

Twenty-Fifth Sunday In Ordinary Time

September 18, 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

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

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

Rick O'Brien	Michael Moseno	Jan Coggeshall
Catherine Casterline	Stella West	Tony Grisolia
Ruben Flores	Steven Macias	Georgia Grisolia
Rana-Gee Lum		

Weekly Calendar

Sunday, September 18

8:30 am Rosary
 9:00 am Mass
 10:15-11:15 am Faith Formation K-4th grades
 12:00 pm Spanish Mass
 1:30-2:45 pm Faith Formation 5th-Confirmation

Monday, September 19

Tuesday, September 20

7:30 pm RCIA Class

Wednesday, September 21

7:30 pm Evening Bible Class

Thursday September 22

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

Friday September 23

Saturday September 24

Weekly Attendance/Offerings

Attendance:	September 11, 2016	543
Offerings:	September 11, 2016	\$ 2,896.83
Building Fund:	September 11, 2016,	\$ 1,287.24
Catholic University	September 11, 2016	\$ 188.00

***Bodas Comunitarias, si usted está viviendo en unión libre o casado por el civil solamente y quisiera regularizar su atrimonio por la iglesia, el Padre Salvador los invita a una junta el lunes, 29 de agosto a las 7pm en la iglesia. No se lo pierda ¡Los Esperamos!**

Hymnals: If you wish to purchase a Hymnal please make the check out to Holy Family and write Hymnal and indicate if it's a Gift in memory and state the name or it's a Gift by: Envelopes to be used should arrive soon.

Need volunteers, for Social Host, Paint the curb in front in red, the yellow step edge for safety purposes. Fix the lights that shine on the cross, help put the top on our new sign. Volunteers are YOU!

Special Thanks to Jesus and Sandra Alanis for laying the tile in the Office. Thanks to those who helped taking all the cabinets, desk, book shelves, etcetera out Sunday Afternoon. Bless Sandra, Jesus, & Angel Alanis, Christina Hernandez, and Julio Salas for placing the desk etc back into the office and put all the rest into classroom 1. All volunteers of Holy Family are greatly appreciated.

2016 Dallas Ministry Conference

If you have signed up for this Conference – Remember to attend. The Diocese has given us a break and we must pick up our Badges for at least one day. Please attend.



Sometimes we're a mystery to ourselves, or, perhaps more accurately, sometimes we don't realize how much paranoia we carry within ourselves. A lot of things tend to ruin our day.

I went to a meeting recently and for most of it felt warm, friendly towards my colleagues, and positive about all that was happening. I was in good spirits, generative, and looking for places to be helpful. Then, shortly before the meeting ended, one of my colleagues made a biting comment which struck me as bitter and unfair. Immediately a series of doors began to close inside me. My warmth and empathy quickly turned into hardness and anger and I struggled not to obsess about the incident.

Moreover the feelings didn't pass quickly. For several days a coldness and paranoia lingered inside me and I avoided any contact with the man who had made the negative comments while I stewed in my negativity.

Time and prayer eventually did their healing, a healthier perspective returned, and the doors that had slammed shut at that meeting opened again and metanoia replaced my paranoia.

It's significant that the first word out of Jesus' mouth in the Synoptic Gospels is the word, metanoia. Jesus begins his ministry with these words: "Repent [metanoia] and believe in the good news" and that, in capsule, is a summary of his entire message. But how does one repent?

Our English translations of the Gospels don't do justice to what Jesus is saying here. They translate, metanoia, with the word, repent. But, for us, the word repent has different connotations from what Jesus intended. In English, repentance implies that we have done something wrong and must regretfully disavow ourselves of that action and begin to live in a new way. The biblical word, metanoia, has much wider connotations.

The word, metanoia, comes from two Greek words: Meta, meaning above; and Nous, meaning mind. Metanoia invites us to move above our normal instincts, into a bigger mind, into a mind which rises above the proclivity for self-interest and self-protection which so frequently trigger feelings of bitterness, negativity, and lack of empathy inside us. Metanoia invites us to meet all situations, however unfair they may seem, with understanding and an empathic heart. Moreover, metanoia stands in contrast to paranoia. In essence, metanoia is "non-paranoia", so that Jesus' opening words in the Synoptic Gospels might be better rendered: Be un-paranoid and believe that it is good news. Live in trust!

Henri Nouwen, in a small but deeply insightful book entitled, *With Open Hands*, describes wonderfully the difference between metanoia and paranoia. He suggests that there are two fundamental postures with which we can go through life. We can, he says, go through life in the posture of paranoia. The posture of paranoia is symbolized by a closed fist, by a protective stance, by habitual suspicion and distrust. Paranoia has us feeling that we forever need to protect ourselves from unfairness, that others will hurt us if we show any vulnerability, and that we need to assert our strength and talents to impress others. Paranoia quickly turns warmth into cold, understanding into suspicion, and generosity into self-protection.

The posture of metanoia, on the other hand, is seen in Jesus on the cross. There, on the cross, we see him exposed and vulnerable, his arms spread in a gesture of embrace, and his hands open, with nails through them. That's the antithesis of paranoia, wherein our inner doors of warmth, empathy, and trust spontaneously slam shut whenever we perceive a threat. Metanoia, the meta mind, the bigger heart, never closes those doors.

Some of the early church fathers suggested that all of us have two minds and two hearts. For them, each of us has big mind and a big heart. That's the saint in us, the image and likeness of God inside us, the warm, generative, and empathic part of us. All of us harbor a true greatness within. But each of us also has within us a petty mind and a petty heart. That's the narcissistic part of us, the wounded part, the paranoid part that turns self-protective and immediately begins to close the doors of warmth and trust whenever we appear threatened. Such is our inner complexity. We are both big-hearted and petty, open-minded and bigoted, trusting and suspicious, saint and narcissist, generous and hoarding, warm and cold. Everything depends upon which heart and which mind we are linked to and operating out of at any given moment. One minute we are willing to die for others, a minute later we would see them dead, one minute we want to give ourselves over in love, a minute later we want to use our gifts to show our superiority over others. Metanoia and paranoia vie for our hearts.

Jesus, in his message and his person, invites us to metanoia, to move towards and stay within our big minds and big hearts, so that in the face of a stinging remark our inner doors of warmth and trust do not close.

Miscellaneous

Each year, the Catholic Church in the United States designates the third Sunday in September as “Catechetical Sunday” — a day on which to celebrate and pray for the Church’s mission to teach the Gospel to all people.

This year’s theme is “Prayer: The Faith Prayed.”

As a catechist, you are responding to a call to share the gift of faith with others, even as you deepen your own faith. This call may have reached you through your pastor, the director of your parish’s religious education program, or through your role as a Catholic school teacher. But know that this calling ultimately comes from God whose Holy Spirit inspires and guides you.

Any one who has not turned in their child's Baptismal Certificate as of today must bring it in so a copy can be made. If your child is in Confirmation Class or First Communion class must be turned in **IMMEDIATELY**. This is **important!** Please have them all in by the **25th of September.** Thank You

RIPPLES

There is a ripple effect in all we do.

What you do touches me;

what I do touches you.

—Anonymous

Jubilee Year of Mercy

September 18, 2016

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Mercy is one thing, malpractice quite another. Why, then, does the defrauded master in Jesus’ parable praise the devious steward? Jesus shows by example how to sanctify material goods: by placing all our resources, indeed our very selves, at the service of others. No matter how costly such service, or how minimal the return, such charity is the wisest investment, yielding a reward that is literally out of this world. For Amos and Jesus, authentic worship of God demands practical charity toward our neighbor. Paul, too, declares that the only worship acceptable to God is offered by a community rich in charity. Liturgy must be matched to life, “lifting up holy hands, without anger or argument” (1 Timothy 2:8). This Jubilee Year of Mercy challenges us to live as “children of light,” as devoted to self-sacrificing service as “the children of this world” (Luke 16:8) are to serving themselves, as enthusiastic for God’s kingdom of justice as we are about less-enduring treasures.

—Peter Scagnelli, Copyright © J. S. Paluch Co., Inc.

Año Jubilar de la Misericordia

18 de septiembre de 2016

Vigésimo Quinto Domingo del Tiempo Ordinario

La misericordia es una cosa y la negligencia otra muy diferente. ¿Por qué, entonces, el patrón robado en la parábola de Jesús reconoce a su trabajador hábil en los negocios? Jesús muestra con un ejemplo cómo santificar los bienes materiales: poniendo todos nuestros recursos, aún nosotros mismos, al servicio de nuestros prójimos. No importa que tan costoso ese servicio, o lo poco que podamos recibir a cambio, esa obra de caridad es la inversión más inteligente, que ofrece una recompensa que literalmente está más allá de este mundo. Para Amos y Jesús, la verdadera adoración a Dios exige obras de caridad útiles hacia nuestro prójimo. Pablo también expresa que la única adoración aceptable a Dios es la que se ofrece por una comunidad rica en caridad. La liturgia debe relacionarse con la vida “levantando al cielo sus manos puras, libre de odios y divisiones” (1 Timoteo 2:8). Este Año Jubilar de la Misericordia nos desafía a vivir como “hijos de la luz” —con dedicado servicio abnegado— tan entusiasmados por el Reino de Dios de justicia pero menos por los tesoros pasajeros; así como los “hijos de este mundo” se sirven a ellos mismos (Lucas 16:8).

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Alimentarse del fuego sagrado de la vida by Ron Rolheiser, OMI

Estos son versos de la canción de Gordon Lightfoot titulada Don Quijote, y destacan una importante verdad: tanto los sabios como los malvados se alimentan de la misma energía. Y es energía buena, energía sagrada, energía divina, independientemente de su uso. Los avaros y los violentos se alimentan de la misma energía que los sabios y los santos. Hay una fuente de energía; y aun cuando puede ser empleada irresponsable, egoísta y horriblemente, sigue siendo siempre a energía de Dios.

Desgraciadamente, no pensamos con frecuencia en cosas así. Recientemente, estaba escuchando a un hombre muy desalentado que, fijándose en el egoísmo, la avaricia y la violencia de nuestro mundo, culpó de todo ello al diablo. “Debe de ser el anti-Cristo”, dijo. “¿De qué manera explicáis todo esto, tanta gente que quebranta con frecuencia los mandamientos?”

Tenía razón al afirmar que el egoísmo, la avaricia y la violencia que vemos hoy en nuestro mundo son el anti-Cristo (aunque quizás no el Anti-Cristo del que se habla en la escritura). Sin embargo estaba equivocado al indicar de dónde sacan su energía el egoísmo, la avaricia y la violencia. La energía que éstas sacan viene de Dios, no del diablo. Lo que vemos en todas cosas negativas que todos días forman parte importante de las noticias de la noche no es energía mala sino más bien el mal uso de la energía sagrada. Las obras malas no son el resultado de las energías malas, sino el resultado del mal uso de la energía sagrada. Tanto si consideras al diablo una persona como si lo consideras una metáfora, de cualquier manera, su origen no es otro que Dios. Dios creó al diablo. Su maldad resulta del mal uso de esa bondad.

Toda energía viene de Dios y toda energía es buena, pero puede ser empleada malvadamente. Además, es irónico que aquellos que parecen beber lo más profundamente de los manantiales de la energía divina son, invariablemente, los mejores y los peores, los sabios y los malvados, los santos y los pecadores. Estos inyectan el fuego. El resto de nosotros, que vivimos en el espacio existente entre los santos y los pecadores, tendemos a luchar más para prender de verdad el fuego, para beber profundamente de los manantiales de la energía divina. Nuestra lucha no consiste tanto en el mal uso de la energía divina, sino más bien en no sucumbir al crónico adormecimiento, la depresión, la fatiga, el abatimiento, la amargura, la envidia y la especie de desánimo que nos hace ir por la vida careciendo de fuego y protestando siempre de que tenemos derecho a ser increativos e infelices. Los grandes santos y los grandes pecadores no viven vidas de “desesperación silenciosa”. Beben profundamente la energía sagrada, vienen a estar inflamados por ese fuego y hacen de eso la fuente tanto para su extraordinaria sabiduría como para su salvaje maldad.

Esta visión, santos y pecadores alimentados de la misma fuente, no resulta sólo un icono interesante. Es una verdad importante que nos puede ayudar a entender mejor nuestra relación con Dios, con nuestras cosas de este mundo y con nosotros mismos. Debemos ser claros en lo que es bueno y lo que es malo; de otro modo, acabamos no comprendiéndonos a nosotros mismos ni comprendiendo las energías de nuestro mundo.

Una espiritualidad sana necesita ser predicada sobre una comprensión apropiada de Dios, de nosotros mismos, del mundo y de las energías que conducen nuestro mundo, y estos son los no-negociables principios cristianos con los que necesitamos conocernos a nosotros mismos, el mundo y el uso de nuestras energías: Primero, Dios es bueno, Dios es la fuente de toda energía de cualquier lugar, y esa energía es buena. Segundo, somos hechos por Dios, somos buenos y nuestra naturaleza no es mala. Finalmente, todo lo que hay en nuestro mundo ha sido hecho por Dios y también es bueno.

Así pues, ¿dónde entran el pecado y el mal? Entran cuando nosotros empleamos mal la buena energía que Dios nos ha dado, y entran cuando nos relacionamos de malos modos con las buenas cosas de la creación. Simplemente expresado: Nosotros somos buenos y la creación que nos rodea es buena, pero podemos relacionarnos con ella de manera equivocada, precisamente a través del egoísmo, la avaricia o la violencia. De igual modo, nuestras energías son buenas, incluso todas esas energías que subrayan nuestra propensión hacia el orgullo, la avaricia, la concupiscencia, la envidia, la ira y la pereza; pero podemos abusar de esas energías y utilizar el fuego sagrado de la vida de una manera muy interesada, lasciva, avara y malvada.

El pecado y el mal, por tanto, emanan de más allá del mal uso de nuestras energías, no de más allá de las energías mismas. Así, también, el pecado y el mal emanan de cómo nos relacionamos con ciertas cosas en el mundo, no del mismo mal inherente que hay en nuestras personas o en las cosas mismas. Los malvados no son malas personas que aprovechan la energía que viene del diablo. Son buenas personas que usan irresponsable y egoístamente la energía sagrada. La energía misma es aún buena, a pesar de su mal uso.

No nos vaciamos en energías malas cuando nos entregamos a la avaricia, la concupiscencia, la envidia, la pereza o la ira. No, más bien usamos mal la energía buena y sagrada con lo que vivimos, nos movemos y existimos. Tanto los sabios como los malvados se alimentan del mismo fuego sagrado.

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions