

Twelfth Sunday In Ordinary Time

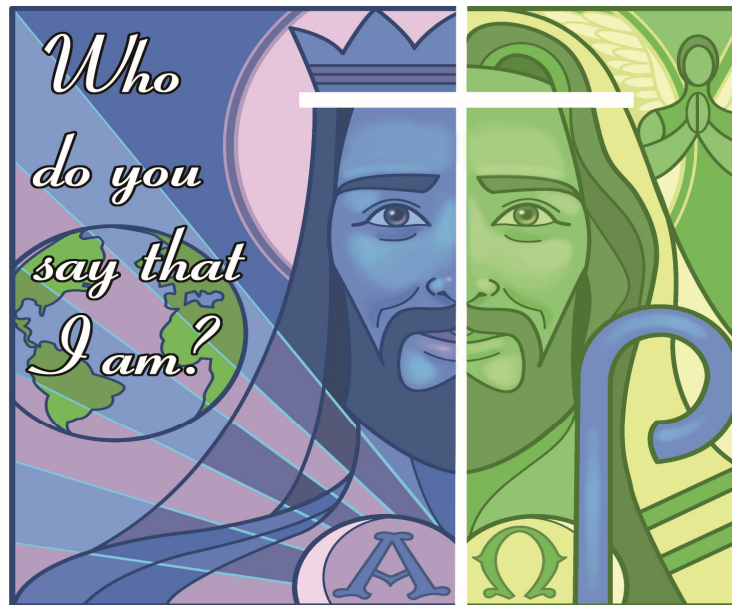
June 19, 2016

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.



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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

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	Confirmation/ Confirmacion
TBA for 2017	TBA for 2017
First Friday Adoration	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

Jack Tyler	Chris Hayes	Pam Delao
Catherine Casterline	Arnie Clark	Stella West

Weekly Attendance/Offerings

Attendance:	June 12, 2016	458
Offerings:	June 12, 2016	\$ 2,083.06
Building Fund:	June 12, 2016	\$ 1,248.41

Bodas Comunitarias

Si esta usted viviendo en unión libre o casado por el civil solamente y quisiera regularizar su matrimonio por la iglesia, lo invitamos a que se comuniquen con el Padre Salvador al 972.542.4667 para obtener una cita y recibir mas información de la preparación para las Bodas Comunitarias. *Un matrimonio feliz y duradero siempre es de tres: Dios; Tu Pareja y Tú.*

Weekly Calendar

Sunday, June 19 Fr. Anthony Corcoran will say our Mass Today
 8:30 am Rosary
 9:00 am Mass
 12:00 pm Spanish Mass
Monday, June 20
Tuesday, June 21
Wednesday, June 22
 7:30 pm Bible Class
Thursday June 23
 9:00 am Mass Bible Class Immediately Following Mass
 7:00 pm Youth Choir Practice
Friday June 24
Saturday, June 25

Are you receiving Envelopes?

If not and you would like too, please stop by the office so we can have them sent to you.

Are you receiving envelopes and not using them please stop by and let us know.

Remember the use of envelopes keeps records for your Taxes. **Thanks**

June 25-26: Peter's Pence Collection (Works of the Holy Father) — Colecta Peter's Pence (Las Obras del Santo Padre)

The Peter's Pence Collection enables the Holy Father to respond with emergency financial assistance to requests to aid the neediest throughout the world--those who suffer as a result of war, oppression, and natural disasters. It likewise provides the faithful with a tangible opportunity to not only empower the weak, defenseless, and voiceless, but also sustain those who suffer.

Español

25-26 de Junio: Colecta Óbolo de San Pedro (Obras del Santo Padre)

La Colecta Óbolo de San Pedro permite que el Santo Padre responda con asistencia financiera de emergencia a las solicitudes de ayuda a los más necesitados en todo el mundo--quienes sufren como resultado de la guerra, la opresión y los desastres naturales. Además ofrece a los fieles una oportunidad tangible, no solamente de fortalecer a los débiles, indefensos y los que no tienen voz, sino también de sustentar a los que sufren.

We need help cleaning bricks to beautify the NEW Sign:

La Iglesia necesita ayuda limpiando los ladrillos para embellecer el nuevo letrero para la iglesia.

Miscellaneous

Volunteer registration now open for upcoming Dallas Ministry Conference!

Parishes are encouraged to register now for the 10th Annual Dallas Ministry Conference will be held from September 29th – October 1st at the Kay Bailey Hutchison Convention Center Dallas.

For more information please visit: www.udallas.edu/dmc.

Volunteering at the conference: <http://www.udallas.edu/dmc/dmc2016/volunteer.php>

Volunteer registration form: <http://bit.ly/1TyCYfa>

Volunteering at the conference: <http://www.udallas.edu/dmc/dmc2016/volunteer.php>

Dallas Ministry Conference

The University of Dallas and the Catholic Diocese of Dallas, co-sponsors of the University of Dallas Ministry Conference, announced that to better reflect their partnership, the conference will henceforth be known as the: Dallas Ministry Conference.

The 10th annual conference will be held Sept. 29-Oct. 1, 2016, at the Kay Bailey Hutchison Convention Center Dallas. Registration will open in early April. More information is available at

www.udallas.edu/dmc.

Did you know Holy Family has Mass every Thursday Morning at 9:00 am ?

Caminando Juntos en la Fe

Si esta planeando en asistir a la Conferencia de Ministerios de Dallas. Los descuentos serán basados en cuando se registre y usted tiene que pagar para asistir. La cuota es de \$66.00 por los tres días de conferencia. La cuota subirá a \$85.00 si se registra después del 9/25/16 y en la puerta el costo será de \$100.00.

La conferencia tendrá grandes ponentes, música y más de 100 expositores. Las sesiones serán en Inglés, Español y Vietnamese. Las fechas son Septiembre 29-1ro de Octubre en el centro de conferencias K Bailey Hutchison en Dallas. Es una gran oportunidad para aprender y crecer en nuestra Fe. Por favor trate de asistir, Holy Family a crecido con mensajes de fe.

Walk Together in Faith

If you plan on going to the Dallas Ministry Conference, there are **no** discounts this year therefore one must pay to attend. The fee is \$66.00 for the three day conference. After 9/25/16 fee is \$85 and at the door it will be \$100. The Conference has great Speakers, Music, and 100+ exhibitors, sessions in English, Spanish & Vietnamese. September 29th—October 1st at the Kay Bailey Hutchison Convention Center in Dallas. Our parish has been subsidized in the past by the Diocese, however it is not the UDMC it is the Dallas Ministry Conference and fees must cover the expense of all the Speakers, it is a great opportunity to learn and grow in Our Faith. Please try to attend. Holy Family has grown by the message of Faith.

Shoes- Shoes-Shoes if you have used shoes bring them, soon as possible.

Help! Volunteers Needed

Install carpet?	1 room
Electrician?	
Painter?	Touch up
Catechist?	1 stepped up
Aides?	
Monitors?	1 stepped up
Librarian Organizer?	2 considering
Rosary Leaders for Sunday's?	
Seamstress to make Bibs for Baptisms?	2
Clean Bricks / Move Dirt to fill in low places?	

Los jóvenes, hoy - ¿Quiénes son en realidad? by Ron Rolheiser, OMI

Un seminarista a quien conozco fue recientemente, un viernes por la tarde, a una fiesta tenida en un local del campus universitario. El grupo estaba compuesto por un gentío de estudiantes universitarios jóvenes, y cuando él fue presentado como seminarista, como alguien que trataba de llegar a ser sacerdote y que había hecho un voto de celibato, la mención de celibato evocó ciertas risitas en el local, alguna burla y chistes sobre lo mucho de lo que él debe prescindir en la vida. ¡Pobre, ingenuo muchacho! Inicialmente, en este grupo de milenios, sus creencias religiosas y aquello a lo que esto le había llevado en su vida fue estimado como algo entre divertido y lastimoso. Pero, para cuando se acabó la fiesta, varias jóvenes habían venido, llorado sobre sus hombros y expresado su frustración por la incapacidad de sus novios para formalizar definitivamente su relación.

Este incidente podría servir de parábola que describiera a los jóvenes de hoy en nuestro mundo secularizado. Muestran lo que con razón podría ser llamado un carácter bipolar sobre la fe, la iglesia, la familia, el código sexual de valores y otras muchas cosas que les son importantes.

Ellos presentan un cuadro inconsistente: Por una parte, en conjunto, no acuden a la iglesia, al menos con cierta regularidad; no siguen los criterios cristianos sobre la sexualidad; parecen indiferentes e incluso a veces hostiles a muchas apreciadas tradiciones religiosas; y pueden aparecer increíblemente superficiales en su adicción y esclavitud a lo que está tomando rumbo en el mundo del entretenimiento, moda e información tecnológica. Mirado desde una sola perspectiva, nuestros chicos hoy pueden aparecer irreligiosos, moralmente indiferentes y en una pesada dieta del tipo de superficialidad que caracteriza a las "TV realities" y a los juegos de vídeo. Más seriamente todavía, también pueden aparecer miopes, avaros, mimados y excesivamente auto-interesados. No un bonito cuadro, precisamente.

Pero éste no es exactamente el cuadro. Bajo esa apariencia, en la mayoría de los casos, encontraremos a alguno que es muy amable, sincero, delicado, cordial, afable, moral, cálido, generoso y deseoso de todo lo bueno (sin mucha ayuda de una cultura que carece de guía moral clara y está cargada de sobre-elección). La buena noticia es que la mayoría de los jóvenes, a nivel de sus deseos reales, de ninguna manera están peleados con Dios, la fe, la iglesia y la familia. Para la gran mayoría, la juventud hoy es aún muy buena gente y quiere todas las cosas correctas.

Pero, eso no es siempre tan evidente. A veces su apariencia parece engañar su fondo, de modo que lo que de hecho son y lo que de hecho quieren no resulta tan evidente. Vemos lo externo, y vista ahí, nuestra juventud puede aparecer más auto-interesada que generosa, más superficial que profunda, más apática que moralmente sensible, y más moralmente indiferente que llena de fe. También pueden manifestar presunción y auto-suficiencia que sugiere poca vulnerabilidad y ninguna necesidad de guía por parte de alguien más allá de ellos mismos.

De aquí su bipolaridad: Mayormente quieren todas las cosas correctas, pero, demasiado frecuentemente, a causa de una falta de genuina guía y su adicción a la cultura, no están haciendo el tipo de elecciones que les traerán lo que desean más profundamente. La sexualidad es un magnífico ejemplo de esto: Estudios hechos sobre milenios indican que la mayoría de ellos quiere, al cabo del día, ser interiormente monógamos, matrimonio fiel. El problema es que también creen que primero pueden permitirse diez o quince años de promiscuidad sexual, sin tener que aceptar que practicando diez o quince años de infidelidad no sea una buena preparación para la clase de fidelidad necesaria para sustentar un matrimonio y una familia. En esto, como en muchas otras cosas, son atrapados entre su código cultural de valores y sus frágiles seguridades propias. La cultura pregona una cierta ética, la liberación de las timideces del pasado, acabada con una presunción que empequeñece cualquier cosa que cuestiona. Pero mucho de esa presunción es de hecho silbar en la oscuridad. En el fondo, nuestros jóvenes son bastante inseguros y, felizmente, esto los mantiene vulnerables y simpáticos.

Tal vez Louis Dupré, filósofo retirado que enseñó durante muchos años en Yale, lo capta de la mejor manera cuando dice que los jóvenes de hoy no son malos, simplemente, no están acabados. Eso es una simple mirada que capta mucho. Uno puede ser maravilloso y muy simpático, pero aún inmaduro. Además, si eres bastante joven, eso incluso puedes ser atractivo, la verdadera definición de agradable. Lo contrario es también, muchas veces, verdadero: Algunos de nosotros, adultos, sufrimos de nuestra propia bipolaridad: Somos maduros, pero lejos de ser maravillosos y simpáticos. Esto tiende a algunos dobles extraños y paradójicos.

Así, ¿quién es el actual joven de hoy? ¿Es la persona que se envuelve en su propio mundo, obsesiva de la apariencia física, adicta a los medios sociales, viviendo fuera del matrimonio con su pareja, presumiendo de su propia visión moral y religiosa no-tradicional? Eso -creo yo- es la apariencia superficial. El actual joven de hoy es cálido, de buen corazón, generoso y confiado, que espera conscientemente el amor y la afirmación, y que espera inconscientemente el abrazo de Dios.

A seminarian I know recently went to a party on a Friday evening at a local university campus. The group was a crowd of young, college students and when he was introduced as a seminarian, as someone who was trying to become a priest and who had taken a vow of celibacy, the mention of celibacy evoked some giggles in the room, some banter, and a number of jokes about how much he must be missing out on in life. Poor, naïve fellow! Initially, within this group of millennials, his religious beliefs and what this had led to in his life was regarded as something between amusing and pitiful. But, before the evening was out, several young women had come, cried on his shoulder, and shared about their frustration with their boyfriends' inability to commit fully to their relationship.

This incident might serve as a parable describing today's young people in our secularized world. They exhibit what might aptly be called a bi-polar character about faith, church, family, sexual ethos, and many other things that are important to them.

They present an inconsistent picture: On the one hand, by and large, they are not going to church, at least with any regularity; they are not following the Christian ethos on sexuality; they seem indifferent to and even sometimes hostile to many cherished religious traditions; and they can appear unbelievably shallow in their addiction and enslavement to what's trending in the world of entertainment, fashion, and information technology. Looked at from one perspective, our kids today can appear irreligious, morally blasé, and on a heavy diet of the kind of superficiality that characterizes reality television and video games. More seriously still, they can also appear myopic, greedy, pampered, and excessively self-interested. Not a pretty picture.

But this isn't exactly the picture. Beneath that surface, in most cases, you will find someone who is very likeable, sincere, soft, good-hearted, gracious, moral, warm, generous, and searching for all the right things (without much help from a culture that lacks clear moral guidance and is fraught with over-choice). The good news is that most young people, at the level of their real desires, are not at odds at all with God, faith, church, and family. For the most part, youth today are still very good people and want all the right things.

But, that isn't always so evident. Sometimes their surface seems to trump their depth so that who they really are and what they really want is not so evident. We see the surface and, seen there, our youth can appear more self-interested than generous, more shallow than deep, more blasé than morally sensitive, and more religiously indifferent than faith-filled. They can also manifest a smugness and self-sufficiency that suggests little vulnerability and no need for guidance from anyone beyond themselves.

Hence their bi-polarity: Mostly they want all the right things, but, too often, because of a lack of genuine guidance and their addiction to the culture, they aren't making the kinds of choices that will bring them what they more-deeply desire. Sexuality is a prime example here: Studies done on millennials indicate that most of them want, at the end of the day, to be inside a monogamous, faithful marriage. The problem is that they also believe that they can first allow themselves ten to fifteen years of sexual promiscuity, without having to accept that practicing ten to fifteen years of infidelity is not a good preparation for the kind of fidelity needed to sustain a marriage and family. In this, as in many other things, they are caught between their cultural ethos and their own fragile securities. The culture trumpets a certain ethos, liberation from the timidities of the past, complete with a smugness that belittles whatever questions it. But much of that smugness is actually whistling in the dark. Deep down, our youth are pretty insecure and, happily, this keeps them vulnerable and likeable.

Maybe Louis Dupre, the retired philosopher who taught for some many years at Yale, captures it best when he says that today's young people are not bad, they're just not finished. That's a simple insight that captures a lot. Someone can be wonderful and very likeable, but still immature. Moreover, if you're young enough, that can even be attractive, the very definition of cool. The reverse is also, often times, true: More than a few of us, adults, suffer from our own bi-polarity: we are mature, but far from wonderful and likeable. This makes for some strange, paradoxical binaries.

So who is the actual young person of today? Is it the person who is wrapped up in his or her own world, obsessive about physical appearance, addicted to social media, living outside marriage with his or her partner, smug in his or her own non-traditional moral and religious views? That, I believe, is the surface appearance. The actual young person of today is warm, good-hearted, generous, and waiting, waiting consciously for love and affirmation, and waiting unconsciously for God's embrace.

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions