

Thirtieth Sunday in Ordinary Time

October 26, 2014

Holy Family Catholic Church



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

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

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 11, 2015 Saturday 10:00 am

Confirmation:

March 24, 2015 Tuesday 7:00 pm

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 Father James Swift, C.M., Rector of Vocations of the Diocese of Dallas at 214-379-2860.

Prayer Request

Holly Basterling	Elaine Clark	Helen Volgelsong
Arnie Clark	David Nealon	Connie Miller
Ann Lageose	Stella West	Tommie Rosenthal
Brooklyn Schulze	Anonymous	Carlene Ewing
Rita Christian	Corinne Lageose	Blake Knowles
Susie Powell	Louis Lesmes	Bernadine Bill
Debra Hooper		

Weekly Calendar

Sunday, October 26

8:30 am Rosary
 9:00 am Mass
 10:15-11:30 am Faith Formation Pre K-5th
 12:00 pm Spanish Mass
 1:30-2:45 pm Faith Formation 6th-Confirmation
 4:00-5:00 pm Trunk- Trick or Treat

Monday, October 27

9:00 am Rosary

Tuesday, October 28

7:00 pm RCIA Classes

Wednesday October 29

Thursday, October 30

9:00 am Mass Bible Class Following Mass
 7:00 pm Talleres De Oracion Y Vida
 7:30 pm Adult Bible Class
 7:00 pm Spanish Youth Choir

Friday, October 31

4:00 pm Quince
 7:00 pm Spanish Adult Choir

Saturday, November 1, 2014

**Saturday February 28th 7:30 pm
 American Airlines Center**

Offering

Attendance:	October 19, 2014	406
Offerings:	October 19, 2014	\$ 1,820.05
Building Fund:	October 19, 2014	\$ 657.22

ADVERTISING SPACE

AVAILABLE IN OUR BULLETIN! Please call Rick Giles with J. S. Paluch Company for information. 214 -674-0762

Children's Choir

Would your child like to sing at Holy Family in a children's Choir? An interest has been expressed, however we would need several to make a Children's Choir. Please put your son or daughters name, a phone number and drop it in the Collection Basket. Our children want to be a part of the Liturgy, and we encourage those who like to sing.

Newcomers

We welcome you and invite you to register. Registration forms are in white envelopes on the vestibule table or can be found on our Web site www.holyfamily-vanalstyne.org. Please join us for our Social after Mass.

All parishes and schools are invited to participate in the 2nd annual Catholic Night at the Mavs Game. It is a wonderful opportunity for fun and fellowship with Catholics throughout the Diocese of Dallas. The Dallas Mavericks will recognize the Diocese of Dallas during the game. Last year, some of our parishes encouraged their attendees to wear the same color and sit together to be easily identified. The Mavs are throwing in several perks including allowing the Dallas Parochial League to play the 8th grade All-Star basketball games on the court at American Airlines Center. Our group will also be allowed on the court after the game to take a shot at the basket. Great photo op! Other perks are being worked out.

It has always seemed to me that in the final analysis the little things of everyday life are what bring us happiness and satisfaction in life. Now there is scientific evidence to support my feeling.

An editorial in America (Sept. 22, 2014) comments on research in *The Journal of Consumer Research*, reporting that for older people small, quotidian events can provide as much happiness as extraordinary experiences. Of course, once-in-a-lifetime events like a trip to the Holy Land or winning a marathon are unforgettable and can be a happy experience, providing wonderful memories, but they don't make a life.

It occurs to me that the happiness value of the more mundane and pedestrian life events is what we talk about when a friend or relative dies. Coffee klatches, golf games, family outings, life's passages, baptisms, birthdays, marriages, graduations, ordinations are the subject of our stories. What do we really enjoy? Dinner with friends, listening to music, reading a good book or the Sunday paper. Why? Because they bring us happiness and satisfaction.

Younger people may look for the "mountain top" experiences, but maturity helps discern that which brings true happiness and satisfaction. *America* concludes its editorial with a passage from First Timothy, "Tell them to do good, to be rich in good works, to be generous, ready to share, thus accumulating as treasure a good foundation for the future, so as to win the life that is true life."

La felicidad que traen las pequeñas cosas

Siempre me ha parecido que en el análisis final, las pequeñas cosas de la vida cotidiana son lo que nos trae felicidad y satisfacción en la vida. Ahora hay evidencia científica que apoya mi punto de vista.

Un editorial de *America* (Sept. 22, 2014) comenta acerca de la investigación en *The Journal of Consumer Research*, informando que para las personas mayores, los eventos pequeños, cotidianos pueden proporcionar tanta felicidad como las experiencias extraordinarias. Desde luego que eventos que ocurren una vez en la vida, tales como un viaje a la Tierra Santa, o ganar un maratón, son inolvidables y pueden ser una experiencia dichosa y proporcionar recuerdos maravillosos, pero no son lo que hace una vida.

Se me ocurre que el valor de la felicidad en los eventos más mundanos y ordinarios de la vida son de lo que hablamos cuando muere un amigo o pariente. Charlas en el café, juegos de golf, paseos familiares, episodios de la vida, bautizos, cumpleaños, matrimonios, graduaciones y ordenaciones son el tema de nuestras historias. ¿Qué es lo que realmente disfrutamos? Cenas con amigos, escuchar música, leer un buen libro o el periódico del domingo, ¿por qué? Porque nos traen felicidad y satisfacción.

Puede ser que los jóvenes busquen experiencias "colosales," pero la madurez les ayudará a discernir lo que trae la verdadera felicidad y satisfacción. *America* concluye su editorial con un pasaje de la Primera Carta de San Pablo a Timoteo, "Que practiquen el bien, que sean ricos en buenas obras, que den con generosidad y sepan compartir sus riquezas. Así adquirirán para el futuro un tesoro que les permitirá alcanzar la verdadera Vida"(6:18-19).

It's not only love that makes the world go round. Resentment too is prominent in stirring the drink. In so many ways our world is drowning in resentment. Everywhere you look, it seems, someone is bitter about something and breathing out resentment. What is resentment? Why is this feeling so prevalent in our lives? How do we move beyond it?

Soren Kierkegaard once defined resentment in this way. Resentment, he suggested, happens when we move from the happy feeling of admiration to the unhappy feeling of jealousy. And this, sadly, happens all too frequently in our lives and we are dangerously blind to its occurrence. Me resentful? How dare you make that accusation!

Yet it's hard to deny that resentment and its concomitant unhappiness color our world. At every level of life, from what we see playing out in the grievances and wars among nations to what we see playing out in the bickering in our board rooms, classrooms, living rooms, and bedrooms, there is evidence of resentment and bitterness. Our world is full of resentment. Everyone, it seems, is bitter about something, and, of course, not without cause. Few are the persons who do not secretly nurse the feeling that they have been ignored, wounded, cheated, treated unfairly, and have drawn too many short straws in life; and so many of us feel that we have every right to protest our right to be resentful and unhappy. We're not happy, but with good reason.

Yes, there's always good reason to be resentful; but, and this is the point of this column, according to a number of insightful analysts, both old and new, we are rarely in touch with the real reason why we are so spontaneously bitter. For persons such as Thomas Aquinas, Soren Kierkegaard, Robert Moore, Gil Bailie, Robert Bly, and Richard Rohr, among others, the deep root of our resentment and unhappiness lies in our inability to admire, our inability to praise others, and our inability to give others and the world a simple gaze of admiration.

We're a society that, for the most part, can't admire. Admiration is, for us, a lost virtue. Indeed in the many circles today, both in the world and in the churches, admiration is seen as something juvenile and immature, the frenzied, mindless shrieking of teenage girls chasing a rock star. Maturity and sophistication are identified today with the kind of intelligence, wit, and reticence, which don't easily admire, which don't easily compliment. Learning and maturity, we believe, need to be picking things apart, suspicious of others' virtues, distrustful of their motives, on hyper-alert for hypocrisy, and articulating every reason not to admire. Such is the view today.

But what we don't admit in this view of maturity and learning is how we feel threatened by those whose graces or virtues exceed our own. What we don't admit is our own jealousy. What we don't admit is our own resentment. What we don't admit, and never will admit, is how our need to cut down someone else is an infallible sign of our own jealousy and bad self-image. And what helps us in our denial is this: Cynicism and cold judgment make for a perfect camouflage; we don't need to admire because we're bright enough to see that there's nothing really to admire.

That, too often, is our sophisticated, unhappy state: We can no longer truly admire anybody. We can no longer truly praise anybody. We can no longer look at the world with any praise or admiration. Rather our gaze is perennially soured by resentment, cynicism, judgment, and jealousy.

We can test ourselves on this: Robert Moore often challenges his audiences to ask themselves this question: When was the last time you walked across a room and told a person, especially a younger person or a person whose talents dwarf yours, that you admire her, that you admire what she's doing, that her gifts enrich your life, and that you are happy that her path has crossed yours? When was the last time you gave someone a heartfelt compliment? Or, to reverse the question: When was the last time that someone, especially someone who is threatened by your talents, gave you a sincere compliment?

We don't compliment each other easily, or often, and this betrays a secret jealousy. It also reveals a genuine moral flaw in our lives. Thomas Aquinas once submitted that to withhold a compliment from someone who deserves it is a sin because we are withholding from him or her some of the food that he or she needs to live. To not admire, to not praise, to not compliment, is not a sign of sophistication but a sign of moral immaturity and personal insecurity. It is also one of the deeper reasons why we so often fill with bitter feelings of resentment and unhappiness.

Why do we so often feel bitter and resentful? We fill with resentment for many reasons, though, not least, because we have lost the virtues of admiration and praise.

No es sólo el amor lo que hace girar al mundo. También el resentimiento lo hace girar. De muchos modos, nuestro mundo está ahogándose en resentimiento. Dondequiera que mires -según parece- alguien está amargado por algo y respira resentimiento. ¿Qué es el resentimiento? ¿Por qué es este sentimiento tan corriente en nuestras vidas? ¿Cómo nos movemos más allá de él?

Soren Kierkegaard definió una vez el resentimiento de esta manera: El resentimiento -sugirió- sucede cuando nos movemos de un feliz sentimiento de admiración a un desdichado sentimiento de celotipia. Y todo esto, por desgracia, sucede demasiado frecuentemente en nuestras vidas y estamos peligrosamente ciegos a su acontecimiento: “¿Yo resentido? ¡Cómo te atreves a hacer esta acusación!”.

Aun así, es difícil negar que el resentimiento y la infelicidad que le acompañan tiñen nuestro mundo. A cualquier nivel de vida, desde lo que gastamos de energía en los agravios y guerras entre las naciones hasta lo que gastamos de energía en las pendencias de nuestras salas de sesiones, aulas, cuartos de estar y alcobas, hay evidencia de resentimiento y amargura. Nuestro mundo está lleno de resentimiento. Todos -según parece- estamos amargados por algo; y, desde luego, no sin causa. Pocas son las personas que no alimentan secretamente el sentimiento de que han sido ignoradas, heridas, engañadas, tratadas deslealmente y han arrastrado demasiada mala suerte en la vida; y así, muchos de nosotros sentimos que tenemos toda la razón para insistir en nuestro derecho a estar resentidos y desdichados. No somos felices, pero con justa razón.

Sí, siempre hay buena razón para estar resentido; pero -y éste es el objeto de esta columna- según cierto número de perspicaces analistas, tanto viejos como jóvenes, raramente estamos en contacto con la verdadera razón de por qué somos tan espontáneamente amargados. Para personas tales como Tomás de Aquino, Soren Kierkegaard, Robert Moore, Gil Bailie, Robert Bly y Richard Rohr entre otros, la profunda raíz de nuestro resentimiento e infelicidad yace en nuestra incapacidad para admirar, nuestra incapacidad para alabar a otros y nuestra incapacidad para dar a otros y al mundo una simple mirada de admiración.

Somos una sociedad a la que, por lo general, no podemos admirar. La admiración es, para nosotros, una virtud perdida. Verdaderamente, en muchos círculos, hoy, tanto en el mundo como en las iglesias, la admiración es vista como algo juvenil e inmaduro, el loco y estúpido chillido de las niñas adolescentes que persiguen a una estrella de rock. La madurez y la sofisticación son identificadas hoy con la especie de inteligencia, ingenio y reticencia que no admiran fácilmente, que no complimentan fácilmente. El aprendizaje y la madurez -creemos- necesitan ser revisados a fondo, desconfiados de las virtudes de otros, recelosos de sus motivos, en máxima alerta por la hipocresía y articulando toda razón para no admirar. Tal es el modo de ver hoy.

Pero lo que no admitimos en esta visión de madurez y aprendizaje es cómo nos sentimos amenazados por aquellos cuyas gracias o virtudes exceden a las nuestras. Lo que no admitimos es nuestra propia celosía. Lo que no admitimos es nuestro propio resentimiento. Lo que no admitimos y nunca admitiremos es cómo nuestra necesidad de derribar de un tajo a alguien es signo infalible de nuestros propios celos y mala auto-imagen. Y lo que nos ayuda en nuestra negativa es esto: el cinismo y el juicio frío contribuyen a un perfecto camuflaje; no necesitamos admirar, porque somos suficientemente brillantes para ver que, de hecho, no hay nada que admirar.

Ese, demasiado frecuentemente, es nuestro sofisticado y penoso estado. No podemos por más tiempo admirar verdaderamente a nadie. No podemos por más tiempo alabar a nadie. No podemos por más tiempo mirar el mundo con elogio o admiración. Más bien, nuestra mirada está perennemente agriada por el resentimiento, el cinismo, el juicio y los celos.

Podemos examinarnos a nosotros mismos en esto: Robert Moore desafía con frecuencia a su audiencia a hacerse esta pregunta: ¿Cuándo fue la última vez que te acercaste a una persona y le dijiste, especialmente a una más joven o cuyos talentos empañan los tuyos, que tú la admiras, que tú admiras lo que hace, que sus dones enriquecen tu vida y que tú estás feliz de que su senda haya cruzado la tuya? ¿Cuándo fue la última vez que diste a alguien un saludo verdaderamente cordial? O, para volver a la pregunta: ¿Cuándo fue la última vez que alguien, especialmente alguno que sea amenazado por tus talentos, te dio una sincera felicitación?

No nos felicitamos unos a otros con facilidad ni con frecuencia, y esto traiciona secretos celos. Esto también revela una genuina falta moral en nuestras vidas. Tomás de Aquino afirmó una vez que privar de una felicitación a alguien que la merece es un pecado porque estamos quitándole algo del alimento que necesita para vivir. No admirar, no alabar, no felicitar no es un signo de sofisticación, sino un signo de inmadurez moral e inseguridad personal. Es también una de las más profundas razones por las que nos llenamos tan frecuentemente de amargos sentimientos de resentimiento e infelicidad.

¿Por qué nos sentimos tan frecuentemente amargados y resentidos? Nos llenamos de resentimiento por muchas razones, aunque no la menor, porque hemos perdido las virtudes de la admiración y la alabanza.

Information Page

Holy Family Quasi-Parish

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Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions