



St. Anthony-Questa

P.O. Box 200 Questa, New Mexico 87556



St Anthony Questa-Mass

Thurs & Fri 7:30 am
Sun. 8:00am



Sagrado Corazón

Costilla-Mass
Sun. 10:00 am
First Friday 4:00pm



Nuestra Señora de Guadalupe

Cerro-Mass
2nd & 4th Sat. 4:00 pm,
Tue. 4:00 pm



Santo Niño

Amalia-Mass
1st & 3rd Sat. 4:00pm



Saint Edwin

Red River-Mass
6:00pm Saturday

St. Anthony Parish Office Hours

Monday-Thursday
8:30 am - 5:00 pm
Friday - Closed

Parish Office.....575-586-0470
Email..stanthony_questa61@archdiosf.org

Parish Staff

Pastor.....Rev. Andrew Ifele
Deacon.....Leroy Lucero
Deacon.....Marcus Rael
DRE..... Danette Rael
Parish Secretary.....Maria Ortega
Bookkeeper..... Geraldine Tafoya
Fertility Counselor....Christine Martinez
Youth Group Cord..Jim & Lora Arciniega



Sacraments

Eucharistic Adoration:

First Friday of each month
7:30am to 8pm St. Anthony Questa
4pm-8pm Sacred Heart Costilla

Baptism: A Baptismal Class is required for Parents & Godparents held 2nd Sunday of the month and registered 3 months prior to Baptism.

Pre-register before classes begin by calling the Parish Office. Godparents must sign an affidavit before class begins and have all Sacraments, 16 years old and if married, married in the Catholic Church and attending Mass and receiving Holy Communion weekly.

Godparents should not be living with someone outside of marriage. All documents must be provided to the Parish Office at least 1 month before desired date.

Communion for Sick and Shut-ins:

Please notify the office when someone is ill or homebound for any significant length of time.

Hospital Visitation:

Please notify the office when someone from the Parish is in the hospital.

Funerals: Contact Parish Office before making arrangements with the mortuary.

Marriage: Please call the Parish Office at least six (6) months in advance to make arrangements.

16TH SUNDAY OF
ORDINARY TIME
JULY 21, 2024



Confession Schedule are before Saturday Mass at 3:30pm at Nuestra Señora de Guadalupe Cerro or St. Anthony Questa Church or in Santo Nino Amalia (when opened for season) every week.

Mission Statement

Commissioned by Jesus Christ, empowered by the Holy Spirit, and in union with the Roman Catholic Church of the Archdiocese of Santa Fe, we are the People of God in the historic Hispanic tradition of northern New Mexico. As Christian disciples, we continue the evangelization begun by the Spanish Franciscan missionaries over 400 years ago. We offer the Holy Sacrifice of the Mass, celebrate the Sacraments, teach the Faith, and we form the faithful for corporal and spiritual works of service, all for the sake of the Kingdom and the glory of God.

MONDAY JULY 22, 2024

7:30am-St. Anthony

No Communion Service

TUESDAY JULY 23, 2024

4:00pm -Nuestra Senora de Guadalupe-Cerro

†Leroy, †Rudy, †Richard, †Ernest Montoya
(By Michael, Laurie & Family)

†Lino, Viola & Family

(By Holy Family Society)

Birthday Blessings for Carol Quintana

(Jessica & Ernest Cisneros)

WEDNESDAY JULY 24, 2024

4:00pm-Sacred Heart-Costilla

No Donor

THURSDAY July 25, 2024

7:30am-St. Anthony-Questa

†Andy, †Louise Gonzales & Health & Well Being of Shirley Gonzales
(The Family)

FRIDAY JUNE 26, 2024

7:30am-St. Anthony-Questa

Health of Susan Naranjo, Dolores & Davis Burgette
(Viola Garcia)

SATURDAY JULY 27, 2024

4:00PM-Our Lady of Guadalupe-Cerro

Ernest, Louisa Aragon & Family

(By Holy Family Society)

†Eulogio, †Esmiria, †Anthony Montoya

(By Michael, Laurie Montoya & Family)

†Gilbert, Health & well Being of Nursing Home Patients & Chavez
Family

(By Valerie Chavez)

6:00pm-St. Edwin-Red River

No Donor

SUNDAY-JULY 28, 2024

8:00AM-St. Anthony-Questa

Rex, Connie Martinez & Family

(By Holy Family Society)

†Eliu, Berlinda & Family

(By Holy Family Society)

†Euphorosina (100th BM), †Abel, †Casey & Blessings for the
Montoya Family

(By Evaristo & Barbara)

10:00am-Sacred Heart-Costilla

†Jose Arellano, †Tonita, †Jessie Martinez

(By Mary Arellano Atkins)

†Roger Archuleta, Anthony Medrano, †Mark Vigil
(By Mary Arellano Atkins)

Jer. 22:1-7

Yahweh said this, "Go down to the palace of the king of Judah and there deliver this message, "Listen to the word of Yahweh, king of Judah sitting on the throne of David, you, your servant too, and your people who go through these gates. Yahweh says this: Practice honesty and integrity; rescue the man who has been wronged from the hands of his oppressor; do not exploit the stranger, the orphan, the widow; do no violence; shed no innocent blood in this place. For if you are scrupulous in obeying this command, then kings occupying the throne of David will continue to make their entry through the gates of this palace mounted on chariots and horses, they, their servants and their people. But if you do not listen to these words, then I swear by myself—it is Yahweh who speaks—this palace shall become a ruin!"

"Yes, this is what Yahweh says about the royal palace of Judah:

You were like a Gilead to me,

Like a peak in Lebanon.

All the same, I will reduce you to a desert,

To an uninhabited town.

I have dedicated men to destroy you,

Each man with his ax;

They will cut down your finest cedars

And throw them on the fire.

DONATION

Some of you may be wondering what the cross at the doorway of the St. Anthony Church represents. A resident of Questa (Pilar Robledo) was visiting in Amaan Jordan and telling her friends about our church and how our community came together to restore St. Anthony Parish Church here in Questa.

One particular gentleman was so impressed that he created the cross along with the message on the bottom plaque that reads:

**"From the people of the River of Jordan in the Holy Land
To the people of San Antonio del Rio Colorado."**

We accept and appreciate such a meaningful gift that brings two countries together.

May God bless Pilar and her friend.



Scripture Readings July 22—July 28



Monday 603: Sg 3:1-4b or 2 Cor 5:14-17

Ps 63:2-6, 8-9 Jn 20:1-2, 11-18

Tuesday 396: Mi 7:14-15, 18-20 Ps 85:2-8

Mt 12:46-50

Wednesday 397: Jerb1:1, 4-10 Ps 71:1-4a, 5-6b,
15, 17 13:1-9

Thursday 605: 2 Cor 4:7-15 Ps 126:1-6

Mt 20:20-28

Friday 399: Jer 3:14-17 (Ps) Jer 32:10-13

Mt 13:18-23

Saturday 400: Jer 7:1-11 Ps 84:3-6, 8, 11

Mt 13:24-30

Sunday 110: 2 Kg 4:42-44 Ps 145:10-11 15-16
17-18 Eph 4:1-6 Jn 6:1-15

Remorse and Pardon

The real escapist follow many different routes, but none of them are humble enough to admit that there is some evil in them; all of them are too proud to admit that they need outside help to cure their misery. By denying guilt, they show that they are cowards; by denying any perfection outside themselves, they become snobs. The last, desperate stage of escapism is religious persecution; hatred of religion is projected self-hatred. It is easy for normal persons to understand how goodness and truth can be hated, but they are. Truth can be hated, because it implies responsibility. Goodness is hated, because it is a reproach. If Our Blessed Lord had been tolerant and broad-minded, He would never have been crucified; it was the perfection of His virtue that constituted a judgment of the wicked.

But since those who persecuted religion as a form of escapism must constantly think about God and His Church, it follows that they are often closer to conversion than indifferent person of a Western Liberal Civilization, who does not trouble making up his mind on any ultimate question.

Escapism never succeeds. In every sinner whose frustrations and neuroses are due to a burdened conscience, there is a latent contradiction. The person is pulled in two directions. He is not so much at ease with sin as to able to make it his definite vocation, nor, on the other hand, is he so much in love with God as to disavow his faults. The dualism arises from a desire of God, on the one hand, and a turning from God on the other. Such people have insufficient moral energy to be bad or to be good; they have not enough religion to find true peace of soul, yet quite enough of it to intensify their sense of frustration after they have sinned.

Those who live in this moral twilight between faith and lack of faith have rarely a clear notion of the purpose of life. Yet a person must have a goal before he can live. In making a journey, one first decides the destination and then the intermediate steps; this is what in execution." The choice of Paris for a holiday is the first step in a long series of preparations for the trip, but Paris is the last place one reaches in the journey. People who lose sight of the purpose of living—namely, to attain perfect happiness—begin to concentrate on means. Like the frantic, as once defined, they "redouble their efforts after they have lost sight of their goal." Their actions become staccato, jumpy, a crazy quilt of conflicting patterns. Possibility, in the sense of a progressive development and enrichment of personality, disappears. When possibility is lost, one of two things happens to a mind: Either it immerses itself in trivialities, with as accompanying cynicism, flippancy, and superficiality, or else it tries to avoid responsibility for the inanity and foolishness of its life by denying the existence of human freedom and responsibility and subscribing to determinism of the Darwinian, Freudian, Marxian variety.

But there are some men and women who, admitting their sins and faults, are still unhappy. Where there is a genuine sense of guilt, release can come only from Divine Mercy confronting human misery. Unless we are ready to ask for the forgiveness of our sins by God, the examination of conscience may be only a vain form of introspection, which can make a soul worse if it ends in remorse instead of sorrow. For the two are quite distinct: Judas had remorse. Peter had sorrow. Judas "repented unto himself," as Scripture tells us; Peter, unto the Lord. As a psychic malady sometimes results from a failure to adjust self to the right environment, so a moral evil results from the failure of the soul to adjust itself to God. Despair is such a failure—Judas despaired, but Peter hoped. Despair comes from unrelatedness, from the refusal of a soul to turn to God. Such a soul opposes the order of nature.

When there are seven people in a room, few ever refer to the fact that there are fourteen arms present. But if we found a detached arm lying in a corner, it would create consternation; it is a problem only because it is detached. A soul isolated from God is like that arm. Its conscience (to take another example) is like a broken anklebone; it hurts because it is not where it ought to be. The final stage of this sadness resulting from a person's unrelatedness to God is a desire to die, combined with a fear of death—for "conscience doth make cowards of us all."

But if remorse us a sense if guilt unrelated to God, it is well to consider other states of mind conscience from this single aspect. We find that there are several classes of souls, ranged according to the degree of their relatedness to God. There are those who killed their conscience by sin and worldliness and who have steadfastly refused to cooperate with the Divine Action on the soul in order to amend their lives, confess their sins, and do penance; there are those who have awakened from a state of sin; there are those who followed conscience and the law of God for a time and then turned away from God; and, finally, there are those who kept their baptismal innocence and never defiled their conscience. The second and the fourth classes are very dear to God. There are thus two ways of knowing how good God is: One is by never losing Him, and the other is by losing Him and finding Him again. Souls who have strayed and returned, Our Lord said, rejoice the Angels in Heaven more than the steadfastly faithful. This is not difficult to understand; a mother with ten children rejoices more in the recovery of the single sick child than in the continued possession of health by the other nine.

For the sinner to be made well, then, confession and sorrow are required. And the sorrow must have in it an appeal to God's mercy to distinguish it from remorse. Saint Paul makes the distinguish it from remorse. Saint Paul makes the distinction in writing to the Corinthians: For the sorrow of the world works death" (2 Cor. 7:10). Remorse, or "the sorrow of the world," results in worry, jealousy, envy, indignation; but sorrow related to God results in expiation and hope. Perfect sorrow comes from a sense of having offended God, Who is deserving of all our love; this sorrow or contrition, felt in confession, is never vexing, fretful sadness that depresses, but it is a sadness from which great consolation springs. As Saint Augustine put it, "The penitent should ever grieve, and rejoice at his grief."

The experience a repentant sinner undergoes in receiving the Sacrament of pardon has been well described by Blessed Angela of Foligno. She tell us of the time when she first took cognizance of her sins.

"Prayer is necessary as air to breathe, as necessary as the blood in our bodies, as necessary as anything. We think so many things are necessary, but we are wrong. We have been deceived and we deceive ourselves. So few things are necessary, and prayer is one of them."

Mother Teresa


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