

Twenty-Sixth Sunday In Ordinary Time

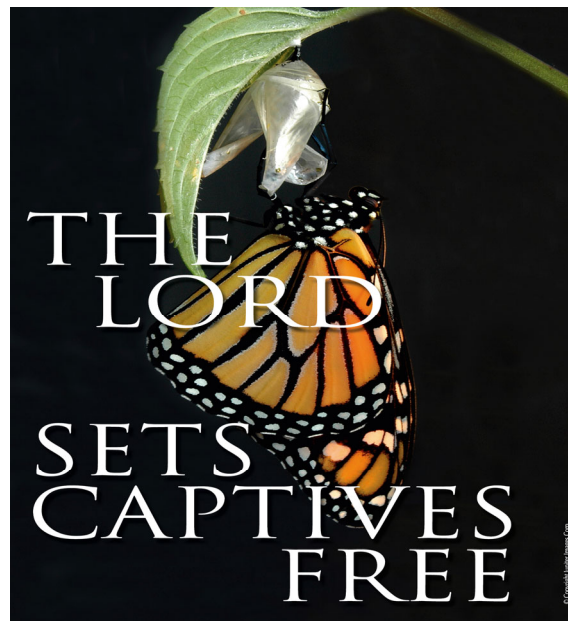
September 25, 2016

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**
April 29, 2017 10:00am
 First Friday Adoration

**Confirmation/
 Confirmacion**
March 31, 2017 Friday 7:00pm
 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

Rick O'Brien	Michael Moseno	Jan Coggeshall
Catherine Casterline	Stella West	Tony Grisolia
Ruben Flores	Steven Macias	Georgia Grisolia
Rana-Gee Lum	Vernal Coleman	

Weekly Calendar

Sunday, September 25

8:30 am Rosary
 9:00 am Mass
 10:15-11:15 am Faith Formation K-4th grades
 12:00 pm Spanish Mass
 1:30-2:45 pm Faith Formation 5th-Confirmation

Monday, September 26

Tuesday, September 27

7:30 pm RCIA Class

Wednesday, September 28

7:30 pm Evening Bible Class

Thursday September 29

11:00 am Dallas Ministry Conference
 9:00 am Mass Bible Class Immediately Following Mass
 7:00 pm Youth Choir Practice

Friday September 30

8:00 am Dallas Ministry Conference

Saturday October 1

8:00 am Dallas Ministry Conference

Weekly Attendance/Offerings

Attendance:	September 18, 2016	572
Offerings:	September 18, 2016	\$ 2,534.41
Building Fund:	September 18, 2016,	\$ 1,715.47
Louisiana Flood Victims	September 18, 2016	\$ 876.00

***Bodas Comunitarias, si usted está viviendo en unión libre o casado por el civil solamente y quisiera regularizar su atrimonio por la iglesia, el Padre Salvador los invita a una junta el lunes, 29 de agosto a las 7pm en la iglesia. No se lo pierda ¡Los Esperamos!**

Hymnals: If you wish to purchase a Hymnal please make the check out to Holy Family and write Hymnal and indicate if it's a Gift in memory and state the name or it's a Gift by: Envelopes to be used should arrive soon.

2016 Dallas Ministry Conference

If you have signed up for this Conference – Remember to attend. The Diocese has given us a break and we must pick up our Badges for at least one day. Please attend.

Dallas Ministry Conference at the Kay Bailey Hutchinson Center—Dallas

If you didn't receive your UBC Code via EMAIL you must come by the office to get a copy from Janis Hicks. The only way to pick-up your Badge is to have this with you. The purpose is to simplify the badge disbursement. YOU MUST have this!!!



When Pope Francis launched the Holy Year of Mercy, he promised that Christians could gain a special indulgence during this year. That left a lot of present-day Roman Catholics, and even more Protestants and Evangelicals, scratching their heads and asking some hard questions: Is Roman Catholicism still dealing in indulgences? Didn't we learn anything from Luther and the Reformation? Do we really believe that certain ritual practices, like passing through designated church doors, will ease our way into heaven?

These are valid questions that need to be asked. What, indeed, is an indulgence?

Pope Francis in his decree, *The Face of Mercy*, (*Misericordiae Vultus*), says this about indulgences: "A Jubilee also entails the granting of indulgences. This practice will acquire an even more important meaning in the Holy Year of Mercy. God's forgiveness knows no bounds. In the death and resurrection of Jesus Christ, God makes even more evident his love and its power to destroy all human sin. Reconciliation with God is made possible through the paschal mystery and the mediation of the Church. Thus God is always ready to forgive, and he never tires of forgiving in ways that are continually new and surprising. Nevertheless, all of us know well the experience of sin. We know that we are called to perfection (Mt. 5, 48), yet we feel the heavy burden of sin. Though we feel the transforming power of grace, we also feel the effects of sin typical of our fallen state. Despite being forgiven, the conflicting consequences of our sins remain. In the Sacrament of Reconciliation, God forgives our sins, which he truly blots out; and yet sin leaves a negative effect on the way we think and act. But the mercy of God is stronger even than this. It becomes an indulgence on the part of the Father who, through the Bride of Christ, his Church, reaches the pardoned sinner and frees him from every residue left by the consequence of sin, enabling him to act in charity, to grow in love rather than to fall back into sin.

The Church lives within the communion of the saints. In the Eucharist, this communion, which is a gift from God, becomes a spiritual union binding us to the saints and the blessed ones whose number is beyond counting (Rev. 7, 14). Their holiness comes to the aid of our weaknesses in a way that enables the Church, with her maternal prayers and her way of life, to fortify the weakness of some with the strength of others. Hence, to live the indulgence of the Holy Year means to approach the Father's mercy with the certainty that his forgiveness extends to the entire life of the believer. To gain an indulgence is to experience the holiness of the Church, who bestows upon all the fruits of Christ's redemption, so that God's love and forgiveness may extend everywhere. Let us live this Jubilee intensely, begging the Father to forgive our sins and to bathe us in his merciful "indulgence".

What's the pope saying here? Clearly, he's not teaching what has been for so long the popular (and inaccurate notion) that an indulgence is a way of shortening one's time in purgatory. Rather he is tying the idea of indulgences to two things: First, an indulgence is the acceptance and celebration of the wonderful gratuity of God's mercy. An indulgence is, in effect, the more-conscious acceptance of an indulgence, that is, the conscious acceptance of a love, a mercy, and a forgiveness, that is completely undeserved. Love can be indulgent. Parents can be indulgent to their children. Thus whenever we do a prayer or religious practice with the intent of gaining an indulgence the idea is that this prayer or practice is meant to make us more consciously aware of and grateful for God's indulgent mercy. We live within an incredulous, ineffable mercy of which we are mostly unaware. During the Holy Year of Mercy, Pope Francis invites us to do some special prayers and practices that make us more consciously aware of that indulgent mercy.

Beyond this, Pope Francis links the notion of indulgences to another concept, namely, our union and solidarity with each other inside the Body Christ. As Christians, we believe that we are united with each other in a deep, invisible, spiritual, and organic bond that is so real that it forms us into one body, with the same flow of life and the same flow of blood flowing through all of us. Thus inside the Body of Christ, as in all live organisms, there is one immune system so that what one person does, for good or for bad, affects the whole body. Hence, as the pope asserts, since there is a single immune system inside the Body of Christ, the strength of some can fortify the weakness of others who thereby receive an indulgence, an undeserved grace.

To walk through a holy door is make ourselves more consciously aware of God's indulgent mercy and of the wonderful community of life within we live.

"I am a citizen, not of Athens or Greece, but of the world." Socrates wrote those words more than twenty-four hundred years ago. Today more than ever these are words which we would need to appropriate because, more and more, our world and we ourselves are sinking into some unhealthy forms of tribalism where we are concerned primarily with taking care of our own.

We see this everywhere today. We tend to think that this lives only in circles of extremism, but it is being advocated with an ever-intensifying moral fervor in virtually every place in the world. It sounds like this: America first! England first! My country first! My state first! My church first! My family first! Me first! More and more, we are making ourselves the priority and defining ourselves in ways that are not just against the Gospel but are also making us meaner in spirit and more miserly of heart. What's to be said about this?

First of all, it's against the Gospel, against most everything Jesus taught. If the Gospels are clear on anything, they are clear that all persons in this world are equal in the sight of God, that all persons in this world are our brothers and sisters, that we are asked to share the goods of this world fairly with everyone, especially the poor, and, most importantly, that we are not to put ourselves first, but are always to consider the needs of others before our own. All slogans that somehow put "me", "us" "my own", "my group", "my country" first, deny this. Moreover, this doesn't just apply at the micro-level, where we graciously step back in politeness to let someone else enter the room before us, it applies, and especially so, to us as whole nations. For us, as nations, there is a certain immorality and immaturity in thinking first of all, and primarily, of our own interests, as opposed to thinking as citizens of the world, concerned for everyone's good.

And the truth of this is found not just in Jesus and the Gospels, but also in what's highest and best in us. The very definition of being big-hearted is predicated on precisely rising above self-interest and being willing to sacrifice our own interests for the good of others and the good of the larger community. The same is true for being big-minded. We are big-minded exactly to the extent that we are sensitive to the wider picture and can integrate into our thinking the needs, wounds, and ideologies of everyone, not just those of their own kind. That's what it means to understand rather than simply be intelligent. When we are petty we cannot understand beyond our own needs, our own wounds, and our own ideologies.

We know this too from experience. On our best days our hearts and minds are more open, more willing to embrace widely, more willing to accept differences, and more willing to sacrifice self-interest for the good of others. On our best days we are gracious, big-hearted, and understanding, and, on those days, it's unthinkable for us to say: Me first! We only put ourselves first and let our concerns trump our own goodness of heart on days when our frustrations, wounds, tiredness, and ideological infections overwhelm us. And even when we do revert to pettiness, part of us knows that this isn't us at our best, but that we are more than what our actions betray at that moment. Below our wounds and ideological sicknesses, we remain riveted to the truth that we are, first, citizens of the world. A healthy heart still beats below our wounded, infected one.

Sadly almost everything in our world today tempts us away for this. We are adult children of Rene Descartes, who helped shape the modern mind with his famous dictum: "I think, therefore, I am!" Our own headaches and heartaches are what's most real to us and we accord reality and value to others primarily in relationship to our own subjectivity. That's why we can so easily say: "Me first! My country first! My heartaches first!"

But there can be no peace, no world community, no real brother and sisterhood, and no real church community, as long as we do not define ourselves as, first, citizens of the world and only second as members of our own tribe.

Admittedly, we need to take care of our own families, our own countries, and our own selves. Justice asks that we also treat ourselves fairly. But, ultimately, the tension here is a false one, that is, the needs of others and our own needs are not in competition. Athens and the world are of one piece. We best serve our own when we serve others. We are most fair to ourselves when we are fair to others. Only by being good citizens of the world are we good citizens in our own countries.

Putting ourselves first goes against the Gospel. It's also poor strategy: Jesus tells us that, in the end, the first will be last.

Prefect of the new Dicastery for the Laity, Family and Life

I am extremely humbled that our Holy Father Pope Francis has selected me to lead this newly formed dicastery. I look forward to being part of the important work of the universal Church in the promotion of the laity and the apostolate of the laity and for the pastoral care of the family in accordance with the Pope's recent apostolic exhortation, *Amoris Laetitia*, the Joy of Love, and the support of human life.

While I am grateful for the Holy Father's confidence in me, I meet this news with mixed emotions. Dallas has been my home for 10 years and, from the beginning, I quickly grew to love the beautiful people and culture here. The strong faith, kindness and generosity of the people in the Diocese of Dallas surpassed all of my expectations. My brother priests were among the first to welcome me and I am extremely grateful for their collaboration, friendship, wise counsel and prayers. A bishop can get nothing of significance done in a diocese without the hard work and cooperation of the pastors, priests, diocesan staff and people. Together, I believe we have accomplished many goals, and put others in motion, that will continue to build up the Catholic Church in North Texas.

I cannot express enough my gratitude for all that the priests, staff and people have done and continue to do for me and the Diocese of Dallas. I know our Holy Father is working, as we speak, to find the right man to serve as the new chief shepherd. I am confident that, upon my departure, Bishop Greg Kelly will handle the needs of the diocese in the interim. Please pray for him. I also ask that you please pray for me as I begin this next unexpected chapter of my priesthood. May God continue to bless the Diocese of Dallas.

By Bishop Kevin J. Farrell

Prefecto del Nuevo Dicasterio para los Laicos, la Familia y la Vida

Me siento sumamente honrado que nuestro Santo Padre Papa Francisco me haya elegido para dirigir este recién formado dicasterio. Espero formar parte de la importante labor de la Iglesia universal en la promoción del laicado y su apostolado para el cuidado pastoral de la familia y apoyo a la vida humana de acuerdo a la reciente exhortación apostólica del Papa, *Amoris Laetitia*, la Alegría del Amor.

Aunque me siento muy agradecido por la confianza que el Santo Padre ha depositado en mí, la noticia me deja con sentimientos encontrados.

Dallas ha sido mi hogar durante 10 años y, desde el principio, rápidamente aprendí a amar a su hermosa gente y cultura. La profunda fe, bondad y generosidad de las personas de la Diócesis de Dallas superaron todas mis expectativas. Mis hermanos sacerdotes estuvieron entre los primeros en darme la bienvenida y les estoy sumamente agradecido por su colaboración, amistad, sabios consejos y oraciones. Un obispo no puede hacer nada importante en una diócesis sin el esfuerzo y cooperación de párrocos, sacerdotes, personal diocesano y personas. Creo que juntos hemos logrado alcanzar muchos objetivos, y hemos puesto en marcha otros, que continuarán edificando la Iglesia Católica en el Norte de Texas.

No puedo expresar suficientemente mi gratitud por todo lo que sacerdotes, personal y personas han hecho, y continúan haciendo, por mí y por la Diócesis de Dallas. Sé que mientras conversamos, nuestro Santo Padre se encuentra buscando al hombre adecuado que servirá como nuevo pastor principal. Estoy seguro que, a mi partida, el Obispo Greg Kelly se encargará de las necesidades de la diócesis durante el período de transición. Les pido que oren por él. Asimismo les pido que oren por mí mientras inicio este próximo e inesperado capítulo de mi sacerdocio. Que Dios continúe bendiciendo a la Diócesis de Dallas.

By Bishop Kevin J. Farrell

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions