

Feast of the Transfiguration of the Lord

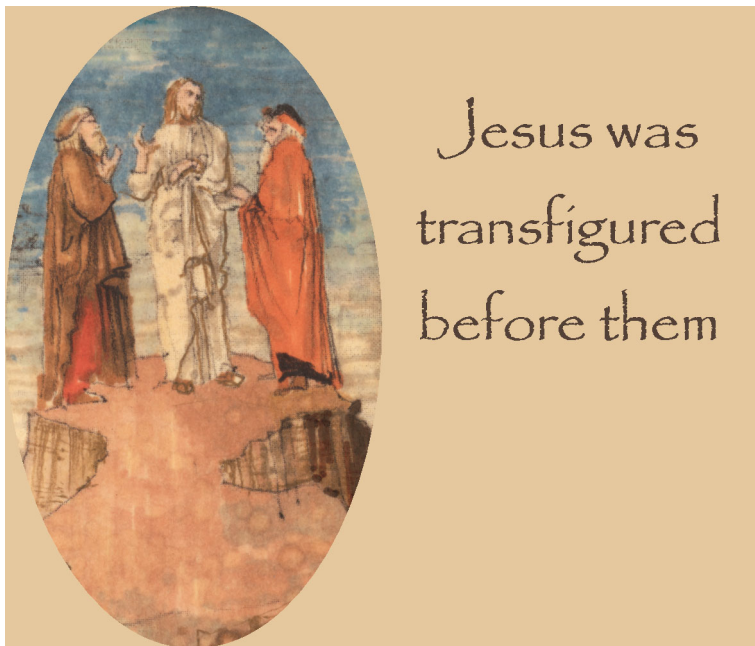
August 6, 2017

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.



Jesus was
transfigured
before them

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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

Email: janis@holyfamily-vanalstyne.org

Fr. Eugene Azorji, Pastoral Administrator

Fr. Juan Carlos Marin, 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. Eugene: freugene@stmichaelmckinney.org

Fr. Juan Carlos: frjuancallos@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
 TBA 2018
 First Friday Adoration**

**Confirmation/
 Confirmacion
 TBA 2018
 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 (5/21/17)

- | | | |
|--------------------|------------------|----------------|
| Tony Grisolia | Georgia Grisolia | Barbara Heath |
| Ann Lageose Thomas | Andrea Thomas | Sara Carrieri |
| Chris Hayes | Marylou Raupach | Brooke Roberts |
| Deborah Grisolia | Audrey Benson | Rita Yzquierdo |
| Joan Polus | | |

Pray for the Repose of the Souls of deceased members of Holy Family and their Relatives:

Weekly Attendance/Offerings		
Attendance :	July 30, 2017	506
Offerings:	July 30, 2017	\$ 2,352.56
Building	July 30, 2017	\$ 1,397.52

Weekly Calendar

Sunday, August 6

8:30 am Rosary
 9:00 am Mass English
 12:00 pm Spanish Mass

Monday August 7

Tuesday, August 8

Wednesday, August 9

Thursday August 10

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

Friday August 11

7:15pm Adult Spanish Choir

Saturday August 12

Faith Formation 2017-2018

Have you REGISTERED??

Monthly Mass for Catholics in Recovery – August 12th

This month's Calix Mass will be offered at 8:30 am on August 12th in the St. Jude Parish in the main Church (1515 N Greenville Ave, Allen). The Mass, and meeting that follows, is open to members of all parishes who are recovering alcoholics, addicts, and their families and friends. Calix meetings provide for sharing our experience, strength and hope found in Catholicism and 12-Step recovery. For more information on the Calix Society, call your parish or 214-906-0605, or see www.calixsociety.org and, for the Dallas Unit see <http://stjudeparish.com/catholic-recovery-calix-society>.

This Calix unit serves the Dallas Diocese and holds its meetings on the second Saturday of every month at 8:30 AM in the St. Jude Church Chapel.

Feast of the Assumption

August 15, 2017 Holy Day of Obligation

Bilingual Mass at Holy Family

7:00 pm

Mark your Calendars

VERDAD BÍBLICA

Toda persona se maravilla de encontrar en la Sagrada Escritura las verdades que ella misma ha meditado.

--Sto. Tomás de Aquino

TOTALIDAD

Ama totalmente a Aquél que se entregó totalmente por amor a ti.

--Sta. Clara

TOTALITY Totally love him, who gave himself totally for your love.

—St. Clare

Miscellaneous

Prenuptial Matters

The Tribunal would like to remind all those working with matters pertaining to the preparation of prenuptial paperwork about the important paperwork involved.

Please see the document on the Tribunal website: How to Process Prenuptial Paperwork.

All prenuptial papers are to be submitted to the Tribunal unless all the following criteria are in place:

1. Two baptized Catholics, both of whom are Latin, and
2. Both of whom are domiciled in the Diocese of Dallas, and
3. The marriage will be celebrated in the Diocese of Dallas, and
4. Neither party ever has been married to anyone other than, perhaps, to each other.

Form II – Dallas requires only one Form II for each party. But that Form II is to be completed by an affiant who has known the party since early adolescence such as a parent, aunt, uncle, older sibling, or long-term friend.

If the cleric receiving the marriage vows is not assigned to your parish, be sure you have granted delegation. Or, if you are a lay minister, you have obtained that from your pastor for the visiting cleric.

Observe, please the required time frame for submission:

1. If to be celebrated in this Diocese, at least 30 days before the wedding. In this case send photocopies of all papers except Form III, which must be original.
2. If to be celebrated in another Diocese in the USA, at least 60 days before the wedding.
3. If to be celebrated in a Diocese outside the USA, at least 90 days before the wedding.

SING YOUR SONG

Alas for those who never sing, but die with their music within them.

—Oliver Wendell Holmes

Mass in remembrance of Blessed Óscar Romero- Updated with Resources

A Mass in remembrance of Blessed Óscar Romero will be held at 7 p.m. on Tuesday, August 15, the Feast of the

Assumption, at the Cathedral Shrine of the Virgin of Guadalupe in downtown Dallas. Bishop Edward J. Burns will preside as the main celebrant. A Salvadoran themed reception will follow the Mass in the Cathedral Gran Salon. Blessed Romero, the former Archbishop of San Salvador in the Central American country of El Salvador, was assassinated at the altar as he celebrated Mass in 1980. The then-archbishop had been outspoken in his criticism of the corrupt Salvadoran government at the time and his support of the poor. The Mass will be celebrated on what would have been his 100th birthday. Blessed Romero was beatified in 2015 and while no date for his canonization has been set, those promoting his cause for sainthood say they hope the announcement if not the actual canonization might occur during this centenary year.

Bishop Burns invites all pastors to commemorate the life of Blessed Romero in their parishes and encourages the use of these resources that include reflections, a prayer service, and prayer intentions in English and Spanish.

Español: Misa en conmemoración del Beato Óscar Romero

Una Misa en conmemoración del Beato Óscar Romero será celebrada el martes, 15 de agosto a las 7 p.m., Fiesta de la Asunción, en la Catedral Santuario de Nuestra Señora de Guadalupe en el centro de Dallas. El Obispo J. Edward Burns presidirá como celebrante principal.

El ex Arzobispo de San Salvador en el país centroamericano de El Salvador fue asesinado en el altar mientras celebraba Misa en 1980. El entonces arzobispo se había pronunciado abiertamente criticando al corrupto gobierno salvadoreño de ese tiempo y apoyando a los pobres. La Misa se elebrará en lo que hubiera sido su cumpleaños número 100. El Beato Romero fue beatificado en el año 2015 y aun cuando no se ha establecido una fecha para su canonización, los patrocinadores de la causa de santidad del obispo dicen que esperan que por lo menos el anuncio, si no la canonización, pueda ocurrir durante este año del centenario.

El Obispo Burns invita a todos los párrocos a conmemorar la vida del Beato Romero en sus parroquias y exhorta el uso de estos recursos que incluyen reflexiones, servicio de oración e intenciones de oración en inglés y español.

Hace varios años, Hollywood hizo una película, *City of angels*, sobre un ángel llamado Seth, cuyo quehacer era acompañar a la vida futura a los espíritus de los recientemente fallecidos. En tal misión, esperando en un hospital, se enamoró de una joven y brillante cirujana. Como ángel, Seth nunca ha experimentado el tacto ni el gusto; y ahora, profundamente enamorado, anhela tocar físicamente y hacer el amor con su amada. Pero este es su dilema: Como ángel con libre albedrío, tiene la opción de abandonar su estado angelical y convertirse en persona humana, pero sólo al precio de renunciar a su presente inmortalidad como ángel.

Es una decisión difícil: ¿Inmortalidad pero sin experiencia sensual, o experiencia sensual pero con todas las contingencias que la mortalidad terrena trae: debilitamiento, envejecimiento, enfermedad, muerte final? Elige esta última, renunciando a su estado como ángel inmortal, a cambio del placer que los sentimientos terrenales pueden traer.

La inmensa mayoría de la gente que contempla esta película -sospecho yo- alabará su elección. Casi todo en nuestros corazones nos mueve a creer que es frío e inhumano no hacer esta elección. La abrumadora realidad de los sentidos, especialmente cuando se está enamorado, puede hacer que todo lo demás parezca irreal, etéreo y lo segundo mejor. Lo que experimentamos a través de nuestros sentidos, lo que vemos, oímos, gustamos, tocamos y olemos es lo que resulta real para nosotros. Tenemos nuestra propia versión de Descartes. Para nosotros, lo que no admite duda es: ¡Siento, luego existo!

La espiritualidad, en casi toda tradición religiosa más relevante, al menos en su concepción popular, ha dicho aparentemente lo contrario. El espíritu ha sido declarado clásicamente (y a veces casi dogmáticamente) como por encima de los sentidos, como más alto, superior, una necesitada guarda contra los sentidos. El placer sensual, excepto por cómo fue honrado ocasionalmente en el reino de la estética, era denigrado siempre como furtivo, superficial y un obstáculo para la vida espiritual. Tomamos la advertencia de san Pablo de que la "carne codicia contra el espíritu" en el sentido griego y dualístico de que el cuerpo es malo, y el espíritu es bueno.

Hoy, en el mundo secularizado, lo opuesto parece verdadero. Los sentidos sobrepujan manifiestamente al espíritu. Ángeles secularizados, a diferencia de los ángeles religiosos de la antigüedad, hacen la misma opción que Seth. La aparente vaguedad del espíritu no es rival para la realidad de los sentidos.

Así, ¿cuál es más real?

Al cabo del día, eso es una falsa dicotomía. Tanto nuestros sentidos como nuestro espíritu ofrecen vida, ambos son muy importantes y ninguno actúa sin el otro.

Como cristianos, creemos que somos ambas cosas: cuerpo y alma, carne y espíritu, y que ninguno de los dos puede estar separado del otro. Somos mamíferos y ángeles, y en nuestra búsqueda de la vida, significado, felicidad y Dios, no deberíamos olvidar que somos ambas cosas. Nuestro espíritu está abierto a la vida sólo a través de nuestros sentidos, y nuestros sentidos proporcionan profundidad y sentido sólo porque están animados por el espíritu.

Todos sabemos las pocas cosas que el hombre, como mamífero, puede hacer, escribió una vez William Auden. Está en lo cierto; pero no sólo somos mamíferos, somos igualmente ángeles en parte; y, una vez que añadimos eso a la ecuación, entonces los muy limitados gozos de que los mamíferos pueden gozar (placer animal) pueden llegar a ser ilimitados gozos para nosotros como humanos en lo que podemos experimentar en amor, amistad, altruismo, estética, sexualidad, misticismo, comida, bebida, humor. Nuestros sentidos hacen reales estas cosas, aun cuando nuestro espíritu les da el sentido.

Y así, una sana espiritualidad necesita honrar ambas cosas: los sentidos y el espíritu. Los placeres ordinarios de la vida pueden ser profundos o superficiales, más místicos o más mamíferos, dependiendo de cuánto honramos lo que es espíritu y lo que es ángel en nosotros. Al contrario, nuestra espiritualidad y nuestras vidas de oración pueden ser reales o más de fantasía, dependiendo de cuánto las encarnamos en lo que es sensual y lo que es mamífero en nosotros.

Esto vale en toda esfera de nuestras vidas. Por ejemplo, la sexualidad puede ser profunda o superficial, más mística o más mamífera, dependiente de cuánto de ella es alma y cuánto de ella es meramente sensual; exactamente como puede ser desencarnada, estéril y meramente fantasiosa, dependiente de ella siendo también cuerpo y no sólo alma. Lo mismo vale para nuestra experiencia de la belleza, sea en nuestra vista, oído, tacto, gusto u olfato. Cualquier experiencia sensual puede ser profunda o superficial; dependiendo de cuánta alma hay en ella, justamente como cualquier experiencia de belleza puede parecer irreal e imaginaria si está demasiado divorciada de los sentidos.

Hace algunos años, yo asistía a un seminario sobre antropología. En cierto momento, el ponente dijo esto: "Lo que la psicología y la espiritualidad siguen olvidando es que somos mamíferos". Como teólogo y escritor espiritual (y célibe), la verdad de estas palabras me impactó fuertemente. ¡Tenía razón! ¡Qué fácilmente olvidamos esto en los círculos religiosos! Pero los círculos religiosos también tienen razón al recordarnos firmemente que somos también un ángel.

El pobre Seth, el atormentado ángel de la película *City of angels*, no debería haber tenido que hacer esa elección

One year ago, virtually everyone who knew him was stunned by the suicide death of the most prominent American Hispanic theologian that we have produced up to now, Virgilio Elizondo. Moreover, Virgil wasn't just a very gifted, pioneering theologian, he was also a beloved priest and a warm, trusted friend to countless people. Everyone dies, and the death of a loved one is always hard, but it was the manner of his death that left so many people stunned and confused. Suicide! But he was such a faith-filled, sensitive man. How could this be possible?

And those questions, like the muddy waters of a flood, immediately began to seep into other emotional crevices, leaving most everyone who knew him with a huge, gnawing question: What does this do his work, to the gift that he left to the church and to the Hispanic community? Can we still honor his life and his contribution in the same way as we would have had he died of a heart attack or cancer? Indeed, had he died of a heart attack or cancer, his death, though sad, would undoubtedly have had about it an air of healthy closure, even of celebration, that we were saying farewell to a great man we had had the privilege to know, as opposed to the air of hush, unhealthy quiet, and unclean grief that permeated the air at his funeral.

Sadly, and this is generally the case when anyone dies by suicide, the manner of that death becomes a prism through which his or her life and work are now seen, colored, and permanently tainted. It shouldn't be so, and it's incumbent on us, the living who love them, to redeem their memories, to not take their photos off our walls, to not speak in guarded terms about their deaths, and to not let the particular manner of their deaths color and taint the goodness of their lives. Suicide is the least glamorous and most misunderstood of all deaths. We owe it to our loved ones, and to ourselves, to not further compound a tragedy.

So each year I write a column on suicide, hoping it might help produce more understanding around the issue and, in a small way perhaps, offer some consolation to those who have lost a loved one in this way.

Essentially, I say the same things each year because they need to be said. As Margaret Atwood once put it, some things need to be said and said and said again, until they don't need to be said any more. Some things need still to be said about suicide.

What things? What needs to be said, and said again and again about suicide? For the sake of clarity, let me number the points:

First, in most cases, suicide is the result of a disease, a sickness, an illness, a tragic breakdown within the emotional immune system or simply a mortal biochemical illness.

For most suicides, the person dies, as they do the victim of any terminal illness or fatal accident, not by his or her own choice. When people die from heart attacks, strokes, cancer, and accidents, they die against their will. The same is true in suicide.

We should not worry unduly about the eternal salvation of a suicide victim, believing (as we used to) that suicide is the ultimate act of despair. God's hands are infinitely more understanding and gentler than our own. We need not worry about the fate of anyone, no matter the cause of death, who leaves this world honest, over-sensitive, over-wrought, too bruised to touch, and emotionally-crushed, as is the case with most suicides. God's understanding and compassion exceed our own. God isn't stupid.

We should not unduly second-guess ourselves when we lose a loved one to suicide: What might I have done? Where did I let this person down? What if? If only I'd been there at the right time! Rarely would this have made a difference. Most of the time, we weren't there for the very reason that the person who fell victim to this disease did not want us to be there. He or she picked the moment, the spot, and the means precisely so we wouldn't be there. Suicide seems to be a disease that picks its victim precisely in such a way so as to exclude others and their attentiveness. This is not an excuse for insensitivity, but is a healthy check against false guilt and fruitless second-guessing. Suicide is a result of sickness and there are some sicknesses which all the love and care in the world cannot cure.

Finally, it's incumbent upon us, the loved ones who remain here, to redeem the memory of those who die in this way so as to not let the particular manner of their deaths become a false prism through which their lives are now seen. A good person is a good person and a sad death does not change that. Nor should a misunderstanding.

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions