



THEN I, JOHN,
SAW A NEW HEAVEN
AND A NEW EARTH.

REVELATION 21:1

FIFTH SUNDAY OF EASTER

MAY 15, 2022

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We are introduced to the book of Revelation's great concluding vision in our second reading. The completion of God's project of salvation is described as a new Jerusalem coming from heaven, to form a new heaven and new earth. The image of a marriage articulates this vision, in which the two sides of God's good creation, earth and heaven, are joined in a final union. Earth (the physical universe) will not be destroyed, but instead be fully renewed.

This vision rejects any notion that the physical and the spiritual are ultimately separate and opposed to each other. It rejects the idea that heaven is an escape from a prison of earthly life. Like a marriage partnership, these two sides of reality are fundamentally made for each other. Life in heaven and life on earth are quite different now. But the life of faith, here and now, offers a foretaste of God's promised future.

ALL THINGS NEW

The new heaven and new earth described by Revelation is where God will dwell fully among God's beloved creation.

God's reign will be a reign of love, where death will be no more. In Revelation, death fuels fear and resentment, which turn to cycles of violence and destruction, and to social systems that sustain injustice. These cycles of death will one day be broken by love. In God's reign of love, new energies of creativity and human fulfillment can be released.

When God says "behold, I make all things new," God is speaking of both the present and the future. God is working now, in every person and community, in every part of creation, to bring about this new reality. We the Church must learn to see God working in our lives, our workplaces, and our neighborhoods, breaking cycles of death. We are summoned to join in what God is doing, releasing new energies of love, anticipating the final fulfillment of God's work.

Today's Readings: Acts 14:21-27; Ps 145:8-9, 10-11, 12-13; Rev 21:1-5a; Jn 13:31-33a, 34-35

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PASTOR: Rev. Michael T. "Mike" Snider

Celebration of the Sacraments:

Mass: Saturday: 5:00 PM
Sunday: 9:00 AM
Tues - Fri: 9:00 AM

Reconciliation:

Saturday & Sunday:
45 minutes before Mass

Marriage or Baptism:

Contact the parish office six
(6) months prior to the
anticipated date 903-769-3235

Holy Spirit

Catholic Church

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Holly Lake Ranch, TX 75765

Church Phone: 903-769-3235

Fr. Mike Snider

Cell Phone: 903-490-3883

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holy.spirit2@yahoo.com

Welcome Visitors!

*We hope that you have enjoyed celebrating Mass with us
and felt welcomed in our church as your "home away from home."*

*Whether you are new to the area or have lived here for years,
you are invited to join our parish family. Please come again!*

Fifth Sunday of Easter

We remember in our prayers all the sick, especially the following

Msgr. Ron Diegel. Elaine March. Doug Lawson. Marcia Boswank. Peggy Boultinghouse. Richard & Dottie Schuetz. Tom Fabitz. Jodie Woods. Ken Davis. Roy Langhoff. Russell Jackson. Bob Quinn. Mike Stephens. Yolanda & Eldon Boyd. Jim Hickey. Doris Hoffman. Wanda & George Duke. Lonnie & Tammy McClung. Jean Hamilton. Randy & Louise Beard. Sven Sterner. Nancy Rasca. Clifford & Frances Jo Moore. Fran & Kathleen Fleming. Dave Cormier. Thomas Holzmann. Joe Fazio. Ron Emma. Kate Serres. Dona Jordan. Jaye Anderson. Georgette March. Greg Mooney. Gary Fetsch. Karee Haney. Charlie Parker. Jo Ann Crowell. Jacob Stephens. Mary Margaret Ellison. John Kominis. Elise Sugg. Avery Boultinghouse. We list the names of our sick Parishioners. Friends and Relatives for one month. **We remember in our prayers all those who have recently died, especially: Eunice & Morgan Sterner (brother & sister-in-law of Sven Sterner. Dana Moffatt (husband of Olga Moffatt).**

Please pray for the men and women active military service from our parish

community: Dawn Quinn, US Army PFC (Granddaughter of Bob & Jean Quinn). Reid Patrick Hope, US Marine (Nephew of Mike & Wanda Stephens). 1LT Joseph Chandler, U.S. Army (Nephew of Mike & Margaret Jernigan) Seaman Logan Adkinson (great grandson of Fr. Mike). Jay Guajardo, Navy Rescue School (Great Nephew of Lex & Liza Forster). Senior Airman, Natalie York (Daughter of Steve & Julie York). Pvt First Class Randall Scheaffer US Army (Grandson of Carlos & Pat Gallardo). Lt. Gary Buchanan; Capt. Blake Gaughan; 2nd Lt. Will Corrigan (Great Nephews of Jess & Eva Corrigan). Paul Moreno E4 AMT 3rd Class (Grandson of Kathy & Dale Boman). Staff Sergeant Daniel Hodan. U.S. Army (Grandson of Ron & Barbara Emma). Warrant Officer Michael Hauck (Son of Jerry & Vicki Hauck & brother of Cathy Ellis) & Seaman Rainer Hauck (Grandson of Jerry & Vicki Hauck & nephew of Jeff & Cathy Ellis).

SAINTS AND SPECIAL OBSERVANCES

Sunday: Fifth Sunday of Easter

Wednesday: St. John I

Friday: St. Bernardine of Siena

Saturday: St. Christopher Magallanes and Companions;
Armed Forces Day

TODAY'S READINGS

First Reading: Paul and Barnabas continue their travels, spreading the faith and unifying the churches (Acts 14:21-27).

Psalms: I will praise your name for ever, my king and my God (Psalm 145).

Second Reading: John's vision of God dwelling with the human race (Revelation 21:1-5a).

Gospel: As Jesus has loved us, so we must love one another (John 13:31-33a, 34-35).

READINGS FOR THE WEEK

Monday: Acts 14:5-18; Ps 115:1-4, 15-16; Jn 14:21-26

Tuesday: Acts 14:19-28; Ps 145:10-13ab, 21; Jn 14:27-31a

Wednesday: Acts 15:1-6; Ps 122:1-5; Jn 15:1-8

Thursday: Acts 15:7-21; Ps 96:1-3, 10; Jn 15:9-11

Friday: Acts 15:22-31; Ps 57:8-10, 12; Jn 15:12-17

Saturday: Acts 16:1-10; Ps 100:1b-3, 5; Jn 15:18-21

Sunday: Acts 15:1-2, 22-29; Ps 67:2-3, 5-6, 8; Rv 21:10-14, 22-23; Jn 14:23-29

Mass—Intentions

Saturday 5/14 Mark Rottinghaus+ (M/M Murfin)

Sun 5/15 Alfie Lamb+ (Legion of Mary)

Tue 5/17 Our Parish Ministries

Wed 5/18 Our Parish Committees

Thursday 5/20 Communion Service

Friday 5/21 Ralph Rich+ (Bridget)

PARISH SUPPORT

Average weekly amounts for the year of 2021

Expenditures \$ 3,666

Regular and debt & maintenance collections \$ 3,799

Attendance: 5/07 Saturday: 60 5/08 Easter Sunday: 87

One can Give without Loving...But one cannot Love without Giving.

Pope's Intention for May:



For faith-filled young people. We pray for all young people, called to live life to the fullest; may they see in Mary's life the way to listen, the depth of discernment, the courage that faith generates, and the dedication to service..

Reflection question:

What does it mean for me to bear fruit for the reign of God?

PRAYER OF THE WEEK

Almighty ever-living God, constantly accomplish the Paschal Mystery within us, that those you were pleased to make new in Holy Baptism may, under your protective care, bear much fruit and come to the joys of life eternal. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

MAKING ALL THINGS NEW

Although we are five full weeks into the celebration of Easter, today's readings focus on newness. Our Easter food leftovers may be long gone, but the readings insist on every moment's freshness in the risen Jesus. The Acts of the Apostles depicts Paul and Barnabas reflecting on all the innovative work that God has done with them. They have traveled hundreds of miles, introducing faith in Jesus Christ to all who listen, even Gentiles. For the dutiful Jewish scholar Paul, preaching to Gentiles is a completely unique development. Jesus calls Paul, and us, not to be afraid of new challenges: as John the Evangelist reports in Revelation, Jesus promises to "make all things new." In the Gospel reading, Jesus even gives us a new commandment. The Hebrew Scriptures overflow with commandments, but Jesus knows we need one more, perfect mission: "love one another."

MAY NEWS & EVENTS

Sun., May 15th: Immediately following 9:00am Mass, donuts, coffee & juice, in St. Jude's Hall. Jane Bidlack facilitates last class "Parousia: The Real Presence and the Second Coming." in the middle classroom.

Tues., May 17th: 9:00am Mass. Adoration 9:30am—12:30pm; 6:00-8:00pm).

Wed., May 18th: Cenacle of Life devotion 3:00—4:00pm. Please join us in church as we pray two rosaries for an end to abortion, euthanasia and all sins against the sanctity of human life. **Questions call Vicki Hauck 817-637-9382**

Thurs., May 19th: Communion Service at 9:00am. Fr. Mike attending the Diocese of Tyler Study Day for Priests.

Fri., May 20th: Knights of Columbus Fish Fry in St. Jude's Hall from 5:00—6:30pm. Adults \$13.00. Children under 5 yrs free.

Sat., May 21st: Immediately following 5:00pm Mass in St. Jude's Hall dinner will be provided: "**Baked Potato Bar.**" Parishioners Fellowship night, donations accepted.

Sun., May 22nd: Immediately following 9:00am Mass, donuts, coffee & juice, in St. Jude's Hall.

Tues., May 24th: 9:00am Mass. Adoration 9:30am—12:30pm; 6:00-8:00pm).

Wed., May 25th: Cenacle of Life devotion 3:00—4:00pm. Please join us in church as we pray two rosaries for an end to abortion, euthanasia and all sins against the sanctity of human life. **Questions call Vicki Hauck 817-637-9382**

Sun., May 29th: **NO** donuts, coffee Memorial Weekend.

Mon., May 30th: DIOCESE & CHURCH OFFICE CLOSED

Tues., May 31st: 9:00am Mass. Adoration 9:30am—12:30pm; 6:00-8:00pm).

Results of 2022 Casino/Dinner/Raffle: Thanks to all that donated monetary donations, prizes, food, kitchen help, K of C, those that helped set-up and clean-up, the ones that bought and sold raffle & dinner tickets. Thank you for your time, talents, and resources, if it wasn't for everyone involved, we would not have reached our record net income profit of **\$ 20,720.00.**

Congratulations to our 2022 Raffle Winners:

Five \$500.00 visa cards:

Jeff Scott, Pat Ryan and Albert Ramirez parishioners. Linda Phillips lives on the ranch and Dr. Justin Perish in Winnsboro.

PLEASE SUPPORT BUSINESSES THAT HELPED SPONSOR OUR CASINO NIGHT, LISTED ON PAGE THREE.

May Second Collections:

28th & 29th: "Catholic Communications."

Legion of Mary—Pilgrim Statue: Our Lady of Fatima Statue is now ready to visit your home. There is a sign-up sheet in the Narthex or you may contact: **Marge Clymer, 903-216-7953 or Jane Bidlack, 903-569-7749.** If scheduling permits, the Statue may be kept for two weeks.



It's time to get ahead for 2022

The Knights of Columbus Member Benefits Program Invites **anyone (not just Knights)** to one of two special live webinars

"Retirement Planning in A Changing Landscape"
Featuring America's IRA Expert Ed Slott

May 26th - <https://tinyurl.com/SlottMay26>
June 23rd - <https://tinyurl.com/SlottJune23>

Do you have a child or grandchild that is graduating from High School or College?

We would like to share their exciting information in our bulletin. Please email or leave a message at church their name, where they are graduating from and where are they going from their. Info needed **by Wednesday, May 25th.**

Save the Date!

Diocesan-wide Training Event for Gabriel Angel Volunteers
Come, Refresh and Restart your Parish Gabriel Project Pro-Life Ministry
Saturday, July 9th 8:00am—12:30pm
Cathedral of the Immaculate Conception,
423 S. Broadway Ave. Tyler, TX 75702

Why be Gabriel Angel Volunteer? Because every life is a gift. Because every person is made in the image and likeness of God. Because every woman deserves to be cherished in her maternity. Because we need to uphold one another.

More details coming soon....



For more information email:
gabrielprojecteasttexas@gmail.com
www.GabrielProjectEastTexas.org

Contact Nancy Mullen if interested 903-530-1426

The Holy Spirit Food Ministry would like to thank all our parishioners for their food donations. The large plastic bin is located by in the hallway by Bridget's office. **Can vegetables and pasta sauce, 1 lb box of pasta, pudding cups, can fruit, peanut butter & jelly, bagged candy.**

Looking for volunteers to get involved with the Food Ministry. Call or email Bob Mailliard at 903-769-3963 or theduckdude@att.net

Thank you, Bob Mailliard; Bryan & Dolly Todd; Stan & Terry Evans; Al & Evelyn Murfin. Holy Spirit Food Ministry Team

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Article for the Big Sandy-Hawkins Journal. 11 May 2022 Edition

(Submission date: 6 May 2022) Submitted by Randy Munoz

The Commission and translation – It was on 18 January 1604 that James summoned a collection of scholars and churchmen to attend a conference at Hampton Court, where he was based to avoid the plague that had taken hold of London. A notable attendee on behalf of the bishops was Richard Bancroft, Bishop of London and future Archbishop of Canterbury, who presided over the conference. As a leading member of the Puritan delegation, John Reynolds was invited to the conference because of his academic excellence and politically and ecclesiastically moderate views. The conference took place in the Privy Chamber in the presence of both James and his Privy Council. The three-day conference was billed as a discussion on the provision of preachers in Ireland, whether ecclesiastical courts could excommunicate people from church and a consideration of the Puritan objections to readings and prayers in the Bible. James was keen to let both parties know that he wished to seek a continuity of what had gone before and was not looking for change but confirmation of what has been settled already.

On the second day, Reynolds accidentally angered the King by suggesting a model of the church to include the bishop and congregation working together in a presbytery. Having faced numerous troubles with the Scottish Presbyterians James was unhappy with the ill thought-out reference. Sensing he was losing ground Reynolds shifted tack to raise the issues the Puritans had with the Bishop's Bible and request that another Bible more in keeping with the Puritan way of thinking could be authorized to be read allowed in Church, namely the Geneva Bible. Whilst James was in agreement with the principles of the Geneva translation, he was very much opposed to its annotation, in particular the marginal note in the first chapter of the book of Exodus which questioned the authority of the King. It was at this stage that James suggested a new translation as a compromise. A committee of 54 translators and revisers made up of the most learned men in the nation was introduced to complete the translation and was made up of 6 committees, called companies. Three companies were responsible for the Old Testament, two for the New Testament and one for the Apocrypha, the books that the Protestant Christian Church considered useful but not divinely inspired.

James and Bancroft drew up very specific rules for the translators, which included the process of exchanging drafts which were then subject to close scrutiny and the exclusion of the marginal notes which had made the Geneva translation so problematic. The King, Bishops and Puritans left the conference happy that their needs (or at least some of them) had been met. Whilst the Puritans had lost most of their arguments about the ceremonial aspect of the Church of England service, they had gained a new translation of the Bible so were reasonably happy. It wasn't until later they realized that the rules of the new Bible were actually stacked against them. By 1608 the various sections were completed and in 1610 a meeting was held to discuss and agree the translation at the Stationers Hall in the City of London and the King James Bible was published by Robert Barker, the King's Printer, in 1611.

The legacy of the King James' Bible – The King James Bible was read in every church throughout the country and the archaic language which was heard so regularly by so many imbedded itself in the nation's consciousness and vernacular, as every day and familiar as the practice of Christian worship itself. The most striking characteristic of the translation is its simplicity. The Bible was written with resonance and uplifting rhythms. It was easy to remember with the familiar structure of 10 syllables and an iambic rhythm which was written to be spoken, much like Shakespeare and Milton. It was not just the influence of the prose and language; the actual stories themselves were hugely influential on eighteenth and nineteenth century writers. Novels like *Moby Dick* and *The Old Man and the Sea* are inspired by the King James Bible. This influence went beyond literature and provided inspiration for many hymns and musical compositions such as Handel's most famous eighteenth century piece, the *Messiah*.

However, the King James Bible did not only influence UK culture, but went on to have a worldwide presence. The King James Bible first travelled overseas when the Puritan group known as the Pilgrim Fathers set sail for America on the *Mayflower* in 1620. Their plan was to set up a new civilization more in-keeping with their Puritan ideals. Having taken the Bible with them it was soon established at the center of America's religious culture. The bible and missionary societies of St Paul's Cathedral also exported the Bible throughout the world, with the simple vocabulary lending itself to translation into foreign languages and as a useful tool for teaching and learning the English Language. The growth of the British Empire was also a great mechanism for spreading the English language and the King James Bible was always stowed aboard the great merchant navy ships, becoming the first English book that many would encounter worldwide. The East India Company alone saw it travel to India and to the colonies in Africa, Australia and New Zealand; another reason why English is now a dominant world language. The King James Bible has contributed 257 phrases to the English language, more than any other single source, including the works of Shakespeare. Expressions such as "a Fly in the ointment", "thorn in the side" and "Do we see eye to eye", which are still commonly used today all originated in the Bible. Whilst it is the revised, grammatically correct eighteenth century version of the Bible produced by Benjamin Blayney that is more commonly used today, the lasting appeal of the King James Bible cannot be argued.

From those who worship Christianity to those who worship our cultural heritage, the King James Bible represents the English literature and language that we hold dear as well as an enduring instrument of faith. Ironically the translation which was an impulsive suggestion at King James' conference of 1604 is in fact the enduring artefact of those discussions.

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