



SAINT ALPHONSUS CATHOLIC CHURCH

Covington, Tennessee

AVE MARIA CATHOLIC CHURCH

Ripley, Tennessee

Rev. Robert Ballman, Pastor

office@stalphonsuscovington.org



February 25th, 2024

The Second Sunday of Lent

Violet

ST. ALPHONSUS & AVE MARIA MISSION STATEMENT

The mission of St. Alphonsus & Ave Maria Parishes is to proclaim and share the Gospel of Jesus Christ and His Church through liturgy, education, community service, social events, and witness for Christ who has blessed our lives in the larger community of Tipton & Lauderdale Counties and beyond. Our parish life is centered on the Eucharist during which we celebrate, in joy, the presence of the Risen Lord among us.

MASS SCHEDULE HORARIO de MISAS SAINT ALPHONSUS

Saturday/Sábado 4:30 pm

Sunday/Domingo 10:30 am

Misa en español 12:15 pm

Sunday/Domingo

AVE MARIA

Sunday/Domingo 8:30am

ST. ALPHONSUS Daily/Diario

Monday/Lunes 12:00 pm

Tuesday/Martes 12:00 pm

Wednesday/
Miercoles 12:00 pm

Friday/Viernes 8:30 am

Saturday/Sábado 8:30 am

DEVOTIONS/DEVOCIÓN at ST. ALPHONSUS

Eucharistic Adoration/Adoración Eucaristía

First Friday and First Saturday of each month following 8:30 am Mass

Primero Viernes y Sábado de cada mes despues 8:30 am Misa

Rosary/Rosario

First Saturday/Primero Sábado 8:00 am

Sunday morning/Domingo por la mañana 10:05 am

SACRAMENTS/SACRAMENTOS

SAINT ALPHONSUS
Confession/Confesión

Saturday/Sábado 4:00 pm

Sunday/Domingo 10:00 am

AVE MARIA

Sunday/Domingo 8:00 am

or by appointment/Llame para pedir cita

Baptism or Marriage preparation
Bautismo o Matrimonio preparacion

Call for appointment/Llame para pedir cita



I baptize you in the name of the Father and of the Son and of the Holy Spirit



SAINT ALPHONSUS

1225 Highway 51 South (at Tatlock) • Covington, Tennessee
Mailing Address • PO Box 430 • Covington, Tennessee 38019

AVE MARIA

(just South of Highway 19 junction)
664 S. Washington St. (SR 209) • Ripley, Tennessee

Parish Office 901.476.8140 • FAX 901.476.9650



www.stalphonsuscovington.org

Announcements/Anuncios

Lenten Observances

On **Ash Wednesday** and **Good Friday**, fasting rules allow Catholics to eat only one full meal and two smaller meals which, combined, would not equal a single normal meal. Additionally, Catholics may not eat meat on these two days—or on any Friday during Lent. Fasting for 18 yrs old to 59 yrs old. Abstaining from meat from 14 yrs old on Fridays during Lent.

Celebraciones de Cuaresma

El **Miércoles de Ceniza** y el **Viernes Santo**, las reglas de ayuno permiten a los católicos comer solo una comida completa y dos comidas más pequeñas que, combinadas, no equivaldrían a una sola comida normal. Además, los católicos no pueden comer carne en estos dos días, ni en ningún viernes durante la Cuaresma. Ayuno de 18 a 59 años. Abstenerse de comer carne a partir de los 14 años los viernes durante la Cuaresma.

How do you want to get involved in the parish?

-Choir - Sacristan - Lector -PRE
-Extraordinary Ministers of Holy Communion
-Garden Maintenance -Cleaning our Church
And Hall -Liturgy Scheduling, -& Other areas

Contact the Parish Office: 901-476-8140

¿Cómo quieres involucrarte en la parroquia?

-Coro - Sacristán - Lector -PRE
-Ministros Extraordinarios de la Sagrada Comunión
-Mantenimiento del jardín -Limpieza de nuestra iglesia y Hall -Programación de la liturgia, -Otras áreas

Comuníquese con la Oficina Parroquial:
901-476-8140

HELPING HANDS CLOTHES CLOSET

At Ave Maria

Clothing items are being accepted for the Helping Hands Clothes Closet at Ave Maria in Ripley. Underwear for children, teens, women and men is very much needed.



“HELPING HANDS” ARMARIO DE ROPA

En Ave Maria

Se están aceptando prendas de vestir para el armario de ropa de Helping Hands en Ave Maria en Ripley. La ropa interior para niños, adolescentes, mujeres y hombres es muy necesaria.

PRAY TO END ABORTION- 40 Days for Life

If you would like to help with praying the Rosary at Planned Parenthood contact Jean Terry at 901-283-1553



ORA PARA PONER FIN AL ABORTO - 40 Días por la Vida

Si desea ayudar a rezar el Rosario en Planned Parenthood, comuníquese con Jean Terry al 901-283-1553

Happy Birthday! Feliz Cumpleaños!

Noah Gogel 02/12 Emanuel Montoya 02/12
Aron Ruiz 02/13 Mary Griffis 02/19 Hadley Greuling 02/24
Danielle Buda 03/04 Stan Matras 03/05

Consider offering or attending Mass, or visiting a church to pray before the Blessed Sacrament for yourself or a loved one's birthday, thanking God for the *gift of family and life*. If you would like to have your name added to the birthday list please call the parish office at 901-476-8140



Prayer for the sick and those in need:

Father of goodness and love, hear our prayers for the sick members of our community and for all who are in need. Amid mental and physical suffering may they find consolation in your healing presence. Show your mercy as you close wounds, cure illness, make broken bodies whole and free downcast spirits. May these special people find lasting health and deliverance, and so join us in thanking you for all your gifts. We ask this through the Lord Jesus who healed those who believed. Amen.

Our Ill Priests/Nuestros Sacerdotes Enfermos		
Fr. John Hourican	Fr. Bryan Timby	Fr. Burke
Fr. Jolly Sebastian	Fr. Robert Ponticello	

In Prayerful Remembrance

Pray for the reposed of the
soul of
Stan Matras



*Eternal rest grant unto him, O'Lord
and let perpetual light shine upon
him*

May he rest in peace

Our Parishioners/Nuestros Feligreses	
Leonard Bergen	Jerry & Rose Mills
Jerry Bryant	Michael & Margaret Nailor
Peter & Sandy Burkhardt	Doloris Pfountz
Kay & Gene Cross	Elaina & John Prizina
Ellen Daily	Lynda Rogers
Virginia & Jack Duff	Holly Schaefer
Derek Durham	Joan Smith
Donna Ewer	
George Hallock	Cyburn Sullivan
Evan & Jen Greuling	Elizabeth Sullivan
Jim & Lois Hayden	Annette Tustin
Pat Haynes	Dottie Wellbrock
Billie Hutchins	Patton Williams
Beverly Jiminez	Irma Wilson de Roze
Josephine King	Kathy Laxton
Maria & David McConnell	Maryana Leon
Rebecca Medford	Maria Vasquez

Our Loved Ones/Nuestras Seres Queridos	
Shirley Arnold	Ester Jones
James & Robin Barnett	Anna & Jerry Kay
Tim Baltz	Cynthia/Ed Kilpatrick
William Barrett	Phillis King
Joe Bergen	Judy Kovach
Jane Bringle	Janice Kuyoth
Darlene Brooks	Cindy Lavelli
Dan Browsers	Sondra Lewis
Randy Eastwood	Dietmar Linden
Joe Bynum	Louanne Little
Christina Cahaly	Kelly Mayfield
Angela Canady	Nancy McClanahan
Alissa Chandler	Linda Medford
Patrick Christy	Alex Medford
Bella Crosby	Danny Miller
Liz Crosslin	Ronnie Nipp
Bobbie Jean Crouse	Dr. Mark Olson
Dell Daves	
Danny Duff	Sally Paulus
Peter DuFau	Tom Pavletic
Dixie Duncan	Sandra Pellegren
Michael Ellis	William Perry
Rob Engel	Beverly Pratt
Willie Ferrell	Joan Robertson
Karri Flannigan	Diane Robinson
Tammy Freeman	Russom Family
Luke Garza	Mike Sadler
Kathy & Ronda Gentry	Harriet Shelby
Elizabeth Guntert	Andrea Stafford
Pam Grimsley	Jay St. John
Guy & Julie Hassan	Toni Swindell
Shannon Heindel	Jennifer Tidwell
Kay Hernandez	Peter Vanderven
Gunther Hitchcock & family	Bobby Ray Vaught
Lisa Hogan	Mr. & Mrs. J. Watkins
Betty Hopper	Donna Williams
Chris Huffman	Steve Williams
Larry & Jane Isome	Lee Ward
Terry Jergens	William Whitehorn
Christie Johnson	Beau Younger

February-The Pope's Prayer Intention: For the Terminally Ill- We pray that those with a terminal illness, and their families, receive the necessary physical and spiritual care and accompaniment.

Febrero-La intención de oración del Papa: Por los enfermos terminales- Oramos para que aquellos con una enfermedad terminal, y sus familias, reciban el cuidado y acompañamiento físico y espiritual necesario.

SACRAMENT REQUIREMENTS/ REQUISITOS PARA LOS SACRAMENTOS

BAPTISM

Registered 3 months with Parish
Parents/Godparents attend 1 hour class within the past 2 years;
Letter or document for attending a class is required from the parish
Two godparents & One godparent (preferably both) must be Catholic in "good standing"



I baptize you in the name of the Father and of the Son and of the Holy Spirit

BAUTISMO

Registrado 3 meses con Parroquia
Los padres / padrinos asisten a clase de 1 hora en los últimos 2 años;
Se requiere una carta o documento para asistir a una clase de la parroquia
Dos padrinos y un padrino (preferiblemente ambos) deben ser católicos de "buena reputación"

FIRST HOLY COMMUNION

Registered with the Parish
Letter or document of baptism
Attend 2 year PRE class
Attend 1 day Retreat/Reconciliation

PRIMERA COMUNIÓN

Registrado en la Parroquia
Carta o documento de bautismo
Asistir a la clase PRE de 2 años
Asistir a 1 día de Retiro/Reconciliación

CONFIRMATION

Registered with the Parish
Letter or document of baptism
Letter or document of 1st Holy Communion
Attend 2 year PRE class
Attend Confirmation Retreat
Participate in Community Service
Sponsor(s) must be a Catholic in "good standing"
Sponsor must provide a letter from their home parish



CONFIRMACIÓN

Registrado en la Parroquia
Carta o documento de bautismo
Carta o documento de la 1ª Comunión
Asistir a la clase PRE de 2 años
Asistir al retiro de confirmación
Participar en el servicio comunitario
Los patrocinadores deben ser católicos de "buena reputación"
El patrocinador debe proporcionar una carta de su parroquia de origen

MATRIMONY

Registered with the Parish and a Catholic "in good standing"
Letter or document of baptism, first communion and confirmation
Six months marriage prep classes
Diocesan marriage prep activities
Witness(es) must be Catholic in "good standing"



MATRIMONIO

Registrado en la parroquia y católico "en buen estado"
Carta o documento de bautismo, primera comunión y confirmación
Seis meses de clases de preparación para el matrimonio
Actividades diocesanas de preparación matrimonial
Los testigos deben ser católicos en "buena reputación"

Schedule for the Week/Horario de la Semana February 26th

Sunday/Domingo 2nd Collection:
Eastern Europe/Europa oriental

Sunday/Domingo Mar 03

Maintenance/Mantenimiento



This Week/Esta Semana!

Monday Feb 26	NO DAILY MASS
	6:00 pm St. Augustine Bible Study
Tuesday, Feb 27	
	9:00 am Friends of the Poor/Food Pantry
	1:00 pm Tiny Blessings Ministry
	6:00 pm RCIA
Wednes, Feb 28	
	10:15 am Legion of Mary
Thursday Feb 29	
	4:00 pm Choir Practice
Friday Mar 01	1st Friday and Adoration
	9:00 am Eucharistic Adoration
	10:15 am St. Parasceva Crocheting Mnstry

Liturgical Ministers/ Ministros Litúrgicos

	Lectors	Servers	Sacristans	EMHC
Feb 24	E. Teer	J. Schaefer	A. Calvet	M. Griffis
4:30		K. Sass		
		J. Watkins		
Feb 25	G. Buda	N. Gogel	J. Buda	R. Wheeler
10:30	J. Terry	C. Buda		R. Tankersley
		J. Jasper		J. Wheeler
Feb 25	L. DeLao	J. Gobellan	N/R Ortiz	N/R Ortiz
12:15	C. Moreno	E. Montoya		
		D. Montoya		
Mar 02	D. Hessling	K. Sass	M. Griffis	K. Kennedy
4:30		J. Schaefer		
		J. Watkins		
Mar 03	D. Hessling	N. Gogel	R. Wheeler	J. Terry
10:30	C. Jones	C. Gogel		R. Tankersley
		P. Underwood		J. Wheeler
Mar 03	C. Moreno	Ep. Moreno	S. Lugo	N/R Ortiz
12:15	R. Esquivel	D. Gobellan		
		M. Ruiz		



Readings for Feb 26- Mar 03

Monday
Dn 9:4-10 Ps 79:8-13 Lk 6:36-38

Tuesday-St. Gregory of Narek, Abbot, Doctor of the Church
Is 1:10-20 Ps 50:8-23 Mt 23:1-12

Wednesday
Jer 18:18-20 Ps 31:5-16 Mt 20:17-28

Thursday
Jer 17:5-10 Ps 1:1-6 Lk 16:19-31

Friday
Gn 37:3-28 Ps 105:16-21 Mt 21:33-46

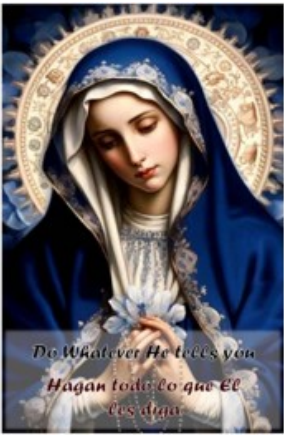
Saturday
Mi 7:14-20 Ps 103:1-12 8 Lk 15:1-32

Sunday-The 3rd Sunday of Lent
Ex 20:1-17 Ps 19:8-11 1 Cor 1:22-25
Jn 2:13-25

Volunteers/Voluntarios

	Church	Parish Hall	Altar Linens
Mar 2	Priestley/Koleas	C. Moreno	J. Buda
Mar 9	L. Ruiz/R Ruiz	Teer	J. Buda





CALLED BY NAME LLAMADO POR SU NOMBRE

The Priesthood The Diaconate Religious Life

Noah Gogel Abel Gogel Hannah Buda

Estrella Moreno Emanuel Montoya

Aron Ruiz Juan Diego Gobellan

Katherine Brumley Rafael Ortiz

James Watkins

El sacerdocio El Diaconate Vida Religiosa



Mass Intentions/Intenciones Masivas			
Saturday	02/24	4:30 pm	For the Souls in Purgatory
Sunday	02/25	8:30 am	For the Parishioners of Ave Maria
Sunday	02/25	10:30 am	For the Parishioners of St. Alphonsus
Domingo	02/25	12:15 pm	Para una intención especial
Monday	02/26	12:00 pm	NO DAILY MASS
Tuesday	02/27	12:00 pm	+Angelika Linden by Andrea & Dave Hessling
Wednesday	02/28	12:00 pm	+Rev William R Kanter & Rev Walter M Emala
Friday	03/01	8:30 am	+Serafino "Sam" Catalani by Andrea & Dave Hessling
Saturday	03/02	8:30 am	+Walter Harold Wheatley by Bette Anthony



Attendance/Público				
Feb 17/18	St. Alphonsus		Ave Maria	
	Adult	Youth	Adult	Youth
4:30 pm	43	2		
8:30 Mass			31	1
10:30 Mass	66	24		
12:15 Mass	40	33		

Feb 17/18	Saint Alphonsus	Ave Maria	Saint Alphonsus 2023	Ave Maria 2023
Weekly Budget	\$ 3,051.00	\$ 613.00	\$ 2,615.00	\$ 581.00
Weekly Regular	\$ 2,416.00	\$ 495.00	\$ 2,641.00	\$ 1,400.00
YTD SURPLUS (Jul-Feb) 33 wk.	\$ 2,630.00	(\$ 3,217.00)	\$ 9,495.00	\$ 970.00
Friends of the Poor	\$ 0.00		\$ 350.00	
Food Pantry	\$ 0.00		\$ 400.00	
Tiny Blessing	\$ 0.00		\$ 0.00	
Helping Hands		\$ 0.0		\$ 0.00



Catholic Diocese of Memphis
5825 Shelby Oaks Drive
Memphis, TN 38134-7316
(901) 373-1200



Special Plenary Indulgence Issued by the Vatican

The Holy See has issued a plenary indulgence available to all pilgrims who venerate Saint Jude's relics. The Apostolic Penitentiary published the decree, Protocol Number 00471/2023-190/23/L.

What is a Plenary Indulgence?

Explaining a plenary indulgence requires clarifying what sin is and what it does. Two things occur when we sin:

1. We incur guilt.
2. Our soul undergoes deformity.

Sacramental Confession removes the guilt (#1). However, the deformity (#2) remains. A person's heart is changed when it sins: sin deforms it. A deformed heart must be reformed in God's image and likeness before entering Heaven. Heaven is, by definition, the realm of the saints. No non-saints exist in Heaven; every soul in Heaven is a saint.

Herein is the difficulty. Of those people you have known who have already died, how many were you certain left the world as saints? Most know very few, if any. Yet we are told in the Letter to the Hebrews that no one can see the Lord without possessing holiness (Hebrews 12:14). That is why Purgatory exists: it is a state of purification whereby a soul is purified through suffering so that it may enter God's presence in Heaven. That the saved may need purification—and are aided by the prayers of the living—is confirmed in 2 Maccabees 12:45: "He made atonement for the dead, that they might be delivered from their sin."

A plenary indulgence is an act by the Pope whereby he uses his authority as the successor of Saint Peter to declare the removal of one's accrued purgation to be spent in Purgatory (an instance of the papal "power of the keys" described in Matthew 16:18-19). A Catholic who gains a plenary indulgence receives a blank slate in terms of Purgatory up to the moment of attaining it.

The Conditions to Receive the Plenary Indulgence

1. Venerate the relics of St. Jude.

There is no set way this needs to occur. Inside the Church where the relics are displayed, or at least someone on the grounds where they are present, say a prayer of your choosing (a formal prayer, such as an Our Father or one made up by you) or make an act of veneration (e.g., touching the glass of the display case or making the Sign of the Cross). Please see the next section for those who cannot physically be present.

2. Pray for the Pope.

Reciting one Our Father and one Hail Mary satisfies this condition.

3. Receive the Sacrament of Confession within twenty days of visiting the relics.

4. Receive Holy Communion within the same twenty days while free from grave sin.

5. Resolve to end all relationships with sin, both mortal and venial sin.

This condition is by far the most difficult and requires explaining. It entails making the decision that you will never sin again. This does not mean you lose the indulgence if you sin again. Once gained, an indulgence cannot be lost. However, it requires the decision in the heart to remove any ongoing relationship or dependency with sin. Examining the following examples of sins that often escape our attention will help illustrate this point.

- Lying (including “white” lies).
- Theft (including copyright theft).
- The use of blasphemy (using the Lord’s name or referring to what is holy irreverently) or accepting it.
- The use of contraception.
- Holding a “pro-choice” view towards pre-born babies (e.g., tolerating abortion within one’s heart) and refusing to give it the moral importance it deserves (e.g., at the polling booth).

6. For Those for Whom Visiting the Relic is Not Possible Due to Serious Inconvenience.

Persons of old age, the sick, and all who are unable to leave their home for a serious reason (e.g., travel distance) may likewise gain the plenary indulgence after fulfilling condition #5 above and conditions #2-4 “as soon as possible” and fulfilling the additional condition of “joining themselves spiritually to Saint Jude’s holy pilgrimage and offering their prayers, sufferings, and inconveniences to our merciful God.”

May One Obtain a Plenary Indulgence on Behalf of Someone Else?

A plenary indulgence may be obtained for oneself or offered for the soul of someone already deceased (or for the dead in general), but it cannot be applied to another who is still living.

How Often May One Obtain a Plenary Indulgence?

Once a day.

MENSAJE DEL SANTO PADRE FRANCISCO
para la Cuaresma 2024
A través del desierto Dios nos guía a la libertad

Queridos hermanos y hermanas:

Cuando nuestro Dios se revela, comunica la libertad: «Yo soy el Señor, tu Dios, que te hice salir de Egipto, de un lugar de esclavitud» (*Ex 20,2*). Así se abre el Decálogo dado a Moisés en el monte Sinaí. El pueblo sabe bien de qué éxodo habla Dios; la experiencia de la esclavitud todavía está impresa en su carne. Recibe las diez palabras de la alianza en el desierto como camino hacia la libertad. Nosotros las llamamos “mandamientos”, subrayando la fuerza del amor con el que Dios educa a su pueblo. La llamada a la libertad es, en efecto, una llamada vigorosa. No se agota en un acontecimiento único, porque madura durante el camino. Del mismo modo que Israel en el desierto lleva todavía a Egipto dentro de sí —en efecto, a menudo echa de menos el pasado y murmura contra el cielo y contra Moisés—, también hoy el pueblo de Dios lleva dentro de sí ataduras opresoras que debe decidirse a abandonar. Nos damos cuenta de ello cuando nos falta esperanza y vagamos por la vida como en un páramo desolado, sin una tierra prometida hacia la cual encaminarnos juntos. La Cuaresma es el tiempo de gracia en el que el desierto vuelve a ser —como anuncia el profeta Oseas— el lugar del primer amor (cf. *Os 2,16-17*). *Dios educa a su pueblo para que abandone sus esclavitudes* y experimente el paso de la muerte a la vida. Como un esposo nos atrae nuevamente hacia sí y susurra palabras de amor a nuestros corazones.

El éxodo de la esclavitud a la libertad no es un camino abstracto. Para que nuestra Cuaresma sea también concreta, el primer paso es querer *ver la realidad*. Cuando en la zarza ardiente el Señor atrajo a Moisés y le habló, se reveló inmediatamente como un Dios que ve y sobre todo escucha: «Yo he visto la opresión de mi pueblo, que está en Egipto, y he oído los gritos de dolor, provocados por sus capataces. Sí, conozco muy bien sus sufrimientos. Por eso he bajado a librarlo del poder de los egipcios y a hacerlo subir, desde

aquel país, a una tierra fértil y espaciosa, a una tierra que mana leche y miel» (*Ex 3,7-8*). También hoy llega al cielo el grito de tantos hermanos y hermanas oprimidos. Preguntémonos: ¿nos llega también a nosotros? ¿Nos sacude? ¿Nos conmueve? Muchos factores nos alejan los unos de los otros, negando la fraternidad que nos une desde el origen.

En mi viaje a Lampedusa, ante la globalización de la indiferencia planteé dos preguntas, que son cada vez más actuales: «¿Dónde estás?» (*Gn 3,9*) y «¿Dónde está tu hermano?» (*Gn 4,9*). El camino cuaresmal será concreto si, al escucharlas de nuevo, confesamos que seguimos bajo el dominio del Faraón. Es un dominio que nos deja exhaustos y nos vuelve insensibles. Es un modelo de crecimiento que nos divide y nos roba el futuro; que ha contaminado la tierra, el aire y el agua, pero también las almas. Porque, si bien con el bautismo ya ha comenzado nuestra liberación, queda en nosotros una inexplicable añoranza por la esclavitud. Es como una atracción hacia la seguridad de lo ya visto, en detrimento de la libertad.

Quisiera señalarles un detalle de no poca importancia en el relato del Éxodo: es Dios quien ve, quien se conmueve y quien libera, no es Israel quien lo pide. El Faraón, en efecto, destruye incluso los sueños, roba el cielo, hace que parezca inmodificable un mundo en el que se pisotea la dignidad y se niegan los vínculos auténticos. Es decir, logra mantener todo sujeto a él. Preguntémonos: ¿deseo un mundo nuevo? ¿Estoy dispuesto a romper los compromisos con el viejo? El testimonio de muchos hermanos obispos y de un gran número de aquellos que trabajan por la paz y la justicia me convence cada vez más de que lo que hay que denunciar es un déficit de esperanza. Es un impedimento para soñar, un grito mudo que llega hasta el cielo y conmueve el corazón de Dios. Se parece a esa añoranza por la esclavitud que paraliza a Israel en el desierto, impidiéndole avanzar. El éxodo puede interrumpirse. De otro modo no se explicaría que una humanidad que ha alcanzado el umbral de la fraternidad universal y niveles de desarrollo científico, técnico, cultural y jurídico, capaces de garantizar la dignidad de todos, camine en la oscuridad de las desigualdades y los conflictos.

Dios no se cansa de nosotros. Acojamos la Cuaresma como el tiempo fuerte en el que su Palabra se dirige de nuevo a nosotros: «Yo soy el Señor, tu Dios, que te hice salir de Egipto, de un lugar de esclavitud» (*Ex 20,2*). *Es tiempo de conversión, tiempo de libertad*. Jesús mismo, como recordamos cada año en el primer domingo de Cuaresma, fue conducido por el Espíritu al desierto para ser probado en su libertad. Durante cuarenta días estará ante nosotros y con nosotros: es el Hijo encarnado. A diferencia del Faraón, Dios no quiere súbditos, sino hijos. El desierto es el espacio en el que nuestra libertad puede madurar en una decisión personal de no volver a caer en la esclavitud. En Cuaresma, encontramos nuevos criterios de juicio y una comunidad con la cual emprender un camino que nunca antes habíamos recorrido.

Esto implica *una lucha*, que el libro del Éxodo y las tentaciones de Jesús en el desierto nos narran claramente. A la voz de Dios, que dice: «Tú eres mi Hijo muy querido» (*Mc 1,11*) y «no tendrás otros dioses delante de mí» (*Ex 20,3*), se oponen de hecho las mentiras del enemigo. Más temibles que el Faraón son los ídolos; podríamos considerarlos como su voz en nosotros. El sentirse omnipotentes, reconocidos por todos, tomar ventaja sobre los demás: todo ser humano siente en su interior la seducción de esta mentira. Es un camino trillado. Por eso, podemos apegarnos al dinero, a ciertos proyectos, ideas, objetivos, a nuestra posición, a una tradición e incluso a algunas personas. Esas cosas en lugar de impulsarnos, nos paralizarán. En lugar de unirnos, nos enfrentarán. Existe, sin embargo, una nueva humanidad, la de los pequeños y humildes que no han sucumbido al encanto de la mentira. Mientras que los ídolos vuelven mudos, ciegos, sordos, inmóviles a quienes les sirven (cf. *Sal 115,8*), los pobres de espíritu están inmediatamente abiertos y bien dispuestos; son una fuerza silenciosa del bien que sana y sostiene el mundo.

Es tiempo de actuar, y en Cuaresma *actuar es también detenerse*. Detenerse en *oración*, para acoger la Palabra de Dios, y detenerse como el samaritano, *ante el hermano herido*. El amor a Dios y al prójimo es un único amor. No tener otros dioses es detenerse ante la presencia de Dios, en la carne del prójimo. Por eso la oración,

la limosna y el ayuno no son tres ejercicios independientes, sino un único movimiento de apertura, de vaciamiento: fuera los ídolos que nos agobian, fuera los apegos que nos aprisionan. Entonces el corazón atrofiado y aislado se despertará. Por tanto, desacelerar y detenerse. La dimensión contemplativa de la vida, que la Cuaresma nos hará redescubrir, movilizará nuevas energías. Delante de la presencia de Dios nos convertimos en hermanas y hermanos, percibimos a los demás con nueva intensidad; en lugar de amenazas y enemigos encontramos compañeras y compañeros de viaje. Este es el sueño de Dios, la tierra prometida hacia la que marchamos cuando salimos de la esclavitud.

La forma sinodal de la Iglesia, que en estos últimos años estamos redescubriendo y cultivando, sugiere que la Cuaresma sea también *un tiempo de decisiones comunitarias*, de pequeñas y grandes decisiones a contracorriente, capaces de cambiar la cotidianeidad de las personas y la vida de un barrio: los hábitos de compra, el cuidado de la creación, la inclusión de los invisibles o los despreciados. Invito a todas las comunidades cristianas a hacer esto: a ofrecer a sus fieles momentos para reflexionar sobre los estilos de vida; a darse tiempo para verificar su presencia en el barrio y su contribución para mejorarlo. Ay de nosotros si la penitencia cristiana fuera como la que entristecía a Jesús. También a nosotros Él nos dice: «No pongan cara triste, como hacen los hipócritas, que desfiguran su rostro para que se note que ayunan» (*Mt 6,16*). Más bien, que se vea la alegría en los rostros, que se sienta la fragancia de la libertad, que se libere ese amor que hace nuevas todas las cosas, empezando por las más pequeñas y cercanas. Esto puede suceder en cada comunidad cristiana.

En la medida en que esta Cuaresma sea de conversión, entonces, la humanidad extraviada sentirá un estremecimiento de creatividad; el destello de una *nueva esperanza*. Quisiera decirles, como a los jóvenes que encontré en Lisboa el verano pasado: «Busquen y arriesguen, busquen y arriesguen. En este momento histórico los desafíos son enormes, los quejidos dolorosos —estamos viviendo una tercera guerra mundial a pedacitos—, pero abrazamos el riesgo de pensar que no estamos en una agonía, sino en un parto;

no en el final, sino al comienzo de un gran espectáculo. Y hace falta coraje para pensar esto» (*Discurso a los universitarios*, 3 agosto 2023). Es la valentía de la conversión, de salir de la esclavitud. La fe y la caridad llevan de la mano a esta pequeña esperanza. Le enseñan a caminar y, al mismo tiempo, es ella la que las arrastra hacia adelante.¹

Los bendigo a todos y a vuestro camino cuaresmal.

Roma, San Juan de Letrán, 3 de diciembre de 2023, I Domingo de Adviento.

¹ Cf. CH. PÉGUY, *El pórtico del misterio de la segunda virtud*, Madrid 1991, 21-23.

*Message of His Holiness Pope Francis
for Lent 2024*

Through the Desert God Leads us to Freedom

Dear brothers and sisters!

When our God reveals himself, his message is always one of freedom: “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery” (*Ex 20:2*). These are the first words of the Decalogue given to Moses on Mount Sinai. Those who heard them were quite familiar with the exodus of which God spoke: the experience of their bondage still weighed heavily upon them. In the desert, they received the “Ten Words” as a thoroughfare to freedom. We call them “commandments”, in order to emphasize the strength of the love by which God shapes his people. The call to freedom is a demanding one. It is not answered straightaway; it has to mature as part of a journey. Just as Israel in the desert still clung to Egypt – often longing for the past and grumbling against the Lord and Moses – today too, God’s people can cling to an oppressive bondage that it is called to leave behind. We realize how true this is at those moments when we feel hopeless, wandering through life like a desert and lacking a promised land as our destination. Lent is the season of grace in which the desert can become once more – in the words of the prophet Hosea – the place of our first love (cf. *Hos 2:16-17*). *God shapes his people, he enables us to leave our slavery behind* and experience a Passover from death to life. Like a bridegroom, the Lord draws us once more to himself, whispering words of love to our hearts.

The exodus from slavery to freedom is no abstract journey. If our celebration of Lent is to be concrete, the first step is to desire to *open our eyes to reality*. When the Lord calls out to Moses from the burning bush, he immediately shows that he is a God who sees and, above all, hears: “I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey” (*Ex 3:7-8*). Today too, the cry of so many of our oppressed brothers and sisters rises to heaven. Let us ask ourselves: Do we hear that cry? Does it trouble us? Does it move us? All too many things keep us apart from each other, denying the fraternity that, from the beginning, binds us to one another.

During my visit to Lampedusa, as a way of countering the globalization of indifference, I asked two questions, which have become more and more pressing: “Where are you?” (*Gen 3:9*) and “Where is your brother?” (*Gen 4:9*). Our Lenten journey will be concrete if, by listening once more to those two questions, we realize that even today we remain under the rule of Pharaoh. A rule that makes us weary and indifferent. A model of growth that divides and robs us of a future. Earth, air

and water are polluted, but so are our souls. True, Baptism has begun our process of liberation, yet there remains in us an inexplicable longing for slavery. A kind of attraction to the security of familiar things, to the detriment of our freedom.

In the Exodus account, there is a significant detail: it is God who sees, is moved and brings freedom; Israel does not ask for this. Pharaoh stifles dreams, blocks the view of heaven, makes it appear that this world, in which human dignity is trampled upon and authentic bonds are denied, can never change. He put everything in bondage to himself. Let us ask: Do I want a new world? Am I ready to leave behind my compromises with the old? The witness of many of my brother bishops and a great number of those who work for peace and justice has increasingly convinced me that we need to combat a deficit of hope that stifles dreams and the silent cry that reaches to heaven and moves the heart of God. This “deficit of hope” is not unlike the nostalgia for slavery that paralyzed Israel in the desert and prevented it from moving forward. An exodus can be interrupted: how else can we explain the fact that humanity has arrived at the threshold of universal fraternity and at levels of scientific, technical, cultural, and juridical development capable of guaranteeing dignity to all, yet gropes about in the darkness of inequality and conflict.

God has not grown weary of us. Let us welcome Lent as the great season in which he reminds us: “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery” (*Ex* 20:2). Lent is *a season of conversion, a time of freedom*. Jesus himself, as we recall each year on the first Sunday of Lent, was driven into the desert by the Spirit in order to be tempted in freedom. For forty days, he will stand before us and with us: the incarnate Son. Unlike Pharaoh, God does not want subjects, but sons and daughters. The desert is the place where our freedom can mature in a personal decision not to fall back into slavery. In Lent, we find new criteria of justice and a community with which we can press forward on a road not yet taken.

This, however, entails *a struggle*, as the book of Exodus and the temptations of Jesus in the desert make clear to us. The voice of God, who says, “You are my Son, the Beloved” (*Mk* 1:11), and “You shall have no other gods before me” (*Ex* 20:3) is opposed by the enemy and his lies. Even more to be feared than Pharaoh are the idols that we set up for ourselves; we can consider them as his voice speaking within us. To be all-powerful, to be looked up to by all, to domineer over others: every human being is aware of how deeply seductive that lie can be. It is a road well-travelled. We can become attached to money, to certain projects, ideas or goals, to our position, to a tradition, even to certain individuals. Instead of making us move forward, they paralyze us. Instead of encounter, they create conflict. Yet there is also a new humanity, a people of the little ones and of the humble who have not yielded to the allure of the lie. Whereas those who serve idols become like them, mute, blind, deaf and immobile (cf. *Ps* 114:4), the poor of spirit are open and ready: a silent force of good that heals and sustains the world.

It is time to act, and in Lent, *to act also means to pause*. To pause *in prayer*, in order to receive the word of God, to pause like the Samaritan *in the presence of a*

wounded brother or sister. Love of God and love of neighbour are one love. Not to have other gods is to pause in the presence of God beside the flesh of our neighbour. For this reason, prayer, almsgiving and fasting are not three unrelated acts, but a single movement of openness and self-emptying, in which we cast out the idols that weigh us down, the attachments that imprison us. Then the atrophied and isolated heart will revive. Slow down, then, and pause! The contemplative dimension of life that Lent helps us to rediscover will release new energies. In the presence of God, we become brothers and sisters, more sensitive to one another: in place of threats and enemies, we discover companions and fellow travelers. This is God's dream, the promised land to which we journey once we have left our slavery behind.

The Church's synodal form, which in these years we are rediscovering and cultivating, suggests that Lent is also *a time of communitarian decisions*, of decisions, small and large, that are countercurrent. Decisions capable of altering the daily lives of individuals and entire neighbourhoods, such as the ways we acquire goods, care for creation, and strive to include those who go unseen or are looked down upon. I invite every Christian community to do just this: to offer its members moments set aside to rethink their lifestyles, times to examine their presence in society and the contribution they make to its betterment. Woe to us if our Christian penance were to resemble the kind of penance that so dismayed Jesus. To us too, he says: "Whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting" (*Mt 6:16*). Instead, let others see joyful faces, catch the scent of freedom and experience the love that makes all things new, beginning with the smallest and those nearest to us. This can happen in every one of our Christian communities.

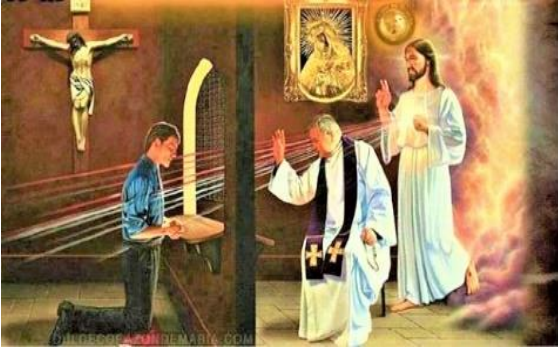
To the extent that this Lent becomes a time of conversion, an anxious humanity will notice a burst of creativity, a flash of new hope. Allow me to repeat what I told the young people whom I met in Lisbon last summer: "Keep seeking and be ready to take risks. At this moment in time, we face enormous risks; we hear the painful plea of so many people. Indeed, we are experiencing a third world war fought piecemeal. Yet let us find the courage to see our world, not as being in its death throes but in a process of giving birth, not at the end but at the beginning of a great new chapter of history. We need courage to think like this" (*Address to University Students*, 3 August 2023). Such is the courage of conversion, born of coming up from slavery. For faith and charity take hope, this small child, by the hand. They teach her to walk, and at the same time, she leads them forward.¹

I bless all of you and your Lenten journey.

Rome, Saint John Lateran, 3 December 2023, First Sunday of Advent.

¹ Cf. CH. PÉGUAY, *The Portico of the Mystery of the Second Virtue*.

Lenten Confession and Adoration

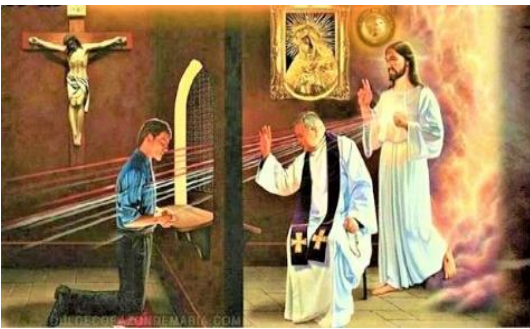


St. Alphonsus
Confession and Adoration
Each Tuesday from 5 to 6 pm

February 27th, March 5th, March 12th and March 19th

"Could you not spend one hour with me?" Matt 26:40

Confesión y Adoración Cuaresmal

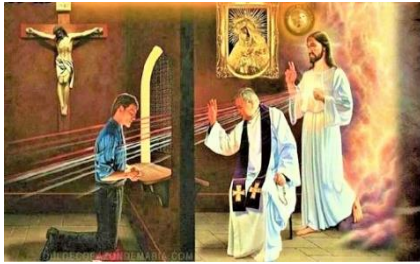


St. Alphonsus
Confesión y Adoración
Todos los martes de 5 a 6 pm

27 de febrero, 5 de marzo, 12 de marzo y 19 de marzo

—¿No podrías pasar una hora conmigo? Mateo 26:40

Lenten Confession and Adoration



13 Ways to Pray at Adoration

1. Meditate
2. Read Scripture
3. Thank the Lord for all you have been given
4. Read scriptural books
5. Ask for God's intercession
6. Write in a prayer journal
7. Pray for World Peace
8. Offer a Holy Hour of Reparation
9. Pray the Rosary
10. Contemplate on Christ's suffering, death, and resurrection
11. Pray for Souls in Purgatory
12. Pray the Our Father slowly
13. Listen for Our Lord's voice

Confesión y Adoración Cuaresmal



13 maneras de orar en la adoración

1. Meditar
2. Lee las Escrituras
3. Que el Señor por todo lo que se te ha dado
4. Leer libros de las Escrituras
5. Pide la intercesión de Dios
6. Escribe en un diario de oración
7. Orar por la paz mundial
8. Ofrecer una Hora Santa de Reparación
9. Rezar el Rosario
10. Contempla el sufrimiento, la muerte y la resurrección de Cristo
11. Reza por las almas del purgatorio
12. Rezar el Padre Nuestro lentamente
13. Escucha la voz de Nuestro Señor

LENTEN ACTIVITIES

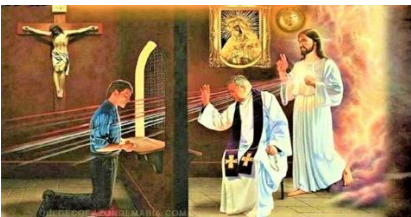
Lenten Suppers and Stations of the Cross
Each Friday from 5 to 7 pm
Starting on February 16th



Suppers are from 5 to 6:15 pm
February 16th will be Fish and Chips
February 23rd will be Soup & Salad
There will be a sign-up sheet for Soup & Salad
March 2nd & 16th will be Fish and Chips
March 9th & 23rd will be Soup & Salad
There will be a sign-up sheet for Soup & Salad



Stations of the Cross starts at 6:30 pm
Altar Servers are needed



Penance and Adoration
Each Tuesday from 5 to 6 pm



Starting on February 20th

ACTIVIDADES CUARESMALES

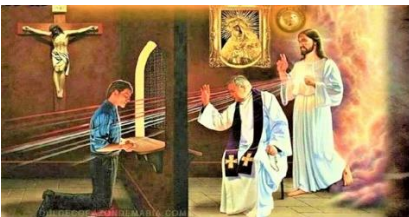
Cenas de Cuaresma y Vía Crucis
Todos los viernes de 5 a 7 pm
A partir del 16 de febrero



Las cenas son de 5 a 6:15 pm
El 16 de febrero será Fish and Chips
El 23 de febrero será Soup & Salad
Habr  una hoja de inscripci n para Soup & Salad
Los d as 2 y 16 de marzo ser n de Fish and Chips
El 9 y 23 de marzo ser  Soup & Salad
Habr  una hoja de inscripci n para Soup & Salad



El V a Crucis comienza a las 6:30 pm
Se necesitan monaguillos



Penitencia y Adoraci n
Todos los martes de 5 a 6 pm



A partir del 20 de febrero

**Please join us for upcoming Diocesan
Extraordinary Minister of Holy Communion
& Lector Training Classes**

Lector Class (English)

Saturday, March 2nd @ 11:00 am

Cathedral of the Immaculate Conception—Memphis

Extraordinary Minister of Holy Communion Class (English)

Saturday, March 16th @ 11:00 am

Cathedral of the Immaculate Conception—Memphis

Lector Class (Spanish)

Saturday, March 2nd @ 1:00 pm

St. Francis of Assisi—Cordova

Extraordinary Minister of Holy Communion Class (Spanish)

Saturday, March 9th @ 10:00 am

St. Francis of Assisi—Cordova

You **MUST** register for class **and** receive permission to take the class from your pastor:



<https://cdom.org/office-of-divine-worship/>

Please contact Candace Campbell in the Office of Divine Worship
@ (901) 373-1261 with any questions.

El brazo de
EL APÓSTOL SAN JUDAS

se encuentra visitando los Estados Unidos y vendrá
AL ESTADO DE TENNESSEE

Conocido como el Apóstol de lo Imposible, San Judas es venerado por su inquebrantable dedicación y la firmeza de su fe. Millones han experimentado su intercesión en momentos de adversidad y necesidad.



Fecha: Sábado 9 de Marzo, 2024

Lugar: Catedral de la Inmaculada Concepción

Dirección: 1695 de Central Avenue, Memphis, TN, 38104

La Veneración de la Reliquia comenzará a las 2:00 pm

Misa Especial en Honor de San Judas a las 5:00 pm

La Veneración concluirá a las 8:00 pm



THE APOSTLE OF THE
IMPOSSIBLE
TOUR OF THE RELICS OF
ST. JUDE THE APOSTLE

Treasures
OF THE CHURCH

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The Arm of
ST. JUDE THE APOSTLE

is visiting the United States and is coming
to THE STATE OF TENNESSEE

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Saint Jude is revered for his unwavering
dedication and steadfast faith. Millions
have experienced his intercession in times
of adversity and need.



DATE: Saturday, March 9, 2024

LOCATION: Cathedral of the Immaculate Conception

ADDRESS: 1695 Central Avenue Memphis, TN 38104 (901) 725-2700

VENERATION OF THE RELIC BEGINS: 2:00 PM

SPECIAL MASS IN HONOR OF SAINT JUDE: 5:00 PM

VENERATION ENDS: 8:00 PM

CHECK THE WEBSITE BELOW FOR OTHER LOCATIONS



THE APOSTLE OF THE
IMPOSSIBLE
TOUR OF THE RELICS OF
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They recognized HIM in the breaking of the bread

Luke 24: 31-35



2024
RETREATS

MEN'S
MARCH 8-10

WOMEN'S
MARCH 15-17

MEN & WOMEN
MAY 17-19

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