

Third Sunday in Ordinary Time

January 22, 2017

Mass Intentions

Saturday, January 28th

5 P.M. – J. T. DeBord

Sunday, January 29th

7 A.M. – Robert & Frances Anderle

9 A.M. – John & Lucille Jalufka

Help Needed!

Due to some unforeseen circumstances, we are short-handed with our weekly CCD/Faith Formation program. If interested--even if simply being available as a substitute--please contact Bill Reardon or the Pastoral Center in Yoakum.

This Sunday's Holy Scriptures

Is 8:23-9:3; 1 Cor 1:10-13, 17; Mt 4:12-23

Your Gift to God: January 15th

Sweet Home	\$2,048
Building Fund	\$120
Koerth	\$1,665
Building Fund	\$5
DSA	\$20

May God reward your generosity!

Celebrate the Lord's Abundant Mercy

Each Saturday the Sacrament of Reconciliation (Penance/Confession) is available from 4:00 P.M. to 4:40 P.M. in the Sweet Home confessional.

www.qpcatholicchurch.com

Make sure and check out the parish website for Queen of Peace and St. John the Baptist. A few of the historical pictures are there (still looking for pictures of the church interiors) as well as CCD/Faith Formation calendar, registration and weekly bulletin. There is also a link to the diocesan cemetery database for both cemeteries and links to Catholic sites of interest.

Annual Contribution Statement

Those who would like a statement of their envelope support contributions should call the parish office, 293-3518.

St. Mary's University Chapel Choir

The St. Mary's University Chapel Choir will be singing at the 5:00 P.M. Mass next Saturday, January 28th.

Human Resources Director

The Diocese of Victoria has an opening for a Human Resources Director. A degree in HR Management is preferred or related experience. Position reports to the CFO. For qualifications, job description, and application, visit: www.victoriadiocese.org. The closing date to apply is January 31st.

Cemetery Inquiries

Anyone with questions regarding the Catholic Cemeteries should contact the local representatives for the Cemeteries.

Queen of Peace:

Harvey Matusek & J. O. Hermes

St. John the Baptist:

Gene Velek & Jerry/Joyce Kurtz

They can provide the needed information and help with locating available plots. They will also provide the needed details to complete a purchase/reservation and receive a deed for record purposes.

Projects Update

The **Rectory** windows are nearly complete as is the wiring work. Once windows are finished, some drywall issues will be addressed and insulation will be completed.

Koerth Church is coming along. The main work underway these past couple of weeks was the removal of the linoleum and underlayment. The original wood floor under the pew area is really in great shape (minus some deterioration water damage at original entry door area). The plan is to refinish the long leaf pine floor and then all will begin to be put back in place and then resume Sunday Masses. The tower is complete as are the windows. Work in the sacristy is beginning to wrap up (massive sheetrock cracks due to foundation leveling). It's all promising to be quite a beautiful and uplifting sanctuary for our worship.

PLEASE JOIN US!!

We Need Your Help in Bringing Awareness to the Dignity of Life!!

2017 Candlelight March – Thursday, January 26, 2017 beginning at De Leon Plaza at 7:00 P.M. and proceeding to Our Lady of Sorrows Catholic Church.

Main speaker will be State Representative Geanie W. Morrison. Pro-Life groups in attendance and short presentation are: The Victoria Gabriel Project, Knights of Columbus, Crisis Pregnancy of Victoria, and St. Gianna Pro-Life Group. Robert Seale is Master of Ceremonies and others involved in the organization this year are: Bernie Seale, Barbara Williams, and the Knights of Columbus. There are lots of other individuals who have participated to make this year a **SUCCESS for LIFE!**

Contact Barbara McCain Williams for further information (361) 649-1612.

Registration forms for the next TMIY session which starts February 1st are available at the entrances of the church.

“Come after me, and I will make you fishers of men.”

TMIY Update

Each Wednesday morning the men gathered at the bright and early hour of 6:00 A.M. for breakfast, camaraderie, inspiration/reflection and discussion. All meetings concluded by 7:30 A.M. It was both a challenge and reward to be able to dedicate the best part of the day to focusing on what defines us: our faith! If you were not able to take advantage of this opportunity you are in luck! The next semester is now scheduled to begin **February 1, 2017**. And as all good Catholics recall...it will include the time of Lent...offering yet another way to better engage and deepen your faith. This is a new semester so it will be a great time to join us. If you are not sure just ask one of the men that attended the last semester to find out what they think.

Additional Testimonials from:

THAT MAN IS YOU

What parish participants this past fall had to say regarding their experience of this parish offering:

“TMIY has been a great experience for me. Starting my day on Wednesdays for the last thirteen weeks, in prayer and fellowship with 70 Christian men, has truly opened my eyes to what God call me to be as a husband, father, and son of God. Looking forward to the opportunity to attend these meetings again.”

“I was undecided as to whether or not I want to attend the first TMIY session, but when asked about it by a friend, I decided to give it a try. After having attended most of the 13 sessions in the first installment, I find that it has given me a fresh perspective on what it means to be a good man, husband, father and grandfather. The film we saw at each of the sessions were intriguing and thought provoking, and it was interesting discussing them with other participants. I am looking forward to the next sessions, which begin in February.”

“That Man Is You is a program that lets me participate in my Catholic faith with other men and helps me focus on being a better husband and father.”

Why I wear the cross (it's not what you might think)

Wearing the cross is a promise, an invitation, and a reminder to myself

DK. Michał Lubowicki - Poland
January 16, 2017

The first known image of Christ Crucified — on the wooden doors of the Roman Basilica of Santa Sabina on the Aventine Hill — dates back to the 5th century. Prior to that, Christians did not portray the means by which Jesus died. It was represented by the so-called *crux gemmata*, or jeweled cross, fashioned of gold and adorned with precious stones, but without the figure of the Crucified Christ, and even these representations appeared only in the 4th century.

Until then, Christians avoided representing the cross. Not so much because it was prohibited, but because of the controversial nature of the symbol. For at least two centuries after Christ, crosses on which slaves died an agonizing death continued to line the roads of the Roman Empire. The cross was therefore a very ambiguous symbol, and one that aroused questions.

And that is why I wear the cross. It should arouse questions — in me! Because on the one hand, Christ Crucified had “neither state nor beauty” (cf. Isaiah 53:2-3); and on the other, it was precisely within the context of the announcement of the cross that the Father said to him from heaven: “You are my beloved Son, in whom I am well pleased” (Mt. 3:17). The cross that I wear around my neck reminds me to ask myself, “Am I pleasing to the Father? Is he pleased with my thoughts, with my decisions, with my words, and with what I do? Do I accept the cross in my life, given that I wear a miniature cross around my neck each day?” Wearing a cross around one’s neck is therefore a daily invitation to a very simple examination of conscience.

I don’t wear the cross to make a show. The cross that I wear around my neck is not the manifestation of my personal holiness or my point of view. Wearing a cross around one’s neck doesn’t mean anything good about me. The very fact of wearing it doesn’t automatically bear witness to the One who died on the Cross. The cross has appeared on many flags and emblems and not all of them were carried with good intentions.

I wear the cross because in a world of endless struggles, protests, and battles, it is the anchor of the boat of my life, which is moored to another world. I

wear it in order to remember that the land from which I come, and to which I will return, is different than here. It is like a standard behind which I march slowly towards the beginning of the *kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace.*

The cross is not a talisman, or an amulet. I don’t wear it to protect myself from misfortune, or to change anything on my journey irrespective of my will. I can still be hit by a car, have cancer or lose my job with a cross around my neck. Likewise, I can still deceive, spread slander and be a nightmare for those who must live with me every day while wearing it. That’s because the cross will not magically change either me, or the reality around me. The transformation, or Passover, of my life and of the world around me can only be accomplished by God — the Lord of all reality and of my heart.

But wearing the cross reminds me of the One to whom all this belongs, and the One who has the last word. It reminds me that I have been purchased “at a great price” (1 Corinthians 6:19-20), and that He who has redeemed me and cleansed me in His Blood has no intention of abandoning me.

A cross around my neck is a promise and an invitation to allow Him to work in me, and always with me. To work with Him for my salvation. Here and now. Right where I am, and in the areas where I’m struggling.

Jesus offered himself on the Cross to “draw all things to Himself” (cf. Jn. 12:32). He died and rose, and yet in a certain sense the drama of my salvation continues.

Pascal wrote that *Christ’s agony will continue until the end of the world.* One must not sleep then. I wear the cross because I need a “wake-up call.”

