



HOLY SPIRIT CATHOLIC CHURCH DIOCESE OF TYLER

1612 S FM 2869
HOLLY LAKE RANCH, TX 75765
WEBSITE: HOLYSPIRITHOLLYLAKE.COM

Celebration of the Mass

Saturday 5:00 pm
Sunday 9:00 am
Monday 6:00 pm
Tuesday 9:00 am
Wednesday 9:00 am
Thursday 9:00 am
Communion Service
Friday 6:00 pm

Adoration

Tuesday 9:45 am - 12:30 pm
6:00 pm - 7:00 pm

Reconciliation

Saturday 4:00 - 4:45 pm
Sunday Before Mass
(upon request)
1st Friday 5:00 - 5:45 pm

Sacrament of the Sick

Offered the first weekend of the month during each Mass

Marriage or Baptism

Contact the parish office six (6) months prior to the anticipated date

Church Staff

Pastor: Reverend Timothy John Kelly, STL, D. Min.
lismakera@gmail.com 903-330-9142
Deacon: Deacon John Erdag
jerdag@hotmail.com 949-285-5695
Office: Bridget Rich
holy.spirit2@yahoo.com 903-769-3235

Church Organizations

Financial Council
Virtus
Knights of Columbus
4th Degree Knights
Legion of Mary

Food Pantry
Music Ministry
Rosary Makers
Cenacle of Life
Welcome Committee
Bereavement Committee

Charlie Clymer
Justin Mahaffey
Michael Jernigan
Gary Laudt
Marge Clymer
Jane Bidlack
Bryan Todd
Cathy Ellis
Carol Szczepanski
Vicki Hauck
Anna Parker
Eva & Jess Corrigan



The Spirit drove Jesus out into the desert, and he remained in the desert for 40 days.

First Sunday of Lent
February 18, 2024

TODAY'S READINGS

1ST READING:
GN 9 : 8 - 15

2ND READING:
1 PET 3 : 18 - 22

RESPONSORIAL:
PS 25 : 4 - 9

GOSPEL:
MK 1 : 12 - 15

First Sunday of Lent



Pope's February Intention

For the terminally ill. We pray that those with a terminal illness, and their families, receive the necessary physical and spiritual care and accompaniment.



Remember the sick of our parish:

Harry Needham. Eva Corrigan. Lupe Leal. Jo Hoffman. Jason McCormick. Eloise Sanchez. John & Mary Ott. Linda Hedgecock. Juan & Barbara Delgado. Elizabeth Eagan. John Buchanan. Dale Boman. Avery Boultinghouse. Fr. Lawrence Love, Bishop Joseph Strickland, Fr. Mark Kusmirek. Rosemary Seltzer. Elaine March. Mike Jernigan. Libby Paladino. Jo & Doris Hoffman. Roy Marchak. Emly Walker. Jim Hickey. David Borel. Verna Sloan. Mike Stephens. Kathy Bowers. John McGrane. Msgr. Ron Diegel. Richard & Dottie Schuetz. John Fabitz. Jodie Woods. Wanda & George Duke. Jean Hamilton. Kathleen Fleming. Jaye Anderson. Greg Mooney. Karee Haney. Charlie Parker. Jacob Stephens. We list the names of our sick Parishioners. Friends and Relatives for one month.

Remember the active military of our parish:

Reid Patrick Hope, US Marine (Nephew of Mike Stephens). 1LT Joseph Chandler, U.S. Army (Nephew of Mike & Margaret Jernigan). Staff Sergeant, Natalie York (Daughter of Steve & Julie York). Lt. Gary Buchanan; Capt. Blake Gaughan; 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). Petty Officer 2 Rainer Hauck (Grandson of Jerry & Vicki Hauck & nephew of Jeff & Cathy Ellis).



THE CATHOLIC FAITH.
ON DEMAND.



Week One | Restore: Lent with Sr. Miriam James Heidland, SOLT

In the Week One video for the Restore Lent series, Sr. Miriam James Heidland, SOLT, reflects on the theme of the week—the desert. She explains that Jesus is inviting you to move beyond your comfort zone and into the deepest places of your heart with him. It is Jesus who helps you root out the sin, sickness, and self-hatred in your life. Sr. Miriam assures us that we can look to him for comfort, love, and healing.

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.



Special Observances

- Wednesday: St. Peter Damian** Bishop, Doctor of the Church (*Defender of the Gregorian reform; promoter of religious life*)
- Thursday: The Chair of St. Peter the Apostle** (*This feast has roots in the commemoration of dead relatives and friends; urged his fellow elders to "shepherd the flock"; this date celebrates Peter taking pastoral responsibility of the Church of Rome.*)
- Friday: St. Polycarp** Bishop, Martyr (*Disciple of St. John and bishop of Smyrna; witness to various New Testament writings; one of the first martyrs to be venerated*)



Mass Intentions

- Sat 2/17 Agnes Laudt+ (Laudt family)
- Sun 2/18 M/M Jerry Hauck (Ellis Family)
- Mon 2/19 Bishop Strickland
- Tue 2/20 Bishop Carmody
- Wed 2/21 Fr. Mike Snider
- Fri 2/23 Fr. Mark Dunne

PARISH SUPPORT

Attendance: 2/10 SAT: 69 2/11 SUN: 81

Collections from 2/10 - 2/11:

Offertory \$ 3,978.00
Building & Maintenance Fund \$ 487.00

FEBRUARY SECOND COLLECTIONS

3rd & 4th: "Building & Maintenance Fund"
14th (Ash Wednesday): Church in Central & Eastern Europe
24th & 25th: Black and Indian Missions

Anyone involved in any Ministry at our Parish, must be compliant on your Ethics and Integrity training with VIRTUS.

To sign up for training, please notify our contact person: Justin Mahaffey 903-714-3649 or email him at: justin.mahaffey@icloud.com

Lenten Time Changes

All Fridays (during Lent): Stations of the Cross will be conducted at 4:45 pm. Immediately following, Father will offer Mass (5:00ish pm). The Knights of Columbus will host their Fish Fry from 5:00 - 6:30 pm on Friday, Feb. 16th. Adults \$15.00 (Children under 5 yrs free) Tickets at the door.

"For Lent For Life" (Operation Rice Bowl)

Each Lent, Catholic families across the country unite to put their faith into action through prayer, fasting and almsgiving. Through CRS Rice Bowl, families support our sisters and brothers across the globe to overcome hardships like hunger and climate change. Through Lenten alms, we have the power to make the world a better place for all.

Pick up a family rice bowl (cardboard box) in the Narthex of the church. During the Lenten season collect your family's weekly change in the box.

Rice Bowls will be collected Holy Thursday.

FEBRUARY UPCOMING EVENTS

- Sat 2/17:** 5:00 pm Mass
Sun 2/18: 9:00 am Mass—Donuts in St. Jude's Hall
Mon 2/19: 6:00 pm Mass
Tues 2/20: 9:00 am Communion Service
Adoration 9:30 am - 12:30 pm
Adoration 6:00 pm - 7:00 pm
Wed 2/21: 9:00 am Mass
Thurs 2/22: 9:00 am Communion Service
Fri 2/23: 4:45 pm Stations of the Cross
5:00 pm Mass
Soup Supper in St. Jude's Hall (following Mass)
Sat 2/24: 5:00 pm Mass
Sun 2/25: 9:00 am Mass
Mon 2/26: 6:00 pm Mass
Tues 2/27: 9:00 am Communion Service
Adoration 9:30 am - 12:30 pm
Adoration 6:00 pm - 7:00 pm
Wed 2/28: 9:00 am Mass
Thurs 2/29: 9:00 am Mass
6:30 pm Healing Mass

MARCH UPCOMING EVENTS

- Fri 3/1:** 4:45 pm Stations of the Cross
5:00 pm Mass
Soup Supper in St. Jude's Hall (following Mass)
Sat 3/2: 9:00 am Communion Service
Patriotic Rosary (following Communion Service)
5:00 pm Mass
Sun 3/3: 9:00 am Mass



1. Holy Spirit Choir opening: The Church choir is looking for a new Music Director. This position will work with Father Kelly to select the weekly music for the Mass Celebration. This person will also conduct weekly choir practices. If interested, please contact Bridget Rich in the church office: 903-769-3235 or holy-spirit2@yahoo.com
2. Holy Spirit Choir would like to invite parishioners to prayerfully consider joining our choir. Young or old or older are invited—if you like to sing, come join our fun-loving group! We do have weekly practices. We would like to expand our “band”; if any parishioners play instruments such as guitar, horn, or saxophone, please consider joining our choir, as well.
3. Holy Spirit is in need of a volunteer to clean and polish some of our brass candlesticks and candelabras. If you are interested, please contact Ada Choate 318-787-3131 or ada_choate1@outlook.com



Holy Spirit Food Ministry

Our Food Ministry is ready to meet the challenges of feeding the hungry again this year.

The cost of food has increased about 15% during the last year. We are asking for continued donations of canned meats, vegetables, pasta, fruit, peanut butter, jelly, etc. Please place dry goods in the bin near the church office. Monetary donations can be made by using the Food Ministry donation envelopes in the Narthex and being placed in the collection baskets or dropped off in the office.

We are always looking for volunteers. You might be surprised as to how many parishioners it takes to run this ministry. Please call Robert Mailliard (503-559-6022) or Bryan Todd (972-672-4218) if you have any questions. Also if you know anyone that needs help, contact us.

PLEASE HELP US FEED THE HUNGRY IN OUR COMMUNITY

From the desk of: Fr. Kelly

EVENING OF HEALING AND PRAISE (NOCHE DE SANACION Y ALABANZA)

The power of the Holy Spirit has often been misunderstood and ignored by Catholics. The Holy Spirit is the continuous power and fire within the Church.

Healing and Praise are fruits of the Holy Spirit. We hope we can all find spiritual, emotional and physical healing for ourselves and for friends. When we enter, we are invited to write a prayer for healing on a slip of paper. These prayers are taken up to the altar with the gifts during the liturgy. Our needs and our petitions are joined to the intentions of the priest at the altar.

In the course of the evening, the GOSPEL will be proclaimed. There will be time for CONFESSION, ADORATION of the BLESSED SACRAMENT and for the SACRAMENT OF THE SICK. We can receive prayer and blessing. We can then go to the prayer stations where a trained prayer team will pray with us, using the signs of salt and holy water.

Please join us for a
LITURGY OF HEALING AND PRAISE
THURSDAY - February 29, 6:30 pm.

HOLY SPIRIT CATHOLIC CHURCH
1612 FM 2869 Holly Lake, Hawkins 75765

Genesis 9:8-15. God said to Noah and to his sons with him:

"See, I am now establishing my covenant with you and your descendants after you and with every living creature that was with you: all the birds, and the various tame and wild animals that were with you and came out of the ark.

I will establish my covenant with you, that never again shall all bodily creatures be destroyed by the waters of a flood; there shall not be another flood to devastate the earth."

God added: "This is the sign that I am giving for all ages to come, of the covenant between me and you and every living creature with you: I set my bow in the clouds to serve as a sign of the covenant between me and the earth. When I bring clouds over the earth, and the bow appears in the clouds, I will recall the covenant I have made between me and you and all living beings, so that the waters shall never again become a flood to destroy all mortal beings."

When Catholics speak about the Church as the “barque of St. Peter,” two images usually come to mind—the actual fishing boat of St. Peter and the ark that saved Noah and his family from the Genesis flood. Sometimes Peter’s boat is a sailing craft with sails. The Holy Spirit is a dove sitting on the rigging blowing the wind which fills the sails. The mast is the Cross, and the anchor represents the Bishop of Rome who provides stability for the boat.

In ancient Christian baptisteries, the image of Noah and his Ark sails safely amid the storm, full of life amid the destruction and death of the Deluge. The Church has long seen itself as the Ark in which all life was kept safe from destruction and from which there eventually emerged a saved remnant of 8 people. From those 8 people, the new world would be descended. Whereas the waters of the Flood destroyed and killed, the water of the baptismal font saves and sanctifies. In our tradition, we often carve baptism fonts which have eight sides on the inside. Eight is the Christian number for Resurrection, because Christ rose from the dead on the eighth day.

The Church is One. There was only one Ark, not a fleet of ships or an Ark and a few tugboats. Just as there was one ark that saved Noah and his family so there is one baptism and one Church. The Ark has only one window, on the roof. The Church received her only light from Christ who is above us in heaven.

God commanded Noah to make an Ark, in which he and his family — that is, his wife, his 2 sons and his 2 daughters-in-law were to be saved, together with the animals that went into the Ark. Christian commentators saw this as a symbol of the City of God on pilgrimage in this world: that is, of the Church which is saved through the wood (wooden cross) upon which Jesus hung. The Ark was, therefore, an analogy for the Church built by the new Noah, Jesus.

God’s love for mankind is seen in a small detail which escapes most readers. When the family and all their animals are safely aboard the ark, God himself closes the door on them to make sure they are safe. Genesis 7:16 *“Then the Lord shut him.”* Church Fathers saw this as an example of God’s tender care for his human creation. As the great Augustine has written, God is a gentleman.

When Adam is lonely in the Garden of Eden, God puts him to sleep, and from his side, he takes a rib. God builds a woman from that rib, thereby making it possible for humans to populate and grow into great numbers. In the sorry of the flood, God devises an ark in which his people can be saved from death. The door is on the side of the boat, just as the wound in Adam was in his side. Early Christians immediately saw the connection with the wound in the side of the corpse of Jesus hanging on the scaffold. The spear of the Roman soldier opened a bloody wound from which gushed forth blood and water. *“And its having a door in the side of it certainly signified the wound which was made when the side of the Crucified was pierced with the spear; for by this act those who come to Him enter; for there flowed the sacraments by which those who believe are initiated,”* Augustine writes in *The City of God*.

“The Time of Fulfillment”

By Deacon John

“This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel.” – Mark 1:15

"This is the time of fulfillment. The kingdom of God is at hand." Jesus speaks these significant words in Mark's Gospel for our First Sunday in Lent. But how do those words relate to Lent? Well, He's reminding us of the three distinct stages of our Salvation Story, and how we should keep them in mind as we approach our Lenten season. What are the three stages of our Salvation Story?

First there was the age of creation, when God created man perfectly and in complete union with Him. That ended when Adam and Eve disobeyed God. That original sin brought imperfection to human nature and man was no longer united with the perfect God. Separated from God, Adam and Eve were driven out of the Garden of Eden.

That started the second age, the age of promise. Even though man was separated from God, God's love remained perfect and so did His desire to reunite man with Him. Even as they were being cast out of the Garden, God promised Adam and Eve that He would send a Savior to free them from the desolation that their sin had caused.

In today's Gospel, that Savior is here. He claims, "This is the time of fulfillment," starting the third age of our Salvation Story. Since man was responsible for the original sin, it's man who must redeem himself. And it would require a sacrifice. But the sacrifice had to be perfect, something that no mere man could provide. But God fulfills His promise. Through His incarnation, Jesus, both God and man, stepped into the world to rescue it from sin.

In His sacrifice on the cross, He reunited man with God. But it doesn't end there. Through His resurrection, He defeats death forever for us. The end of this third stage will result in the new heaven and the new earth. It marks the end of the Kingdom's beginning, and the beginning of its eternity.

This is His message of "the time of fulfillment" for our Lent. In this world obsessed with materialism and secularism, right now nothing is more crucial than remembering where we came from and where we're going - to eternal life with Him in heaven. And His next sentence tells us how to get there: "Repent and believe in the gospel." These two things should be the primary focus of our Lenten reflections and actions.

First, repent; turn away from sin. Identify those self-centered and selfish habits, and work to eradicate them from your lives. Jesus eagerly invites us to repent, and he also gives us the perfect way to do so: the Sacrament of Reconciliation.

Jesus invented the Sacrament of Reconciliation because he knew we would need it. We also read today of how Satan tempted Jesus in the desert. Well, the same devil that tempted Him is still in business, and he's working on us. And even though Jesus resisted the temptations, oftentimes we don't. Repentance and confession gives God a chance to pour His unconditional mercy and forgiveness onto us.

Our second Lenten focus is to "believe in the gospel." This is where our repentance leads to our salvation. Believing in the Gospel means knowing what God tells us through Scripture and then trusting in Him enough to do what He asks of us. It means saying with our actions, not just our words: "Thy Kingdom come, thy will be done."

We find His will in the Ten Commandments, the beatitudes, and mostly in Christ's actions as told to us through the Gospels. Believing in the Gospel means leaving sin aside and instead being like Jesus through acts of generosity, faithfulness, responsibility, sincerity, and patient kindness.

This is Christ's vision for our lives, one that He will help us live out, if we give Him the chance. Lent is the time for repentance, reconciliation and conversion. It's a time to remember where we came from, and where we're going. As we begin our serious reflections in Lent, let's thank Him for allowing us to live in the time of fulfillment, and let's ask Him to help us repent and believe in the Gospel.

Article for the Big Sandy-Hawkins Journal. 14 February 2024 Edition (Submission date: 9 February 2024) Submitted by Randy Munoz

Tertullian, Christian theologian, <https://www.britannica.com/biography/Tertullian>

Important early Christian theologian, polemicist, and moralist who, as the initiator of ecclesiastical Latin, was instrumental in shaping the vocabulary and thought of Western Christianity. He is one of the Latin Apologists of the 2nd century. Also known as: Quintus Septimius Florens Tertullianus Born: c. 155/160, Carthage [now in Tunisia] Died: after 220, Carthage Subjects Of Study: Montanism, moral theology

Life – (Knowledge of the life of Tertullian is based almost wholly on documents written by men living more than a century after him and from obscure references in his own works. On this basis a general outline of his life has been constructed, but most of the details have been continually disputed by modern scholars.) He was born in Carthage, which at that time (approximately 155–160 CE) was second only to Rome as a cultural and educational center in the West. Tertullian received an exceptional education in grammar, rhetoric, literature, law and philosophy. Little is known of his early life. His parents were pagan, and his father may have been a centurion (i.e., a noncommissioned officer) in an African-based legion assigned to the governor of the province. After completing his education in Carthage, he went to Rome, probably in his late teens or early 20s, to study further and perhaps begin work as a lawyer. He is most likely not the jurist Tertullian mentioned in the Digest, a collection of Roman legal opinion compiled under the aegis of the 6th-century Byzantine emperor Justinian, though this is disputed. While in Rome, he became interested in the Christian movement, but not until he returned to Carthage toward the end of the 2nd century was he converted to the Christian faith. He left no account of his conversion experience, but, in his early works, ... he indicated that he was impressed by certain Christian attitudes and beliefs: the courage and determination of martyrs, moral rigorism, and an uncompromising belief in one God. By the end of the 2nd century, the church in Carthage had become large, firmly established, and well organized and was rapidly becoming a powerful force in North Africa. By 225 there were approximately 70 bishops in Numidia and Proconsularis, the two provinces of Roman Africa. Tertullian emerged as a leading member of the African church, using his talents as a teacher in instructing the unbaptized seekers and the faithful and as a literary defender (Apologist) of Christian beliefs and practices. According to St. Jerome, a 4th-century biblical scholar, Tertullian was ordained a priest. This view, however, has been challenged by some modern scholars.

Literary activities – During next 20-25 years—i.e., from his early 40s to mid-60s—Tertullian devoted himself almost entirely to literary pursuits. Developing an original Latin style, the fiery and tempestuous Tertullian became a lively and pungent propagandist, though not the most profound writer in Christian antiquity. His works abound with arresting and memorable phrases, ingenious aphorisms, bold and ironic puns, wit, sarcasm, countless words of his own coinage, and a constant stream of invective against his opponents. Yet, he could be gentle and sensitive, as in a treatise to his wife (*Ad uxorem*), and he could be self-critical and reflective, as in his treatise on patience (*De patientia*), a virtue that he admitted was conspicuously absent from his life.

As a historical personage, Tertullian is known less for what he did than for what he wrote. The range of his interests and the vigor with which he pursued them, however, encouraged other Christians to explore previously uninvestigated areas of life and thought. Like his contemporaries, he wrote works in defense of the faith ... and treatises on theological problems against specific opponents: *Adversus Marcionem* ("Against Marcion," an Anatolian heretic who believed that the world was created by the evil god of the Jews), *Adversus Hermogenem* ("Against Hermogenes," a Carthaginian painter who claimed that God created the world out of preexisting matter), *Adversus Valentinianos* ("Against Valentinus," an Alexandrian gnostic, or religious dualist), and *De resurrectione carnis* ("Concerning the Resurrection of the Flesh"). He also wrote the first Christian book on baptism, *De baptismo*; a book on the Christian doctrine of humanity, *De anima* ("Concerning the Soul"); essays on prayer and devotion, *De oratione* ("Concerning Prayer"); and a treatise directed against all heresy, *De praescriptione haereticorum* ("Concerning the Prescription of Heretics").

In addition to apologetical and polemical works, he addressed himself to a whole range of moral and practical problems on issues facing Christians of his day: what is appropriate dress; the wearing of cosmetics, ... service in the military, ... whether one should flee under persecution, ... on marriage and remarriage, ... on the arts, theatre, and civic festivals, ... on idolatry, ... on repentance after baptism, ... and others.

Tertullian as a Montanist – Sometime before 210 Tertullian left the orthodox church to join a new prophetic sectarian movement known as Montanism (founded by the 2nd-century Phrygian prophet Montanus), which had spread from Asia Minor to Africa. His own dissatisfaction with the laxity of contemporary Christians was congenial with the Montanist message of the imminent end of the world combined with a stringent and demanding moralism. Montanism stood in judgment on any compromise with the ways of the world, and Tertullian gave himself fully to the defense of the new movement as its most articulate spokesperson. Even the Montanists, however, were not rigorous enough for Tertullian. He eventually broke with them to found his own sect, a group that existed until the 5th century in Africa. According to tradition, he lived to be an old man. His last writings date from approximately 220, but the date of his death is unknown.

Legacy – In antiquity most Christians never forgave him for his apostasy (rejection of his earlier faith) to Montanism. Later Christian writers mention him only infrequently and then mostly unfavorably. Somewhat grudgingly, however, they acknowledged his literary gifts and acute intelligence. Modern scholars, however, do not share this earlier view. Since the 19th century Tertullian has been widely read and studied and is considered one of the formative figures in the development of Christian life and thought in the West. Tertullian is usually considered the outstanding exponent of the outlook that Christianity must stand uncompromisingly against its surrounding culture. Recent scholarship has tended to qualify this interpretation, however. Because he was a moralist rather than a philosopher by temperament—which probably precipitated his famous question, "What has Athens to do with Jerusalem?"—Tertullian's practical and legal bent of mind expressed what would later be taken as the unique genius of Latin Christianity. Like most educated Christians of his day, he recognized and appreciated the values of the Greco-Roman culture, discriminating between those he could accept and those he had to reject.

**GAME DAY
ST. PATRICK'S
CELEBRATION**

(WEARIN' OF THE GREEN, LADIES)

MARCH 9, 2024

TICKET: \$15.00 Lunch included!

TIME: 10:00 – 2:00

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1612 S. FM 2869

HOLLY LAKE RANCH, TX. 75765

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