

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

Summer 2014

(June — August 2014)



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 Ordinary Time. Ordinary Time is the ordered life of the Church. It is the part of the year when Christ walks among us and transforms our lives. That's why there's nothing "ordinary" about Ordinary Time. It's our hope that the resources and articles featured here will help us enter into this wonderful season.

In this issue, you'll find, Fr. Leo's message "*Pass it on*", *In Memoriam* a remembrance of our good friend Ruth Stone, in *A Word from our Deacon-in-Training*, Gary Forse, a reflection of the beautiful funeral rites of our church. In the new series "*Did You Know?*" Richard Keistler reflects about the unknown Pope Leo XIII. In *Becoming Catholic*, Jessie and Dolores Hibbetts share their journey to their church home. In the *Liturgical Season*, there are three contributor reflections that you don't want to miss: Bettie Carmody on the meaning of Lent, Easter and Pentecost; Margaret Kana on the Holy Trinity, and Elizabeth Betczynski on the Sacred Heart of Jesus. And, Jeanette Booth gives us a perspective on the saints that we celebrate this season.

There is also a summary of *Pope Francis' Catechesis on the Gifts of the Holy Spirit*, and a short biography of three *New Saints* canonized in April 2014.

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

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

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

Margarita Prinz

To contact us:

100 Oak Drive, South
Lake Jackson, TX 77566

Editors:

Margarita Prinz,
prinzmh@yahoo.com
979-297-0297

Pam Walker
pamwalker56@gmail.com
979-297-9746



In Memoriam



In loving memory of Ruth Stone, my dear friend and mentor who passed away at the age of 90, on April 3, 2014. Ruth was a parishioner of St. Michaels for more than 30 years and was instrumental in the creation and implementation of *The Light*.

I first met Ruth in 2007 when I joined the Adult Faith Formation Team and was inspired by her enthusiasm to provide information about our Catholic faith to the parishioners of St. Michaels. In 2004, after the team attended a meeting with the Director of Continuing Education of our dioceses, the idea of this brochure came to her.

The first edition, in 2005, was only a single page folded in half containing information about programs, lectures, list of Bible studies and Prayer groups at St. Michaels. But, that was not enough for her; she wanted to include more information. In 2009, when I started to work with her on *The Light*, it grew to four pages then to the eight pages that it is now.

Ruth was an avid writer and researcher who, even at the age of 80, was able to navigate her way through the internet

and email. Her hope was that this information coupled with Bible study classes and prayer groups would deepen the faith of our parishioners and draw us closer to God.

I will always be grateful for the opportunity to work with Ruth. She was always thinking in new ways to improve *The Light*. She was really a "Human Dynamo" as her 1973 profile in *The Brazosport Facts* referred to her. Her smiling and pleasant face are a pleasure to recall. Some day I hope to meet her. Some day, I don't know when, to hold her hand in the better land, never to part again. May she rest in peace.

Margarita Prinz

Condolence Message to the Family of Ruth Stone,

I wish to express my profound condolence and sympathy to you on the passing away of your beloved mom Mrs. Ruth Stone. I have known your mom for the past fifteen years since I became part of the family of St. Michael's Church. Ruth Stone was my dear and special friend. I treasured the fact that she held me in highest esteem. We communicated regularly through email. I shared with her my experience of ministry here in Nigeria and she always asked me to greet my mom. Ruth Stone was an active member of St. Michael's Church. I worked closely with her in the Adult Faith Formation Team. She kept me on my toes to ensure that I submitted the topic for my annual talk at St. Michael's as early as possible. Even when she moved to Houston, her heart remained at St. Michael's. I was glad I visited her in Houston during my summer visit to St. Michael's.

Ruth Stone was a woman of deep faith who truly loved our Lord Jesus Christ and the Church. I admired her zeal for work and her eagerness to see more Catholics learn about the faith. The passing of Ruth Stone is an entry into eternal glory. I shall be united with the family of St. Michael's Church on the day of her funeral by celebrating Mass here in her honor in the Chapel of Gaudium Et Spes Retreat Center, Abuja, Nigeria.

I assure you of my fervent prayers. I shall continue to keep you in my prayers. May God grant Ruth Stone eternal rest and may the Lord Jesus welcome her into eternal life. May the Lord Jesus console you and your entire family in a way that none of us can. Be assured of my prayerful support. God bless you.

*Father Callistus Isara
Abuja, Nigeria*



Clergy's Corner



Pass it on...I've heard that phrase over and over again. When we have experienced something good we naturally want to "pass it on" so others can have the same experience. Hopefully we all do this with our faith.

It's no problem if we've read a good book or discovered a new recipe or maybe a new song. We want to share, and it

gives us joy to do so. But when it comes to faith, well that's too personal a matter and we get shy. Where would we be if the first Christians felt shy? We'd be nowhere and Christ's plan for God's kingdom would have never gotten off square one.

At this writing Pentecost is ten days away. It's a good time to reflect on Christ's plan and how we fit in. I've heard from many pulpits that Pentecost was the birthday of the Church. I hope as we celebrate the 1981st birthday we ask...have I passed it on?

In Christ,

Msgr. Leo Wleczyk

Happy Birthday!!



Fr. Marty Pham—May 28
Msgr. Leo Wleczyk—June 21



For Your Information

Save the Date

Adult Faith Formation Ministry

Presents:

Fr. Callistus Isara



When: Sunday, August 3, 2014

Where: **Wolter's Room**

Time: 7:00 PM



A Word from the Deacon-in-Training



By Gary Forse:

I am sure most of you are aware our parish family has experienced many funerals since the beginning of 2014! There were nine funerals within a two week period! Death is a part of life. As our parish becomes older we are losing many of the founding members of our community. This past spring my Diaconate formation has focused on preparing and presiding at Funeral Vigils. I would like to share with you

what I have experienced during this time of increased funerals in our parish as well as what I have learned in formation regarding the beautiful Funeral Rites we have in the Catholic Church.

First and foremost, I want to thank the families that have allowed me to be a part of their services for the loved ones who have recently died. It is very humbling to try and capture the essence of a person's life in the brief time allowed during the service. The Holy Spirit is truly present in those times and allows each of us to say and do what is necessary to bring peace and healing for those families experiencing loss. I was not prepared for the emotional affect some of the services had on me. For those people I knew or who may have had an influence in my life, it is not always possible to avoid becoming emotional. I pray that I will never lose the emotional component of ministering to the families who are brought into my care.

We are so fortunate to be Catholic! As a Protestant friend once told me, "You Catholics do funerals right!" One of the directives of the Second Vatican Council was the revision of the funeral rites. Notice that "rites" is plural.

When a Catholic dies, the Church celebrates a particular set of liturgical rites to help us through the immediate days of our grieving, to express our belief in eternal life, and to help us pray for the one who has died... The *Order of Christian Funerals* provides prayers for loved ones as they gather in the presence of the body, for the wake service, funeral, final commendation (prayer of farewell), and the *Rite of Committal* (which we celebrate at the place of burial, entombment, or cremation) [*Through Death to Life, Preparing to Celebrate the Funeral Mass*, Joseph M. Champlin, vi.]

When the time comes for each of us to deal with the death of a loved one, we have the wonderful comfort of the Church's liturgies to help us. The liturgies call for us to be part of the planning and to be involved as we are able with the liturgy itself. With more and more people working and being unable to attend funerals during the day, I highly recommend having the *Vigil for the Deceased*. The Vigil, or Wake Service, generally takes place at the funeral home the evening before the Funeral. The service includes prayers, scripture readings, a short reflection and a time for members of the family to share thoughts and memories of the deceased. The funeral home will usually have a place to display personal mementos of the deceased and most funeral homes have equipment available to show a slideshow. Music for the liturgy is also encouraged and can be very helpful in the grieving process. Visitation may take place before or after the liturgy giving those present a chance to offer condolences. Those who might otherwise feel uncomfortable attending a Funeral Mass or Rosary, still experience the healing presence of God's Word and a message of hope.

I would just like to encourage all the faithful to familiarize yourselves with the beautiful liturgies available. Although the death of a loved one is always a difficult time, there are so many opportunities to bring about healing and reconciliation for the family and friends. Allow God to work through the Church, its ministers and people, to build the Kingdom here and in heaven.

What a wonderful Triduum! I was fortunate to be able to serve in some capacity for all of Holy Week, Easter and Divine Mercy Sunday. My hope and prayer is that each of you in your own way experienced a mini-resurrection as you left behind the darkness of the tomb for the Light of Christ! Your continued prayers and messages of support are appreciated as Camille and I enter the final few months of preparation for the Diaconate. May God's continued blessings be a part of all you do as you spread the message of Easter.



Did You Know?



By Richard Keistler

It is easy for so many of us today to remember Blessed Pope John Paul II as a 'media star', for indeed he was. His personality, his warmth and his holiness were well publicized for the world to see. But who was our first real 'media star' pope? That would be **Pope Leo XIII**.

Pope Leo, born Vincenzo Pecci, was born to a Count and his wife near Rome in 1810. They were a deeply religious family, and Vincenzo obtained a Jesuit education; his mother died when he was fourteen and he attended a Jesuit college. One of his brothers became a Jesuit, but Lorenzo was called to the secular religious life. It became apparent, early in his education, that he had a brilliant mind; over the course of the next several years he obtained doctorate degrees in theology, civil law and canon law.

It must be remembered that Italy was not yet a nation then, but a cluster of individual kingdoms, with the Papal

States headed by the Pope bisecting Italy. The Papal States were governed not by civil leaders, but by Catholic clergy. Lorenzo Pecci began in this administrative structure, securing moves with increasing territory and responsibility. Then, in 1843, he began his international career as Nuncio (papal ambassador) to Belgium. In a Europe still ruled by royal families, a Nuncio from privileged birth could be a great asset to the Vatican, able to move in confidence among the high-born.

Over the next thirty years, major changes in Europe would result in consolidation of many small kingdoms into a united Germany, and a strong nationalistic movement grew in Italy, with the result that an Italian nation and kingdom was consolidated. By 1870, the new Italian army had taken over Rome and the Papal States. There was a very real possibility that Pope Pius IX would leave Rome and set up the Vatican in another country. However, he remained as a 'prisoner' in the Vatican, a condition that remained for successive popes until 1929.

Pecci was elected in 1878 and styled himself Pope Leo XIII. He had already been using his considerable diplomatic talents to diffuse as much hostility with the secular Italian government as possible, without surrendering the Vatican claim that the Papal States had been taken by force. As might be expected, diplomatic relations between the Vatican and the major European Catholic countries were rather delicate, as those nations had to work with both Italy and the Vatican, balancing protocol.

Over the course of his pontificate, Pope Leo XIII, through his great talents in diplomacy, was able to restore international prestige to the Vatican despite the loss of the Papal States and the ongoing conflict with Italy. His abilities resulted in much-improved relations with all the major European countries.

He is often remembered today for 'Rerum Novarum', his 1891 encyclical expressing the Vatican's view on the roles of labor and capital. This encyclical is still read and quoted today.

Pope Leo XIII died in 1903, at the age of ninety-three; he is still the oldest pope to have reigned. But why would he be a media star? He was the first pope in history to have his image freely and inexpensively available to the people. He was the first pope to gain worldwide face recognition, and Catholics the world over purchased cards, paintings, and photographs of His Holiness. In fact, a large number of these have survived over one hundred years!

Sources:

[The Life and Life-Work of Pope Leo XIII](#); Rev. James McGovern (1903)

[The Chair of Peter-A History of the Papacy](#); Friedrich Gontard (1964)

[Prisoner of the Vatican](#); David I. Kertzer (2004)

[The Popes](#); Rupert Matthews (2013)



By Jesse and Dolores Hibbets:

For more than forty years, Jesse and I had regularly attended church of another denomination. Whenever, our church began changing its core beliefs, we began a long instructive search for a new worship place to call home. We visited many other churches and attended one for more than five years, but never

joined. We continued to be plagued with that empty feeling of not belonging, yet my heart had a pushing feeling to continue the search. We understood that God needed us to be more than a worshiper on Sundays and volunteers (in the community) other days. We needed to be part of God's team, not off on our own, but in union with others to do His works, together being part of the body of Christ. Our gifts are varied in each of us, so that together we work, which gives power to Gods ministries.

One Saturday, Jesse and I sat talking, and church came up again, for the thousandth time. I said to Jesse, "Please find us a church home". Later that day, after looking at Saturday's newspaper, which lists many local churches, Jesse asks, "Want to visit St. Michaels"? Their ad says '**ALL are WELCOME**'. The Catholic Church was the only one that offered a welcome for all. Therefore, we started visiting regularly for about a year before acting on the desire of our hearts to become members of this church family. Prayerfully, we became Catholic and members of St. Michaels on August 9, 2013. What a blessing for us. Isn't it amazing that this high and holy God, who owes us nothing, would continue pressing us on in search of a family church that believed in Jesus Christ, the Resurrection, and the Holy Spirit, plus Gods Word. I could go on and on. We share the same beliefs. This journey has been long, (not in our time but in His) but the search is over. We continue to learn about our Lord at His church in Lake Jackson at St. Michaels.

We love being a part of the Catholic family and love the people. The many blessings that come from reaching out to others are so evident here, and Jesse and I have been the recipients of such love - and joy for the journey is becoming a Catholic.

In His Love, Jesse and Dolores Hibbets

The Liturgical Season

The Feast of Pentecost

June 8

By Bettie Carmody:

The Liturgical Feast of Pentecost will be celebrated June 8th in 2014, officially bringing the 50-day Easter Season to a close, and also marking the end of the extended 90-day observance that began with Ash Wednesday, opening the season of Lent.

Lent symbolizes the time Jesus spent in the desert preparing for his earthly ministry, which culminated in his death and resurrection.

Easter is celebrated in the Springtime – a time of new, fertile life, often after a sometimes harsh winter. So Easter has spring symbols such as bunnies, eggs, chicks, etc. which only mean celebrations of Spring. Many Christians throughout the world had the custom of giving up animal products, including eggs, as a sacrifice during Lent. Especially, toward the end of the Lenten season, there could be an abundance of eggs, still good for use. It would only be practical to use these eggs, milk and other products when Lent was over, and they became associated with Easter.

It would, however, be a mistake to let these material things cloud our thinking about the true meaning of Easter. It is the most important day of the Church's Year, surpassing even Christmas, and cannot be contained in one day, but has a full season, in which we reflect on the deep meaning of the "Passover of Jesus", his passing over from death to life, and what that means for our Salvation and our struggle for spiritual progress, passing from vice to virtue, from death to life.



The Liturgical Season

The Feast of Pentecost



During this season, sometimes called Eastertide, the Liturgical readings are different; the first readings come from the Acts of Apostles instead of from the Old Testament and show how the Spirit of God has led God's people from the place of the community's birth at Jerusalem, to the ends of the earth, Rome. The Resurrection also gives the apostles the unique message that Jesus is the Messiah, the Son of the Living God; death is not able to hold him. We retell these stories, not to admire them from a distance, but to discover how we, like them, can be shaped as a believing community.

PENTECOST— The feast itself is ancient and in the Old Testament, Pentecost, Passover and the Feast of Tabernacles were the three feasts when Israel had to present itself before Yahweh at the Temple in Jerusalem.

The name, Pentecost indicated that the feast was celebrated fifty days after Passover. The purpose of the feast evolved over time; at first a harvest celebration, then commemorating the historic fact of the covenant between God and His People, and finally, in New Testament times, it became the feast of the gift of the Holy Spirit, the commencement of the New Covenant on earth.

The gift of the Spirit, together with the signs that accompanied it - the wind and the fire - are similar in character to the Theophanies of the Old Testament. It was also the beginning of the early Church's mission, and the fulfillment of the promise of Jesus, "You will receive a power, the Holy Spirit..... You will then be my witnesses at Jerusalem, in all Judea, and Samaria, and as far as the ends of the earth".

Although the disciples of Jesus had not understood many of his signs and wonders and teachings, and longed to have him stay with them, he promised that he would not leave them orphans, but would send another Paraclete, who would be the spirit of truth.

The Spirit dominates the book, Acts of Apostles, and when it descends upon the disciples, they are given power and become witnesses of Jesus throughout the world, and it marks the birth of the Church. As the Spirit was in Jesus, so it is now in the Church, and she herself is empowered to confer it upon her members. It is a Spirit of wisdom, faith, encouragement, and joy and directs the officers of the Church in important decisions. The Spirit is a divine and dynamic force which empowers the apostles to feats of courage and eloquence they had not previously possessed. However, it is not restricted to the church's leaders, but is given to the entire body of believers. The Father gives the Spirit in answer to prayer and the Spirit is conferred upon each believer at Baptism and strengthened at Confirmation.

God gives us his Spirit and fills us with the zeal to share his Good News. Not only clergy, but family, teachers and friends have shared their experience of Jesus with us, and we, in turn, are to share the gift of his salvation with others. "It is impossible for us not to speak about what we have seen and heard" (Acts 4:20). In the First Letter of Peter (3:15), we are reminded to, "Always be ready to give an explanation to anyone who asks you for a reason for your hope".

Pope St. Gregory The Great's philosophy taught that through prayerful meditation on Sacred Scripture and the good things of heaven and earth, desire for God is sown in the heart by the power of the Holy Spirit. The Holy Spirit inspires the highest thoughts, brings understanding, and enkindles and guides the deepest and most inward longings of the human heart. At the touch of the Holy Spirit, the heart leaps up in yearning for God. St. Gregory speaks of this experience as a conversation between God and man, beginning with God's Word inflaming the desire of the heart; a gentle word that one



The Liturgical Season

The Feast of Pentecost

must wait for and listen for.

As a sign of his great love, Jesus has also left us a special food and drink, for which, we must always hunger. To the table of the Lord we are always invited. Spiritually, we are in the same period of time, between Easter and Pentecost, as the apostles were during their time of confusion. Hopefully, we never think that Jesus has gone away and no longer loves us; He has left us the Holy Eucharist, the spiritual nourishment of His body and blood.

During the Eucharistic Prayer, the priest calls on the Holy Spirit to change the bread and wine on the altar to the Body and Blood of Christ. The Eucharist is the great sign of the love through which Jesus nourishes us, along with God's Word.

At the end of Mass, after a final blessing, we are charged to go out and live the Good News, as the Holy Spirit has empowered us to do.

The Most Holy Trinity

June 15



By Margaret Kana:

The Trinity is One (253). We do not confess three Gods, but one God in three persons, the “consubstantial Trinity.”⁸³ The divine persons do not share the one divinity among themselves but each of them is God whole and entire. **255**-The divine persons are relative to one another. “Because of that divine unity the Father is wholly in the Son and wholly in the Holy Spirit; the Son is wholly in the Father and wholly in the Holy Spirit; the Holy Spirit is wholly in the Father and wholly in the Son.”⁹¹ (240) Granted, it is a brain exercise to grasp that one God (“He”) is also, and equally, (“They.”)

Since it is very difficult to explain and understand the HOLY TRINITY, (which is why this concept is called a MYSTERY) there are many analogies that give visuals. Some are better than others.....we have all heard about the SHAMROCK.....one leaf each with 3 parts: God the Father, Son and Holy Spirit. Another is a triangle.....without each side the triangle does not

exist. The triangle is GOD...the sides are Father, Son, & Holy Spirit. Another analogy is the visual of a plant.....God the Father is the root system; the stem grows above ground (God the Son); Jesus is the VINE which reaches out to each of us, which is the Holy Spirit. Another analogy is a ROPE with three united strands, the three persons of the Father, Son, and Spirit make up the one God.

Fire is a flame. (F) It is light. (S) It is heat. (HS)

Still another is the analogy to water.....Water exists in three properties: solid, liquid, and gaseous. Any of the three properties of water can exist independently of the others and do not need the other two to affirm its substance as water. Whether you have liquid water (F), ice (S), or steam (HS)... it's still all H₂O. Same substance, different forms.

The Father wants to glorify the Son. The Son lives to glorify the Father, and the Spirit lives to glorify the Father and Son.



The Liturgical Season

Corpus Christi

June 22



The feast of Corpus Christi or the Feast of the Body and Blood of Christ dates back to the 13th century, but it celebrates something far older: the institution of the Sacrament of Holy Communion at the Last Supper on Holy Thursday. The following is an excerpt from the June 15, 2006 homily of Pope Benedict XVI at Saint John Lateran Church in Rome:

"Dear Brothers and Sisters,

On the eve of his Passion, during the Passover meal, the Lord took the bread in his hands and, having blessed it; he broke it and gave it to his Disciples, saying: "Take this, this is my body". He then took the chalice, gave thanks and passed it to them and they all drank from it. He said: "This is my blood, the blood of

the covenant, to be poured out on behalf of many" (Mk 14: 22-24). The entire history of God with humanity is recapitulated in these words. The past alone is not only referred to and interpreted, but the future is anticipated - the coming of the Kingdom of God into the world. What Jesus says are not simply words. What he says is an event, the central event of the history of the world and of our personal lives. These words are inexhaustible. Jesus, as a sign of his presence, chose bread and wine. With each one of the two signs he gives himself completely, not only in part. The Risen One is not divided. He is a person who, through signs, comes near to us and unites himself to us.

Each sign however, represents in its own way a particular aspect of his mystery and through its respective manifestation, wishes to speak to us so that we learn to understand the mystery of Jesus Christ a little better....

In adoration we look at the consecrated Host, the simplest type of bread and nourishment, made only of a little flour and water. In this way, it appears as the food of the poor, those to whom the Lord made himself closest in the first place. The prayer, with which the Church, during the liturgy of the Mass, consigns this bread to the Lord, qualifies it as fruit of the earth and the work of humans. It involves human labor, the daily work of those who till the soil, sow and harvest [the wheat] and, finally, prepare the bread. However, bread is not purely and simply what we produce, something made by us; it is fruit of the earth and therefore is also gift. We cannot take credit for the fact that the earth produces fruit; the Creator alone could have made it fertile. And now we too can expand a little on this prayer of the Church, saying: the bread is fruit of heaven and earth together. It implies the synergy of the forces of earth and the gifts from above, that is, of the sun and the rain. And water too, which we need to prepare the bread, cannot be produced by us.... The mystery of the Passion is hidden in the bread made of ground grain. Flour, the ground wheat, presupposes the death and resurrection of the grain. In being ground and baked, it carries in itself once again the same mystery of the Passion. Only through death does resurrection arrive, as does the fruit and new life....

In a very similar way the sign of wine speaks to us. However, while bread speaks of daily life, simplicity and pilgrimage, wine expresses the exquisiteness of creation: the feast of joy that God wants to offer to us at the end of time and that already now and always anticipates anew a foretaste through this sign. But, wine also speaks of the Passion: the vine must be repeatedly pruned to be purified in this way; the grapes must mature with the sun and the rain and must be pressed: only through this passion does a fine wine mature.

On the feast of *Corpus Christi* we especially look at the sign of bread. It reminds us of the pilgrimage of Israel during the 40 years in the desert. The Host is our manna whereby the Lord nourishes us - it is truly the bread of heaven, through which he gives himself...



The Liturgical Season

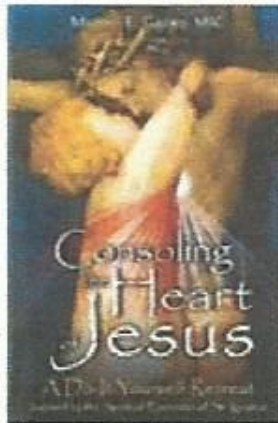
Corpus Christi

Let us follow Christ and ask him to: Guide us on the paths of our history! Show the Church and her Pastors again and again the right path! Look at suffering humanity, cautiously seeking a way through so much doubt; look upon the physical and mental hunger that torments it! Give men and women bread for body and soul! Give them work! Give them light! Give them yourself! Purify and sanctify all of us! Make us understand that only through participation in your Passion, through "yes" to the cross, to self-denial, to the purifications that you impose upon us, our lives can mature and arrive at true fulfillment. Gather us together from all corners of the earth. Unite your Church, unite wounded humanity! Give us your salvation! Amen."

http://www.vatican.va/holy_father/benedict_xvi/homilies/2006/documents/hf_ben-xvi_hom_20060615_corpus-christi_en.html

Sacred Heart of Jesus

June 27



Consoling the Heart of Jesus

by Elizabeth Betczynski:

Even though we think of consoling the heart of Jesus during Lent as we walk with Him on His journey to Calvary, focusing on atonement and comforting is a blessing, a gift, at all times during the year. My reflections are taken from a book *Consoling the Heart of Jesus and 33 Days to Morning Glory*, both by Fr. Michael Gaitley. His meditations are taken from the writings of Sts. Ignatius, Therese, Faustina, Louis de Montfort, and Blessed Mother Teresa.

The best time of the year for me to feel the need to console the heart of Jesus is Holy Thursday. I attend Mass, follow in procession to the "Garden" for adoration and stay with Jesus until midnight when Jesus is moved to the remote tabernacle until the Easter vigil on Saturday night. I spend these 3 hours in prayer and just 'being' with Jesus. God reveals Himself in the quiet.

This is the time you can feel His loneliness in your heart and hear His words 'stay with Me'.

As a parent, I look at the world and the hatred between 'brothers and sisters', the wars, and feel the sorrow our God must feel as He looks at His children. Jesus summed up the Bible to Love of God and Love of neighbor. Many have drifted away from belief in God and do not do enough to show love for their neighbor.

One of Blessed Mother Teresa's reflections is on the words of Jesus on the cross "I Thirst". She feels Jesus is really asking us to come to Him. He wants all of humanity to love Him and want to be with Him. The essence of consoling Jesus is dedicating yourself to follow Him and His teaching.

Jesus loves company and calls us all to come and visit Him in the Blessed Sacrament in church and in the chapel. He loves when we just sit and 'be' with Him. When you visit Jesus in the Blessed Sacrament, you are deepening your relationship with Him, strengthening this bond. This is achieved in silence, in quiet prayer time.

He knows our worries and concerns so we don't always have to mention them and He is ready to give us His peace. If I am worried or overwhelmed, I go to the chapel, look at the cross, open my hands and lay all my concerns before Jesus. It is then I feel this is a sign that I am so close to Jesus that He can kiss me. I also leave the chapel feeling refreshed and encouraged. It feels like mutual consolation. As one priest mentioned to me, we do not have to travel far to go to a shrine, just go to the chapel and speak with the King of the Universe who is waiting for our visit and anxious to help us. Let us bring joy to the heart of Jesus!



The Liturgical Season

Immaculate Heart of Mary

June 28



Today the Church celebrates the feast of the Immaculate Heart of Mary, one day after the Solemnity of the Sacred Heart of Jesus. The proximity of both celebrations reflects the deep connection between the Heart of Jesus and the Heart of His Mother. The connection between the Hearts of Jesus and Mary was prophesied by Simeon at the Presentation in the Temple of Jerusalem. In Luke 2:34-35, we read: and Simeon blessed them and said to Mary his mother, “Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted (and you yourself a sword will pierce) so that the thoughts of many hearts may be revealed.” The fulfillment of this prophecy is found in John 33-34: “But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out. It was at piercing of Christ’s Heart at His death, then, that Mary’s Heart was also pierced in spirit, thus fulfilling Luke 2:35, signifying the profound mystical union of the Heart of Jesus with the Heart of Mary.

At Fatima, Our Blessed Mother revealed her Immaculate Heart to the three shepherd children. We saw then that Our Mother’s Heart was surrounded by thorns – the thorns of sin. We were then asked to make reparation to the Immaculate Heart of Mary by prayer and sacrifices – to console her Motherly Heart- to remove those thorns. Also at Fatima, Our Lady requested that Russia be consecrated to her Immaculate Heart saying, “In the end my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me and she will be converted and a period of peace will be granted to the world.” She also told them: “Jesus wishes to establish devotion to my Immaculate Heart in the world. I promise salvation to those who embrace it. Tell everybody that God grants graces through the Immaculate Heart of Mary, and that they must ask them from her. Tell them that the heart of Jesus wishes that by His side should be venerated the Immaculate Heart of Mary. Tell them to ask for peace through the Immaculate Heart of Mary; God has placed it in her hands.”

It was Venerable Pope Pius XII who first consecrated the Church and the world to the Immaculate Heart of Mary during World War II on October 31, 1942, and again, solemnly, on December 8, 1942. He repeated the Consecration in July 1952. In more recent times, moved by millions of petitions and by the occasion of the attempted assassination of his own person on the Feast of our Lady of Fatima, May 13, 1981, Pope John Paul II consecrated the world and every nation to the Immaculate Heart in 1982, and repeated this act in union with all the Catholic Bishops in 1983. In 1984, Pope John Paul II once again consecrated the world to the Immaculate Heart of Mary.

The Transfiguration of the Lord

August 6

An excerpt from Magnificat August 6, 2013:

In the Transfiguration something is happening to Jesus. In this case, he is not only the performer of the miraculous action but also its recipient. In the transfiguration, as in his birth, his baptism and later his death and Resurrection, not only does he accomplish something, but something is also operating in him that directs the course of his life and clarifies the meaning of his mission...

If there is a moment in which Christ appears as “the center of all time,” it is the Transfiguration. Jesus



The Liturgical Season

The Transfiguration of the Lord

August 6



is not only the center “of all time” but also of “all world,” the divine and the human worlds. The Jesus of the icons who is standing at the summit of the mount-on the highest peak of the rock where earth ends and the sky begins- is an eloquent affirmation of the dogma from the Council of Chalcedon that Jesus Christ is at the same time “truly God and truly man,” God and man united in one and the same person...

It is true that all of this will be definitively recapitulated in the paschal mystery of the Death and Resurrection of Christ, but it is manifested beforehand in the Transfiguration as a kind of prophetic sign. Just as Jesus anticipates his death and reveals its meaning through the breaking of the bread and the offering of the cup when instituting the Eucharist, so too – although not in the sacramental sense - he prefigures and anticipates in the Transfiguration the glorification that will occur in his Resurrection....

Father Raniero Cantalamessa, O.F.M. CAP.

The Assumption of the Blessed Virgin Mary

August 15



“We pronounce, declare and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary having completed the course of her earthly life, was assumed body and soul to heavenly glory.” With these words, Pope Pius XII infallibly declared the Assumption of Mary, the Mother of God (Theotokos), to be Catholic Dogma in 1950. In this pronouncement, he was simply stating dogmatically what the Church, East and West, had believed for hundreds of years. The Catholic Catechism further explains: “The assumption of the Blessed Virgin is a singular participation in her Son’s Resurrection and an anticipation of the resurrection of other Christians (966).”

The Catechism then quotes from the Troparion of the Feast of the Dormition from the Byzantine Liturgy: “In giving birth you kept your virginity; in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death, (966).” Thus, the Assumption of Mary is not only a participation in

her Son’s resurrection, but a preview of our future resurrection. As such, the dogma of Mary’s Assumption is firmly rooted in the actions and person of Christ, and in the virtue of Christian hope.

Although probably not unknown in the early Church, the earliest reference to the Assumption of the Virgin Mary appear in the 4th(or possible 3rd) century...some of the Church Fathers believed that the Blessed Virgin Mary was assumed while still alive, others that she was assumed after she had died. Both views are permitted under the infallible definition of Pius XII. Festivals commemorating the death of the Blessed Virgin Mary were common from the 5th century onwards, although the exact dates were never universally fixed. In AD 600, the emperor Mauricius decreed that the Assumption was to be celebrated on August 15. Soon, the Church in Ireland adopted this date, and it was later introduced in



The Liturgical Season

The Assumption of the Blessed Virgin Mary

Rome. As the cult of Mary grew in the West, there was more pressure for the Catholic Church to define the exact nature of the Assumption. Pope Pius did this in 1950, in terms that are still rather general, and can be accepted by Western Catholics, Eastern Catholics and Eastern Orthodox (See the *Oxford Dictionary of the Christian Church* for more information). Church Father John of Damascus describes the importance of celebrating the Assumption quite well:

Let us then also keep the solemn [Assumption] feast today to honor the joyful departure of God's Mother... Thus recognizing God's Mother in this Virgin, we celebrate her falling asleep, not proclaiming her as God – far be from us these heathen fables- since we are announcing her death, but recognizing her as the Mother of the Incarnate God... Let us honor her in nocturnal vigil; let us delight in her purity of soul and body, for she next to God surpasses all in purity... Let us show our love for her by compassion and kindness toward the poor... Let our souls rejoice in the Ark of God... With Gabriel, the great archangel, let us exclaim, "Hail, full of grace, the Lord is with thee. Hail, inexhaustible ocean of grace. Hail, sole refuge in grief. Hail, cure of hearts. Hail, through whom death is expelled and life is installed".

The Queenship of the Blessed Virgin Mary

August 22



Pius XII established this feast in 1954. But Mary's queenship has roots in Scripture. At the Annunciation, Gabriel announced that Mary's Son would receive the throne of David and rule forever. At the Visitation, Elizabeth calls Mary "mother of my Lord." As in all the mysteries of Mary's life, Mary is closely associated with Jesus: Her queenship is a share in Jesus' kingship. We can also recall that in the Old Testament the mother of the king has great influence in court.

In the fourth century St. Ephrem (June 9) called Mary "Lady" and "Queen." Later Church fathers and doctors continued to use the title. Hymns of the 11th to 13th centuries address Mary as queen: "Hail, Holy Queen,"

"Hail, Queen of Heaven," "Queen of Heaven." The Dominican rosary and the Franciscan crown as well as numerous invocations in Mary's litany celebrate her queenship.

The feast is a logical follow-up to the Assumption and is now celebrated on the octave day of that feast. In his 1954 encyclical *To the Queen of Heaven*, Pius XII points out that Mary deserves the title because she is Mother of God, because she is closely associated as the New Eve with Jesus' redemptive work, because of her preeminent perfection and because of her intercessory power.

As St. Paul suggests in Romans 8:28–30, God has predestined human beings from all eternity to share the image of his Son. All the more was Mary predestined to be the mother of Jesus. As Jesus was to be king of all creation, Mary, in dependence on Jesus, was to be queen. All other titles to queenship derive from this eternal intention of God. As Jesus exercised his kingship on earth by serving his Father and his fellow human beings, so did Mary exercise her queenship. As the glorified Jesus remains with us as our king till the end of time (Matthew 28:20), so does Mary, who was assumed into heaven and crowned queen of heaven and earth.

"Let the entire body of the faithful pour forth persevering prayer to the Mother of God and Mother of men. Let them implore that she who aided the beginnings of the Church by her prayers may now, exalted as she is in heaven above all the saints and angels, intercede with her Son in the fellowship of all the saints. May she do so until all the peoples of the human family, whether they are honored with the name of Christian or whether they still do not know their Savior, are happily gathered together in peace and harmony into the one People of God, for the glory of the Most Holy and Undivided Trinity" (Vatican II, *Dogmatic Constitution on the Church*, 69).



Bible Studies

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

The Lectionary

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



Adult Faith Sharing

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

Men's Faith Sharing

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



Recess

<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



Recess

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



Recess

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





Prayer Groups

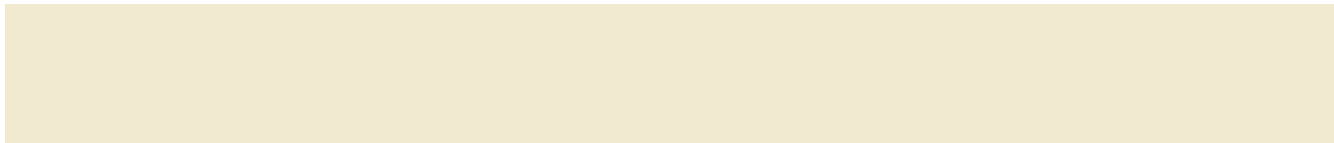
“Hear my prayer, O God. Give ear to the words of my mouth” Psalm 54:2

Day	Time	Focus	Location
Monday	7:00 pm	Rosary	Church
1 st Monday	7:00 pm	Patriotic Rosary	Church
2 nd Monday	7:00 pm	Lay Apostle Meeting Luminous Mysteries	Church
Tuesday	5:00 pm	Rosary	Church
Wednesday	8:00 am	Rosary	Church
Thursday	5:00 pm	Rosary	Church
Friday	8:00 am	Rosary	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



P *Prayer*
“To remain a living branch on the vine Jesus, each of us needs to be part of his Church. For it is the Church that nourishes our souls with the life of Christ. We cannot be fruitful branches unless we remain united to the vine Jesus. So allow yourself to be fed by the Scriptures and the liturgy, and you will come to know God’s living love.”

Mother Teresa





The Holidays



On July 5, 1908, a West Virginia church sponsored the nation's first event explicitly in honor of fathers, a Sunday sermon in memory of the 362 men who had died in the previous December's explosions at the Fairmont Coal Company mines in Monongah, but it was a one-time commemoration and not an annual holiday. The next year, a Spokane, Washington woman named Sonora Smart Dodd, one of six children raised by a widower, tried to establish an official equivalent to Mother's Day for male parents. She went to local churches, the YMCA, shopkeepers and government officials to drum up

support for her idea, and she was successful: Washington State celebrated the nation's first statewide Father's Day on July 19, 1910. Slowly, the holiday spread.

In 1916, President Wilson honored the day by using telegraph signals to unfurl a flag in Spokane when he pressed a button in Washington D.C. In 1924, President Calvin Coolidge urged state governments to observe Father's Day. However, many men continued to disdain the day. As one historian writes, they "scoffed at the holiday's sentimental attempts to domesticate manliness with flowers and gift-giving, or they derided the proliferation of such holidays as a commercial gimmick to sell more products—often paid for by the father himself."

During the 1920s and 1930s, a movement arose to scrap Mother's Day and Father's Day altogether in favor of a single holiday, Parents' Day. Every year on Mother's Day, pro-Parents' Day groups rallied in New York City's Central Park—a public reminder, said Parents' Day activist and radio performer Robert Spere, "that both parents should be loved and respected together." When World War II began, advertisers began to argue that celebrating Father's Day was a way to honor American troops and support the war effort. By the end of the war, Father's Day may not have been a federal holiday, but it was a national institution.

In 1972, in the middle of a hard-fought presidential re-election campaign, Richard Nixon signed a proclamation making Father's Day a federal holiday at last. Today, economists estimate that Americans spend more than \$1 billion each year on Father's Day gifts.

<http://www.history.com/topics/holidays/fathers-day>

Congressional Prayers for the Fourth of July

1918 (July 4), House Prayer— The Chaplain, Rev. Henry N. Couden, D.D., offered the following prayer:

Our Father in Heaven, the inspiration of every generous impulse, every high and noble aspiration, we thank Thee from our heart of hearts for the "Spirit of '76," which gave to us the immortal Declaration of Independence, which led on to victory and the formation of our Glorious Republic, which has not only been the wonder but the admiration of the world. We thank Thee for the day which will be celebrated with more than usual interest throughout the length and breadth of the land. The native born and the naturalized citizen will vie with each other in making it memorable.

For the first time in its history it will be celebrated by our sister nations, who are engaged with us in fighting for the same principles for which our forefather fought, in a world-wide war for humanity, liberty, justice, and equal rights for all mankind.

May it furnish new inspiration to us and our allies, which will bring victory to their arms; then an everlasting peace; to the glory and honor of Thy Holy Name. Amen. (Source: *Congressional Record-House*, 65th Congress, second session, 56/9, July 4, 1918, 8668.) <http://christianity.about.com/gi/o.htm?zi=1/XJ&zTi=1&sdn=christianity&cdn=religion&tm=65&f=11&tt=13&bt=2&bts=23&zu=http%3A//gurukul.american.edu/heintze/Prayers.htm>



Featured Ministries

Altar Server



By Mike Caserta

The ministry of altar server is one of a group of what we call liturgical ministries. These are ministries that fulfill important duties either during liturgy, such as Mass, or in preparation for liturgy. Altar servers serve God and his people at liturgy. They assist the priest by handling books and other items of worship so that he might focus more on his role of presiding at liturgy, on leading the prayers and on other liturgical actions. Although altar servers are in close proximity to the altar, it is their goal to perform their duties without drawing any attention to themselves, which allows the whole assembly to focus on the reasons they are there: praying, listening to scripture, singing, and receiving the Eucharist.

Historically, altar servers were always male in gender, originally composed of men, called acolytes, who were studying for the priesthood. When the need for altar servers grew beyond the number of acolytes in priestly formation, boys were trained to augment the ministry.

In March of 1994, the Vatican issued an official change in the guidelines for altar servers, allowing girls to be included in the ministry. The U.S. Conference of Catholic Bishops (USCCB) adopted this practice shortly thereafter, which opened the door to the inclusion of girls on a diocese by diocese basis, determined by the Ordinary (lead bishop) of each diocese. Today, all dioceses in the U.S. permit girl servers except for the Diocese of Lincoln, Nebraska.

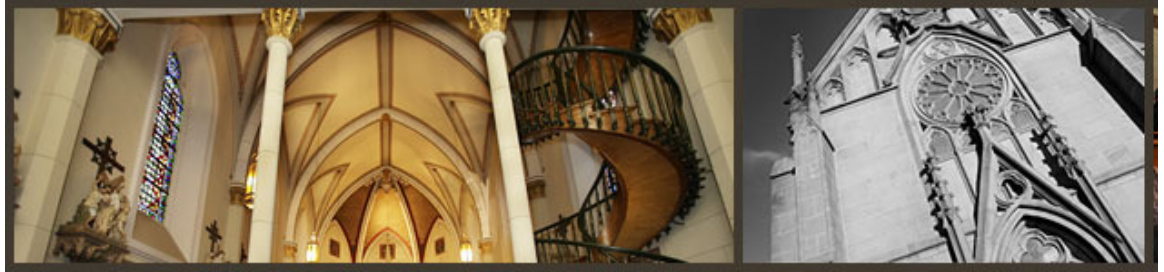
Occasionally the term “acolyte” gets used interchangeably with altar server but this practice is no longer correct, now that confirmed men acolytes have been instituted in our diocese to assist the priest and deacon in distributing Communion, cleansing vessels, and otherwise taking lead roles in service at Mass.

All baptized boys and girls who have reached the 5th grade are qualified to receive training and be discerned as an altar server. There is no upper age limit. Formation consists of online and “hands on” training, of about 6 hours, culminating in serving at a week-day Mass. This leads to the new server being added to the regular schedule to serve at weekend Masses.

We encourage all young (and adult) persons to consider becoming altar servers. This invaluable ministry is critical to the smooth functioning of our worship. Please contact the altar server coordinator, **Mike Caserta**, for more information (mike@caserta.org , Home **297-6054**, Cell **236-2635**).



Loretto Chapel in Santa Fe, NM



The Our Lady of Light Chapel (Loretto Chapel), fashioned after Sainte-Chapelle in Paris, was constructed in the 1870's to serve the Loretto Academy which was operated by the sisters of Loretto.

Believed to be the first gothic structure west of the Mississippi, the Chapel had a design flaw: a conventional stairway to the choir loft could not be installed without adversely impacting the diminutive Chapel's seating capacity as well as its aesthetics.

Seeking divine guidance the Sisters made a Novena to their patron saint, Saint Joseph the Carpenter. As legend has it, upon the ninth and final day of the Novena a mysterious carpenter arrived to design and constructs a circular stairway to the choir loft. The tools upon his donkey were just a saw, a T-square, a hammer and tubs in which to soak the wood.

His "*miraculous stairway*" contains thirty three steps in two full 360 degree turns. The stairway has no center support nor is it held from its sides – its full weight rests on its final tread.

Upon completion of the stairway the carpenter disappeared without seeking payment. No records have been found for the purchase of the materials with which the stairway was built. Many sisters believed the craftsman to have been an embodiment of Saint Joseph the Carpenter.

Originally built without a railing its use was a daily reinforcement of faith by both sisters and students. In the 1880's the banister was added. Engineers and architects marvel at the stairway; there is no know duplication of it design.

I hope you have an opportunity to visit. It certainly is a beautiful place.

Ref: <http://www.lorettochapel.com/staircase.html>





Featured New Saints

April 3, 2014 — Pope Francis canonized, by “equivalent canonization”, Blessed Jesuit Father José de Anchieta, known as the “Apostle of Brazil,” Blessed Marie of the Incarnation, known as the Mother of the Canadian Church, and Blessed Francois de Laval, the first bishop of Quebec. All three saints were beatified together in 1980 by Pope John Paul II.

They were put on a fast track to sainthood after Pope Francis waived some of the usual procedures in response to requests from the Canadian and Brazilian bishops' conferences. For "equivalent canonizations," the pope adds the name of the new saint to the universal calendar of saints, without verifying that a miracle was performed through his or her intercession and without holding a formal canonization ceremony.



Father José Anchieta – Memorial June 9

Jesuit Father José Anchieta the “Apostle of Brazil” was born on March 19, 1534, in the Canary Islands. He was the son of a wealthy and prominent family, and possibly related to Saint Ignatius of Loyola. He was educated in Portugal. An intensely religious individual, he became a Jesuit novice in 1551 at the age 17 and traveled to Brazil as a missionary with the third group of Jesuits sent to the New World in 1553.

He and his colleague, Manuel da Nóbrega, founded a Jesuit college in Rio de Janeiro. Despite Anchieta’s precarious health and the difficulty of his journeys, he traveled widely across Brazil for the next 10 years, consolidating

the expanding missionary work of the Jesuits. In 1577, the fourth superior general of the Jesuits, Everard Mercurian, appointed Anchieta provincial superior of the Jesuits in Brazil. He built hospitals and educational institutions, with a primary focus on helping to teach and defend indigenous Brazilians.

Always an agent of reconciliation, Anchieta was also involved in dialogue with the Tamoyo tribe up to the point of being taken as a hostage and living among them as a prisoner for five months as the negotiations dragged on. He coped with the loneliness by composing a poem in honor of Mary, writing the Latin verses in wet sand on the seashore and then committing them to memory. He transcribed the whole poem on paper once he finally returned to São Vicente, all 4,172 lines.

Anchieta died in Brazil on June 9, 1597, at Reritiba, Espírito Santo, and was mourned by more than 3,000 native peoples who valued all he had done for them both spiritually and in the promotion of their human dignity.

On Apr 24, 2014, during a Thanksgiving Mass for his canonization, Pope Francis spoke on the theme of joy, saying that while it can be intimidating, it is a gift of God which ought to be spread. St. Jose de Anchieta, the 'Apostle of Brazil', “found out how to communicate that which he experienced with the Lord,” “He had so much joy, so much happiness that founded a nation. He laid the cultural foundations for a nation, in Jesus Christ,” adding that his legacy is “his holiness.”



Mother Marie of the Incarnation – Memorial April 30

Saint **Marie of the Incarnation, O.S.U.**, was an Ursuline nun who was the leader of the group of nuns sent to establish the Ursuline Order in New France, which founded the oldest educational institution for females in North America.

The daughter of a baker, Marie Guyard was born in Tours, France, on October 28 and married a silk manufacturer named Claude Martin when she was seventeen; the couple had one son. Claude died two years later and Marie became a bookkeeper for her brother-in-law. In 1629, she joined the Ursulines at Tours, taking the name Marie of the Incarnation.



NEW SAINTS

In 1639, she was sent to Canada where she laid the cornerstone of the first Ursuline convent in Quebec in 1641; she rebuilt it when it was destroyed by fire in 1650. She compiled dictionaries in Algonquin and Iroquois and taught the Indians the rest of her life until her death in Quebec on April 30. She experienced mystical visions and suffered periods of spiritual aridity about which she wrote and her LETTERS give a valuable account of life in Quebec in 1639-71. She is also known as Marie of the Ursulines.



Father François de Laval – Memorial May 6

François de Montmorency Laval was born April 30, 1623, in Montigny-sur-Avre, and died May 6, 1708, in Quebec. He was the first Roman Catholic bishop in Canada who laid the foundations of church organization in France's North American possessions.

Born into one of the greatest families of France, Laval was ordained priest in 1647. After taking a degree in canon law at the Sorbonne, he was named archdeacon of the diocese of Évreux. He later resigned that post, however, and lived (1654–58) at the Ermitage of Caen, a spiritual school under the direction of Jean de Bernières.

In June 1658 Laval was made a bishop and vicar apostolic of New

France, and a year later he took up residence in Quebec. A man of great vision and strong character, Laval was quarrelsome by nature and became involved in frequent conflicts with the civil authorities of the colony. His staunch opposition to liquor sales to the Indians brought him into conflict with the governor, Baron d'Avaugour, in 1662. Laval departed for France in August and succeeded in bringing about d'Avaugour's recall the following year.

Laval returned to Quebec in 1663 and in that year founded the Seminary of Quebec, which was intended to be both a training school for priests and a home for retired priests. It was not long, however, before he quarreled also with the new governor, who, in 1664, removed from the Sovereign Council four men who were protégés of Laval.

Laval's political power declined somewhat with the arrival of the new intendant (royal agent) Jean-Baptiste Talon, who had instructions to make certain that the authority of the clergy be subordinated to that of the civil government. Yet, in spiritual matters, Laval's authority remained preeminent. In 1674 he was made bishop of Quebec. The newly created diocese of Quebec, which included all French territory in North America, was placed under the direct supervision of Rome.

In 1684 Laval, suffering from ill health, left Quebec and presented his resignation to the court, which reluctantly accepted it. Although he technically continued in office for several more years, his destined successor, Monsignor de Saint-Vallier, took office in Quebec in 1685 with the title of vicar general. Upon Laval's official resignation in 1688, Saint-Vallier succeeded him. Laval resided at the Seminary of Quebec until his death.

In 1852 the Seminary was named after its founder, becoming Laval University. His cause of canonization was introduced in 1878; the decree stating that Laval was a man of saintly virtues was promulgated by Pope John XXIII in 1960.

Ref: <http://saints.sqpn.com/saint-jose-de-anchieta/>
<http://saints.sqpn.com/saint-marie-of-the-incarnation-guyart/>
<http://www.catholicnewsagency.com/news/spread-christs-joy-as-did-st-jose-de-anchieta-pope-urges/>
<http://www.britannica.com/EBchecked/topic/332620/Francois-de-Montmorency-Laval>



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Pope's Catecheses—the Gifts of the Holy Spirit

On April 9, 2014, Pope Francis, during the general audiences, began a series of catecheses on the gifts of the Holy Spirit. He started by saying:

“You know that the Holy Spirit constitutes the soul, the life blood of the Church and of every individual Christian: He is the Love of God who makes of our hearts his dwelling place and enters into communion with us. The Holy Spirit abides with us always; he is always within us, in our hearts.

The Spirit himself is “the gift of God” *par excellence* (cf. Jn 4:10), he is a gift of God, and he in turn communicates various spiritual gifts to those who receive him. The Church identifies *seven*, a number which symbolically speaks of *fullness, completeness*; they are those we learn about when we prepare for the Sacrament of Confirmation and which we invoke in the ancient prayer called the “Sequence of the Holy Spirit”. The gifts of the Holy Spirit are: *wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord.*

Wisdom

The first gift of the Holy Spirit according to this list is therefore *wisdom*. But it is not simply human wisdom, which is the fruit of knowledge and experience. In the Bible we are told that Solomon, at the time of his coronation as King of Israel, had asked for the gift of wisdom (cf. 1 Kings 3:9). And wisdom is precisely this: it is the grace of being able *to see everything with the eyes of God*. It is simply this: it is to see the world, to see situations, circumstances, problems, everything through God's eyes. This is wisdom. Sometimes we see things according to our liking or according to the condition of our heart, with love or with hate, with envy... No, this is not God's perspective. Wisdom is what the Holy Spirit works in us so as to enable us to see things with the eyes of God. This is the gift of wisdom.

And obviously this comes from *intimacy with God*, from the intimate relationship we have with God, from the relationship children have with their Father. And when we have this relationship, the Holy Spirit endows us with the gift of wisdom...

The Holy Spirit thus makes the Christian “wise”. Not in the sense that he has an answer for everything, that he knows everything, but in the sense that he “*knows*” *about God*, he knows how God acts, he knows when something is of God and when it is not of God; he has this wisdom which God places in our hearts”...

Understanding

On April 30, 2014, Pope Francis stated: “today I would like to focus on the second gift, that is, *understanding*. We are not dealing here with human understanding, with the intellectual prowess with which we may be more or less endowed. Rather, it is a grace which only the Holy Spirit can infuse and which awakens in a Christian the ability to go beyond the outward appearance of reality and *to probe the depths of the thoughts of God and his plan of salvation.*”

The Apostle Paul, addressing the community at Corinth, aptly describes the effects of this gift - that is, what the gift of understanding does in us - and Paul says this: “What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him, God has revealed to us through the Spirit” (1 Cor 2:9-10). This of course does not mean that a Christian can comprehend all things and have full knowledge of the designs of God: all of this waits to be revealed in all its clarity once we stand in the sight of God and are truly one with Him. However, as the very word suggests, understanding allows us to “*intus legere*”, or “to read inwardly”: this gift enables us to understand things as God understands them, with the mind of God. ...

It is clear then that the gift of understanding is *closely connected to faith*. When the *Holy Spirit* dwells in our hearts and enlightens our minds, he makes us grow day by day in the *understanding of what the Lord has said and accomplished.* ...

There is an episode in the Gospel of Luke which aptly expresses the depths and power of this gift. After witnessing the death on the Cross and burial of Jesus, two of his disciples, disappointed and grief stricken, leave Jerusalem and return to their village called Emmaus. As they are on their way, the risen Jesus draws near and begins talking with them, but their eyes, veiled with sadness and despair, are



St. Michael the Archangel Roman Catholic Church Lake Jackson, TX

unable to recognize him. Jesus walks with them, but they are so sad, in such deep despair, that they do not recognize him. When, however, the Lord explains the Scriptures to them so that they might understand that he had to suffer and die in order then to rise again, *their minds are opened and hope is rekindled in their hearts* (cf. Lk 24:13-27). And this is what the Holy Spirit does with us: he opens our minds, he opens us to understand better, to understand better the things of God, human things, situations, all things. The gift of understanding is important for our Christian life". ...

Counsel

On May 7, 2014, Pope Francis addressed the gift of *counsel* by stating: "We heard in the Reading of the passage from the Book of Psalms: "the Lord who counsels me; even at night my heart exhorts me" (Ps 16[15]:7). This is another gift of the Holy Spirit: the gift of *counsel*. We know how important it is in the most delicate moments to be able to count on the advice of people who are wise and who love us. Now, through the gift of counsel, it is God himself, through his spirit, who enlightens our heart so as to make us understand the right way to speak and to behave and the way to follow. But how does this gift work in us?

When we receive and welcome him into our heart, the Holy Spirit immediately begins to make us sensitive to his voice and to guide our thoughts, our feelings and our intentions according to the heart of God. ... Counsel, then, is the gift through which the Holy Spirit *enables our conscience to make a concrete choice in communion with God*, according to the logic of Jesus and his Gospel. ... The essential condition for preserving this gift is prayer. ... To pray with the prayers that we all learned as children, but also to pray in our own words. To ask the Lord: "Lord, help me, give me counsel, what must I do now?" Prayer! Never forget prayer. Never! ...

In intimacy with God and in listening to his Word, little by little we put aside our own way of thinking, which is most often dictated by our closures, by our prejudice and by our ambitions, and we learn instead to ask the Lord: what is your desire? What is your will? What pleases you? In this way a *deep, almost connatural harmony* in the Spirit grows and develops within us and we experience how true the words of Jesus are that are reported in the Gospel of Matthew: "do not be anxious how you are to speak or what you are to say; for what you are to say will be given to you in that hour; for it is not you who speak but the spirit of your Father speaking through you" (10:19-20). ...

As with all of the other gifts of the Spirit, then, counsel too constitutes a treasure *for the whole Christian community*. The Lord does not only speak to us in the intimacy of the heart; yes, he speaks to us, but not only there; he also speaks to us through the voice and witness of the brethren. It is truly a great gift to be able to meet men and women of faith who, especially in the most complicated and important stages of our lives, help us to bring light to our heart and to recognize the Lord's will!"

Fortitude

On May 14, 2014, Pope Francis spoke about the gift of fortitude:

"There is a *parable* told by Jesus which helps us to grasp the importance of this gift. A *sower* goes out to sow; however, not all of the seed which he sows bears fruit. What falls along the path is eaten by birds; what falls on rocky ground or among brambles springs up but is soon scorched by the sun or choked by thorns. Only what falls on good soil is able to grow and bear fruit (cf. Mk 4:3-9; Mt 13:3-9; Lk 8:4-8). As Jesus himself explains to his disciples, this sower represents the Father, who abundantly sows the seed of his Word. The seed, however, often meets with the aridity of our heart and even when received is likely to remain barren. However, through the gift of fortitude, the Holy Spirit *liberates the soil of our heart*; he frees it from sluggishness, from uncertainty and from all the fears that can hinder it, so that the Lord's Word may be put into practice authentically and with joy. The gift of fortitude is a true help, it gives us strength, and it also frees us from so many obstacles.

We need not think that the gift of fortitude is necessary only on some occasions or in particular situations. This gift must constitute the tenor of our Christian life, in the *ordinary daily routine*. As I said, we need to be strong every day of our lives, to carry forward our life, our family, our faith. The Apostle Paul said something that will benefit us to hear: "I can do all things in him who strengthens me" (Phil 4:13). When we face daily life, when difficulties arise, let us remember this: "I can do all things in him who strengthens me". The Lord always strengthens us, he never lets strength lack. The Lord does not try us beyond our possibilities. He is always with us. "I can do all things in him who strengthens me".

Ref: <http://w2.vatican.va/content/francesco/en/audiences/2014/index.html>



The Saints

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

St. Norbert

Feast: June 6



Norbert was born at Xanten, Germany, about the year 1080 in the comforts of a noble family. The early part of his life was devoted to the world and the pleasures of the German court. He was a principal figure in the reforms of the Catholic Church in the 11th and 12th centuries.

In his early years he used family influence to get a position at the parish church. He then paid someone to perform his minimal duties while he secured a second lucrative appointment in the emperor's court. He lived quite well.

His conversion came at similar circumstances as the Apostle St. Paul on the road to Damascus. As he rode his horse to a nearby village, a thunderstorm with high winds started to develop. Rain began to fall and dark rolling clouds pressed night down upon him. A sudden flash of lightning split the dark and his horse bucked, throwing Norbert to the ground. For almost an hour, he remained unmoving, not even the rain and the loud thunder brought him back to life. When he awoke his first words were, "Lord what do you want me to do?" In response Norbert heard in his heart, "Turn from evil and do good. Seek peace and pursue it."

He immediately returned to Xanten, to devote himself to prayer and penance. He embraced the instruction for the priesthood he had avoided and was ordained in 1115. His complete conversion and new ways caused some to denounce the former courtier as a hypocrite. Norbert's response was to give everything he owned to the poor and to go to the pope for permission to preach.

With this commission in hand, he became an itinerant preacher, traveling through Europe with his two companions. In an extreme response to his old ways, he now chose the most difficult ways to travel - walking barefoot in the middle of winter through snow and ice. Unfortunately the two companions who followed him died from the ill-effects of exposure. But Norbert was gaining the respect of those sincere clerics who had despised him before. The bishop of Laon in France wanted Norbert to help reform the canons in his see, but the canons wanted nothing to do with Norbert's type of reform which they saw as far too strict. The bishop, not wanting to lose this holy man, offered Norbert land where he could start his own community. In a lonely valley called Prémontré, began his community with thirteen canons. Despite the strictness of his regulation, or perhaps because of it, his reforms attracted many disciples until eight abbeys and two convents were involved. This religious order is also known as the Premonstratensians, or more simply, the Norbertines.

In Norbert's community we have the first evidence of lay affiliation with a religious order. This came about when a count Theobald wanted to join Norbert. Norbert realized that Theobald was not called to holy orders but to marriage and worldly duties. But he did not entirely reject Theobald, giving him a rule and devotions as well as a scapular to wear to identify him as part of the community.

Within eight years, Norbert became the Archbishop of Madgeburg, Germany where he put into practice the precepts he instituted at Prémontré. He died on June 6, 1134 at the age of 53. He left behind a model of ministry minded priests living in community. His order soon grew to include hundreds of abbeys throughout northern Europe.

Ref.: http://www.catholic.org/saints/saint.php?saint_id=87, <http://www.snc.edu/about/> St. Norbert College



The Saints

St. Kateri Tekawitha

Feast: July 14



By Jeannette Booth;

We can admire the saints that overcame much to live courageous lives. Kateri Tekawitha is one of them and the first Native American saint. She was born at Auriesville, New York, in 1656. Kateri was born to a Christian Algonquin, “Bright Star,” and a Mohawk Indian Chief, “Great Turtle”. When Kateri was a baby, her mother asked Anastasia, an old Christian squaw, to promise to have Kateri baptized when the Jesuit missionaries, the Black Robes, came to visit the village.

Kateri lost her mother and father at the age of four in a smallpox epidemic. The disease, called the Purple Death by the Native Americans, left Kateri disfigured and nearly blind. Kateri went to live with her aunt and uncle. Her uncle treated her well, but her aunt disliked her; yet, her aunt never dared to hurt her for fear of her uncle, the great chief, “Thunder Cloud.”

Kateri went to visit Anastasia who lived in a nearby village. Anastasia told her that the Jesuits were coming to the village. Kateri had come to

love the Christian way and asked to be baptized. Anastasia remembered her promise to Kateri’s mother and made arrangements for her baptism.

On April 18, 1676, Kateri, at the age of twenty, was baptized into the Catholic faith. Kateri had a strong faith and she suffered abuse and persecution by her own people. This courageous woman escaped and journeyed over two hundred miles by foot to a Christian village near Montreal, Canada. The settlement, Kahnawake, was begun by the Jesuits to offer a safe place for baptized Indians. Kateri spent her life in prayer and helping the aged. They called her “Lily of the Mohawks.” She had a great love for the Eucharist and prayed the rosary often. Because she saw the cruelty of both the Native Americans and the European settlers, she did much penance and prayer to make up to God for the cruelty between the people.

One day Kateri could not get up. She felt too ill to go to Mass. She received communion and the sacrament of Anointing. At the age of twenty-four, Kateri died. Miraculous thing happened within minutes after death. Her skin changed from being scarred by smallpox to smooth and lovely.

The Native Americans venerated her long before Pope Benedict XVI canonized her a saint in 2012. Her feast day is July 14.

St. Joachim and Anne

Feast: July 26

By tradition Joachim and Anne are considered to be the names of the parents of Mary, the Mother of God. We have no historical evidence, however, of any elements of their lives, including their names. Any stories about Mary’s father and mother come to us through legend and tradition.

We get the oldest story from a document called the Gospel of James, though in no way should this document be trusted to be factual, historical, or the Word of God. The legend told in this document says that after years of childlessness, an angel appeared to tell Anne and Joachim that they would have a child. Anne promised to dedicate this child to God (much the way that Samuel was dedicated by his mother Hannah -- Anne -- in 1 Kings).

For those who wonder what we can learn from people we know nothing about and how we can



The Saints

St. Joachim and Anne



honor them, we must focus on why they are honored by the church. Whatever their names or the facts of their lives, the truth is that it was the parents of Mary who nurtured Mary, taught her, brought her up to be a worthy Mother of God. It was their teaching that led her to respond to God's request with faith, "Let it be done to me as you will." It was their example of parenting that Mary must have followed as she brought up her own son, Jesus. It was their faith that laid the foundation of courage and strength that allowed her to stand by the cross as her son was crucified and still believe.

Such parents can be examples and models for all parents. Anne (or Ann) is the patron saint of Christian mothers and of women in labor.

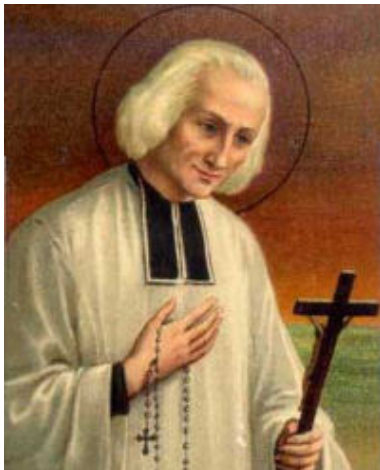
Prayer:

Parents of Mary, pray for all parents that they may provide the loving home and faithful teaching that you provided your daughter. Amen

http://www.catholic.org/saints/saint.php?saint_id=22

St. John Marie Vianney

Feast: August 4



By Jeannette Booth;

We really need to pray for our parish priests. When I began to study this saint it made a big impact on my respect for our priests and a new found love for the sacrament of Reconciliation. You see, St. John Vianney takes the cake because he really became the model parish priest. He didn't plan on doing that. He just opened up to God and allowed God in to change his life and the lives of those around him.

John Marie Vianney was born in Dardilly, France, in 1786. John was from a devout Catholic family. The French Revolution reached his hometown and threatened the lives of all Catholics. Catholicism was outlawed. Priests fled the country and those attending Mass in secret risked prison or death. John and his family would attend Mass in the middle of the night offered by hunted priests in a nearby barn. John saw the bravery of these holy men and that admiration grew to a

desire to become a priest himself.

At school John found it exceedingly hard to learn. Twice he was dismissed from the seminary, but Fr. Balley, pastor of his family's parish, begged the vicar to let John back in because of John's great devotion to prayer and the Church. Finally, after years of hard discipline and study, John was ordained a priest in 1815.

Because the bishop did not want to overburden a newly-ordained priest, he sent him to a little parish in Ars. This tiny town of sixty families was considered the Siberia of the diocese. John saw these people did not come to the parish to worship. He visited each and every family, and spent time talking about crops, relatives, the children- every aspect of their lives. He found that the people needed spiritual restoration. He would find a way to get them back to church. Fr. John began a one-man campaign of prayer and fasting for the conversion of his people.



The Saints

St. John Vianney

He slept on the floor, went for days without food, and lived like the poorest of the poor. One could find him praying for hours before the Blessed Sacrament. He spoke out boldly about the evils of the taverns in town that stole “bread from the poor women and children by selling wine to drunkards.” Eventually the pastor’s prayer, fasting and example reaped rewards. It took over twenty years but the taverns closed and he had eliminated the main cause of poverty.

His reputation grew. The church that was empty when he arrived was never empty for thirty years, between 1827 and 1859. So many people started flooding into Ars that they had to add a spur to the train line for the number of pilgrims going into the town.

Why? Because people are hungry for God and they saw this man-as they do all saints, as an instrument of God’s truth and goodness. Above all else, he was a confessor. As the crowds increased Fr. John increased his hours in the confessional. Sometimes he spent as much as eighteen hours a day hearing confessions. Some waited in line for three days to have Fr. John hear their confession or to ask his advice on a matter. Fr. John Vianney spent forty years as a parish priest. God worked through him to bring many souls to the love of God. Pray for our pastor and all priests that they may do the same. Maybe we can start a Meals-on-Wheels program for them in the confessional when the long lines start forming.

ACT OF LOVE OF THE HOLY CURE OF ARS

I love you, O my God
My only desire is to love you,
until the last breath of my life.
I love you, O infinitely loveable God,
and I prefer to die loving you,
rather than to live for an instant without you.
I love you, O my God,
and I desire only to go to heaven,
to have the happiness of loving you perfectly.
I love you, O my God,
and my only fear is to go to hell,
because one will never have the sweet solace,
of loving you there.
O my God,
if my tongue cannot say at all time that I love you,
at least I want my heart to repeat it to you
as many times as I breathe.
Ah! Do me the grace:
to suffer while loving you,
to love you while suffering,
and, that when I die:
I not only will love you
but experience it in my heart.
I beg you that
the closer I come to my final end,
you will increase and perfect my love for you.
Amen.

<http://sjvparish.com/prayer-of-st-john-vianney>



From The Web



THE HOLY SEE

[Official Vatican Website](http://www.vatican.va) – Papal & Vatican Documents; News & Information www.vatican.va/phone_en.htm

[Mass Times](http://www.masstimes.org) — Mass Times Directory for the United States

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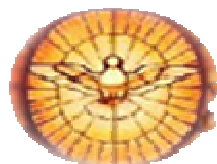


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Important Dates In This Trimester

Date	Celebration	Date	Celebration
June 1	St. Justin Martyr	July 29	St. Martha
June 8	Pentecost	July 31	St. Ignatius of Loyola
June 13	St. Anthony of Padua	August 1	St. Alphonsus Liguori
June 15	Most Holy Trinity Fathers' Day	August 4	St. John Vianney
June 21	St. Aloysius Gonzaga	August 6	Transfiguration of the Lord
June 22	Corpus Christy	August 9	St. Teresa Benedicta of the Cross
June 27	Sacred Heart of Jesus	August 11	St. Clare
June 28	Immaculate Heart of Mary	August 14	St. Maximilian Kolbe
June 29	Saints Peter and Paul Apostles	August 15	Assumption of the Blessed Virgin Mary
July 1	Bl. Junípero Serra	August 22	Queenship of the Blessed Virgin Mary
July 4	Independence Day	August 27	St. Monica
July 11	St. Benedict, Abbot	August 28	St. Augustine
July 14	St. Kateri Tekakwitha	August 29	The Passion of St. John the Baptist.
July 26	Saints Joachim and Anne		

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Church

100 Oak Drive, South
Lake Jackson, TX 77566

Phone: 979-297-3041

Fax: 979-297-7895

E-mail: church@smlj.org

Web Page: www.smlj.org