

Thirty-First Sunday in Ordinary Time

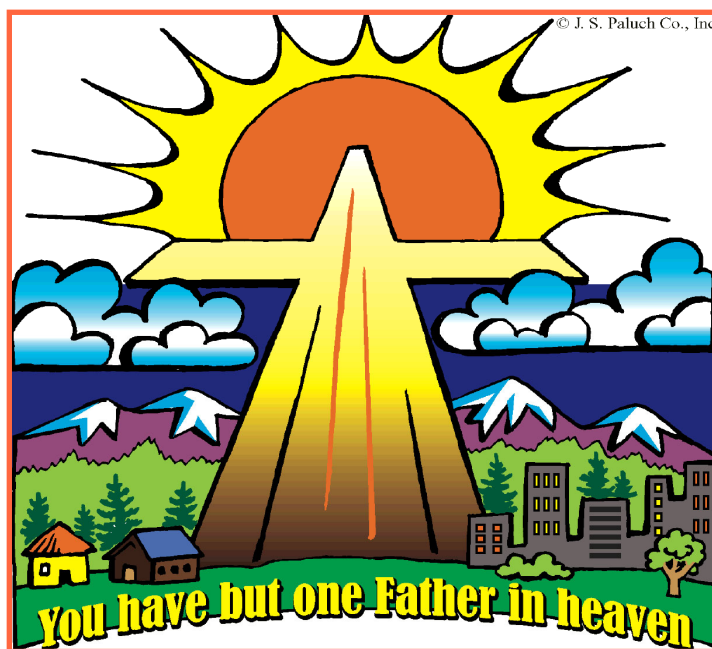
November 5, 2017

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. 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

Fr. Eugene: freugene@stmichaelmckinney.org

Fr. Juan Carlos: frjuancalos@stmichaelmckinney.org

Main Phone: 972-542-4667

Fax: 972-542-4641

St. Michael the Archangel Catholic Church

Weekend Masses

Vigil Mass Saturday - 5pm (English)

Vigil Mass Saturday - 7:00pm (Spanish)

Sunday Masses / Misa Dominical

Sunday 8:00am & 11:30am)

Domingo 9:30am & 2:00pm

Weekday Masses

Mon., Wed, & Fri 8:00am

Confessions Thursday

6:00pm - 7:00pm

Saturday 3:30- 4:30pm

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 14, 2018 10:00 am
 First Friday Adoration

**Confirmation/
 Confirmacion**
March 17, 2018 10:00 am
 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	Rita Yzquierdo	Carol Park
Lucas Chappel	Lucy Greenwood	Johanna Kroger
Ruben Villarreal	Joe Sanchez	Kimberly Coggeshall
Ann Thomas	Sandra Heath	Andrea Thomas
Deborah Grisolia	Chris Hayes	

Weekly Calendar

Sunday, November 5

8:30 am Rosary
 9:00 am Mass English
10:15 - 11:15 am Faith Formation K thru 3rd
 12:00 pm Spanish Mass
1:30 - 2:45pm Faith Formation 4th - Confirmation

Monday November 6

Tuesday, November 7

6:45 pm Spanish Altar Practice
 7:30 pm RCIA
 7:30 pm Adult Spanish Choir

Wednesday, November 8

7:30 pm Bible Class

Thursday November 9

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

Friday November 10

7:00 pm Spanish Adult Choir

Saturday November 11

9:00 am Flag Ceremony for Veterans Day **All are Invited**

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

Weekly Attendance/Offerings

Attendance :	October 29, 2017	657
Offerings:	October 29, 2017	\$ 7,531.81
Building	October 29, 2017	\$ 6,689.27
Priest Retirement	October 29, 2017	\$ 350.00
Funded		

Veterans Day

November 11, 2017

Flag Ceremony at 9:00 am

All Are Invited Meet at the Flag Pole

Safe Environment

If you have an expertise to share example: Plumber please let us know as from time to time we need help. Faith Formation known as (CCD) needs adult subs.

Requirement must have you Safe Environment. We have the form on our Website and encourage you to apply for it as soon as possible.

Volunteers who have contact with children or vulnerable adults need to be cleared. Thanks for considering helping.

Welcome to all Visitors and New Parishioners. If you have any questions or suggestions we welcome your inquiry. Fill free to stay and have a cup of Coffee, juice and Social gathering most every Sunday. Registration forms in White legal envelopes on vestibule table. Fill them out place in collection basket, drop by office, or mail them. Share you ideas and perhaps your prior parishes groups that you might like to see available here at Holy Family. WELCOME

Thirty-first Sunday in Ordinary Time

TREASURES FROM OUR TRADITION

What is the name of the pope's cathedral? If you said the Vatican, or St. Peter's, you were off by a few miles, since the answer is the Basilica of St. John, the Lateran, the "Mother Church" of all the churches of the world and the cathedral of the Diocese of Rome. It takes its name from the Lateran family, the Trumps of their day, who somehow ran afoul of the Emperor Nero. He seized all their property, including their vast Roman palace and estate. We don't know how Plautius displeased Nero so badly, but eventually all the Lateran property came to Constantine, the first Christian emperor, through his wife, Fausta. Early in the fourth century, when Christianity was at last legalized, Constantine gave the property to the church. Soon the great meeting halls were expanded and adapted.

Over the centuries, the church building has been sacked by armies, ruined by fire, torn down, and rebuilt. The oldest and most unchanged part of the Lateran is a vast, separate baptistery with steps leading down to a huge green basalt pool. Imagine what a triumphal moment the dedication of this public church building was for a community that had worshiped in secret for so long! This Thursday's feast of the Dedication of the Lateran Basilica is really about the tradition of consecrating space for worship, and so by extension, a feast for your parish church building and, given the beautiful second reading, for its baptistery as well.

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

RIGHT AND WRONG

What is morally wrong can never be politically right.

—Anthony Ashley Cooper

LOVE NEEDED HERE

No one needs love more than someone who doesn't deserve it.

—Anonymous

TRADICIONES DE NUESTRA FE

Esta semana celebramos la memoria de la Iglesia madre de la cristiandad. Por extraña coincidencia, no está en Jerusalén donde nació la Iglesia, tampoco es la Basílica de San Pedro en el Vaticano, donde está el sepulcro (o la tumba) de san Pedro. Esta iglesia es la Basílica que está dedicada a la memoria del Divino Salvador, a san Juan Bautista y a san Juan Evangelista. Fue la primera basílica consagrada en el año 324 al culto cristiano en Roma.

De allí ha tenido una larga trayectoria, y aunque es la catedral del obispo de Roma, el Papa se trasladó al Vaticano en 1377, luego de que el papado estuvo durante un período de 100 años en Francia.

Al recordar la consagración de la Basílica de Letrán no debemos olvidar lo que dice san Pablo: "Cada uno de nosotros somos un templo del Espíritu Santo" (1 Corintios 6:19). En un sueño, Inocencio III vio que Letrán estaba por caerse, pero san Francisco pudo sostenerla en pie. Ojalá que cada vez que nosotros estemos por caer, llegue alguien que nos pueda sostener como templos de Dios.

—Fray Gilberto Cavazos-Glz, OFM, Copyright © J. S. Paluch Co., Inc.

CORRECTO E INCORRECTO

Lo que es moralmente incorrecto nunca puede ser políticamente correcto.

—Anthony Ashley Cooper

AQUÍ SE NECESITA AMOR

Nadie necesita más amor que alguien que no lo merece.

—Anónimo

Ninguna comunidad debería arruinar sus muertes. Esa es una sabia declaración de Mircea Eliade, y a propósito de la muerte, hace dos semanas, de Kathleen Dowling Singh. Kathleen trabajaba en un centro de cuidados paliativos, era psicoterapeuta y escritora espiritual muy profunda e influyente.

Es conocida y profundamente respetada entre los que escriben y enseñan en el área de espiritualidad en razón de tres libros mayores: La gracia del vivir, La gracia del envejecimiento y La gracia del morir. Curiosamente, trabajó hacia atrás al escribir su trilogía, empezando con el morir, continuando con el envejecer y finalmente ofreciendo una reflexión sobre el vivir. Hizo esto porque sus observaciones de fondo fueron tomadas de su experiencia como trabajadora de un centro de cuidados paliativos que atendía a pacientes terminales. Según lo que aprendió estando y observando, los moribundos le enseñaron mucho sobre lo que significa envejecer y, finalmente, lo que significa vivir. Sus libros tratan de destacar la profunda gracia que está inherente en cada una de estas etapas de nuestra vida: vivir, envejecer, morir.

Quiero destacar aquí particularmente las observaciones de su primer libro, La gracia de morir. Fuera de la Escritura y de algunos místicos clásicos, no he encontrado una comprensión espiritual tan profunda de lo que Dios y la naturaleza intentan en el proceso a través del cual entramos en la muerte, particularmente como es visto en alguno que muere a edad avanzada o de enfermedad terminal.

Singh concentra su tesis en una aguda frase: El proceso de la muerte está exquisitamente calibrado para introducirnos en el reino del espíritu. Hay sabiduría en el proceso de la muerte. Aquí está cómo funciona:

Durante toda nuestra vida, nuestra auto-conciencia limita de raíz nuestra consciencia, cerrando efectivamente de nuestra consciencia mucho del reino del espíritu. Pero ese no es el modo como nacimos. Como bebé, estamos maravillosamente abiertos y conscientes, pero, al faltar la auto-conciencia, un ego, no nos damos cuenta de lo que somos conscientes. Un niño es luminoso, pero un niño no puede pensar. Para pensar necesita formar un ego, venir a ser auto-consciente; y, según Singh, la formación de ese ego, la condición de auto-consciente, se afirma de cada uno de nosotros haciendo cuatro contracciones mentales masivas, cada una de las cuales cierra algo de nuestra consciencia del mundo del espíritu.

Nosotros formamos nuestros egos así: Primero, al comienzo de la vida del bebé, éste hace una distinción entre lo que es uno mismo y lo que es otro. Esa es la primera contracción mayor. Poco después, el bebé hace una distinción entre el vivir y el no-vivir; un perrito tiene vida; una piedra, no. Algún tiempo después de eso, un bebé hace una distinción entre la mente y el cuerpo; un cuerpo es sólido y físico de una manera que la mente no es. Finalmente, al principio también de nuestras vidas, hacemos una distinción entre lo que podemos afrontar dentro de nosotros y aquello que nos da demasiado miedo afrontar. Separamos nuestra propia luminosidad y complejidad desde nuestra consciente consciencia, formando lo que con frecuencia es denominado nuestra sombra. Cada uno de estos movimientos cierra efectivamente todos reinos de la realidad desde nuestra consciencia. Haciendo eso -dice Singh- creamos el propio temor a la muerte.

Ahora, y este es el fecunda observación de Singh, el proceso de envejecimiento y muerte destruye efectivamente estas contracciones, haciéndolo en orden contrario a como nosotros las formamos, y con cada destrucción, estamos de nuevo más conscientes de un reino de la realidad más amplio, particularmente el reino del espíritu. Y esto culmina en los últimos momentos o segundos antes de nuestra muerte en la experiencia de éxtasis, observable en muchos pacientes terminales mientras mueren. Cuando la última contracción que formó nuestro ego se rompe, el espíritu se abre camino y rompemos en éxtasis. Como trabajadora de un centro de cuidados paliativos, Singh afirma haber visto esto muchas veces en sus pacientes.

Elizabeth Kubler Ross, en lo que ahora ha venido a ser virtualmente el canon sobre cómo entendemos las etapas del morir, sugirió que alguien al que diagnostiquen una enfermedad terminal atravesará cinco etapas antes de su muerte: Denegación, Ira, Convenio, Depresión, Aceptación. Singh estaría de acuerdo con eso, pero añadiría tres etapas más: Una caída en la oscuridad que llega casi al desespero; una resignación que empequeñece nuestra inicial acogida y una irrupción en éxtasis. Ella señala que Jesús pasó por esas exactas etapas en la cruz: un grito de abandono que suena como desespero, la encomienda de su espíritu y el éxtasis que le fue dado en su muerte.

La observación de Singh es muy consoladora. El proceso de morir nos proporcionará que una profunda vida de oración y abnegación deba hacernos romper especialmente nuestro egoísmo y abrirnos al reino del espíritu. Dios nos acogerá, de una manera u otra.

Hemos perdido a una gran mujer y una gran escritora espiritual. Sus hijos, escribiendo en facebook después de su muerte, dijeron simplemente que su madre querría que todos nosotros supiéramos que “ella fue un persona ordinaria que tuvo una muerte ordinaria”. Pero el legado espiritual que ella nos dejó está lejos de ser ordinario.

Nobel-prizing winning author, Toni Morrison, assessing the times, asks this question: “Why should we want to know a stranger when it is easier to estrange another? Why should we want to close the distance when we can close the gate?” Except this isn’t a question, it’s a judgment.

It’s a negative judgment on both our society and our churches. Where are our hearts really at? Are we trying more to close the distance between us and what’s foreign, or are we into closing gates to keep strangers estranged?

In fairness, it might be pointed out that this has always been a struggle. There hasn’t been a golden age within which people wholeheartedly welcomed the stranger. There have been golden individuals and even golden communities who were welcoming, but never society or church as a whole.

Much as this issue is so front and center in our politics today, as countries everywhere struggle with their immigration policies and with what to do with millions of refugees and migrants wanting to enter their country, I want to take Morrison’s challenge, to close the distance rather than close the gate, to our churches: Are we inviting in the stranger? Or, are we content to let the estranged remain outside?

There is a challenging motif within Jesus’ parable of the over-generous vineyard owner which can easily be missed because of the overall lesson within the story. It concerns the question that the vineyard owner asks the last group of workers, those who will work for only one hour. Unlike the first group, he doesn’t ask them: “Do you want to work in my vineyard?” Rather he asks them: “Why aren’t you working?” Their answer: “Because no one has hired us!” Notice they don’t answer by saying that their non-employment is because they are lazy, incompetent, or disinterested. Neither does the vineyard owner’s question imply that. They aren’t working simply because no one has given them the invitation to work!

Sadly, I believe this is the case for so many people who are seemingly cold or indifferent to religion and our churches. Nobody has invited them in! And that was true too at the time of Jesus. Whole groups of people were seen as being indifferent and hostile to religion and were deemed simply as sinners. This included prostitutes, tax collectors, foreigners, and criminals. Jesus invited them in and many of them responded with a sincerity, contrition, and devotion that shamed those who considered themselves true believers. For the so-called sinners, all that stood between them and entry into the kingdom was a genuine invitation.

Why aren’t you practicing a faith? No one has invited us!

Just in my own, admittedly limited, pastoral experience, I have seen a number of individuals who from childhood to early or late mid-life were indifferent to, and even somewhat paranoid about, religion and church. It was a world from which they had always felt excluded. But, thanks to some gracious person or fortunate circumstance, at a moment, they felt invited in and they gave themselves over to their new religious family with a disarming warmth, fervor, and gratitude, often taking a fierce pride in their new identity. Witnessing this several times, I now understand why the prostitutes and tax collectors, more than the church people at the time, believed in Jesus. He was the first religious person to truly invite them in.

Sadly, too, there’s a reverse side to this is where, all too often, in all religious sincerity, we not only don’t invite certain others in, we positively close the gates on them. We see that, for example, a number of times in the Gospels where those around Jesus block others from having access to him, as is the case in that rather colorful story where some people are trying to bring a paralytic to Jesus but are blocked by the crowds surrounding him and consequently have to make a hole in the roof in order to lower the paralytic into Jesus’ presence.

Too frequently, unknowingly, sincerely, but blindly, we are that crowd around Jesus, blocking access to him by our presence. This is an occupational danger especially for all of us who are in ministry. We so easily, in all sincerity, in the name of Christ, in the name of orthodox theology, and in the name of sound pastoral practice set ourselves up as gatekeepers, as guardians of our churches, through whom others must pass in order to have access to God. We need to more clearly remember that Christ is the gatekeeper, and the only gatekeeper, and we need to refresh ourselves on what that means by looking at why Jesus chased the moneychangers out of the temple in John’s Gospel. They, the moneychangers, had set themselves up as a medium through which people has to pass in order to offer worship to God. Jesus would have none of it.

Our mission as disciples of Jesus is not to be gatekeepers. We need instead to work at closing the distance rather than closing the gate.

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions