

February 2, 2025



**Reflection**

Imagine the desires and dreams you might have as a parent for your infant child. Now imagine that someone is able to see into your baby’s future and tells you both the good and the bad that will happen to him or her, just as Simeon told Mary. What would that do to your desires and dreams? What did it do to Mary’s?

Of all the people in Scripture, Mary is the ideal model of hope for us Christians. Like so many people of Israel before her, Mary had long trusted that God would fulfill promises and act on their behalf. Like her parents and grandparents, Mary hoped for the coming of the Messiah. It was a big thing for Mary to be chosen to be the mother of God’s Son. However, because Mary was a person of hope, it was no big thing for her to believe. Perhaps that is why the dark side of Simeon’s prophecy did not crush her. Rather, it strengthened her hope. It helped her realize that hopeful living meant dying to old ways of thinking, acting, and living in order to live a new life.

Mary recognized that the same great love that gave life, brought renewal, and pursued her so passionately was also a love that would never abandon her or her son, no matter what. Mary’s hope teaches us to hope. It teaches us that no matter how bright or bleak a situation may seem to others, God can and does call us to make a difference. Mary’s hope can be our hope. After all, as the angel Gabriel assured her, “Nothing will be impossible for God” (Luke 1:37).

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**A Cause for Hope** *Today we celebrate a second Epiphany, another manifestation—presentation—of the Lord’s gracious presence among us. Surely this is a cause for hope, for trusting that God will continue to act on our behalf and care for us always.*

FIRST READING: Malachi 3:1–4  
RESPONSORIAL PSALM: Psalm 24:7, 8, 9, 10  
SECOND READING: Hebrews 2:14–18  
GOSPEL: Luke 2:22–40 [22–32]

**Comment**

In today’s Gospel, Mary shows us that falling under the spell of hope means falling into joy. She reveals that if our lives are grounded in the hope that God will act on our behalf, then there’s nothing to fear and everything to celebrate. Suffering may come our way. Swords of sorrow may pierce our hearts, but if we embrace and give ourselves to hope as did Mary, we’re free to live, love, and rejoice.

At first glance, it may seem that the Church has chosen to proclaim the reading from Malachi because it mentions the temple (“... suddenly there will come to the temple ...”). In fact, however, the reading was selected because it speaks of another manifestation, another epiphany, of the Messiah, of the Lord. The reading also speaks of the Lord’s “messenger” (whom we know to be John the Baptizer), preparing the way for the Lord who is coming to “purify” God’s people so that they might offer worthy sacrifice to God.

In the second reading, the author of Hebrews explains how the Lord “came” as one of us. Thus, although Jesus is the “King of glory” (see today’s responsorial psalm), he shares humanity with us by emptying himself for us and thus becomes our true, great high priest.

The Gospel recounts the Holy Family’s obedience to the Mosaic law. Mary and Joseph take Jesus to the temple, where Mary is to present herself for legal purification. The presence of Simeon and Anna, however, reveals that much more is happening here than a ritual purification. What is happening is a new and true “presentation,” not of Mary, but of Jesus, who is the long-awaited Messiah, the one who will liberate Israel and himself become God’s temple.

**FOOD DRIVE**

The parish will be collecting non-perishable food items to donate to one of our local food pantries. You can bring your donations to any of the Masses during the month of February. Let us share what we have with those in need.

*God Bless you – Thank you!*

**COLECTA DE ALIMENTOS**

La parroquia recolectará alimentos no-perecederos para donar a una de nuestras despensas de alimentos locales. Puede traer sus donaciones a cualquiera de las Misas durante el mes de febrero. Compartamos lo que tenemos con los necesitados.

*Dios lo Bendiga- Gracias!*

**January 25/26, 2025 COLLECTION DATA**

ENVELOPES/CHECKS.....	\$4120.00
LOOSE PLATE.....	1032.11
CATHOLIC SCHOOLS.....	<u>928.71</u>
TOTAL COLLECTION.....	6080.82

*Thank you for your generosity!*

**HOLY SPIRIT CLEANING SCHEDULE**

Feb. 8 – Jamaica Committee Feb. 15 – Youth Group

## Saturday, February 1st



**5:00PM-IHM** – For the  
Guadalupanas vivas y difuntas;  
+Gloria Castro, Delia Sparkman,  
Rudy Torres, Nellie, Dolores,  
Francisco, Frank, Jr., Velia, Juana,  
Tony y Patricia Gomez; +Enrique  
Guerra

**7:00PM Roscoe** – Por el Pueblo

## Sunday, February 2nd –

**8:30AM**– +Cirilo, Victoria y Lucia Chavira;  
+Antero Rostro; +Benjamin Uribe, Trinidad Abalos y  
Angela Aguilar

**11:00AM**- +Jaime Montealvo;

In thanksgiving for the birthdays of Jennifer Garza &  
OluMaria Falana

## Tuesday, February 4th 9:00AM – HF

+JoeJoe Martinez

## Wednesday, February 5th 6:00PM-IHM

+Miguel Ortiz, Tomasita Alcaras, Alfonso, Sara &  
Benjamin Gonzaes

## Thursday, February 6th 9:00AM-HF

For the health and well-being of Julia Jimenez

## Friday, February 7th 9:00AM-HF

In thanksgiving for Lia Gunter's birthday

## Saturday, February 8th

**5:00PM-IHM** – +Belinda Gomez, Tomas & Guadalupe  
Morales; +Socorro Ramon

## Sunday, February 9th –

**8:30AM**– +Martina Herrera; +Rodrigo DeLoera; por el  
bien estar de Isidro Loya

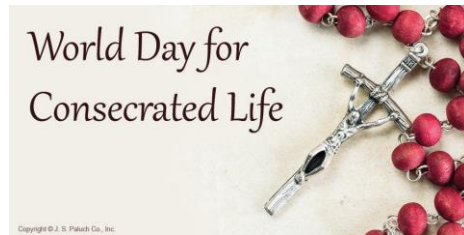
**11:00AM**- For the People

**Reflecting on God's Word** - Have you ever noticed how church candles burn? Unlike our candles at home, they leave no wax behind. They slowly get shorter and shorter until they have been completely consumed by the flame. That is because they are made of pure beeswax, which burns hot and bright with all of the wax becoming fuel for the fire.

Today's candle ritual, like the Service of Light at the Easter Vigil, reminds us of the Light of the World that dawned at Christmas. Simeon rightly recognized that Jesus himself would have to become like pure wax. His sacrificial death would fuel the flame that burns brightly as a light of revelation to the Gentiles and glory for Israel. —Virginia Stillwell

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**Prayer -- Almighty and ever-living God, on this day Your only Son was presented in the Temple as sharing our human nature. We humbly ask that we too may be presented to You with purified intentions. Amen.**



**THANK YOU** to all our priests and religious committed to the consecrated life. God's blessings and prayers as they continue their faithful and dedicated service.

**BIRTHDAY & ANNIVERSARY BLESSINGS** to all our February celebrants!

**CCD** - Classes Sunday, 9:30-10:40am.  
Wednesday Classes - 7:00-8:30pm

**OCIA (formerly known as RCIA)** - Classes are held on Thursdays, at 6:00pm at Holy Family Hall, 507 Crane Street.

**WEDNESDAY** - Confessions begin at 5:15pm followed by Mass and anointing of the sick at 6:00pm, & Adoration until 8:30pm @IHM.

**FIRST FRIDAY** – Friday, February 7th, Adoration of the Blessed Sacrament begins at 8:00pm until 10:00 pm at Holy Family. Confession is available.

**PARISH MOVIE GROUP** – meets at Holy Family Hall, this Sunday, February 2nd, from 4:00pm - 6:00pm.

**BAPTISM** – To schedule, please call the office

**OFFERTORY ENVELOPES 2025**– Please come by the parish office for your envelopes.

## **READINGS FOR THE WEEK**

Monday: Heb 11:32-40; Ps 31:20-24; Mk 5:1-20  
Tuesday: Heb 12:1-4; Ps 22:26b-28, 30-32;  
Mk 5:21-43  
Wednesday: Heb 12:4-7, 11-15; Ps 103:1-2, 13-14,  
17-18a; Mk 6:1-6  
Thursday: Heb 12:18-19, 21-24; Ps 48:2-4, 9-11;  
Mk 6:7-13  
Friday: Heb 13:1-8; Ps 27:1, 3, 5, 8b-9;  
Mk 6:14-29  
Saturday: Heb 13:15-17, 20-21; Ps 23:1-6;  
Mk 6:30-34  
Sunday: Is 6:1-2a, 3-8; Ps 138:1-5, 7-8;  
1 Cor 15:1-11 [3-8, 11]; Lk 5:1-11

## **Living God's Word**

The pure, hot light that emanates from Christ both reveals and purifies. Like the flames that refine ore into pure gold, Christ's light burns away all that is impure or worthless in those who come close to the flame. The process may be painful and frightening. It may require sacrifice, but we are not alone.

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**#14 – Preparation of the Gifts** - The priest receives the ciborium full of the bread that was brought by the people from the back of the Church to the front, and raising it slightly above the altar, prays a short prayer. I say, "Blessed are you Lord God of all creation, for through your goodness we have received the bread we offer you. Fruit of the earth and work of human hands, it will become for us, the bread of life." The response to this is, "Blessed by God forever." This prayer is an adaptation of a Jewish prayer of blessing over bread. If you recall, when Jesus multiplied the bread and fish, as well as at the Last Supper, it says that he took the bread, blessed it, broke it, and gave it to the disciples. This is the action of blessing the bread. When we say the response, we are speaking what St. Paul wrote in Romans 1:25, "Blessed be God forever." Often on a Sunday we do not hear these prayers prayed aloud, but nonetheless, knowing what the priest is saying as he lifts the bread can be helpful as we focus on making an offering of ourselves to God.

The priest or deacon then pours the wine into the chalice, and then a tiny drop of water. They pray, "By the mystery of this water and wine, may we come to share in the divinity of Christ, who humbled himself to share in our humanity." This prayer is a part of the prayer that the priest prays during the Mass at Christmas. This action of mixing a drop of water into a chalice of wine has many meanings. Our human nature is restored by our union with the divine nature of Christ. Blood and water flowed from the side of Christ on the Cross. It is a symbol of Christ's communion with the Church, so close so as to be indistinguishable from one another. To put it simply, we might think of ourselves being joined to Christ when we receive His Body and Blood in Holy Communion – being lost in Him.

The priest then receives the chalice and holding it slightly above the altar prays, "Blessed are you Lord God of all creation, for through your goodness we have received the wine we offer you, fruit of vine and work of human hands, it will become our spiritual drink." It is not only a blessing, but it is also the words of Christ when he said he will not drink of the fruit of vine until he drinks it with them in the heavenly kingdom in Matthew 26:19.

Then the priest bows deeply and prays a prayer quietly, "With humble spirit and contrite heart, may we be accepted by you O Lord, and may our sacrifice in your sight this day be pleasing to you Lord God." The bow is a symbol of how our sins bring us down and we acknowledge our lowliness before God. The prayer is a prayer for all the people in the Church. The prayer asks that our hearts may be a genuine offering to God, and we may be united with the gifts that are offered on the altar.

Then the priest washes his hands as another symbol of humility. The priest quietly prays, "Wash me O Lord from my iniquity, and cleanse me from my sins." This comes from Psalm 51:4 when King David asked pardon of the Lord for his sin. It also symbolizes the purity of heart that we must have in making this offering. The priests in the Old Testament had to do a ritual purification before entering the Temple. Even in Psalm 24 we hear the words, "Who shall stand in this holy place? The man with clean hands and pure heart." The washing of the hands points toward a pure heart as we are all about to offer ourselves to God.

Finally, the incense over the offerings reminds us that these offerings will be lifted up to God as the smoke rises. In Ephesians 5:2, St. Paul says that we offer ourselves to God as a fragrant offering and sacrifice."

El sacerdote recibe el copón lleno del pan que fue traído por el pueblo desde la parte posterior de la Iglesia hasta el frente, y levantándolo ligeramente por encima del altar, reza una breve oración. Digo: "Bendito seas, Señor Dios del Universo, por este pan, fruto de la tierra y del trabajo del hombre, que recibimos de tu generosidad y ahora te presentamos; él será para nosotros pan de vida". La respuesta a esto es: "Bendito seas, por siempre, Señor". Esta oración es una adaptación de una oración judía de bendición sobre el pan. Si recuerdan, cuando Jesús multiplicó los panes y los peces, así como en la Última Cena, dice que tomó el pan, lo bendijo, lo partió y se lo dio a los discípulos. Esta es la acción de bendecir el pan. Cuando decimos la respuesta, estamos diciendo lo que escribió San Pablo en Romanos 1:25, "Bendito seas, por siempre, Señor". A menudo, los domingos no escuchamos estas oraciones en voz alta, pero, sin embargo, saber lo que dice el sacerdote mientras levanta el pan puede ser útil mientras nos concentramos en hacer una ofrenda de nosotros mismos a Dios.

El sacerdote o diácono vierte entonces el vino en el cáliz y luego una pequeña gota de agua. Oran: "El agua unida al vino sea signo de nuestra participación en la vida divina de quien ha querido compartir nuestra condición humana.". Esta oración es parte de la oración que el sacerdote reza durante la Misa de Navidad. Esta acción de mezclar una gota de agua en un cáliz de vino tiene muchos significados. Nuestra naturaleza humana es restaurada por nuestra unión con la naturaleza divina de Cristo. La sangre y el agua fluyeron del costado de Cristo en la Cruz. Es un símbolo de la comunión de Cristo con la Iglesia, tan cerca que son indistinguibles una de la otra. Para decirlo de manera sencilla, podríamos pensar que nos unimos a Cristo cuando recibimos Su Cuerpo y Su Sangre en la Sagrada Comunión, perdiéndonos en Él.

El sacerdote recibe entonces el cáliz y, sosteniéndolo ligeramente por encima del altar, reza: "Bendito seas, Señor, Dios del Universo, por este vino, fruto de la vid y del trabajo del hombre, que recibimos de tu generosidad y ahora te presentamos; él será para nosotros bebida de salvación". No es sólo una bendición, sino también las palabras de Cristo cuando dijo que no bebería del fruto de la vid hasta que lo bebiera con ellos en el reino celestial en Mateo 26:19.

Luego, el sacerdote se inclina profundamente y reza una oración en voz baja: "Acepta, Señor, nuestro corazón contrito y nuestro espíritu humilde: que éste sea hoy nuestro sacrificio y que sea agradable en tu presencia, Señor, Dios nuestro". La inclinación es un símbolo de cómo nuestros pecados nos hacen caer y reconocemos nuestra humildad ante Dios. La oración es una oración para todas las personas de la Iglesia. La oración pide que nuestros corazones sean una ofrenda genuina a Dios, y que estemos unidos con los dones que se ofrecen en el altar.

Luego el sacerdote se lava las manos como otro símbolo de humildad. El sacerdote ora en silencio: "Lava del todo mi delito, Señor, limpia mi pecado". Esto viene del Salmo 51:4 cuando el rey David pidió perdón al Señor por su pecado. También simboliza la pureza de corazón que debemos tener al hacer esta ofrenda. Los sacerdotes en el Antiguo Testamento tenían que hacer una purificación ritual antes de entrar al Templo. Incluso en el Salmo 24 escuchamos las palabras: "¿Quién podrá estar en este lugar santo? El hombre de manos limpias y puro de corazón." El lavamiento de las manos apunta hacia un corazón puro cuando todos estamos a punto de ofrecernos a Dios.

Finalmente, el incienso sobre las ofrendas nos recuerda que estas serán elevadas hacia Dios a medida que sube el humo. En Efesios 5:2, San Pablo dice que nos ofrecemos a Dios como ofrenda y sacrificio fragante.