

# Holy Family Catholic Church



## Family Prayer

Lord, bless our family, all of us now together, those far away, all who are gone back to you. May we know joy. May we bear our sorrows in patience. Let us be grateful to each other. We have all made each other what we are. O Family of Jesus, watch over our family.

**Amen.**

may 11 2014

The shepherd calls his own sheep by name and leads them.

John 10:3

## FOURTH SUNDAY of Easter

Copyright © J. S. Paluch Co. Inc. • Photos: © Kovalenko Inna/Fotolia, © travelwitness/Fotolia, © DavidMSchraeder/Fotolia

“Amen, amen, I say to you, I am the gate for the sheep.”

**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](http://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**

2015 to be Scheduled

**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  
 Rita Christian  
 Karen Elliott  
 Toby Mills  
 Louis Lesmes  
 Bill Holder  
 Sacha High  
 Soloman High  
 Leah Macchia-Rodriguez

**PRAY  
 For**

Arnie Clark  
 Tommie Rosenthal  
 Brooklyn Schulze  
 Jim Colvin  
 Rita Turner  
 Dave Parker  
 Eddie Parker  
 Stella West  
 Jerry Phillips  
 Pam Balak

**Weekly Calendar**

**Sunday, May 11**

8:30 am Rosary  
 9:00 am Mass  
 12:00 pm Spanish Mass

**Monday, May 12**

9:00 am Rosary

**Tuesday, May 13**

**7:00 pm Spring Fest Wrap Up**

**Wednesday May 14**

**Thursday, May 15**

9:00 am Mass  
 7:00 pm Spanish Youth Choir

**Friday, May 16**

7:00 pm Spanish Adult Choir

**Saturday, May 17**

Offering		
Attendance:	May 4, 2014	521
Offerings:	May 4, 2014	\$ 1,894.56
Building Fund:	May 4, 2014	\$ 1,156.08
<b>Gross Earnings of Festival on Sunday</b>	May 4, 2014	\$ 10,848.64

**ADVERTISER  
 of the week**

V A Paul Westmoreland, M.D.  
 Family Practice

Check Out Advertisement on Back of Bulletin  
 THANK YOU

**Evening Bible Classes**

Some of our RCIA 2014 Class are talking about an Evening Class. They would like to get feed back from our Parishioners, if perhaps there is an interest in participating. Please respond to Phil Hunter or Keith Balak to express your interest. See them after Sunday Masses.

**All 2014 Graduates  
 High School or College**

**Graduates**



Sign the sheet in the vestibule. Name School and any Special Academic, Sport Awards, etc.

**TODOS LOS GRADUANTES DE HIGH SCHOOL  
 O COLEGIO.**

a la entrada se encuentra la forma pon el nombre, nombre de la escuela y cualquier certificado académico, deportes o premios, etc.



May 11, 2014

11 de mayo de 2014



## 2nd Annual Spring Festival ?????/Golf Tournament July 1, 2014

Were you there?? If not, you missed an exciting Event! Fr. Salvador in the Dunk Booth!!! Music—Games— **Food**— Raffles—Cake Walk— Plants/H. F. T-Shirts . What a Fabulous Day! Thanks to all the volunteers. Those who spent their day cooking all that wonderful food. Snow Cones so refreshing and new this year Thanks to Lino Hernandez. Plants donated by Margaret Hicks all funds raised donated to Holy Family. Stacy Demel our Leader did a Great Job organizing the Spring Fest. Next week we will have the actual total raised as there are some expenses to be paid for before a grand total can be determined. Winners of all Raffles have been called and most have been picked up. Congratulations! Thanks to all who purchased and sold Raffle tickets. Two winners were from our own Parish Three were co-workers of Parish members One a brother of a parish member Quilt: Won by one of our Holy Family Founders in 1980 -now a member of St. Michaels the Archangel in McKinney.

Winners:

Quilt: #5183299-Robin Visa: #0658-Diana 51" TV: #1253-FHA Doll House: #0811-Theresa Wine Basket: #5223-Erick Timeshare Branson: #3063 Gaby Hand Crochet Afghan: #2187 Brian



**Another opportunity to raise funds for our Building Fund.** Roy & Pam Delao have offered to help Holy Family start an Annual Golf Tournament . Currently 1st One : **Wednesday July 9, 2014 at Oak Hollow Golf Course in McKinney, TX.**

Pam & Roy have helped many Parishes and Organizations within a Parish establish Golf Tournaments. Now it's up to us to get interested Leaders, volunteers and PARTICIPANTS. Are we up to the Challenge. Our growth at Holy Family indicates YES!! We can do it. Even if you don't play golf, volunteers are needed for that day as we must have people to be at each hole for various designated jobs, help fill goodie bags to be given to Golf Participants, need help in preparing snacks to be put in bags, that will include items as a sleeve of golf balls, T's for example. We need your assistance once again to promote this Golf Tournament to your Friends, Relatives, Fellow Workers and Golf Enthusiast !!! I

### Men's Breakfast

A couple of weeks after the Spring Fest we'll need to get together for breakfast and take on the job of painting the lines on the Parking Lot. Consider a good Saturday that will work for the majority. See Leighton Hicks for sign up. Thanks

### Desayuno de los hombres

Dos semanas despues del Festival de Primavera necesitamos juntarnos para un desayuno y hacer el trabajo de pintar las rayas en el estacionamiento. Considera un buen Sabado que estaria disponible para la mayoria. Habla con Lino Hernandez para que te apuntes. Gracias.

**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 Sacerdoteel 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.

Nature, desire, and soul – we rarely integrate these well. Yet they are so inextricably linked that how we relate to one deeply colors the others; and, indeed, spirituality itself might be defined as what we each do in terms of integrating these three in our lives.

More recently notable spiritual authors such as Annie Dillard, Kathleen Norris, Bill Plotkin, and Belden Lane have argued persuasively that physical nature profoundly affects the soul, just as how we manage our private desires deeply influences how we treat nature. Spirituality is naïve when it is divorced from nature and desire. In a book just released, *The Road Knows How: A Prairie Pilgrimage through Nature, Desire and Soul*, Canadian writer Trevor Herriot joins these voices in calling for a better integration between nature, desire, and soul.

The flow of the book follows its title. Herriot does a walking pilgrimage across part of Saskatchewan's prairies, a land roamed for centuries by the buffalo, and lets nature and desire speak to his soul as he does this prairie Camino. The result is a remarkable chronicle, a deeply moral book.

As a naturalist, Herriot is involved in various conservation projects from saving grassland birds to preserving the historic grass upon which the buffalo once roamed. Thus it's no surprise that one of his central themes is the connection he intuits between nature and spirit: "I worry about what happens when we separate spirituality from bodily life and culture, both of which are profoundly connected to soil, climate, and the other givens of place." And we should worry too: "These days, we watch truckloads of grain pass by and sense that something in us and in the earth is harmed when food is grown and consumed with little intimacy, care, and respect. The local and slow food movements are showing us that the way we grow, distribute, prepare, and eat food is important for the health of our body-to-earth exchanges. The next step may be to realize that the energy that brings pollen to ovary and grows the grain, once it enters our bodies, also needs to be husbanded. The way we respond to our desire to merge, connect, and be fruitful – stirrings felt so deeply, but often so shallowly expressed – determines the quality of our body-to-body exchanges."

From there it's a short step to his reflections on sex and desire. Herriot submits that "there is a sadness that comes of misappropriating sexual energy, a kind of functional despair that hums away in the background for most men if they stop long enough to listen to it." In brief, for him, how we treat our bodies, our spouses, and the other gender greatly helps determine how we treat nature. And the reverse is just as true; how we treat nature will help determine how we treat our own bodies, our spouses, our lovers, and the other gender: "In a world bathed in industrial and impersonal sex, where real connection and tenderness are rare, will we sense also that something in us and in the earth is being harmed from the same absence of intimacy, care, and respect? Will we learn that any given expression of our erotic energies either connects us to or divides us from the world around us and our souls? We are discovering that we must steward the energies captured by nature in the hydrocarbons or in living plants and animals, and thereby improve the ways we receive the fruits of the earth, but we struggle to see the primary responsibility we bear for the small but cumulatively significant explosions of energy we access and transmit as we respond to our own longings to connect, merge, and be fruitful. Learning how to steward the way we bear fruit ourselves as spiritual/sexual beings with a full set of animal desires and angelic ambitions may be more important to the human journey than we fully understand." This is not a language that's easily digested by either the right or the left.

Like Allan Bloom's book a generation ago, *The Closing of the American Mind*, Herriot's book is poised to have equally strong critics on both sides of the religious and ideological spectrum. Religious conservatives will be upset about some of his views on sexuality, but I fear that many secular liberals will be just as upset by those views as their right-wing counterparts. The same holds true for some of Herriot's views on soul, church, historical Christianity, patriarchy, feminism, gender, homosexuality, and global warming. Conservative Christians will find themselves stretched in ways that they would prefer to not think about and strident secularists will find themselves constantly incredulous that someone like Herriot, whom they consider an ally, will speak of soul, spirituality, lust, and chastity in ways that they have long-considered naïve; but holding very complex truths often creates precisely this kind of tension.

James Hillman used to quip: "A symptom suffers most when it doesn't know where it belongs." *The Road Knows How* tells us where many, many of our symptoms belong.

Cuando yo era estudiante en el seminario, tuve dos clases de maestros: Un grupo de ellos, precisamente porque eran fieramente leales a todo lo que es cristiano y católico, nos habrían leído a grandes pensadores laicos, pero siempre intentando ayudar a mostrar dónde estaban equivocados estos pensadores. Nuestra tarea intelectual como seminaristas católicos -nos dirían- es ser capaces de defender el Catolicismo contra las diferentes clases de críticas que se encuentran en los escritos de esos pensadores laicos, a veces anticristianos, y guardar, libre de su influencia, la propia fe y la enseñanza. El segundo grupo de profesores acercaba las cosas diferentemente: Nos habrían leído a los grandes pensadores laicos, incluso si eran amargamente críticos de la Cristiandad y el Catolicismo, pero intentando ver lo que nosotros podríamos aprender positivamente de ellos. Estas son grandes mentes -nos decían- y, simpaticen o no con la Cristiandad, nosotros tenemos algo que aprender de ellos. No los leáis acriticamente -era su desafío- pero leed siempre intentando instruiros.

Al principio de mi condición de estudiante seminarista, por estar aún inseguro intelectualmente, me incliné más al auto-protector acceso del primer grupo de profesores y leí defensivamente a los escritores más laicos. Ahora tengo que sonreír mientras recuerdo al joven idealista pero ingenuo e intelectualmente tímido que yo era entonces, estudiante de diecinueve años no graduado, que intentaba abrir huecos a semejanza de pensadores como Nietzsche, Feuerbach, Marx, Freud, Durkheim y Lenin. Me imaginaba a mí mismo, David luchando contra Goliat. Eso parece equivocado y grandioso ahora, pero aún tengo añoranza por aquel joven de diecinueve años que estaba empeñado en esta batalla.

Más tarde, precisamente porque algunos de los valiosos conocimientos de algunos pensadores laicos empezaron a abrirse camino, a pesar de mi resistencia, empecé a acercarme más y más hacia el segundo grupo de profesores que nos habían invitado a aprender de los conocimientos de otros sin importar su ropaje. Ahora, mientras envejezco, cronológica y ministerialmente, encuentro que soy más rico y más compasivo con el exacto alcance que puedo lograr: permanecer fiel a la verdad, dondequiera que la encuentre, sin importar su procedencia. De ahí que hoy me encuentre bebiendo de toda suerte de pozos intelectuales, particularmente de novelistas y ensayistas laicos; mis facultades críticas están aún patrullando como soldados en servicio, pero ahora con sed por los conocimientos que estos escritores tienen dentro de la vida y del alma. Ya no leo más intentando probar a alguien que está equivocado, incluso si ese autor es anticristiano. Tengo demasiado que aprender. A veces, en nuestro temor de ser corrompidos en nuestra ortodoxia, olvidamos que muchos de los grandes teólogos de la tradición cristiana no temieron acudir a pensadores paganos, extraer sus conocimientos de la verdad y luego armonizarlos con su fe: san Agustín hizo esto con el Platonismo. Tomás de Aquino, a pesar de considerables críticas eclesiales, hizo lo mismo con Aristóteles. Irónicamente, siglos más tarde, tomamos ahora muchas de sus categorías intelectuales, que originariamente fueron tomadas del pensamiento pagano, como nuestros auténticos criterios para la ortodoxia.

Más recientemente, la Teología de la Liberación, de la mejor manera, ha hecho esto con la teoría marxista; justamente como el Feminismo, de la mejor manera, ha hecho lo mismo con la teoría social laica. Pero, en nombre de la ortodoxia, muchos de estos esfuerzos han sido vistos o con sospecha o con positivo rechazo. ¿Se atreve uno a decir que Jesús hizo lo mismo? Él recogió parábolas e historias que eran corrientes en su cultura y las vistió para apoyar sus propias enseñanzas religiosas y morales. Además, enseñó -y sin equívocos- que nosotros estamos para honrar la verdad dondequiera que la veamos, al margen de quién es el que la trae.

Pero, ¿no es esto sincretismo? Si uno recoge verdades de diversas fuentes paganas y laicas, y las armoniza con la fe cristiana de uno, ¿cómo evita uno la acusación de ser sincretista?

Recoger la verdad de una variedad de fuentes no es sincretismo. Sincretismo es combinar conocimientos recogidos de dondequiera, de una manera acrítica de contradicción interna. Pero no debemos confundir tensión con contradicción. La tensión no es necesariamente un signo de contradicción; es frecuentemente lo contrario: La verdadera fe es lo bastante humilde para aceptar la verdad dondequiera que la vea, independientemente de la religión o ideología de quienquiera que la anuncie. Las grandes mentes y los grandes corazones son lo bastante amplios para contener y llevar numerosas ambigüedades y grandes tensiones. Y los verdaderos adoradores de Dios aceptan la bondad y la verdad de Dios dondequiera que éstas se manifiestan, sin importar qué incómoda, desde el punto de vista religioso o moral, pudiera ser esa manifestación.

¡Dios es el autor de todo lo que es bueno y todo lo que es verdadero! De aquí que, como ninguna religión, ni iglesia, ni cultura, ni filosofía, ni ideología contiene toda la verdad, nosotros debemos estar abiertos a percibir y recibir la bondad y la verdad en muchos, muchos lugares diferentes, y debemos estar abiertos también a las tensiones y ambigüedad que esto trae dentro de nuestras vidas.

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions