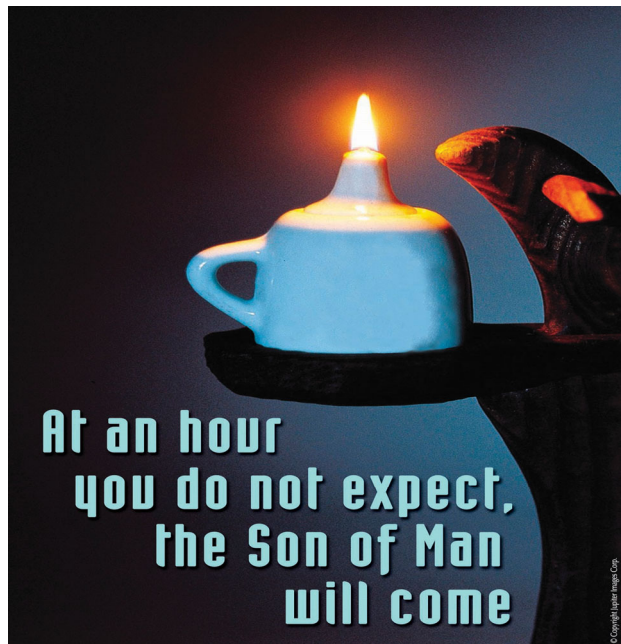


Holy Family Catholic Church

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. 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**
 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 | Chris Hayes | Rick O'Brien |
| Catherine Casterline | Stella West | Donald Tullier |
| Kevin Johns | Ruben Flores | Mary Pereyra |
| Rana-Gee Lum | Georgia Grisolia | Tony Grisolia |
| Theresa Powell | Dennis Pereyra | Steven Macias |
| Daniela Billalobas | Patrick O'Briant | |
| Lola Braumbaugh | | |

Weekly Calendar

Sunday, August 7
 8:30 am Rosary
 9:00 am Mass
 12:00 pm Spanish Mass
Monday, August 8
Tuesday, August 9
Wednesday, August 10
Thursday August 11
 9:00 am Mass Bible Class Immediately Following Mass
 7:00 pm Youth Choir Practice
Friday August 12
 6:00-8:00pm Adoration
Saturday August 13

Weekly Attendance/Offerings

Attendance:	July 31, 2016	440
Offerings:	July 31, 2016	\$ 2,619.00
Building Fund:	July 31, 2016	\$ 6,566.33

Bodas Comunitarias

Si esta usted viviendo en unió n libre o casado por el civil solamente y quisiera regularizar su matrimonio por la iglesia, lo invitamos a que se comunique con el Padre Salvador al 972.542.4667 1 para obtener una cita y recibir mas informaci3n de la preparaci3n para las Bodas Comunitarias. *Un matrimonio feliz y duradero siempre es de tres: Dios; Tu Pareja y T3.*

O God, bless our family,
 all its members and friends,
 with your many gifts of love.
 We need you every day
 to keep us safe from harm,
 to heal the hurts we cause,
 to begin together afresh.
 Help us to be kind and patient
 with each other's burdens and
 cares and not to miss the wonderful
 gifts that together we share.
 Bless our family; gracious God,
 Bless us, every one. Amen

Faith Formation Parents

Registration for 2016-2017 will soon be coming to a close.

**Classes for K-4th: 10:15-11:15am
 5th-8th: 1:30-2:45pm**

In order to make your First Communion at 2nd grade your child must attend 1st grade.

In order to be Confirmed at 8th grade your child must have attended 7th grade.

Two years are required to receive these Sacraments per the Diocese.

It is of utmost importance to attend each year so they truly have been instructed in their Faith.

Please stop by the office and register:

If you are a first time in Holy Family's Program, please bring your child's Baptismal Certificate so we can make a copy for our files.

Ángeles con hoces y la cólera de Dios

Hay un impactante texto en el Libro del Apocalipsis donde la imagen poética que se usa, a pesar de toda su belleza, puede despistar peligrosamente. El autor escribe allí: “Así que el ángel metió su hoz sobre la tierra y la tierra quedó segada. Echó las uvas en el gran lagar de la cólera de Dios”. ¡Un fiero ángel purificando el mundo! ¡Dios en ardiente ira! ¿Cómo se debe entender eso?

Como tantas otras cosas en la escritura, ésta se debe tomar en serio, pero no al pie de la letra. Claramente, el texto, como otros textos en la escritura que hablan de los celos, la ira y la venganza de Dios, tiene algo importante que enseñar, pero, como otros textos que muestran a Dios celoso y airado, puede ser peligrosamente malentendido. Lo que no enseña es que Dios se enfada, que Dios se enfurece con nosotros y que Dios castiga con la desolación sobre el planeta a causa del pecado. Lo que enseña es que los hijos siempre vuelven a casa a descansar, que nuestras acciones tienen consecuencias, que el pecado castiga con la desolación en el planeta y en nuestras propias almas, induciéndonos a la ira, a odiarnos a nosotros mismos y a la falta de auto-perdón, y que esto nos hace sentir como que Dios está airado y nos está castigando.

Dios no se enfada; es puro y simple. Dios no es una criatura, otra más existente entre nosotros, un ser como nosotros. Los caminos de Dios no son nuestros caminos. Esto se afirma desde Isaías a lo largo de 2000 años de tradición cristiana. No podemos proyectar en Dios nuestro modo de ser, pensar y amar. Y en ningún lugar es esto más cierto que cuando imaginamos a Dios como poniéndose airado. La misericordia, el amor y el perdón no son atributos de Dios de la manera como son para nosotros. Constituyen la naturaleza de Dios. Dios no se enfada, como nosotros nos enfadamos.

La escritura y la tradición cristiana, por supuesto, hablan como que Dios se enfada; pero eso, como la teología cristiana claramente enseña, es antropomorfismo, esto es, una proyección del pensamiento y sentimiento humano en Dios. Diciendo cosas tales como que Dios está airado con nosotros o que Dios nos castiga por nuestros pecados, no estamos diciendo, en esencia, cómo Dios se siente con nosotros, sino más bien cómo nosotros, en ese momento, nos sentimos con Dios y cómo nos sentimos con nosotros mismos y con nuestras acciones.

Por ejemplo, al decir san Pablo que cuando pecamos sentimos “la ira de Dios”, no nos está diciendo que Dios se enfada con nosotros cuando pecamos. Más bien nosotros nos enfadamos con nosotros mismos cuando pecamos. El concepto de ira de Dios es una metáfora, ilustrada, por ejemplo, por una resaca: Si uno es inmoderado en su uso del alcohol, Dios no se incomoda y le manda un dolor de cabeza a esa persona. La rabia nace del acto mismo: El excesivo alcohol deshidrata el cerebro, causando el dolor de cabeza. El dolor no viene de Dios, aunque se sienta como castigo divino, como enfado de Dios por nuestra irresponsabilidad. Pero esto es una proyección por nuestra parte, antropomorfismo.

Nos adulamos a nosotros mismos y no hacemos ningún favor a Dios cuando decimos que ofendemos a Dios y que Dios se enfada con nosotros. Dios no es sólo la razón de nuestro ser, nuestro Creador, el Motor Inmóvil. Dios es también una persona que nos ama individual y apasionadamente, y así es natural imaginar que Dios a veces se enfada, es natural proyectar nuestros propios límites en Dios. Pero el amor y la misericordia de Dios empequeñecen infinitamente nuestros propios pensamientos y sentimientos y capacidades limitadas para actualizar el amor en nuestras vidas. Imaginad, por ejemplo, a un encantador abuelo cogiendo a su nieto recién nacido: ¿Hay algo que ese recién nacido pueda hacer para ofender a ese abuelo? La madurez, comprensión y amor de Dios empequeñecen lo de cualquier abuelo. ¿Cómo se va a ofender Dios?

Y en cambio, ¿no es el lenguaje de la cólera de Dios una parte vital de nuestra tradición, nuestras escrituras, nuestras oraciones, nuestros salmos y nuestra liturgia? Todos ellos nos hablan como ofendiendo a Dios y como enfadándose Dios. ¿Deben éstos ser suprimidos, sin más? No. Enseñan una importante verdad, aun cuando deben ser interpretados por lo que son, antropomorfismos. Intentan desafiar al alma como la indigestión desafía al cuerpo. Dios no nos castiga por comer las cosas inapropiadas ni por comer en exceso. Nuestra propia biología lo hace y, haciéndolo, manda una desagradable señal de que hemos hecho algo equivocado. Hablando metafóricamente, la indigestión viene a ti como un ángel vengativo y te arroja al gran lagar de la cólera biológica.

Dios no nos odia cuando hacemos algo equivocado, sino que nosotros nos odiamos; Dios no descarga su ira en nosotros cuando pecamos, sino que nos herimos a nosotros mismos cuando lo hacemos; y Dios nunca nos niega el perdón a pesar de lo que hayamos hecho, sino que nosotros encontramos muy difícil perdonarnos nuestras propias transgresiones. Verdaderamente hay una angélica navaja de afeitar y un lagar de la cólera de Dios, pero esos son nombres para experimentar el descontento y auto-odio de nuestro interior siempre que dejamos de ser fieles; ellos no tienen nada que ver con la naturaleza de Dios.

Dallas Ministry Conference Sept. 29-30 & Oct. 1st

We need “2” People to sign up for the Dallas Ministry Conference. See Janis Hicks if you want to attend. If you sign up it’s important to attend. The Diocese will be checking parishes for attendance this year. Fee is special to our Parish lets attend and Thank the Diocese for help.

“Walking Together in Faith”

Dallas Ministry Conference |

Sept. 29 – Oct. 1, 2016

Join us at the 10th annual UD Ministry Conference and be a part of the South’s largest annual Catholic ministry conference opened to the public. Attend some of over 170 breakout sessions in English, Spanish and Vietnamese, presented by nationally, local and international known speakers. Participate in Mass and prayer services, peruse the exhibits, admire the liturgical art display, and listen to Catholic musical performances. This three-day event only costs \$66! Find out more at our website: www.udallas.edu/dmc

“Caminando juntos en la fe”

Conferencia para los ministerios de Dallas |

Sept. 29 – Oct. 1, 2016

Únase a nosotros a la décima edición de la Conferencia para los Ministerios de Dallas y sea parte de la más grande conferencia para los ministerios católicos en el sur de la nación. Participe en algunas de las de más de 170 pláticas en español, inglés y vietnamita presentadas por ponentes nacionalmente e internacionalmente reconocidos. Participe en los servicios de Misa y la oración, visite el salón de exposiciones, admire la exhibición del arte sacra y escuche las presentaciones musicales católicos. ¡Este evento de tres días sólo cuesta \$66! Obtenga más información en nuestro sitio web: www.udallas.edu/dmc

OUR FATHER IN FAITH

The Letter to the Hebrews today sings a hymn of praise to Abraham and to his faith, upon which are founded the religions of Judaism, Christianity, and Islam. Abraham is called “father” in faith by more people on earth than anybody else, numerous as the sands of the seashore or the stars of the heavens. Hebrews tells us it was this foundational faith that led Abraham to obey God’s call when he heard it, though he was called to journey to a land he did not know and told he would father a mighty race through a marriage he thought was barren. But Abraham’s faith, the author of Hebrews tells us, was his realization of what he hoped for, and the evidence of what he could not see. How often are we, in simple daily events of our own Christian vocation, called to an unfamiliar place or told we are to do something we do not believe we can? How fortunate we are to have Father Abraham as our guide and example!

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Suggestion Box

For the past two weeks, it has been available for your input. To date we have had 8 individuals write their suggestions. Please let’s take the time to stop by and give our Parish your thoughts on what we need, or what we would like to see implemented. We have several new registered members ,you may have been active in a group at your previous Parish. Please stop by and give us your thoughts. Last but not least: Name-Phone # Email’s– If you are not currently receiving Email’s from Holy Family requesting prayers for the sick or notified when one of our members has passed away your Email has not been entered or perhaps you have not truly registered here yet.

Our Fear of Hell

Hell is never a nasty surprise waiting for a basically happy person. Hell can only be the full-flowering of a pride and selfishness that have, through a long time, twisted a heart so thoroughly that it considers happiness as unhappiness and has an arrogant disdain for happy people. If you are essentially warm of heart this side of eternity, you need not fear that a nasty surprise awaits you on the other side because somewhere along the line, unknowingly, you missed the boat and your life went terribly wrong.

Unfortunately for many us, the preaching and catechesis of our youth sometimes schooled us in the idea that you could tragically miss the boat without knowing it and that there was no return. You could live your life sincerely, in essential honesty, relate fairly to others, try your best given your weaknesses, have some bounce and happiness in life, and then die and find that some sin you've committed or mistake you'd made, perhaps even unknowingly, could doom you to hell and there was no further chance for repentance. The second of your death was your last chance to change things, no second chances after death, no matter how badly you might like then to repent. As a tree falls so shall it lie! We were schooled to fear dying and the afterlife.

But, whatever the practical effectiveness of such a concept, because it really could make one hesitate in the face of temptation because of the fear of hell, it is essentially wrong and should not be taught in the name of Christianity. Why? Because it belies the God and the deep truths that Jesus revealed. Jesus did teach that there was a hell and that it was a possibility for everyone. But the hell that Jesus spoke of is not a place or a state where someone is begging for one last chance, just one more minute of life to make an act of contrition, and God is refusing. The God whom Jesus both incarnates and reveals is a God who is forever open to repentance, forever open to contrition, and forever waiting our return from our prodigal wanderings.

With God we never exhaust our chances. Can you imagine God looking at a repentant man or woman and saying: "Sorry! For you, it's too late! You had your chance! Don't come asking for another chance now!" That could not be the Father of Jesus.

And yet, the Gospels can give us that impression. We have, for example, the famous parable of the rich man who ignores the poor man at his doorstep, dies, and ends up in hell, while the poor man, Lazarus, whom he had ignored, is now in heaven, comforted in the bosom of Abraham. From his torment in hell, the rich man asks Abraham to send Lazarus to him with some water, but Abraham replies that there is an unbridgeable gap between heaven and hell and no one can cross from one side to the

other. That text, along with Jesus' warnings about that the doors of the wedding banquet will at a point be irrevocably closed, has led to the common misconception that there is a point of no return, that once in hell, it is too late to repent.

But that's not what this text, nor Jesus' warning on the urgency of repentance, teaches. The "unbridgeable gap" here refers, among other things, to a gap that remains forever unbridged here in this world between the rich and the poor. And it remains unbridged because of our intransigence, our failure to change heart, our lack of contrition, not because God runs out of patience and says: "Enough! No more chances!" It remains unbridged because, habitually, we become so set in our ways that we are incapable of change and genuine repentance.

Jesus' story of the rich man and Lazarus actually draws upon a more ancient, Jewish, story that illustrates this intransigence: In the parallel Jewish parable, God does hear the rich man's plea from hell for a second chance and grants it to him. The rich man, now full of new resolutions, returns to life, goes immediately to the market, loads his cart with food, and, as he is driving home, meets Lazarus on the road. Lazarus asks for a loaf of bread. The rich man jumps off his cart to give it to him, but, as he pulls a huge loaf of bread from his cart, his old self starts to reassert itself. He begins to think: "This man doesn't need a whole loaf! Why not just give him a part! And why should he have a fresh loaf, I'll give him some of the stale bread!" Immediately he finds himself back in hell! He still cannot bridge the gap.

Kathleen Dowling Singh submits that in making a series of mental contractions we create our own fear of death. That's true too for the afterlife: By making a series of unfortunate theological contractions we create our own fear of hell.



Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions