

Second Sunday of Advent

December 4, 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.



Copyright © J.S. Paluch Co., Inc. Image: Peter Paul Rubens

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@holymfamilyvanalstyne.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	Confirmation/ Confirmacion
April 29, 2017 10:00am	March 31, 2017 Friday 7:00pm
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

Delores Lopez	Barbara Heath	Ann Lageose
Catherine Casterline	Tony Grisolia	Georgia Grisolia
Natalie Clemens	Kimberly Coggeshall	Holley Tiemann
Mary Lou Raupach	Don Norton	

Weekly Calendar

Sunday, December 4 (See Novena Schedule Below)

8:30 am Rosary
 9:00 am Mass English
 Faith Formation PreK-4th grades
 12:00 pm Spanish Mass
 Faith Formation 5th-Confirmation

Monday, December 5

Tuesday, December 6

7:30 pm RCIA Class
Wednesday, December 7
 7:30 pm Evening Bible Class

Thursday December 8

9:00 am Mass Bible Class immediately following
 6:00 pm English Mass **Holy Day Of Obligation**
"Feast of the Immaculate Conception"
8:00 pm Spanish Mass for Holy Day & Novena

Friday December 9

Saturday December 10

Weekly Attendance/Offerings

Attendance:	November 20, 2016	518
Offerings:	November 20, 2016	\$ 2,120.27
Building Fund:	November 20, 2016	\$ 1,029.00
Camp. Of Human Development	November 20, 2016	\$ 325.00
Attendance:	November 27, 2016	560
Offerings:	November 27, 2016	\$ 2,091.55
Building Fund:	November 27, 2016	\$ 1,296.75

Our Lady of Guadalupe Novena Schedule

Saturday: December 3rd Novena Mass
 7:00 pm (Yesterday)
Sunday: December 4th Novena Mass
 12:00 pm Mass
Monday: Tuesday: Wednesday:
 December 5th-7th Novena Mass 7:00 pm **Thursday:**
 December 8th Novena Mass
 (Holy Day of Obligation 8:00 pm)
Friday: Saturday: December 9th-10th
 Novena Mass 7:00pm
Sunday: December 11th Novena Mass 12:00pm
 with the Matachines 11:00 pm
Monday: December 12th Mass at 7:00pm
 Fiesta/Food following.

Feast of the Immaculate Conception
Holy Day of Obligation
December 8th 6:00pm English/8:00pm Spanish
Includes the Novena

Faith Formation Classes Resume

TODAY December 4th

Special National Collection
December 4th
"Today"

Hurricane "Matthew" caused many deaths and much destruction in Haiti. Please help this cause with financial assistance. Taken Up Last Week if you were not here please feel free to pick up an envelope off the vestibule table and place in Either collection.

All Gifts for the Family's

Due Today December 4th, Please turn in to the office. If for some reason you haven't purchased the gift please bring the card. Every name must receive a gift Thank you for your generosity. The joy on Christmas Morning will make them happy and Jesus happy, too.

Our Lady of Guadalupe Novena

Starts December 3rd-12th

Schedule on Page 1

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

Moments Of Mercy

Pope Francis proclaimed the Holy Year for the Jubilee of Mercy in the hope that our awareness of the gift of mercy would increase. This gift from God calls us to act mercifully toward ourselves, others, and towards the earth and the universe. The more we act with mercy toward all of creation, the more mercy will become a grace deeply ingrained in our spiritual lives. Pope Francis's hope is that through our actions others may witness God's mercy, in the way we care for those on the peripheries of life and in our care for creation.

Pope Francis

The starting point of salvation is not the confession of the sovereignty of Christ, but rather the imitation of Jesus' works of mercy through which he brought about his kingdom. The one who accomplishes these works shows that he has welcomed Christ's sovereignty, because he has opened his heart to God's charity. In the twilight of life we will be judged on our love for, closeness to and tenderness towards our brothers and sisters. Upon this will depend our entry into, or exclusion from, the kingdom of God: our belonging to the one side or the other. Through his victory, Jesus has opened to us his kingdom. But it is for us to enter into it, beginning with our life now—his kingdom begins now—by being close in concrete ways to our brothers and sisters who ask for bread, clothing, acceptance, solidarity, catechesis. If we truly love them, we will be willing to share with them what is most precious to us, Jesus himself and his Gospel.

Homily, 23 November 2014

Reflection by Loyola Press

Prayer for a New Bishop

Thank you for your support and prayers for me during this time of transition.

As we celebrate the upcoming elevation of Cardinal-designate Kevin Farrell, please join me in also praying for a new Chief Shepherd. Let us ask God our Heavenly Father and the Holy Spirit to guide Pope Francis as he discerns who will serve as the eighth bishop of the Diocese of Dallas. Please feel free to print prayer cards for your parishioners and I encourage you to pray as a community for this important intention.

Thanks, Bishop Greg Kelly

A prophet makes a vow of love, not of alienation. Daniel Berrigan wrote those words and they need to be highlighted today when a lot of very sincere, committed, religious people self-define as cultural warriors, as prophets at war with secular culture.

This is the stance of many seminarians, clergy, bishops, and whole denominations of Christians today. It is a virtual mantra within in the “Religious Right” and in many Roman Catholic seminaries. In this outlook, secular culture is seen as a negative force that’s threatening our faith, morals, religious liberties, and churches. Secular culture is viewed as, for the main part, being anti-Christian, anti-ecclesial, and anti-clerical and its political correctness is seen to protect everyone except Christians. More worrisome for these cultural warriors is what they see as the “slippery slope” wherein they see our culture as sliding ever further away from our Judeo-Christian roots. In the face of this, they believe, the churches must be highly vigilant, defensive, and in a warrior stance.

Partly they’re correct. There are voices and movements within secular culture that do threaten some essentials within our faith and moral lives, as is seen in the issue of abortion, and there is the danger of the “slippery slope”. But the real picture is far more nuanced than this defensiveness merits. Secularity, for all its narcissism, false freedoms, and superficiality, also carries many key Christian values that challenge to us to live more deeply our own principles. Moreover the issues on which they challenge us are not minor ones. Secular culture, in its best expressions, is a powerful challenge to everyone in the world to be more sensitive and more moral in the face of economic inequality, human rights violations, war, racism, sexism, and the ravaging of Mother Nature for short-term gain. The voice of God is also inside secular culture.

Christian prophecy must account for that. Secular culture is not the anti-Christ. It ultimately comes out of Judeo-Christian roots and has inextricably embedded within its core many central values of Judeo-Christianity. We need then to be careful, as cultural warriors, to not blindly be fighting truth, justice, the poor, equality, and the integrity of creation. Too often, in a black-and-white approach, we end up having God fighting God.

A prophet has to be characterized first of all by love, by empathy for the very persons he or she is challenging. Moreover, as Gustavo Gutierrez teaches, our words of challenge must come more out of our gratitude than out of our anger, no matter how justified the anger. Being angry, being in someone else’s face, shredding those who don’t agree with us with hate-filled rhetoric, and winning bitter arguments, admittedly, might be politically effective sometimes. But all of these are counter-productive long term because they harden hearts rather than soften them. True conversion can never come about by coercion, physical or intellectual. Hearts only change when they’re touched by love.

All of us know this from experience. We can only truly accept a strong challenge to clean up something in our lives if we first know that this challenge is coming to us because someone loves us, and loves us enough to care for us in this deep way. This alone can soften our hearts. Every other kind of challenge only works to harden hearts. So before we can effectively speak a prophetic challenge to our culture we must first let the people we are trying to win over know that we love them, and love them enough to care about them in this deep way. Too often this is not the case. Our culture doesn’t sense or believe that we love it, which, I believe, more than any other factor renders so much of our prophetic challenge useless and even counter-productive today.

Our prophecy must mirror that of Jesus: As he approached the city of Jerusalem shortly before his death, knowing that its inhabitants, in all good conscience, were going to kill him, he wept over it. But his tears were not for himself, that he was right and they were wrong and that his death would make that clear. His tears were for them, for the very ones who opposed him, who would kill him and then fall flat on their faces. There was no glee that they would fall, only empathy, sadness, love, for them, not for himself.

Father Larry Rosebaugh OMI, one of my Oblate confreres who spent his priesthood fighting for the peace and justice and was shot to death in Guatemala, shares in his autobiography how on the night before his first arrest for civil disobedience he spent the entire night in prayer and in the morning as he walked out to do the non-violent act that would lead to his arrest, was told by Daniel Berrigan: “If you can’t do this without getting angry at the people who oppose you, don’t do it! This has to be an act of love.” Prophecy has to be an act of love; otherwise it’s merely alienation.

¿Por qué las noches oscuras del alma? by Ron Rolheiser, OMI

El ateísmo es un parásito que se alimenta de la mala religión. Por esto, a fin de cuentas, los críticos ateos son nuestros amigos. Ellos mantienen nuestros pies al fuego.

Friedrich Nietzsche, Ludwig Feuerbach y Karl Marx, por ejemplo, defienden que toda experiencia religiosa es finalmente una proyección psicológica. Para ellos, el Dios en el que nosotros creemos y que afina nuestras iglesias es, al fin y al cabo, simplemente una fantasía que hemos creado para que esté al servicio de nuestras propias necesidades. Hemos creado a Dios como opio para la comodidad y para darnos permiso divino con el fin de hacer lo que queramos.

Están muy en lo cierto, pero se equivocan en parte; y la verdadera religión echa sus raíces en aquello donde se equivocan. Ciertamente, tienen razón en que muchas experiencias religiosas y la vida de la iglesia están lejos de ser puras, como es evidente en nuestras vidas. Es duro negar que siempre estamos teniendo nuestras propias ambiciones y energías mezcladas con lo que llamamos experiencia religiosa. Por eso, tan frecuentemente, nosotros -tú y yo- gente religiosa sincera, de ninguna manera nos parecemos a Jesús: Somos arrogantes donde deberíamos ser humildes, críticos donde deberíamos ser indulgentes, rencorosos donde deberíamos ser amables, auto-interesados donde deberíamos ser altruistas, y -no lo menos- hirientes y ruines donde deberíamos ser comprensivos y misericordiosos. Nuestras vidas y nuestras iglesias con frecuencia dejan de irradiar a Jesús. El ateísmo es un desafío necesario porque, demasiado frecuentemente, tenemos nuestra propia energía de vida confundida con Dios, y nuestras propias ideologías confundidas con el Evangelio.

Afortunadamente, Dios no nos deja salir con la nuestra durante mucho tiempo. Más bien, como los místicos enseñan, Dios nos corrige con una confusa y dolorosa gracia llamada noche oscura del alma. Lo que sucede en una noche oscura del alma es que nos quedamos sin gas religiosamente en lo que las experiencias religiosas que una vez nos sustentaron y nos dieron fervor se desecan o crucifican de un modo que nos deja sin sensación imaginativa, afectiva o emocional del amor de Dios o de la existencia de Dios. Ningún esfuerzo de nuestra parte puede evocar los sentimientos e imágenes que tuvimos una vez sobre Dios ni la seguridad que una vez sentimos en nosotros mismos sobre nuestra fe y creencias religiosas. Los cielos se vacían y dentro de nosotros mismos nos sentimos agnósticos, como si Dios no existiera, y no podemos por más tiempo crear una imagen de Dios que se perciba real a nosotros. Venimos a estar desamparados dentro de nosotros mismos para generar una sensación de Dios. Pero eso es precisamente el comienzo de una auténtica fe. En esa oscuridad, cuando no nos queda nada, cuando sentimos que no hay Dios, Dios puede empezar a hacer fluir dentro de nosotros un camino puro. Porque nuestras facultades religiosas interiores están paralizadas, ya no podemos manipular por más tiempo nuestra experiencia de Dios, amañarla, proyectarnos en ella o usarla para racionalizar la permisión divina por nuestras propias acciones. La verdadera fe empieza en el punto exacto donde nuestros críticos ateos piensan que acaba, en la oscuridad y vaciedad, en la impotencia religiosa, en nuestra incapacidad para influir en cómo Dios fluye en nosotros.

Vemos esto claramente en la vida de la Madre Teresa. Como se ve en sus diarios, durante los primeros veintisiete años de su vida, tuvo en su vida un profundo, sentido, imaginativo y afectivo sentimiento de Dios. Vivió con una certeza como de roca respecto a la existencia de Dios y al amor de Dios. Pero a la edad de veintisiete años, orando en un tren un día, fue como si alguien cerrara algún interruptor que la conectaba a Dios. En su imaginación y sus sentimientos, los cielos se vaciaron. Dios, tal como ella lo había conocido en su mente y sentimientos, desapareció.

Pero sabemos el resto de la historia: Vivió los siguientes sesenta años de su vida en una fe que ciertamente fue sólida como roca y vivió un entregado y generoso compromiso que desautorizaría aun a los más fuertes críticos ateos de acusar de que su experiencia religiosa fuera una proyección egoísta y que su práctica de la religión no fuera esencialmente pura. En su oscuridad religiosa, Dios pudo fluir dentro de ella en pureza esencial; es diferente para muchos de nosotros, en los que una vida de fe que es claramente servidora de nosotros mismos aumenta la creencia de que estamos escuchando a Dios y no a nosotros mismos. Incluso Jesús, en su humanidad, tuvo que experimentar esta oscuridad, como es evidente en Getsemaní y su grito de abandono en la cruz. Después de su agonía en el Huerto de Getsemaní, se nos dice que un ángel vino y lo confortó. ¿Por qué -podríamos preguntar- no vino el ángel antes, cuando aparentemente más necesitaba la ayuda? La ayuda de Dios no podía venir hasta que él estuviera completamente exhausto de fuerza; su humanidad no habría dejado al divino afluir puramente, sino que lo habría insertado en la experiencia. Tenía que estar completamente exhausto de su propia fuerza antes de que el divino pudiera afluir verdadera y puramente. Así también para nosotros.

Las noches oscuras de la fe son necesarias para purgarnos, porque sólo entonces puede el ángel venir a ayudarnos.

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions