

# 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.**

Two of Jesus' disciples walked to Emmaus during which time they spoke to whom they thought was a stranger. They invited him to stay. They shared a meal. The stranger took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. "The Lord has truly been raised and has appeared."

**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  
 Stella West

**PRAY  
 For**

Arnie Clark  
 Tommie Rosenthal  
 Brooklyn Schulze  
 Jim Colvin  
 Rita Turner  
 Dave Parker  
 Eddie Parker

**Offering**

Attendance:	April 27, 2014	541
Offerings:	April 27, 2014	\$ 1,802.00
Building Fund:	April 27, 2014	\$ 1,356.00
Catholic Home	April 27, 2014	\$ 222.00
Missions Appeal		

**ADVERTISER  
 of the week**

© J. S. Paluch Co., Inc.

Coldwell Banker-Benton-Luttrell Realtors

**One of our own!! Arthur Atteberry**

**Selling or Buying call 903-815-0458**



© J. S. Paluch Co., Inc.

**Make sure you check them out on the back of this Bulletin. We need new advertisers.**

**SPECIAL THANKS!!!!**

Keep Van Alstyne Beautiful Group Let us Advertise our SPRING FEST on their Sign on Van Alstyne Parkway and Dallas St. Hope you Checked it Out!!

**Weekly Calendar**

**Sunday, May 4**

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

**Monday, May 5**

9:00 am Rosary

**Tuesday, May 6**

7:00 pm RCIA

**Wednesday May 7**

**Thursday, May 8**

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

**Friday, May 9**

7:00 pm Spanish Adult Choir

**Saturday, May 10**



**TODAY**

**10-00 am -**

**5:00 pm**

*All 2014 Graduates*

*High School or College*

*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 academico, deportes o premios, etc.*

**Van Alstyne Chamber of Commerce** also sent out information on our Spring Fest to all their members. **Several Radio Stations including EWTN and the Spanish Station** have announced the event for the past three weeks. Thanks to **Jim Leonard and Jesus Alanis.**

When I was student in the seminary, I had two kinds of teachers: One kind, precisely because they were fiercely loyal to all that is Christian and Catholic, would have us read great secular thinkers but always with the intent of wanting to help show where these thinkers were wrong. Our intellectual task as a Catholic seminarian, they would tell us, is to be able to defend Catholicism against the kinds of criticisms found in the writings of these secular, sometimes, anti-Christian thinkers and to keep own faith and teaching free of their influence. The second set of professors approached things differently: They would have us read great secular thinkers, even if they were bitterly critical of Christianity and Catholicism, but with the intent of seeing what we could positively learn from them. These are great minds, they told us, and, whether sympathetic to Christianity or not, we have something to learn from them. Do not read uncritically, was their challenge, but still read with the intent of being instructed. Early on as a seminary student, because I was still insecure intellectually, I leaned more towards the self-protective approach of the first set of professors and read most secular thinkers defensively. I have to smile now as I look back on the idealistic, but naïve and intellectually frightened, young man I was then, a nineteen year-old undergraduate trying to poke holes in the likes of thinkers like Nietzsche, Feuerbach, Marx, Freud, Durkheim, and Lenin. I imagined myself, David fighting Goliath. It seems misguided and grandiose now, but I still have a fondness for that nineteen year-old who was engaged in this battle. Later on, precisely because some of the valuable insights in a number of great secular thinkers began to break through, despite my resistance, I began more and more to lean towards the approach of the second set of professors who had invited us to learn from others' insights, no matter the cloak of the author. Now as I age, both chronologically and in ministry, I find that I am richer and more compassionate to the exact extent that I can do that, namely, remain faithful to the truth wherever I find it, no matter its source. Hence, today I find myself drinking from intellectual wells of every sort, particularly from secular novelists and essayists, my critical faculties are still patrolling like soldiers on duty, but now with a thirst for the insights these writers have into life and the soul. I no longer read with the intent of trying to prove someone wrong, even if that author is anti-Christian. I have too much to learn.

Sometimes in our fear of being tainted in our orthodoxy we forget that many of the great theologians in Christian tradition were unafraid to pick up pagan thinkers, mine their insights for truth, and then blend these with their faith: St. Augustine did this with Platonism. Thomas Aquinas, in the face of considerable ecclesial criticism, did the same thing with Aristotle. Ironically, centuries later, we now take many of their intellectual categories, which they originally took from pagan thought, as our very criteria for orthodoxy.

More recently, Liberation Theology, at its best, has done this with Marxist theory; just as, Feminism, at its best, has done the same with secular social theory. But much of these efforts have been, in the name of orthodoxy, viewed with either suspicion or positive rejection. Dare one say that Jesus did the same thing? He picked up parables and stories that were current in his culture and tailored them to further his own religious and moral teachings. Moreover, he taught, and with precious little equivocation, that we are to honor truth wherever we see it, irrespective of who's carrying it.

But isn't this syncretism? If one picks up truths from diverse pagan and secular sources and harmonizes them with one's Christian faith, how does one avoid the accusation of being syncretistic?

Picking up truth from a variety of sources is not syncretism. Syncretism is combining insights gleaned from everywhere in a way that is uncritical of internal contradiction. But we must not confuse tension with contradiction. Tension is not necessarily a sign of contradiction; it's often the opposite: True faith is humble enough to accept truth, wherever it sees it, irrespective of the tension it causes and irrespective of the religion or ideology of whoever is speaking it. Big mind and big hearts are large enough to contain and carry large ambiguities and great tensions. And, true worshippers of God accept God's goodness and truth wherever these are manifest, no matter how religiously or morally inconvenient that manifestation might be.

God is the author of all that is good and all that is true! Hence, since no one religion, one church, one culture, one philosophy, or one ideology contains all of the truth, we must be open to perceive and receive goodness and truth in many, many different places – and we must be open to the tensions and ambiguity this brings into our lives.

**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.

El poeta Rumi afirma que nosotros vivimos con un profundo secreto que a veces conocemos y otras no.

Eso puede ser muy útil para conocer nuestra fe. Una de las razones por las que la fe es una lucha es que la presencia de Dios en nosotros y en nuestro mundo no suele ser dramática, dominante, sensacionalista, o algo imposible de pasar por alto. Dios no actúa así. Más bien la presencia de Dios -a costa de aumentar nuestra frustración y a veces la pérdida de la paciencia- reposa silenciosa y aparentemente olvidado en nuestro interior. Es algo que raramente llama la atención.

Porque no somos lo bastante conscientes de esto, tendemos a malentender la dinámica de la fe y nos encontramos habitualmente tratando de apoyar nuestra fe precisamente sobre algo que es llamativo y dramático. Siempre estamos buscando más allá de lo que Dios nos da. Pero deberíamos entender, que teniendo en cuenta la manera como Dios vino a nuestro mundo, la fe necesita apoyarse sobre algo sereno y no dramático. Jesús, como ya sabemos, no vino al mundo al toque de trompetas ni con poder; un bebé descansando desvalido en la paja, otro niño entre millones. Nada espectacular a los ojos humanos rodeó su nacimiento. Después, durante su ministerio, nunca realizó milagros para probar su divinidad, sino sólo como gestos por compasión o para revelar algo sobre Dios. Sin duda, Jesús nunca usó el poder divino en un intento de probar que Dios existe. Su ministerio, como su nacimiento, no fue un intento de probar la existencia de Dios. Intentó, más bien, enseñarnos cómo es Dios y que Dios nos ama incondicionalmente.

Por otra parte, aleccionándonos sobre la presencia de Dios en nuestras vidas, aclara que esta presencia es generalmente silenciosa y escondida: una planta que crece mientras nosotros dormimos, la levadura puesta en la masa de un modo oculto a nuestros ojos, el verano que poco a poco transforma en verde un árbol estéril, una insignificante planta de mostaza que eventualmente nos sorprende con su crecimiento, un hombre o mujer que perdona a su enemigo. Dios -según parece- actúa de modo silencioso y oculto a nuestros ojos. El Dios que Jesús encarna no es ni dramático ni sensacionalista.

Hay una importante lección de fe en esto. Dicho simplemente, Dios reposa en nosotros, muy adentro, pero de un modo que es casi inexistente, casi insensible, largamente inadvertido y fácilmente pasado por alto. Sin embargo, como esa presencia nunca es irresistible, tiene en sí una delicada e incesante llamada, un impulso hacia algo más alto, que nos invita a aspirar a él. Y, si no aspiramos a él, vierte en nosotros una corriente infinita que nos educa, nos alimenta y nos colma de interminable energía. Esto es importante para entender la fe. Dios reposa en nuestro interior como una invitación que respeta totalmente nuestra libertad, nunca nos subyuga; pero, a la vez, nunca se ausenta. Reposo precisamente allí como un bebé que reposa indefenso en la paja, señalándonos delicadamente, pero débil en sí mismo para movernos a recogerlo.

Por ejemplo, C. S. Lewis, explicando por qué él llegó a ser -en sus propias palabras- "el convertido más reacio en la historia del Cristianismo" escribe que, durante años, él fue capaz de hacer caso omiso a una voz que oía dentro de sí, precisamente porque era casi inexistente, casi insensible y largamente inadvertida. Además, mirando retrospectivamente, se dio cuenta de que siempre había sentido ese delicado e incesante impulso hacia fuera de sí mismo, algo que reconoció como una delicada pero firme llamada, un impulso que, si se le obedece, conduce a la liberación.

Ruth Burrows, la mística carmelita británica, describe una experiencia similar en su autobiografía, "Delante de Dios viviente". Narrando los años de su tardía adolescencia, Burrows describe su veleidad religiosa y su falta de atractivo por la vida religiosa en ese momento de su vida. Con todo, finalmente acaba no sólo siendo sincera acerca de la religión, sino llegando a ser monja carmelita. ¿Qué sucedió? Un día, en una capilla, casi contra su voluntad, apremiada por una serie de circunstancias accidentales, se abrió a la voz de su interior, que ella misma había pasado por alto hasta entonces, principalmente porque había permanecido dentro de ella precisamente como una voz que era casi inexistente, casi insensible y largamente inadvertida. Pero, una vez tocada, brotó dentro de ella, como la cosa más profunda y verdadera, y después marcó la dirección de su vida para siempre. Como C. S. Lewis, ella también, una vez que se había abierto a esa voz, la sintió como un firme impulso moral que la abrió a la última liberación.

¿Por qué no se nos muestra Dios más directa y poderosamente, de modo que haga más fácil la fe? Esa es una buena pregunta, para la cual, en parte, no hay una respuesta totalmente satisfactoria. Pero la respuesta que tenemos radica en entender la manera en la cual Dios se manifiesta en nuestras vidas y en nuestro mundo. A diferencia de casi todas las otras cosas que intentan atraer nuestra atención, Dios nunca trata de abrumarnos. Dios, más que ningún otro, respeta nuestra libertad. Por esta razón, Dios reposa en cualquier lugar, dentro y alrededor de nosotros, casi sin ser sentido, largamente inadvertido y fácilmente ignorado, como un silencioso y delicado toque; pero, si aspiramos a él, resulta la suprema corriente de amor y energía.

## Miscellaneous

### **Rice Bowls & Baby Banks**

Please Return by May 4th

**Las cajitas de arroz y los botecitos de bebe** (que ya hayas llenado con cambio de dinero) regresalos para el 4 de Mayo.

### **Spring/Summer**

Yard work has started!!

Get a Team together: Tell Wayne Silks so he can put a schedule together. If enough sign up only once a month!!!!

### **Primavera/Verano**

El trabajo de la yarda a comenzado!! Forma un grupo. Y dejale sabe a Lino Hernandez para que el pueda hacer un calendario. Si hay suficientes grupos solo les tocaria una vez al mes.

### **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.

### **Parish Registration:**

If you are currently attending Holy Family and have not formally registered, please pick up an Envelope off the Vestibule table and fill it out. Registration is an important record to determine our growth. The Diocese watches growth trends, and families are moving our way increasing our Parish currently.

### **Registracion para ser miembro de la Iglesia.**

Si estas asistiendo regularmente a la Iglesia de la Sagrada Familia y no estas registrado, Por favor recoge una aplicacion en la mesita a la entrada de la iglesia completa y regresala. El registrarte es importante porque determina nuestro crecimiento como iglesia. La Diocesis checa nuestro crecimiento como iglesia, y hay familias que se estan viniendo a vivir para esta comunidad incrementando nuestro crecimiento.

### ***Evening Bible Classes***

*Some of our RCIA 2014 Class are talking about an Evening Class. They would like to get a 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*

### **Restroom Construction**

As of this past Wednesday it has begun. Please continue to be generous in the Building Fund Collection as we had to include this in our Phase I due to State Regulations. The funds are going to be tight to meet this, however with your continued support we will meet the need, Remember our Spring Fest Earnings will be the start of Our Education Building.

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions