

ST. THERESA CATHOLIC CHURCH – Sunny Hills

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Please remember to leave a message when you call our Office or Emergency lines.

Email: moodyp@clergy.ptdiocese.org

St. Theresa Parish Website: <http://sttheresa.ptdiocese.org>

“Lord, give us grateful hearts and keep us mindful of the needs of others.”

“This is my beloved Son. Listen to him.”



The parishioners of St. Theresa and Fr. Paul Moody welcome everyone as we gather to worship.

Mass Times for The Second Sunday of Lent and Second Week of Lent.

February 24 Saturday Vigil Mass 5:00 pm
Second Sunday of Lent

Int: Elzbieta & Kazimierz Nocun
Reader: Kate

February 25 Sunday Masses 9:00 am
Second Sunday of Lent

Int: + Sr. Krystyna Malinowska
Reader: Christina

February 26 Monday 8:00 am
Lenten Weekday

Intention: Chris Ciesla & Family

February 29 Thursday Adoration 7:00 am – 8:00 am
Lenten Weekday Mass 8:00 am

Intention: + Brian Vance

March 1 Friday **Stations of the Cross 5:30 pm**
Lenten Weekday **Mass 6:00pm**

Intention: + Sr. Krystyna Malinowska

March 2 Saturday Vigil Mass 5:00 pm
Third Sunday of Lent

Intention: Michael Peaden
Reader: Christina

March 3 Sunday Masses 9:00 am
Third Sunday of Lent

Intention: Arthur Silkowski
Reader: Sal

“Nothing great is ever achieved without much enduring.”
– St. Catherine of Siena

“Lent is a period of spiritual 'combat' which we must experience alongside Jesus, not with pride and presumption, but using the arms of faith: prayer, listening to the word of God and penance. In this way we will be able to celebrate Easter in truth, ready to renew the promises of our Baptism.” – Pope Benedict XVI

Friday Mass Schedule and Stations of the Cross: Each Friday during Lent beginning on February 23rd we will have Stations of the Cross at 5:30 pm followed by Mass at 6:00 pm.

Confessions for Lent: Confessions will be heard on Monday March 11th at 5:30 pm in the Church.

Prayer Requests: We continue to pray for all of our parishioners who are sick and for the people who care for them. Please pray for all of the members of our Armed Forces and for all of our Law Enforcement Officers, especially Deputy David Zurawska, Deputy Dakota Jarvis and Brian Paridon as they risk their lives to keep us safe.



There are special prayer requests for Cathy Andrews, Stanley and Jadwiga Kuc, Ralph Rowbotham, Jennifer Nason, Mrs. Maria Doniec, Bob and Sonia Burke, Joana Macijauskas, Mrs. Hella Tompkins, Mrs. Ann Ivers, Albina Vysniauskas, Brone and Vida Nakas, Dennis and Jean Sandfort, Maria Antoniewicz, Glen Zanetic, Mrs. Anna Jarzabek, Robert Espinosa, Winifred & Steve Flowers, and Bruce Paridon. Please remember to pray each day for the souls in purgatory and for our fellow parishioners at St. Theresa.

Season of Lent: Ash Wednesday began the liturgical season of Lent. Lent is a forty-day time in which Catholics prepare through intense self-examination, penance, and prayer for the Easter Triduum. The Easter Triduum is the summit of the Liturgical Year and is from the evening of Holy Thursday to the evening of Easter Sunday. Though chronologically three days, they are liturgically one day unfolding for us the unity of Christ's Paschal Mystery. The single celebration of the Triduum marks the end of the Lenten season, and leads to the Mass of the Resurrection of the Lord at the Easter Vigil.

"You learn to speak by speaking, to study by studying, to run by running, to work by working, and just so, you learn to love by loving. All those who think to learn in any other way deceive themselves." - St. Francis de Sales

Operation Rice Bowl – Catholic Relief Services (CRS): In the early Church, people who had little, fasted and gave the food or money they would have spent to buy it to those with even less than themselves. We are blessed to live in a country with abundant food and economic opportunities. Along with our daily prayers for the suffering people of the world, Operation Rice Bowl provides us with an opportunity to thank God for His blessings to us by helping His children who are in need. Please pick up a Rice Bowl box in the narthex and add what you can to it during Lent.

Catholic Charing Appeal (CSA) 2024: Our CSA campaign needs your help. It has gotten off to a good start, but we need everyone to support it. Thank you to those who have pledged and for those who have not, please consider doing so.

Offertory: We thank our parishioners and guests for their continued generosity.

St. Theresa Parish Offertory	Jan. 2024	Jan. 2023	Total for This FY (July 2023 – Jan. 2024)	Total for Prior FY (July 2022 – Jan. 2023)
	\$ 7025	\$ 7351	\$ 55549	\$ 54589
CSA for 2024	Goal	Pledged	Received	
	\$ 7000	\$ 4530	\$ 3930	

**“Give something, however small, to the one in need. For it is not small to one who has nothing. Neither is it small to God if we have given what we could.”
- St. Gregory Nazianzen**

How to Request a Mass Intention at St. Theresa: Please put your mass intention, a specific date, if desired, and the \$10 per mass offering into a plain envelope marked Mass Intention. Please include your name and a phone number in case there are any questions. Then, either put it into the offertory basket or hand it to Fr. Paul. If the date(s) you requested have already been scheduled, the mass intention will be scheduled at the next available mass closest to the requested date(s).

“Sanctify yourself and you will sanctify society.” – St. Francis of Assisi



A foretaste of the Kingdom: the Transfiguration:

From the day Peter confessed that Jesus is the Christ, the Son of the living God, the Master "began to show his disciples that he must go to Jerusalem and suffer many things. . . and be killed, and on the third day be raised." Peter scorns this prediction, nor do the others understand it any better than he. In this context the mysterious episode of Jesus' Transfiguration takes place on a high mountain, before three witnesses chosen by himself: Peter, James and John. Jesus' face and clothes become dazzling with light, and Moses

and Elijah appear, speaking "of his departure, which he was to accomplish at Jerusalem". A cloud covers him and a voice from heaven says: "This is my Son, my Chosen; listen to him!" For a moment Jesus discloses his divine glory, confirming Peter's confession. He also reveals that he will have to go by the way of the cross at Jerusalem in order to "enter into his glory". Moses and Elijah had seen God's glory on the Mountain; the Law and the Prophets had announced the Messiah's sufferings. Christ's Passion is the will of the Father: the Son acts as God's servant; the cloud indicates the presence of the Holy Spirit. "The whole Trinity appeared: the Father in the voice; the Son in the man; the Spirit in the shining cloud." On the threshold of the public life: the baptism; on the threshold of the Passover: the Transfiguration. Jesus' baptism proclaimed, "the mystery of the first regeneration", namely, our Baptism; the Transfiguration "is the sacrament of the second regeneration": our own Resurrection. From now on we share in the Lord's Resurrection through the Spirit who acts in the sacraments of the Body of Christ. The Transfiguration gives us a foretaste of Christ's glorious coming, when he "will change our lowly body to be like his glorious body." But it also recalls that "it is through many persecutions that we must enter the kingdom of God": (CCC 554-556)

Faith is a human act: Believing is possible only by grace and the interior helps of the Holy Spirit. But it is no less true that believing is an authentically human act. Trusting in God and cleaving to the truths he has revealed is contrary neither to human freedom nor to human reason. Even in human relations it is not contrary to our dignity to believe what other persons tell us about themselves and their intentions, or to trust their promises (for example, when a man and a woman marry) to share a communion of life with one another. If this is so, still less is it contrary to our dignity to "yield by faith the full submission of. . . intellect and will to God who reveals", and to share in an interior communion with him. In faith, the human intellect and will cooperate with divine grace: "Believing is an act of the intellect assenting to the divine truth by command of the will moved by God through grace."

Faith and understanding: What moves us to believe is not the fact that revealed truths appear as true and intelligible in the light of our natural reason: we believe "because of the authority of God himself who reveals them, who can neither deceive nor be deceived". So "that the submission of our faith might nevertheless be in accordance with reason, God willed that external proofs of his Revelation should be joined to the internal helps of the Holy Spirit." Thus the miracles of Christ and the saints, prophecies, the Church's growth and holiness, and her fruitfulness and stability "are the most certain signs of divine Revelation, adapted to the intelligence of all"; they are "motives of credibility" (*motiva credibilitatis*), which show that the assent of faith is "by no means a blind impulse of the mind". Faith is certain. It is more certain than all human knowledge because it is founded on the very word of God who cannot lie. To be sure, revealed truths can seem obscure to human reason and experience, but "the certainty that the divine light gives is greater than that which the light of natural reason gives." "Ten thousand difficulties do not make one doubt." "Faith seeks understanding": it is intrinsic to faith that a believer desires to know better the One in whom he has put his faith, and to understand better what He has revealed; a more penetrating knowledge will in turn call forth a greater faith, increasingly set afire by love. The grace of faith opens "the eyes of your hearts" to a lively understanding of the contents of Revelation: that is, of the totality of God's plan and the mysteries of faith, of their connection with each other and with Christ, the center of the revealed mystery. "The same Holy Spirit constantly perfects faith by his gifts, so that Revelation may be more and more profoundly understood." In the words of St. Augustine, "I believe, in order to understand; and I understand, the better to believe."

Faith and science: "Though faith is above reason, there can never be any real discrepancy between faith and reason. Since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind, God cannot deny himself, nor can truth ever contradict truth." "Consequently, methodical research in all branches of knowledge, provided it is carried out in a truly scientific manner and does not override moral laws, can never conflict with the faith, because the things of the world and the things of faith derive from the same God. The humble and persevering investigator of the secrets of nature is being led, as it were, by the hand of God in spite of himself, for it is God, the conserver of all things, who made them what they are." (CCC 154-159)



Raphael, "The Transfiguration", 1516-1520

