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(*MINONG*)

After John had been arrested, Jesus came to Galilee proclaiming the gospel of God: "This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel." — Mk 1:14-15

Excerpts from the Lectionary for Mass ©2001, 1998, 1970 CCD.

Parish Staff

Pastor

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



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.

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

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.

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

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 the National Black & Indian Missions

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Web Links

- ⇒ [Home Page, Bulletin](#)
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Mass Intentions Week of 02/16/21—02/21/21

Patricia Gobin
Jim Liautaud
Dick Worthing

**Feb. 21, 2021:
First Sunday of Lent
by Mary M. McGlone**

"It's a classic!" What does that mean? Some experts limit classical music to that composed between 1750 and 1820, a rather short period in musical history. If we're talking about movies, the oldest classics were produced in the 1940s. When it comes to cars, Google says one can claim classic status for their four-wheeler when it reaches the age of 30. Venturing beyond the products of recent Western culture, theologian David Tracy defines a classic as a text, event or person that bears "an excess of meaning," implying that while it is revelatory in and of its own time, it also has a quality of permanent relevance that stretches its significance through history.

Tracy also suggests that a classic doesn't give answers as much as it shines a light on the questions that people have to answer in every age. In this sense, the scriptures of the world religions, Shakespeare and Confucius are all classics.

Three years ago, on March 24, 2018, hundreds of thousands participated in the youth-led March for Our Lives in Washington, D.C. During the rally, Jennifer Hudson sang a gospel-tinged rendition of Bob Dylan's "The Times They Are a-Changin'."

Her performance demonstrates how that anthem that spoke so well for the 1960s remains relevant almost 60 years later. Dylan's song draws subtly but deeply from scriptural themes. Noah surely would have enjoyed the song as he surveyed the dry land waiting to receive his ark's inhabitants. From the building of the ark through entering into humanity's first covenant with God, changing times were the plotline of Noah's life. The rainbow may not have been a new phenomenon, but God gave it new meaning by saying that the divine warrior's bow would forever be aimed away from humankind and the creation of which they were a part.

We know that Noah's story is more myth than history, but that helps make it a classic. In spite of an ancient theology that depicts God controlling every moment of time, the Noah myth also teaches that human sin not only ruins relationships, but it can destroy the very atmosphere of Earth.

The Noah myth also depicts a God who desires the flourishing of life on Earth, from its smallest expression in the least of the animals, to the creatures with the greatest gifts of intelligence and the ability to relate all together in love.

While we would not generally classify Mark's Gospel or Peter's letters as myths, we can surely call them classics. The message of First Peter offers a corrective to the Noah myth. Rather than depict a God who rained down punishment, the letter says, "Christ suffered for sins once ... that he might lead you to God."

This theology depicts Jesus, the utterly innocent one, undergoing suffering without succumbing to it. While the suffering of the innocent is often the result of sin in the world, suffering is never God's will. Christ's way of suffering demonstrates what Paul said to the Romans: Nothing can separate us from God's love, and all things, even innocent suffering, can work for good for those who love God.

That last idea leads us to Mark's explanation that after John had been arrested in Herod's empire, Jesus began his ministry of revealing the reign of God. Like the blood of martyrs that is the seed of faith, John's arrest ended the time of preparation, calling Jesus into the forefront.

Jesus had prepared for his ministry by recapping the history of Israel, spending 40 days in the wilderness. There he grappled with the meaning of heaven and earth, struggled with Satan and received the comfort of the angels. When he came out, he declared that a new epoch was beginning.

Noah saw creation receive a fresh start and a promise. Eons later, Jesus proclaimed that something utterly new was happening, that something that flowed from God's constant care was about to change everything. He called it the reign of God, the final stage of human history. Jesus invited everyone to *metanoia*, a conversion in which they would drop the myths that stifled their dreams and vision, freeing them to move into the future God desired for them.

The invitation to *metanoia* is classic. It is classic because, no matter which empire tries to control our vision and direct our hopes, *metanoia* calls us to remember the purpose of creation. While Jesus was in the desert, the demon represented the shallow, enticing ambitions of his empire; the beasts and angels imaged creation's potential to fulfill God's will on earth as in heaven. Lent is a classic exercise, always ancient, always new, calling us to find new and deeper meaning in life. Lent calls us to listen anew to Jesus' invitation to bring Gospel change to the times in which we live.

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

02/07/21	Solon	Gordon	Minong
Envelopes	596.00	200.00	4185.00
Loose Change			
Fuel			10.00
Building Fund	389.00		32.00
Haiti			
Catholic Herald	18.00	18.00	
Catholic Schools	20.00		25.00
Cemetery	25.00		
Total	\$1048.00	\$218.00	\$4252.00
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

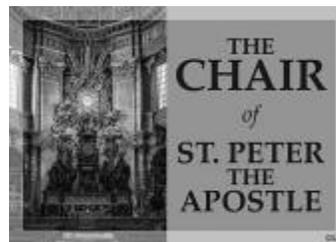


Throughout history God has given His people signs. Our season of Lent offers us God's sign that it is time to stop the ordinary routines of our lives, create some desert space, and listen more attentively for God to reveal His presence. We are

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!

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 21, 2021

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

Monday: 1 Pt 5:1-4/Ps 23:1-3a, 4, 5, 6 [1]/Mt 16:13-19

Tuesday: Is 55:10-11/Ps 34:4-5, 6-7, 16-17, 18-19 [18b]/Mt 6:7-15

Wednesday: Jon 3:1-10/Ps 51:3-4, 12-13, 18-19 [19b]/Lk 11:29-32

Thursday: Est C:12, 14-16, 23-25/Ps 138:1-2ab, 2cde-3, 7c-8 [3a]/Mt 7:7-12

Friday: Ez 18:21-28/Ps 130:1-2, 3-4, 5-7a, 7bc-8 [3]/Mt 5:20-26

Saturday: Dt 26:16-19/Ps 119:1-2, 4-5, 7-8 [1b]/Mt 5:43-48

Next Sunday: Gn 22:1-2, 9a, 10-13, 15-18/Ps 116:10, 15, 16-17, 18-19 [9]/Rom 8:31b-34/

Mk 9:2-10

Read the daily readings online at:

<https://bible.usccb.org/daily-bible-reading>

Kids Corner

Hey Kids!

Today, Feb. 21st is the first week of Lent. How are you doing with your special things for Lent.... like: praying, fasting, almsgiving (giving to the poor), doing some penance...? Well, don't worry you have more than five weeks to get busy with those!

Tomorrow, Feb. 22nd is the feast day called "**The Chair of Saint Peter.**" The "chair"? We celebrate a chair? Well, we celebrate the occasion of Saint Peter taking over the "chair" as head of the Church on earth. Did you know Bishop Powers has a special chair called **cathedra** in the Cathedral which is a symbol of his authority as a successor to the apostles? You should go there sometime to see it. Bishop Powers sits in it when he is presiding over your Confirmation and other special events. The Cathedral belongs to all the people of the Diocese of Superior so you should feel free to attend services there. Of course you have to be very respectful and reverent when you go there like you are in all churches.



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