



# Holy Rosary Parish



3600 Travis Street - Houston, Texas 77002  
Archdiocese of Galveston-Houston

## SUNDAY MASS SCHEDULE

Vigil - Saturday - 5:00 p.m.

8:00 a.m.  
9:30 a.m. (Latin)  
11:00 a.m.  
12:30 p.m.  
3:15 p.m. (Vietnamese)  
5:00 p.m.  
6:30 p.m. (Vietnamese)

**Time Out Room may be used**  
Sunday during  
9:30 & 11:00 a.m. Masses  
in the Parish Center

## WEEKDAY MASS SCHEDULE

12:05 p.m.  
5:15 p.m.

## ROSARY

Recited weekdays at 5:00 p.m.  
Sat. & Sun. at 4:45 p.m.

## CONFESSIONS

Saturdays 4:00 - 5:00 p.m.  
Weekdays 15 minutes before  
all weekday Masses

## EVENING PRAYER

Weekdays after  
5:15 p.m. Mass in Sacristy

## ADORATION OF THE BLESSED SACRAMENT

Fridays 12:45 - 5:00 p.m.  
Benediction 5:05 p.m.

## PRIESTS ON STAFF

Fr. Joseph Konkell, O.P. Ext. 107  
Pastor  
Fr. Juan Torres, O.P. Ext. 103  
Parochial Vicar  
Fr. Isidore Vicente, O.P. Ext. 104  
Parochial Vicar

## In Residence:

Fr. James Burke, O.P.  
Fr. Austin Green, O.P.  
Priory 713-526-6322

## PARISH OFFICE

First Floor Parish Center  
(entrance in courtyard) Rm.100  
3617 Milam Street

Office hours:  
9:30 a.m. - 4:30 p.m.  
Monday - Friday

Phone 713-529-4854  
Fax 713-522-3967

## Extensions:

101 - Parish Secretary  
105 - Director of Music  
108 - Parish Bookkeeper  
109 - Special Projects Secretary  
110 - Wedding Coordinator

E-mail:  
office@holynosaryparish.org

## MAILING ADDRESS

3600 Travis Street  
Houston, TX 77002

## RELIGIOUS ED. CENTER

3535 Louisiana Street  
713-526-4389  
Marisa Mendoza, D.R.E.

## PENTECOST SUNDAY

May 11, 2008

*Happy Mothers Day*

**SECOND COLLECTION NEXT SUNDAY-Catholic Communications Collection.**

**PLEASE PRAY FOR THE SICK &** Kathleen McEvoy, Louise Bering, Denise Akeroyd Scanlin, Mary Willoughby, Marion Spiers, Earley Magnuson, Brian and Virginia Geaslin, and the Friars of Holy Rosary.

**ALTAR FLOWERS** are given in memory of Olga Soliz and Betty Navarro, and to honor all mothers and grandmothers on this blessed Mothers Day. Please remember them and the donors in your prayers.

**COFFEE AFTER MASS** will be served today, May 11th, in the Parish Hall, Room 200. All are welcome. Please join your fellow parishioners for some social moments.

**HERE'S WHAT'S COOKING ... for May 14th,** Chicken/sausage gumbo, rice, green beans, dessert, coffee and tea, will be served on Wednesday, after the 12:05 p.m. Mass in the Parish Hall, Room 200. Welcome. **Serving stops at 1:00 p.m. Please note that there will be no take-outs.**

**"CATHOLIC LIFE IN THE ARCHDIOCESE":** A 15-minute radio program, hosted by Fr. Austin Green, O.P., is aired every Sunday morning at 5:30a.m. (KWWJ-AM, 1360, Baytown) & 6:45 a.m. (KYOK-AM, 1140, Conroe). May 18th, Trinity, "God so loved the world that he gave his only-begotten Son.."

**MARIAN DAY CELEBRATION:** All parishioners and friends of Holy Rosary are invited to join in a special celebration in honor of Mary, Our Blessed Mother, under the patronage of *Our Lady of Lavang* today, Mother's Day, May 11, 2008. **This Sunday, the 3:15, 5:00 and 6:30 p.m. Masses have been cancelled.** There will be only one special outdoor Mass offered today in the afternoon following a neighborhood procession that will begin at 5:30 p.m. Please gather in the gated parish parking lot in the 3500 block of Milam to join in the short procession (approximately four blocks) before returning to the parking lot site for the outdoor Mass.

**PENTECOST and GREGORIAN SCHOLA:** This Sunday, in addition to the 9:30 Mass, we will have our Gregorian Schola at the 11:00 and 12:30 Masses to assist us in celebrating Pentecost. They will sing the Proper of the Mass (*Introit, Sequence, Offertory and Communion*) for us to their centuries-old melodies. The Schola has done fine work at the 9:30 Latin Mass for many years, and we take this opportunity to share this work with other parishioners.

**A NOTE OF SADNESS:** Fr. William Brenda, O.P. died peacefully at St Joseph's Hospital at 5:00 a.m. on May 5th. Visitation will be at 6:00 p.m. on Monday, May 12th, in Holy Rosary Church, followed by a Wake Service at 7:00 p.m. also within the church. The funeral Mass will be celebrated by Father Emiliano Zapata, O.P., the Provincial Vicar and Socius of the Southern Dominican Province in Holy Rosary Church at 10:00 a.m. on Tuesday, May 13th, with internment at Earthman's Rest Haven cemetery on Interstate 45 North. Fr. Victor Brown, O.P., former pastor of Holy Rosary, will deliver the funeral homily.

**SPECIAL SECOND COLLECTION:** Each year the Archdiocese of Galveston-Houston requests all the parishes to participate in a Missionary Cooperative Plan. Holy Rosary Parish has been asked to host the Rev. Matthew Manakatt of the Pontifical Oriental Institute of Religious Studies to speak about the financial needs of that organization and to take up a special collection this weekend. Fr. Manakatt will speak at all the weekend Masses with the exception of the outdoor Marian Mass which will be celebrated after the 5:30 p.m. procession in honor of our Blessed Mother. Please be generous in your support of the Pontifical Oriental Institute of Religious Studies. The parish staff apologizes for the number of second collections that seem so close to one another. The scheduling is often affected by the availability of the guest preacher assigned to us by the Archdiocese so we do the best we can.

**PLEASE OFFER SPECIAL PRAYERS FOR VOCATIONS TO THE PRIESTHOOD AND RELIGIOUS LIFE** and offer a few prayers for the good health and well-being of the parish staff. We appreciate your loving concern.

## BLESSED GILES OF PORTUGAL, O.P., Priest (1184-1265)

**“The hour is coming when all who are in the tombs will hear his voice and will come out...” (John 5:27)**

This is the story of one of the earliest Friars Preachers, who experienced a remarkable conversion and became known for his holiness. All the historical details are not verifiable but are given as tradition has handled them down to us. We of the 21st century who seek ‘facts’ cannot be sure of all the facts narrated about Blessed Giles, but his life had an important lesson for us.

Giles was born near Coimbra, Portugal, about 1184, of an upper class family and his father chose him for the priesthood. At that time such families commonly destined one of the younger sons, often the ‘cadet’ or youngest son, for the priesthood. The reason was that wealthy families usually controlled one or more ‘benefices’, that is, they were responsible for filling the office of pastor of a parish or abbot for a monastery from among their sons, and in return the son would receive the income from the parish or monastery. This led to abuses. The son would hire a poorer priest to do the job of pastor, and take the majority of the parish income for himself. Or if it were a monastery, the son would be appointed to the position of abbot, giving him a right to receive a certain income; but he would be an abbot ‘in absentia’, leaving the monks to run the community themselves. Perhaps Giles’ father gave him a benefice when Giles was quite young so that he could finance his studies for the priesthood. In any case, Giles used the benefices but never fulfilled his duties as pastor or abbot. He had a desire to learn about medicine and went to the University of Paris to study about it. When finished, he did not become a practicing physician but taught medicine at the University.

It seems Giles regarded his priesthood rather lightly, as a source of income to help finance his studies as well as giving him funds to indulge his desires, which included a knowledge of the ‘black arts’ or magic. Tradition has it that his young man who loved to acquire knowledge and the power that knowledge could give him over others, was on his way to Paris to begin his studies there when the devil met him on the road. The devil promised to give him a universal knowledge of medicine, along with the black arts, if in return Giles would sell his soul and be in bondage to the devil. Giles signed the contract and spent seven years in the study of medicine and teaching it, and he experienced great worldly success as the result of his labors.

At this point in his life Giles had a horrible vision. He saw himself in the cemetery of a monastery of which he enjoyed the revenues—one of his ‘benefices.’ There he saw a specter who carried a skull and an hourglass. The specter knocked at one, then another, of the tombs, calling, “Arise, unfaithful monk!” At each summons another fearful specter arose from each tomb, until at one tomb there was no answer. “Giles”, he called, “What—not there?” He looked at his hourglass and murmured, “There are still some sands to run; he still has some time.” Giles was terrified by this vision and, filled with remorse for what he had done in the past he decided to return to his home area of Coimbra and in some way to make reparation for his past sins. On the way he met some of the newly-founded Order of Preachers at Palencia, Spain, the area where St. Dominic worked for many years. He stayed in their company and they helped him make his peace with God, encouraging him in the many penances which he undertook in order to make up in some small way for all the insults by which previously he had offended God. He persevered in this penitential way of life for seven years, and at some point during those seven years Our Lady appeared to Giles and handed back to him the contract he had signed with the devil so many years previously. This appearance was to encourage Giles and give him a sign that his repentance was pleasing to God. What Mary might have said to him we do not know but we do know that when Giles had worked out his seven years of penitential life—a kind of balance for the seven years when he had knowingly served the devil—he took the habit of the Order of Preachers at the novitiate in Valencia, Spain, around the year 1224. The life of the Order itself was a penitential life, a life of fasting, of discipline, of silence in the proper places in the religious house, and above all a life of community prayer, expressed in the choral office, and of individual prayer, expressed as a kind of continual habit of mind and heart.

We know that Giles spent his youth badly and that after entering the Order he did great penance for his previous sins. By nature he was witty and loved the company of others so he found the silence difficult. By doing violence to his natural inclination he developed into the humble and reserved religious that he later became. He occupied several positions of authority in the Order, and his medical skill was a blessing in the care of the sick. He made a practice of going around the dormitories, cleaning up the students’ living quarters while they were in class. His life of penance did much to make reparation for the scandals he had caused in his youth. He was sent back to Portugal and he became known as a very effective preacher. He founded a number of Dominican communities, giving a solid foundation to the Order in Portugal. He lived to the age of 79, being considered as holy by everyone except himself.

He died at Santarem, Portugal, on May 14, 1265. His feast in the Order is on May 15, and though he has never been officially raised to the honors of the altar he is commonly given the title of “Blessed.”

We who live in the 21st century are rightly skeptical about a man signing a contract with the devil. Yet whether it really happened does not matter much. The story itself is a reminder that as Jesus said of the devil, “He was a liar from the beginning.” It is impossible to make a contract with a congenital liar because he does not mean what he says. Giles was right to reject any real or supposed contract he had made with the devil, and to make reparation for the scandal he had caused by doing acts of penance.

We know, too, that a person can be enslaved by his own bad habits just as effectively as though he were in bondage to the devil. The addictions to drugs, to alcohol, to sex, to mention a few, cause a real slavery. It is only when a person admits his own powerlessness, turns to God (AA calls it a ‘higher power’), and is willing in some way to do violence to himself so as to go against the addiction, that the process of being freed from the addiction can begin.

We in the present face similar human problems as did the saints of past ages, although the circumstances may be different. May Blessed Giles help us to realize that we can trust in God’s mercy toward us even when we feel unworthy of any help from Him at all.

As the Lord told his disciples, “For just as the Father raises the dead and gives life, so also does the Son give life to whomever he wishes.” (John 5:20)