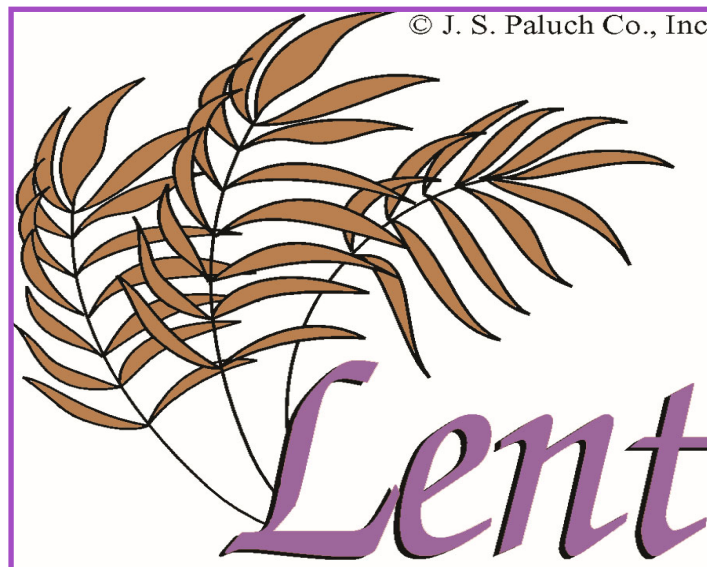


Holy Family Catholic Church

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. Eugene Azorji, Pastoral Administrator

Fr. Juan Carlos Marin, 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. Eugene freugene@stmichaelmckinney.org

Fr. Juan Carlos frjuancarlos@stmichaelmckinney.org

Deacons: George Polcer, John Rapier, Sid Little,

Juan Jorge Hernandez

Main Phone: 972-542-4667

Fax: 972-542-4641

St. Michael the Archangel Catholic Church

Weekend Masses

Vigil Mass Saturday - 5pm (English)

Vigil Mass Saturday - 7:00pm (Spanish)

Sunday Masses / Misa Dominical

Sunday 8:00am & 11:30am)

Domingo 9:30am & 2:00pm

Weekday Masses

Mon., Wed, & Fri 8:00am

Tues. & Thurs. 5:30pm

Confessions Thursday

6:00pm - 7:00pm

Saturday 3:30- 4:30pm

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 14, 2018 10:00 am
 First Friday Adoration

**Confirmation/
 Confirmacion**
 March 17, 2018 10:00 am
 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

Please stop by and add names to be prayed for;

Carol Park Gary Don Moore

Pray for the Repose of the Souls of deceased members of Holy Family and their Relatives:

Weekly Attendance/Offerings

Attendance :	February 4, 2018	632
Offerings:	February 4, 2018	\$ 3,219.55
Building:	February 4, 2018	\$ 1,289.75

CALENDARS

Please feel free to take extra Calendars as we still have more than required presently.

POR FAVOR...si necesitas calendario extra puedes llevar ya que recibimos mas de los que necesitabamos.

Weekly Calendar

Sunday, February 11

8:30 am Rosary
 9:00 am Mass English
 10:15-11:15 am Faith Formation K-3rd Grade
 12:00 pm Spanish Mass
 1:30-2:45 pm Faith Formation 4th-Confirmation

Monday February 12

Tuesday, February 13

7:30 pm RCIA Classes

Wednesday, February 14

ASH WEDNESDAY

9:30 am English Mass
 7:00 pm Spanish Mass

Thursday February 15

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

Friday February 16

7:00 Spanish Adult Choir

Saturday February 17

8:00 am Pastoral Meeting

ASH WEDNESDAY

9:30 am English Mass and distribution of Ashes

7:00 pm Spanish Mass and distribution of Ashes.

**1st Day of Lent -Abstain from meat
 Fast Ages 14-59 Ash Wednesday & Good Friday**

Abstain from meat Ash Wednesday & all Fridays during LENT.

Lent

Beatitudes will help us follow Jesus!

Choose to give up something or

Take on a special opportunity

To Follow Jesus by Example:

Go to the Stations of the Cross on Fridays in Lent.

Be helpful to those in need.

TREASURES FROM OUR TRADITION

Today's Gospel centers on the plight of a leper and Jesus' response of healing. In Hawaii, the bacterium that causes leprosy probably entered from China in the mid-1800s, and the native islanders were susceptible to the dreaded disease. In 1866, the government literally dumped the sufferers on a remote and virtually inaccessible island peninsula with towering cliffs. Thrown off ships into the sea, the sick people were told to swim for the beach and head for caves, and for seven years the only supplies were similarly cast into the sea to drift ashore. It was then, 1873, that a thirty-three-year-old Belgian priest, Damien de Veuster, went voluntarily to Kalaupapa. Before long, he cajoled the government into funding his mission and its hospital, built a village with proper homes and sanitation, and recruited Mother Marianne Cope to bring sisters from Syracuse, New York, to nurse the sick. Damien, who eventually died of leprosy, has been canonized, and Mother Marianne as well.

Although leprosy has been curable since the 1940s, today a few patients remain in their lifelong home, now a national historic site. The peninsula is still utterly isolated from the outside world, and the speed limit for the few cars there is 5 mph since there's nowhere to go! The hospital is still well-staffed and equipped, but access is regulated and visitors must take an official tour, often involving a descent down the cliffs by "Molakai mule." There are few places on earth that evoke the healing power of Jesus, or our call to follow the Healer, more than Damien's beloved island mission.

—Rev. James Field, Copyright © J. S. Paluch Co.



A BOOK TO READ

There is a great difference between the eager person who wants to read a book and the tired person who wants a book to read.

—G. K. Chesterton

.A DIOS TODA LA GLORIA

Una característica peculiar de la primera parte del Evangelio según san Marcos es que en general Jesús obra un milagro y luego le dice al beneficiario del milagro que no se lo cuente a nadie. Se ha especulado mucho al respecto: Marcos está preparando el terreno para el gran "secreto" que se revelará cuando Pedro proclame que Jesús es el Mesías en Cesárea de Filipo; otros comentaristas más escépticos sostienen que Jesús, quien era plenamente consciente de su naturaleza humana, sabía que la mejor manera de difundir la Buena Nueva era pidiéndole a las personas que la mantuvieran en secreto. La reflexión de esta manera de guardar el secreto que nos resulta muy útil, sin embargo, es que Jesús estaba comenzando su ministerio público de la forma en que describe Pablo: lo estaba haciendo por la gloria de Dios, no para beneficio propio sino para beneficio de todos. Pablo después escribiría a los filipenses que Jesús "se rebajó a sí mismo" para parecerse a nosotros. Y vemos cómo esta humildad se pone en práctica hoy en la curación del leproso. Jesús está intentando revelar la presencia del Reino de Dios entre las personas, no para recibir gloria sino para que Dios fuera glorificado por él. Imitar esta forma de obrar, lo cual Pablo sugiere que hagan las facciones judías y griegas cristianas de Corintio, todavía nos resulta muy útil hoy.

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ENAMORADO

Me encontré en la calle con un
joven muy pobre y enamorado.

Su sombrero era viejo; su abrigo gastado;
el agua penetraba la suela de sus zapatos;
y las estrellas penetraban su alma.

—Víctor Hugo



Hay una singularidad en los evangelios que pide una explicación: Jesús -según parece- no quiere que la gente conozca su verdadera identidad como el Cristo, el Mesías. Continúa avisando a la gente que no revele que él es el Mesías. ¿Por qué?

Algunos eruditos se refieren a esto como “el secreto mesiánico”, sugiriendo que Jesús no quería que otros conocieran su verdadera identidad hasta que las condiciones maduraran para ello. Hay algo de verdad en eso, hay un momento oportuno para cada cosa, pero eso deja aún la cuestión sin responder: ¿Por qué? ¿Por qué Jesús quiere mantener su verdadera identidad en secreto? ¿Qué constituirían las condiciones idóneas en las que debería ser revelada su identidad?

Esa cuestión es el escenario central en el evangelio de Marcos, en Cesarea de Filipo, cuando Jesús pregunta a sus discípulos: “¿Quién decís vosotros que soy yo?” Pedro responde: “Tú eres el Cristo”. Entonces, en lo que parece ser una respuesta sorprendente, Jesús, más bien que elogiar a Pedro por su respuesta, le advirtió severamente de que no dijera a nadie sobre lo que acaba de confesar. Pedro aparentemente le ha dado la cabal respuesta, y en cambio Jesús inmediatamente, y en serio, le advierte de que se guarde eso para sí. ¿Por qué?

Dicho simplemente, Pedro tiene la respuesta adecuada, pero también la comprensión equivocada de esa respuesta. Tiene una noción falsa de lo que significa ser el Mesías. En los siglos que condujeron al nacimiento de Jesús y entre los contemporáneos de Jesús hubo numerosas nociones de aquello a lo que el Cristo se parecería. No sabemos qué noción tenía Pedro; pero, obviamente, no era la correcta, porque Jesús inmediatamente le para. Lo que Jesús dice a Pedro es no tanto “No digas a nadie que yo soy el Cristo” sino más bien “No digas a nadie que yo soy lo que tú piensas que debería ser el Cristo. Eso no es lo que yo soy”.

Como virtualmente todos de sus contemporáneos y no a diferencia de nuestras fantasías de lo que un Salvador debería parecer, Pedro sin duda pintó al Salvador que iba a venir como un Superman, un Superstar que vencería al mal por un triunfo mundano en el cual simplemente dominaría mediante poderes milagrosos todo lo que fuera reprochable. Tal Salvador no estaría sujeto a ninguna debilidad, humillación, sufrimiento ni muerte, y su superioridad y gloria tendrían que ser conocidas por todos, quisieran o no. No habría acreedores inflexibles; su demostración de poder no dejaría lugar a duda u oposición. Triunfaría por encima de todo y reinaría en una gloria tal como el mundo concibe la gloria, esto es, como el Último Ganador, como el Último Campeón: el ganador de la medalla olímpica, de la Copa Mundial, la Super Bowl, la Academia Premiada, el Premio Nobel, el ganador del gran trofeo o el espaldarazo que sitúa a uno definitivamente sobre otros.

Cuando Pedro dice “¡Tú eres el Cristo!”, manifiesta su opinión sobre eso, como gloria terrena, triunfo mundano, como un hombre tan poderoso, fuerte, atractivo e invulnerable que todos simplemente tendrían que caer a sus pies. De ahí que Jesús replica severamente: “¡No digáis a nadie nada sobre eso!”

Jesús entonces continúa para advertir a Pedro, y al resto de nosotros, quién es de hecho un Salvador. No es un Superman ni Superstar en este mundo, ni un hacedor de milagros que probará su poder a través de espectaculares acciones. ¿Quién es, pues?

El Mesías es un Mesías que muere y resucita, alguien que en su propia vida y cuerpo demostrará que el mal no se supera por milagros sino por perdón, magnanimidad y nobleza de alma y que estas se obtienen no aplastando a un enemigo sino amándolo más plenamente. Y la ruta para esto es paradójica: La gloria del Mesías no se demuestra dejándonos estupefactos con espectaculares obras. Más bien se demuestra en Jesús dejándole ser transformado a través de la aceptación, con el propio amor y gracia, de la ineludible paciencia, humillación, rebajamiento y muerte que finalmente lo encontró. Esa es la parte que muere. Pero cuando uno muere como eso o acepta alguna humillación o rebajamiento de este modo hay siempre una subsiguiente

ascensión a la verdadera gloria, esto es, a la gloria de un corazón tan ampliado y alargado que es ahora capaz de transformar el mal en bien, el odio en amor, la amargura en perdón la humillación en gloria. Ese es el propio trabajo de un Mesías.

En el Evangelio de Mateo, se recoge este mismo suceso y se hace esta misma pregunta, y Pedro da la misma respuesta, pero la respuesta de Jesús a él es aquí muy diferente. En el relato de Mateo, después que Pedro dice “Tú eres el Cristo, el Hijo del Dios Vivo”, más bien que advertirle que no hable de ello, Jesús alaba la respuesta de Pedro. ¿Por qué esa diferencia? Porque Mateo reconstruye la escena para que, en su versión, Pedro entienda al Mesías correctamente.

¿Cómo nos imaginamos al Mesías? ¿Cómo nos imaginamos el triunfo? ¿Imaginar la gloria? Si Jesús nos mirase fijo a los ojos y preguntase, como preguntó a Pedro, “¿Cómo me entiendes?”, ¿nos alabaría nuestra respuesta o nos diría “¡No digas a nadie nada de eso!”?

The power of a subordinate clause, one nuance within a sentence and everything takes on a different meaning.

That's the case in a recent brilliant, but provocative, novel, *The Ninth Hour*, by Nina McDermott. She tells a story which, among other things, focuses on a group of nuns in Brooklyn who work with the poor. Times are hard, people are needy, and the nuns, who work mostly in home care for the poor, appear utterly selfless in their dedication. Nothing, it seems, can deflect them from their mission to give their all, their every ounce of energy, to help the poor. And on this score, McDermott gives them their due. As well, for anyone familiar with what goes on inside of a religious community, McDermott's portrayal of these nuns is both

nuanced and accurate. Nuns aren't all of a kind. Each has her own unique history, temperament, and personality. Some are wonderfully warm and gracious, others nurse their own wounds and aren't always evident paradigms of God's love and mercy. And that's the case with the nuns that McDermott describes here. But, quirks of individual personality aside, as a community, the nuns she describes serve the poor and their overall witness is beyond reproach.

But then, after telling this story of faith and dedication and reflecting on how today there are few groups of nuns who still live so radical a commitment, McDermott, through the voice her narrator, introduces the subversive subordinate clause: "The holy nuns who sailed through the house when we were young were a dying breed even then. ... The call to sanctity and self-sacrifice, the delusion and superstition it required, faded from the world even then."

Wow! The delusion and the superstition it required. As if this kind of radical self-sacrifice can only be the product of false fear. As if whole generations of Christian self-sacrifice, vowed celibacy, and single-minded dedication can be dismissed, post-factum, as ultimately predicated on delusion and superstition.

How true is that?

I grew up in the world McDermott is describing, where nuns were like that, and where a powerful Catholic ethos supported them and declared what they were doing was anything but delusion and superstition. Admittedly that was another time and much of that ethos has not stood the test of time and has, indeed, to a large part succumbed to the raw power of secularity. And so McDermott is right, partially. Some of that selflessness was based upon an unhealthy fear of hell fire and God's anger. To an extent too it was based on a notion of faith that believed that God does not really want us to flourish much here on earth but that our lives are meant to be mostly a somber preparation for the next world. Perhaps this isn't exactly delusion and superstition, but it is bad theology and it did help underwrite some of the religious life in the world McDermott describes and in the Catholic world of my youth.

But there was also something else undergirding this ethos, and I inhaled it deeply in my youth and in a way that branded my soul for good, like nothing else I have ever breathed in in this world. Notwithstanding some false fears, there was inside of that a biblical faith, a raw mandate, that taught that your own comfort, your own desires, and even your own legitimate longings for human flourishing, sexuality, marriage, children, freedom, and having what everyone else has, are subject to a higher purpose, and you may be asked to sacrifice them all, your legitimate longings, to serve God and others. It was a faith that believed you were born with a God-given vocation and that your life was not your own.

I saw this first in my own parents who believed that faith made those demands upon them, who accepted that, and who consequently had the moral authority to ask this of others. I saw it too in the Ursuline Nuns who taught me in school, women with full red blood flowing through their veins but who sacrificed these longings to come into the public schools in our remote rural areas and teach us. I saw it too in the little prairie community that nurtured me in my youth, a whole community who, by and large, lived out this selflessness.

Today I live in a world that prizes sophistication above all else, but where as a whole society we're no longer sure what's "fake news" as opposed to what we can believe in and trust. In this unsteady world the faith of my youth, of my parents, of the nuns who sacrificed their dreams to teach me, and of the nuns whom Nina McDermott describes in *The Ninth Hour*, can look very much like delusion and superstition. Sometimes it is delusion, admittedly; but sometimes it isn't, and in my case the faith my parents gave me, with its belief that your life and your sexuality are not your own, is, I believe, the truest, most non-superstitious thing of all.

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions