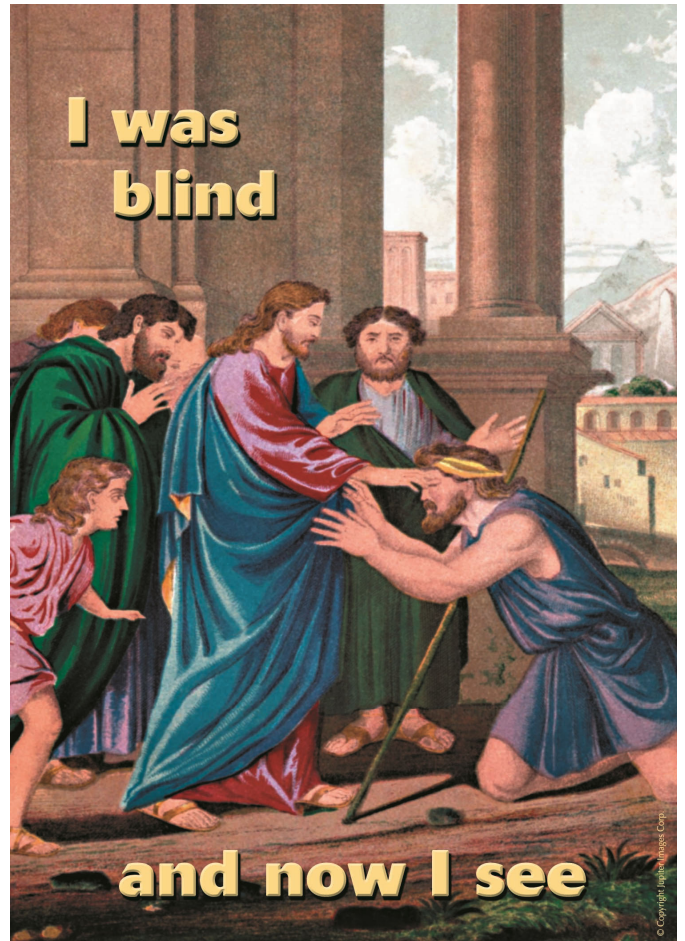


Holy Family Catholic Church



Pope Francis's Prayer to the Holy Family

Jesus, Mary, and Joseph,
in you we contemplate
the splendor of true love,
to you we turn with trust.

Holy Family of Nazareth,
grant that our families too
may be places of communion and prayer,
authentic schools of the Gospel,
and small domestic Churches.

Holy Family of Nazareth,
may families never again
experience violence, rejection, and division:
may all who have been hurt or scandalized
find ready comfort and healing.

Holy Family of Nazareth,
may the approaching Synod of Bishops
make us once more mindful
of the sacredness and inviolability of the family,
and its beauty in God's plan.

Jesus, Mary, and Joseph,
graciously hear our prayer. Amen

Jesus said, "I came into this world for
judgment, so that those who do not see
might see, and those who do see might
become blind."

Mailing Address: P O Box 482
Van Alstyne TX, 75495
Parish Office: 903-482-6322
For a Priest: 972-542-4667
Website: www.holyfamily-vanalstyne.org

Clergy
Fr. Salvador Guzmán, Pastor
Fr. Eugene Azorji, Parochial Vicar
Deacon Patrick A. Hayes

Mass Schedule
Sunday: 9:00 am - English Mass
12:00 pm - Spanish Mass
Thursday: 9:00 am - Daily Mass

Baptism

Baptisms in English: 2nd Sunday of each month
 Baptisms in Spanish: 1st Sunday of each month

Pre Baptismal Class Registration: Registration required by the Sunday before class begins. Classes are held on the 3rd Tuesday of each month. **Parents:** Bring copy of child's birth certificate. Both parents must attend class. **Godparents:** Must be practicing Catholics. Copy of marriage certificate through the Catholic church. Both godparents must attend class. **As a courtesy, please do not bring children to class.**

First Communion

April 26, 2014 10:00 am

Confirmation:

2015 to be Scheduled

SACRAMENTS

Anointing of the Sick

Please call the Parish.

Reconciliation/Confession

Immediately following the 1st Mass

Marriage/Wedding

Both must be free to marry in the Catholic Church. Arrangements should be made at least 6 months prior to planned Wedding date.

Holy Orders/Priesthood

Talk to your Parish priest or call Monsignor Greg Kelly, Interim Rector of Vocations of the Diocese of Dallas at 214-379-2860.

Courtney Hicks
 Mirna Caldona
 Rita Christian
 Karen Elliott
 Toby Mills
 Valeria Thurwanger

**PRAY
 For**

Arnie Clark
 Tommie Rosenthal
 Brooklyn Schulze
 Jim Colvin
 Rita Turner
 David Rosenthal

Offering

Attendance:	March 23, 2014	512
Offerings:	March 23, 2014	\$ 1,484.85
Building Fund:	March 23, 2014	\$ 909.30
Easter Flowers:	March 23, 2014	\$ 197.00

Mass Intention: 9:00 am + Mrs. Sophia Humphrey Ibarra
 March 30, 2014 Requested by: Pam and Roy Delco

March 30, 2014

Special Collection: Catholic Relief Services

There will be rejoicing among the angels of God over one sinner who repents. Luke 15:10



Spring Fest items needed have been posted in the Vestibule. Please take one or more and bring back the items starting **April 6th**. Grocery items such as can goods, cereals, pasta, and boxed items to use for the grocery wheel game. No perishables.

Una lista con articulos que se necesitan para el Festival de Primavera sera puesta hoy a la entrada de la iglesia. Por favor llevate uno o mas y regresa los articulos para el **6 de abril**. Articulos de comida como, de bote, cereal, pasta, y otros articulos de caja que se puedan usan en el juego de rueda de articulos comestibles. No comida que se heche a perder.

Weekly Calendar

Sunday, March 30

8:30 am Rosary
 9:00 am Mass
 10:15-11:15 am Faith Formation
 12:00 pm Spanish Mass

Monday, March 31

9:00 am Rosary

Tuesday, April 1

7:00 pm RCIA Meeting
 7:00 pm Spring Fest Meeting

Wednesday April 2

6:00 -7:00 pm Faith Formation

Thursday, April 3

NO Thursday Mass Due to Expansion
 9:30 am Bible Class
 7:00 pm Spanish Youth Choir

Friday, April 4

7:00 pm Spanish Adult Choir

Saturday, April 5

9:00 am - 2:30 pm Class for "Role of the Catechist"
 11:00 am Quinceanera
 4:00 pm Youth Group Meet

Safe Environment Reminder!!!!!!!!!!

On Tuesday April 8th at 6:30 pm there will be a class for **Renewal** and on Tuesday April 15th the class for those who are **1st time** candidates for Safe Environment at 6:30 pm. Please let Art Atteberry our Safe Environment Director or Janis Hicks to let them know you plan to attend.
 Call Church Office # 903-482-6322.

Holy Family Youth Group

The Youth Group are meeting **Saturday April 5th at 4:00 pm** to bake cupcakes and cookies here at Holy Family. They will have a bake sale after both Masses Sunday April 6th. This is a group effort to fund the 3rd Annual DCYC Registration Fees for nine of our Youth. Come prepared to buy some desert and support their 1st. endeavor.

Leaders: Alma and Julio Salas

Works of Mercy

Practical Suggestions for Practicing the Corporal and Spiritual Works of Mercy

Corporal Works of Mercy - The Corporal works of Mercy are kind acts by which we help our neighbors with their everyday material and physical needs.

Feed the Hungry

- * see to the proper nutrition of your loved ones,
- * support and volunteer for food pantries, soup kitchens, and agencies that feed the hungry;
- * educate yourself about world hunger;
- * avoid wasting food;
- * share your meals with others.

Shelter the Homeless

- * help neighbors care for their homes and do repairs;
- * support and/or volunteer at a homeless shelter;
- * support and/or volunteer for charitable agencies who care for the homeless, build homes, and provide support in the wake of natural disasters;
- * advocate for public policies and legislation that provide housing for low- income people;
- * consider becoming a foster parent

Clothe the Naked

- * go through your drawers and closets and find good-condition clothes and shoes to donate to agencies that provide assistance for those in need.
- * participate in programs that provide towels and linens for hospitals in distressed areas.
- * Volunteer to work at a clothing drive or at a shelter where clothing is distributed to those in Need
- * Support the work of the St. Vincent de Paul Society

Visit the Sick

- * spend quality time with those who are sick or homebound;
- * take the time to call, send a card or an e-mail to someone who is sick;
- * volunteer to drive patients to medical appointments and treatment facilities;
- * volunteer at a hospital;
- * assist those who are full-time caregivers for family members;
- * cook and delivers meals to the sick and homebound.

Loyola Press a Jesuit Ministry

If You need a priest call St. Michael the Archangel where our Pastor Fr. Salvador Guzmán and our Parochial Pastor Fr. Eugene Azorji reside.
Call: 972-542-4667 or visit 411 Paula Rd McKinney, TX 75069

Si necesitas un sacerdote llama a la iglesia de St. Miguel de Arcangel en McKinney donde nuestro Sacerdote el Padre Salvador Guzman y nuestro vicario el Padre Eugenio Azorji residen. Llama al 972-542-4667 o visita la iglesia en el 411 Paula Rd. en McKinney, TX 75069.

After Mother Teresa died, her diaries revealed something that shocked many people, namely, during the last sixty years of her life, from age 27 until she died at age 87, she struggled to imagine that God existed and had no affective experience of either the person or the existence of God. Yet, during all those years, everything in her life incarnated and radiated an exceptional, one-in-a-hundred-million, selflessness, altruism, and faith commitment.

On the surface this might seem incongruous, even contradictory; but those two things, her feeling that God was absent and her exceptional selflessness, are not unconnected. The opposite. The latter depends precisely upon the former; her inability to feel God affectively, the dryness of her faith experience, the dark night that enveloped her, were precisely the reason her faith was so pure and her actions were so selfless. In short, with all affective feelings gone and with her imagination helpless to create images of God and a concept of God's existence, she was no longer able to manipulate her experience of God and reshape it to fit her own needs. She had to receive God on God's own terms, not on her terms. The very dryness of her faith was what made it so pure. The seeming absence of God also helped assure the absence of her own ego.

To more fully appreciate what is being said here it can be helpful to contrast Mother Teresa, both in the barrenness of her experience of faith and the effect this had on her life, with countless popular religious figures, past and present, who, sadly, too frequently radiate the exact opposite. They boast of a robust, affective faith, declaring again and again how real God is in their lives and how deeply they sense the presence of Jesus. And indeed there is no reason to doubt their sincerity and honesty; a genuine fervor does flow out of them. But, unlike Mother Teresa, both their preaching and their own lives often exhibit far too much ego, narcissism, projection, and manipulation of God and religion for their own benefit. Without being cruel, it is fair to say that we, and indeed the whole world, never much confuse many of our popular religious preachers and writers with Mother Teresa. We see in their religious fervor far too much of themselves and how their religious experience benefit them. The irony is that they, so many popular religious preachers and writers, boast of a much stronger faith than did Mother Teresa, but their experience of God translates far less altruistically into their lives.

Ludwig Feuerbach and Friedrich Nietzsche have written perhaps the most penetrating critique that has yet been written on religion and religious experience. Their theory is that all religious experience is ultimately human projection, that we create God in our own image and likeness, and that we then use that image of God for our own benefit. For them, all religious experience is ultimately self-created for our own benefit. In their view, inside of all religious experience there is always an element of manipulation, rationalization, and dishonesty, although the person having the experience is blind to that fact. He or she is convinced that God is somehow dictating what is happening inside his or her soul, when in fact it is mostly self-interest that is dictating what is happening inside the soul, and that is why we so commonly see that distressing discrepancy between the religious fervor inside so many of us and the self-interest that is ultimately served by that religiosity.

What's to be said about this? My guess is that Nietzsche and Feuerbach are 95% correct. However they are 5% wrong and that 5% makes all the difference. The evidence suggests that 95% of the time we do manipulate our experience of God to serve our own interests. However God arranges things so that we cannot do this all the time. God corrects our proclivity to create a God who works for our self-interest by sending us, as he did to Mother Teresa, crushing dark nights of the soul, namely, periods of imaginative and affective dryness within which we simply are unable to imagine and affectively feel either God's existence or God's love for us. While we continue to somehow "know" God at a deeper level, our imaginations and our emotions run out of gas, completely. And when this happens, we find ourselves powerless to manipulate our experience of God in any way – and certainly not to work it for our own benefit. God can then flow into us purely, with our egos, narcissism, and selfishness now unable to color the experience.

Leonard Cohen coined this now-famous line: There is a crack in everything, but that's how the light gets in! Since we cannot resist habitually manipulating our faith and religious experience to make it work for our own benefit, God eventually puts a stop to it. As he did with Mother Teresa, God sends us crushing dark nights that purify us, in spite of ourselves.

¡Algún día tendrás que comparecer ante tu Creador! Todos hemos oído esta frase. Llegará la hora en que nos presentaremos solos delante de Dios, sin ningún lugar donde escondernos, ninguna estancia donde justificarnos y ninguna excusa que ofrecer por nuestras debilidades y pecados. Permaneceremos ante Él en una ardiente luz, desnudos y puestos de manifiesto; y todo lo que hicimos, bueno y malo, aparecerá en nosotros ante esa luz. Esa situación, aunque sentida vagamente, se dirige hacia un rincón oscuro de la mente de todas las personas.

Pero podemos pasar por nuestras vidas con esa situación mayormente relegada al fondo de nuestras mentes. Sabemos que algún día tendremos que enfrentarnos a todo ello, pero ese día está muy lejos, y, por ahora, podemos acomodarnos fácilmente a nuestras demoras y debilidades. El tiempo de comparecer radicalmente ante nosotros mismos y ante nuestro Creador, de permanecer en la ardiente luz del juicio total, vendrá solamente en el momento de la muerte.

Pero, ¿por qué esperar hasta la muerte? ¿Por qué vivir con tanto miedo innecesario? ¿Por qué escondernos del juicio de Dios? ¿Por qué aplazar el entregarnos a la misericordia y paz de Dios?

El juicio purificador de nuestras almas se da a entender como un acontecimiento diario, no como un único momento traumático al final de nuestras vidas. Significa para nosotros introducirnos cada día, con todas nuestras complejidades y debilidades, en la total luz de Dios. ¿Cómo?

Hay muchos modos de hacerlo, aunque todos ellos tratan de lo mismo, a saber, presentarnos ante Dios en completa honradez. En esencia, comparecemos ante la luz del juicio total de Dios cada vez que oramos en verdadera honradez. La oración auténtica nos adentra en esa ardiente luz. Y en la gran tradición orante, una forma particular de oración -oración contemplativa- es la escogida como la que más ayuda a hacerlo, esto es, una oración sin palabras, sin imágenes, la oración de quietud, la oración de centración.

Hay diversos métodos de orar de este modo. Desde los Padres del Desierto, a través del autor de "Nube del no-saber", de Thomas Merton, de John Main, de Thomas Keating, de Laurence Freeman, entre otros, nos han invitado a suplir nuestros otros métodos de oración por la oración contemplativa, esto es, oración sin imágenes, sin palabras, sin concentrarnos en pensamientos santos ni buscar sentimientos afectivos y correspondidos en nuestra oración.

¿Cómo oramos de esta manera? Oramos así llegando a la presencia de Dios sin palabras, de modo que no escondamos nada de nosotros mismos. Quizá una descripción de cómo este tipo de oración difiere de otros podría ser lo que mejor nos sirviera aquí. Normalmente, los tipos meditativos de oración funcionan de esta manera: tú sales a orar, encuentras un lugar tranquilo, te sientas o arrodillas, haces un acto consciente para centrarte en oración, te fijas en un texto o pensamiento que te inspira, empiezas a meditar sobre esas palabras, tratas de oír lo que se está diciendo dentro de ti, articulas el desafío o discernimiento que está haciéndolo oír allí, y entonces conectas todo esto a tu relación con Dios a través de la gratitud, amor, alabanza o petición. En este tipo de oración, tu foco está en una palabra inspiradora o discernimiento, la respuesta que esto crea en ti, y tu propia respuesta a Dios a la luz de todo eso. Pero -y esto es su defecto- las palabras, imágenes y sentimientos de ese tipo de oración a lo sumo pueden, no obstante, actuar como camuflaje que te protege de estar totalmente puesto de manifiesto y desnudo ante Dios, parecido a lo que podemos hacer en una conversación con otra persona cuando tratamos de todo tipo de cosas -cosas buenas-, pero evitamos hablar sobre lo que realmente está en cuestión.

La oración contemplativa, a modo de contraste, es una oración sin palabras ni imágenes. Funciona así: tú sales a orar, encuentras un lugar tranquilo, te sientas o arrodillas y haces un acto consciente para situarte simplemente ante Dios. Luego simplemente permaneces allí, desnudo y sin protección de palabras, imágenes, conversaciones, racionalizaciones ni siquiera de piadosos sentimientos sobre Jesús, su Madre, algún santo, alguna imagen ni idea que inspire. Todas esas cosas, aun siendo buenas, pueden ayudar a evitar tener que estar desnudo ante Dios. La oración contemplativa te introduce en la presencia de Dios sin protección, sin posibilidad alguna de esconder nada. El silencio y la ausencia de conversación oracional es lo que te deja desnudo y puesto de manifiesto, como una planta expuesta al sol, absorbiendo silenciosamente sus rayos.

Se nos propone comparecer ante Dios así cada día de nuestras vidas, no precisamente en el momento de nuestra muerte. Así, todos los días deberíamos reservar algún tiempo para ponernos, sin palabras ni imágenes, en presencia de Dios, donde, desnudos, despojados de todo, silenciosos, puestos de manifiesto, sin esconder nada, completamente vulnerables, nos colocamos, cara a cara, ante el juicio y la misericordia de Dios.

Haciendo esto, nos prevendremos de cualquier encuentro traumático en el momento de nuestra muerte, y -más importante- empezaremos, ya aquí y ahora, a gozar más plenamente del amoroso abrazo de Dios.

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions