

Twelfth Sunday in Ordinary Time June 25, 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.*

JUNE 25, 2017 | TWELFTH SUNDAY IN ORDINARY TIME



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. 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](mailto:stmichael@stmichaelmckinney.org)

Fr. Father Sal: [frguzman@stmichaelmckinney.org](mailto: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 |
| Deborah Grisolia   |                  |                |

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

**Weekly Attendance/Offerings**

Attendance:	June 18, 2017	563
Offerings:	June 18, 2017	\$ 2,420.35
Building Fund:	June 18, 2017	\$ 963.95

**Welcome to all Visitors and New Members**

In your previous Parish you may have had a Group that you enjoyed being a part of or perhaps, other programs that you may miss. If so take the time to stop by the suggestion box located on the vestibule table and leave a note, name & phone #. Our Parish is always open for growth. Do you want to be a Catechist, an Aide, join in being an usher, Lector, Eucharistic Minister, Sacristan, an Altar Server, Choir member, or mower. Please stop by the office and the leader of any of the above will be pointed out to you. Safe Environment is required and you are encouraged to go to our Web Site, fill out an application. If you are attending regularly and want to become a Registered Member there is a legal Envelope with an application in it. Hope to meet you soon at THE SOCIAL.

**Weekly Calendar**

- Sunday, June 25  
 8:30 am Rosary  
 9:00 am Mass English  
 12:00 pm Spanish Mass
- Monday June 26
- Tuesday, June 27
- Wednesday, June 28
- Thursday June 29  
 9:00 am Mass Bible Class Immediately Following  
 7:00 pm Youth Choir Practice
- Friday June 30  
 8:00pm Adult Spanish Choir
- Saturday July 2

**TODAY**

**Pot Luck following the 12:00 pm Mass for Fr. Salvador Guzman. He has been our Pastor for the past 6 Years. We want to have a send off to Thank Him for his time here.**

**The Holy Father's Annual Collection (Peter's Pence)**

**TODAY**

**Peter's Pence - June 24-25, 2017: The Peter's Pence Collection unites us in solidarity to the Holy See and its works of charity to those in need. Your generosity allows the Pope to respond to our suffering brothers and sisters. The purpose of the Peter's Pence Collection is to provide the Holy Father with the financial means to respond to those who are suffering as a result of war, oppression, natural disaster, and disease.**

## Liturgy Boot Camp - July 28-29

**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>.



Guadalupe Radio Network Presents The 9th Annual Summer Speaker Series

Thursday, July 13th 6:00 hors d'oeuvres/7:00 Presentation

Raymond Arroyo "Courageously Catholic"

FRONTIERS OF FLIGHT MUSEUM Reservations:  
[www.grnonline.com](http://www.grnonline.com)

"You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself." Luke 10:27

### Our Faith Our Future

**If you made a pledge to this Bishops Fund, please pay as we are short about \$14,000 of reaching the \$100,000 mark. We will receive 30% of that if we meet reach that figure. Holy family pledged \$143,000 many have had to with draw.**

### Save the Date: 11th Annual Dallas Ministry Conference

The 11th Annual Dallas Ministry Conference will be held from **October 19th – October 21st** at the Kay Bailey Hutchison Convention Center Dallas. More information is available at [www.udallas.edu/dmc](http://www.udallas.edu/dmc).

## Holy Family Choir

**Our Choir has grown and doing a great job. They would like to have more members. Do you like to sing? They practice on Sunday mornings at 8:00 am prior to Mass. Music Director Gary Tullier, Emails all the music to the members and everyone leads us to Praise God in Song.**

### WALKING TOWARD GOD

If we walk one step toward God,

God will run ten steps toward us.

### 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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(Abogada De Inmigracion)

Existe una opinión popular que sugiere que puede ser útil comparar cada siglo de existencia de la Cristiandad con un año de vida. Eso le situaría a la Cristiandad con 21 años de edad, una joven de 21 años, lo bastante crecida para mostrar una madurez básica, pero aún lejos de ser un producto acabado. ¿Qué grado de perspicacia tiene esta opinión?

Esa es una pregunta compleja, porque la Cristiandad se expresa en comunidades de culto y en espiritualidades que varían grandemente de una parte a otra del mundo. Por ejemplo, sólo hablando de iglesias, es difícil hablar de la iglesia cristiana de una manera global: En África, en su mayor parte, las iglesias son jóvenes, llenas de vida joven y que estallan en crecimiento, con todas las fuerzas y problemas que vienen con ello. En Europa Oriental, las iglesias aún están emergiendo de los largos años de opresión bajo el comunismo, y ahora están luchando por encontrar un nuevo equilibrio y una nueva energía en una secularidad que siempre se intensifica. Las iglesias de Latino-América nos han dado la teología de la liberación por una razón. Allí las cuestiones de justicia social y aquellos que la vindican en nombre de Jesús y los que reaccionan en contra, han dado otra profunda calidad al modo como son vividas y entendidas la iglesia y la espiritualidad. En Asia, la situación es todavía más compleja. Uno podría hablar de cuatro expresiones eclesiales y correspondientes espiritualidades separadas en Asia: Asia budista, Asia hindú, Asia musulmana y Asia aparentemente post-cristiana. Las iglesias y las espiritualidades se expresan bastante diferentemente en estas diferentes partes de Asia. Finalmente, aún está Europa Occidental y Norteamérica, el llamado "Occidente". Aquí -así parecería- la Cristiandad no irradia mucha juventud y vitalidad; más bien se muestra, desde casi todos los aspectos externos, aviejada, encanecida y cansada, un proyecto exhausto.

¿En qué grado es fiel esto como descripción de la Cristiandad en Europa Occidental, Norteamérica y otras partes del mundo altamente secularizadas? ¿Estamos nosotros, como las iglesias, viejos, cansados, encanecidos y exhaustos?

Esa es una opinión, pero el cuadro completo admite otras interpretaciones. Sigmund Freud y Karl Marx, junto con muchas figuras de la Ilustración, vieron la Cristiandad como un proyecto gastado, como una realidad agonizante, su defunción la inevitable muerte de la ingenuidad infantil. Pero Pierre Teilhard de Chardin, mirando la misma declaración, vio cosas totalmente contrarias. Para él, la Cristiandad está todavía "en pañales", luchando aún por crecer en madurez, siendo aún un niño que está aprendiendo a andar; de aquí sus ocasionales traspiés. El escritor espiritual contemporáneo Tomas Halik, el reciente ganador del prestigioso "Templeton Award", sugiere sin embargo otra imagen. Para Halik, la Cristiandad de Occidente está pasando por una "fatiga de

mediodía", un bloqueo de escritor, una crisis de imaginación. En esto, él está muy de acuerdo con lo que Charles Taylor sugiere en su monumental estudio *Una edad secular*. Para Taylor, lo que estamos experimentando hoy es no tanto una crisis de fe como una crisis de imaginación e integración. Los antiguos escritores cristianos llamaron a esto "noche oscura del alma", y Halik sugiere que eso nos está sucediendo no al fin del día sino al mediodía.

Simpatizo en gran medida con Halik. La Cristiandad, las iglesias y las espiritualidades de la Europa Occidental y de Norteamérica no están viejas y agonizantes, no son un proyecto gastado. Más bien son jóvenes, figurativamente hablando tienen sólo 21 años de edad, con algunas aún creciendo para actuar. Pero -y aquí está donde coincido con los críticos conservadores- el crecimiento en esa madurez no está garantizado sino es más bien contingente sobre nosotros haciendo claras opciones y duros compromisos dentro de una genuina fe. Como cualquier padre puede decirte, no hay garantías de que una persona que tiene 21 años de edad crecerá hasta la madurez. Puede suceder también lo contrario, y hoy eso es cierto también para la Cristiandad y las iglesias. No hay ninguna garantía.

Pero en la fe y en las opciones y compromisos tendremos que actuar, es importante que nos situemos bajo el correcto dosel como para asignarnos la tarea correcta. No somos viejos ni estamos agonizantes. Somos jóvenes, con nuestra tarde histórica aún por venir, incluso mientras estamos de hecho sufriendo al presente una cierta "fatiga de mediodía". Nuestra tarde aún está por venir, y la tarea de la tarde es bastante diferente de la tarea de la mañana o de la noche. Como James Hillman dice: "Los primeros años deben concentrarse en tener las cosas hechas, mientras los últimos años deben considerar lo que fue hecho y cómo".

Pero los años de la tarde deben centrarse en algo más, a saber, la tarea de profundizar. La espiritualidad y la antropología están de acuerdo en que la tarde de la vida pretende ser un tiempo importante en el que madurar, un tiempo importante para algún trabajo interior más profundo, y un tiempo importante para entrar más hondamente en nuestra profundidad. Notad que esto es una tarea de profundidad y no de renovación.

Nuestra fatiga de mediodía no será superada volviendo a la tarea de la mañana con la esperanza de recuperar fuerzas, ni retirándonos pasivamente a la mecedora silla de la noche. La fatiga de mediodía será vencida al encontrar nuevos surtidores refrescantes enterrados en lugares más profundos de nuestro interior.

Charity is about being good-hearted, but justice is about something more. Individual sympathy is good and virtuous, but it doesn't necessarily change the social, economic, and political structures that unfairly victimize some people and unduly privilege others. We need to be fair and good of heart, but we also need to have fair and good policies.

Jim Wallis, speaking more-specifically about racism, puts it this way: When we protest that we are not implicated in unjust systems by saying things like: "I have black friends", we need to challenge ourselves: It's not just what's in our hearts that's at issue; it's also what's at the heart of public policy. We can have black friends but if our policies are racist there's still no justice in land. Individual good will alone doesn't always make for a system that's fair to everyone.

And it's precisely on this point where we see the crucial distinction between charity and justice, between being good-hearted as individuals and trying as a community to ensure that our social, economic, and political systems are not themselves the cause of the very things we are trying to respond to in charity. What causes poverty, racism, economic disparity, lack of fair access to education and health care, and the irresponsibility with which we often treat nature? Individual attitudes, true. But injustice is also the result of social, economic, and political policies that, whatever their other merits, help produce the conditions that spawn poverty, inequality, racism, privilege, and the lack of conscientious concern for the air we breathe.

Most of us, I suspect, are familiar with a story that's often used to distinguish between charity and justice. It runs this way: There was a town built alongside a river, but situated around a bend so that the townsfolk could see only that part of the river that bordered their town. One day a few of the children were playing by the river when they saw five bodies floating in the water. They quickly ran for help and the townspeople they alerted did what any responsible persons would do in that situation. They took care of the bodies. Pulling them from the river they found that two were dead and they buried them. Three were still alive. One was a child for whom they quickly found a foster home; another was a severely ill woman, her they put in a hospital; the last was a young man and, for him, they found a job and a place to live.

But the story didn't end there. The next day more bodies appeared and, again, the townsfolk responded as before. They took care of the bodies. They buried the dead, placed the sick in hospitals, found foster homes for the children, and jobs and places to live for the adults. And so it went on for years so that taking care of the bodies that they found each day became a normal feature of their lives and became part of the life of their churches and their community. A few altruistically motivated people even made it their life's work to take care of those bodies.

But ... and this is the point, nobody ever went up the river to see from where and for what reasons those bodies kept appearing each day in the river. They just remained good-hearted and generous in their response to the bodies that found their way to their town.

The lesson is clear enough: It's one thing (needed, good, and Christian) to take care of the needy bodies we find on our doorsteps, but it's another thing (also needed, good, and Christian) to go upstream to try to change the things that are causing those bodies to be in the river. That's the difference between good-hearted charity and acting for social justice.

Sadly though, as good church-going Christians we have been too slow to grasp this and consequently have not brought the demands of Jesus and faith to bear as strongly upon the question of social justice as we have been to bring them to bear upon charity. Too many, good, good-hearted, church-going, charitable women and men simply do not see the demands of justice as being anything beyond the demands of private charity and good-heartedness. And so we are often good-hearted enough that we will, literally, give a needy person the shirt off our back even as we refuse to look at why our closets are overfull while some others don't have a shirt.

But this should not be misunderstood. The gospel-demand that we act for justice does not in any way denigrate the virtue of charity. Charity is still the ultimate virtue and, sometimes, the only positive difference we can make in our world is precisely the, one-to-one, love and respect that we give to each other. Our own individual goodness is sometimes the only candle that is ours to light.

But that goodness and light must shine publicly too, namely, in how we vote and in what public policies we support or oppose.

Information Page

Holy Family Quasi-Parish

020915

Date: Sept 18, 2011

Janis Hicks 903-744-7999

Transmission Date / Time Tuesday 12:00pm

Special Instructions