

Bulletin for the Catholic Parishes of Oklee, Grygla, and Goodridge

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Confessions: 15 minutes before
 Mass

SAFE ENVIRONMENT

NOTE: If you or someone you know has been the victim of sexual misconduct on the part of a priest, deacon, or individual representing the Diocese of Crookston, its parishes, or its schools, your first call should be to law enforcement. Red Lake County Sheriff at 218-253-2996, Pennington County Sheriff at 218-681-6161, Marshall County Sheriff at 218-745-5411. In addition, Diocesan Victim Assistance Coordinator is available at 218-281-7895 (24-hour confidential num-

Oklee	Sunday	2/22/26	8:00 a.m.	FTP
Goodridge	Sunday	2/22/26	10:00 a.m.	†Ellie Horachek
Grygla	Sunday	2/22/26	11:45 p.m.	Bruce Morrissey
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Oklee	Monday	2/23/26	8:00 a.m.	Kurt Friedsam family
Goodridge	Tuesday	2/24/26	5:30 p.m.	†Ellie Horachek
Oklee	Thursday	2/26/26	8:00 a.m.	†Larry O'Neill
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Oklee	Sunday	3/01/26	8:00 a.m.	Walter&Marion Lambert Fam
Goodridge	Sunday	3/01/26	10:00 a.m.	FTP
Grygla	Sunday	3/01/26	11:45 a.m.	†Conrad Pietruszeski
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Oklee	Monday	3/02/26	8:00 a.m.	Kurt Friedsam family
Grygla	Tuesday	3/03/26	5:30 p.m.	†Daniel Erlbeck
Oklee	Thursday	3/05/26	8:00 a.m.	Don Evenson
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Oklee	Sunday	3/08/26	8:00 a.m.	FTP
Goodridge	Sunday	3/08/26	10:00 a.m.	Jack Miller
Grygla	Sunday	3/08/26	11:45 a.m.	†Jackie Dobmier
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Oklee	Monday	3/09/26	8:00 a.m.	†Don & Connie Foltz
Goodridge	Tuesday	3/10/26	5:30 p.m.	Jake Bastyr
Oklee	Thursday	3/12/26	8:00 a.m.	John Paavola

Pray for those who are no
 longer coming to Mass.

CLERGY COLUMN

Happy Lord's Day!

The final of the primary Eucharistic Prayers, Eucharistic Prayer IV (EPIV) is easily the least used of them all. In fact, I wouldn't be surprised if none of you had ever been at a Mass when EPIV was used. It's a little strange to me why it isn't used often, but it could be that it sounds a little different from the others and is a bit on the longer end of the spectrum. Here are some unique features of it:

Eucharistic Prayer IV has its own Preface, which *must be used whenever EPIV is used. The reason for this is that the Preface and the first half of the Prayer give a beautiful summary of Salvation History, so any other Preface wouldn't quite fit with the Prayer. Because of this, Eucharistic Prayer IV cannot be used on days with a proper Preface, which includes many Sundays and most solemnities. This teaches us that the Eucharistic Prayer is not a collection of interchangeable parts, but a unified act of worship with its own internal logic.*

The Preface praises God who has always existed before all ages and has dwelt in unapproachable light. The angels surround his heavenly throne gazing upon the glory of his face day and night. From that reality, he created everything in wisdom and in love, culminating in the creation of man and woman in his own image. We lost his friendship through disobedience, but he came to our aid by way of covenants and the teaching of the prophets. Finally, he “so loved the world that in the fullness of time,” he sent his Only Begotten Son to be our Savior. He proclaimed the good news of salvation, gave himself up to death, and rose from the dead, destroying Death itself and restoring life to our fallen race. Finally, he sent the Holy Spirit bringing his work to perfection in the world so he might sanctify creation to the full. All of that is found in the first half of Eucharistic Prayer IV - so lovely!

You can tell from that summary and from looking at the full Prayer that EPIV is very Trinitarian in its composition and contains several references to the Gospel of John. There are several lines that could be found in that Gospel, which also sounds different from the other three Gospels. There is a more poetic sound and feel to this Eucharistic Prayer, while at the same time clearly maintaining the reality of the sacrificial nature of the Mass.

Just like Eucharistic Prayers II and III, Eucharistic Prayer IV has its origins in the worship of the early Church. If you look up “Anaphora of St. Basil” (Anaphora means Eucharistic Prayer) online, you'll find that it is remarkably similar to Eucharistic Prayer IV. The Anaphora of St. Basil has its origins in the 4th century in Alexandria in Egypt. Some people argue that it is one of the earliest Eucharistic Prayers we have in writing. Drawing heavily from the Anaphora of St. Basil, the Church composed Eucharistic Prayer IV in the 20th century, preserving its theological structure and spirit. It has influenced the Greek Eucharistic Prayers of St. John Chrysostom and St. James, and still influences some of our Eastern Catholic brethren of the different Catholic rites, as well as some who are no longer in full communion with Rome.

There we have it. One Eucharistic Prayer (The Roman Canon) that is very closely tied to the Eucharistic Prayer of the Traditional Latin Mass and three Eucharistic Prayers that are very closely tied to Eucharistic Prayers from the early Church. What a gift!

May the Lord give you his peace!
Fr. Bryan

Listen to audio sessions: <https://frbryankujawa.podbean.com/>



FISH FRY

EVERY FRIDAY OF LENT

(EXCEPT GOOD FRIDAY)



ST. ANN CATHOLIC CHURCH, GOODRIDGE, MN

February 20, 27; March 6, 13, 20, 27

4:00 TO 7:00 p.m.

Pan-Fried Walleye, Baked Potato, Green Beans, Coleslaw, Homemade Roll, and Assorted Desserts, milk, coffee. (Gluten free fried walleye available)

One-fillet meal at \$15.00. Two-fillet meal at \$ 20.00.

(For Take Out orders, please call 218-378-4529 starting at 4:00 p.m.)

EVERYONE IS WELCOME!!

Oklee: Catholic Women's group meets Tuesday, February 24th in church kitchen, 9 am.

Oklee Parish:

Would you be interested in being a Greeter before Mass? If so please sign up in the church entrance.

Oklee: Please sign up to serve coffee & treats after Mass.



Gospel Reading

Matthew 4:1-11

Jesus fasts for 40 days in the desert and is tempted by the devil.

In each of the three Synoptic Gospels (Mark, Matthew, and Luke), after Jesus' baptism by John, Jesus is reported to have gone to the desert to fast and pray for 40 days. In each case, while in the desert, Jesus is tempted by the devil.

Matthew and Luke give more detail than Mark does, but each one tells how the devil tempts Jesus in the desert. In Matthew, as in Luke, the devil presents three temptations to Jesus. The devil tempts Jesus to use his power to appease his hunger; he tempts Jesus to put God's promise of protection to the test; and he offers Jesus all of the kingdoms of the world if Jesus will worship the devil. In each case, Jesus resists the temptation, rebuking the devil with words from Scripture.

The account of Jesus' temptation in the desert is filled with allusions and parallels to the Old Testament, including the story of the people of Israel. The Israelites spent 40 years wandering in the desert in Exodus, for example, and Jesus spends 40 days in the desert. As the Israelites were tempted during the Exodus, so too is Jesus tempted.

Each temptation offers insight into both God and the human condition. Jesus' rejection of the temptations shows that he will not put God to the test. Grounding himself on the word and authority of Scripture, Jesus rebukes the devil, confident in God's protection and faithfulness.

As we start our journey through Lent, our Sunday readings call us to adopt the same confidence that Jesus had in the face of temptation: God's word alone will suffice; God's promise of protection can be trusted; God alone is God.

St Francis Xavier's

Sunday, February 22, 2026
 Sacristan: Margaret
 Lector: Jan
 Greeter: Carolyn R.
 Counters: Ann & Dolores

Sunday, March 1, 2026
 Sacristan: Brady
 Lector: Brady
 Counters: Margaret & Lora

Sunday, March 8, 2026
 Sacristan: Margaret
 Lector: Jan D
 Counters: Jo & Paul

St Ann's

Sunday, February 22, 2026
 Lector: Karyl
 Counters: Maggie & Deb

Sunday, March 1, 2026
 Lector: Paula
 Counters: Audrey & Marie

Sunday, March 8, 2026
 Lector: Karyl
 Counters: Maggie & Deb

St Clement's

Sunday, February 22, 2026
 Lector: Robbie

Sunday, March 1, 2026
 Lector: Dawn

Sunday, March 8, 2026
 Lector: Jim

Sunday, March 15, 2026
 Lector: Laurie

Recently Deceased Loved

- †Frankie Cyr
- †Cliff Melby
- †Jake Martell
- †Greg Eck
- †Annette LaCoursiere
- †Larry Fossum
- †JoAnn Hamm
- †Gail (Lambert) Bowlin
- †Ambrose Bergeron
- †Richard Bourque
- †Delton Sebenaler
- †Reinold Lambert
- †Donna Bergeron
- †Bernard "Pete" Plante
- †Odette Abboud
- †Doug Cullen
- †Bud Zavoral
- †Charlie Kiesow
- †Theresa Mutnansky
- †Tony Kiesow
- †Mike Paquin
- †Daniel Cullen
- †George Pittman
- †Brian Peterson
- †Ellie Horachek
- †Shirley Cyr

Pray For Those Who Are Sick

- Shirley Dessellier
- Michael Bachand
- Debra Olson
- Ambrose Beaudoin
- Don LaCoursiere
- Cindy Determan
- Grace Rundell
- Bailey Herried Drotts
- Doris Dessellier
- Danielle Swanson
- Tony Radniecki
- Darren Tougas
- Jude Syvertson
- Rick Dulka
- Dave Zavoral
- Roy Rystad
- Dave Longtin, Shorty
- Roger Lambert
- Carolyn Pittman
- Jack Miller

Pray For Those Who Are Sick

- Adam Cwikla
- Bonnie Paquin
- Del Determan
- Bob Carriere
- Michelle Morrissey
- Debbie Perreault
- Arnie Paradis
- Jake Bastyr
- Julia Neubert
- Dick Kalar
- John Lessard
- Marilyn (Bachand) Marsh



TITHING

St. Francis Xavier's, Oklee

February 15, 2026

Adult Envelopes	\$1910.00
Loose Plate	40.00
Endowment for Priest	15.00
Home Missions	15.00
Church in Europe	<u>80.00</u>
Total	\$2060.00

St. Ann's, Goodridge

February 15, 2026

Adult Envelopes	\$422.00
Loose Plate	20.00
Endowment for Priest	<u>40.00</u>
Total	\$482.00

St. Clement's, Grygla

February 15, 2026

Adult Envelopes	\$553.00
Loose Plate	<u>20.00</u>
Total	\$573.00

Anyone wishing to have a MASS offered for a loved one, living or deceased, you may leave name and the customary donation of \$10.00 in the offering basket in an envelope.

