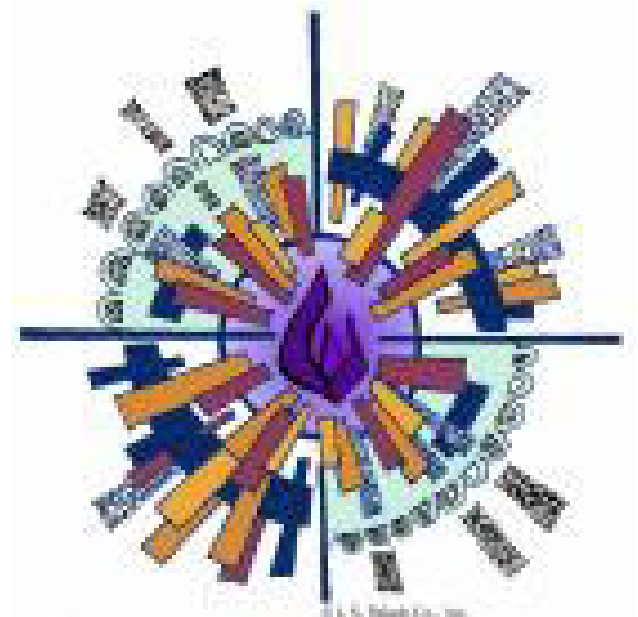


Holy Family Catholic Church



FAMILY PRAYER

God Made us a family.
We need one another.
We love one another
We forgive one another.
We work together.
We play together.
Together we learn God's Word.
Together we grow in Christ.
Together we love all people.
Together we serve our God.
Together we hope for Heaven.
These are our hopes.
Help us obtain them, Father,
through Jesus your Son, our Lord. Amen.

“Light Shines through
the darkness for the
upright.” Psalm 112.4

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:

March 1, 2014 10:00 am

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 Fr. John Szatkowski, Director of Vocations of the Diocese of Dallas at 214-379-2860.

Cecil Hermes
 Evelia Santibanez
 Debby Hooper
 Karen Elliott
 Tabetha Moore
 Bartolo Torres
 Dave Parker
 Courtney Hicks
 Colby Davis
 David Klinkhammer
 Bill Holder
 Jim Stalder
 Mirna Caldon
 Patricio Lopez
 Joseph Travers

**PRAY
 For**

Arnie Clark
 Charann Thurwanger
 Margaret Cockerham
 Abigail Kaminski
 Katrina Kaminski
 Tommie Rosenthal
 Brooklyn Schulze
 Jose' A Maldonado
 Fred Nehl
 Stella West
 Denny Hill
 Luke Bullard
 Carolan Faber
 Antonio Fernandez

Offering		
Attendance	February 9, 2014	417
Offerings:	February 9, 2014	\$ 2,342.06
Building Fund:	February 9, 2014	\$ 2,117.00

Weekly Calendar

Sunday, February 9

8:00 am- 3:00 pm Our Lady Of Fatima Visitation
 8:30 am Rosary
 9:00 am Mass
 NO Faith Formation Today
 12:00 pm Spanish Mass

Monday, February 3

9:00 am Rosary

Tuesday, February 11

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

Wednesday, February 12

6:00-7:00 pm Faith Formation

Thursday, February 13

9:00 am Mass
 9:30 am Bible Class
 7:00 pm Spanish Youth Choir

Friday, February 14

7:00 pm Spanish Adult Choir

Saturday, February 15

Did You Know???

Holy Family has a great Web Site

www.holyfamily-vanalstyne.org

CHECK IT OUT

Our Lady of Fatima



*International Traveling Statue
 Has Arrived at Holy Family Today*

Upcoming Dates to Remember

February 21, 2014 4:30- 9:30 Twilight Confirmation Retreat
 February 25,2014 6:00 pm Confirmation Practice
 March 1, 2014 10:00 am Holy Family Confirmation
 March 5, 2014 Ash Wednesday

Recordatorio de fechas proximas

Febrero 21, 2014 4:30 a 9:30 P.M. Retiro de Confirmacion por la tarde.
 Febrero 25, 2014 6:00 P.M. Practica para la Confirmacion.
 *****ver cambio de fecha para practica*****
 Marzo 1, 2014 10:00 A.M. Primera Comunion.
 Marzo 5, 2014 Miercoles de Ceniza.

Announcements

Pray for Us

Parish Bulletins are suppose to remove names from the list each four weeks if we are not notified that the name needs to remain as the person for whom we are praying is still ill and continues to need our prayers. To date this has not been done. Each name will be removed as of the Bulletin for February 16th if the Parish has not been called asking that the name remain. Thank you

Call 903-482-6322.

Bishop's Annual Appeal

Sunday February 16th we will have the Bishop's Annual Appeal for Catholic Ministries for essential operating support. Consider that contributing to this appeal really means—your support ensures that our schools and our religious education programs remain vital sources of learning and support for the young people who will one day lead our Church. It ensures that the profound needs of the sick, the troubled and the elderly are continuously met by the various offices of Catholic Charities, it ensures continuous and essential training for all those who are called to ministry within our Diocese, and it ensures that your Diocese remains a vital, faith driven community.

Next week In-Pew Signing: Every family is asked to make a commitment to the Bishop's Annual Appeal for Catholic Ministries. Families, please consider your commitment prior to next week-end. Our Parish Goal is \$ 8,000 we have always met our goal.



NEXT Meeting: Tuesday Feb. 11th at 7:00 pm

Come get involved in the Spring Fest to help plan for Funds earned to make our Education Center a reality sooner than later. COME HELP!!!! NOTE: Date Change Fest will start Sunday May 4th after the First Mass.

VEN Y AYUDA!!! Nota: Cambio de fecha el Festival sera el domingo, 4 de Mayo despues de la primera misa.

YOUTH GROUP

Meet immediately after 12:00 pm Mass. Meetings schedule for every other Sunday at this time. Come join 8th-12th grade. Plans are being made don't be left out. You can't come only for fun events planned, you need to be an active member to join in the Fun!!!!

Next Meeting: Sunday February 16th

Loving God

Creator of all,

We thank you for the gift of time :

Time to come together in prayer

Time to share the Good News of Christ

Time to be with those we love,

Time to cherish friends and make new ones ;

Time to grow in wisdom and grace,

Time to suffer daily cares,

Time to bring you all our troubles,

Time to know your strength and comfort,

Time to confess our sins,

Time to be forgiven and healed,

Time to be graced by the sacraments,

Time to be renewed in the Spirit.

May we consecrate all our days to you,

Now and forever,

Amen

External appearances can easily fool us, and often do. That's true in every area of human life, and religion is no exception.

Some years ago, I lived in a seminary for nearly two years with a young seminarian who, by all outward appearances, appeared to be the ideal candidate for priesthood and ministry. Intelligent, conscientious, prayerful, strongly committed to his studies, and with a deep concern for the poor, he seemed above the more mundane and secular concerns of his peers. He wasn't interested in drinking beer, arguing football, gossiping, making small talk, or wasting time with the other seminarians. While these other things were going on, he was normally found in either the chapel, the library, or at this desk, busy about more serious things. Moreover, he was always courteous and polite to a fault, no harsh words, bitter slang, or salacious jokes issued from his mouth. He did all the right things.

But none of us living with him confused him with a saint. He was a sincere young man but not a particularly happy one. Why not? Because, while externally he was doing everything right, what radiated from his person was not life but depression. His entry into a room had the effect of draining some energy from the room. He was doing everything right, but his energy wasn't right. The other seminarians, for all their mundane interests, were perceptive and good-hearted enough to recognize that he needed help and would play the Good Samaritan, taking turns sitting beside him at table, hoping to cheer him up a little. The seminary rector too recognized a problem and sent him to a psychologist who told the young man that he was on the edges of a clinical depression and that he would be well-advised to leave the seminary, at least for a while. The young man did leave seminary, eventually regained his health, and is today a man who brings a robust energy into a room.

This is not an uncommon example. One of the struggles we perennially face with religious discernment is that it's easy to mistake depression for sanctity, sentimentality for piety, rigidity for orthodoxy, narrow sectarianism for loyalty, repressed sexuality for wholeness, and denial of one's complexity for stability. Depression can look like sanctity because the person within its grip will appear to be free from the normal urges that come from our more earthy passions. Sentimentality invariably gravitates towards piety and dresses itself as devotion. Rigidity invariably cloaks itself as an overzealous concern for truth and orthodoxy, just as narrow sectarianism forever presents itself as fierce loyalty, and repressed sexuality and denial of one's complexity, especially one's sexual complexity, take on the guise of wholeness and stability. Depression, sentimentality, fearfulness, rigidity, sectarianism, repression, and denial like to hide behind nobler things.

I say this sympathetically. None of us are free from these struggles. But, with that being confessed, we shouldn't be fooled by false sanctity. Depression, sentimentality, fearfulness, narrowness, rigidity, and repression drain the energy from a room. Real sanctity, piety, orthodoxy, loyalty, wholeness, and stability bring energy into a room and don't make you swallow hard and feel guilty because your own blood is filled with a more robust energy. The presence of real sanctity sets you free and gives you permission to feel good about your humanity, no matter how red your blood. Real sanctity attracts and radiates life; it doesn't unconsciously beg you to play the Good Samaritan to cheer it up.

We see this, for example, in Mother Teresa. As we now know from her diaries, she spent the last sixty years of her life in a deep, painful dark night of the soul. During the last sixty years of her life she was struggling interiorly for consolation, yet everything about her radiated the opposite. She filled a room with energy. She lit up a room like a powerful light bulb. She wasn't just doing all the right things; she was radiating a life-giving energy. And that is how, in the end, we need to discern genuine sanctity, genuine piety, genuine orthodoxy, genuine loyalty, and genuine wholeness from their false guises. Genuine sanctity brings energy into a room, depression drains it from a room; genuine piety, like a beautiful icon, attracts you, sentimentality makes you uncomfortable, wanting to shield your eyes; genuine orthodoxy makes you want to embrace the whole world, rigidity makes you fearful and petty; genuine loyalty has you standing up for your loved ones, narrow sectarianism makes you a bigot; genuine wholeness has already faced the dark chaos of your human and sexual complexity, repression and denial make you huddle in fear before those dark corners.

There's a double challenge in this: First, as this pertains to our own lives, we must be more honest and courageous in facing our own chaos and recognize our perpetual propensity to disguise our weaknesses as virtues. Second, we need, as the poet, William Stafford, puts it, to make sure that we are not following the wrong star home.

Sobre si tenemos que cambiar las personas para cambiar el mundo a mejor, y esto de manera absoluta y primera, me parece una verdad de Perogrullo, pero es una abstracción imposible.

Se suele formular en sencillo así: "cambia tú, y cambiarás el mundo"; "si cada uno cambiamos a mejor, el mundo cambiará a la vez". O con más profundidad: "Si no modificamos nuestras convicciones más profundas, ya podemos cambiar todas las estructuras, que no lograremos vivir como humanos". Esto es cierto, - digo -, pero es demasiado escolástico pensar que pueda darse la sociedad más perfecta en sus estructuras con una mayoría de inmorales y canallas por doquier, con gentes sin convicciones humanas profundas.

Pensemos un poco. ¿Quién la habrá construido, entonces? ¿Quién habrá pensado estructuras perfectas si no ama ni sufre con nadie? ¿Dónde radicará su perfección? No es posible. A veces interesa subrayar más la importancia de lo personal o lo estructural, según el caso o la coyuntura, pero la verdad no está en un todo o nada a cada lado. Las dos realidades del ser humano, - conciencia y estructuras -, plasman siempre en una dialéctica tan inseparable como precaria; en todos los supuestos de la vida personal y social, aparece este equilibrio de lo espiritual y lo estructural. Con crisis y sin crisis, una dialéctica de equilibrio frágil pero indisoluble. ¿Un ejemplo? Si yo me desvivo por la ayuda social y me importan muy poco la estructura de propiedad de mi país, o las leyes fiscales y laborales, o la desregulación total de sector financiero, me salvo en las intenciones, pero seré un juguete roto en manos poderosas.

Si personalmente insisto tanto en las estructuras de justicia social, es por parecerme que los sectores sociales más conservadores, y gran parte de las iglesias en ellos, apelan una y otra vez a la pérdida y recuperación de los valores morales y espirituales, sin discernirlos en su uso y abuso espiritualista, - en lo religioso -, y excluyente, - en lo social -. Con la mejor intención, - voy a suponerla siempre -, el discurso sale terrible en tantos y tantos. Por el contrario, si alguien pone por delante este discernimiento social de la injusticia contra tantos inocentes y débiles, - a partir de estructuras sociales de poder tan claras y de gentes que las copan a su favor -, nadie va a callar, - o muy pocos y equivocándose -, sobre el condicionamiento inigualable de las personas concretas y de sus convicciones buenas para el logro de esa misma sociedad justa. Pero hay que hacerlo, siempre y a la vez.

Con toda certeza, la discusión de si cambiar "conciencias o estructuras", como alternativa para la justicia social, ya no existe. Y volver a ella tampoco. Es un enredo que nos distrae de lo fundamental y nos paraliza. Si esta conexión se ignora o minusvalora, queriendo recuperar los sujetos del cambio social justo, estamos entregándolos como corderos al matadero, y lo que venga detrás de este capitalismo puede ser aún peor, nosotros culpables en él.

Propongo un ejercicio personal bien práctico. No voy al caso de pobreza más extremo. Podría hacerlo. Imaginemos cada uno de nosotros que perdemos el trabajo y el salario, y que nos queda un paro de seis meses, a 900 euros, tenemos 60 años, un alquiler de 500, una salud normal y dos hijos, uno trabajando, y el otro, en paro, con familia, y a punto de ver extinguidas toda clase de "prestaciones" por desempleo. Olvidémonos, los eclesiásticos y religiosos, - hombres y mujeres -, de residencias, obispados, estipendios, conventos, o lo que sea. Y ahora, ¿cómo escucharíamos el discurso de otros, bien arropados y con trabajo, que dijeran: la crisis es ante todo moral y espiritual, de pérdida de valores, y a su recuperación no entregamos en cuerpo y alma? Les diríamos, - y ¿qué es de las estructuras sociales de justicia a partir de los más débiles y vulnerables, es decir, la propiedad, las rentas, los dividendos, los bonos, la fiscalidad, las leyes sociales, la asistencia, el desempleo, la educación gratuita, la sanidad universal...? ¿Quién admitiría por respuesta?: "De esto no entendemos, es muy complejo", "nosotros sabemos de valores ignorados y de conciencias maleadas", y a esto nos entregamos; además es lo primero"

Pues eso es lo que estamos haciendo y queremos que nos entiendan. No hay un primero y un segundo real e histórico entre conciencias malas y estructuras injustas. Que cada uno se ponga en el caso descrito, u otros más cercanos y graves, y diga si puede seguir con esa distinción escolástica, y que saque consecuencias en la Iglesia. Paz y bien

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions