

Fifteenth Sunday in Ordinary Time

July 16 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: [frjuancalos@stmichaelmckinney.org](mailto: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)

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
Deborah Grisolia	Audrey Benson	Rita Yzquierdo

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

**Weekly Calendar**

**Sunday, July 16**

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

**Monday July 17**

**Tuesday, July 18**

**Wednesday, July 19**

**Thursday July 20**

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

**Friday July 21**

8:00pm Adult Spanish Choir

**Saturday July 22**

**Weekly Attendance/Offerings**

Attendance:	July 2, 2017	614
Offerings:	July 2, 2017	\$ 2,317.56
Building Fund:	July 2, 2017	\$ 1,343.00
Attendance :	July 9, 2017	571
Offerings:	July 9, 2017	\$ 2,853.51
Building	July 9, 2017	\$ 2,383.81

**Seminarian Welcome Baskets**

Welcome baskets are provided to each returning and new seminarian at Holy Family Seminary in August. Items are donated by the Auxiliary, parish organizations and parishioners like you that pray for, love and support our seminarians.

**Donations Will Be Accepted Through - Sunday July 16**

List of suggested items for welcome baskets

**Walmart Gift Cards**                      **TODAY PLEASE**

**Monetary Gift Cards**

**Book of Postage Stamps**

**Single subject spirals - college rule**

**Black Socks**

**#10 White Envelopes**

**Thank you note cards**

**Basket provided in vestibule for your donations.**

**Our generosity helps our Future Priest.**

**Attention incoming Aggie Catholic freshmen! St. Mary's Catholic Center in College Station invites you to attend CONNECT, a retreat for new students of Texas A&M and Blinn. Come and meet other Catholic students and see how you can grow closer to Jesus Christ while you are in college. We are offering two opportunities to attend CONNECT the week before school starts: August 21-22 (Monday-Tuesday) or August 24-25 (Thursday-Friday). To register and get more information, please visit our website: [www.aggiecatholic.org/connect](http://www.aggiecatholic.org/connect) Gig 'em and God Bless!**

**It's back—better than ever.** The Office of Worship presents Liturgy Boot Camp 2.0 for the second year, July 28-29, at the Catholic Conference and Formation Center. Boot Camp runs 2 p.m. until 8 p.m. on Friday, July 28, and 8:30 a.m. until 3 p.m. on Saturday, July 29. Cost is \$30 and includes Friday dinner, Saturday breakfast and lunch, and all materials. Note that Liturgy Boot Camp is both days, Friday and Saturday. If you travel from a distance, we can reserve a private room for you at the CCFC for an additional \$30. To register, visit <https://www.cathdal.org/LBC2017>.

### **Beginning Experience Retreat for Separated, Divorced or Widowed individuals**

It is a weekend program to help move from the darkness of grief into the light of a new beginning of hope for the future, rooted in the Catholic tradition, open to men and women of all faiths. The next weekend retreat will be held July 21-23, 2017. To register please call (682) 233-3946, or e-mail [beginningexperiencedfw@gmail.com](mailto:beginningexperiencedfw@gmail.com). Additional information can be found at [www.beginningexperiencedfw.org](http://www.beginningexperiencedfw.org)

**St. Mary's Adult Faith Formation team welcomes Fr. Anthony Corcoran as he presents 'The Voice of Christianity in the Former Soviet Union' on Sunday, July 23rd at 11:30 a.m. in the Parish Center-727 S Travis St. Sherman, TX**

Fr. Anthony will introduce us to the Catholic Church in Russia and explain the challenges of serving a country where the majority of Russians consider themselves to be Orthodox Christians. Father Anthony will share stories of the people and places he has experienced since arriving in Siberia in 1997, where he was a missionary Priest for 12 years. For the past 8 years, Fr. Anthony has served as the regional superior for all Jesuits working in the Russian Republic and surrounding countries. Upon his return to Russia in August, he will be the Director of the only Catholic school in Siberia.

### **Remembrance Mass for Children / Misa Conmemorativa por Niños**

Saturday, August 12, 2017 10:30 AM - 12:00 PM

St. Patrick Catholic Church, 9643 Ferndale Rd, Dallas, TX 75238

This bilingual Mass for the diocese will be celebrated by Bishop Greg Kelly with Fathers Josef Vollmer-König and Jason Cargo with the Cathedral Children's Choir. The Mass will include a special blessing for parents of children lost before birth by miscarriage, stillbirth or abortion, or for any other reason after birth. Parents will also be invited to participate in a white rose procession and to add their child(ren) to a Book of Remembrance to be held in prayer by the Sisters of Life. (Participation in any aspect of the event is voluntary.) Following Mass, light refreshments will be served. For more information, contact Susan Platt, 214-392-7545 or [splatt@prolifedallas.org](mailto:splatt@prolifedallas.org)

You may enable JavaScript to see this email address.

Esta Misa Bilingüe para la Diócesis se celebrará con el Obispo Greg Kelly con los padres Josef Vollmer- König y Jason Cargo con el Coro de los Niños de la Catedral. Durante la Misa bilingüe para la diócesis, se ofrecerá una bendición especial para los padres que perdieron hijos debido a un aborto espontáneo, una pérdida fetal, un aborto provocado, o hijos fallecidos por cualquier otra razón después de ya haber nacido. Se invitará a los padres a participar en una procesión de rosas blancas y a anotar el nombre de su(s) hijo(s) en un Libro Conmemorativo, el cual se mantendrá bajo la oración de las Hermanas por la Vida. (La participación en cualquier aspecto de este evento es voluntaria.) Para mayor información, favor de comunicarse con Eileen Kuhlmann, 972 679 4760 o [ekuhlmann@prolifedallas.org](mailto:ekuhlmann@prolifedallas.org)

La caridad consiste en ser de buen corazón, pero la justicia consiste en algo más. La capacidad individual de compartir los sentimientos de otros es buena y virtuosa, pero no cambia necesariamente las estructuras sociales, económicas y políticas, que inmolan injustamente a ciertas personas y privilegian indebidamente a otras. Necesitamos ser justos y buenos de corazón, pero necesitamos también tener una política justa y buena.

Jim Wallis, hablando más específicamente sobre el racismo, lo dice así: Cuando protestamos de que no estamos implicados en sistemas injustos diciendo cosas como “tengo amigos negros”, necesitamos desafiarnos a nosotros mismos: *No es solamente lo que hay en nuestros corazones lo que está en disputa; es también lo que está en el corazón de la política pública.* Podemos tener amigos negros; pero, si nuestras políticas son racistas, no hay aún justicia en la tierra. La sola buena voluntad individual no siempre contribuye a que un sistema les resulte justo a todos.

Y eso está precisamente en este punto donde vemos la crucial distinción entre caridad y justicia, entre ser de buen corazón como individuos e intentar asegurar, como comunidad, que nuestros mismos sistemas sociales, económicos y políticos no sean la causa de las mismas cosas a las que tratamos de responder en caridad. ¿Qué es lo que causa la pobreza, el racismo, la disparidad económica, la falta de acceso justo a la educación y al cuidado de la salud, y la irresponsabilidad con la que frecuentemente tratamos la naturaleza? Las actitudes individuales, cierto. Pero la injusticia es también el resultado de las políticas sociales, económicas y políticas que, cualesquiera que sean sus otros méritos, ayudan a producir las condiciones que causan abundante pobreza, desigualdad, racismo, privilegio y falta de serio compromiso por el aire que respiramos.

A la mayoría de nosotros -sospecho yo- le es familiar una historia que es usada frecuentemente para distinguir entre caridad y justicia. Ocurre de esta manera: Había una ciudad edificada a lo largo de un río, pero situada alrededor de un recodo, de modo que la gente del pueblo podía ver sólo esa parte del río que bordeaba su ciudad. Un día, unos pocos niños estaban jugando junto al río cuando vieron cinco cuerpos flotando sobre el agua. Fueron rápidamente a ayudar, y la gente de la ciudad a la que alertaron hizo lo que cualquier persona responsable haría en esa situación. Se ocuparon de los cuerpos. Sacándolos del río, encontraron que dos estaban muertos, y los enterraron. Tres estaban aún vivos. Uno era un niño, al que rápidamente encontraron un hogar adoptivo; otro era una mujer seriamente enferma, a la que ingresaron en un hospital; el último era un joven, y le encontraron un empleo y un lugar donde vivir.

Pero la historia no acabó ahí. Al siguiente día, aparecieron más cuerpos y, de nuevo, la gente del pueblo respondió como anteriormente. Se ocuparon de los cuerpos. Enterraron a los muertos, colocaron a los enfermos en los hospitales, encontraron hogares adoptivos para los niños, y empleos y lugares donde vivir para los adultos. Y así continuó eso durante años, de modo que ocuparse de los cuerpos que encontraban cada día llegó a ser el rasgo normal de sus vidas y se convirtió en parte de la vida de sus iglesias y su comunidad. Unos pocos motivaron

altruistamente a la gente, incluso lo hicieron el trabajo de su vida para cuidar de esos cuerpos. Pero... -y este es el punto- nadie fue nunca al río para ver de dónde y por qué razones continuaban apareciendo cada día esos cuerpos en el río. Simplemente, continuaron de buen corazón y generosos en su respuesta a los cuerpos que encontraban su camino a su ciudad.

La lección es suficientemente clara: Una cosa (necesaria, buena y cristiana) es ocuparse de los indigentes cuerpos que encontramos a la puerta de nuestra casa, y otra cosa (también necesaria, buena y cristiana) es ir contra corriente para intentar cambiar las cosas que están causando que esos cuerpos estén en el río. Esa es la diferencia entre la caridad de buen corazón y actuar en favor de la justicia social.

- Sometimes while praying the Psalms, I'm caught looking quite uncomfortably into a mirror reflecting back to me my own seeming dishonesty. For example, we pray these words in the Psalms: My soul longs for you in the night. ... Like a deer that yearns for flowing streams, so my soul longs for you my God. ... For you alone do I long! For you alone do I thirst!

If I'm honest, I have to admit that a lot of times, perhaps most times, my soul longs for a lot of things that do not seem of God. How often can I honestly pray: For you, God, alone do I long. For you alone do I thirst! In my restlessness, my earthy desires, and natural instincts, I long for many things that don't appear very God-focused or heavenly at all. I suspect that's true for most of us for good parts of our lives. Rare is the mystic who can say those prayers and mean them with her full heart on any given day.

But human desire is a complex thing. There's a surface and there's a depth, and in every one of our longings and motivations we can ask ourselves this: What am I really looking for here? I know what I want on the surface, here and now, but what am I ultimately longing for in this?

This discrepancy, between what we're aware of on the surface and what's sensed only in some dark, inchoate way at a deeper level, is what's captured in a distinction philosophers make between what's explicit in our awareness and what's implicit within it. The explicit refers to what we are aware of consciously ("I want this particular thing!"); whereas the implicit refers to the unconscious factors that are also in play but of which we are unaware. These we only sense, vaguely, in some unconscious part of our soul.

For instance, Karl Rahner, who was fond of this distinction and who puts it to good use in his spirituality, offers us this (crass though clear) example of the distinction between the explicit and the implicit within our motivation and desires. Imagine this, he says: A man, lonely and restless and depressed on a Saturday night, goes to a singles' bar, picks up a prostitute and goes to bed with her. On the surface his motivation and desire are as undisguised as they are crass. He's not longing for God in his bed on this particular night. Or is he?

On the surface, of course he's not, his desire seems purely self-centered and the antithesis of holy longing. But, parsed out to its deepest root, his desire is ultimately a longing for divine intimacy, for the bread of life, for heaven. He's longing for God at the very depth of his soul and at the very depth of his motivation, except he isn't aware of this. Raw desire for immediate gratification is all that he's consciously aware of at this time, but this doesn't change his ultimate motivation, of which this is a symptom. At a deeper level, of which he is not consciously aware, he's still longing for the bread of life, for God alone. His soul is still that of a deer, longing for clear flowing streams, except that on this given night another stream is promising him a more immediate tonic that he can have right now.

Recently I taught a course on the spirituality of aging and dying. Stealing a line from Goethe's poem, Holy Longing, I entitled the course poetically: Insane for the Light. In a term paper, one of the students, a woman, reflecting on her own journey towards aging and dying, wrote these words:

"And then last night I began to think that dying is making love with God, the consummation after a lifetime of flirtations, encounters, meetings in the dark, and constant yearning, longing, and sense of loneliness that does make one insane for the light. I reflected on the Song of Songs and thought that it could be an analogy of how I see dying, not necessarily as the body's disintegration and demise, but rather as the entire transition that I was born destined to make. I think of my life as a love story with its ups and downs like any love story, but always going in the direction of God with the finality of death being the wedding of the love between God and myself after a lifetime betrothal."

She puts it as well as Rahner and the philosophers, though her words are more direct. She too, in analyzing her desire, points out there are levels, explicit and implicit, conscious and unconscious.

Yes, our lives, with all their tensions, restlessness, youthful immaturities, adult depressions, cold lonely seasons, times of doubt, times of desperation, breakdowns, and occasional irresponsible exuberance will surely be marked by flirtations and encounters that seem to exhibit desires that are not for the bread of life. But, they are, ultimately, and one day they will find and know their full consummation.

Information Page

Holy Family Quasi-Parish

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Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions