

**ST. VINCENT DE PAUL LITURGICAL MINISTERS SCHEDULE MARCH 2016**  
**ST. VICENTE DE PAUL HORARIO DE LOS MINISTROS 2016**

<b>Ministers Ministros</b>	<b>Lectors Lectores</b>	<b>Ushers Acomodadores</b>	<b>Altar Servers Monagillos</b>
<b>March 5th, Saturday 5:30 p.m. Mass</b>			
Kenny Gerber Ed Ringering Doretta Gerber	Joe Martinez Mary Lane	Forest Plunk Roger Davenport	Jacob Ebenkamp Caleb Ebenkamp
<b>March 6th, Sunday 9:30 a.m. Mass</b>			
Jack Hilton Veronica Arreola Dennis Wyatt Mary Martinez Dee Gill	Brad Hadley Andrea Wyatt	Lori Walling Will Weiman	Veronica Davis Roscio Garcia
<b>March 6th, Sunday 12:00 p.m. Spanish Mass</b>			
Bertha Arreola Jorge Brito Maria Brito Cecilia Losoya	Armando Tarango Mayra Rodriguez	Ricardo Gradeja Daniel Garcia Noel Hernandez Jesus Santacruz	Christian Aguilar Mario Resendiz Uriel Soto Esmeralda Madrid
<b>March 12th, Saturday 5:30 p.m. Mass</b>			
Doretta Gerber Kenny Gerber Dan Morrison	Joe Martinez both readings	James Duvall Mike Dunigan	Eric Cabrales Ailene Cabrales
<b>March 13th, Sunday 9:30 a.m. Mass</b>			
Jack Albracht Jim Lummus Aloise Martin Charlene Martinez Eddie Mechelay	Sarah Stockman Joe Mechelay	Norma Miranda Mike Zemanek	Jamey Germany Leslie Germany Michael Mechelay
<b>March 13th, Sunday 12:00 pm. Spanish Mass</b>			
Javier Gonzalez Cristina Hernandez Lupita Machado Rosario Martinez Martina Miranda	Maria Rivera Mireya Pacheco	Jaime Mejia Martin Perez Rogerio Recendiz Arcadio Rivera	Matthew Blanco Alejandra Hernandez Alondra Hernandez Mebelyn Jimenez
<b>March 19th, 5:30 p.m. Mass</b>			
Kenny Gerber Ed Ringering Dan Morrison	Mary Lane both reading	Chris Johnson Forest Plunk	Jacob Ebenkamp Caleb Ebenkamp
<b>March 20th, Sunday 9:30 a.m. Mass</b>			
Norma Miranda Mary Martinez Rudy Munoz Rita Robinson Veronica Arreola	Jim Lummus Sherrie Nicolet	William Weiman Lori Walling	Benjamin Miranda Ismael Miranda Judge Rojas
<b>March 20th, Sunday 12:00 p.m. Spanish Mass</b>			
Armando Tarango Ernestina Tarango Bertha Arreola Cecilia Losoya	Isabel Ortega Violeta Moreno	Jesus Santacruz Thomas Short Juan Silva Daniel Garcia	Adamari Lopez Gabriela Lopez Jolaine Machado Sergio Resendiz
<b>March 24th, Holy Thursday Bilingual 7:30 p.m.</b>			
Jack Albracht Mary Martinez Dee Gill Charlene Martinez Ed Ringering	Brad Hadley Mayra Rodriguez	Forest Plunk Luis Silva Juan Arreola Chris Johnson	Uriel Soto Malachi Williams Jaquelin Ruiz Alexis Salazar
<b>March 25th, Passion of Our Lord Good Friday 6:00 p.m. English</b>			
NO Communion Ministers	Mark McVay Sherrie Nicolet	Jim Lummus Javier Sanchez	Ailene Cabrales Eric Cabrales Kristopher Boyd
<b>March 25th, Viernes Santo 8:00 p.m. Spanish</b>			
No Communion Ministers	Isabel Ortega Violeta Moreno	Benjamin Machado Thomas Short Jesus Santacruz Juan Silva	Rodrigo Tarango Joseline Madrid Katya Madrid Myriam Moreno
<b>March 26th, Holy Saturday 9:00 p.m.</b>			
Pam Zemanek Javier Gonzalez Aloise Martin Ernestina Tarango Ginger McVay	Mark McVay Armando Tarango	Noel Hernandez Osmar Madrid Chris Johnson Forest Plunk	Uriel Soto Julia Soto Ailyn Rodriguez Martin Rodriguez



Communion Ministers	Lectors	Ushers	Altar Servers
<b>March 27th, 9:30 a.m. Easter Sunday Mass</b>			
Norma Miranda Veronica Arreola Jack Hilton Rita Robinson Mary Martinez	Jim Lummus both readings	Jack Albracht Rudy Munoz	Rory Rojas Veronica Davis Roscio Garcia
<b>March 27th, Sunday 12:00 p.m. Sp. Easter Mass</b>			
Jorge Brito Maria Brito Cecilia Losoya Lupita Machado Martina Miranda	Rosario Martinez Perfecto Martinz	Benjamin Machado Ricardo Grajeda Jaime Mejia Maria Rivera	Melanie Ruiz Lesslie Ruiz Kimberly Velo Stacy Velo



The key idea in the Gospel and the Second Reading next week is turning from darkness to light, as symbolized in the healing of the man born blind. For example, examination of conscience, especially in the light of God's Word, leads to enlightenment, and thus enables people to do as St. Paul says, „Try to discover what the Lord wants of you, having nothing to do with the futile works of darkness."

The Gospel today tells the story of the healing of the man born blind. The story does not end with his healing, but rather it continues with the arguments about what really happened and who Jesus is, the one who healed him. We call Christ „The Light of the World% and look to him for the truth we need to really understand the world, ourselves and God. We need to confess our blindness and have some humility before God if we are to be enlightened by Jesus, and not to be like the Pharisees in the story who refuse to accept the truth.

The foundation of the story is two fold: a miracle story in which blindness is cured, and the saying, „I am the Light of the World%. The miracle is a sign of the truth of the saying and the judging effect of the light is brought out. Jesus acts on his own initiative. When the man worships him it shows that he has received spiritual as well as physical sight.

This chapter expresses vividly John's conception of Jesus' work. On the one hand, he is the giver of unprecedented benefits to humanity. On the other hand, the people are not aware of their own need, and cling to the inadequate light of the Old Testament and are too proud to relinquish it. The effect of the true light is to blind them, since they close their eyes to it. Their sin abides precisely because they are so confident of their righteousness.

In the Gospel story there seem to be three groups of people unable to see. First the disciples: even though they have been in Jesus's company for a long time, they still shared the assumptions of their society about the causes of sickness and handicap – that it is punishment for sin, either their own or someone else'. Therefore people who were afflicted in such a way were often treated with contempt, because it was seen as their own fault.

Jesus says that it was nobody's sin, but so that God's glory could be seen in his cure. There is an important lesson even in the introduction to the story – a Christian's attitude to suffering is not to wonder where it comes from, but to take action to alleviate it.

Secondly, the man who is healed by Jesus. He becomes an unlikely ambassador for Jesus, as was the woman at the well from last week, but both are effective. Both are touched in their weakness and moved to strength; both are rejected by their society but welcomed by Jesus. There is a progressive cure of his spiritual blindness, as he says of Jesus,

- ☑The man called Jesus
- ☑He is a prophet
- ☑If this man were not from God
- ☑Lord I believe

Third group: in contrast to his enlightenment, there is a blindness in the Pharisees. They claimed to know God's Word and God's Law, so Jesus condemns their blindness as worse. They find every reason not to believe what their eyes are telling them: perhaps this wasn't the man, perhaps he wasn't born blind.

Therefore, in the Scrutiny: the Elect have already been enlightened to some degree; Lent is a time when this is