



Often, when a family keeps vigil around a person who is preparing for death, they may notice three interwoven activities. First, the dying person may become more prayerful and reflective than ever before, reviewing life's journey in gratitude to God, or seeking forgiveness and making amends for wrongs. Second, as death approaches, the need to eat and drink is lessened until even an ice cube brushed against the lips is satisfying. Third, persons who are dying often make plans to give their possessions away, making bequests, handing treasures down, providing for favorite charities.

Prayer, fasting, and almsgiving: with these three "pillars" of Lent, we rehearse our death every year in this season, and anticipate the final work we will do in this life. And every year, at the end of our journey, is the joy of Easter and the experience of the victory of Christ over death's darkness and power. Annually, we remind ourselves that the Christian experiences the same power and presence at the end of life's journey: Christ to the rescue and the lasting joy of heaven.

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ALMSGIVING, PRAYER, FASTING, AND TEMPTATION

As we begin our season of fasting, prayer, and almsgiving, the reading from Deuteronomy reminds us of our duty of almsgiving, that we "set [our offerings] before the Lord, [our] God, [and] shall bow down in [God's] presence" (Deuteronomy 26:10). The reading from Romans refers us to our prayer, reminding us that "The word is near you, in your mouth and in your heart . . . For everyone who calls on the name of the Lord will be saved" (Romans 10:8, 13). These are comforting words, and encourage us to ask God for what we need and to aid us in our prayer. Finally, the Gospel of Luke shows us a fasting Jesus, who was tempted as we are, and who knows what it means to be human. Someone once said that temptation arises when you're tired and weary, and the devil comes along and makes a perfectly reasonable suggestion. Jesus shows us that, with his help, we too can overcome our temptations, reasonable as they may sound.

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Lenten Regulations on Fasting and Abstinence

Ash Wednesday and Good Friday are obligatory days of both **fast and abstinence from meat**.

When fasting, a person is permitted to eat one full meal per day. Two smaller meals, sufficient to maintain strength, may also be taken according to each one's needs, but together they should not equal a full meal. Eating between meals is not permitted, but liquids, including milk and fruit juices, are allowed. For members of our Latin Catholic Church, the norms on fasting are obligatory from the **18th birthday until the 59th birthday**.

All Fridays of Lent are obligatory days of abstinence from meat.

Abstinence means not eating the meat of warm-blooded animals (such as beef, lamb, chicken, and pork). Fish and all cold-blooded animals may be eaten (such as shrimp, frogs, and clams). All those who have reached their **14th birthday and older are bound by the law of abstinence from meat**.

Abstinence from meat on other Fridays of the year is recommended but not required.

Living God's Word - While we pray that one day we will see the Lord in his glory, we can also ask, even now, that we may receive a glimpse of that glory as we walk by faith. We pray that we may live in awareness of the presence of God.

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REFLECTING ON GOD'S WORD

I went back to the old neighborhood a while ago and realized there what everyone who has ever tried to go home discovers. The trees have grown smaller and easier for climbing, the alley where we played hide-and-go-seek has grown narrower, the trip to the corner less daring, and all the old haunts so much less intriguing. But going back also drew forth in me a power I had not imagined or expected. Not only did it reintroduce me to who I am, it renewed the dream of who I could be. Going back to one's roots can do that because it's a going back to where it all began.

Lent can be such a time of returning to our roots. Some would see the season as penitential, a time of reparation for sin; others as a time for growing more prayerful or for reestablishing lives of service or for deepening faith. And it can be all of that. Yet the readings of this Lenten Sunday take us back to how it once was and who was once doing the shaping of life.

There are myriad ways of making the Lenten journey back to our roots. Spend time with the scriptures. Read the lives of the saints. Go on a retreat. Visit a shrine. Keep a journal. Pray the rosary again. Sit with silence. Make the Stations of the Cross. Offer peace to an enemy. Visit the sick or a shut-in. Give enough alms to notice the pinch. Do some spiritual reading. Fast and abstain from meat. They are all part of our tradition and shards of our own pasts. In them we will once more meet ourselves, perhaps as if for the first time, and remember dreams long lost in the clutter of life's demands.

—Rev. Joseph J. Juknialis

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Saturday, March 8th 5:00PM-IHM +Jovita & Benjie Olguin, Jennifer & Roger Gomez; +Manuel & Cuquita Heredia; In Thanksgiving for Manuel & Gilbert Heredia's birthdays

1st Sunday of Lent, March 9th –

8:30AM– Por Grupo Misionero y en acción de gracias por los cumpleaños de Fr. Josh,

Rosa Hernandez y Moises Jonas Aguayo

11:00AM – For the people of Nolan County

Tuesday, March 11th 9:00AM – HF

Communion Service

Wednesday, March 12th 6:00PM-IHM

Communion Service

Thursday, March 13th 9:00AM-HF

Communion Service

Friday, March 14th 9:00AM-HF

Communion Service

Saturday, March 15th

5:00PM-IHM – +Belinda Gomez, Tomas & Guadalupe Morales; +Antero Rostro; +Lorenzo Carlo Sanchez

2nd Sunday of Lent, March 16th

8:30AM - Por la gente de Nolan County

11:00AM – +Miguel Ortiz, Tomasita Alcaras, Alfonso, Sara & Benjamin Gonzales; In Thanksgiving for the birthdays of Damilola and Olusegun Falana; In Thanksgiving for Pete and Rosa Gutierrez's Anniversary

READINGS FOR THE WEEK

Monday: Lv 19:1-2, 11-18; Ps 19:8-10, 15; Mt 25:31-46
 Tuesday: Is 55:10-11; Ps 34:4-7, 16-19; Mt 6:7-15
 Wednesday: Jon 3:1-10; Ps 51:3-4, 12-13, 18-19; Lk 11:29-32
 Thursday: Est C:12, 14-16, 23-25; Ps 138:1-3, 7c-8; Mt 7:7-12
 Friday: Ez 18:21-28; Ps 130:1-2, 3-4, 5-7a, 7bc-8; Mt 5:20-26
 Saturday: Dt 26:16-19; Ps 119:1-2, 4-5, 7-8; Mt 5:43-48
 Sunday: Gn 15:5-12, 17-18; Ps 27:1, 7-9, 13-14; Phil 3:17 — 4:1 [3:20 — 4:1]; Lk 9:28b-36

A prayer for the health of Pope Francis

Lord God, shepherd and guide of all the faithful, look kindly upon your servant Pope Francis, whom you willed to preside over the Church as her shepherd. May he bear this illness in union with the obedient suffering of your Son Jesus for the salvation of the world. Guide the doctors and nurses who are caring for him. By your divine grace, restore him to health. We ask this through Christ our Lord. *Amen*
The Roman Catholic Diocese of San Angelo

WHY AM I CATHOLIC? Deacon Bill's sharing session is Tuesday at his home, @6pm. All are invited!

ADORATION – of the Blessed Sacrament Wednesday, March 12th, at Immaculate Heart, after the Communion Service until 7:30p.m.

STATIONS OF THE CROSS - Via Crucis - all Fridays during Lent, 6:00pm @Immaculate Heart, followed by a light meal and reflection in the parish hall.

LENTEN PENANCE SERVICE – Our Parish Penance Service is scheduled for Wednesday, April 16th, 6:30pm

ULTREYA – Meets Monday, March 10th,7:00pm at Immaculate Heart Hall. You don't have to be a cursillista to attend. All are welcome!

GRUPO MISIONERO - Meets on Thursdays, at 7:00pm at Immaculate Heart Hall.

YOUTH GROUP meets this Sunday, March 9th, at 6:30pm, @Holy Family Hall.

MANUEL & REFUJIA HEREDIA MEMORIAL SCHOLARSHIP – Applications are available in the parish office. You must be a 2025 Graduating High School Senior and a member of Holy Spirit Catholic Church in Sweetwater, Texas to apply. Deadline is April 25, 2025 by 6:00 p.m.

PARISH MOVIE GROUP – meets at Holy Family Hall, this Sunday, March 9th, from 4:00pm - 6:00pm.

BAPTISM – To schedule, please call the office

March 01/02, 2025 COLLECTION DATA

ENVELOPES/CHECKS.....\$4764.00
 LOOSE PLATE.....1017.05
 CCD.....861.05
 ROSCOE COLLECTION.....269.00
 TOTAL COLLECTION.....\$6911.10

Thank you for your generosity

PRIESTS' RETREAT – Fr. Josh will be attending the Annual Priests' Retreat on March 10th – 14th. Please pray for our priests.

HOLY SPIRIT CLEANING SCHEDULE

March 15–Guadalupanas March 22–Jamaica

NOTE: MASS CHANGES –

- Beginning Sunday, June 22, 2025, the 8:30AM Spanish Mass will be moved up to 8:00AM
- Mass will be celebrated @ Holy Family beginning June 22nd and every 3rd Sunday of the month thereafter, @9:30am.
- No Sunday morning confessions on the 3rd Sunday of the month.
 Same schedule for the other weekend Masses.

#19 – The Mystery of Faith, the Offering and the Doxology

The priest then proclaims: “The Mystery of Faith.” These words invite the people to declare their faith in the sacrament on the altar. It is like saying, “I believe that this is truly your Body and Blood Jesus.” We say or sing one of three responses. We proclaim your death O Lord, and profess your Resurrection until you come again. St. Paul said that we proclaim this every time we receive Holy Communion, and so we call that to mind as we prepare to approach the altar. We also can say, “When we eat this Bread and drink this Cup, we proclaim your death O Lord, until you come again.” In saying this, we declare that we are preparing ourselves for Jesus to come again at the end of time by doing as he said to his apostles in the upper room. “Do this in memory of me.” We also say, “Save us, savior of the world, for by your Cross and Resurrection, you have set us free.” We announce that Christ is our savior, and by his death on the Cross and rising from the dead, we too will be saved from death.

Then the priest continues with the Eucharistic prayer. In the next words, it always begins by saying, “we celebrate the memorial...” This word means we are remembering what Christ has done for us by re-living it. We do not simply think about it in our heads. We place ourselves at the table of the Last Supper with Christ and the apostles every time we come to Mass. Now that Christ is present on the altar, we ask the Holy Spirit to unite us to Christ so that we might be offered along with Him. That is why the priest prays, “we offer to your glorious majesty from the gifts you have given us...”

Next, the priest prays for those who have fallen asleep in the peace of Christ. This is calling to mind any members of our families, our friends, and anyone else who has died. We call them to mind and pray for them. At this point in the Mass, the priest intentionally prays for the person for whom the Mass is being offered. Then the priest prays asking for intercession with the saints in heaven. This reminds us that this offering is not just ours here in this Church. This worship includes everyone on this earth, and everyone in heaven.

Finally, the priest raises the Body and Blood of Jesus and says or sings the Doxology. Through Him and with Him and in Him, O God almighty Father, in the unity of the Holy Spirit, all glory and honor is yours forever and ever. Amen. The priest raises the Body and Blood not to show them to the people, but to raise them to the Father in heaven. At that point, we are being lifted up to the Father with Christ. When the people say Amen, they give their assent. They proclaim, I am entering into the dialogue of Love between the Father, the Son, and the Holy Spirit. This Amen should be said or sung clearly as we declare our belief and unite in worshipping God. One church father said our great Amen should shake the walls of the pagan temples!

El sacerdote proclama entonces: “El misterio de la fe”. Estas palabras invitan al pueblo a declarar su fe en el sacramento sobre el altar. Es como decir, “Creo que éste es verdaderamente tu Cuerpo y tu Sangre, Jesús”. Decimos o cantamos una de las tres respuestas. “Anunciamos tu muerte, proclamamos tu Resurrección, ¡ven Señor Jesús!” San Pablo dijo que proclamamos esto cada vez que recibimos la Sagrada Comunión, y por eso lo recordamos cuando nos preparamos para acercarnos al altar. También podemos decir, “Cada vez que comemos de este pan y bebemos de este cáliz, anunciamos tu muerte, Señor, hasta que vuelvas”. Al decir esto, declaramos que nos estamos preparando para que Jesús venga nuevamente al final de los tiempos haciendo lo que les dijo a sus apóstoles en el Cenáculo. “Hagan esto en memoria mía.” También decimos, “Por tu Cruz y Resurrección nos has salvado, Señor.” Anunciamos que Cristo es nuestro salvador, y por su muerte en la cruz y resurrección, también nosotros seremos salvados de la muerte.

Luego el sacerdote continúa con la oración Eucarística. En las palabras siguientes, siempre comienza diciendo, “celebramos el memorial...” Esta palabra significa que estamos recordando lo que Cristo ha hecho por nosotros al revivirlo. No lo pensamos simplemente en nuestra cabeza. Nos colocamos en la mesa de la Última Cena con Cristo y los apóstoles cada vez que venimos a Misa. Ahora que Cristo está presente en el altar, pedimos al Espíritu Santo que nos una a Cristo para que podamos ser ofrecidos junto con Él. Es por eso que el sacerdote reza, “ofrecemos a tu gloriosa majestad de los dones que nos has dado...”

A continuación, el sacerdote reza por aquellos que se han quedado dormidos en la paz de Cristo. Esto es recordar a los miembros de nuestra familia, a nuestros amigos, y a cualquier otra persona que haya fallecido. Los recordamos y rezamos por ellos. En este punto de la Misa, el sacerdote reza intencionalmente por la persona por la que se está ofreciendo la Misa. Luego, el sacerdote reza pidiendo la intercesión de los santos en el cielo. Esto nos recuerda que esta ofrenda no es solo nuestra aquí en esta Iglesia. Este culto incluye a todos en esta tierra y a todos en el cielo.

Finalmente, el sacerdote eleva el Cuerpo y la Sangre de Jesús y dice o canta la Doxología. Por Cristo, con Él y en Él, a ti, Dios Padre omnipotente, en la unidad del Espíritu Santo, toda honor y toda gloria por los siglos de los siglos. Amén. El sacerdote eleva el Cuerpo y la Sangre no para mostrarlos al pueblo, sino para elevarlos al Padre en el cielo. En ese momento, estamos siendo elevados al Padre junto con Cristo. Cuando el pueblo dice Amén, da su asentimiento. Proclama, estoy entrando en el diálogo de Amor entre el Padre, el Hijo, y el Espíritu Santo. Este Amén debe decirse o cantarse claramente porque declaramos nuestra creencia y nos unimos para adorar a Dios. Un padre de la iglesia dijo que nuestro gran Amén debería sacudir las paredes de los templos paganos.