

# HOLY TRINITY CATHOLIC CHURCH OF CORN HILL



## Fifth Sunday in Ordinary Time

February 7, A.D. 2016

✠ Fr. Stephen Nesrsta ✠

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Music Ministry / Choir: Ronnie Simek: 512-630-5074

Finance Council President: Tommy Sladeczek: 512-746-5881

Pastoral Council President: Helen Havelka: 512-869-8715

Weekend Masses: Saturday at 5:00 p.m. and Sunday at 8:30 a.m.

Reconciliation: Sat: 4:15–4:45 pm; Sun: 7:45–8:15 am; Wed: 5:45-6:15 pm

### Mass Schedule & Intentions for the Week

Saturday	Feb 6	5:00 PM	Pro Populo
Sunday	Feb 7	8:30 AM	Confraternity of Christian Mothers
Tuesday	Feb 9	6:00 PM	Martha Gracey (for healing)
Ash Wednesday	Feb 10	7:00 AM	For Healing
		12:00 Noon	†Marie Hrachovy
		6:30 PM	HJ Klepac Family
Thursday	Feb 11	7:00 AM	†Morris Burlin
Friday	Feb 12	6:00 PM	John Maney (for healing)
Saturday	Feb 13	7:30 AM	†Dottie Lyssy
Saturday	Feb 13	5:00 PM	†Stanley & Amelia Matuszewski
Sunday	Feb 14	8:30 AM	Pro Populo
Sunday	Feb 14	10:30 AM	Liv/Dec Benefactors of Czech Seminarian Fund



### Mass Ministry Reminders

#### Ash Wednesday - February 10:

7:00 AM Lector: Cynthia Edgar

12 Noon: Lector: Henry Taylor

6:30 PM: Altar Servers: Thomas C, Jakob V, Caleb S  
Lector: Janine Nemeč  
EM's of HC: Debbie Klaus, Leo Bringman  
Gift Bearers: ushers/volunteers

#### Saturday, February 13, 5:00 PM:

Altar Servers: John & Maria Bruce, Jakob Voigt

Lector: Janine Nemeč

EM's of HC: Patsy Hightower, Irene Cavanaugh, Fred Mullenbach

Gift Bearers: Mike & Janine Nemeč

#### Sunday, February 14, 8:30 AM:

Altar Servers: John Danek, William & Joseph Brousseau

Lector: Louis Brousseau

EM's of HC: Ray Nemeč, James Nemeč, Johnny Martinka

Gift Bearers: Richard & Lisa Danek

#### Czech Mass – Sun, Feb 14, 10:30 AM:

Altar Servers: Matthew & Nathan Klepac

EM's of HC: Jennifer Klepac, Jim & Mary Margaret Heuert

EMHC Route: February 14: James Nemeč

### Altar Flowers

The flowers at all Altars are placed in honor of  
**Joe & JoAnn Fojtik for their 50<sup>th</sup> Wedding Anniversary**  
and are donated by Gene & Deanna Fojtik and family.

### Collection

January 31: Fourth Sunday Ordinary Time:  
\$3,382.26



### This Week At A Glance

**Sunday, February 7:** --Hospitality Sunday & K.J.T. #55 Meeting  
--Year of Mercy Holy Hour

**Tuesday, February 9:** --RCIA Class

**Wednesday, February 10:** --Ash Wednesday Masses  
--World & Home Missions Collection  
--Rosary & Anointing of the Sick

**Thursday, February 11:** --Catholic Higher Education Collection

**Sat/Sun, Feb 13/14:** --Czech Mass & Meal

The family of **Johnnie Simek** extends sincere thanks to Fr. Stephen and Deacon Gene for their prayers and presence at the Rosary and Funeral Mass. Thank you, also, to Ronnie Simek and Judith Stefek, for their part in a beautiful Mass and celebration of his life; to Pinto Nemeč and those who provided the lunch; and to all for the cards, flowers, Mass intentions, memorials and other expressions of sympathy for our loss. God bless.

## Jubilee Year of Mercy

**As We Forgive Those...** Once, I did something that must have annoyed my pastor at the time. It wasn't on purpose and I didn't think it was a big deal, but he was upset, so I apologized. His response? "I will forgive you, but I will never forget." In other words, he never forgave me. Some think God is like that, that He 'forgives' us, but will never forget. Jesus tells us that is not what God is like at all.

Consider this story about a monk who had a vision. He told the abbot that Jesus was appearing to him, face-to-face. The abbot knew he was a sincere young man, but also believed that such appearances were very rare. "I tell you what," the abbot said, "the next time Jesus appears, ask him what I confessed in the Sacrament of Reconciliation that weekend. If it was truly Jesus, he would know, correct?" They agreed. The next week, when the two met, the abbot asked if Jesus had come and if he had an answer. The young monk said, "Yes. He told me to tell you, 'I forgot'."

That is what our God is like. No matter how much you have messed up, no matter how far off track your life has gotten, no matter the wrong you have done, do you realize you can begin again? With God's forgiveness, you can!

**Merciful God, it is so easy to despair. But you never give up on us.  
Help me trust your great mercy and help me to begin again. Amen.**

### The Corporal Works of Mercy

Feed the hungry  
Give drink to the thirsty  
Clothe the naked  
Shelter the homeless  
Visit the sick  
Visit the imprisoned  
Bury the dead

### The Spiritual Works of Mercy

Admonish the sinner  
Instruct the ignorant  
Counsel the doubtful  
Comfort the sorrowful  
Bear wrongs patiently  
Forgive all injuries  
Pray for the living and dead



Please also see the attached message from His Holiness Pope Francis for Lent 2016.

...and...

Join us today (Sunday, February 7) for a **Year of Mercy Holy Hour** with the Divine Mercy Chaplet at 3:00 p.m.

All parishioners and visitors are invited to join us for **Hospitality Sunday** today (Sunday, February 7) in the PAC Bldg, immediately after the 8:30 a.m. Mass. We thank the Marquis family for preparing the breakfast.

The **K.J.T. #55 will meet** today (Sunday, February 7) immediately following Hospitality Sunday in the PAC Bldg. All members are invited.

Enjoy a **Fried Pork Steak Dinner** today (Sunday, February 7) at the SSCM Parish Hall in Granger. Plates are \$9 and proceeds benefit the restoration of SSCM Church.

The **Holy Trinity Parish Prayer Campaign for Church Vocations** is open to all parishioners. To sign-up, contact the parish office. **This week, the crucifix will be with Frank & Lucille D'Elia.** Next week, it will be with the Andrew & Susan Klepac family.

**RCIA:** Class this Tuesday, February 9, at 7:00 p.m. in the RE Bldg. Discussion: History of the Church.

**CCE: No class time** this Wednesday, February 10, but **all CCE children are expected to attend the Ash Wednesday Mass with their families.**

**The Season of Lent begins this Ash Wednesday, February 10, with the celebration of Mass and the receipt of Ashes. See the Mass schedule for three opportunities to attend Mass and begin Lent with Christ!**

**Collection on Ash Wednesday:** the collection for **World and Home Missions** will be taken up on Ash Wednesday, February 10, at all Masses. Please be generous and also remember to pray daily for all Catholic Missions, at home and abroad, as they share the Word of God with many.

The diocesan **Ashes to Easter Lenten Mission Campaign** begins on Ash Wednesday, February 10. **We invite each family to take a mission box home in support of the missionary works of the Diocese of Austin.** As the Catechism states, "The seasons and days of penance in the course of the liturgical year (Lent, and each Friday in memory of the Lord) are intense moments of the Church's penitential practice. These times are particularly appropriate for spiritual exercises, penitential liturgies and pilgrimages as signs of penance, voluntary self-denial such as fasting and alms giving and fraternal sharing (charitable and missionary works)" (CCC 1438). Please support this long-standing campaign.

**Fast and Abstinence** Ash Wednesday and Good Friday are obligatory days of fasting and abstinence for Catholics and Fridays during Lent are obligatory days of abstinence. The norms on fasting are obligatory from age 18 until age 59. When fasting, a person is permitted to eat one full meal. Two smaller meals may also be taken, but not to equal a full meal. The norms concerning abstinence from meat are binding from age 14 onwards. If possible, the fast on Good Friday is continued until the Easter Vigil (on Holy Saturday night) as the "paschal fast" to honor the suffering and death of the Lord Jesus and to prepare ourselves to share more fully and to celebrate more readily His Resurrection.

This Thursday, February 11, is the **Feast of Our Lady of Lourdes and the World Day of the Sick.** Join us in praying the **Rosary** in the church at 11:00 a.m., followed by the **Sacrament of the Anointing of the Sick.**

We will have a **special collection** next weekend (February 13/14) for **Catholic Higher Education** in the Diocese of Austin, which helps to promote the Catholic Faith & Campus Ministries at several universities and colleges – a time and place when young adults need it the most! Please be generous.

**Czech Mass - Vítame Vás na Corn Hill:** Next Sunday, February 14, is the Feast Day of Sts. Cyril and Methodius, patron saints of the Czech Republic and patron saints of Slavic peoples, and a Czech Mass will be celebrated at 10:30 a.m., with all prayers, readings and hymns will be in the Czech language. After Mass, a Dinner will be served in the Parish Activity Center for those in attendance. Join us in celebrating this special feast day and our parish's Czech heritage.

**Iron Sharpens Iron, the 4<sup>th</sup> Annual Catholic Men's Conference**, sponsored by the Central Texas Fellowship of Catholic Men and the Knights of Columbus, will be held on Saturday, February 20, 8:00 a.m. – 4:00 p.m. at San Jose Catholic Church in Austin. For information or to register, visit [www.centexcatholic.com](http://www.centexcatholic.com). Guest speakers include Bishop Joe Vásquez, Tim Staples and Trent Horn. Register online for \$40 or at the door for \$45. Student and military discounts. Priests and religious free.

We have quite a large group participating in the "**The Holy Year of Mercy Book Study**", which is **absolutely wonderful!** We still have a few books left, so if you want to attend, you may call the parish office to let us know. The first meeting will be on Wednesday, February 24, at 7:00 p.m. in the PAC and your \$10 book fee will be payable then.

**Our Playscape by the PAC is in need of repair.** Boards need replacing, the tire swing needs to be replaced, the timber border around the pea gravel needs replacing, and it all needs to be repainted. If an individual, group of individuals, or an organization would like to take on this project, please contact Fr. Stephen.

**Dear friends in Christ,**

May God's love and mercy be with each of you.

Next Sunday, February 14, is the feast of Sts. Cyril and Methodius, patron saints of the Czech Republic and of all Slavic peoples. We will have a Czech Mass at 10:30 am. A meal will follow in the PAC. All are welcome to attend.

Don't forget that Lent begins this Wednesday, February 10, as we celebrate Ash Wednesday. Mark your calendars now to attend Mass on Ash Wednesday and to attend Stations of the Cross every week. Check this bulletin for our Mass schedule.

Lent is a forty-day period of time before the Easter Triduum in which we prepare ourselves for the celebration of the Resurrection of the Lord at Easter. Lent begins with the celebration of Ash Wednesday, when we are marked with ashes to signify that we are sinners and that we want to repent. In other words, we really desire to change our life and to do better in living as disciples of Jesus. There are three aspects to the season of Lent and they are prayer, fasting, and almsgiving. Increased prayer helps us to grow in our relationship with Jesus, fasting helps us to gain a spiritual hunger for our Lord and helps us to gain self-control of our appetites and desires, and almsgiving helps us in our need to live as Jesus did in service to other people. These help to prepare the Christian to celebrate the resurrection of the Lord. Lent helps to remind Christians of their sinfulness and the need to return to their baptismal innocence.

In today's Gospel, Jesus teaches the people on the shores of the Lake of Gennesaret. Then He gets into the boat with a local fisherman, Simon, and continues to teach from the boat. Simon was already tired from fishing all night long without catching anything. But, he does what Jesus ask of him. He lets Jesus preach from his boat and then, at Jesus' command rows out a little farther and lowers his nets. To his surprise, he has a great catch of fish. Jesus then ask Simon, whom Jesus will name Peter, to be His follower. Simon undergoes a tremendous change in his life, which is signified by the changing of his name. Simon Peter responds in great humility as he says, "Depart from me, Lord, for I am a sinful man." He admits his weaknesses and his sinfulness. Because he is able to do this, he is transformed and cleansed. Jesus wants the same change or transformation to happen in our life. Every time we come to Mass Jesus wants it to be a transforming experience for us. And it can be ... however, most of the time, our pride gets in the way and keeps it from being a transforming experience. Every time we received the Body and Blood of Jesus in Holy Communion, Jesus wants to change us, to transform us into His image and likeness. Every time we go to the Sacrament of Reconciliation and confess our sins, Jesus wants it to be a transforming experience for us. Do we let go and allow that transformation to happen within us? What is keeping us from leaving things behind in order to follow Jesus? What are the things, or who are the people, that stand between God and me? Can I trust Jesus enough to let go and follow him? What keeps me from practicing my faith as I should? What is holding us back? Let go of it, be not afraid.

May the blessings of our Lord be with you all.

**Fr. Stephen Nesrsta, farář**

# MESSAGE OF HIS HOLINESS POPE FRANCIS FOR LENT 2016

**"I desire mercy, and not sacrifice" (Mt 9:13).  
The works of mercy on the road of the Jubilee**

## 1. Mary, the image of a Church which evangelizes because she is evangelized

In the Bull of Indiction of the Extraordinary Jubilee of Mercy, I asked that "the season of Lent in this Jubilee Year be lived more intensely as a privileged moment to celebrate and experience God's mercy" (*Misericordiae Vultus*, 17). By calling for an attentive listening to the word of God and encouraging the initiative "24 Hours for the Lord", I sought to stress the primacy of prayerful listening to God's word, especially his prophetic word. The mercy of God is a proclamation made to the world, a proclamation which each Christian is called to experience at first hand. For this reason, during the season of Lent I will send out Missionaries of Mercy as a concrete sign to everyone of God's closeness and forgiveness.

After receiving the Good News told to her by the Archangel Gabriel, Mary, in her *Magnificat*, prophetically sings of the mercy whereby God chose her. The Virgin of Nazareth, betrothed to Joseph, thus becomes the perfect icon of the Church which evangelizes, for she was, and continues to be, evangelized by the Holy Spirit, who made her virginal womb fruitful. In the prophetic tradition, mercy is strictly related – even on the etymological level – to the maternal womb (*rahamim*) and to a generous, faithful and compassionate goodness (*hesed*) shown within marriage and family relationships.

## 2. God's covenant with humanity: a history of mercy

The mystery of divine mercy is revealed in the history of the covenant between God and his people Israel. God shows himself ever rich in mercy, ever ready to treat his people with deep tenderness and compassion, especially at those tragic moments when infidelity ruptures the bond of the covenant, which then needs to be ratified more firmly in justice and truth. Here is a true love story, in which God plays the role of the betrayed father and husband, while Israel plays the unfaithful child and bride. These domestic images – as in the case of Hosea (cf. *Hos* 1-2) – show to what extent God wishes to bind himself to his people.

This love story culminates in the incarnation of God's Son. In Christ, the Father pours forth his boundless mercy even to making him "mercy incarnate" (*Misericordiae Vultus*, 8). As a man, Jesus of Nazareth is a true son of Israel; he embodies that perfect hearing required of every Jew by the *Shema*, which today too is the heart of God's covenant with Israel: "Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might" (*Dt* 6:4-5). As the Son of God, he is the Bridegroom who does everything to win over the love of his bride, to whom he is bound by an unconditional love which becomes visible in the eternal wedding feast.

This is the very heart of the apostolic *kerygma*, in which divine mercy holds a central and fundamental place. It is "the beauty of the saving love of God made manifest in Jesus Christ who died and rose from the dead" (*Evangelii Gaudium*, 36), that first proclamation which "we must hear again and again in different ways, the one which we must announce one way or another throughout the process of catechesis, at every level and moment" (*ibid.*, 164). Mercy "expresses God's way of reaching out to the sinner, offering him a new chance to look at himself, convert, and believe" (*Misericordiae Vultus*, 21), thus restoring his relationship with him. In Jesus crucified, God shows his desire to draw near to sinners, however far they may have strayed from him. In this way he hopes to soften the hardened heart of his Bride.

## 3. The works of mercy

God's mercy transforms human hearts; it enables us, through the experience of a faithful love, to become merciful in turn. In an ever new miracle, divine mercy shines forth in our lives, inspiring each of us to love our neighbour and to devote ourselves to what the Church's tradition calls the spiritual and corporal works of mercy. These works remind us that faith finds expression in concrete everyday actions meant to help our neighbours in body and spirit: by feeding, visiting, comforting and instructing them. On such things will we be judged. For this reason, I expressed my hope that "the Christian people may reflect on the corporal and spiritual works of mercy; this will be a way to reawaken our conscience, too often grown dull in the face of poverty, and to enter more deeply into the heart of the Gospel where the poor have a special experience of God's mercy" (*ibid.*, 15). For in the poor, the flesh of Christ "becomes visible in the flesh of the tortured, the crushed, the scourged, the malnourished, and the exiled... to be acknowledged, touched, and cared for by us" (*ibid.*). It is the unprecedented and scandalous mystery of the extension in time of the suffering of the Innocent Lamb, the burning bush of gratuitous love. Before this love, we can, like Moses, take off our sandals (cf. *Ex* 3:5), especially when the poor are our brothers or sisters in Christ who are suffering for their faith.

In the light of this love, which is strong as death (cf. *Song* 8:6), the real poor are revealed as those who refuse to see themselves as such. They consider themselves rich, but they are actually the poorest of the poor. This is because they are slaves to sin, which leads them to use wealth and power not for the service of God and others, but to stifle within their hearts the profound sense that they too are only poor beggars. The greater their power and wealth, the more this blindness and deception can grow. It can even reach the point of being blind to Lazarus begging at their doorstep (cf. *Lk* 16:20-21). Lazarus, the poor man, is a figure of Christ, who through the poor pleads for our conversion. As such, he represents the possibility of conversion which God offers us and which we may well fail to see. Such blindness is often accompanied by the proud illusion of our own omnipotence, which reflects in a sinister way the diabolical "you will be like God" (*Gen* 3:5) which is the root of all sin. This illusion can likewise take social and political forms, as shown by the totalitarian systems of the twentieth century, and, in our own day, by the ideologies of monopolizing thought and technoscience, which would make God irrelevant and reduce man to raw material to be exploited. This illusion can also be seen in the sinful structures linked to a model of false development based on the idolatry of money, which leads to lack of concern for the fate of the poor on the part of wealthier individuals and societies; they close their doors, refusing even to see the poor.

For all of us, then, the season of Lent in this Jubilee Year is a favourable time to overcome our existential alienation by listening to God's word and by practising the works of mercy. In the corporal works of mercy we touch the flesh of Christ in our brothers and sisters who need to be fed, clothed, sheltered, visited; in the spiritual works of mercy – counsel, instruction, forgiveness, admonishment and prayer – we touch more directly our own sinfulness. The corporal and spiritual works of mercy must never be separated. By touching the flesh of the crucified Jesus in the suffering, sinners can receive the gift of realizing that they too are poor and in need. By taking this path, the "proud", the "powerful" and the "wealthy" spoken of in the *Magnificat* can also be embraced and undeservedly loved by the crucified Lord who died and rose for them. This love alone is the answer to that yearning for infinite happiness and love that we think we can satisfy with the idols of knowledge, power and riches. Yet the danger always remains that by a constant refusal to open the doors of their hearts to Christ who knocks on them in the poor, the proud, rich and powerful will end up condemning themselves and plunging into the eternal abyss of solitude which is Hell. The pointed words of Abraham apply to them and to all of us: "They have Moses and the prophets; let them hear them" (*Lk* 16:29). Such attentive listening will best prepare us to celebrate the final victory over sin and death of the Bridegroom, now risen, who desires to purify his Betrothed in expectation of his coming.

Let us not waste this season of Lent, so favourable a time for conversion! We ask this through the maternal intercession of the Virgin Mary, who, encountering the greatness of God's mercy freely bestowed upon her, was the first to acknowledge her lowliness (cf. *Lk* 1:48) and to call herself the Lord's humble servant (cf. *Lk* 1:38).