



Mass
Intentions

Saturday, January 24

5 p.m. Cecil Bates, Chuck McLain & Tommy Carroll (D)

7 p.m.

Sunday, January 25

8 a.m. Olan Sanders (D)

10:30 a.m. People of the parish

Monday, January 26

No Mass

Tuesday, January 27

8:30 a.m. Dan Harriman (D)

Wednesday, January 28

6:30 p.m. Boehme Family (D)

Thursday, January 29

8:30 a.m. David & Kevin Wilson (D)

Friday, January 30

8:30 a.m. Danny Domas (D)

Saturday, January 31

5 p.m. Daisy Bergeron (D)

7 p.m.

Sunday, February 1

8 a.m. Ruby Guillot (D)

10:30 a.m. People of the parish

READING FOR THE WEEK

Monday: 2 Tm 1:1-8 or Ti 1:1-5; Ps 96:1-3, 7-8a, 10; Mk 3:22-30

Tuesday: Heb 10:1-10; Ps 40:2, 4ab, 7-8a, 10, 11; Mk 3:31-35

Wednesday: Heb 10:11-18; Ps 110:1-4; Mk 4:1-20

Thursday: Heb 10:19-25; Ps 24:1-6; Mk 4:21-25

Friday: Heb 10:32-39; Ps 37:3-6, 23-24, 39-40; Mk 4:26-34

Saturday: Heb 11:1-2, 8-19; Lk 1:69-75; Mk 4:35-41

Sunday: Dt 18:15-20; Ps 95:1-2, 6-9; 1 Cor 7:32-35; Mk 1:21-28

BREAK OPEN THE WORD

[Jon 3:1-5, 10](#)

1 Cor 7:29-31

[Mk 1:14-20](#)

In our scriptures “call narratives” are extremely important. All who originally read our Hebrew and Christian scriptures thought they had been especially called to be followers of Yahweh or the risen Jesus. They were anxious to discover the implications of their call. To what, actually, were they being called, how should they respond, and what was expected of them? Today’s Gospel answers some of those questions.



First of all Jesus isn’t calling these four men to be priests. He’s calling them to be Christians: other *Christ*s. Every man and woman in Mark’s community was expected to put themselves in the place of Simon, Andrew, James and John. Each had heard and responded to the risen Jesus’ invitation, “Come after me.”

For Mark, how these four fishermen respond is very significant. Each set of brothers immediately leaves their nets and/or their father and follows Jesus. Once they hear his call, they don’t hesitate. Their response is instant and total. No delay because of prior commitments; no excuses because of family ties. Each instantly gives up his security.

For what?

There’s no plan of action except to follow Jesus. No theological profound statements to memorize, no institution to join, no philosophical tenets to profess. This itinerant preacher is simply proclaiming that God’s kingdom is at hand: that God is present and working effectively in everyone’s life. One need only “repent” to experience that presence, something Jesus promises the four he’ll help them achieve. The outward sign that they’ve repented, or totally changed their value systems, is when they put people instead of fish at the center of their lives.

Though all these aspects of the disciples’ call are important, the one most overlooked is that they’re simply called to follow a person: Jesus. Not only do they have no idea where he’s taking them, they’re committing themselves to a lifetime of discovering who this Galilean carpenter actually is. As with Jonah, all their preconceived notions will eventually go out the window. He won’t turn out to be the messiah the vast majority of Jews were expecting. He’s not going to throw the Romans out of Palestine, nor will he set up a Jewish kingdom. In the end, these four fishermen will find out they abandoned their nets and their families in order to fulfill the dreams of someone who, at this point, they hardly knew. As time went by, they uncovered more and more implications of the “Yes” they gave to that almost random call. It made all the difference in their lives – and ours.

Hey, some things never change. Enjoy your wonderings with the Lord this week.

Fr. Tom

THIRD SUNDAY IN ORDINARY TIME



The Boy Scouts of America annually celebrates its February 8, 1910 founding. Scout Sunday was added to the Scout celebration in the middle 1940s. Scout Sunday is always the Sunday preceding February 8th, unless the

8th is a Sunday, in which case the 8th would be Scout Sunday.

The Scout Sunday tradition was started to make people in houses of worship aware of Scouting, and to allow Scouts to live out their "Duty to God" pledged each week. The Scout Law says that a "Scout is Reverent" and the Scouts of all ages promise to do their "Duty to God". These values strengthen youth character in their family, community and faith (from the National Committee on Catholic Scouting).

Please join us as we celebrate Mass on Scout Sunday at St. Anthony Cathedral Basilica on February 8, 2015 at noon. Awards to be presented after in the Basilica Center.

WHAT'S THE DIFFERENCE?

What's the difference between a Bible and a Lectionary? A Lectionary is composed of the readings and the responsorial psalm assigned for each Mass of the year (Sundays, weekdays, and special occasions). The readings are divided by the day or the theme (baptism, marriage, vocations, etc.) rather than according to the books of the Bible. Introductions and conclusions have been added to each reading. Not all of the Bible is included in the Lectionary.

Individual readings in the Lectionary are called pericopes, from a Greek word meaning a "section" or "cutting." Because the Mass readings are only portions of a book or chapter, introductory phrases, called incipits, are often added to begin the Lectionary reading, for example, "In those days," "Jesus said to his disciples," etc.

Altar flowers for January 24, 25 donated by
Pat Cockerill in memory of Helen & Ed Higgins

And

Darren & Dawn Abshire in honor of
Cecelia Pillsbury's Birthday

Blessed Mother flowers donated by
Delfina Pachuca in memory of Rita Arciva

St. Francis Ministries

For the next few weeks the various ministries of our faith community will be in the spotlight. If you see a chance to increase your involvement by sharing your time and talent here at St. Francis, give the ministry head a call.

EDUCATION

Christian Initiation of Adults and Children

Father Tom Phelan 883 9153

A process to prepare individuals for the reception of the Sacraments of Initiation (Baptism, Confirmation and Eucharist.) Needed: individuals fully initiated into the church wishing to assist with this process.

Baptismal Preparation

Chris Wright 882 9972 Baptismal preparation is held the third Thursday of each month and can be done at least 7 months before the birth in order to make proper sacramental preparations.

Religious Formation

Jonnie Broussard 883 8232

Dedicated to educating children in K-12th grade in the Catholic faith, RCIA adapted for children and youth and K-8th grade meets on Wednesdays from 5:15 to 6:15 p.m. High school youth ministry meets on Wednesdays from 6:30 to 8:30 p.m.

Youth Ministry (KeYsis / Pre KeYsis)

Angela Lathrop 883 9153 ext. 238

Our parish offers a comprehensive program of fellowship, prayer, service and faith development. Youth come together in a Christ-centered environment where they learn how to love as Christians in a challenging world and realize their value as Catholics within our parish with the support and love of parishioners.

Children's Liturgy of the Word

Jonnie Broussard 883 8232

Gather children to break open the Liturgy of the Word on their level during 10:30 am mass

Vacation Bible School

Jonnie Broussard 883 8232

During the summer, one week is devoted to the enrichment of our young people in their Christian background through music, art, videos, and lots of fun developed around a central theme which changes each summer.

Monthly Adoration of the Blessed Sacrament

Jackie and Barbara Authement 746 3127

Adoration is held in the church the first Tuesday of each month from 9 a.m. to 6 p.m.

Teen A.C.T.S Retreat March 14-17

Registration forms will be available through your parish youth office as well as on the Diocesan Website – www.dioceseofbmt.org and forms must be turned in no later than February 9, 2015

send to:

St. Anne's Catholic Church

ATTN: TEEN ACTS

2715 Calder Ave.

Beaumont, TX 77702

The total cost of the retreat is \$170.00. It is open to all High School Students. Fees will be collected the Saturday evening of the retreat at send off. There will be space available for 28 retreatants (14 boys and 14 girls). Retreatants will be randomly selected.

For additional information please contact:

Director

Ryan Justice (409) 718-2345

Co-Directors

Jack Fitch (409)-527-0305

Christy Simon (409)-284-9707

CHANGE OUR LIVES

In today's first reading, Jonah, sent by God to warn the people, storms through Nineveh, frightening the citizens out of their wits. It works! They repent before Jonah makes his way through a third of the city, and God sees "by their actions" how they have turned from evil.

Then we hear Paul telling the Corinthians that "the world in its present form is passing away." He calls for a change of heart. He stops short of telling them to set aside their everyday lives, but still he urges them—rather mysteriously—to live as though they aren't doing the things they're doing.

Finally, Jesus stands on the shore and cries, "The kingdom of God is at hand!" The apostles-to-be abandon their nets and follow him. Thus in all the readings we hear an invitation to a radical and immediate change in our lives.

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TREASURES FROM OUR TRADITION

As a result of the reforms of the Second Vatican Council, the Church has defined a new pastoral plan for your care whenever you struggle with illness. There are rites for

How is the Mass Lectionary arranged?

The Lectionary is arranged in two cycles, one for Sundays and one for weekdays. The Sunday cycle is divided into three years, labeled A, B, and C. 2008 was Year A, 2009 was Year B, 2010 is Year C, etc. In Year A, we read mostly from the Gospel of Matthew. In Year B, we read the Gospel of Mark and chapter 6 of the Gospel of John. In Year C, we read the Gospel of Luke. The Gospel of John is read during the Easter season in all three years. The first reading, usually from the Old Testament, reflects important themes from the Gospel reading. The second reading is usually from one of the epistles, a letter written to an early church community. These letters are read semi-continuously. Each Sunday, we pick up close to where we left off the Sunday before, though some passages are never read.

The weekday cycle is divided into two years, Year I and Year II. Year I is read in odd-numbered years (2009, 2011, etc.) and Year II is used in even-numbered years (2010, 2012, etc.) The Gospels for both years are the same. During the year, the Gospels are read semi-continuously, beginning with Mark, then moving on to Matthew and Luke. The Gospel of John is read during the Easter season. For Advent, Christmas, and Lent, readings are chosen that are appropriate to the season. The first reading on weekdays may be taken from the Old or the New Testament. Typically, a single book is read semi-continuously (i.e., some passages are not read) until it is finished and then a new book is started.

The year of the cycle does not change on January 1, but on the First Sunday of Advent (usually late November) which is the beginning of the liturgical year.

In addition to the Sunday and weekday cycles, the Lectionary provides readings for feasts of the saints, for common celebrations such as Marian feasts, for ritual Masses (weddings, funerals, etc.), for votive Masses, and for various needs. These readings have been selected to reflect the themes of these celebrations.

children, a communal rite for celebration in the parish, forms of care for the sick at each stage and transition, and for the desperately ill. There is a much broader interpretation of who may be anointed, including not only the visibly ill, but those battling addiction, or the elderly coping with the frustrating aches and pains of aging. Children under seven are normally not anointed, since the oil is associated with reconciliation. (For the same reason, they do not receive ashes on Ash Wednesday.) However, children close to that age who have a serious illness often gain a deep level of spiritual insight and maturity, and may benefit from catechesis for the Eucharist. Once admitted to confirmation and/or Eucharist, a sick child should be anointed. It is a great strength of our present rite that a section is included with prayers tailored to the experience and understanding of a child. Considering our recent history of being fairly sparing with this sacrament, the generosity of celebration today is helping us to retrieve an essential part of our tradition of reverence for the sick.

Rev. James Field, Copyright © J. S. Paluch Co.

FAMILY INFLUENCE

Disorder in the society is the result of disorder in the family. St. Angela Merici

THIRD SUNDAY IN ORDINARY TIME

CAMBIEMOS NUESTRAS VIDAS

En la primera lectura de hoy, Jonás, enviado por Dios a dar advertencia al pueblo, atraviesa Nínive como un huracán, asustando grandemente a los ciudadanos. ¡Y funcionó! Ellos se arrepienten antes de que Jonás cruzara menos de la tercera parte de la ciudad, y Dios ve “por sus obras” que se han arrepentido del mal.

Luego oímos a Pablo que le dice a los corintios que “este mundo que vemos es pasajero”. El les hace un llamado al cambio de corazón. Aunque no llega a decirles que cambien su vida cotidiana, sí les insta -un tanto misteriosamente- a vivir como si no hicieran lo que hacen de costumbre.

Finalmente, Jesús se detiene a la orilla del lago y grita, “¡El reino de Dios ya está cerca!” Los futuros apóstoles abandonan sus redes y le siguen. Así es que en todas las lecturas oímos una invitación a un cambio inmediato y radical de nuestras vidas.

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TRADICIONES DE NUESTRA FE

En los años 70 y 80, Cesáreo Gabaráin compuso un sinnúmero de cantos bellísimos, para, mediante ellos, glorificar a Dios e instruir a los fieles. Entre sus cantos más famosos se encuentra “Pescador de hombres” (1979). Mezclando el llamado de los primeros discípulos, Gabaráin nos enseña en sus versos, que todos los cristianos somos llamados no sólo a seguir a Jesús, sino también a ser pescadores de personas para Cristo.

El famoso llamado de Pedro, Santiago, Juan y Andrés (Marcos 1:16-19; Mateo 4:18-22) se complementa con la pesca milagrosa (Lucas 5:1-11). Los discípulos escuchan la voz del maestro y abandonan todo para seguirlo. Al poco tiempo se encuentran pescando de nuevo, pero sin éxito. Otra vez aparece Jesús y les indica dónde echar las redes. Seguramente pensarían: “Y este carpintero, ¿qué sabe del oficio de pescar!” Pero echaron las redes, tal vez para comprobar que no había peces, o tal vez porque deseaban creer. Aún así, Jesús les llenó las redes, y de nuevo les llamó a la pesca de seres humanos para el Reino de su Padre. Y ellos dejaron todo a la orilla para seguirlo.

Fray Gilberto Cavazos-Gluz, OFM, Copyright © J. S. Paluch Co.

UNA FAMILIA INFLUYENTE

El desorden en la sociedad es el resultado del desorden en la familia.

Santa Ángela de Mérida

IMPOSIBLE SIN AMOR

El alma no puede vivir sin amor.

San Francisco de Sales



Saturday, January 24

Reconciliation 4-4:45 p.m.

5 p.m. mass

7 p.m. Spanish mass

Adoration sign up at entrances

Keysis chicken spaghetti sale after masses

Sunday, January 25

8 a.m. mass 10:30 a.m. mass

Keysis chicken spaghetti sale after masses

Confirmation class 5:30 p.m.

Sonlight choir 6:30 p.m.

Monday, January 26

Adult choir 6 p.m.

Women's ACTS 6:30 p.m.

Tuesday, January 27

Men's faith sharing 5:45 a.m.

Women's faith share 6:15 a.m.

8:30 a.m. mass

KC dinner 6:30 p.m.

A-H vegetable I-O dessert P-Z meat

RCIA 7 p.m.

Wednesday, January 28

RE grades K-8 5:15-6:15

Keysis grades 9-12 6:30-8:30 p.m.

6:30 p.m. mass

Thursday, January 29

8:30 a.m.

Friday, January 30

8:30 a.m. mass

Girl Scouts 5:30 p.m.

Saturday, January 31

Reconciliation 4-4:45 p.m.

5 p.m. mass

7 p.m. Spanish mass

Adoration sign up at entrances

Sunday, February 1

8 a.m. mass 10:30 a.m. mass

Confirmation class 5:30 p.m.

Adoration sign up at entrances

Sonlight choir 6:30 p.m.

STEWARDSHIP OF TREASURE REPORT

January 18, 2015

Amount needed each week (Regular collection)	\$11,873.00
Weekend regular collection (including building fund)	10,793.00
Under Goal	1,080.00
Year to date totals (January 18, 2015)	
Amount needed (\$11,873. x 29 fiscal weeks)	\$ 344,317.00
Total Sunday collections to date	338,845.63
Year to date shortage	5,471.37

UPCOMING SPECIAL COLLECTIONS

Church in Latin America: January 25

Online giving is an excellent way to fulfill your obligation to support St. Francis parish. Go to www.stfrancisorangetx.org and click the Online Giving link.