

ST. THERESA CATHOLIC CHURCH – Sunny Hills

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

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

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

**“Now is the time of judgment on this world;
now the ruler of this world will be driven out.
And when I am lifted up from the earth,
I will draw everyone to myself.”**



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

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

March 16 Saturday Vigil Mass 5:00 pm
Fifth Sunday of Lent

Intention: + Tim Ivers
Reader: Kate

March 17 Sunday Mass 9:00 am
Fifth Sunday of Lent

Intention: Harry Zezula
Reader: Christina

March 18 Monday 8:00 am
Lenten Weekday

Intention: Jean Sandfort

March 21 Thursday Adoration 7:00am – 8:00am
Lenten Weekday Mass 8:00 am

Intention: Frank Konefal

March 22 Friday **Stations of the Cross 5:30 pm**
Lenten Weekday **Mass 6:00pm**

Int: + Stanislaw Bartulica & Parents

March 23 Saturday Vigil Mass 5:00 pm
Palm Sunday of the Passion of the Lord

Intention The Derencius Family
Reader: Christina

March 24 Sunday Mass 9:00 am
Palm Sunday of the Passion of the Lord

Intention: The Ciesla Family
Reader: Mark

"And he said to all: If any man will come after me, let him deny himself, and take up his cross daily, and follow me" - Luke 9:23.

HOLY WEEK SCHEDULE FOR ST. THERESA

- Holy Thursday of the Lord's Supper – 6:00 pm
- Adoration until – 9:00 pm
- Friday of the Passion of the Lord (Good Friday) – Stations of the Cross – 2:30 pm
- Service – 3:00 pm
- The Easter Vigil in the Holy Night – 8:00 pm
- Easter Sunday of the Resurrection of the Lord – 9:00 am

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



HAPPY 90TH BIRTHDAY FRANK!

A Very Happy Birthday to Frank Konefal and our wishes for many more!

Wszystkiego najlepszego z okazji 90. urodzin!



"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

Goodbye and Best Wishes: Irene Lewis, a long-time parishioner of St. Theresa has moved to be closer to her children, grandchildren, and great grandchildren. We wish Irene and her family health and happiness. She will be greatly missed.

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 Susan & David Estes, Gerry Sott, Cathy Andrews, Stanley & Jadwiga Kuc, Ralph Rowbotham, Jennifer Nason, Mrs. Maria Doniec, Bob & Sonia Burke, Joana Macijauskas, Mrs. Hella Tompkins, Mrs. Ann Ivers, Albina Vysniauskas, Brone & Vida Nakas, Dennis & 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.

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	Feb. 2024	Feb. 2023	Total for This FY (July 2023 – Feb. 2024)	Total for Prior FY (July 2022 – Feb. 2023)
	\$ 6955	\$ 5323	\$ 62504	\$ 59747
CSA for 2024	Goal	Pledged	Received	
	\$ 7000	\$ 7470	\$ 5770	

"Apart from the cross, there is no other ladder by which we may get to heaven."
- St. Rose of Lima

CHRIST'S REDEMPTIVE DEATH IN GOD'S PLAN OF SALVATION

"Jesus handed over according to the definite plan of God": Jesus' violent death was not the result of chance in an unfortunate coincidence of circumstances, but is part of the mystery of God's

plan, as St. Peter explains to the Jews of Jerusalem in his first sermon on Pentecost: "This Jesus [was] delivered up according to the definite plan and foreknowledge of God." This Biblical language does not mean that those who handed him over were merely passive players in a scenario written in advance by God. To God, all moments of time are present in their immediacy. When therefore he establishes his eternal plan of "predestination", he includes in it each person's free response to his grace: "In this city, in fact, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, gathered together against your holy servant Jesus, whom you anointed, to do whatever your hand and your plan had predestined to take place." For the sake of accomplishing his plan of salvation, God permitted the acts that flowed from their blindness.

"He died for our sins in accordance with the Scriptures": The Scriptures had foretold this divine plan of salvation through the putting to death of "the righteous one, my Servant" as a mystery of universal redemption, that is, as the ransom that would free men from the slavery of sin. Citing a confession of faith that he himself had "received", St. Paul professes that "Christ died for our sins in accordance with the scriptures." In particular Jesus' redemptive death fulfills Isaiah's prophecy of the suffering Servant. Indeed Jesus himself explained the meaning of his life and death in the light of God's suffering Servant. After his Resurrection he gave this interpretation of the Scriptures to the disciples at Emmaus, and then to the apostles.

"For our sake God made him to be sin": Consequently, St. Peter can formulate the apostolic faith in the divine plan of salvation in this way: "You were ransomed from the futile ways inherited from your fathers. . . with the precious blood of Christ, like that of a lamb without blemish or spot. He was destined before the foundation of the world but was made manifest at the end of the times for your sake." Man's sins, following on original sin, are punishable by death. By sending his own Son in the form of a slave, in the form of a fallen humanity, on account of sin, God "made him to be sin who knew no sin, so that in him we might become the righteousness of God." Jesus did not experience reprobation as if he himself had sinned. But in the redeeming love that always united him to the Father, he assumed us in the state of our waywardness of sin, to the point that he could say in our name from the cross: "My God, my God, why have you forsaken me?" Having thus established him in solidarity with us sinners, God "did not spare his own Son but gave him up for us all", so that we might be "reconciled to God by the death of his Son".

God takes the initiative of universal redeeming love: By giving up his own Son for our sins, God manifests that his plan for us is one of benevolent love, prior to any merit on our part: "In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins." God "shows his love for us in that while we were yet sinners Christ died for us." At the end of the parable of the lost sheep Jesus recalled that God's love excludes no one: "So it is not the will of your Father who is in heaven that one of these little ones should perish." He affirms that he came "to give his life as a ransom for many"; this last term is not restrictive, but contrasts the whole of humanity with the unique person of the redeemer who hands himself over to save us. The Church, following the apostles, teaches that Christ died for all men without exception: "There is not, never has been, and never will be a single human being for whom Christ did not suffer."

CHRIST OFFERED HIMSELF TO HIS FATHER FOR OUR SINS

Christ's whole life is an offering to the Father: The Son of God, who came down "from heaven, not to do [his] own will, but the will of him who sent [him]", said on coming into the world, "Lo, I have come to do your will, O God." "And by that will we have been sanctified through the offering of the body of Jesus Christ once for all." From the first moment of his Incarnation the Son embraces the Father's plan of divine salvation in his redemptive mission: "My food is to do the will of him who sent me, and to accomplish his work." The sacrifice of Jesus "for the sins of the whole world" expresses his loving communion with the Father. "The Father loves me, because I lay down my life", said the Lord, "[for] I do as the Father has commanded me, so that the world may know that I love the Father." The desire to embrace his Father's plan of redeeming love inspired Jesus' whole life, for his redemptive passion was the very reason for his Incarnation. And so he asked, "And what shall I say? 'Father, save me from this hour'? No, for this purpose I have come to this hour." And again, "Shall I not drink the cup which the Father has given me?" From the cross, just before "It is finished", he said, "I thirst."

"The Lamb who takes away the sin of the world": After agreeing to baptize him along with the sinners, John the Baptist looked at Jesus and pointed him out as the "Lamb of God, who takes away the sin of the world". By doing so, he reveals that Jesus is at the same time the suffering Servant who silently allows himself to be led to the slaughter and who bears the sin of the multitudes, and also the Paschal Lamb, the symbol of Israel's redemption at the first Passover. Christ's whole life expresses his mission: "to serve, and to give his life as a ransom for many."

CCC 599-608)