

Fourth Sunday of Easter

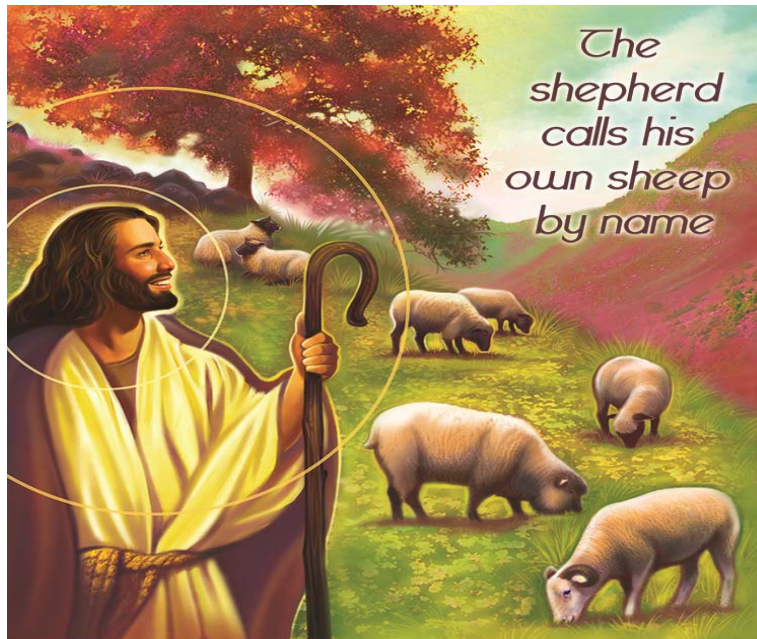
May 7, 2017

# 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](http://www.holyfamily-vanalstyne.org)

Email: [janis@holyfamily-vanalstyne.org](mailto: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](mailto:stmichael@stmichaelmckinney.org)

Fr. Father Sal: [frguzman@stmichaelmckinney.org](mailto: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, May 7  
 8:30 am Rosary  
 9:00 am Mass English  
 12:00 pm Spanish Mass
- Monday May 8
- Tuesday, May 9
- Wednesday, May 10  
 7:30 pm Bible Class
- Thursday May 11  
 9:00 am Mass Bible Class Immediately Following  
 7:00 pm Youth Choir Practice
- Friday May 12  
 7:00pm Adult Spanish Choir
- Saturday May 13

**Weekly Attendance/Offerings**

Attendance:	April 30, 2017	
Offerings:	April 30, 2017	\$ 1,933.76
Building Fund:	April 30, 2017	\$ 1,475.07



Re-Scheduled Sunday May 7th

Festival didn't happen. Hopefully the RAIN goes 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, that 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 participation.

**Holy Family Choir**

Our Choir has grown and doing a great job. They would like to have more members. Do you like to sing? They practice on Sunday mornings at 8:00am prior to Mass. Music Director Gary Tullier, Emails all the music to the members and everyone leads us to Praise God in Song.

**Names Listed** above requesting prayers for their loved ones, relatives or friends will be removed as of Sunday 21st of May. Should you have someone whose name needs to be still on the list , please call the Church phone or stop by no later that Sunday May 14th. The normal time for a name to remain is 4 weeks. Many have been on there for 3 months or longer. Our prayers are that they have recovered or on their way to recovery. God Bless

## Miscellaneous

Thanks to all of Holy Family Advertisers

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One Parish (APP for Catholics)

Elena Maria Kareneva (Abogada De Inmigracion)

Live Watch (24 hour protection)

### 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](http://www.udallas.edu/dmc).

### 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](http://www.DallasVocations.org). Click here for a flyer with more details.

### THE CALL OF THE GOOD SHEPHERD

**The Twenty-third Psalm, today's responsorial psalm, is arguably the best known of all the psalms. The line that reads "Even though I walk in the dark valley / I fear no evil; for you are at my side / with your rod and your staff / that give me courage" (Psalm 23:4) connects this week's scriptures to the wonderful story of the road to Emmaus, which we heard last week. The Lord Jesus, our Good Shepherd, is constantly at our side. He calls us each by name, beckoning us into a deeper relationship with him. That call, issued to each of us at the moment of our baptism, carries with it the promise of the Good Shepherd: "I came so that they might have life and have it more abundantly" (John 10:10).**

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### HEAVEN

The goal of religion is not to get us into heaven—  
but to get heaven into us. —Anonymous

### COUNTING SHEEP

Every person can tell how many goats or sheep one possesses, but not how many friends. —Cicero

### 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

A excepción de la Escritura y de unos pocos místicos cristianos, la espiritualidad cristiana, hasta ahora, ha sido remisa en regalarnos una perspectiva para los años de nuestro retiro. La razón de eso no es ningún misterio. Hasta hace poco, la mayoría de la gente moría poco después de la jubilación, y así, pasados nuestros años activos, no había necesidad de una espiritualidad altamente desarrollada de la generatividad.

¿Qué significan espiritualmente nuestros años de jubilación? ¿Cuál es nuestra vocación entonces? ¿Qué podría significar para nosotros la generatividad después de haber hecho nuestro trabajo?

Henri Nouwen, uno de los primeros escritores contemporáneos en abordar esta cuestión, presenta esta sugerencia: Viene un tiempo en nuestras vidas cuando la cuestión ya no es ¿qué puedo hacer aún para aportar una contribución? Más bien la pregunta se presenta así: ¿Cómo puedo vivir ahora de modo que mi envejecimiento y muerte sean el gran regalo final para mi familia, mi comunidad, mi iglesia y mi país?

¿Cómo dejo ya de escribir mi currículum con el fin de empezar a escribir mi panegírico? Felizmente, hoy los escritores espirituales están empezando a desarrollar una espiritualidad acerca de estas cuestiones y, al hacer eso -creo yo- nos pueden ayudar algunos ricos atisbos de la espiritualidad hindú.

En el hinduismo, se entiende que la vida tiene cinco etapas naturales: La primera es la de niño. Como niño, eres iniciado en la vida, aprendes a hablar, aprendes cómo interactuar con otros y se te da tiempo para jugar.

La segunda etapa es la de estudiante. En el Hinduismo, eres estudiante hasta que te casas, empiezas a formar una familia y estableces una carrera. Como estudiante, tu primer interés es gozar de tu juventud y prepararte para la vida.

Luego llegas a ser jefe de familia. Esto, la tercera etapa de la vida, empieza con el matrimonio y acaba cuando tu último hijo se ha hecho mayor, tu hipoteca está pagada y te retiras de tu empleo. Como jefe de familia, tu tarea es la familia, los negocios y la implicación en asuntos cívicos y religiosos. Estos son los años de tu deber.

La cuarta etapa es la de habitante del bosque. Este periodo debería empezar cuando tú estás lo suficientemente libre de los deberes de la familia y los negocios para hacer alguna reflexión más profunda. Habitar en el bosque significa estar un amplio periodo en que te retiras, parcial o totalmente, de la vida activa a estudiar y meditar tu religión y tu futuro. Muy prácticamente, esto podría significar que vuelves al colegio, quizás a estudiar teología y espiritualidad, hacer algunos extensos retiros, empeñarte en una práctica meditativa y recibir alguna dirección espiritual de un guía.

Finalmente, una vez que habitar en el bosque te ha dado una visión, vuelves al mundo como un Sannyasin, como un mendigo santo, como alguien que no posee nada, a no ser fe y sabiduría. Como un Sannyasin, te sientas en cualquier sitio público como un mendigo, como alguien sin ninguna significación, propiedad, afectos ni importancia. Estás disponible para otros por una sonrisa, una charla, un intercambio de fe o algún acto de caridad. En efecto, eres una persona de la calle, pero con una diferencia. No eres una persona de la calle porque no tengas otras opciones (un cómodo retiro, un curso de golf, una casa de campo), sino más bien porque ya has hecho de tu vida un éxito. Ya has sido generativo. Ya has dado lo que tenías que dar y ahora estás buscando cómo ser generativo de un modo nuevo, a saber, vivir de tal manera que estos últimos años de tu vida den otra clase de regalo a tus seres queridos: un regalo que toque sus vidas de un modo que de hecho los impulse a pensar más profundamente en Dios y sobre la vida.

Un Sannyasin da carne "encarnacional" a las palabras de Job: "Desnudo salí del vientre de mi madre y desnudo volveré". Entramos en este mundo sin nada y sin nada lo abandonamos. Un mendigo santo encarna esa verdad.

Imagínate qué testimonio podría ser si personas de mucho éxito -médicos, presidentes de banco, atletas, periodistas, maestros, gente de negocios, comerciantes, agricultores y personas casadas felizmente que habían educado con éxito a los hijos, gente que tiene todas clases de cómodas opciones en la vida- estuvieran sentadas como mendigos santos en cafeterías, en terrazas de comida rápida, en alamedas, en rincones de calle y en palacios de deporte. Nadie podría sentirse superior a ellos o tratarlos con compasión, como hacemos con la gente de la calle que se sienta ahora. Imagínate el testimonio de alguien que se hace un mendigo voluntario porque ha tenido éxito en la vida. ¡Qué testimonio y vocación sería!

Pero este concepto -ser un mendigo santo- es obviamente una imagen idealizada que cada uno de nosotros necesita pensar bien en referencia a lo que podría significar para nosotros concretamente.

En los primeros siglos del Cristianismo, la espiritualidad vio el martirio como la final expresión de la vida cristiana, el modo ideal de coronar una vida llena de fe. Justino, Policarpo, Cipriano y otros innumerables se "retiraron" al martirio. Más tarde, los cristianos solían retirarse a los monasterios y conventos.

Pero el martirio y los monasterios son también, en cierto grado, imágenes idealizadas. ¿A qué, concretamente, podríamos retirarnos nosotros?

Dorothy Day is alleged to have said: Don't call me a saint; I don't want to be dismissed that easily! A new biography on her by her granddaughter, Kate Hennessy, *Dorothy Day – The World will be saved by Beauty: An Intimate Portrait of my Grandmother*, will, I believe, go a long way in preventing anyone from turning Dorothy Day, soon to officially canonized by the church, into what she feared, a plaster-saint who can be piously doted-upon and then not taken seriously.

We're all, I'm sure, familiar with who Dorothy Day was and what her life's work was about. Indeed, Pope Francis in addressing the US Congress, singled out four Americans who, he suggests, connected spirituality to a life of service in an extraordinary way: Abraham Lincoln, Martin Luther King, Thomas Merton, and Dorothy Day. This new biography gives us an honest picture of who this remarkable woman actually was.

This book is extraordinary for a number of reasons: Kate Hennessy is a very good writer, the book is the product of years of research, she's Dorothy's granddaughter and had a very close and special relationship with her, and she manages in telling Dorothy's story to keep both a healthy critical and aesthetic distance. Her insight is both privileged and rare, privileged because of her intimate relationship with Dorothy and rare because most authors who are that intimately tied to their subject cannot maintain a balanced critical distance. Hennessy admits that doing this was no easy task: "That is the danger of holiness on your own doorstep, in your own family. Either you cannot see it for the view is too close, or if you do, you feel you haven't a chance of being the person she was. You feel it is a sad mistake that you are related."

And that combination makes for an extraordinary book that lets us see a side of Dorothy Day we would never see otherwise.

Beyond this being a close-up of Dorothy Day, Hennessy shares stories about some of the key people surrounding Dorothy: Her relationship to the man who fathered her child, Foster Battenham, with whom she maintained a life-long friendship. Hennessy's biography shatters the myth that upon her conversion Dorothy coldly and forever turned her back upon this man. Not true. They remained close their whole lives and Foster, until her death, remained an intimate companion and a faithful supporter.

Central too to this biography is the story of Dorothy's daughter, Tamar, who, while vitally important in Dorothy's life, is unfairly absent in virtually everything that's known about Dorothy in the popular mind. Tamar's story, which holds its own richness and is not incidental to the history of the Catholic worker, is critical to understanding Dorothy Day. There's no understanding of Dorothy without understanding her daughter's story and that of her grandchildren. To understand Dorothy Day you also have to see her as a mother and grandmother.

Hennessy shares how, when her diaries were opened some years after Dorothy's death, Tamar initially was bitterly resistant to having them released for publication and how that resistance was only lifted when, thanks to the man who transcribed them, Robert Ellsberg, the family and Tamar herself realized that her resistance was rooted in the fact that Dorothy's diaries themselves were unfair in their neglect of Tamar's story and the role of her story within the bigger narrative of Dorothy's life, work, and legacy.

The book is a story too of some of the people who played key roles in founding the Catholic Worker: Peter Maurin, Stanley Vishniewski, and Ade Bethune.

This isn't a story that follows the classical genre for the lives of the saints, where form is often exaggerated to highlight essence and the result is an over-idealization that paints the saint into an icon. Hennessy highlights that Dorothy's faith wasn't a faith that never doubted and which walked on water. What Dorothy never doubted was what faith calls us to: hospitality, non-violence, and service to the poor. In these things, Dorothy was single-minded enough to be a saint and that manifested itself in her dogged perseverance so that at end she could say: "The older I get the more I feel that faithfulness and perseverance are the greatest virtues – accepting the sense of failure we all must have in our work, in the work of others around us, since Christ was the world's greatest failure."

That being said, her life was messy, many of her projects were often in crisis, she was forever over-extended, and, in her granddaughter's words: "She was fierce, dictatorial, controlling, judgmental, and often angry, and she knew it. It took the Catholic Worker, her own creation, to teach her her lessons."

This is hagiography as it should be written. It tells the story of how a very human person, caught-up in the foibles, weaknesses, and mess that beset us all, can, like St. Brigid, cast her cloak upon a sunbeam and see it spread until it brings abundance and beauty to the entire countryside.

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions