***Pastor’s Corner:*  St. Patrick**

According to the *Confession of Saint Patrick*, at the age of sixteen, he was captured by a group of Irish pirates, from his family's Villa at "Bannavem Taburniae". They took him to Ireland where he was enslaved and held captive for six years. Patrick writes in the *Confession*that the time he spent in captivity was critical to his spiritual development. He explains that the Lord had mercy on his youth and ignorance and afforded him the opportunity to be forgiven his sins and convert to Christianity. The [Dál Riata](https://en.wikipedia.org/wiki/D%C3%A1l_Riata%22%20%5Co%20%22D%C3%A1l%20Riata) raiders who kidnapped him introduced him to the Irish culture that would define his life and [reputation](https://en.wikipedia.org/wiki/Reputation). While in captivity, he worked as a shepherd and strengthened his relationship with God through prayer, eventually leading him to convert to Christianity. After six years of captivity, he heard a voice telling him that he would soon go home, and then that his ship was ready. Fleeing his master, he travelled to a port, two hundred miles away, where he found a ship and with difficulty persuaded the captain to take him. After three days' sailing, they landed, presumably in Britain, and apparently all left the ship, walking for 28 days in a “wilderness" and becoming faint from hunger. Patrick's account of his escape from slavery and return home to Britain is recounted in his *Declaration*. After Patrick prayed for sustenance, they encountered a herd of [wild boar](https://en.wikipedia.org/wiki/Wild_boar);[[36]](https://en.wikipedia.org/wiki/Saint_Patrick#cite_note-36) since this was shortly after Patrick had urged them to put their faith in God, his prestige in the group was greatly increased. After various adventures, he returned home to his family, now in his early twenties. After returning home to Britain, Patrick continued to study Christianity. Patrick recounts that he had a vision a few years after returning home: I saw a man coming, as it were from Ireland. His name was Victoricus, and he carried many letters, and he gave me one of them. I read the heading: "The Voice of the Irish". As I began the letter, I imagined in that moment that I heard the voice of those very people who were near the wood of [Foclut](https://en.wikipedia.org/wiki/Foclut%22%20%5Co%20%22Foclut), which is beside the western sea—and they cried out, as with one voice: "We appeal to you, holy servant boy, to come and walk among us." A.B.E. Hood suggests that the Victoricus of St. Patrick's vision may be identified with Saint [Victricius](https://en.wikipedia.org/wiki/Victricius%22%20%5Co%20%22Victricius), bishop of [Rouen](https://en.wikipedia.org/wiki/Rouen) in the late fourth century, who had visited Britain in an official capacity in 396. However, Ludwig Bieler disagrees. Patrick studied in Europe principally at [Auxerre](https://en.wikipedia.org/wiki/Auxerre), but is thought to have visited the [Marmoutier Abbey, Tours](https://en.wikipedia.org/wiki/Marmoutier_Abbey%2C_Tours%22%20%5Co%20%22Marmoutier%20Abbey%2C%20Tours) and to have received the [tonsure](https://en.wikipedia.org/wiki/Tonsure) at [Lérins Abbey](https://en.wikipedia.org/wiki/L%C3%A9rins_Abbey%22%20%5Co%20%22L%C3%A9rins%20Abbey). [Saint Germanus of Auxerre](https://en.wikipedia.org/wiki/Saint_Germanus_of_Auxerre), a bishop of the [Western Church](https://en.wikipedia.org/wiki/Western_Christianity), ordained him to the priesthood. Acting on his vision, Patrick returned to Ireland as a Christian missionary. According to [J. B. Bury](https://en.wikipedia.org/wiki/J._B._Bury), his landing place was [Wicklow](https://en.wikipedia.org/wiki/Wicklow), [County Wicklow](https://en.wikipedia.org/wiki/County_Wicklow), at the mouth of the river Inver-dea, which is now called the Vartry. Bury suggests that Wicklow was also the port through which Patrick made his escape after his six years' captivity, though he offers only circumstantial evidence to support this. Tradition has it that Patrick was not welcomed by the locals and was forced to leave and seek a more welcoming landing place further north. He rested for some days at the islands off the Skerries coast, one of which still retains the name of Inis-Patrick. The first sanctuary dedicated by Patrick was at [Saul](https://en.wikipedia.org/wiki/Saul_Monastery). Shortly thereafter Benin (or [Benignus](https://en.wikipedia.org/wiki/Benignus_of_Armagh)), son of the chieftain Secsnen, joined Patrick's group. Much of the *Declaration* concerns charges made against Patrick by his fellow Christians at a trial. What these charges were, he does not say explicitly, but he writes that he returned the gifts which wealthy women gave him, did not accept payment for [baptisms](https://en.wikipedia.org/wiki/Baptism), nor for [ordaining](https://en.wikipedia.org/wiki/Ordain) priests, and indeed paid for many gifts to kings and judges, and paid for the sons of chiefs to accompany him. It is concluded, therefore, that he was accused of some sort of financial impropriety, and perhaps of having obtained his bishopric in Ireland with personal gain in mind. The condemnation might have contributed to his decision to return to Ireland. According to Patrick's most recent biographer, Roy Flechner, the *Confessio* was written in part as a defence against his detractors, who did not believe that he was taken to Ireland as a slave, despite Patrick's vigorous insistence that he was. Patrick eventually returned to Ireland, probably settling in the west of the island, where, in later life, he became a bishop and ordained subordinate clerics. From this same evidence, something can be seen of Patrick's mission. He writes that he "baptized thousands of people", even planning to convert his slavers.[[35]](https://en.wikipedia.org/wiki/Saint_Patrick#cite_note-:0-35) He ordained priests to lead the new Christian communities. He converted wealthy women, some of whom became [nuns](https://en.wikipedia.org/wiki/Nun) in the face of family opposition. He also dealt with the sons of kings, converting them too. The *Confession* is generally vague about the details of his work in Ireland, though giving some specific instances. This is partly because, as he says at points, he was writing for a local audience of Christians who knew him and his work.

Fr. Jim

**Treasurers Report:**

**Collection for the week ending 3/10: $685.00**

**Thank you for your generosity.**

**To the right is the QR code for Holy Family Community**

**(Holy Family ANCC). This can be utilized to donate to the church if**

**you wish.**

**Stations of the Cross:**

**During Lent, Stations of the Cross will be prayed on Friday’s at 5:30 pm.**

**Holy Week Schedule:**

* **Palm Sunday: Palms will be distributed at Mass on Saturday, March 23 and on Sunday March 24.**
* **Holy Thursday: March 28, Mass at 6:00 pm.**
* **Good Friday: March 29, Mass at 6:00 pm.**
* **Holy Saturday (Easter Vigil): March 30, Mass begins at dusk (8:00 pm).**
* **Easter Sunday: March 31, Mass at 10:30 am.**

**Religious Education Classes:**

**Religious Ed. Classes for Baptism, First Communion and Confirmation will resume Sunday, March 17, 2024. Please contact the parish office for additional information or to register.**

***Remember in Your Prayers\****

***\*Prayers or Eucharist home visits can be requested in the white notebook located next to the hymnal bookcase.***

**Orlando C. (Gloria S.) 2/11 Health Concerns**

**James H. (Br. Charlie) 2/11 Health Concerns**

**Nancy B. 2/14 Knee Surgery**

**Dave S. (Peg L.) 2/14 Health Concerns**

**Sergio D. (Loreta & Pete) 2/19 God’s Blessings and Prayers**

**Brittany & Avery (Martha M.) 2/18 Health Concerns**

**Rubin C. (Sylvia C.) 2/25 For Successful Surgery & Recovery**

**Corina V. (Gloria S.) 3/3 Health Concerns**

**Tom N. (Nanawa Family) 3/3 Health Concerns**

**Irma W. (Nanawa Family) 3/3 Health Concerns**

**Jeneece A. (Nanawa Family) 3/3 Health Concerns**

**Matilda E. (Nanawa Family) 3/3 Health Concerns**

**Toby H. (Nanawa Family) 3/3 Health Concerns**

***The Fifth Sunday of Lent***

**Celebrant: Fr. Louie Amezaga**

**Reading: Kathie**

**Order of the Mass: Page #134 in the Hymnal.**

**Entrance: Jerusalem, My Destiny #399.**

**Penitential Rite/Kyrie #136**

**Readings:**

1. **Jeremiah 31:31-34.**

**Psalm: 23 #24 My Shepherd Is the Lord. My shepherd is the Lord, nothing indeed shall I want.**

1. **Hebrews 5:7-9.**
2. **John 12:20-33.**

**Homily**

**Profession of Faith #142**

**Preparation of the Altar: I Want to Walk as a Child of the Light #513**

**Service Music:**

 **Santus #161**

 **Memorial Acclamation #162**

 **Amen #163**

 **Our Father (spoken)**

 **Agnus Dei #165**

**Communion Music: Pan de Vida #811.**

**Concluding Rite: #154**

 **Parish Announcements**

**Final Blessing**

**Recessional: Change Our Hearts #414.**

**Readings for March 23 & 24: Palm Sunday.**

**Reader: Saturday: Mary**

 **Sunday: Lindsay & Lisa**

1. **Mark 11:1-10 (Blessing of Palms)**
2. **Isaiah 50:4-7**
3. **Philippians 2:6-11**
4. **Mark 14:1—15:47**

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**Holy Family American National**

**Catholic Church**

***A Catholic Church Where All Are Welcome***

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**Associate** **Pastor-Fr. Rogelio Martinez**

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**Associate Pastor-Fr. Alex Urena**

**Email:** aurena@anccmail.org

**Church Secretary- Bill Sampson**

**Church’s Email**: holyfamilyancc@qwestoffice.net

**Music Director---Eike Gunnarson**

**Email: eikegun@aol.com**

**Church Office Hours:**

**Tuesday – Friday: 1:00p.m. – 5:00p.m.**

**Saturday Eucharistic Liturgy: 4:30 p.m.**

**Sunday Eucharistic Liturgy: 10:30 am**

**St. Ignatius of Antioch (circa 107 AD) was the first to use the word Catholic (Greek word is c*atha holos)* meaning the “gathering of the whole” of the people. The ancient undivided Church adhered to the early Ecumenical Councils. There are several Catholic Churches in this tradition. The Assyrian Church of the East, and Oriental Orthodox left in the 5th Century and the Roman Catholic and Eastern Orthodox separated in 1054. Others left later: Anglican (16th Century) and Old Catholic Churches (19th Century) but all are part of this Catholic tradition and believe there is a need for apostolic succession of bishops. We also share a common liturgical, sacramental, and theological tradition.**