

JULY 3, 2016

14th Sunday in Ordinary Time



# Our Lady of Lourdes

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by being Christ  
to the world.

*"Whatever town you enter and they welcome you, eat what is set before you, cure the sick in it and say to them, 'The kingdom of God is at hand for you.'"* - Lk 10:8-9

Excerpts from the Lectionary for Mass ©2001, 1998, 1970 CCD.

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## EUCCHARIST:

**SAT** 5:00 PM

**SUN** 8:00 AM/10:30 AM/6:00 PM

**MON** 8:00 AM

**WED** 9:30 AM

**THU** 8:00 AM

## PRIEST

**FR. BILL BURKERT**

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Home: (414) 645-8053

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**JOHN MONDAY**

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## FINANCIAL STEWARDSHIP UPDATE

### Parish Support - June 13-19, 2016

Stewardship Offering (Envelopes/Electronic) .....	\$14,190.00
Offertory .....	\$801.16

### Budget Updates Fiscal Year: July 1, 2015-June 30, 2016

Contributions Received.....	\$717,084.28
Contribution Budget.....	\$750,375.00
<b>Difference as of 6/19/16 .....</b>	<b>(\$33,290.72)</b>
Operating Income .....	\$882,278.40
Operating Expenses .....	\$902,132.49
<b>Balance as of 5/31/16 .....</b>	<b>(\$19,854.09)</b>

### Improvement Fund Updates

Beginning Balance.....	\$97,733.99
Donations .....	\$50,444.29
Expenses.....	(\$44,525.66)
<b>Balance as of 6/19/16 .....</b>	<b>\$103,652.62</b>

### Keep Our Vision Growing Campaign Capital Appeal

<b>KOVG Cash Balance as of 6/19/16.....</b>	<b>\$169,006.90</b>
Music Ministry Platform Renovation (Spring 2016).....	\$190,267.00
Expenses already paid .....	(\$23,613.25)
<b>Remaining Project Expenses .....</b>	<b>\$166,653.75</b>

## COMMUNITY LIFE

### Our Condolences

...to the families and loved ones of **Richard Arias** and all others who have died. Please keep them in your prayers.

### In Memoriam

In loving memory of  
**Rosemary Hopefl**  
From  
**Greg Hopefl**

In loving memory of  
**Monica Fennig**  
From  
**John & Ann Labus**

### Wednesday Morning Faith Group

Mark your calendar! On July 6, the Wednesday Morning Faith Group presents Jessica Michna as Laura Ingalls Wilder.

The program begins with Mass at 9:30 am, with the entertainment and a picnic to follow.

Admission is \$5.

If you do not regularly attend the Wednesday socials, call JoAnn Godkin at (414) 828-7172 for reservations.

## CALENDAR RAFFLE 2016

Date	Prize	Ticket	Winner
6/19.....	\$50.00 .....	0194 .....	Ross Kosiboski
6/20.....	\$20.00 .....	0078 .....	Joe Schmidt
6/21.....	\$20.00 .....	0168 .....	Elaine Cannistra
6/22.....	\$20.00 .....	1010 .....	Kate Kielpinski
6/23.....	\$20.00 .....	0588 .....	Mike Lynch
6/24.....	\$20.00 .....	0733 .....	Robert Peterson
6/25.....	\$20.00 .....	1038 .....	Rick & Diana Brodzeller

**SUN 3**

8:00 am Liturgy Church  
10:30 am Liturgy Church  
6:00 pm Liturgy Church

**MON 4**

**Office Closed**



**TUE 5**

8:00 am Communion Service Rm 9  
6:45 pm Boy Scouts - Tr. 612 Hall AB  
7:00 pm St. Vincent de Paul Mtg. Rm 3

Mercy Moment



"I will espouse you in right and in justice, in love and in mercy."

[Hos 2:21]

FORMATION

GIFT and Joy!

It's never too early to register for GIFT: Generations in Faith Together, our primary formation opportunity! This coming year, we will explore many aspects of the joy of the Gospel. You can find out more about the topics as well as how to register by visiting our webpage: http://www.ololmke.org/gift/. New to OLOL? Information about GIFT and how it works, as well as sacrament preparation can be found at this same site or, contact Steve Szymanski, Mary Osep, or Nancie Chmielewski at (414) 545-4316.

Comforting the Afflicted

We all know people who struggle with illness and grief. Sometimes words are not enough, and we want to do more. Consider making or presenting these family members, friends, and neighbors with a prayer shawl. A prayer shawl can be a wrap or a lap blanket. It can be knit, crocheted, woven, or stitched. At OLOL, we have had an active Prayer Shawl Ministry for the past eight years. If you wish to take a shawl to someone, please stop in the Lobby near the Marion Grotto. Take what you need. At that same site, you can find prayers and patterns to create a shawl as well as websites to visit. You are encouraged to create a prayer shawl. Please bring your finished shawls to the Parish Office. A very special thank you to all who have responded to our plea!

Theology on Tap 2016

Grab a beer. Meet your neighbor. Hear a message.

Young adults (20s + 30s) of any faith (and no faith), you are invited to a pub in your neighborhood for community and conversation. Free—this round is on us!

Join us at Natty Oaks Pub in West Allis at 7:00 pm every Monday, July 11 - August 1, to learn how you can make a difference in our community, our nation, and our world — and bring a friend!

Week 1 (July 11): Love Local: Help Your Neighbor in Crisis

Week 2 (July 18): Love Global: Change the World Right Now

Week 3 (July 25): Love the Stranger: Protect the Dignity of Immigrants

Week 4 (August 1): Live Mercy: Make it Real

Visit brewcitycatholic.com for more information and to see the full list of all Theology on Tap sites! Follow us on Instagram @brewcitycatholic.

VIRTUE OF THE WEEK

NOBILITY

Nobility is treating ourselves and others with dignity and respect.

We speak and act graciously. We choose the moral high road regardless of the cost.

If others try to bring us down, we remain steadfast, remembering our true worth.

We don't follow the path of least resistance. We lead principled lives.

How do you let decency guide the choices you make to live a noble life? Does this give you true freedom? Celebrate that!

WED 6

9:30 am Communion Service Church
10:15 am Faith Group Social Hall C

THU 7

8:00 am Liturgy Rm 9

FRI 8

8:00 am Communion Service Rm 9

## WORSHIP

### The Mass: Part 2 - Becoming the Assembly

Sometimes the question is asked, “Why don’t we impose some kind of silence before Mass so people can say their private prayers and devotions?” Of course, there should be time set aside for “private” prayer; but when we gather each week, it is for a different type of prayer. Hopefully, the following reflection by Gabe Huck may help to shed some light on this question.

“We come here as very human, very distracted, very preoccupied with our own worries, our own agendas, even our own prayers. How can there be a church, a body of Christ?

“It is hard, certainly. Everything around us says we are to live and strive and suffer and grow alone. We are so private, so on our own. So it is difficult to come together and be told—yes, you as an individual person are God’s beloved, as is every brother and sister of ours of every race and religion and condition in all the world. Here we are to set all that aloneness aside, because this is the Church. God called us in Christ into a church, a body, and it is that body God speaks to; it is that body that sings and gives thanks and is nourished in holy Communion. We are that body! Baptism made us so. The Eucharist we do here and the Communion we share here make us so.

“Each week we follow many paths to the doors (of our parish). We come through these doors into the house of the Church. Our house. We come into this meeting place—a meeting place for each other; a meeting place for the church and its saints and its Christ.

“In all of our churches, water is placed by the door. All of us take this water in hand and with it sign ourselves with the cross. Here, we say, ‘I acknowledge that in this room, I am conscious of what I am a part of and who we are always: the body of Christ. In this room, I let water remind me of my baptism into the Church. In this room, I let the sign of the cross remind me of the one to whom I belong. And so do I prepare for this deed, this Mass, we do *together*.’”

(Gabe Huck, *Celebrations*, April 2016)

## OUTREACH

### From St. Vincent de Paul

In the Gospel today, we see how Jesus sent his Apostles out two by two. In this spirit, the Society of St. Vincent de Paul members “go out two by two” to visit those who are poor and needy in their homes. It is there, in the family setting, that Vincentians listen, offer humble advice, and render assistance.

Know that the members of the Society of St. Vincent de Paul bring your gift directly to the poor and suffering in our parish.

### Concluding the Year of Mercy Behind Bars

Nov. 10-11, 2016

Are you called to prison ministry? The Archdiocese of Milwaukee is partnering with Dismas Ministry to host the National Catholic Prison Ministry Conference on November 10-11, 2016, at the Cousins Center, St. Francis.

The event will focus on issues including re-entry, restorative justice, pastoral care, juvenile outreach, solitary confinement, immigration detention and more. Visit [www.dismasministry.org](http://www.dismasministry.org) for keynote speakers and registration.

### Touch Lives at St. Camillus Continuing Care Retirement Community

Volunteer opportunities available:

- Meal delivery
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For more information, contact Krista Simko at (414) 259-6328. St. Camillus is located in Wauwatosa at 10101 W. Wisconsin Avenue (across from the zoo).

**SAT 9**

**SUN 10**

*Festival Sign-up*  
5:00 pm Liturgy Church

*Festival Sign-up*  
8:00 am Liturgy Church  
9:00 am Hall of Honor Photo Pick-up Lobby  
10:30 am Liturgy Church  
6:00 pm Liturgy Church

## Want to Contribute to Our Website?

When people are looking for a church to join, one of the best ways to reach them is by word of mouth; however, many people start their search online. So how can we give testimony to OLOL when we can't talk face to face? Online testimonials!

We have a page on our website for parishioner testimonials. We currently have a few posted, but we can definitely use some more. Think of the impact reviews have on how you shop online. Letting people know about the parishioner experience at OLOL can only help to encourage those searching for a spiritual home to come check us out.

If you have a story to share, please email it to Marc Puechner at [puechnerm@ololmke.org](mailto:puechnerm@ololmke.org).

## St. Ben's

St. Ben's Meal Program is sponsored and run by the Capuchin Order of St. Francis and has been feeding the less fortunate in Milwaukee from their downtown site for the last 44 years. They serve a dinner meal 6 days a week, which is prepared and served by volunteer groups. OLOL has been a part of this program for as long as it has been in existence and prepares and serves a meal on the second Wednesday of each month.

We begin in the early morning on those Wednesdays baking approximately 100 quartered chickens, preparing gravy, buttering bread, assembling desserts, washing the utensils, and enjoying the chatter of the many volunteers as they assemble everything. We gather around 3 pm those same days and load all of the prepared food as well as the people who will serve the meal and proceed to St. Ben's on 9th and State. We serve between 325 - 400 guests who are so appreciative of the food that they receive. Just seeing the smile on their faces and the "God bless you" from their lips makes you want to do this over and over again. All are welcome from OLOL to participate in preparing, serving, baking cookies, making hard boiled eggs, etc.

Contacts: Mel and Joan Hynek (414) 427-1450 or  
Tom and Ann Runnells (414) 482-0934

Chuck Thimmesch, Pastoral and Finance Councils, Parish Trustee

# CONNECT! WITH THE WORD

## MESSAGE FOR THE WEEK - LUKE 10:1-12, 17-20

Our faith is more than a personal experience. It's more than a routine that fits into our weekly schedule. Our faith is meant to be shared with others, even when that requires a bit of work on our part. It can be tempting to think, "I believe, I go to church, isn't that enough?" But Jesus tells us that there is an abundant harvest out there—countless people who may just need to know that Jesus loves them or that someone is willing to help. If we don't step up to the task then those people will miss out on that word of encouragement, that personal invitation to Mass, that act of kindness that might have made all the difference in their life. God may be calling some of us to an even deeper commitment—to be a lay minister in a parish or to discern a religious vocation, for example—but there is no doubt that God is calling all of us to labor for his kingdom in some way.

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## SUNDAY READINGS

### Isaiah 66:10-14c:

What does the Church do today that brings rejoicing to the people of God?

### Galatians 6:14-18:

In which ways do you find Paul's argument against circumcision compelling?

### Luke 10:1-12, 17-20:

Whom do you view today as the laborers for Christ harvesting the fields?

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# Support for Outreach to Haiti Education Program

We are sending 5 people to visit Outreach to Haiti this summer (departing August 2) and would like to send backpacks for the education program there. They currently have over 250 students in their scholarship program and each student needs a backpack for the start of school in September.

Each of the past 2 years we have taken over 250 backpacks (and quite a few more for many years prior to that) due to the great generosity of our parishioners. The director of the education program has said what a joy it is to present each student with a new backpack at the start of the school year. He feels like Our Lady of Lourdes is a special blessing to the children in the program.



OLOL in  
Mission

**If you are able to donate any backpacks,  
please bring them to any Mass from  
July 9 - July 24 and leave them in the  
wooden containers in the hallways.**

**Mesi Ampil (Thank you very much)!**



Backpacks  
for Haiti

# Connect!

*Uniting* Word & World



## Studying God's Word

- Isaiah 66:10-14c
- Galatians 6:14-18
- Luke 10:1-12, 17-20 or 10:1-9 [102C]

As we enter into the Fourth Sunday of Advent, In the Gospel reading for the Fourteenth Sunday in Ordinary Time, we hear Jesus speak about the mission of the seventy-two. Jesus draws upon the imagery of laborers harvesting their fields as he gathers these many coworkers. It was an impactful metaphor for the agrarian culture of the Palestinian Jews.

Still early in the Lucan travel narrative to Jerusalem, in today's Gospel reading Jesus now extends his missionary outreach beyond the chosen Twelve Apostles (see Lk 9:1-6). Notice that the charge given to the Twelve (9:3-5) is nearly identical to the charge given to the seventy-two (10:4-8). For both groups, Jesus arranged these missions as the most efficient and effective means to communicate the reality of the kingdom of God in the world. The astonishing success of both the Twelve and the seventy-two in spreading the good news of the kingdom of God is also reported. Upon return from their initial mission, the seventy-two rejoiced, "Lord, even the demons are subject to us because of your name."

As we hear in the first reading from the prophet Isaiah, the experience of the kingdom of God in Jesus' public ministry and through the work of the disciples was foreseen in Israel's prophetic tradition: "Lo, I will spread prosperity over Jerusalem like a river, and the wealth of the nations like an overflowing torrent." In Jesus

gathering together laborers to harvest the fields, Luke saw the prophecy of Isaiah fulfilled: "When you see this, your heart shall rejoice and your bodies flourish like the grass; the LORD's power shall be known to his servants."

The second reading is the final excerpt from Paul's Letter to the Galatians. It is, in fact, the conclusion to his letter to the Gentile Christians of the Galatian churches. In his final appeal, Paul returns to the central motivation that prompted the writing of the letter: report of the circumcision of male Gentile believers in Christ in the region of Galatia. Paul begins by reiterating an essential element to the core of his Gospel message originally preached to the congregations of Galatia: "May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world." For Paul, the cross of Christ is a defining moment in Israel's salvation history. It was an event signaling to the world God's salvation offered to all (Jew and Gentile, slave and free, male and female) who come to believe in Jesus as Lord and Savior. Because of the cross, Paul can testify with confidence that circumcision—the historic and cultic marker that divided Israel from all other nations—was rendered void of its previous status: "For neither does circumcision mean anything, nor does uncircumcision, but only a new creation."

As a play on words, Paul speaks about the "marks" on his body that he endured over the years proclaiming the Gospel message: "From now on, let no one make troubles for me; for I bear the marks of Jesus on my body." Paul is referring here to the scars on his body from being flogged, stoned, and beaten with rods (see,

for example, 1 Cor 11:23-28; Acts 16:22). These are “marks” on his body that unite believers in Christ rather than the mark of circumcision that served to separate people of faith prior to Christ.

Dr. Daniel J. Scholz

## Inspiring Your Homily

If you have attended a commissioning, or what some call a co-missioning of missionaries, to far away countries, you undoubtedly were impressed with the service. These individuals are carrying out what Pope Francis has been advocating for some time, namely, to be disciples of mercy. A disciple is a learner, and these individuals have gone through an intensive training to prepare them for what lies ahead.

Isaiah points out what will be needed, an ability to comfort people much like a nursing mother comforts her child. This is a very bold image that he applies to God, and for some it might even be shocking. There is a story about a priest who had to pass a difficult exam, and he was very uptight about succeeding. His mother could not help him because of her lack of education, but she sat across from him knitting while he studied, which calmed his fears and helped him to pass his test. Missioners need to help people better understand how much God loves them, and bring them the good news about Jesus who wants them to live their lives to the fullest. Isaiah uses another image of water and its importance, because Israel was surrounded by deserts and barren wilderness. Water was very precious to them, a symbol of life which produces food of all kinds. St. Francis of Assisi referred to it as “sister water” because of the great respect for it.

St. Paul was certainly an outstanding disciple of Jesus and devoted most of his life to the Gentiles. He was called the Apostle to the Gentiles. He insisted that it did not make any difference whether you were circumcised or not. Yet we know how the early church grappled with this decision. It was finally decided that if they wanted to be a welcoming community, they needed to accept the Gentiles and not impose

circumcision on them. Gradually people from all ethnic backgrounds were welcomed into the community. Paul made fervent pleas in many of epistles for peace and mercy for all.

Jesus spells out what is needed for discipleship as his disciples are sent forth, especially how they had to rely on him and the graces they would receive to carry out their challenging mission. They were to reap the harvest where everything had been planted and gather up the fruit. Jesus said, “The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest” (Lk 10:2).

Bare essentials were needed to carry out their mission: no purse, no traveling bag, no extra sandals. They were not to look for swanky places to stay or be concerned about the food they ate. St. Francis of Assisi told his friars that they were to eat what is set before them, and that is how he sent them out, fulfilling what Jesus said to his disciples.

They also were to travel in pairs because two witnesses are needed to verify a legal claim. St. Francis did the same. They were not to engage in customary prolonged greetings or social amenities. Peace was a sufficient greeting or *shalom*, which contained a messianic message. When courageous disciples enter a city, the power structure is disturbed. Things change and they like Peter “obey God rather than men” (Acts 5:29).

All of this demanded a radical commitment because they were called to something deeper than imitation. They could not limp between options if they wanted to fulfill their mission. Dorothy Day insisted that we can’t straddle the fence if we are to embrace Christianity to the fullest. They were sent like lambs among wolves and needed to prepare themselves when their peace was not accepted. In *The Rescue*, Joseph Conrad maintained that there is no rest until the message has been delivered. If the message was rejected, they were to shake off the dust from their sandals. I know of a missioner who gave a parish renewal where a slim crowd turned out



for the event. He stayed on and the following Sunday bawled out the people for not coming and took his sandal off saying, "I shake the dust from it." Here the Apostles returned full of joy because the sick were cured, demons were driven out. They could rejoice with the psalm response today giving praise and thanks to God for their success.

Once we hear what is involved in this invitation to discipleship, we probably will resist, or not commit ourselves to such a challenging venture. But I know of people who have gone to Appalachia to work among the poor and how that experience changed their lives. I also know of two doctors who go to Guatemala and other countries giving their services free of charge. One even sent ten thousand dollars of medicine ahead of him, only to find out that it never reached its destination. Recently 80% was recovered.

No, most of us will not be asked to do what these people are doing, but we can be home missionaries by responding to Pope Francis' plea to be disciples of mercy here, reaching out to the homeless, the ostracized of our country, the poor, the hungry, and the refugees. A friendly smile, a hug, a word of gratitude can touch the lives of many. True discipleship means expansion not constriction, freedom not bondage, robust joyfulness not gloomy pietism. The challenge is to become marathon runners and not sprinters. So we are given a choice to return into our protective shell claiming that not much can be done, or embolden our faith and say the chase is on!

*Rev. Richard Hart, OFM Cap*

## Quoting from Tradition

Observe, therefore, my children, the commandments of the Lord, and keep His law; and depart from wrath, and hate lying, that the Lord may dwell among you... Speak truth each one with his neighbor, so shall ye not fall into lust and confusion; but ye shall be in peace, having the God of peace, so shall no war prevail over you. Love the Lord through all your life, unite one another with a true heart. For I know that in the last days ye will depart from the Lord, and will provoke Levi unto anger, and will fight against Judah; but ye shall not prevail against them. For an angel of the Lord shall guide them both; for by them shall Israel stand. And whensoever ye depart from the Lord, ye will walk in all evil ... and the spirits of error shall work in you with all malice. For I have read in the book of Enoch the righteous, that your prince is Satan, and that all the spirits of fornication and pride shall be subject unto Levi, to lay a snare for the sons of Levi, to cause them to sin before the Lord... Therefore shall ye be led away with them in captivity ... and so, when ye return to the Lord, ye shall obtain mercy, and He shall bring you into His sanctuary, calling peace upon you; and there shall arise unto you ... the salvation of the Lord; and He shall make war against Beliar... And the captivity shall He take from Beliar, even the souls of the saints, and shall turn disobedient hearts unto the Lord, and shall give to them who call upon Him everlasting peace... And no longer shall Jerusalem endure desolation, nor Israel be led captive; for the Lord shall be in the midst of her, dwelling among men, even the Holy One of Israel reigning over them in humility and in poverty; and he who believeth on Him shall reign in truth in the heavens.

*The Testament of Dan, Concerning Anger and Lying.  
Translation from The Ante-Nicene Fathers of the  
Christian Church. Volume 8. Edited by P. Schaff et al.  
Grand Rapids, MI: Eerdmans, reprint 2001.  
Research by Jay Martin*

## Building Your Liturgy

July 3, 2016

There are such intimate images of God this week, as we sense the feminine, tender God of Jerusalem, who comforts us and holds us in her arms; and as the master calling his workers to the field. This is also very evident in our entrance antiphon, which speaks of God's "merciful love." Our challenges as those involved in the liturgy through our arranging of environment, lecturing, preaching, music, ushering, or ministering of Communion, is to help the congregation see and find this deep sense of knowledge, of intimacy with God.

Some find God distant and foreboding, or recall the fire and brimstone homilies of their youth. Rather, we have a God who wishes us well, who wants to bring us home, and who nurtures us and strengthens us. Sunday Preface 5 (56) reminds us of all God did in creation, and could be a powerful choice today. "For you laid the foundations of the world and have arranged the changing of times and seasons..." Sunday Preface 8 (59) speaks of "when your children were scattered afar by sin," and would also be a fine choice.

Several of the prayers over the people that may be offered at the end of the liturgy speak of God caring for "family" somehow, and this continues the intimacy that has been fostered with us throughout the liturgy.

In the summer do you get flowers from parishioners' gardens? This may be a wonderful way to offer a fresh variety of flora and fauna without breaking the parish budget.

This is a holiday weekend, so make a special effort to welcome guests to the parish, and remind them of special Mass times for the 4th of July if you need to.

Today is July 3, the Fourteenth Sunday in Ordinary Time, and not "the day before the Fourth of July." While you may wish to add an intercession praying for safety for travelers, avoid turning the liturgy into a July 4th party with patriotic hymns and such.

## Planning Your Week

Monday is July 4. Over recent years two area parishes have combined to have stronger civic holiday liturgies, and we are getting a nice crowd. Pick your songs wisely. Some things like "Battle Hymn of the Republic" really have no place in a hymnal. "This Is My Song" (FINLANDIA) and "America the Beautiful" might be ok, as well as "O God Our Help in Ages Past" or Janet Sullivan Whitaker's contemporary setting of that psalm, "In Every Age."

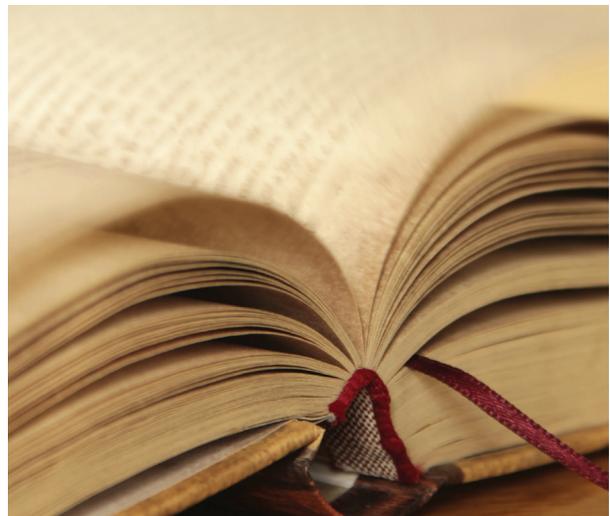
Note that with the revised Roman Missal, there are very specific prayers for Independence Day, with its own proper, and a Gloria. I recall that catching me by surprise my first year, as I hadn't paid close enough attention to the *ordo*.

In this heated political year of elections, include intercessions for the future of our country, but be careful that they themselves do not become political statements or endorsements.

All other celebrations this week are optional memorials. Pick and choose those closely as you discern which may have greater or lesser connections with your parish. There is nothing wrong with simply celebrating ordinary time.

For many parishes, a new fiscal year began July 1. Be sure that any bills or hourly ministers have their statements into the office, so that they may begin the arduous task of closing the books.

*Jill Maria Murdy*



## Raising Your Prayers

### Introductions

*For the Mass of the Day (to use after the Greeting).*  
When charged with the task of prophetically proclaiming the Gospel as we are, we must be prepared for failure. We are not God and therefore we are not perfect. Armed with the best of intentions and a message of hope and joy, we will not always be welcomed with open arms by the ones to whom we bring this good news. Continuing in our work, whether we succeed or fail, reminds us that we are not God and that joy comes simply from the act of doing.

### Penitential Act

Remembering the tremendous deeds God has done and seeking his mercy, we confess our sins so that we may more fittingly proclaim his praise.  
*(Pause for silent reflection.)*

Merciful Lord,  
we have nothing to fear because you are near.  
**Lord, have mercy.**

Compassionate Lord,  
you ask us to be faithful in proclaiming  
the Gospel.  
**Christ, have mercy.**

Gentle Lord,  
you rule by might forever and will do great  
things for us.  
**Lord, have mercy.**



### Prayer of the Faithful

In preaching the Gospel of Jesus Christ we are often reminded that many are still not ready to hear what Jesus has to say. Gathering our prayers as one we present them to our patient God who asks only for our fidelity.

For the church,  
that, as a community of believers  
charged with bringing the message of peace  
to households throughout the world,  
we will not become disheartened or hurt  
when the peace we offer is rejected.

**We pray to the Lord.**

For each of us,  
that we take our call to be prophets seriously.  
**We pray to the Lord.**

For us who celebrate  
the independence of our country this weekend,  
that we will remember that true freedom  
can be found only in the powerful salvation  
that comes from God  
as we express gratitude to those who fought  
to safeguard the liberties we share.

**We pray to the Lord.**

For those who have died,  
that now joining the legacy  
of prophets and witnesses  
that have gone before them,  
they may discover the joy and exultation  
found in the communion of the saints.

**We pray to the Lord.**

Compassionate God,  
we are called by you  
to show people how to live differently  
and to embrace values that find their origin  
in your mercy and love.  
Hear our prayers  
and give us the strength to be faithful witnesses.  
We ask this through Christ our Lord.

**Amen.**

*Rev. Mark Suslenko*



## Engaging Your Parishioners

*Reflections to use for your bulletins, website, social media, and more.*

### Message of the Week

*Luke 10:1-12, 17-20*

Our faith is more than a personal experience. It's more than a routine that fits into our weekly schedule. Our faith is meant to be shared with others, even when that requires a bit of work on our part. It can be tempting to think, "I believe, I go to church, isn't that enough?" But Jesus tells us that there is an abundant harvest out there—countless people who may just need to know that Jesus loves them or that someone is willing to help. If we don't step up to the task then those people will miss out on that word of encouragement, that personal invitation to Mass, that act of kindness that might have made all the difference in their life. God may be calling some of us to an even deeper commitment—to be a lay minister in a parish or to discern a religious vocation, for example—but there is no doubt that God is calling *all* of us to labor for his kingdom in some way.

### Questions of the Week

**Luke 10:1-12, 17-20:**

Who do you view today as the laborers for Christ harvesting the fields?



**Isaiah 66:10-14c:**

What does the church do today that brings rejoicing to the people of God?

**Galatians 6:14-18:**

In what ways do you find Paul's argument against circumcision compelling?

### Everyday Stewardship

1731: Freedom is the power, rooted in reason and will, to act or not to act, to do this or that, and so to perform deliberate actions on one's own responsibility. By free will one shapes one's own life. Human freedom is a force for growth and maturity in truth and goodness; it attains its perfection when directed toward God, our beatitude.

1738: Freedom is exercised in relationships between human beings. Every human person, created in the image of God, has the natural right to be recognized as a free and responsible being. All owe to each other this duty of respect. The *right to the exercise of freedom*, especially in moral and religious matters, is an inalienable requirement of the dignity of the human person. This right must be recognized and protected by civil authority within the limits of the common good and public order (*Catechism of the Catholic Church*).

For those of us who are Americans, we must never take for granted the freedom we enjoy to worship and to believe as we desire. God has given each human being the free will to shape one's life. There are many places in the world that seek to limit or destroy that free will. At times, even our own country risks curtailing those freedoms because of political agenda or blindness to the truth.

Good stewardship demands we not only give thanks for that freedom, but we use it to grow in faith and maturity. How can we not fully live out our faith in freedom when there are others in this world that have no way of expressing their beliefs? Once we grow in our faith and become mature disciples, we need to recognize the need to fight for all of our human brothers and sisters that they may enjoy the same freedom that we do. We must not count the cost in this struggle, for the cost involved with doing nothing may be even greater.

*Tracy Earl Welliver, MTS*