

Twenty - Ninth Sunday in Ordinary Time

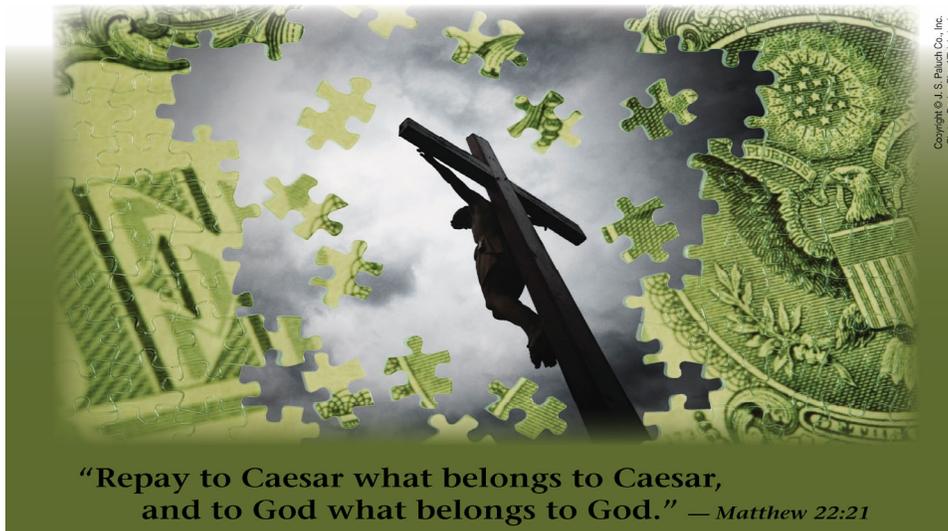
October 22, 2017

# 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.*



**“Repay to Caesar what belongs to Caesar,  
and to God what belongs to God.” — Matthew 22:21**

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](http://www.holyfamily-vanalstyne.org)

Email: [janis@holyfamily-vanalstyne.org](mailto: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](mailto:stmichael@stmichaelmckinney.org)

Fr. Eugene: [freugene@stmichaelmckinney.org](mailto:freugene@stmichaelmckinney.org)

Fr. Juan Carlos: [frjuancalos@stmichaelmckinney.org](mailto:frjuancalos@stmichaelmckinney.org)

Main Phone: 972-542-4667

Fax: 972-542-4641

St. Michael the Archangel Catholic Church

Weekend Masses

Vigil Mass Saturday - 5pm (English)

Vigil Mass Saturday - 7:00pm (Spanish)

Sunday Masses / Misa Dominical

Sunday 8:00am & 11:30am )

Domingo 9:30am & 2:00pm

Weekday Masses

Mon., Wed, & Fri 8:00am

Tues. & Thurs. 5:30pm

Confessions Thursday

6:00pm - 7:00pm

Saturday 3:30- 4:30pm

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 14, 2018 10:00 am  
 First Friday Adoration

**Confirmation/  
 Confirmacion**  
 March 17, 2018 10:00 am  
 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	Rita Yzquierdo	Carol Park
Lucas Chappel	Lucy Greenwood	Johanna Kroger
Ruben Villarreal	Joe Sanchez	Kimberly Coggeshall

*Pray for the Repose of the Souls of deceased members of Holy Family and their Relatives:*  
 + Judith Meyers and +Matt Addison

**Weekly Attendance/Offerings**

Attendance :	October 15, 2017	625
Offerings:	October 15, 2017	\$ 2,490.00
Building	October 15, 2017	\$ 1,213.00

**Mass time changes at St. Michael's**

**A Saturday Vigil Mass in Spanish has been added at 7:00 pm.**

**On Sundays the 1:30 pm Spanish Mass has been changed to 2:00 pm.**

**Cambios en el horario de las misas!**

**A partir del sábado 7 de octubre de 2017, se habrá una misa en español a las 7:00 pm. La misa en español de la 1:30 pm será cambiada a las 2:00 pm. Las confesiones del sábado serán de 3:30pm - 4:30 pm.**

**PROOF OF LOVE**

The proof of love is in the works. Where love exists, it works great things. But when it ceases to act, it ceases to exist.

—St. Gregory the Great

**Weekly Calendar**

**Sunday, October 22**

8:30 am Rosary  
 9:00 am Mass English  
 10:15 - 11:15 am Faith Formation K thru 3rd  
 12:00 pm Spanish Mass  
 1:30 - 2:45pm Faith Formation 4th - Confirmation

**Monday October 23**

**Tuesday, October 24**

6:45 pm Spanish Altar Practice  
 7:30 pm RCIA  
 7:30 pm Adult Spanish Choir

**Wednesday, October 25**

7:30 pm Bible Class

**Thursday October 26**

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

**Friday October 27**

**Saturday October 28**

11:00 am Quince

**Spanish: Domingo 29 de octubre**

**Caridades Católicas de Dallas estará llevando a cabo una junta informativa GRATUITA**

**Hablaremos acerca de sus derechos en este país y contestaremos preguntas generales de inmigración**

**Domingo 29 de octubre – Iglesia Sagrada Familia en Van Alstyne 3 PM**

**English:**

**Catholic Charities Dallas Will be providing a “Know your Rights” presentation for FREE.**

**We will discuss your rights and answer general immigration questions.**

**Sunday October 29th 3 PM – here at Holy Family Quasi Parish**

## Share the Journey

Extreme violence is how the prophet Isaiah describes the vineyard owner's response to the wild grapes that grew in his vineyard after all his hard work. There is even more violence in the Gospel parable. Not only do the tenants inflict violence, but the chief priests and elders to whom Jesus addresses the parable call for a wretched death for those wretched men. They respond to violence with more violence. But stories of violence are not what we look forward to when we come for Sunday Mass. We come to praise God, to find peace for our hearts, and be inspired to witness God's love in the world. These stories of violence do not fulfill that hope; when we think about it, neither do these stories threaten us. They are just stories from the past. We are here together in peace. We can share in the Eucharist and be strengthened for the journey of life. We can return to our homes in safety.

But throughout the world, in Africa, the Middle East, Southeast Asia, Central America, and right here in the United States, there are millions of people who have fled their homes, their countries, their whole way of life— to find safety from violence. For them, violence is not a biblical story from the past. It is an ever-present reality, overwhelming their lives. They flee for all sorts of reasons: to get away from civil wars, to avoid having their daughters seized for the sex trade and their sons taken to serve as laborers or soldiers in tribal armies. They flee multi-year droughts that leave them without food and hope for their families. They flee ethnic and religious oppression. They flee to find work to support their families. They flee environmental disasters and lawlessness. Often their children have not been to school for years. They are exposed to brutality daily. They long to return to their homes. But until these are safe places, they know they need to go elsewhere. Whether they have fled to another part of their own country or to another country altogether, they are at the mercy of strangers, who probably speak a different language. They live with fear in their hearts. Who will take them in? How will they be received, if they do find a new home?

These are the people throughout the world that Pope Francis embraces and holds close to his heart. These are the people he has gone to visit where they have landed on safe shores. These are the people he has provided shelter for in Rome. These are the people whom he challenges us to embrace and hold close to our hearts. In doing so I think he is listening to the last verses in today's reading from Isaiah and in the Gospel. Isaiah proclaims that the Lord of hosts rejects the bloodshed and the outcry, the violence, and calls for right judgment and justice from his people, to live in God's peace. Likewise, at the end of the Gospel we just heard, Jesus rejects the violence of the chief priests and elders against the violent tenants in the parable. Jesus promises that the kingdom of God, the loving presence and gracious power of our God, will be given to people who produce its fruit, the fruit that is life and hope for all.

Just over a week ago, Pope Francis, speaking from the merciful heart of Jesus, launched a 2-year campaign to reach out to the refugees and migrants of the world. He is calling on Catholics, Christians, people of other religions and people of goodwill to work together for the good of our sisters and brothers throughout the world who have fled their homes in desperation. He invites us, here in the United States, to consider how Jesus would expect us to respond to these desperate children of God and share their journey. Because of the many conflicts in the world, we are sometimes inclined to see the world around us with fear for our own safety and security. All too often we see threats. The Holy Father is asking us to reconsider our ways of thinking about and of responding to refugees and migrants. [Include information about parish activities here, e.g.: To help one another here in our own parish to do this, please take some time to read the insert in today's bulletin and discuss it at home with your family or neighbors. On (date) at (time) we are sponsoring a potluck dinner and conversation with immigrants/refugees who have recently come to our area. There will be a prayer service here at church with recently arrived immigrants/refugees on (date) at (time). At the end of Mass today we will pray for immigrants and refugees using the prayer sheets in the pews which you can take home with you, etc.] There are many opportunities for us to respond to Christ's call to love our neighbor and share the journey of immigrants and refugees in our country and around the world. We can support efforts to provide food and shelter in the camps around the world where they have taken refuge. We can join local efforts to support people here in our community or nearby. You can learn more about how each of us can respond to the Holy Father's request in our bulletin and on the prayer sheet in the pews today.

To conclude, I would like to share these words from Pope Francis from earlier this year:

"Each person is precious; persons are more important than things, and the worth of an institution is measured by the way it treats the life and dignity of human beings, particularly when they are vulnerable ... ." (Message for the World Day of immigrants and refugees 2017 [15 January 2017]).

These words are particularly relevant for us now, during Respect Life Month, as we remember that our Catholic faith upholds the life and dignity of all people. May the words and actions of our Holy Father in imitation of Jesus inspire us in the days, weeks and months ahead to expand the reach and range of our hearts to those who are calling out for our help. Let us "Share the Journey"!

By: Father Ron Chochol, Archdiocese of St. Louis

# Support Puerto Rico with Pope Francis / Holy Trinity Seminary and the Trinitarian Auxiliary

## On behalf of Holy Trinity Seminary

The Trinitarian Auxiliary is hosting a casual and fun party with food, spirits and dancing to the music of the B.Y.O. Band to benefit Holy Trinity Seminary and its seminarians. Our first annual Rockin' the Flock Party will be held on Saturday, November 11th at 6:30 PM in the Sweeney Hall of St. Rita Catholic Church. All proceeds benefit Holy Trinity Seminary and the 62 seminarians who are currently studying for the priesthood right here in Dallas.

These seminarians are the hope of the flock—our future priests and the future priests of our children and grandchildren! We hope you will join us in praying for them and encouraging them in their discernment journey by attending and/or sponsoring the Rockin' the Flock Party.

Reservations can be made online at: <https://www.holytrinityseminary.org/rockin-with-the-flock>

Please contact me directly to inquire about sponsorship opportunities and to find out how your organization's name can be included on our t-shirts for the event.

In Christ,

Kathi Thompson, President

Trinitarian Auxiliary

972-965-0563

Kathi@kathithompson.com

## POWER STRUGGLE

Power struggles occur on every level of society, from the world stage to relationships at work, to our own homes. We struggle for position in the hierarchy of power: Who has power over whom? How do they wield it? What is the source of that power? What is the healthy response?

In this Sunday's Gospel reading the Pharisees engage Jesus in a power struggle over whether Jews should show tribute to Caesar by paying taxes. Jesus' response puts this and every struggle for power into perspective. In harmony with the words of Isaiah and Paul, Jesus teaches us that God is the ultimate source of all power—the power of earthly rulers, the Pharisees, Jesus, the Church, and the power within ourselves.  
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## LUCHA POR EL PODER

Las luchas por el poder ocurren en todos los ámbitos de la sociedad, desde el escenario mundial hasta en las relaciones en el trabajo, y hasta en nuestros hogares. Luchamos por un puesto en la jerarquía de poder. ¿Quién tiene poder sobre quién? ¿Cómo lo usamos? ¿Cuál es la fuente de ese poder? ¿Cuál es la respuesta sana ante el mismo?

En la lectura del Evangelio de hoy los fariseos mezclan a Jesús en la lucha por el poder sobre si los judíos deben rendir tributo a César pagando los impuestos. La respuesta de Jesús da a esta lucha y a toda lucha por el poder otra perspectiva. En consonancia con las palabras de Isaías y de Pablo, Jesús nos enseña que Dios es la fuente final de todo poder –el poder de los que gobiernan en la tierra, los fariseos, Jesús, la Iglesia y el poder dentro de nosotros. Copyright © J. S. Paluch Co., Inc.

Thirty years ago, the American Educator, Allan Bloom, wrote a book entitled, *The Closing of the American Mind*. This was his thesis: In our secularized world today our language is becoming ever-more empirical, one-dimensional, and devoid of depth and this is closing our minds by stripping us of the deeper meanings inside our own experience. For Bloom, how we name an experience determines to a large extent its meaning.

Twenty years earlier, in rather provocative essay, *The Triumph of the Therapeutic*, Philip Rieff had already suggested something similar. For Rieff, we live our lives under a certain “symbolic hedge”, namely, a language and set of symbols within which we interpret our experience. And that hedge can be high or low and consequently so too will be the meaning we derive from any experience. Experience can be rich or shallow, depending on the language by which we interpret it.

Take this example: A man has a backache and sees his doctor. The doctor tells him that he’s suffering from arthritis. This brings the man some initial calm. But he isn’t satisfied and sees a psychologist. The psychologist tells him that his symptoms are not just physical but that he is also suffering from mid-life crisis. This names his pain at a deeper level and affords him a richer understanding of what he is undergoing. But he’s still dissatisfied and sees a spiritual director. The spiritual director, while not denying him arthritis and mid-life crisis, tells him that he should understand this pain as his Gethsemane, as his cross to carry.

Notice all three diagnoses speak of the same pain but that each places that pain under a different symbolic hedge. Language speaks at different levels and only a certain language speaks at the level of the soul. Recently we have been helped to understand this through the work of Carl Jung and a number of his disciples, notably James Hillman and Thomas Moore, who have helped us to understand more explicitly the language of the soul and how that language uncovers deep archetypes within us.

We see the language of soul, among other places, in some of our great myths and fairy tales, many of them centuries old. Their seeming simplicity can fool you. They may be simple, but they’re not simplistic. To offer one example, the story of Cinderella: The first thing to notice in this story is that the name, Cinderella, is not a real name but a composite of two words: Cinder, meaning ashes; and Puella, meaning the eternal girl. This is not a simple fairy tale about a lonely, beaten-down young girl. It’s a myth that highlights a deep structure within the human soul, namely, that before our souls are ready to wear the glass slipper, be the belle of the ball, to marry the prince, and to live happily ever after we must first spend some necessary time sitting in the ashes, suffering humiliation, and being purified by a time in the dust.

Notice how this story speaks in its own way of our spirituality of “lent”, a season of penance, wherein we mark ourselves with ashes in order to enter a desert of our own making.

Cinderella is a story that shines a tiny light into the depth of our souls. Many of our famous myths do that, though nothing shines a light into the soul as deeply as does scripture, the bible. Its language and symbols name our experience in a way that both honors the soul and helps us plumb the genuine depth inside our experiences.

For example: We can be confused, or we can be inside the belly of the whale. We can be helpless before an addiction, or we can be possessed by a demon. We can vacillate in our prayer lives between fervor and dark nights, or we can vacillate between being with Jesus ‘in Galilee’ or with him in ‘Jerusalem’. We can be paralyzed as we stand before a globalization that’s overwhelming, or we can be standing with Jesus on the borders of Samaria in a first conversation with a Syro-Phoenician woman. We can be struggling with fidelity and with keeping our commitments in relationships, or we can be standing with Joshua before God, receiving instructions to kill off the Canaanites if we are to sustain ourselves in the Promised Land. We can be suffering from arthritis, or we can be sweating blood in the garden of Gethsemane.

The language we use to understand an experience make a huge, huge difference in what that experience means to us. In *The Closing of the American Mind*, Allan Bloom uses a rather earthy, but highly illustrative, example to explain this. He quotes Plato who tells us that during their breaks his students sit around and tell wonderful stories about the meaning of their immortal longings. My students, Bloom laments, sit around during their breaks and tell stories about being horny.

We are losing the language of the soul and we are poorer for it.

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions