



# ST TERESA OF AVILA

MARCH 5, 2023

THE SECOND SUNDAY IN LENT

## MASS SCHEDULE

**Daily Mass**  
7:00 am Church

**Saturday**  
8:30 am Church   
Confessions follow  
4:00 pm Memorial Hall

**Sunday**  
7:30 am Church  
9:00 am (Family) Memorial Hall   
10:30 am Church   
12:00 pm (Spanish) Church  
5:00 pm Church

= Mass also available via livestream

## CHURCH HOURS

Monday - Friday: 6:45 am - 12:00 pm  
Saturday: 8:00 am - 9:30 am  
Sunday: 7:00 am - 1:00 pm

## ADORATION CHAPEL

Monday - Friday: 7:30 am - 12:00 pm

## OFFICE HOURS

Appointments requested

Monday - Thursday  
10:00 am - 2:00 pm

Friday: By appointment only

## PARISH OFFICE

908-277-3700  
[www.st-teresa.org](http://www.st-teresa.org)

## PRESCHOOL

908-277-6043  
[www.stteresaofavilaschool.org](http://www.stteresaofavilaschool.org)

## CEMETERY & MAUSOLEUM

CEMETERY: 908-598-9426  
MAUSOLEUM: 908-277-3741  
[www.st-teresa.org/cemetery](http://www.st-teresa.org/cemetery)



## WEEK 2 *The Cry of the Poor*

Yet all is not lost. Human beings, while capable of the worst, are also capable of rising above themselves, choosing again what is good, and making a new start...

No system can completely suppress our openness to what is good, true and beautiful, or our God-given ability to respond to his grace at work deep in our hearts.

(POPE FRANCIS — LAUDATO SI' 205)

# Mass + Intentions

To request a Mass intention, please visit [st-teresa.org/mass-intentions](http://st-teresa.org/mass-intentions).

<b>Saturday, March 4</b>	8:30 AM	† Anita Perrotti † Pasquale Natale and William Zotti
	4:00 PM	People of the Parish
<b>Sunday, March 5</b>	7:30 AM	† Margaret Filippone
	9:00 AM	† Angelo, Wilma and Andrew Gage † Lorraine Jesionowski
	10:30 AM	† Lucia Leynes Castillo † Reynaldo Serapio
	12:00 PM	† Gregorio Prado
	5:00 PM	† James Hartman
<b>Monday, March 6</b>	7:00 AM	† Joan Ann Prachar
<b>Tuesday, March 7</b>	7:00 AM	† Dario Basilone
<b>Wednesday, March 8</b>	7:00 AM	People of the Parish
<b>Thursday, March 9</b>	7:00 AM	† Josephine Muia
<b>Friday, March 10</b>	7:00 AM	† James Drumgoole
<b>Saturday, March 11</b>	8:30 AM	People of the Parish
	4:00 PM	† Barbara Cuny
<b>Sunday, March 12</b>	7:30 AM	People of the Parish
	9:00 AM	People of the Parish
	10:30 AM	† Santiago Daniel Abut † Joanne Gristina
	12:00 PM	People of the Parish
	5:00 PM	† Carmela Graziano † Lilla Plaszczymaka



## Stewardship Reflections...

"Go forth from the land of your kinsfolk and from your father's house to a land that I will show you."

(GENESIS 12:1)

God calls all of us to leave behind our old ways and to follow Him, placing our complete trust in Him. Some of the old ways that we struggle to leave behind might be materialism, selfishness and greed. Yet, God promises to show us a new land and a better way to live. Remember what St Teresa of Calcutta said, "God does not call us to be successful, God calls us to be faithful."

"Deja tu tierra, tus parientes y la casa de tu padre, y vete a la tierra que te mostraré"

(GÉNESIS 12: 1)

Dios nos llama a todos a dejar atrás nuestras viejas costumbres y a seguirlo, colocando en Él toda nuestra confianza.

Alguna de las viejas maneras que nos esforzamos por dejar atrás pueden ser el materialismo, el egoísmo y la codicia. Sin embargo, Dios nos promete mostrarnos una nueva tierra y una mejor forma de vivir. Recuerde lo que dijo Santa Teresa de Calcuta, "Dios no nos llama a ser exitosos, Dios nos llama a ser fieles".

# Stations of the CROSS

Fridays in Lent | 6:30 PM | Church

Join Stations of the Cross on Fridays in Lent at 6:30 pm in the Church. Thanks to parishioners Kristin and Peter for leading after responding to Father Bob's request for participation in parish life.



May the souls of all the faithful departed rest in peace.



"A Time to be Healed"

**PARISH SICK:**  
Marie Mosca

# Lent is a time of reflection, prayer, and penance...

## Lenten Penance Service

Tuesday, March 14 | 7:00 pm

## Lenten Reflection

Tuesday, March 21 | 9:30 am and 7:00 pm

## Hispanic Retreat

Friday, March 24

## Middle School Retreat

Saturday, March 25 | 9:30 am - 1:00 pm

## Daily Mass

Monday - Friday | 7:00 am

Saturday | 8:30 am

## Adoration Chapel

Monday - Friday 7:30 am-12:00 pm

## Stations of the Cross

Fridays in Lent | 6:30 pm

## Reconciliation

Saturdays following 8:30 am Mass

## Parish Visitation Town Hall

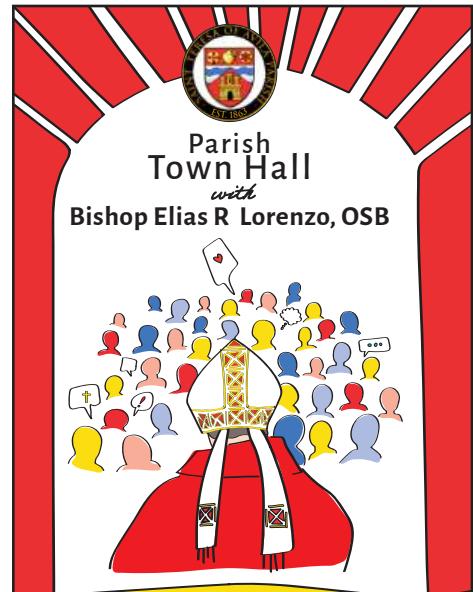
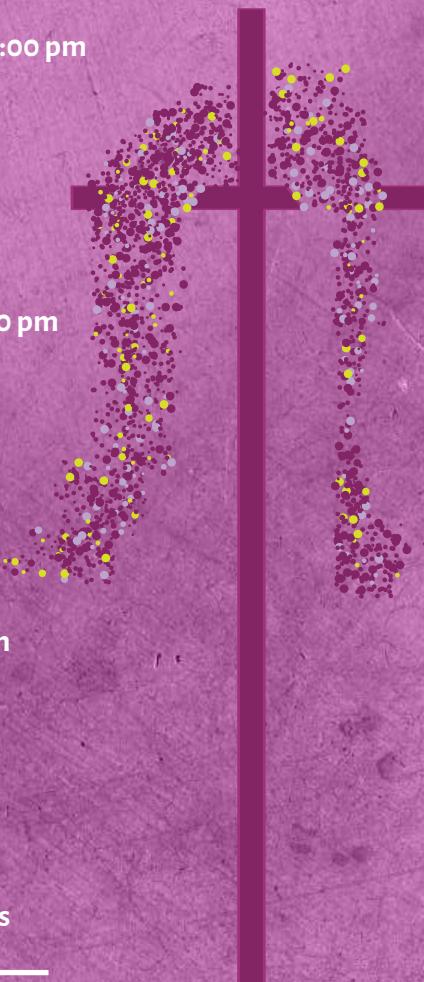
Sunday, March 19

11:30 am (English) and 1:30 pm (Spanish)

## Weekend Mass Schedule

4:00 pm (Vigil) 7:00 am, 9:00 am (Family Mass)

10:30 am, 12:00 pm (Spanish), 5:00 pm



**SUNDAY  
MARCH 19**

**11:30 AM — ENGLISH**

**1:30 PM — ESPAÑOL  
MEMORIAL HALL**

As a part of our Pastoral Visitation, we invite parishioners to bring their thoughts, experiences, questions, and comments about parish life at St Teresa of Avila.

*Light refreshments will be served.*

Como parte de nuestra Visita Pastoral, invitamos a los feligreses a traer sus pensamientos, experiencias, preguntas y comentarios sobre la vida parroquial en Santa Teresa de Ávila.

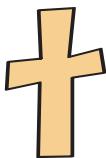
*Se servirán refrigerios ligeros.*

*Kindly let us know if you can make it!  
Scan the QR Code to RSVP or visit  
[st-teresa.org/forms](http://st-teresa.org/forms).*



# TOP TEN TAKEAWAYS

Pope Francis' revolutionary encyclical calls for a "broad cultural revolution" to confront the environmental crisis. "Laudato Si" is also quite lengthy. Can it be summarized? In other words, what are the main messages, or "takeaways" of this encyclical?



## 1) The spiritual perspective is now part of the discussion on the environment.

The greatest contribution of "Laudato Si" to the environmental dialogue is, to my mind, its systematic overview of the crisis from a religious point of view. Until now, the environmental dialogue has been framed mainly with political, scientific and economic language. With this new encyclical, the language of faith enters the discussion—clearly, decisively and systematically. This does not mean that Pope Francis is imposing his beliefs on those concerned about the environment. "I am well aware," he says, that not all are believers (No 62). Nonetheless, the encyclical firmly grounds the discussion in a spiritual perspective and invites others to listen to a religious point of view, particularly its understanding of creation as a holy and precious gift from God to be revered by all men and women. But the pope also hopes to offer "ample motivation" to Christians and other believers "to care for nature" (No 64). This does also not mean that other popes (and other parts of the church) have not spoken about the crisis—Francis highlights the teachings of his predecessors, particularly St. John Paul II and Pope Emeritus Benedict XVI. But in its systematic spiritual approach, this is a groundbreaking document that expands the conversation by inviting believers into the dialogue and providing fresh insights for those already involved.



## 2) The poor are disproportionately affected by climate change.

The disproportionate effect of environmental change on the poor and on the developing world is highlighted in almost every section of the encyclical. Indeed, near the beginning of "Laudato Si," the pope states that focus on the poor is one the central themes of the encyclical, and he provides many baneful examples of the effects of climate change, whose "worse impacts" are felt by those living in the developing countries. This is not simply the result of the power of the rich to make decisions that do not take the poor into account, but because the poor themselves have fewer financial resources that enable them to adapt to climate change. Additionally, the natural resources of those poorer countries "fuel" the development of the richer countries "at the cost of their own present and future" (No 52). Throughout the encyclical, the pope appeals to the Gospels, to Catholic social teaching and to the statements of recent popes to critique the exclusion of anyone from benefits of the goods of creation. Overall, in decisions regarding the environment and the use of the earth's common resources, he repeatedly calls for an appreciation of the "immense dignity of the poor" (No 158).



## 3) Less is more.

Pope Francis takes aim at what he calls the "technocratic" mindset, in which technology is seen as the "principal key" to human existence (No 110). He critiques an unthinking

reliance on market forces, in which every technological, scientific or industrial advancement is embraced before considering how it will affect the environment and "without concern for its potential negative impact on human beings" (No 109). This is not the view of a Luddite—in fact, Francis goes out of his way to praise technological advances—but of a believer who resists the idea that every increase in technology is good for the earth and for humanity. "Laudato Si" also diagnoses a society of "extreme consumerism" in which people are unable to resist what the market places before them, the earth is despoiled and billions are left impoverished (No 203). That is why it is the time, he says, to accept "decreased growth in some part of the world, in order to provide recourse for other places to experience healthy growth" (No 193). In contrast with the consumerist mindset, Christian spirituality offers a growth marked by "moderation and the capacity to be happy with little" (No 222). It is a matter of nothing less than a redefinition of our notion of progress.



## 4) Catholic social teaching now includes teaching on the environment.

Against those who argue that a papal encyclical on the environment has no real authority, Pope Francis explicitly states that "Laudato Si" "is now added to the body of the Church's social teaching" (No 15). By the way, an encyclical is a type of teaching that enjoys the highest level of authority in the church, second only to the Gospels and church councils like Vatican II. As such, it continues the kind of reflection on modern-day problems that began with Leo XIII's "Rerum Novarum," on capital and labor, in 1891. Pope Francis uses some of the traditional foundations of Catholic Social Teaching, particularly the idea of the "common good," to frame his discussion. In keeping with the practices of Catholic social teaching, the pope combines the riches of the church's theology with the findings of experts in a variety of fields, to reflect on modern-day problems. To that end, he explicitly links St. John XXIII's "Pacem in Terris," which addressed the crisis of nuclear war, with "Laudato Si," which addresses this newer crisis.



## 5) Discussions about ecology can be grounded in the Bible and church tradition.

Wisely, Pope Francis begins the encyclical not with a reflection on Scripture and tradition (the two pillars of Catholic teaching), which might tempt nonbelievers to set aside the letter, but with an overview of the crisis—including issues of water, biodiversity and so on. Only in Chapter Two does he turn towards "The Gospel of Creation," in which he leads readers, step by step, through the call to care for creation that extends as far back as the Book of Genesis, when humankind was called to "till and keep" the earth. But we have done, to summarize his approach, too much tilling and not enough keeping. In a masterful overview, Pope Francis traces the theme of love for creation

# FROM 'LAUDATO SI'

through both the Old and New Testaments. He reminds us, for example, that God, in Jesus Christ, became not only human, but part of the natural world. Moreover, Jesus himself appreciated the natural world, as is evident in the Gospel passages in which he praises creation. The insights of the saints are also recalled, most especially St. Francis of Assisi, the spiritual lodestar of the document. In addition to helping nonbelievers understand the Scripture and the church's traditions, he explicitly tries to inspire believers to care for nature and the environment.



## 6) Everything is connected—including the economy.

One of the greatest contributions of "Laudato Si" is that it offers what theologians call a "systematic" approach to an issue. First, he links all of us to creation: "We are part of nature, included in it, and thus in constant interaction with it" (No 139). But our decisions, particularly about production and consumption, have an inevitable effect on the environment. Pope Francis links a "magical conception of the market," which privileges profit over the impact on the poor, with the abuse of the environment (No 190). Needless to say, a heedless pursuit of money that sets aside the interests of the marginalized and leads to the ruination of the planet are connected. Early on, he points to St. Francis of Assisi, who shows how "inseparable the bond is between concern for nature, justice for the poor, commitment to society and interior peace" (No 10). Far from offering a naïve condemnation of capitalism, Pope Francis provides an intelligent critique of the limits of the market, especially where it fails to provide for the poor. "Profit," he says, "cannot be the sole criterion" of our decisions (No 187).



## 7) Scientific research on the environment is to be praised and used.

Pope Francis does not try to "prove" anything about climate change in this document. He frankly admits that the church does not "presume to settle scientific questions" (No 188). And while he clearly states that there are disputes over current science, his encyclical accepts the "best scientific research available today" and builds on it, rather than entering into a specialist's debate (No 15). Speaking of the great forests of the Amazon and Congo, and of glaciers and aquifers, for example, he simply says, "We know how important these are for the earth..." (No 38: my italics.) As the other great Catholic social encyclicals analyzed such questions as capitalism, unions and fair wages, "Laudato Si" draws upon both church teaching and contemporary findings from other fields—particularly science, in this case—to help modern-day people reflect on these questions.



## 8) Widespread indifference and selfishness worsen environmental problems.

Pope Francis reserves his strongest criticism for the wealthy who ignore the problem of climate change, and especially its effect on the poor. "Many of those who possess more resources seem mostly to be concerned with masking the problems or concealing their

symptoms..." (No 26). Why, he asks, are so many of the wealthy turning away from the poor? Not only because "some view themselves as more worthy than others," but because frequently decisions makers are "far removed from the poor," physically, with no real contact to their brothers and sisters (No 90, 49). Selfishness also leads to the evaporation of the notion of the common good. This affects not simply those in the developing world, but also in the inner cities of our more developed countries, where he calls for what might be termed an "urban ecology." In the world of "Laudato Si" there is no room for selfishness or indifference. One cannot care for the rest of nature "if our hearts lack tenderness, compassion and concern for our fellow human beings" (No 91).



## 9) Global dialogue and solidarity are needed.

Perhaps more than any encyclical, Pope Francis draws from the experiences of people around the world, using the insights of bishops' conferences from Brazil, New Zealand, Southern Africa, Bolivia, Portugal, Germany, Argentina, the Dominican Republic, the Philippines, Australia and the United States, among other places. (In this way, he also embodies the Catholic principle of subsidiarity, which, in part, looks to local experience and local solutions.) Moreover, the "new dialogue" and "honest debate" he calls for is not simply one within the Catholic Church (No 14, 16). Patriarch Bartholomew, the leader of the Eastern Orthodox Church, enters into the encyclical, as does a Sufi poet. In fact, the pope calls into dialogue and debate "all people" about our "common home" (No 62, 155). A global dialogue is also needed because there are "no uniform recipes." What works in one region may not in another (No 180). The encyclical's worldwide scope (as opposed to a more Eurocentric cast) makes it an easier invitation for a worldwide community.



## 10) A change of heart is required

At heart, this document, addressed to "every person on the planet" is a call for a new way of looking at things, a "bold cultural revolution" (No 3, 114). We face an urgent crisis, when, thanks to our actions, the earth has begun to look more and more like, in Francis' vivid language, "an immense pile of filth" (No 21). Still, the document is hopeful, reminding us that because God is with us, we can strive both individually and corporately to change course. We can awaken our hearts and move towards an "ecological conversion" in which we see the intimate connection between God and all beings, and more readily listen to the "cry of the earth and the cry of the poor" (No 49).

To use religious language, what the pope is calling for is conversion.

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**James Martin, SJ | June 18, 2015 | America Magazine**

<https://www.americamagazine.org/faith/2015/06/18/top-ten-takeaways-laudato-si>

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**Stewardship of Treasury**  
Weekend of February 25-26

BUDGETED	\$24,300
ACTUAL	\$21,485
SURPLUS (DEFICIT)	(\$2,815)
Registered & Active Households:	1,505
Envelopes	29
Loose Checks	32
Mail-in Checks	20
Online Givers	323

## Annual Appeal <sup>the 2023</sup>

The Annual Appeal  
is underway!

Our parish currently  
has **\$72,170** pledged.

The outpouring of support from many parishioners like you helps sustain the important ministries across the Archdiocese of Newark. These programs help to make our own parish a more vibrant place of worship.

If you have yet to give, please pick up a pledge form at the back of the church or visit [www.rcan.org/sharing](http://www.rcan.org/sharing).

Thank you for your prayers and support.

Parish **BASE** goal:  
**\$122,209**

Parish **STRETCH** goal:  
**\$142,204**

Annual Appeal



[rcan.org/sharing](http://rcan.org/sharing)

\$72,170

59.05%

Contributions may also be made by visiting [rcan.org/sharing](http://rcan.org/sharing).

Please be sure to select our parish from the drop down list!

**THANK YOU!**

# MINISTRY Board



• The average person spends 87% of their time indoors, and another 6% of their time inside a vehicle. Consider adopting a new spiritual practice that makes you more attuned to God's creation. *Find ideas at: [centerforspiritualityinnature.org/practices](http://centerforspiritualityinnature.org/practices).*

• La persona promedio pasa el 87% de su tiempo en interiores y otro 6% de su tiempo dentro de un vehículo. Considere adoptar una nueva práctica espiritual que te haga más sintonizado con la creación de Dios. *Encuentra ideas en: [www.centerforspiritualityinnature.org/practices](http://centerforspiritualityinnature.org/practices).*

### PRAYER SHAWLS

The Prayer Shawl Ministry creates shawls for parishioners, family members, and friends who are coping with illness, loneliness or pain. All shawls are completed during prayer and blessed by a priest. *To request a shawl, please contact Delma Puttress at 908 464-5082.*

### ITEM OF THE WEEK

We are restocking our shelves with specific items in focus each week.

This week we are collecting **CANNED VEGGIES**

Donations may be dropped off at the parish office front porch or in the brown bins located by the side entrance of Memorial Hall.

Thank you for helping us to feed our neighbors in need every single week!



### DID YOU KNOW?

27 % OF VETERANS OF THE WARS IN AFGHANISTAN AND IRAQ HAVE STRUGGLED TO PROVIDE FOOD FOR THEIR FAMILIES.  
(VIA MOVEFORHUNGER.ORG)



### SECOND COLLECTIONS FOR THE MONTH OF MARCH

**MARCH 12 & 26**

Easter Flowers

Our collection toward the beauty of flowers in our church for Easter.

**MARCH 19** Black and Indian Catholic Relief

The Black and Indian Mission Collection exists to help local African American and Native American Diocesan Communities throughout the United States spread the Good News of Jesus Christ and respond to real and pressing needs on the ground.

### COMMUNITY ANNOUNCEMENTS

**THE OFFICE OF DIVINE WORSHIP** will host an in-person workshop in English and Spanish to train (or re-train) ministers of Communion on Saturday, March 4, from 8:45 a.m. through 12:30 p.m. in the Pastoral Center. Registration is required and all forms and registration fees (paid in cash or checks only) must be submitted by Friday, February 24. *For forms and questions, contact Regina Chamberlain at 973-497-4345 or [regina.chamberlain@rcan.org](mailto:regina.chamberlain@rcan.org).*

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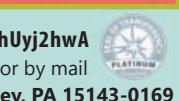
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