

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 the
darkness, but will have
the light of life".

John 8:12

Adult Faith Formation

Summer 2017

(June - August 2017)



The Spiritual Light

The Spiritual Light

Prayer - Summer
Talk

Save the Date

Clergy's Corner

From the Deacon's
Desk

A Conversion Story

The Liturgical
Season

Family Life Ministry

The Holy See

The Saints

Bible Studies /
Prayer Groups

Summer time is almost here! And with it our Easter season comes to an end and we enter the second segment of Ordinary Time. This segment of **Ordinary time**, which extends from Pentecost Monday to the first Sunday of Advent, is the largest season of the Liturgical year. This is the time when the liturgy take us through the life of Christ.

It's our hope that the information in this new issue will help you in your spiritual journey during this not so Ordinary Time.

Save the date for our own seminarian *Blake Novosad's* talk: "Prayer: Abiding in the Love of Christ" in June, and *Fr. Callistus'* returning engagement in July and August. These are events that you don't want to miss.

In this issue, you will find in *Clergy's Corner* Fr. Leo talks about Cardinal DiNardo's Capital Campaign, and Fr. Giovanni's invitation to listen to "Our Lady of Fatima's voice." In *From the Deacon's Desk*, Gary talks about the upcoming changes to our Adoration Chapel. In *A Conversion Story*, *David Littlefield*, shares his spiritual journey of his conversion to Catholicism.

The *Liturgical Season* presents Solemnities and Feasts of the season with articles from the inspiring hands of contributors to the *Magnificat* and *Liguorian* magazines, EWTN, and the past and present Popes. May you find inspiration and have the best season.

In "*Family Life Ministry*" Molly Schoener extends an invitation to everyone to be part of this new wonderful ministry. Their focus is to bring families and marriages closer together and to Christ.

In *The Holy See* we present excerpts of Pope Francis' messages on Evangelization, docility to the Holy Spirit, Unity, Effects of Unemployment Good Role Models, and a new film featuring Pope Francis. We also include *the Saints* that we celebrate during this season, *Bible studies* and *Prayer groups* that you may want to get involved with.

We welcome your comments so please contact us and let us know your thoughts. May our Living God bless you and your family this season and always

Margarita Prinz

Editors:

Margarita Prinz

prinzmh@yahoo.com
979-297-0297

Pam Walker

pamwalker56@gmail.com
979-297-9746

Fr. Leo,

Happy and Blessed Birthday
loving others, being faithful with strength in
Christ and working with his blessings
June 21



**ADULT FAITH FORMATION MINISTRY
PRESENTS**

PRAYER: ABIDING IN THE LOVE OF CHRIST

By Blake Novosad



Blake was born and raised in Lake Jackson and grew up attending our Church here at St. Michael. He was blessed to receive the gift of faith from an early age and was very involved in middle school and high school youth groups. He first felt a call to the priesthood his junior year of high school, but decided to pursue his dream of being in the Aggie Band instead. He attended Texas A&M University, was a trumpet player in the Aggie Band for four years, and graduated with a BBA in Finance. After graduation, he began a career as a commercial lender in Houston and set out to achieve his next goal, marrying a beautiful woman and starting a family. He slowly and reluctantly came to the realization that although God gives us the gift of free will, our true joy comes from surrendering to His. After a few months of prayer and reflection the love of Jesus and the intercession of Mary gave him the courage to die to himself and follow the Lord. He is studying at the Pontifical North American College in Rome, Italy.

When : Monday, June 26, 2017

Where: St. Michael Church

Time: Rosary at 7:00 PM, Talk at 7:30 PM

Refreshments will be served after the talk.



Save the Date



Fr. Callistus Isara

DAY OF PRAYER

Saturday, July 29, 2017

Msgr. Leo Wleczyk Hall

8:30 am - 2:00 pm

Free - Will Offering

Lunch will be provided by the St. Michael's Hispanic Ministry

ANNUAL SUMMER TALK

Sunday, August 6, 2017

Msgr. Leo Wleczyk Hall

7:00 pm



Clergy's Corner



When Cardinal DiNardo came to our Archdiocese several years ago, he came with the hope that his presence and ideas would be a blessing to this Archdiocese entrusted to his care. After several years of traveling from parish to parish and getting to know the needs of our Archdiocese, he saw areas that needed help if we are to remain an important spiritual force in our part of Texas. He noticed our Catholic schools that needed help. The CCE programs could use a helping hand. The evangelization of our youth could be better with qualified, trained leaders and youth ministers. The Archdiocese should help when parishes do not have the resources to help themselves.

If we are to carry out the mandate of Christ to “preach the Gospel to all” we need priests and deacons and a place to train them. We have a place (St. Mary’s Seminary) but it needs repairs and to be brought up to code and expanded. Hence, our Archdiocese is in the midst of a Capital Campaign so we can better serve the spiritual needs of all, especially our future: the youth. At this writing, before pledge Sunday, we have fifty pledges totaling \$364,850, which is 35 percent of our goal of \$1,021,022. Your pledge is a four-year pledge. I hope you see the necessity of what our Cardinal is asking of us. Remember that one-third of the monies received will be returned to us to make improvements in our parish. Kevin Land spoke about this last week, May 13th and 14th. It is important that we stay informed and know what is happening in all the parishes of our Archdiocese. Some started early (that’s us) and some later. But all 150 parishes will be doing the same program. I have personally made a sacrificial gift of \$10,000 and hope you will also make a four year pledge. The amount is between you and God!

Msgr. Leo Wleczyk
May 18, 2017



IF YOU LOVE OUR LADY, LISTEN TO HER VOICE AT FATIMA!

Though the apparitions of Our Lady of Fatima took place almost a hundred years ago, Our Lady’s call to prayer and penance for the salvation of souls and peace in the world is as relevant now as when first delivered to three Portuguese peasant children in 1917.

At the peak of World War I, Our Lady warned us of another possible worldwide conflict, the rise and spread of Communism, and a terrible persecution of the Church, unless people repented of their sins and returned to God. She also requested devotion to her Immaculate Heart and a special consecration of Russia.

How do you think if the US or North Korea just start a war? What would happen if war broke out between North Korea and the US? In this occasion of 100th anniversary of the apparitions of Fatima, we should have specific actions.



The following is a brief consideration of Our Lady's three requests: **penance, prayer and devotion to her Immaculate Heart.**

1. PENANCE

In the Gospels the word penance means a conversion of one's life, a turning away from sin, and a turning back to God. As Our Lady insisted at Fatima: *"Men must amend their lives, and ask pardon for their sins... They must no longer offend Our Lord, Who is already so much offended."* The Fatima message is a call for men to give up sinful practices which grieve God and draw down His chastisements on the world, and to make reparation for them.

2. PRAYER

Besides a call to penance Fatima is in a special way a call for the Rosary. So central is the Rosary to the Fatima message that Our Lady chose to identify herself as *"The Lady of the Rosary."*

The Rosary is a simple form of prayer that can be prayed by the young or old, the learned or the uneducated, the saint or the sinner. Each can adapt it to his or her own capacity. It is so pleasing to Our Lady, because it brings us to review again and again the life of Christ, the mysteries of our redemption.

3. DEVOTION TO THE IMMACULATE HEART OF MARY

In 1916, a year before the apparitions of Our Lady, the Angel of Peace appeared to the children to prepare them for things to come. *"The Hearts of Jesus and Mary have designs of mercy for you,"* he said. *"Offer unceasingly to the Most High prayer and sacrifices."*

In the second apparition the following year (June 13) Our Lady let the children know that *"Jesus wishes to establish throughout the world devotion to my Immaculate Heart."* Several times in the June and July apparitions Our Lady spoke of this devotion, as we shall see; and soon there began to burn in their hearts (especially Jacinta's) a deep love for the Hearts of Jesus and Mary. Let's start acting today, not tomorrow.

Fr. Giovanni Nguyen

From the Deacon's Desk



The Adoration Chapel here at St. Michael the Archangel Catholic Church has been and continues to be a great source of comfort and peace to all those who are regular adorers and to those who visit. Many of our visitors are not parishioners and there are many non-Catholics who visit the chapel on a regular basis. Our chapel has been in existence for over thirty years and has had several different "homes" over the years. We were one of the first parishes to offer Daily Exposition of the Eucharist in this Archdiocese and have operated with the best knowledge possible. The Cardinal has asked all parishes in the Archdiocese to evaluate our current practices and to bring them in line with the Vatican Documents regarding Worship of the Eucharist Outside of Mass.



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What must be emphasized is the Worship of the Holy Eucharist is a rite which belongs to the Church. Like the celebration of all rites in the Church, some rites are given more latitude than others as to how they may be celebrated. The most important document addressing the Worship of the Eucharist Outside of Mass is *Redemptionis Sacramentum*. From the preamble of this document we read:

...the Supreme Pontiff John Paul II, in the Encyclical Letter Ecclesia de Eucharistia, set forth afresh certain elements of great importance on this subject in view of the ecclesial circumstances of our times.

In order that especially in the celebration of the Sacred Liturgy the Church might duly safeguard so great a mystery in our own time as well, the Supreme Pontiff has mandated that this Congregation for Divine Worship and the Discipline of the Sacraments, in collaboration with the Congregation for the Doctrine of the Faith, should prepare this Instruction treating of certain matters pertaining to the discipline of the Sacrament of the Eucharist (Redemptionis Sacramentum, 2).

Some changes required for Daily Eucharistic Exposition were implemented immediately and a change regarding the need for four candles was recently made following a visit by the Cardinal to our Adoration Chapel. Eucharistic Exposition is a rite requiring more than one person and should incorporate some form of communal prayer. This is one of the most significant requirements which could have a major impact on the hours we may have Eucharistic Exposition; the need for two, preferably three, adorers at all times. Since the Eucharist must not be left unattended, if there are not enough adorers present (minimum of two), the Eucharist must be reposed. It is imperative for there to be sufficient adorers at all times in order to keep the Eucharist exposed and we are calling on all parishioners who currently do not have a regular hour to please commit to a time.

We will also be introducing communal prayer in keeping with the guidelines for Eucharistic Exposition. “...(E)specially if there is Exposition, the character of this kind of prayer as a contemplation of the mystery of the life of Christ the Redeemer and the Almighty Father’s design of salvation should be emphasized, especially by making use of readings taken from Sacred Scripture” (*Redemptionis Sacramentum*, 137). The Archdiocesan Office of Worship has created a document which outlines a recommended communal prayer service to be used by those gathered for Eucharistic Exposition. Our goal is to have those gathered during the change of each hour to recite the prayers together. During an adorers scheduled time, one may do whatever form of prayer they are comfortable with praying – novenas, the Rosary, meditation with Scripture, reading reflections on the Eucharist, or just talking silently to God. This is not a time to visit with others, either in the Chapel or on the phone. There is a tendency to become complacent or casual with our worship over time. The focus should be on the presence of Jesus in the Eucharist. This is the reason that the art and environment has



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been greatly simplified. There has been a reduction in plants and flowers as well as art work and sculpture which competes with the Eucharistic Exposition.

There are future plans to refurbish the chapel and increase security. This will be funded by our portion of the Archdiocesan Capital Campaign. I pray all will be encouraged, as I have over the years, to make time every week to spend time with Jesus in the Adoration Chapel. Please share this information with those who may ask about the ongoing changes and please invite those who do not currently have a regular hour to sign up for a time so we may continue to offer Daily Exposition throughout the day. Thank you for your devotion to the Blessed Sacrament and to all of the faithful who believe in the True Presence of Jesus Christ in the Eucharist. To sign up for an hour please contact Jody Epps. Phone: 979 297-8804 - Email: jaepps@mac.com

Deacon Gary Forse

A Conversion Story

By David Littlefield



Like a lot of kids growing up in Orange, Texas in the 50's and 60's our parents took us to church on Sundays. In my case, my mother took my sister and I to the First Baptist Church, dad being an avid weekend golfer. (*An interesting fact about Orange, the old Presbyterian Church there was the first air conditioned church in the United States. Probably explains the large population of Presbyterians.*) And like a lot of those same kids when we figured how we could avoid going to church we did.

About 10 years after leaving Orange during my senior year at Texas A&M I started dating a sweet Catholic girl. I was happy to go anywhere, including church, with her. Quite a new experience as I hadn't crossed a threshold to worship since leaving home. I remember refusing to say; "I believe in one, holy, catholic and apostolic church" until I decided that it was okay because it said catholic, not Catholic.

Against all odds in 1981 the sweet Catholic girl agreed to marry me. We had a combined Catholic/Baptist wedding, don't see many of those. I went through RCIA in the mid 80's and was confirmed into the Church although my participation continued to be very sporadic.

In the summer of 1986 I realized the Holy Spirit in my life for the first time. I remember the date because Julie was in Beaumont helping to prepare for her 10 year high school reunion. She remembers me calling and telling her a glowing lady with a blue head covering had appeared to me as I was working on my truck. The beautiful lady told me everything was going to be okay but I needed to pray. I recall nothing of this although I was left very spiritually uplifted. That was great, I just enjoyed it while it



lasted and was shortly left right back where I started. I know my wife had been praying for me, a friend suggested the experience was for her inspiration, not mine. Maybe that's why I don't have any memory of it.

Matthew 13:19 – *"The seed sown on the path is the one who hears the word of the kingdom without understanding it, and the evil one comes and steals away what was sown in his heart."*

Fast forward almost 30 years to the spring of 2014 and the Holy Spirit gave it another try. I was suddenly overwhelmed. The emotion was so strong I choked up when giving the Easter readings unable to finish. I had all the answers on top of the world. My circuits were overloaded, a couple of my kids questioned my sanity. After a few months, as suddenly as the spirit entered me, it departed. It's now obvious my reaction was to make the experience all about me, not about God.

Matthew 13:20, 21 – *"The seed sown on rocky ground is the one who hears the word and receives it with joy. But he has no root and lasts only for a time. When some trial or tribulation comes because of the word, he falls away."*

I was left full of questions, pretty down searching for direction and joy. It was so difficult to figure out right and wrong. Not Ten Commandments right and wrong, more about relationships and how you should live your life. Then the Spirit slipped in one more time. About this time last year Deacon Gary gave a homily about the simplicity of God's word. It doesn't have to be complicated. Love God and love your neighbor as you love yourself. When I heard that something clicked, I could feel it! I'm a simple soul and that's a simple message I can understand. Our spiritual life is truly a journey and that simple message jump started mine. I told Gary how his homily hit home. How true is it that God has nothing but love for us and will never give up.

It can be easy to forget that God's in control but what a relief it is to know that he is. Thanks again, Lord, I'm hoping it sticks this time.

Matthew 13:23 – *"But the seed sown on rich soil is the one who hears the word and understands it, who indeed bears fruit and yields a hundred or sixty or thirtyfold."*

The Liturgical Season



Pentecost Sunday (June 4th)

An excerpt from Pope Francis' Homily for Pentecost Sunday 2016:

The central purpose of Jesus' mission, which culminated in the gift of the Holy Spirit, was to renew our relationship with the Father, a relationship severed by sin, to take us from our state of being orphaned children and to restore us as his sons and daughters...

The paternity of God is re-established in us thanks to the redemptive work of Christ and the gift of the Holy Spirit...

The Spirit is given to us by the Father and leads us back to



the Father. The entire work of salvation is one of “re-generation”, in which the fatherhood of God, through the gift of the Son and the Holy Spirit, frees us from the condition of being orphans into which we had fallen. In our own day also, we see various signs of our being orphans: in the interior loneliness which we feel even when we are surrounded by people, a loneliness which can become an existential sadness; in the attempt to be free of God, even if accompanied by a desire for his presence; in the all-too-common spiritual illiteracy which renders us incapable of prayer; in the difficulty in grasping the truth and reality of eternal life as that fullness of communion which begins on earth and reaches full flower after death; in the effort to see others as “brothers” and “sisters”, since we are children of the same Father; and other such signs.

Being children of God runs contrary to all this and is our primordial vocation. We were made to be God’s children, it is in our DNA. But this filial relationship was ruined and required the sacrifice of God’s only-begotten Son in order to be restored. From the immense gift of love which is Jesus’ death on the cross, the Holy Spirit has been poured out upon humanity like a vast torrent of grace. Those who by faith are immersed into this mystery of regeneration are reborn to the fullness of filial life.

“I will not leave you orphans”. Today, on the feast of Pentecost, Jesus’ words remind us also of the maternal presence of Mary in the Upper Room. The Mother of Jesus is with the community of disciples gathered in prayer: she is the living remembrance of the Son and the living invocation of the Holy Spirit. She is the Mother of the Church. We entrust to her intercession, in a particular way, all Christians, families and communities that at this moment are most in need of the Spirit, the Paraclete, the Defender and Comforter, the Spirit of truth, freedom and peace.

The Spirit, as Saint Paul says, unites us to Christ: “Anyone who does not have the Spirit of Christ does not belong to him” (Rom 8:9). Strengthening our relationship of belonging to the Lord Jesus, the Spirit enables us to enter into a new experience of fraternity. By means of our universal Brother – Jesus – we can relate to one another in a new way; no longer as orphans, but rather as children of the same good and merciful Father. And this changes everything! We can see each other as brothers and sisters whose differences can only increase our joy and wonder at sharing in this unique fatherhood and brotherhood.



Holy Trinity Sunday (June 11th)

An excerpt of Magnificat June 2017:

God gives to the just man not only his grace, but also himself, so that God the Father, Son and Holy spirit really dwell within the soul of the just, as in their Temple, and adorn it with their presence, and shower it with their gifts....

The Holy Trinity comes to the three faculties of the soul, which he created after his own image, that he may dwell within them, renewing in them his image, which has been disfigured by concupiscence. To the Father is appropriated memory, because he from fruitful memory conceiving all things, produced the Word, and begat the Son. To the Son is appropriated the intellect, because by



understanding he was begotten, as it were the word of the mind, the idea, image, and pattern of all things. To the Holy Spirit is appropriated the will, because he himself proceeds by the action of the will, i.e., the love of the Father and the Son, as it were the love and bond of union of both.

The Father therefore reforms the memory when he blots out of it the appearances of vain, foul, and forbidden things, and brings into it the appearances of divine things, so that it should remember only God, his worship and his love, piety and the other virtues. The Son reforms the intellect, so that it should think only of the things which pertain to salvation and holiness. The Holy Spirit reforms the will, so that it should love and desire the same. Therefore a holy soul continually reflects that it is temple of the Holy Trinity.

FATHER CORNELIUS A LAPIDE

Father a Lapide († 1637) was a Flemish Jesuit priest and professor; and one of the greatest Scripture scholars of the 17th century.

The Solemnity of Corpus Christi (June 18)

An excerpt from the Homily of His Holiness Benedict XVI on May 22, 2008:



What is the precise significance of today's Solemnity, of the Body and Blood of Christ? The answer is given to us in the fundamental actions of this celebration we are carrying out: first of all we gather around the altar of the Lord, to be together in his presence; secondly, there will be the procession, that is walking with the Lord; and lastly, kneeling before the Lord, adoration, which already begins in the Mass and accompanies the entire procession but culminates in the final moment of the Eucharistic Blessing when we all prostrate ourselves before the One who stooped down to us and gave his life for us...

Corpus Christi reminds us first of all of this: that being Christian means coming together from all parts of the world to be in the presence of the one Lord and to become one with him and in him...

With the gift of himself in the Eucharist the Lord Jesus sets us free from our "paralyses", he helps us up and enables us to "proceed", that is, he makes us take a step ahead and then another step, and thus sets us going with the power of the Bread of Life...

The Corpus Christi procession teaches us that the Eucharist seeks to free us from every kind of despondency and discouragement, wants to raise us, so that we can set out on the journey with the strength God gives us through Jesus Christ...

Each one can find his own way if he encounters the One who is the Word and the Bread of Life and lets himself be guided by his friendly presence. Without the God-with-us, the God who is close, how can we stand up to the pilgrimage through life, either on our own or as society and the family of peoples? The Eucharist is the Sacrament of the God who does not leave us alone on the journey but stays at our side and shows us the way...

God created us free but he did not leave us alone: he made himself the "way" and came to walk together with us so that in our freedom we should also have the criterion we need to discern the right way and to take it...



Adoring the God of Jesus Christ, who out of love made himself bread broken, is the most effective and radical remedy against the idolatry of the past and of the present. Kneeling before the Eucharist is a profession of freedom: those who bow to Jesus cannot and must not prostrate themselves before any earthly authority, however powerful...

We prostrate ourselves before a God who first bent over man like the Good Samaritan to assist him and restore his life, and who knelt before us to wash our dirty feet. Adoring the Body of Christ, means believing that there, in that piece of Bread, Christ is really there, and gives true sense to life, to the immense universe as to the smallest creature, to the whole of human history as to the most brief existence. Adoration is prayer that prolongs the celebration and Eucharistic communion and in which the soul continues to be nourished: it is nourished with love, truth, peace; it is nourished with hope, because the One before whom we prostrate ourselves does not judge us, does not crush us but liberates and transforms us. This is why gathering, walking and adoring together fills us with joy.

http://w2.vatican.va/content/benedict-xvi/en/homilies/2008/documents/hf_ben-xvi_hom_20080522_corpus-domini.html

Solemnity of the Sacred Heart of Jesus (June 23)

An excerpt from the Homily of his Holiness Benedict XVI on June 19, 2009:



The heart of God burns with compassion! On today's solemnity of the Sacred Heart of Jesus the Church presents us this mystery for our contemplation: the mystery of the heart of a God who feels compassion and who bestows all his love upon humanity. A mysterious love, which in the texts of the New Testament is revealed to us as God's boundless and passionate love for mankind. God does not lose heart in the face of ingratitude or rejection by the people he has chosen; rather, with infinite mercy he sends his only begotten Son into the world to take upon himself the fate of a shattered love, so that by defeating the power of evil and death he could restore to human beings enslaved by sin their dignity as sons and daughters. But this took place at great cost—the only begotten Son of the Father was sacrificed on the Cross: “Having loved his own who were in the world, he loved them to the end” (cf. Jn 13:1). The symbol of this love which transcends death is his side, pierced by a spear. The Apostle John, an eyewitness, tells us: “one of the soldiers pierced his side with a spear, and at once there came out blood and water” (cf. Jn 19:34).

Together let us pause to contemplate the pierced heart of the Crucified One... The very core of Christianity is expressed in the heart of Jesus; in Christ the revolutionary “newness” of the Gospel is completely revealed and given to us: the Love that saves us and even now makes us live in the eternity of God. As the Evangelist John writes: “God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life” (3:16). God's heart calls to our hearts, inviting us to come

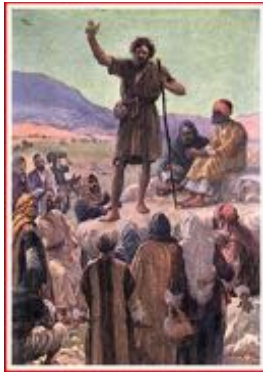


out of ourselves, to forsake our human certainties, to trust in him and, by following his example, to make ourselves a gift of unbounded love.

http://w2.vatican.va/content/benedict-xvi/en/homilies/2009/documents/hf_ben-xvi_hom_20090619_anno-sac.html

Solemnity of the Birth of John the Baptist (June 24)

An excerpt from Magnificat June 2016,



There are some people whom God takes and sets apart. There are others he leaves among the crowds, people he does not "withdraw from the world." These are the people who have an ordinary job, an ordinary household, or an ordinary celibacy. People with ordinary sicknesses, and ordinary times of grieving. People with an ordinary house, and ordinary clothes. These are people of ordinary life. The people we might meet on any street.

They love the door that opens onto the street, just as their brothers who are hidden from the world love the door that shuts behind them forever. We, the ordinary people of the streets, believe with all our might that this street, this world, where God has placed us, is our place of holiness. We believe that we lack nothing here that we need. If we needed something else, God would already have given it to us. We do not need to find silence; we already have it. The day we lack silence is the day we have not learned how to keep it. All the noises around us cause much less disturbance than we ourselves do.

The real noise is the echo things make within us. It is not necessarily talking that breaks silence. Silence is the place where the Word of God dwells; if we limit ourselves to repeating this word, then we can speak without ceasing to be silent. Monasteries appear to be the place of praise and the place of the silence that praise requires.

In the street, crushed by the crowd, we make our souls into so many caves of silence wherein the Word of God can dwell and resound. In those crowds marked by the sins of hatred, lust, and drunkenness, we find a desert of silence, and we recollect ourselves here with great ease, so that God can ring out his name: *Vox clamans in deserto*.

SERVANT OF GOD MADELEINE DELBRËL

Servant of God Madeleine Delbr l († 1964) was a French laywoman, writer, and mystic devoted to caring for the poor and to evangelizing culture.

Saints Peter and Paul, Apostles (June 29)

An excerpt from Liguorian May-June, 2017 by D. D. Emmons,

Without the faith and courage of St. Peter and St. Paul, Christianity would not exist. It is unlikely that any Christian would oppose Saints Peter and Paul being called the greatest of all the evangelists. Even if the word missionary were substituted for evangelist, Peter and Paul would still be foremost in Christian history. Holy Mother Church annually recognizes the martyrdom of these two great saints with a solemnity every June 29. This year marks the 1,950th anniversary of their death.

During the annual solemnity of Saints Peter and Paul, the liturgy acknowledges that these two saints made the ultimate sacrifice, that their blood was willingly shed for



Christ. Further, the Church remembers their role in not only spreading the gospel of Jesus but that in so doing they traveled into unknown places and confronted unknown people. During this time, they established Christian communities and churches. They went without an army of men, used unconventional modes of transportation, and traveled into different, even dangerous situations. They journeyed to some places more than once, determined to not only carry the good news but to maintain unity among those converted to Christianity.

Excerpts from the homily of Pope Benedict XVI, June 28, 2007,

The Basilica, (St. Paul Outside the Walls) which has hosted profoundly significant ecumenical events, remind us how important it is to pray together to implore the gift of unity, that unity for which Saints Peter and Paul spent their lives, to the point of making the supreme sacrifice of their blood.

A very ancient tradition, which dates back to apostolic times, claims that their last meeting before their martyrdom actually took place not far from here; the two are supposed to have embraced and blessed each other. And on the main portal of this Basilica they are depicted together, with scenes of both martyrdoms.

Thus from the outset, Christian tradition has considered Peter and Paul to have been inseparable, even if each had a different mission to accomplish.

Peter professed his faith in Christ first, Paul obtained as a gift the ability to deepen its riches. Peter founded the first community of Christians who came from the Chosen People; Paul became the Apostle to the Gentiles. With different charisms they worked for one and the same cause: the building of Christ's Church.

In the Office of Readings, the Liturgy offers us for meditation this well known text of St. Augustine: "One day is assigned for the celebration of the martyrdom of the two apostles. But those two are one. Although their martyrdom occurred in different days, they were one. Peter went first, Paul followed. We celebrate this feast day, which is made sacred for us by the blood of these apostles."

Saint Thomas, Apostle (July 3)

An excerpt of Magnificat July 2015:



Of course there is no absolute necessity obliging God to speak to us and tell us all these wonders of himself; but once we grant that God created us and made us what we are, because of his exceeding goodness, once we grant that, that same love and goodness prompted him to raise us to a supernatural state, the end of which nothing less than intimate union with himself, then revelation follows as a natural consequence, and is itself the proof of love. This is the reasoning of Saint Thomas. "If the end of man," he argues, "be the vision of God



face to face, then must man do his best to tend to God, and cling to him by knowledge and by love, and not by any sort of love or knowledge, but only by that which we call supernatural, because the means must be proportioned to the end."...

The Apostle Saint Thomas refused to believe in the Resurrection; he craved that lower and more natural certainty which comes from knowledge, and so drew upon himself his Master's kind rebuke: *Because you have seen me, Thomas, you have believed. Blessed are they who have not seen and have believed* (Jn 20:29). Still there was a blessedness of faith which the Apostle could claim, for, seeing Jesus risen from the dead, he believed in his divinity. *Hominem vidit*, says Saint Gregory, *et Deum confessus est*. He saw a man before him, and confessed him to be God. So must it be with us. Our faith is given to us to pierce the darkness of the supernatural world and manifest what otherwise would be hidden from us. It is the *evidence of things that appear not* (Heb 11:1); a mighty power which only God can give, enabling the soul to hear the voice of God above the tumult of the world, and accept with humble submission all that he has revealed.

FATHER RAPHAËL M. MOSS, O.P.

Father Raphaël Moss was a twentieth century English Dominican priest, theologian, and missionary.

Saint James, Apostle (July 25)

From http://www.catholic.org/saints/saint.php?saint_id=59



Nothing is known of St. James the Greater's early life, though it has been established that he is the son of Zebedee and Salome and brother of John the disciple.

The title "the Greater" was added to St. James' name to help distinguish him from the Apostle James "the Less," who is believed to have been shorter than James "the Greater."

Saint James the Greater was one of Jesus' first disciples. James was fishing with his father and John the Apostle when Jesus came to the shores of the Sea of Galilee and called for the fisherman, who were unable to catch any fish that day, to dip their nets in the water once again.

When the fishermen followed Jesus' instructions, they found their nets full, and after emptying the fish on board, the boats nearly sank from their weight.

Later, James was one of only three called by Jesus to witness his Transfiguration, and when he and his brother wanted to call fire upon a Samaritan town, both were rebuked by Jesus.

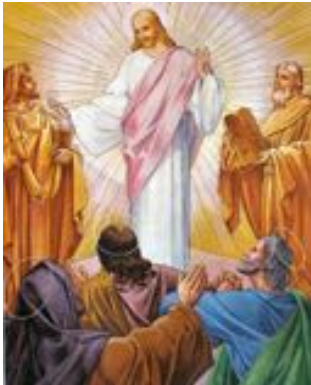
Following Christ's Ascension, James spread the Gospel across Israel and the Roman kingdom as well. He traveled and spread the Word for nearly forty years in Spain. It is said that one day, as he prayed, The Blessed Virgin Mary appeared to him and asked him to build her a church, which he did. Later, James returned to Jerusalem but was martyred for his faith by King Herod, who decapitated him. Saint James the Greater is known as the first apostle to die.



As he was not allowed to be buried following his martyrdom, his remains were taken to Compostela, Spain, by some of his followers, who buried him. In the ninth century his remains were discovered and moved to a tomb in Santiago de Compostela. Today, his remains can still be found in the Cathedral of Santiago. Because Santiago de Compostela is the most frequently visited place pilgrims migrate to following Rome and Jerusalem, Pope Leo declared it a shrine.

The Transfiguration of the Lord (August 6)

An excerpt from Magnificat August 2016:



We should ever hear the voice of the Father, who touches us, pouring forth with grace, and drawing us inward into the unity. The voice of the Father is heard by all who follow our Lord Jesus Christ, for he says of them all: These are my chosen sons, in whom I am well pleased. And, through this good pleasure, each one receives grace, according to the measure and the way in which God is well-pleasing unto him. And therefrom, between our pleasure in God, and God's pleasure in us, there arises the practice of true love. And so each one tastes of his name and his office and the fruit of his exercise...

The outpouring touch of God quickens us with life in the spirit, and fulfills us with grace, and enlightens our reason, and teaches us to know truth and to discern the virtues, and keeps us stable in the presence of God, with such a great strength that we are able to endure all the tasting, all the feeling, and all the outpouring gifts of God without our spirits failing us. But the indrawing-touch of God demands of us that we should be one with God, and go forth from ourselves, and die into blessedness, that is, into the Eternal Love which embraces the Father and the Son in one fruition. And therefore when we have climbed with Jesus on to the mountain of our bare thought, and if, then, we follow him with a single and simple gaze, with inward pleasure, and with furtive inclination, we feel the fierce heat of the Holy Spirit, burning and melting us into the unity of God. For when we are one with the Son, and lovingly return towards our beginning, then we hear the voice of the Father, touching us and drawing us inward.

BLESSED JOHN OF RUYSBROECK

Blessed John of Ruysbroeck († 1381), born near Brussels, was a priest and one of the Flemish mystics.

The Assumption of Mary (August 15)

By Father Clifford Stevens:

The Assumption is the oldest feast day of Our Lady, but we don't know how it first came to be celebrated. Its origin is lost in those days when Jerusalem was restored as a sacred city, at the time of the Roman Emperor Constantine (c. 285-337). By then it had been a pagan city for two centuries, ever since Emperor Hadrian (76-138) had leveled it around the year 135 and rebuilt it as <Aelia Capitolina> in honor of Jupiter.

For 200 years, every memory of Jesus was obliterated from the city, and the sites made holy by His life, death and Resurrection became pagan temples. After the building



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of the Church of the Holy Sepulchre in 336, the sacred sites began to be restored and memories of the life of Our Lord began to be celebrated by the people of Jerusalem. One of the memories about his mother centered around the "Tomb of Mary," close to Mount Zion, where the early Christian community had lived.

On the hill itself was the "Place of Dormition," the spot of Mary's "falling asleep," where she had died. The "Tomb of Mary" was where she was buried. At this time, the "Memory of Mary" was being celebrated. Later it was to become our feast of the Assumption.

For a time, the "Memory of Mary" was marked only in Palestine, but then it was extended by the emperor to all the churches of the East. In the seventh century, it began to be celebrated in Rome under the title of the "Falling Asleep" ("Dormitio") of the Mother of God. Soon the name was changed to the "Assumption of Mary," since there was more to the feast than her dying. It also proclaimed that she had been taken up, body and soul, into heaven. That belief was ancient, dating back to the apostles themselves. What was clear from the beginning was that there were no relics of Mary to be venerated, and that an empty tomb stood on the edge of Jerusalem near the site of her death. That location also soon became a place of pilgrimage. (Today, the Benedictine Abbey of the Dormition of Mary stands on the spot.)

At the Council of Chalcedon in 451, when bishops from throughout the Mediterranean world gathered in Constantinople, Emperor Marcian asked the Patriarch of Jerusalem to bring the relics of Mary to Constantinople to be enshrined in the capitol. The patriarch explained to the emperor that there were no relics of Mary in Jerusalem, that "Mary had died in the presence of the apostles; but her tomb, when opened later . . . was found empty and so the apostles concluded that the body was taken up into heaven."

In the eighth century, St. John Damascene was known for giving sermons at the holy places in Jerusalem. At the Tomb of Mary, he expressed the belief of the Church on the meaning of the feast: "Although the body was duly buried, it did not remain in the state of death, neither was it dissolved by decay... You were transferred to your heavenly home, O Lady, Queen and Mother of God in truth."

The Assumption completes God's work in her since it was not fitting that the flesh that had given life to God himself should ever undergo corruption. The Assumption is God's crowning of His work as Mary ends her earthly life and enters eternity. The feast turns our eyes in that direction, where we will follow when our earthly life is over.

The feast days of the Church are not just the commemoration of historical events; they do not look only to the past. They look to the present and to the future and give us an insight into our own relationship with God. The Assumption looks to eternity and gives us hope that we, too, will follow Our Lady when our life is ended.

The prayer for the feast reads: "All-powerful and ever-living God: You raised the sinless Virgin Mary, mother of your Son, body and soul, to the glory of heaven. May we see heaven as our final goal and come to share her glory."



In 1950, in the Apostolic Constitution <Munificentissimus Deus>, Pope Pius XII proclaimed the Assumption of Mary a dogma of the Catholic Church in these words: "The Immaculate Mother of God, the ever-virgin Mary, having completed the course of her earthly life, was assumed body and soul into heaven."

With that, an ancient belief became Catholic doctrine and the Assumption was declared a truth revealed by God.

Father Clifford Stevens writes from Tintern Monastery in Oakdale, Neb.

This article was taken from the July-August 1996 issue of "Catholic Heritage".

Provided Courtesy of: Eternal Word Television Network, 5817 Old Leeds Road, Irondale, AL 35210
www.ewtn.com

The Queenship of Mary (August 22)

An excerpt from Saint John Paul II General Audience on July 23, 1997,



In fact, starting from the fifth century, almost in the same period in which the Council of Ephesus proclaims her "Mother of God," the title of Queen begins to be attributed to her. With this further recognition of her sublime dignity, the Christian people want to place her above all creatures, exalting her role and importance in the life of every person and of the whole world.

But already a fragment of a homily, attributed to Origen, contains this comment on the words Elizabeth spoke at the Visitation "It is I who should have come to visit you, because you are blessed above all women, you are the Mother of my Lord, you are my Lady" (Fragment, PG 13, 1902 D). The text passes spontaneously from the expression "the Mother of my Lord" to

the title, "my Lady", anticipating what St John Damascene was later to say, attributing to Mary the title of "Sovereign": "When she became Mother of the Creator, she truly became queen of all creatures"...

Christ is King not only because he is Son of God, but also because he is the Redeemer; Mary is Queen not only because she is Mother of God, but also because, associated as the new Eve with the new Adam, she co-operated in the work of the redemption of the human race...

In looking at the analogy between Christ's Ascension and Mary's Assumption, we can conclude that Mary, in dependence on Christ, is the Queen who possesses and exercises over the universe a sovereignty granted to her by her Son.

The title of Queen does not of course replace that of Mother: her queenship remains a corollary of her particular maternal mission and simply expresses the power conferred on her to carry out that mission... Thus far from creating distance between her and us, Mary's glorious state brings about a continuous and caring closeness. She knows everything that happens in our life and supports us with maternal love in life's trials.

Taken up into heavenly glory, Mary dedicates herself totally to the work of salvation in order to communicate to every living person the happiness granted to her. She is a Queen who gives all that she possesses, participating above all in the life and love of Christ.



Family Life Ministry

By Molly Schoener:

Young Family Ministry will be changing names to **Family Life Ministry** in order to be more inclusive of all families at St. Michael the Archangel. Family Life Ministry of SMLJ is a big family that focuses on bringing families and marriages closer together and closer to Christ. As Catholic Christians we provide family friendly events that support the family structure proposed by Christ in the Bible and by the Catechism of the Catholic Church. *If you feel called to help one of the committees please contact that committee leader or myself and we will share your information.* Currently we are working on a Calendar of events for next year as well as a budget for these events. If you have an event you would like to see happen please let us know.

Family Life Ministry Organizational Structure

Family Life Ministry Leaders: *Cody & Molly Schoener*

Description of Role: Oversee all event planning, Oversee budget for ministry, Report to SMLJ the progress of each individual event within the ministry, Seek approval for all events and details, act as the intermediary between church leadership and committee leaders. Proposes new committees, etc

Family Life Committee: *Led by Nick & Alyse James and Lauren & Thomas Ellis*

Description: This committee focuses on family faith and relationship development. Determine events which are focused on evangelism of the family as it may relate to events which simply bring families together for a fun time to events which are focused on the relationships and faith between those family members. This committee certainly is focused on trying to grow the engagement of families into the Catholic faith.

Married Life Committee: *Led by Molly & Cody Schoener*

Description: This committee focuses on marriage enrichment with a focus on Christ at the Center of the marriage.

Family Life Transitions Committee: *Led by Ronan & Constance McEntee*

Description: Program areas include *grief, bereavement, healing, divorced ministry, domestic violence and suicide prevention*. This committee will provide support to single-parenting families and make them feel welcome and involve them in our ministry. This group will also work on supporting the grandparents that are raising children in our church family.

Parenting Life Committee: *No current leader*

Description: This committee focuses on providing events that help parents in all stages of parenting feel supported in their mission to bring up their children in the Catholic faith.

Welcoming Life Committee: *Led by Jackie & Courtney Faas and Thomas & Lauren Ellis*

Description: This committee focuses on welcoming new parishioners into our parish and helps those new to the parish feel welcome at St. Michael's. This committee can also help families who are welcoming a new baby or family member through adoption by providing meals and organizing a "meal train".



The Holy See

TO EVANGELIZE, GO OUT, LISTEN, REJOICE



The following is an excerpt of Pope Francis' message on May 4, 2017, during his morning Mass.

(Vatican Radio) The Church should be on its feet and on the journey, listening to the restlessness of the people, and always with joy. ... In the first eight chapters of the Acts of the Apostles "there is a summary of the whole history of the Church": preaching, baptism, conversion, miracles, persecution, joy, but also the ugly sin of those who join themselves to the Church for their own ends, "those benefactors of the Church who in the end cheat the Church," like Ananias and Sapphira... The Lord from the beginning accompanied His disciples, confirming the Word with miraculous signs. He never left them alone, not even in the worst moments...The words of an angel to Philip: "Get up and go."..."This is a sign of evangelization: the

vocation, and the great consolation of the Church, is to evangelize."...

"Go up and join with that chariot" — the second message Philip received from the Spirit. In the chariot was an Ethiopian, a proselyte of the Jewish religion, a eunuch who had come to Jerusalem to worship God. As he travelled, he was reading the prophet Isaiah. The passage concerns the conversion of a "finance minister," which was a "great miracle." The Spirit called Philip to join himself to that man....

"All men, all women have a restlessness in their hearts — [they may be] good or bad, but there is a restlessness. Listen to that restlessness. It's not saying: 'Go out and proselytize.' No, no! 'Go and listen.' Listening is the second step. The first: 'Get up and go'; the second: 'Listen.' That ability to listen: What do people feel? What does the heart of the people feel? What does it think? But do they think mistaken things? But I want to hear these mistaken things, in order to understand where the restlessness is. We all have this restlessness within. The second step for the Church is to find the restlessness of the people."

It is, then, the Ethiopian himself who, seeing Philip approach, asks who the prophet is speaking about, and asks him to join him in the chariot. And so Philip began to preach "with meekness." The restlessness in the heart of that man found an explanation that responded to the hope in his heart. This was possible "Because Philip joined him and listened to him."

While the Ethiopian listened, the Lord was working within him. In this way, the man understood that the Prophet Isaiah was speaking of Jesus. His faith in Jesus then grew to such a point that when they arrived at a place where there was water, he asked to be baptized. "He asked for Baptism because the Lord had worked in his heart." Then, after he had been baptized, when the Spirit took Philip and bore him away, the eunuch continued on his way, filled with joy. This "joy of the Christian."...



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Pope Francis concluded his homily with the hope that the Church would be “on its feet,” “a mother who listens,” and “with the grace of the Holy Spirit ... finds the Word to say”: ‘Rejoice.’ ... “May the Lord give to all of us the grace to live the Church in this way: on our feet and going out, listening to the restlessness of the people, and always in joy”

LET US RECEIVE THE HOLY SPIRIT WITH DOCILITY!



(Vatican Radio) May 9, 2017, “Let us receive the Holy Spirit with docility!” This was Pope Francis’ message during his homily during Mass celebrated on this day ...

The Pope, continuing to develop the themes he had used in the previous day’s homily, reflected on the early Christians’ docility and openness to the Holy Spirit against the backdrop of the first persecutions of the Christians.

“In these past days we have talked about resistance to the Holy Spirit, for which Saint Stephen scolded the doctors of the law. Today the readings speak of an attitude which is the opposite, namely for Christians to have docility towards the Holy Spirit.”

He described how, after Saint Stephen was killed, a widespread persecution broke out against Christians and many of them fled to places like Cyprus, Phoenicia and Antioch. But this persecution gave new opportunities to the Christians. Noting that until this moment, they had only been preaching to the Jews... The Christians who went to Antioch began to preach to the pagans because they felt that the Holy Spirit was pushing them to do so. This showed their docility towards the Spirit.

This docility is spoken about in the first letter of Saint James where he exhorts believers to “Receive the Word with docility.” He told the congregation that this means needing to have an open attitude that is not rigid.

“The first path in the journey of docility is therefore to receive the Word which opens the heart. The second path is to know the Word, to know Jesus, who says: ‘my sheep listen to my voice, I know them and they follow me.’”

“Then there is a third path, familiarity with the Word. To always bring the Word with us. To read it, to open our hearts to the Lord, open our hearts to the Spirit who makes us understand the Word. And the fruit of this, to receive the Word, to understand the Word, to take it with us, to have this familiarity with the Word, is a great fruit! A person who does this displays goodness, kindness, joy, peace, self-control and meekness.”

The Pope went on to explain that this meekness is the attitude that gives us docility towards the Spirit. “But I have to receive with docility the Spirit which brings me the Word. And this docility, by not resisting the Spirit, brings me this way of living, this way of acting. To receive the Word with docility, to know the Word and call to the Spirit to grant us the grace to understand and then to give space for this seed to sprout and grow into this attitude of goodness, meekness, gentleness, peace, charity and self-control. All this shows a Christian attitude” he said.



The Pope also pointed out that it was not the Apostles who preached to the pagans in Antioch, but others whose names we do not know. And when the Apostle Barnabas arrived in Antioch, he saw there the grace of God, resting in hearts that were faithful to the Lord. “There is the Spirit that guides us to do no wrong, but to receive with the Spirit with docility, to know the Spirit in the Word and to live according to the Spirit. And this is the opposite of the resistance for which Stephen scolded the doctors of the law: ‘You always have resisted the Spirit!’ Do we resist the Spirit? Do we create resistance? Or do we receive him? With docility: these are the words of James. ‘To receive with docility.’ Resistance is the opposite of docility. Let us call for this grace.”

The Pope concluded his homily by noting that that it was in Antioch that the community of disciples was first given the name Christians.

ATHLETES MUST BE GOOD ROLE MODELS



(Vatican Radio) May 16, 2017, **Pope Francis** has urged **football champions** to be models of loyalty, honesty, harmony and humanity.

Speaking to football players, coaches and staff of the Italian football teams, **Juventus** and **Lazio**, who are about to dispute the final game of the national “Italy Cup” tournament, the Pope reminded the football stars of their responsibility as public figures towards their fans, especially the young ones.

He said: “I would like to reflect, briefly, on the importance of sport and consider the fascination it exerts and the impact of professional football on people, especially young people, towards whom you have a responsibility.” He said every match is a test in which they must show balance, self-control, and respect for rules and regulations. “He, who through his behavior, puts all of this into practice, provides a good example for his followers, and this is what I wish for each of you: to be witnesses of loyalty, honesty, harmony and humanity” he said....

My hope is that you may always play a part in keeping sport — sport — and thanks to the commitment of all, be promoters of harmony and cohesion between athletes and the rest of society. Pope Francis concluded the audience wishing those present a “great match”. Juventus and Lazio play the “Italy Cup” Final at Rome’s Olympic Stadium on Wednesday 17 May at 9pm local time. Juventus won the match.

True Doctrine Unites, Ideology Divides

An excerpt from Pope Francis' message on May 19, 2017;

(Vatican Radio) True doctrine unites; ideology divides. That was the message of Pope Francis in the homily at the morning Mass at the Casa Santa Marta on Friday.

The Pope based his reflections on the so-called Council of Jerusalem which, around the year 49 A.D., decided that gentile converts to Christianity would not have to be circumcised.



The Holy Father was commenting on the First Reading, from the Acts of the Apostles. He noted that even in the first Christian community “there were jealousies, power struggles, a certain deviousness that wanted to profit from and to buy power.” There are always problems, he said: “We are human, we are sinners” and there are difficulties, even in the Church. But being sinners leads to humility and to drawing close to the Lord, as Savior who saves us from our sins. ...

“The group of the apostles who want to discuss the problem, and the others who go and create problems. They divide, they divide the Church, they

say that what the Apostles preached is not what Jesus said, that it is not the truth.”

The apostles discussed the situation among themselves, and in the end came to an agreement:...

The Pope pointed to the “liberty of the Spirit” that leads to agreement: so, he said, the gentiles were allowed to enter the Church without having to undergo circumcision. It was at the heart of the “first Council” of the Church: the Holy Spirit and they, the Pope with the Bishops, all together,” gathered together in order “to clarify the doctrine;” and later, through the centuries – as at Ephesus or at Vatican II – because “it is a duty of the Church to clarify the doctrine,” so that “what Jesus said in the Gospels, what is the Spirit of the Gospels, would be understood well”...

Pope Francis’ final exhortation was to not be afraid in the face “of the opinions of the ideologues of doctrine.” The Church, he concluded, has “its proper Magisterium, the Magisterium of the Pope, of the Bishops, of the Councils,” and we must go along the path “that comes from the preaching of Jesus, and from the teaching and assistance of the Holy Spirit,” which is “always open, always free,” because “doctrine unites, the Councils unite the Christian community, while, on the other hand, “ideology divides.”

Pope Highlights Effects of Unemployment on Families

Address on May 20, 2017, of His Holiness Pope Francis to the “Centesimus Annus Pro Pontifice” Foundation. The Foundation is a lay-led non-profit-organization whose purpose it is to promote Catholic Social Doctrine.

Dear Friends,

I offer you a warm welcome on the occasion of the International Conference of the Centesimus Annus Pro Pontifice Foundation. I thank your President, Mr Domingo Sugranyes Bickel, for his kind greeting in your name. I express my appreciation for your efforts to seek other ways of understanding the economy and progress, and business, to meet the ethical challenges posed by the imposition of new paradigms and forms of power derived from technology, the throwaway culture and lifestyles that ignore the poor and despise the weak (cf. Enc. Laudato Si’, 16).

Many people are struggling to bring the whole human family together to seek a sustainable and integral development, for we know that things can change (cf. *ibid*, 13).



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Your Foundation is also making a valuable contribution precisely by approaching business and finances both in the light of the rich heritage of the Church's social



doctrine and the intelligent search for "constructive alternatives". Drawing on your own expertise and experience, and in cooperation with other people of good will, you are committed to developing models of economic growth centered on the dignity, freedom and creativity that are the hallmark of the human person.

Your Foundation's 2017 Statement rightly notes that the fight against poverty demands a better understanding of the reality of poverty as a human and not merely economic phenomenon. Promoting integral human

development demands dialogue and engagement with people's needs and aspirations, listening to the poor and their daily experience of "multidimensional, overlapping deprivations", and devising specific responses to concrete situations. This calls for the creation, within communities and between communities and business, of mediating structures capable of bringing people and resources together, initiating processes in which the poor are the principal actors and beneficiaries. Such a person-based approach to economic activity will encourage initiative and creativity, the entrepreneurial spirit and communities of labour and enterprise, and thus favor social inclusion and the growth of a culture of effective solidarity.

In these days, you have paid particular attention to the critical issue of job creation in the context of the ongoing new technological revolution. How can we not be concerned about the grave problem of unemployment among the young and among adults that have not the means to "upgrade" themselves? It is a problem that has reached truly dramatic proportions in both developed and developing countries, and needs to be addressed, not least out of a sense of intergenerational justice and responsibility for the future. In a similar way, efforts to address the complex of issues associated with the growth of new technologies, the transformation of markets and the legitimate aspirations of the workforce must take into account not only individuals but families as well. This, as you know, was a concern expressed by the recent Synod assemblies on the family, which noted that uncertainty about work situations often contributes to family pressures and problems, and has an effect on the family's ability to participate fruitfully in the life of society (cf. Ap. Exhort. postsin. *Amoris Laetitia*, 44).

Dear friends, I encourage your efforts to bring the light of the Gospel and the richness of the Church's social teaching to these pressing issues by contributing to informed discussion, dialogue and research, but also by committing yourselves for that change of attitudes, opinions and lifestyles which is essential for building a world of greater justice, freedom and harmony.

In offering my prayerful good wishes for the fruitfulness of your work, I cordially invoke upon you, your families and your associates God's blessings of joy and peace.



Win Wenders' latest Film to Feature Pope Francis



(Vatican Radio) May 20, 2017, **Pope Francis** will be the first Pope to participate personally and feature as protagonist in a documentary film.

The announcement was made at the prestigious Cannes Film Festival by film producer "Focus Features" that said it had acquired worldwide rights to "*Pope Francis – A Man of His Word*."

The film, directed by film director **Wim Wenders**, is a co-production with the Vatican. A press release reveals it's only the second time the Vatican has

collaborated with outside filmmakers and the first to grant direct access to a Pope.

Focus Features said the star film director is currently working the 'historic non-fiction' film, emphasizing that it is not a film about Pope Francis, but rather a film project with him.

It said it will feature Pope Francis in conversation, and discussing issues such as ecological responsibility, immigration, consumer behavior and social justice, addressing the audience directly.

The press release also said "it is a great exception in the history of the Vatican that the doors are opened to an external filmmaker so liberally. In addition to the privilege of talking to the Pope several times, Wim Wenders is given the opportunity to use exclusive material from the Vatican Archives".

As the film is currently in production, there is still no date set for its release.

Wim Wenders is a German filmmaker, playwright, author, photographer, and a major figure in New German Cinema. Among many honors, he has received three nominations for the Academy Award for Best Documentary Feature: for *Buena Vista Social Club* (1999), about Cuban music culture, *Pina* (2011), about the contemporary dance choreographer Pina Bausch, and *The Salt of the Earth* (2014), about Brazilian photographer Sebastião Salgado.

One of Wenders' earliest honors was a win for the BAFTA Award for Best Direction for his narrative drama *Paris, Texas* (1984), which also won the Palme d'Or at the 1984 Cannes Film Festival. Many of his subsequent films have also been recognized at Cannes, including *Wings of Desire* (1987), for which Wenders won the Best Director Award at the 1987 Cannes Film Festival.



Saints

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

Saint Mary Magdalene

Feast: July 22

(Vatican Radio) May 17, 2017, Pope Francis continued his catechesis on “Christian Hope” at his General Audience on Wednesday, focusing this week on the figure of St



Mary Magdalene.

The Pope's reflections were based on a passage from the Gospel of St John, which relates how St Mary Magdalene was the first to see Jesus after His Resurrection. Her visit to Jesus's tomb, the Pope said, mirrored “the fidelity of so many women” who visit cemeteries to keep alive the memory of those who have passed away. “The most authentic bonds,” he said, “are not broken even by death.”

He noted that Mary Magdalene's first visit to the tomb was a disappointment: Seeing the empty tomb, she went to the place the disciples were hiding and told them that someone had stolen the body of Jesus. But although she was sorrowful, she returned to the sepulcher. “It was while she was standing near the tomb, with eyes filled with tears, that God surprised her in a most unexpected way.”... “She discovers the most shocking event in human history” only when Jesus “calls her by name.”

“How beautiful it is to think that the first apparition of the Risen One – according to the Gospels – should occur in such a personal way!”. How beautiful it is “that there is someone who recognizes us, who sees our suffering and disappointment, and is moved for our sake, and calls us by name.” Although many people seek God, the “wonderful reality” is that God has sought us first, and sought each of us personally. “Each one of us,” “is a story of the love of God. God calls each of us by name.”

When Jesus said Mary's name, her life was changed. “The Gospels describe Mary's happiness for us,” “The Resurrection of Jesus is not a joy given with an eyedropper, but a cascade, a waterfall that fills our whole life.” Pope Francis called for everyone to reflect on that fact that, even with all the “disappointments and defeats” in our life, “there is a God who is close to us and who calls us by name, who says to us, ‘Arise, don't cry, because I have come to set you free.’”

God, “Is a dreamer: He dreams of the transformation of the world, and has realized it in the mystery of the Resurrection.”

Saint Mary Magdalene, who, before she met Jesus, was at the mercy of the evil one, became “the apostle of the new and greatest hope.” Her life was changed because she had “seen the Lord.” Mary's experience is an example for us, too, whose lives are changed because we have seen the Lord. “This is our strength, and our hope.”



Saint Martha

Feast: July 29

An excerpt from Magnificat July 2016:



Saint Martha could easily be considered the patron saint of the corporal works of mercy. "Give shelter to the homeless" and "Clothe the naked" were surely among her many virtues and kind acts. Her home was prepared, her guests were welcomed, and her hospitality was offered. Martha would make sure of that.

Saint Luke's account of Jesus visiting her home, however, gives clear insight into who is the one most in need (Lk 10:38-42). Martha says to Jesus, *Lord, do you not care that my sister has left me by myself to do the serving? Tell her to help me.* As all wise men know, there is no easy way out of this for Jesus. He has been placed indelicately between two sisters, and Martha is not asking as much as telling Jesus what to do. He shows her the greatest mercy, though, when he reveals the truth to her: *Martha, Martha, you are so anxious and worried about many things.*

In our own Christian lives we, like Martha, can become very busy in doing things, but sometimes it is a busyness that only distracts us from the Lord, whom we believe ourselves to be serving. Jesus desires Martha's service to be done for the sake of the other and not for any sense of superiority within herself. Martha's anxiety and worry may create motion and movement, but they can never generate peace, nor truly be at the service of mercy.

FATHER JAMES M. SULLIVAN, O.P.

Father James M. Sullivan, serves as director of the Institute for Continuing Theological Education at the Pontifical North American College in Rome.

Saint Augustine

Memorial: August 28



An excerpt from Magnificat August 2014 & 2015:

Born in Tagaste, North Africa, in 354, the most prolific and influential of the Latin Fathers, Augustine spent the first half of his life studying and teaching rhetoric in his home place. He kept a concubine, and adhered to the religion of the Manicheans. His mother's prayers and the preaching of Saint Ambrose influenced his conversion. But, as Augustine tells it in his Confessions, his entry into the Church was primarily the work of God, who pursued him throughout his life. "See who I was in myself and by myself. I have destroyed myself, but he who made me remade me." After his conversion, Augustine entered the Church, at the age of thirty-two. After his Baptism by Saint Ambrose in 386, he was ordained, and in 395 elected the bishop of Hippo. His

over one thousand seven hundred writings include sermons, treatises, scriptural commentaries, the spiritual classic Confession, and the magisterial City of God. His



biographer Possidius wondered how anyone could have produced such volume of work. At the end of his life, Augustine requested that the penitential psalms, copied in large print, be hung in his room. He recited them to himself for the ten days leading to his death on August 28, 430.

Weekly Bible Studies

“Ignorance of Scripture is ignorance of Christ.” Saint Jerome

Day	Time	Leader	Phone	Location
Sunday	9:30 am	Joe Lesnau	265-6221	Room 149
Sunday	10:45 am	Gary Forse	299-3145	Room 149
Wednesday	6:00 am	Duane Williams	297-5564	Angelina Room
Wednesday	9:30 am	Shirley A Fromen	481-9797	Room 149
Thursday	9:30 am	Bettie Jo Jurries	297-2962	F Wing
Friday	9:15 am	Pam Walker	297-9746	Room 149

Weekly 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
1st Monday	7:00 pm	Patriotic Rosary	Church
Tuesday	5:00 pm 6:00 pm	Rosary Divine Mercy Chaplet	Church
Wednesday	8:00 am 9:15 am	Rosary Divine Mercy Chaplet	Church
Thursday	5:00 pm 6:00 pm	Rosary Divine Mercy Chaplet	Church
Friday	8:00 am 9:15 am	Rosary Divine Mercy Chaplet	Church