



ST. BARTHOLOMEW CATHOLIC CHURCH AND SCHOOL

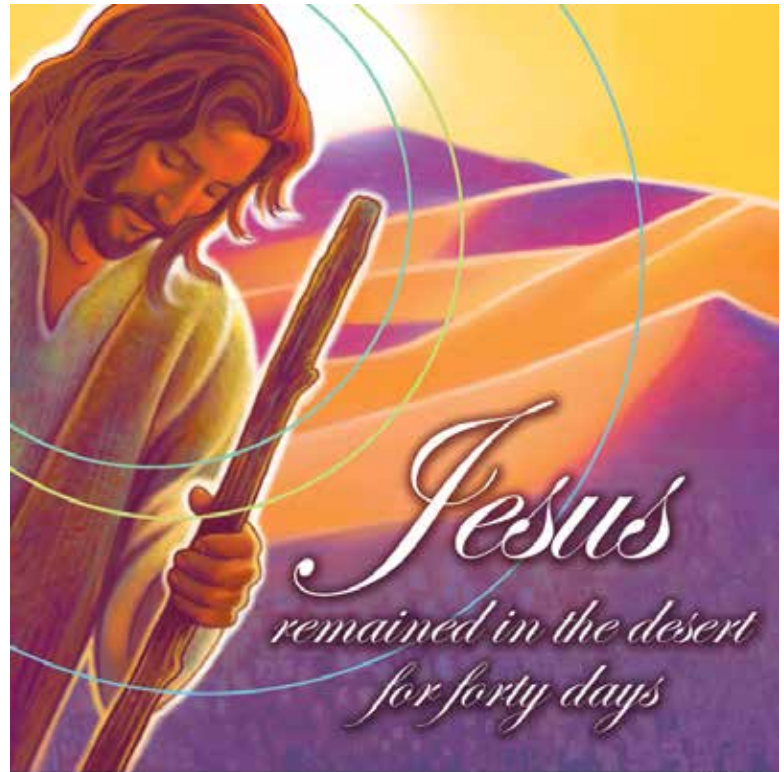


8005 Miramar Parkway • Miramar, FL 33025
Rectory: (954) 431-3600 • Fax: (954) 435-9591 • School: (954) 431-5253
Web site: www.StBartholomew.com

First Sunday of Lent - Year B

February 18, 2024

Friends, the holy season of Lent opens before us. Today's Gospel reminds us that the Spirit drove Jesus into the desert for forty days. We too are sent into the desert of repentance to search our hearts, hoping to resist what is evil and to embrace all that is good. God is faithful to us on our journey of faith. Have a blessed Lent!!!



©Dioesan

Evening Mass

Monday - Friday

7:00 PM



Confessions

March 11

at 7:30 PM

in various languages

STATIONS OF THE CROSS

FRIDAYS

7:30 PM



Lenten Missions

In English

March 4-6

In Creole

March 20-22

In Spanish

Date will be announced soon



Adoration of the Blessed Sacrament

MONDAY - FRIDAY

9:30 AM to 7:30 PM

PASTORAL STAFF

Priests

Rev. Andrew Chan-A-Sue

Pastor

Rev. Youry Jules

Parochial Vicar

Deacons

Deacon Michel DuChaussée

Deacon David Bowen

Religious Education

Mrs. Mercedes Brown

School Principal

Mrs. Christine Gonzalez

School Counselor/

Licensed Clinical Social Worker

Mr. Gerard John, LCSW, CCTP

Music Ministry

Mrs. Betty Bunnell

Mrs. Monique Abraham

Mr. Rodolfo Gramcko

Mr. Michael Martinez

MATRIMONY

Please contact the Rectory at least six months prior to the proposed date.

BAPTISMS

Please contact the Rectory at least three months before anticipated date to make arrangements. Baptisms in English are on the 1st and 3rd Sundays at 11:30 AM.

HOLY EUCHARIST (MASS)

Saturday: 5:00 PM (English)

6:30 PM (Spanish)

Sunday: 7:30, 10:00 AM & 5:00 PM

French/Créole 1:00 PM

Weekday: 7:00, 8:30 AM

(7 PM - during Lent only)

Saturday: 8:30 AM

First Friday: French/Créole - 7:30 PM

RECONCILIATION (Confessions)

Saturday: **11:00 - 11:30 AM**

4:00 - 4:30 PM

Weekdays: When priests are available.
Anytime by appointment

ROSARY

Weekdays at 7:30 AM
(after the 7:00 AM Mass)

CHARISMATIC PRAYER

English

Wednesday, 7:30 PM - Sacred Heart Center

French/Créole

Friday, 7:30 PM, School Rm B

LEGION OF MARY

Sunday 11:30 AM, School Rm A (English)



PARISH REGISTRATION

We welcome new parishioners to our parish family. Pick up a registration form at the rectory or print one from the website; later you will be invited to learn more about our parish and our many ministries.

EXPOSITION OF THE BLESSED SACRAMENT

(In the Rectory Chapel)

Tuesday, Wednesday,

Thursday, Friday:

9:30 AM to 7:30 PM



RECTORY OFFICE HOURS

Monday to Saturday - 9 AM to 5:00 PM

Sunday - CLOSED

Pastoral Hispana

Misa en Español - Los Sabados - 6:30 PM

El Santo Rosario los Sabados a las 6:00 PM

Confesiones - Los Sábados, 11-11:30 AM; 4:30-5 PM

Bautismos - Para el curso pre-bautismal, llame con TRES MESES de anticipación a la Rectoría. Los Bautismos en Español son los 4º Domingos del mes.

Matrimonio - Llame a la Rectoría lo menos seis meses antes de la fecha propuesta.

Legión De María - Se reúnen en Salón B

en la escuela los sábados a las 4:30 PM.

Julia Cisneros 305-928-9097

Coro Hispano - Ensayo los Sabados a las 4:00 PM en la escuela (salón de música) con el Director Mr. Rodolfo Gramcko 305-505-1451



AVIS pour les Membres de la Communauté Haitienne

Messe en Créole / Français

1:00 PM chaque dimanche

7:30 PM chaque premier vendredi du mois avec Bénédiction du Très Saint Sacrement

Confession: Samedi 11-11:30 AM, 4:30-5 PM

Visite des malades: Contactez Père Youry au presbytère de l'église.

Baptême: 2è dimanche du mois à 11:30 AM. Contactez le Père Youry trois mois avant la date prévue.

Mariage: Contactez le Père Youry, six mois avant la date prévue.

Prière Charismatique:

Vendredi de 7:30 à 10:00 PM (salle B de l'école)

Légion De Marie: Jeudi, de 6:00 à 7:00 PM (à l'école)

Samedi à partir de 4:00 PM (à l'école)

Répétition de Chorale: Samedi de 5:30 à 7:00 PM (salle B de l'école)

La Sainte Famille: Dimanche à 3:00 PM (à l'école)



EUCCHARIST



SUNDAY, FEBRUARY 18 - FIRST SUNDAY OF LENT

- (Sat) 5:00 PM Reynold E. Monestime (L)
Christopher & Judith Altidor (T)
6:30 PM + Lilliam Zamora
+ Mario Zamora
(Sun) 7:30 AM Arnold Edralin (L)
+ Adela Clorinda
+ Paula Farray
10:00 AM Ketia Dormevil (T)
Raymond St Louis (T)
1:00 PM James Daniel (T)
Jeanine Joseph (T)
Manuela Auguste (T)
5:00 PM Special Intention

Monday, February 19 - Lenten Weekday

- 7:00 AM + Marie Ange
8:30 AM Pascale Jacques (T)
Didier Nicholas Louis (T)
+ Therese Germain
7:00 PM + Reynald Orlando
+ Maria Eugene Calle Flores

Tuesday, February 20 - Lenten Weekday

- 7:00 AM + Yves Severe
+ Cephise Mouscardy
+ Henry Mouscardy
8:30 AM Yvrose Fils-Aimé (L)
Melissa Milfort (L)
7:00 PM Rita Voltaire (L)

Wednesday, February 21 - Saint Peter Damian, Bishop and Doctor of the Church

- 7:00 AM + Olga & Eliante Mouscardy
+ Jean Mouscardy
8:30 AM Stephane Francoeur (T)
+ Claude Jean
7:00 PM Yvrose Fils-Aimé (L)

Thursday, February 22 - The Chair of Saint Peter the Apostle

- 7:00 AM + Edward Perez
8:30 AM Carmen El Bascha (T)
+ Maria Betty Aguirre
+ Antonio Arriaga
7:00 PM Barbara Manas (in hospice)

God, Creator and Redeemer
of all things, teach us to look
inward to be grounded
in your loving Spirit.

READINGS FOR THE WEEK

- Sunday 2/18: Gn 9: 8-15/ Ps 25: 4-5. 6-7. 8-9
1 Pt 3: 18-22/ Mk 1: 12-15
Monday: Lv 19: 1-2. 11-18/ Ps 19: 8.-10. 15
Mt 25: 31-46
Tuesday: Is 55: 10-11/ Ps 34: 4-5. 6-7. 16-19
Mt 6: 7-15
Wednesday: Jon 3: 1-10/ Ps 51: 3-4. 12-13.
18-19/ Lk 11: 29-32
Thursday: 1 Pt 5: 1-4/ Ps 23: 1-3a. 4. 5. 6
Mt 16: 13-19
Friday: Ez 18: 21-28/ Ps 130: 1-4. 5-7a.
7bc-8/ Mt 5: 20-26
Saturday: Dt 26: 16-19/ Ps 119: 1-2. 4-5. 7-8
Mt 5: 43-48
Sunday 2/25: Gn 22: 1-2. 9a. 10-13. 15-18
Ps 116: 10. 15. 16-17. 18-19
Rom 8: 31b-34/ Mk 9:2-10

Friday, February 23 - Lenten Weekday

- 7:00 AM Barbara Manas (in hospice)
8:30 AM Jean-Charles Delva (T)
+ Patrick Orlando
+ Alcine & Alix Dorsaint
7:00 PM Paul Abraham (L)

Saturday, February 24 - Lenten Weekday

- 8:30 AM Jeanne Taverne (T)
Ghislaine Mouscardy (L)
Regine Mara Severe (T)
+ Gerarda Acloque

SUNDAY, FEBRUARY 25 - SECOND SUNDAY OF LENT

- (Sat) 5:00 PM + Artoria Diaz
+ Carlos Morales
6:30 PM + David Najar
+ Guillermo Najar
+ Luis A. Soto
(Sun) 7:30 AM Prince Midy (L)
+ Erminie Damus
+ Antorine Raphael
10:00 AM Cassandra Edouard (L)
Nasya Moise (T)
+ Leslie Green
1:00 PM James Daniel (T)
Rosette Pluviose (T)
Evie Josma (L)
+ Patrick Orlando
5:00 PM Mentally ill
Special Intention



We are grateful for
your donations. Please
pick up your packet of
2024 envelopes as you
leave and use them to
continue supporting
your parish. St Bart is
counting on you. The
ushers are glad to
help you locate your
envelopes on the tables
in the back of church.



**Tuesday
February 20
at 7:30 PM**

**Monthly Adoration and
Divine Mercy Devotion
immediately after
the evening Mass
in the church**



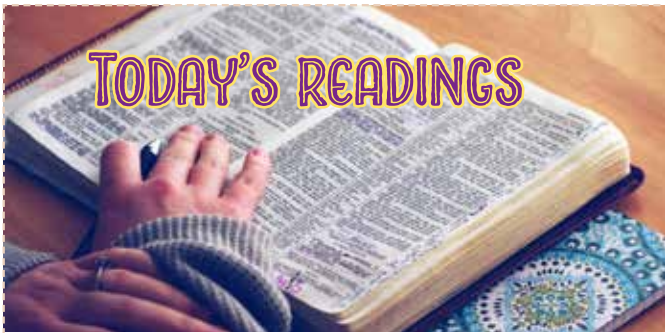
Remember the Departed

Magda Pereira



*Victims of hatred and
violence, War,
abortion and
natural disasters.*

Please use your envelopes or donate online at our website. Our parish needs your support.



TODAY'S READINGS

First Reading -- God's covenant with Noah when he was delivered from the flood.

Genesis 9:8–15

Responsorial Psalm -- "Your ways, O Lord, are love and truth to those who keep your covenant." Psalm 25

Second Reading -- The water of the flood prefigured Baptism, which saves you now.

1 Peter 3:18–22

Gospel Reading -- Jesus was tempted by Satan, and the angels ministered to him.

Mark 1:12–15

Please pray for healing & comfort for the sick and for strength and endurance for all caregivers



Chris Dalheim
Paul Abraham
Bernadette Projecki
Devon (Tony) Shaw
Mildred Gallagher
Marilyn Constantine-Lane
Cherry-Ann Edwards
Antonio Casas
Quincie G. Cajuste
Jennifer Evans
Gloria Beason
Low Joseph
Paulo Mendonça
Joseph Ewald Marcelin
Ashley & Kimar Baker
Adriana Rodriguez
Mary-Ann Printy
André Paes Cardoso
Jairo Frota
Busgith Vida
Candy Larsen
Marie Georges Louis
Abiah Tiday
Lorraine Fuller
Patricia Khlon

Johnston family
Camal Mohammed
Cynthia Horvath
Andy Fortune
Ryan Rodriguez
Pierre St Vil
Kaitlyn Lottie
Erin Bacon
Paulette Scuotto
Rain Pierre
Jean-Robert Bijoux
Kathleen Def-Moreau
Jared Def-Moreau
Valarie De Freitas
Jasmine Springer
Joyce Desiato
Jeffrey
Patrice Legagneur
Natasha Retana
Jessi Menendez
Micheline Piquion
Ursula Rodriguez
Robert Stewart
Marie Françoise Baptiste

Introduction to the Liturgy of the Day

Ashes and rainbows make a strange combination. Ashes are dirty, messy, and ugly. Rainbows, on the other hand, are beautiful and inspiring. But we encounter them both at the beginning of Lent this year. On Wednesday, ashes were smudged on our foreheads as a sign of our mortality and sinfulness. Today we hear that God set a rainbow in the sky as a sign of the covenant with us. As we begin this season of Lent, let us recognize both truths: we are always in need of repentance, but God stands ever waiting to forgive us. As ashes remind us to repent of our sins, may rainbows remind us of God's eternal forgiveness.

After the Great Flood, God made a covenant with us. Never again would a flood destroy the whole earth. Centuries later, God sent Jesus as the new covenant. As we hear in the second reading, Jesus suffered for our sins to lead us to God. In today's Gospel, Jesus emerges from forty days in the desert, proclaiming that this is the time to repent and believe. Let us heed his message as we listen to God's word.

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If you are new...



Collection on: 2/11/24
Sixth Sunday in OT

Stop by the Rectory Office to fill out a registration form if you are new to the area or the parish. It only takes a few minutes, then use your parishioner number when making a donation to support your parish community. Remember your donations are tax deductible and will be fully credited to your account. You can also donate online at our website: stbartholomew.com or by texting your amount to (954) 280-0901



Offering Envelopes

Mass	Attendance	Collection
Sat. 5:00 PM	54	\$901.00
Sat. 6:30 PM	34	\$542.00
Sun. 7:30 AM	101	\$817.00
Sun.. 10:00 AM	193	\$1,974.00
Sun. 1:00 PM	354	\$1,858.00
Sun. 5:00 PM	56	\$583.00
Loose Coins		\$10.00
Office		\$1,667.00
SVDP Online		5 \$90.00
Maintenance		1 \$180.00
Offertory Online		24 \$1,047.00
Main Collection		822 \$9,669.00
Candles		\$192.00
Latin America		\$320.00
Total		\$10,181.00

FIRST SUNDAY OF LENT

CLEAR CONSCIENCE

Usually, the first reading has something in common with the gospel. Today's however, has more in common with the second reading from St. Peter. They both talk about Noah and the ark, where the few good people were saved by going through the water. Peter compares that to the waters of Baptism, in which we are saved by God. He also has an interesting image of Jesus "preaching to the spirits in prison." It refers to the fallen angels whose disobedience led the rest of the population to turn away from God. Just as God washed away the evil of the world in the waters of the flood, so the waters of Baptism made us into a new people who have clear consciences, both because God has forgiven our sins and because we promise to follow only Him.

That leads to the Gospel, where Jesus is tempted by Satan. But unlike the people of Noah's time, Jesus does not fall to the temptations. Instead, he comes out of the desert, proclaiming that the Kingdom of God is near. He tells us to repent and believe in the good news.

That means we have a choice to make: Do we accept this kingdom and repent, or do we ignore our baptism and do what we want? We may say that we are willing to repent, but do we do anything about it? Do we still have a clear conscience when we think of how much time we spend getting to know Jesus? Ever pray or read the bible outside of church? Do we spend near as much on the poor, as we do for movies, hobbies, video games, or drinks? Do we ever tell anyone about the kingdom and what Jesus has done for us?

Next time you see a rainbow, think about the covenant that God made with Noah. Just as God's promises get better and better till the coming of Jesus, we are challenged to be more and more like Him. Are you satisfied with just a promise that God won't destroy us all in a flood? Or are you ready to live the New Covenant that Jesus promises to those who will follow him?



Lenten English Mission

Monday, Tuesday, Wednesday

March 4-6 after the 7 PM Mass

Topic: Divine Mercy and Reconciliation

Who is Fr. Martín?

When he was a priest in the Archdiocese of Washington D.C. he was known as Father Richard Scott. After he founded the community, he took “Martín” as his community name. The charism of his religious community life is based on the messages concerning our Lord’s infinite Divine Mercy given to Saint Maria Faustina Kowalska. The Divine Mercy Corporation is a non-profit 501(c)(3) organization in the United States for Padre Martin Scott’s religious community Siervos de la Divina Misericordia. The “corporation” is actually an all-volunteer staff of four dedicated individuals. Over 95% of your donation directly supports Padre Martín and his community. We thank you and bless you for your support!



Fish Fry

LENTEN FRIDAY FISH DINNER

Feb. 16, 23, Mar. 1, 8, 15, 22

HOURS: 5PM TO 7:45PM

FISH DINNER \$13.00

**SNAPPER 6-8 oz (BAKED or FRIED)
Choice of 2 sides and Beverage**

**Sides: SEASONED RICE
ROASTED MIXED VEGGIES
PASTA SALAD**

SERVED IN THE PARISH HALL
EAT IN or TAKE OUT



2024 +†+ ABCD

ARCHBISHOP'S CHARITIES & DEVELOPMENT DRIVE

Join us as we put our love into action today and make a positive impact on our community through our contribution to the ABCD.



GIVING HOPE TO THE WORLD

DANDO UNA ESPERANZA AL MUNDO - POTE ESPWA BAY PEP LA

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.

... more next week

A Reflection on Lenten Fasting

— by Rev. Daniel Merz

In the early Church and, to a lesser extent still today, there were two fasts. There was the "total fast" that preceded all major feasts or sacramental events. The ancient name for this fast was "statio" from the verb "sto, stare" to stand watch, on guard or in vigil. The second fast was a fast of abstinence from certain foods, e.g., meats or fats. This was more an act of self-discipline and self-control. The statio fast was total and a means of watching and waiting...i.e. for something. The fast of abstinence was more general and personal, to help oneself be more disciplined or self-controlled. The total fast is still kept today prior to reception of Holy Communion. Following Holy Communion, the total fast ceases because Jesus had explicitly stated that we don't fast when the bridegroom is here, in other words, what we're keeping vigil for has arrived, the wait is over. On the other hand, the fast of abstinence was allowed on Sundays because the continuity of abstinence can be important for it to be effective.

These initial observations, then, teach us that the Eucharist is always the end of a preparation. It is always the fulfillment of an expectation. In the Orthodox Church during Lent, they have Eucharist only on Saturday and Sunday. But because Wednesdays and Fridays are total fast days, those two days are also days for the Communion service (Liturgy of the PreSanctified) which are held in the evening, i.e., after the day of preparation. Fasting is always preparatory.

Catholics are required to fast on Ash Wednesday and Good Friday and to abstain from meat on all Fridays during Lent. But how did fasting become such an important means of preparing for the Eucharist and of learning virtue through self-discipline? Christian fasting is revealed in an interdependence between two events in the Bible: the "breaking of the fast" by Adam and Eve; and the "keeping of the fast" by Christ at the beginning of his ministry.

Humanity's "Fall" away from God and into sin began with eating. God had proclaimed a fast from the fruit of only one tree, the tree of knowledge of good and evil (Gen. 2:17), and Adam and Eve broke it. Fasting is here connected with the very mystery of life and death, of salvation and damnation. Food perpetuates life in this physical world, which is subject to decay and death. But God "created no death." (Wis. 1:13) Humanity, in Adam and Eve, rejected a life dependent on God alone for one that was dependent rather on "bread alone." (Dt. 8:3; Mt. 4:4; Lk. 4:4) The whole world was given to man as a kind of food, as a means to life, but "life" is meant as communion with God, not as food. ("Their god is their belly." Phil. 3:19) The tragedy is not so much that Adam ate food, but that he ate the food for its own sake, "apart" from God and to be independent of Him. Believing that food had life in itself and thus he could be "like God." And he put his faith in food. This kind of existence seems to be built on the principle that man does indeed live "by bread alone."

Christ, however, is the new Adam. At the beginning of his ministry in the Gospel of Matthew, we read, "When He had fasted 40 days and 40 nights, He became hungry." Hunger is that state in which we realize our dependence on something else—when we face the ultimate question: "on what does my life depend?" Satan tempted both Adam and Christ, saying: Eat, for your hunger is proof that you depend entirely on food, that your life is in food. Adam believed and ate. Christ said, "Man does NOT live by bread alone." (Mt. 4:4; Lk. 4:4) This liberates us from total dependence on food, on matter, on the world. Thus, for the Christian, fasting is the only means by which man recovers his true spiritual nature. In order for fasting to be effective, then, the spirit must be a part of it. Christian fasting is not concerned with losing weight. It is a matter of prayer and the spirit. And because of that, because it is truly a place of the spirit, true fasting may well lead to temptation, and weakness and doubt and irritation. In other words, it will be a real fight between good and evil, and very likely we shall fail many times in these battles. But the very discovery of the Christian life as "fight" and "effort" is an essential aspect of fasting.

Christian tradition can name at least seven reasons for fasting:

- From the beginning, God commanded some fasting, and sin entered into the world because Adam and Eve broke the fast.
- For the Christian, fasting is ultimately about fasting from sin.
- Fasting reveals our dependence on God and not the resources of this world.
- Fasting is an ancient way of preparing for the Eucharist—the truest of foods.
- Fasting is preparation for baptism (and all the sacraments)—for the reception of grace.
- Fasting is a means of saving resources to give to the poor.
- Fasting is a means of self-discipline, chastity, and the restraining of the appetites.

This article draws in part on the writings of Alexander Schmemmann, "Notes in Liturgical Theology," St. Vladimir's Seminary Quarterly, Vol. 3, No. 1, Winter 1959, pp. 2-9. Rev. Daniel Merz is a former Associate Director of the USCCB Divine Worship office.



ST. BARTHOLOMEW CATHOLIC SCHOOL

Office Hours : Monday - Friday - 7:30 AM to 3:30 PM



**Open House
Sunday,
April 14th
after the
10AM Mass**

**In the meantime,
you can schedule
a tour.**

**St. Bartholomew
Catholic School
2024-2025 School Year**

Open for Admission

As a student at St. Bartholomew Catholic School your child will receive:

- A safe learning environment
- Daily Religion instruction
- iPad for use in school
- Chromebook for use at home
- Access to our brand new Innovation Lab

ABOUT US

St. Bartholomew Catholic School has been serving the community since 1965. As the only Catholic school in Miramar, we strive to provide an environment that continues to innovate while embracing our Catholic faith and leading our students in Service-Learning opportunities.

Believers
United in
Christ

STREAMing into the Future



www.stbartschool.org
(954)431-5253

