

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

Jesus said to them, "A prophet is not without honor except in his native place and among his own kin and in his own house." So he was not able to perform any mighty deed there, apart from curing a few sick people by laying his hands on them. — Mk 6:4-5

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

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

Mass Schedule

In-person masses:

Saturday:

St. Anthony—4 pm
St. Mary—5:30 pm

Sunday:

St. Pius - 8:30 am
St. Mary - 10:30 am

Live-streamed:

Tuesday—Friday

9:30 am

Sunday:

12:30 pm

New Parishioners

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

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.

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.

The second collection this weekend is for the Building Fund

Mass Intentions Week of 06/29/21—7/4/21

John Cosgrove Jr from Dolly Cosgrove
Marge Kemp from Maureen & Tim Singleton

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Political compromise in a democracy is not a moral evil

Terrance Klein

June 23, 2021

I killed a rabbit. Last Sunday, as I was driving a county road to early Mass. I swerved, but it had shot out from the roadside growth as though aiming for my car wheels. The sound of the body hitting the tires still oppresses me.

I am convinced that Kansas turtledoves cannot hear approaching cars as well as other birds. I honk to let them know I am coming. Who knows how many rats died all those years I traveled by subway in New York City? But rats are not rabbits, and I did not see or hear them die. Each time I kill an animal, I regret driving, regret modern life itself. I know we cannot return to a more primitive way of life and that all sorts of animals are regularly killed on my behalf, but normally I am quite distanced from their deaths.

If we drove slower, fewer animals and, most important, fewer people would die. Almost none would, if cars and other vehicles did not go faster than horse drawn wagons. I continue to drive, and I still feel doleful about killing that rabbit. Its death reminds me that I constantly prioritize among values. We all do. We try to maximize the good and minimize the evil, but we cannot live in such a way as to stack all positive values on one side, far removed from all disvalues.

Nor can we completely monitor, much less control, the consequences of our choices. In becoming God among us, even the Lord Jesus submitted to this human reality. He intended to heal one person, the daughter of the synagogue official who asked this of him. He healed two. On the way there, a woman afflicted with a hemorrhage touched him and was cured.

“God did not make death, nor does he rejoice in the destruction of the living” (Wis 1:13). Human life is intrinsically valuable, but what fosters life can never be completely distilled from what assails it. Automobiles enhance our lives; they save lives; and they also take lives. The moral imperative is that we cannot directly assail human life as though it were a negotiable value. That is why abortion is an intrinsic and grave evil.

Already in St. Paul’s letters, the church, like every society before her, employed excommunication. Those who assail the very life of the community are exiled from it, not in animus toward them but as an act of communal self-preservation. The church has a right and a duty to define who she is by setting boundaries: “This is life in the Lord. What you do, threatens life in the Lord, for you and for others.” Eucharist is not an object to be claimed or denied. It is an efficacious sign of our common union in Christ.

So, when the Catholic Church tells one who has chosen, aided or performed an abortion that conversion and reconciliation must precede readmittance to holy Communion, she does today what she already did in the New Testament. The church correctly and faithfully denies Communion, the great sign of her fellowship in Christ, to those who continue to perform abortions or who continue to promote abortions as morally neutral or even valuable.

But what of those politicians who support legal access to abortion? There is an essential difference between performing an abortion and refusing, for many reasons, to legislate against legal abortion at this moment, in this society. The difference is the value we call democracy.

Those who embrace democracy must also accept its moral consequences. Democracies are slow-moving vehicles of change. Everyone waits while others discern. Always attending consensus, whatever they do, good or evil, democracies do it slowly. They deliberately plod.

Totalitarian governments, in contrast, are perfervid in every pursuit. They place no limits on how the good is pursued or evil punished. But the problem with every government is its inability to know which is which. Governments do not have consciences. Governments do not make moral decisions. Only humans do. That is why totalitarian governments are themselves immoral. They do not give humanity sufficient time and opportunity to choose good and reject evil.

Democracies cannot take a dead aim at the devil. Why not? Because he has the votes. In a democracy, we must compromise with Lucifer himself because that is better than being ruled by his frenzied demons. Abortion, racism, ignoring the poor and the refugee, refusing to care for the sick—these are grave evils. Right is right, and wrong is wrong. The grace the church preaches and portions tells us which is which. But in a democracy, the church must teach her flock, bide her time and wait for consensus to grow.

All leaders negotiate between values. Someone must, even in the church. In democracies, leaders must be politicians, those who appeal to the polis, who win people over. To join, and especially to lead, a political party—any political party—is always to compromise on moral progress. Democratic compromise is not a moral evil. And democratic leaders, charged to seek it, are not public sinners. They should not be combatted with excommunication.



6/20/21	Solon	Gordon	Minong
Envelopes	1369.00	160.00	765.00
Loose Change	70.00	22.00	305.00
Fuel			
Building Fund	35.00		
Haiti	10.00		300.00
National Concerns	156.00	48.00	538.00
Total	\$1640.00	\$230.00	\$1908.00
CSA Goals	\$10,609	\$6,603	\$14,693
CSA Results (2/9/21)	7,055	6,835	6,535
% of Goal	66%	104%	44%
Electronic Dona-tions (Monthly)	720.00	335.00	1204.14

Announcing a Lifeline of Hope and Healing for Struggling Marriages!

When the old ways aren't working, the Retrouvaille Program helps couples restore their marriage and rebuild loving relationships. This three-phase program begins with a weekend stay in a peaceful retreat setting. Participants are not asked to share their struggles with the group, but instead have the opportunity to interact in privacy with their spouse. Team couples are volunteers who share their personal stories and the tools of the program that helped them rediscover their love for each other. Therefore, costs are affordable and no couple is turned away because of limited finances. If you are wondering if this program is right for you or a loved one, find more information and answers to Frequently Asked Questions at www.HelpOurMarriage.org Register online, or call toll-free for a personal contact with our registration couple: 1-877-922-HOPE (4673) All calls are fully confidential. The next program begins on August 20, 2021. Space is limited. (August 10 reservation deadline)

Pray For our friends and neighbors who are ill or homebound. If you know someone who should be put on or re-

Dawn DenHartog	Joseph Treb
LaVerne Treb	John Poole
Virginia Bartelt	Cami Marie DenHartog

moved from this list, please call the office.



Readings for the week of July 4, 2021

Sunday: Ez 2:2-5/Ps 123:1-2, 2, 3-4 [2cd]/2 Cor 12:7-10/Mk 6:1-6a
 Monday: Gn 28:10-22a/Ps 91:1-2, 3-4, 14-15 ab [cf. 2b]/Mt 9:18-26
 Tuesday: Gn 32:23-33/Ps 17:1b, 2-3, 6-7ab, 8b and 15 [15a]/Mt 9:32-38
 Wednesday: Gn 41:55-57; 42:5-7a, 17-24a/Ps 33:2-3, 10-11, 18-19 [22]/Mt 10:1-7
 Thursday: Gn 44:18-21, 23b-29; 45:1-5/Ps 105:16-17, 18-19, 20-21 [5a]/Mt 10:7-15
 Friday: Gn 46:1-7, 28-30/Ps 37:3-4, 18-19, 27-28, 39-40 [39a]/Mt 10:16-23
 Saturday: Gn 49:29-32; 50:15-26a/Ps 105:1-2, 3-4, 6-7 [cf. Ps 69:33]/Mt 10:24-33
 Next Sunday: Am 7:12-15/Ps 85:9-10, 11-12, 13-14 [8]/Eph 1:3-14 or 1:3-10/Mk 6:7-13

Kids Corner

Hey Kids!

On this day in 1884 the people of France presented a wonderful gift to the people of America. Do you know what it was? The Statue of Liberty! Wouldn't it be nice if somebody gave you a very special gift--something you could enjoy and treasure enough to make you careful to keep it safe? Well, somebody DID give you a gift like that--God made the world and gave it to you! **Think of all the "treasures" of the world today and thank God for them.** What should we do with the treasures we have been given? Shouldn't we take care of them and see to it that nobody steals or destroys our earthly treasures? Pope Francis has given us some instructions on how we can care for the treasures God has given us. Let's listen to Pope Francis and follow his advice about keeping our valuable earthly treasures safe!

Happy 4th of July! Enjoy all your treasures!

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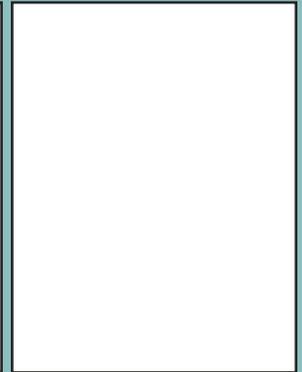
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