

Holy Family Catholic Church

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



© J. S. Paluch Co., Inc.

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

Fr. Salvador Guzman, Pastor

Fr. James Yamauchi, 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 23, 2016 10:00 am
 First Friday Adoration

**Confirmation/
 Confirmacion**
 March 12, 2016 10:00 am
 6:00 pm-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 Edward Leonard, Vocations Director, at 214-379-2860.

Believe in the Power of Prayer

Eddie Pryor	Karen Conner	Anonymous
Arnie Clark	Elaine Clark	Karen Elliott
Angie Hermosillo	Jennifer Bryant	Karen Connor
Jose Garcia	M. McGuire	

Come Home for Christmas

This program has been available for several years. Members of Holy Family are encouraged to reach out to family, friends or acquaintances that they know are Baptized Catholics that are not currently attending Mass or practicing their Faith. Many say I've been away so long can I come back? Some may have been hurt by someone at the Church and need healing. You as a practicing Catholic can be the instrument of their return by an invitation. "God always waits for us, even when we have left Him behind! He is never far from us, and if we return to Him, He is ready to embrace us."

-Pope Francis

Ven a Casa Esta Navidad

Este programa ha estado disponible por varios años. Los miembros de la Sagrada Familia estan siendo animados a hablar a familiares, amigos o conocidos que saben que son Católicos bautizados que no estén llendo a misa o practicando su fe. ¿Muchos se preguntan e estado lejos tanto tiempo puedo volver? Algunos pueden haber sido heridos por alguien en la iglesia y necesita sanación. Usted, como católico practicante puede ser el instrumento de su retorno por una invitación. Dios siempre nos espera a nosotros, incluso cuando lo hemos dejado atrás! El nunca esta lejos de nosotros, y si volvemos a él, está dispuesto abrazarnos.

-Papa Francisco

Weekly Calendar

Sunday, November 29

8:30 am Rosary
 9:00 am Mass
 NO Faith Formation PreK-4th
 12:00 pm Spanish Mass
 NO Faith Formation 5th-Confirmation

Monday, November 30

7:00 pm Sunday Choir Practice

Tuesday, December 1

7:30 pm RCIA Class

Wednesday, December 2

7:30 pm Bible Class

Thursday, December 3

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

Friday, December 4

6:00-8:00 pm First Friday Adoration

Saturday, December 5

Amonestaciones

David Huerta Guapo y Fátima Rodríguez Cervantes se quieren casar en la Parroquia de San José de Cortázar en la Diócesis de Celaya (Guanajuato, México). La boda será el 15 de diciembre, 2015. Si conoce de algún impedimento, háganlos saber.

Offering

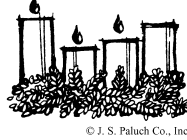
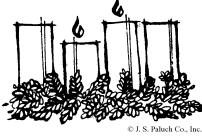
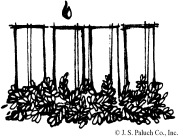
Attendance	November 29, 2015
Offerings:	November 29, 2015
Building Fund	November 29, 2015
Totals Next Week / Bulletin sent early due to Thanksgiving	

Join Young Catholic Professionals at Ursuline Academy's Haggard Center on Tuesday, 12/8, for our December speaker event, featuring Mike Weller, Communication Architect and Partner at Proximo Gen LLC. This will be our annual Christmas Party, so make sure you dress festive! The new 2016 Directors will also be announced at the event! 7:00-7:45PM: Networking with FREE wine, beer, appetizers and Christmas goodies 7:45PM: Speaker, Mike Weller

<http://www.youngcatholicprofessionals.org/chapters/dallas/>

<https://www.facebook.com/events/1724821511073824/>

ADVENT



What happens on the four Sundays of Advent?

A Christian churches light one purple candle in the Advent wreath each week and preach a sermon on hope, love, joy and peace during the four Sundays of Advent. The candles symbolize the coming of Christ. The churches light the final candle in the center of the wreath on Christmas Eve.

Advent begins on the Sunday that falls between November 27 and December 3 each year. The candle lit on this first Sunday is called the Prophecy Candle and reminds worshippers that prophets foretold Jesus's coming for hundreds of years before he was born. Worshippers recite the "**Prayer of Hope**" at this time.

The candle lit on the second Sunday reminds worshippers that Jesus was born in Bethlehem. Some churches use the second candle to represent the Bible. They recite the "**Prayer of Peace**" on this Sunday.

Worshippers use the third candle to represent the shepherd or Mary, the mother of Jesus. Some churches use a rose colored candle on the third Sunday to represent God's love. Worshippers recite the "**Prayer of Love.**"

The fourth candle is the Candle of Joy and represents John the Baptist, who advised the Israelites to prepare themselves for Jesus's teachings. Some churches call this the Angel Candle, representing the angels who proclaimed Jesus's birth. Worshippers recite the "**Prayer of Joy**" on this Sunday.

GREATNESS

The measure of greatness is not the number of servants you have, but the number of people you serve. --Anonymous

ACTIVE WAITING

As this new liturgical year unfolds, today's readings are most appropriate, for they root us in what it means to live authentically as Christians. The Gospel, with its frightening predictions of the end times, invites the hearer to "be vigilant at all times" (Luke 21:36). This kind of vigilance is not at all passive for the Christian. Instead, it is a kind of active waiting. And what should we be doing while we are waiting for the coming of the Lord? The second reading gives us the answer: "abound in love for one another and for all" (1 Thessalonians 3:12). Today is all about promises made and fulfilled. May this Advent season root us all firmly in a stance of active waiting for the Lord, who brings justice and peace.

(c) Copyright, J. S. Paluch Co.

SAINTS AND SPECIAL OBSERVANCES

Sunday: First Sunday of Advent

Monday: St. Andrew

Tuesday: World AIDS Day

Thursday: St. Francis Xavier

Friday: St. John of Damascus; First Friday

Saturday: First Saturday

ADVENT Waiting in Joyful Hope

Marking the beginning of the Church's liturgical year, the four weeks of Advent lead us to the celebration of Christmas. Advent's familiar sights and sounds stir in us a readiness to receive our Savior, while sharpening our sense of the world's need for redemption and of the great mystery of God's becoming human for us.

Arrival of Christ

Advent is a Latin word meaning the coming or arrival. The season of Advent is a time to prepare to celebrate the three arrivals of Christ: his lowly birth in the past, his mysterious coming to the Christian community in the present, and his promised return as our judge at the end of time.

Advent and Christmas

Since Advent looks forward to Christ's birth and Incarnation, it is an appropriate way to begin the Church Year. However, Advent is not part of the Christmas season itself, but a preparation for it. Thus, Catholics do not sing Christmas hymns or use or use Christmas readings in the Mass until December 25th, the first day of the Christmas season. **All Saints Press**

Faith, Doubt, Dark Nights, and Maturity

In one of his books on contemplative prayer, Thomas Keating shares with us a line that he occasionally uses in spiritual direction. People come to him, sharing how they used to have a warm and solid sense of God in their lives but now complain that all that warmth and confidence have disappeared and they're left struggling with belief and struggling to pray as they used to. They feel a deep sense of loss and invariably this is their question: "What's wrong with me?" Keating's answer: *God is wrong with you!* His answer, in essence, says this: Despite your pain, there is something very right with you. You have moved past being a religious neophyte, past an initiatory stage of religious growth, which was right for you for its time, and are now being led into a deeper, not lesser, faith. Moreover, that loss of fervor has brought you to a deeper maturity. So, in effect, what you're asking is this: I used to be quite sure of myself religiously and, no doubt, probably somewhat arrogant and judgmental. I felt I understood God and religion and I looked with some disdain at the world. Then the bottom fell out of my faith and my certainty and I'm now finding myself a lot less sure of myself, considerably more humble, more empathetic, and less judgmental. What's wrong with me?

Asked in this way, the question answers itself. Clearly that person is growing, not regressing.

Lost is a place too! Christina Crawford wrote those words, describing her own painful journey through darkness into a deeper maturity. To be saved, we have to first realize that we're lost, and usually some kind of bottom has to fall out of our lives for us to come to that realization. Sometimes there's no other cure for arrogance and presumption than a painful loss of certitude about our own ideas about God, faith, and religion. John of the Cross suggests that a deeper religious faith begins when, as he puts it, we are forced to understand more by not understanding than by understanding. But that can be a very confusing and painful experience that precisely prompts the feeling: What's wrong with me?

A curious, paradoxical dynamic lies behind this: We tend to confuse faith with our capacity on any given day to conjure up a concept of God and imagine God's existence. Moreover we think our faith is strongest at those times when we have affective and emotive feelings attached to our imaginations about God. Our faith feels strongest when bolstered by and inflamed by feelings of fervor. Great spiritual writers will tell us that this stage of fervor is a good stage in our faith, but an initiatory one, one more commonly experienced when we are neophytes. Experience tends to support this. In the earlier stages of a religious journey it is common to possess strong, affective images and feelings about God. At this stage, our relationship with God parallels the relationship between a couple on their honeymoon. On your honeymoon you have strong emotions and possess a certain certainty about your love, but it's a place you come home from. A honeymoon is an initiatory stage in love, a valuable gift, but something that disappears after it has done its work. A honeymoon is not a marriage, though often confused with one. It's the same with faith; strong imaginative images of God are not faith, though they're often confused with it. Strong imaginative images and strong feelings about God are, in the end, just that, images. Wonderful, but images nonetheless, icons. An image is not the reality. An icon can be beautiful and helpful and point us in the right direction, but when mistaken for the reality it becomes an idol. For this reason, the great spiritual writers tell us that God at certain moments of our spiritual journey "takes away" our certainty and deprives us of all warm, felt feelings in faith. God does this precisely so that we cannot turn our icons into idols, so that we cannot let the experience of faith get in the way of the end of faith itself, namely, an encounter with the reality and person of God.

Mystics such as John of the Cross call this experience of seemingly losing our faith, "a dark night of the soul". This describes the experience where we used to feel God's presence with a certain warmth and solidity, but now we feel like God is non-existent and we are left in doubt. This is what Jesus experienced on the cross and this is what Mother Teresa wrote about in her journals.

And while that darkness can be confusing, it can also be maturing: It can help move us from being arrogant, judgmental, religious neophytes to being humble, empathic men and women, living inside a cloud of unknowing, understanding more by not understanding than by understanding, helpfully lost in a darkness we cannot manipulate or control, so as to finally be pushed into genuine faith, hope, and charity.

Ron Rolheiser, OMI

En uno de sus libros sobre oración contemplativa, Thomas Keating comparte con nosotros una especialidad que usa ocasionalmente en la dirección espiritual. La gente viene a él, compartiendo cómo solían tener un vivo y sólido sentido de Dios en sus vidas, pero ahora se quejan de que toda esa viveza y confianza ha desaparecido y les ha dejado luchando con la fe y luchando por orar como solían hacerlo. Sienten un profundo sentido de pérdida, e invariablemente esta es su pregunta: “¿En qué me he equivocado?”. Keating responde: ¡Dios se ha equivocado contigo!

Su respuesta, en esencia, dice esto: A pesar de tu dolor, hay algo muy acertado contigo. Has cambiado un pasado en que eras neófito religioso, un pasado con una etapa iniciática de crecimiento religioso que era acertada para ti en su tiempo, y ahora estás siendo guiado a una fe más profunda y no menor. Además, esa pérdida de fervor te ha traído una madurez más profunda. Así, en efecto, lo que preguntas es esto: Religiosamente, solía estar seguro de mí mismo y, sin duda, probablemente algo arrogante y crítico. Sentía que entendía a Dios y la religión, y miraba el mundo con cierto desdén. Después, el suelo de mi fe y mi certeza se derrumbó, y ahora me encuentro mucho menos seguro de mí mismo, considerablemente más humilde, más empático y menos crítico. ¿En qué estoy equivocado?

Preguntado de esta manera, la pregunta misma responde: Claramente, esa persona está creciendo, no retrocediendo. ¡Se ha perdido también un lugar! Cristina Crawford escribió esas palabras describiendo su propio viaje doloroso a través de la oscuridad hacia una madurez más profunda. Para ser salvados, primeramente nos tenemos que dar cuenta de que estamos perdidos, y normalmente alguna especie de suelo tiene que derrumbarse de nuestras vidas para que lleguemos a esa realización. A veces no hay otro remedio para la arrogancia y presunción que una dolorosa pérdida de certeza de nuestras propias ideas sobre Dios, la fe y la religión. Juan de la Cruz sugiere que una fe religiosa más profunda empieza cuando -como él dice- nos esforzamos en entender más no entendiendo que entendiendo. Pero esa puede ser una experiencia muy confusa y penosa que indica con precisión el sentimiento: ¿En qué estoy equivocado?

Una curiosa y paradójica dinámica subyace en esto: Tendemos a confundir la fe con nuestra capacidad en cualquier día dado para evocar un concepto de Dios e imaginar la existencia de Dios. Además, creemos que nuestra fe es la más fuerte en esos tiempos en que tenemos sentimientos afectivos y emotivos asidos a nuestras imaginaciones sobre Dios. Nuestra fe se siente la más fuerte cuando está sostenida e inflamada por sentimientos de fervor. Los grandes escritores espirituales nos dirán que esta etapa de fervor es una buena etapa de nuestra fe, pero iniciática, más comúnmente experimentada cuando somos neófitos. La experiencia tiende a probar esto. En las etapas anteriores de un viaje religioso es común poseer imágenes fuertes y afectivas, y sentimientos sobre Dios. En esta etapa, nuestra relación con Dios corre paralela a la relación entre una pareja en su luna de miel. En vuestra luna de miel, tenéis fuertes emociones y poseéis cierta certeza sobre vuestro amor, pero es un lugar del que vuelves a casa. Una luna de miel es una etapa iniciática en el amor, un valioso regalo, pero algo que desaparece después de que ha cumplido su función. Una luna de miel no es un matrimonio, aunque muchas veces es confundida con él. Lo mismo sucede con la fe; las fuertes figuras imaginativas de Dios no son la fe, aunque con frecuencia son confundidas con ella. Las fuertes figuras imaginativas y los fuertes sentimientos sobre Dios son, al fin, solamente eso, imágenes. Maravillosas, pero imágenes al fin y al cabo, iconos. Una imagen no es la realidad. Un icono puede ser bello y útil, y nos apunta en la correcta dirección, pero cuando se confunde con la realidad, viene a ser un ídolo. Por esta razón, los grandes escritores espirituales nos dicen que Dios, en ciertos momentos de nuestro viaje espiritual, “quita” nuestra certeza y nos despoja de todos los sentimientos vivos y experimentados en la fe. Dios hace esto precisamente para que no podamos volver nuestros iconos en ídolos, para que no podamos dejar que la experiencia de fe se vuelva como fin de la fe misma, a saber, un encuentro de la realidad y persona de Dios.

Algunos místicos, tales como Juan de la Cruz, llaman a esta experiencia de aparente pérdida de la fe “noche oscura del alma”. Éste describe la experiencia en que solíamos sentir la presencia de Dios con un cierto calor y solidez, pero ahora sentimos a Dios como no existente y nos deja en duda. Esto es lo que Jesús experimentó en la cruz y esto es aquello sobre lo que Madre Teresa escribió en sus diarios.

Y mientras esa oscuridad puede confundir, puede también hacer madurar: puede ayudarnos a movernos de ser neófitos arrogantes, críticos y religiosos, a ser hombres y mujeres humildes y empáticos, viviendo dentro de una nube de lo desconocido, entendiendo más no entendiendo que entendiendo, útilmente perdidos en una oscuridad que no podemos manipular ni controlar, para ser finalmente empujados a de una genuina fe, esperanza y Caridad.

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions