

The Year of Consecrated Life

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

Sumer 2015

(June — August 2015)



The Spiritual Light

The Spiritual Light

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As we begin the summer season, our Liturgical calendar comes to the end of the Easter season and we enter the second segment of Ordinary time. This segment extends from Pentecost Monday to the first Sunday of Advent and therefore making it the largest season of the Liturgical Year.

In this season, the liturgical color is green, the color of hope and growth; the Church invites her children to meditate upon the mystery of Christ, his life, miracles and teachings, in the light of the

Resurrection. It's our hope that this issue helps, our readers, to growth spiritually and to take advantage of the immense verdant fields of Ordinary time.

In this issue, you'll find, in *Clergy's Corner* a message from Fr. Giovanni and a reprint of our Deacon's homily from the Third Sunday of Easter. In *Did You Know?* Richard Keistler reflects on the unique life of Dorothy Day.

The *Liturgical Season* takes us through the life and work of Jesus Christ beginning with the celebration of Corpus Christi and through the lives of the Apostles that are inspiring and encouraging. We also feature two contributor reflections that you don't want to miss: Elizabeth Betczynski on Corpus Christi and the Sacred Heart of Jesus, and Jet Booth on the Transfiguration of the Lord.

In *From the Vatican*, we have excerpts from Pope Francis' homilies about the Holy Spirit, Our Final Farewell and the canonization of four religious women from the 19th century. In *The Saints* we feature, in this the Year of Consecrated Life, the Martyr Priest of the Mexican Cristero War. We also include a list of Bible Studies and Prayer Groups that you may consider joining.

Your comments are welcome. Please do not hesitate to contact the editors or any of the team members. On behalf of the entire Adult Faith Formation Team, we wish you a fun and safe Summer.

Margarita Prinz



Happy Birthday Fr. Leo!

June 21

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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.

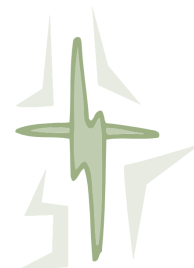
We look for topics in which our parishioners say they are interested. This knowledge came from a survey done in the infancy of this ministry and we search for speakers well known for the topics they present. Agreement on topics and speakers are reached by consensus rather than majority and our annual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

Adult
Faith
Formation



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Clergy's Corner



Light in a Dark World.

I was very saddened to read in the newspaper USA TODAY of Wednesday, May 27, the newspaper presented the topic: "Same-sex marriage was approved by Irish Voters in Dublin". The Irish vote recast the country's relationship with the Catholic Church. Will America be able to do the same with the religious right?

The Roman Catholic Church opposes same-sex marriage and regards homosexual relations as sinful, but many Catholics, especially young people in Western Europe and North America, pay little heed to the church's teachings on the subject. In Ireland, where the vast majority of citizens consider themselves Catholic, the constitutional amendment to allow same-sex marriage passed easily, with 62 percent of votes in favor.

Marriage is a uniquely intimate form of friendship that calls a man and a woman to love each other in the manner of God's covenant. In the marriage covenant, husband and wife live together in light of the covenant already established by God and Israel, Christ and the Church. We acknowledge that we are fallen, and that all manner of suffering, temptations, and sins can burden us and prevent us from becoming who we were created to be.

Many temptations arise which try to coax us into forgetting that male and female are created for covenant and communion. For example, poverty, affluence, pornography, contraception, philosophical and other intellectual mistakes can all create contexts that challenge or threaten healthy family life. The Church resists these things for the sake of protecting the family.

In anticipation of the Eighth World Meeting of Families, which will take place in Philadelphia September 22-27, 2015, the Archdiocese of Philadelphia and the Pontifical Council for the Family will come together to discuss the many issues and concerns that challenge today's world. Pope Francis will preside the conference and will guide the teachings in this year of family life.

We look forward to gathering with people from around the world in Philadelphia. As we prepare for this event, we particularly ask the intercessory prayers of Mary and Joseph, parents of the Holy Family and patrons of all families.

Fr. Giovanni Nguyen

From the Deacon's Desk

[I have been asked to share my Homily from the Third Sunday of Easter]



One of the earliest and simplest methods of preparing a speech is familiar to most people who have to teach or speak publicly: First, you tell people what you are going to tell them; then you tell them; then you tell them what you told them. There is something about hearing something three times.

So as I was preparing my homily and reading the Gospel for the third time, Jesus, the greatest teacher ever in all of history, is recalling once again what has taken place and why. This reading is the final resurrection scene in the Gospel of Luke. This takes place after the



From the Deacon's Desk

very familiar Walk to Emmaus. Jesus, tells the disciples how God has used the classic teaching approach I mentioned previously. In the scriptures, Jesus refers to everything written about him in the Law of Moses, the prophets and the Psalms. How the Christ would suffer and rise on the third day. Then Jesus, using His own words during his three year ministry, told the disciples he would suffer and die and be raised up on the third day and He did it. Then Jesus came back in His resurrected body as He promised and told them what He had done for the third time. And they got it! How do we know?

Well let's look at today's first reading from the Acts of the Apostles. Acts is really the second volume of Luke's Gospel. The Gospel of Luke ends with the Ascension of Jesus. The Acts of the Apostles gives us the "rest of the story".

Today's first reading is taken from Acts chapter 3. These are the very early days of the Church after Pentecost and the coming of the Holy Spirit upon the Apostles. This is the second major speech Peter gives in the streets of Jerusalem. These are the same streets where Peter denied knowing Jesus three times. These are the same streets where Peter hid as Jesus dragged His cross to His crucifixion. These are the same streets where Peter and the disciples hid for fear that they too would suffer the same death as Jesus. So who is this Peter that we hear in today's reading and what brought about this dramatic conversion? This "new" Peter is the fulfillment of what we heard from Jesus in the Gospel: "that repentance, for the forgiveness of sins, would be preached in his name to all the nations, beginning from Jerusalem."

Peter, like Jesus, reminds those in the streets of Jerusalem what had been said by the prophets regarding the Christ. Peter himself was a witness to Jesus own words and deeds, and now continues the mission started by Jesus by proclaiming: Repent, therefore, and be converted, that your sins may be wiped away.

Peter finally got it! The Apostles got it! And we too are to get it! So what was the difference? How is it that the message that had been read and preached for so long now became a reality?

Obviously, seeing the resurrected Jesus in the flesh, made a powerful impression on those witnesses. It would certainly have made an impression on me. More importantly, the power of the Holy Spirit working in and through the disciples allowed them to boldly preach the message of the new kingdom. They were not the same. Their encounter with Jesus had changed them.

The key to the transformation for the apostles and for us today is how we come to know Jesus. I will refer specifically to our reading from the Gospel of Luke. Jesus was made known to them in the breaking of bread and the Scriptures. It is through these actions that the disciples and you and I become witnesses to the mission of Jesus and share this mission and message with others.

This is what happens every time we come to Mass. We come to know Jesus through scripture and the Eucharist and then we share what we have learned with others. If we are to know Jesus, we have to pray that the Holy Spirit will open our hearts and minds to understand the Scriptures. The disciples had the greatest teacher ever helping them to understand the Word. There are some excellent scholars right here in our own parish who can help us learn more about what the scriptures say about Jesus and how we are to live our lives. Of course books, classes, Bible studies, and the internet...actually we have more information than ever before available to study the Scripture if we will just take advantage. In a special way, the Catholic Church has guided the faithful by selecting readings for Sundays, Feast days, and daily Mass that make up the Liturgical year. We should all spend time reading scripture outside of Mass. I have suggested more than one time in the few homilies I have given, how much more meaningful the Eucharistic celebration can be if you read the readings for the upcoming



From the Deacon's Desk

Sunday before you get Mass.

Let us look at the importance the Church places on the Liturgy of the Word. Notice this beautiful Book of the Gospels that is carried in procession and placed prominently on the altar for all to see. Before the Gospel is proclaimed we all stand and sing the Gospel acclamation. Only the priest or deacon may proclaim the Gospel at Mass. Again the Church is signifying through its liturgical actions the importance of Scripture and its relationship in the Mass.

So my question is, are we approaching the Liturgy of the Word with the same importance as we approach the Liturgy of the Eucharist?

Think about it just a minute...as we are coming forward to receive the Body and Blood of Jesus Christ, we would never think about reading the bulletin as we stand in line. Of course not. Or have our cellphone out texting or checking messages. Never. And we certainly would not tap someone on the shoulder while they are receiving the Eucharist, and ask about some sporting event. Yet, I know these sometimes happen during the Liturgy of the Word. So over time have we lost a reverence and respect for the Word of God? If that is the case for you, think about this. When does food taste the best? When we are hungry! When do we really appreciate a nice cold...glass of water? When we are thirsty. Just as we hunger and thirst for the body and blood of Christ, we must hunger and thirst for his Word. When we approach the altar at communion, people open their hands or their mouths to receive Jesus in the Eucharist. I would like to challenge everyone to symbolically imagine yourself reaching out for the Word of God as it is proclaimed each week. Pray that the Holy Spirit will enliven you so you will also be witness to Jesus. Then strengthened by the Word and by the Holy Eucharist you will go forth, and just like Peter, proclaim to all nations, "Repent, and be converted, that your sins may be wiped away."

Deacon Gary Forse

Did You Know?

By Richard Keistler

Did you know that one of the most influential social activists of the twentieth century was also a devout Roman Catholic, one who is now named "Servant of God" because of a cause opened for her canonization? I have only been confirmed in this faith since 2011; however, I have been familiar with the life and work of Miss Dorothy Day since I was in college in the seventies. Though her work was performed through the inspiration and beliefs of the Church, as with Blessed Mother Teresa, her devotion to the love of her fellow beings transcended simple denominations.

Dorothy Day was born in 1897 to Episcopal parents who rarely attended church. However, from a very young age Dorothy was drawn to the Bible and Christian beliefs, and was baptized and confirmed in the Episcopal Church. Miss Day did attend college for two years, but even at that age, she was studying Christian belief and practice melded with radical social policies. We must remember that at the time of World War I, it was not unusual in either our country or others to find large populations who would be considered very left-wing radical in our time. Many, many people looked to Socialism or Communism as a method of narrowing the gap between the wealthy and the poor. Miss Day was one of those. She supported the Russian Revolution. She was arrested in front of the White House, while picketing for women's suffrage.

Living in the early twenties in New York City, Dorothy knew a wide range of 'bohemian'



Did You Know?



artists and writers, including Eugene O'Neill. She had a number of lovers, and underwent an abortion, then married on the rebound. She married and wrote a novel, The Eleventh Virgin, which brought her name before the world as a published author. However, the marriage ended in divorce. Afterward, she became pregnant with another lover and fathered a daughter, Tamar.

Though this doesn't sound like a typical faith journey, nevertheless Dorothy's interest in Catholicism had continued to grow, and she began attending Mass, and reading Catholic texts. She wanted her child's father to marry her in the Catholic faith, and he refused; this ended the relationship. She was baptized into the Church. Dorothy supported herself with her writing, including writing about gardening and many other newspaper articles.

Dorothy's life took a new and critical turn when she met Peter Maurin in 1932. A French immigrant, he had an outlook drawn upon the practice of St. Francis of Assisi, with a devotion to the poor. Like Dorothy, he was radically politicized toward both Communism and Socialism, and the more equitable distribution of wealth. A major difference in their approaches to social justice was that Maurin didn't hesitate to attack the Church and its policies, where Dorothy worked much more quietly within the constructs of the Roman Catholic faith. Together, Day and Maurin founded the Catholic Worker newspaper, which continues to be published. They also put their faith into practice with the founding of homes for the poor, and eventually dozens were founded; some still exist, including in Houston.

Dorothy became a Benedictine oblate in the early 1940's, giving her faith a form of structure that sustained her for the rest of her life. She continued to be a prolific writer, not only being the editor of the Catholic Worker; she wrote an excellent autobiography. She continued to work toward social justice in this country, not always in line with the more conservative elements of the Church. She faced off against Cardinal Spellman and the archdiocese of New York on more than one occasion.

By the 1970's, Dorothy Day was well known nationally and internationally for her work for social justice for the poor. What made Dorothy unique was her devotion to the Roman Catholic Church, providing the conscience for the Catholic Worker movement. She died in 1980 in one of the rescue homes she had founded. Today, there are still over 200 communities in our country, and 20 abroad, practicing the love of God in helping the poor. As stated above, there is now a cause for her canonization; certainly her faith journey and her life are not typical of saints in the church. Though many if not most of us would question the methods of her beliefs, few would deny her dedication to serving God in her own, unique calling.

There are many excellent biographies on the life of Dorothy Day, and many of her writings are still in print, and worth reading.



For more information visit: <http://cjd.org>



The Liturgical Season

Corpus Christi

Solemnity June 7



By Elizabeth Betczynski:

This June we celebrate two very solemn feasts to commemorate Jesus giving us his body to sustain us spiritually and his heart to show how much he loves us!

On June 7th is the feast of Corpus Christi, the Body of Christ. In 1 Corinthians 11:26, St. Paul wrote, "As often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes." We are proclaiming Christ's redemptive death and in our hearts rekindle the hope of our future encounter with him.

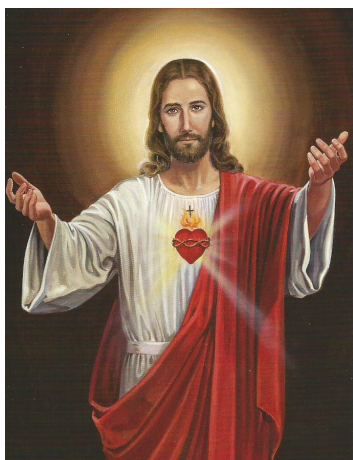
The day before his death on the Cross, Christ instituted the Eucharist in the Upper Room. He offered bread and wine, which "in his sacred hands" became his Body and his Blood, offered in sacrifice. Jesus became the source of eternal salvation to all who obey him, as he was designated by God to be our high priest.

As you look at the multiplication of the loaves and fish in Luke 9:16; we read "Jesus took the loaves, raised his eyes to heaven, blessed them, broke them, and gave them to the Apostles to distribute; and all ate and were satisfied." This amazing miracle marks the beginning of a long historical process: the uninterrupted multiplication in the Church of the Bread of new life for the people of every race and culture. This sacramental ministry is entrusted to the Apostles and to their successors. They never cease to break and distribute the Eucharistic bread from one generation to the next. In John 6:51, "If any one eats this bread, he will live forever." Christ wanted his saving presence in the world and in history to be linked with the sacrament of the Eucharist. He wanted to make himself the bread which is broken so that everyone can be nourished by his very life through participation in the sacrament of his Body and Blood.

On this day we kneel before the sacrament of the altar and renew our profession of faith in the real presence of Christ. Following this feast,

Sacred Heart of Jesus

Solemnity June 12



By Elizabeth Betczynski:

We celebrate the Sacred Heart of Jesus on June 12th. Devotion to the Sacred Heart of Jesus is a most effective means of living always in the company of our Lord Jesus whom we receive in Holy Communion. Our devotion is an extended act of love for Him who shows us the greatest possible love by offering His body and blood for us in the Eucharistic Sacrifice.

Jesus revealed his heart to St. Margaret Mary by saying "behold this Heart which has so loved men that it spared nothing, even going so far as to exhaust and consume itself, to prove to them its love." Jesus asked her to renew devotion to His Sacred Heart so that He might give his love ever more abundantly and we might respond with gratitude and return love



Sacred Heart of Jesus

Solemnity June 12

for his divine love.

The center of the devotion to the sacred heart is the enthronement of the image of the sacred heart in the home. By the enthronement we link the tabernacle of our parish church to our home, inviting our Lord to be our constant and most intimate companion. The enthronement is a way of life. It means that Christ is King of our hearts, and we desire Him to be present with us always. Part of the consecration reads: "Jesus, You will be King of our hearts by our generous love for You; and we will cultivate this love by the frequent reception of You in Holy Communion."

The enthronement is a single act but reminds us daily to follow in Christ's royal way by making reparation for sins committed and by striving to serve God and neighbor more lovingly. It is a source of vigor to live the vocation to love.

Immaculate Heart of Mary

Memorial June 13



TO JESUS THROUGH MARY

Lest there should be any misconception about the place of devotion to Mary in Catholic piety, we honor in a special way the Immaculate Heart of the Mother of Jesus, i.e., the person of Mary in her eminent sanctity and glorification by God, because it is the wish of her Son - as Our Lady revealed in her second apparition at Fatima. Jesus knows well that true devotion to His Mother leads souls to Him. As Pope Paul VI wrote in his encyclical celebrating the centenary of the apparitions at Lourdes:

"Everything in Mary leads us toward her Son, our only Savior, by whose foreseen merits she was preserved immaculate and full of grace; everything in Mary lifts up our hearts to the praise of the Holy Trinity."

And as Our Lady assured Lucy, June 13, 1917:

"I will never abandon you, my child. My Immaculate Heart will be your refuge and the way that will lead you to God."

The Church sees Mary, then, not as the goal, but as the guide, who always leads souls who honor her with true devotion - to her Son, especially to Jesus in the Blessed Sacrament. When we pray to the Immaculate Heart of Mary for help in time of need, she in turn points to the Tabernacle, to Him who is *"the Way, the Truth, and the Life,"* and has a way of conveying to us what she said to the steward at Cana: *"Do whatever he tells you."* (Jn.2:5)

Ref: <http://www.rosary-center.org/consecreat.htm>

Nativity of John the Baptist

Solemnity June 24

Why do we celebrate the Birth of John the Baptist?

An excerpt from Magnificat June 2013 by Father Peter John Cameron, O.P.:

The Nativity of Saint John the Baptist is a sacred reminder of the fact that I need born in my life every day:

- Someone who leaps with joy before the presence of the Lord, making me want to live my own relationship with Jesus with greater ardor and favor;
- Someone to prepare the way of the Lord and to give me knowledge of salvation



Nativity of John the Baptist

Solemnity June 24



- through the forgiveness of my sins;
- Someone who turns my attention away from my distractions and preconceptions so that I will behold the Lamb of God as the true desire of my heart;
- Someone who models for me that there is no greater joy in my life than for Jesus to increase and for me to decrease, specially as regards my self-reliance, my self-assertion, my self-importance;
- Someone who is a burning and shining lamp whose radiance gives light to my path and courage to my heart, making me want to live for others;
- Someone so committed to the truth that he is willing to lay down his life for the Truth-become-flesh-witnessing to me that all true happiness comes through self-

sacrifice;

- Someone whose sanctity proclaims that there is no man born of woman greater than he is, but that I can share his greatness if I love Jesus as he did.

In the tender compassion of our God, the Dawn from on high has broken upon us through the birth of John the Baptist.

Fr, Cameron is the Magnificat Editor-in-Chief

Sts. Peter and Paul Apostles

Solemnity June 29

On June 29, the Church celebrates the feast day of Sts. Peter & Paul. As early as the year 258, there is evidence of an already lengthy tradition of celebrating the solemnities of both Saint Peter and Saint Paul on the same day. Together, the two saints are the founders of the See of Rome, through their preaching, ministry and martyrdom there.

Peter, who was named Simon, was a fisherman of Galilee and was introduced to the Lord Jesus by his brother Andrew, also a fisherman. Jesus gave him the name Cephas (Petrus in Latin), which means 'Rock,' because he was to become the rock upon which Christ would build His Church.

Peter was a bold follower of the Lord. He was the first to recognize that Jesus was "the Messiah, the Son of the living God," and eagerly pledged his fidelity until death. In his boldness, he also made many mistakes, however, such as losing faith when walking on water with Christ and betraying the Lord on the night of His passion.

Yet despite his human weaknesses, Peter was chosen to shepherd God's flock. The Acts of the Apostles illustrates his role as head of the Church after the Resurrection and Ascension of Christ. Peter led the Apostles as the first Pope and ensured that the disciples kept the true faith.

St. Peter spent his last years in Rome, leading the Church through persecution and eventually being martyred in the year 64. He was crucified upside-down at his own request, because he claimed he was not worthy to die as his Lord. He was buried on Vatican hill, and St. Peter's Basilica is built over his tomb.

St. Paul was the Apostle of the Gentiles. His letters are included in the writings of the New Testament, and through them we learn much about his life and the faith of the early Church.



Sts. Peter and Paul Apostles

Solemnity June 29



Before receiving the name Paul, he was Saul, a Jewish pharisee who zealously persecuted Christians in Jerusalem. Scripture records that Saul was present at the martyrdom of St. Stephen.

Saul's conversion took place as he was on his way to Damascus to persecute the Christian community there. As he was traveling along the road, he was suddenly surrounded by a great light from heaven. He was blinded and fell off his horse. He then heard a voice saying to him, "Saul, Saul, why do you persecute me?" He answered: "Who are you, Lord?" Christ said: "I am Jesus, whom you are persecuting."

Saul continued to Damascus, where he was baptized and his sight was restored. He took the name Paul and spent the remainder of his life preaching the Gospel tirelessly to the Gentiles of the Mediterranean world.

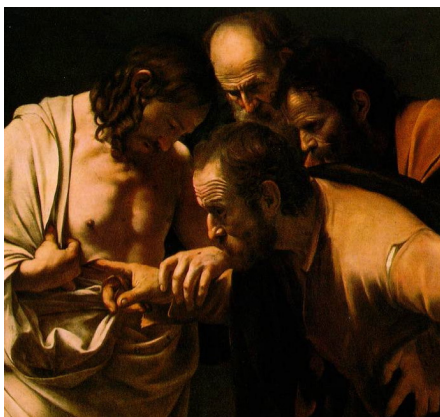
Paul was imprisoned and taken to Rome, where he was beheaded in the year 67. He is buried in Rome in the Basilica of St. Paul Outside the Walls.

In a sermon in the year 395, St. Augustine of Hippo said of Sts. Peter and Paul: "Both apostles share the same feast day, for these two were one; and even though they suffered on different days, they were as one. Peter went first, and Paul followed. And so we celebrate this day made holy for us by the apostles' blood. Let us embrace what they believed, their life, their labors, their sufferings, their preaching, and their confession of faith."

Ref. <http://www.catholicnewsagency.com/saint.php?n=501>

St Thomas, Apostle

Feast July 3



St. Thomas was a Jew, called to be one of the twelve Apostles. He was a dedicated but impetuous follower of Christ. When Jesus said He was returning to Judea to visit His sick friend Lazarus, Thomas immediately exhorted the other Apostles to accompany Him on the trip which involved certain danger and possible death because of the mounting hostility of the authorities.

At the Last Supper, when Christ told His Apostles that He was going to prepare a place for them to which they also might come because they knew both the place and the way, Thomas pleaded that they did not understand and received the beautiful assurance that Christ is the Way, the

Truth, and the Life. But St. Thomas is best known for his role in verifying the Resurrection of his Master.

Thomas' unwillingness to believe that the other Apostles had seen their risen Lord on the first Easter Sunday merited for him the title of "doubting Thomas." Eight days later, on Christ's second apparition, Thomas was gently rebuked for his skepticism and furnished with the evidence he had demanded - seeing in Christ's hands the point of the nails and putting his fingers in the place of the nails and his hand into His side. At this, St. Thomas became convinced of the truth of the Resurrection and exclaimed: "My Lord and My God," thus making a public Profession of Faith in the Divinity of Jesus.



St Thomas, Apostle

Feast July 3

St. Thomas is also mentioned as being present at another Resurrection appearance of Jesus - at Lake Tiberias when a miraculous catch of fish occurred. This is all that we know about St. Thomas from the New Testament. Tradition says that at the dispersal of the Apostles after Pentecost this saint was sent to evangelize the Parthians, Medes, and Persians; he ultimately reached India, carrying the Faith to the Malabar coast, which still boasts a large native population calling themselves "Christians of St. Thomas." He capped his life by shedding his blood for his Master, speared to death at a place called Calamine. His feast day is July 3rd and he is the patron of architects.

Ref: http://www.catholic.org/saints/saint.php?saint_id=410

St. James, Apostle

Feast July 25



James is the brother of John the Evangelist. The two were called by Jesus as they worked with their father in a fishing boat on the Sea of Galilee. Jesus had already called another pair of brothers from a similar occupation: Peter and Andrew. "He walked along a little farther and saw James, the son of Zebedee, and his brother John. They too were in a boat mending their nets. Then he called them. So they left their father Zebedee in the boat along with the hired men and followed him" (Mark 1:19-20). Jesus also selected the brothers, along with Peter, to be present at the Transfiguration, and so these three were prominent among the apostles.

Perhaps because Jesus had chosen him as a witness to a great mystery, James was associated in popular legend with

magic. He was said to have gone to Spain to preach, but with little result; when he returned to Judea, the story goes, the Pharisees consulted a magician, Hermogenes, in order to publicly discredit James, and through him the doctrine of Christ. However, James argued so well against the magician minion, Philetus, and performed so many miracles that Philetus and Hermogenes were converted and accepted Christ.

James, known for the power and loudness of his preaching, and John were nicknamed by Jesus the "sons of thunder." Two incidents in the Gospels describe the temperament of this man and his brother. St. Matthew tells that their mother came (Mark says it was the brothers themselves) to ask that they have the seats of honor (one on the right, one on the left of Jesus) in the kingdom. "Jesus said in reply, 'You do not know what you are asking. Can you drink the cup that I am going to drink?' They said to him, 'We can'" (Matthew 20:22). Jesus then told them they would indeed drink the cup and share his baptism of pain and death, but that sitting at his right hand or left was not his to give—it "is for those for whom it has been prepared by my Father" (Matthew 20:23b). It remained to be seen how long it would take to realize the implications of their confident "We can!" On another occasion, James and John gave evidence that the nickname was an apt one. The Samaritans would not welcome Jesus because he was on his way to hated Jerusalem. "When the disciples James and John saw this they asked, 'Lord, do you want us to call down fire from heaven to consume them?' Jesus turned and rebuked them..." (Luke 9:54-55).

James was apparently the first of the apostles to be martyred. He was condemned to death by the provincial governor, Herod Agrippa I. The saint was beheaded in Jerusalem in 44, along



St. James, Apostle

Feast July 25

with all the soldiers who formed his escort, who were converted by James in route to the place of execution. "About that time King Herod laid hands upon some members of the church to harm them. He had James, the brother of John, killed by the sword, and when he saw that this was pleasing to the Jews he proceeded to arrest Peter also" (Acts 12:1-3a).

According to tradition, James' disciples took his body onto a boat with no rudder and set out to sea. They landed in Spain, and after many wonders and conversions, the saint's body was laid to rest at the famous shrine named for him, Santiago (Spanish for "Saint James") de Compostela.

This James, sometimes called James the Greater, is not to be confused with James the Lesser (May 3) or with the author of the Letter of James and the leader of the Jerusalem community.

Patron Saint of: Chile, Laborers, Nicaragua, Rheumatism and Spain

Ref. <http://www.americancatholic.org/Features/Saints/saint.aspx?id=1087> and the book "Saints Seventy Stories of Faith" by Alexandra Bonafante-Warren.

The Transfiguration of the Lord

Solemnity August 6



By Jet Booth:

Many of us like science fiction movies. They have the ghastly evil creatures in them and they also have the likable ones like our favorite in the movie "E.T". One movie that I like was "Cocoon". This 1985 sci-fi was about a group of elderly people rejuvenated by aliens. Steve Guttenberg played a boat captain who falls in love with Kitty, one of the aliens. These aliens disguise themselves as humans and conceal their immortal energy. In one scene the two lovers are in a swimming pool. She agrees to reveal her life-force to Steve. I love that scene. Remember? She peels back her human covering and a magnificent light shines out of her, taking his breath away.....Maybe. Just maybe that image helps to wrap our heads and hearts around the transfiguring of Jesus.

What happened at the transfiguration? Why did the story need to be told? And what does that event have anything to say to us today?

The transfiguration event is told in the synoptic gospels Mt 17: 1-9: Mk 9: 2-9: and Luke 9: 28-36. Peter describes it also in 2 Peter 1: 16-18. This is the transforming event in the life of Jesus. Within the week of his disclosing his grim fate to his disciples, he takes three friends to a hilltop where they witness an extraordinary transformation. Jesus' figure becomes dazzling white, there is light, Elijah and Moses appear, voices are heard, the figures disappear, and the three are left again with Jesus. The whole thing is staggering and moving; afraid and dumbfounded the three fumble for a response.

The gospels agree that Jesus took Peter, James and John to a mountain. Peter said it was good to be there and offered to build booths for Jesus, Moses and Elijah. No doubt the apostles were afraid but the voice from the cloud that appeared assured them about Jesus. They were told they should hear him. When it was over Jesus commanded the three men to say nothing about this event until the resurrection of the Son of Man.

It is a touching way Matthew added some details to the story. He states that Jesus' face



The Transfiguration of the Lord

Solemnity August 6

"shone like the sun"; the "bright cloud" overshadowed the men; the words of God "with whom I am well pleased" are spoken; and finally Jesus comes forward and soothes their terror with a healing touch: "Rise and have no fear" (17:7). Matthew shows a Jesus who is both divine majesty and gentle compassion.

The event is full of images like light, Elijah, Moses, cloud, voice of God, etc. Just a few days earlier Jesus responded to Peter's confession of faith by disclosing three things; that the Messiah must suffer, that his disciples must be prepared to share his suffering, and that his suffering and theirs must be seen against ultimate and certain glory. Perhaps Jesus was trying to correct their view of His coming passion and death. Maybe it was a strengthening for the road ahead for them. Only these same friends witnessed His transfiguration. Only these three friends would witness His agony in the Garden of Gethsemane.

It is hard to ask what exactly happened. Peter, James and John had an overwhelming experience which gave them new insight into Jesus' majesty. To me it represents a special attempt of God to cure the spiritual blindness of the three chief apostles. Perhaps this was a kind of intense, ecstatic prayer that changed Jesus both there and at Gethsemane (Lk 22:44). Perhaps, once the journey to Jerusalem had begun, this was a special moment to show the true meaning of "suffering Messiah." Somehow, for a moment, His divinity shone through and they had to savor that until the Resurrection, before they could shout it from the mountain tops with clarity and conviction. I go back to that scene in "Cocoon" where Kitty strips away her human disguise and her radiance dazzles Peter.

What does this say for us today? I don't know about you but I have been blessed with peak experiences in my life. The Lord has seemed so close that I was afraid to open my eyes. Like Peter I always want to build booths to hang on and preserve those moments. But all too quickly they are gone. The lesson? Get off the mountain. God always has more to teach, more to reveal. Let go and let God. It seems I have an Easter tomb with a revolving door swinging me between suffering and Easter moments. How about you?

St. Lawrence

Feast August 10



Saint Lawrence was one of seven deacons who were in charge of giving help to the poor and the needy. When a persecution broke out, Pope St. Sixtus was condemned to death. As he was led to execution, Lawrence followed him weeping, "Father, where are you going without your deacon?" he said. "I am not leaving you, my son," answered the Pope "in three days you will follow me." Full of joy, Lawrence gave to the poor the rest of the money he had on hand and even sold expensive vessels to have more to give away.

The Prefect of Rome, a greedy pagan, thought the Church had a great fortune hidden away. So he ordered Lawrence to bring the Church's treasure to him. The Saint said he would, in three days. Then he went through the city and gathered together all the poor and sick people supported by the Church. When he showed them to the Prefect, he said: "This is the Church's treasure!"

In great anger, the Prefect condemned Lawrence to a slow, cruel death. The Saint was tied on top of an iron grill over a slow fire that roasted his flesh little by little, but Lawrence was burning with so



St. Lawrence

Feast August 10

much love of God that he almost did not feel the flames. In fact, God gave him so much strength and joy that he even joked. "Turn me over," he said to the judge. "I'm done on this side!" And just before he died, he said, "It's cooked enough now." Then he prayed that the city of Rome might be converted to Jesus and that the Catholic Faith might spread all over the world. After that, he went to receive the martyr's reward.

https://www.catholic.org/saints/saint.php?saint_id=366

The Assumption of the Blessed Virgin Mary

Solemnity August 15



*An excerpt from "The Glories of Mary" Discourse VIII
by St. Alphonsus Liguori:*

And now Mary enters into the blessed country. But on her entrance, the celestial spirits seeing her so beautiful and glorious, ask of those who are without, as Origen describes it, and exclaim, all rejoicing in heaven in one (voice): Who is this that cometh up from the desert, flowing with delights, leaning upon her beloved?" And who is this creature so beautiful, that comes from the desert of the earth, a place so full of thorns and tribulation? But this one comes so pure and so rich in virtue, supported by her beloved Lord, who deigns to accompany her with so great honor. Who is she? The angels who accompany her answer: This is the mother of our King; she is our queen, and the blessed one among women, full of grace, the saint of saints, the beloved of God, the immaculate, the dove, and the most beautiful of all creatures. And then all those blessed spirits begin to bless and praise her, singing, with more reason than the Hebrews said to Judith: "Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the

honor of our people." Ah! Our Lady and our queen, then thou art the glory of paradise, the joy of our country, thou art the honor of us all; be ever welcome, be ever blessed; behold thy kingdom, behold us, we are all thy servants, ready for thy commands.

Ref: <http://www.themostholyyrosary.com/the-glories-of-mary.pdf>

The Queenship of the Blessed Virgin Mary

Memorial August 22

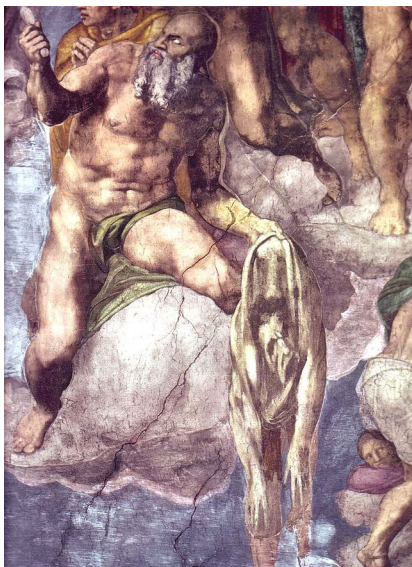
This feast reminds us that holiness means depending in God. The Queenship of Mary invite us to exercise our obedience to God in a way that results in, no submission, but likeness. Saint Maximilian Kolbe wrote that Mary "has the right to be loved as Queen of all hearts so that through her, hearts would be cleansed and themselves become immaculate, similar and like unto her own heart, and so worthy of union with God." "A queen enjoys full power, even with regard to the king. Mary's fullness of power is expressed in her intercession for us and her mediation of graces, so that we receive all personal graces from God."

Von Balthasar



St. Bartholomew, Apostle

Feast August 24



"Michelangelo's *Last Judgment*"

Not much is known about the life of Saint Bartholomew. He is mentioned by name four times in the New Testament, once in each of the synoptic gospels (Matthew 10:3; Mark 3:18; Luke 6:14) and once in the Acts of the Apostles (Acts 1:13). All four mentions are in lists of Christ's apostles. But the name Bartholomew is actually a family name, meaning the "son of Tholmai" (Bar-Tholmai, or Bartholomaios in the Greek).

For that reason, Bartholomew is usually identified with Nathaniel, whom Saint John mentions in his gospel (John 1:45-51; 21:2), but who is not mentioned in the synoptic gospels.

The identification of the Bartholomew of the synoptic gospels and Acts with the Nathaniel of the Gospel of John is strengthened by the fact that Nathaniel was brought to Christ by the apostle Philip (John 1:45), and in the lists of the apostles in the synoptic gospels, Bartholomew is always placed next to Philip. If this identification is correct, then it

was Bartholomew who uttered the famous line concerning Christ: "Can any thing of good come from Nazareth?" (John 1:46). That remark evoked the response from Christ, upon first meeting Bartholomew: "Behold an Israelite indeed, in whom there is no guile" (John 1:47).

Bartholomew became a follower of Jesus because Christ told him the circumstances under which Philip called him ("under the fig tree," John 1:48). Yet Christ told Bartholomew that he would see greater things: "Amen, amen I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man."

According to tradition, after Christ's Death, Resurrection, and Ascension, Bartholomew evangelized in the East, in Mesopotamia, Persia, around the Black Sea, and perhaps reaching as far as India. Like all of the apostles, with the singular exception of Saint John, he met his death by martyrdom. According to tradition, Bartholomew converted the king of Armenia by casting out a demon from the chief idol in the temple and then destroying all of the idols. In a rage, the king's older brother ordered Bartholomew to be seized, beaten, and executed.

Different traditions describe different methods of Bartholomew's execution. He is said either to have been beheaded or to have had his skin removed and been crucified upside down, like Saint Peter. He is depicted in Christian iconography with a tanner's knife, used to separate an animal's hide from its carcass. Some depictions include a cross in the background; others (most famously Michelangelo's *Last Judgment*) show Bartholomew with his own skin draped over his arm.

According to tradition, the relics of Saint Bartholomew made their way from Armenia to the Isle of Lipari (near Sicily) in the seventh century. From there, they were moved to Benevento, in Campania, northeast of Naples, in 809, and finally came to rest in 983 in the Church of Saint Bartholomew-in-the-Island, on the Isle of Tiber in Rome.

Patron of: Armenia, tanners, plasterers, cheese merchants, those with nervous tics
http://catholicism.about.com/od/apostles/p/Saint_Bartholomew.htm



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

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



<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



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

The Year of Consecrated Life

Pope Francis proclaimed 2015 a year of Consecrated Life, starting on the First Sunday of Advent, the weekend of November 29, 2014, and ending on February 2, 2016, the World Day of Consecrated Life. The year also marks the 50th anniversary of *Perfectae Caritatis* (Complete Charity), a decree on religious life, and *Lumen Gentium* (Light of Nations), the Second Vatican Council's constitution on the Church. Its purpose as stated by the Vatican is to "make a grateful remembrance of the recent past" while embracing "the future with hope."

For more information, prayers intentions, prayer cards, a video on consecrated life and other resources visit: www.usccb.org/beliefs-and-teachings/vocations/



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 Year of Consecrated Life

O God, throughout the ages you have called women and men to pursue lives of perfect charity through the evangelical counsels of poverty, chastity, and obedience. During this the Year of Consecrated Life, we give you thanks for these courageous witnesses of Faith and models of inspiration. Their pursuit of holy lives teaches us to make a more perfect offering of ourselves to you. Continue to enrich your Church by calling forth sons and daughters who, having found the pearl of great price, treasure the Kingdom of Heaven above all things. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen



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The Holidays



Flag Day (June 14) — The “Stars and Stripes”, the official National symbol of the United States of America was authorized by congress on that Saturday of June 14, 1777 in the fifth item of the days agenda. The entry in the journal of the Continental Congress 1774-1789 Vol. VIII 1777 reads “Resolved that the flag of the thirteen United States be Thirteen stripes alternate red and white: that the union be thirteen stars, white in a blue field, representing a new constellation.”

Today the observance is held the second Sunday in June each year.



An excerpt from Magnificat July 2014,

On July 4, we celebrate the birth of a *novous ordo seclorum* — a “new order of the ages,” the American Era. God has blessed our nation with resourses, power, beauty, and the rule of law. We have so much to be grateful for. But these are gifts. They can be misused. They can be lost. In coming years, we’ll face more and more serious challenges to religious liberty in our country...

And yet, the political and legal effort to defend religious liberty, as vital as it is, belongs to a much greater struggle to master and convert our own hearts, and to live for God completely, without alibis or self-delusion. The only question that finally matters is this one: Will we live wholeheartedly for Jesus Christ? If so, then we can be a source of freedom for the world. If not, nothing else will do...

We live in a time that calls for sentinels and public witness. Every Christian in every era faces the same task. But you and I are responsible for this moment. Today. Now. We need to “speak out,” not only for religious liberty and the ideals of the nation we love, but for the sacredness of life and the dignity of the human person, in other words, for the truth of what it means to be made in the image and likeness of God.

We need to be witness of that truth not only in words, but also in deeds. In the end, we’re missionaries of Jesus Christ, or we’re nothing at all. And we can’t share with others what we don’t live faithfully and joyfully ourselves...

To the extent we let God transform us into his own image, we will, by the example of our lives, fulfill our duty as citizens of the United States, but much more importantly, as disciples of Jesus Christ,

May God bring to completion the good things he begins in us today.

Archbishop Charles J. Chaput, O.F.M. CAP.

Archbishop Chaput is the ordinary of the Archdiocese of Philadelphia, Pennsylvania.



THE HOLY SEE

As the Spirit Moves



Pope Francis Meditation on May 8, 2015:

On Friday, the Feast of Our Lady of Luján, Patroness of Argentina, Pope Francis offered up morning Mass in the Chapel of the *Domus Sanctae Marthae* for his homeland. He prayed that we know how to follow movements provoked by the Holy Spirit in each one of us and throughout the Church: movements that in appearance seem to cause confusion but instead always lead to unity.

At the beginning of the homily, the Pope remembered how “Jesus promised his disciples

the Holy Spirit and said that the Holy Spirit would teach them many things and would remind them of the things that He taught them”. Thus, “from the first moment the Holy Spirit came, the very day of his coming, he began to move the waters: he began a movement in the Church”. The disciples, on their own, “were closed, out of fear, but he started a movement: they went out and Peter addressed the people for the first time”.

Peter’s words, the Pontiff explained, “were heard by each and every person in his own language: everyone in their own language”. Upon hearing them, many “were converted and went out throughout the land with this news: Jesus was alive, the Lord was risen”. Therefore, “this movement towards the world begins”. And that is what the Apostle Philip “also does with the ‘minister of the economy’ of Ethiopia, who was a Jew, a proselytized Jew: he gives him Jesus’ message, he baptizes him and goes back to his land to preach the Gospel”.

Francis retraced those first steps of evangelization narrated in the Acts. “The Apostles — he said — begin to preach in Jerusalem and, after the healing of the paralytic, begging for alms” before the door of the temple called “Beautiful”, Peter and John “are called to judgment and stoned: the persecutions begin”. And thus, “after the death of Stephen, another movement bursts onto the scene: the persecutions”.

At this point, the Pope said, “another issue” comes up. That is, the first disciples, Paul and Peter, set out to preach to “the Jews, but they find pagans too”. And “Peter is the first, because he goes to the house of Cornelius”. It is there that “another movement begins in the Church and Peter, the head, is criticized for it: ‘This is heresy, he enters the house of a pagan, he is unclean!’” And Peter “senses this lack of trust from some in the community”. These are “movements inside the Church; movements of groups who had different points of view”.

For his part, “Paul begins to preach conversion to the pagans as well and they hear this beautiful news and convert”. However, there is a Christian group that is “closed, does not understand”, who repeat: “No, not pagans!”. They reach the point of stoning Paul and leaving him for dead. Then “they seek help among the powers of society... In Antioch they went to pious noblewomen and high-ranking men in an attempt to move them against the apostles”.

The Pope continued: “Thus we arrive at the point in Chapter 15 of the Acts of the Apostles (22-31) where the waters of Antioch are moved, because a group of Christians, deeply tied to the Jewish law, want to impose the Hebrew ways on new Christians before baptizing them:



As the Spirit Moves

e.g., circumcision". But "Paul says no". This "ignites a fight among them, the waters are moving". One reads, in fact, that there were lively debates going on. "They debated vigorously, because there was a great deal of movement", the Pope explained. "How do they resolve the problem? They gather and each gives his own judgment, offers his own opinion; they discuss, but like brothers not enemies: they don't make any outside deals in order to win; they don't go to civil authorities to impose themselves; they don't kill in order to profit: they seek a path of prayer and dialogue". And those who were actually on opposing sides dialogue and reach an agreement: this is the work of the Holy Spirit".

Chapter 15 of Acts, Francis said, tells how "the process ends", in today's liturgy, "with the First Ecumenical Council, the Council of Jerusalem". They send "a letter to those who do not know how to preach to the closed ones: 'The Apostles and the elders, your brothers, to the brothers in Antioch, Syria and Cilicia of Gentile origin, greetings. Since we have heard that some of our number who went out without any mandate from us have upset you with their teachings and disturbed your peace of mind". In effect, "they sowed discord", the Pope added, proceeding to read the text: "we have decided to choose representatives and send them to you along with our beloved Barnabas and Paul" — who were considered heretics — 'who have risked their lives for the sake of our Lord Jesus Christ. So we are sending Judas and Silas who will also convey this same message by word of mouth". In reading these words the Pontiff inserted that ultimately they came to an agreement and this even though Barnabas and Paul "were deemed heretics".

Francis then read, also from the Acts, "this formula, which is one formula, one solemn expression: 'It is the decision of the Holy Spirit and of us not to place on you any burden beyond these necessities, namely, to abstain from meat sacrificed to idols, from blood, from meats of strangled animals, and from unlawful marriage".

This, Francis said, "is the way of the Holy Spirit, this is the work of the Holy Spirit". For it is he "who moves the waters, who stirs a little disorder, who seems to throw us into a storm, to torment — think of Pentecost — and then he brings harmony, unity: he has these two characteristics". And "a Church where are never such problems," he added, "makes me think that the Holy Spirit is not very present". Certainly, "in a Church where there is always discord and where there are factions that betray their brothers, one against another, there is also no Holy Spirit". Indeed, "The Spirit is what brings newness, moves situations forward, creates new spaces, brings the wisdom that Jesus promised: 'He will teach you". The Spirit, therefore, "moves but in the end creates harmony among all people". And in continuing the celebration, the Pope asked "the Lord Jesus, who is always present among us, to send always the Holy Spirit among us, to each one of us; to send Him to the Church and enable the Church to be faithful to the movement of the Holy Spirit".



We should think about our final farewell



From Vatican Radio

Pope Francis said on Tuesday (May 19th) many people like the Rohingya of Myanmar or the Christians and Yazidis in Iraq have been forced to say farewell to their homes and the lives of all of us are marked by farewells of varying importance. He said each of us should reflect on our own final farewell from this life and what it means for Christians to entrust themselves to God. The Pope's words came during his morning Mass at the Santa Marta residence.

Pope Francis' homily was a reflection on how our lives are marked by saying goodbye or farewell, how we do it and the reasons why we do it. He took as his inspiration the day's readings where Jesus bids farewell to the disciples before his Passion and death and where St Paul bids farewell before going to Jerusalem and weeps on the beach with those who have come to say goodbye to him. He said our lives are made up of many farewells, small and big ones and with some of them there is a great deal of tears and suffering...

The Pope said there are small farewells such as when a mother hugs her son who's going off to fight in a war and then there's the final farewell for a person who is leaving this world and this theme of farewell is explored in art and in songs.

"I'm thinking of one, of the Italian "Alpini" regiment, when the captain bids farewell to his soldiers: the captain's Will. I'm thinking of the great farewell, my great farewell, not when I must say 'see you then,' 'see you later,' 'bye for now,' but 'farewell.' These two readings use the word 'addio' (farewell in a final sense.) Paul entrusts everything of his to God and Jesus entrusts to God his disciples who remain on this earth. 'They are not of this world but look after them.' We only say 'addio' at a time of final farewells, be they of this life or be they our final farewell."

Pope Francis went to say that each of us would do well to think of our final farewell or passing and examine our conscience, just like Jesus and St Paul did.

"What will I leave behind? Both St Paul and Jesus in these two readings carry out a kind of examination of conscience: 'I've done this, this and this ... And what have I done? It's good for me to imagine myself at that moment. We don't know when it will happen, but it will be that moment when expressions like 'see you later,' 'see you soon,' 'see you tomorrow,' 'goodbye for now,' will become 'farewell.' Am I prepared to entrust to God all that I have? To entrust myself to God? To say that word which is the word of the son entrusting himself to his Father."

The Pope concluded his homily by praying that the Holy Spirit teaches us how to say farewell and truly entrust ourselves to God at the end of our life.

(from Vatican Radio)



Christians must be witnesses to Jesus' Resurrection



May 17, 2015-Vatican Radio

Pope Francis canonized four women religious on Sunday, all 19th century nuns who worked in education.

During Mass for the Seventh Sunday of Easter, Pope Francis canonized four women religious: Marie-Alphonsine and Mary of Jesus Crucified from the territory that made up historical Palestine; Jeanne Emilie de Villeneuve of France; and Maria Cristina of the Immaculate Conception from Italy.

In his homily for the Mass, the Holy Father focused on the first reading, from Acts, which told how after the Ascension, the twelve Apostles chose a man to take the place of Judas. Even today, we base our faith on the testimony of the Twelve, who were witnesses of Jesus' Resurrection. In fact, every disciple of Jesus "is called "to become a witness to his resurrection, above all in those human settings where forgetfulness of God and human disorientation are most evident."

Pope Francis identified several traits, exemplified by the new Saints, that are necessary for Christians to be witnesses of Jesus' resurrection. Christians, he said, must "remain in the risen Christ and in His love." This is "the secret of the saints: abiding in Christ, joined to him like branches to the vine, in order to bear much fruit (cf. Jn 15:1-8). And this fruit is none other than love."

The Holy Father said that "A relationship with the risen Jesus is the 'atmosphere' in which Christians live, and in which they find the strength to remain faithful to the Gospel, even amid obstacles and misunderstandings." Ardent love for Christ allows His disciples to give themselves to others.

Authentic Christian witness also requires unity among the disciples. Jesus, on the eve of His Passion, prayed to God the Father that His disciples would be "one" just as the Trinity is one. This love leads us to live lives of service to one another.

"To abide in God and in his love, and thus to proclaim by our words and our lives the resurrection of Jesus, to live in unity with one another and with charity towards all. This is what the four women Saints canonized today did," Pope Francis said. He concluded his homily with the prayer: "When we return home, let us take with us the joy of this encounter with the risen Lord. Let us cultivate in our hearts the commitment to abide in God's love. Let us remain united to him and among ourselves, and follow in the footsteps of these four women, models of sanctity whom the Church invites us to imitate."



Christians must be witnesses to Jesus' Resurrection



Marie-Alphonsine Danil Ghattas joined the *Congregation of Saint Joseph of the Apparition* at age 14. Following a vision of the Blessed Virgin Mary she received in Bethlehem, she co-founded the *Rosary Sisters (Sisters of the Holy Rosary of Jerusalem of the Latins; Congregation of the Sisters of the Most Holy Rosary of Jerusalem)*. Spent her life working for the poor and the education of Palestinian Christians, and her Sisters continue that work today. She was born 4 October 1843 in Jerusalem and died on 25 March 1927 at Ain Karim, Jerusalem. Her feast is 25 March
<http://catholicsaints.info/saint-mariam-sultaneh-danil-ghattas/>

Mary of Jesus Crucified was born Mariam Baouardy on January 5, 1846 in Ibillin, a small village of Galilee, between Nazareth and Haifa, in a Greek-Melkite Catholic family. But Mariam was not three years old when her father died, entrusting her to the care of St Joseph, then her mother a few days later. She was adopted by a rich uncle.

Mariam joined the Carmel of Pau in June 1867 and here she always found the love and understanding to sustain her in her sufferings. As a novice, she received the name of Sister Mary of Jesus Crucified. Her simplicity and generosity won the heart of her sisters. The gift of prophecy, the attacks of the Devil or ecstasies... among all the many divine graces that she received there is, very deeply, the knowledge of her nothingness in front of God: when she called herself "the little nothing" it was really a profound expression of her being. She died on August 26, 1878. She was 32 years old.

<http://carmelholylnd.org/en/our-saints/mary-of-jesus-crucified/her-life.html>



Jeanne-Emilie de Villeneuve, also named Émilie de Villeneuve, was born in Toulouse, on March 9, 1811. From an early age, she lived in Hauterive Castle (near Castres), where her sick mother had withdrawn for treatment. She lost her mother at the age of 14 in 1815, followed by her sister Octavie in 1818.

After her mother's death, she lived some time in Toulouse where her grandmother supported her education and that of her sisters. At the age 19, Emilie was back at Castres (from 1826 to 1830). In the anonymity of a house in Castres, with her companions, she serves the poor: young workers, sick people, prostitutes and those who were convicted in prison.

Émilie founded the Congregation of the Sisters of Our Lady of the Immaculate Conception ("Blue sisters of Castres") on 8 December 1836. Twelve years after the establishment of the



Christians must be witnesses to Jesus' Resurrection



congregation, it started to expand in Africa in 1848, then in Europe in 1903, in Latin America in 1904-1905, and eventually in the Asia Pacific region in 1998.

Émilie de Villeneuve called on others to become missionaries wherever they were, daring to take a stand for justice, peace, respect and attention to the smallest ... in all our places of life, to do all this out of love, according to the motto taken by the congregation: "to go where the voice of the poor calls us". This charism perfectly explains the scope and diversity of the competences displayed by the community members: education, health and participation in the life of local Church.

Today, there are around 600 members spread in 124 communities in 18 countries: France, Spain, Italy, Senegal, Burkina Faso, Benin, Gabon, RD Congo, Brazil, Argentina, Uruguay, Paraguay, Bolivia, Venezuela, Mexico, Haiti and in the Philippines.

http://en.wikipedia.org/wiki/%C3%89milie_de_Villeneuve

Maria Cristina of the Immaculate Conception was born Adelaide Brando in Naples in 1856 to Giovanni Giuseppe Brando and Maria Concetta Marrazzo. Her mother died after her birth. Brando was home schooled and felt a call towards religious life. She would attend mass on a daily basis and at the age of twelve, she took a personal vow of chastity, soon trying to enter a Neapolitan monastery. Her father refused her to enter and stopped her from doing so, but he relented and allowed her to enter the Poor Clare monastery at Fiorentine.

Brando fell ill twice and returned home and she returned to Naples when she recovered from her ailments and joined the Sacramentine Nuns as was her wish. She took her vows in 1876 and assumed the name of "Maria Cristina of the Immaculate Conception".



She founded the Oblation Sisters of the Blessed Sacrament in 1878 and papal approval was granted on 20 July 1903, the day that Pope Leo XIII died. Her health took a decline at the beginning of the new century though ushering in a prosperous time for the order, which grew at a rapid pace. It also received assistance from the future Venerable Michelangelo Longo of Marigliano and future saint Ludovico of Casoria. She served as the superior general of her order, noted for deep piousness and the devotion to the passion of Jesus Christ and the Eucharist. She would sleep close to the exposed Host as means of drawing strength and remaining close to the Lord.

She died of her illnesses in 1906.

<http://www.vatican.va/>



The Saints

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

Martyr Priests of the Mexican Cristero War

Feast: May 21



On May 21, 2000, Pope John Paul II canonized a group of 25 saints and martyrs arising from the Mexican Cristero War. The vast majority are Roman Catholic priests who were executed for carrying out their ministry despite the suppression under the anti-clerical laws of Plutarco Elías Calles. Priests who took up arms, however, were excluded from the process.

The following is an excerpt of the Homily of his Holiness St. John Paul II on this day:

...They are saints because they put God at the center of their lives and made seeking and extending his kingdom the purpose of their existence; saints because their deeds continue to speak of their total love for the Lord and for their brethren by bearing abundant fruits, thanks to their living faith in Jesus Christ and their commitment to loving as he loved us, including their enemies.

.... The Church rejoices in canonizing these children of Mexico: Cristóbal Magallanes and his 24 companion martyrs, priests and laymen. They all dedicated their lives to God and their brethren through martyrdom or by generously serving the needy. The firmness of their faith and hope sustained them in the various trials they had to endure. They are a precious legacy, a fruit of the faith rooted in the lands of Mexico, a faith which, at the dawn of the third millennium of Christianity, must be preserved and revitalized so that you may continue to be faithful to Christ and to his Church as you were in the past. *Mexico ever faithful!*

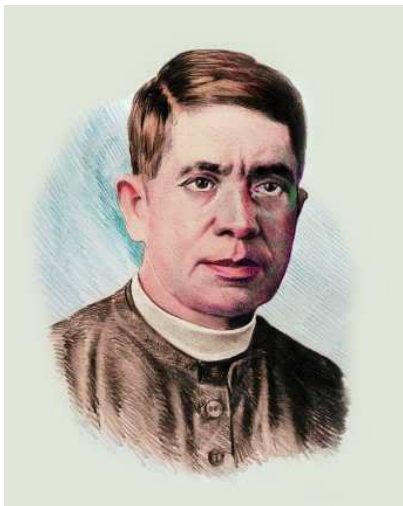
In Acts 9: 28-29, we heard how Paul moved about Jerusalem, "*preaching boldly in the name of the Lord. And he spoke and disputed against the Hellenists; but they were seeking to kill him*" Paul's mission prepares for the growth of the Church, which will take the Gospel message everywhere. And in this expansion, persecution and violence against those who preached the Good News were not lacking. But despite human adversities, the Church relies on the promise of divine help. This is why we heard that "*the Church ... had peace and was built up; and walking in the fear of the Lord and in the comfort of the Holy Spirit, it was multiplied*" (Acts 9: 31). We can well apply this passage from the Acts of the Apostles to the situation which Cristóbal Magallanes and his 24 companion martyrs had to endure in the first 30 years of the 20th century.

Most of them belonged to the secular clergy and three were laymen seriously committed to helping priests. They did not stop courageously exercising their ministry when religious persecution intensified in the beloved land of Mexico, unleashing hatred of the Catholic religion. They all freely and calmly accepted martyrdom as a witness to their faith, explicitly forgiving their persecutors. Faithful to God and to the Catholic faith so deeply rooted in the ecclesial communities which they served by also promoting their material well-being, today they are an example to the whole Church and to Mexican society in particular. May the shining example of Cristóbal Magallanes and his companion martyrs help you to make a renewed



The Saints

commitment of fidelity to God, which can continue to transform Mexican society so that justice, fraternity and harmony will prevail among all.



Saint **Cristóbal Magallanes Jara**, also known as **Christopher Magallanes** was born in Totatiche, Jalisco, Mexico on July 30, 1869. He was son of Rafael Magallanes Romero and Clara Jara Sanchez, who were farmers. He worked as a shepherd in his youth and enrolled in the Conciliar Seminary of San José in Guadalajara at the age of 19.

He was ordained at the age of 30 at the Santa Teresa Temple in Guadalajara in 1899 and served as chaplain of the School of Arts and Works of the Holy Spirit in Guadalajara. He was then designated as the parish priest for his home town of Totatiche, where he helped found schools and carpentry shops and assisted in planning for hydrological works, including the dam of La Candelaria. He took special interest in the evangelization of the local

indigenous Huichol people and was instrumental in the foundation of the mission in the indigenous town of Azqueltán. When government decrees closed the seminary in Guadalajara in 1914, Magallanes offered to open a seminary in his parish. In July 1915, he opened the Auxiliary Seminary of Totatiche, which achieved a student body of 17 students by the following year and was recognized by the Archbishop of Guadalajara, José Francisco Orozco y Jiménez, who appointed a precept and two professors to the seminary.

Magallanes wrote and preached against armed rebellion, but was falsely accused of promoting the Cristero Rebellion in the area. Arrested on May 21, 1927, while en route to celebrate Mass at a farm, he gave away his few remaining possessions to his executioners, gave them absolution, and without a trial, he was killed four days later with Saint Agustín Caloca in Colotlán, Jalisco. His last words to his executioners were *"I die innocent, and ask God that my blood may serve to unite my Mexican brethren."* He was succeeded as parish priest of Totatiche by Fr. José Pilar Quezada Valdés, who went on to become the first bishop of the Archdiocese of Acapulco.

The concluding sequence of the movie *For Greater Glory* (2012) says that the fictional character "Father Christopher" portrayed by actor Peter O'Toole was based on St. Cristobal Magallanes Jara.

The following is a list of Fr. Magallanes companions and their last words:

Román Adame Rosales (1859-1928)

Rodrigo Aguilar Alemán (1875-1927) *"Christ the King and Our Lady of Guadalupe."*

Julio Alvarez Mendoza (1866-1927) *"I know that you have to kill me because you are ordered to do so, but I am going to die innocent because I have done nothing wrong. My crime is to be a minister of God. I pardon you."*

Luis Batís Sáinz (1870-1926) *"Viva Cristo Rey! Viva Santa Maria de Guadalupe!"*

Agustín Caloca Cortés (1898-1927) *"We have lived for God and in him we die."*



The Saints

Mateo Correa Magallanes (1866-1927)

Atilano Cruz Alvarado (1901-1928) *"Viva Cristo Rey."*

Miguel De La Mora (1874-1927) *calmly recited his rosary*

Pedro Esqueda Ramírez (1897-1927) *"God put me here; He knows where I am."*

Margarito Flores García (1899-1927)

José Isabel Flores Varela (1866-1927) *"This is not the way you are going to kill me, my children. . . . But just let me say, if you received the sacraments from me, don't cripple the hands that served you."*

David Galván Bermúdez (1882-1915) *"What greater glory is there than to die saving a soul?"*

Salvador Lara Puente (1905-1926) *layman " Viva Cristo Rey! Viva Santa Maria de Guadalupe!"*

Pedro de Jesús Maldonado (1892-1937) *He recited his rosary*

Jesús Méndez Montoya (1880-1928)

Manuel Morales (1898-1926) *layman -"I am dying for God, and God will care for my children."*

Justino Orona Madrigal (1877-1928) *"Those of us who walk the road of sorrows with fidelity can leave for heaven with a feeling of security."*

Sabas Reyes Salazar (1879-1927) *"Viva Cristo Rey."*

José María Robles Hurtado (1888-1927) *"The shepherd can never abandon his sheep."*

David Roldán Lara (1907-1926) *layman- " Viva Cristo Rey! Viva Santa Maria de Guadalupe!"*

Toribio Romo González (1900-1928) *"I am cowardly, so if one day God wants me to be killed, I hope he will give me a rapid death, with only the time necessary to pray for my enemies."*

Jenaro Sánchez Delgadillo (1886-1927) *"My countrymen, you are going to hang me, but I pardon you, and my Father God also pardons you, and long live Christ the King!"*

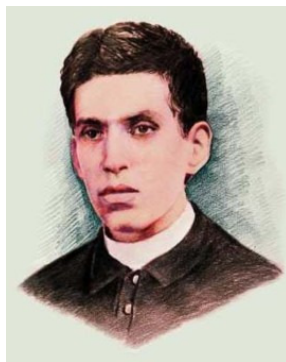
Tranquilino Ubiarco Robles (1889-1928) *"All of this is God's will; the man who is made to kill me is not responsible."*

David Uribe Velasco (1888-1927) *"I declare that I am innocent of the things of which I am accused. . . . I pardon all my enemies and I beg pardon from any that I have offended."*

What men these were! I'm sure not one of them, in his youth, imagined he would have his life end as it did. But God gave them His grace for courage, and each one used it for God's glory, and for the Gospel.



Fr. Tranquilino Ubiarco.



Father David Galvan



Fr. Pedro de Jesus Maldonado



For Your Information

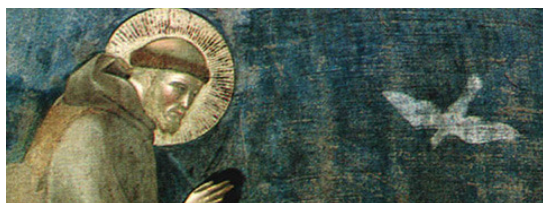
Save the Date



Fr. Callistus Isara Summer Talk

Sunday, August 2, 2015
Family Life Center
7:00 pm

Richard Rohr's Daily Meditation



Scenes from the Life of Francis of Assisi: 15. Sermon to the Birds (fresco detail), 1297-99, Giotto di Bondone, Upper Church, San Francesco, Assisi, Italy

Fr. Richard Rohr is a globally recognized ecumenical teacher bearing witness to the universal awakening within Christian mysticism and the Perennial Tradition. He is a Franciscan priest of the New Mexico Province and founder of the [Center for Action and Contemplation \(CAC\)](http://cac.org) in Albuquerque, New Mexico. Fr. Richard's teaching is grounded in the Franciscan alternative orthodoxy—practices of contemplation and lived *kenosis* (self-emptying), expressing itself in radical compassion, particularly for the socially marginalized.

To Subscribe to Richard's Daily Meditations and CAC News visit: <https://cac.org/richard-rohr>

Happy Father's Day

God our Father, We give you thanks and praise for fathers young and old. We pray for young fathers, newly embracing their vocation; May they find courage and perseverance to balance work, family and faith in joy and sacrifice.

We pray for our own Fathers around the world whose children are lost or suffering; May they know that the God of compassion walks with them in their sorrow.

We pray for men who are not fathers but still mentor and guide us with fatherly love and advice.

We remember fathers, grandfather, and great grandfathers who are no longer with us but who live forever in our memory and nourish us with their love. Amen



Important Dates In This Trimester

Date	Celebration	Date	Celebration
June 1	St. Justin	July 25	St. James, Apostle
June 7	Corpus Christi	July 26	Sts. Anne and Joachim
June 12	Sacred Heart of Jesus	July 29	St. Martha
June 13	Immaculate Heart of Mary	July 31	St. Ignatius of Loyola
June 14	Flag Day	Aug. 1	St. Alphonsus Liguori
June 21	Father's Day	Aug. 5	St. John Vianney
June 24	Nativity of John the Baptist	Aug. 6	The Transfiguration of the Lord
June 29	Sts. Peter and Paul Apostles	Aug. 10	St. Lawrence
July 1	Blessed Junípero Serra	Aug. 14	St. Maximilian Kolbe
July 3	St. Thomas, Apostle	Aug. 15	The Assumption of the Blessed Virgin Mary
July 4	Independence Day	Aug. 22	The Queenship of the Blessed Virgin Mary
July 6	St. Maria Goretti	Aug. 24	St. Bartholomew, Apostle
July 14	St. Kateri Tekakwitha	Aug. 28	St. Augustine
July 16	Our Lady of Mount Carmel	Aug. 29	The Passion of St. John the Baptist

**St. Michael the Archangel Roman Catholic
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