

LIVING FAITH

SIXTH SUNDAY IN ORDINARY TIME

FEBRUARY 14, 2021



THE GOSPEL FOR TODAY

Mark 1: 40-45

A leper came to him begging him, and kneeling he said to him, 'If you choose, you can make me clean.'

Moved with pity, Jesus stretched out his hand and touched him, and said to him, 'I do choose. Be made clean!'

Immediately the leprosy left him, and he was made clean.

After sternly warning him he sent him away at once, saying to him, 'See that you say nothing to anyone; but go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them.'

But he went out and began to proclaim it freely, and to spread the word, so that Jesus could no longer go into a town openly, but stayed out in the country; and people came to him from every quarter.

REFLECTING ON THE WORD OF GOD

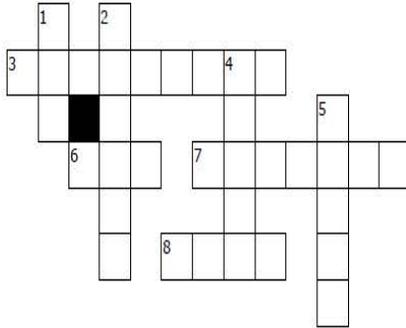
In this Gospel passage, the evangelist Mark gives us a glimpse into the compassion of Jesus. Seeing the leper, hearing his cry, Jesus heals him. The leper becomes our teacher here, for he offers us an important insight into the heart of Jesus, pointing out that healing, for Jesus, is a choice. Jesus could choose to do otherwise, but he does not. Instead, he chooses to reach out, to heal.

The healing that Jesus offers is not only physical, but also spiritual, psychological and social; Jesus quite literally offers this person a new lease on life. Lepers were ostracized from the community, not allowed to live in towns, and having to ring a bell when they walked anywhere, to give people warning and give them time to get out of the way. Jesus restores this man to the community, to family, to friendships. Because they were ostracized from the community, people with leprosy could not make a living or hold a job. When Jesus heals this man, he offers him dignity, the right to work and hold a job.

TALKING WITH FAMILY AND FRIENDS

- When Jesus heals, the healing has many dimensions and faces—physical, psychological, spiritual, social, inner and outer.
- Who needs healing today? Who needs to be restored to our church and civic communities, our family units and our circles of friends?
- How can you be Christ's hand and feet here? How can you be an instrument of healing in the networks to which you belong?
- What would be the cost to you if you were to choose to heal as Jesus did?
- What would be the benefit?

Crossword Puzzle



ACROSS

3. To offer an animal or other material possession to God
6. To plead for something; or to ask again and again
7. A skin disease
8. The part of the body at the end of the arm that includes the fingers

DOWN

1. An adult male
2. A person who has been trained to perform religious duties in some churches
4. To be free from dirt or impurities
5. To come in contact with something, especially with the hands

CLEAN	MAN	LEPROSY	HAND
TOUCH	BEG	SACRIFICE	PRIEST

Jesus Heals the Leper



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Children's Worship Bulletin

Hope for the Hopeless

Mark 1:40-45

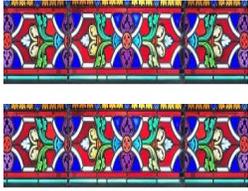
Word Search

N F I G T X F X A R J H F X N
 J V C L E A N S S L U A D F Y
 U B T R T W E P S B E N T H N
 P Y B N Y E S H G E D D O G U
 S N S U N L D N U G E Q W O M
 L C P K E M I Y B G Q S N V J
 C C P N G L A Y I E G T H U O
 D U O E L E A N L D E O E K M
 A R C I O F H Q E W N S I B A
 O E W I W P P K P L S R U V K
 H D D B F V L P R T A L K N E
 M I M B V S I E O W J F Q S S
 V P R I E S T F S P Z P E W H
 P Z R B O R D D Y D R H E Q F
 C T O U C H E D F M W N P P C

PEOPLE	LEPROSY	NEWS	CURED	KNEES
CLEAN	TOUCHED	HAND	PRIEST	MAKE
TALK	MAN	BEGGED	TOWN	WILLING

Archdiocese of St. John's

Lent begins this week. Click [HERE](#) for a short Lenten video from Busted Halo.



THE CHURCH TEACHES

THE CANADIAN CATHOLIC ORGANIZATION FOR DEVELOPMENT AND PEACE IS PART OF CARITAS INTERNATIONALIS



Caritas Internationalis is confederation of over 160 members who are working at the grassroots in almost every country of the world. When a crisis hits, Caritas is already on the ground. The diverse members give us our strength – from small groups of volunteers to some of the biggest global charities. Inspired by Catholic faith, Caritas is the helping hand of the Church – reaching out to the poor, vulnerable and excluded, regardless of race or religion, to build a world based on justice and fraternal love.

Caritas Internationalis has its headquarters in Rome – co-ordinating emergency operations, formulating development policy and advocating for a better world for everyone. All national Caritas organisations are members of their own regional Caritas networks and the international confederation. From the founding of the first Caritas in Germany in 1897, to the setting up of Caritas Internationalis in 1951, until today, Caritas has a rich history of listening respectfully to the suffering of the poor and giving them the tools to transform their own lives. The deep moral and spiritual principles of dignity, justice, solidarity and stewardship still guide Caritas today.

Development and Peace (The Canadian Catholic Organization for Development and Peace) is the official international development organization of the Catholic Church in Canada and the Canadian member of Caritas Internationalis. Development and Peace is a membership led organization supported by parish collections, individual donations and government grants, principally from Global Affairs Canada.



Our mission: Support partners in the Global South who promote alternatives to unfair social, political and economic structures, and educate the Canadian population about the causes of poverty and mobilize Canadians towards actions for change. In the struggle for human dignity, the organization forms alliances with northern and southern groups working for social change. It also supports women in their search for social and economic justice.

Our action: For over 50 years, Development and Peace has supported 15,200 local initiatives in fields such as agriculture, education, community action as well as the consolidation of peace and advocacy for human rights in 70 countries.

Our objectives: Inspired by Gospel values and in particular the preferential option for the poor, our objectives are to support the actions of people in the Global South so that they can take control of their destiny and educate Canadians on issues related to North-South imbalance.

Our history: Development and Peace was established in 1967 by the Canadian Conference of Catholic Bishops in response to Pope Paul VI's encyclical letter *Populorum Progressio*, which says that Development is the new word for Peace.

Catholic Social Teaching: With human dignity at its centre, a holistic approach to development founded on the principles of CST is what Pope Paul VI called 'authentic development'.

Each week of lent we will explore a different theme of Development and Peace. The first week of Lent, starting on Ash Wednesday will focus on our Mission and Values. Join on line on February 20, World Day of Social Justice to hear from Development and Peace Partner, Fr. John Patrick Ngoyi, Director of the Justice, Development and Peace Commission of the diocese of Ijebu-Ode, Nigeria

Connect at www.devp.org

POPE FRANCIS PROCLAIMS THE YEAR OF ST. JOSEPH DECEMBER 8, 2020-DECEMBER 8, 2021

*In a new Apostolic Letter entitled **Patris corde** ("With a Father's Heart"), Pope Francis describes Saint Joseph as a beloved father, a tender and loving father, an obedient father, an accepting father; a father who is creatively courageous, a working father, and a father in the shadows. This week, we share the fifth aspect, shining a light on Joseph is a creatively courageous father. Here's what Pope Francis has to say...*

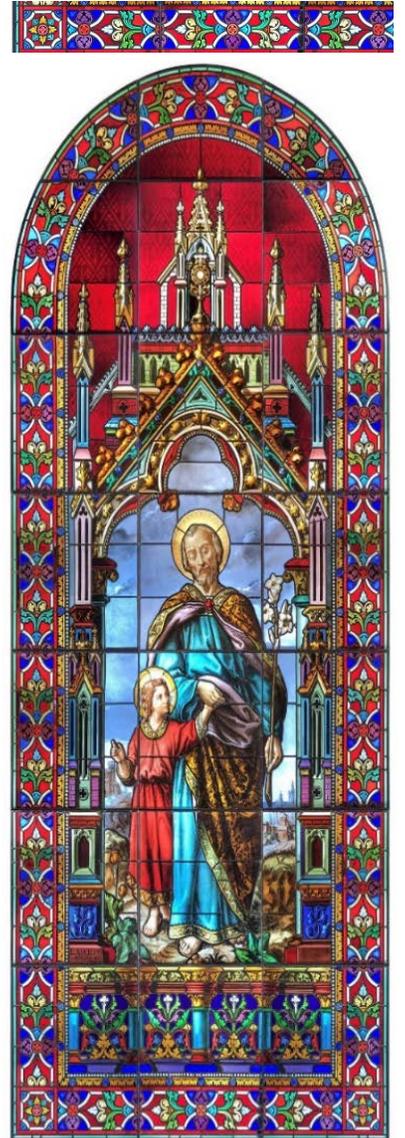
The Gospel does not tell us how long Mary, Joseph and the child remained in Egypt. Yet they certainly needed to eat, to find a home and employment. It does not take much imagination to fill in those details. The Holy Family had to face concrete problems like every other family, like so many of our migrant brothers and sisters who, today too, risk their lives to escape misfortune and hunger. In this regard, I consider Saint Joseph the special patron of all those forced to leave their native lands because of war, hatred, persecution and poverty.

At the end of every account in which Joseph plays a role, the Gospel tells us that he gets up, takes the child and his mother, and does what God commanded him (cf. *Mt* 1:24; 2:14.21). Indeed, Jesus and Mary his Mother are the most precious treasure of our faith.

In the divine plan of salvation, the Son is inseparable from his Mother, from Mary, who "advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son until she stood at the cross".

We should always consider whether we ourselves are protecting Jesus and Mary, for they are also mysteriously entrusted to our own responsibility, care and safekeeping. The Son of the Almighty came into our world in a state of great vulnerability. He needed to be defended, protected, cared for and raised by Joseph. God trusted Joseph, as did Mary, who found in him someone who would not only save her life, but would always provide for her and her child. In this sense, Saint Joseph could not be other than the Guardian of the Church, for the Church is the continuation of the Body of Christ in history, even as Mary's motherhood is reflected in the motherhood of the Church. In his continued protection of the Church, Joseph continues to protect *the child and his mother*, and we too, by our love for the Church, continue to love *the child and his mother*.

That child would go on to say: "As you did it to one of the least of these who are members of my family, you did it to me" (*Mt* 25:40). Consequently, every poor, needy, suffering or dying person, every stranger, every prisoner, every infirm person is "the child" whom Joseph continues to protect. For this reason, Saint Joseph is invoked as protector of the unfortunate, the needy, exiles, the afflicted, the poor and the dying. Consequently, the Church cannot fail to show a special love for the least of our brothers and sisters, for Jesus showed a particular concern for them and personally identified with them. From Saint Joseph, we must learn that same care and responsibility. We must learn to love the child and his mother, to love the sacraments and charity, to love the Church and the poor. Each of these realities is always *the child and his mother*.



The window depicting St Joseph with the child Jesus, found in the clerestory level in the Basilica-Cathedral of St John the Baptist, St John's. This window was crafted in Beauvais, France by Louis Lichtenfeld-Koch in 1891.

Click [here](#) for a copy of ***Patris Corde***.