

First Sunday of Advent

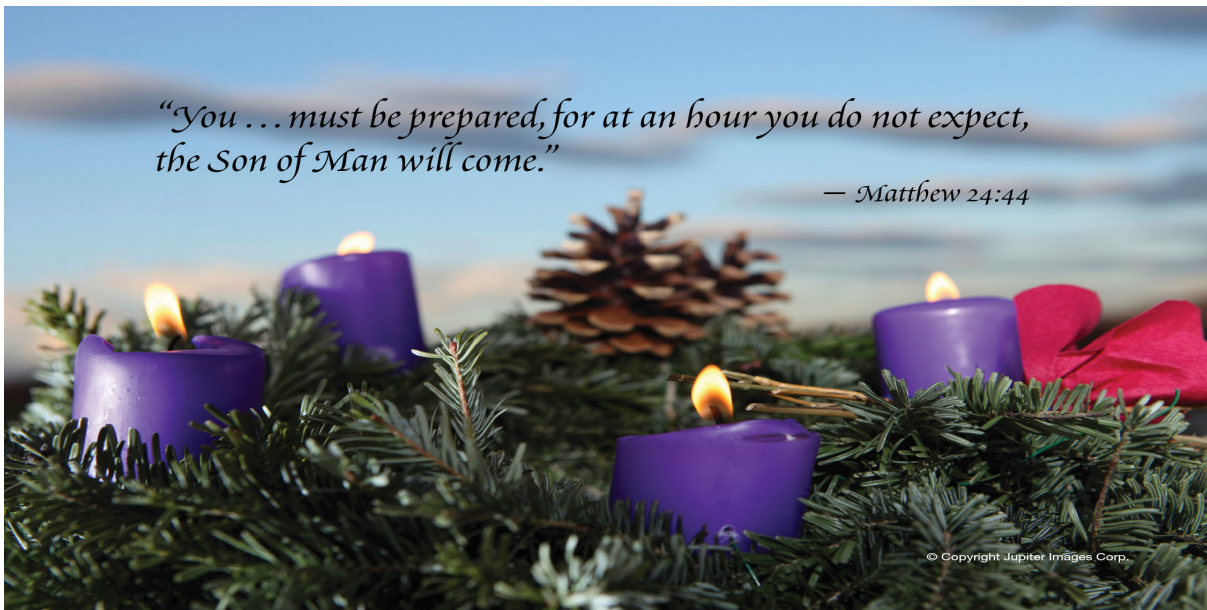
November 27, 2016

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

Email: [janis@holyfamilyvanalstyne.org](mailto:janis@holyfamilyvanalstyne.org)

Fr. Salvador Guzman, Pastor

Fr. Dominic Colangelo, 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. Father Sal: [frguzman@stmichaelmckinney.org](mailto: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**  
**March 31, 2017 Friday 7:00pm**  
 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
Catherine Casterline	Tony Grisolia	Georgia Grisolia
Natalie Clemens	Kimberly Coggeshall	Holley Tiemann

**Weekly Calendar**

**Sunday, November 27**

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

**Monday, November 28**

7:00 pm 1st Night of Advent Reflection

**Tuesday, November 29**

7:00 pm 2nd Night of Advent Reflection  
 7:30 pm RCIA Class **NO CLASS**

**Wednesday, November 30**

7:00 pm 3rd Night of Advent Reflection  
 7:30 pm Evening Bible Class **NO CLASS**

**Thursday December 1**

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

**Friday December 2**

6:00-8:00 pm Adoration

**Saturday December 3**

Our Lady of Guadalupe Novena December 3rd-12th  
**Times To Be Announced**

Weekly Attendance/Offerings		
Attendance:	November 20, 2016	
Offerings:	November 20, 2016	\$
Building Fund:	November 20, 2016	\$
Camp. Of Human Development	November 20, 2016	\$
<b>(TOTALS NEXT WEEK)</b>		

**December 2nd**

**Adoration**

**6:00 - 8:00 pm**

*"Advent Reflection"*

*Mark Your calendars November 28th-November 29th- November 30th at 7:00 pm*

*Father Edwin A. Leonard, Vocations Director of the Diocese will be our Speaker*

*Come, bring a friend , ask a Catholic who has slipped away from regular attendance, be a Disciple.*

**Faith Formation Classes Resume**

December 4th

Regular Time

**Special National Collection  
 December 4th**

**Hurricane "Matthew" caused many deaths and much destruction in Haiti. This collection will be used to help the Humanitarian Needs of the Haitians. Please help this cause with financial assistance.**

## Christmas Giving/OL of G Novena/Food Drive / Catholic Pro-Life Committee

**“ What So Ever You Do for the least of My Brethren You Do Unto Me” .**

**Catholic Charities has sent names for the Mothers and Fathers and children whose Christmas depends on us. Your sharing of a gift of their choice or need will make smiles of joy. We are going to need everyone who is financially able to make Christmas giving one of sharing. God Bless You**

It was determined by the parishioners to take families from the Catholic Charities, purchase an item needed for the Mother & Dad 2 items wanted for each child in a family. The recommended cost would be \$30-\$35 for each. Each tag on the tree has a family # and an ID# for each child. We must return the item you purchase by Sunday December **4th with the TAG attached.** The tag will identify the family and children of that family. Our Youth Group along with their Leaders Alma and Julio Salas will organize the gifts in bags provided by The Catholic Charities. We received 17 families needs and/or wants, our Christmas will be filled with joy knowing those less fortunate than ourselves will have a Blessed Christmas.

**Our Lady of Guadalupe Novena**

**Starts December 3rd-12th**

**Schedule to be Announced Sunday November 27th**

### FOOD DRIVE

Youth Group have offered to be responsible for a food drive. Can goods, and boxed food to be given to an organization that distributes food to the poor and needy of our Diocese and/or our Community. Must be in by **December 11th.** One important note is all items must be in date, therefore please check the expiration date before donating. Bring the boxed and can goods to feed the hungry, place them in the vestibule boxes. Bless You

Greetings! I hope your school year is progressing well as we approach the close of the first semester.

I am writing to advise you of important events with Bishop Kelly in January to keep in mind when your parish and youth group is planning events: the 2017 Diocesan Roe Memorial Mass and North Texas March for Life Events scheduled over two days on Friday, January 13 and Saturday, January 14, 2017.

For the first time, the Roe Memorial Mass will be held on a Friday evening at 7:00 p.m. at St. Monica Catholic Church in Dallas. The North Texas March for Life Events will take place on Saturday, beginning with a Youth Rally at 10 a.m. at St. Jude Chapel in downtown Dallas (with opportunity for lunch), followed by the Procession of Roses with children, teens and adults at 12:30 p.m. at Dallas City Hall and the March for Life at 1:00 p.m. from City Hall to the Earle Cabell Courthouse.

More information about the 2017 Roe Memorial Mass and North Texas March for Life Events (including registration for the youth rally) will be coming soon and be available at [www.prolifedallas.org/roe](http://www.prolifedallas.org/roe).

In the interim, we wanted to make sure you were apprised of the event dates and times for planning purposes. Should you have any questions, please do not hesitate to contact our office at 972-267-LIFE (5433) or [cplc@prolifedallas.org](mailto:cplc@prolifedallas.org).

Thank you for all you do to serve the youth of our diocese and form them in a culture of life.

Sincerely, Becky Visosky Executive Director

There's nothing simple about being a human being. We're a mystery to ourselves and often our own worst enemies. Our inner complexity befuddles us and, not infrequently, stymies us. Nowhere is this truer than in our struggle with love and intimacy.

More than anything else, we hunger for intimacy, to be touched where we are most tender, where we are most ourselves, where all that's most precious in us lies, vulnerable and yearning. Yet, in the actual face of intimacy, sensitive people often become disquieted and resistant.

We see two powerful instances of this in the Gospels: The first in a story, recorded in all four Gospels, where a woman enters a room where Jesus is dining and, in a series of lavish gestures, breaks an expensive bottle of perfume, pours the perfume onto his feet, washes his feet with her tears, dries them with her hair, and then begins to kiss his feet. What's the response of those in the room, save for Jesus? Discomfort and resistance. This shouldn't be happening! Everyone shifts uncomfortably in their chairs in the face of this raw expression of love and Jesus, himself, has to challenge them to look at the source of their discomfort.

Among other things, he points out that, ironically, what they are uncomfortable with is what lies at the very center of life and at the very center of their deepest desires, namely, the pure giving and receiving of love and affection. It's this, Jesus affirms, for which we are alive and it's this experience which prepares us for death. It's what we are alive for. It's also what we most yearn for? So why our discomfort and resistance when we actually face it in life?

The second instance occurs in John's Gospel where, at the Last Supper, Jesus tries to wash his disciples' feet. As John records it, Jesus got up from the table, stripped off his outer robe, took a basin and towel, and began to wash his disciples' feet. But he meets discomfort and resistance, clearly voiced by Peter who simply tells Jesus: "Never! You will never wash my feet!"

Why? Why the resistance? Why resistance in the face of the fact that, no doubt, more than anything else, what Peter most deeply desired was exactly that Jesus should wash his feet, that he would enjoy this kind of intimacy with Jesus?

Answering the question of our struggle with intimacy in this context provides one clue for why we sometimes become uncomfortable and resistant when we are in the actual face of what we desire so deeply. Our feet are too-intimate; they're a part of our bodies where we worry about dirt and smell, not a part of ourselves that we feel comfortable having others touch. There's an innate vulnerability, a discomfort, an inchoate shame, attached to having someone else touch and wash so intimate a part of us. Intimacy demands an ease which our vulnerability sometimes renders impossible. And so this text speaks to one kind of resistance to intimacy, to a particular unease within certain circumstances.

But Peter's resistance here speaks too of something else, something more salient: If we are healthily and sensitive, we all will naturally experience a certain discomfort and resistance in the face of raw gift, before raw intimacy, before raw gratuity. And, while this is something to be overcome, it's not a fault, a moral or psychological flaw on our part. On the contrary, in its normal expression, it's a sign of moral and psychological sensitivity. Why do I say this?

Why is something that seems to block us from moving towards the very essence of life not a sign that there's something fundamentally wrong inside of us? I suggest that it's not a flaw but rather a healthy mechanism inside us because narcissistic, boorish, and insensitive persons are often immune to this discomfort and resistance. Their narcissism shields them from shame and their callousness allows them an easy and brute ease with intimacy, like someone who is sexually jaded enough to be comfortable with pornography or like someone who takes intimacy as something to be had by right, casually or even aggressively. In this case, there's no shame or discomfort because there's no real intimacy.

Sensitive people, on the other hand, struggle with the rawness of intimacy because genuine intimacy, like heaven, is not something that can be glibly or easily achieved. It's a lifelong struggle, a give and take with many setbacks, a revealing and a hiding, a giving over and a resistance, an ecstasy and a feeling of unworthiness, an acceptance that struggles with real surrender, an altruism that still contains selfishness, a warmth that sometimes turns cold, a commitment that still has some conditions, and a hope that struggles to sustain itself.

Intimacy isn't like heaven. It is salvation. It is the Kingdom. Thus, like the Kingdom, both the road and the gate towards it are narrow, not easily found. So be gentle, patient, and forgiving towards others and self in that struggle.

No tiene nada de sencillo ser un ser humano. Somos un misterio para nosotros mismos, y, con frecuencia, nuestros propios peores enemigos. Nuestra complejidad interior nos ofusca y, no raramente, nos frustra. En nada es esto más cierto que en nuestra lucha con el amor y la intimidad.

Más que ninguna otra cosa, tenemos hambre de intimidad, ser tocados donde somos lo más delicados, donde somos lo más nosotros, donde descansa todo lo que en nosotros es lo más precioso, vulnerable y anhelante. Sin embargo, ante la verdadera la intimidad, la gente sensible viene a estar con frecuencia inquieta y resistente.

En los Evangelios vemos dos poderosos ejemplos de esto: El primero, en una historia, referida en los cuatro Evangelios, donde una mujer entra en una estancia de la casa donde Jesús está comiendo y, en una serie de gestos derrochadores, rompe un costoso frasco de perfume, derrama el perfume sobre los pies de Jesús, lava esos pies con sus lágrimas, los seca con sus cabellos y luego empieza a besarlos. ¿Cuál es la reacción de los que están en la estancia, a excepción de Jesús? Malestar y resistencia. ¡Esto no debería suceder! Todos se mueven incómodamente en sus sillas a la vista de esta cruda expresión de amor; y Jesús, él mismo, tiene que desafiarles a buscar la causa de su malestar.

Entre otras cosas, señala que, irónicamente, con lo que están incómodos es con lo que subyace en el centro mismo de la vida y en el centro mismo de sus más profundos deseos, a saber, el puro dar y recibir del amor y el afecto. Es esto -afirma Jesús- por lo que estamos vivos, y es esta experiencia la que nos prepara para la muerte. Es por lo que estamos vivos. ¿Es también lo que más anhelamos? Entonces ¿por qué nuestro malestar y resistencia cuando de hecho lo afrontamos en la vida?

El segundo ejemplo aparece en el Evangelio de Juan, donde, en la Última Cena, Jesús trata de lavar los pies de sus discípulos. Como Juan lo indica, Jesús se levantó de la mesa, se quitó el manto, tomó una jofaina y una toalla, y empezó a lavar los pies de sus discípulos. Pero encuentra malestar y resistencia, claramente expresados por Pedro, que simplemente dice a Jesús: “¡Nunca! ¡Tú nunca me lavarás a mí los pies!”

¿Por qué? ¿Por qué esa resistencia? ¿Por qué la resistencia ante el hecho de que, sin duda, más que ninguna otra cosa, lo que más profundamente deseaba Pedro era exactamente que Jesús le lavara los pies, gozar esta clase de intimidad con Jesús?

Responder a la cuestión de nuestra lucha con la intimidad en este contexto proporciona una guía por qué a veces nos ponemos incómodos y reacios cuando estamos ante lo que de hecho deseamos tan profundamente. Nuestros pies son algo muy íntimo; son parte de nuestros cuerpos donde nos molesta la suciedad y olor, no una parte de nosotros mismos en la que nos caiga bien el toque de otros. Hay una innata vulnerabilidad, un malestar, una primera vergüenza, añadidas a tener el toque y el lavado de algún otro una parte tan íntima de nosotros. La intimidad demanda una facilidad que nuestra vulnerabilidad a veces hace imposible. Y así, este texto alude a una especie de resistencia a la intimidad, a una particular incomodidad en ciertas circunstancias.

Pero la resistencia de Pedro aquí habla también de algo más, algo más notable: Si estamos sanos y sensibles, todos nosotros experimentaremos naturalmente un cierto malestar y resistencia ante el crudo regalo, antes de la cruda intimidad, antes de la cruda recompensa. Y, mientras esto es algo para ser superado, no es una falta, un defecto moral o psicológico de nuestra parte. Por el contrario, en su normal expresión, es una señal de sensibilidad moral y psicológica. ¿Por qué digo esto?

¿Por qué resulta a veces que parece impedirnos el mover hacia la verdadera esencia de la vida una señal de que hay algo fundamentalmente equivocado en nosotros? Yo insinúo que no es un defecto sino más bien un sano mecanismo en nosotros porque la gente narcisista, tosca e insensible es frecuentemente inmune a este malestar y resistencia. Su narcisismo les protege de la vergüenza, y su dureza les permite una fácil y salvaje desenvoltura con la intimidad, como alguien que está sexualmente bastante cansado de estar cómodo con la pornografía, o como alguien que toma la intimidad como algo que debe ser tenido por derecho, casualmente o incluso agresivamente. En este caso... no existe la menor intimidad.

La gente sensible, por otra parte, lucha con la crudeza de la intimidad porque la genuina intimidad, como el cielo, no es algo que pueda ser llevado a cabo voluble o fácilmente. Es una lucha de toda la vida, un dar y tomar con muchas contrariedades, una revelación y una ocultación, una rendición y una resistencia, un éxtasis y un sentimiento de indignidad, una aceptación que lucha con la verdadera rendición, un altruismo que aún contiene egoísmo, un calor que a veces se vuelve frío, un compromiso que aún tiene algunas condiciones, y una esperanza que lucha por sostenerse a sí misma.

La intimidad no es como el cielo. Es la salvación. Es el Reino. Así, como el Reino, tanto el camino como la puerta de acceso a él son angostos, no encontrados fácilmente. Por tanto sé delicado, paciente y comprensivo hacia otros y hacia ti mismo en esa lucha.

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions