



# 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*

Jesus said,  
“This is my blood  
of the covenant,  
which will be  
shed for many.  
Amen, I say to you,  
I shall not drink again  
the fruit of the vine  
until the day  
when I drink it  
new in the  
kingdom of God.”

Mark 14:24-25

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## The Most Holy Body and Blood of Christ



JUNE 3, 2018

Jesús les dijo:  
“Ésta es mi sangre,  
sangre de la alianza,  
que se derrama  
por todos.  
Yo les aseguro  
que no volveré  
a beber del fruto  
de la vid hasta  
el día en que  
beba el vino nuevo  
en el Reino de Dios”.

Marcos 14:24-25

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## El Cuerpo y la Sangre de Cristo



3 DE JUNIO DE 2018

# HOLY FAMILY CATHOLIC CHURCH

## HOLY FAMILY

**Mailing Address:** P.O. Box 482, Van Alstyne

**Office:** 903-482-6322

**For a Priest:** 972-542-4667 ext102

**Emergency after hours:** 466-667-7324

**Web:** www.holyfamily-vanalstyne.org

**Email:** janis@holyfamily-vanalstyne.org

**Fr Eugene Azorji, Pastoral Administrator**

**Fr Juan Carlos Marin, Parochial Vicar**

Deacon Pat Hayes

Mass Schedule/ Misa Dominical

Sunday: 9:00 am English, 12:00 pm Spanish

Thursday: 9:00 am Daily Mass

**NO 5:30 pm SPANISH MASS**

## SACRAMENTS

### Baptisms/ Bautizos

English: 2nd Sunday of each month

Bautizos: 1 er Domingo del mes

**Pre-Baptismal Class Registration:** Registrations required 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.*

### Anointing of the Sick/ Uncion de los Enfermos

Please call the parish

### Confessions/Confesiones

Immediately following the 1st Mass - 30 minutes, 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 Fr Edwin Leonard, Vocations Director, 214-379-2860.

## St Michael the Archangel

### Weekend Mass Schedule

Saturday: Vigil Mass 5:00 pm English

Sunday: 8:00 am & 11:30 am English

Sunday: 9:30 am & 2:00 pm Spanish

**NO 7:00 pm SPANISH MASS**

### Weekday Mass Schedule

Monday, Wednesday & Friday: 8:00 am

Tuesday & Thursday: 5:30 pm

**Confessions:** Thursday: 6:00-7:00 pm

Saturdays: 3:30 pm-4:30 pm

**Adoration:** Thursday 6:00 pm-7:00 pm

**First Friday** 8:30 am - 10:00 am

Spanish Mass at 7:00 pm

**After Hours:** Sick Call or Funeral

Requests: 469-667-7324

**Funerals:** Contact Valerie Stagaman

972-542-4667 ext 114.

**Weddings:** Contact Brenda Rivera

972-542-4667 ext: 102.

Six months prior to wedding date.

## Staff at St Michael the Archangel

Rev. Eugene Azorji

Rev. Juan Carlos Marin

### Deacons

George Polcer, John Rapier,

Juan Jorge Hernandez,

Patrick Hayes, Sid Little

**Parish Manager:** Deacon John Rapier

**Director of Ministry:** Deacon Sid Little

**Business Manager:** Joe Olickan

**Director of Liturgy:** Valerie Stagaman

**Youth Ministry:** Deandria Gonzalez

**Facilities:** Emilio Zavala

## BELIEVE IN THE POWER OF PRAYER

*Please stop by and add names to be prayed for:*

Gary Don Moore, Barbara Heath, Andria Thomas, Joan Polus, Tom Owen, Ann Thomas, Chris Hayes, Anonymous, Randol Tylor, Jim Rountree, Eric Gonzales Family, Beverly Dyrack, Ted Cole.

# HOLY FAMILY CATHOLIC CHURCH



Registration is now open for Summer Programs at Cistercian Preparatory School. Summer Recreation, Academic, and Sport camps are available June 11 – July 6 for boys entering grades 3 to 12.

Cistercian Preparatory School has been forming boys academically, spiritually, and athletically for over 50 years relying on one thousand years of Cistercian tradition. Our Summer Programs are staffed by our regular faculty and coaches with help from our own alumni.

Check out our website at [www.cistercian.org](http://www.cistercian.org) for a full schedule of offerings and to register. Contact us with questions [summer@cistercian.org](mailto:summer@cistercian.org)

## FAITH FORMATION REGISTRATION

will occur after every Mass the weekends of June 2/3 and June 9/10th. Please bring baptismal certificates for students receiving sacraments this year. Also, a follow up meeting for last year's catechists will be held Sunday, June 10th, at 2:30 p.m. I look forward to hearing your thoughts, ideas, and concerns for our faith formation program.

Registracion para las clases de Formacion de Fe se llevaran a cabo despues de cada Misa de los fines de semana de Junio 2-3 y Junio 9-10. Tambien una junta con las Catequitas del ano pasado se llevara a cabo el siguiente Domingo 10 de Junio a las 2:30 P.M. Espero Verlos y escuchar sus pensamientos e ideas y preocupaciones sobre nuestro programa de Formacion de Fe.

## BIBLE QUESTION

**Q. How does Moses make his coffee?**

A. Hebrews it.

**Q. How do we know Peter was a rich fisherman?**

A. By his net income.

**Q. Who was the smartest man in the Bible?**

A. Abraham. He knew a Lot.

## DARKNESS

Spiritual transformation is often thought of as movement from darkness to light. In one sense that is true, while in another sense, this image fails to show the whole picture.

Darkness is always present alongside the light. Pure light blinds; shadows are required for our seeing. We know the light most fully in contrast with its opposite—the dark. There is something that can only be known by going through “the night sea journey” into the belly of the whale, from which we are spit up on an utterly new shore.

Western civilization as a whole does not know how to hold darkness. Rather than teach a path of descent, Christianity in the West preached a system of winners and losers, a “prosperity Gospel.” Few Christians have been taught to hold the paschal mystery of both death and resurrection and how to acknowledge and address the dark side of the Church (for example, sexism, persecution of outsiders, pedophilia—to name a few). As a result, many people who formerly called themselves Christians have “thrown out the baby with the bathwater,” rejecting Christianity with the same dualistic, all-or-nothing thinking that immature religion taught them in the first place.

In many ways, this struggle with darkness has been the Church's constant dilemma. It wants to exist in perfect light, where God alone lives (see James 1:17). It does not like the shadowland of our human reality. In Christian history, we see Eastern Orthodox churches creating heavenly liturgies with little sense of social justice; Luther's abhorrence of his own darkness; the Swiss Reformers outlawing darkness; the Puritans repressing darkness; the Roman Church consistently unable and unwilling to see its own darkness; the typical believer afraid of darkness; fundamentalists splitting darkness off into a preoccupation with Satan. Then comes postmodernism, with a predictable pendulum swing, seemingly in love with darkness! We are hardwired to avoid the human mystery—that we are all a mixture of darkness and light—instead of learning how to carry it patiently through to resurrection.

There are no perfect institutions and no perfect people. There is only the struggle to be whole. It is Christ's passion (patior, the “suffering of reality”) that will save the world. Jesus says, “Your patient endurance will win you your lives” (Luke 21:19). He shows us the way of redemptive suffering instead of redemptive violence. Patience comes from our attempts to hold together an always-mixed reality. Perfectionism only makes us resentful and judgmental. Grateful people emerge in a world rightly defined, where even darkness is no surprise but an opportunity.

*Fr Richard Rohr, Center for Action and Contemplation*

# HOLY FAMILY CATHOLIC CHURCH

## **TAN REAL COMO PARECE**

La “nueva alianza” descrita en la carta a los hebreos es tan real como el dramático convenio sangriento del que habla el libro del Éxodo. Jesús transformó la experiencia de la alianza para nosotros, poniendo un fin a los sacrificios de animales. El autor de la carta a los hebreos explica que “él entró de una vez por todas al santuario, no con la sangre de corderos y becerros sino con su propia sangre, obteniendo la redención eterna”. Jesús murió, una vez por todos, ofreciendo su propia sangre en expiación de nuestros pecados. En la última noche de su vida, Jesús nos ordenó ofrecer pan y vino, que él transforma en su Cuerpo y Sangre, en recuerdo de su sacrificio perfecto. Aunque poniendo vino de una botella es una categoría diferente de la de matar a un toro y rociar su sangre, nosotros nunca debemos olvidar que el vino que ofrecemos verdaderamente se convierte en la Sangre de Cristo.

## **SACERDOCIO REAL**

La elección libre de Jesús de morir por nosotros en la cruz perfeccionó la larga tradición de sacerdotes que ofrecían sangrientos sacrificios de animales en el altar. Así como nuestra lectura de la carta a los hebreos nos dice: “Cristo se presentó como sumo sacerdote que nos obtiene los bienes definitivos”. En su muerte, Jesús fue tanto sacerdote como la víctima “una sola vez y para siempre”. Jesús murió por nosotros. Por todos nosotros. Él conoce a cada uno de nosotros por nombre y nos eleva a una dignidad indivisible y sin prejuicios. Al hacer esto, Jesús nos hace partícipes de su “sacerdocio real”. Bajo la nueva alianza, somos bautizados en el sacerdocio común de Jesús e invitados a hacer un sacrificio de nosotros mismos. Dios todavía llama a sacerdotes ordenados a ofrecer el sacrificio del Cuerpo y Sangre de Cristo todos los días en nuestros altares. Este es un gran don, y el centro de nuestra solemne festividad hoy. Nuestro sacerdocio bautismal común también nos recuerda que cada uno de nosotros participa en el gran sacrificio de Jesús cuando ofrecemos nuestro amor y obras en el altar de nuestros corazones.

## **The Most Holy Body and Blood of Christ**

Today, we are careful never to come into contact with blood unless protected by gloves, masks, and goggles. In the reading from Exodus, however, Moses dramatically splashes blood all over the altar and the people assembled for worship. Blood is the sign of God’s covenant with the Israelites, a powerful bond between Creator and creature. Sprinkling blood on God’s people connects them with the life force of the Lord. The reading from Hebrews shows how God remains faithful to the ancient covenant of blood, perfecting it in the bloody death of Jesus. Mercifully, Jesus’ sacrifice on the cross put an end to the bloodshed. Our Eucharistic celebration is an unbloody sacrifice. As we participate in the liturgy, we share in the new covenant Jesus gives us, recorded in our reading from Mark’s Gospel: “Then he took a cup, gave thanks, and gave it to them, and they all drank from it.”

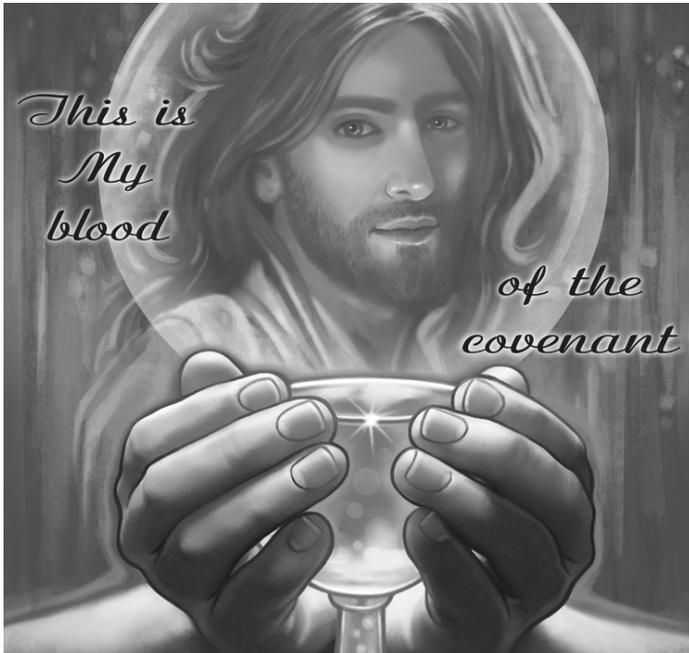
## **AS REAL AS IT GETS**

The “new covenant” described in Hebrews is every bit as real as the dramatic blood-splashed covenant of Exodus. Jesus transformed the covenantal experience for us, putting an end to bloody animal sacrifices. The author of Hebrews explains: “he entered once for all into the sanctuary, not with the blood of goats and calves but with his own blood, thus obtaining eternal redemption.” Jesus died, once for all, offering his own blood in atonement for our sins. On the last night of his life, Jesus commanded us to offer bread and wine—which he transforms into his own Body and Blood—in remembrance of his perfect sacrifice. Although pouring wine from a bottle is in a different category from killing a bull and sprinkling its blood, we must never forget that the wine we offer truly becomes the actual Blood of Christ.

## **ROYAL PRIESTHOOD**

Jesus’ free choice to die for us on the cross perfected the long tradition of priests offering bloody sacrifices on the altar. As our reading from Hebrews tells us, “Christ came as high priest of the good things that have come to be.” In his death, Jesus served as both the priest and the victim, “once for all.” Jesus died for us. For all of us. He knows us each by name and raises us all to undivided, unprejudiced dignity. In doing this, Jesus makes us part of a “royal priesthood.” Under the new covenant, we are baptized into the common priesthood of Jesus and invited to make a sacrifice of our very selves. God still calls ordained priests to offer the sacrifice of Jesus’ Body and Blood every day on our altars. This is a great gift, and the focus of our solemn feast today. Our common baptismal priesthood also reminds us that each one of us participates in the great sacrifice of Jesus when we offer our love and deeds on the altar of our hearts.

# HOLY FAMILY CATHOLIC CHURCH



## LECTURAS DE HOY

**Primera lectura** — El Señor hace una alianza con su pueblo y la sella con sangre (Exodo 24:3-8).

**Salmo** — Alzaré la copa de la salvación, invocando tu nombre (Salmo 116 [115]).

**Segunda lectura** — La sangre de Cristo obtiene la redención eterna para el pueblo (Hebreos 9:11-15).

**Evangelio** — Jesús, mientras celebraba la Pascua con sus discípulos, establece la nueva Alianza (Marcos 14:12-16, 22-26).

## LECTURAS DE LA SEMANA

Lunes: 2 Pe 1:2-7; Sal 91 (90):1-2, 14-16; Mc 12:1-2

Martes: 2 Pe 3:12-15a, 17-18;  
Sal 90 (89):2-4, 10, 14, 16; Mc 12:13-17

Miércoles: 2 Tm 1:1-3, 6-12; Sal 123 (122):1b-2;  
Mc 12:18-27

Jueves: 2 Tm 2:8-15; Sal 25 (24):4-5ab, 8-10, 14;  
Mc 12:28b-34

Viernes: Os 11:1, 3-4, 8c-9; Is 12:2-6;  
Ef 3:8-12, 14-19; Jn 19:31-37

Sábado: 2 Tm 4:1-8; 1 Sm 2:1, 4-8abcd; Lc 2:41-51

Domingo: Gn 3:9-15; Sal 130 (129):1-8;  
2 Cor 4:13 — 5:1; Mc 3:20-35

## LOS SANTOS Y OTRAS CELEBRACIONES

Domingo: El Cuerpo y la Sangre de Cristo

Lunes: Novena Semana del Tiempo Ordinario

Martes: San Bonifacio

Miércoles: San Norberto

Viernes: El Sagrado Corazón de Jesús

Sábado: El Inmaculado Corazón de María

## TODAY'S READINGS

**First Reading** — This is the blood of the covenant that the LORD has made with you (Exodus 24:3-8).

**Psalm** — I will take the cup of salvation, and call on the name of the Lord (Psalm 116).

**Second Reading** — Christ is the mediator of a new covenant (Hebrews 9:11-15).

**Gospel** — This is my body. This is my blood of the covenant (Mark 14:12-16, 22-26).

## READINGS FOR THE WEEK

Monday: 2 Pt 1:2-7; Ps 91:1-2, 14-16; Mk 12:1-12

Tuesday: 2 Pt 3:12-15a, 17-18; Ps 90:2-4, 10, 14, 16;  
Mk 12:13-17

Wednesday: 2 Tm 1:1-3, 6-12; Ps 123:1b-2;  
Mk 12:18-27

Thursday: 2 Tm 2:8-15; Ps 25:4-5ab, 8-10, 14;  
Mk 12:28b-34

Friday: Hos 11:1, 3-4, 8c-9; Is 12:2-6;  
Eph 3:8-12, 14-19; Jn 19:31-37

Saturday: 2 Tm 4:1-8; 1 Sm 2:1, 4-8abcd; Lk 2:41-51

Sunday: Gn 3:9-15; Ps 130:1-8;  
2 Cor 4:13 — 5:1; Mk 3:20-35

## SAINTS AND SPECIAL OBSERVANCES

Sunday: The Most Holy Body and Blood of Christ

Monday: Ninth Week in Ordinary Time

Tuesday: St. Boniface

Wednesday: St. Norbert

Friday: The Most Sacred Heart of Jesus

Saturday: The Immaculate Heart of the Blessed  
Virgin Mary

## TREASURES FROM OUR TRADITION

The origins of today's solemnity lie in thirteenth-century Belgium. In those days, people seldom received Holy Communion, and never from the chalice. A nun in a troubled convent, Juliana of Liège, devoted her life to stirring up love for the Eucharist, lobbying for a feast day to honor the Blessed Sacrament with Masses and processions.

Juliana may have been inspired by the Ascension Day processions in nearby Bruges. Crusaders brought a treasure home to Bruges from Constantinople in 1204: a reliquary said to contain a cloth from Joseph of Arimathea with which he had helped prepare the body of Jesus for burial. The stain on the cloth was said to be the holy blood itself, and so the people of Bruges built a great basilica to house the relic. Bruges became a great center of pilgrimage because of this treasure, and the procession of the Holy Blood is still one of the greatest festivals in Belgium today. The bishop carries the relic through the narrow streets, and the people wear medieval costumes and act out scenes from the Bible.

# HOLY FAMILY CATHOLIC CHURCH