We Welcome You To
St. Teresa of Avila Catholic Church
Served by the Carmelites
MARCH 10, 2019
FIRST SUNDAY
OF LENT

1490 19th Street (Church)
Located on the NE Corner of 19th & Connecticut Streets

PASTOR
Rev. Michael A. Greenwell, O. Carm.
PastorStTeresaSF@aol.com

PARochial Vicar
Rev. Michael Kwiecien, O. Carm.
mkwiecien@carmelnet.org

PARish Secretary
Stephani Sheehan
stephani@stteresasf.org

Deacon
Rev. Mr. Martin Schurr
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Director of Music
Laura Diaz-Flaviani
lflaviani@pacbell.net

Director of Faith Formation
Anarose Schelstrate
anarose0707@gmail.com

OFFICE HOURS
10:00am to 12:30pm
1:00pm to 4:30pm
Website: stteresasf.org

SUNDAY MASSES
Saturday Vigil  4:15 pm
Sunday  8:30 & 10:00 am

WEEKDAY MASSES
Tuesday  8:30 am
Friday  8:30 am

Marriage
Please call six months in advance.

Baptism & Sacrament of Reconciliation
Please call the Parish Office for an appointment.

Pastoral Council
Jim Schelstrate
Steve Miller
Judy Warnock
Ron Labuguen
Victoria Michalchuk
Maddie DeVlieger

Parish Office / Mailing Address
390 Missouri St
San Francisco, CA  94107
Phone:  415.285.5272
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The Mass Intention book for 2019 has dates available. If there are special dates on which you would like to dedicate a Mass to a loved one, please contact the Parish Office.

As members of St. Teresa’s Parish we fulfill our baptismal commitment by being the hands and heart of Christ in our world. We achieve this commitment by accepting the human dignity of all persons, and by advocating for and serving those oppressed in our society. The community of St. Teresa’s finds its strength to fulfill this through participation in the Eucharist, prayer, learning the building of relationships, and action for Justice.
MASS INTENTIONS
As we celebrate Mass together we include in our prayers:

Saturday, March 9
The People of the Parish
Henry Morgan, Jr. (Spec. Int.)

Sunday, March 10
8:30am Those suffering the effects of war
10:00am Those suffering homelessness

Tuesday, March 12
8:30am † John Perez

Friday, March 15
8:30am The Deceased of the Parish

Saturday, March 16
4:15pm The People of the Parish
Henry Morgan, Jr. (Spec. Int.)

Sunday, March 17
8:30am The Sick of the Parish
10:00am † Crisippa Fernandez Castillo

SECOND COLLECTIONS.
March 9 & 10
There will be no second collection this week.
March 16 & 17
There will be no second collection next week.

FIRST & SECOND COLLECTIONS
Includes Weekend, Monthly, & On-Line

JANUARY
First Collection     $8,386
Building & Maintenance    $2,479
Garden Fund    $1,374
St. Vincent de Paul    $1,092
Carmelite Missions    $1,091

February
First Collection     $8,904
Building & Maintenance    $1,808
Garden Fund    $525
St. Vincent de Paul    $1,092

The Origins and History of Lent

Last Wednesday – Ash Wednesday – marked the beginning of Lent, and in this week’s column I’d like to provide information about the origins, history, and evolution of this season.

As a child I remember Lent as a time of fast, abstinence, and “giving something up.” These practices were rooted in the belief that Lent was a time of penance and sacrifice, when one became aware of personal sinfulness and attempted to change one’s life in a meaningful and significant way. But Lent as a season of penance and sacrifice is only one aspect of these 40 days; in fact – in the history of Lent – it is the most recent aspect to emerge and develop.

In the earliest days of the church, Lent was a 40-day fast in preparation for Easter. Beginning on Ash Wednesday, Lent pointed to the Easter Triduum, the three “high holy days” of Christianity: Holy Thursday, Good Friday, and the Easter Vigil. The Triduum focused on the Paschal Mystery – the death and resurrection of the Lord – and these three days are both the highlight and the center of our liturgical year. In preparation for the great feast of Easter, Christians would fast for 40 days (which was then followed by 50 days of celebration between Easter and Pentecost). The 40-day fast in preparation for Easter is the earliest and most ancient tradition associated with the Season of Lent.

As the Church moved through history, the connection between Baptism and Easter became firmly established by the third century. Baptism has always been a sacrament intended for adults, and adults were initiated into the Church at the Easter Vigil. When baptisms took place at Easter, the Season of Lent took on new meaning. Lent became known as the Period of Purification and Enlightenment, a prayerful, retreat-like atmosphere where the catechumens made final preparations to receive the Sacraments of Initiation (Baptism, Confirmation, and Eucharist). In a symbolic way, the baptized assembly “walked with” the catechumens during these 40 days, since it reminded them of their own baptismal journey made at some Easter.

Although the Church has always baptized infants, infant baptism occurred in the first three centuries only when an entire household was initiating its members to the Church. This changed with the Edict of Milan, when Christianity became the official religion of the Roman Empire. By the 5th century, everybody had become a Christian, and the only ones who needed to be baptized were newborn infants. As a result, full initiation at the Easter Vigil disappeared for 1500 years, and was only restored with the liturgical reforms following the Second Vatican Council.

By the 6th century, the focus of Lent shifted to Penance. Those guilty of serious sin – apostasy, adultery, or murder – were reconciled to the Church. As Lent continued to evolve, penance took the form of “sackcloth and ashes” when sinners had to do public penance, often for a long period of time. Once they had completed their penance, sinners were reconciled to the Church, usually during Holy Week. By the 9th century, public penance gave way to private confession, and the notion that Lent was linked to penance and reconciliation was firmly established.

Historically, there are three “strands” that contribute to Lent: 1) the fast in preparation for Easter; 2) the final preparation of catechumens for the Sacraments of Initiation; and 3) the reconciliation of penitents to the Church. From the 6th century until the second half of the 20th century, the emphasis in Lent has been on fasting and penance. Following the Second Vatican Council, the Church restored ancient practices surrounding the catechumenate, and – for the past 50 years – we have refocused our Lenten practices to emphasize the baptismal character of the season.

Michael Kwiecien, O. Carm.