

Twenty - Second Sunday in Ordinary Time

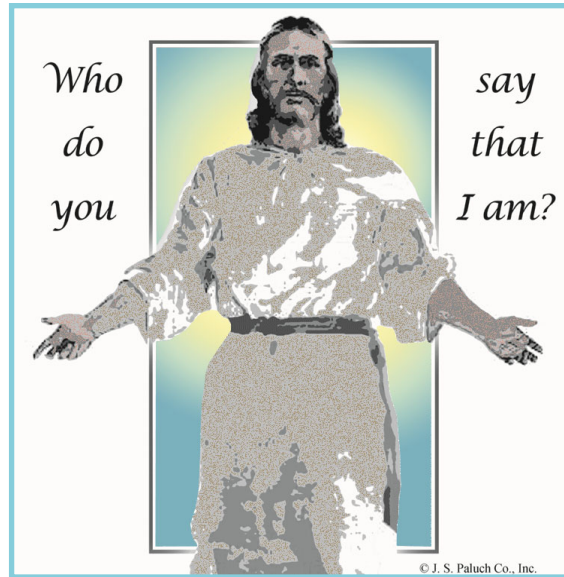
September 3, 2017

# 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](http://www.holyfamily-vanalstyne.org)

Email: [janis@holyfamily-vanalstyne.org](mailto:janis@holyfamily-vanalstyne.org)

Fr. Eugene Azorji, Pastoral Administrator

Fr. Juan Carlos Marin, 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](mailto:stmichael@stmichaelmckinney.org)

Fr. Eugene: [freugene@stmichaelmckinney.org](mailto:freugene@stmichaelmckinney.org)

Fr. Juan Carlos: [frjuancallos@stmichaelmckinney.org](mailto:frjuancallos@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.**

<b>First Communion/ Primera Comunion</b>	<b>Confirmation/ Confirmacion</b>
<b>April 14, 2018 10:00 am</b>	<b>March 17, 2018 10:00 am</b>
First Friday Adoration	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	Brooke Roberts	Dottie Izzi
Deborah Grisolia	Audrey Benson	Rita Yzquierdo
Joan Polus	Karen Connor	Frank Connor
Holley Hartley Tiemann		Carol Park
Fr. Eddie Fronski	David Guidry	Lucas Chappel

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

**Weekly Attendance/Offerings**

Attendance :	August 27, 2017	475
Offerings:	August 27, 2017	\$ 2,253.00
Building	August 27, 2017	\$ 1,117.00

**Knights of Columbus Carl Vogel #16047**

**The Knights are having a Rummage Sale here at Holy Family on October 7th. They have acquired a trailer for storage until the event takes place. Each Sunday after Masses they will have Knights to accept your contributions for the sale. If you need pick up's contact Zeb or any Knight to make arrangements. They request that no out dated items of technology not be donated. Old type TV's will not be accepted. Dishes, clothes, furniture in resalable shape, what knots, linens, lamps, outdoor furniture, tools, camping equipment and other items you wish to donate will be appreciated.**

**Thanks Knights of Columbus**

**Weekly Calendar**

**Sunday, September 3**

8:30 am Rosary  
 9:00 am Mass English  
 Altar Serving Training Immediately After Mass  
 12:00 pm Spanish Mass

**Monday September 4**

**Tuesday, September 5**

**Wednesday, September 6**

**Thursday September 7**

9:00 am Mass Bible Class Immediately Following  
 7:00 pm Youth Choir Practice

**Friday September 8**

7:15pm Adult Spanish Choir  
 6:00 -8:00 pm Adoration

**Saturday September 9**

11:00 am Quinceanera

**NEW ALTAR SERVERS**

To serve the Mass is an honor that requires competent and dedicated altar servers.

We here at Holy Family are once again recruiting new altar servers, beginning with children at the fourth grade level, who attend, public, private or parochial school, or who are home-schooled. This ministry is an opportunity for our children to learn more about the Mass and to assist the priest and deacon help, the faithful in the pews become more prayerful and active participants in the liturgy.

If you are interested in serving or know someone who is please see Kelly Bishop after mass September 3rd Training will take about an hour and we will be holding this training immediately after the 9:00 am Mass.

Thank you for your dedication to our parish.

**RELIGION DEFINED**

I do not know how philosophers may ultimately define religion; but from Micah to James it has been defined as service to one's fellow human rendered by following the great rule of justice and mercy, of wisdom and righteousness.

--- Theodore Roosevelt

# Holy Family Quasi Parish

## Monthly Mass for Catholics in Recovery – September 9th

This month's Calix Mass will be offered at 8:30 am on September 9th in the St. Jude Parish in the main Church (1515 N Greenville Ave, Allen). The Mass, and meeting that follows, is open to members of all parishes who are recovering alcoholics, addicts, and their families and friends. Calix meetings provide for sharing our experience, strength and hope found in Catholicism and 12-Step recovery. For more information on the Calix Society, call your parish or 214-906-0605, or see [www.calixsociety.org](http://www.calixsociety.org) and, for the Dallas Unit see <http://stjudeparish.com/catholic-recovery-calix-society>. This Calix unit serves the Dallas Diocese and holds its meetings on the second Saturday of every month at 8:30 AM in the St. Jude Church Chapel.

## FOLLOWING CHRIST

**If you've ever had an unpleasant but somewhat amusing practical joke played on you, then you have some understanding of how Jeremiah feels today when he tells God "good one—you duped me." We can almost see him shaking his head with a bit of a rueful smile, but an angry undertone in his voice. In similar fashion, Peter thinks Jesus is "duping" him when Jesus starts to explain that being Messiah means suffering and dying, and being a follower of the Messiah means taking up a cross and doing the same. Jeremiah tries to deny God's will for him by trying to shut up; Peter—who has just been made the foundation of the church—out and out denies the teaching of Jesus, for which he is named "Satan" today. Fortunately for us, Jeremiah comes to realize that to have the word of God placed in your heart means that it will be futile to try and keep silent, even if it means scorn and derision from those around you. Luckily Peter ultimately returned to the faith he professed in last week's Gospel, and came to understand our need as baptized followers of Christ to follow in his way, even when it means following him to our very death.**

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## Holy Family's Library

### Did you know we have a library?

**Available are a fine selection of books of interest for those interested in the Liturgical History of our Catholic Church. Books of the Saints.**

**Betty Kennedy one of our founding Members has stepped up to organize the books in a librarians method. If you have an interest in assisting her please see her after Sunday Mass. Many members will enjoy organization in this area. The book cases are located in Room #1. Thank You for considering to help set up.**

## TREASURES FROM OUR TRADITION

It's interesting to imagine the scene when the changes in our liturgy were first tested. Choices for prayer texts were one thing, but responses from the people were another. In early 1967, secret test-drives of the new Mass were conducted in the Vatican. Pope Paul VI was present, and there was a handful of bishops, priests, a few laypeople and two sisters making up the assembly. Everyone had a booklet with every word of the songs, rubrics, and prayers, blank paper, and a pencil for notes. After each Mass, the ordained men in the group met in the pope's library to share their experiences. The laypeople and sisters met separately.

Over a week's time they tested what they called a "read Mass with singing," a "Mass entirely recited," and a "Sung Mass." While the ordained were generally in favor, the lay comments were very clear and insightful, and had great impact on the final result. This was a brilliant plan on the part of the pope, who got to see how the reform was going, and to recognize in this small trial run a growing consensus that reform was needed and welcome. Based on his observation, Pope Paul VI called for specific innovations, such as beginning the Mass with the sign of the cross. It's amazing that some of our most familiar rites are really quite new treasures of our tradition!

—Rev. James Field, Copyright © J. S. Paluch Co.

No siempre encuentro fácil orar. Frecuentemente estoy rendido, aturdido, atrapado en tareas, presionado por el trabajo, escaso de tiempo, sin ganas de orar, o más tentado de hacer otra cosa. Pero hago oración a diario; a pesar de que frecuentemente no quiero, y aunque muchas veces la oración puede ser aburrida y sin interés. Hago oración diariamente porque estoy comprometido con algunos rituales de oración, el oficio de la Iglesia, las laudes y vísperas, la Eucaristía y la meditación diaria.

Y estos rituales me vienen bien. Me mantienen, me tienen estable y me guardan regularmente aun cuando, muchas veces, no tengo ganas de orar. Ese es el poder del ritual. Si sólo orara cuando tuviera ganas, no oraría muy regularmente.

La práctica del ritual nos mantiene haciendo lo que deberíamos estar haciendo (orar, trabajar, estar a la mesa con nuestras familias, ser corteses) aunque nuestros sentimientos no siempre estén en

juego. Necesitamos hacer ciertas cosas no porque siempre sintamos que nos gusta hacerlas, sino porque es procedente hacerlas.

Y esto es verdad para muchas áreas de nuestras vidas, no sólo para la oración. Tomad, por ejemplo, los rituales sociales de urbanidad y buenas maneras que apoyamos cada día. Nuestro corazón no siempre está en los saludos y expresiones de amor, aprecio y gratitud que nos damos unos a otros cada día. Nos saludamos, nos despedimos, nos expresamos amor y gratitud a través de algunas fórmulas sociales, palabras rituales: ¡Buenos días! ¡Qué bueno verte! ¡Que tengas un gran día! ¡Que tengas una estupenda noche! ¡Que duermas bien! ¡Encantado de encontrarme contigo! ¡Encantado de trabajar contigo! ¡Te quiero! ¡Gracias!

Nos decimos estas cosas diariamente, aun cuando tenemos que admitir que hay momentos, muchos momentos, en los que estas expresiones aparentan ser puramente formales y de ninguna manera parecen consecuentes con los sentimientos que estamos teniendo en ese momento. Y aun así las decimos y son sinceras en lo que expresan que subyace en nuestros corazones a un nivel más profundo que nuestros sentimientos más momentáneos y efímeros de distracción, irritación, contratiempo o ira. Además, estas palabras nos mantienen en civismo, en buenas maneras, en afabilidad, en cortesía, en respeto y en amor, a pesar de las fluctuaciones en nuestra energía, humor y sentimientos. Nuestra energía, humor y sentimientos, en cualquier momento dado, no son un verdadero indicio de lo que hay en nuestros corazones, como todos nosotros sabemos y por lo que frecuentemente necesitamos disculparnos. ¿Quién de nosotros no se ha mostrado alguna vez molesto y amargo hacia alguien a quien amamos profundamente? La profunda verdad es que amamos a esa persona, pero eso no es lo que estamos sintiendo entonces.

Si sólo expresáramos afecto, amor y gratitud en esos momentos en que nuestros sentimientos estaban completamente en juego, no los expresaríamos muy frecuentemente. Gracias a Dios por los rituales ordinarios y sociales que nos mantienen en amor, afecto, afabilidad, civismo y buenas maneras en esos momentos en que nuestros sentimientos están de mal humor con lo que es más verdadero de nosotros mismos. Estos rituales, como un fuerte recipiente, nos mantienen seguros hasta que vuelven los buenos sentimientos.

Hoy, en demasiadas áreas de la vida, ya no entendemos el ritual. Eso nos deja intentando vivir nuestras vidas por nuestros sentimientos; no es que los sentimientos sean malos, sino que más bien nos sobrevienen como huéspedes salvajes y no invitados. Iris Murdoch afirma que nuestro mundo puede

cambiar en quince segundos porque nosotros podemos enamorarnos en quince segundos. ¡Pero también podemos dejar de estar enamorados en quince segundos! Los sentimientos funcionan de esta manera. Y así, no podemos mantener el amor, el matrimonio, la familia, la amistad, las

relaciones colegiales y la ciudadanía por sentimientos. Necesitamos ayuda. Los rituales pueden ayudar a mantener nuestras relaciones más allá de los sentimientos.

Dietrich Bonhoeffer solía dar esta instrucción a una pareja cuando oficiaba en su boda. Les decía: Hoy estáis enamorados y creéis que vuestro amor puede sostener vuestro matrimonio. Pero no puede. Sin embargo, vuestro matrimonio puede sostener vuestro amor. El matrimonio no es sólo un sacramento; es también un recipiente ritual. El ritual no sólo puede ayudar a sostener un matrimonio; también puede ayudar a sostener nuestras vidas de oración, nuestro civismo, nuestras maneras, nuestra afabilidad, nuestro humor, nuestra gratitud y nuestro equilibrio en la vida. Sed cautos con cualquiera que, en nombre de la psicología, el amor o la espiritualidad, os dice que el ritual es vacío y que debéis confiar en vuestra energía, humor y sentimientos como vuestra brújula guía. Estos no os llevarán lejos.

Daniel Berrigan escribió una vez: No viajes con alguien que espere que resultes interesante todo el tiempo. En un viaje largo, hay tramos obligatoriamente aburridos. Juan de la Cruz se hace eco de esto cuando habla sobre la oración. Nos dice que, durante nuestros años generativos, uno de los mayores problemas que afrontaremos diariamente en nuestra oración es el simple aburrimiento.

Y así, podemos estar seguros de que nuestros sentimientos no nos sostendrán, pero las prácticas del ritual pueden hacerlo.

There's a famous billboard that hangs along a congested highway that reads: You aren't stuck in traffic. You are traffic! Good wit, good insight! How glibly we distance ourselves from a problem, whether it is our politics, our churches, the ecological problems on our planet, or most anything else.

We aren't, as we want to think, stuck in a bad political climate wherein we can no longer talk to each other and live respectfully with each other. Rather we ourselves have become so rigid, arrogant, and sure of ourselves that we can no longer respect those who think differently than we do. We are a bad political climate and not just stuck in one.

Likewise for our churches: We aren't stuck in churches that are too self-serving and not faithful enough to the teachings of Jesus. Rather we are Christians who too often, ourselves, out of self-interest compromise the teachings of Jesus. We aren't stuck in our churches, we comprise those churches.

The same is true apposite the ecological challenges we face on this planet: We aren't stuck on a planet that's becoming oxygen-starved and a junkyard for human wastage. Rather it's we, not just others, who are too careless in how we are using up the earth's resources and how we are leaving behind our waste.

Admittedly, this isn't always true. Sometimes we are stuck in negative situations for which we bear no responsibility and within which, through no fault of our own, we are simply the unfortunate victim of circumstance and someone else's carelessness, illness, dysfunction, or sin. We can, for instance, be born into a dysfunctional situation which leaves us stuck in a family and an environment that don't make for easy freedom. Or, sometimes simple circumstance can burden us with duties that take away our freedom. So, metaphorically speaking, we can be stuck in traffic and not ourselves be part of that traffic, though generally we are, at least partially, part of the traffic we're stuck in.

Henri Nouwen often highlighted this in his writings. We are not, he tells us, separate from the events that make up the world news each day. Rather, what we see written large in the world news each night simply reflects what's going on inside of us. When we see instances of injustice, bigotry, racism, greed, violence, murder and war on our newscasts we rightly feel a certain moral indignation. It's healthy to feel that way, but it's not healthy to naively think that it's others, not us, who are the problem.

When we're honest we have to admit that we're complicit in all these things, perhaps not in their crasser forms, but in subtler, though very real, ways: The fear and paranoia that are at the root of so much conflict in our world are not foreign to us. We too find it hard to accept those who are different from us. We too cling to privilege and do most everything we can to secure and protect our comfort. We too use up an unfair amount of the world's resources in our hunger for comfort and experience. As well, our negative judgments, jealousies, gossip, and bitter words are, at the end of the day, genuine acts of violence since, as Henri Nouwen puts it: Nobody is shot by a gun that isn't first shot by a word. And nobody is shot by a word before he or she is first shot by a murderous thought: Who does she think she is! The evening news just shows large what's inside our hearts. What's in the macrocosm is also in the microcosm.

And so we aren't just viewers of the evening news, we're complicit in it. The old catechisms were right when they told us that there's no such a thing as a truly private act, that even our most private actions affect everyone else. The private is political. Everything affects everything.

The first take-away from this is obvious: When we find ourselves stuck in traffic, metaphorically and otherwise, we need to admit our own complicity and resist the temptation to simply blame others.

But there's another important lesson here too: We are never healthier than when we are confessing our sins; in this case, confessing that we are traffic and not just stuck in traffic. After recognizing that we are complicit, hopefully we can forgive ourselves for the fact that, partially at least, we are helpless to not be complicit. No one can walk through life without leaving a footprint. To pretend otherwise is dishonest and to try to not leave a footprint is futile. The starting point to make things better is for us to admit and confess our complicity.

So the next time you're stuck in traffic, irritated and impatient, muttering angrily about why there are so many people on the road, you might want to glance at yourself in rearview mirror, ask yourself why you are on the road at that time, and then give yourself a forgiving wink as you utter the French word, *touché*.

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions