***Pastor’s Corner:*  Feast of the Presentation of the Lord Feb.2**

In addition to being known as the [Feast of the Presentation of Jesus at the Temple](https://en.wikipedia.org/wiki/Feast_of_the_Presentation_of_Jesus_at_the_Temple), other traditional names include Candlemas, the Feast of the Purification of the Virgin, and the Meeting of the Lord.

The date of Candlemas is established by the date set for the [Nativity of Jesus](https://en.wikipedia.org/wiki/Nativity_of_Jesus), for it comes forty days afterwards. Under [Mosaic law](https://en.wikipedia.org/wiki/613_Commandments) as found in the [Torah](https://en.wikipedia.org/wiki/Torah), a mother who had given birth to a boy was considered unclean for seven days; moreover she was to remain for three and thirty days "in the blood of her purification." Candlemas therefore corresponds to the day on which Mary, according to Jewish law, should have attended a ceremony of [ritual purification](https://en.wikipedia.org/wiki/Ritual_purification) ([Leviticus 12:2–8](https://mechon-mamre.org/p/pt/pt0312.htm#2)). The Gospel of Luke 2:22–39 relates that Mary was purified according to the religious law, followed by Jesus' presentation in the [Jerusalem](https://en.wikipedia.org/wiki/Jerusalem) temple, and this explains the formal names given to the festival, as well as its falling 40 days after the Nativity.

In the Roman Catholic Church, it is known as the *Presentation of the Lord* in the liturgical books first issued by [Paul VI](https://en.wikipedia.org/wiki/Paul_VI), and as the *Purification of the Blessed Virgin Mary* in [earlier editions](https://en.wikipedia.org/wiki/Tridentine_Mass). In the [Eastern Orthodox Church](https://en.wikipedia.org/wiki/Eastern_Orthodox_Church) and Greek Catholic Churches ([Eastern Catholic Churches](https://en.wikipedia.org/wiki/Eastern_Catholic_Churches) which use the [Byzantine rite](https://en.wikipedia.org/wiki/Byzantine_rite)), it is known as the *Feast of the Presentation of our Lord, God, and Savior Jesus Christ in the Temple* or as *The Meeting of Our Lord, God and Savior Jesus Christ*.

In the churches of the [Anglican Communion](https://en.wikipedia.org/wiki/Anglican_Communion), it is known by various names, including *The Presentation of Our Lord Jesus Christ in The Temple (Candlemas)* ([Episcopal Church](https://en.wikipedia.org/wiki/Episcopal_Church_%28United_States%29)), *The Presentation of Christ in the Temple, and The Purification of the Blessed Virgin Mary* ([Anglican Church of Canada](https://en.wikipedia.org/wiki/Anglican_Church_of_Canada)), *The Presentation of Christ in the Temple (Candlemas)* ([Church of England](https://en.wikipedia.org/wiki/Church_of_England)), and *The Presentation of Christ in the Temple* ([Anglican Church of Australia](https://en.wikipedia.org/wiki/Anglican_Church_of_Australia)).

It is known as the Presentation of Our Lord in the [Evangelical Lutheran Church in America](https://en.wikipedia.org/wiki/Evangelical_Lutheran_Church_in_America). The [Lutheran Church–Missouri Synod](https://en.wikipedia.org/wiki/Lutheran_Church%E2%80%93Missouri_Synod) observes 2 February as The Purification of Mary and the Presentation of Our Lord. In some [Protestant](https://en.wikipedia.org/wiki/Protestantism) churches, the feast is known as the Naming of Jesus (though historically he would have been named on the eighth day after the Nativity, when he was [circumcised](https://en.wikipedia.org/wiki/Feast_of_the_Circumcision)).

*Candlemas* is a northern European name for the feast because of the procession with lighted candles at the mass on this day, reflecting Simeon's proclamation of "a light for revelation to the Gentiles", which, in turn, echoes Isaiah 49:6 in the second of the "servant of the Lord" oracles. Traditionally, the Western term "Candlemas" (or Candle Mass) referred to the practice whereby a priest on 2 February blessed [beeswax](https://en.wikipedia.org/wiki/Beeswax) [candles](https://en.wikipedia.org/wiki/Candle) for use throughout the year, some of which were distributed to the faithful for use in the home. In [Poland](https://en.wikipedia.org/wiki/Poland) the feast is called *Święto Matki Bożej Gromnicznej* (Feast of Our Lady of Thunder candles). This name refers to the candles that are blessed on this day, called gromnice, since these candles are lit during (thunder) storms and placed in windows to ward off storms.

The Feast of the Presentation is among the most ancient feasts of the Church. Celebration of the feast dates from the fourth century in Jerusalem. There are [sermons](https://en.wikipedia.org/wiki/Sermon) on the Feast by many of the early bishops.

Fr. Jim

**Treasurers Report:**

**Collection for the week ending 1/28: $811.00**

**Thank you for your generosity.**

**To the right is the QR code for Holy Family Community (Holy**

**Family ANCC). This can be utilized to donate to the church if**

**you wish.**

**2023 FIT Report:**

**If you need verification of 2023 donations for filing your taxes, contact Br. Charlie.**

**Religious Education Classes:**

**Religious Ed. Classes for Baptism and Confirmation will resume this Sunday, February 4, 2024. Please contact the parish office for additional information or to register.**

**Valentine’s Potluck Dinner:**

**Mark your calendars to attend our potluck dinner celebration for Valentine’s Day on Saturday, February 17 after the 4:30 Mass in the parish hall. Sign-up sheets are posted in the parish hall.**

 ***Remember in Your Prayers\****

***\*Prayers or Eucharist home visits can be requested in the white notebook located next to the hymnal bookcase.***

**Maria E. (Fr. Jim) 1/3 Hospice Care**

**Rudy A. (Br. Charlie) 1/6 Health Concerns**

**Ken R. (Fr. Jim) 1/11/2024 Health Concerns**

**Roxanna N. (Fr. Jim) 12/25 May She Rest in Peace**

**Carmen (Martha M.) 1/14 Health Concerns**

**Alicia T. (Elizabeth H.) 1/14 Health Concerns**

**Ben & Serena W. (Elizabeth H.) 1/14 Health Concerns**

**Theresa S. (Elizabeth H.) 1/14 Health Concerns**

**Lionel S.(Loretta Y.) 1/17 God’s Blessings and Prayers**

**Eunice and Steve (Martha M.) 1/22 Health Concerns**

**Molly (Martha M.) 1/22 Hospice Care**

***Fifth Sunday in Ordinary Time***

**Celebrant: Fr. Louie Amezaga**

**Reading: Kathie**

**Order of the Mass: Page #134 in the Hymnal.**

**Entrance: Anthem #681**

**Penitential Rite/Kyrie #136**

**Gloria #138**

**Readings:**

1. **Job 7:1-4, 6-7.**

**Psalm: 30#30. *I Will Praise You, Lord.* I will praise you, Lord, you have rescued me, I will praise you, Lord, for your mercy. I will praise you, Lord, you have rescued me: I will praise you, Lord.**

1. **1 Corinthians 9:16-19, 22-23.**

 **Alleluia #266**

1. **Mark 1:29-39.**

**Homily**

**Profession of Faith #142 or Apostles’ Creed #143**

**Preparation of the Altar: God of Day and God of Darkness #750**

**Service Music:**

 **Santus (Spanish handout)**

 **Memorial Acclamation (Spanish handout)**

 **Amen (Spanish handout)**

 **Our Father (spoken)**

 **Agnus Dei #152**

**Communion Music: Pan de Vida #811**

**Concluding Rite: #154**

 **Parish Announcements**

**Final Blessing**

**Recessional: We Are Called #710**

**Readings for February 10 & 11, 2024; The Sixth Sunday in Ordinary Time.**

**Reader: Lisa**

1. **Leviticus 13:1-2,44-46.**
2. **1 Corinthians 10:31; 11:1.**
3. **Mark 1:40-45.**

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**Holy Family American National**

**Catholic Church**

***A Catholic Church Where All Are Welcome***

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**Associate Pastor-Fr. Alex Urena**

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**Church Secretary- Bill Sampson**

**Church’s Email**: holyfamilyancc@qwestoffice.net

**Music Director---Eike Gunnarson**

**Email: eikegun@aol.com**

**Church Office Hours:**

**Tuesday – Friday: 1:00p.m. – 5:00p.m.**

**Saturday Eucharistic Liturgy: 4:30 p.m.**

**Sunday Eucharistic Liturgy: 10:30 am**

**St. Ignatius of Antioch (circa 107 AD) was the first to use the word Catholic (Greek word is c*atha holos)* meaning the “gathering of the whole” of the people. The ancient undivided Church adhered to the early Ecumenical Councils. There are several Catholic Churches in this tradition. The Assyrian Church of the East, and Oriental Orthodox left in the 5th Century and the Roman Catholic and Eastern Orthodox separated in 1054. Others left later: Anglican (16th Century) and Old Catholic Churches (19th Century) but all are part of this Catholic tradition and believe there is a need for apostolic succession of bishops. We also share a common liturgical, sacramental, and theological tradition.**