

First Sunday of Lent

February 18 , 2018

# 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.*



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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](http://www.holyfamily-vanalstyne.org)

Email: [janis@holyfamily-vanalstyne.org](mailto: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](mailto:stmichael@stmichaelmckinney.org)

Fr. Eugene [freugene@stmichaelmckinney.org](mailto:freugene@stmichaelmckinney.org)

Fr. Juan Carlos [frjuancarlos@stmichaelmckinney.org](mailto: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            Ann Thomas  
 Sandra Heath        Barbara Heath

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

### Weekly Attendance/Offerings

Attendance :	February 11, 2018	495
Offerings:	February 11, 2018	\$ 3,414.00
Building:	February 11, 2018	\$ 1,468.35

### First Communion

Remember Saturday February 24th at 9:00am First Confessions are scheduled. Please be on time this is your child's 2nd Sacrament and it's important that they have a good experience so they go frequently for graces.

### Confirmation

Yesterday we had a retreat for this years Confirmation Class of Holy Family. We pray the Holy Spirit touched them in a spiritual way to help guide them into the future and help them to want to practice and participate as Ministers of their Faith. We Thank Alma & Julio Salas who are our youth leaders and the youth who participated.

### Weekly Calendar

#### Sunday, February 18

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 19

#### Tuesday, February 20

7:30 pm RCIA Classes

#### Wednesday, February 21

7:30 pm Bible Class

#### Thursday February 22

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

#### Friday February 23

6:00 pm Stations of the Cross  
 7:00 Spanish Adult Choir

#### Saturday February 24

9:00 am First Confessions

### Technology

**Do you enjoy a challenge? Do you Like Computer input- design etc. We are looking for a new Web Master for Holy Family as our long time volunteer has found his personal job requires added hours to his daily work. He has been so faithful and helpful over several years, now we need a replacement. Someone among our growing parish surely wants to help!!! Please email or call Janis Hicks. Our Church Email is located in the bulletin. Bless you for considering this important aid to let all new residents find their New Church Home here at Holy Family. Social Media is a way of life now!**

# Lent 2018

## The 2018 Lenten season begins on Ash Wednesday, February 14, for Latin-rite Catholics with Easter Sunday on April 1.

During Lent, we are asked to devote ourselves to seeking the Lord in prayer and reading Scripture, to service by [giving alms](#), and to sacrifice self-control through [fasting](#). Many know of the tradition of abstaining from meat on Fridays during Lent, but we are also called to practice self-discipline and fast in other ways throughout the season. Contemplate the meaning and origins of the Lenten fasting tradition in this [reflection](#). In addition, the giving of alms is one way to share God's gifts—not only through the distribution of money, but through the sharing of our time and talents. As St. John Chrysostom reminds us: "Not to enable the poor to share in our goods is to steal from them and deprive them of life. The goods we possess are not ours, but theirs." (Catechism of the Catholic Church, no. 2446).

Lent is a favorable season for opening the doors to all those in need and recognizing in them the face of Christ."-- Pope Francis

In Lent, the baptized are called to renew their baptismal commitment as others prepare to be baptized through the [Rite of Christian Initiation of Adults](#), a period of learning and discernment for individuals who have declared their desire to become Catholics.

The key to fruitful observance of these practices is to recognize their link to baptismal renewal. We are called not just to abstain from sin during Lent, but to true conversion of our hearts and minds as followers of Christ. We recall those waters in which we were baptized into Christ's death, died to sin and evil, and began new life in Christ.

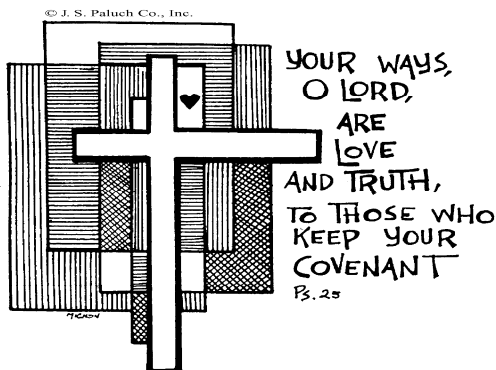
Ash Wednesday and Good Friday are obligatory days of fasting and abstinence for Catholics. In addition, Fridays during Lent are obligatory days of abstinence.

For members of the Latin Catholic Church, the norms on fasting are obligatory from age 18 until age 59. When fasting, a person is permitted to eat one full meal, as well as two smaller meals that together are not equal to a full meal. The norms concerning abstinence from meat are binding upon members of the Latin Catholic Church from age 14 onwards.

### GOD'S POWER

**We are not in our power, but in the power of God.**

—St. Perpetua



Lent summons us,  
and enables us,  
to come back to the Lord  
wholeheartedly  
and in every aspect of our life.

Pope Francis' message for Lent.

### TRAINING

Those who wish to hold the fortress of contemplation must first of all train in the camp of action.

—Pope St. Gregory the Great

## Questions and Answers about Lent and Lenten?

**Q.** Why do we say that there are forty days of Lent? When you count all the days from Ash Wednesday through Holy Saturday, there are 46.

**A.** It might be more accurate to say that there is the "forty day fast within Lent." Historically, Lent has varied from a week to three weeks to the present configuration of 46 days. The forty day fast, however, has been more stable. The Sundays of Lent are certainly part of the Time of Lent, but they are not prescribed days of fast and abstinence.

**Q.** So does that mean that when we give something up for Lent, such as candy, we can have it on Sundays?

**A.** Apart from the prescribed days of fast and abstinence on Ash Wednesday and Good Friday, and the days of abstinence every Friday of Lent, Catholics have traditionally chosen additional penitential practices for the whole Time of Lent. These practices are disciplinary in nature and often more effective if they are continuous, i.e., kept on Sundays as well. That being said, such practices are not regulated by the Church, but by individual conscience.

**Q.** I understand that all the Fridays of Lent are days of abstinence from meat, but I'm not sure what is classified as meat. Does meat include chicken and dairy products?

**A.** Abstinence laws consider that meat comes only from animals such as chickens, cows, sheep or pigs --- all of which live on land. Birds are also considered meat. Abstinence does not include meat juices and liquid foods made from meat. Thus, such foods as chicken broth, consomme, soups cooked or flavored with meat, meat gravies or sauces, as well as seasonings or condiments made from animal fat are technically not forbidden. However, moral theologians have traditionally taught that we should abstain from all animal-derived products (except foods such as gelatin, butter, cheese and eggs, which do not have any meat taste). Fish are a different category of animal. Salt and freshwater species of fish, amphibians, reptiles, (cold-blooded animals) and shellfish are permitted.

**Q.** I've noticed that restaurants and grocery stores advertise specials on expensive types of fish and seafood on Fridays during Lent. Some of my Catholic friends take advantage of these deals, but somehow I don't feel right treating myself to the lobster special on Fridays during Lent.

**A.** While fish, lobster and other shellfish are not considered meat and can be consumed on days of abstinence, indulging in the lavish buffet at your favorite seafood place sort of misses the point. Abstaining from meat and other indulgences during Lent is a penitential practice. On the Fridays of Lent, we remember the sacrifice of Christ on Good Friday and unite ourselves with that sacrifice through abstinence and prayer.

**Q.** I understand that Catholics ages 18 to 59 should fast on Ash Wednesday and on Good Friday, but what exactly are the rules for these fasts?

**A.** Fasting on these days means we can have only one full, meatless meal. Some food can be taken at the other regular meal times if necessary, but combined they should be less than a full meal. Liquids are allowed at any time, but no solid food should be consumed between meals.

**Q.** Are there exemptions other than for age from the requirement to fast on Ash Wednesday and Good Friday?

**A.** Those that are excused from fast and abstinence outside the age limits include the physically or mentally ill including individuals suffering from chronic illnesses such as diabetes. Also excluded are pregnant or nursing women. In all cases, common sense should prevail, and ill persons should not further jeopardize their health by fasting.

Ese es el caso que se da en una reciente novela, brillante pero provocativa, *The ninth hour* ("La hora nona"), de Nina McDermott. Cuenta una historia que, entre otras cosas, se centra en un grupo de monjas de Brooklyn que trabajan con los pobres. Los tiempos son duros, la gente está necesitada, y las monjas, que trabajan principalmente en el cuidado de la casa en favor de los pobres, se muestran totalmente ajenas a intereses personales en su dedicación. Nada -según parece- puede apartarlas de su misión de entregar su todo, cada onza de su energía, para ayudar a los pobres. Y en esta línea, McDermott les reconoce lo que se les debe. Igualmente, para alguien familiarizado con lo que se vive en una comunidad religiosa, el retrato que McDermott hace de estas monjas es a la vez detallado y preciso. No todas monjas son del mismo estilo. Cada una tiene su propia y única historia, temperamento y personalidad. Algunas son maravillosamente cercanas y bondadosas; otras alimentan sus propias heridas y no siempre son claros paradigmas del amor y misericordia de Dios. Y ese es el caso de las monjas que describe aquí McDermott. Pero, rasgos de personalidad individual aparte, como comunidad, las monjas que ella describe sirven a los pobres, y su total testimonio está más allá de cualquier reproche.

Pero entonces, después de contar esta historia de fe y dedicación, y de reflexionar sobre cómo hoy existen pequeños grupos de monjas que aún viven tan radicalmente un compromiso, McDermott, por la voz de su narrador, introduce la cláusula

subordinada subversiva: "Las santas monjas que navegaban por la casa cuando éramos jóvenes eran una raza a extinguir aun entonces. ... La llamada a la santidad y al auto-sacrificio, el engaño y superstición que ello requirió, desapareció del mundo incluso entonces".

¡Uau! El engaño y la superstición que ello requirió. Como si esta especie de radical auto-sacrificio pueda ser sólo el producto de un falso temor. Como si todas generaciones de auto-sacrificio cristiano, celibato votado y entera dedicación de pensamiento puedan ser desechadas, a posteriori, como afirmadas finalmente en engaño y superstición.

¿Qué hay de verdad en eso?

Crecí en el mundo que McDermott describe, donde las monjas eran así y donde una poderosa forma común de vida católica las mantenía y declaraba que lo que ellas estaban haciendo no era más que engaño y superstición. Se admite que eran otros tiempos, y mucho de esa común forma de vivir no ha soportado la prueba del tiempo, y verdaderamente una gran parte ha sucumbido al crudo poder de la secularidad. Y así, McDermott tiene razón, parcialmente. Algo de esa abnegación se basó sobre un insano temor del fuego del infierno y de la ira de Dios. Hasta cierto punto también se basó sobre una noción de fe que creía que Dios no quiere de hecho que prosperemos mucho aquí en la tierra sino que nuestras vidas deben ser

principalmente una sombría preparación para el otro mundo. Quizás esto no es exactamente engaño y superstición, sino que es mala teología, y ello ayudó a suscribir algo de la vida religiosa en el mundo que McDermott describe y en el mundo católico de mi juventud.

Pero había también algo más que aseguraba esta común forma de vivir, y yo lo inhalé profundamente en mi juventud y de un modo que grabó a fuego mi alma para bien, como ninguna otra cosa he respirado nunca en este mundo. A pesar de algunos falsos temores, había dentro de eso una fe bíblica, un crudo mandato, que enseñaba que tu propio confort, tus propios deseos e incluso tus propios anhelos legítimos por la prosperidad humana, la sexualidad, el matrimonio, los hijos, la libertad y tener lo que todos los demás tienen, están sujetos a un proyecto más alto, y tal vez te pidan que los sacrifiques todos, tus legítimos anhelos, para servir a Dios y a otros. Era una fe que creía que nacías con una vocación dada por Dios y que tu vida no era tuya propia.

Vi esto primeramente en mis propios padres, que creían que la fe hacía esas demandas sobre ellos, que aceptaron eso y que consecuentemente tenían la autoridad moral para pedir esto de otros. Vi esto también en las monjas ursulinas que me instruyeron en la escuela, mujeres con toda su roja sangre corriendo por sus venas pero que sacrificaron estos anhelos para llegar a las escuelas públicas de nuestras remotas áreas rurales y educarnos. Lo vi también en la pequeña comunidad de la pradera que me crió en mi juventud, una total comunidad que, en conjunto, vivió siempre esta abnegación.

Hoy vivo en un mundo que valora la sofisticación sobre todo lo demás, pero donde como sociedad total ya no estamos seguros de lo que son "noticias falsas" como opuestas a aquello en lo que creemos y confiamos. En este mundo inestable, la fe de mi juventud, de mis padres, de las monjas que sacrificaron sus sueños para educarme y de las monjas a las que Nina McDermott describe en *The ninth hour*, puede tener mucha apariencia de engaño y superstición. A veces, es engaño, se admite; pero otras veces no lo es; y, en mi caso, la fe que mis padres me dieron, con su creencia de que tu vida y tu sexualidad no son tuyas propias, es -según creo yo- la cosa más verdadera y no-supersticiosa de todo.

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions