



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

ADORATION OF THE BLESSED SACRAMENT

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

PRIESTS ON STAFF

Fr. Joseph Konkel, 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.

FOURTEENTH SUNDAY IN ORDINARY TIME

JULY 6, 2008

LAST SUNDAYS SECOND COLLECTION, PETER'S PENCE, FOR THE HOLY FATHER'S CHARITIES, amounted to more than \$10,000. Due to a glitch in our counting, we won't have a final figure until next week. Thank you for your generosity.

PLEASE PRAY FOR THE SICK: Kathleen McEvoy, Louise Bering, Denise Akeroyd Scanlin, Mary Willoughby, Marion Spiers, Earley Magnuson, Brian and Virginia Geaslin, Gene Martin, Bonnie and James St. Julian and the Friars of Holy Rosary.

ALTAR FLOWERS are given in loving memory of Mrs. Nita Bell, by Liz Bell. Please remember her and the donor in your prayers.

ALTAR FLOWERS: Perhaps you would like to be a donor for the beautiful flowers that adorn our main altar. Our parish has increased over the last few years with so many new families. If you would like to be a donor for the altar flowers, please call Nelly Abdo at 281-242-7401 or email her at nelly_abdo@yahoo.com.

COFFEE AFTER MASS will be served today, July 6th, in the Parish Hall, Room 200. All are welcome. Please join your fellow parishioners for some social moments.

THE HOLY ROSARY PLAYGROUP will not meet at Church during the month of July. This summer we will have some "off-campus" play dates at various venues in the Houston area. For more information, please call Mollie Ullrich at 281-693-5892.

KNIGHT OF COLUMBUS - The Council will have its meeting **next Saturday, July 12th**, from 9-11 in the Religious Education Center with installation of its new officers.

"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). July 13th topic, "Some seed fell on good ground."

2009 ENVELOPES: Just a reminder, envelopes that are not used or have not been picked up (as of this date we have 100 boxes of envelopes that have not been picked up) we **will not** have 2009 envelopes printed for those persons who haven't picked up their 2008 envelopes. The envelopes are outside Room 200 in the Parish Hall. **Blank parish envelope information forms (green) are in the vestibule of the church for your convenience.**

QUIET IN CHURCH: Some parishioners have said that they are grateful when parents with restless children take them to the vestibule or cry-room in the parish office building when they are disruptive. We have state of the art closed circuit TV to the altar in the cry-room. We might also be considerate in allowing parents with small children easy ingress and egress into and from the pews when it is necessary for them to take the children out of church. Thank you for your consideration in this important matter. Also, please silence pagers, beepers and cell phones. This is disruptive to others and the priests.

SPECIAL REQUEST FROM PRIESTS OF THE PARISH: Please do not make appointments with a priest in front of church on Sundays, especially hospital visit requests. We need to have the requests in writing or phone messages made through the parish secretary. Thanks for your help.

MARRIAGE ENCOUNTER - "I place much of my hope for the future in marriage encounter." (Pope John Paul II). Our Holy Father invited all married couples to experience the Worldwide Marriage Encounter Weekend, which is a fantastic gift of the Catholic Church. Upcoming dates are July 18-20, September 5-7 and October 10-12. Early registration is recommended. Contact Brian or Tina Little at 281-485-5648 or go on-line at www.mehouston.org.

A MESSAGE FROM FATHER KONKEL: In August, Holy Rosary Priory will have a new member, Father Ronald Henery, O.P. who is on Limited Service (what the Southern Dominicans call retirement), will be in residence at the Priory. Fr. Henery will be moving here from St. Joseph Rectory in Ponchatoula, Louisiana.

BLESSED EMILY BICCHIERI, T.O.P., Virgin (1238-1314)

“O God, you led Blessed Emily to give up earthly riches and to seek you alone.” (Prayer from her feast)

The unique aspect of Blessed Emily's life is that she founded a community of sisters who lived the rule of the Third Order of Penance of St. Dominic, making promises of poverty, chastity and obedience to a superior, but not bound by a strict cloister as were the Dominican nuns. This was an unusual arrangement, for almost all women professed as Dominican tertiaries lived at home, e.g., St. Catherine of Siena, and according to Church law were still laywomen, not religious. Because they were officially laywomen and not consecrated religious, therefore not bound to the rules of religious cloister, Blessed Emily and her companions had greater freedom to engage in works of mercy and education, yet they still lived a community life in a convent. They were the forerunners of the thousands of Dominican Third Order sisters of the 19th and 20th and 21st centuries who lived a community life and engaged in great works of mercy, especially educating children in Catholic schools and caring for the sick in Catholic hospitals. It was not until about 1895 that these sisters were officially designated by Canon Law (Church law) as 'religious sisters' instead of laywomen. Blessed Emily with her convent of sisters was thus the harbinger of the many women's religious institutes of the 19th and 20th centuries who were dedicated to the works of mercy.

Emily was born in 1238, the fourth of seven daughters. Before her birth, her mother had a dream about Emily's future: she saw a magnificent church and a beautiful young girl robed in white with a veil, crowned with a wreath of white roses. She was surrounded by other girls robed the same way. They formed a procession and, singing, marched around the church.

The mother related this dream to an old Dominican nun who told her that this signified her daughter's future and she would be a saint.

Emily received a good education: she was taught to read and appreciate books; her hands were taught the skill of embroidering. She learned the truths of faith, and the examples of Christ taught her to show mercy to the poor and disadvantaged. Her father, who was well-off, was generous with his favorite daughter. On her part, Emily was not slow to give to the needy the funds that her father made available to her. When Emily was seventeen, her father died. She had been very close to him for several years and she dreaded telling him that she wanted to offer her virginity to Christ rather than take a husband. Facing death, her father gave her his blessing for this and willed for Emily the same share in his estate as her married sisters received. Then Emily joined the Third Order of Penance of St. Dominic. She must have had a strong faith as well as a winning personality, for many young women in her age group wanted to join her in a community which observed the Third Order rule. Emily wanted to use her inheritance to build a convent for this projected community, a plan which was strongly supported by the Dominican priests and brothers of Vercelli, Italy, Emily's home town. In 1256 the Dominicans obtained a papal brief authorizing this new community of Dominican women in a convent dedicated to St. Margaret. Emily had gathered about 30 young women and on St. Michael's day they received the Dominican habit. As Emily's mother entered the church for the ceremony she was amazed to see the details of her dream come true.

After a year's novitiate, trained by an older Dominican nun, they made their promise of obedience, including poverty and chastity, in the spirit of the Third Order rule. The young women then unanimously elected Emily as their superior and despite the fact that she was only nineteen and did not really want the title, she was designated as "Mother Emily."

This new community did not have the strict enclosure that was imposed on consecrated religious women, including Dominican nuns, of that period in the church. They did have a cloister, which meant their convent was not open to the public, except for the chapel and some rooms where they could receive visitors. The sisters followed a regular schedule of praying the psalms together with community meals as well as some manual labor at tasks of helping the community and also of bringing in income to help support community. The money they received from generous benefactors was spent in support of the community and also distributed to the needy whom the sisters encountered at their convent gate or whom they met on their missions of mercy around the city.

Besides the fact that Mother Emily's sisters were not strictly enclosed in a cloister but could go out to neighborhoods to teach children or nurse the sick, there was another aspect of their community life different from that of cloistered nuns. The cloistered nuns had 'out-sisters', nuns who were part of their community but did the manual work plus the necessary shopping and contact with seculars that community life entailed; hence, they had two classes of nuns in their communities. In Mother Emily's community all the sisters shared equally in the work of the community and in making the necessary outside contacts demanded by their community life.

As far as we know, Mother Emily was a good administrator. The fact that she, being continually re-elected by her sisters, served as superior of the convent of 57 years, indicates that she certainly was a good superior.

Yet Emily had her spiritual doubts. At that time it was the practice to receive Holy Communion infrequently. Mother Emily had the deep desire to receive our Lord frequently in communion, but she was held back by worries about her unworthiness because of her faults' she also hesitated to go against the opinion of others. Finally, our Lord himself assured her interiorly that it was more pleasing to Him that she receive Him with love and trust rather than abstain through excessive fear of unworthiness.

One of the convent tasks that Mother Emily particularly enjoyed was that of infirmarian. Once, while caring for her sick sisters, she had to make a difficult decision. One Christmas day she was caring for three very ill sisters, one of whom could not be left alone. Emily had to remain with them all during Mass, only hurrying out to receive holy communion then rushing back to the sick sisters. It was a great sacrifice to give up her usual thanksgiving after communion, but as she returned she was inspired to say, "Sisters, I do not come alone. See, I bring Jesus in me to bless you." Immediately the three ill sisters were completely cured and joined the celebration. At another time when she missed communion, it is said that an angel brought her the host and communicated her.

She also made use of mortifications: fasting, taking the discipline (scourging oneself), wearing a hair shirt. She was particularly devoted to our Lord's passion, especially his crowning with thorns.

Twice our Lady is said to have visited her to teach her the secrets of interior prayer. Her prayers are said to have alleviated a disastrous flood, and also to have stopped a fire that broke out in the convent.

Mother Emily Bicchieri died in 1314 at age 76, after a lifetime of prayer and good works in the convent she had founded. She was beatified in 1769.

References:

St. Dominic's Family, by Sister M. Jean Dorcy, TAN pub., 1983

Prepared by Father Austin Green, O.P.