

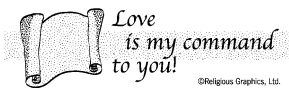
PARISH CALENDAR

Fifteenth Sunday in
Ordinary Time

July 14, 2019

Remain in me, says the Lord!

Saturday, July 13	..... 5:00 p.m.	Mass
Sunday, July 14	..... 7:00 a.m.	Mass
	..... 9:00 a.m.	Mass
	..... 5:00 p.m.	Mass
Monday, July 15	..... 7:45 a.m.	Morning Prayer
	..... 8:00 a.m.	Mass
	..... 9:00-11:00 a.m.	Food Pantry Open
Tuesday, July 16	..... 7:45 a.m.	Morning Prayer
	..... 8:00 a.m.	Mass
Wednesday, July 17	..... 7:45 a.m.	Morning Prayer
	..... 8:00 a.m.	Mass
	..... 9:00-11:00 a.m.	Food Pantry Open
Thursday, July 18	..... 8:00 a.m.	Mass
	..... 7:30 p.m.	Prayer Meeting - Church
Friday, July 19	..... 8:00 a.m.	Mass
	..... 9:00-11:00 a.m.	Food Pantry Open
Saturday, July 20	..... 4:00-4:45 p.m.	Confession
	..... 5:00 p.m.	Mass



NEXT SUNDAY READINGS:

Gen:18:1-10a: Abraham's hospitality to God's presence will be rewarded

Col:1:24-28: Paul suffers willingly to bring the riches of Christ to others

Luke:10 :38-42: Discipleship involves both service and focus on Jesus' word

What is within reach is daily and taken for granted. But much that is far off and out of reach is exotic—as long as it stays far off, that is. The lawyer who stood up to question Jesus received a response that was too close for comfort. First, Jesus answered the lawyer's question with a question of his own. It was an easy question, and the lawyer, of course, knew the answer. It was right out of the Jewish Scriptures. The first part, about loving God, was from Deuteronomy, the "second law." The second part came straight from Leviticus, the book that details the myriad sacrificial and ritual laws prescribed for the priestly tribe of Levi. Clearly, the lawyer was at home in this discussion. He might even have thought that he could teach Jesus a thing or two. Confidently, the lawyer presses on, and Jesus answers the question "Who is my neighbor?" with a story we all know.

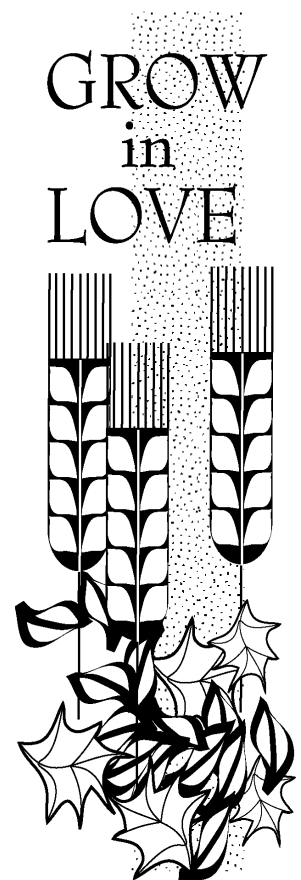
The problem with the story for the listeners that day was that the Samaritan as neighbor was just too much to swallow. The problem of the Samaritans in general hit too close to home. They were the hated ones, the infidels who occupied a large chunk of land that inconveniently cut off easy access between the north and south of Israel. This was a pain, because the roundabout route to Jerusalem from the south was long and arduous. And the Samaritan inhospitality was galling. So the resentment and daily irritation continued in a kind of mutual "in your face" coexistence that showed no sign of abating.

It is precisely a hated Samaritan who is the hero of Jesus' story. He ministers to the helpless "enemy," a Jew lying half dead on the roadside. And furthermore, the Samaritan's "betters" pass on by and do not deign to aid their suffering fellow countryman.

After telling the story, it is Jesus' turn to ask, "Which ... was neighbor?" The lawyer could not manage to get the word "Samaritan" out of his mouth, however. So "The one who treated him with mercy" would have to do as an answer. This answer is correct. The new law is to go out and "do likewise," to be merciful, compassionate, toward the neighbor, who is anyone in need—even one's worst enemy.

The first reading from Deuteronomy makes clear that the law of Moses is not just within reach, but within the heart. The entire book of Deuteronomy is set as a farewell speech given by the great lawgiver and law receiver, Moses. One does not have to go anywhere for the laws; one need only attend to the command that is indelibly written in the human heart. To seek to erase or suppress or repress the demands of this law of God is to betray one's very self.

The second reading insists on the centrality, or better, the all-pervasiveness of Christ, who is in and above all. Paul is contending here with some hare-brained teaching, which confuses the place and power of angels, astral occurrences, and whatnot. Paul's ecstatic hymn elegantly insists that Christ is the center and source of all life. So we are right back at the heart, right near home. We are being addressed exactly and precisely where we live. Copyright



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ANNOUNCEMENTS

FOOD PANTRY NEEDS: The Food Pantry needs you help! Our supplies are low, we are in need of the following non-perishable canned goods items, **Corn Beef, Spam, Vienna Sausages. Pork & Beans, any type of canned vegetables, soups, rice or pasta.** If you are able to assist with any of the above items, please bring it to Mass with you and place in our basket! Mahalo, for helping us feed the needy in our community!

SPECIAL COLLECTION FOR THE SEMINARIAN EDUCATION FUND (S. E. F.) SHOW YOUR SUPPORT FOR THE SEMINARY TODAY: Seminary education for our future priests can last up to eight years and include not only academic, spiritual and pastoral formation, but personal formation as well. This comprehensive education is needed to help produce priests who are committed, prayerful, joyful, and generous in ministering to God's people. Please consider making a gift to the **2019 SPECIAL COLLECTION** to provide the best education and formation possible for these men. Your gift **will help in ways** that are simply immeasurable!

WORD OF LIFE: "To understand more fully how to defend and protect human life, we must first consider who we are, at the deepest level. God creates us in his image and likeness, which means we are made to be in loving relationship with him. The essence of our identity and worth, the source of our dignity, is that we are loved by God." **"USCCB Secretariat of Pro-Life Activities "10 Ways to Support Her When She's Unexpectedly Expecting"**

WEEKLY READINGS

Jul 14 Sun: 15TH Sunday in Ordinary Time

Det:30:10-14 ; Ps:69; Col:1:15-20; Lk:10:25-37

Jul 15 Mon: Saint Bonaventure, Bishop and Doctor of the Church

Exo:1:8-14, 22; Ps:124:1b-3, 4-6, 7-8; Mt:10:34-11:1

Jul 16 Tue: Ordinary Weekday

Exo:2:1-15a; Ps:69:3, 14, 30-31, 33-34; Mt:11:20-24

Jul 17 Wed: Ordinary Weekday

Exo:3:1-6, 9-12; Ps:103: 1b-2, 3-4, 6-7; Mt:11:25-27

Jul 18 Thur: Ordinary Weekday

Exo:3:13-20; Ps:105:1 & 5, 8-9, 24-25, 26-27; Mt:11:28-30

Jul 19 Fri: Ordinary Weekday

Exo:11:10-12:14; Ps:116: 12-13, 15 & 16bc, 17-18; Mt:12:1-8

Jul 20 Sat: Ordinary Weekday

Exo:12:37-42; Ps:136:1 & 23-24, 10-12, 13-15; Mt:12:14-21

Within Reach

We natives are reminded of the uniqueness of our place when a stranger points out some characteristic of personality or land or speech that we have taken for granted. They marvel, and we look again. We had just never thought of our place or ourselves in quite that way. Or once we may have been aware of some quality of our life and place, but we just forgot what was within reach. Copyright © 2003, World Library Publications. All rights reserved.

LOVE the LORD
your GOD with
all your heart
with all your soul
with all your strength

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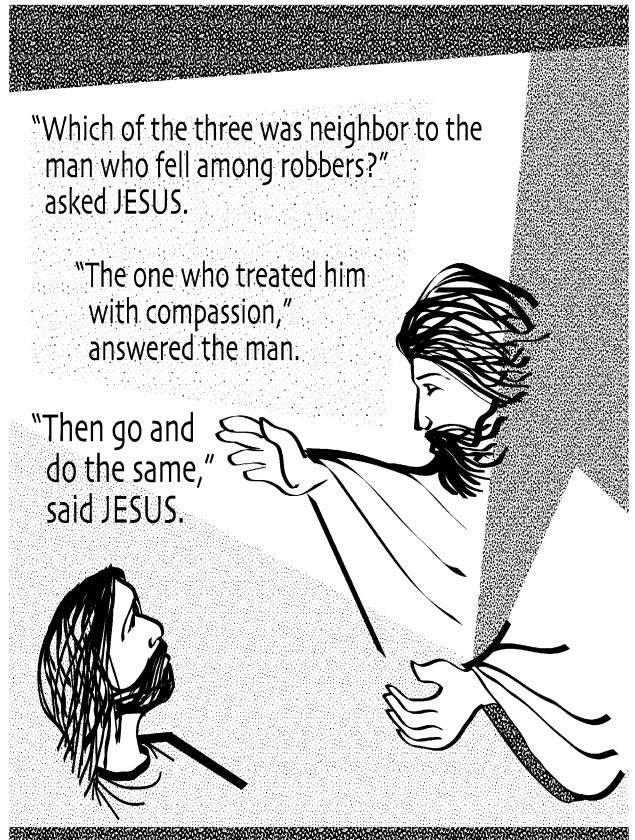
NOTE ON STEWARDSHIP

Today's Gospel turns our attention to one of Jesus' most familiar stories, the Parable of the Good Samaritan. It is about living how God intended us to live; to acknowledge God's divine love and compassion lavished upon us, and to extend that love and compassion upon others without reservation. We can find a lot of reasons for not stopping to help someone. We can talk ourselves out of being Good Samaritans. Strangers are not our responsibility, or are they? Good stewards understand that God's mercy is a gift that must be shared, and that doing the right thing, acting as Jesus would act toward others, is the only course of action for one who lives according to the demands of the Gospel. How might you be a Good Samaritan this week? **International Catholic Stewardship Council)**

Reflection

To act compassionately toward one's neighbor—whether he or she is the sworn enemy or not—is the fullest and best reading of the law. It encompasses everything and everyone. In the story today, the sworn enemies, Jew and Samaritan, are united because the heart of the Samaritan is moved to compassionate action. In any moment in history we can name the neighbors who rub daily against each other and whose enmity seems never to abate. The mutual hardness of heart seems impermeable. Often, their sustained hatred is, sadly enough, based on religion. However, with equally painful results, the division can be ethnic or racial or economic. No matter; hate is murderous, and the anguish predictable.

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