

16th SUNDAY IN ORDINARY TIME

INTRODUCTION TO THE LITURGY OF THE DAY!

FIRST READING: Wisdom 12:13, 16 - 19

Though powerful, the Lord judges with mercy and governs with care. God teaches people kindness, hope, and repentance.

SECOND READING: Romans 8:26 - 27

Paul reminded the Romans that the Spirit helps God's people in their weakness and intercedes for them.

GOSPEL READING: Matthew 13:24 - 43

Jesus told the crowd the parable of the wheat and the weeds, the parable of the mustard seed, and the parable of the yeast. Through parables, He encouraged His disciples, assuring them that God's saints would shine like the sun in the heavenly reign.

Today's first reading sets the context for the Gospel reading by announcing that God judges with mercy and permits repentance for our sins. Using this lens to look at the Gospel, we can see that our merciful God allows plenty of time for the weeds and wheat to grow together, so that the wheat is not pulled up accidentally. Let us listen today for God's message of mercy.

MASS INTENTIONS

Saturday Mass (Sunday Observance):

6:00 PM: Protection for Marie Renal rb Marie Renal.

Sunday Masses:

7:30 AM: I tell God thanks for everything rb Marie Renal.

10:00 AM: Birthday blessings for Lorna Grieg rb The Grieg family.

6:00 PM: God's continued guidance and blessings for Rev. Kerly François.

Daily Masses:

Mon. July 24, 6:00 PM: *St. Sharbel Makhluf* In thanksgiving to God for favors and blessings received rb Pamela Charles.

Tues. July 25, 7:00 AM: *St. James, Apostle - Feast* Elizabeth Michael (d) rb The Children of Mary.

- Wed. July 26, 7:00 AM: *Sts. Joachim and Anne Feast* Dr. Lino Lapenna (d) rb His wife, Tina Lapenna.
- Thurs. July 27, 7:00 AM: *Blessed Titus Brandsma* Dr. Lino Lapenna (d) rb His wife, Tina Lapenna.
- Fri. July 28, 7:00 PM: *Blessed Mary Magdalen Martinengo* Birthday blessings for Alonté Smith rb The Smith, Douté, Ferrell, and Brown families.

ANNOUNCEMENTS

SECOND COLLECTION: This week's second collection goes towards the **Bishop's Appeal.** Next week's second collection will go towards **Catholic** education. As always we thank you for your generosity.

ETERNAL CANDLE: This week the Eternal Candle is burning for *God's continued blessings and guidance for Rev. Neil Scantlebury.* You can request Eternal Candle for your loved ones' birthdays or any special occasions.

SYMPATHY: On behalf of Holy Family parishioners, Rev. Kerly François, Rev. Neil Scantlebury and Deacon Peter Laurencin extend sincere sympathy to Ethelbert Bedminster and family on the passing of his brother, **Daniel Bedminster**, who died on <u>Monday, July 10, 2017</u>. The funeral Mass for the late Daniel Bedminster will take place on <u>Thursday, August 3, 2017</u> at Holy Family Church. May his soul and the souls of the faithful departed through the mercy of God rest in peace. Amen.

HIGH SCHOOL GRADUATES: All 2017 high school graduates who are active in the church are asked to sign your name for the 2017 St. Joseph Workers' Scholarship. The signup sheet is located on the table at the entrance of the church. Congratulations.

FATIMA CELEBRATIONS: The Children of Mary invites everyone to a series of celebrations celebrating the hundredth year of Our Lady's appearance to the children in Fatima. The next celebration is *Sunday, August 13, 2017* at Our Lady of Cassi Hill Shrine at 7:00 p.m. The celebrations will continue on the 13th of each month until *October 13, 2017*. Your participation will be greatly appreciated.

CASSI HILL PILGRIMAGE: The 70th Annual Pilgrimage to Cassi Hill will be celebrated on *Sunday, August 20, 2017*. We will gather at Four Winds Plaza from 2:00 p.m. The procession begins at 2:30 p.m. to Our Lady of Cassi Hill Shrine. We will end with a closing mass at Holy Family Church at 3:30 p.m. Light refreshments will be served after the mass in the classroom. All are invited.

AT HOLY FAMILY: Please check out our website at www.holyfamilystt.com and our face book page at Holy Familyvi. Also, (1) Log on to FORMED.ORG/REGISTRATION then use the parish code QMPGC4. (2) MYPARISHAPP: Access the App Store, download the MYPARISH APP, put in the name of your parish (Holy Family).

Bishop Thomas has relocated to the address below. We continue to wish him all the best at his new home. Telephone no. 340-344-8291.

MOST REVEREND ELLIOTT G. THOMAS C/O JEANNE JUGAN FACILITY 186 HIGHLAND AVENUE SOMERVILLE, MA 02143-1507



In the Synoptic Gospels, the literary form Parable designates a form of speech used by Jesus that expresses the fundamental principles of his proclamation. So far as we know, Jesus was the first person to use this method of teaching extensively. Jesus made wide and varied use of it that he gave the parable a renewed vitality. In fact, he perfected the form so well that Christians were reluctant to use it thereafter, knowing they could never be as effective as their Master was. A parable is a comparison of two objects for the purpose of teaching. The parables of Jesus have manifested an astonishing viability in interpretation. Jesus did not invent the Parable, but it is significant that he is the only one who used it in the New Testament. At one time of his ministry it was his only method of speaking to the masses (Mt 13:34). The subject matter of the Synoptic parables is taken from the daily world of Jesus' audience, some from nature, and some from the multitude of social relationships. Like the rabbis, Jesus uses contemporary metaphors like king, servant, vineyard, yeast, seed and so on. All these features arouse interest in the hearer.

The main thrust of the parables is the kingdom of God. Jesus' parables are thematically distinct from those of the rabbis, which primarily serve to expound the law. The objective of Jesus' parables is discernible from their indicative and imperative elements (address and demand); their intent is to transform the hearer. Therefore, they are more than pedagogic aids and Jesus' own life gave the parables the practical commentary. The parable of the wheat and weeds (today's gospel) follows upon the parable of the Sower. The setting is agricultural, and the subject is the mixed reception accorded to Jesus' preaching of the kingdom. The problem faced in the parable is the fact that some Jews accept and others reject the gospel. The issue before the Christian is, how do we react to this reality? The parable counsels patience and tolerance in

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STEWARDSHIP OF TREASURE

Every week the report on stewardship will include our gifts of time, talent, and treasure. In gratitude to God, we give of our first fruits to help fulfill God's mission of love here on earth.

Attendance: Last Weekend: 455

Last Weekend's collections FIRST COLLECTION: <u>\$ 5,378.96</u> SECOND COLLECTION: *Bishop's Appeal:* <u>\$1,086.19</u>

Our Bishop's Appeal contribution now amounts to \$28,693.00, 72% of our goal of <u>\$40,000.00</u>. As always we thank you for your continuous contribution towards our Bishop's Appeal. Once again, thank you.

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in the present. The assumption behind this counsel is the confidence that at the final judgment there will be a separation between the just and the unjust along with appropriate rewards and punishments.

The message of patient tolerance and leaving to God the settling of scores is timely today also. For a world in which so many conflicts occur on the basis of religion, race, ethnic identity, and so forth, this is sound advice. The readers of all generations need to be reminded of the wondrous promise and surpassing value of the kingdom of God that are sketched so neatly in the little parables that appear in pairs. We can learn a lesson about patience from the little spider. Watch a spider as she patiently rebuilds her web each time it is broken or removed. Seldom will she move its location but chooses to rebuild it with patience. She reweaves its broken strands each time they are broken. She waits, in patience, for dinner to come into her white cosmos of tiny threads.

Like the spider we must return again and again to rebuild our webs bringing together the threads of our lives and uniting them to the divine centre within. Without such work our lives become disconnected, without peace and broken. Perhaps the next time we see a spider's web, we can see it as a spiritual classroom and not simply something to be swept away.