

FIFTEENTH SUNDAY IN ORDINARY TIME

JULY 14, 2019

MASS READINGS

MONDAY: EX 1:8-14,22/MT 10:34-11:1

TUESDAY: EX 2:1-15A/MT 11:20-24

WEDNESDAY: EX 3:1-6,9-12/MT 11:25-27

THURSDAY: EX 3:13-20/MT 11:28-30

FRIDAY: EX 11:10-12,14/MT 12:1-8

SATURDAY: EX 12:37-42/MT 12:14-21

NEXT SUNDAY: SIXTEENTH SUNDAY IN ORDINARY TIME – RDGS: GN 18:1-10A, COL 1:24-28, LK 10:38-42

MASS INTENTIONS

MONDAY: BROSE-SPECIAL INTENTION

TUESDAY: LILY ANNA CRAMSEY

WEDNESDAY: KENNETH VAN LAERE

THURSDAY: PAT BURDINE

FRIDAY: POOR SOULS

VIGIL: FRANK MCMILLEN

7:30: MARY LESTER

10:00: FRED PETERS

NOON: FOR THE PARISH

MEMORIAL FLOWERS

Bob Bennett. (Karen Fox, Mike & Rosemary Cavanaugh).
Norb & Mark FitzSimons. Frank Corbett. Joe & Jim Al-
bregts. Kathlene Smith. Farrell & LaGuire families. (Hank
& Jean Corbin, Gene & Guinevere Bullock). Charles Con-
nor. (Butz & Alting families). Jim & Ethel Kingma

“And who is my neighbor?”

One can't help but notice the motivation with which this question is asked...the man wishing to “justify” himself, i.e. confirm his own opinion. Proving ourselves right in any and all situation is a great deal of work and sometimes involves no small amount of duplicity. Trying to justifying ourselves is sometimes related to the act (or some may say the art) of lying. Lying is based on falsehood and what can be more false than our own understanding of things. We rely on our summation of reality, our point of view and we rarely examine the foundations of just how we arrive at some of these views until challenged and by then it is too late to honestly admit that we are wrong, misguided or whatever the response might be so we become defensive and seek to justify ourselves and our limited way of looking at things. In any question dealing with life itself we would do well to consider the expert on the topic and seek from him the appropriate response to our query. Christ our teaching, the author of life is the one who will more than adequately respond to our questions, our seeking if we would but exercise one valuable element of prayer by examining his life in scripture and then seek his guidance in the Spirit. The identity of our neighbor becomes perfectly clear by this time and we are now confronted with an entirely new challenge the response to which will determine the quality of our faith. If we don't like the answer we get regarding our neighbor then we may continue to rationalize what that neighbor does not deserve our attention, the responses on our part can be as numerous as the stars in the heavens. In any case we cannot say that we are in the dark on the subject unless of course we prefer to be through our own stubbornness, in which case there is very little the Lord can do about that. For sake of argument let's say that we accept this definition provided by Our Lord and begin to see that, in response to the Father, Jesus has regarded us as his “neighbor”. In which case we might then just get some idea of how we are then to respond to our neighbor in the same manner in which we has responded to us. We might also begin by examining our own relationship with ourselves. If we are inclined to make excuses for ourselves, justify ourselves and engage in all manner of duplicity well it must be said that we are NOT a very good neighbor to ourselves. How many times have we heard teachers chide students who cheat by saying “you are only hurting yourselves”? Being a good neighbor to ourselves begins by engaging in that necessary sort of honesty by admitting that we don't have all the answers and therefore, do not need to go about proving ourselves right all the time, but that we do know someone who does and who is more than willing to share his answers with us, his neighbor, for us and for our salvation.

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In My Neighbor's Eyes

by Robert Hedrick

If I were my neighbor, what type of neighbor would I see in me,
One that I hardly knew at all or one who stopped by regularly.
When a neighbor's needed, is this the one on whom I could call,
Or would he just turn his back, not acknowledging my call at all.

If I were injured or became ill and was unable to mow my grass,
Would I see this neighbor out there mowing, even before I ask.
Then, later, would he come back by, seeking to do another chore,
Or just become scarce until I was well and not see him anymore.

Would I see him as a loving husband, a good helpmate to his wife,
Or someone who is selfish and lazy, with signs of anger and strife.
Would I see in him a caring father, a devoted type of family man,
One who provides quite well for them, giving the best that he can.

Seeing myself in my neighbor's eyes, am I pleased in all that I see,
Or would I be totally shocked, hanging my head rather shamefully.
When I'm outside, as things go wrong and my temper begins to soar,
I'll try to remember the world is watching and it all begins next door.

The Good Samaritan isn't just a parable, it's a way of life, Pope says

“The Good Samaritan indicates a lifestyle, the center of which is not ourselves, but others, with their difficulties, who we meet on our path and who challenge us,” the Pope said July 10.

It's us who choose this lifestyle or choose to reject it, he said, explaining that the attitude of the Good Samaritan tests our faith, since faith without works “is dead.”

“Let us ask ourselves: is our faith fertile? Does it produce good works? Or is it rather sterile, and so more dead than alive? Do I make neighbors, or do I just pass by?” Francis asked, adding that these questions would be good to ask ourselves often, since in the end “we will be judged on the works of mercy.”

The Lord, he said, will remind us of the situations in which we saw him in those around us and either helped, or did nothing.

“Do you remember that time on the street of Jerusalem and Jericho? That man who was half dead was me. Do you remember? That hungry child was me. Do you remember? That migrant who many times they wanted to throw out was me.”

“Those grandparents, abandoned in the nursing home, was me. That sick person in the hospital, who no one visited, was me,” the Pope said, explaining that these are the questions we will be asked.”

It is through good works, done with love and joy toward our neighbor, which makes our faith sprout and bear fruit, Francis observed.

The Pope then pointed to how Jesus tells his disciples to “go, and also you do the same.” Jesus, he said, repeats the same commandment to each one of us: “go and to the same, be a neighbor to the brother and sister you see in difficulty,” whether they are a stranger, a migrant, elderly or sick.

He closed his address by praying that Mary would help us to walk along the path of the Good Samaritan, which is the path “of generous love toward others.”

“May she help us to live the principal commandment that Christ left us. This is the road to enter into eternal life.”

"Go and Do Likewise"

The Parable of the Good Samaritan

What is the kingdom of God like?

The kingdom of God is like a gay woman who transgendered into a man, and who then stayed with his lesbian partner. He attends church most Sundays with his adult daughter. They always sit in the front row, and if you take their seats, they'll tell you about it.

This isn't a feeble attempt at a modern parable. It's a true story.

Would you welcome these people? Could you invite them to your church?

The kingdom of God shocks our sensibilities and bursts our boundaries. It subverts our sense of what matters most.

"We must ask what Jesus meant by his strange deeds and words," writes Garry Wills in his book *What Jesus Meant*. "He intended to reveal the Father to us, and to show that he is the only-begotten Son of that Father. What he signified is always more challenging than we expect, more outrageous, more egregious." Even if we found the "true and original" Jesus behind the gospel texts, says Wills, he would appear more rather than less incomprehensible to us.

In the kingdom of God, says Jesus, sometimes the right are wrong. Sometimes the bad are good. In the story of the good Samaritan, told only in Luke, Jesus outs the insider and exalts the outsider.

By the time of Jesus, Jews and Samaritans had hated each other for a thousand years. When king Solomon died in 931 BCE, the united monarchy split into two factions. Jereboam led a revolt of ten northern tribes and established a new capital in Samaria. The two remaining tribes of the southern kingdom of Judah maintained a capital at Jerusalem. The legacy of this split was a millennium of political rivalry, ethnic hostility, and religious bigotry.

Jews and Samaritans despised each other. The Samaritan woman at the well was shocked that a Jewish rabbi would even speak to her. "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?"

When a Samaritan village rejected Jesus, James and John wanted revenge: "Lord, do you want us to call fire down from heaven to destroy them?" It's not clear why, but one time Jesus told his twelve apostles not to go into any Samaritan village, but "only to the lost sheep of Israel."

But the parable of the Good Samaritan turns all these tables. Two religious professionals neglect a fellow Jew who was almost beaten to death, while a Samaritan was "moved with mercy" to help him.

Jesus shocks us with this story. This shock factor reminds me of what Flannery O'Connor said about the gratuitous violence and grotesque characters in her stories.

If your audience construes abnormal things as normal and vice versa, said O'Connor, the writer must take extreme measures. "You have to make your vision apparent by shock; to the hard of hearing you shout, and for the almost-blind, you draw large and startling figures." She admitted that her stories were hard, "but they are hard because there is nothing harder or less sentimental than Christian realism."

So Jesus shocks us with the oxymoronic "Good Samaritan." He does the same thing when he makes a Samaritan leper the hero in Luke 17: "Was no one found to return and give thanks to God except this foreigner?"

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But that's not all Jesus intends. He doesn't merely shock us. There's no purpose in that. He wants to show us what living the life of God is like.

Luke writes that the religious expert "stood up to test Jesus" with a question. What must he do to inherit eternal life? This wasn't an honest inquiry; he wanted to trap Jesus.

When Jesus asks him what the Scriptures say, the expert in the law quotes the two "greatest commands" — Deuteronomy 6:5 about the love of God and Leviticus 19:18 about love of neighbor.

His answer was spot on. "You have answered correctly," said Jesus. Which is a scary reminder that being religiously right is a far cry from showing mercy. Knowing the good isn't good enough without doing the good. If you want to truly live, if you want to inherit eternal life, said Jesus, show mercy to your neighbor.

The expert deflects Jesus's response. Luke says that "he wanted to justify himself." He tries to limit his responsibility by defining who is or is not his neighbor. In that context, Jews and Samaritans would have treated each other as enemies and not neighbors. This effort at self-justification is a close cousin to self-righteousness; they're a recipe for spiritual death.

In telling the story of the Good Samaritan, Jesus flips the man's question. The right question is not, "who is my neighbor?" Rather, the right question is, "who acted like a neighbor?" Once again, the expert knows the right answer: "the one who had mercy." But the story ends here and we never learn if he moved from being right to showing mercy.

In his speech "I've Been to the Mountaintop," Martin Luther King, Jr. put it this way. "The priest and the Levite ask, 'If I stop to help this man, what will happen to me?' But then the Good Samaritan came by, and he reversed the question: 'If I do not stop to help this man, what will happen to him?'"

Jesus concludes:
"Go and do likewise."
Show mercy.



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God's "wrath" means that if we are stubbornly evil and impenitent, He will permit our sins to have their inevitable destructive (and especially self-destructive) effects upon our bodies and souls.

It's all there in the first chapter of St. Paul's Letter to the Romans. If we insist on going our own way, following the "I did it my way" philosophy (made famous in Frank Sinatra's hit song!), then God's anger means that He will respect the freedom He gave to us, and say to us, in effect: "OK, do it your way, if you insist. I will not *compel* you to turn away from your sins and be sanctified.

But if you do 'de-way,' you will have rotten fruits — the effects — of the path both in this life and

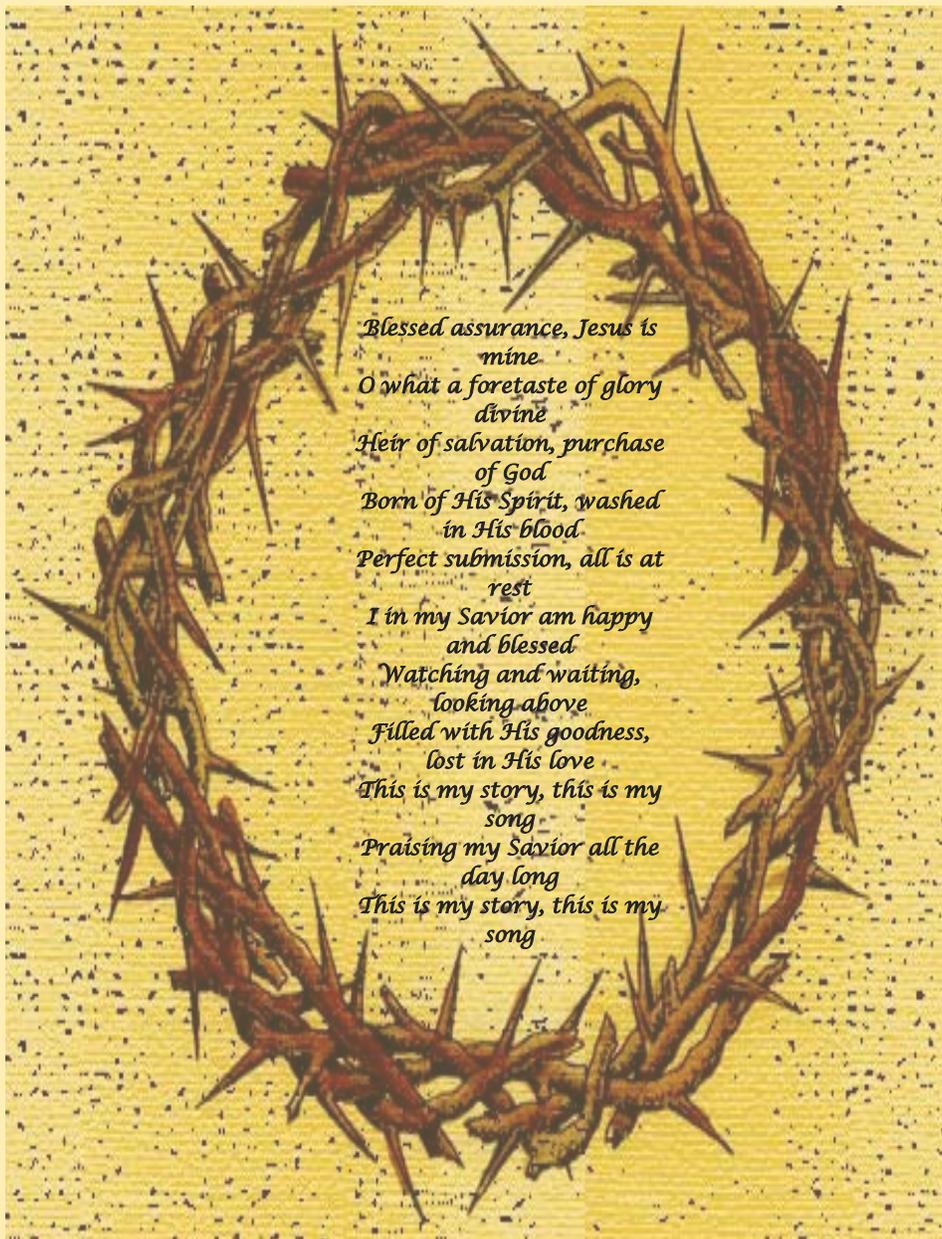
For those cruel and who remain stubborn and who resist to the end of their lives, the form of the "punishment" of sinners, that He allows them to remain on Him and live in chosen exile from His countenance.

That is why the "hell" as essentially self-exclusion from God and the Father. Seraphim explained in the *in My Soul: The Faustina* (Marian totally opposed to His lightning bolts speak), yet we cling to the lightning rod of plain that He is a

Clearly, God does His wrath and in- once said to St. Faustina (entry 1588): "I do not punish mankind, it, pressing it to My use punishment serves force Me to reluctant to take justice." Another (entry 1728) that

"bring all My graces to naught, I begin to be angry with them, leaving them alone and giving them what they want."

Thanks be to God, J.P., that His mercy is so much greater than our sins! We do not need to be afraid at all, for as He said to St. Faustina (entry 1485): "Do not be afraid of your Savior, O sinful soul. I make the first move to come to you, for I know that by yourself you are unable to come to Me. Child, do not run away from your Father; be willing to talk openly with your God of mercy who wants to speak words of pardon and lavish His graces on you. ... My Mercy is greater than your sins, and those of the entire world."



*Blessed assurance, Jesus is mine
O what a foretaste of glory divine
Heir of salvation, purchase of God
Born of His Spirit, washed in His blood
Perfect submission, all is at rest
I in my Savior am happy and blessed
Watching and waiting, looking above
Filled with His goodness, lost in His love
This is my story, this is my song
Praising my Savior all the day long
This is my story, this is my song*

side to 'do it your to experience the self-destructive effects you have chosen, the life to come."

cold-hearted souls stubbornly impenitent God's grace to the God's anger takes "eternal punishment" which simply means to turn their backs forever in their self-light of His

catechism defines "a state of definitive communion with blessed" (1033). As Michalenko, MIC, book *Pillars of Fire Spirituality of St. Faustina* (1993): God is all evil, and sends to oppose it (so to by our sins to the evil, and then come God of wrath!

not want us to suffer indignation. As Jesus Faustina (*Diary* not want to punish but I desire to heal Merciful Heart. I when they them-do so; My hand is hold of the sword of time He said to her when sinful souls

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Announcements and Upcoming Events

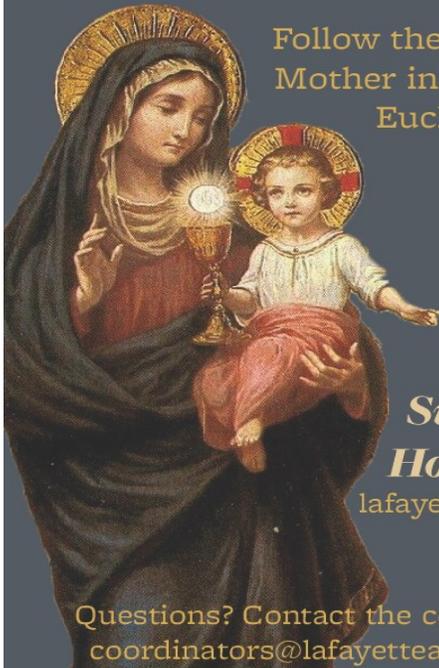
YOU ARE INVITED:

Please come to the Schoenstatt Holy Hour with Fr. Cassian Sama, O.P. in St. Thomas Aquinas Church on July 16, 2019 at 7:00 p.m. It will include adoration, rosary, homily, and benediction.

Do whatever he tells you.

John 2:5

Follow the Blessed Mother in adoring our Eucharistic Lord.



Sign up for a Holy Hour

lafayetteadoration.org

Questions? Contact the coordinators at coordinators@lafayetteadoration.org.

ANNUAL PARISH NOVENA

JULY 21-28, 2019

SUNDAY: BREAKFAST 8-11:00

MONDAY, TUESDAY, WEDNESDAY, FRIDAY 5PM

EXPOSITION

RECONCILIATION

VESPERS

BENEDICTION

VENERATION OF RELIC OF ST. ANN

THURSDAY, NOVENA CONCERT FEATURING DAVID JARONOWSKI 6PM

SUNDAY: PARISH PICNIC AFTER THE NOON MASS-MEMORIAL HALL



SUNDAY OFFERING

\$8084

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