

JULY 17, 2016

16th Sunday in Ordinary Time



Our Lady of Lourdes

Catholic Church

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coming to know
the kingdom of God
by being Christ
to the world.



The Lord said to her in reply, “Martha, Martha, you are anxious and worried about many things. There is need of only one thing. Mary has chosen the better part and it will not be taken from her.” - Lk 10:41-42

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

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FINANCIAL STEWARDSHIP UPDATE

Parish Support - June 27-July 3, 2016

Stewardship Offering (Envelopes/Electronic)	\$14,298.25
Offertory	\$779.32

Budget Updates Fiscal Year: July 1, 2016-June 30, 2017

Contributions Received.....	\$12,939.57
Contribution Budget.....	\$11,000.00
Difference as of 7/3/16.....	\$1,939.57

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

Operating Income	\$944,218.16
Operating Expenses.....	\$961,245.95
Balance as of 6/30/16 (Tentative)	(\$17,027.79)
<i>Budgeted Balance as of 6/30/16.....</i>	<i>(\$18,850.00)</i>

Improvement Fund Updates

Beginning Balance 7/1/16.....	\$103,671.52
Donations	\$661.00
Expenses.....	\$0.00
Balance as of 7/3/16	\$104,332.52

Keep Our Vision Growing Campaign Capital Appeal

KOVG Cash Balance as of 7/3/16.....	\$169,006.90
<i>Music Ministry Platform Renovation (Spring 2016).....</i>	<i>\$190,267.00</i>
<i>Expenses already paid</i>	<i>(\$23,613.25)</i>
Remaining Project Expenses.....	\$166,653.75

COMMUNITY LIFE

Our Condolences

...to the families and loved ones of **John Trawitzke, Frank Sikora Delores Hanson**, and all others who have died. Please keep them in your prayers.

Oktoberfest Artisan Fair 2016 October 14 - 16

Every year, we look forward to bringing interesting, hand-crafted art to Oktoberfest Artisan Fair. We want beauty and quality at a reasonable price. No crafts or desserts, please. We have filled all the jewelry slots. Consider fiber art, photography, sculpture, glass, leather, painting, clothing, toys, and utilitarian art.

So art lovers, when you are strolling through the summer art fairs, keep an eye open for an artist you would like to see at our event. Grab a card, put it in an envelope labeled with Oktoberfest, and drop it off at the Parish Office. You may also contact Tanya Gross at (414) 546-6225 or email at tanyamg69@hotmail.com.

Jubilee Celebration for Married Couples

The annual Archdiocesan Jubilee Celebration is Saturday, September 24, beginning at 10:00 am at St. Joseph Parish in Wauwatosa.

This Mass honors those celebrating their 25th or 50th anniversaries. Couples married over 50 years are also welcome to attend. Please call 414-758-2201 or visit

<http://tinyurl.com/2016Jubilee-MKE>

CALENDAR RAFFLE 2016

Date	Prize	Ticket	Winner
7/3	\$50.00	1018	Bill Behling
7/4	\$20.00	1170	Liz Ryerson
7/5	\$20.00	0237	Lisa Jones
7/6	\$20.00	0800	John R. Klabunde
7/7	\$20.00	0499	Bill O'Boyle
7/8	\$20.00	0301	Holly Orłowski
7/9	\$20.00	1209	Jeanette Wolf

SUN 17

MON 18

TUE 19

Festival Sign-up
8:00 am Liturgy Church
10:30 am Liturgy Church
6:00 pm Liturgy Church

8:00 am Liturgy Rm 9
6:30 pm Centering Prayer Rm 9

8:00 am Communion Service Rm 9
7:00 pm St. Vincent de Paul Mtg. Rm 3

Mercy Moment

**“You have been told,
O man, what is good,
and what the LORD
requires of you:
Only to do the right
and to love
goodness,
and to walk
humbly with your God.”**

[Mic 6:8]

FORMATION

Healing in Separation and Divorce

The U.S. wedding industry does over \$60 billion in yearly business. That is an incredible amount of money! That industry sells many things including an image of happily ever after. Although a worthy goal, any married couple can tell you that there is no such thing as a perfect marriage! Sometimes, “ever after” becomes the realm of never more. Are you traveling in that land of separated and/or divorced? Please know that OLOL is a safe place for you. We want to offer you a space to talk about and process this new place in life with others who are also in this same life change. We would like to meet with interested people to see how best to be of service. If you would like to chat, share your needs, or maybe offer some mentoring, let’s gather on Tuesday evening, August 9, at 7:00 pm or Wednesday morning, August 10, at 10:00 am in Room 3. We will meet for an hour to find some common needs and times for future meetings. If neither of these times works for you, kindly contact Nancie Chmielewski at (414) 545-4316 x13 or chmielewski@ololmke.org.

Inquiring Minds Want to Know More

Every year, we are blessed with adults and children who desire more—more and deeper faith, the sacraments, a relationship with God that is real. The Inquiry process of the RCIA is the doorstep for these questions, desires, hopes and dreams! Do you know someone who is searching for more? Perhaps you were baptized in another faith tradition or never completed your sacramental journey? Contact Nancie Chmielewski at (414) 545-4316 x13 or at chmielewski@ololmke.org to learn more.

Theology on Tap 2016

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

Young adults (20s + 30s) of any faith (and no faith) 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 and bring a friend!

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

Nearly 1/2 the world’s population survives on less than \$2 a day. Nearly 1 billion are illiterate, and 1 billion do not have access to safe water. Learn how Catholic Relief Services makes an actual difference in the lives of the poor and vulnerable overseas, and how you can, too.

VIRTUE OF THE WEEK

CLEANLINESS

Cleanliness is treating our bodies with respect and care by keeping ourselves clean, fresh, and healthy; eating pure foods; and breathing fresh air.

We rid ourselves of habits that do not serve our dignity. We think and speak in ways that honor others and ourselves.

Cleaning up our mistakes gives us a fresh start. We do our part to care for the Earth and all creation.

How does cleanliness help reduce chaos and help to increase peacefulness?

WED 20

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

THU 21

8:00 am Liturgy Rm 9
6:00 pm Good Grief
Guys Group Rm 6

FRI 22

8:00 am Communion Service Rm 9

WORSHIP

The Mass: Part 4 – The Gathering Rite (continued)

“There should be graciousness in our gathering. Kindness and hospitality are not the enemies of peaceful assembling. Smiling, conversing, and welcoming one another—even people I do not know by name: These are the building up the body of Christ. Ushers begin this process when we first enter...but this process of welcoming others is the work of us all...Here we welcome people who would probably never be our friends. What we have in common is far more than blood, far more than the mutual affection of friends. What we have in common is baptism in Christ. That’s it. That’s all that matters here. That’s why rich and poor should be sitting side by side. Every barrier society erects to keep us apart is worthless here. Every bond society builds up to put us into this little group or that clan is worthless here. In a sense, we are naked here, like a baby in the waters of baptism. All the externals are gone. All that we wear is Christ.

“This is the preparation for liturgy, and it goes a step further when we begin the gathering/entrance rites. These rites do not mean the entrance of the presider/priest...but rather the entrance of all of us together into the liturgy. Lectors, servers, presidors, and ministers may be ‘in’ the procession, but in reality we are all in the procession. All the words and song and gesture are ways to get from where we are to where we want to be: a church ready to hear God’s word. We get there with song and procession, the Sign of the Cross and Opening Prayer, and sometimes with a sprinkling rite and [the] Gloria.

“There are at least three movements in these gathering rites when we have to do our ‘work’ well. First we sing. The song at the beginning of liturgy is for all of us. It lets us know we are not in this space alone. A whole assembly is processing into this liturgy together. We sing to hear each other, to let our voice—good or poor as it is—get lost with all the other voices. We sing to signal the transition into communal activity.

“Second, we make the sign of the cross, which stands at the beginning of liturgy because it stands at the beginning of the Christian life. It proclaims who we are and what we are.

“Third, just before the first reading, we pray. When we come to the moment when the presider first says, ‘Let us pray,’ we should be quiet together, be still and calm and aware of all these people silent and praying together. In the silence, simply prepare to pray. Then attend to the words of the prayer that is spoken...and respond to our common prayer with Amen.”

(Gabe Huck, *Celebrations*, May, 2016)

OUTREACH

Children’s Sock & Underwear

Human Concerns Committee is sponsoring its 4th annual Children’s Sock & Underwear drive to benefit the less fortunate children of the greater Milwaukee area. Packages of socks and underwear sizes 4 – 18 (new only, please) can be dropped off in the classroom hallway collection box from July 30 through August 7. All donations will be delivered to the Ladies of Charity of St. Vincent de Paul for distribution to families for the new school year.

Backpacks for Haiti

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.

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

Healthy Living with Diabetes

September 13 – October 25

5:00 pm – 7:30 pm

Stiemke Hall

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2900 West Oklahoma.

(414) 649-5767

A six week class for people with Type 2 diabetes or pre-diabetes and their loved ones. You will learn how to effectively manage diabetes and how to delay the onset of diabetes.

\$20.00 deposit to take book home.

SAT 23

SUN 24

Blood Drive Sign-up

Festival Sign-up

11:30 am Delores Hanson

Funeral

Church

5:00 pm Liturgy

Church

Blood Drive Sign-up

Festival Sign-up

8:00 am Liturgy

Church

10:30 am Liturgy

Church

6:00 pm Liturgy

Church

What's New on the Website

It seems that once we pass the 4th of July stores start gearing up for back to school. Not much is different around OLOL as we approach the new seasons of ministries and activities for 2016/2017. A lot of planning has been going on and a number of schedules have been released on our website:

- Festival - complete line-up
- Oktoberfest entertainment
- Art Guild meetings
- Bereavement Ministry dates
- Next blood drive and donation info
- GIFT calendar, topics, presenters, and registration form

More schedule updates are coming quickly. Please keep checking the website to stay up to date with OLOL ministries.

Everyday Stewardship

“When we realize we are going to have company, my family and I swing into motion with a frenzy. No dust shall be present for our guests. The bathrooms will be spotless and toilets worthy of the name ‘throne.’ We must run to the store so that an endless supply of refreshments and snacks greet our distinguished guests. We never want to be seen as bad hosts, and, of course, the real reason for all the commotion, we never want to be seen in our natural habitat of messy rooms and barren kitchens.

“But what is real hospitality, a necessity for encouraging good stewardship and developing a sense of belonging? In the Gospel of Luke, Mary knew. Martha was so busy preparing and serving, while Mary simply sat with Jesus and listened to him. This is not to say that she did not prepare for her Guest by making a proper place for gathering. But when a guest is already received, true hospitality begins with being present to and engaging him or her. Part of the message in this story is that we all need to pause and listen to the good news that Jesus preaches, but also we can learn a lesson about good hospitality from it as well.

“How many times have we been more concerned with appearances and outward things than what we have inside each of us to share? Christian hospitality calls for the Jesus in me to meet with the Jesus in you. We are called to be fully present to one another, with no distractions of technology or the world standing in our way. This is choosing ‘the better part.’ For what does it profit a man if he has all the beer and wine in the world, and a spotless home with the greatest of technology, and loses his attention in the conversation with his brother or sister to the game on television? (Or something like that!)”

Tracy Earl Welliver, MTS

CONNECT! WITH THE WORD

MESSAGE FOR THE WEEK - LUKE 10:38-42

Martha was caught up in a whirlwind of her own making. She stressed herself out with all the tasks and chores she thought she had to do to host Jesus, but Jesus wasn't the one who expected all of that. His only expectation was that Martha would prepare for him her heart, but she was fixated on preparing her home instead.

How often do we create a similar whirlwind in our lives, forgetting what really matters? But Jesus asks us to reorganize our priorities. He tells us, “There is need of only one thing.” Really, Jesus? Have you seen our lists!? Don't we need to do all of this? The Lord says no. What we need to do is to make time to be with him. The same Lord who turned water into wine and fed five thousand men with five loaves of bread and two fish can also multiply our time. So instead of being like Martha who tried to tell Jesus what to do, let's be like Mary who listened to what Jesus had to say.

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SUNDAY READINGS

Genesis 18:1-10a:

How do you think the elderly Sarah reacted to the news of the visitors?

Colossians 1:24-28:

Paul offers the image of the church as Christ's “body.” What does this mean to you?

Luke 10:38-42:

How does your own anxiety impact your hearing the words of Jesus?

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A photograph of two men standing in a hospital or medical setting. The man on the left is older, wearing glasses and a grey polo shirt. The man on the right is younger, wearing glasses, a goatee, and a dark police uniform with a badge and a helmet tucked under his arm. The background shows medical equipment and a blurred interior.

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*George Lavote, donor
Chief Michael Kass,
Brown Deer Police Dept.*

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Studying God's Word

- Genesis 18:1-10a
- Colossians 1:24-28
- Luke 10:38-42 [108C]

The readings for the Sixteenth Sunday in Ordinary Time focus on the issue of hospitality. In antiquity, hospitality toward strangers and guests was a well-established cultural norm.

The first reading is taken from the Book for Genesis and draws from a section of Genesis containing the cycle of stories about Abraham, Genesis 12–25. We first meet Abraham in Genesis 12 when he is seventy-five years old (Gn 12:4). According to Genesis 25, Abraham dies at the age of one hundred seventy-five (Gn 25:7). (Scholars acknowledge that Abraham did not live to be one hundred seventy-five years old. No one in the ancient world—or the modern world—has such age expectancy. It is likely that “years” are being counted differently by the authors of Genesis than how we in the modern Western world count “years.”) In today’s reading, Abraham is ninety-nine years old (Gn 17:24) when he encounters three strangers who approach him near the territory of Mamre. Abraham models the expected behavior of a tribal chieftain as he treats these visitors with honor and warm hospitality. Within the larger narrative context of Genesis 18–19, it becomes clear that the visitors are journeying onto the cities of Sodom and Gomorrah to investigate the grave sin being reported in these cities. But their first stop is intended to encounter Abraham and deliver the news of Sarah’s impending birth of her firstborn son, Isaac. Imagine Sarah’s reaction

to the news of her son yet-to-be born. Sarah was only ten years younger than Abraham; as an elderly woman, she likely would have found this news unsettling, to say the least!

Hospitality is the focus of the Gospel reading as well. Luke is the only synoptic Gospel writer to preserve the story of Martha and Mary. John also speaks of Martha and Mary (see Jn 11, the raising of their brother Lazarus; Jn 12:1-11). From Luke’s description of the setting for Jesus’ encounter with Martha and Mary, it appears this was to be the first time Jesus meets them. One of the many interesting features of this Lucan story is that Martha, who shows the expected cultural norm of hospitality and service to Jesus as the houseguest, is not supported by Jesus. Mary, “who sat beside the Lord at his feet listening to him speak,” draws Jesus’ praise. Jesus’ support of Mary (who is portrayed by Luke as disciple learning at the feet of the Master) was important to Luke. Throughout his Gospel, Luke shows a concern for women unmatched by the other Evangelists. He often balances men and women (see, for the example, the infancy narrative), shows a special concern for widows (7:11-17; 18:1-8; 20:45-47; 21:1-4), and even highlights a group of women who followed Jesus throughout his Galilean ministry (8:1-3). Given the patriarchal social reality of Luke’s day, presenting Mary learning at the feet of Jesus may have been the closest the author could come to telling his intended audience that Jesus had (or even supported) female disciples.

One again for the second reading we hear from Paul’s Letter to the Colossians. A familiar Pauline theme is heard in today’s reading: “the mystery hidden from ages and from generations

past” revealed to Paul (that is, the Gentiles being grafted into Israel’s salvation history) and given to Paul by “God’s stewardship.”

Dr. Daniel J. Scholz

Inspiring Your Homily

Silence is always the first language of God. Not just audible silence, but that deep interior soul silence that makes room for God. I don’t know about you, but I struggle each day to find the time, the place, and the interior quiet zone wherein God may enter. Those daily efforts are really about hospitality or making room for the guest who is Jesus. Sometimes it takes me the entire time I sit in prayer for my mind to clear of the raucous noises and worries.

Henri Nouwen tells a Zen story:

Nan-in, a Japanese master during the Meiji era (1868–1912) received a university professor who came to inquire about Zen. Nan-in served tea. He poured his visitor’s cup full, and then kept pouring. The professor watched the overflow until he could no longer restrain himself. “It is overfull. No more will go in!” “Like this cup,” Nan-in said, “you are full of your opinions and speculations. How can I show you Zen unless you first empty your cup?” (Reaching Out. New York: Doubleday, 1975).

The story telescopes the “monkey-mind,” the all-too-busy-person who cannot sit long enough to enjoy a raindrop on a rose petal. And the question becomes, how can we host the living God if we cannot silence our deepest selves?

Mary and Martha will quickly find out what the presence of Jesus will mean as a guest within their home. They think it is the dinner that is at stake. But they shall soon discover, the guest will become the host inviting them to listen to him, to sit at his feet, and rest upon his holy kindness. Jesus, who knew well the stillness of divine communion, will challenge the two.

It is quite a gracious setting. One can almost smell the freshly baked bread, taste the dinner

wine, and anticipate the main course. But pure as the dialogue is between Jesus and Mary, there is resentment building in Martha left alone to the cooking. It is bubbling over in Martha’s heart like a hot broth. So frustrated is she that she begs the Lord to intervene and to tell Mary to leave her place of listening and come to the kitchen. Jesus cautions her: “Martha, Martha, you are anxious and worried about many things.” Martha wants to clone Mary. Mary wants to individuate.

The grace of this Gospel unfolds rapidly. The response Martha thought she would get turns upon her. Her face flushes from oven heat, and now from stark truth. John Shea takes the metaphor further saying that the invitation to their home is also an invitation into their souls, their inner dwelling. The relationship that Jesus has with these two women trumps the meal. Jesus will make their home the house of the Lord, and therefore he will have to change their worldviews, at least he will have to change Martha’s. Mary has already taken the position of discipleship. Listening. Quietly. Listening.

“I will show you what someone is like who comes to me, listens to my words, and acts on them. That one is like a person building a house, who dug deeply and laid the foundation on rock; when the flood came, the river burst against that house but could not shake it because it had been well built” (Lk 6:47-48).

Life will throw floods against us. Jesus wants those he loves to have the inner equipment to survive. That means a deeper relationship with the Lord. Cooking is good. The practical is necessary, but never at the expense of the spiritual journey. Martha, John Shea tells us, is the forerunner of multitasking, a toxic condition that usurps the reign of God within the soul. Martha’s anxiousness upends the purpose of God in her life, which calls her to be grounded in the things of God, the ways of God, and the will of God. The stinging truth will rest within her while she works through it over time. Today, the Gospel theme of prayerful listening is foreshadowed by the Abrahamic saga in Genesis. We look back upon the man, now old,



meditating upon his life, its direction, its hopes, and frustrations. He, too, sits at the Lord's feet under the terebinth of Mamre. He is waiting for the promise of the covenant to be fulfilled in him. His faith will not allow him to give up. In the heart of his waiting, the Lord visits him. He awakens from his reverie to find three men standing before him. Startled and hopeful, he humbly bows before them. His ego has melted away; he knows how to trust humbly in the direction of God. Abraham knows these men are from the Lord.

The sands of time greet the aging every morning and blessed are the persons who offer some distraction from the cold reality that death is near. Aging is filled with "what-ifs" and a spreadsheet of anxieties that one might die before making one's mark in the world. But once again, the host becomes the guest of the three strangers. They have a gift to bring, too. They will share the God-promise at the meal of hospitality and welcome. The promised child will be born to Abraham and Sarah. His birth will cap off the year, and a lifetime of waiting.

Recently I awoke before dawn broke only to find my own heart anxious about many things. Our out-of-state family had just left to return to Maryland and frankly I missed them. Fighting the pillow, I placed in God's hands these wonderful people trusting God to work out his purposes within their lives. But I still could not sleep. I began to pray the psalms. Psalm 23, a favorite, rolled over in my head with the promises of "being led by the shepherd, of fearing no evil, of a table set before me in the midst of my enemies," etc. I began to relax and find that God's grace was available in the thorny bush of worry. I found peace.

Silence and solitude may be the languages of God. Mary learned it immediately. Martha grew into it. Abraham lived it. So must we all.

Mary K. Matestic, MTS

Quoting from Tradition

Glory be unto Thee from all that are quickened by Thee! Who is able to speak of the Son of the Hidden One who came down and clothed Himself with a Body in the womb... They saw Him as a little Child in the street, while there was dwelling in Him the Love of all. Visibly children surrounded Him in the street; secretly Angels surrounded Him in fear. Cheerful was He with the little ones as a child; awful was He with the Angels as a Commander: He was awful to John for him to loose His shoe's latchet: He was gentle to sinners that kissed His feet! The Angels as Angels saw Him; according to the measure of his knowledge each man beheld Him: according to the measure of each man's discernment, thus he perceived Him that is greater than all. The Father and Himself alone are a full measure of knowledge so as know Him as He is! For every creature whether above or below obtains each his measure of knowledge; He the Lord of all gives all to us... He gave us herds and flocks as Creator, and yet asked sacrifices as though in need. He made the water wine as Maker: and yet he drank of it as a poor man. Of His own He mingled [wine] in the marriage feast, His wine He mingled and gave to drink when He was a guest... By power from Him did Simeon carry Him; he that presented Him, was by Him presented [to God]. He gave imposition of hands to Moses in the Mount, and received it in the midst of the river from John. In the power of His gifts John was enabled to baptize, though earthy, the heavenly. By power from Him the earth supported Him: it was nigh to being dissolved, and His might strengthened it. Martha gave Him to eat: viands which He had created she placed before Him. Of His own all that give have made their vows: of His own treasures they placed upon His table.

Ephraim the Syrian, Hymn III.

Translation from The Post-Nicene Fathers of the Christian Church. Volume 13. Edited by P. Schaff et al. Grand Rapids, MI: Eerdmans.

Research by Jay Martin

Building Your Liturgy

July 17, 2016

For Abraham, showing hospitality was a natural part of welcoming and caring for someone in the desert. It was later he discovered they were angels. For Mary and Martha, there were two distinct roles, listening to the words of Jesus and attending to his needs. Sometimes when we have a particular role, we can be like Martha, and not truly appreciate those with other tasks and talents. We can get self-absorbed. We can assume we work harder than anyone else, or that our ministry is neglected or underappreciated. I haven't known any parishes where everyone wasn't working hard!

It seems that one of the larger issues in our parishes these days is, "How do we show hospitality to the stranger, the guest, and to each other?" We question whether to wear nametags, to invite new parishioners to special sessions, and whether to get them involved in parish ministries right off the bat, or to let them grow into the parish slowly. Much ink has been spent on these topics lately, as we seem to try to reinvent Catholicism, or to seek what is drawing people to some of the mega churches that use such a model. For many places, the term "usher" applies to a group of seventy-year-old guys. How do we encourage more people to take on these ministries?

In our parish, there are some young dads who invite their young children to assist them in collecting, in greeting, and in passing out the bulletins. The kids are learning ministry at an early age, dress appropriately for the ministry, and the parishioners love it!

Bereavement ministry is also growing in many parishes, as there are those who assist in greeting others at funerals, and often help to keep the rites going. This is especially important, as so many times, the families of a deceased one are not practicing Catholics, and it is helpful to have some people there who know the rites.

How is your music inviting? Are you using hymns and Mass parts from common settings so that all may participate? Does your order of worship print notes or just words? Do you have a pew card of some sort that will help the guest follow along through the Mass?

Tony Alonso's "Table of Plenty," Bob Hurd's "Let Us Go Rejoicing," and "Lord of All Hopefulness" might be nice. It is always great to belt out something like "Praise to the Lord" or "Holy God, We Praise Thy Name."

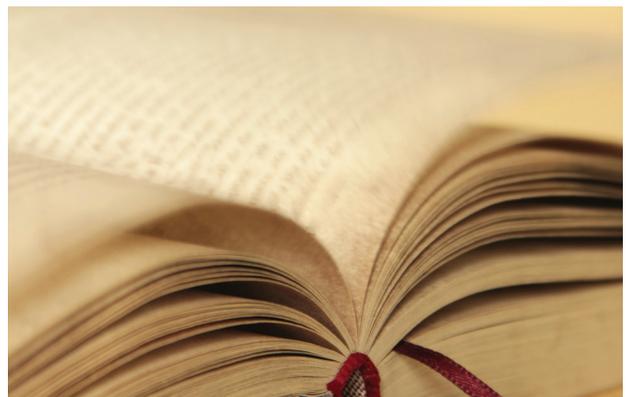
Planning Your Week

Friday the 22nd is the memorial of St.

Mary Magdalene, perhaps one of our most misunderstood saints. We spoke on the roles of Mary and Martha, but she was considered the "Apostle to the Apostles." She was a resourceful and intelligent woman, who helped them reach their full potentials. She was the first to see Jesus at the Resurrection. She is often confused with the sinful woman named Mary.

Now is a good time to finish planning your music for the year. There are numerous reading clinics in July and August, as well as great resources for listening to a piece online. Through the years, though, I have discovered I never purchase music in the zeal of the moment when I am singing with many other skilled musicians. I circle things I "have" to have, and then go look over them again another day and see if they still grab me. Sometimes I will get the help of an accompanist, or a couple of choir members just to glean another opinion.

Jill Maria Murdy



Raising Your Prayers

Introductions

For the Mass of the Day (to use after the Greeting).
What does it mean to offer hospitality? When we welcome someone at our door, whether it is someone we know or a stranger, do we simply offer the person what we *think* they need or what he or she truly desires? Being a truly hospitable person requires that we listen and discern what the person needs. Understanding the needs of the person we are welcoming is most important.

Penitential Act

Understanding that the Lord welcomes us and abundantly offers mercy, we take a moment to reflect upon what we have done or did not do and ask forgiveness.

(Pause for silent reflection.)

O Lord,
you call us to be people of justice and hospitality.
Lord, have mercy.

O Lord,
you ask us to welcome the stranger and those
most in need.
Christ, have mercy.

O Lord,
you ask us to bring your love and compassion
to others.
Lord, have mercy.



Prayer of the Faithful

When we are open to welcoming a stranger, an outcast, or one who is different than us, we open ourselves to love and to God.

True hospitality begins with listening to each other's needs just as God listens to our needs. We now place those needs before him.

For our Holy Father, bishops, priests, deacons, and religious, that they set aside their own needs and desires so that they can truly listen to others and be present to them, even when it is difficult to do so.

We pray to the Lord.

For the church, that we may be an example of hospitality to all by sincerely welcoming all of God's children with kindness and warmth.

We pray to the Lord.

For those hurt by the church in any way or feeling that they do not belong, that their wounds heal and faith be restored because of someone's courage to reach out to them in love.

We pray to the Lord.

For those who have died and have entered their eternal home, that they experience true welcome in heaven and find joy in their eternal home.

We pray to the Lord.

God of all consolation and compassion, you welcome all people to you and ask us to do the same.

Help us to listen to those we meet so that we can truly minister to them. May those in need find kindness on our face, in our eyes, in our smiles, and genuine warmth in our greeting. May Martha be our example in times of need and Mary when attentive listening is needed. 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 10:38-42

Martha was caught up in a whirlwind of her own making. She stressed herself out with all the tasks and chores she thought she had to do to host Jesus, but Jesus wasn't the one who expected all of that. His only expectation was that Martha would prepare for him her *heart*, but she was fixated on preparing her home instead.

How often do we create a similar whirlwind in our lives, forgetting what really matters? But Jesus asks us to reorganize our priorities. He tells us, "There is need of only one thing." Really, Jesus? Have you seen our lists!? Don't we *need* to do all of this? The Lord says no. What we *need* to do is to make time to be with him. The same Lord who turned water into wine and fed five thousand men with five loaves of bread and two fish can also multiply our time. So instead of being like Martha who tried to tell Jesus what to do let's be like Mary who listened to what Jesus had to say.

Questions of the Week

Luke 10:38-42:

How does your own anxiety impact your hearing the words of Jesus?



Genesis 18:1-10a:

How do you think the elderly Sarah reacted to the news of the visitors?

Colossians 1:24-28:

Paul offers the image of the church as Christ's "body." What does this mean to you?

Everyday Stewardship

When we realize we are going to have company, my family and I swing into motion with a frenzy. No dust shall be present for our guests. The bathrooms will be spotless and toilets worthy of the name "throne." We must run to the store so that an endless supply of refreshments and snacks greet our distinguished guests. We never want to be seen as bad hosts and, of course the real reason for all the commotion, we never want to be seen in our natural habitat of messy rooms and barren kitchens.

But what is real hospitality, a necessity for encouraging good stewardship and developing a sense of belonging? In the Gospel of Luke, Mary knew. Martha was so busy preparing and serving, while Mary simply sat with Jesus and listened to him. This is not to say that she did not prepare for her Guest by making a proper place for gathering. But when a guest is already received, true hospitality begins with being present to and engaging him or her. Part of the message in this story is that we all need to pause and listen to the good news that Jesus preaches, but also we can learn a lesson about good hospitality from it as well.

How many times have we been more concerned with appearances and outward things than what we have inside each of us to share? Christian hospitality calls for the Jesus in me to meet with the Jesus in you. We are called to be fully present to one another, with no distractions of technology or the world standing in our way. This is choosing "the better part." For what does it profit a man if he has all the beer and wine in the world, and a spotless home with the greatest of technology, and loses his attention in the conversation with his brother or sister to the game on television? (Or something like that!)

Tracy Earl Welliver, MTS