

# St. Philomena Chapel

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Rev. Fr. Christopher Spray | Rev. Fr. Matías Chimentón | Rev. Fr. Sergio Casas Silva

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## Sexagesima Sunday

- Monday, February 9 | **St. Cyril of Alexandria, St. Apollonia**  
7:30am – St. Philomena  
7:30am – St. Peter Claver  
*RIP Teresita Mendoza*
- Tuesday, February 10 | **St. Scholastica**  
7:30am – St. Philomena  
*RIP Fr. Leonard Giardina*
- Wednesday, February 11 | **Apparition of Our Lady of Lourdes**  
7:30am – St. Philomena  
*Private Intention*
- Thursday, February 12 | **The Seven Holy Founders of the Servites**  
7:30am – St. Philomena  
*Private Intention*
- Friday, February 13 | **Feria**  
7:30am – St. Philomena  
*Private Intention*
- Saturday, February 14 | **Our Lady's Saturday, St. Valentine**  
7:30am – St. Philomena  
*Private Intention*
- Sunday, February 15 | **Quinquagesima Sunday, Sts. Faustinus & Jovita**  
9:00am – St. Philomena  
9:00am – St. Peter Claver  
*Pro Populo*

# Announcements

## Collection

St. Philomena – 2/1 - \$935

St. Peter Claver – 2/1 - \$750

The St. Blaise blessing of throats will be given after Mass today for those did not receive it on Tuesday.

## Sexagesima Sunday

Sexagesima brings us closer to the moment when the Church places before us the parable of the sower and asks us to examine not the seed but the soil that receives it. The Church does not yet command fasting or impose penance in a strict sense, but she turns our attention to the interior conditions that will determine whether those disciplines bear fruit. Before effort is required, receptivity must be tested.

Our Lord teaches that the same seed is scattered everywhere, yet it produces different results depending entirely on the ground into which it falls. The seed does not change, because grace is always given and truth is always preached. The difference lies in the soul that receives the word, not in the generosity of God who offers it.

Some hear the word only at the surface level, allowing it to pass through the ears without ever engaging the will. Because it is never truly possessed or guarded, it is easily taken away. This failure does not arise from hostility to the truth, but from negligence and inattention.

Others receive the word with genuine enthusiasm and even joy, but their faith remains shallow and unsupported by firm resolution. Their attachment to the word depends on emotion, approval, or convenience rather than conviction. When trial, contradiction, or sacrifice appears, what seemed alive quickly withers.

Others allow the word to take root but refuse to give it exclusive space to grow. The soul remains crowded with anxieties, ambitions, and comforts that are not sinful in themselves but are never restrained. In such a soul the word is not rejected, but it is slowly suffocated, and no lasting fruit is produced.

Only the good ground bears fruit because it hears the word attentively, retains it firmly, and endures patiently over time. Such a soul allows the word to penetrate deeply enough to reshape habits, reorder priorities, and loosen attachments. Pressure, delay, and suffering do not uproot what has been planted with care.

Sexagesima therefore demands honesty rather than enthusiasm. The question is not what kind of ground one wishes to be, but what kind of ground one actually is at this moment. Lent will soon require discipline and sacrifice, but Sexagesima asks first whether the soul has been sufficiently cleared and prepared to receive what God is ready to give.

If the ground has not been broken and guarded, the labor of Lent will remain external and fruitless. If it has, then the seed will endure, grow, and bear fruit in its proper season.