

Solemnity of Pentecost

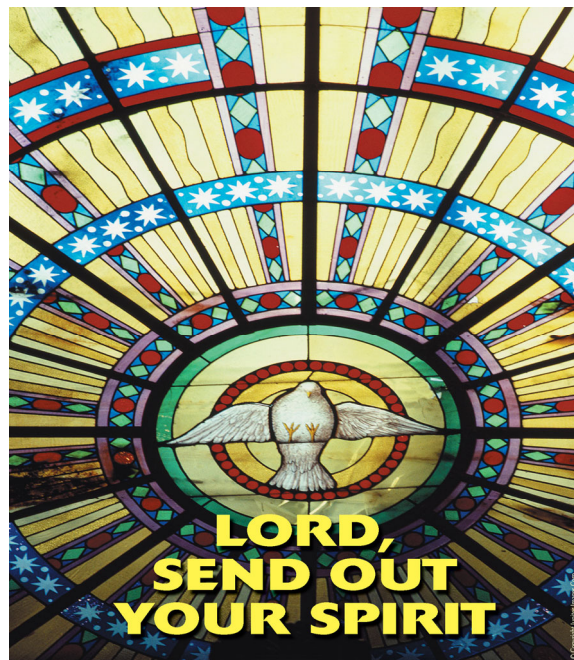
June 4, 2017

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.



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

Email: janis@holyfamily-vanalstyne.org

Fr. Salvador Guzman, Pastor

Fr. Eugene Azorji, 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 2018**
 First Friday Adoration

**Confirmation/
 Confirmacion
 TBA 2018**
 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	Georgia Grisolia	Barbara Heath
Ann Lageose Thomas	Andrea Thomas	Sara Carrieri
Chris Hayes	Marylou Raupach	Brooke Roberts
Mary Casterline		

Pray for the Repose of the Souls of deceased members of Holy Family and their Relatives:

Weekly Attendance/Offerings

Attendance:	May 28, 2017	625
Offerings:	May 28, 2017	\$ 2,660.75
Building Fund:	May 28, 2017	\$ 1,229.87
Catholic Communications	May 28, 2017	\$ 366.00

VOCATION NEWS from NCD Serra Club

Come pray for Vocations!

First Friday Holy Hour at St. Elizabeth Ann Seton

5-6pm – Friday, June 2, 2017

You're invited to be our guest at the next Serra Club

Meeting:

Monday, June 19th at 6:00 pm

Canyon Creek Country Club

Dinner begins at 6:30 and Fr. Leon Deusman will be the speaker.

Please RSVP to kathi@kathithompson.com 972-965-0563

Save the Date – July 14-15, 2017

St Joseph's in Richardson will be hosting an overnight Vocation Awareness program for Young Men and Women interested in learning more about vocations. More Information and details will be announced soon.

Weekly Calendar

Sunday, June 4

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

Monday, June 5

Tuesday, June 6

Wednesday, June 7

7:30 pm Bible Class

Thursday, June 8

9:00 am Mass Bible Class Immediately Following

7:00 pm Youth Choir Practice

Friday, June 9

8:00pm Adult Spanish Choir

Saturday, June 10

Corpus Christi Procession

Diocese of Dallas Office of Vocations will be sponsoring a Eucharistic Procession through the streets of Dallas on Saturday, June 17, 2017 after the Corpus Christi Vigil Mass. All are welcome to join in this prayerful procession as we bring Jesus out into the streets. **SAVE THE DATE**, and please check the Diocese of Dallas Vocations website for more details. www.DallasVocations.org. Click here for a flyer with more details.

Our Parish Is Blessed

We have members who step up to the plate when repairs are needed. They save our Parish maintenance expenses. Recently the ceiling in the South overflow room had an air conditioning leak. The ceiling came down. Thanks to Rodolfo Andrade and Lino Hernandez repaired it. Jesus Alanis gave the ceiling a paint job. We are Blessed by everyone's help. **THANK YOU**

Reverend Salvador Guzman, Holy Family extends congratulations to you in your new assignment. St. Pius is a large Parish with a school. We will all pray for your success and are grateful for your leadership here at Holy Family.

Reverend Eugene Azorji we welcome you to your new assignment. Hopefully, we can be ready to assist you here in anyway that you direct us. At least you already know our people at Holy Family. We will step up to assist you in this new role. Congratulations!

Welcome Reverend Juan Carlos Marin as Vicar Parochial to St. Michael's and Holy Family Quasi Parish of Van Alstyne. Our Parish welcomes you! Congratulations!

2017-2018 Faith Formation has two dates for Registration: June 4th and July 9th following the 9:00 am Mass and 12:00 pm Mass. If your child is registering for the 1st Time you **must bring their Baptismal Certificate. Cost will be \$65.00 for one child / \$95 for two children / \$125 for three or more. Fees are due the day you register. If you register late, fees will be \$5 more. Remember we must order books for every grade based on the number registered.** This year we will have Classes for children with Special needs ages 3-6. Due to limited class room space it will be necessary to have 4th through Confirmation attend the afternoon classes. Remember it is important that children who made their First Communion register to continue their knowledge of their Faith. To receive First Communion you must attend two years before they are eligible and all students preparing for Confirmation are required to attend two years to be Confirmed. Our needs for more Catechist and Aides will definitely be necessary. If you are qualified to teach or be an Aide, please see Janis Hicks as soon as possible. All Catechist, Aides, and monitors are required to have their Safe Environment and it must be up to date. We are required to have two Adults in every room and our Teen Agers have been a great asset to our program, however there are still two adults required.

Formación de Fe 2017-2018 tiene dos días de registracion: Junio 4 y Julio 9 después de las misas de 9:00 y 12:00pm. Si su niño/a está siendo registrado por primera vez usted tiene que traer la fe **de Bautismo del niño/a. El costo será de \$65.00 por un niño / \$95.00 por dos niños / 125 por tres o más niños. Las cuotas se pagan el día que se registren. Si se registra tarde se le agregarán \$5.00 más por niño. Recuerde que tenemos que ordenar libros para cada grado dependiendo en el número de niños registrados.** Este año también tendremos clases para niños de cuidados especiales edades de 3-6 años. Debido al espacio limitado de salones las clases serán divididas kínder a tercero en la mañana cuarto a confirmación en la tarde. Recuerden que es esencial que niños que acaban de hacer su primera comunión sigan atendiendo a clases de formación de fe para que sigan aprendiendo más acerca de su fe. Para recibir la primera comunión debe de asistir a dos años de clases de formación de fe para ser elegibles y niños preparándose para la confirmación deben de asistir a dos años de clases de formación de fe. Nuestra necesidad para más catequistas y ayudantes sera definitivamente necesaria. Si está calificada para ser catequista o ayudante comuníquese con la señora Janis Hicks inmediatamente. Todos los catequistas, ayudantes y monitores tienen requeridos tener su ambiente seguro vigente. Estamos requeridos tener dos adultos por clase presente en el salón nuestros jóvenes han sido una gran ayuda pero todavía son necesarios dos adultos.

Cuando Friedrich Nietzsche declaró “Dios está muerto”, añadió una pregunta: ¿Qué clase de esponja se precisa para limpiar todo un horizonte?

Yo hago esta pregunta con frecuencia porque en el curso de mi propia vida ha habido una mengua sin precedentes en el número de personas que acuden a la iglesia con regularidad; y, más recientemente, un aumento igualmente sin precedentes en el número de personas que declaran haber perdido su fe completamente y ahora están clasificadas bajo la categoría religiosa de “ninguna”.

Este último grupo (personas que, cuando se les pregunta sobre su afiliación religiosa en un formulario de censo, responden con la palabra ninguna), se ha doblado esencialmente en los últimos veinte años; y hoy, en Canadá y USA, suman más del 30% de la población. Los números son casi los mismos para Europa occidental y otras partes del mundo secularizadas.

Pero ¿de verdad han perdido su fe estas personas? Cuando usan la palabra “ninguna” para referirse a sus creencias religiosas, generalmente explican eso con frases en este sentido: ¡Ya no creo más! ¡Ya nada tiene sentido para mí! ¡He perdido la fe en la religión y en la iglesia! ¡No puedo fingir por más tiempo! ¡He perdido mi fe en esas creencias! ¡No estoy seguro de si creo en Dios o no!

Lo que es común a todas estas frases es el concepto de “creer” o “creencia”: ¡Ya no lo creo más! Pero ¿es lo mismo dejar de creer en algo que perder la propia fe? No necesariamente. Una cosa puede ser no creer más en algo, pero otra cosa muy diferente perder la propia fe. Dejar de creer en una serie de proposiciones de fe no equivale necesariamente a perder la propia fe. Ciertamente, la pérdida del sistema de la propia creencia es con frecuencia la condición para purificar la fe.

¿Qué diferencia hay entre creencia y fe? En el lenguaje normal y de cada día, decir que creemos que algo es verdadero significa que podemos ajustar esa verdad con nuestra imaginación, esto es, podemos circunscribirla de alguna manera imaginativamente, de modo que tenga sentido para nosotros. A la inversa, si no podemos imaginarnos cómo algo podría tener sentido, entonces eso es un simple paso para decir que eso no es verdad. Nuestras creencias se afirman sobre lo que podemos cuadrar con nuestra imaginación y nuestro pensar.

Pero muchos de los objetos de nuestra fe son, en esencia y por definición, inimaginables, inefables y están más allá de nuestra conceptualización. De aquí que, en el área de nuestra fe, decir que no puedo creer esto o aquello es generalmente más un indicio de la limitación de nuestra imaginación y nuestros poderes racionales que indicio de la falta de fe. Creo que somos mucho más agnósticos acerca de nuestras creencias que acerca de Dios, y esto no es una falta de fe.

La fe es más profunda que la creencia, y no es siempre algo que podamos representar imaginativamente en nuestras mentes. Tomad, por ejemplo, algunos de los artículos del Credo de los Apóstoles: Es imposible imaginarlos como verdaderos en el sentido de imaginarlos como reales. Son reales, pero nuestras imágenes de ellos son sólo iconos. Eso es verdad también de muchos artículos de nuestro credo cristiano y de muchas de nuestras doctrinas escritas de fe. Como se ha dicho, son meramente imágenes y palabras que nos apuntan hacia algo que no podemos imaginar porque está más allá de nuestra imaginación.

Por ejemplo, lo primero que siempre se necesita decir sobre Dios es que Dios es inefable, esto es, Dios está más allá de toda conceptualización, más allá de todas nuestras imaginaciones, más allá de ser representado, más allá de ser captado de alguna manera adecuada por el lenguaje. Esto es también verdad para nuestra comprensión de Cristo como Segunda Persona de la Trinidad. Jesús era hijo de Dios, pero ¿cómo puede ser eso imaginado o representado? No puede ser. ¿Cómo puede Dios, que es uno, ser tres? Esto no es matemáticas; es misterio, algo que no puede ser circunscrito imaginativamente. No obstante, lo creemos, y millones y millones de personas durante dos mil años han arriesgado sus vidas y sus almas por su verdad sin ser capaces de representarlo imaginativamente. La fe es un conocimiento de algo que, por su magnitud e infinidad, no puede ser expresado adecuadamente en relación a una idea imaginativa. Nuestras palabras sobre ella expresan nuestras creencias, y esas palabras apuntan a la realidad, pero no son la realidad. Rechazar una pieza específica de arte no significa que rechazemos la belleza. Así, cuando uno dice Ya no puedo creer esto por más tiempo, está, en efecto, rechazando una serie de proposiciones, una serie de iconos particulares y una teoría del arte (la teología), más bien que rechazando de hecho la creencia en Dios, y lo está rechazando precisamente porque no puede representar imaginativamente algo que de hecho no puede ser expresado.

Se ha dicho que el ateo es justamente otro nombre para alguien que no puede lograr la metáfora. Tal vez eso es demasiado simple, pero sí sugiere que rechazar una serie de proposiciones teológicas no es lo mismo que perder la propia fe.

"I go on ahead to prepare a place for you!" Jesus speaks those words to his disciples on the eve of his death as he sits at table with them and senses their sadness as they grapple with his dying, his going away. His words are meant to console them and give them the assurance that they aren't being abandoned. It's just that he is going on ahead to prepare a place for them to come and join him later.

That story speaks to me very personally because of how one of my sisters died. She was young, the mother of a large family, and seemingly too young to leave her young children behind. She was dying of a cancer that, while relentlessly doing its deadly work, mercifully left her relatively pain-free and clear in mind and heart to the very end. The cancer eventually took her to a point where she could no longer eat, but could still be nourished for a time by intravenous transfusions. But these too eventually no longer worked and, once unhooked from the intravenous needles, she was told that she had roughly a week still to live. She chose to spend those last days in a hospital rather than at home, with her family having easy, 24-hour, access to her hospice bed.

The days leading up to her death were a sacred time. I took her communion several days before she died and, with her head still very clear, she told me what I should say at her funeral liturgy. She had chosen that exact text where Jesus, on the night before he dies, tells his heavy-hearted disciples that he is going ahead, to prepare a place for them. She shared how, before every one of her children was born, before she went to the hospital to give birth, she had carefully prepared everything at home for the new arrival, the crib, the diapers, the clothing, the room. She brought each of her children home to a place she had carefully prepared. And now she was going on ahead of them again, to prepare another place for them.

I preached those words at her funeral and despite our grief and despite the fact that in moments like these there is nothing really that can be said that takes away the pain, her raw testimony of faith left us with an image that placed us all, not least her husband and children, inside a bigger story, a faith-narrative, that highlighted two things.

First, the image of her going on ahead of her children awakened our grieving faith to the truth that a mother can go on ahead to prepare a place for her children in much deeper ways than simply bringing a new-born home from a hospital. Second, her "going ahead" was also showing her children, and the rest of us, how to die, how to do that act that we all someday must do. After you watch a good person die, you become less afraid to die yourself because you see how it can be done in an ordinary way, by an ordinary person, in a way that you can also do. In her dying, she prepared a place for us.

But this isn't a lesson only about dying. This image, I go on ahead to prepare a place for you, is a metaphor which defines the essential task of our adult, mature years. Our task of as "elders", whether that be as a mother or father, an older brother or older sister, an uncle or an aunt, a teacher, a clergyman, a nurse, a worker, a colleague, or a friend, is to live in such a way so as to create a place where the young can follow. Our task as adults is to show the young how to live at a place where they've never been as yet.

And it is both a noble and humble task. Most of us cannot live up to the lofty ideals we see lived out in the lives of the great saints, though their lives have created an ideal place for us. However, while not everyone can live as Mother Teresa did, perhaps they can live like you do and your life can be their exemplar for meaning, wholeness, anonymous sanctity, and dying without unnecessary fear.

I've been graced to be at the deathbed of a goodly number of ordinary people who died very ordinary looking deaths, with no choirs of angels silently chanting in the background, no alleluias on their lips, with pain and thirst dominating their concerns, with their hands being tightly grasped by loved ones, and their hearts still very much focused on the pain of leaving this world. And that's not a bad way to die. In how they managed their deaths they prepared a place for me. Looking at how they died, I am far less fearful and can more readily say: I can do this!

What a grace to have someone go on ahead to prepare a place for you!

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions