

ST. VINCENT DE PAUL LITURGICAL MINISTERS SCHEDULE JULY 2016

E. Ministers E. Ministros	Lectors Lectores	Ushers Acomodadores	Altar Servers Monagillos
July 2nd, Saturday 5:30 p.m.			
Dan Morrison	Mary Lane Both readings	Jim Duvall Chris Johnson	Caleb Ebenkamp Jacob Ebenkamp
July 3rd, Sunday 9:30 a.m.			
Jack Albracht Veronica Arreola Aloise Martin Dee Gill Mary Martinez	Jim Lummus Sarah Stockman	William Weiman Norma Miranda	Benjamin Miranda Ismael Miranda
July 3rd Sunday 12:00 p.m.			
Bertha Arreola Jorge Brito Maria Brito Javier Gonzalez Armando Tarango	Isabel Ortega Mireya Pacheco	Ricardo Grajeda Noel Hernandez Osmar Madrid Jaime Mejia	Christin Aguilar Matthew Blanco Alejandra Hernandez Alondra Hernandez
July 9th, Saturday 5:30 p.m.			
Pam Zemanek Kenny Gerber Dawn Ramaekers	Dan Morrison Doretta Gerber	Roger Davenport Mike Dunigan Michael Zemanek	Ailene Cabrales Eric Cabrales
July 10th, Sunday 9:30 a.m.			
Edie Mechelay Rita Robinson Charlene Martinez Jack Hilton Veronica Arreola	Joe Mechelay Rudy Munoz	Jack Albracht Javier Sanchez	Roscio Garcia Veronica Davis Sierra Rodriguez
July 10th, Sunday 12:00 p.m.			
Cecilia Losoya Lupita Machado Rosario Martinez Martina Miranda Ernestina Tarango	Armando Tarango Maria Rivera	Martin Perez Arcadio Rivera Rogerio Recendiz Jesus Santacruz	Adamari Lopez Garbriela Lopez Jolaine Machado Myriam Moreno
July 16th, Saturday 5:30 p.m.			
Mike Zemanek Kenny Gerber	Pam Zemanek Doretta Gerber	Forest Plunk Chris Johnson	Caleb Ebenkamp Jacob Ebenkamp
July 17th Sunday 9:30 a.m.			
Norma Miranda Dee Gill Mary Martinez Jack Albracht Rita Robinson	Sherrie Nicolet both readings	Jim Lummus William Weiman Dawn Ramaekers	Leslie Germany Jamey Germany Rory Rojas
July 17th, Sunday 12:00 p.m.			
Bertha Arreola Jorge Brito Maria Brito Javier Gonzalez Cristina Hernandez	Lupita Machado Violeta Moreno	Juan Arreola Benjamin Machado Juan Silva Luis Silva	Alexandra Resendez Sergio Resendiz Mario Resendiz Rodrigo Tarango
July 23rd, Saturday 5:30 p.m.			
Pam Zemanek Michael Zemanek	Mary Lane Joe Martinez	Jim Duvall Mike Dunigan	Kristopher Boyd
July 24th, Sunday 9:30 a.m.			
Jim Lummus Jack Hilton Rudy Munoz Charlene Martinez Aloise Martin	Doretta Gerber Joe Mechelay	Norma Miranda Kenny Gerber Javier Sanchez	Judge Rojas Malachi Williams
July 24th, Sunday 12:00 noon			
Cecilia Losoya Lupita Machado Rosario Martinez Martina Miranda Ernestina Tarango	Maria Rivera Mayra Rodriguez	Thomas Short Noel Hernandez Jesus Santacruz Ricardo Grajeda	Jaquelin Ruiz Lesslie Ruiz Melanie Ruiz Alexis Salazar

E. Ministers	Lectors	Ushers	Altar Servers
July 30th, Saturday 5:30 p.m.			
Pam Zemanek	Mary Lane	Chris Johnson	
Mike Zemanek	Joe Martinez	Roger Davenport	
July 31st, Sunday 9:30 a.m.			
Veronica Arreola	Mark McVay	Norma Miranda	Sierra Rodriguez
Ginger McVay	both readings	Will Weiman	Jamey Germany
Aloise Martin			Leslie Germany
Charlene Martinez			
Dawn Ramaekers			
July 31st, Sunday 12:00 p.m.			
Rosario Martinez	Lupita Machado	Jaime Mejia	Kimberly Velo
Cecilia Losoya	Isabel Ortega	Juan Meza	Stacy Velo
Armando Tarango		Rogero Recendiz	Melanie Ruiz
Ernestina Tarango		Juan Silva	Lesslie Ruiz
Cristina Hernandez			

Dear Johan,

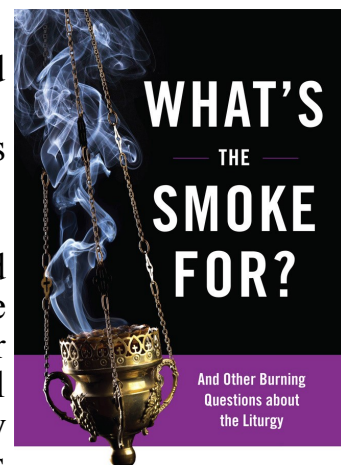
Last week I hosted some out of town guests. They asked why we did not have holy water “bowls” near the doors. I did not know. Do you? I would have been so tempted to ask them about the meaning of this gesture. Would they have made the connection with their baptism?

The act of blessing ourselves with holy water upon entering and leaving the church is intended as a reminder of our baptism and of the rights and obligations that come with that. Sadly, the small holy water stoops that serve this purpose are so far removed from the baptismal font in both size and amount of water that the connection is not readily made. On the contrary, dipping our fingers in those miniscule amounts of water and blessing ourselves is often done purely out of habit without much thought or impact. It is one of the things we do on our way from the profane into the sacred. Sometimes this reflexive action is questionably laden with a hint of pagan baggage.

The reason why we have these small stoops is due to the fact that previous to the Second Vatican Council, baptismal fonts were inaccessible. They were locked away in baptismal chapels and the water in them was hidden by metal covers. Thus, in lieu of the font, small holy water stoops were located at every door of the church, for easy access to holy water.

New and remodeled churches have large baptismal fonts at the entrance of the church. Their size and location make it clear that baptism is the first among the sacraments. In those churches, the font also functions as the place where people go to bless themselves upon entering and leaving the church. The only imaginable reason for preferring the stoops over the font must be habit and comfort, neither of which are acceptable.

Maybe you can invite your guests on their next visit to pass by the font when entering the church so they might remind themselves more effectively of their baptism. Would they not rather go to the source rather than to a minor tributary?



JOHAN VAN PARYS