AFTER MASS ON SUN., FEB. 26 – Sponsored by the Parish Council. Plan on staying after Mass for breakfast and fellowship!

FOOD PANTRY NEEDS FOR FEBRUARY – cooking or vegetable oil, macaroni, oatmeal, laundry detergent, Italian seasoning, cinnamon, chili powder and toothpaste.

FAMILY PERSPECTIVE - To experience the peace which Christ promises we must shed our grudges, jealousy and feelings of being misunderstood, unappreciated or ignored. Peace and anger don't mix. Today's gospel warns, if you want peace in your heart and home, get rid of your anger. Anger is too costly.

WE PRAY FOR THOSE WHO ARE ILL: Especially all our clergy and homebound: Fr. Bill Jacobs, Fr. Tom McNally, Francis Sage, Margie Burris, Joan Rumery, Lillian B. Wheeler, Frances Parsons, Sonny and Mary Laughlin, Donna Murphy, Jack Secondi, Mary Heinz and Patty Holland.

MANY THANKS for your generous contributions to the Annual Collection for the Churches in Africa, Central and Eastern Europe, and Latin America. Your gifts help provide for the physical and spiritual needs of the people in each region, and ensure that present and future generations have the opportunity to live and grow in our beautiful Catholic faith. This year St. Jude collected \$487.00 for this worthy cause.

THE DIOCESE OF KALAMAZOO IS BLESSED WITH MANY SENIOR PRIESTS – Although retired, they continue to serve through prayer, assisting in parishes with Masses and confessions, visiting nursing homes and countless other ways. The special Collection on March 5th will support our Diocesan Priests' Retirement Fund. Please prayerfully consider your gift.

FROM THE DIOCESE:

Starting Ash Wednesday, February 22, priests in the United States may begin using a new translation of prayers for the celebration of confession. In this slightly revised translation of the Sacrament of Penance, a few words will be different in the priests' prayers, such as the Prayer of Absolution. Don't worry though! All the changes are on the priests' side of things, not the penitents. The process of going to confession and the penitents' parts all remains the same. (For further information on the exact word changes, please read "Vatican Confirms New Translation of Prayer of Absolution" from Aleteia at <https://aleteia.org/2022/06/10/vatican-confirms-new-translation-of-prayer-of-absolution>.) All these changes take mandatory effect on Divine Mercy Sunday, April 16. May these new translations help us to experience the love which God has for us through our reception of the Sacrament of Penance.

DIOCESAN SYNOD UNDERWAY - Faithful invited to complete online survey. As you know our Diocese is underway for planning our first-ever Diocesan Synod. Our Synod theme is "Priestly Life and Ministry." Parishes will be hosting listening sessions much like those that were held for the Synod on Synodality. To provide the opportunity to all in the Diocese of Kalamazoo, we are also offering the convenience of completing online surveys. There are 2 options: an essay or a short answer survey to complete. For more information or to fill out a survey, visit diokzoo.org/diocesan-synod.

THE DIOCESE OF KALAMAZOO has and will continue to cooperate with the Michigan Attorney General's investigation and encourages anyone with information related to misconduct to call the reporting number set up by the Michigan Attorney General's office at: (844) 324-3374. Some things to know about Ash Wednesday:

In the Table of Liturgical Days, which ranks the different liturgical celebrations and seasons, Ash Wednesday ties for second in ranking — along with Christmas, Epiphany, Ascension, Pentecost, Sundays of Advent, Lent and Easter, and a few others. But Ash Wednesday is not a holy day of obligation, though it is a day of prayer, abstinence, fasting and repentance.

Top-ranked in the table are the Paschal Triduum — the Holy Thursday Mass of the Lord’s Supper, Good Friday and the Easter Vigil — along with Easter Sunday. Good Friday isn’t a holy day of obligation either, but Catholics are encouraged to attend church for a liturgy commemorating Christ’s crucifixion and death.

Ash Wednesday begins the liturgical season of Lent. There are hymns that speak to the length of the season — one of them is “Lord, Who Throughout These Forty Days” — but the span between March 6 and Easter Sunday, which is April 21, is 46 days.

“It might be more accurate to say that there is the ‘40-day fast within Lent,’” said Father Randy Stice of the U.S. Conference of Catholic Bishops’ Secretariat of Divine Worship.

“Historically, Lent has varied from a week to three weeks to the present configuration of 46 days,” Father Stice said. “The 40-day fast, however, has been more stable. The Sundays of Lent are certainly part of the time of Lent, but they are not prescribed days of fast and abstinence.” There are six Sundays in Lent.

Almost half of adult Catholics, 45 percent, typically receive ashes at Ash Wednesday services, according to the Center for Applied Research in the Apostolate at Georgetown University.

The word “Alleluia” is verboten during Lent. What is known as the “Alleluia verse” preceding the Gospel becomes known during Lent as “the verse before the Gospel,” with a variety of possible phrases to be used — none of which include an alleluia. The word was considered a melodic ornament to the liturgy in the early Church, Father Stice said, and it was banned from Lenten Masses in the fifth or sixth century.

Ash Wednesday also is a day of abstinence and fasting; Good Friday is another. Abstinence means refraining from eating meat; fish is OK. Fasting means reducing one’s intake of food, like eating two small meals that together would not equal one full meal.

“In the second century, Christians prepared for the feast of Easter with a two-day fast,” Father Stice said. “This was extended to all of Holy Week in the third century. In 325 the Council of Nicea spoke of a 40-day period of preparation for Easter as something already obvious and familiar to all.”

Ash Wednesday draws one of the largest turnouts of any Mass throughout the year. While its practice has popularity — including Catholics’ selfies with ashes on foreheads posted prominently on social media — the observance of Ash Wednesday calls for something deeper than receiving ashes. Father Tom Margevicius, director of the Archdiocese of St. Paul and Minneapolis’ Office of Worship, said “a return to ashes represents my worthlessness without God” — and the realization of being a creature instead of the creator.

“All sin has the nature of rebellion against God, trying to exalt ourselves above God — ‘I want to be in charge of my life,’” Father Margevicius said.

He said the ashes are a “tangible experience that calls to mind a deeper meaning” of death, eternity, salvation, and man’s place before God. “You walk out of church getting something. What you walk out with this Ash Wednesday is a reminder of your own mortality,” Father Margevicius said. “That desire to have something is part of the human longing for reality. Humans need to make symbols for meaning for life.”

As an ash distributor at the Basilica of St. Mary in Minneapolis, Maureen Bourgeois is among those commissioned to make that ash cross on the foreheads of the people who attend Ash Wednesday Mass. An artist, she said she doesn’t focus on making a perfect cross, but on “being in connection” with the person in front of her.

She appreciates the communal aspect of Ash Wednesday, where Catholics come together in humility before God, hearing the words from Genesis 3:19, “Remember you are dust, and to dust you shall return.”

“That hopefully helps people to be mindful that we’re in union together,” said Bourgeois, 41. “Despite our differences, we are so similar and ... we all share a connection, and hopefully [the ash cross] instills a remembrance in people that we are connected.” Bourgeois said it’s also reaffirming to be in public after Mass and see others wearing ashes, too.

Father Margevicius noted that Ash Wednesday’s Gospel focuses on the importance of sacrifice — making offerings to God for his glory instead of being seen. However, today’s challenge lies in visibly witnessing to Christ in a world that has lost interest in him, he said.

Rick Erisman, a parishioner of St. Joseph in Miesville, prioritizes attending Ash Wednesday Mass before work. He said it led to conversations with co-workers when he was working in a secular environment. “I always used it as a tool for evangelism,” said Erisman, who now runs a Catholic life coaching business.

Ashes are among the Church’s “sacramentals” — defined by the Catechism of the Catholic Church as “sacred signs which bear a resemblance to the sacraments,” but which are not sacraments themselves. Unlike sacraments, anyone can present themselves to receive ashes, even non-Catholics. And ashes are distributed to people of any age, including infants