



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

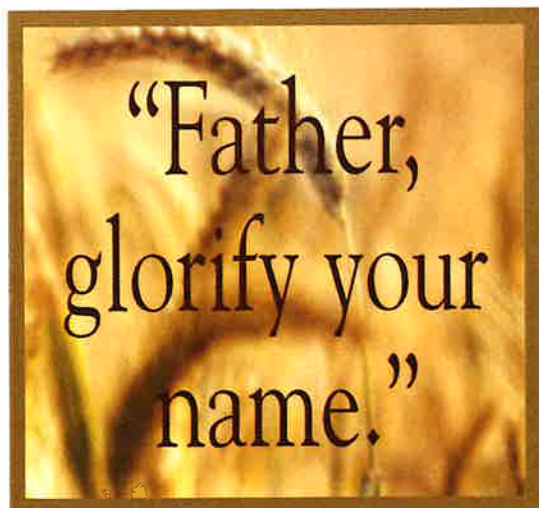
Contact the parish office six (6) months prior to the anticipated date

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	Charlie Clymer
Virtus	Justin Mahaffey
Knights of Columbus	Michael Jernigan
4th Degree Knights	Gary Laudt
Legion of Mary	Marge Clymer
	Jane Bidlack
Food Pantry	Bryan Todd
Music Ministry	Cathy Ellis
Rosary Makers	Carol Szczepanski
Cenacle of Life	Vicki Hauck
Welcome Committee	Anna Parker
Bereavement Committee	Eva & Jess Corrigan



Fifth Sunday of Lent
March 17, 2024

TODAY'S READINGS

1ST READING: JER 31 : 31 - 34	RESPONSORIAL: PS 51 : 3 - 4, 12 - 15
2ND READING: HEB 5 : 7 - 9	GOSPEL: JN 12 : 20 - 33

Fifth Sunday of Lent



Pope's March Intention

For the new martyrs. We pray that those who risk their lives for the Gospel in various parts of the world inflame the Church with their courage and missionary enthusiasm.



Remember the sick of our parish:

Sven & Jeanette Sterner. Candy & LC Dodson. Harry Needham. Eva Corrigan. Lupe Leal. Jo Hoffman. Jason McCormick. Eloise Sanchez. John & Mary Ott. Linda Hedgecock. Juan & Barbara Delgado. John Buchanan. Dale Boman. Avery Boultinghouse. Bishop Joseph Strickland, Fr. Mark Kusmirek. Rosemary Seltzer. Elaine March. Mike Jernigan. Libby Paladino. Jo & Doris Hoffman. Roy Marchak. 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.

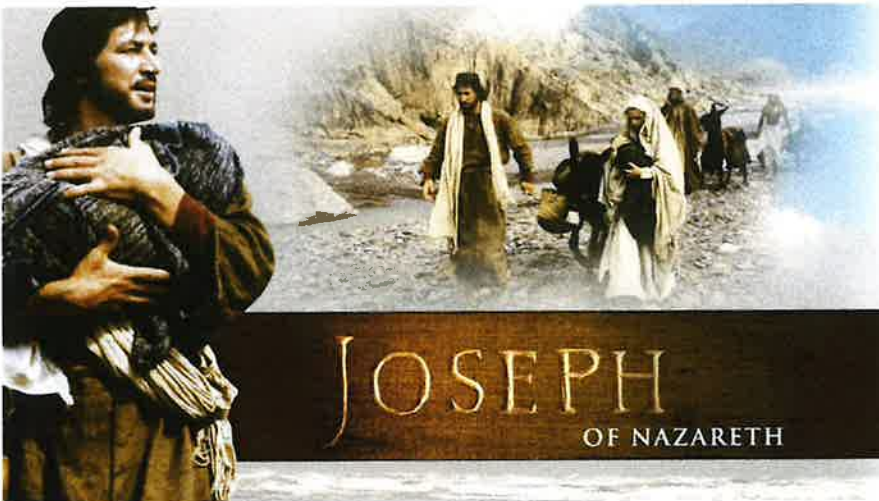


Remember the active military of our parish:

Ben Clymer, Air Force (Grandson of Charlie & Marge). 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).

FORMED

THE CATHOLIC FAITH.
ON DEMAND.



Joseph of Nazareth: The Story of the Man Closest to Christ

Celebrate the feast of Christ's foster father with even more joy and respect this year by watching a movie about him! Enter into the life of this great saint through the movie Joseph of Nazareth!

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

Monday: St. Cyril of Jerusalem Bishop, Doctor of the Church (*Authored eighteen "Catecheses" and five "Mystagogical Catecheses"; devoted to the liturgy and the sacraments; exiled three times by the Arians*)

Tuesday: St. Joseph Spouse of the Blessed Virgin Mary (*Declared Patron of the Universal Church in 1870 by Pope Pius IX and Guardian of the Redeemer in 1989 by Pope John Paul II; patron of workers, carpenters, and of fathers*)



Mass Intentions

Sat 3/16 John/Mary Ott & Family (Elaine & Rosemary)
Sun 3/17 Jerry/Vicki Hauck (Ellis Family)
Tues 3/19 Hauck Family (Elaine & Rosemary)
Wed 3/20 James Collins
Fri 3/22 Timothy Collins

PARISH SUPPORT

Attendance: 3/9 SAT: 78 3/9 SUN: 73

Collections from 3/9 - 3/10:

Offertory \$ 3,914.60
Building & Maintenance Fund \$ 70.00

MARCH SECOND COLLECTIONS

24th & 25th: Black and Indian Missions
29th: Pontifical Good Friday for the Holy Land
30th & 31st: Caring for Priests Collection

EASTER SEASON SCHEDULE

Palm Saturday 5:00 pm Mass
Meet in the breezeway

Palm Sunday 9:00 am Mass
Meet in the breezeway

Holy Week Liturgies

Monday 6:00 pm Mass

Tuesday 9:00 am Mass
No AM/PM Adoration

Wednesday 9:00 am Mass
6:30 pm Liturgy of Healing & Praise

Thursday 6:00 pm Mass of our Lord's Last Supper with the ceremony of the washing of the feet.
7:00 - 9:00 pm Altar of Repose in St. Jude's Hall

Friday 9:00 am Morning Prayer
Confessions available
12:00 pm Midday Prayer
Confessions available
3:00 pm Passion of our Lord

Saturday 8:00 pm Easter Vigil Mass

Sunday 9:00 am Easter Sunday Mass

MARCH UPCOMING EVENTS

Mon 3/18:	NO MASS
Tues 3/19:	9:00 am Mass Adoration 9:30 am - 12:30 pm Adoration 6:00 pm - 7:00 pm
Wed 3/20:	9:00 am Mass
Thurs 3/21:	NO MASS OR COMMUNION SERVICE 9:30 am Legion of Mary Meeting
Fri 3/22:	4:45 pm Stations of the Cross 5:00 pm Mass—Soup Supper
Sat 3/23:	5:00 pm Mass PALM SATURDAY - Meet in the breezeway
Sun 3/24:	9:00 am Mass PALM SUNDAY - Meet in the breezeway 3 - 5 pm Open House at Holy Spirit's rectory
Mon 3/25:	6:00 pm Mass
Tues 3/26:	NO MASS NO ADORATION 5:00 pm Acolyte Training for Holy Thursday
Wed 3/27:	9:00 am Mass 6:30 pm Liturgy of Healing and Praise Holy Spirit Church Office Closed
Thurs 3/28:	6:00 pm Mass of our Lord's Last Supper Holy Spirit Church Office Closed Diocesan Office Closed
Fri 3/29:	9:00 am Morning Prayer (followed by Confessions) 12:00 pm Midday Prayer (followed by Confessions) 3:00 pm Passion of our Lord Holy Spirit Church Office Closed Diocesan Office Closed
Sat 3/30:	8:00 pm Easter Vigil Mass
Sun 3/31:	9:00 am Mass of the Resurrection

Legion of Mary Annual Acies

The Legion of Mary will hold its annual Acies Ceremony on March 23, 2024 at the Cathedral of the Immaculate Conception in Tyler.

As usual, Mass will be followed by a covered dish lunch at the Cathedral Center. Bring your favorite dish to share.

Times are as follows:

- Center open to receive dishes at 8:30 am
- Ceremony in the Cathedral at 10:00am
- Mass in the Cathedral at 11:00 am
- Lunch to follow.

All auxiliary members are invited.

The Historic Select Theater in Mineola will host the film "Cabrini" from Angel Studios starting Friday, March 29th through Thursday, April 4th.

"Arriving in New York City in 1889, Italian immigrant Francesca Cabrini is greeted by disease, crime, and impoverished children. She soon sets off on a daring mission to convince the mayor to secure housing and health care for society's most vulnerable. With broken English and poor health, Cabrini uses her entrepreneurial mind to build an empire of hope."



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 donations envelopes which are found in the Narthex and can be 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



Chrism Mass

The Chrism Mass will be at the Cathedral of the Immaculate Conception in Tyler on March 21 at 11am. Each year, the Oil of the Sick, the Oil of the Catechumen and the Sacred Chrism are consecrated at this Liturgy. The faithful are encouraged to attend if they can.

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 Holy Spirit's contact person: Justin Mahaffey 903-714-3649 or email him at: justin.mahaffey@iclsoud.com



Second quarter offertory envelopes are available for pick up after all Masses this weekend (March 16th and 17th). They are located on the table outside Bridget's office.

From the desk of: Fr. Kelly



Father Kelly would like to invite all of you to an "Open House" at the Holy Spirit Rectory on Sunday, March 24th (Palm Sunday) from 3 - 5 pm. "I have appreciated all of the items which you have 'gifted' me. They have helped make 'my home' here more pleasant and comfortable."

**150 CR 3542
Hawkins, TX 75765**

(Located in The Woods Subdivision—from church turn right on CR 2869 for 4 miles)

The Church as a Garment

tk/09/18

“After the soldiers had crucified Jesus, they took his clothes and they divided them into four parts, one part for each soldier. They also took his tunic, which was made of a single piece of cloth woven from the top without a seam. The soldiers said to one another, “Let’s not tear it; let’s throw dice to see who will get it.” This happened in fulfillment of the Scripture; ‘They divided my clothes among them, and for my tunic they cast lots.’ And this is what the soldiers did.” Gospel of John 19: 23

We will soon enter Holy Week. The liturgies of the Church follow the scriptural account of the Passion, Death and Resurrection of the Lord Jesus. On Good Friday, we will gather at 3:00pm to mourn for the sufferings and death of the Son of God, the innocent victim of our sins. We read the passion of St. John.

Jesus went to Calvary wearing a seamless undergarment or tunic, woven from top to bottom, beneath his outer garments (John 19:23). John sees great significance in this seamless robe, because he states in 19:23 that it was “seamless” and, at the end of 19:23, that it was “in one piece” (ὅτι ὅλου), though the latter is not obvious in all English translations. But he leaves to ourselves to work out that meaning.

It is often taken to symbolize the unity of the Church, and certainly tearing a garment by a prophet was seen as a sign of disunity (see 1 Kings 11:29–33).

In Catholic liturgy, every detail has a meaning. During the Easter Vigil, the resurrected Christ is welcomed into the Church by the singing of the Gloria. At that moment the altar is decorated with its cloths, candles, and flowers. The significance of this action is that the Church is the bride of Christ who has been waiting in the darkness for her husband to come home to her. She has sat in darkness for three days, her altar cloths gone, her candles quenched and bereft of flowers and beautiful decoration. Now, as the Gloria rings through the building, she is dressed to go out to meet her young handsome groom who comes to her leaping like a young deer on the mountains. In all her jewelry, flowers and white bridal dress, she is joined to him. From their marriage will come forth children through the font of baptism.

Her garment is a sign of the Church, white and without spot or wrinkle. She signifies the beauty and virginity of Mother Church, who is also mystically, the Bride of Christ. He too comes to her dressed in a tunic without spot or wrinkle. It is woven from head to toe in one piece. It has not been destroyed at Calvary, for it represents the Unity of the Church.

Augustine of Hippo (354-431 ad)

“What does it mean that it was woven from the top? The same as why we are told, ‘Lift up your hearts’. For all who have their hearts lifted up, up to the top, cannot be divided

into parts, because they all belong to that tunic which cannot be divided.” *Sermon 159B, 18*

The tunic of the Lord is unique because it is woven from the top, unlike most clothes which are joined later by seamstresses. This is seen by Augustine as symbolic; the cloth is woven by God from above, whereas many other cloths are woven by carnal powers from below. So, all who lift up their hearts to God are woven from the top, and therefore are people of God. That which is woven from the top, i.e. he who allows himself to be shaped by God, cannot be divided by the power of some lesser, evil force.

Christ wins on Calvary and so wins the Church for his inheritance.

Augustine, in his own rather eccentric way of looking at things, muses that even though the soldiers gamble on who will own the gambled tunic, it is Christ himself who eventually ends up winning the prize. His is the great victory that day on Calvary. To him went the undivided tunic, the Catholic Church, woven for the top in one piece. Now this undivided vestment is the tunic of Christ, the head of the Body. Those who wish to be part of Christ all share in this tunic and so must strive not to tear the garment that covers the unity of Christ’s Church. Those who tear the Church by rebellion and selfish insistence on their own opinions are in grave sin. But their baptism is more powerful than any sin. Therefore, Christ, by his act of humility and sacrifice on Calvary, earned the Church as his inheritance. “*My brothers and sisters, this tunic fell by lot to the Lord Jesus Christ himself, because his lot is his inheritance.*” *Sermon 159B, 18.*

What about non-Catholic Christians?

Augustine holds out a chance for non-Catholic Christians. The Unity of Christ’s Church is signified in the unity of the garment. The outer garment must be uncut, just as the bones of Jesus were unbroken at Calvary. The Church that clothes Christ should appear united from head to toe so that when people look at it, they will see the undivided Body of Christ. But he does admit that those who have rebelled against the unity of the Church still belong, in some lesser way to the Body of Christ, who died for them as well as for Catholics. He admits that the people who are outside the Church may perhaps wear, if not the visible outer tunic, at least the other garments. By their schism they fail to be clothed in the seamless tunic that has been woven for the Church by the Father but nevertheless, they belong, somehow, to that body which is Christ. “Those, however, who have been divided can belong to Christ’s other garments, because he clothed himself with all. All who believe in him, in some way or other, he puts them all on.”¹

¹ Sermon 159B, 18.

“Mission of Salvation”

By Deacon John

“But it was for this purpose that I came to this hour.”— John 12:27

In our Lenten reflections we are asked to be very focused on self-examination and wanting to become better disciples of Christ. That’s a good thing in our intentions toward our annual renewal and continued conversion. But we also mustn’t forget what the primary message of Easter is about.

We need to remember that what matters most is not what we are able to do for God or for ourselves, but what God has done and continues to do for us. The point of all three of this week’s readings is that Jesus is first and foremost our Savior. This is the primary message of Easter.

True, in His ministry on earth He was a healer, He was a teacher, He was a prophet (speaker) for the Father, He was a model for us. He established His Mass, His Sacraments and His Church. In His short 3-year ministry, He formed the culture of the world that has served mankind for over two thousand years.

But, the primary mission of His Incarnation was to come to sacrifice Himself for us, which would reunite us with the Father. And then His resurrection ensured our everlasting life with Him. It is all about His infinite love for us and what He was willing to give us.

Jeremiah makes this clear in today’s First Reading. Speaking for God, he explains that God will make an everlasting covenant with us. He will “place my law within them and write it upon their hearts; I will be their God, and they shall be my people.” But more than just establishing the covenant, He Himself would effect it. Through His sacrificial act, God “will forgive their evildoing and remember their sin no more”.

The Letter to the Hebrews shows this same truth: “when he was made perfect, he became the source of eternal salvation for all who obey him.”

Jesus also reminds us of this in today’s Gospel. He doesn’t just point out how to reach everlasting happiness and then send us on our way, as if we can make that journey on our own efforts. He tells us that “whoever serves me must follow me, and where I am, there also will my servant be.” And that “the Father will honor whoever serves me”. He’s simply telling us how He expects us, His disciples, to live a holy life following Him because without Him, we cannot live.

But what’s more important, is that He goes on to describe His true mission. He’s saying that through His sacrificial death and resurrection, He Himself becomes the source of eternal salvation: “And when I am lifted up from the earth (indicating the way He would die), I will draw everyone to myself.” He lets the people know that “it was for this purpose that I came to this hour.”

Christ’s faithful love will reverse Adam’s original sin and defeat Satan, the source of evil in the world (“now the ruler of this world will be driven out”). By telling the people this before it happened, He’s showing that He’s willingly going into His suffering, fulfilling his Father’s plan of salvation. “Father, glorify your name’... Then a voice came from heaven, ‘I have glorified it and will glorify it again.’”

During this Lenten season, it’s so important for us to work on growing closer to God by improving ourselves. Continue your prayer discipline. Keep growing stronger in your relationship with Him. Always strive to be a better disciple. Do it for yourself, for others and for God.

But as we continue our Lenten disciplines, never ever forget the primary mission of Christ’s incarnation and sacrifice. What God has done for us matters more than anything we can possibly do for Him.

Article for the Big Sandy-Hawkins Journal. 20 March 2024 Edition
(Submission date: 15 March 2024) Submitted by Randy Munoz

ST. GREGORY OF NAZIANZUS (c. 329-390) <http://www.catholicapologetics.info/apologetics/general/cappadocians.htm>
Bishop of Constantinople, Doctor of the Church, St. Gregory neither was born in Nazianzus nor was bishop of this town: his father was the bishop of Nazianzus. Gregory was born near Arianzus. His father, and especially Nonna, his mother, were careful that [he] received a sound Christian education, although as was the custom at that time he was not baptized. He was educated like Basil, at home, in Caesarea (Cappadocia) and Caesarea (Palestine), Alexandria, and Athens where he renewed an acquaintance made with Basil in Caesarea. He left Athens c. 360. After about 12 years he went home and occasionally spent some time with Basil in Pontus, the monastic life being his ideal even while he was a student. He returned to Cappadocia about 359, was baptized and went to join his friend in solitude on the banks of the Iris. There he combined study with his ascetical exercises and interested himself more especially in the works of Origen; the *Philocalia*, written about 360, is a proof of their mutual admiration for the master. Soon, however, Gregory's father sent for his son to aid him in the administration of the diocese and found in him a devoted helper until his death in 374. Things did not always run smoothly, however. When the Bishop wished to ordain his son priest in 362, the latter consented with great reluctance, so much so in fact that shortly afterwards he took refuge with Basil in Pontus. He came back only when it was necessary for him to help his father to repress a schism in his church. The old bishop, little versed in theological subtleties (he was converted as an old man and had almost immediately been made bishop), had been weak enough or imprudent enough to sign the Homoean formula of Rimini-Constantinople. In consequence there was a strong party to oppose him. Gregory persuaded his father to make a purely Catholic profession of faith, thus satisfying everyone and restoring peace in the diocese (about 364). In 371, Basil, desirous of creating a bishopric at Sasimes, as an offset to the usurpations of Anthimus, Archbishop of Tyana, appealed to Gregory, who although unwilling allowed himself to be consecrated. Soon, however, he was again swayed by his passion for solitude and fled secretly to a house of retreat to weep over his lost freedom. He forgave his friend later, but always regretted having been forced into the episcopate. [He] also complained that he was again torn away from his solitary life by his father's white hairs. It would not seem, however, that he ever took up his post at Sasimes. After the deaths of his mother and father in 374, Gregory was at last able to give himself up entirely to the contemplative life. He withdrew to the monastery of Saint Thecla at Seleucia in Isauria. It was here in 378, after the death of Valens, that the Catholics of Constantinople came to beg him to restore the orthodox faith in their town. While Valens lived, Arianism had flourished in the East and in Constantinople the Catholics had dwindled to an insignificant nucleus. When Gratian took over the whole empire and then handed over the East to Theodosius, a Spaniard and a Catholic, hope for Catholicism revived. Saint Basil pressed him to accept this invitation. He yielded to these appeals in 379 and opened a little church in the house of one of his kinsmen where he was given the faithful support of the orthodox Catholics of the town. His virtue and his eloquence soon attracted many serious listeners, and it seemed as if the Church of Constantinople, which for 40 years had been oppressed by Arian intrigue and violence, was to rise again in that tiny sanctuary. Gregory himself had been inspired to give the name of Anastasia (Resurrection) to his chapel. It was here that he preached his most famous sermons, notably his discourses on the Trinity, which have since earned for him the title of theologian. By his admirable eloquence he soon won over to his faith the educated and cultured classes of the town. St. Jerome travelled from Syria to hear him. But the Arians placed every possible hindrance in his way. He was extremely discouraged by the attempted intrusion of Maximus the Cynic in the See of Constantinople. Fortunately, this attempt was not successful since Theodosius repulsed Maximus and himself conducted Gregory to Saint Sophia, where the Catholics insisted on having him as their bishop. He refused until the second General Council, convoked by Theodosius, 381, assembled and the Fathers acclaimed him as their bishop and as presiding the Council. He had done his best to heal the Meletian schism and failed. Some late comers disputed his own nomination, and he gladly resigned the dignity. In a magnificent address to the episcopal assembly, he bade them farewell - June 381 - and retired to Nazianzus which he directed until its bishop, Eulalius, was appointed in 383, and thence forward he lived at Arianzus, devoted to his books and to the cherished life of quiet and asceticism. He died in 389 or 390. Events and the entreaties of his friends called him to an active life while he yearned for solitude. There is no doubt that he was not apt for active life, nor capable of sustaining the stress of combat. His powerful eloquence was the chief source of his success. He is one of the great Fathers, and one of the greatest [Christian] orators. Not as great a ruler as Basil, he surpasses him in his command of rhetoric. Not as profound a thinker as Gregory of Nyssa, he was, more than he, the representative of the common faith of the Greek Church towards the end of the fourth century. Rufinus says of him that his teaching in dogma was looked on with respect as a rule of Christian faith. De Broglie writes : "In a few hours and a few pages Gregory summed up and closed the controversy of a whole century". His *Apology* for his flight, really a treatise on the priesthood, was a source for such works as St. Chrysostom's *De Sacerdotio* and Pope Gregory's *Regula Pastoralis*. ...