



Fifteenth Sunday in Ordinary Time July 13, 2014

You have crowned the year with your bounty,
and your paths overflow with a rich harvest.
— Psalm 65:12

MASSES FOR THE WEEK

SUNDAY, JULY 13

7:30 AM People of the Parish

9:30 AM Virginia Riofski

12:30 PM **NO HISPANIC MASS**

MONDAY, JULY 14

9:00 AM Lois Natoli

TUESDAY, JULY 15

9:00 AM Joseph Rauch Jr.

WEDNESDAY, JULY 16

9:00 AM Katie Kerbacher

THURSDAY, JULY 17

9:00 AM Ernestine Cicini

FRIDAY, JULY 18

9:00 AM Elizabeth Pirnick

SATURDAY, JULY 19

4:30 PM Barbara Tedesco

SUNDAY, JULY 20

7:30 AM Kale & Geraldine Andreas

9:30 AM People of the Parish

SANCTUARY CANDLE THIS WEEK: In memory of Jackie Christopher requested by Donna Kotansky.

PEACE CANDLE: In memory of Robert Gilleran requested by his family.

RESURRECTION CANDLE: In memory of Elizabeth Pirnick requested by her family.

BLESSED MOTHER CANDLE: In memory of Richard & Denise Kehn requested by Richard & Barbara Marston

THE ALTAR BREAD & ALTAR WINE that will be consecrated at our Masses this week are in memory of Barbara Tedesco requested by her husband Clement Tedesco & family.

SAINTS AND SPECIAL OBSERVANCES

Sunday: Fifteenth Sunday in Ordinary Time

Monday: St. Kateri Tekakwitha

Tuesday: St. Bonaventure

Wednesday: Our Lady of Mount Carmel

Friday: St. Camillus de Lellis

Saturday: Blessed Virgin Mary

WARM WEATHER IS HERE!

Please remember to dress appropriately when coming to Church.

PARISH SUPPORT

July 6 Offering

Adult	\$5340.00
Youth	7.00
Loose	<u>366.00</u>
Total	\$5713.00

Love of Neighbor \$990.00

Thank you for your generosity!

PARISH DATEBOOK

SUNDAY, JULY 13

PARISH PICNIC IN THE GROVE!

11:00 AM to 6:00 PM

FRIDAY, JULY 18

BLUE ARMY HOLY HOUR will be prayed at 8:00 AM for vocations.

SERVICE FOR THE LORD

Next Sunday, July 20

Saturday, 4:30 PM

Eucharistic Ministers: Belford, Panzak, Pierce
Lector: K Woodeschick
Altar Servers: 1
Greeters: Torsella

Sunday, 7:30 AM

Eucharistic Ministers: Troiani, Killcullen, Wolfe
Lector: Troiani
Altar Servers: 2
Greeters: M & W Andrzejewski

Sunday, 9:30 AM

Eucharistic Ministers: Yalch, Wharton, Monatesti
Lector: Ferentz
Altar Servers: 3
Greeters: J & T Fink

EVANGELIZATION PROGRAM for the summer months has been suspended. It will start again in the fall. A revised schedule will be made available in mid-September.

St. Mary's Vacation Bible School

July 21 through July 25
6:00 to 7:30 PM.

Kindergarten through Fourth

\$10.00 per child

Additional \$5.00

second child

Theme "Weird Animals"



PLEASE COME & JOIN US!

A Fresh Perspective on the Sunday Readings

His Word Today by Rev. William J. Reilly

"Just as from the heavens the rain and snow come down and do not return there until they have watered the earth, making it fertile and fruitful, giving seed to him who sows and bread to him who eats, so shall my word be that goes forth from my mouth; it shall not return to me void, but shall do my will, achieving the end for which I sent it." ... "Mark well then the parable of the sower."

The entire passage of Isaiah is included for our reflection, preparing us for the parable of the sower and the explanation of its meaning. Living in a world, and encouraged by Pope Francis the question of ecology becomes so apparent. Consider the issue of global warming. Climate change with cold and snow in the south, heavy winter storms in the Midwest and northeast, and a prevailing drought in western states, the world which surrounds is in a state of flux. Isaiah uses the same images to describe the effect of the word of God on all of us. As I heard the first part of Matthew's gospel, I might have recalled by memory the different places where the seed fell, and what happened to it. But did I "mark well?" Today the Word is being sown again in my life. Am I prepared to accept it, have I cleared the ground, removed the obstacles, and asked the Lord to speak to my heart? As I listen, the Word should become a challenge for me, directing and correcting, forming and reforming my life, so that it does not return to Him void, but becomes fruitful. I ask that today because of my hunger and thirst for the Word, that I may be rooted in love.

GOD WITHIN

In everything, be it a thing sensed or a thing known, God is hidden within.

—St. Bonaventure

GIVING OF ONESELF

Scientists have recently begun to discuss the idea that the primary force behind all life in the universe is self-gift. This is how everything from galaxies to human babies are born and sustained.

If we read the opening of today's passage from Isaiah correctly, we see that he anticipated twentieth-century scientists by over twenty five hundred years. Using the self-giving example of the rain and snow clouds that water the earth that then yields fruit, which in turn is given over to nourish creatures, Isaiah leads us to understand that the primary force behind all life is the word of God. The ultimate giving of that word, we believe, was Jesus Christ, who, in the greatest revelation of divine love, gave of himself on the cross.

To what degree are we in touch with that self-giving God in whose image we are made? To what extent do we really follow the self-giving example of Christ into whose death and resurrection we were baptized, whose ultimate self-gift we celebrate every week in the Eucharist? With God's help, our lives can be like Isaiah's rain and snow, and we will not return to heaven until we have done our part to make the earth fruitful.



TREASURES FROM OUR TRADITION

With the Reformation, some early Protestants, including the "Anabaptists," rejected infant baptism in favor of "believer's baptism." Against Orthodox and Catholic practice, which favored baptism as soon as possible for a newborn, these movements desired that the candidate for baptism speak for him- or herself at a mature age, not through godparents as an infant. Today, it is clear that they were rejecting a very ancient practice (even as early as the second century) of baptizing children of all ages. Children came first in ancient baptismal ceremonies, and someone would speak for them. Gregory of Nazianzen wanted to delay the baptism of children to three years of age, since at that age they could retain at least some impression of the liturgy. He made an exception for the very ill, who were to be baptized ahead of the annual Easter baptism. That means that infants and children were normally baptized together with adults, and that everyone received confirmation and the Eucharist.

The tone of the early bishops' writings is generous and compassionate, and seeks to build up the Eucharistic assembly by widely celebrating the gift of the Holy Spirit. If a priest celebrated baptism, then the gift of the Spirit was postponed for the bishop, but with no regard for the person's age. So, until the fifth century, confirmation was for infants, too.