

ST. THERESE PARISH

MISSION STATEMENT

“We the people of St. Therese Parish, are disciples of Jesus, led by the Holy Spirit and made one in our celebration of the Eucharist. Nourished by our faith and with a desire to serve others, we are to hear the word of God, keep it, and share the Good News.”

March 7, 2021 • The Third Sunday of Lent



MASS SCHEDULE

Monday: Recitation of the Holy Rosary at 6:10 p.m. followed by Miraculous Medal Novena & Mass at 6:30 p.m.

Thursday: 8:30 a.m.

Vigil Saturday: 5:30 p.m. • **Sunday:** 10:30 a.m.

Holy Days: Check bulletin prior to Holy Day

Holidays: Check bulletin

Confessions: Monday evenings at 7:00 p.m.

STAFF

Rev. John J. Schneider, Pastor

john.j.schneider@icloud.com

Rev. Norman Gajdzinski, Pastor Emeritus

Rev. Mr. Robert Bugaj, Deacon

Mr. Frank Kozuch, Music Director

Mr. Kevin McManamon, Office Manager

Mrs. Joanna Parsons, PSR Coordinator

Mrs. Tracy Johnson, Youth Minister

SICK CALLS: Please call the Parish Office.

WEDDINGS: Please contact the Parish Office 6 months prior to the date of the wedding. Time is necessary for instructions, paperwork and sacramental preparation.

BAPTISMS: Please call the Parish Office to make arrangements in advance. Pre-Baptismal instructions are required for parents.

NEW PARISHIONERS: Please call or stop in the Parish Office.

BULLETIN DEADLINE...MONDAY AT NOON

5276 East 105th Street

Garfield Hts., OH, 44125

Phone: 216-581-2852 • FAX: 216-581-5091

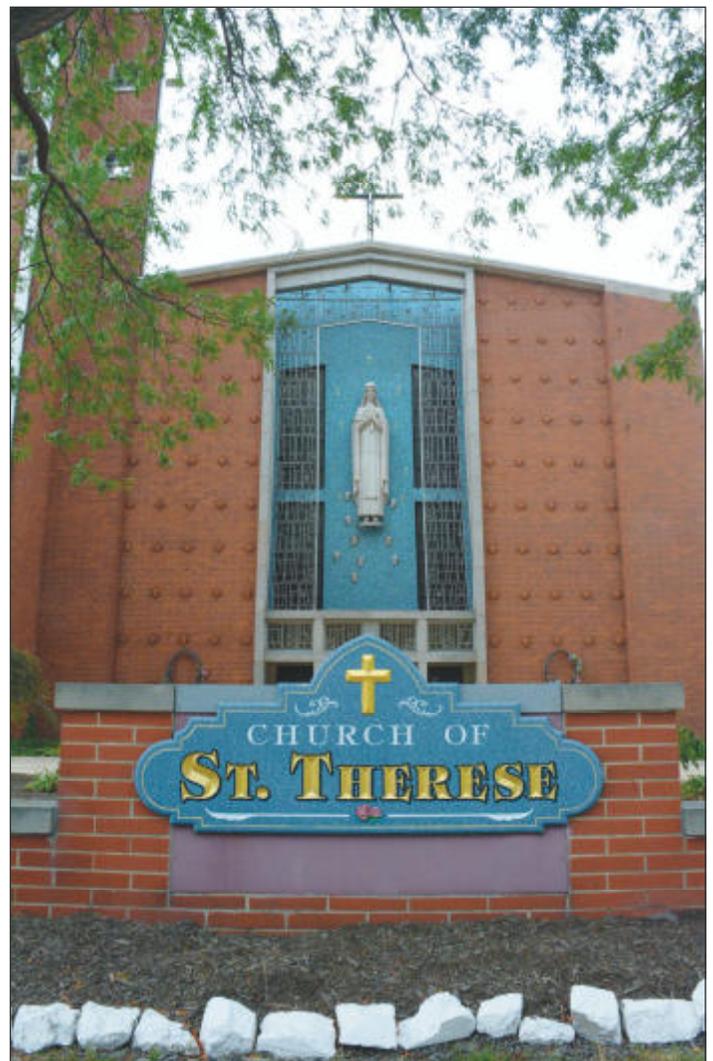
Office Hours: Monday-Friday 9:00 a.m. to 3:00 p.m.

Email: st.therese@roadrunner.com

Church Website: www.sttheresegarfield.org

All Saints Federal Credit Union: 216-587-0631

Credit Union Website: www.allsaintsfcu.com



MARCH 7, 2021

MASS SCHEDULE & INTENTIONS

Saturday, March 6

Vigil

SS. P&P 4:00 PM Tony Hrestak (AM)
St. T 5:30 PM Rudy & Rose Firem

Sunday, March 7-Third Sunday of Lent

SS. P&P 8:00 AM Adoration
SS. P&P 8:30 AM All Souls in Purgatory
St. T 10:00 AM Adoration
St. T 10:30 AM The People of the Parishes

Monday, March 8-St. John of God

St. T 6:30 PM Ray Hlavaty

Tuesday, March 9-St. Frances of Rome

No Mass

Wednesday, March 10

St. P&P 8:30 AM Regina Mauser

Thursday, March 11

St. T 8:30 AM Rev. Ron Rutkowski

Friday, March 12

SS. P&P 8:30 AM Steve & Stella Wojcik
St. T Noon Stations of the Cross
SS. P&P 7:00 PM Stations of the Cross

Saturday, March 13

SS. P&P 4:00 PM Annette Slovenski (AM)
St. T 5:30 PM Patty Tsakalos

Sunday, March 14-Fourth Sunday of Lent

SS. P&P 8:30 AM The People of the Parishes
St. T 10:30 AM Timothy Novak

February 28

Collection: \$5,842.50* Envelopes Used: 129
SVDP: \$105.50 Central & East. Europe: \$95
Black & Indian: \$92 PSR: \$20
Holy Thursday: \$7 Good Friday: \$7

*Figure includes the following:

Parish Only: \$695 Restoration: \$104.50
Various Holy Days: \$337 Initial Offering: \$2
Fuel & Utilities: \$2 Altar & Flowers: \$60

Thank you for your continued generosity! If you would like information about automatic giving through We Share, please contact the rectory.

Pray for the Sick :

Anthony Amato, David Bob, Beverly Briggs, Robin Buckley, Janet Carrol, Bob Cermak, Leon David, Mary Decker, Al Deuche, Dolores DiBaggio, Paula Dragunas, Ann Duhanich, Charlie Dunlap, Edward Figler, Dick Fisher, Lisa Hall, Ray Haske, Dori Herout, Joseph Juby, Joyce Kedzierski, Jim Khol, Pat Kipfstuhl, Nancy Kolecki, Kenny Krawczyk, Josephine Mathews, Daria Melnyc, Barbara Sever, Gary Skelley, Sandy Skul, Greg Skuta, Joe Suster, Linda Wright, Shirley Zwilling,

If you know of any names that should be removed or added, please contact the rectory at 216-581-2852.

Readings for the Week

Sunday: Ex 17:3-7; Rom 5:1-2, 5-8; Jn 4:5-42

Monday: 2 Kgs 5:1-15ab; Lk 4:24-30

Tuesday: Dn 3:25, 34-43; Mt 18:21-35

Wednesday: Dt 4:1, 5-9; Mt 5:17-19

Thursday: Jer 7:23-28; Lk 11:14-23

Friday: Hos 14:2-10; Mk 12:28-34

Saturday: Hos 6:1-6; Lk 18:9-14

March 7

CHALLENGE: Make cards for your teachers to say thank you.

FOCUS: Teachers make sure you have the education and tools you need to succeed in the world. We should always say thank you to those who dedicate their time and efforts to making our lives better.



THE THIRD SUNDAY OF LENT

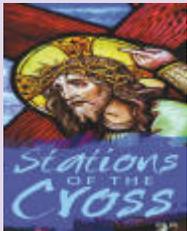
Weekend Drawing

The \$100.00 winners of our February 28 drawing were Eleanor Buras and Mary Lou Becker.



COMMUNAL PENANCE SERVICE

St. Therese Church—Sunday, March 21, 3:00pm



STATIONS OF THE CROSS

St. Therese Church—Noon
Saints Peter & Paul Church - 7pm
March, 12, 19, 26

The Vacation Bible School Team is still looking for volunteers to help in various areas of the program that will run July 12th to July 16th from 9:00am to 2:00 pm. If you are interested or have any questions, please contact either rectory or email Joanna Parsons at PSR_Program@sttheresegarfield.org

2021 Bringing America Back to Life Convention March 12th & 13th

The Bringing America Back to Life Convention is the premier Diocesan-wide pro-life event: 2 jam-packed days filled with the nation's top speakers, workshops, and exhibitors. To discover more about this must-see event, to view the impressive line-up of speakers, and to register, visit www.bringingamericabacktolife.org or call (440) 281-1502. Join us as we Bring America Back to Life!

Old Palms

You're invited to bring your old palms to the church from now through Palm Sunday. You can leave them in the marked baskets near the Granger Road entrance. The palms will be reverently burned.

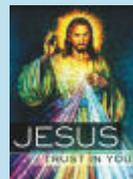
Ask Father

Q. "Why was John the Baptist arrested?"



A. Herod Antipater, also known as "Herod Tetrarch" and "King Herod," was the ruler of Galilee and Perea (an area located East of the Jordan river) on behalf of the Roman Empire during the time of Christ's public ministry. Herod divorced his first wife Phasaelis in order to marry Herodias, the wife of his half-brother Herod II. John the Baptist condemned Herod Antipater for entering into this unlawful marriage. Herod Antipater then had John arrested so that John the Baptist could no longer publicly condemn Herod's infidelity.

Why was it a big deal that John was condemning this marriage? First, Herod's action violated the Jewish law because it was incestuous: Herodias was Herod's niece. By pointing out that Herod and Herodias were living in sin, John was weakening Herod's credibility amongst the people. Second, this marriage was politically a horrible idea. Remember Phasaelis? She was the daughter of King Arestas IV of Nabatea, which bordered Perea. In other words, Herod's first marriage was meant to bring stability to the region; his divorce increased tensions and eventually led to a war! By publicizing the fact that King Herod had proven untrustworthy, John the Baptist was further weakening Herod's power. Thus, King Herod did what any politician would do: he made sure John was quiet by arresting him.



There will be a **Divine Mercy Holy Hour** on Sunday, March 14, at 2:30 PM in St. Monica Church and on Sunday, March 28 at 2:30 PM in St. Therese Church. Please wear a mask. All are welcome!

The Department of Theology and Religious Studies at John Carroll University invites you to the following Zoom lecture: **Signs & Wonders: The Shared Story of Passover and Easter**. Join Dr. Noah Bickart (John Carroll University) for an online exploration of the origins of the Passover celebration. Learn about the religious world of the first century, and how Jews and Christians today look back on their shared history. Tuesday, March 23, 7:00pm. The webinar is free and open to the public. To register, go to <https://zoom.us/join> and enter meeting code 967-9124-3198."

Catholic Men's Conference

Although attendees will not be able to gather in person for the 2021 Catholic Men's Conference, the virtual event will include all the hallmarks of previous conferences. The first session of the daylong program, presented by the Catholic Men's Fellowship of Northeast Ohio, begins at 9 a.m. March 13. For conference registration, visit cmfneo.com. Those who register for the program will receive information on how to access the online portal for the event. Cost for the day is \$25 for individuals or group members. Student fee is \$10; religious can attend for free. For more information, contact Ray Andreas, registration chairman, at rayandreas44@gmail.com or 216-403-5336.

The Week Ahead

Sunday, March 7

Adoration 10 a.m., C

Monday, March 8

Boy Scouts 7 p.m., S

Tuesday, March 9

Bible Study 6:30 p.m., R

AA 7:30 pm, church hall

Wednesday, March 10

PSR 6 p.m., H

Friday, March 12

Stations of the Cross, noon, C

Knights of Columbus #4130 Dinners

Special Day-Sunday, March 14

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Potato Salad - Pickle

Corned Beef Dinner - \$12

Corned Beef - Cabbage - Rye Bread -
Potatoes - Carrots

Please leave your complete name, phone number and number of dinners you will be picking up. We will need your phone number in case we need to contact you due to an unfortunate situation that we may need to cancel due to the Covid-19 pandemic. Please no changes day of. Thank you for your continued patronage. If someone else is picking up - leave their name also.



Daylight Saving Time begins at 2 a.m. Sunday, March 14. Don't forget to turn your clocks ahead one hour when you go to bed on Saturday, March 13.

The Lord be with you!

As we continue our review of the *Baltimore Catechism's* teachings on the sacraments, it is good to remember how this knowledge is helpful. Just as athletes are able to train themselves better when they understand what their exercises are doing, we are able to train ourselves better spiritually when we understand how we interact with grace.

Question 585. What do we mean by the "right intention" for the administration of the Sacraments?

Answer. By the right intention for the administration of the Sacraments we mean that whoever administers a Sacrament must have the intention of doing what Christ intended when He instituted the Sacrament and what the Church intends when it administers the Sacrament.

Question 586. Is there any likeness between the thing used in the outward sign and the grace given in each Sacrament?

Answer. There is a great likeness between the thing used in the outward sign and the grace given in each Sacrament; thus water is used for cleansing; Baptism cleanses the soul; Oil gives strength and light; Confirmation strengthens and enlightens the soul; Bread and wine nourish; the Holy Eucharist nourishes the soul.

Question 587. What do we mean by the "matter and form" of the Sacraments?

Answer: By the "matter" of the Sacraments we mean the visible things, such as water, oil, bread, wine, etc., used for the Sacraments. By the "form" we mean the words, such as "I baptize thee," "I confirm thee," etc., used in giving or administering the Sacraments.

Continued on next page.

THE THIRD SUNDAY OF LENT

Continued from previous page.

Question 588. Do the needs of the soul resemble the needs of the body?

Answer. The needs of the soul do resemble the needs of the body; for the body must be born, strengthened, nourished, healed in affliction, helped at the hour of death, guided by authority, and given a place in which to dwell. The soul is brought into spiritual life by Baptism; it is strengthened by Confirmation; nourished by the Holy Eucharist; healed by Penance; helped at the hour of our death by Extreme Unction; guided by God's ministers through the Sacrament of Holy Orders, and it is given a body in which to dwell by the Sacrament of Matrimony.

Question 589. Whence have the Sacraments the power of giving grace?

Answer. The Sacraments have the power of giving grace from the merits of Jesus Christ.

My commentary.

Regarding Question 585, as I alluded to last week, "right intention" is not difficult to achieve because only a general intention is needed. Every time I celebrate Mass, I intend to do what the Church and God would have me do. I cannot claim, however, that I have always been 100% recollected for every Mass. Luckily, I only need to have the moral or habituated intention to celebrate Mass correctly. "Moral" here not only means "upright" and "good" but also "in the habit of doing."

In her celebration of the sacraments, the Church has chosen rituals and elements that reflect the underlying mystery of grace. By having the outward sign resemble the inward reality, the Church is disposing us to receive the graces being offered. Usually, the outward form is attached to the "form" of the sacrament.

Do you remember your ancient and medieval philosophy? Since most people do not, allow me to over simplify some important concepts. Any individual thing that exists as itself we call a "substance." For example, a fern is a substance. The greenness of the fern is not a substance, but an attribute or accident of the substance. "Green" does not exist by itself but only in other things. But even in our example of the fern, green does not exist all over the place. The fern has a certain organization and pattern to itself. That pattern is what we call "the form." Ferns look and act a certain way. Ferns do not walk up to you and go "meow"; they use photosynthesis to grow and stay rooted to the ground. The form of the fern - its organizing principle - takes elements and makes them into the fern. Those elements that it incorporates into the fern, we call the fern's "matter." If you guessed that the form of a fern is its life (or soul) and its matter is its body, gold star for you! Now, vegetative souls are not immortal - that fern is not making it to heaven. In fact, if that fern is in my rectory, it might not make it to next week. The life of the fern, however brief it is, is not reducible to the fern's parts but makes those parts more.

The Church uses the terms "form" and "matter" with the sacraments in an analogous way to how we use these terms to describe substances. The "matter" of a sacrament is the stuff that will be incorporated into the sacrament whereas the "form" of the sacrament is the principle of Divine Life that will transform the matter. The examples cited in Question 587 are fairly obvious and straightforward. What about Reconciliation though? As we will learn later, it is the confession of one's sins along with contrition for them that is the matter of the sacrament. That matter - your sorrow over your sins or your fear of punishment - is transformed into something more by the form of the sacrament - the words of absolution. Just as bread and wine become the Eucharist, our brokenness becomes wholeness in Christ.

From the above points, we can see that the analogy being used in Question 588 is okay but not great. Body and soul are not two unconnected realities but two parts of a whole. Each of us is a single living body; the soul is that part of a person that gives life to his body. Nevertheless, the sacraments primarily change our souls because that is the part of us that is capable of receiving grace. Grace is not stored up in our stomachs after all. Sanctifying grace lives in our hearts, i.e. the depths of our souls. To be clear: Question 588 is just wrong about marriage providing a home for the soul. Bad catechism! Although marriage does allow two people to be joined as one, the soul is not homeless without it.

Lastly, we can expand Question 589 to state that all the sacraments flow from the Paschal Mystery: the Passion, Death, Resurrection, and Ascension of Christ. Each time we participate in a sacrament, grace flows from Christ to us. Thus, grace, being our sharing in Divine Life, is itself the principle of life for the sacraments.

Next time we will go into more detail about the conferral of grace and how to understand it. If any of the above comments about "matter" and "form" were confusing, I would be happy to go into more detail but not in this space - my articles are getting almost too long. Nevertheless, we have a rich theological tradition that helps us to contemplate God so that we can better know, love, and serve Him.

In Christ,
Fr. John

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