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Anne Dearington	Cheryl Gedraitis	Marilyn Welz
Kellie Deming	Connie Kaczynski	Karen Willisie
Tim Hadd	Pam Graul-Gwizdala	

PRAYER LINE

Mary Jane..... (989) 513-5137 vicmaryj@hotmail.com

Sisters of St. Clare srsclare.com/prayer

BEFRIENDER

Mary Ellyn Gushow (989) 662-6745

COMMUNION FOR HOMEBOUND

Pam Graul-Gwizdala (989) 513-3027

MASSES

Saturday 4:30 PM Wednesday 8:00 AM (Not July)
 Sunday 9:30 AM Thursday 8:00 AM (Not July)

WORD & COMMUNION SERVICE

Tuesday 8:00 AM (Labor Day through Memorial Day)

NEW PARISHIONERS

Contact Parish Office for appointment to register.

SACRAMENT OF BAPTISM

Celebrated the 2nd weekend each month. (Please check with parish office for current schedule) Must be active, registered member of parish family. Contact the Parish Office.

SACRAMENT OF MARRIAGE

Arrangements should be made by contacting Parish Office at least six months in advance. Must be active, registered member of parish family.

SACRAMENT OF THE SICK

Notify Parish Office of parishioners experiencing serious illness, injury, or hospitalization. Communal Anointing of the Sick is celebrated annually in the Fall.

SACRAMENT OF RECONCILIATION

Available 1st Saturday each month at 11:00 AM in the Sacristy at St. Gabriel Parish *Please call Parish Office for appointment.

AUBURN AREA CATHOLIC SCHOOL
 114 W. Midland Rd., Auburn, MI 48611
 Phone.: (989) 662-6431 Fax: (989)662-3391
www.auburnacschool.org
 Clark Switalski, Principal cswitalski@auburnac.org
 School Office..... schooloffice@auburnac.org

**SCHOOL ENDOWMENT
 SPREADING THE SPIRIT FUND**

Clark Switalski, School Principal..... (989) 662-6431

WEATHER POLICY

If Bay City Public Schools or AACS close due to inclement weather, daytime (8:00 AM – 4:00 PM), parish activities are canceled. Cancellation of evening activities will be announced by 3:00 PM. Closures will be posted on TV: NBC 25, ABC 12, CBS 5.

Week of July 11th , 2022

MONDAY

389: Is 1:10-17 Ps 50:8-9, 16b-17, 21, 23 Mt 10:34—11:1

TUESDAY

390: Is 7:1-9 Ps 48:2-8 Mt 11:20-24

WEDNESDAY

391: Is 10:5-7, 13b-16 Ps 94:5-10, 14-15 Mt 11:25-27

THURSDAY

392: Is 26:7-9, 12, 16-19 Ps 102:13-14ab, 15-21 Mt 11:28-30

FRIDAY

393: Is 38:1-6, 21-22, 7-8 (Ps) Is 38:10-12, 16 Mt 12:1-8

SATURDAY 4:30 pm Mass

394: Mi 2:1-5 Ps 10:1-4, 7-8, 14 Mt 12:14-21

SUNDAY 9:30 am Mass

108: Gn 18:1-10a Ps 15:2-5 Col 1:24-28 Lk 10:38-42



UPCOMING PARISH ACTIVITIES

Tuesday, July 12th – **Vacation Bible School**

Wednesday, July 13th – **Vacation Bible School**

Thursday, July 14th – **Vacation Bible School**

Friday, July 15th – **Office closes at noon (summer hours)**

STEWARDSHIP

Weekly Target: \$11,153.84 **Offering:** \$11,146
Food Pantry: \$505 **Priest Retirement Fund:** \$423
Children's Good Deeds

...Helping out Mom and Dad...Helping with baby Thomas...
...Watching my little sister when Mom was busy...
...Helped Mommy pull weeds in the garden...

AUBURN AREA CATHOLIC SCHOOL

Clark Switalski, Principal



Jesus uses the parable of the “Good Samaritan” to explain how we should treat others in our daily interactions. Simply put, we should treat everyone with mercy as

the Samaritan treated the man who had been robbed and beaten. The world is not an easy place to navigate, and the older my children get, the more struggles I am seeing on the horizon. Having mercy for another person should not be confused with weakness, nor should they be uttered in the same breath. We have an obligation to our world to try and make this place better for the next generation, who will then continue the trend (hopefully), and so on and so forth; and mercy can play an important part in how we treat each other along this journey.

...God Bless...

EDUCATION / FORMATION

Family Talk Time *Celebrating Sunday for Catholic Families*, Sara McGinnis Lee
Who do I know is suffering today? Remember to include them in your prayers, especially at the Prayers of the Faithful.

Reflecting on the Word:



This Scripture passage is so familiar that it requires our careful attention so that we don't overlook its message. The Samaritan who approached the victim was not a friend or a neighbor. So why did he stop when others didn't? Because he was “moved with compassion,” which means “to suffer with.” The Samaritan saw his own vulnerability in another human being who was suffering and tried to ease that suffering.

Living the Word:

Consider borrowing the book *The Three Questions* by Jon J. Muth from the library and read it together with your family. It is a children's book based on a story by Leo Tolstoy that asks three questions: When is the best time to do things? Who is the most important one? What is the right thing to do? Many adults feel uncomfortable or unsure of what to do when confronted with people begging for money. Your children are likely learning from your behavior. Whether it's giving money when you are asked or donating regularly to a shelter, decide on your means for helping the homeless, model it consistently, and communicate it to your children.

Please remember your parish contribution envelopes this Summer. You may send it in the mail or drop it in the collection basket where you attend Mass. It will then get sent to us! You can also use “Online Giving” and have no worries while you are out enjoying the summer months! Thank-you for your generosity!



Treatment Update: Patience is not my strong suit. I am, however, getting *numerous* opportunities to improve in this area. Most of what I have heard from doctor's and tests results is “hurry up and wait!” As it stands, nothing is going to happen for at least another two weeks. When it does my week will begin with bloodwork, followed by a once-a-week, three hour chemo treatment and then in turn by a five time a week radiation session. The latter will be comprised of twenty-eight sessions. I am anxious to begin, but I have to follow doctor's orders! ~Fr. Tom



FROM FR. TOM'S DESK

Fifteenth Sunday Ordinary Time: Patricia Sanchez, *Celebration*
I today's Gospel, Jesus invites us to find the presence of God in one another. Through the parable of the Samaritan who proved himself to be good, believers are taught to seek out the presence of God not only in those we love, respect, and admire, but also—and especially—in the poor and victimized.

The priest who saw the victim and passed him by was probably thinking about God. Perhaps he was on his way to pray in the synagogue in Jericho or in the temple in Jerusalem. To enter those holy places, the priest could not be ritually defiled by a man who was bloody or maybe even dead. So, it was with Levite. Rather than risk his own holiness, he, like the priest, passed by on the opposite side of the road. We cannot judge their motives; we can only allow their actions to remind us of the times we may have acted similarly.

There were no such excuses offered by the protagonist of Luke's parable. He was a Samaritan, hated by Jews and avoided at all costs. Nevertheless, he showed himself a friend to the man who had been victimized. With mercy, he tended the man; with great generosity he provided for his care while he recouped his strength. He is one whom Jesus held out in response to the question "And who is my neighbor?"

While we may agree, on an intellectual level, that all others are our neighbors and that we will find God by ministering to them, there is still the considerable challenge of acting on this conviction. "You have only to carry it out," said the Deuteronomist (first reading). "Go and do likewise," said Jesus to his disciples. As these words are repeated today in our hearing, we too are charged: Go and do likewise to all people, without bias or hesitation. Who is my neighbor? Who is *not* my neighbor!

Human Law/Divine Law (Deuteronomy 30): *Celebration*

Earlier in Deuteronomy, the Israelites were commanded to love God Wholeheartedly and to keep God's law in its entirety. "Take to heart these words...drill them into your children...speak of them at home or abroad whether you are busy or at rest... Bind them on your wrist...and your forehead as a sign... Write them on the doorposts of your houses and on your gates" (Deut 6:6-9). This sentiment is repeated in today's first reading. If we were to apply it to our own life and times, we would have to admit that we have a God-given sense of what we are to do. We know the laws of God; we know the laws of human society. But whereas human laws govern our behavior; God's laws govern our hearts, our minds, our souls, and our strength.

Human laws may change. They can be amended or abolished altogether but God's law is steady, enduring and ever relevant to every moment of human existence. God's law is love.

First Born (Colossians 1): John Pilch, *Service*

This first in a series of four readings from a deuterion-pauline letter (written by someone other than Paul) is a hymn-segment that underscores the cosmic role and significance of Christ.

The problem seems to have been that Christians were being persuaded that certain angelic beings controlled human existence. It was important to learn about these beings to know how to please them so that one might experience the good life (2:18-19).

The author of this letter insists at the very outset that the fullness of God dwells in Christ and everything Christ is pre-eminent (1:18-19).

In thirteenth century, theological speculation, the Dominicans, and the Franciscans debated the reason why the Word became human. The Dominicans argued it was the first parents' sin ("O happy fault"),

while the Franciscans—arguing from this passage in Colossians—affirmed that Christ is the first-born of all creation (v. 15) and the concrete physical image after which all of us were fashioned.

On Compassion (Luke 10): Sr. Rea McDonnell SSND, *Service*

In Mark and Matthew, Jesus is asked to name the great commandment of the Law. Here the question is rather about relationship ("inheriting" is a gift to children) and about life. In fact, the priest and Levite were probably too concerned about Law and so ignored the beaten man. By Law they would be rendered unclean by touching a corpse and thus would become ineligible for their religious duties. Neither takes a chance on one "half-dead."

The neighbor is defined as the one who has compassion, the one who suffers (passion) with (com) the "half-dead." Being a victim made the robbed man an outcast to the socially and religiously acceptable Jews. A Samaritan outcast can understand and care for another outcast. To be outcast, like Jesus—soon to be cast outside the walls on the cross—in this new covenant community is what disciples can expect when they align with the compassionate Christ, still suffering in the outcasts of today.

Arms Wide Open?: *Grace Works*, Dallas, Texas

Jesus and the scribe agree on all their questions and answers in the dialog that introduces this story in the gospel. This is not an effort by Jesus to challenge or change the scribe's beliefs or knowledge of scripture. But Jesus does turn the question of "who is my neighbor?" into "who can I be neighbor to?" It is a subtle, but critical turn. For as long as we can divide the world into neat categories of neighbors and strangers, our neighborly love will always be drawn too small, and we will only put our arms and our hearts around those who are easiest to love. But if we draw the world so that everyone, everywhere, is our neighbor, as Jesus invites us to do with this story, our narrow worldview and restrictive circle of love is challenged. This broad definition of love is not easy, but it is possible if we follow the one who told the parable in the first place, the one who stretched his arms so wide on a cross that it almost tore him apart.

It is not enough just to believe that we should love the entire world. There is also something to do. It is risky work. And we will almost certainly get dirty and tired in the process. But love is always worth the risk. This parable is a call to action, not just to pious talk and belief. We can fail God by simply doing nothing, risking nothing, in the face of human need. Until the world believes we care, they don't care what we believe. So, as Jesus said, "go and do likewise."

"Help me, Lord, respond to need"

Call to Action: Kevin Kho

Our neighbors are not just those in the circle of friends or the homeless and the poor; they are also those whom we often feel most uncomfortable with—the people of color who moved across the street, the gay couple who is always seen holding hands as they walk around the park, the cousin who happens to be an outspoken activist with whom we can't be in the same room. You see, we are called to be neighbors and to be merciful not only to the marginalized and vulnerable in the world but also to the most marginalized and vulnerable in *our* world. This is why our faith is so hard. We are called to be merciful at all times and to everyone, even when it does not fit into our schedule. With this, the law from today's gospel is not meant to be restrictive and exclusionary but liberating and inclusive, and following the law is meant to open our hearts so that we can act with love and mercy to our neighbors, can show even to our enemies the presence and compassion of our all-loving Father.

Food Pantry Donation Thank-you!

Your generosity is overwhelming... We asked and the Parishioners of St. Gabriel answered in abundance! We want to thank everyone who showed up this week at the office with carloads of food donations, we are so blessed! Thank-you also to those who gave monetary donations and brought food to church with them this weekend, you need to know how much it is appreciated by the Food Pantry staff as well as those who rely on us for help.



"If I send my prayer as a text message, will I get a faster reply?"



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St. Anthony Cemetery



4485 S. Eleven Mile Rd., Auburn

COLUMBARIUM	Parishioner	Non-Parishioner
Single (1 Urn)	\$1,100	\$1,600
Double (2 Urns)	\$1,500	\$1,850
Inurnment	\$ 250 per niche	\$ 350 per niche
CEMETERY	Parishioner	Non-Parishioner
Plot	\$ 600	\$1,300
Burial	\$ 750	\$ 900
Burial of Cremains	\$ 250	\$ 275
Saturday Burial	\$ 250 additional	\$ 250 additional
Foundation	\$ 0.40 per sq. inch	\$ 0.40 per sq. inch

Contact St. Gabriel Parish Office at 989-662-6861

* Updated 7-1-2022