



One of them, realizing he had been healed, returned,

GLORIFYING GOD IN A LOUD VOICE.

Luke 17:15

9 2022
OCTOBER

TWENTY-EIGHTH SUNDAY IN ORDINARY TIME

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GOD'S WAYS

Saint Luke has a special interest in Samaritans. In Luke and in Acts, Samaritans keep popping up, both in parable and in the narrative. In today's Gospel, Jesus travels among peoples with a long history of hostilities between those loyal to the Temple in Jerusalem, and those (Samaritans) who rejected it. They shared many common beliefs, and honored the God of Abraham and Moses. As in many conflicts, two groups who have much in common tragically have the most intense disagreements.

It was the Samaritan leper who returned to thank Jesus and praise God for his healing. Someone across the social divide became an example of faith in God, just as, earlier in Luke, the Good Samaritan demonstrated love of neighbor. Might you be part of a group that finds reasons to distrust another group? Jesus points toward new possibilities within and between families, ethnicities, and religious groups. If "the other" is in fact admirable, if we can learn from them, then perhaps we can work to be reconciled with them.

The passage from 2 Kings concludes of the story of Naaman, a foreign military leader who suffers from a skin disease named as leprosy. The full story of Naaman is well worth reading, beginning in 2 Kings 5:1, as it describes the journey of a powerful man desperate for a cure, and who finds it most unexpectedly. He has used up all the options available to the wealthy and well-connected. But his slave girl from Israel points him to Elisha, the little-known Jewish prophet. Other servants rescue Naaman from his pride, and he is led to accept healing.

This story illustrates how God's ways are different from worldly ways. God acts primarily through the lowly and faithful, while power and wealth fail to solve the world's problem. Those on the margins, or those with humility, are often best able to see the opportunities God makes available. When Naaman humbled himself, he discovered God's ways, and gave thanks to God.

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Today's Readings: 2 Kgs 5:14-17; Ps 98:1, 2-3a, 3b-4; 2 Tm 2:8-13; Lk 17:11-19

PASTOR: Rev. Michael T. "Mike" Snider
Deacon John Erdag

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

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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!

Twenty-Eighth Sunday in Ordinary Time

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

John & Nitja McGrane. Pat Schmeier. Ethan Cowles. Cayla Goodson. Patsy Pregeant. Ruth & David Barber. Msgr. Ron Diegel. Richard & Dottie Schuetz. Tom Fabitz. Jodie Woods. Doris Hoffman. Yolanda & Eldon Boyd. Wanda & George Duke. Jean Hamilton. Kathleen Fleming. Jaye Anderson. Greg Mooney. Garry Fetsch. Karee Haney. Charlie Parker. Jacob Stephens. Elise Sugg. Avery Boultinghouse. We list the names of our sick Parishioners. Friends and Relatives for one month.

PLEASE NOTIFY THE CHURCH OFFICE TO REMOVE OR ADD A NAME TO THE PRAYERS OF THE SICK.

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

Dawn Quinn, US Army PFC (Granddaughter of Jean Quinn). Reid Patrick Hope, US Marine (Nephew of Mike Stephens). 1LT Joseph Chandler, U.S. Army (Nephew of Mike & Margaret Jernigan). Jay Guajardo, Navy Rescue School (Great Nephew of Lex & Liza Forster). Staff Sergeant, Natalie York (Daughter of Steve & Julie York). 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 Eamma). Petty Officer 2 Rainer Hauck (Grandson of Jerry & Vicki Hauck & nephew of Jeff & Cathy Ellis).

PLEASE NOTIFY THE CHURCH OFFICE TO REMOVE OR ADD NAME & RANK TO THE ACTIVE MILITARY SERVICE.

SAINTS AND SPECIAL OBSERVANCES

Sunday: Twenty-eighth Sunday in Ordinary Time; Sukkot (Jewish Feast of Booths) begins at sunset

Monday: Canadian Thanksgiving Day; Columbus Day; Indigenous Peoples' Day

Tuesday: St. John XXIII

Friday: St. Callistus I

Saturday: St. Teresa of Jesus; Sweetest Day

READINGS FOR THE WEEK

Monday: Gal 4:22-24, 26-27, 31 — 5:1; Ps 113:1b-5a, 6-7; Lk 11:29-32

Tuesday: Gal 5:1-6; Ps 119:41, 43-45, 47-48; Lk 11:37-41

Wednesday: Gal 5:18-25; Ps 1:1-4, 6; Lk 11:42-46

Thursday: Eph 1:1-10; Ps 98:1-6; Lk 11:47-54

Friday: Eph 1:11-14; Ps 33:1-2, 4-5, 12-13; Lk 12:1-7

Saturday: Eph 1:15-23; Ps 8:2-3ab, 4-7; Lk 12:8-12

Sunday: Ex 17:8-13; Ps 121:1-8; 2 Tm 3:14 — 4:2; Lk 18:1-8

TODAY'S READINGS

First Reading: Naaman, cleansed from his leprosy, returns to Elisha and pledges his belief in and allegiance to the LORD (2 Kings 5:14-17).

Psalm: The Lord has revealed to the nations his saving power (Psalm 98).

Second Reading: Remember Jesus Christ, who was raised from the dead. If we persevere, we shall reign with him (2 Timothy 2:8-13).

Gospel: After ten lepers are cleansed by Jesus, only one, a Samaritan, returns to give him thanks (Luke 17:11-19).

Mass—Intentions

Sat. 10/08 Ron Eamma & Margaret Wood+ (Barbara Eamma)

Sun. 10/09 Alfie Lamb+ (Legion of Mary)

Tues. 10/11 Rita Joyce Aucoin+ (Carolyn Bonicard)

Wed. 10/12 Loren Seely+ (M/M Pattberg)

Thurs. 10/13 Jeffery & Michael Pattberg+ (M/M Pattberg)

Fri. 10/14 Loren Seely+ (M/M Pattberg)

Sat. 10/15 John Kominis+ (Mary Catalano)

PARISH SUPPORT

Average weekly amounts for the year of 2021

Expenditures \$ 3,666

Regular and debt & maintenance collections \$ 3,799

Attendance: 10/01 Saturday: 63 10/02 Sunday: 75

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

Pope's Intention for October:



For a Church open to everyone. We pray for the Church, ever faithful to, and courageous in preaching the Gospel; may the Church be a community of solidarity, fraternity, and welcome, always living in an atmosphere of synodality.

Reflection question:

What good works do I intend to carry out this week?

PRAYER OF THE WEEK

May your grace, O Lord, we pray,
at all times go before us and follow after
and make us always determined
to carry out good works.
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.

THE GIFT OF SALVATION

Naaman and the leper who returned to Jesus saw God's hand in their healing. Only through God's intervention could they have been cured. Through this recognition of God's presence and action in their lives, they grew in faith. For what are you grateful? Pause for a moment to reflect on all of the blessings in your life. God is the source of these many blessings—life, love, gifts, and so much more. Of all the gifts for which we must be grateful, none is as great, or as astounding, as the gift of salvation offered to us through Jesus Christ. Let this sink in, not only in your mind but in your heart. Like Naaman and the leper who returned, allow yourself to be touched by the immense love of God for you.

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OCTOBER NEWS & EVENTS

Sun., Oct. 9th: Coffee & Donuts after 9:00am Mass. **Life Chain 2:00—3:00pm in front of church, bring a chair. Don't forget our food drive.**

Tues., Oct. 11th: 9:00am Mass. Adoration 9:30am—12:30pm; 6:00-8:00pm.

Wed., Oct. 12th: 9:00am Mass. 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.

Thurs., Oct. 13th: 9:00am Mass. *K of C Meeting.* Bridget out of town through Mon., Oct. 17th

Fri., Oct. 14th: 9:00am Mass

Sat., Oct. 15th: Holy Spirit Rosary Rally at 9:30am. Praying for our country and for honest elections. **Don't forget our food drive.** Hawkins Oil Festival 8:00am—4:00pm. Parade at 11:00am.

Sun., Oct. 16th: Coffee & Donuts after 9:00am Mass. **Food Drive ends.**

Tues., Oct. 18th: 9:00am Mass. Adoration 9:30am—12:30pm; 6:00-8:00pm.

Wed., Oct. 19th: Cenacle of Life devotion 3:00—4:00pm.

Wed., Oct 19th—Fri., Oct. 21st: No Weekday Mass, Fr. Mike is attending the Priests Convocation in Tyler. Keep our priests in your prayers.

Mon., Oct. 24th—Wed., Nov. 9th: Fr. Mike will be on vacation during this time. Please keep him in your prayers for safe travels. Deacon John is available cell # 949-285-5695.

Tues., Oct 25th: 9:00am Communion Service. Adoration 9:30am—12:30pm; 6:00-8:00pm.

Wed., Oct 26th—Fri., Oct 28th. Deacon John will provide a communion Service at 9:00am.

Sat., Oct. 29th & Sun., Oct. 30th: Just in time for Christmas shopping, we are having a clearance sale on religious items. The will be half price in the hallway by Bridget's office. After that they will revert to full retail.

Sun., Oct 30th: Coffee & Donuts after 9:00am Mass, **Fall Festival 5—7pm at Summit Heights.** Fun for all ages! FREE food, games & inflatables. Presented by: Holy Spirit, Holly Tree Bible Church, First Assembly of God of Hawkins and Summit Heights Fellowship.

FORMED THE CATHOLIC PATH TO A BETTER WORLD



John XXIII: The Pope of Peace

This movie tells the life story of John XXIII from his youth through his young priesthood, episcopacy, life as cardinal, and eventually his life as pope. Elected supposedly as an "interim Pope" who would just keep the status quo and listen to the advisers around him, John XXIII proved to be his own man when he surprised the Church and world by calling for the Second Vatican Council.

Our parish has a FORMED subscription. Visit formed.org/signup and select our parish. Scan the QR code to download the FORMED app to your phone.



October Second Collections:

1st & 2nd: "Building & Maintenance Fund."
22nd & 23rd: "World Mission Sunday."

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.

40 DAYS FOR LIFE Sept. 28—Nov. 6, 2022 HELP SAVE LIVES IN TYLER!

Vigil location: Outside Planned Parenthood abortion referral center (601 Turtle Creek, Tyler) **Vigil hours:** 7am to 7pm daily
Local Contact: Katherine Maxwell-McDonald at kathmax13@att.net
more...get involved...and sign up for prayer times by visiting our campaign at the web address shown below! 40daysforlife.com/tyler

The Gabriel Project is promoting a beautiful series available for anyone wishing to learn more how to better accompany and support women through unexpected pregnancy and the compassionate pro-life vision we as Catholics can and should provide. **This is a free 12-part series.** Each series is approximately 10-15 minutes and can be viewed at your own pace. **Go to: www.intoliferies.com**
Scroll down to Watch Series (select). Scroll down and you will **complete a form and then Submit.** Please contact Nancy Mullen with your reaction to this series or if you have any questions. 903-530-1426.

The Blessing of the Animals last Sunday was just "picture perfect." So happy to have Fr. Mike plus 18 adults and 15 furry family members be a part of this occasion. Welcome Committee members who organized this event included Elizabeth Eagan, Connie Boudreaux, Carol Szczepanski and Anna Parker. **Pictures taken will be on the table by Bridget's office this weekend 10/8 & 10/9 and next 10/15 & 10/16.**



**Life Chain Event
Sun., Oct. 9th.**

**Annual Fall Festival at Summit Heights
Sun., Oct. 30th 5:00—7:00PM. Sponsored by Summit Heights, Holy Spirit, Holly Tree Bible Church and First Assembly of God of Hawkins.** Hot dogs, live music, nachos, chili (Holy Spirit famous chili) games, inflatable's desserts & soft drinks. Come & visit your neighbors as we celebrate a safe family environment of fun & free. **Sign-up sheets are located in the hallway by Bridget's office. We need volunteers for homemade chili, fixings, drinks desserts & candy.**

Conducted by our K of C: Whispering Pines Church of the Nazarene in Hawkins & Holly Tree Bible Church is participating. Meet at entrance of our church parking lot at 1:45pm. Bring a lawn chair! The K of C Marshalls we provide bottle water, sign & transportation if needed to & from chosen location.

Anyone involved in any Ministry at our Parish, you will need to be compliant on your ethics and integrity training with VIRTUS. Please notify our contact person to get signed up contact person Justin Mahaffey 903-714-3649 or justin.mahaffey@icloud.com



The Holy Spirit Food Ministry Food Drive is continuing please bring donations before weekend Mass and we will have assistance available to accept donations. Donations can always be dropped off during the week. Monetary donations accepted, please note food ministry on memo line. Also, we would like to thank all our parishioners for their food donations. The large plastic bin is located in the hallway by Bridget's office.

Looking for volunteers to get involved with the Food Ministry. Call or email Bob Mailliard at 503-559-6022 or theduckdude@att.net
Thank you, Bob Mailliard; Bryan & Dolly Todd; Stan & Terry Evans; Al Murfin. Holy Spirit Food Ministry Team

Article for the Big Sandy-Hawkins Journal. 5 October 2022 Edition (Submission date: 30 September 2022) Submitted by Randy Munoz

History of Hymns: "Onward, Christian Soldiers" by Joshua Zentner-Barrett
(<https://www.umcdiscipleship.org/resources/history-of-hymns-onward-christian-soldiers>)

Perhaps one of the most controversial hymns ever written, "Onward, Christian Soldiers" began its life as no more than a simple processional song, something for children to sing as they crossed the village of Horbury Bridge to the parish church. The author, Sabine Baring-Gould (1834–1924), was born in Exeter (Devon) on January 28, the son of a country squire. His family traveled through Europe extensively throughout his childhood; and despite an irregular education, he became a schoolmaster, a deacon, and finally a priest in 1865. He served first at Horbury Bridge (Yorkshire), where "Onward, Christian Soldiers" was written, later taking over as squire at Lew Trenchard in the early 1880s. Baring-Gould was a prolific writer, publishing hymns and hymn translations, poetry, sermons, short stories, a novel, and the massive work, *The Lives of the Saints* (1872–1877). Written in 1864, "Onward, Christian Soldiers" appears to be simply constructed ... The meter is straightforward ... such that one can easily imagine children marching to this text. The language is child-friendly, relying on a single metaphorical image – the marchers as soldiers, related to 2 Timothy 2:3, "Share in suffering like a good soldier of Christ Jesus" (NRSV) ...

Throughout its history, "Onward, Christian Soldiers" has been associated with two tunes. In Baring-Gould's procession, it was sung to St. Alban, an adaptation of the 3rd movement of Haydn's *Symphony No. 15* in D Major. The tune is simply constructed, with an exact repetition of the first 8 measures for the refrain. It, like the text, lends itself well to usage by children, and it was to this tune that "Onward" was published in the 1868 edition of *Hymns Ancient and Modern*.

It is, however, the success of the 2nd tune, St. Gertrude, which likely contributed to the hymn's controversy. First published in 1871 by Arthur Sullivan (1842-1900), known for his collaboration with W.S. Gilbert on comic operas, this tune had a transformative effect on "Onward, Christian Soldiers." The frequent repeated notes that build up toward the rhythmic activity and "oompah" bass of the refrain match the perceived militarism of the text and work to invoke such a sentiment in the singer. Sung to St. Alban, one can assume a certain innocence. With St. Gertrude, one cannot ignore the nationalistic and militaristic overtones of the 19th-century in this hymn, regardless of Baring-Gould's original intentions.

In its own context, "Onward, Christian Soldiers" functions as a children's processional, where the military language is used metaphorically to describe the movement of the children through the town. In approaching the parish church, the children were preparing to engage in religious study, giving them the ability to struggle against sin and wickedness in the world. These children were representative of the Anglican tradition known as the "Church Militant," a theological concept popularly understood along the lines of Crusader-like militarism. This is, however, inaccurate; the Church Militant was the body of Christians still living on earth, waging a spiritual war against evil. They were distinct from the Church Triumphant (Christians/angels/archangels /company in heaven) and, in Catholic theology, the Church Penitent (Christians in Purgatory). The text appears to have largely transcended this meaning, such that many people understand it from a place of such polemic that any further discussion becomes largely irrelevant.

It comes as little surprise, then, to learn that "Onward, Christian Soldiers" was initially to be excluded from *The United Methodist Hymnal* (1989). The decision was picked up by local newspapers and national broadcasters, unleashing a wave of protest from across The United Methodist Church (some 11,000 pieces of mail were sent to the hymnal committee) and stirring up debate in the journal of The Hymn Society in the United States and Canada, *The Hymn*, including a parody by Brian Wren, "Onward, Christian Rambos," with updated military language, as found in this online article.

The restoration of the hymn resulted from a course of healthy debate over the use of military imagery, recognizing its biblical and early Christian origins as well as its changing perception after the horror of modern warfare during Korea, Vietnam, and the First and Second World Wars. The final decision of the hymnal committee marked a willingness to enact the will of the church, even to the disagreement of editors and theologians. Nevertheless, when "Onward, Christian Soldiers" does appear, it is usually edited, with a reduction in the use of male imagery and the number of stanzas (most hymnals, such as *The United Methodist Hymnal*, include four or five of Baring-Gould's original six).

To many, the circumstances surrounding its controversy may indicate that, at best, "Onward, Christian Soldiers" is no longer relevant to sing. At worst, it may be dangerous in perpetuating the acceptability of religious warfare — metaphorical or otherwise. Candler University Professor of Preaching Emeritus Thomas Long's 2012 article in *The Christian Century*, "The absurd in worship," suggests another possibility, one that came to mind through the specific experience of singing this hymn — not dissimilar to Baring-Gould's experience of writing this hymn for a specific time and place. While singing this hymn surrounded by a small, aging congregation, Long recognized the absurd image of these people marching to war. This absurdity can give meaning to the hymn — not in viewing the church as an entity able to militaristically destroy its enemies, but as one that "makes no advance except that of love and has no enemy but that which undermines God's hope for human flourishing."



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