

Third Sunday of Easter

April 30, 2017

Holy Family Catholic Church

ESTABLISHED IN 1980 * 919 SPENCE RD., VAN ALSTYNE, TX. 75495

Parish Mission Statement

Holy Family is a Catholic community that unites for prayer and communion so that we may grow in our baptismal discipleship and share the good news of the Gospel.



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Mailing Address: P O Box 482

Van Alstyne TX, 75495

Parish Office: 903-482-6322

For a Priest: 972-542-4667

Emergency After Hours: 469-667-7324

Website: www.holyfamily-vanalstyne.org

Email: janis@holyfamily-vanalstyne.org

Fr. Salvador Guzman, Pastor

Fr. Eugene Azorji, Parochial Vicar

Deacon Patrick A. Hayes

Mass Schedule/Misa Dominical

Sunday: 9:00 am - English Mass

12:00 pm - Spanish Misa

Thursday: 9:00 am - Daily Mass

St. Michael the Archangel Catholic Church

Mailing Address: 411 Paula Road

McKinney, Texas 75069

General Email: stmichael@stmichaelmckinney.org

Fr. Father Sal: frguzman@stmichaelmckinney.org

Main Phone: 972-542-4667

Fax: 972-542-4641

St. Michael the Archangel Catholic Church

Weekend Masses

Vigil Mass Saturday - 5pm (English)

Sunday Masses / Misa Dominical

Sunday 8:00am & 11:30am)

Domingo 9:30am & 1:30pm

Weekday Masses

Mon., Wed, & Fri 8:00am

Tues. & Thurs. 5:30pm

Confessions Thursday

6:00pm - 7:00pm

Saturday 3:00 - 4:00pm

Blessed Sacrament

Thursday's at 6:00pm

Baptisms/Bautizos

Baptisms: 2nd Sunday of each month
 Bautizos: 1er Domingo del mes

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/
 Primera Comunion
 TBA 2018
 First Friday Adoration**

**Confirmation/
 Confirmacion
 TBA 2018
 6:00—8:00 pm**

Sacraments/Sacramentos

Anointing of the Sick/Uncion de los Enfermos

Please call the Parish.

Confessions/Confesiones

Immediately following the 1st Mass-30 mins. Antes de la misa

Marriage/Matrimonio

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/Vocaciones

Talk to your Parish priest or call Father Edwin A Leonard, Vocations Director, at 214-379-2860.

Believe in the Power of Prayer

- | | | |
|--------------------|---------------------|-----------------|
| Delores Lopez | Barbara Heath | Brian Hendricks |
| Tony Grisolia | Georgia Grisolia | Joyce Kislack |
| Natalie Clemens | Kimberly Coggeshall | Holley Tiemann |
| Mary Lou Raupach | Jesus Lara | Alberto Romero |
| Clifford Lamb | Charlsye Estridge | Rita Yzquierdo |
| Helen Buche | Cierra Payne | Elaine Clark |
| Ann Lageose Thomas | Joselin Torres | Andrea Thomas |
| Brooke Roberts | Janette Sanchez | |

Weekly Calendar

Sunday, April 30

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

Monday May 1

Tuesday, May 2

Wednesday, May 3

7:30 pm Bible Class

Thursday May 4

9:00 am Mass Bible Class immediately Following

7:00 pm Youth Choir Practice

Friday May 5

7:00pm Adult Spanish Choir

Saturday May 6

1:00 pm Wedding

Weekly Attendance/Offerings

Attendance:	April 23, 2017	526
Offerings:	April 23, 2017	\$ 2,195.32
Building Fund:	April 23, 2017	\$ 784.04
Catholic Home Missions	April 23, 2017	\$ 358.00
Rice Bowls	April 23, 2017	\$ 833.05



Festival happened? hopefully the RAIN went South. Our Festival results will be available as soon all expenses and returns have been made. Thanks to all Volunteers especially Zeb Genn, Knights of Columbus SIS, Music, and Mr. Matuszak, for the stage, all who donated to the Raffle, bags of grocery's, Candy, drinks, Craft items, Georgia Grisolia, the handmade, St. Michael beaded framed design, and all the food booths, pop-corn, and flowers. We have the greatest group of parish members! Bless You for your participaion.

My Dear Friends in Christ,

As I observe my first Holy Week and Easter in the Diocese of Dallas, I am privileged and honored to celebrate with you the gift of new life won for us by our Lord and Savior Jesus Christ. I am very grateful and am honored to be your Chief Shepherd. I continue to marvel at the great warmth and welcoming spirit that you have all shown me over the last couple of months.

I ask that you join me in thanking God our Father for The gift of salvation offered to all of us through the sacrificial love of His Son on the cross and his glorious Resurrection. Let us also thank Him for the many blessings in our diocese and in our personal lives. For all that we are given; let us remember that life in the Risen Christ means seeking "the things that are above, where Christ is seated at the right hand of God." (Col 3:1)

I pray you will celebrate this most important of Holy Days with your loved ones. As you gather, please pray for all who cannot be with those they love and for all those in need or living in fear. Please also join me in praying for our Holy Father Pope Francis, for all of our priests and for more vocations to the priesthood. Let us find the strength to love God above all and in all. Christ promises eternal life with Him forever to all who believe and live as he taught. I wish you a blessed and joyful Easter. Jesus Christ our Lord has risen! Alleluia!

Happy Easter to all! Faithfully in Christ,
 Most Reverend Edward J. Burns
 Bishop of the Diocese of Dallas

Miscellaneous

Save the Date: 11th Annual Dallas Ministry Conference

The 11th Annual Dallas Ministry Conference will be held from **October 19th – October 21st** at the Kay Bailey Hutchison Convention Center Dallas. More information is available at www.udallas.edu/dmc.

TREASURES FROM OUR TRADITION

Some monks and nuns trace their community origins back a thousand years or so, before it became customary to reserve the Blessed Sacrament in tabernacles. In their rules of life, which evolved from the lifestyle and prayer of their predecessors, the core experience of Christ's presence is at the altar itself, and in the symbol of assembly for prayer. To this day, when the monks or nuns file into their church in procession, they march two by two, and then bow profoundly to the altar before turning and bowing in reverence toward the brother or sister at their side. It is probably more difficult, in practice, to revere the presence of Christ in a person who irks you by taking the car keys, shirking a work duty, or burning the toast!

We can trace in these religious orders' enduring customs the ancient appreciation for the altar as the center of the church building, and of the community of the faithful as the Body of Christ. Usually, a monastery today will reserve the Blessed Sacrament in some quiet corner of the monastic church, in a fairly small space, more suitable for private prayer than for the gathering of the whole community. In a cloister, the architecture may allow the public limited access to this space. Liturgical law tells us, in both monasteries and parish churches, that there is no need for more than a few hosts in the place of reservation, just enough for viaticum, the "food for the journey" that is the final sacramental celebration for a dying Christian.

—Rev. James Field, Copyright © J. S. Paluch Co.

EFFECTS

The effect of our sharing in the body and blood of Christ is to change us into what we receive.

—Pope Saint Leo the Great

Corpus Christi Procession

Diocese of Dallas Office of Vocations will be sponsoring a Eucharistic Procession through the streets of Dallas on Saturday, June 17, 2017 after the Corpus Christi Vigil Mass. All are welcome to join in this prayerful procession as we bring Jesus out into the streets. **SAVE THE DATE**, and please check the Diocese of Dallas Vocations website for more details. www.DallasVocations.org. Click here for a flyer with more details.

Women's Recovery Retreat August 17-20

Montserrat Retreat House will host its annual 3-Day Women's Recovery Retreat August 17-20. Enduring recovery in the 12-Step tradition requires continued spiritual development which this retreat supports. Explore your relationship with God and examine ways to enhance your relationship with God as well as family, friends and the world around you. For further information or to register go to <https://www.montserratretreat.org/recovery-retreats/> or call 940-321-6020. Montserrat Retreat House is convenient to the Dallas area and is located at 600 N. Shady Shores Drive, Lake Dallas, TX 75065

Stay with us, for it is nearly evening and the day is almost over.

—Luke 24:29

We can bear almost anything during the day; the light keeps us afloat. But then the sun goes down. The disciples were reeling with grief. Just three days before at Calvary, they had wept and clawed the earth. Now they walked about in dumb confusion, traumatized and lost. Then out of nowhere a man appeared. They clung to his words and begged him to stay. And he did. He broke the bread and gave it to them, and they saw who he was and then he vanished from sight. If they'd known he was about to leave, they would have said it again: "Stay with us." And we are like them. It's so difficult to hold on to belief. It can slip away quick as the sun. So Lord, stay with us, the day is almost over.

Recientemente firmé una tarjeta para un amigo -un devoto bautista- cuya educación supuso cierto recelo de parte de los católicos romanos. Eso es algo con lo que él aún lucha; ¡pero todos nosotros no! La historia infecta por fin nuestro ADN. ¿Quién de nosotros está enteramente libre de recelo de lo que es religiosamente diferente de nosotros? Y ¿cuál es el remedio? El contacto personal, la amistad y el diálogo teológico con los de otras denominaciones y otras creencias ayudan a abrir nuestras mentes y corazones, pero el fruto de siglos de amarga incomprensión no desaparece tan fácilmente, de modo especial cuando está institucionalmente arraigado y alimentado como una protección profética de Dios y la verdad. Y así, en lo tocante a los cristianos de otras denominaciones, permanece en la mayoría de nosotros una enfermedad emocional, una incapacidad de ver al otro totalmente como uno de nosotros.

Y así, al firmar esta tarjeta para mi hermano cristiano separado, escribí: “A un compañero cristiano, hermano en el Cuerpo de Cristo, buen amigo, del cual estoy separado por 500 años de incomprensión”.

Quinientos años de incomprensión, de separación, de recelo, de defensiva; eso no es algo que se supere fácilmente, en especial cuando en su centro hay cuestiones sobre Dios, la verdad y la religión. Por supuesto, ha habido enorme progreso positivo conseguido en los últimos cincuenta años, y muchas de las originales y ruidosas incomprensiones han sido superadas. Pero los efectos de la histórica ruptura con la Cristiandad y la reacción a ella están presentes hoy y son todavía vistas dondequiera, desde las altas oficinas de la iglesia a debates en la academia de teología y recelos en la mente popular.

Es triste ver cómo nos hemos fijado tanto en nuestras diferencias, cuando en el centro, en el corazón, compartimos la misma fe esencial, las mismas creencias esenciales, los mismos códigos básicos de moral, las mismas Escrituras, la misma creencia en la otra vida y el mismo credo fundamental; esa intimidad con Jesucristo es el objeto de nuestra fe. También -no insignificamente- hoy también compartimos los mismos prejuicios y parcialidades contra nosotros, tanto si estos vienen de los fundamentalistas de otras religiones como si vienen de los super-celosos, super-secularizados, post-cristianos de nuestra propia sociedad. Para alguno que nos mire desde fuera, nosotros, todas las diferentes denominaciones, nos asemejamos a un monolito: una sola fe, una sola iglesia, una única religión, nuestras diferencias largamente eclipsadas por nuestra comunión. Tristemente, tendemos a no vernos así desde dentro, donde nuestras diferencias, más frecuentemente que no basadas sobre una incomprensión, son vistas para impedir el crecimiento de nuestro común discipulado.

Sin embargo, la Epístola a los Efesios nos dice que, como cristianos, compartimos un solo Señor, una sola fe, un solo bautismo y un solo Dios que es Padre de todos nosotros. A su nivel más esencial, eso es cierto de todos nosotros como cristianos, a pesar de nuestras diferencias nominales. Somos uno en lo más central nuestro.

Desde luego, hay algunas verdaderas diferencias entre nosotros, aunque la mayoría referido a cómo entendemos ciertos aspectos de la iglesia y ciertas cuestiones en moralidad, más bien que a cómo entendemos las verdades más profundas sobre la naturaleza de Dios, la divinidad de Cristo, el don de la Palabra de Dios, el don de la Eucaristía y la inalienable dignidad y destino de todos los seres humanos. En la jerarquía de la verdad, este núcleo esencial es lo que resulta más importante, y en este núcleo esencial estamos esencialmente de acuerdo. Esa es la verdadera base de nuestro común discipulado.

Eclesialmente, las cuestiones que nos dividen se centran mayormente sobre la autoridad de la iglesia, sobre la ordenación al ministerio, sobre si enfatizar la palabra o el sacramento, sobre cómo entender la presencia de Cristo en la Eucaristía, sobre el número de sacramentos, sobre el lugar de los sacramentales y las devociones en el discipulado, y en cómo escritura y tradición se accionan recíprocamente. En relación a cuestiones morales, las cuestiones que nos dividen son también las cuestiones del “botón rojo” de nuestra sociedad en conjunto: el aborto, el matrimonio, el control de la natalidad y el lugar de la justicia social en el discipulado. Pero, incluso sobre estas, hay más acuerdo que diferencia entre las iglesias.

Además, hoy, las diferencias sobre cómo entendemos muchas de las cuestiones eclesiales y morales que nos dividen son más temperamentales que denominacionales, esto es, tienden a ser más una cuestión de teología de uno que afiliación

denominacional de uno. Se da por hecho que la teología denominacional clásica aún desempeña un papel, pero hoy las divisiones relativas a cómo vemos ciertas cuestiones eclesiales y morales, tales como la ordenación, el matrimonio gay, el aborto o la justicia social, son menos una tensión entre católicos romanos y protestantes (y evangélicos) de lo que son entre los que se inclinan temperamental y teológicamente en una dirección más bien que la otra. Es quizás demasiado simplista presentar esto en términos de liberales contra conservadores, pero al menos mucho de esto es verdad, la línea divisoria sobre estas cuestiones hoy está volviéndose cada vez menos denominacional.

With the exception of scripture and a few Christian mystics, Christian spirituality, up to now, has been weak in presenting us with a vision for our retirement years. It's not a mystery as to why. Until recently, the majority of people died shortly after retirement and so there was no need for a highly developed spirituality of generativity after our active years.

What are our retirement years meant for, spiritually? What's our vocation then? What might generativity mean for us, after our work's been done?

Henri Nouwen, one of the first contemporary writers to take up this question, makes this suggestion: There comes a time in our lives when the question is no longer: What can I still do to make a contribution? Rather the question becomes: How can I live now so that my aging and dying will be my final great gift to my family, my community, my church, and my country?

How do I stop writing my resume in order to begin writing my eulogy? Happily, spiritual writers today are beginning to develop a spirituality around these questions and, in doing that, I believe, we can be helped by some rich insights within Hindu spirituality.

In Hinduism, life is understood to have five natural stages: First, you are a Child. As a Child, you are initiated into life, you learn to speak, you learn how to interact with others, and are given time for play.

The second stage is that of being a Student. In Hinduism, you're a Student until you get married, begin a family, and establish a career. As a Student, your primary focus is to enjoy your youth and to prepare for life.

Then you become a Householder. This, the third stage of life, begins with marriage and ends when your last child is grown-up, your mortgage is paid, and you retire from your job. As a Householder, your task is family, business, and involvement with civic and religious affairs. These are your duty years.

The fourth stage is that of being a Forest-Dweller. This period should begin when you are free enough from family and business duties to do some deeper reflection. Forest-Dwelling is meant to be an extended period wherein you withdraw, partially or fully, from active life to study and meditate your religion and your future. Very practically, this might mean that you go back to school, perhaps study theology and spirituality, do some extensive retreats, engage in a meditative practice, and take some spiritual direction from a guide. Finally, once Forest-Dwelling has given you a vision, you return to the world as a Sannyasin, as a holy beggar, as someone who owns nothing except faith and wisdom. As a Sannyasin, you sit somewhere in public as a beggar, as someone with no significance, property, attachments, or importance. You're available to others for a smile, a chat, an exchange of faith, or some act of charity. In effect, you're a street-person, but with a difference. You're not a street-person because you do not have other options (a comfortable retirement, a golf course, a cottage in the country), but rather because you have already made a success of your life. You've already been generative. You've already given what you have to give and you're now looking to be generative in a new way, namely, to live in such a way that these last years of your life will give a different kind of gift to your loved ones, namely, a gift that will touch their lives in a way that in effect forces them to think about God and life more deeply.

A Sannyasin gives incarnational flesh to the words of Job: "Naked I came from my mother's womb and naked I return." We come into this world possession less and possession less we leave it. A holy beggar incarnates that truth.

Imagine what a witness it could be if very successful people, doctors, bank presidents, athletes, journalists, teachers, business people, tradespeople, farmers, and happily married persons who had raised children successfully, people who have all kinds of comfortable options in life, would be sitting, as holy beggars, in coffee shops, in fast-food outlets, in malls, on street corners, and in sporting arenas. Nobody could feel superior to them or treat them with pity, as we do with the street people who sit there now. Imagine the witness of someone becoming a voluntary beggar because he or she has been a success in life. What a witness and vocation that would be!

But this concept, being a holy beggar, is obviously an idealized image that each of us needs to think through in terms of what that might mean for us concretely. In the early centuries of Christianity, spirituality saw martyrdom as the final expression of Christian life, the ideal way to cap off a faith-filled life. Justin, Polycarp, Cyprian, and countless others "retired" into martyrdom. Later, Christians used to retire into monasteries and convents. But martyrdom and monasteries are also, at a certain place, idealized images. What, concretely, might we retire into?

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions