



- *ST. PIUS X* (SOLON SPRINGS)
- *ST. ANTHONY* (GORDON)
- *ST. MARY* (MINONG)

A leper came to Jesus and kneeling down begged him and said, "If you wish, you can make me clean." Moved with pity, he stretched out his hand, touched him, and said to him, "I do will it. Be made clean."

— Mk 1:40-41

Excerpt from the Lectionary for Mass ©2001, 1998, 1970 CCC

Parish Staff

Pastor

Reverend James J Kinney
 P.O. Box 303
 Solon Springs, WI 54873
 Phone: Office 378-4431- ext 4



New Parishioners

Call the office (378-4431) to register full or part-time.

Sacrament of Reconciliation

Due to the Covid-19 virus the Sacrament of Reconciliation (only through a screen- 6 feet away) by appointment and parishioners must call Fr. Kinney directly to arrange for a time that is convenient.

Mass Schedule

In-person masses are cancelled. Live-streamed masses are held Tue-Fri at 9:30 am, Saturday at 5:00 pm and Sunday at 10:30 am. These masses can be viewed on Facebook or the tri-parish website. See links at the bottom of this page.

Visitation of the Sick

We are most eager to help anyone who cannot celebrate Mass with us because of illness, handicap or age. If you wish to receive the sacrament please call the rectory. Please notify us of any hospitalizations so that we may be of assistance.

Office Hours: (usual hours)

Tues - Fri 9:00 am - 4:00 pm
 Closed Monday & Weekends

Office Staff

Bookkeeper/Secretary—Jessica Trzynka
 378-4431 - ext 2

Religious Formation/Church Services

715-378-4431 - ext 3

RCIA

715-378-4431 - ext 3

Office E-mail: stpiusx@centurytel.net

Bulletin E-Mail: fran.stpius@gmail.com

Fr. Kinney: pomp1o2000@yahoo.com

The second collection this weekend is for Building Fund

Mass Intentions Week of 02/09/21—02/14/21

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Feb. 14, 2021: Sixth Sunday in Ordinary Time
 Jan 13, 2021
 by Mary M. McGlone

Mark tells us that Jesus' first healing miracle happened when his touch made it possible for an ailing elder to begin to minister. Quickly thereafter, everybody in Jesus' adopted hometown of Capernaum sought his powerful help.

This was the ideal moment for the local hero to gather an adoring crowd. When sudden popularity propelled Jesus to go away to pray and his disciples tried to bring him back, he called them to follow him into a mission bigger than they could imagine.

If ever Jesus had wanted to demonstrate that popularity was not his goal, touching a leper did the trick. We hear this story and remember unusual saints like Francis of Assisi and Mother Teresa who performed similar actions in their day. But Jesus' compassion and healing power are only the most obvious dimensions of the story.

To understand this incident in context, we might remember that many of Jesus' contemporaries held to an implicit theology of reward and punishment, believing that the universe operates on a law of karma that rewards good and punishes evil. That belief can be quite pleasing to the prosperous — "blessed people" can take credit for their own good health, their affluence and other varieties of privilege or good luck.

The assumption that logically flows from this dogma is that people with social deficits (think of poverty, sickness, intellectual disability, a denigrated class background, skin color, sex or gender identity) are responsible for the disfavor society accords them. Crudely put, it becomes a way for the well-off to say, "I'm OK, you're trash."

Jesus refused to be trapped in that narrow norm. When the leper approached him, Jesus responded with a respect that simultaneously acknowledged the man's dignity and critiqued society's exclusivism. Jesus did not just heal the man, but he showed how an alternative social system operates. Jesus' touch was a sacrament of healing, a sign of communion and a declaration that this man was fully capable of giving witness to God's activity in the world.

When Jesus sent the man to the priest, he was doubling down on his entire Gospel message. On the level of religious formality, Jesus demonstrated respect for the priest, the religious authority that could declare that the man was healthy and could participate in society. Under Jesus' orders, the man invited the priest to do his job of building community.

On a deeper level, Jesus commissioned the man as an evangelist, someone whose very appearance both proclaimed the presence of the reign of God and denounced the exclusivist practices that privilege some at the expense of others. Jesus' order that the man go to the priest before telling anyone else functioned as an invitation to the leaders; they could be among the first to witness what God was doing through him.

If we want to explore what this incident tells us, we might ask what Jesus' novice disciples might have thought at this point. Things seemed to have started off wonderfully as they left their nets behind to watch Jesus overcome the devil and heal the sick. They were probably OK with following him around the area — especially in light of the way his fame reflected on them. But then things got dicey. What did it say about them when their master touched lepers? Then, why did the guy who had only known Jesus for a minute get sent as the harbinger of the good news? Hadn't they paid their dues by leaving their beds and boats? Shouldn't they at least be sent to accompany the fellow to be sure he got the theology straight?

Jesus saw things differently. From Jesus' perspective, the healed man's lack of knowledge and experience qualified him above disciples who thought they already understood Jesus. Like the formerly blind man of John 9, this man's testimony could be nothing but simple: "I was outcast and diseased and he touched me and made me whole."

Jesus sent the healed man to evangelize religious officialdom. In so doing, Jesus gave his followers their first lesson about the humility necessary for discipleship. Jesus touched the man, healed him and commissioned him to proclaim, "God has done wondrous things for me, from this day forth, all generations will call me blessed."

The messenger became the message. The healed man's good news was that God wants no one marginalized. His grace was that his Gospel came from an experience of salvation that leaves theology speechless. His strength and courage would forever spring from knowing that he was loved and accepted and that no one and nothing could ever take that away.

Mark's first stories of healing demonstrate that a disciple's evangelizing message must spring from encountering Christ's compassion. The messengers themselves become the message insofar as they serve humbly and proclaim God's unlimited love.

[St. Joseph Sr. Mary M. McGlone serves on the congregational leadership team of the Sisters of St. Joseph of Carondelet.]

01/31/21	Solon	Gordon	Minong
Envelopes	500.00	128.50	360.00
Loose Change			
Fuel	10.00	7.50	
Building Fund	38.00	11.50	
Haiti	20.00		
Catholic Schools	68.00		44.00
Holy Days	5.00	17.50	
Total	\$641.00	\$165.00	\$404.00
CSA Goals	\$10,531	\$6,789	\$13,639
CSA Results			
% of Goal			
Electronic Dona- tions (Monthly)	920.00	335.00	1204.14

Mass Schedule—Live Streamed

Facebook: <https://www.facebook.com/StPius.StMary.StAnthony>

Tuesday—Friday: 9:30 am

Saturday: 5:00 pm

Sunday: 10:30 am

Website: <https://www.stspiusmaryanthony.com/parishioners-page>



LIVE THE LITURGY - INSPIRATION FOR THE WEEK

Everybody has a place at the table, and nobody deserves to feel inferior, unworthy, unwanted, or marginalized. It is not part of God's vision. Jesus came to heal, make things whole, set things right, and restore relationships. No one is to feel unwelcome or alienated from the community. Whether we like it or not, this message is at the core of the Gospel. It makes a lot of sense when you think about it. Perhaps this is why people kept coming from everywhere to listen to Jesus speak and to be in his presence. He made perfect sense. Most of us have no issue buying into this vision. We run into trouble, however, when we fall into the trap of privilege and power. We diverge from God's vision when the powerful begin to control who is entitled to wholeness and inclusion, and greed becomes a driving force. Prejudice and entitlement have no place in the kingdom of God, and even the most needy and hurting among us are worthy of the compassion Jesus desires to offer. There are no easy solutions to the world's dilemmas. But one thing is for certain, no one can be singled out, excluded or mistreated. Everyone matters.

Pray For our friends and neighbors who are ill or homebound. If you know someone who should be put on or removed from this list, please call the office.

Dawn DenHartog	Joseph Treb
LaVerne Treb	John Poole
Virginia Bartelt	

Readings for the week of February 14, 2021

Sunday: Lv 13:1-2, 44-46/Ps 32:1-2, 5, 11 [7]/1 Cor 10:31—11:1/Mk 1:40-45

Monday: Gn 4:1-15, 25/Ps 50:1 and 8, 16bc-17, 20-21 [14a]/Mk 8:11-13

Tuesday: Gn 6:5-8; 7:1-5, 10/Ps 29:1a and 2, 3ac-4, 3b and 9c-10 [11b]/Mk 8:14-21

Wednesday: Jl 2:12-18/Ps 51:3-4, 5-6ab, 12-13, 14 and 17 [cf. 3a]/2 Cor 5:20—6:2/Mt 6:1-6, 16-18

Thursday: Dt 30:15-20/Ps 1:1-2, 3, 4 and 6 [Ps 40:5a]/Lk 9:22-25

Friday: Is 58:1-9a/Ps 51:3-4, 5-6ab, 18-19 [19b]/Mt 9:14-15

Saturday: Is 58:9b-14/Ps 86:1-2, 3-4, 5-6 [11ab]/Lk 5:27-32

Next Sunday: Gn 9:8-15/Ps 25:4-5, 6-7, 8-9 [cf. 10]/1 Pt 3:18-22/Mk 1:12-15

Kids Corner

Hey Kids!

Did you know that this coming Wed., Feb. 17th is Ash Wednesday? That's a day when you should be going to church and getting ashes rubbed on your forehead by Fr. Kinney to remind you that Lent is beginning. And do you know what is meant by "Lent"? Lent usually comes in February and lasts for forty days—until time to celebrate Easter. It's a serious time to pray and to think about the time when Jesus died on the Cross to save the world. To thank Jesus, people everywhere try to do something "hard" during Lent. Some give up a favorite food—like candy bars or French fries or cookies— and promise not to eat these until Easter. Some even give up watching television! Others pray the rosary daily or do a "good deed" every day! What could you do to make this Lent a special time to say "thank you" to Jesus?

Because of the **covid pandemic** most of us won't be able to go to church like we want to for Lent. So what can we do to show our love for Jesus this Lent? Maybe we can go to mass with Fr. Kinney virtually everyday... pray more everyday.... start a "rice bowl" box for the collection on Holy Thursday during Holy Week before Easter. When you say your prayers just ask God what you should do. If you listen closely He will tell you what to do!



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