

*7th Sunday of
Ordinary Time
February 23rd, 2025*



JUBILEE YEAR 2025

WE ARE PILGRIMS OF HOPE

From the Gusset



Going to **Confession** is such a vital part to obtaining a **Plenary Indulgence** during this **Jubilee year**. There is a gigantic statue of **St. Peter** holding the keys to **Heaven** and **Hell**, and wielding the power to bind and loose our **sins** here on **earth**, which stands in the front of **St. Peter's Basilica** in **Rome**. I went through **the holy door** at **St. Peter's** on five different occasions, while I was on **pilgrimage** and I also went to **confession** twice while in this grand **Basilica**, where the bones of **St. Peter** are buried. I used for my **Examination of Conscience**, the **Gospel of Mark**, where the Lord asked the disciples seven questions. (Mark 8:14-21) *“Why do you conclude that it is because you have no bread that you sin?”* Because sometimes I **sin**, because I want something that God has no intention of giving me. God will provide only what I **truly need**, and so I **sin**, because I want something I don't need or even because I want something that is **bad** for me. *“Do you not yet understand or comprehend?”* I have been given a specific **vocation: the priesthood**. So, God asks me, *“Do you not know that I want you to imitate My Son?”* Because sometimes it is true, that I do not want to be a **priest** – I take time off not being a **priest** – doing things a **priest** ought not to do – and then I **sin**. God asks me, *“Fr. Randy, didn't My Son give you the Eucharist to soften your heart – to give you the strength to do good? Why is your heart hard – that you fail to do good?”* This is the equivalent of having gas in **the car**, and taking **the train**. The fourth question God asks me, before I go into **the confessional** is: *“Do you not have eyes that see, and do you not have ears that hear? Why is it that Fr. Randy cannot see how much God loves him, why are my ears unable to hear God tell me, ‘He loves me?’”* The fifth question: *“When I broke the loaves for the 5,000, how many wicker baskets of fragments did you pick up?”* The answer is twelve, but God is really asking me – **the priest**: *“Fr. Randy every time you **celebrate** the **Mass** (and it is nearing 11,000 times) did I not provide Food – **the bread of Life** – for all your **parishioners**?”* All I had to do as **the priest**, was distribute the **Eucharist**. It was Jesus, who took chunks of His **Flesh** from His **wounded side**, and gave **It** to me to give to you. Why do I want to **sin**, when **the Sacred Heart** of Jesus is so **generous** to me? *“When I broke the bread for the 4,000, how many wicker baskets did you fill?”* The answer is seven, but God is really asking me: **Fr. Randy**, when you saw that so many did not receive **the Eucharist** – when I had to place so many, many **Hosts** back in **the Tabernacle** – why did you not make a **Spiritual Communion** for all those people? And finally, the seventh question of my **Examination of Conscience**: *“Do you still not understand?”* Yes, God's plan of **Salvation** is complicated – it has to be in order to keep **Satan** off balance – but do I truly not understand how much God **loves the man** (myself, but also my neighbor and my enemy) – do I not yet understand that God **loves the creature** dearly that the Almighty made in the image and likeness of His Son? Why would I want to grieve **the Heart** of my **Tremendous Lover**? Do I regret all my **sins** against the God, who desires only one thing: *to pour all of His love into my heart?* Perhaps you also can use these seven questions for your **Examination of Conscience**. I want to receive **the Eucharist** in a state of grace for the people I work the **Indulgence** for, so I gladly go to **Confession**.

Yours on the Path

Fr. Randy



The Art of the Last Supper

Though not truly a **Last Supper** painting, this is another **Tintoretto** masterpiece called **the Wedding at Cana** (1561). Imagine, you have just entered **the room** (with the door behind you) and all **the hustle** and **bustle** of a **wedding party**. You are standing at the foot of a **long table** with all **the men** to your left and all **the ladies**, at



the table, to your right. **Servants** are in the foreground dealing with **large jars** (can you count all **six stone water jars**?). All of the glasses on **the table** are **empty**—**the headwaiter** is to your far right instructing a **servant** to bring more **wine**—**the crisis moment** has been reached!

Disaster looms, but look to the far end of the table—is that Jesus—**the Savior** of the world—sitting with **the men** to His right hand side and all **the woman** sitting to the Lord's left hand side—and who is the **haloed woman** sitting right next to Jesus? Of course, it is **Mary** interceding for the **wedded couple**! **Tintoretto** is a Master at **perspective**—the depth perception is so **beautiful**—you will not believe that **the table** is wider than it is long!! There is a **gap**

between **men** and **women**, between **the groom** and **the bride**, that must be overcome. This **gap** exists, because **Eve took some of the fruit and ate it**, and she also gave some to her husband, who was with her, and he ate it.

(Genesis 2:6) Because of that **first sin**, there is an element of **mistrust** in the opposite sex.

Jesus is the **only One**, who can **make the two—one flesh**, and that is why **Tintoretto** puts Jesus in the middle of the **wide-table** at the **Wedding in Cana**! I just **love** this painting.

Please bring in all your **palms** from last year. We will **burn** them at the beginning of our last **Mass** before **Lent** starts (**Shrove Tuesday, March 4th**), and turn them into **the ashes** that we place on our **foreheads** as we (again) **begin** to follow Jesus toward **Calvary**!



THE MASS AND THE SAINTS



Scripture scholars say that **day two** was a bad day for God, when **the Almighty** was **creating** the Universe. **Day two** is the only day of the first six days, where *evening came, and morning followed* – but God did not say what He had done was **‘good!’** This is because **the waters** were **separated** on this day. After **day two**: now there is **water in the dome of the sky** (clouds) and **water below the dome** (the sea). Separation of the same thing is **not** good. In other words, it was **‘good’** of God to separate **the light** from **the darkness** – they are two entirely different things – they ought to be **separated**; but when there is **water** (one thing) and it can be found in two entirely different places that is **not** ‘good.’ See, that is why it is **not good** for a **husband** to be apart from his **wife** – they are **the same flesh** (they are ‘one thing’) – they ought not to be **separated** from each other. After all, God said, **it is not good for the man to be alone. I will make a suitable partner for him!** (Genesis 2:18) **The Mass** unites **Heaven** and **Earth**. Sin separates **Paradise** from **the cursed ground**. The reason we sing **the Sanctus**: *“Holy, Holy, Holy, Lord God of Hosts....,”* is because **the Mass** (and more specifically **the coming** of Jesus Christ) raises **the partition** that **separates** the two worlds of **Heaven** and **Earth**. **“Jesus has made peace to reign on Earth and in Heaven,”** says **St. John Chrysostom**, **“He has made of the two things, one!”** In short, we **celebrate** the coming together of two creatures that God made (**the Angels** and we, **human beings**) – we **celebrate** that we can **glorify** God together! We say **“holy”** three times to express **the Mystery of the Trinity** of the Persons of God, but to express **the unity** of God’s essence, we call out to the singular nature that **the glory** of God is! The Second Person of the Trinity **comes** to us; Jesus is not **brought** to us! There is a big difference. We, **human beings**, are **brought** into this world by the Father through **the love** of the Son, which was given to our **parents** to share in our **creation**. Rather, Jesus **comes** into this world – He **comes** of His own accord – sent by the Father, Jesus chooses to **come** as a **King** would come to meet His people. Remember, even **the wise men** saw this: that a newborn **King** had come into this world!



Website: www.olphmarystpatrick.com

Secretary: Nancy Neal Phone #: 815-849-5412

Finance Officer: Donna Stephenitch

Gmail: olph.mary@gmail.com



Saturday, February 22nd Feast of the Chair of St. Peter

(+) LeRoy Klein/ Mr. & Mrs. Doug Klein & (+) Dorothy Tobiaski/ Fr. Randy

4:00 pm, **OLPH** (+) Joseph Kuebel/ Mary Kuebel &
(+) Carol Bonnell/ Mr. & Mrs. Louis Vaessen

5:30 pm, **SMA** Pro Populo/ Fr. Randy

Sunday, February 23rd 7th Sunday of Ordinary Time

8:00 am, **St. Patrick** (+) Tom Sharkey/ Mr. & Mrs. Ed McLaughlin

10:30 am, **OLPH** (+) Leo & (+) Cele Bulfer/ Mr. & Mrs. Robert Bulfer

Monday, February 24th

(+) Dennis McCoy/ William Burke

Tuesday, February 25th

7:30 am, **SMA** (+) Floyd Wilson/ Mr. & Mrs. Gary Ely

Wednesday, February 26th

8:00 am, **OLPH** (+) Joan Dinges/ Mr. & Mrs. Bruce Setchell &
(+) Delmer Dinges/ Theresa Wilson

Thursday, February 27th

7:30 am, **SMA** (+) Sister Benedict/ DDL

8:30 am, **OLPH** (+) Delbert Bonnell/ Mr. & Mrs. Ed Klein & (+) Ruth Ann Payne/ Family

Friday, February 28th

8:00 am, **St. Patrick** (+) Richard Cardot/ Mr. & Mrs. Denny Klein

Saturday, March 1st

(+) Angelo & (+) Irma & (+) Dino Guidarini/ Mr. & Mrs. Robert Mixa

4:00 pm, **OLPH** (+) Gene Leffelman/ Shawn Leffelman

5:30 pm, **SMA** (+) John Gehant/ Mr. & Mrs. Terry Moyer

Sunday, March 2nd 8th Sunday of Ordinary Time

8:00 am, **St. Patrick** (+) Pro Populo/ Fr. Randy

10:30 am, **OLPH** (+) James McCauley/ Mary Kuebel & (+) Charles Henkel/ Family


Living Mass Intentions:

St. Patrick: Brad & Michelle Zentmyer, Tyler & Aubrey Burke

OLPH: Mark Lauer, Deacon Steve & Flo Jolly, James & Charlene O'Connor, John Brindise

SMA: Sister Mary Paul, Sister Cornelia, Herbert Kaelin

The Diocese is undertaking a **Capitol Campaign** to raise **60 million dollars** for **healthy vibrant Parishes, Evangelization, Diocesan Facilities, and Parish Opportunity funds**. Each of our **Parishes** has been assigned a **Campaign Target** based on the number of **Parish families** and our regular **Sunday giving**. I will be speaking with our **Finance Council members** about recruiting **campaign leaders** and forming **volunteer teams** to help us meet our **Diocesan goal**.



YOU WILL BE
my
WITNESSES
A Campaign for the
DIOCESE OF ROCKFORD