

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. Salvador Guzman, Pastor

Fr. Eugene Azorji, 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 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
Mary Lou Raupach	Jesus Lara	Alberto Romero
Noel Rietman	Don Giebel	Clifford Lamb
Johanna Rosenthal	Charlsye Estridge	Jodee Michele

Weekly Calendar

Sunday, February 26

8:30 am Rosary
 9:00 am Mass English
 10:15-11:15 am Faith Formation
 12:00 pm Spanish Mass
 1:30-2:45 pm Faith Formation

Monday, February 27

Tuesday, February 28

7:30 pm RCIA Class

Wednesday, March 1

7:30 pm Evening Bible Class **ASH WEDNESDAY**

Thursday March 2

9:00am Mass - Bible Classes following Mass
 7:00 pm Youth Choir Practice

Friday March 3

6:00 pm -8:00 pm Adoration

Saturday March 4

Weekly Attendance/Offerings

Attendance:	February 19, 2017	568
Offerings:	February 19, 2017	\$ 3,013.25
Building Fund:	February 19, 2017	\$ 1,426.12



Sunday at 7:00 pm our 5th Spring Fest held it's first official meeting. Our Knights Council 16047 will once again head up our main money making function to help our funds for the Faith Formation Building Fund. We had five new parish members attending to help. Volunteers are needed to help in all areas. You will find letters and blank paper to help us reach out to individuals, businesses, and sport groups for items on the Raffle or live Auction. Please ask for gift cards of any value. Next meeting is set for Sunday February 26th at 7:00 pm. **MARK YOUR CALENDAR!!!!!!!**

TONIGHT

It's time to collect CRS Rice Bowls!

PLEASE TAKE A RICE BOWL

This year, CRS Rice Bowl provides a path for Catholics in the United States to build, what Pope Francis calls "a culture of encounter".

According to Joan Rosenhauer, Executive Vice President of U.S. Operations for CRS "At a time when there is so much conflict in the world, this Lenten program gives people of all ages a way to respond to human suffering with compassion and action."

Thanks too all Parish members for the support you have given to:

The Bishops Appeal

We are grateful to Gary Yesavage and Julio Salas for their leadership.

Announcements: Today in reference to the Ash wednesday Schedule. Friday March 3rd Stations of the Cross at 6:30pm, followed by a Lenten message by a Deacon. Soup/salad follows. Come join us!!

Diocese of Dallas has established a Central System for Crisis Management! Each parish will have a Team to be in connection with the Diocese as an alert becomes necessary. In order for this to be successful for our parish we will need updated cell phone #' and Emails. If one only has one or the other or only a home number we ask you to come by the office and share that information. If you can provided that information through Email please do so as soon as possible. Provide Name-Email-Cell phone/home phone and current address. TO: janis@holyfamily-vanalstyne.org. Please provide as soon as possible.

Informacion Importante

Nuestra Diocesis de Dallas a establecido un sistema central para la administracion de crisis. Cada parroquia tendra un equipo que estara conectado con la diocesis en casa de que una alerta sea necesaria. para que esto tenga exito en nuestra parroquia necesitaremos numeros de celular y correos electronicos vigentes. si usted solo tiene uno o el otro o solo telefono de casa por favor de dejarnos saber. si puede proveer la informacion por correo electronico hagalo lo mas pronto posible. proveer Nombre, correo electronico, numero de celular, numero de telefono de casa y direccion de casa al correo electronico janis@holyfamily-vanalstyne.org por favor hagalo lo mas pronto posible.

La Cena Pro-Vida del Obispo 24a Anual, 1 de abril: Obispo Edwards J. Burns le invita a la Cena Pro-Vida del Obispo anual el 1 de abril en el Hotel Omni Dallas. Este evento espectacular beneficia al Comité Católico Pro-Vida con Eric Metaxas, el autor popular, locutor de radio, y orador nacional. La tarde incluye una rifa, sorteos de vino y joyería, y una recepción privada a las 5:00 p.m., seguido por una cena sentada, una subasta en vivo y programa a las 6:30 p.m. Este evento recauda fondos críticos para salvar bebés, apoyar familias, proveer educación y facilitar sanación post-aborto. Reservaciones están a \$125 por un asiento individual, \$1,250 por una mesa de diez. Mesas de primera calidad con asientos de prioridad están disponibles desde \$2,500 y más. Boletos de la rifa para tener la oportunidad de ganar \$15,000 en tarjetas de regalo de MasterCard® ya están disponibles por \$30 cada uno, 4 por \$80 o 8 por \$125. Reservaciones de la cena se piden antes del 21 de marzo, 2017, después de esta fecha el precio aumentara a \$150. El cupo es limitado. Reservaciones se pueden hacer en prolifedallas.org/dinner o llámé al 972-237-5433. Auriculares en español estarán disponibles.

24th Annual Bishop's Pro-Life Dinner, April 1: Bishop Edward J. Burns invites you to the annual Bishop's Pro-Life Dinner on April 1st at the Omni Hotel Dallas. This spectacular event benefiting the Catholic Pro-Life Committee will feature best-selling author, radio host and national speaker Eric Metaxas. The evening will include a raffle, wine and jewelry pulls, and private reception at 5:00 p.m., followed by a seated banquet, live auction and program at 6:30 p.m. This event raises critical funds to save babies, support families, provide education and facilitate post-abortion healing. Reservations are \$125 for an individual seat, \$1,250 for a table of ten. Premium tables with priority seating start at \$2,500. Raffle tickets for a chance to win \$15,000 in MasterCard® gift cards are available now for \$30 each, 4 for \$80 and 8 for \$125. Dinner reservations are requested by March 21, 2017, after which the price increases to \$150. Seating is limited. Reservations may be made at prolifedallas.org/dinner or call 972-267-LIFE (5433). Spanish translation headsets available.

En las Escrituras Hebreas, esa parte de la biblia que llamamos el Antiguo Testamento, encontramos un fuerte desafío religioso a acoger al forastero, al extranjero. Esto fue recalcado por dos razones: Primera, porque, en otro tiempo, el pueblo judío mismo había sido extranjero e inmigrante. Sus escrituras continuaron recordándoles que no olvidaran eso. Segunda, ellos creían que la revelación de Dios, casi siempre, nos viene a través del forastero, en lo que es foráneo a nosotros. Esa creencia era integrante de su fe.

Los grandes profetas llevaron esto mucho más lejos. Enseñaron que Dios favorece preferentemente a los pobres y que, consecuentemente, nosotros seremos juzgados -juzgados religiosamente- por la manera como tratemos a los pobres. Los profetas acuñaron este mantra (aún digno de memorizar): La calidad de vuestra fe será juzgada por la calidad de la justicia en la tierra; y la calidad de la justicia en la tierra siempre será juzgada por la manera como les vaya a los huérfanos, las viudas y los forasteros mientras vosotros estáis vivos.

¡Huérfanos, viudas, forasteros! Ese es el código bíblico para los que, en cualquier tiempo dado, son los tres grupos más vulnerables de la sociedad. Y el mensaje de los profetas no se acogió fácilmente. Más bien fue una afrenta para muchos de los piadosos del tiempo que creían firmemente que seríamos juzgados religiosa y moralmente por el rigor y exactitud de nuestra observancia religiosa. Entonces, como ahora, la justicia social estaba con frecuencia marginada religiosamente.

Pero Jesús se alinea con los profetas hebreos. Para él, Dios no sólo hace una opción preferencial por los pobres, sino que Dios está en los pobres. Como tratamos a los pobres es como tratamos a Dios. Además, al mantra de los profetas -que seremos

juzgados por la manera como tratemos a los pobres- se le da una expresión normativa en el discurso de Jesús sobre el juicio final en el Evangelio de Mateo, capítulo 25. A todos nosotros nos es familiar, tal vez demasiado familiar, ese texto. Jesús, en efecto, estaba respondiendo a una pregunta: ¿Cómo será el juicio final? ¿Cuál será la prueba? ¿Cómo seremos juzgados?

Su respuesta desconcierta y, tomada sin componendas, es quizás el texto más desafiante de los Evangelios. Nos dice que seremos juzgados, sólo aparentemente, en base a como tratemos a los pobres, esto es, sobre la manera como hayamos tratado a los más vulnerables de entre nosotros. Además, en un momento clave, elige “al forastero”, al extranjero, al refugiado: “Era forastero y me acogisteis... o... nunca me acogisteis. Acabamos en el lado acertado o equivocado de Dios por la manera como tratamos al forastero.

Lo que también necesita ser destacado en este texto sobre el juicio final es que ningún grupo -los que acertaron y los que se equivocaron- conocían lo que estaban haciendo. Ambos protestan inicialmente: los primeros, diciendo: “No sabíamos que eras tú al que servíamos”, y los segundos, diciendo: “Si hubiéramos sabido que eras tú, abríamos respondido”. Ambas protestas -según parece- son incongruentes. En el Evangelio de Mateo, el discipulado maduro no cuenta con nosotros porque creamos que nos portamos bien con alguien, cuenta con nosotros sólo por el hecho de que nos portamos bien.

Estos principios bíblicos -creo yo- son muy oportunos hoy ante la cuestión de los refugiados e inmigrantes que estamos afrontando en el mundo occidental. Hoy, sin duda, estamos sufriendo la crisis humanitaria más grande desde el final de la Segunda Guerra Mundial. Millones de millones de gente, bajo injusta persecución y amenaza de muerte, están siendo arrancados de sus hogares y patrias sin ningún lugar a donde ir ni país o comunidad que los reciba. Como cristianos, no les volvamos la espalda ni los despedamos. Si tenemos que creer a Jesús, nosotros seremos juzgados religiosamente más por la manera como tratemos a los refugiados que por si vamos o no a la iglesia. Cuando nos presentemos ante Dios en el juicio y digamos en protesta: “¿Cuándo te vi forastero y no te acogí?”, es probable que nuestra generación oiga: “Yo era un refugiado sirio, y tú no me acogiste”.

Esto, sin duda, podría sonar ingenuo, superidealista y fundamentalista. La cuestión de refugiados e inmigrantes es a la vez altamente sensible y muy compleja. Los países tienen fronteras que necesitan ser respetadas y defendidas, al igual que sus ciudadanos tienen derecho a estar protegidos. Se entiende que hay muy importantes cuestiones políticas, sociales, económicas y de seguridad que tienen que ser dirigidas. Pero, mientras nosotros, nuestras iglesias y nuestros gobernantes las dirigimos, debemos mantener claro lo que las escrituras, Jesús y las enseñanzas sociales de la iglesia señalan incondicionalmente: Estamos para acoger a los forasteros, independientemente de la inconveniencia e incluso aunque haya peligros.

Por toda suerte de razones pragmáticas, policiales, sociales, económicas y de seguridad, quizás podamos justificar la no acogida al forastero; pero nunca podemos justificar esto en países cristianos. No acoger al forastero es opuesto al auténtico mensaje del corazón de Jesús y nos hace olvidar demasiado fácilmente que también nosotros fuimos una vez los forasteros.

Our society tends to divide us up into winners and losers. Sadly, we don't often reflect on how this affects our relationships with each other, nor on what it means for us as Christians.

What does it mean? In essence, that our relationships with each other tend to be too charged with competition and jealousy because we are too infected with the drive to out-do, out-achieve, and out-hustle each other. For example, here are some of the slogans that pass for wisdom today: Win! Be the best at something! Show others you're more talented than they are! Show that you are more sophisticated than others! Don't apologize for putting yourself first! Don't be a loser!

These phrases aren't just innocent axioms cheerleading us to work harder; they're viruses infecting us so that most everything in our world now conspires with the narcissism within us to push us to achieve, to set ourselves apart from others, to stand out, to be at the top of the class, to be the best athlete, the best dressed, the best looking, the most musically talented, the most popular, the most experienced, the most travelled, the one who knows most about cars, or movies, or history, or sex, or whatever. At all costs we drive ourselves to find something at which we can beat others. At all costs we try to somehow set ourselves apart from and above others. That idea is almost genetically engrained in us now.

And because of that we tend to misjudge others and misjudge our own meaning and purpose. We structure everything too much around achieving and standing out. When we achieve, when we win, when we are better than others at something, our lives seem fuller; our self-image inflates and we feel confident and worthwhile. Conversely, when we cannot stand out, when we're just another face in the crowd, we struggle to maintain a healthy self-image.

Either way, we are forever struggling with jealousy and dissatisfaction because we cannot help constantly seeing our own lack of talent, beauty, and achievement in relationship to other's successes. And so we both envy and hate those who are talented, beautiful, powerful, rich, and famous, holding them up for adulation even as we secretly wait for their downfall, like the crowd that praises Jesus on Palm Sunday and then screams for his crucifixion just five days later.

This leaves us in an unhappy place: How do we form community with each other when our very talents and achievements are cause for jealousy and resentment, when they're sources of envy and weapons of competition? How do we love each other when our competitive spirits make us see each other as rivals?

Community can only happen when we can let the talents and achievements of others enhance our own lives and we can let our own talents and achievements enhance, rather than threaten, others. But we're generally incapable of this. We're too infected with competitiveness to allow ourselves to not let the achievements and talents of others threaten us and actualize our own talents in a way so as to enhance the lives of others rather than to let ourselves stand out.

Like our culture, we too tend to divide people into winners and losers, admiring and hating the former, looking down on the latter, constantly sizing each other up, rating each other's bodies, hair, intelligence, clothing, talents and achievements. But, as we do this, we vacillate between feeling depressed and belittled when others outscore us or inflated and pompous when we appear superior to them.

And this becomes ever more difficult to overcome as we become more obsessed with our need to stand out, be special, to sit above, to make a mark for ourselves. We live in a chronic, inchoate jealousy where the talents of others are perennially perceived as a threat to us. This keeps us both anxious and less than faithful to our Christian faith.

Our Christian faith invites us not to compare ourselves with others, to not make efforts to stand out, and to not let ourselves be threatened by and jealous of other's gifts. Our faith invites us to join a circle of life with those who believe that there is no need to stand out or be special, and who believe that other people's gifts are not a threat, but rather something which enriches all lives, our own included.

When we divide people into winners and losers then our talents and gifts become sources of envy and weapons of competition and superiority. This is true not just for individuals but for nations as well.

One of these competitive slogans within our culture tells us: Show me a good loser and I will show you a loser! Well, seen in this light, Jesus was a loser. People were shaking their heads at his death, and there was no championship ring on his finger. He didn't look good in the world's eyes. A loser! But, in his underachieving we all achieved salvation. Somewhere there's a lesson there!

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions