

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. 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**
 TBA for 2017
 First Friday Adoration

**Confirmation/
 Confirmacion**
 TBA for 2017
 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

Jack Tyler
 Catherine Casterline Arnie Clark

**Weekly
 Attendance/Offerings**

Attendance:	June 5, 2016	618
Offerings:	June 5, 2016	\$ 2,524.50
Building Fund:	June 5, 2016	\$ 1,667.13

Weekly Calendar

Sunday, June 12
 8:30 am Rosary
 9:00 am Mass
 12:00 pm Spanish Mass
Monday, June 13
Tuesday, June 14 "Flag Day"
Wednesday June 15
 7:30 pm Bible Class
Thursday June 16 Fr. Anthony Corcoran will say our Mass Today
 9:00 am Mass Bible Class Immediately Following Mass
 7:00 pm Youth Choir Practice
Friday June 17
Saturday, June 18

"Important News"

For those who have fulfilled their Pledges for our Building Fund: Those who dug deep into their Pockets weekly, monthly or just when you could: Those who have helped with our Spring Festivals, Golf Tournament and those who have supported our Parish with prayers, it is Holy Family's honor and pleasure to announce on behalf of Fr. Salvador Guzman, the Parish Finance Committee and the Building Committee that we have paid off our loan for the Phase I expansion of our Church.

To put in perspective, through your kindness we paid off a 15 Year Loan in only 18 months!

NOW, here's your challenge. We need you to continue giving! We must have ½ of the costs for Phase II in the Bank before we can take another loan for construction. Phase II is estimated to cost about One Million Dollars. Therefore, we need to save \$500,000. WE CAN DO IT quickly with your continued help. Thank You and May God continue to Bless your efforts.

"Noticias importantes"

Para esos de ustedes que han cumplidos sus promesas para los fondos del edificio: esos que buscaron dentro de sus bolsas semanal, mensual y cuando podían: a ustedes que ayudaron con nuestros festivales, torneos de golf y a esos que han apoyado a nuestra parroquia con oraciones. Es nuestro honor anunciar de parte del padre Salvador Guzman, la mesa financiera la mesa del edificio que hemos pagado nuestro préstamo de la phase 1 del edificio. Para ponerlo en perspectiva se pagó un préstamo de 15 años en 18 meses.

Ahora les damos una nueva meta; necesitamos que sigan apoyando y donando necesitamos tener la mitad de los costos de la phase 2 antes de que podamos tomar otro préstamo para poder empezar construcción de phase 2. La phase 2 esta estimada en costarnos 1 millón de dólares, así que tenemos que tener 500 mil dólares en el banco. Lo podemos hacer rápido con su ayuda continúa. Gracias y que Dios siga bendiciendo sus esfuerzos.

Miscellaneous

Greetings! Communities of Prayer (a non-parish based ministry of full-time lay missionaries whose mission is prayer, praise and adoration) is hosting our annual event, Mission 24 at Prince of Peace Catholic Community in Plano, Texas on July 1-2, 2016.

Are you going to Mission 24?

What is Mission 24? Mission 24 is a Conference, 24 hours of praise and adoration and a Voices in Prayer Celebration Dinner

When is Mission 24? July 1-2, 2016 (For complete schedule of events go to missiontwentyfour.com/schedule)

Where is Mission 24? Prince of Peace Catholic Community, Plano, Texas

Who will be at Mission 24? World renowned singers and musicians, conference speakers and you!

How much is Mission 24? 24 hours of praise and adoration is open to all. The Conference is \$75.00 and the V.I.P. Celebration Dinner is \$100.00

For more information or to register: missiontwentyfour.com/register



Guadalupe Radio Network Presents

The 8th Annual Summer Speaker Series

Thursday, July 21st Fr. Leo Patalinghug

"Food for Thought" (Stay Salty My Friends)

FRONTIERS OF FLIGHT MUSEUM Reservations:

www.grnonline.com

Volunteers Needed

Install carpet?

Electrician?

Painter?

Catechist?

Aides?

Monitors?

Librarian Organizer?

Rosary Leaders for Sunday's?

Seamstress to make Bibs for Baptisms?

Clean Bricks / Move Dirt to fill in low places?

PARENTS: First Communicants and Confirmation students must have two years in both Sacraments. A student must attend 1st & 2nd grade to make his or her First Communion.

Confirmation students, likewise must attend 7th & 8th grades to be Confirmed. Please do not ask for exceptions. Only students moving into the area and have a letter from their previous parish stating that they attended the previous year. Will be permitted to receive the sacrament here that year.

Padres de Familia: alumnos de primera comunión y de confirmación deben de tener dos años de estudios del sacramento. El estudiante debe asistir 1er y 2do grado para hacer su primera comunión. Estudiantes de confirmación deben asistir a 7mo y 8vo grado para ser confirmados. Por favor no pido excepciones. Solo estudiantes nuevos al área y siempre y cuando obtengan una carta de su parroquia anterior que diga que estuvieron en clases el año previo serán permitidos recibir el sacramento en el año.

Bodas Comunitarias

Si esta usted viviendo en unión libre o casado por el civil solamente y quisiera regularizar su matrimonio por la iglesia, lo invitamos a que se comuniquen con el Padre Salvador al 972.542.4667 para obtener una cita y recibir mas información de la preparación para las Bodas Comunitarias. *Un matrimonio feliz y duradero siempre es de tres: Dios; Tu Pareja y Tú.*

Attention: Catechist

Check out the Bulletin Board for classes being held throughout the Diocese. All Catechist, and Aides please try to take some hours offered to prepare you to be better prepared to instruct the youth you teach. If you don't know your ID # see Janis Hicks. Our parish will be billed for your attendance. We Thank You in advance for your consideration and participation.

La bondad ordinaria y nuestro itinerario espiritual by Ron Rolheiser, OMI

El escritor de espiritualidad Tom Stella cuenta una historia de tres monjes en oración en la capilla de su monasterio. El primer monje se imagina a sí mismo siendo llevado al cielo por los ángeles. El segundo monje se imagina a sí mismo ya en el cielo, cantando las alabanzas de Dios con los ángeles y santos. El tercer monje no puede concentrarse en pensamientos santos, sino sólo puede pensar en la gran hamburguesa que se ha comido justo antes de venir a la capilla. Esa noche, cuando el diablo estaba anotando su reportaje del día, escribió: "Hoy traté de tentar a tres monjes, pero sólo tuve éxito con dos de ellos".

En esta historia hay más profundidad que la que inicialmente salta a la vista. Ojalá, hace años, hubiera comprendido yo cómo los ángeles y las grandes hamburguesas juegan un papel en nuestro itinerario espiritual. Ya ves, durante demasiados años, yo identifiqué búsqueda espiritual con sólo explícitos pensamientos religiosos, oraciones y acciones. Si yo estaba en la iglesia, era espiritual; mientras que si estaba gozando de una buena comida con los amigos, era meramente humano. Si yo estaba rezando y podía concentrar mis pensamientos y sentimientos en algo santo o inspirador, sentía que estaba rezando y era, durante ese tiempo, espiritual y religioso; mientras que si estaba distraído, fatigado y demasiado somnoliento para concentrarme, sentía que había rezado pobremente. Cuando yo estaba haciendo explícitamente cosas religiosas o tomando decisiones morales más obvias, me sentía religioso, y todo lo demás era, a mi juicio, mero humanismo.

Aun cuando yo no era particularmente maniqueo ni negativo acerca de las cosas de este mundo, sin embargo las cosas buenas de la creación (de la vida, de la familia y la amistad, del cuerpo humano, de la sexualidad, de la comida y bebida) nunca fueron entendidas como espirituales, como religiosas. En mi mente, había una distinción bastante exacta entre cielo y tierra, lo santo y lo profano, lo divino y lo humano, lo espiritual y lo terreno. Esto era especialmente cierto para los aspectos más terrenos de la vida, a saber, la comida, la bebida, el sexo y los placeres corporales de cualquier clase. A lo más, éstas eran distracciones de lo espiritual; en el peor de los casos, eran taciones negativas que me ponían una zancadilla, obstáculos a la espiritualidad.

Pero, tropezando con bastante frecuencia, entendemos al fin: Traté de vivir como los dos primeros monjes, con mi mente en las cosas espirituales, pero el tercer monje quedó poniéndome la zancadilla, irónicamente no lo menos cuando estaba en la iglesia o en oración. Aun cuando estaba en la iglesia o en oración y tratando de encajar la mente y el corazón en cosas del espíritu, me encontraba siempre asaltado por cosas que, supuestamente, no tenían ningún lugar en la iglesia: recuerdos y planes de juntarme con los amigos, ansiedades sobre relaciones, ansiedades sobre tareas inacabadas, pensamientos sobre mis equipos de deporte favoritos, pensamientos de sabrosas comidas con pasta y vino, o chuletas a la parrilla y hamburguesas de panceta; y, lo más pagano de todo, fantasías sexuales que parecían la verdadera antítesis de todo lo que es espiritual.

Supuso algunos años y una mejor guía espiritual aprender que muchas de estas tensiones fueron declaradas verdaderas sobre la base de una pobre y deficiente comprensión de la espiritualidad cristiana y de la verdadera dinámica de la oración.

La primera comprensión deficiente tenía que ver con la falsa interpretación del propósito y designio de Dios al crearnos. Dios no diseñó nuestra naturaleza de una única manera, esto es, para ser sensitiva y para estar tan profundamente enraizada en las cosas de esta tierra, y después demandar que vivamos como si no fuéramos corpóreos y como si las cosas buenas de esta tierra fueran sólo ficción y obstáculos para la salvación, como opuestas a ser una parte integral de salvación. Además, la encarnación, el misterio de Dios que viene a ser corpóreo, sensitivo, que se hace presente en carne humana, enseña inequívocamente que nosotros encontramos la salvación no escapando del cuerpo y de las cosas de esta tierra sino entrando en ellas más profunda y correctamente. Jesús afirmó la resurrección de lo corpóreo, no la huída del alma.

El segundo malentendido tenía que ver con la dinámica de la oración. Inicialmente, en sus etapas tempranas, la oración se centra sobre el enfoque y concentración de lo sagrado, sobre la conversación con Dios, tratando de dejar aparte, por un tiempo, las cosas de este mundo para entrar en el reino de lo sagrado. Pero ésa es la primera etapa de la oración. Al final, cuando la oración profundiza y madura -en palabras de Juan de la Cruz- las cosas importantes empiezan a suceder bajo la superficie, y sentarse en la capilla con Dios no es diferente que sentarse con alguien con quien te sientas regularmente. Si tú visitas a alguien diariamente, no tendrás cada día conversaciones profundas e intensas; mayormente hablaréis sobre las cosas cotidianas, asuntos familiares, el tiempo, deportes, política, los últimos programas de TV, comida, etc.; y te encontrarás a ti mismo mirando a tu reloj ocasionalmente. Resulta lo mismo en nuestra relación con Dios. Si rezas con regularidad, diariamente, no tienes que atormentarte concentrando y manteniendo la conversación fija en cosas profundas y espirituales. Sólo tienes que estar allí, tranquilo con un amigo. Las cosas profundas están sucediendo bajo la superficie

The spirituality writer, Tom Stella, tells a story about three monks at prayer in their monastery chapel. The first monk imagines himself being carried up to heaven by the angels. The second monk imagines himself already in heaven, chanting God's praises with the angels and saints. The third monk cannot focus on any holy thoughts but can only think about the great hamburger he had eaten just before coming to chapel. That night, when the devil was filing his report for the day, he wrote: "Today I tried to tempt three monks, but I only succeeded with two of them."

There's more depth to this story that initially meets the eye. I wish that, years ago, I had grasped how both angels and great hamburgers play a role in our spiritual journey. You see, for too many years, I identified the spiritual quest with only explicit religious thoughts, prayers, and actions. If I was in church, I was spiritual, whereas if I was enjoying a good meal with friends, I was merely human. If I was praying and could concentrate my thoughts and feelings on some holy or inspiring thing, I felt I was praying and was, for that time, spiritual and religious; whereas if I was distracted, fatigued, or too sleepy to concentrate, I felt I had prayed poorly. When I was doing explicitly religious things or making more-obvious moral decisions, I felt religious, everything else was, to my mind, mere humanism.

While I was not particularly Manichean or negative on the things of this world, nonetheless the good things of creation (of life, of family and friendship, of the human body, of sexuality, of food and drink) were never understood as spiritual, as religious. In my mind, there was a pretty sharp distinction heaven and earth, the holy and the profane, the divine and the human, between the spiritual and the earthly. This was especially true for the more earthy aspects of life, namely, food, drink, sex, and bodily pleasures of any kind. At best, these were distractions from the spiritual; at worst, they were negative temptations tripping me up, obstacles to spirituality. But, by stumbling often enough, we eventually learn: I tried to live like the first two monks, with my mind on spiritual things, but the third monk kept tripping me up, ironically not least when I was in church or at prayer. While in church or at prayer and trying to force mind and heart onto the things of the spirit, I would forever find myself assailed by things that, supposedly, had no place in church: memories and anticipations of gatherings with friends, anxieties about relationships, anxieties about unfinished tasks, thoughts about my favorite sports teams, thoughts of wonderful meals with pasta and wine, of grilled steaks and bacon-burgers, and, most pagan of all, sexual fantasies that seemed the very antithesis of all that's spiritual.

It took some years and better spiritual guidance to learn that a many of these tensions were predicated on a poor and faulty understanding of Christian spirituality and of the real dynamics of prayer.

The first faulty understanding had to do with misunderstanding God's intent and design in creating us. God did not design our nature in one way, that is, to be sensual and to be so rooted deeply in the things of this earth, and then demand that we live as if we were not corporeal and as if the good things of this earth were only sham and obstacles to salvation, as opposed to being an integral part of salvation. Moreover, the incarnation, the mystery of God becoming corporeal, sensual, taking on human flesh, teaches unequivocally that we find salvation not by escaping the body and the things of this earth but by entering them more deeply and correctly. Jesus affirmed the resurrection of the bodily, not the flight of the soul.

The second misunderstanding had to do with the dynamics of prayer. Initially, in its early stages, prayer is about focus and concentration on the sacred, on conversations with God, on trying to leave aside, for a time, the things of this world to enter into the realm of the sacred. But that's the early stage of prayer.

Eventually, as prayer deepens and matures, in the words of John of the Cross, the important things begin to happen under the surface and sitting in chapel with God is not unlike sitting down with someone you sit down with regularly. If you visit someone on a daily basis you won't each day have deep, intense conversations; mostly you will talk about everyday things, family concerns, the weather, sports, politics, the latest TV programs, food, and so on – and you'll find yourself looking at your watch occasionally. It's the same with our relationship to God. If you pray regularly, daily, you don't have to agonize about concentrating and keeping the conversation focused on deep, spiritual things. You only have to be there, at ease with a friend. The deep things are happening under the surface.

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions