

Seventeenth Sunday in Ordinary Time

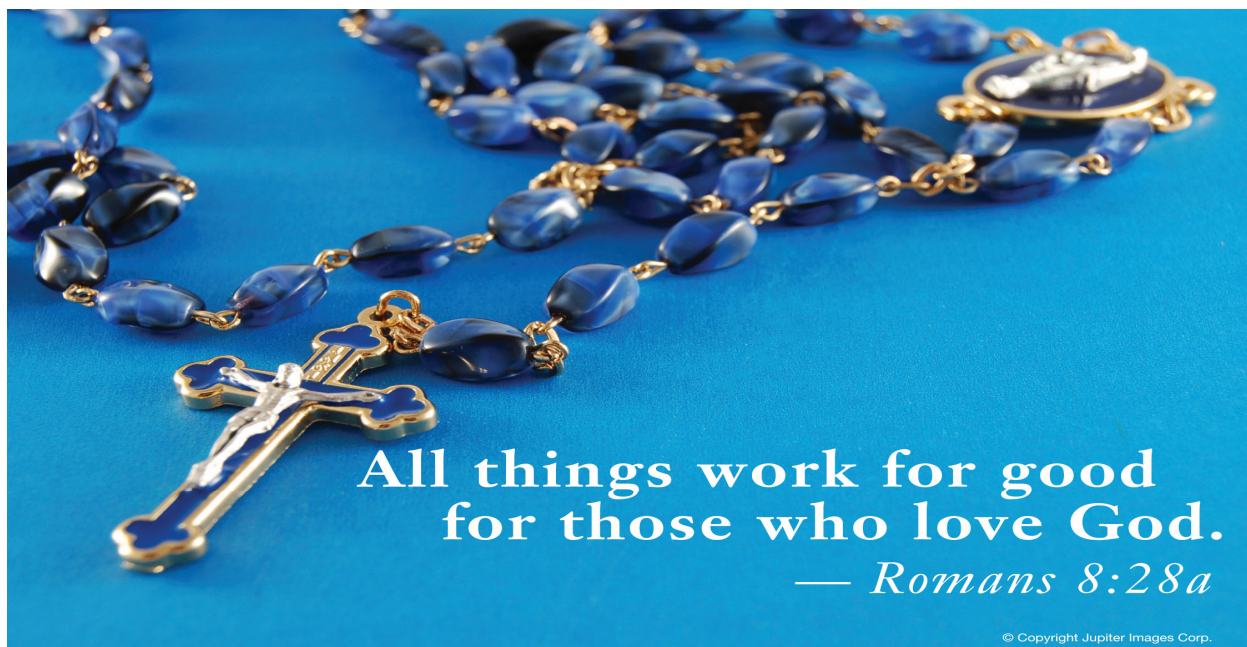
July 30, 2017

# 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.*



**All things work for good  
for those who love God.**  
— *Romans 8:28a*

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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
Joan Polus		

**Weekly Calendar**

Sunday, July 30

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

Monday July 31

Tuesday, August 1

Wednesday, August 2

Thursday August 3

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

Friday August 4

8:00pm Adult Spanish Choir

Saturday August 5

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

**Weekly Attendance/Offerings**

Attendance :	July 23, 2017	514
Offerings:	July 23, 2017	\$ 2,298.65
Building	July 23 2017	\$ 1,256.49

**Welcome**

Fr. Juan Carlos Marin:

Know you have anxiety coming to the unknown. May we assure you Holy Family is a close knit group both English and Spanish. Come join Fr. Eugene help us grow. We've been told by new comers that we are really friendly and make them feel comfortable from day one. Hope you have that same experience as you come for Mass.

We are excited about getting to know you. Join us for our Social after the 9:00am Mass. God Bless You

**Faith Formation 2017-2018**

**Have you REGISTERED??**

**If not you need to stop by the office and do so. Time has run out for prompt registration. Those who attended 7th grade last year must get registered for Confirmation and last years 1st graders need to promptly register so they can make their First Communion. Students in all grades need to continue their growth in their Faith. Parents please come by and fill out your paperwork. All fees are due at time of registration. New students must provide a copy of their Baptism and if you have not registered at Holy Family it will be necessary to do so to enter them in Faith Formation. See you soon!!!**

**PRAY**

If you pray you are sure of saving your soul. If you do not pray you are just as sure to lose your soul.  
 St. Alphonsus Liguori

## Miscellaneous

In the office we have many Certificates of Baptism- First Communion-Confirmation and Marriages dated several years back. These are very important documents.

Please stop by and see if yours are among them. Fr. Eugene was very surprised to learn that they were there. Come by soon and check it out. Blessings the Resistor.

### Silver and Gold Mass

The 4th Annual Diocesan Silver and Gold Anniversary Mass celebrating 25, 50 and 50+ Years of Marriage will be held on Saturday, August 26, 2017, at 2:00 PM at the Cathedral Shrine of the Virgin of Guadalupe. This celebration is for couples celebrating their 25th anniversary (married in 1992), 50th anniversary or 50+ years of marriage (married in 1967 or before), during 2017.

Registration is required, visit [https://www.cathdal.org/Wedding\\_Anniversary\\_August\\_2017](https://www.cathdal.org/Wedding_Anniversary_August_2017). Anniversary couples that register will have reserved seating. Families and guests are welcome to attend and will be seated in open seating. A festive reception will be held following the Mass at the Morton H. Meyerson Symphony Center.

**Register before Monday, August 21, 2017. See Bulletin Board for more information in Vestibule!!**

**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!**

### Thanks to all of Holy Family Advertisers

Make sure to check the back of our Bulletin to see if your needs are available by our Supporters who help make it possible for our weekly Bulletin to be printed by:

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### 11th Annual Dallas Ministry Conference

Make plans now to attend the upcoming 11th Annual Dallas Ministry Conference!

The conference will be held from October 19th – October 21st at the Kay Bailey Hutchison Convention Center Dallas (Hall C).

DMC schedule: <http://bit.ly/2uJt8An>

DMC Parking: <http://bit.ly/2uaCS9y>

DMC registration: <http://bit.ly/2u0KjQb>

Dallas Ministry Conference Registration **MUST** be turned in by AUG. 2nd to Janis or you will have to register yourself. 903-482-6322/Office July 30th.

La señal de la genuina contrición no es una sensación de culpa, sino un sentimiento de dolor, de pesar por haber tomado un giro equivocado; igual que la señal de vivir en gracia no es una sensación de nuestro propio mérito, sino un sentimiento de ser aceptados y amados a pesar de nuestra indignidad. Estamos sanos espiritualmente cuando nuestras vidas están marcadas por la sincera confesión y la sincera alabanza. Jean-Luc Marion destaca esto en un comentario sobre el famoso libro *Confesiones*, de san

Agustín. Ve la confesión de Agustín como una labor de una conciencia moral verdadera porque es, a la vez, una confesión de alabanza y una confesión del pecado. Gil Bailie sugiere que este comentario subraya un criterio importante por el que juzgar si estamos viviendo en gracia o no: "Si la confesión de alabanza no está acompañada por la confesión del pecado, es un gesto vacío y pomposo. Si la confesión de los pecados no está acompañada por la confesión de la alabanza, es igualmente vacía y estéril, objeto de revistas inútiles y periódicos tabloides, una auto-limpiante parodia de arrepentimiento.

Gil tiene razón, pero hacer las dos confesiones a un mismo tiempo no es una tarea fácil.

Generalmente, nos encontramos con que caemos en una confesión de alabanza donde no hay verdadera confesión de nuestros propios pecados; o en la "auto-limpiante parodia de arrepentimiento" de un todavía auto-preocupado converso, donde nuestra confesión suena vacía porque se muestra más como una insignia de sofisticación que como el genuino pesar de haberse descarriado.

En ninguno de los dos casos hay un verdadero sentimiento de gracia. Piet Fransen, cuyo magistral libro sobre la gracia sirvió de libro de texto en seminarios y escuelas de teología durante una generación, expone que ni el creyente seguro de sí mismo (que aún envidia secretamente los placeres del amor que sigue perdiéndose) ni la persona descarriada que se convierte pero aún se siente reconocida por su aventura, ha entendido la gracia. Entendemos la gracia sólo cuando captamos existencialmente lo que hay en las palabras del padre a su hijo mayor en la parábola del hijo pródigo: Hijo mío, tú estás siempre conmigo, y todo lo que tengo es tuyo. Pero deberíamos celebrar y estar contentos, porque este hermano tuyo estaba muerto y ha revivido; estaba perdido y lo hemos encontrado.

El hijo mayor no estaría amargado si entendiera que todo lo que su padre posee es ya suyo, como tampoco estaría envidioso de los placeres que su hermano rebelde saboreó si entendiera que en la vida real su hermano había estado muerto. Pero logra una comprensión más profunda de lo que es la gracia el hecho de intuir que, a saber, acogerse a esa vida en la casa de Dios empequeñece todos los otros placeres. Lo mismo vale para el converso que ha abandonado su vida rebelde pero aún se goza secretamente en la experiencia y sofisticación que le trajo y alimenta una misericordia condescendiente para el menos-experimentado. De hecho, él tampoco ha entendido aún la gracia.

En su libro *La idea de lo sagrado*, ahora considerado un clásico, Rudolf Otto refiere que en la presencia de lo sagrado siempre tendremos una doble reacción: temor y atracción. Como Pedro en la Transfiguración, queremos plantar una tienda y permanecer allí por siempre, pero, como él también antes de la pesca milagrosa, de igual manera queremos decir: "Apártate de mí, que soy un pecador". En presencia de lo sagrado, queremos estallar en alabanza aun cuando queremos confesar nuestros pecados.

Esa visión puede ayudarnos a entender la gracia. Piet Fransen empieza su libro de firma sobre la gracia, *La nueva vida de gracia*, pidiéndonos que nos imaginemos esta escena: Dibuja a un hombre que viva su vida en descuidado hedonismo. Él bebe únicamente en los placeres sensuales de este mundo sin pensar en Dios, en la responsabilidad ni en la moralidad. Más tarde, después de una larga vida de placeres ilícitos, tiene una auténtica conversión en el lecho de muerte, confiesa sinceramente sus pecados, recibe los sacramentos de la iglesia y muere en ese feliz estado. Si nuestra reacción espontánea a esa historia es: "¡Bien, dichoso de él! ¡Fue atrevido, incluso al final!", todavía no hemos entendido la gracia, sino, por el contrario, aún

somos moralizadores amargados que nos quedamos, como el hermano mayor, necesitando una posterior conversión a nuestro Dios.

Y lo mismo vale también para el converso que aún siente que lo que ha experimentado en su rebeldía, su atrevimiento, es un gozo más profundo que el conocido por los que no se han extraviado. En este caso, ha vuelto a la casa de su padre no porque sienta un gozo más profundo allí, sino porque juzga su retorno un deber indeseado, menos estimulante, menos interesante y menos gozoso que una vida pecaminosa, pero una estrategia de salida moral necesaria. Él también tiene que entender aún la gracia.

Sólo cuando entendamos lo que el padre del hijo pródigo quiere indicar cuando dice al hijo mayor: "Todo lo que yo tengo es tuyo", ofreceremos a la vez una confesión de alabanza y una confesión del pecado.

Several years ago Hollywood made a movie, *City of Angels*, about an angel named Seth whose job it was to accompany the spirits of the recently deceased to the afterlife. On one such mission, waiting in a hospital, he fell in love with a brilliant young woman surgeon. As an angel, Seth has never experienced touch or taste and now, deeply in love, he longs to physically touch and make love to his beloved. But this is his dilemma: As an angel with free will he has the option to let go of his angelic status and become a human person, but only at the cost of renouncing his present immortality as an angel.

It's a tough choice: Immortality, but no sensual experience, or, sensual experience, but with all the contingencies that earthly morality brings – diminishment, aging, sickness, eventual death? He chooses the latter, renouncing his status as an immortal angel for the pleasure that earthly senses can bring.

The vast majority of people watching this movie, I suspect, will laud his choice. Most everything in our hearts moves us to believe that it's cold and inhuman not to make this choice. The overpowering reality of the senses, especially when in love, can make everything else seem unreal, ethereal, and second best. What we experience through our senses, what we see, hear, taste, touch, and smell is what's real for us. We have our own version of Descartes. For us, the indubitable is: I feel, therefore, I am!

Spirituality, in virtually every major religious tradition, at least in its popular conception, has seemingly said the

opposite. Spirit has classically (and sometimes almost dogmatically) been affirmed as above the senses, as higher, superior, a needed guard against the senses. Sensual pleasure, except for how it was occasionally honored in the realm of aesthetics, was perennially denigrated as furtive, superficial, and a hindrance to the spiritual life. We took St. Paul's admonition that the "flesh lusts against the spirit" in the Greek, dualistic sense where body is bad and spirit is good.

Today, in the secularized world, the opposite seems true. The senses resoundingly trump the spirit. Secularized angels, unlike the religious angels of old, make the same option as Seth. The seeming vagueness of the spirit is no match for the reality of the senses.

So which is more real?

At the end of the day, it's a false dichotomy. Our senses and our spirit both offer life, both are very important, and neither operates without the other.

As Christians, we believe that we're both body and soul, flesh and spirit, and that neither can be separated from the other. We're both mammal and angel, and in our search for life, meaning, happiness, and God, we should not forget that we are both. Our spirit is open to life only through our senses, and our senses provide depth and meaning only because they are animated by spirit.

We all know the few things that man, as mammal, can do, William Auden once wrote. He's right, but we're not just mammal we're equally part angel and once we add that to the equation then the very limited joys that mammals can enjoy (animal pleasure) can become unlimited joys for us as human in what we can experience in love, friendship, altruism, aesthetics, sexuality, mysticism, food, drink, humor. Our senses make these real, even as our spirit gives them meaning.

And so a healthy spirituality needs to honor both the senses and the spirit. The ordinary pleasures of life can be deep or shallow, more mystical or more mammal, depending upon how much we honor what's spirit and what's angel within us. Conversely, our spirituality and our prayer lives can be real or more of a fantasy, depending upon how much we incarnate them in what's sensual and what's mammal within us.

This holds true in every realm of our lives. For example, sexuality can be deep or shallow, more mystical or more mammal, contingent upon how much of it is soul and how much of it is merely sensual; just as it can be disembodied, sterile, and merely fantasy, contingent upon it also being body and not just soul. The same is true of our experience of beauty, be that in our seeing, hearing, touching, tasting, or smelling. Any sensual experience can be deep or shallow; depending upon how much soul is in it, just as any experience of beauty can seem unreal and imaginary if it is too divorced from the senses.

Some years ago, I was attending a seminar in anthropology. At one point, the lecturer said this: "What psychology and spirituality keep forgetting is that we are mammals." As a theologian and spiritual writer (and celibate) the truth of his words hit me hard. He's right! How easily do we forget this in religious circles. But religious circles are right too in consistently reminding us that we are also an angel.

**Poor Seth, the tormented angel of *City of Angels*, he shouldn't have had to make that choice.**

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions