



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@holyrosharyparish.org

MAILING ADDRESS

3600 Travis Street
Houston, TX 77002

RELIGIOUS ED. CENTER

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

THE MOST HOLY TRINITY

May 18, 2008

SECOND COLLECTION this 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.

COFFEE AFTER MASS will be served today, May 18th, 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 21st, Salmon cakes, penne pasta, green beans, banana pudding, 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.**

ALTAR FLOWERS are given in memory of *Jane and Jack Head.* Please remember them and the donor in your prayers.

MARIAN DAY The Vietnamese Community and the Special Events Committee wish to thank everyone who participated or helped to prepare for the Marian Day procession and Mass. This was our first year to work together on the celebration which was a success and an inspiration for those who attended to see the devotion to Our Lord and His Mother on Mother's Day.

KNIGHTS OF COLUMBUS - will be serving hot dogs and refreshments in the courtyard **this Sunday, May 18th.** You are invited to stop by and enjoy a hot dog with your family and friends after the Sunday morning Masses. We will serve until 2:00 p.m. Thank you for your past and continued support.

EVERYTHING YOU NEED TO KNOW in order to take your part in the music at Mass is contained in the printed leaflet which you will find in the pews. We encourage you to take one along with the Missalette (or Adoremus Hymnal for the Latin Mass) and follow it, joining heartily in the singing. The 9:30 a.m. congregation will also find the English translations of the Latin Propers sung by the Schola.

"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 25, *The Body and Blood of Christ- "Whoever eats this bread will live forever."*

2ND COLLECTION next Sun., May 25, St. Mary's Seminary—Corpus Christi Sunday.

GALA NEWS: The Gala Committee wishes to thank everyone for their wonderful support. The winners of the Raffle are, Christopher T. Burke won the [Hermès sterling silver necklace and matching bracelet](#), Dr. and Mrs. Malcolm Granberry won the Costa Rican Trip, and Jimmy and Bebe Anderson won the [Hammaoam "Botamir" Persian Rug](#).

ST. THOMAS APOSTOLIC SEMINARY: Last weekend, May 10th & 11th, Fr. Matthew Manakatt spoke to us about the seminary in Kerala, India and a second collection was taken to help support it. The collection amounted to \$6,300. Thank you for your generosity.

SECOND COLLECTION FREQUENCY: We apologize for the fact that there will be three second collections in May plus the one we had on April 27th for the Home Missions. Last Sunday was scheduled because Fr. Manakatt was available only at that time and the Archdiocese had assigned him to Holy Rosary Parish.

MESSAGE FROM FR. KONKEL: The Dominican Friars at Holy Rosary Priory and the families of Fr. Albert S. Moraczewski, O.P. and of Fr. William H. Brenda, O.P. wish to express their gratitude to all the parishioners and friends of Holy Rosary Parish who participated in the wake services, funeral Masses and receptions of the last two weeks. We felt the love and support of so many people during this difficult time. Thank you very much.

MOTHER MARY AUGUSTINE NEUHIERL, O.P., Foundress (d.1877)

“I and the sisters God has given me.”

Mother Augustine, though not honored with the title of saint, blessed, or venerable, is nevertheless a holy woman and it is her spiritual leadership which enabled four German Dominican cloistered nuns to come to the United States and plant the seed of religious life which developed into twelve communities of Dominican religious sisters devoted to the active apostolate (formally called Third Order Dominican Sisters). At the peak of their membership, about 1965, they included more than 6,000 vowed religious sisters.

Although nothing is known of her early life, except that she came from a wealthy and aristocratic family of Bavarian Germans, Mother Augustine first comes to our notice about the year 1852 as a cloistered nun in the Dominican monastery of the Holy Cross in Ratisbon (Regensburg), some distance from Munich in eastern Bavaria. She was very happy leading a life of prayer and work as a cloistered contemplative nun. When an angel appeared to her and asked her if she would like to go to America she gave a definite “No”, saying she was very happy in her convent at Ratisbon. Some time after this, more angels appeared to her and asked her the same question, receiving the same reply. Finally, the Holy Infant appeared to her with the same request. She gave him the same answer as she had previously given his angel-messengers, but she added the qualification that if He wanted her to go, she would be willing to go.

Not long after this, a Benedictine priest from Latrobe, PA, appeared at the monastery grille and spoke to the kind-hearted prioress of Holy Cross about the sad plight of German-speaking American children who needed instruction in the Catholic faith and even in the basics of education. The prioress agreed to ask for volunteers for the American mission from among her cloistered nuns, and four volunteered—Sister Augustine, along with Sisters Josepha, Jacobina and Francesca. Arrangements were made for a Bavarian mission society to pay part of their travel expenses, and there was an agreement made with the sisters that if their American venture did not work out they would be able to return to their Ratisbon cloistered monastery.

The four sisters traveled in secular clothes, not knowing what situations they might encounter on their long voyage by sailing ship to the new land of which they had heard many strange things. In August, 1853, after a voyage of several weeks, their ship docked in New York City’s port and they disembarked and waited for their Benedictine who was to meet them. They waited, and waited, but he never showed up. Finally they realized they were left to their own resources in a strange land whose language and geography they were ignorant of. Among their letters of introduction was one to a Redemptorist priest in New York City, and it was probably a ship’s office who kindly put them in a carriage and sent them to the Redemptorists. These good priests welcomed them and made arrangements with a priest friend in Brooklyn to house the sisters in his parish convent. This pastor had been looking for teachers for his parish school and he rejoiced that he had benefited from the Benedictine’s error.

The adaptability of sisters is traditional. Within a few weeks they had the parish school in good running order, strongly helped by the fact that in this Williamsburg section of Brooklyn there were many German immigrants. The word of the sisters’ success in starting the school soon spread and before long half the pastors in the archdiocese of New York were clamoring for sisters to teach the children in their parishes.

The sisters had been able to learn the language and adapt themselves to their new environment fairly quickly. They also set up a community life based on their teaching apostolate, and no doubt accepted new recruits from among the American girls with whom they came in contact. This enabled them to begin to widen their teaching to other parishes, the first of these being St. Nicholas on 2nd Street in New York city. Three sisters were sent there and Sister Augustine was chosen as their superior, thus becoming Mother Augustine. Their convent at St. Nicholas parish became the headquarters and novitiate for this group of Dominican sisters who were still officially cloistered nuns, though on duty outside their cloister. Hence, in 1860, when they received property at St. Nicholas parish, they planned their monastery on the model of their original one at Ratisbon, for despite their active teaching, they were still cloistered religious though living outside the cloister. Under the wise and steady leadership of Mother Augustine the teaching community of sisters continued to grow and in 1869 they were able to build a motherhouse and novitiate in Newburgh, just north of New York City. At some point in this growth of the community their designation was changed from “cloistered” monastery to that of a community of sisters of active life with religious vows; in the terminology of the time they were changed from 2nd Order Dominican nuns to 3rd Order Dominican religious sisters.

Mother Augustine died in 1877, but she had foretold that the congregation that she with three other sisters had started, would spread and prosper in America; the quote at the beginning of this article expresses that prediction of hers. She herself probably did not realize how much God would give the increase to that little band of four nuns who in 1853 reached the shores of America. From that group developed twelve motherhouses of Dominican religious sisters: three in New York, one in New Jersey, two in Ohio, one in California, two in Minnesota, one in Kansas, and two in Washington. They also established communities of Dominican sisters in other lands: Cuba, Puerto Rico, Santo Domingo, and Nigeria in Africa. There was also a thirteenth congregation of Dominican sisters founded from that same cloistered convent of Holy Cross Ratisbon by a group of nuns who came to Racine, Wisconsin, in 1862.

This remarkable flowering of the Dominican religious vocation among Catholic women of the United States lasted for about 100 years, from just before the Civil War to the time of Vatican Council II, that is, from about 1855 to 1965. They established and served in countless Catholic schools and hospitals, abounding in numberless works of mercy among not only Catholics but people of all denominations, whatever their race, creed or color. The number of these Dominican sisters whose religious roots traced back to Holy Cross monastery at Ratisbon was over 6,000 in 1965, yet since that time their numbers have shrunk to about 2,000. On the twelve motherhouses, five have merged with other Dominican congregations, due to the decrease in vocations. This reflects not a failure in their living of the Dominican vocation but rather a change in the culture in which the Catholic Church now finds herself living in the United States. Catholic children must still be educated, the sick must still be cared for, the works for mercy and of the apostolate must still be carried on, but not necessarily by means of the large school buildings or hospital buildings run by the Catholic Church before Vatican II. In any case, Mother Augustine’s vision is still true. Whether vocations to the Dominican sisters in the active apostolate are many or few, it is still God who calls these noble-hearted women to the religious life and God who gives the increase, whether their numbers are many or few.

Mother Augustine died in her Newburgh motherhouse in 1877, after leading her congregation for 24 years, and her memory remaining as an inspiration to the thousands of Dominican religious sisters who have followed after her.

References:

St. Dominic’s Family, by Sister Mary Jean Dorcy, O.P., TAN pub., 1983

Directory for the Southern Dominican Province, 2007.

Prepared by Father Austin Green, O.P.