

Fifth Sunday of Lent

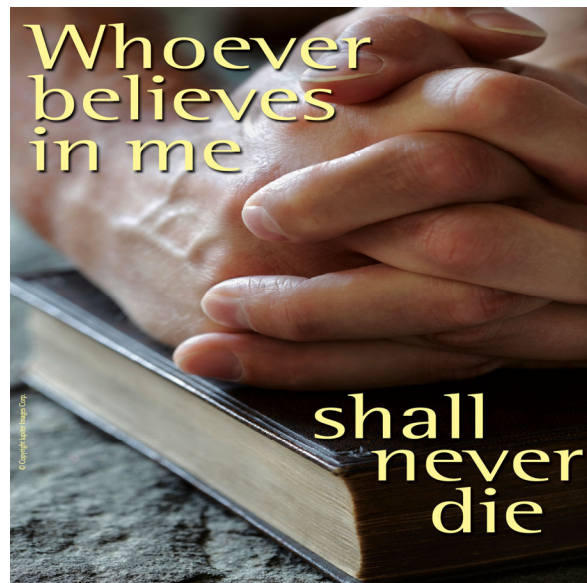
April 2, 2017

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.



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**
April 29, 2017 10:00am
 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	Ann Lageose
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

Weekly Attendance/Offerings

Attendance:	March 26, 2017	610
Offerings:	March 26, 2017	\$ 2,812.75
Building Fund	March 26, 2017	\$ 1,181.00
Catholic Relief	March 26, 2017	\$ 430.00

It's time to collect CRS Rice Bowls!

PLEASE TAKE A RICE BOWL

This year, CRS Rice Bowl provides a path for Catholics in the United States to build, what Pope Francis calls "a culture of encounter".

According to Joan Rosenhauer, Executive Vice President of U.S. Operations for CRS "At a time when there is so much conflict in the world, this Lenten program gives people of all ages a way to respond to human suffering with compassion and action." **TAKE ONE HOME, Return by Palm Sunday**



5th Spring Festival Meeting tonight at 7:00 pm
Volunteers Needed. Have you sold Raffle Tickets??? Building Fund Needs US

Weekly Calendar

Sunday, April 2

8:30 am Rosary
 9:00 am Mass English
 10:15-11:15 am
 12:00 pm Spanish Mass

Monday April 3

Tuesday, April 4

7:30 pm RCIA Class

Wednesday, April 5

6:00-7:30ppm Confessions
 7:30 pm Evening Bible Class

Thursday April 6

9:00am Mass - Bible Classes following Mass
 7:00 pm Youth Choir Practice

Friday April 7

6:00 pm Stations of the Cross

Saturday April 8

11:00 am Quinceanera

The Light is On For You, Lenten Initiative

The Light is On for You !!The Church encourages all faithful Catholics to make confession a regular part of spiritual life, especially during the holy season of Lent.

The Diocese of Dallas will once again offer The Light is On for You, two special evenings set aside for a diocesan-wide celebration of the sacrament. On Wednesday, April 5th and Wednesday, April 12th, parishes in the Catholic Diocese of Dallas will have their "Lights On" for the diocesan-wide evenings for Reconciliation. Holy Family will have Confessions from 6:00-7:30 pm both Wednesdays.

Please bring in Braums Bags for our Grocery Game.

We'll need gift cards in the amount of \$5 for special game prizes. Also gift cards for the gift card chance game. \$15 to \$100.

Blaise Pascal once wrote: "Men never do evil so completely and cheerfully as when they do it from a religious conviction." How true! This has been going on since the beginning of time and is showing few signs of disappearing any time soon. We still do violence and evil and justify them in God's name.

We see countless examples of this in history. From the time that we first gained self-consciousness, we've done violence in God name. It began by sacrificing human persons to try to attain God's favor and it led to everything from actively persecuting others for religious reasons, to waging war in God's name, to burning people for heresy at the Inquisition, to practicing capital punishment for religious reasons, and, not least, at one point in history, to handing Jesus over to be crucified out of our misguided religious fervor.

These are some salient historical examples; sadly not much has changed. Today, in its most gross form, we see violence done in God's name by groups like Al-Qaida and Isis who, whatever else might be their motivation, believe that they are serving God and cleansing the world in God's name by brute terrorism and murder. The death of thousands of innocent people can be justified, they believe, by the fact that this is God's cause, so sacred and urgent that it allows for the bracketing of all basic standards of humanity, decency, and normal religion. When it's for God's cause, outright evil is rationalized.

Happily, it's impossible for most of us to justify this kind of violence and murder in our minds and hearts, but most of us still justify this kind of sacrificial violence in more subtle modes. Many of us, for instance, still justify capital punishment in the name of divine justice, believing that God's purposes demand that we kill someone. Many too justify abortion by an appeal to our God-given freedoms. Not least, virtually all of us justify certain violence in our language and discourse because we feel that our cause is so special and sacred that it gives us the right to bracket some of the fundamentals of Christian charity in our dealings with those who disagree with us, namely, respect and graciousness.

Our language, in both the circles of right and the left, is rife with a violence we justify in God's name. On the right, issues like abortion and the defense of dogma are deemed so important as to give us permission to demonize others. On the left, issues of economic and ecological injustice, because they so directly affect the poor, similarly give us permission to bracket respect and graciousness. Both sides like to justify themselves with an appeal to God's righteous anger.

There's a story in John's Gospel, delicious in its irony, which helps expose how we are so often blind to the violence we do in God's name. It's the famous incident of the woman who is caught in adultery. They bring her to Jesus and tell him that they caught her in the very act of committing adultery and that Moses commanded, in God's name, that women like this be stoned to death. Jesus, for his part, says nothing. He bends down and writes with his finger, twice, on the ground and then tells them the one among them who's without sin might cast the first stone. They understand the gesture: why he is writing on the ground, why he is writing twice, and what that means. What does it mean?

Moses went up a mountain and God, with his finger, wrote the Ten Commandments into two tablets of stone. As Moses approached the Israelite camp on his return, carrying the two tablets of stone, he caught the people in the very act of committing idolatry. What did he do? In a fit of religious fervor, he broke the Commandments, literally, physically, over the golden calf and then picked up the fragments and threw those stones at the people.

So here's the irony from which to draw a lesson: Moses was the first person to break the Ten Commandments. He broke them in God's name and then took the fragments and stoned the people. He did this violence in all sincerity, caught up in religious fervor. Of course, afterwards, he had to go back up the mountain and have the Commandments written a second time. However before giving Moses the Commandments a second time, God also gave him a lecture: Don't stone people with the Commandments! Don't do violence in my name!

We've been very slow to grasp this mandate and take it seriously. We still find every sort of moral and religious justification for doing violence in God's name. We are still, like Moses, smashing the Commandments on what we consider idolatrous and then stoning others with the fragments. This is evident everywhere in our religious and moral discourse, particularly in how we, as Pascal might put it, in God's name, "completely and cheerfully" bracket charity as it pertains to graciousness and respect.

Miscellaneous

Are You Walking with Christ?

A Seminar with Jeff Cavins

April 21-22, 2017

Sponsored by St. Ann Catholic Church, Coppell, TX – Adult Religious Education

As Catholics, our faith is meant to be put into practice. Christianity is more than a set of beliefs; it is a way of life. Walking Toward Eternity is a powerful seminar that will help you to put your faith into practice, draw closer to Christ, and challenge yourself to make real and lasting changes in your life, changes that will help you to become the person you hope to be. Jeff Cavins is the creator of The Great Adventure Bible Study Program, an author, and the host of Holy Land pilgrimages.

Friday Night Talk:

Christ Looks at Us with Mercy... and Calls Us to Discipleship

Saturday Seminar:

Walking Toward Eternity ... Making Choices for Today

Date: Friday, April 21, 2017

Check-in Begins: 7:00 pm

Seminar: 7:30 – 9:00 pm

Date: Saturday, April 22, 2017

Check-in Begins: 7:15 am & after Mass

Mass: 8:00 am (optional)

Seminar: 9:30am – 3:30 pm

Location: St. Ann Catholic Church, Main Church, 180 Samuel Blvd., Coppell, TX 75019

Cost: \$40 ... Includes registration for both days, seminar materials, light breakfast and box lunch.

Online Registration: www.stannparish.org/AFF

Please register by April 1, 2017. For more information, contact: Tena Allain: (972) 393-5544 x1206 Email: ccf@stannparish.org

Mail with check payable to: St. Ann Catholic Church, 180 Samuel Blvd., Coppell, TX 75019

Attn: Tena Allain

The Art of Accompaniment

Four Essential Conversations on Becoming the Kind of Parish the Church Needs Today

BILL HUEBSCH

In his writings and speeches, Pope Francis keeps stressing the need for "accompaniment" and "discernment." More and more, we're all coming to see that, as Cardinal Vincent Nichols recently wrote, these two words "are at the heart of the pope's drive to reform the church" and "are key to understanding" his vision.

What is the pope really saying when he asks us to discern with people and to accompany them? What do these words mean for how you minister in your parish? How can you and the people of your parish explore these words and the pope's vision more deeply?

In this clear and easy-to-use group reading guide, Bill Huebsch helps pastors and parishioners deepen their understanding of Pope Francis' urgent call and explore ways to make it real in parish life. Perfect for pastors and parish leaders, including catechists, committees involved in outreach of any kind, and anyone who ministers to the People of God.

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

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.

¿Qué se entiende cuando ciertas escuelas de psicología hoy nos previenen sobre nuestra “sombra”? ¿Qué es nuestra sombra?

En esencia, es esto: Lo que tenemos dentro de nosotros mismos es poderoso, son ardientes energías, que, por múltiples razones, no podemos afrontar conscientemente, de manera que las manejamos negándolas y reprimiéndolas para no tener que tratar con ellas. Hablando metafóricamente, las enterramos profundas en la tierra donde permanezcan fuera de nuestra la vista consciente y de nuestra mente.

Pero hay un problema: lo que hemos enterrado no permanece oculto. Mientras dichas energías salen a nuestra vista consciente y a nuestra mente, impactan fuertemente en nuestros sentimientos, pensamientos y acciones empujando de todas las maneras y caminos inconscientes para colorear nuestras acciones, mayormente de forma negativa. Nuestras profundas e innatas energías siempre saldrán, consciente o inconscientemente. Carl Jung, una de las voces pioneras en esta idea, dice que estamos condenados a actuar desde todas las configuraciones arquetípicas a las cuales no tenemos acceso y a controlarlas a través de un ritual consciente.

Quizás una imagen pueda ayudarnos a entender esto un poco mejor. Imagina que vives en una casa con sótano debajo de la sala de estar, un sótano dentro del cual nunca te aventuras, y cada vez que necesitas guardar alguna basura simplemente abres la puerta del sótano y tiras basura ahí. Por un momento, esto puede funcionar, queda fuera de la vista y de la mente; pero tan pronto como la basura comienza a fermentar y su humo tóxico se filtra hacia arriba a través de la ventilación, contaminando el aire que respiras. No molestó por un tiempo, pero eventualmente está envenenando el aire.

Es una imagen que ayuda, aunque ofrece un punto de vista parcial que solo nos muestra tirando nuestra basura negativa por las escaleras. Curiosamente, también arrojamos a ese mismo lugar, aquellas cosas que nos asustan por su luminosidad. Nuestras grandezas también nos dan miedo, y también enterramos gran parte de ellas. Nuestra sombra no está hecha solo de nuestra parte negativa que nos asusta; está también hecha de nuestra parte luminosa ante la que sentimos temor al intentar manejarla. Al final, tanto lo negativo como lo positivo son energías dentro de nosotros, que tememos manejar, y vienen de la única fuente, la imagen y semejanza de Dios impresa en nosotros.

Lo más fundamental que creemos sobre nosotros como cristianos es que hemos sido hechos a imagen y semejanza de Dios. De cualquier manera, no es de mucha ayuda imaginarse esto como una bella imagen estampada en nuestras almas. Más bien deberíamos pensar en esto como en una irreprimible energía divina, un eros infinito y un espíritu infinito, luchando constantemente con las fronteras de nuestra finitud. No sorprende pues que tengamos que tratar con energías, sentimientos, presiones e impulsos que nos asustan y amenazan en su magnitud.

Irónicamente, la lucha con esta realidad puede ser particularmente difícil para la gente sensible; cuanto más sensible eres, moral y religiosamente, mas temor te pueden producir estas energías. ¿Por qué? Porque hay dos miedos que afligen a las almas sensibles: Primero, el miedo a ser egoísta. La grandeza no es fácil de llevar y pocos la llevan bien, y las almas sensibles lo saben.

Lo salvaje y malvado se alimentan irreflexivamente del fuego sagrado, excepto que no son conocidos por su sensibilidad y demasiado a menudo acaban hiriendo a otros y a sí mismos. Las almas sensibles se ven a sí mismas considerablemente más reflexivas y tímidas y por una buena razón. Tienen miedo de llenarse de sí mismos, de ser egoístas, insalubres. Pero esta timidez no les sirve bien en todos los sitios. También son sensibles en el trato con ciertas energías internas, acaban también vacíos de Dios.

La segunda razón por la que la gente sensible tiende a enterrar mucha parte de su luminosidad es porque están más en contacto con ese primigenio miedo que hay dentro de nosotros mismos y que se expresa en el famoso mito griego de Prometeo, a saber, que nuestras energías más creativas podrían ser de alguna manera una afrenta a Dios, que podríamos estar robando el fuego de los dioses. La gente sensible se preocupa del orgullo, de estar demasiado llena de ego. Saludables, como son en sí mismas, les lleva a enterrar algo o mucho de su luminosidad.

Las consecuencias no son buenas. Como las partes negativas de nosotros mismos que enterramos, nuestra luminosidad enterrada comienza a fermentar convirtiéndose en vapores tóxicos, que se filtran hacia arriba a través de las rendijas de nuestra conciencia. Esos vapores toman forma de ira liberada, celos, amargura y fríos juicios hacia otros. Mucha de nuestra ira sin dirección, que busca constantemente alguien o algo sobre lo que fijarse, es la parte de sombra de una grandeza que ha sido reprimida y enterrada.

¿A dónde ir frente a esto? James Hillman sugiere que un síntoma produce más sufrimiento cuando no se sabe de qué es síntoma. Necesitamos más guías espirituales que puedan diagnosticar esto. Con demasiada frecuencia nuestras espiritualidades han sido ingenuas en su diagnóstico del orgullo humano y del ego. Necesitamos más guías espirituales quienes puedan reconocer cómo enterramos muchas partes de nuestra luminosidad y cómo nuestro miedo a estar demasiado llenos de nosotros mismos puede dejarnos vacíos de Dios

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions