



St. Elizabeth Ann Seton  
Catholic Church

6646 Addicks Satsuma Road  
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[www.SeasCatholic.org](http://www.SeasCatholic.org)

## From the Great Fathers

From a sermon by St. Melito of Sardis, bishop

We should understand, beloved, that the paschal mystery is at once old and new, transitory and eternal, corruptible and incorruptible, mortal and immortal. In terms of the Law it is old, in terms of the Word it is new. In its figure it is passing, in its grace it is eternal. It is corruptible in the sacrifice of the lamb, incorruptible in the eternal life of the Lord. It is mortal in his burial in the earth, immortal in his resurrection from the dead.

The Law indeed is old, but the Word is new. The type is transitory, but grace is eternal. The lamb was corruptible, but the Lord is incorruptible. He was slain as a lamb; he rose again as God. He was led like a sheep to the slaughter, yet he was not a sheep. He was silent as a lamb, yet he was not a lamb. The type has passed away; the reality has come. The lamb gives place to

God, the sheep gives place to a man, and the man is Christ, who fills the whole of creation. The sacrifice of the lamb, the celebration of the Passover, and the prescriptions of the Law have been fulfilled in Jesus Christ. Under the old Law, and still more under the new dispensation, everything pointed toward him.

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## Mass Schedule

### Monday—Friday

6:30 a.m. English  
9:00 a.m. English  
7:00 p.m. English

*On Friday, the evening Mass  
is in Vietnamese (Tiếng Việt)*

7:30 p.m. Miércoles  
en Español

### Saturday

9:00 a.m. English

### Anticipated Masses

5:00 p.m. English  
6:30 p.m. Español  
8:00 p.m. Tiếng Việt

### Sunday Masses

7:00 a.m. English  
8:30 a.m. English  
10:30 a.m. English  
12:15 p.m. English  
2:00 p.m. Español  
5:30 p.m. English  
7:30 p.m. Español

## Confession

### Monday—Friday

7:10 a.m.

### Wednesday

5:45 p.m.—6:45 p.m.

### Friday

5:45 p.m.—6:45 p.m.

### Saturday

3:00 p.m.—4:30 p.m.

### First Friday

8:00 a.m.—8:45 a.m.  
5:45 p.m.—6:45 p.m.

### Altar Flowers

Call Patti at 281-463-7878 to sponsor the altar flowers for Sundays, Feast Days, or other special occasions. This month's intention is on page 5.

My Dear Brothers and Sisters in the Lord:

Easter is the celebration of the Resurrection of Jesus from the dead. Over the years, many other meanings have attached themselves to this day: the beginning of Spring, relief at the end of the dreariness of winter, a time for family reunions with egg hunts and baskets of gifts.

Whatever their value, these things ought not to distract us from what is essential. "The Resurrection of Jesus is the crowning truth of our faith in Christ, a faith believed and lived as the central truth by the first Christian community; handed on as fundamental by Tradition; established by the documents of the New Testament; and preached as an essential part of the Paschal mystery along with the Cross" (*Catechism of the Catholic Church*, no 638).

How do we know that the Resurrection is true? There are two categories of evidence. First, the inherent coherence and credibility of the evidence or testimony itself; second, the credibility of the witnesses giving the testimony.

The first article of evidence is the empty tomb. By itself, this is not proof of the Resurrection, but it is evidence that the Christian explanation is plausible. The description of the tomb and what it contains is also revealing. For example, St John describes the presence of the two burial cloths, "the linen cloths lying there" (John 20:5). The Greek word that is translated as "lying," κείμενα, literally means "lying flat," or "deflated," as if Jesus' body passed through them, rather than their being cast aside. The other cloth, which covered the Lord's face, is "rolled up" (v. 7), as if it were stiffened and then shaped by a rounded object.

The witnesses are also believable. If Jesus was not raised, why would the Apostles, who had abandoned Christ during his Passion, even speak of him at all? If Jesus were not raised, we would expect them to just forget the whole episode, chalk it up to youthful enthusiasm, and return to their fishing. Instead, they proclaim the Resurrection as a truth to be believed to the point of death. Why would they have been willing to suffer persecution for the sake of a lie?

Given this, we can have absolute confidence in the truthfulness of the accounts of Christ's Resurrection. This fact is consequential for our lives. The Resurrection confirms everything that Jesus said and did. "If Christ has not been raised, then our preaching is in vain and your faith is in vain" (1 Corinthians 15:14). The fact that Christ conquered death is the root of our hope in eternal life.

We will proclaim our faith in this truth as we renew the promises of our baptism on Easter Sunday. Even if we feel that our faith is weak we should not hesitate to make that renewal, asking God to take what is weak and make it strong, as He strengthened His Apostles, despite their failures.

Christ's Resurrection changes everything. May it change us also, and fortify us to bear witness to him with courage and faith.

Sincerely Yours in Christ,

*Fr. Stephen B. Reynolds*

P.S. My Sunday homilies and daily podcast are posted on line at our website: [www.SeasCatholic.org](http://www.SeasCatholic.org)

# Chronological Arrangement of Easter Accounts

by Msgr. Charles Pope (see his blog at: <http://blog.adw.org/>)

**W**hen we encounter the resurrection accounts in the New Testament we face a challenge in putting all the pieces together in a way that the sequence of events flow in logical order. This is due to the fact that no one Gospel presents all, or even most of the data. Some of the data also seem to conflict.

These apparent conflicts are not, usually, true conflicts. Another problem with putting all the facts together in a coherent and reasonably complete manner is that the time line of the events is often unclear in some of the accounts. Luke and John are the clearest as to the time frame of the events they describe but Matthew and Luke give us very few parameters. Both Acts and Paul also supply data wherein the time frame is not always clear.

Nevertheless I want to propose to you a possible, dare I claim, even likely, sequence of the Resurrection events. The work is my own and I make no claim that this scenario is certain or backed up by recognized ancient authority... My reflections are based as solidly as possible on the actual biblical data with a sprinkling of speculation...

## The Morning of Day One

1. Very early in the morning a group of several women, including Mary Magdalene, approach the tomb to complete burial customs on behalf of Jesus (Matt 28:1; Mk 16:1; Jn 20:1).
2. They behold the tomb opened and are alarmed.
3. Mary Magdalene runs to Peter and John with distressing news of likely grave robbers (Jn 20:2)
4. The women who remain encounter an angel who declared to them that Jesus had risen and that they should tell this to the brethren (Mk 16:5 Lk 24:4; Mt 28:5).
5. They are filled with fear at first and depart from the tomb afraid to speak (Mk 16:8) Recovering their courage they decide to go to the Apostles. (Lk 24:9; Mt 28:8).

Meanwhile Peter and John have gone out to the tomb to investigate Mary's claim. Mary Magdalene followed them back out to the tomb arriving before they left. Peter and John discover the tomb empty though they encounter no angel. John believes in the resurrection. Peter's conclusion is not recorded.



Continued on page 7...

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# Parish Apostolates and Announcements

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## Knights of Columbus Council 8096

If you are a Catholic man and you are not a member of the Knights of Columbus, you are missing a wonderful opportunity to transform your life. As a Knight, you have the opportunity to support your parish, give back to your community, grow in your faith plus many more benefits. Currently, we're meeting virtually on the 1st & 2nd Wednesdays at 7pm. For more information, please contact Grand Knight Clint Porche @ clintporche713@att.net or Financial Secretary, Mike Jackson @ jackson16923@sbcglobal.net. Visit us at KofC8096.org.

## Helping Hands Ministry

We assist families in pre-planning for funerals. To schedule an appointment, please call Beth Wood at 281-413-9682. Bereavement support in the form of printed care notes specific to a family's need is provided at the time of a Funeral or Memorial Mass.

## Nursing Ministry

The Parish Nursing ministry is comprised of health care professionals and others who have the health of our parishioners at heart. They are nurses, therapists, educators, and experts in the fields of health promotion. Some work in home health, elderly assistance, aging, hospice, general medicine, surgery, oncology, obstetrics, domestic violence and intensive care. They work to coordinate care for parishioners in their time of need. Please feel free to call Kim (832-746-1135) for more information.

## R.C.I.A.

The Rite of Christian Initiation for Adults (RCIA) is for people who are thinking about the possibility of becoming Catholic. It is for the un-baptized, people of other faiths or people who have been baptized Catholic but did not complete the sacraments of Initiation. We explore the beliefs of the Catholic Church and discern, over a period of many months, if they desire to become Catholic. If you are interested please call: Fr. Alfonso Tran: 281-463-7878.

## Perpetual Adoration

While the sacristy renovation is underway adoration of the Blessed Sacrament will take place in the Family Life Center (FLC). You are welcome to spend time before the Lord in prayer and silent adoration. The chapel is always open, twenty-four hours a day.

Coordinators: Suzanne Porter 281-855-7235  
suzanneporter@gmail.com  
Claudia Garcia 281-787-5128

## Ladies Auxiliary

We assist the Knights of Columbus and promote fellowship among KC families. We may also provide support to the parish and to other organizations. Members must be female (18 years or older), and a relative of a KC member and/or a member of SEAS. We meet on the second Tuesday of the month. Please contact: Jeanne Davis, President at 713-305-6560; Dolores Nevares, Membership Chair at 713-582-3100; or Sandy Janda, Treasurer at 281-463-1819.

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## Pro-life News

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### Pro-Life Rosary

Prayer is the most powerful force in the world. The Rosary is the weapon for our times. Join SEAS parishioners for a monthly holy hour on the second Tuesday of each month starting on March 9, following the 7:00 p.m. Mass. We will pray from 7:30-8:30, in the church using the ancient battering ram, the Rosary and other prayers, to implore God that this holocaust of abortion may end. For more information contact SEAS Respect Life Coordinator James Pinedo at jamespinedo@gmail.com or 281-912-4342.

### Food Drive

Last month's food drive, sponsored by the parish St. Vincent DePaul society, generated almost 2,500 pounds of groceries for needy families in our area. In the first quarter of 2021, the food drive has averaged almost 2,300 pounds a month. This is an increase over what was received in the same period last year. Thank you!

## Altar Flowers

The altar flowers on Sunday, April 18 are in memory of Hai Nguyen, given by the Nguyen family. May the souls of the faithful departed through the mercy of God rest in peace. To sponsor flowers, please contact Patti at the office: 281-463-7878.



### Grief Share Support Group

Join us for this Christ-centered support group for those grieving the loss of a loved one. We meet on the second and last Sunday of the month from 3:30 - 5:20 pm in the FLC. There is no set timetable for attending. Your loss may be very fresh, and you might be struggling with how to get through each day, or your loss may have been months or years ago, but the grief is still there. You are welcome to come for any number of meetings throughout the year. For more information please contact Mary Jove 713-855-9652.

### Grupo de Apoyo para Los Fieles en Luto

Únete a este grupo de apoyo para aquellos que sufren la pérdida de un ser querido. Compartiremos entre nosotros cómo estamos haciendo para enfrentar nuestro dolor. Su pérdida puede ser reciente, y quizás estas luchando con cómo superar cada día, o su pérdida puede haber sido meses o años atrás, pero el dolor todavía está allí. Usted es bienvenido a venir para cualquier número de reuniones a lo largo del año. Nos reunimos el segundo y último domingo del mes antes de la misa en español en el FLC a las 12:00 PM. Para más información comuníquese con Mary Jove 713-855-9652.

## Divine Mercy Sunday

By Rev. Alfred McBride, O.Praem

On the Second Sunday of Easter of the Jubilee Year 2000, at the Mass for the canonization of St. Faustina Kowalska, Pope John Paul II proclaimed to the world that "from now on throughout the Church this Sunday will be called Divine Mercy Sunday."

Pope John Paul had actively promoted the message of St. Faustina. In his 1980 encyclical on God's mercy, *Rich in Mercy*, he developed a scriptural and doctrinal basis for our faith in the mercy of God. By linking the revealed truth about God's mercy to one of the most solemn Sundays after Easter itself, he illumined the fact that the liturgy already proclaimed the divine mercy. The truth has been embedded for two millennia in the worship of the Church. Once again we see an illustration of the ancient saying, "The law of faith is the law of prayer."

On the Second Sunday of Easter, the responsorial psalm and Gospel for Cycles A, B and C center on the theme of mercy. In Psalm 118 we sing three times, "His mercy endures forever." The Gospel, from John 20:19-31, begins with the risen Christ appearing to the apostles on Easter night. Jesus calms his disciples by saying and giving them "Peace." He shows them the scars of his Passion, his wounded hands and side. His glorified body retains the evidence of his saving work through his suffering, death and resurrection.

He fills them with joy and again says to them—and produces in them—"Peace." Then he breathes on them and explains what the divine breathing means with the words, "Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained." He gives the apostles the power of God's mercy for the sinner, the gift of forgiving sins from God's treasury of mercy. The other texts speak of healing and give the assurance there is nothing to fear.

From Holy Thursday to Easter Sunday to the Eighth Day of Easter, the divine love song of mercy is chanted amid abundant alleluias. For centuries in liturgy the Church has proclaimed the mercy of God through the Word of God and the Sacrament of the Body and Blood of Christ. The tables of Word and Sacrament are heaped with the promises of Divine Mercy and its grand effect in the lives of millions. The liturgy is the storehouse of the wisdom of God and a treasure chest for all the worshippers.

*Rev. Alfred McBride, O.Praem., is a priest of the Norbertine Order and a widely known catechist via books, articles and TV programs. He holds a diploma in catechetics from Lumen Vitae, in Belgium, and a doctorate in religious education from the Catholic University of America.*

# Spiritual Formation

## Charismatic Prayer Group

Are you looking for a way to celebrate and praise God while reconnecting with fellow parishioners? The Friday Night Charismatic Prayer Group could be what you are looking for. Even though we are currently unable to physically gather, we are still gathering virtually to worship in song, listen to God's word, and pray together. Everyone is welcome to join regardless of age!

If you are interested please contact either Samy Ghattas at sbghattas@gmail.com or Joanna Porche at joanaporche@gmail.com so that meeting information can be sent to you. The **virtual meetings are being held on Friday nights at 7pm.**

Once the Prayer Group is able to return to on-site meetings the meetings will return to their regular location in the Family Life Center (FLC) Prayer Room at the regular 7:30pm time slot. As things change notification of location and time change will be sent via email to all those who have asked to be on our mailing list. We look forward to seeing everyone soon!

## African Charismatic Prayer Group

You are invited to fellowship every Friday from 6pm-8pm in Room 1 of the Family Life Center. The Monthly Miracle Power Night Vigil at 9pm-12 midnight is held last Friday of the month in Trailer 6. For more information, please contact Tony at 562-612-9753, or Dr. Hyginus at 832-863-3794. Call for information about when we resume meetings.

## Lay Carmelites

We seek to live the Gospel in our daily lives. We study and meet together once a month. For information, contact Yajaira Ayala at 832-330-6092 or Kathy Schutz at 936-203-7954.

## Going out of town?



Plan ahead to attend the Holy Mass wherever you will be visiting. Go to [www.MassTimes.org](http://www.MassTimes.org) and enter the address or zip code of your place of residence, and find the closest and most convenient Mass.

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Pedro y Bertha Costilla  
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mfcc.hse@gmail.com

Regístrate o pide informes  
Romualdo y Narce Sepulveda (832)368-5457

## Respect Life Committee

For information about upcoming pro-life activities, you are invited to contact James Pinedo at his personal e-mail: [jamespinedo@gmail.com](mailto:jamespinedo@gmail.com) or by phone at 281-912-4342.

## American Heritage Girls

American Heritage Girls is a Christian ministry for girls that provides an alternative to traditional scouting programs. We are open to girls age 5-18. Girls earn badges, go camping, participate in service projects, learn servant leadership and have lots of time for fun all within a Christian framework. Email [ahgtx1283@gmail.com](mailto:ahgtx1283@gmail.com) for specific location at SEAS or for more information. Visit our website at: [www.americanheritagegirls.org](http://www.americanheritagegirls.org).

## Prayer Blanket Ministry

We bring comfort to those in need of support and prayer. Small lap-sized blankets are crocheted, sewn, or knitted. The blankets are blessed by a priest, and given to those in need.

### How can I help?

- Crochet, knit, or sew a prayer blanket;
- Donate to help defray the cost of materials;
- Donate yarn or fleece for the blankets;
- Pray over the blankets with the team.

For more information or to give or receive a prayer blanket, please contact Marian Salway at [lm4mar@yahoo.com](mailto:lm4mar@yahoo.com), [claugarc383@hotmail.com](mailto:claugarc383@hotmail.com) or Sophia Grooms (for 12am-6am hours) at 346-317-3506 or [sgrooms63@yahoo.com](mailto:sgrooms63@yahoo.com)

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7. The other women have reported what the angels say to the Apostles. Peter and John have not yet returned and these remaining apostles are dismissive of the women's story at first (Lk 24:9-11).
8. Mary, lingering at the tomb weeps and is fearful. Peering into the tomb she sees this time two angels who wonder why she weeps. Jesus then approaches her from behind. Not looking directly at Jesus, she supposes him to be the gardener. Then he calls her by name, and Mary, recognizing his voice, turns and sees him. Filled with joy she clings to him (APPEARANCE 1) (Jn 20:16).
9. Jesus sends her back to the apostles with the news to prepare them for his appearance later that day. (Jn 20:17).
10. The other women have departed the apostles and are on their way possibly back home. Jesus then appears to them (Mt 28:9) after he had dispatched Mary. He also sends them back to the apostles with the news that he had risen and that he would see them (APPEARANCE 2).

### Afternoon & Evening of Day One

1. Later that Day, two disciples on their way to Emmaus are pondering what they have heard about rumors of his resurrection. Jesus comes up behind them but they are prevented from recognizing him. First Jesus breaks open the word for them, then sits at table with them and celebrates the Eucharist whereupon their eyes are opened and they recognize him in the breaking of the bread (APPEARANCE 3) (Lk 24:13-30).
2. The two disciples returned that evening to Jerusalem and went to the Eleven. At first the eleven disbelieved them just as they had the women (Mk 16:13). Nevertheless they continue to relate what they had experienced. At some point Peter drew apart from the others (perhaps for a walk?) And the Lord appeared to Peter (APPEARANCE 4) (Lk 24:34; 1 Cor 15:5) who informed the other ten who then believed. Thus the disciples from Emmaus (still lingering with the apostles) were now told (perhaps by way of apology) that it was in indeed true that Jesus had risen (Lk 24:34).
3. Almost at the same moment Jesus appears to the small gathering of apostles and the two disciples from Emmaus (APPEARANCE 5). Thomas was absent (although the Lucan text describes the appearance as to "the eleven" this is probably just a euphemism for "the apostles" as a group) They are startled but Jesus reassures them and opens the scriptures to them (Lk 24:36ff).
4. There is some debate as to whether he appeared to them a second time that night. The Johannine account has significantly different data about the appearance on the first Sunday evening from the Lucan account. Is it

merely different data about the same account or is it a wholly separate appearance? It is not possible to say. Nevertheless since the data is so different we can call it (APPEARANCE 6) (Jn 20:19ff) though it is likely synonymous with number 5.

### Interlude One

There is no biblical data that Jesus appeared to them during the week that followed. The next account of the resurrection says, "Eight days later" namely the following Sunday. We do know that the apostles surely exclaimed to Thomas that they had seen the Lord but he refused to believe it (Jn 20:24). Were the apostles nervous that Jesus had not appeared again each day? Again we do not know, the data is simply silent as to what happened during this interlude.

### One Week Later, Sunday Two

Jesus appears once again (APPEARANCE 7) to the apostles gathered. This time Thomas is with them. He calls Thomas to faith who now confesses Jesus to be Lord and God. (Jn 20:24-29)

### Interlude Two

The apostles received some instructions to return to Galilee (Mt 28:10; Mk 16:7) where they would see Jesus. Thus they spent some of the week journeying 60 miles to the north. This would have taken some time. We can imagine them making the trek north during the intervening days.

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Both the Law and the Word came forth from Zion and Jerusalem, but now the Law has given place to the Word, the old to the new. The commandment has become grace, the type a reality. The lamb has become a Son, the sheep a man, and man, God.

The Lord, though he was God, became man. He suffered for the sake of those who suffer, he was bound for those in bonds, condemned for the guilty, buried for those who lie in the grave; but he rose from the dead, and cried aloud: Who will contend with me? Let him confront me. I have freed the condemned, brought the dead back to life, raised men from their graves. Who has anything to say against me? I, he said, am the Christ; I have destroyed death, triumphed over the enemy, trampled hell underfoot, bound the strong one, and taken men up to the heights of heaven: I am the Christ.

Come, then, all you nations of men, receive forgiveness for the sins that defile you. I am your forgiveness. I am the Passover that brings salvation. I am the lamb who was immolated for you. I am your ransom, your life, your resurrection, your light, I am your salvation and your king. I will bring you to the heights of heaven. With my own right hand I will raise you up, and I will show you the eternal Father.

### GUÍA PARA REZAR LA CORONILLA DE LA DIVINA MISERICORDIA

- 1 Inicia rezando un Padre Nuestro, un Ave María y un Credo
- 2 Reza las oraciones A y B con las cuentas según se indica.
- 3 Al finalizar las 5 decenas de la Coronilla, se repite TRES veces la oración C.

En las cuentas del Ave María decir la oración B.

Al inicio de cada decena (cuentas del Padre Nuestro) decir la oración A.

A	B	C
"Padre Eterno, te ofrezco el Cuerpo, la Sangre, el Alma y la Divinidad de Tu Amadísimo Hijo, Nuestro Señor Jesucristo, para el perdón de nuestros pecados y los del mundo entero."	"Por Su dolorosa Pasión, ten misericordia de nosotros y del mundo entero."	"Santo Dios, Santo Fuerte, Santo Inmortal, ten piedad de nosotros y del mundo entero."

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St.Elizabeth Ann Seton Catholic Church

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BOMA-USA Instructors:  
Stephen & Jessica Bromwell  
jessicabromwell88@gmail.com  
713-320-1674 (via text)

## HOW TO PRAY THE CHAPLET OF DIVINE MERCY?

Start!

Our Father  
Hail Mary  
Apostles' Creed

Eternal Father, I offer you the Body and Blood, Soul and Divinity of Your dearly beloved Son, Our Lord Jesus Christ, in atonement for our Sins and those of the whole the world.

For the sake of his sorrowful passion, have mercy on us and on the whole world.

Finally three times

Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world.

## Como Confesarse Bien

Antes de confesarnos realizamos un examen de conciencia. Vamos a un lugar tranquilo, preferiblemente ante el sagrario, para orar. Solo Dios puede iluminar nuestra realidad y darnos los medios para responder a la gracia. La confesión solo puede hacerse ante un sacerdote.

### Examen de Conciencia:

- ¿He rechazado o abandonado mi fe? ¿Me he preocupado por conocerla mejor? ¿La he defendido, o me he avergonzado de ella? ¿Hay algún aspecto de la fe que no acepto?
- ¿He tomado el nombre de Dios en vano? ¿He hecho espiritismo o he confiado en adivinos u horóscopos? ¿He mostrado falta de respeto por las personas, lugares o cosas santas?
- ¿He faltado voluntariamente a Misa los domingos o días de precepto?
- ¿He recibido al Señor en la Sagrada Comunión teniendo algún pecado grave en mi conciencia?
- ¿Le he recibido sin agradecimiento o sin la debida reverencia?
- ¿He sido impaciente, he tenido celos o me he enfadado?
- ¿He albergado rencores o he estado poco dispuesto a perdonar?
- ¿He sido violento con otras personas verbal o físicamente?
- ¿He cooperado o alentado a alguien a abortar, destruir embriones, a la eutanasia o a otro medio para acabar con la vida humana?
- ¿He tenido odio o he hecho juicios críticos de pensamiento o de obra? ¿He menospreciado a otros?
- ¿He hablado mal de otros?
- ¿He tomado alcohol en exceso? ¿He consumido drogas?
- ¿He mirado vídeos o páginas web pornográficas? ¿He cometido actos impuros conmigo mismo o con otras personas? ¿Vivo con alguien como si estuviéramos casados sin estarlo?
- Si estoy casado, ¿procuro amar a mi cónyuge por encima de cualquier otra persona? ¿Pongo mi matrimonio en primer lugar? ¿Y mis hijos? ¿Tengo una actitud abierta a nuevas vidas?
- ¿Permito que mi trabajo ocupe tiempo y energías que corresponden a mi familia o amigos?
- ¿He sido soberbio o egoísta de pensamiento o de obra? ¿He desatendido a los pobres o a los necesitados? ¿He gastado dinero para mi comodidad o lujo personal olvidando mis responsabilidades hacia otros y hacia la Iglesia?
- ¿He dicho mentiras? ¿He sido honesto y diligente en mi trabajo? ¿He robado o engañado a alguien en el trabajo?
- ¿Me he dejado llevar por la pereza? ¿He preferido mi comodidad personal al servicio a los demás? ¿He desatendido mi responsabilidad de acercar a los demás a Dios con mi ejemplo y mi palabra?

## Pasos básicos para confesarse

**Entra al confesionario** sin miedo, confiando en la misericordia de Jesús:

**Penitente:** Ave María Purísima

Sacerdote: Sin pecado concebida.

**Penitente:** Bendígame padre porque he pecado. Hace ... de mi última confesión.

Mis pecados son los siguientes...

**Confiesa todos los pecados desde tu última confesión.**

**No es necesario ilustrar detalles de lo ocurrido.**

Por ejemplo: "Ofendí gravemente a mis padres de palabra" en vez de: "Íbamos en el carro y papa sacó una vieja conversación.... me habló de una novia... reaccioné....entonces..."

**Confiesa tus propios pecados y no los ajenos.** El confesionario no es para desahogarse contando lo que nos han hecho otros.

**Sacerdote ofrece algún consejo e imparte la penitencia.**

**Penitente reza** el Acto de Contrición, por ejemplo:

Pésame Dios mío y me arrepiento de todo corazón de haberte ofendido. Pésame por el infierno que merecí y por el cielo que perdí; pero mucho mas me pesa porque pecando ofendí un Dios tan bueno y tan grande como vos; antes querría haber muerto que haberle ofendido, y propongo firmemente ayudado por tu divina gracia, no pecar mas y evitar las ocasiones próximas de pecado. Amen

**Sacerdote imparte la absolución con estas palabras:** "Dios, Padre de misericordia..." y despide al penitente en paz.

## How to go to Confession

In order to make a good confession, we examine our conscience, asking God's help to know our sins and to be truly sorry for them.

### Rite of Reconciliation

Priest: In the name of the Father and of the Son and of the Holy Spirit.

Penitent:**Amen.**

**Bless me, Father, for I have sinned.**

**It has been** (say how long) **since my last confession.**

**My sins are** (confess your sins).

When you are done, the priest will give you spiritual advice and assign a penance. He will then ask you to pray an Act of Contrition, for example:

**Lord Jesus Christ, Son of God, have mercy on me, a sinner.**

- or -

**O my God, I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell; but most of all because they have offended Thee, my God, Who art all good and deserving of all my love. I firmly resolve with the help of Thy grace, to confess my sins, to do penance, and to amend my life. Amen.**

The Priest then says the Prayer of Absolution while the penitent listens. At the conclusion of the prayer, make the sign of the Cross and say, "Amen."

Priest: Go in peace

Penitent: **Thanks be to God**

*Complete your penance as soon as possible. If you were given prayers to say, try to pray them in church before departing.*

## How to Make a Good Confession

Confession is not difficult, but it does require preparation. We should begin with prayer, placing ourselves in the presence of God, our loving Father. We seek healing and forgiveness through repentance and a resolve to sin no more.

Then we review our lives since our last confession, searching our thoughts, words and actions for that which did not conform to God's command to love Him and one another through His laws and the laws of His Church. This is called an examination of conscience.

## Examination of Conscience

Ask God to help you make a good confession. In quiet reflection ask yourself: Since my last confession...

- Did I pray to God, daily and from my heart?
- Did I live and witness to my Catholic faith, joyfully & courageously? Did I take God's name in vain? Did I curse anyone or make false oaths? Did I engage in superstitious or occult practices?
- Did I attend and participate actively at Mass on Sundays and holy days of obligation? Did I fast & abstain on prescribed days?
- Did I respect people in authority? My employer? Did I honor my parents?
- Was I violent or unnecessarily aggressive (e.g., physically, verbally, psychologically, etc.) with anyone?
- Was I prideful, stubborn, or rude with anyone? Did I hold a grudge?
- Did I abuse alcohol, prescription medications, or illegal drugs? Did I overindulge in food?
- Did I consent to, recommend, advise, or actively take part in an abortion? Did I use abortifacient drugs?
- Did I view pornography, entertain lustful thoughts, conversations or actions?
- Was I unloving to my spouse? Did I engage in adulterous activity (e.g., sexual, emotional, virtual, etc.)? Did I use contraceptives?
- Was I neglectful of the spiritual, intellectual, emotional, or physical needs of my spouse, children, or family?
- Did I steal or damage another's property? Was I honest and just in my business relations? Did I waste time at work?
- Did I contribute to the needs of the spiritually and materially poor with my time and resources?
- Did I engage in gossip? Did I lie? Did I speak poorly of others? Did I judge anyone unfairly?
- Did I envy anyone? Was I jealous of others or covet another's belongings?

## Thanksgiving After Mass

St. Thomas Aquinas

Lord, Father all-powerful and ever-living God, I thank You, for even though I am a sinner, your unprofitable servant, not because of my worth but in the kindness of your mercy, You have fed me with the Precious Body & Blood of Your Son, our Lord Jesus Christ.

I pray that this Holy Communion may not bring me condemnation and punishment but forgiveness and salvation.

May it be a helmet of faith and a shield of good will. May it purify me from evil ways and put an end to my evil passions. May it bring me charity and patience, humility and obedience, and growth in the power to do good.

May it be my strong defense against all my enemies, visible and invisible, and the perfect calming of all my evil impulses, bodily and spiritual. May it unite me more closely to you, the One true God, and lead me safely through death to everlasting happiness with You.

And I pray that You will lead me, a sinner, to the banquet where you, with Your Son and holy Spirit, are true and perfect light, total fulfillment, everlasting joy, gladness without end, and perfect happiness to your saints. grant this through Christ our Lord, **Amen.**

Continued from page 7...

## Some Time Later

1. The time frame of the next appearance is somewhat vague. John merely says "After this." Likely it is a matter of days or a week at best. The scene is at the Sea of Galilee. Not all the Twelve are present. They have gone fishing, and Jesus summons them from the lakeside. They come to shore and see him (**APPEARANCE 8**). Peter has a poignant discussion with Jesus in this appearance and is commissioned to tend the flock of Christ (Jn 21).
2. The Appearance to the 500. Of all the appearances you might think that this one would have been recorded in some detail since it was the most widely experienced appearance. Many accounts, it seems, would have existed and at least one would have made its way into the scriptures. Yet there is no account of it, other than it did in fact happen. Paul records the fact of this appearance: 1 Cor 15:6 Then he appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep (**APPEARANCE 9**).
3. Where did this take place. What was it like. What was the reaction? We simply do not know. Proof once again that the Bible is not a history book in the conventional sense. Rather it is a highly selective telling of what took place, not a complete account. It is quite clear that it is a selective book: (Jn 20:30).
4. The Appearance to James. Here again we do not have a description of this appearance only a remark by Paul that it did in fact happen: 1 Cor 15:7 Then he appeared to James (**APPEARANCE 10**). The time frame is not clear. Only that it happened after the appearance to the five hundred and before the final appearance to the apostles.

## The Rest of the Forty Days

1. Jesus certainly had other on-going appearances with the disciples. Luke attests to this in Acts when he writes: Acts 1:3 To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God.
2. During this time there is perhaps the one appearance we can attribute to this time period as recorded by Matthew (Mt 28:16ff) and Mark (Mk 16:14ff). It takes place on "a mountaintop in Galilee." Mark adds that they were reclining at table. For these notes this appearance (time frame uncertain) is referred to as (**APPEARANCE 11**). It is here that he give the great commission. Although Mark's text may seem to imply that Jesus was taken up from this mountain, such a conclusion is rash since Mark only indicates that Jesus ascended only "after he had spoken to them" (Mk 16:19).
3. Evidently Jesus had also summoned them back to Jerusalem at least toward the end of the period of the forty days. There they would be present for the feast of Pentecost. We can imagine frequent appearances with on-going instruction for Luke records that Jesus "stayed with them." Most of these appearances and discourses are not recorded. Luke writes in Acts: And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit." (Acts 1:4)

## The Final Appearance and Ascension

After forty days of appearances and instructions we have a final account of the last appearance (**APPEARANCE 12**) wherein he led them out to a place near Bethany, gave them final instructions to wait in Jerusalem until the Holy Spirit was sent. And then he was taken up to heaven in their sight. (Lk 24:50-53; Acts 1:1-11).

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# Stewardship Report

## March 7

- Regular Collection \$ 22,508
- No second collection

## March 14

- Regular Collection \$ 18,409
- Catholic Relief Services \$ 4,958

## March 21

- Regular Collection \$ 22,599
- St. Vincent DePaul \$ 9,183

## March 28

- Unavailable at time of publication

**Mar. Faith Direct** (through March 25) \$ 54,948

## DSF

Parish Goal \$235,500  
 Paid to date \$ 40,114  
 Number of pledges 160

# Financial Comparison

## July 2019—December 2019

• Sunday Offertory Income	\$ 946,154.81
• Faith Direct Income	\$ 171,480.70
• Other Income	\$ 550,550.91
• Total Income	<u>\$ 1,668,186.42</u>
• Total Expenses:	<u>\$ 1,500,150.31</u>
• Net Income for the period:	<u>\$ 168,036.10</u>

## July 2020—December 2020

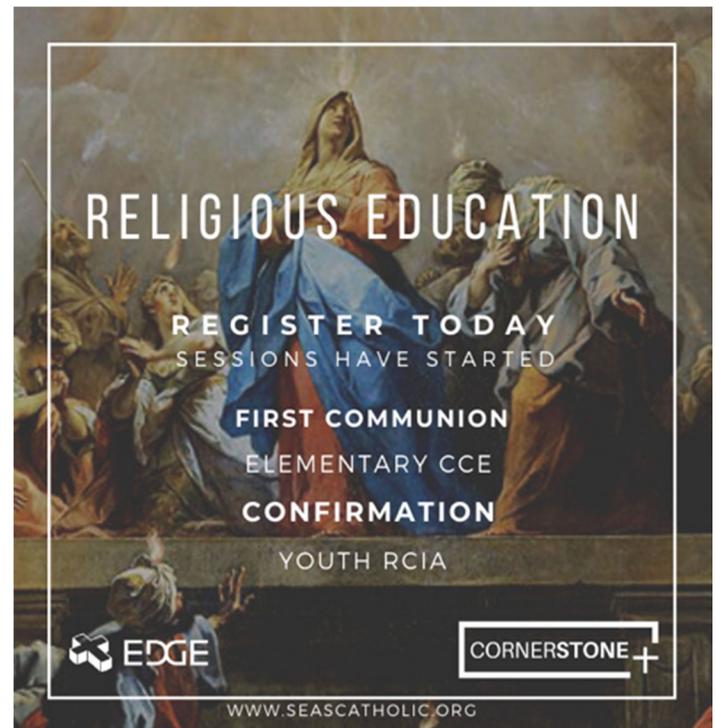
• Sunday Offertory Income	\$ 694,346.00
• Faith Direct Income	\$ 353,519.50
• Other Income	\$ 187,078.68
• Total Income	<u>\$ 1,234,944.18</u>
• Total Expenses:	<u>\$ 1,048,026.41</u>
• Net Income for the period:	<u>\$ 186,917.77</u>

*In 2019, most "other income" was tuition and fees paid to the pre-school program (SEEDS), which has now closed. A substantial part of the reduction in expenses between 2019 and 2020 is due to eliminating SEEDS salaries and other staff layoffs. Our income was down by about 26%, but we reduced expenses by more than 30%, resulting in a gain in net income of more than 11%. Thank you for your support.*

## Let us Pray for God's Healing for all the Sick

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If you know anyone who is sick or in need of prayer support, please call 281-463-7878. Comuníquese al teléfono anterior si conoce algún enfermo que necesita el apoyo de la oración de nuestra familia parroquial.



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## The Octave of Easter

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During the octave, each day is celebrated as a solemnity, which includes the singing or recitation of the Gloria, the use of the Easter Sequence each day, and a special prayer inserted into the Roman Canon (First Eucharistic Prayer).

“During this Octave... we have a kind of anthology of the resurrection, showing it to us in all its different aspects, and completing the Paschal liturgy” (The Year’s Liturgy, Volume One, by Fernand Cabrol, OSB, 1938).

The Octave of Easter concludes with Divine Mercy Sunday. Although the Octave will end, the Easter Season continues until Pentecost.



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