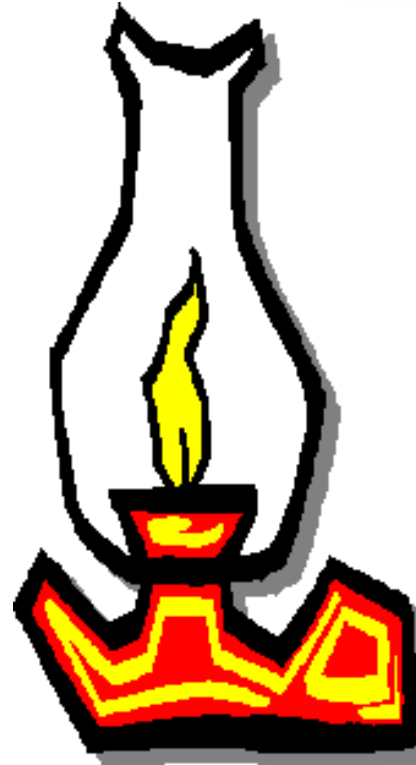


The Light

of
St. Michael
the Archangel
Roman Catholic
Church
Lake Jackson,
Texas

Jesus said, "I am the
light of the world.
Whoever follows me will
never walk in darkness,
but will have the light of
life."

John 8:12



Adult Faith Formation

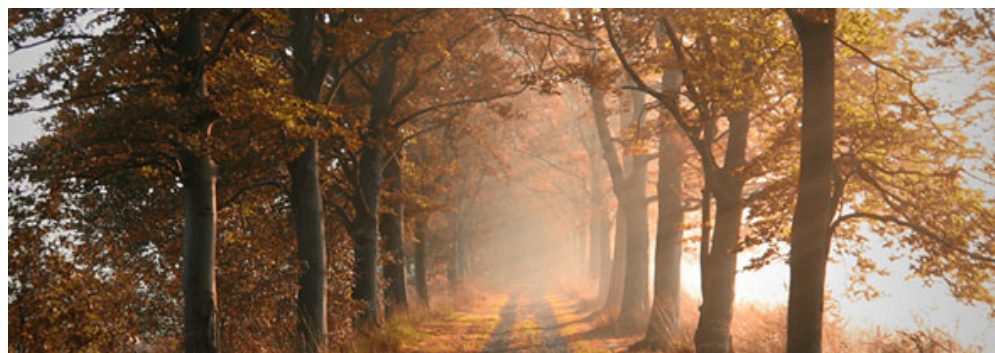
Fall 2014

(September — November 2014)



The Spiritual Light

The Spiritual Light
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The fall season is almost here, yeah! bringing the end of the Church's Ordinary Time and the beginning of the new Liturgical year with the first Sunday of Advent on November 30. However, for almost three months, we will continue to experience Christ walking among us and transforming our lives in the rest of the Ordinary Time.

In this issue, you'll find, Fr. Leo's message explaining the steps for clergy retirement, in *Our New Parochial Vicar* a short history of Fr. Giovanni Nguyen, in *Reflections of the Deacon-to-Be*, Gary Forse, reflects on his approaching ordination to the Permanent Diaconate, in the series "*Did You Know?*" Richard Keistler reflects on the history of the Vatican State.

The *Liturgical Season*, features three contributor reflections that you don't want to miss: Elizabeth Betczynski on the *Feast and Memorial of the Blessed Virgin Mary*, Mike Caserta on the *Feast of the Archangels*, and Bettie Carmody on the *Feast of the Dedication of the Basilica of St. John Lateran*.

There is also a summary of Fr. Callistus Isara's talk "*The Catholic Church under the Leadership of Pope Francis*" given in August, *Pope Francis' Catechesis on the Church*, and a short biography of five *New Saints* who will be canonized on November 23, 2014.

We have also included a list of *Bible studies*, *prayer groups*, and *featured ministries* that you may consider getting involved with.

It's our hope that these articles, and the Holy Spirit, will enable you to rediscover your journey of faith, during this "not so ordinary" season, and that you become a true herald and witness of the Gospel.

As always, we welcome your comments. Please do not hesitate to contact the editors or any of the team members. Finally, on behalf of the entire Adult Faith Formation Team, we wish you a very Happy Thanksgiving.

Margarita Prinz

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About Us

The Adult Faith Formation ministry came into being as a result of the Envision program held in the parish in 2006. From the meetings of the Envision committee came a vision statement for the parish: "A Eucharistic community in continual transformation, surrendering ourselves to God to be His instruments for world change."

The objective of Adult Faith Formation ministry is to seek to foster life long learning, Catholic education and faith development of adult parishioners. It is the primary educational ministry for adults of our parish.

Adult Faith Formation ministry uses several different facets of learning in the presentation of programs. There have been well-known speakers who lectured in his/her specialty, small group discussions (Study of the Catechism for Catholic adults), movies, and a play.

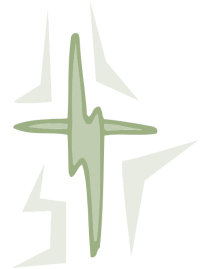
We look for topics in which our parishioners say they are interested. This knowledge came from a survey done in the infancy of this ministry and we search for speakers well known for the topics they present. Agreement on topics and speakers are reached by consensus rather than majority and our annual educational year started in 2007.

In order to continue with these programs we need to almost continually add new members to the ministry. Whether you are new to the parish or have been here for several years, you can bring in fresh and different ideas. Your presence and knowledge will generate fresh energy. While the ministry has made great progress, it still has a long way to go.

Our meetings are held once a month in the evening in the Educational Building. Please come and see the team in action. After a visit we are certain you will want to join us.

If you are interested in finding more about this rewarding ministry, please contact us. We will be happy to visit with you.

A dult
F aith
F ormation



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Clergy's Corner



“F

ather, when are you going to retire? Or, Father, I hear you are going to retire.” There have been many questions and comments surrounding my 75th birthday. So I need to clear the air.

In Canon Law (Church Law), it states that a priest when he turns 75 must turn in his resignation to the Diocesan Bishop. Once the bishop receives his letter, a meeting is set up between Bishop and priest. During that meeting, he assesses the needs of the Diocese and of the priest. The final decision will be made by the Diocesan Bishop.

As of August 28, 2014, that meeting hasn't taken place. So when people ask the question and I say ... I don't know... I really don't know. You can be sure that when I know something... I'll announce it from the pulpit. In the meantime, I'll keep putting one foot in front of the other.

Let us Arise in Christ.

Msgr. Leo Wleczyk

Happy Birthday!!



**Fr. Callistus
Isara
October 14**



Our New Parochial Vicar



Fr. Giovanni (John) (Duyan) Nguyen was born in Saigon, South Vietnam on January 25, 1959, the third of nine brothers and sisters. He came to the USA on September 11, 2001. At the age of six, he left home to attend school at the religious community of Sister - Lover of the Holy Cross (LHC). He was with them all through elementary school (5 years). At the age of eleven, he went to live with the brothers of Saint Vincent de Paul religious community where he stayed until completing his High School studies. He loved drawing and wanted to become an architect or an artist but, his father did would not let him.

In 1975, he entered the Dominican religious community, the same year that Saigon was capture by the North Vietnamese Army. The capture of Saigon, the capital of South Vietnam, by the People's army of Vietnam or Viet Cong, marked the end of the war and the start of the Social Republic governed by the Communist Party.

Under the communist reign, Fr. Giovanni and his classmates lived as underground Dominican postulants

for 14 years. Only 4 of the 14 went to become priests. One of his brothers (also a Dominican brother) was imprisoned for two years and renounced to his vocation after being freed. For five years during this time, Fr. Giovanni worked on a farm in a valley near the forest where there were many wild animals. After High School, he went on to study Law.

In 1986, he was ordained a Deacon. No one in his family knew. In 1989, he fled to Italy where he studied Canon Law and became a Dominican Priest during the Jubilee Year in 2000. His family did not know of his escape or his ordination.

He lost his father in 2002 and his mother in 2010 but he was able to secretly visit them 4 times before they died. With the exception of two siblings and their families who are in Houston, his family still lives in Vietnam.

On September 11, 2001, he arrived in California and watched the fall of the twin towers in New York on television. He stayed with the Oblate community in California for a couple of years and, in 2004 he went to Louisiana to direct retreats for 5 years. In 2009, he left the Dominicans to become a Diocesan Priest of our Archdiocese and was assigned to the Vietnamese Martyrs Church in Houston where he stayed for 4 years.

Fr. Giovanni truly believes that the difficulties of his live were part of God's training to become his disciple and part of God's plan for him. The obstacles were for him to learn and understand sinners and to follow God's will. He commands his life to God and the Blessed Virgin Mary. He is devoted to Mary and gives thanks to his parents for naming him Giovanni in honor to St. John Apostle, the beloved son who stay at the cross with Mary. He says: "Nothing happens by chance, all is part of God's plan".

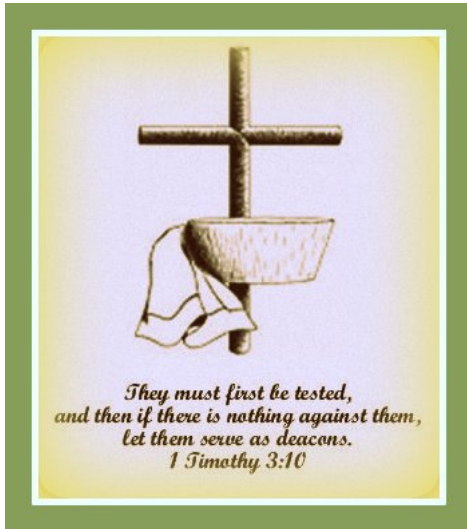


Reflections of the Deacon-to-be:

By Gary Forse:

At the time of this writing, ordination to the Permanent Diaconate is a little over five months away. As most of you have seen in the bulletin, Canon Law requires an announcement to be published and anyone who has reason to believe I should not be allowed to continue should contact the Diaconate Office. I am very happy to report that no calls have been received. Thanks Mom.

The time has truly passed very quickly, and there is so much left for me to learn. I will continue to serve in my capacity as Instituted Acolyte both at St. Michael and St. Jerome. You may also hear me giving reflections at Mass during the week. The formation process calls for me to visit the sick, help with marriage preparation, serve at Spanish liturgies, help with Baptisms and Funeral Vigils as well as attend class on Wednesday evening at the Seminary. Our final class this semester is a study of Christian Eschatology, the end times. How appropriate!



I am also very happy to announce the recent approval of the Archdiocesan Special Youth Services to minister to the youth here in Brazoria County at the Juvenile Justice Facility in Angleton. You will hear more about this in the near future as Special Youth Services begins recruiting volunteers to provide prayer services and individual counseling on a weekly basis. It has truly been a blessing to be a part of this ministry in Harris County and Fort Bend County over the last year. I look forward to serving the youth here in Brazoria County and working with others whom God will call.

Now that we are nearing the final few months of formation, Camille and I are frequently asked about my post-ordination parish assignment. The Cardinal may assign me to any parish within a twelve miles of my home. Typically, new deacons are assigned to the parish that financially supported their formation. So, at this point everything points to my being assigned to this parish once I am ordained in January of 2015. Praise God!

I want to take this opportunity once again to say how much we appreciate the support we have received. The prayers and financial gifts have been an incredible blessing. Please know I pray for this parish community often and know God will continue to call forth men and women to serve His people.

Pope Francis' Prayer for Vocations

God our Father, You made each of us to use our gifts in the Body of Christ.

We ask that You inspire young people whom you call to priesthood and consecrated life to courageously follow Your will.

Send workers into Your great harvest so that the Gospel is preached, the poor are served with love, the suffering are comforted, and Your people are strengthened by the sacraments.

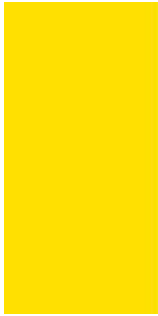
We ask this through Christ our Lord.

Amen.





Did You Know?



By Richard Keistler

Did you know that our Vatican State, as we all know it today, is much less than 100 years old? It's no accident that the Vatican is the only truly religious nation in the world; it was negotiated.

Before 1870, Italy as a country didn't exist. It was comprised of several small

kingdoms on the Italian peninsula, and included Sicily and Corsica. In the middle of the peninsula, cutting straight through, was the Catholic nation known as the Papal States, with the capital of the States being Rome. The Papal States were the last remnant of the old Holy Roman Empire, well over a thousand years old. Over the centuries, other nations in Europe gained their own identities, reducing the size (and the power) of the Papal States. This Roman Catholic nation was an absolute monarchy, with the Pope at its head. All the positions of responsibility in the Papal States were filled by Roman Catholic priests.

For several centuries, the Papal States, and the Pope, played a political balancing game between the French, the Spanish, the Germans, the Austro-Hungarian Empire, and several smaller countries. Many times, these major European powers would send troops and ships to aid the Papal States because they were weak militarily.

The first major change for the Church came in the 1860's when Italy united to become a nation. The Papal States, with their territory dividing through the peninsula, became a target for those committed to the nation of Italy. Pope Pius IX (the pope who codified the dogma of papal infallibility) realized the weakness of his nation, but the European powers were embroiled in conflicts of their own, and no help arrived. Finally, in 1870, the Italian army invaded the Papal States and assaulted the city of Rome. Under the pope's direction, the Swiss Guards offered no resistance.

From 1870 until the late 1920's, the Popes were considered "prisoners of the Vatican". Popes were crowned in the Sistine Chapel, not St. Peter's. The images we think of, with the Popes speaking and blessing from the papal apartments, came much later. Every cardinal elected pope knew he would never leave the inner confines of the Vatican alive.

It is difficult to realize, these days, how unpopular the Papal States and indeed, the popes were in much of Europe. Human rights and the drive toward greater democracy ran quite counter to the prevailing Catholic practice at the time. The Italian government had attempted, countless times, over the next several decades to negotiate a truce with the Catholic Church, including restitution for the loss of the Papal States, but the next three popes wouldn't hear of it.

Fortunately for us, in 1922 Cardinal Achille Ratti was elected and styled Pope Pius XI. Ratti was a brilliant man, and his secretary of state became Cardinal Eugenio Pacelli, who was elected and styled Pius XII in 1939. Because Mussolini was the prime minister of Italy, he was very motivated to negotiate a treaty with Pope Pius. This was accomplished in 1929, becoming known as the Lateran Treaty. With this treaty, the modern Vatican state-nation was born, and the Catholic Church gave up all claims to the former Papal States.

As history demonstrated, as the political/temporal power of the Pope waned, his spiritual authority was greatly augmented. Given the world-wide admiration and respect of His Holiness, Pope Francis, the trading of a small, weak theocracy for today's Vatican state has proven the wisdom of Pius XI in his service to our Church.



The Liturgical Season

Feasts and Memorial of the Blessed Virgin Mary



Feast of the Nativity of Blessed Virgin Mary—Sept. 8

Feast of the Most Holy Name of Mary—September 12

Memorial of the Presentation of the Bl. Virgin Mary— Nov.

21

by Elizabeth Betczynski:

The background on Mary is taken from the apocryphal writings of James around the year 200 AD. The Nativity of Mary is celebrated on September 8th, the Most Holy Name of Mary on September 12th, and the Presentation of Mary in the Temple on November 21st.

The Feast of the Holy Name of Mary has been celebrated by the whole church since 1683 as designated by Pope Innocent XI. Mary was named 8 days after her birth according to Jewish custom, so this feast comes after her birthday celebration. There is a strong connection between these 3 feasts.

We celebrate the birth of Mary 9 months after her Immaculate Conception which is celebrated on December 8th. We recognize that Mary was conceived without sin from the first instant of her being.

The basic background on Mary has Joachim and Anne as her parents. In Thanksgiving for this special child, they brought her to the temple to be offered to God at the age of 3. She would be lodged in apartments belonging to the temple and brought up in attending the priests and Levites in the sacred ministry, dedicating

her life to God. She was recognized as a special person even as a child. She remained in the Temple until the age of 12 when she was betrothed to Joseph.

Mary was predestined from the beginning of time to be asked to be the mother of the Redeemer. When the angel Gabriel appeared to Mary he addressed her as blessed among women, acknowledging her special mission in the history of mankind. Her name speaks of the person and who the person is. At the same time, there is power in this holy name. The names of Jesus and Mary are the two names the demons cannot tolerate and they are the two names with more power than anything else in this world. If we call upon the name of Our Lady and ask her intercession for us with her Son, then we can be guaranteed that our Mother is going to be praying for us.

The Holy Name of the Blessed Virgin Mary is a day on which the inexpressible love of the mother of God for her holy child is recalled. The eyes of the faithful are directed to the figure of the mother of the redeemer, for them to invoke with devotion.

Mary always points us to God, reminding us of God's infinite goodness. She helps us to open our hearts to God's ways, wherever those may lead us. Thus honored, Mary encourages us to cooperate with Jesus in building a peace based on justice, a peace that respects the fundamental human rights. Inspired by her example, we should give our lives to His service.

We pray - Lord, our God, when your son was dying on the cross, He gave us as our mother, the one he had chosen to be his own mother, the Blessed Virgin Mary. Grant that we, who call upon the Holy Name of Mary, our mother, with confidence in her protection, may receive strength and comfort in all our needs.



The Liturgical Season

The Feast of the Exaltation of the Cross

Sept. 12



After the death and resurrection of Christ, both the Jewish and Roman authorities in Jerusalem made efforts to obscure the Holy Sepulcher, Christ's tomb in the garden near the site of His crucifixion. The earth had been mounded up over the site, and pagan temples had been built on top of it. The Cross on which Christ had died had been hidden (tradition said) by the Jewish authorities somewhere in the vicinity.

According to tradition, first mentioned by Saint Cyril of Jerusalem in 348, Saint Helena, nearing the end of her life, decided under divine inspiration to travel to Jerusalem in 326 to excavate the Holy Sepulcher and attempt to locate the True Cross. A Jew by the name of

Judas, aware of the tradition concerning the hiding of the Cross, led those excavating the Holy Sepulcher to the spot in which it was hidden.

Three crosses were found on the spot. According to one tradition, the inscription *Jesus Nazarenus Rex Iudaeorum* ("Jesus of Nazareth, King of the Jews") remained attached to the True Cross. According to a more common tradition, however, the inscription was missing, and Saint Helena and Saint Macarius, the bishop of Jerusalem, assuming that one was the True Cross and the other two belonged to the thieves crucified alongside Christ, devised an experiment to determine which was the True Cross.

In one version of the latter tradition, the three crosses were taken to a woman who was near death; when she touched the True Cross, she was healed. In another, the body of a dead man was brought to the place where the three crosses were found, and laid upon each cross. The True Cross restored the dead man to life.

In celebration of the discovery of the Holy Cross, Constantine ordered the construction of churches at the site of the Holy Sepulcher and on Mount Calvary. Those churches were dedicated on September 13

and 14, 335, and shortly thereafter the Feast of the Exaltation of the Holy Cross began to be celebrated on the latter date. The feast slowly spread from Jerusalem to other churches, until, by the year 720, the celebration was universal.

For some centuries, a second feast, the Invention of the Cross, was celebrated on May 3 in the Roman and Galician churches, following a tradition that marked that date as the day on which Saint Helena discovered the True Cross. In Jerusalem, however, the finding of the Cross was celebrated from the beginning on September 14.

Ref: <http://catholicism.about.com/od/holydaysandholidays/p/Exaltation-Of-The-Holy-Cross.htm>

JERUSALEM, CHURCH OF THE HOLY SEPULCHER



"...laid him in a sepulcher which was hewn out of a rock." (Mark 15:46)



The Liturgical Season

The Feast of Sts Michael, Gabriel and Raphael Archangels



By Mike Caserta:

The Feast of the Archangels, on September 29, celebrates the feast of the three archangels who are venerated in the tradition of the Church. Michael ("Who is Like God") was the archangel who fought against Satan and cast all of his evil angels (devils) out of heaven. Gabriel ("God is My Strength") announced to Zachariah the upcoming birth of John the Baptist, and to Mary, the birth of Jesus. Raphael ("God is My Health") is the archangel who took care of Tobias on his journey.

In our parish of St. Michael the Archangel, we consider this feast day to be our patronal feast. In that regard, Mother Church allows and encourages us to transfer its celebration to the nearest weekend to replace the Ordinary Time liturgy that would otherwise occur. Because it is the celebration of our patron, St. Michael, it is elevated (for all parishes of St. Michael) to the status of a solemnity. The readings for the Mass of this feast are 1) Daniel 7:9-10, 13-14; 2) Revelations 12:7-12ab; G -John 1:47-51.

During the Middle Ages, another term for the Feast of St. Michael was "Michaelmas" which was celebrated as a Holy Day of Obligation, but this tradition was abolished in the 18th century. Lutheran Christians consider it a principal feast of Christ.

The Catechism of the Catholic Church teaches us that, "The existence of the spiritual, non-corporeal beings that Sacred Scripture usually calls 'angels' is a truth of faith. The witness of Scripture is as clear as the unanimity of Tradition." The Catechism further explains: "From infancy to death human life is surrounded by their watchful care and intercession. 'Beside each believer stands an angel as protector and shepherd leading him to life.' Already here on earth the Christian life shares by faith in the blessed company of angels and men united in God". Archangels are one of the nine choirs of angels listed in the Bible. In ascending order, the choirs or classes are 1) Angels, 2) Archangels, 3) Principalities, 4) Powers, 5) Virtues, 6) Dominations, 7) Thrones, 8) Cherubim, and 9) Seraphim.



The Liturgical Season

Solemnity of All Saints

November 1



Our Call to Holiness

An excerpt from the book *Holiness in the Church* by Fr. John A. Hardon, S.J.:

In this book, Fr. Hardon says that the purpose of the reflections on the spiritual life is to encourage those who read them to become more holy. So in *Our Call to Holiness* he writes:

"It is not often we hear about the duty of a Christian to become holy, except in a conference for religious or priests. And even then the subject may

be offered apologetically, as though there was something poetic, or not quite real, in striving after sanctity.

One of the glories of the Second Vatican Council was its outspoken insistence not only that holiness is a realistic goal to strive for, but this is our special vocation as Christians. "All of Christ's faithful," we are told, "no matter what their rank or station, have a vocation to the fullness of the Christian life and the perfection of charity." In a word, WE HAVE ALL BEEN CALLED TO BECOME SAINTS."

So, *What is Holiness?*

Fr. Hardon says that just as other facets of our faith, the meaning of sanctity is shrouded in mystery... "In one sense; everyone who is baptized and is in the stage of grace is holy. And there are many passages, especially in St. Paul, that testify to this meaning of the term. But properly speaking holiness is not only being in God's friendship; it is being Christ like.

What do you mean when we say that we are holy as we are like Christ? We mean that Jesus Christ is the pattern for us to follow. The more we become like Him, the more holy we are. This stands to reason since Christ is God, and of course a person is only as holy as he is similar to God."

He continues: "what we are saying is not obvious as may at first sight appear. No doubt expressions like "the imitation of Christ," or "the following of Christ," or "walking in the footsteps of Christ" are familiar enough. But what do they say? They affirm the astounding fact that when God became man in the person of Jesus of Nazareth, that man was literally God walking on our earth, eating our food, breathing our air, and living in every way, except sin, the human life that we live. He did so not only to redeem us from Satan and hell, but to show us how we can with His grace become like Him in virtue." WOW!

"The key is to know what Jesus meant by his invitation to the rich young man, "If you will be perfect," what he meant by the word perfect? He could only have meant that since He is one with the Father, and God is perfectly holy, the closer we approximate His goodness the more perfect we shall become... That is what striving after perfection is all about... It means trying with the help of His grace to become more and more like the man, Jesus, who was perfect in every human virtue because, though man, He was also God."

"Time and again He bade us become like Him, "Learn of me, for I am meek and humble of heart... If I, the Lord and Master, have washed your feet, you should wash each other's feet. I have given you an example so that you may copy what I have done to you... I give you a new commandment: Love one another just as I have loved you." This is the formula of sanctity: Study the conduct of Christ and strive to do the same. If you do, and insofar as you do, you will become holy."

As we celebrate All Saints' Day, may we all be inspired by the exemplary life of so many saints that we honor on this day and become holy just like them.

Ref. "Holiness in the Church" – ISBN: 0-9672989-8-9 Reprinted and Published by Eternal Life - Barstow, Kentucky



The Liturgical Season

All Souls' Day

November 2



For Heaven's Sake

The following is an excerpt from "Holy Souls Sodality" a newsletter of the Association of Marian Helpers- July 2014 provided by our friend Anna Clark.

The members of the group had asked the following questions several times this year, Fr. Dan Cambra, MIC answer them this way:

Why does God allow souls to suffer in purgatory?

God does not want souls to suffer, but He loves each of us

so much that He wants us to share eternity with Him. And for that to be possible, He knows we must become holy like Him, so He disciplines us in order to remove all of our sins and imperfections. Hebrews chapter 12:5-11 explains why God, like a good father with the child he loves, disciplines us for our benefit.

God disciplines us, then, so "we may share His holiness." Another way to look at it is that, at times, we may wonder why certain people are in our daily lives. The trials and tribulations they present us can leave us asking why. But the truth of the matter is that God has placed your loved ones, coworkers, neighbors, and friends in your life in order to lead you to holiness. Through them, you have many opportunities to learn patience, forgiveness, and how to be merciful. And if God disciplines us repeatedly in such a fashion here on earth, how much more will He continue that discipline after death in order to draw us into perfection with Himself? Further, while the souls are suffering in purgatory, longing to be united with God, they want to be purified. They would be uncomfortable in the presence of God if they had not been given the chance to "clean up" before seeing the Lord face-to-face.

How important is praying for the soul of the deceased?

We must pray for our departed relatives and all the dead, especially those who were less than saintly or didn't love God with their whole heart, mind, and soul. Maybe they didn't love their neighbor as themselves, the great commandment of Christ, so they have not become perfected in love as God our heavenly Father is perfect. Therefore, they would feel uncomfortable being in the presence of perfect love. So we pray for them as living souls journeying into eternity, that they will continue to become perfected and become more the embodiment of God's love.

How do I explain my belief in purgatory to my Protestant friends?

I always give as the explanation beginning with a passage from Luke 16:19-31, "The Parable of the Rich Man and Lazarus." It is important to remember that Jesus already had identified Himself as the Way, the Truth, and the Light. And if He is the Truth, then He can't tell us something that's not true. That's part of the understanding of the inerrancy of the Scriptures, which Protestants also believe. And since what Jesus tell us must be true, we have to take His words very seriously, even more so than we take seriously the rest of the Scriptures as being inerrant.

There are two things to point out from The Parable of the Rich Man and Lazarus. One is that Jesus is predicting that when He rises from dead, the majority of people will not put their faith in Him. The second thing is that Jesus is saying even someone like Lazarus, who basically lived a good life, suffered, died, and now rests in the bosom of Abraham, is still not in that place of perfect joy that St. John in the Book of Revelation says is where every tear will be wiped away and all hopes come to fulfillment. Lazarus is simply awaiting Jesus' resurrection from the dead and His opening of the gates of heaven.

The *Catechism of the Catholic Church* teaches:

"Scripture calls the abode of the dead, to which Christ went down, "hell"... because those who are there deprived of the vision of God. Such is the case for all dead, whether evil or righteous, while they await the redeemer: which does not mean that their lot is identical, as Jesus shows through the parable



The Liturgical Season

All Souls' Day

of the poor man Lazarus who was received into "Abraham's bosom": It is precisely these holy souls, who awaited their Savior in Abraham's bosom, who Christ the Lord delivered when He descended into hell. Jesus did not descend into hell to deliver the damned, nor to destroy the hell of damnation, but to free the just who had gone before Him" (633).

Hence, in the case of Lazarus and all the righteous awaiting Christ the Savior, we can consider their "abode of the dead" as more of a kind of purgatory or limbo where they were purged of every minor imperfection, not "the hell of damnation."

Fr. Dan can be contact at Holy Souls Sodality, Association of Marian Helpers, Editorial Dept., Eden Hill Stockbridge, MA 01263, or e-mail holySouls@marian.org . <http://www.prayforsouls.org/>

Feast of the Dedication of the Basilica of St. John Lateran (San Giovanni in Laterano)

November 21



By Bettie Carmody:

The feast-day of the dedication of the basilica, celebrated by the entire Church, is November 9th and has been so observed since the 12th century. This feast was at first observed only in Rome, but later in honor of the basilica, which is called the Mother Church of Christendom, the celebration was extended to the whole Latin Church. The action was taken as a sign of devotion to and of unity with the Chair of Peter which, as St. Ignatius of Antioch wrote, "...presides over the whole assembly of charity."

A Blessing of a Church and a Dedication of a Church are both official Rites of the Roman Catholic Church. The Dedication Introduction states: Because the church is a visible building,

it stands as a special sign of the pilgrim Church on earth and reflects the Church dwelling in heaven. When a church is erected as a building destined solely and permanently for assembling the people of God and for carrying out sacred functions, it is fitting that it be dedicated to God with a solemn rite, in accordance with the ancient custom of the Church. (Para. 2)

The Rite has its own texts for the Liturgy of the Word and Liturgy of the Eucharist and is celebrated by the Bishop of the Diocese.

Of the 7 Major Basilicas in Rome that have had dedication ceremonies, St. John Lateran's Dedication is the only one to be a Feast on the Church's Liturgical calendar.

The original church was built by Roman Emperor Constantine in 314 and presented to Pope Melchiade; it is the most ancient church in the world. Due to the fact that the pope is also the bishop of Rome, Saint John Lateran – being the seat of the bishop's residence – is also Rome's Cathedral, not St. Peter's, as some think.

The original Cathedral was dedicated on November 9, 318 to Christ the Savior - as is traditional in the patriarchal cathedrals, and is so indicated by the inscription in the entrance of the Basilica. Pope Sergius added John the Baptist in the 10th century to its dedication and John the Evangelist was added



The Liturgical Season

Feast of the Dedication of the Basilica of St. John Lateran

in the 12th century by Pope Lucius II, and the two saints are regarded as co-patrons of the Cathedral.

This is one of the optional prayers for the feast day:

*“Father, you called your people to be your Church.
As we gather together in your name,
May we love, honor, and follow you
to eternal life in the kingdom you promise.
Grant this through our Lord Jesus Christ, your Son,
Who lives and reigns with you and the Holy Spirit,
One God, for ever and ever.
Amen.*

The Feast of the Solemnity of Our Lord Jesus Christ, King of the Universe

November 23



On Sunday, November 23, in the Catholic Church we celebrate the Feast of the Solemnity of Our Lord Jesus Christ, King of the Universe (formerly known as the Feast of Christ the King). It is the last Sunday of the Church Liturgical year.

The feast is celebrated in honor of Jesus Christ as lord over all creation. The feast was established by Pope Pius XI in 1925 and was originally celebrated on the last Sunday of October. The 1920s saw a rise in secularism, in which people increasingly lived their lives as if God did not exist. Dictatorships flourished and many people were taken in by these

earthly leaders. Many Christians (including Catholics) began to doubt the authority and existence of Christ and to question the power of the Church to continue Christ's authority.

Pope Pius XI stated in his encyclical *Quas Primas* (Latin: In the First):

“17. It would be a grave error, on the other hand, to say that Christ has no authority whatever in civil affairs, since, by virtue of the absolute empire over all creatures committed to him by the Father, all things are in his power. Nevertheless, during his life on earth he refrained from the exercise of such authority, and although he himself disdained to possess or to care for earthly goods, he did not, nor does he today, interfere with those who possess them.

18. Thus the empire of our Redeemer embraces all men. To use the words of Our immortal predecessor, Pope Leo XIII: "His empire includes not only Catholic nations, not only baptized persons who, though of right belonging to the Church, have been led astray by error, or have been cut off from her by schism, but also all those who are outside the Christian faith; so that truly the whole of mankind is subject to the power of Jesus Christ."”

Pope Pius XI hoped and prayed that by this public veneration of the Kinship of Christ the following blessing may be accrued:

- That nations would see that the Church has the right to freedom, and immunity from the state



The Liturgical Season

Our Lord Jesus Christ, King of the Universe

(*Quas Primas 31*)

- That leaders and nations would see that they are bound to give public honor and obedience to Christ (*Quas Primas 32*)
- That the faithful would gain strength and courage from the celebration of the feast, as we are reminded that Christ must reign in our hearts, minds, wills and bodies (*Quas primas 33*).

With the calendar reforms of 1969, the celebration of the Solemnity of Our Lord Jesus Christ, King of the Universe was moved from the last Sunday in October to the final Sunday of Ordinary Time, the Sunday before Advent.

A partial indulgence is granted to the faithful, who piously recite the Act of Dedication of the Human Race to Jesus Christ King. A plenary indulgence is granted, if it is recited publicly on the feast of our Lord Jesus Christ King.

Prayer: Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before you. We are yours and yours we wish to be; but to be more surely united with you, behold each one of us freely consecrates himself today to your Most Sacred Heart.

Many indeed have never known you; many, too, despising your precepts, have rejected you. Have mercy on them all, most merciful Jesus, and draw them to your Sacred Heart. Be King, O Lord, not only of the faithful who have never forsaken you, but also of the prodigal children who have abandoned you; grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and the unity of faith, so that soon there may be but one flock and one Shepherd. Grant, O Lord, to your Church assurance of freedom and immunity from harm; give tranquility of order to all nations; make the earth resound from pole to pole with one cry: Praise to the divine Heart that wrought our salvation; to it be glory and honor for ever. Amen.

Prayer Source: Enchiridion of Indulgences. <http://www.ourladywarriors.org/indulge/g27.htm>

Ref. http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_11121925_quas-primas_en.html

Universal Norms on the Liturgical Year and the Calendar

First Sunday of Advent

November 30

An excerpt from Magnificat December 1, 2013 by Father Alfred Delp. S.J.:

Father Delp writes: "The season of Advent is, first of all, the time of man's original religious instinct. Never will we experience our primeval homesick yearning for God more actively and alertly than in this season of ...Advent wreaths. Advent is the time of the God-seeker. The original longing within every human heart is a great impulse toward the hidden and distant God, a longing to wander in that far-off, forgotten homeland of the soul. That longing is what the Church expresses, both in her inner attitude and in the liturgy of this season.

Beyond this general human meaning, Advent has a great historical meaning to the believer, the grateful remembrance of the millennia of God's gracious care that has led man to the fulfillment of his longing for him. Thus the season of Advent clearly reveals the basic meaning of all human events and historical developments: man's way to God, guidance by God, fulfillment in Christ.

In conclusion: The believing Christian celebrates Advent in the context of liturgy. By taking part in the inner life of the Church, he expresses within himself, within his life, the original religious and historical meaning of Advent. He lets himself be caught up in that "fullness of time," which is both actually present and always returning, within the Church of Christ.

This threefold meaning of Advent basically expresses the entire intrinsic meaning of Christianity: the relation and vocation of all people to God, as well as guidance and providential direction through God; the redeeming fulfillment in Christ; and the continuation and application of the redemption through the Church of Christ". *Father Delp was a German Jesuit priest whom was condemned to death in 1945 by the Nazis in Berlin, Germany.*



Bible Studies

"Ignorance of Scripture is ignorance of Christ" St. Jerome

The Lectionary

<i>Day</i>	<i>Sunday</i>
Time	9:30 am
Location	Room 149
Leader	Joe Lesnau
Tel.	979-265-6221



Adult Faith Sharing

<i>Day</i>	<i>Sunday</i>
Time	10:45 am
Location	Room 149
Leader	Gary Forse
Tel.	979-299-3145

Men's Faith Sharing

<i>Day</i>	<i>Wednesday</i>
Time	6:00 am
Location	Angelina Room
Leader	Duane Williams
Tel.	979-297-5564



The Letter to the Romans

<i>Day</i>	<i>Wednesday</i>
Time	9:30 am
Location	Room 149
Leader	Bettie Carmody
Tel.	979-265-6509

<i>Day</i>	<i>Thursday</i>
Time	9:15 am
Location	"F" Wing
Leader	Jeanne Schroll
Tel.	979-297-5860



Acts of the Apostles

<i>Day</i>	<i>Friday</i>
Time	9:15 am
Location	Room 149
Leader	Pam Walker
Tel.	979-297-9746



<i>Day</i>	<i>Friday</i>
Time	9:30 am
Location	Library
Leader	Doris Hickner
Tel.	979-297-7726





Prayer Groups

“Hear my prayer, O God. Give ear to the words of my mouth” Psalm 54:2

Day	Time	Focus	Location
Monday	7:00 pm	Rosary	Church
1 st Monday	7:00 pm	Patriotic Rosary	Church
2 nd Monday	7:00 pm	Lay Apostle Meeting Luminous Mysteries	Church
Tuesday	5:00 pm 6:00 pm	Rosary Divine Mercy Chaplet	Church
Wednesday	8:00 am 9:00 am	Rosary Divine Mercy Chaplet	Church
Thursday	5:00 pm 6:00 pm	Rosary Divine Mercy Chaplet	Church
Friday	8:00 am 9:00 am	Rosary Divine Mercy Chaplet	Church
Saturday	6:30 am	Men’s Prayer Group	“F” Wing
Saturday	8:00 am	Rosary and Divine Mercy Chaplet	Chapel
1 st Saturday	8:00 am	Pro-Life Rosary	Chapel

Prayer for the Saints

God, we ask your blessing upon all who participate in this event, and all who have supported our Saints. Our Heavenly Father, who has instructed us that the “saints by faith conquered kingdoms... and overcame lions”, grant our Saints an increase of faith and strength so that they will not only overcome the Lions, but also the Bears, the Rams, the Giants, and even those awesome people of Green Bay.

May they continue to tame the Redskins and fetter the Falcons as well as the Eagles. Give to our owners and coaches the continued ability to be as wise as

serpents and simple as doves, so that no good talent will dodge our draft. Grant to our fans perseverance in their devotion and unlimited lung power, tempered with a sense of charity to all, including the referees.

May our beloved “Bedlam Bowl” be a source of good fellowship and may the “Saints Come Marching In” be a victory march for all, now and in eternity.

*Philip M. Hannan
Archbishop of New Orleans*

Delivered at the first Saints and Sinners banquet, in 1968
<http://www.wvltv.com/news/hannan/Archbishop-Hannans-Original-Prayer-for-the-Saints-82719832.html>



The Holidays



Patriot Day (known in full as *Patriot Day and National Day of Service and Remembrance*) occurs on September 11 of each year, designated in memory of the 2,977 killed in the September 11, 2001 terrorist attacks. A bill to make September 11 a mourning day was introduced in the U.S. House on October 25, 2001. It passed the House by a vote of 407– 0, and passed the Senate unanimously on November 30. It was signed by President Bush, without ceremony, on December 18 as Public Law No. 107-89.

Veterans' Day

World War I – known at the time as “The Great War” - officially ended when the Treaty of Versailles was signed on June 28, 1919, in the Palace of Versailles outside the town of Versailles, France. However, fighting ceased seven months earlier when an armistice or temporary cessation of hostilities, between the Allied nations and Germany went into effect on the eleventh hour of the eleventh day of the eleventh month. For that reason, November 11, 1918, is generally regarded as the end of “the war to end all wars.”



Thanksgiving Day

November 27

Issued by President George Washington, at the request of Congress, on October 3, 1789:

Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor; and—Whereas both Houses of Congress have, by their joint committee, requested me “to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness:”

Now, therefore, I do recommend and assign Thursday, ...to be devoted by the people of these States to the service of that great and glorious Being who is the beneficent author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation; for the signal and manifold mercies and the favor of His providence in the course and conclusion of the late war; for the great degree of tranquility, union, and plenty which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness,.. for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and, in general, for all the great and various favors which He has been pleased to confer upon us.

And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our National Government a blessing to all the people by constantly being a Government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations, and to bless them with good governments, peace, and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us; and, generally, to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

Given under my hand at the City of New York the third day of October in the year of our Lord 1789.

Go. Washington Ref:<http://www.heritage.org/initiatives/first-principles/primary-sources/washingtons-thanksgiving-proclamation>



Featured Ministries

Bridges of Hope and Compassion



By Susan Lacy

In 1998 the late Mary Ann Haley identified the need for a bereavement ministry in our parish. She was on the Parish Council at the time and one of her friends had lost a son. The son's father mentioned that the parish support had been wonderful at the time of the death but that they seemed to be forgotten a few months later when they really needed help.

Bridges of Hope and Compassion tries to provide the assurance that our bereaved have not been forgotten. We do this in several ways. Of prime importance is our commitment to praying for the deceased and all their family. Once a month, we hold a prayer service naming each of the deceased and each of their family members individually.

Grant, O Lord, to all who are bereaved the spirit of faith and courage, that they may have strength to meet the days to come with steadfastness and patience; not sorrowing as those without hope, but in thankful remembrance of your great goodness, and in the joyful expectation of eternal life with those they love. Amen.

Once a year, on All Soul's Day, we sponsor a Memorial Service. All parishioners are encouraged to attend. They may submit names of loved ones who were deceased since the previous year's Memorial Service. A formal roll call of the deceased is read and prayers are offered.

God, our loving Father, hear our humble prayers and console us. As we renew our faith in your Son, Jesus Christ, whom You raised from the dead, we glory in the hope that our deceased brothers and sisters for whom we pray now share in your heavenly glory. Hold our departed ones in the fire of Your love, and give us the grace to be instruments of that same love here on earth. We ask this through our Lord Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit, one God, forever and ever. Amen.

Finally, we offer to support the bereaved for the year following their loss. Parishioners have the option of receiving literature, supportive notes, or personal calls. If you have not been contacted and would like to receive support OR you know of another parishioner that needs support, please call or e-mail ministry contact Susan Lacy at 236-8304 or selacy53@gmail.com. Further ministry information can be found on our St. Michael's website at <http://www.smlj.org/>.

We welcome the help of any adult parishioner who would like to join us. Training and resources will be provided. This ministry requires attendance at a monthly prayer service for the bereaved and deceased. The rest of your support time would involve up to three hours of personal time each month for correspondence or phone calls to the bereaved at a time and place convenient to you.

"Jesus said: I am the resurrection. Anyone who believes in me, even though that person dies, will live, and whoever lives and believes in me will never die." John 11:25-26



Fr. Callistus Isara Summer Talk



On August 3, 2014, to a crowd of 80 plus, Fr. Callistus Isara, MSP spoke about *The Catholic Church under the Leadership of Pope Francis*.

This topic, Fr. Callistus said, is a continuation of last year's talk, *The Impact of the Papal Office in the Church and Society*. On that talk, he highlighted the impact of recent popes in the Church and society from John XXIII to Francis.

Fr. Callistus stated that Pope Francis has put the Catholic Church on a very positive spotlight since his election as successor of St. Peter on March 13, 2013. Pope Francis has only been pope for almost 17 months and has already made tremendous impact in the Church and society. On this talk, Fr. Callistus highlighted the election of Pope Francis and his lifestyle. He then analyzed the Apostolic Exhortation *Evangelii Gaudium* (The Joy of the Gospel) of Pope Francis, which underscores the New Evangelization, Pope Francis' vision for the Church and Pope Francis' love of the poor. He further highlighted some other key points of Francis' papacy. The talk concluded with a call to all of us to embrace the virtues of humility and simplicity of Pope Francis.

To read or listen to the entire talk visit: <http://www.smlj.org/formation/adultformation/callistuspresentation-2014.htm>





New Saints on November 23

Vatican City, 12 June 2014 (VIS) – During this morning's ordinary public consistory in the Vatican the Holy Father decreed that on November 23, 2014, festivity of Christ King of the Universe, the following blessed will be inscribed in the book of saints:



- **Blessed Giovanni Antonio Farina**, bishop of Vicenza, Italy, and founder of the Institute of the Sisters of Saint Dorothy, Daughters of the Sacred Hearts. Fr. Farina was an Italian Catholic bishop known for his compassionate treatment of the poor and his enlightened views of education.

Farina was born on January 11, 1803, in Gambellara, Province of Vicenza, Italy to Pedro Farina and Francisca Bellame. He was the second of five brothers. At the age of 15, he entered the seminary in Vicenza.

He was ordained priest on January 15, 1827. In 1831 he founded the first school for poor girls in Vicenza, and in 1836, the Institute of the Sisters

Teachers of Saint Dorothy, Daughters of the Sacred Hearts. The Sisters taught at the girls' school, and also cared for the sick and elderly.

He was ordained bishop on January 19, 1851. On September 18, 1858, Farina ordained as priest Giuseppe Melchiorre Sarto, the future Pope Saint Pius X. On June 18, 1860, Farina was appointed Bishop of Vicenza, a position he held until his death on March 4, 1888. In 1869 and 1870 he attended the First Vatican Council.

The cause for Farina's beatification started in 1990, receiving the title of Servant of God. On April 24, 2001, he was proclaimed Venerable. Farina was beatified by Pope John Paul II on November 4, 2001. March 4 was designated as his memorial day.

Ref: http://en.wikipedia.org/wiki/Giovanni_Antonio_Farina



- **Blessed Kuriakose Elias Chavara**, T.O.C.D., Indian priest and the co-founder and first Prior General of the first congregation for men in the Syro-Malabar Catholic Church, now known as the Carmelites of Mary Immaculate, and of a similar one for women, the Congregation of the Mother of Carmel.

Kuriakose Chavara was born on February 10, 1805, at Kainakary, Kerala, India, the son of Iko (Kuriakose) Chavara and Mariam Chothirakkunel. He entered the seminary in 1818 in Pallipuram where Father Thoma Palackal was the Rector. He was ordained on November 29, 1829.

Father Kuriakose founded, with Fr. Thoma Palackal and Fr. Thomas Porukara, the monastic community of the Servants of Mary Immaculate. On December 8, 1855, after the death of his cofounders, he and ten other priests took vows in the Carmelite tradition. The congregation was affiliated as a Third

Order institute of the Order of Discalced Carmelites and used the post nominal initials of T.O.C.D.

Father Kuriakose introduced Retreat Preaching for the laity for the first time in the Kerala Church. He popularized devotions and piety exercises, and was a social reformer that played a large role in educating the people of the lower ranks of Indian society. He first introduced the system called "A school along with every church" which was successful in making free education available for everyone. He also founded the first printing press of the Indian Catholic Church at Mannanam. From this printing press came the first Malayalam Daily *Nasrani Deepika*.

He believed that the education of women was the first step towards overall social welfare. So with the help of Father Leopold Beccaro, O.C.D., an Italian missionary, started the Indian religious Congregation of the Mother of Carmel for women.

Father Kuriakose Elias died on January 3, 1871. His memorial is celebrated on January 3. His cause for canonization was started in 1955. On April 7, 1984, Pope John Paul II declared him "Venerable" and beatified him at Kottayam on February 8, 1986.

Ref: http://en.wikipedia.org/wiki/Kuriakose_Elias_Chavara



New Saints on November 23



- **Blessed Ludovico de Casoria**, Italian professed priest of the Order of Friars Minor, founder of the Congregation of the Franciscan Sisters of Saint Elizabeth ("Bigie").

Born in Casoria, near Naples, on March 11, 1814, Arcangelo Palmentieri was a cabinet-maker before entering the Friars Minor in 1832, taking the name Ludovico. In 1847 he had a mystical experience which he later described as a cleansing. From then on, he dedicated his life to the poor and the infirm, establishing a dispensary for the poor, schools for African children, an institute for the children of nobility, as well as several institutions for orphans, the deaf and the speechless, the blind, elderly, and the travelers. In addition to an infirmary for friars of his province, he began charitable institutes in Naples, Florence and Assisi. He once said, "Christ's

love has wounded my heart." This love prompted him to great acts of charity.

To help continue these works of mercy, in 1859 he established the Gray Brothers, a religious community composed of men who formerly belonged to the Secular Franciscan Order. Three years later he founded the Gray Sisters of St. Elizabeth for the same purpose.

Toward the beginning of his final, nine-year illness, Ludovico wrote a spiritual testament which described faith as "light in the darkness, help in sickness, blessing in tribulations, paradise in the crucifixion and life amid death." He died in Posillipo on March 30, 1885. The local work for his beatification began within five months of Ludovico's death. He was beatified in 1993, by Pope John Paul II.

Ref: <http://www.americancatholic.org/Features/Saints/saint.aspx?id=1337>

- **Blessed Nicola da Longobardi**, Italian professed oblate of the Order of Minims.

Nicolò Longobardo, Chinese name: *Long Huamin* 龍華民, was born in Caltagirone, Sicily, Italy on September 11, 1565. He was a Jesuit in China in the 17th century. He arrived in China in 1597, and was sent to the area of Shaozhou. He became the successor of Matteo Ricci in 1610 as Superior General of the Jesuit China mission. He was replaced as Superior by Giovanni Arocchia in 1622, but continued preaching in China until around 90. He died in Beijing in 1654.

Ref: http://en.wikipedia.org/wiki/Nicol%C3%B2_Longobardo



- **Blessed Eufrosia Eluvathingal** of the Sacred Heart, Indian professed religious of the Congregation of the Mother of Carmel.

She was born *Rosa Eluvathingal* on 7 October 1877 in a Syro-Malabar Catholic Nasrani family in the village of Kattoor, near the city of Thrissur in Kerala, India. Rosa was the eldest child of wealthy landowners, Cherpukaran Antony and Kunjethy Eluvathingal. Her mother was a devout Syrian Catholic, who taught her to pray the rosary and to participate in the Mass. At the age of nine, Rose is said to have experienced an apparition of the Blessed Virgin Mary, which led her to make a commitment never to marry, and to commit her entire life to God.

At the age of ten, she entered the boarding school attached to the first Carmelite community in the Syro-Malabar Church. On May 10, 1897, Rosa

was received as a postulant, taking the name *Sister Euphrasia of the Sacred Heart of Jesus*, and was admitted to the novitiate of the congregation on 10 January 1898.

Sister Euphrasia is said to have had a vision of the Holy Family, at which point the illness she had



New Saints on November 23

long felt ceased. She made her solemn profession on 24 May 1900, during the blessing of the newly founded St. Mary's Convent at Ollur. In 1913 she was made Mother Superior of the convent, where she was to live the rest of her life.

Despite these duties, she led a life of constant prayer and of devotion to the Sacred Heart of Jesus, becoming known by many people as the "Praying Mother." She had a strong devotion to the Blessed Sacrament and to the Blessed Virgin Mary. Mother Euphrasia died on August 29, 1952 at the Ollur Convent. Her tomb at the convent has become a pilgrimage site as miracles have been reported by some of the faithful.

In 1987 she was declared 'Servant of God' by Archbishop Mar Joseph Kundukulam, of Thrissur. On July 5, 2002, Pope John Paul II, declared her 'Venerable'. On December 3, 2006, she was beatified in St. Anthony's Forane Church, Ollur, Thrissur, with the declaration of the Major Archbishop, Varkey Vithayathil on behalf of the Pope Benedict XVI. Her feast day is August 29.

Ref: http://en.wikipedia.org/wiki/Euphrasia_Eluvathingal



-Blessed Amato Ronconi, Italian layperson of the Third Order of St. Francis, founder of the founder of the Hospital-Hospice for Poor Pilgrims of Saludecio, now the Beato Amato Ronconi Nursing Home.

Blessed Amatus was a thirteenth-century Tertiary who rose to great heights of sanctity by serving God as a hermit, as a pilgrim and as a nurse. Born at Saludecio, near Rimini, about 1238, he lost his parents while still very young. He felt that God called him to a life of prayer and penance and joined the Third Order of St Francis and he began to live as a hermit. By many he was considered a fool, but God showed how much He was pleased with the virtuous life of Amatus by marvelous signs. A mysterious light was seen shining over the hut which served as his shelter, and heavenly songs were heard to come from it.

Amatus left his hermitage at times to make pilgrimages on foot to Santiago de Compostela in Spain and other famous shrines, or to care for the poor and the sick. He founded the Hospital of St Mary of Mount Orciale, near Rimini, and there he spent the last years of his life as a nurse.

In 1304 Blessed Amatus Ronconi died at the age of sixty-six; and his body is venerated in the right chapel of the parish church of San Biagio in Saludecio. Pope Pius VI granted him the title of blessed on 17 April 1776 and his feast day is 8 May.

From the 13th century onwards there are reports of the miracles he performed for the devout who invoked his help. The new temple, built during the Napoleonic occupation, has housed the mortal remains of the monk since September 1804. His body, magnificently preserved, has been resting in a glass case by an artists from Faenza since May 3, 1930, when was clothed anew to mark the event of his solemn "recognition". The initial simple and austere iron case is next to it and bears witness to the prayers and miracles performed over the centuries.

Ref: <http://www.roman-catholic-saints.com/blessed-amatus-ronconi.html>

<http://en.riviera.rimini.it/situr/discover-the-area/routes-and-tours/spiritual-routes/sanctuaries.html>





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Pope's Catecheses—The Church



Pope Francis' began new Catecheses on the Church on June 18, and 25, 2014, at the General Audiences at St. Peter's Square. On June 18th, he began as follows:

Dear Brothers and Sisters, Good morning.

Today I begin a new series of catecheses on the Church. It is a little like a child speaking of his own mother, his family. To speak of the Church is to speak of our mother, of our family. The Church, in fact, is not an institution focused in on itself or a private association, and even less should it restrict its gaze to the clergy or to the Vatican. "The Church thinks..." But the Church is all of us! "Who are you speaking about?" "No, about priests..." Ah, priests are part of the

Church, but the Church is all of us! Don't restrict her to priests, bishops, the Vatican.... These are members of the Church, but the Church is all of us, the whole family, everyone from the mother. And the Church is a very broad reality, which is open to the whole of humanity and is not created in a laboratory, the Church is not born in a lab, she is not born suddenly. She is founded by Jesus, a people with a long history on her shoulders and a preparation that began long before Christ himself.

1. You find the Church's history, or rather "prehistory", already in the pages of the Old Testament. We heard from the Book of Genesis: God chose Abraham, our father in faith, and asks him to depart, to leave his homeland and set out for another land, which He himself would indicate (cf. Gn 12:1-9). And in this vocation God did not call Abraham alone, as an individual, but involved from the start his family, his household and all those in service to his house. Once on the path, — yes, like this the Church begins to walk — then, God will broaden the horizon still more and will shower Abraham with his blessing, promising him descendants as numerous as the stars in the sky and as grains of sand on the shore. The first important date is precisely this: starting from Abraham God forms a people to carry his blessing to all the families of the earth. And it is within this people that Jesus is born...

2. A second element: it is not Abraham who builds about himself a people, but God who gives life to this people... In this case, however, something unheard of happens: it is God himself who takes the initiative... God takes the initiative and turns his word to man, creating a bond and a new relationship with him. "But, Father, how can this be? God speaks to us?" "Yes". "And we can speak to God?" "Yes". "But can we have a conversation with God?" "Yes". This is called prayer, but it is God who started it all. ... The love of God *precedes* everything... He is waiting for us, He calls us, He makes us walk. He is always anticipating us. And this is called love, because God always waits for us. "But, Father, I don't believe this, because if you only knew, Father; my life was so horrible, how can I think that God is waiting for me?" "God is waiting for you. And if you were a great sinner He is waiting for you even more and waiting for you with great love, because He is first. This is the beauty of the Church, who leads us to this God who is waiting for us! He precedes Abraham, He precedes even Adam.

3. Abraham and his own listen to the call of God and set out on the journey, despite not knowing well who this God is and where He wants to lead them... He trusts, he trusts in love. God makes him feel love and he trusts. ... God has patience; He ...continues to educate and to form His people, as a father with His own child. God walks with us. ... He teaches us to walk. And it is the same attitude He maintains towards the Church. ... When however we recognize ourselves as sinners, God fills us with His mercy and with His love. And He forgives us, He always forgives us. And it is precisely this that makes us grow as God's people, as the Church: not our cleverness, not our merits — we are a small thing, it's not that — but the daily experience of how much the Lord wishes us well and takes care of us. ... To be Church is to feel oneself in the hands of God, who is father and loves us, caresses us, waits for us and makes us feel His tenderness. And this is very beautiful!

Dear friends, this is God's plan; ...to form people blessed in His love and that they might carry His blessing to all nations of the earth. This plan does not change, it is always in action. In Christ it found



Pope's Catecheses—The Church

fulfillment and today still God continues to realize it in the Church. Let us ask then for the grace to remain faithful to following the Lord Jesus and to listening to his Word, ready to set out every day, like Abraham, towards the land of God and of man, our true homeland, and thus to become the blessing, the sign of God's love for all His children. I like to think that a synonym, another name that we Christians could be called is this: we are men and women; we are a people who bless. The Christian by his life must bless always, bless God and bless all people. We Christians are a people who bless, who know how to bless. This is a beautiful vocation!

On June 25th, he said: Today we would like to pause on the importance for a Christian *to belong* to this people. We will speak about belonging to the Church.

1. We are not isolated and we are not Christians on an individual basis, each one on his/her own, no, *our Christian identity is to belong!* We are Christians because we belong to the Church. It is like a last name: if the first name is "I am Christian", the last name is "I belong to the Church". It is so beautiful to observe how this belonging is also expressed in the name God gives to himself. In answer to Moses in that wonderful episode of the "burning bush", he defines himself as *the God of the fathers* (cf. Ex 3:15). He doesn't say: I am the Omnipotent One..., no: *I am the God of Abraham, the God of Isaac, and the God of Jacob*. In this way He reveals himself as the God who made an alliance with our fathers ..., and calls us to enter into this relationship which precedes us. God's relationship with his people precedes us all, it comes from that time.

2. In this sense, one's thought goes in the first place, with gratitude, to *those who went before us* and who welcomed us into the Church. No one becomes Christian on his or her own! Is that clear? No one becomes Christian by him- or herself... If we believe, if we know how to pray, if we acknowledge the Lord and can listen to his Word, if we feel him close to us and recognize him in our brothers and sisters, it is because others, before us, lived the faith and then transmitted it to us. We have *received* the faith from our fathers, from our ancestors, and they have instructed us in it. If we think about it, who knows how many beloved faces pass before our eyes at this moment: it could be the face of our parents, grandparents or of some family member. I always remember the face of the nun, who taught me the Catechism; she is in Heaven for sure, because she was a holy woman... So, this is the Church: one great family, where we are welcomed and learn to live as believers and disciples of the Lord Jesus.

3. We are able to live this journey not only *because of others*, but *together with others*. In the Church there is no "do it yourself", there are no "free agents". How many times did Pope Benedict "describe the Church as an ecclesial 'we'"! At times one hears someone say: "I believe in God, I believe in Jesus, but I don't care about the Church..." How many times have we heard this? And this is not good. There are those who believe they can maintain a personal, direct and immediate relationship with Jesus Christ outside the communion and the mediation of the Church. These are dangerous and harmful temptations. These are, as the great Paul VI said, absurd dichotomies. It is true that walking together is challenging, and at times can be tiring: it can happen that some brother or some sister creates difficulties, or shocks us.... But the Lord entrusted his message of salvation to a few human beings, to us all, to a few witnesses; and it is in our brothers and in our sisters, with their gifts and limitations, that he comes to meet us and make himself known. And this is what it means to belong to the Church. Remember this well: to be Christian means belonging to the Church. The first name is "Christian", the last name is "belonging to the Church".

Dear friends, let us ask the Lord, through the intercession of the Virgin Mary, Mother of the Church, for the grace never to fall into the temptation of thinking we can make it without the others, that we can get along without the Church, that we can save ourselves on our own, of being Christians from the laboratory. On the contrary, you cannot love God without loving your brothers, you cannot love God outside of the Church; you cannot be in communion with God without being so in the Church, and we cannot be good Christians if we are not together with those who seek to follow the Lord Jesus, as one single people, one single body, and this is the Church. Thank you.

To read the full article visit the links below:

http://w2.vatican.va/content/francesco/en/audiences/2014/documents/papa-francesco_20140618_udienza-generale.html
http://w2.vatican.va/content/francesco/en/audiences/2014/documents/papa-francesco_20140625_udienza-generale.html



The Saints

*O Jesus, Son of the Virgin Mary, infuse into me grace,
wisdom, charity, chastity and humility.*

St. Peter Claver

Feast: September 9



A native of Spain, young Jesuit Peter Claver left his homeland forever in 1610 to be a missionary in the colonies of the New World. He sailed into Cartagena (now in Colombia), a rich port city washed by the Caribbean. He was ordained there in 1615.

By this time the slave trade had been established in the Americas for nearly 100 years, and Cartagena was a chief center for it. Ten thousand slaves poured into the port each year after crossing the Atlantic from West Africa under conditions so foul and inhuman that an estimated one-third of the passengers died in transit. Although the practice of slave-trading was condemned by Pope Paul III and later labeled "supreme villainy" by Pius IX, it continued to flourish.

Peter Claver's predecessor, Jesuit Father Alfonso de Sandoval, had devoted himself to the service of the slaves for 40 years before Claver arrived to continue his work, declaring

himself "the slave of the Negroes forever."

As soon as a slave ship entered the port, Peter Claver moved into its infested hold to minister to the ill-treated and exhausted passengers. After the slaves were herded out of the ship like chained animals and shut up in nearby yards to be gazed at by the crowds, Claver plunged in among them with medicines, food, bread, brandy, lemons and tobacco. With the help of interpreters he gave basic instructions and assured his brothers and sisters of their human dignity and God's saving love. During the 40 years of his ministry, Claver instructed and baptized an estimated 300,000 slaves.

His apostolate extended beyond his care for slaves. He became a moral force, indeed, the apostle of Cartagena. He preached in the city square, gave missions to sailors and traders as well as country missions, during which he avoided, when possible, the hospitality of the planters and owners and lodged in the slave quarters instead.

After four years of sickness which forced the saint to remain inactive and largely neglected, he died on September 8, 1654. The city magistrates, who had previously frowned at his solicitude for the black outcasts, ordered that he should be buried at public expense and with great pomp.

He was canonized in 1888, and Pope Leo XIII declared him the worldwide patron of missionary work among black slaves. He is the patron saint of African Americans and Colombia.

Comment: The Holy Spirit's might and power are manifested in the striking decisions and bold actions of Peter Claver. A decision to leave one's homeland never to return reveals a gigantic act of will difficult for us to imagine. Peter's determination to serve forever the most abused, rejected and lowly of all people is stunningly heroic. When we measure our lives against such a man's, we become aware of our own barely used potential and of our need to open ourselves more to the jolting power of Jesus' Spirit.

Quote: Peter Claver understood that concrete service like the distributing of medicine, food or brandy to his black brothers and sisters could be as effective a communication of the word of God as mere verbal preaching. As Peter Claver often said, "We must speak to them with our hands before we try to speak to them with our lips."



The Saints

St. Jude and Simon

Feast: October 28



Jude is so named by Luke and Acts. Matthew and Mark call him Thaddeus. He is not mentioned elsewhere in the Gospels except, of course, where all the apostles are mentioned. Scholars hold that he is not the author of the Letter of Jude. Actually, Jude had the same name as Judas Iscariot. Evidently because of the disgrace of that name, it was shortened to "Jude" in English.

Simon is mentioned on all four lists of the apostles. On two of them he is called "the Zealot." The Zealots were a Jewish sect that represented an extreme of Jewish nationalism. For them, the messianic promise of the Old Testament meant that the Jews were to be a free and independent nation. God alone was their king, and any payment of taxes to the Romans—the very domination of the Romans—was a blasphemy against God. No doubt some of the Zealots were the spiritual heirs of the Maccabees, carrying on their ideals of religion and independence. But many were the

counterparts of modern terrorists. They raided and killed, attacking both foreigners and "collaborating" Jews. They were chiefly responsible for the rebellion against Rome which ended in the destruction of Jerusalem in A.D. 70.

Comment: As in the case of all the apostles except for Peter, James and John, we are faced with men who are really unknown, and we are struck by the fact that their holiness is simply taken to be a gift of Christ. He chose some unlikely people: a former Zealot, a former (crooked) tax collector, an impetuous fisherman, two "sons of thunder" and a man named Judas Iscariot.

It is a reminder that we cannot receive too often. Holiness does not depend on human merit, culture, personality, effort or achievement. It is entirely God's creation and gift. God needs no Zealots to bring about the kingdom by force. Jude, like all the saints, is the saint of the impossible: Only God can create his divine life in human beings. And God wills to do so, for all of us.

Quote: "Just as Christ was sent by the Father, so also he sent the apostles, filled with the Holy Spirit. This he did so that, by preaching the gospel to every creature (cf. Mark 16:15), they might proclaim that the Son of God, by his death and resurrection, had freed us from the power of Satan (cf. Acts 26:18) and from death, and brought us into the kingdom of his Father" (Vatican II, *Constitution on the Sacred Liturgy*).

Prayer to St. Jude,

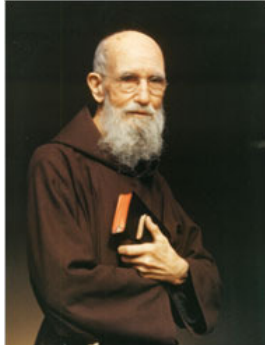
O h glorious apostle St. Jude, faithful servant and friend of Jesus, the name of the traitor who delivered thy beloved Master into the hands of His enemies has caused thee to be forgotten by many, but the Church honors and invokes thee universally as the patron of hopeless cases--of things despaired of. Pray for me who am so miserable; make use, I implore thee, of that particular privilege accorded thee of bringing visible and speedy help where help is almost despaired of. Come to my assistance in this great need, that I may receive the consolations and succor of heaven in all my necessities, tribulations and sufferings, particularly (mention your request), and that I may bless God with thee and all the elect throughout eternity. I promise thee, O blessed St. Jude, to be ever mindful of this great favor, and I will never cease to honor thee as my special and powerful patron, and to do all in my power to encourage devotion to thee. Amen

Ref: <http://www.ourcatholicprayers.com/prayer-to-st-jude.html>



The Saints

Venerable Solanus Casey



Barney Casey became one of Detroit's best-known priests even though he was not allowed to preach formally or to hear confessions!

Barney came from a large family in Oak Grove, Wisconsin. At the age of 21, and after he had worked as a logger, a hospital orderly, a streetcar operator and a prison guard, he entered St. Francis Seminary in Milwaukee—where he found the studies difficult. He left there and, in 1896, joined the Capuchins in Detroit, taking the name Solanus. His studies for the priesthood were again arduous.

On July 24, 1904, he was ordained, but because his knowledge of theology was judged to be weak, Father Solanus was not given permission to hear confessions or to preach. A Franciscan Capuchin who knew him well said this

annoying restriction "brought forth in him a greatness and a holiness that might never have been realized in any other way." During his 14 years as porter and sacristan in Yonkers, New York, the people there recognized him as a fine speaker. "For, though he was forbidden to deliver doctrinal sermons," writes his biographer, James Derum, "he could give inspirational talks, or *feverinos*, as the Capuchins termed them" (18:96). His spiritual fire deeply impressed his listeners.

Father Solanus served at parishes in Manhattan and Harlem before returning to Detroit, where he was porter and sacristan for 20 years at St. Bonaventure Monastery. Every Wednesday afternoon he conducted well-attended services for the sick. A co-worker estimates that on the average day 150 to 200 people came to see Father Solanus in the front office. Most of them came to receive his blessing; 40 to 50 came for consultation. Many people considered him instrumental in cures and other blessings they received.

Father Solanus' sense of God's providence inspired many of his visitors. "Blessed be God in all his designs" was one of his favorite expressions.

The many friends of Father Solanus helped the Capuchins begin a soup kitchen during the Depression. Capuchins are still feeding the hungry there today.

In 1946 in failing health, he was transferred to the Capuchin novitiate in Huntington, Indiana, where he lived until 1956 when he was hospitalized in Detroit. He died on July 31, 1957. An estimated 20,000 people passed by his coffin before his burial in St. Bonaventure Church in Detroit.

At the funeral Mass, the provincial Father Gerald said: "His was a life of service and love for people like me and you. When he was not himself sick, he nevertheless suffered with and for you that were sick. When he was not physically hungry, he hungered with people like you. He had a divine love for people. He loved people for what he could do for them—and for God, through them."

In 1960 a Father Solanus Guild was formed in Detroit to aid Capuchin seminarians. By 1967 the guild had 5,000 members—many of them grateful recipients of his practical advice and his comforting assurance that God would not abandon them in their trials. He was declared Venerable in 1995.

Comment: James Patrick Derum, his biographer, writes that eventually Father Solanus was weary from bearing the burdens of the people who visited him. "Long since, he had come to know the Christ-taught truth that pure love of God and one's fellowmen as children of God are in the final event all that matter. Living this truth ardently and continuously had made him, spiritually, a free man—free from slavery to passions, from self-seeking, from self-indulgence, from self-pity—free to serve wholly both God and man" (*The Porter of St. Bonaventure's*, page 199).

Quote: Father Maurice Casey, a brother of Father Solanus, was once in a sanitarium near Baltimore and was annoyed at the priest-chaplain there. Father Solanus wrote his brother: "God could have established his Church under supervision of angels that have no faults or weaknesses. But who can doubt that as it stands today, consisting of and under the supervision of poor sinners—successors to the 'poor fishermen of Galilee' #151; the Church is a more outstanding miracle than any other way?"



For Your Information

Save the Date

Adult Faith Formation Ministry Presents:

Richard May

*Speaking on “Drawing Closer to Mary through
Marian Consecration”*

Sunday, October 19, 2014 **“F” Wing** 7:00 PM

Mike Futschik

Speaking on “The Holy Sacrifice of the Mass”

Tuesday, October 28, 2014 **Angelina Room** 7:00 PM

Mary Jo Wilt

Speaking on “Advent Spirituality”

Tuesday, November 18, 2014- **Wolter’s Room** ~ 7:00 PM



Important Dates In This Trimester

Date	Celebration	Date	Celebration
Sept. 1	Labor Day	Oct. 12	Columbus Day
Sept. 5	Blessed Teresa of Calcuta	Oct. 18	St. Luke, Evangelist
Sept. 8	Nativity of the Blessed Virgin Mary	Oct. 23	St. John Capistrano
Sept. 11	Patriots' Day	Oct. 28	Sts Simon & Jude, Apostles
Sept. 12	Most Holy Name of Mary	Nov. 1	All Saints' Day
Sept. 14	Exaltation of the Holy Cross	Nov. 2	All Souls' Day
Sept. 23	Padre Pio	Nov. 9	Dedication of the Lateran Basilica
Sept. 27	St. Vincent de Paul	Nov. 11	Veterans' Day
Sept. 29	Sts Michael, Gabriel & Raphael, the Archangels	Nov. 13	St. Francis Xavier Cabrini
Sept. 30	St. Jerome	Nov. 21	Presentation of the Blessed Virgin Mary
Oct. 1	St. Therese of the Child Jesus	Nov. 23	Christ the King
Oct. 2	The Holy Guardian Angels	Nov. 25	St. Catherine of Alexandria
Oct. 4	St. Francis of Assisi	Nov. 27	Thanksgiving Day
Oct. 7	Our Lady of the Holy Rosary	Nov. 30	First Sunday of Advent

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