

February 21, 2021

good

1ST SUNDAY OF LENT

"LET US DO
GOOD WHILE WE
STILL HAVE TIME."

ST. PADRE PIO

CHURCH OF THE HOLY SPIRIT

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Holy Spirit Catholic Community enkindles the fire of God's love in our lives
through worship, discipleship and service.



Feb. 21, 1st Sunday of Lent

9 a.m. Ronald N. Monroe

Feb. 22, The Chair of St. Peter the Apostle

Feb. 23, St. Polycarp

7:30 a.m. Pope Francis

Feb. 24

7:30 a.m. Healthcare workers

Feb. 25

7:30 a.m. Married couples

Feb. 26

7:30 a.m. Houseless people

Feb. 27

4:30 p.m. Holy Spirit parish

**VIRTUAL STATIONS
OF THE CROSS**

**PRAY ALONG ANY TIME, ANY WHERE!
HOLY SPIRIT'S STATIONS OF THE CROSS
WILL BE AVAILABLE ON OUR WEBSITE,
YOUTUBE, AND FACEBOOK
THROUGH LENT.**

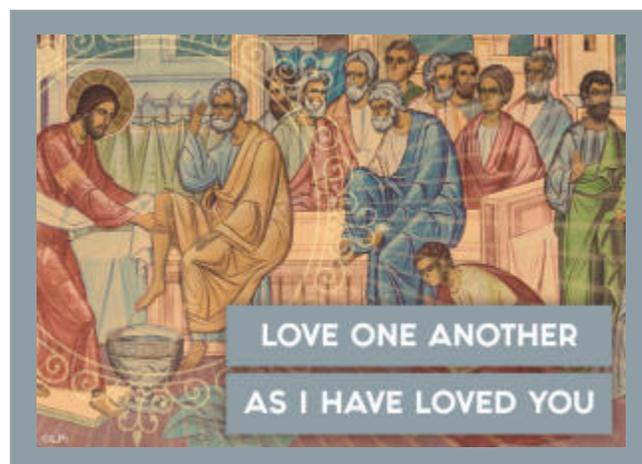
Faithful Departed

Please remember in your prayers
the repose of the soul of

Robert Doane

whose funeral was on Feb. 19.

†



WORSHIP SCHEDULE

Tuesday–Friday | 7:30 a.m. Mass
Door opens at 7:15 a.m.

Saturday | 4:30 p.m. Mass
Door opens at 4 p.m.

Enter through south side door (nearest Howley Kitchen).

Sunday | 9 a.m. Mass
Door opens at 8:30 a.m.

CONTACT INFORMATION

Father Daniel Haugan, Pastor
haugand@holy-spirit.org

Office Hours
Mon.–Fri. 8 a.m.–3:30 p.m.

Donations and envelopes may either be dropped at the
office during hours or in the drop box by the gym entrance.

THE UNLIKELY SUSPECTS

Have you ever taken a nature walk? Have you leisurely strolled through a forest or field, with no real destination in mind and your only objective being receptivity to and observation of all God's creation?

Sometimes, Scripture readings can feel like a nature walk. All of salvation history plays out against the backdrop of the natural world, with all elements of God's creation—plants and animals and the dust of the earth itself—turning in a supporting performance. How about Jesus in the hot and dusty desert, tempted, living "among the wild beasts?" Noah departed from his ark with the animals he rescued, observing God's sign in the very clouds of the sky. Even God Himself, offering us salvation from original sin through the waters of baptism.

How often do we remember that God speaks to us through all of His creation, even in the unlikeliest suspects?

Let's go back to the nature walk. It sounds like a lovely way to pass an afternoon, amongst wildflowers and butterflies, but don't forget the beating hot sun, mosquitos, and threat of rain on the horizon. Remember, we're not in heaven yet. Here on earth, God may be present in His creation, but that doesn't mean it's always easy to endure.

Lent is, essentially, a time to listen for the voice of God in places we may not expect: the mild irritations you experience when you're craving the chocolate you gave up, or the dull pangs of hunger during the Ash Wednesday fast. It's a golden opportunity to see the divine hand in all of creation, even those unlikely suspects.

— *Tracy Earl Welliver, MTS*

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FIRST READING

I will establish my covenant with you, that never again shall all bodily creatures be destroyed by the waters of a flood; there shall not be another flood to devastate the earth (Gn 9:11)

PSALM

Your ways, O Lord, are love and truth to those who keep your covenant (Ps 25)

SECOND READING

Christ suffered for sins once, the righteous for the sake of the unrighteous, that he might lead you to God (1 Pt 3:18)

GOSPEL

The Spirit drove Jesus out into the desert, and he remained in the desert for 40 days, tempted by Satan (Mk 1:12-13)

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GENUFLECTING & KNEELING

Question: Does it matter what leg you kneel on when genuflecting?

Answer: Genuflection is an act of devotion that literally means "to bend the knee." For many Catholics, it's an almost automatic gesture that we perform before entering our pew or row of seats at Mass. But, like many of the symbols and gestures of our faith tradition, genuflecting can also be an invitation for deeper reflection.

The practice of "bending the knee" is an ancient way of recognizing the presence of someone greater than we are. It has been said that the practice dates back to the time of Alexander the Great, but it became a common part of etiquette in the royal courts of the Middle Ages. From throne rooms and palaces, it was a small step to genuflecting, becoming part of the devotional lives of Christians who used this secular gesture as a way of recognizing the presence

of the One who is King of Kings, especially in the Eucharist. In our tradition, although many have been taught or prefer to genuflect by placing their right knee on the ground, there is no prescribed way to genuflect. This is especially important to keep in mind if physical limitations or age make certain movements difficult for us.

Today, Catholics are asked to genuflect in the presence of the Blessed Sacrament (whether in the tabernacle or exposed on the altar during eucharistic adoration). So, while it has become second nature to genuflect before entering your seat in church, we should pay attention to where the Blessed Sacrament is kept in each church or chapel we visit, and genuflect in the direction of the tabernacle where the Blessed Sacrament is kept. In churches or chapels in which the tabernacle is in a separate space, we are invited to simply bow toward the altar.

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AROUND THE ARCHDIOCESE

***Fratelli Tutti* | Four sessions remain: Feb. 24, Mar. 23, Apr. 27, & May 25 | 7-8:30 p.m. | Zoom**

The Center for Mission is hosting a five-part series to dive into the important encyclical from Pope Francis. This online series will feature specially selected speakers to lead us to discern how *Fratelli Tutti* can influence and enrich our lives. The series is open to all. Visit centerformission.org/whats-new to sign up! Contact Adam for more information at Fitzpatricka@archspm.org or (651) 291-4410.

Cana Self-Guided Lenten Morning of Reflection: Living Merciful Love this Lent | Feb. 27 | 8-11 a.m. | Virtual Event

Mothers of young children, this is just for you! Do you want to grow in your acceptance of Christ's love? Discover how to help your family respond to suffering with peace. Register at canafamilyinstitute.com/events by Feb. 23. Questions? Email Cathy at cathy@canafamilyinstitute.com.

NET Virtual Retreat | Mar. 11 | 6-9 p.m. | Virtual Event

Open to teens in grades 8-12 from around the country, this retreat will focus on the person of Jesus. The event is appropriate for teens preparing for Confirmation and for confirmed teens who are interested in the experience. Each attendee will need their own device and will receive an event link via email. Register at netusa.org/confirmation. The retreat is 3 hours and costs \$17 per person.

***Heart to Heart: Exploring Women's Vocations with Archbishop Hebda* | Mar. 16 | 6:30 p.m. | Virtual Event**

Archbishop Hebda, Bishop Cozzens and Father David Blume, Director of Vocations, invite women, ages 16-35, who are discerning consecrated life to join us for this event! Join us for an evening of prayer and conversation with women who will share their vocations testimonies and tips on discernment. Register at 1000vocations.org or call the Office of Vocations at (651) 962-6890.

Consecration to St. Joseph Audio Experience

The Marian Fathers of the Immaculate Conception invite all to participate in the world's largest consecration to St. Joseph! It's an easy, beautiful way to consecrate yourself to our spiritual father and includes a 360 degree experience of choir music, enhanced audio, and more. Learn more at stjosephaudio.org.



Together in Hope

Together in Hope: The Catholic Services Appeal Foundation partners with other Catholic organizations to share God's love through ministries that serve the poor, support life, and strengthen the Faith.

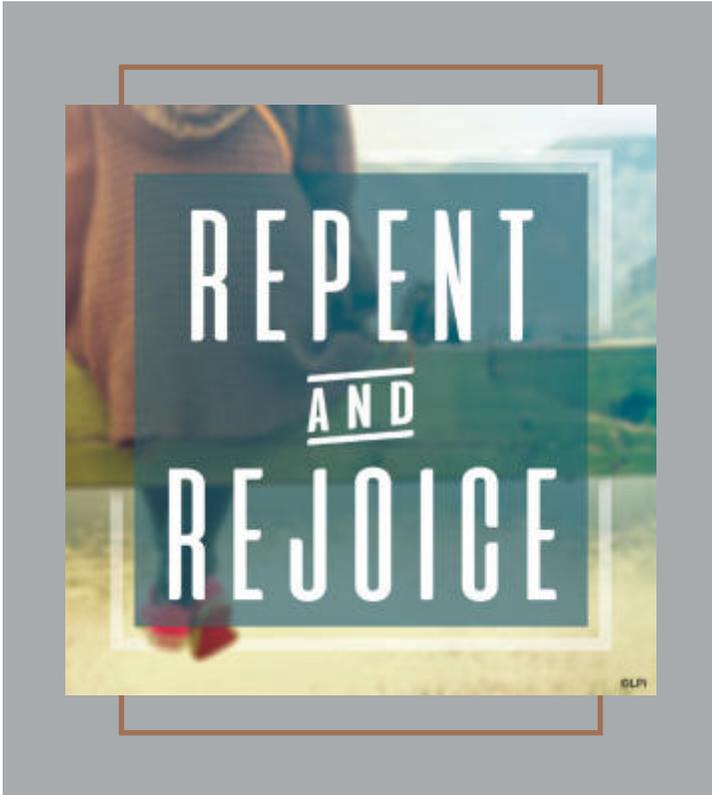
Visit csafspm.org to learn more or GiveCSAF.org to donate today!

***The Common Thread of Holy Saturday:* How a Trauma Lens Can Unite and Strengthen our Catholic Church**

Mar. 4 | 6:30-8:30 p.m. | Webinar presentation

Many people spend Holy Saturday (trauma's aftermath) by getting ready for Easter Sunday (triumphal new life), which reflects our overall unease with trauma (Good Friday). Trauma and its aftermath are viewed as something to "get over" as soon as possible, otherwise we risk shame and stigma. We forget: the resurrected Christ still carried his wounds. This presentation will explore the aftermath of trauma, and how use of a trauma lens can serve as powerful witness. We will discuss pastoral responses that help or hurt and will close with a look at what a trauma-responsive Catholic Church might look like.

The event is free; registration required (at least 5 days in advance). To register, visit collegevilleMN.com/theologyday, call (320) 363-3560, or email theologyday@csbsju.edu.



LIVE THE LITURGY

Throughout history God has given His people signs. Our season of Lent offers us God's sign that it is time to stop the ordinary routines of our lives, create some desert space, and listen more attentively for God to reveal His presence. We are asked to unplug from our attachments, compulsions, obsessions, addictions, routines, and busyness to clear the slate and take stock in who we have become. We are asked to remember the ancient sign of God's covenant with humanity in which He vowed to nurture, sustain, and protect the relationship He has with His people. Once we slow down a bit and clear away some of the clutter, we can see how the journey of our life is unfolding. We can see what brings us in and out of tune with God's love and how we can better imitate God's loving fidelity in our relationship with Him. Even though some good solid self-denial is the order of the day, greater happiness and wholeness will be the fruit of our labors. Pleasant journey through the desert!

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FEB. 21 GOSPEL MEDITATION

St. Oscar Romero said, "Aspire not to have more, but to be more." These powerful words provide the perfect framework for a conversion oriented Lenten experience. God is giving us this Lenten sign to stop being concerned about what you have and focus on who you are. This requires that we create a desert space and listen more attentively for God to reveal His presence. It is all so wonderfully simple on the one hand and so incredibly challenging on the other. The message is simple: love God, neighbor, and self. Those simple words make great sense, but we struggle translating them into reality. Our attachments, compulsions, obsessions, addictions, routines, and busyness all anchor us to the "idol of the self," keeping us mired in our compulsive need for self-aggrandizement. It's not about us!

God vowed, long ago, to nurture, sustain and protect the relationship He has with His people. He called us into being, nurtures us in being, and sustains us in being. Without the Loving Divine Presence, all life would cease. Once we slow down a bit and clear away some of the clutter, we can see how the journey of our life is unfolding. We can see what brings us in and out of tune with God's love and how we can better imitate God's loving fidelity in our relationship with Him. In short, we will see our myopic short sightedness and figure out how we

can better share the Divine Fire within with others. Lent isn't just about giving stuff up for forty days and indulging again at Easter. We need to push things much farther and wrestle with the question of how we can be more. "Being more" means becoming more fully alive and in touch with the holiness of life and the divinity that lives in and empowers all beings and things. It is realizing that the "quality" of our presence is crucial to being an effective witness and herald of God's unconditional love.

The illusion we have bought into causes us to believe that the wrong things and systems matter. We tirelessly fight to keep things the way they are, to return to the former ways of doing things or restore some nostalgic fantasy memory of "life in the good old days." Lent isn't about maintaining what we have or returning to something that is gone. It's about becoming something new. It's about being more focused, centered, convicted, and grounded so that we can be a person who truly loves and treasures being made in the image of God. The secret to Gospel living is not found in accumulating anything for ourselves, even merit points for heaven. Gospel living means learning how to live with less so that others can live with more. The thought of permanently giving something up makes us feel uncomfortable. Truth often does.

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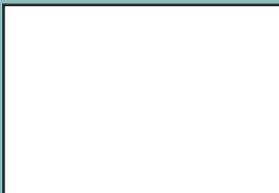
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