

Readings for the week of February 4, 2024

Sunday:

Jb 7:1-4, 6-7/Ps 147:1-2, 3-4, 5-6 (see 3a)/1 Cor 9:16-19, 22-23/Mk 1:29-39

Monday:

1 Kgs 8:1-7, 9-13/Ps 132:6-7, 8-10/
Mk 6:53-56

Tuesday:

1 Kgs 8:22-23, 27-30/Ps 84:3, 4, 5 and 10,
11/Mk 7:1-13

Wednesday:

1 Kgs 10:1-10/Ps 37:5-6, 30-31, 39-40/
Mk 7:14-23

Thursday:

1 Kgs 11:4-13/Ps 106:3-4, 35-36, 37 and
40/Mk 7:24-30

Friday:

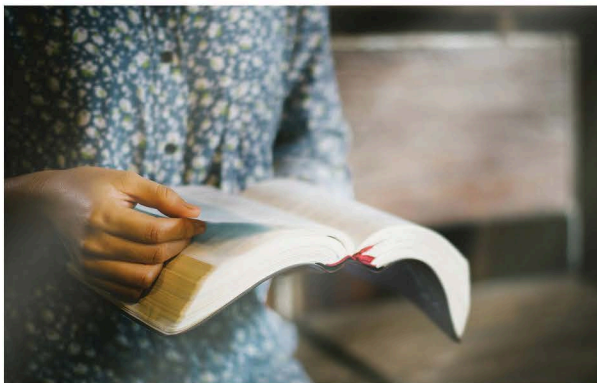
1 Kgs 11:29-32; 12:19/Ps 81:10-11ab, 12-13,
14-15/Mk 7:31-37

Saturday:

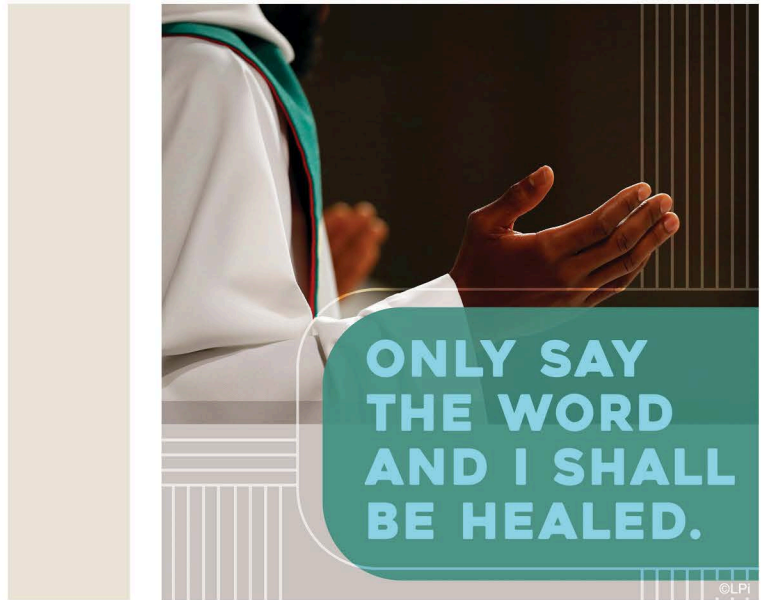
1 Kgs 12:26-32; 13:33-34/Ps 106:6-7ab,
19-20, 21-22/Mk 8:1-10

Next Sunday:

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



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Gospel Meditation

Encourage Deeper Understanding of Scripture

Maybe I'm weird, but I like spending time in doctor's offices, confession lines in churches, auto repair shops, prison cells, and support groups of various kinds. It's refreshing to be with people who humbly admit something is wrong and forthrightly set out on a path toward a solution. When we ignore what is off kilter, we become alone and fragile. In places where people are honest and hopeful about brokenness, sturdy if subtle fellowship usually ensues.

Consider the image we see of Jesus in the Gospel of Mark. **"...they brought to him all who were ill or possessed by a demon. The whole town was gathered at the door."** The entire human community is afflicted in various ways, and so it gradually forms a strange new community around Jesus. The healer from Nazareth is like a sun of health around which orbits a throng of humanity absorbing his healing rays. These blessed souls can't fix themselves and become healthy, and they know it. But they have found in him the living source of all imaginable healing.

It's the Church, isn't it? A sin-sick community gathered and healed is what happens at the beginning of every Mass. We shuffle in through the door from everywhere and announce that we are not okay, and we can't fix it. In doing so, we are drawn into the orbit of the healing power of Christ — and into a renewed community with the whole human family. It's nothing to fear or rush. Maybe we can even learn to enjoy more how good it is to be in such a happy place.

— *Father John Muir*

(PRACTICING) CATHOLIC

Purpose and Pride

Father, forgive me. Today's Gospel made me want to fight somebody.

If you want to make me really, really angry, you are sure of doing so if you tell me about an old woman who was sick, but felt a little better, and then her son-in-law and all his buddies showed up, so she cooked them a bunch of food and cleaned up after them.

We all project our own feelings, fears, insecurities, and desires onto the word of God. I certainly do. And most of my feelings, fears, insecurities, and desires spring from my current role as a tired mom of little kids.

I think there is a fear inside many of us of God's purpose for our lives. What if it's not aligned perfectly with what we think we need, or what we imagine we want? Most of the time, I think I need a nap, and I imagine that I want absolutely no one asking me for any kind of help. And here I am, perpetually napless and always being called on to render assistance.

The actions of Peter's mother-in-law were the only actions we would expect of a woman who had just received a miracle. She jumped up, and with bravery and boldness she served the Lord.

But couldn't she rest? Couldn't she serve him later? Couldn't she thank him with a smile and take a nap? Well, I suppose. But is that how you react to a miracle?

I have received my miracle — my family. My purpose. So why am I still lying down?

*"He approached, grasped her hand, and helped her up. Then the fever left her and she waited on them."
— Mark 1:31*

Colleen Jurkiewicz Dorman

Why do we do that? Catholic Life Explained

Question:

Is gossip a mortal sin?

Answer:

To really ask this question, we must consider the Eighth Commandment: "You shall not bear false witness."

In its reflections on this commandment, The Catechism of the Catholic Church invites us to not only think about what bearing "false witness" means, but to also consider how we understand the truth and how we communicate more broadly. This is why so much of this section of the Catechism has to do with the gift of language. With this in mind, we will notice that the word "gossip" isn't used by the Catechism. Instead, we find the words "detraction" and "calumny," which are actually two forms that gossip can take, and both can be quite serious.

First, detraction is the of revealing "another's faults and failings to persons who did not know them," without morally valid reasons. Calumny, by extension, is saying something about another person that is untrue, and it is sinful because it "harms the reputation of others and gives occasion for false judgements" (see no. 2477).

In all of our communication, we have to always recognize that we have a moral obligation to the truth and to always work to protect the reputation and honor of our neighbors (see no. 2479).

Gossip can, in fact, prove to be a very serious sin. After all, the Catechism reminds us: "No one is bound to reveal the truth to someone who does not have the right to know it" (no. 2489). When we have gossiped, especially if we are aware we have damaged another person's good name or reputation, we want to make every effort to undo the damage we have done, including seeking the grace and forgiveness offered in the Sacrament of Reconciliation.

Weekly Prayer

Sunday's Readings

First Reading:

I am filled with restlessness until the dawn. (Jb 7:4)

Psalm:

Praise the Lord, who heals the brokenhearted. (Ps 147)

Or: Alleluia.

Second Reading:

If I preach the gospel, this is no reason for me to boast, for an obligation has been imposed on me, and woe to me if I do not preach it! (1 Cor 9:16)

Gospel:

He cured many who were sick with various diseases, and he drove out many demons. (Mk 1:34)

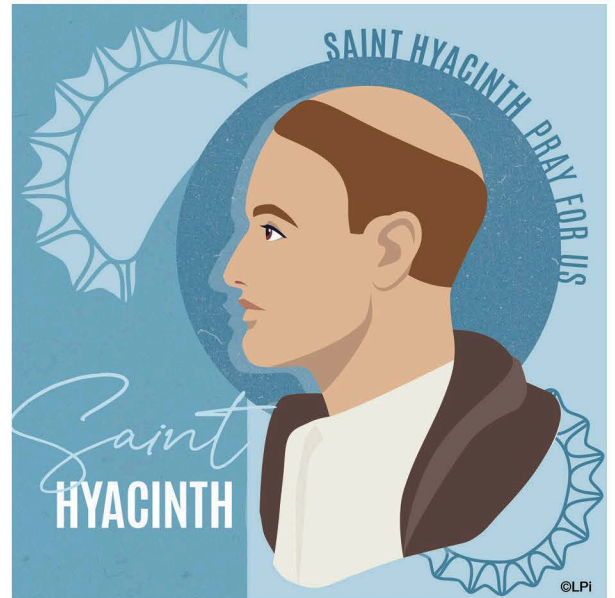
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Live The Liturgy Inspiration of the Week

Jesus went from town to town, synagogue to synagogue, following the need. He follows it still, to this very day. Your life is the town he is visiting, your heart the synagogue where he preaches. Remember that for this purpose he has come.

Observances for the week of February 4, 2024

- Sunday:** 5th Sunday in Ordinary Time
- Monday:** St. Agatha, Virgin and Martyr
- Tuesday:** St. Paul Miki and Companions, Martyrs
- Thursday:** St. Jerome Emiliani; St. Josephine Bakhita, Virgin
- Saturday:** St. Scholastica, Virgin
- Next Sunday:** 6th Sunday in Ordinary Time, World Marriage Day



Saint of the week

St. Hyacinth of Poland's devotion to the Christ in the Eucharist ignited a missionary fire that spread the Gospel across Central and Eastern Europe. He established Dominican communities all over Poland and is the patron saint of the pierogi!

Prayer for God's presence

Dear Jesus,
Reveal yourself to me! When I am alone and in darkness, fill me with your light. I want to know you, I want to experience your healing. Be with me, Lord.
Amen.

He told them, "Let us go on to the nearby villages that I may preach there also. For this purpose have I come." So he went into their synagogues, preaching and driving out demons throughout the whole of Galilee. - Mk 1:38-39

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Questions of the Week

Invite Parishioners to Reflect and Respond to Scripture

First Reading

Job was overwhelmed with feelings of sadness and despair. How does your faith help you get through difficult times?

Second Reading

Paul sees his "gospel" (the good news of Jesus Christ) as the center of his life. What do you think is the focus of your life?

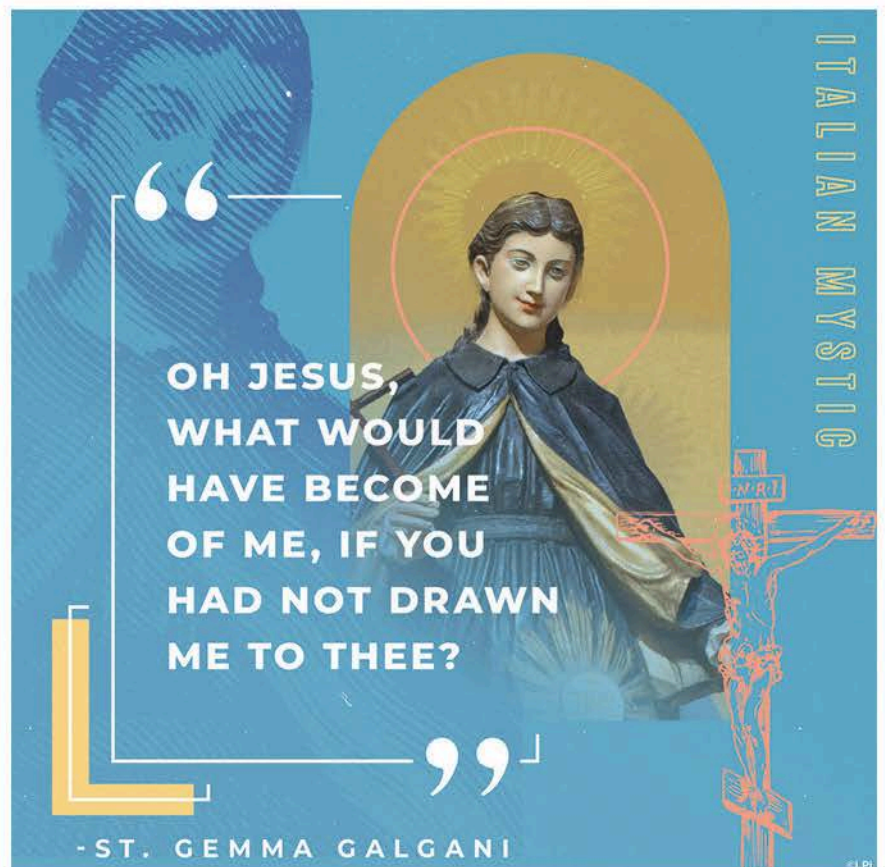
Gospel Reading

At the start of Jesus's public ministry in Galilee, we hear he was purpose-driven in performing many healings and exorcisms, as well as preaching the good news of the kingdom of God. What could you do this week as an intentional act of charity or kindness?



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THE LORD
HEALS THE
brokenhearted.

PSALM 147



When it was evening, after sunset, they brought to him all who were ill or possessed by demons. The whole town was gathered at the door. He cured many who were sick with various diseases, and he drove out many demons, not permitting them to speak because they knew him. - Mk 1:32-34

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