



# 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

## Adjunct Staff

Fr. William Brenda, O.P. Ext. 102  
Fr. Albert Moraczewski, O.P.  
Ext. 102

## 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.

## FOURTH SUNDAY IN ORDINARY TIME

February 3, 2008

**2008 Diocesan Services Fund** - Thank you for answering the call to *Reach All People* through your commitment to this year's Diocesan Services fund. Catholics throughout our archdiocesan church are uniting in faith, sharing their blessings and giving gifts in Jesus' name. Remember that no gift is too small. If you have not yet responded, we urge you to consider offering your commitment at this time. Each gift helps. With every parishioner's meaningful participation, we will succeed in reaching our goal of \$111,522.00 and provide hope and help for those among us who are most in need. If you prefer to donate on line, visit [www.archdiogh.org/dsf](http://www.archdiogh.org/dsf).

**PLEASE PRAY FOR THE SICK & CONVALESCENT** - Louise Bering, Denise Akeroyd Scanlin, Mary Willoughby, Marion Spiers, George Sommers, Fr. Albert Moraczewski, O.P. and the Friars of Holy Rosary.

**ALTAR FLOWERS** are given in memory of *Albert Maverick, III*. Please remember him and the donor in your prayers.

**COFFEE AFTER MASS** will be served today, February 3rd, in the Parish Hall, Room 200. All are welcome. Please join your fellow parishioners for some social moments.

**ASH WEDNESDAY:** This coming Wednesday, **February 6 is Ash Wednesday** and the beginning of *Lent*. Masses will be celebrated at 8:00 A.M., 12:05 P.M. and 5:15 P.M. There will also be a 6:30 P.M. Mass in Vietnamese. Ashes will be imposed during the Mass, immediately after the Homily. Confessions will be heard 30 minutes before the 12:05, 5:15 and 6:30 Masses.

**STATIONS OF THE CROSS** will be celebrated on Ash Wednesday and every Wednesday during Lent at 11:30 a.m. prior to 12:05 Mass.

**ASH WEDNESDAY and GOOD FRIDAY** are days of Fasting and Abstinence. **Fridays of Lent** are days of abstinence.

FASTING binds all persons who have completed their 18th birthday through those who have completed their 59th year unless prevented by poor health. On days of fasting, one full meal is allowed. Two other meals sufficient to maintain strength may be taken according to one's own needs. Eating between meals is not allowed although fluids may be taken.

ABSTINENCE binds all persons who have completed their 14th birthday, unless prevented by poor health. On days of abstinence, the consumption of meat is not allowed. The Church strongly encourages this observance of Friday abstinence, but failure to do so is not regarded as sinful.

**HERE'S WHAT'S COOKING ... NO WEDNESDAY LUNCH ON ASH WEDNESDAY.** The luncheon will resume next Wednesday, February 13th, after the 12:05 Mass.

**MUSIC IN LENT:** The *General Instruction of the Roman Missal* notes that "In Lent the playing of the organ and musical instruments is allowed only to support the singing. Exceptions are Laetare Sunday (Fourth Sunday of Lent), solemnities, and feasts." We do this in order to emphasize the character of the season, and to make more telling the joyous outbursts of Easter. We will also be using new music for the Acclamations beginning Ash Wednesday. The music will be printed in the music folder.

**BAPTISM PREPARATION SESSION FOR PARENTS:** The next session for parents will be **Saturday, February 9th** from 10:00-11:30 a.m. in the library of the Parish Office Building, Room 106. This Baptism preparation session, given by Father Vicente, is for parishioners of Holy Rosary Parish only. Please call the office to register, 713-529-4854 ext. 101.

**CONFIRMATION CLASSES** - The curriculum is currently being re-written to adhere to Cardinal DiNardo's revised guidelines for sacramental preparation for Confirmation. The Cardinal has asked that confirmandi be at least in the 10th or 11th grade. Contact Marisa Mendoza at 713-526-4389 for more information about the beginning of classes for eligible teens.

**2008 CONTRIBUTION ENVELOPES:** If you have not picked up your 2008 envelopes, **they will be in the Parish Hall, room 200, after the Sunday morning Masses.** Please note that if you use loose checks please put your envelope number in the memo line of the check to ensure that you are given credit for your contribution.

**DO YOU NEED YOUR 2007 ENVELOPE CONTRIBUTION STATEMENT?** - Please call the parish office, 713-529-4854 ext. 109 or drop by during parish office hours, Monday - Friday, 9:30 - 4:30. We will mail your statement if requested.

**"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). February 10th topic, *Man does not live on bread alone*.

**INVITATION TO PRAYER:** Meet with the Dominican Sisters for meditations on the Scripture for the Sundays of Lent. Every Thursday of Lent, February 7, 14, 21, 28 and March 6 at 5:30 p.m. in the outdoor prayer garden at 6501 Almeda Rd. Houston.

**A MESSAGE FROM FATHER KONKEL:** Life has been a little hectic here at the parish and priory these last few weeks. One of the big blessings has been the support of some many parishioners through volunteer service, prayer, encouragement, and loving thoughts. The Dominican Friars thank you for your good wishes.

## HOMILY OF HIS HOLINESS BENEDICT XVI

Ash Wednesday, 21 February 2007

Dear Brothers and Sisters,

With the penitential procession we have entered into the austere climate of [Lent](#) and, beginning the Eucharistic celebration, we have just prayed to the Lord to help the Christian people "to begin the journey of true conversion in order to victoriously face, with the arms of penance, the battle against the spirit of evil" (cf. Collect).

In a short while, by receiving ashes on our head, we will hear once again a clear invitation to conversion which can be expressed with a double formula: "Turn away from sin and be faithful to the Gospel", or: "Remember, man, that you are dust and unto dust you will return". Precisely due to the richness of the symbols and of the biblical and liturgical texts, Ash Wednesday is considered the "door" to Lent. In effect, today's liturgy and the gestures that mark it, together form, in anticipation and in a synthetic way, the very physiognomy of the entire period of Lent.

In her tradition, the Church does not limit herself to offering us liturgical and spiritual themes for the Lenten journey, but also points out to us ascetical instruments and practices to benefit from them.

"[R]eturn to me with your whole heart, with fasting, and weeping and mourning". The First Reading opens with these words of the Prophet Joel (2: 12). The suffering and calamities that afflicted the land of Judah in that time impel the sacred author to encourage the Chosen People to conversion, to return, that is, with filial trust to the Lord, rending their hearts and not their garments.

The prophet recalls, in fact, that [God] "is gracious and merciful, slow to anger, rich in kindness and relenting in punishment" (2: 13). Joel's invitation, addressed to his listeners, also applies to us, dear brothers and sisters. Let us not hesitate to rediscover the friendship of God lost by sin; encountering the Lord, we experience the joy of his forgiveness.

And so, almost responding to the words of the Prophet, we have made our own the invocation of the Responsorial Psalm: "Be merciful, O Lord, for we have sinned". Proclaiming Psalm 50, the great penitential Psalm, we appeal to divine mercy, we ask the Lord that by the power of his love he give us the joy of being saved.

With this spirit we begin the "acceptable time" of Lent, as St Paul reminds us in the Second Reading, to allow ourselves to be reconciled with God in Christ Jesus.

The Apostle introduces himself as an ambassador of Christ and clearly shows precisely how, in virtue of Christ, the sinner - that is each one of us - is offered the possibility of authentic reconciliation. "For our sakes God made him who did not know sin" he said, "to be sin, so that in him we might become the very holiness of God" (II Cor 5: 21).

Only Christ can transform every situation of sin into newness of grace. This is why the spiritual exhortation of Paul, addressed to the Christians of Corinth, has a strong impact: "We implore you in Christ's name: be reconciled to God"; and again: "Now is the acceptable time! Now is the day of salvation!" (5: 20; 6: 2).

While Joel spoke of the future day of the Lord as a day of terrible judgment, St Paul, referring to the words of the Prophet Isaiah, speaks of the "acceptable time", of the "day of salvation". The future day of the Lord has become the "today". The terrible day is transformed by the Cross and Resurrection of Christ into the day of salvation. And this day is now, as we have heard in the Gospel verse: "If today you hear the voice of the Lord, harden not your hearts". The call to conversion, to penance, resounds today with all its strength, so that its echo accompanies us in every moment of life.

The Ash Wednesday liturgy indicates the fundamental dimension of Lent in the conversion of the heart to God. This is the evocative message contained in the traditional Rite of Ashes, which we will renew shortly.

It is a rite with a double meaning: the first is related to interior change, to conversion and penance, while the second recalls the precarious human condition, as it is easy to understand from the two different formulas that accompany the gesture.

Here in Rome, the penitential procession of Ash Wednesday begins at the Church of Sant'Anselmo and concludes in this Basilica of Santa Sabina, where the first station of Lent takes place.

In regard to this it is interesting to remember that the ancient Roman Liturgy, through the Lenten Stations, elaborated a singular geography of faith, starting from the idea that, with the arrival of the Apostles Peter and Paul and with the destruction of the Temple, Jerusalem was transferred to Rome.

Christian Rome was understood as a reconstruction of the Jerusalem of the time of Jesus within the walls of the City.

This new interior and spiritual geography, inherent in the tradition of the Lenten Station Churches, is not simply a memory of the past, nor an empty anticipation of the future; on the contrary, it intends to help the faithful along the interior journey, the journey of conversion and reconciliation, in order to reach the glory of the heavenly Jerusalem where God dwells.

Dear brothers and sisters, we have 40 days to deepen this extraordinary ascetical and spiritual experience. In the Gospel that has been proclaimed, Jesus indicates some of the useful instruments to accomplish an authentic interior and communitarian renewal: the works of charity (almsgiving), prayer and penance (fasting).

They are the three fundamental practices also dear to the Hebrew tradition, because they contribute to the purification of man before God (cf. Mt 6: 1-6, 16-18). Such exterior gestures, which are done to please God and not to obtain the approval and consensus of men, are acceptable to him if they express the determination of the heart to serve him with simplicity and generosity.

One of the Lenten Prefaces also reminds us of this with regards to fasting, as we read this singular expression: "*ieiunio... mentem elevas*: with fasting the spirit is raised" (Preface IV).

Fasting, to which the Church invites us in this particular season, certainly is not motivated by the physical or aesthetical order, but stems from the need that man has for an interior purification that detoxifies him from the pollution of sin and evil; it educates him to that healthy renunciation which releases the believer from the slavery to self; that renders him more attentive and open to listen to God and to be at the service of the brethren.

For this reason fasting and the other Lenten practices are considered the traditional Christian spiritual "arms" used to fight evil, unhealthy passions and vice. Concerning this, I would like to listen, together with you, to a brief comment of St John Chrysostom.

"As at the end of winter", he writes, "the summer season returns and the navigator launches his boat into the sea, the soldier polishes his arms and trains the horse for battle, the farmer sharpens the scythe, the wayfarer strengthened, continues his journey, and the athlete sets aside his vestments and prepares for the race; so we too, at the start of this fast, like returning to a spiritual springtime, we polish the arms like the soldiers, we sharpen the scythe like the farmers, and as mariners we launch the boat of our spirit to confront the waves of senseless passions, like the wayfarer we continue the journey to heaven, and as the athlete we prepare ourselves for the fight by totally setting aside everything" (cf. *Homily to the People of Antioch*, n. 3).

In the [Message for Lent](#) I extended the invitation to live these 40 days of special grace as a "Eucharistic" time. Drawing from the inexhaustible font of love that the Eucharist is, in which Christ renews the redemptive sacrifice of the Cross, each Christian can persevere on the journey that we solemnly begin today.

The works of charity (almsgiving), prayer, fasting, together with every sincere effort of conversion, find their most lofty significance and value in the Eucharist, centre and culmination of the life of the Church and the history of salvation.

"May this Sacrament that we have received, O Father", we will pray at the end of Holy Mass, "sustain us on our Lenten way, make holy our fasting and render it efficacious to heal our spirit".

We ask Mary to accompany us so that, at the end of Lent, we may contemplate the Risen Lord, interiorly renewed and reconciled with God and our brethren. Amen!