



T I D B I T S from Father Rey  
SECOND SUNDAY OF LENT  
25 February 2024



... to Fr. Lieu and our Vietnamese community who organized the 2024 TET celebration. Super bowl LVIII was a hit but the TET was awesome 😊.

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ADA 2024 – Supporting Our Mission Together. Please visit the link below for Bishop Oscar Cantu’s message.

<https://www.dsj.org/ways-to-give/annual-diocesan-appeal/>

**FEB 24-25: FIRST FOLLOW-UP WEEKEND**

2023 Annual Diocesan Appeal – Supporting Our Mission Together  
**Our Parish Goal: \$ 260,000**

Gifts to the Annual Diocesan Appeal invest in the mission of our Church by supporting clergy formation and training, seminarian education, pastoral care at our 11 hospitals, promoting vocations and developing lay leaders. For instance, this year the Diocese is supporting six seminarians in their formation for the priesthood. Any gift or pledge, regardless of size, helps our Diocese reveal the presence of Christ in our community.

*“Honor the Lord with your wealth, with first fruits of all your produce;  
then will your barns be filled with grain,  
with new wine your vats will overflow.” - Prov. 3:9*

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**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. (*to be continued*)

### THIRD SUNDAY OF LENT

02-03 March 2024

#### Anticipated Mass

4:00 pm	Fr. Rey
5:30 pm	Fr. Lieu (Vietnamese)

#### Sunday

8:00 am	Msgr. Mitchell
8:15 am	Fr. Robain (Villages)
10:00 am	Fr. Rey
12:00 pm	Fr. Robain
2:00 pm	TBD (Spanish)
4:00 pm	Fr. Lieu (Vietnamese)
6:00 pm	Fr. Rey