

Week of July 16, 2017

MONDAY

Ex 1:8-14,22 * Ps 124:1-8 * Mt 10:34 - 11:1

TUESDAY

Ex 2:1-15 * Ps 69:3,14,30-31,33-34 * Mt 11:20-24

WEDNESDAY 8:00am Mass

Ex 3:1-6,9-12 * Ps 103:1-4,6-7 * Mt 11:25-27

THURSDAY 8:00am Mass

Ex 3:13-20 * Ps 105:1,5,8-9,24-27 * Mt 11:28-30

FRIDAY

Ex 11:10 - 12:14 * Ps 116:12-13,15-18 * Mt 12:1-8

SATURDAY 4:30pm Mass

Ex 12:37-42 * Ps 136:1,10-15,23-24 * Jn 20:1-2,11-18

SUNDAY 9:30am Mass

Wis 12:13,16-19 * Ps 86:5-6,9-10,15-16 * Rom 8:26-27 * Mt 13:24-43

Education/Formation

FAMILY TALK TIME Celebrating Sunday for Catholic Families, Sara McGinnis Lee
Jesus didn't hide from people who wanted to hear him speak. Do we hide if we think Jesus is speaking to us?

► **Reflecting on the Word:** Jesus often spoke in parables, since this was a way to get people's attention. A parable always contains a "nugget" that hooks the listener into the meaning. The hook in this Gospel is the condition of the soil. Sometimes the Good News is presented and it is ignored, like the seed falling on the rocky ground. How useless to plant seed on rocks! The audience probably responded and understood that the rich soil could exist within their hearts if they were ready to receive the Word of God.

► **Living the Word:** It's easy to ignore God in our lives. We have ears to hear and eyes to see, but sometimes we don't want to hear Jesus in our minds. Plan for a family day away from all electronics. During this day, send each person outside for five minutes (go to the mall if it's raining), and meet up in a designated place together. Encourage eyes to "see" and ears to "hear." Then gather together and discover if anyone "saw" or "heard" God's voice.

Some "Good Deeds" listed on children's contribution envelopes:

My "Good Deed" was...

Respecting my mom and dad.	Being nice to a friend.
Cleaning the whole entire house.	I sweep the flower.
Getting ready for church	I helped get the pool <i>rete!</i>
Friendly to new people at camp timbers.	Pick up dog poo.

Auburn Area Catholic School

► **Fall Raffle Tickets** will be distributed before and after Mass in the Social Hall on Aug. 5/6 and Aug. 12/13.

► **AACS** is looking for a **Preschool volunteer** on Monday mornings 9:30-11am. For more information, contact Jessica Reder at jreder@auburnac.org or call 662-6431 & leave a message.

► **School Office Hours:** Mrs. Chris & Mrs. Reder will be in and out throughout the summer to check messages. Please leave a message at 662-6431 or email Mrs. Reder at jreder@auburnac.org.

► **Scrip:** During the summer, Scrip will be available in the Parish Office M-Th, 8:30-4:30 & Fri., 8:30-12:00.



You have not lived a perfect day, even though you have earned your money, unless you have done something for someone who will never be able to repay you. Ruth Smeltzer

Stewardship

Weekly Target: \$11,538.47 * Offering: \$9,502.85

Mission Co-Op: \$1,483.00

In Memory of Beryl Rytlewski: \$340.00

From Father Tom's Desk

15th Sunday in Ordinary Time

Sr. Mary McGlone, [Celebration](#)

Why did Jesus speak in parables? In part it surely put everyone in his audience on equal footing. The learned had no better access to his riddles than did the simple, and in this case, farmworkers had the head start. The disciples were among the curious who learned how to wrangle a special advantage. When they didn't know what it meant, they could ask the story teller himself. To them, Jesus gave an explanation of each phrase of this story. But, because it is a parable, there will be more than even his explanation tells us on first hearing.

Apparently then, when Jesus said, "Whoever has ears to hear, ought to hear," he was not saying that they had to comprehend what he said. The real requirement was that they must want to understand more than they did. When it comes down to it, we know that those who think they have a firm grasp on something will usually be the least likely to enter into genuine dialogue. We can hand it to the disciples in this instance for being humble and caring enough to ask.

Jesus explained the parable to them, summarizing the fate of his teaching about the kingdom of heaven by describing four ways people responded to his message. Some folks simply don't understand, and the evil one robs them of the little they might have grasped if they had bothered to ask. Others are originally delighted with a gospel of prosperity, the miracles, and great dinners that everyone loves, but take away the *carte blanche* and they can't find it in themselves to pay the price. Then, there are those who from the beginning have been in it for the prestige; before long the desire to get ahead or to guarantee their fortune chokes the little life there was in their fledgling faith. Finally, Jesus says there are those who hear and understand and bear fruit to such a degree that even the very least of them enjoys a miracle harvest.

God's Word

McGlone, [Celebration](#)

Isaiah proclaims that the word of God is as effective as the rain or snow; it always produces results. That certainly cannot mean that the word of God always brings conversion, otherwise, our world would not be as it is. Isaiah is talking about God's word as a word of dialogue. He's saying that the God of Judeo-Christianity desires and initiates relationship with creation. Our God speaks to us in our own tongue inviting us into communion.

Once heaven reaches out to earth, the horizon has changed and earth can never be the same. The coming of the word of God invites humanity into the possibility of relationship with God, something that no person can achieve on her or his own. Whether or not we accept the offer, the possibility will forever be there. Like an open window cut in what used to be a solid wall, we need not go through it, but everything is different because we could. That is Isaiah's message: Once the word of God has come, nothing is the same.

Do You Hear the News?

McGlone, [Celebration](#)

We can assume from the type of sowing, that the seed was grain – fruit would entail a different process. What happens when grain is har-

vested? It becomes, as Isaiah said, seed for the sower and bread for the hungry. The success of Jesus' sowing, even with only a small portion coming to fruition, is astounding and ongoing. Every disciple who has ears to hear must realize that there is a vocation involved in fruitful hearing. Those in whom the word has taken root are called to be seeds for the next sowing and grain to feed the hungry.

Jesus' parable about sower, seeds and soil invites us to think more about what happens to us when we hear the word of God. Isaiah tells us that the word comes as an invitation to allow God to permeate our life as water saturates soil. Jesus promises that if we allow the seed of the word to grow in us the results will be incalculable. The parable tells us to keep listening and asking because there will always be more.

Will the Soil

Deacon Dick Folger, [Celebration](#)

Good soil is critical to the harvest. In the 1930s, by deep-plowing, the farmers on the prairies of the high plains had ruined the land. They plowed so deep they displaced the deep-rooted grasses that trapped soil and moisture. Combined with severe droughts, devastation came. The great dust storms did the rest, displacing more than two million people.

Today's Gospel presents us with a parable about seeds. After many perils, only the seeds that were sown in good soil were able to grow. They yielded much grain. The parable teaches us to recognize that the seed is God's invitation to us. We are the farmers who must prepare our soil to receive these seeds. If we are successful, then we will enjoy a bounteous spiritual harvest in our lives.



Spread the Word

Carolyn A. Wright, [Celebration](#)

What is the word of God that you need to speak by your life fully lived? Is it a word of kindness and compassion? Is it a word of redress and challenge? Is it a word of forgiveness and healing? Is it a word of guidance? Sustenance? Nurture? Liberation? Is it the word of love?

We are a word spoken by God. Who we become in this life gives voice to that word. For those who have eyes to see and those who have ears to hear... what word will they hear in their hearts because of our life well-lived in resonance with the Gospel message? How will we each be a *sacra praedicatio* in this world, in our workplace, in our

neighborhood and in our families? How will we as words spoken by God, accomplish the will of God through the action of the Word in, with and through us so that we, too, might water a parched creation?



Responsibility

Joan DeMarchant, [Celebration](#)

Today's readings focus on the power of God's word for those who actually embrace it. This theme begs several questions for us who have heard the word proclaimed many times over. Does what we hear change our thinking or our actions in any way? Is the problem with the proclaimer or the homilist, or is it really with us? The promise is that God's word can make a difference in our lives...if we are open to it.

**“Let your word, Lord,
be a lamp unto my feet.”**

Cause for Action

Rev. Laurence Mick, [Celebration](#)

There are many Sundays throughout the year when the readings contain ideas that could be a basis for our responsibility to care for the environment. But, it is rare to find a Sunday when all three readings offer such support.

In the first reading, the prophet uses images from nature to speak of the power and efficacy of God's word. In the Gospel, Jesus does something very similar using agricultural images to speak of the power of the word and the importance of how we receive it. Both of these passages, however, are linked to creation care. They both see the earth and its ability to provide food as gifts from God: both call us to heed God's word, which certainly includes the command to care for God's creation and to love the future generations who will inherit what we do to the earth.

The second reading is much more clearly focused on creation care, for Paul speaks of creation itself groaning as it waits to “be set free from slavery to corruption and share in the glorious freedom of the children of God.” This passage alone should make it clear that God cares about the earth, for it is intended to share in redemption. It is not dispensable. The “new heavens and new earth” we await are a transformed creation not a replacement for what God made and saw as “very good.”

The Parish in the Community

► **Ireland in 2018:** Bishop Cistone will lead a Pilgrimage to the Emerald Isle, including daily Mass at a variety of ancient sites. An informational meeting will be held Sept. 17 at 2pm at the Center for Ministry. To receive a brochure, email aobrien@dioceseofsaginaw.org or leave a message for Annette O'Brien at 797-6696. Space is limited, so booking early is recommended. Sign up before Aug. 21 and get an early booking bonus of \$100.

► **Munger Potato Festival:** “Justified Quartet” will kick off the festival July 26 at 7:30pm at Trinity St. James-Grove in Munger. Free will offering.