

8 Modern Errors Every Catholic Should Know and Avoid

(Continued from last week)

(Posted by Msgr. Charles Pope on Tuesday Jun 6th, 2017 at <http://m.ncregister.com/blog/msgr-pope/8-modern-errors-every-catholic-should-know-and-avoid#.WYMD0baQzIX>)

...And as a method, dialogue (in its original meaning) is a vigorous, dynamic and joyful setting forth of the Gospel, not a chatty and (seemingly) endless conversation.

It is true, we seek to win souls, not arguments. But winning the soul is a true goal that many modern references to “dialogue” and “understanding” seem to lack. Hence “deformed dialogue” makes our compendium of modern problems and errors.

5. Equating Love with Kindness – Kindness is an aspect of love. But so is rebuke; so is punishment; as is praise. Yet today many, even in the Church, think of love only as kindness, affirmation, approval, encouragement, and other positive attributes. But true love is, at times, willing to punish, to insist on change, and to rebuke error.

Yet the modern age, equating love with mere kindness says, “If you really love me you will affirm, even celebrate, what I do.” In this sort of climate, when Church teaching does not conform with modern notions of sexuality, for example, the Church is accused of “hate” simply because we do not “affirm” what people demand we affirm. Identity politics (where people hinge their whole identity and dignity on a narrow range of behaviors or attributes) intensifies the perception of a personal affront.

But instead of standing our ground and insisting that setting love and truth in opposition is a false dichotomy, most Catholics cave and many also come to believe that love can be reduced to mere kindness. Many of them take up the view of the world that the Church is unkind and therefore mean or even hateful. Never mind that Jesus said things that were, by this standard, unkind, and that he often spoke quite frankly about sin (beyond mere social justice and pharisaical attitudes to include things such as sexual sin, adultery, divorce, unbelief and so forth). No, forget all that, because God is love, and love is kindness and kindness is always pleasant and affirming. Therefore they conclude that Jesus couldn’t really have said many of the things attributed to him. This error reduces Jesus to a harmless hippie and misconstrues love by equating it with mere kindness and unconditional affirmation.

Many Catholics have succumbed to this error and sacrificed the truth. It has a high place in our compendium of modern errors.

6. Misconstruing the nature of tolerance – Most people today equate tolerance with approval. There-

fore, when many demand or ask for “tolerance” what they really demand is approval.

But tolerance is from the Latin *tolerare*: to put up with, countenance, or suffer. As such it refers to the conditional endurance of, or at least non-interference with beliefs, actions, or practices that one considers to be wrong. One might tolerate them to some degree to prevent, for example, severe enforcements or draconian penalties, unnecessary intrusion into privacy, etc. But if the *objection component* is missing, we are not speaking of “toleration” but of “indifference” or “affirmation.”

And here, precisely, lies the heart of the error for Catholics who embrace the toleration- as-approval error. Simply put, what they are calling tolerance and even congratulating themselves for, is actually a form of indifferentism and subjectivism. It does not properly reverence God’s moral vision. Instead of joyfully and zealously announcing the truth as revealed by God, many adopt a false tolerance that is indifferent to truth or even affirms error. And then, to top it off they congratulate themselves for the “moral superiority” of their tolerance. In fact, it is more likely sloth that is at work. Sloth in this case is an aversion to undertake the arduous task of speaking the truth to a doubting scoffing world.

Tolerance is an important virtue in complex and pluralistic cultures, but it ought not be so expanded that it loses its actual meaning or be so absolutized that tolerance is expected at all times, simply because it is demanded.

Catholics also need to sober up a bit and realize that when many today demand tolerance from us, they have no intention of extending it to us. Many of the same interest groups that demand tolerance are working to erode religious liberty and are increasingly unwilling to tolerate religious views in the public square. Our consistent caving to demands for false tolerance have only help to usher in a great darkness and pressure to conform to or approve of serious sin

7. Anthropocentrism – This term refers to the modern tendency to have man at the center and not God. It has been a long tendency in the world ever since the Renaissance. Sadly, though it has deeply infected the Church in recent decades.

This is especially evident in the Liturgy, not intrinsically, but as practically and widely celebrated. Our architecture, songs and gestures, incessant announcements, and congratulatory rituals are self-referential and inwardly focused. The liturgy, as commonly celebrated seems more about us than God. Even the Eucharistic prayer which is directed entirely to God is usually celebrated facing the people.

It is never good, especially in the Church, to consign God to the margins. This marginalization of God is evident not only in the liturgy, but in parish life which is often top-heavy with activism rooted in the corporal works of mercy, but little attention to the spiritual works of mercy. Social organizations predominate, but it hard to find interest in Bible Study, traditional novenas and other spiritual works devoted to God.

Announcing God through vigorous evangelization work is also rare and the parish seems more a clubhouse than a lighthouse. Human beings are important, Christian humanism is a virtue, but anthropocentrism is a common modern error rooted in excess. The worship of God and the spread of his kingdom is too little in evidence in many parishes. Parents too seem more focused on the temporal wellbeing of children, on their academic standing and so forth, but less concerned overall with the spiritual knowledge or wellbeing of them. God must be central if man is to be truly elevated.

8. Role reversal – Jesus said that the Holy Spirit whom he would send to us would convict the world (see [John 16:8](#)). And thus, the proper relationship of a Catholic to the world is to have the world on trial. St. Paul says, *Test all things. Hold fast to what is good. Abstain from every form of evil.* (1 Thess 5:21-22). So, again, the world is to be on trial based on the light of the Gospel.

But too often Catholics have things reversed and put the Word of God and the teachings of the Church on trial, judging them by the perspective of the world. We should judge all things by the light of God. And yet it is common to hear Catholics scoff at teachings that challenge worldly thinking or offend against worldly priorities. Many Catholics have tucked their faith under their political views, worldviews, preferences and thoughts. If the faith conflicts with any of these worldly categories, guess which usually gives way.

Jesus says, *If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father's glory with the holy angels.* (Mk 8:38). But many are ashamed of the Lord’s teachings that do not conform to worldly and popular notions.

All of this amounts to a tragic role reversal wherein the world and its notions overrule the gospel. It should be the world that is convicted by the Holy Spirit. Instead we put very God himself in the role of defendant. It should not be so. *Do not be deceived: God will not be mocked. Whatever a man sows, he will reap in return. The one who sows to please his flesh, from the flesh will reap destruction; but the one who sows to please the Spirit, from the Spirit will reap eternal life.* (Gal 6:7-8)

So here are just eight entries onto our compendium of modern errors. More need to be added and you can help.

In this video Jesus is not kind but he is loving, warning them “If you do not come to believe that “I AM” you will die in your sins.”

Mass Intentions

Sunday, July 16th

6:00 am Peter Kim †
8:00 am Judith Miller †
9:30 am Sam and Josephine Covernale †
11:00 am For the people of the parish
5:30 pm Carmen Ponte †

Monday, July 17th

6:30 am Charlie Lopez †
12:10 pm Fr. I. Teste †

Tuesday, July 18th

6:30 am Roque P. and Feliciana Flores †
12:10 pm Nolan Isler

Wednesday, July 19th

6:30 am In thanksgiving to St. Joseph for prayers answered
12:10 pm Lt. Robert R. Ottis †

Thursday, July 20th

6:30 am The extended Michels, Kiibler and Uschak Families
12:10 pm Vincent Nguyen and Maria Phan †

Friday, July 21th

6:30 am Angela Annunciata McIngvale †
12:10 pm For the protection of the unborn and an end to the abortion slaughter

Saturday, July 22nd

8:00 am Dave Damasauskas
5:30pm John and Ethel Sullivan †

Sunday, July 23rd

6:00 am Deceased Members of the Carrion, Hernandez and Ramirez Families †
8:00 am Kathleen Miller †
Secondary Intention For the benefactors of Annunciation
9:30 am Ada Villar †
11:00 am For the people of the parish
5:30 pm In thanksgiving to St. Joseph for prayers answered

† Deceased

8am Sunday Mass (Extraordinary Form) Propers

INTROIT (Ps. 27:8,9): V. The Lord is the strength of His people, and the protector of the salvation of His anointed: save, O Lord, Thy people, and bless Thy inheritance, and rule them for ever. *Ps.* Unto Thee will I cry, O Lord: O my God, be not Thou silent to me, lest if Thou be silent to me, I become like them that go down into the pit. Glory be to the Father. V.

COLLECT: O God of all power and might, who art the giver of all good things; implant in our hearts the love of Thy name, increase in us true religion, nourish us with all goodness and by Thy mercy keep us in the same. Through our Lord.

EPISTLE (Romans 6:3-11): Brethren, all we who are baptized in Christ Jesus are baptized in His death. For we are buried together with Him by baptism unto death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of His death, we shall also be in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin may be destroyed, and that we may serve sin no longer. For he that is dead is justified from sin. Now if ye be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over Him. For in that He died to sin He died once; but in that He liveth, He liveth unto God. So do you also reckon yourselves to be dead indeed to sin, but alive to God; in Christ Jesus our Lord.

GRADUAL (Ps. 89:13,1): Return, O Lord, a little; and be entreated in favour of Thy servants. V. Lord, Thou hast been our refuge from generation to generation.

ALLELUIA (Ps. 30:2-3): Alleluia, alleluia. V. In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice, and release me; bow down Thy ear to me, make haste to deliver me. Alleluia.

GOSPEL (Mark 8:1-91): At that time, when there was a great multitude with Jesus, and had nothing to eat, calling His disciples together, He saith to them: I have compassion on the multitude, for behold they have now been with Me three days, and have nothing to eat; and if I shall send them away fasting to their home, they will faint on the way: for some of them came from afar off. And His disciples answered Him: From whence can any one fill them here with bread in the wilderness? And He asked them: How many loaves have ye? Who said: Seven. And He commanded the people to sit down on the ground. And taking the seven loaves, giving thanks, He broke and gave to His disciples to set before the people. And they had a few little fishes, and He blessed them, and commanded them to be set before them. And they did eat, and were filled; and they took up that which was left of the fragments, seven baskets: and they that had eaten were about four thousand: and He sent them away.

OFFERTORY (Ps. 16:5,6-7): Perfect Thou my goings in Thy paths, that my footsteps be not moved: incline Thy ear, and hear my words: show forth Thy wonderful mercies, Thou who savest them that trust in Thee, O Lord

SECRET: Be appeased, O Lord, by our supplications, and graciously accept these offerings of Thy people: neither suffering the hope of anyone to be in vain, nor his prayer to remain unheard, that we may obtain that for which we faithfully pray. Through our Lord.

PREFACE of the Most Holy Trinity—please see red missalette.

COMMUNION (Ps. 26:6): I will go round, and offer up in His tabernacle a sacrifice of jubilation; I will sing, and recite a psalm to the Lord.

POSTCOMMUNION: Grant, O Lord, that we who have been filled with Thy gifts, may be cleansed by their virtue and strengthened by their help. Through our Lord.

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Ordinary Time**

1618 Texas Avenue • P. O. Box 214 • Houston, TX 77001 • 713-222-2289

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Weekday Masses

6:30 a.m. and 12:10 p.m., Mon.—Fri.

12:10 p.m. Tues. & Thurs.—Extraordinary Form

Weekend Mass:

8:00 a.m. Saturday—English Ordinary Form

Sunday Masses:

5:30 p.m. Saturday Vigil Mass—English Ordinary Form

6:00 a.m. Sunday—English Ordinary Form

8:00 a.m. Sunday—Latin Extraordinary Form

9:30 a.m. Sunday—English Ordinary Form

11:00 a.m. Sunday—Latin Ordinary Form

5:30 p.m. Sunday—English Ordinary Form

Exposition of the Blessed Sacrament follows 11am Mass and concludes with Benediction at 4:30pm. The **Novena to Our Lady of the Miraculous Medal** follows the Sun. 5:30pm Mass.