



**PRINCE OF PEACE**  
**ROMAN CATHOLIC CHURCH**  
 ST MONICA • ST MARTIN OF TOURS  
 LYFORD, TX

# FIFTH SUNDAY OF EASTER

MAY 18, 2025 AD - LITURGICAL YEAR C

CELEBRATING THE MONTH OF

*Mary*



**ST MARTIN OF TOURS**  
 345 N MARTIN CAVAZOS DR  
 SEBASTIAN, TX



**PRINCE OF PEACE**  
 8413 PARK AVE.  
 LYFORD, TX



**ST. MONICA**  
 FM 1018 & 1420  
 SANTA MONICA, TX



## REV. JOSHUA A. CARLOS—PASTOR

Parish Office Hours: Monday, Wednesday & Friday: 8:00am to 12:00pm — Tuesday & Thursday: 1:30pm to 5:30pm  
 8413 Park Ave., P.O. Box 460, Lyford, Texas 78569 Phone: (956)347-3580 | E-mail: prince-of-peace@cdob.org  
[www.lyfordcatholic.com](http://www.lyfordcatholic.com) - [www.facebook.com/POPLyford](https://www.facebook.com/POPLyford)

### MASS TIMES \* HORARIO DE MISAS

**Saturday** 8:00am Saint Martin (Bilingual)  
 4:30pm Santa Monica (English)  
 6:30pm Prince of Peace (Spanish)  
**Sunday** 8:30am Saint Martin (Bilingual)  
 10:30am Prince of Peace (English)  
**Monday** 8:00am Prince of Peace (Bilingual)  
**Tuesday** 6:00pm Saint Martin (English)  
**Wednesday** 4:00pm Santa Monica (English)  
**Thursday** 6:00pm Prince of Peace (Bilingual)  
**Friday** 8:00am Prince of Peace (Bilingual)

### CONFESSIONS \* CONFESIONES

**Saturday** 9:30am Prince of Peace  
 4:00pm Santa Monica  
**Sunday** 8:00am Saint Martin  
**Tuesday** 6:30pm Saint Martin  
**Wednesday** 3:30pm Santa Monica  
**Thursday** 6:30pm Prince of Peace

### ADORATION \* ADORACIÓN

**Tuesday** 6:30pm Saint Martin  
**Thursday** 6:30pm Prince of Peace

### CARE FOR THE SICK

If you know someone who is sick and homebound who would like a visit from a priest or in need of the Sacrament of Anointing of the Sick please call the office to schedule a visit.



CATHOLIC DIOCESE  
 OF  
**BROWNSVILLE**



# HOLY MASS INTENTIONS

**SATURDAY/SABADO** **May/Mayo 17, 2025**  
**Santa Monica** 4:00pm

+Fred L. Garcia by Family  
 Prince of Peace 6:30pm  
 For the People of the Parish

**SUNDAY/DOMINGO** **May/Mayo 18, 2025**  
**St. Martin of Tours** 8:30am

+Cecilia Guerrero by Family  
 +Celsa Capelo by Family  
 +Erik Chavez by Family  
 Prince of Peace 10:30am

+Alejandro and +Victoria Villarreal by Martinez Family  
 In Thanksgiving for Gavin Martinez by Family  
 In Thanksgiving for Omar Rodriguez by Family

**MONDAY/LUNES** **May/Mayo 19, 2025**  
**St. Prince of Peace** 8:00am

**TUESDAY/MARTES** **May/Mayo 20, 2025**  
**Prince of Peace** 6:00pm

**WEDNESDAY/MIERCOLES** **May/Mayo 21, 2025**  
**Prince of Peace** 6:30pm

**THURSDAY/JUEVES** **May/Mayo 22, 2025**  
**Prince of Peace** 6:00pm

**FRIDAY/VIERNES** **May/Mayo 23, 2025**  
**San Martin** 8:00am

**SATURDAY/SABADO** **May/Mayo 24, 2025**  
**St. Martin of Tours** 8:00am  
 For the Wellbeing of Thomas, Jannifer and Lisa Quintero by their Parents

**Important Reminder:** For inclusion in the weekly bulletin all announcements, including Mass Intentions should be made by Wednesday at Noon.

## MASS OFFERING/OFRENDAS

### PRINCE OF PEACE

Saturday, 5/10 Reg. Offertory: \$149.00 2nd Collect: \$35.91  
 Sunday 5/11 Reg. Offertory: \$1,308.00 2nd Collect: \$175.00  
 Front Desk; \$4,927.52 Transfer: \$4,658.95 Expenses: \$11,944.38

### ST. MARTIN OF TOURS

Sunday 5/11 Reg. Offertory: \$691.80 2nd Collect: \$154.00  
 Transfer to POP: \$4,313.21 Expenses: \$1,82.90

### ST. MONICA

Saturday, 5/10 Reg. Offertory: \$97.00 2nd Collect: \$50.00  
 Transfer to POP: 345.74 Expenses: \$418.70



## Online Giving

SCAN QR CODE TO GIVE AN OFFERING TO YOUR PARISH.

"Love the Madonna and pray the Rosary, for her Rosary is the weapon against the evils of the world today. All graces given by God pass through the Blessed Mother."

ST. PADRE PIO



## WEEKLY ACTIVITIES SCHEDULE

DAY	DATE	ACTIVITY OR LITURGICAL CELEBRATION
<b>SUNDAY</b>	<b>05/18</b>	<b>Fifth Sunday of Easter</b>
MONDAY	05/19	Monday of the Fifth Week of Easter
LYFORD	05/19	8:00am Daily Mass
TUESDAY	05/20	Tuesday of the Fifth Week of Easter
SEBASTIAN	05/20	6:00pm Daily Mass
WEDNESDAY	05/21	Wednesday of the Fifth Week of Easter
SANTA MONICA	05/21	4:00pm Daily Mass
THURSDAY	05/22	Thursday of the Fifth Week of Easter
LYFORD	05/22	6:00pm Daily Mass
FRIDAY	05/23	Friday of the Fifth Week of Easter
LYFORD	05/23	8:00am Daily Mass
SATURDAY	05/24	Saturday of the Fifth Week of Easter
SEBASTIAN	05/24	8:00am Daily Mass
LYFORD	05/24	Confessions 9:30am

### SUNDAY'S MASS READINGS

1st Reading: Acts 14:21-27  
 2nd Reading: Revelation 21:1-5a  
 Gospel: John 13:31-33a, 34-35

### DAILY MASS READINGS



**Liturgical Color for next Sunday May 25: White**  
 On the Sixth Sunday of Easter

## Spring Festival

We give thanks to God our Lord for allowing us to have a successful 2025 Spring Festival. We give a **BIG THANK YOU** to all who contributed of their Time, Talent, and Treasure to help us have a great Spring Festival. Thank you for your contribution to the mission of Jesus Christ in your Parish Community.

May God Reward You!

The Spring Festival Report will be published in the next few weeks.

## COMMUNITY COUNCILS NEXT WEEK

**San Martin of Tours**  
**Tuesday May 20, 7:30pm**  
**Prince of Peace**  
**Thursday May 22, 7:30pm**  
**Santa Monica**  
**Friday May 23, 5:45pm**

# FULL OF GRACE

Fragment of REDEMPTORIS MATER encyclical by St John Paul II On the Blessed Virgin Mary

7. "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places" (Eph. 1:3). These words of the Letter to the Ephesians reveal the eternal design of God the Father, his plan of man's salvation in Christ. It is a universal plan, which concerns all men and women created in the image and likeness of God (cf. Gen. 1:26). Just as all are included in the creative work of God "in the beginning," so all are eternally included in the divine plan of salvation, which is to be completely revealed, in the "fullness of time," with the final coming of Christ. In fact, the God who is the "Father of our Lord Jesus Christ"-these are the next words of the same Letter-"chose us in him before the foundation of the world, that we should be holy and blameless before him. He destined us in love to be his sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace, which he freely bestowed on us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace" (Eph. 1:4-7).

The divine plan of salvation-which was fully revealed to us with the coming of Christ-is eternal. And according to the teaching contained in the Letter just quoted and in other Pauline Letters (cf. Col. 1:12-14; Rom. 3:24; Gal. 3:13; 2 Cor. 5:18-29), it is also eternally linked to Christ. It includes everyone, but it reserves a special place for the "woman" who is the Mother of him to whom the Father has entrusted the work of salvation.<sup>19</sup> As the Second Vatican Council says, "she is already prophetically foreshadowed in that promise made to our first parents after their fall into sin"-according to the Book of Genesis (cf. 3:15). "Likewise she is the Virgin who is to conceive and bear a son, whose name will be called Emmanuel"- according to the words of Isaiah (cf. 7:14).<sup>20</sup> In this way the Old Testament prepares that "fullness of time" when God "sent forth his Son, born of woman...so that we might receive adoption as sons." The coming into the world of the Son of God is an event recorded in the first chapters of the Gospels according to Luke and Matthew.

8. Mary is definitively introduced into the mystery of Christ through this event: the Annunciation by the angel. This takes place at Nazareth, within the concrete circumstances of the history of Israel, the people which first received God's promises. The divine messenger says to the Virgin: "Hail, full of grace, the Lord is with you" (Lk. 1:28). Mary "was greatly troubled at the saying, and considered in her mind what sort of greeting this might be" (Lk. 1:29): what could those extraordinary words mean, and in particular the expression "full of grace" (kecharitoméne).<sup>21</sup>

If we wish to meditate together with Mary on these words, and especially on the expression "full of grace," we can find a significant echo in the very passage from the Letter to the Ephesians quoted above. And if after the announcement of the heavenly messenger the Virgin of Nazareth is also called

"blessed among women" (cf. Lk. 1:42), it is because of that blessing with which "God the Father" has filled us "in the heavenly places, in Christ." It is a spiritual blessing which is meant for all people and which bears in itself fullness and universality ("every blessing"). It flows from that love which, in the Holy Spirit, unites the consubstantial Son to the Father. At the same time, it is a blessing poured out through Jesus Christ upon human history until the end: upon all people. This blessing, however, refers to Mary in a special and exceptional degree: for she was greeted by Elizabeth as "blessed among women."

The double greeting is due to the fact that in the soul of this "daughter of Sion" there is manifested, in a sense, all the "glory of grace," that grace which "the Father...has given us in his beloved Son." For the messenger greets Mary as "full of grace"; he calls her thus as if it were her real name. He does not call her by her proper earthly name: Miryam (= Mary), but by this new name: "full of grace." What does this name mean? Why does the archangel address the Virgin of Nazareth in this way?

In the language of the Bible "grace" means a special gift, which according to the New Testament has its source precisely in the Trinitarian life of God himself, God who is love (cf. 1 Jn. 4:8). The fruit of this love is "the election" of which the Letter to the Ephesians speaks. On the part of God, this election is the eternal desire to save man through a sharing in his own life (cf. 2 Pt. 1:4) in Christ: it is salvation through a sharing in supernatural life. The effect of this eternal gift, of this grace of man's election by God, is like a seed of holiness, or a spring which rises in the soul as a gift from God himself, who through grace gives life and holiness to those who are chosen. In this way there is fulfilled, that is to say there comes about, that "blessing" of man "with every spiritual blessing," that "being his adopted sons and daughters...in Christ," in him who is eternally the "beloved Son" of the Father.

When we read that the messenger addresses Mary as "full of grace," the Gospel context, which mingles revelations and ancient promises, enables us to understand that among all the "spiritual blessings in Christ" this is a special "blessing." In the mystery of Christ she is present even "before the creation of the world," as the one whom the Father "has chosen" as Mother of his Son in the Incarnation. And, what is more, together with the Father, the Son has chosen her, entrusting her eternally to the Spirit of holiness. In an entirely special and exceptional way Mary is united to Christ, and similarly she is eternally loved in this "beloved Son," this Son who is of one being with the Father, in whom is concentrated all the "glory of grace." At the same time, she is and remains perfectly open to this "gift from above" (cf. Jas. 1:17). As the Council teaches, Mary "stands out among the poor and humble of the Lord, who confidently await and receive salvation from him."<sup>22</sup>

*May is the Month dedicated to the Most Blessed Virgin Mary,*

*O Mary, conceived without sin, pray for us who have recourse to thee....*

*Class of 2025*

ALL HIGH SCHOOL, COLLEGE AND UNIVERSITY GRADUATES ARE WELCOME TO OUR

# GRADUATION MASS

SUNDAY MAY 25TH, 2025

† 8:30AM SAINT MARTIN OF TOURS

† 10:30AM PRINCE OF PEACE

REMEMBER TO WEAR YOUR CAP AND GOWN



# LLENA DE GRACIA

Fragmento de REDEMPTORIS MATER, ENCÍCLICA de San Juan Pablo II

7. « Bendito sea el Dios y Padre de nuestro Señor Jesucristo, que nos ha bendecido con toda clase de bendiciones espirituales, en los cielos, en Cristo » (Ef 1, 3). Estas palabras de la Carta a los Efesios revelan el eterno designio de Dios Padre, su plan de salvación del hombre en Cristo. Es un plan universal, que comprende a todos los hombres creados a imagen y semejanza de Dios (cf. Gén 1, 26). Todos, así como están incluidos « al comienzo » en la obra creadora de Dios, también están incluidos eternamente en el plan divino de la salvación, que se debe revelar completamente, en la « plenitud de los tiempos », con la venida de Cristo. En efecto, Dios, que es « Padre de nuestro Señor Jesucristo, —son las palabras sucesivas de la misma Carta— « nos ha elegido en él antes de la fundación del mundo, para ser santos e inmaculados en su presencia, en el amor; eligiéndonos de antemano para ser sus « hijos adoptivos por medio de Jesucristo, según el beneplácito de su voluntad, para alabanza de la gloria de su gracia, con la que nos agració en el Amado. En él tenemos por medio de su sangre la redención, el perdón de los delitos, según la riqueza de su gracia » (Ef 1, 4-7).

El plan divino de la salvación, que nos ha sido revelado plenamente con la venida de Cristo, es eterno. Está también —según la enseñanza contenida en aquella Carta y en otras Cartas paulinas— eternamente unido a Cristo. Abarca a todos los hombres, pero reserva un lugar particular a la « mujer » que es la Madre de aquel, al cual el Padre ha confiado la obra de la salvación.<sup>19</sup> Como escribe el Concilio Vaticano II, « ella misma es insinuada proféticamente en la promesa dada a nuestros primeros padres caídos en pecado », según el libro del Génesis (cf. 3, 15). « Así también, ella es la Virgen que concebirá y dará a luz un Hijo cuyo nombre será Emmanuel », según las palabras de Isaías (cf. 7, 14).<sup>20</sup> De este modo el Antiguo Testamento prepara aquella « plenitud de los tiempos », en que Dios « envió a su Hijo, nacido de mujer, ... para que recibiéramos la filiación adoptiva ». La venida del Hijo de Dios al mundo es el acontecimiento narrado en los primeros capítulos de los Evangelios según Lucas y Mateo.

8. María es introducida definitivamente en el misterio de Cristo a través de este acontecimiento: la anunciación del ángel. Acontece en Nazaret, en circunstancias concretas de la historia de Israel, el primer pueblo destinatario de las promesas de Dios. El mensajero divino dice a la Virgen: « Alégrate, llena de gracia, el Señor está contigo » (Lc 1, 28). María « se conturbó por estas palabras, y discurría qué significaría aquel saludo » (Lc 1, 29). Qué significarían aquellas extraordinarias palabras y, en concreto, la expresión « llena de gracia » (Kejaritóméne).<sup>21</sup>

Si queremos meditar junto a María sobre estas palabras y, especialmente sobre la expresión « llena de gracia », podemos encontrar una verificación significativa precisamente en el pasaje anteriormente citado de la Carta a los Efesios. Si, después del anuncio del mensajero celestial, la Virgen de Nazaret

es llamada también « bendita entre las mujeres » (cf. Lc 1, 42), esto se explica por aquella bendición de la que « Dios Padre » nos ha colmado « en los cielos, en Cristo ». Es una bendición espiritual, que se refiere a todos los hombres, y lleva consigo la plenitud y la universalidad (« toda bendición »), que brota del amor que, en el Espíritu Santo, une al Padre el Hijo consubstancial. Al mismo tiempo, es una bendición derramada por obra de Jesucristo en la historia del hombre desde el comienzo hasta el final: a todos los hombres. Sin embargo, esta bendición se refiere a María de modo especial y excepcional; en efecto, fue saludada por Isabel como « bendita entre las mujeres ».

La razón de este doble saludo es, pues, que en el alma de esta « hija de Sión » se ha manifestado, en cierto sentido, toda la « gloria de su gracia », aquella con la que el Padre « nos agració en el Amado ». El mensajero saluda, en efecto, a María como « llena de gracia »; la llama así, como si éste fuera su verdadero nombre. No llama a su interlocutora con el nombre que le es propio en el registro civil: « Miryam » (María), sino con este nombre nuevo: « llena de gracia ». ¿Qué significa este nombre? ¿Porqué el arcángel llama así a la Virgen de Nazaret?

En el lenguaje de la Biblia « gracia » significa un don especial que, según el Nuevo Testamento, tiene la propia fuente en la vida trinitaria de Dios mismo, de Dios que es amor (cf. 1 Jn 4, 8). Fruto de este amor es la elección, de la que habla la Carta a los Efesios. Por parte de Dios esta elección es la eterna voluntad de salvar al hombre a través de la participación de su misma vida en Cristo (cf. 2 P 1, 4): es la salvación en la participación de la vida sobrenatural. El efecto de este don eterno, de esta gracia de la elección del hombre, es como un germen de santidad, o como una fuente que brota en el alma como don de Dios mismo, que mediante la gracia vivifica y santifica a los elegidos. De este modo tiene lugar, es decir, se hace realidad aquella bendición del hombre « con toda clase de bendiciones espirituales », aquel « ser sus hijos adoptivos ... en Cristo » o sea en aquel que es eternamente el « Amado » del Padre.

Cuando leemos que el mensajero dice a María « llena de gracia », el contexto evangélico, en el que confluyen revelaciones y promesas antiguas, nos da a entender que se trata de una bendición singular entre todas las « bendiciones espirituales en Cristo ». En el misterio de Cristo María está presente ya « antes de la creación del mundo » como aquella que el Padre « ha elegido » como Madre de su Hijo en la Encarnación, y junto con el Padre la ha elegido el Hijo, confiándola eternamente al Espíritu de santidad. María está unida a Cristo de un modo totalmente especial y excepcional, e igualmente es amada en este « Amado » eternamente, en este Hijo consubstancial al Padre, en el que se concentra toda « la gloria de la gracia ». A la vez, ella está y sigue abierta perfectamente a este « don de lo alto » (cf. St 1, 17). Como enseña el Concilio, María « sobresale entre los humildes y pobres del Señor, que de El esperan con confianza la salvación ».<sup>22</sup>

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## The 15 PROMISES of the VIRGIN MARY FOR THOSE WHO PRAY THE ROSARY



- Whoever shall faithfully serve me by the recitation of the rosary, shall receive signal graces.
- I promise my special protection and the greatest graces to all those who shall recite the rosary.
- The rosary shall be a powerful armor against hell, it will destroy vice, decrease sin, and defeat heresies.
- It will cause virtue and good works to flourish. Oh, that souls would sanctify themselves by this means.
- The soul which recommends itself to me by the recitation of the rosary shall not perish.
- Whoever shall recite the rosary devoutly, shall never be conquered by misfortune.
- Whoever shall have a true devotion for the rosary shall not die without the sacraments of the Church.
- Those who are faithful to recite the rosary shall have, during their life and at their death, the light of God.
- I shall deliver from purgatory those who have been devoted to the rosary.
- The faithful children of the rosary shall merit a high degree of glory in heaven.
- You shall obtain all you ask of me by the recitation of the rosary.
- All those who propagate the holy rosary shall be aided by me in their necessities.
- All the advocates of the rosary shall have for intercessors the entire celestial court during their life and at the hour of death.
- All who recite the rosary are my sons, and brothers of my only son Jesus Christ.
- Devotion of my rosary is a great sign of predestination.