

THE TENTH SUNDAY IN ORDINARY TIME

JUNE 10, 2018

MASS READINGS

MONDAY: ACTS 11:21B-26;12:1-3, PS 98, MT 5:1-12

TUESDAY: 1 KGS 17:7-16, PS 4, MT 5:13-16

WEDNESDAY: 1KGS18:20-39, PS 25, MT 5:17-18

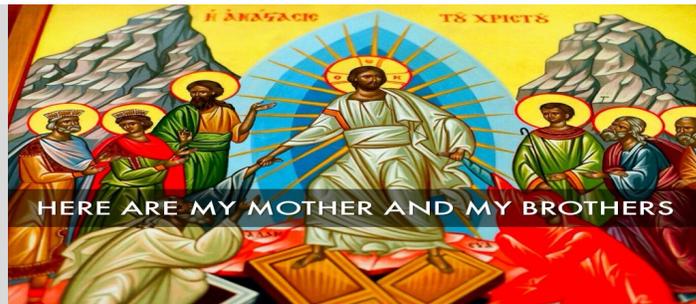
THURSDAY: 1KGS 18:41-46, PS 65, MT 5:20-26

FRIDAY: I KGS 19: 9A, 11-16, PS 27, MT 5:27-32

SATURDAY: 1 KGS 19:19-21, PS 16, MT 5:33-37

NEXT SUNDAY: ELEVENTH SUNDAY IN ORDINARY TIME- RDGS: EZ 17:22-24, PS 92, 2 COR 5:6-

10, MK 4:26-34



"Here are my mother and my brothers.

For whoever does the will of God is my brother and sister and mother."

Far from a slight to those who were looking for him we know that, at least in the case of Our Lady, these were certainly folks who did the will of the Father. We are familiar with the text in which Jesus calls us friends because a friend knows what his friend likes and does it. Now we become members of his family when we hear (obey) the word of God and realize (make it real) it in our lives. Those who were "looking for him" have already in fact found him by simply doing his will. Of such folks he says, "I am with you always, even to the ends of the earth". Thus, our interior lives, i.e. lives characterized by prayer, fasting and works of mercy, become in fact proofs that we know precisely where Jesus is at all times, he is in our hearts. Once there in that "inner room" we go to him frequently in order to discern his will and, more importantly, with the intention of carrying it out. Keeping his in mind allows us to "order our days aright" as the psalmist prays, in other words, when during our Morning Offering we state that we will give Jesus our day we mean exactly that. But how can we give it to him when we may not be aware of what sort of day it will be. There are, to be sure, "surprises" that will pop up during any normal day but usually we know what our day will be like since we normally have established some sort of routine, or someone has established it for us, and we can anticipate certain encounters and circumstances. To approach a day prayerfully means to know what and who we will encounter and whether we will do so in the Spirit of Christ or in the spirit of our own willfulness. If we are intent on remaining close to Christ we will anticipate those encounters and react to them according to God's will. Letting life "have its way with us" is not the mature faith-filled response Jesus is looking for. Spontaneity, say some, is the sign of a creative person. Quite the opposite really, it reflects someone without imagination, someone who just reacts rather than meets the day as a capable, deliberate adult. The world needs more of such folks if it is to be "stewarded" in the way God intends. Being part of Jesus' family involves such an approach. For those moments of the day which may catch us unaware, we can rely on grace to help us gather the strength and purpose needed to do the will of the Father. By the time our evening examination of conscience comes around we may begin to see just how it is we are a valued member of God's family when we set ourselves about doing his will and not our own, and just how much peace and happiness it gives us as well.

MASS INTENTIONS

MONDAY: AILEEN FORD

TUESDAY: SPECIAL INTENTION

WEDNESDAY: DEIDRE SARJENT

THURSDAY: MARY JO DANAHER

FRIDAY: POOR SOULS

VIGIL: ROBERT BOHAN

7:30: BEVERLY FITZSIMONS

10:00: JOHN RENN

NOON: FOR THE PARISH

MEMORIAL FLOWERS

All members of St. Ann's parish, families-living & deceased:
Jane Clapp. Charles Connor. (Gene & Genevieve Bullock & Hank & Jean Corbin). Farrell & LaGuire families. Ann Hubertz. (Dorothy, Morris, Marie & Donald Nelson, Charles & Ishula Kaiser). Marian Schwartz. (Norb & Mark FitzSimons). (Greg & Don Yantis, Lewis Owen, Richard Davies). (Burnell, Anne & Henry Totten, Robert Stump, Victor & Dorothy Ringle). (Ed & Judy Buckle, Lawrence, Mary & Larry Johnston, Andy & Vera Houston).

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Today's Gospel contains an incident that many people in Jesus' day would have found rather puzzling.

Jesus' mother and his "brethren" (male relatives who, we know from other sources, were not biological children of Mary) show up to see him.

They can't easily do so because Jesus is inside a crowded house, and so they are forced to stand outside and send him a message.

And a crowd was sitting about him; and they said to him, "Your mother and your brethren are outside, asking for you" [Mark 3:32].

Expect the Unexpected

At this point the expected thing would be for Jesus to drop everything and either go see them or arrange for them to be brought to him.

That would be what would be expected of him as a dutiful son on good terms with his family.

On the other hand, if he was on bad terms with them, he would refuse to have anything to do with them and dismiss the idea of seeing them.

Instead, Jesus does something quite unexpected:

And he replied, "Who are my mother and my brethren?" And looking around on those who sat about him, he said, "Here are my mother and my brethren! Whoever does the will of God is my brother, and sister, and mother" [Mark 3:33-35].

What are we to make of this?

A Deeper Question

Jesus' action does not fit neatly into either the dutiful son role or the alternative where he doesn't want to have anything to do with his family.

His action raises a deeper question: Who actually *is* his family?

Natural family ties are important, which is why God enshrined "Honor thy father and mother" in the Ten Commandments, but they aren't of ultimate importance.

What is of ultimate importance is our relationship to God, and so Jesus indicates that being part of the family of God--the group of those who do God's will--is more important than having merely natural ties.

This does not dismiss his own natural family. They are not excluded from the family of God, but neither are they excused from the need to do God's will.

Jesus and His Natural Family

Since Jesus identified the criterion that makes one a member of his ultimate family, it has been natural for people to ask how his own natural family measured up to it.

We know that his mother, in fact, responded to God's will perfectly.

We also know that many of his brethren--such as James and Jude--went on to play prominent roles in the Church, so they responded as well.

As interesting as it may be to know whether the members of Jesus' own natural family were part of his ultimate family, this isn't the main question for us.

The main question, the one he wants us to ponder, is whether *we* are.

Jesus was speaking to a group of His disciples when someone said that His mother and brothers were outside and asking to speak to Him (Matt 12:46). Typically, you would think that most people would excuse themselves and say, "I'll be right back. My mother wants to speak to Me," but Jesus is not typical in any way. Instead of stopping and going outside to talk with His mother and brothers, who came seeking to talk with Him, He turns this question into another question to the man who told Him this. He asks a rhetorical question: Who is My mother and who are My brothers (Matt 12:48)? He certainly isn't speaking about His biological mother or His brothers, who were really His half-brothers since they were related only by their mother. He is talking about those who believe in Him, and by believing in Him, they do what He asks. Jesus is not being disrespectful or rude to His mother or His brothers. Perhaps after He said this He went outside to speak with them. These verses don't say that He totally ignored her either. We can't read into the text what is not there.

Related by Obedience

If Jesus looked at your and my life, how would He know that we're related to His Father? It would be obvious if we were obeying His Father, God the Father, in heaven. If we were nothing like our heavenly Father at all, and if we didn't obey what God commanded, then clearly we wouldn't be Jesus' brothers because Jesus says that whoever does the will of the Father are His mother, brothers, and sisters (Matt 12:50). In other words, there's a family resemblance, not by the way they look necessarily, but by the family customs: doing God the Father's will. If we are doing the will of the Father, we must be related to Him, and if we're related to God the Father by adoption (Eph 1:5), then we are certainly related to Jesus.

Who's Your Father?

If we are acting like God's children, then we'll be partaking of the same cup that Jesus had to drink from (Matt 20:22). We'll be doing what God the Father wants us to do (Matt 12:50). We'll be doing similar things that Jesus did (Matt 25:40), and like Jesus did to those who were around Him, He will stretch out His hand and say we are those who are truly His mother and brothers (Matt 12:49). It's not a matter of bloodline, but a matter of discipleship. If we are related to God the Father, as evidenced by doing His will, we're related to Jesus. It's as simple as that.

A Closing Prayer

My Father in Heaven, please show me Your will. I know much of Your will is revealed in the Bible (Rom 12; 1 Cor 13), and if Your written will is revealed to me, I know that I should be doing that because it is pleasing to You. Like Jesus, I want to always seek to do Your will, my Father, and for Your glory alone. It is in Jesus' the Son of God's name I pray.

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Brothers And Sisters In Christ

[John 1:12](#)

But to all who did receive him, who believed in his name, he gave the right to become children of God,

[1 John 3:1-2](#)

See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.

[Ephesians 2:19-22](#)

So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him you also are being built together into a dwelling place for God by the Spirit.

[Galatians 6:10](#)

So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.

[Romans 12:5](#)

So we, though many, are one body in Christ, and individually members one of another.

[1 Corinthians 12:26](#)

If one member suffers, all suffer together; if one member is honored, all rejoice together.

[1 Corinthians 3:9](#)

For we are God's fellow workers. You are God's field, God's building.

[John 1:12-13](#)

But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

[1 Timothy 3:15](#)

If I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth.

[Ephesians 2:19](#)

So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God,

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The Human Family and the Family of God

The recent audiences by Pope Francis emphasize the intimate, familial nature of the Church
June 25, 2013 James V. Schall, S.J. Sojourns with Schall 0 Print

“Last Wednesday, I emphasized the deep bond that exists between the Holy Spirit and the Church. Today, I would like to begin on *the mystery of the Church*, a mystery which we all experience and of which we are part.” — **Pope Francis**, General Audience, May 29, 2013 (*L’Osservatore Romano*, English, June 5, 2013)

“The ‘*koinonia-communio*’ of the Spirit of the Father and the incarnate Son is, as it were, the Council’s master key, as the principle of communion and mission. The key opens our access to *the mystery of the Church*, the universal sacrament of salvation, in all its dimensions: Trinitarian, Christological, anthropological, ecumenical, and pastoral.” — **Marc Cardinal Ouellet**, “*Communio*”: Address, May 21, 2013, Sydney, Australia.

I.

Over the years, priests are often reminded of Christ’s admonition that “you have not chosen Me, I have chosen you.” I was ordained on June 7th fifty years ago in San Francisco. In retrospect, one might question the Lord’s prudence about whom He chooses. But, if we remember that He also chose Judas and a few other sour apples along the way, we need not become too vain. The world is full of folks who purport to be scandalized by sinful priests or by a vice filled Catholic laity. Such reactions just mean that these critics have never read the New Testament. While it condemns sin at every turn, especially scandal, the Gospels gives us no indication that, with the appearance of Christ in the world, His followers will subsequently be perfect.

Rather, Christ came into the world with the clear realization that most of us would need to be forgiven many times (“yea, seventy times seven” Matthew 18:22) before it is all over. Christ did not dwell amongst us to eradicate sin’s possibility and hence our freedom. He came to provide a way in which, should we sin, we could be forgiven, but only if we choose to avail ourselves of the means He set down, not those we concoct for ourselves. The Church, with its priests and sacraments, exists in the world so that such a redemptive purpose might be carried out in the concrete context of everyday life, wherein most of our sins are committed. The place where these sins are to be forgiven is not the state, the university, the psychiatrist’s office, the hospital, the press, or the media. It was in the Church and in the sacrament of confession. About why God chose to do it this way rather than some other, we might wonder. But there is a certain good sense to it. It puts the divine power of forgiving sin also in a human context.

II.

In a recent General Audience (May 29), Pope Francis spoke of “the mystery of the Church.” A “mystery” in Catholic thinking, does not so much mean something we have no clue about and could not understand if we did have one. It rather means that we can understand some things correctly enough and that we should

The fact that we cannot understand everything about any “mystery” only means our own intellects are not angelic or divine. But they do understand what is not themselves. They know *what is*. To have a mind means we can “be” what is not ourselves while what we know remains itself and we remain precisely ourselves.

Thus, when we call the Church a “mystery,” we recognize it as something brought into existence by God for His own plan or purpose. We need, therefore, to know something of this purpose. The Pope points out that the Greek word, *ekklesia*, from whence the word “church” derives, means “convocation.” “God convokes us; he compels us to come out of our individualism, from our tendency to close ourselves into ourselves, and he calls us to being in his family.” When we try to understand what the Church is, as Pope Francis indicates, we can do no better than to call it, with Vatican II, “the family of God.”

Thus, if we do not understand what a family is, we will not understand either the Church or God. A family is not an arbitrary collection of all sorts of ways of life sanctioned by law. The contemporary rejection of the nature of a family, which itself is based on the marriage of one man to one woman, is then rooted in an implicit rejection of God. The chosen revelation of God to explain Himself and the Church is in terms that can only properly be described as “familial”—Father, Son, Holy Spirit, Holy Mother the Church, brother, sister, foster-father, adopted child, and spouse. If we try to understand God after the manner of relationships contrary to or inimical to the nature of the family, we will not understand the Church or ourselves. This basis is why notions contradictory to the essence of family, such as “gay marriage,” adultery, contraception, sterilization, abortion, in vitro fertilization, sperm and ova banks are also notions that must, if followed logically, lead to an understanding of God that deviates from the being that *He is*.

The Pope began his remarks by recalling, as he often does, the Prodigal Son (Lk 15:11-39). Perhaps, he thought, it should rather be called “the Parable of the Merciful Father.” This parable is really about the “designs” of God the Father for humanity. I take this to mean that God will deal with us mercifully if we, like the prodigal son, sin. That is, we will be welcomed back if we acknowledge our sins and errors. The elder son did not need such manifest forgiveness except perhaps in the sense of his not seeing the need we have for forgiveness and mercy.

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The question next arises: “What is God’s plan?” The question “What it is all about?” is a fundamental one for any human being to ask of his own life. God’s plan is “to make of us all a single family of his children, in which each person feels that God is close and feels loved by him.” The use of the word “feel” here can be confusing. The essential thing is that we are made to be members of God’s family, whether we “feel” anything or not. We live in a culture of “feeling” separated from being and intelligence. “Feelings” in contemporary culture are said to justify whatever we do. If we “feel” good about it, then it is good. Not quite. But Francis is right that we want our emotions to correspond with the facts. If we “feel” right about what is sinful, something is wrong. Yet, any true family is more than its facts. It includes its loves, experiences, and sense of belonging together, yes, under a father.

III.

The Church, Francis tells us, is itself “rooted in this great plan” of the Father. In other words, the Church is to be conceived after the manner of a family, not just a legal structure. We are “brethren, brothers and sisters.” The Church is “not an organization established by an agreement between a few people.” It is not merely another political organization brought into existence by a treaty or common consensus about a constitution. The Church has a plan or a constitution but it is not of human origin though it is for the ultimate human good of each existing person. Here Francis cites Benedict who called the Church simply “the work of God.” This work is a designed reality that is “gradually brought about in history.” God unfolds His plan for mankind step by step. The plan is still unfolding.

“The Church is born from God’s wish to call all peoples to communion with him, to friendship with him, indeed, to share in his own divine life as his sons and daughters.” Thus, we need to know what sons and daughters, fathers and mothers, are, what friendship is. We need to see the dignity in each person. But it very much looks like we will never see this dignity without seeing that we each were conceived in the divine plan, in the Trinitarian life and for the Trinitarian life. God created us to share in His “divine life.”

Our participation in the Church with its purpose shows that we are conceived in a merciful love that embraces our freedom but also includes our intelligence, our knowledge of what we are. We are not gods, nor are we intended to be gods. “This call to each of us originates in creation itself. God created us so that we might live in a profound relationship with him, and even when sin broke off this relationship with him, with others and with creation, God did not abandon us.” Obviously, in creating us, God understood what we might do with our freedom. His very being meant He would include a remedy for any mis-use of our freedom. But it would not include the preventing us from sinning. To do that, God would have to deny the reason He created us in the first place, namely, that we freely choose to be His friends.

The call of Abraham and the Incarnation of the Father’s Son were steps in His “plan of love and salvation” through a New Covenant “with the whole of mankind.” The Pope adds that this path to all mankind passes through “the small community” that Jesus “gathers” around Him. From what is the Church “born”? “She is born of the supreme act of love of the Cross.” The association of love, suffering, divine and human life has to be made because we can only love God and one another in truth. That truth must include the disorder caused by our sins. God could, I suppose, have left it at that were it not for the nature of merciful love itself, as the Father in the parable showed. The fatherly love includes the possibility of forgiveness. But the New Testament leaves no real doubt that, even with this offer of forgiveness, there are those who still refuse God’s love. This ultimate rejection is what hell is about, the final refusal of a free being of the divine mercy.

“The lifeblood of God’s family, of the Church, is God’s love which is activated in loving him and others, all others, without distinction or reservation. *The Church is a family in which we love and are loved.*” The Pope has no problem in admitting that in the Church, among faithful and pastors, there are “shortcomings, imperfections, and sins.” He adds, for the record, in case there be any still around who think infallibility means sinlessness: “the Pope has them too.” The great thing is that, on realizing our sins, we still can encounter “the mercy of God.” Once we realize the centrality of God’s merciful love, we can begin to see the real “beauty” of God’s merciful plan from its beginning.

Finally, Francis simply asks us: “How much do I love the Church? Do I pray for her? Do I feel part of the family of the Church?” Good questions, these. Recalling the current Year of Faith, Francis concludes: “Faith is a gift and an act which concern us personally, but God calls us to live with our faith together as a family, as a Church.” In “the mystery of the Church,” we begin to see carried out the plan that includes each of us. God had this plan in the beginning. He wanted to make us all His sons and daughters in what can only be dimly understood as a “family,” a family in which the Father is that Father whom the Son addressed in His Spirit whom He sent forth upon us.



James V. Schall, S.J. taught political philosophy at Georgetown University for many years until recently retiring. He is the author of numerous books

and countless essays on philosophy, theology, education, morality, and other topics. His most recent book is [*Reasonable Pleasures: The Strange Coherences of Catholicism*](#) (Ignatius Press). Visit his site, ["Another Sort of Learning"](#), for more about his writings and work.

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Announcements and Upcoming Events

The LAFAYETTE CURSILLO community will sponsor a family picnic on Sunday, June 17, 2018 at 1:00 pm till 6:00 pm at the home of Terry and Von Keech. 3541 US Highway 52 South, Lafayette, Indiana, 47905. All Cursillistas and friends are welcome to attend. Please bring a family sized food dish and/or a dessert to share. Your favorite lawn chairs would also be helpful to bring. Some drinks, baked chicken, and table service will be provided. For more information, please contact Jeff & Marlene Jarboe, 765 567 2216 or jmj357mmj@gmail.com or Yvonne Keech, 765-479-2745, von-keech@hotmail.com

2018 HABITAT CATHOLIC BUILD. This will be the 9th Habitat build St. Ann's and the five other area Catholic churches have contributed toward creating homes for families here and abroad. This year the Gualajara Family will be partnering for their future home in Lafayette. The August 19th breakfast will be for Our Habitat Build. There is a PURPLE envelop in your JUNE packet for the HABITAT FOR HUMANITY CATHOLIC BUILD. You may also make a donation anytime by marking a plain envelop "Catholic Build/St/Ann's and drop it in the offering basket.

Raise the Walls is Sat. Aug 4th. @10:00

St. Ann's Volunteer Coordinators: Dave and Jane Link cel 765-404-5571 linkdj68@gmail.com .Hospitality Coordinator; Barb Wood 765-403-9166 bjwood2@frontier.com

Don't forget when making donations to Habitat ReSTORE through August, our parish will get some credit . Must write down "for St. Ann's/ Catholic Build." ReStore will pick up items or you can drop off at 3825 Fortune Dr. 765-423-2585

St. Ann's Goal 2018 is \$9,000.

Make a difference in the life of a senior in need!

Come and make a meaningful difference in your community! You are welcome and needed here. CAREGIVER COMPANION simply needs you to visit homebound seniors who are lonely and in need of compassion. **Do you have one hour per week to come alongside the widow and the hurting as God calls us?** There are many ways that you can help based on your God-given gifts, interests, and time available. Here are some current volunteer opportunities!

Visit an elderly widow who gets lonely during the day in West Lafayette once a week

Visit an elderly woman who lives with her son for a couple of hours in Lafayette once a week around lunch time.

Run the sweeper and visit with a single elderly woman in Lafayette every other week

Assist with yard work or small repair tasks

Each of these elderly neighbors are sweet ladies who are just in need of a little encouragement and companionship. You will be amazed at the blessings that come from being there for someone in their time of need. **Our next volunteer training session is on Saturday, June 16th.** Contact Lauren Weldy at (765) 423-1879 or caregiver95@gmail.com to schedule a volunteer interview soon.



In today's First Reading from the Book of Genesis we hear the story of Adam and Eve and their sins, defying God. However, when God was present in the garden, the man and woman hid themselves. Adam responds to God's question why in part by saying "I was afraid... so I hid myself." Did he, do any of us really think he could hide from God?

As children many of us may have hidden from a parent when we did something wrong and it was in violation of some specific order we had received. Our efforts to hide what we did and to hide ourselves were probably no more effective than Adam's.

As humans we know the temptation of following our own plans, even if they are contrary to God's. We think we know better and we may try to still have it our way. If what we have done is particularly shameful, we may try to hide our sins from God.

The sincere truth is that we cannot hide from God any more than Adam and Eve could. Psalm 139 declares, "Where can I hide from your spirit (God's)? From your presence where can I flee? If I ascend to the heavens, you are there; if I lie down in Sheol (the place of the dead) you are there, too. If I say 'Surely darkness will hide me'... Darkness is not dark for you."

What are we hiding from? In recent weeks we have learned over and over how much God loves us. It is time for us to accept that and not hide.

SUNDAY OFFERING:

LAST WEEK -\$7492

THIS WEEK-\$8700

"FIND OUT HOW MUCH GOD HAS GIVEN YOU, AND FROM IT TAKE WHAT YOU NEED; THE REMAINDER IS NEEDED BY OTHERS"

ST. AUGUSTINE