

Week of August 19, 2018

MONDAY

Ez 24:15-24 * Dt 32:18-21 * Mt 19:16-22

TUESDAY

Ez 28:1-10 * Dt 32:26-28,30,35-36 * Mt 19:23-30

WEDNESDAY 8:00am Mass

Ez 34:1-11 * Ps 23:1-6 * Mt 20:1-16

THURSDAY 8:00am Mass

Ez 36:23-28 * Ps 51:12-15,18-19 * Mt 22:1-14

FRIDAY

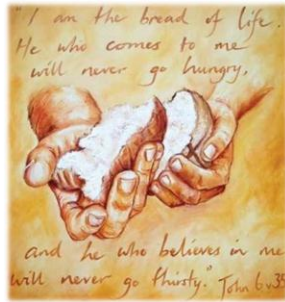
Rv 21:9-14 * Ps 145:10-13,17-18 * Jn 1:45-51

SATURDAY 4:30pm Mass

Ez 43:1-7 * Ps 85:9-14 * Mt 23:1-12

SUNDAY 9:30am Mass

Jos 24:1-2,15-18 * Ps 34:2-3,16-21 * Eph 5:21-32 * Jn 6:60-69



Parish Activities

New Hire: Chris Bierlein has been hired as the new Office Manager. He'll begin August 27. The position is going to be full time. **WELCOME!**

Café Kiosk: Be sure to check out the Café Kiosk for free samples of *Give Us This Day*, a monthly publication centered on the Word of God to enhance your daily prayer experience.

Stewardship

"...Watch carefully then how you live, not as foolish persons but as wise." Eph 5:15

A wise person recognizes that everything we have and all that we have are gifts from God. This is at the very center of stewardship. A wise person realizes that God blesses us for a reason and that God wants us to use our blessings to help build His kingdom on earth.

Weekly Target: \$10,961.54 * Offering: \$9,741.06
Food Pantry: \$50.00

CSA: Great News! We have reached our target!! We received 1 new pledge and an additional pledge of \$1,300 from a family who had donated in March. **THANK YOU TO ALL** who have contributed.

Total pledged: \$78,298 (100%+of \$78,232 target).
Total pledges: 372 (71% of parish families).



Children's Good Deeds: My Good Deed was...

...helping Daddy paint our playset. ...made my bed every day.
...holding the door open for people entering church.

Education/Formation

Family Talk Time Celebrating Sunday for Catholic Families, Sara McGinnis Lee
Jesus said to [the crowds], "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day."

► **Reflecting on the Word:** The Parousia is the name for the end times – the "last day" to which Jesus refers in this passage. Our Catholic understanding of this time is that "all will be in all." God will reunite all who are saved into himself, and there will be a new creation. This vision includes resurrection of the body, perhaps in a way we cannot imagine, but such that our lived human experience of bodies and creation matters. Just as Jesus was bodily raised, we will be fully with God in a way that honors our bodies and earthly lives.

Divorce Recovery: A 6-week program hosted by Blessed Sacrament in Midland. Begins September 11 at 7pm. There is no fee. Brochures available in the main entrance.

Auburn Area Catholic School

► **Kitchen Cook/Manager** (approximately 17.5 rs/week, 9:30-1:00). A job description is available in the school office. Send a resume with a letter of interest and 3 letters of recommendation Attn: Mrs. Jessica Reder, 114 W Midland Rd, Auburn MI 48611. For more info, call the school office at 662-6431 or email jreder@auburnac.org.



► **School Office Hours** for the week of the 20th will be M, T, Th, F 8am-4pm. Wednesday, the office staff will be in meetings all day and unavailable.

► **Family Picnic/Curriculum Night August 23:** The family picnic will begin at 5:45pm in the Social Hall (food and drinks provided). There will be extra table seating outside under a tent, or feel free to bring a blanket if the weather is nice and you'd prefer to sit outside on the grass. Curriculum Night presentation will begin at 6:30pm in the church. Following the presentation you will be able to visit the teachers and classrooms. Childcare provided during this time.

► **First Day of School Tues. Aug. 28.** We can't wait to see you!!!

August Wedding Anniversaries (continued from last week)

- 20 years or more.....Michael & Kim Buchmann
Thomas & Karen Rajewski
John & Anne Dearington
Mark & Janet Vennix
George & Theresa Berg
Terry & Katherine Hugo
James & Tracy Bourassa
Trevor & Jill Adcock
Jim & Donna Klida
Jeffery & Tammy Hagenbaugh
Christopher & Jennifer Neitzel
Brian & Debra Ora
- 10 years or more.....Mark & Karrie Kochevar
Chris & Karissa Pichan
Carl & Holly Kreger
Daniel & Elaine Dell
Robert & Laura Smith
Donald & Kristi Daily
Phillip & Renee Suderman
Michael & Pamela Kutchuk
- Less than 10- years.....Kirt & Heather Zalucha
Travis & Alyssa Bruski
Tyler & Katie Waibel
Chad & Brookelynn Neal
Patrick & Jill Miller



We thank you, O God, for the love You have implanted in our hearts. Bless our marriage, O God, with peace and happiness. Amen

FOOLISH OR WISE?

There are more fools than wise men, and even in the wise man himself there is more folly than wisdom." Nicholas Chamfort

"Take all the fools out of this world, and there wouldn't be any fun or profit living it. God save the fools, and don't let them run out, for if it weren't for them, wise men couldn't get a living." Josh Billings

"Young men *think* old men are fools; but old men *know* young men are fools." George Chapman

"Advice is that which the wise don't need, and the fool won't take." Rev. John J. Kelly

"A fool who knows his foolishness is wise; but a fool who thinks himself wise, he is a fool indeed!" Dhammapada

"Even a fool who keeps silent is considered wise." Prov 17:28

From Father Tom's Desk

20th Sunday in Ordinary Time

Sr. Mary McGlone, [Celebration](#)

"I am the living bread...the bread that I will give is my flesh for the life of the world." John tells us that as soon as Jesus finished saying that the people in the synagogue got into serious arguments with one another – a sign that he had hit a nerve and that their opinions were fiercely divided. Just what was Jesus trying to tell people that got them so upset? Sacramental theology teaches about the transformation of bread and wine, but Jesus points us beyond concentration on those elements. Jesus speaks of flesh and blood as the medium of his presence. According to Jesus, the reason he took flesh and blood was to be like the vine which gives life. He is present to transform everyone "who feeds on me" so that they will live forever. Jesus was claiming to be the meeting point between the Father and humanity. That meant that taking him in was the way to eternal life and, to such a transformation that those who accepted him would become his branches, they would share his life as truly as he shared the life of the father.

Jesus' message could have seriously upset people from two very different perspectives. First of all, the guardians of orthodoxy bent on protecting or defending the holiness of God were convinced they were hearing blasphemy. Jesus' teachings presented God as all too immanent, all too tangible, in a word, all too incarnate. People on the other end of the spectrum recognized the immeasurable potential and overwhelming responsibility Jesus' teaching implied. Worship would never get them off the hook if they were called to live the love of God to the degree that Jesus was suggesting. Jesus said as much when he told the disciples, "live in my love," or more pointedly, "Whoever believes in me will do the works that I do and...greater."

This Sunday's Gospel, like the reading from Proverbs about Lady Wisdom's banquet, doesn't really come to a conclusion. In our selection from Proverbs, Lady Wisdom's last words invite her guests to advance in the way of understanding. Jesus' last words in today's Gospel offer the invitation to live forever. It's as though after five weeks of pondering the mystery of Jesus the bread of life, we are still not adequately prepared to come to a conclusion. John the Evangelist keeps us circling around this theme because we cannot easily fathom its depth. We need to see this mystery from a variety of perspectives in order to realize how limited our vision really is.

Next week's Liturgy of the Word will call us to make a choice about our faith and what we will allow it to demand of us. For this week, the Scriptures call us to circle round, to ponder what Jesus said and what he meant, and to allow his words to disturb us as they perturbed his companions at Capernaum.

Lady Wisdom's Invitation (Pv 9) [Celebration](#)

Whether or not Jesus had Lady Wisdom in mind when he spoke of the bread of life, her banquet prefigures his invitation to eat of that bread. She sent her representatives out to invite the simple, but even they must forsake their foolishness to participate in her feast. That implies that in order to accept her invitation, they will have to desire what she offers over what they have at hand or are chasing after. The last verse of our reading summarizes her offer. She says, "Forsake foolishness that you may live." From the vantage point of Wisdom, the pursuit of anything less than her riches is the foolishness that ultimately leads only to death.

What is the life-giving banquet that she offers? It is not just a sit-down dinner, but a "way of understanding." We might say that she offers the wisdom that launches her guests into a lifetime of

understanding, a way of life. It leads them to appreciate and thoroughly enjoy the true meaning of life and all its accompanying goods.

Three Step Program (Eph 5)

[Celebration](#)

We can find in this reading a primitive expression of the "See, Judge, Act" methodology that Pope John XXIII described in his 1961 encyclical *Mater et Magistra* (#236). The author of Ephesians calls the community to be aware of their circumstances, to determine how truly they are living and to discern the needs for redemption in their times. That is the step of seeing or reading the signs of the times.

The next thing the letter calls for is to understand the will of the Lord. That is the second step: evaluating the circumstances in light of the word of God, discerning what the Christian community is called to do under the precise circumstances in which they are living.

In the third step, the Letter to the Ephesians calls on the community to be filled with the Spirit and to pray together in gratitude. In modern times, Pope John expressed that by calling the Catholic community to "decide what...can and should be done" to implement the principles of social justice in their particular situation.

A Most Special Offer (Jn 6)

[Celebration](#)

Jesus' claim to be the bread of life, his offer of his own flesh and blood as the source of life for others, came from the heart of his religious tradition. He claimed to present a moment of redemption and invited those who heard him to make the most of their opportunity, to accept God's offer of union right then and there. Like the invitation to Lady Wisdom's banquet, Jesus made an offer that only the simple could accept because it required a degree of openness that self-proclaimed wise people eschewed and calculating characters would recognize as unreasonable.

This week's readings call us to take the time to ponder the immensity of Christ's ongoing offer of life. Surely, we who hear these Scriptures have committed ourselves to Christ's way, but this is a call to listen again, to allow ourselves to be astounded and even scandalized. If we permit ourselves to be sufficiently thrown off balance by Jesus' words, we will be ready for next week's final selection from this discourse which will invite us to a renewal of our proclamation of faith in the one who has the words of eternal life.

The Gift Given (Jn 6)

[Celebration](#)

Jesus' discussion of the bread of life presents one of the Christian Scripture's clearest illustrations of how the Christian tradition with its Jewish roots turns common anthropological notions of sacrifice on their head. The typical notion of sacrifice in ancient cultures refers to an offering made by humans to their god(s) to signify their reverence or devotion, to acknowledge their dependence, to make reparation or to enter into communion with the deity. Whatever the motivations, it is a human initiative. The sacrifice to which Jesus refers is God's self-offering to humanity for the sake of communion. God offers the bread of life so that humanity might share divine life: "The bread that I will give is my flesh for the life of the world."

You are What You Eat (and Drink)

Katy Beedle Rice, [Celebration](#)

Our identity as Christ's body and blood is not a status symbol or a conveyor of power, instead it marks us for a life of servanthood and radical self-gift to others. Our Lord is the "living bread that came down from heaven" who desires to be our food and drink. This is the humility that we are called to emulate: to seek to be nourishment for others instead of worrying about satisfying our own hungers for recognition or material possessions.

"Live in me, Lord, and through me."