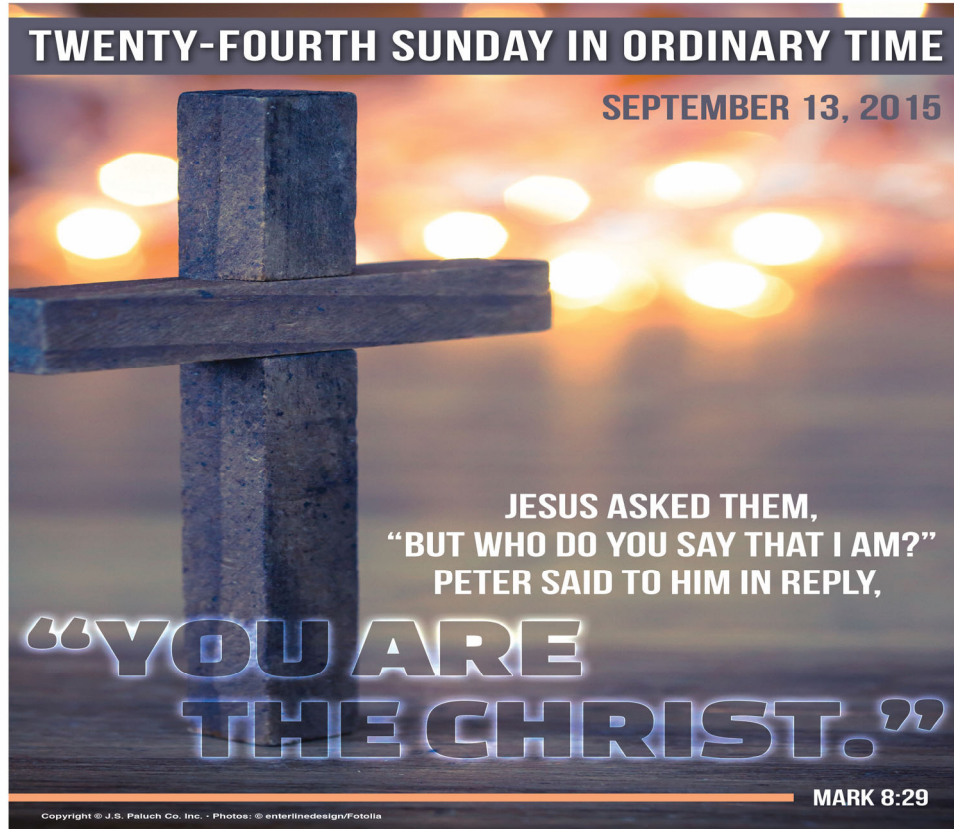


Holy Family Catholic Church

ESTABLISHED IN 1980 * 919 SPENCE RD., VAN ALSTYNE, TX. 75495



Mailing Address: P O Box 482
 Van Alstyne TX, 75495
 Parish Office: 903-482-6322
 For a Priest: 972-542-4667
 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**
 April 23, 2016 10:00 am
First Friday Adoration

**Confirmation/
 Confirmacion**
 March 12, 2016 10:00 am
6:00 pm-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 Edward Leonard, Vocations Director, at 214-379-2860.

Prayer Request

Elaine Clark	Arnie Clark	Justin Lewis
Anonymous	Jack Tyler	Ann Rochford
Julia Baker	Catherine Casterline	Mary Tanner
Bernardine Dill	Nelda Beeson	John Bogerding
Karen Elliott	Richard Lynch	Mario Ramos
Janice Moore	Jeff Turczynski	Rich Dyrack
Mary Pereyra	Sherry Smith	Ann Lageose
Jean Westmoreland	Eddie Pryor	Karen Connor
Beverley Dyrack		

Offering

Attendance	September 6, 2015	499
Offerings:	September 6, 2015	\$ 2,244.00
Building Fund	September 6, 2015	\$ 1,351.49
Catholic University	September 6, 2015	\$ 190.12

RCIA

Tuesday's 7:30 pm

Starts : September 15th

Come Revitalize you knowledge about your Catholic Faith. We encourage those who are interested in learning about our Catholic Faith to join us. If you have a friend who wants to learn more about Catholics make sure to invite them to come.

Bible Class

Thursday's 7:30 pm

Starts: September 17th

**Subject: Gospel of Luke and
 The Acts of the Apostles**

Look Forward to you joining us!!!

Weekly Calendar

Sunday, September 13

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

Monday, September 14 "Labor Day"

9:00 am Rosary

Tuesday, September 15

Wednesday, September 16

6:30 pm Faith Formation Parents Mandatory Meeting

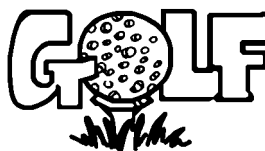
Thursday, September 17

9:00 am Mass
 7:00 pm Youth Choir Practice

Friday, September 18

Saturday, September 19

11:00 am Quince
 1:00 pm Quince



**Friday September 18th
 THIS FRIDAY**

© J.S. Falch Co., Inc.

2nd Annual Golf Tournament

**Oak Hollow Golf Course
 McKinney, TX**

**Putting Contest per Golfer: \$ 10.00
 18 Holes of Golf**

**Barbeque Dinner after Tournament
 Awards: Presented at Dinner**

Cost per Golfer: \$75.00

Golf Hole Advertising \$50.00

Sample in Vestibule Sign up today.

SIGN Your TEAM up by September 11th

COME SUPPORT OUR BUILDING Fund!

News

4th Annual Spring Festival

Holy Family needs You! Festival leadership! Perhaps Co-Leaders can head this event. Date, needs to be determined and an active group to seek out Raffle Items. The Food booths, games, crafts, music, set-up and take down volunteers are all needed. If you have an area that calls you to be a part of this BUILDING FUND RAISING PROJECT step up to the plate. The sooner we pay off our loans, funds raised will go for Phase II, Most needed Faith Formation Center. Our youth need more space so classes can all take place at the same time. WE CAN DO IT!!!!!!!!!!!!!! See Stacy Demel, Wayne Silks, Janis Hicks, Julio Salas, or Jesus Alanis, let's get the ball rolling. THANKS

Cuarto Festival Anual de la Primavera!

Nuestra Iglesia de la Sagrada Familia nos necesita! Liderazgo para el Festival! Quizás Co-líderes que puedan dirigir este evento. La Fecha, necesita ser determinada y se necesita un grupo activo para buscar artículos para la rifa. El puestos de la comida, juegos, manualidades, música, instalando y desmontando los puestos todos los voluntarios son necesarios. Si usted tiene un área que lo llame a ser parte de este PROYECTO DE RECAUDACION DE FONDOS PARA EL EDIFICIO hágase parte del equipo. Cuanto antes paguemos nuestros préstamos, los fondos recaudados después de pagar serán destinados para la Fase II del edificio que es nuestro tan necesitado Centro de Formación de Fe. Nuestros jóvenes necesitan más espacio para las clases para que todos puedan tener lugar al mismo tiempo. PODEMOS HACERLO!!!!!!!!!!!!!! Informes con Stacy Demel, Wayne Sedas, Janis Hicks, Julio Salas, o Jesús Alanís, hay que poner este proyecto en marcha!!!! GRACIAS

Nostra Aetate - 50 Years Later: Commemorating Jewish-Catholic Relations

Morton H. Meyerson Symphony Center | Dallas, Texas

Wednesday, Nov. 4, 2015 | 7:00 p.m.

Jewish-Catholic relations were forever changed when, 50 years ago, the Catholic Church published a groundbreaking declaration on the authentic value of non-Christian religions. Known by its Latin title, "Nostra Aetate," this declaration focused particularly on Jewish-Catholic relations and initiated a wave of inter-religious dialogue and collaboration that has had enormous impact both in Dallas and throughout the world.

Join us at the Morton H. Meyerson Symphony Center on Wednesday, Nov. 4, at 7:00 p.m., as we commemorate 50 years of "Nostra Aetate" with a conversation between the two leading authorities on inter-religious dialogue that has shaped the last five decades of Jewish-Catholic relations. The University of Dallas, together with the Catholic Diocese of Dallas and the Jewish Community Relations Council of the Jewish Federation of Greater Dallas, present "Nostra Aetate- 50 Years Later: Commemorating Jewish-Catholic Relations," a joint address by Rabbi David Rosen, former chief rabbi of Ireland and international director of inter-religious affairs for the American Jewish Committee, and Bishop Brian Farrell, Vatican secretary of the Pontifical Council for Promoting Christian Unity.

To purchase tickets, visit www.udallas.edu/50years.

Bulletin Memorial Ads

Support our Parish Ad Page with a Memorial Ad Contact J.S. Paluch at 1-800-833-5941 for details. Stop by the office for more information and a form and check out examples.

Las palabras que elegimos pueden revelar nuestras emociones

Our choice of words can reveal our emotions. Let's consider the massive number of people flowing into Europe from Africa and the Middle East. Are they refugees or migrants? Is their trek across Europe a movement or an onslaught? Is their motivation hope or fear? Are they a threat or an opportunity?

Is the attitude reflected in the words we choose based on empathy or indifference, compassion or contempt? Is that attitude shaped by reality or supposition? Are we making a considered choice or going along with what others think, choosing Gospel values or going with the crowd?

Today's world is experiencing unusual migration shifts. For a long time, Europe has experienced population equilibrium. That equilibrium includes not only space, but race, ethnicity and religion. Recent voluntary migrations had already raised concerns about threats to that equilibrium which have been exacerbated by the influx of refugees.

A similar threat was seen with the great migration of Europeans to The United States in the 19th century when Germans and Irish arrived in great numbers and were perceived as possessing values incompatible with the American Dream.

Pope Francis and others recognize the situation as a humanitarian crisis that must be handled with compassion and mercy but others see the movement as an onslaught and an attack on their "way of life" and would enact draconian measures to stem the flow.

There are voices of reason, like German Chancellor Angela Merkel, whose country expects 800,000 asylum seekers this year, who reminded right wing rioters that "There is no tolerance of those who are not ready to help, where, for legal and humanitarian reasons, help is due," adding "they are fellow human beings."

In addressing the issue, the Holy Father said "these brothers and sisters of ours are seeking refuge far from their lands, they are seeking a home where they can live without fear," further commenting, "I invite you all to ask forgiveness for the persons and the institutions who close the door to these people who are seeking a family, who are seeking to be protected."

Unfortunately, the radical voices generating fear and contempt see the refugees not as suffering human beings but as an undesirable commodity to be dispatched with by any means possible. God bless the voices of reason.

Las palabras que elegimos pueden revelar nuestras emociones. Consideremos el número masivo de personas de África y el Medio Oriente que se dirigen a Europa. ¿Son refugiados o migrantes? ¿Su travesía por Europa es un movimiento o un ataque? ¿Los motiva la esperanza o el miedo? ¿Representan una amenaza o una oportunidad?

¿La actitud que reflejan las palabras que elegimos se basa en empatía o indiferencia, compasión o desdén? ¿Dicha actitud se basa en una realidad o una suposición? ¿Estamos tomando una elección razonada o basada en lo que otros piensan, eligiendo valores evangélicos o dejándonos llevar por la corriente?

El mundo actual está experimentando cambios inusuales en la migración. Durante mucho tiempo, Europa ha experimentado un equilibrio en su población. Dicho equilibrio incluye no solamente espacio, sino raza, etnia y religión. Migraciones voluntarias recientes han suscitado preocupación por la amenaza que representan a dicho equilibrio, el cual ha sido exacerbado por la afluencia de refugiados.

Una amenaza similar fue experimentada con la gran migración de europeos a los Estados Unidos en el siglo XIX cuando alemanes e irlandés llegaron en grandes números y fueron percibidos como poseedores de valores incompatibles con el sueño americano.

El Papa Francisco y otros reconocen la situación como una crisis humanitaria que debe tratarse con compasión y misericordia, pero otros ven el movimiento como una ofensa y un ataque a su "forma de vida" y adoptarán medidas draconianas para frenar el flujo.

Se escucha la voz de la razón, como la de la canciller alemana Angela Merkel, cuyo país espera 800,000 solicitantes de asilo este año, quien recordó a manifestantes de extrema derecha que "no hay tolerancia de quienes no están dispuestos a ayudar, donde, por razones legales y humanitarias, es necesaria la ayuda," agregando "se trata de seres humanos."

Al abordar el tema, el Santo Padre expresó, "estos hermanos y hermanas nuestros buscan refugio lejos de su tierra, están buscando un hogar donde puedan vivir sin temor," comentando posteriormente, "los invito a todos ustedes pedir perdón por las personas e instituciones que cierran la puerta a esta gente que busca una familia, que busca ser custodiada."

Desafortunadamente, las voces radicales generando temor y desdén ven a los refugiados no como seres humanos que están sufriendo, sino como un producto indeseable que debe ser despachado a como dé lugar. Dios bendiga las voces de la razón

If you want to hide something that is morally evil, give it a good name. Collateral damage means innocent bystanders who were killed in a military or terrorist attack; expendable refers to lives that may be sacrificed as inevitably necessary to achieve an objective. They are euphemisms for the belief that human beings are disposable. Such labels let us avert our eyes from the intolerable, perhaps to avoid being overwhelmed by the immensity of a situation that seems beyond solution; or, as a way of sloughing off an evil occurrence as “not my concern” — someone else’s problem. The media talks about the “invisible poor.” Poor people are not invisible. We just avoid looking at them. It is unpleasant to look at the beggar standing at the stoplight, so we look away.

Most of us live in a sanitized culture. We seek to make life less offensive by eliminating anything objectionable, unwholesome, soiled, odoriferous and disagreeable, including, of course, people who fall in these categories. Pope Francis speaks of this phenomenon as “global indifference,” explaining that, “... without being aware of it, we end up being incapable of feeling compassion at the outcry of the poor, weeping for other people’s pain, and feeling a need to help them, as though they were someone else’s responsibility and not our own.” (Evangelii Gaudium 54). It’s nothing new. The first recorded instance is found in the Book of Genesis, “Then the LORD asked Cain, Where is your brother Abel? He answered, “I do not know. Am I my brother’s keeper?” (Gen 4:9)

It is overwhelming. Multiply the beggar on the corner, the migrant refugees at the border, the homeless sleeping beneath the bridge by the millions. Then include Syrian refugees by the hundreds of thousands in Turkey, the desperate people clinging to boats that are more flotsam and jetsam than vessels, crossing the Mediterranean seeking refuge and a new life in Europe.

Do not overlook those invisible poor who live around the corner or on the other side of town; those who go to bed hungry every night; those who are abused physically, sexually and emotionally; those who are alone and helpless whose lives are lived in fear.

I pray that you will be moved to help those desperate ones, whether they are Catholic or not, because we are all precious children of God. Give them hope. You may donate online to Catholic Charities Dallas and Catholic Relief Services. Through these agencies you can not only see the poorest among us but you can reach out your hand in loving assistance in Christ’s name.

Si quieres esconder algo malo, dale un nombre bueno. Daños colaterales significa personas inocentes que murieron en un ataque militar o terrorista; prescindible se refiere a vidas que pueden ser sacrificadas como algo irremediamente necesario para lograr un objetivo. Son alusiones utilizadas para expresar la creencia que los seres humanos son desechables.

Estas etiquetas nos permiten desviar la mirada de lo intolerable. Tal vez para evitar abrumarnos con la inmensidad de una situación que parece estar por encima de su solución; o, como una forma de ignorar un acontecimiento desafortunado como algo que “no es mi problema.” Los medios de comunicación hablan acerca de los “pobres invisibles.” Los pobres no son invisibles. Sólo que no queremos verlos. Es desagradable ver al limosnero parado junto al semáforo, así que mejor nos volteamos para otro lado.

La mayoría de nosotros vivimos en una cultura desinfectada. Queremos hacer la vida menos ofensiva eliminando cualquier cosa objetable, insalubre, sucia, olorosa y desagradable, que por supuesto incluye a las personas que caen dentro de estas categorías.

El Papa Francisco describe este fenómeno como “indiferencia global,” explicando que “... Casi sin advertirlo, nos volvemos incapaces de compadecernos ante los clamores de los otros, ya no lloramos ante el drama de los demás ni nos interesa cuidarlos, como si todo fuera una responsabilidad ajena que no nos incumbe” (Evangelii Gaudium, 54). Esto no es nada nuevo. El primer caso registrado se encuentra en el Libro del Génesis cuando el Señor preguntó a Caín: “¿Dónde está tu hermano Abel?” “No lo sé,” respondió Caín. “¿Acaso yo soy el guardián de mi hermano?” (Gen 4,9).

Es agobiante. Solo multiplica el mendigo de la esquina, los refugiados migrantes en la frontera, la indigentes durmiendo bajo los puentes por millones. Los refugiados de Siria por los cientos de miles en Turquía, la gente desesperada aferrándose a los botes que parecen más bien restos y desechos flotantes que barcos cruzando el Mediterráneo en busca de refugio y de una vida nueva en Europa.

No pases por alto a esos pobres invisibles que viven a la vuelta de la esquina o al otro lado de la ciudad; los que se van hambrientos a la cama noche tras noche; quienes son abusados física, sexual y emocionalmente; quienes están solos y desamparados y viven llenos de miedo.

Le pido a Dios que te impulse a compartir tus riquezas con esas personas desesperadas. Son Musulmanes, Cristianos, Yazidíes, Coptos, Católicos y nuestros vecinos. Dales esperanza. Puedes realizar un donativo en línea en la página de Caridades Católicas de Dallas y Catholic Relief Services. A través de estas agencias puedes no sólo ver a los más pobres entre nosotros, sino también tenderles una mano amorosa en nombre de Cristo.

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions