

FOURTEENTH SUNDAY IN ORDINARY TIME

JULY 7, 2019

MASS READINGS

MONDAY: GN 28:10-22/MT 9:18-26

TUESDAY: GN 32:23-33/MT 9:32-38

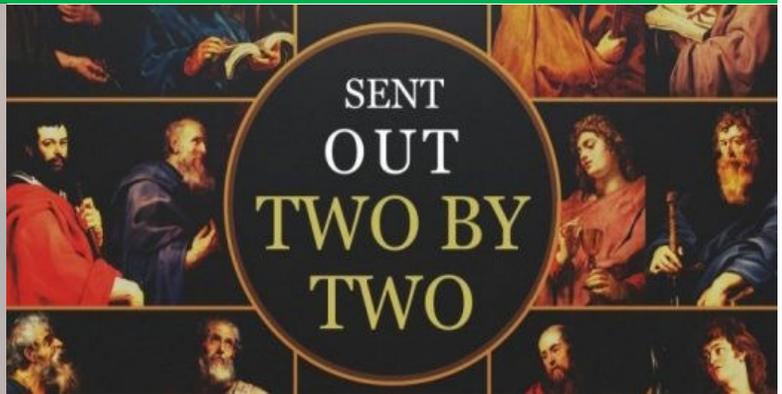
WEDNESDAY: GN 41:55-57,42:5-7A, 17-24A/MT 10:1-7

THURSDAY: GN 44:18-21,23B-29,45:1-5/MT 10:7-15

FRIDAY: GN 46:1-7,27-30/MT 10:16-23

SATURDAY: GN 49:29-32; 50:14-26A/MT 10:24-33

NEXT SUNDAY: FIFTEENTH SUNDAY IN ORDINARY TIME – RDGS: DT 30:”10-14, COL 1:15-20, LK 10:25-37



MASS INTENTIONS

MONDAY: MARY HARDEN

TUESDAY: FR. JAMES GOODRUM

WEDNESDAY: SPECIAL INTENTION

THURSDAY: PAT BURDINE

FRIDAY: POOR SOULS

VIGIL: STANLEY PICKART

7:30: FOR THE PARISH

10:00: FRED HARLESS

NOON: ANN HUBERTZ

MEMORIAL FLOWERS

All members of St. Ann's parish, families-living & deceased: (Daniel Fields, Robert Wyant, Goldie & Carl Goonen). (Karen Fox, Mike & Rosemary Cavanaugh). (Burnell, Anna & Henry Totten, Robert Stump, Victor & Dorothy Ringle). Bob Bohan. Marian Schwartz. (Lauretta Heady, Lewis Beeler, Tim Fitzgerald & James Boehle). Deceased members of Schlosser & Kanthack families. George & Mildred Hatke.

This custom of sending forth in pairs has been repeated throughout the centuries especially among those who began religious orders. Founders saw the wisdom in sending forth the brethren in pairs in order to assure companionship and support during the many trials which faced them. In Irish spirituality there is such a thing as "soul friends." The term *anamchara* is a familiar one to Irish people. It is an ancient concept of a soul friend who will listen to you, guide and love you. In his Conferences the great spiritual father and writer John Cassian wrote: *There is one kind of love that is indissoluble, what no interval of time or space can sever or destroy, and what even death itself cannot part For with God the union of character, not of place, joins friends together in a common dwelling.* Jesus certainly saw this in sending forth these disciples of his and his wisdom should not be lost on us. Friendship is a very special gift from God, the ancient philosopher Aristotle wrote: "a friend is another self". The scriptures sing the praises of friendship. St. Thomas echoes Aristotle and adds his characteristic Christian slant on the subject. There is even one Christian group who refers to themselves as Friends! In our own spiritual journey the road can be difficult even more so if we travel it alone. One of the gifts of the Holy Spirit is that we should form lasting friendships in which the Spirit is an integral part and in which our small circle lives, moves and has its being. In other words, a mini-community in which our faith is strengthened, and we are provided the right environment in which to work and pray. In our secular society friendship has taken a back seat to a variety of things and has simply been reduced to what folks may share in common for a relatively limited period of time. This "superficial" approach strips friendship of its real power and does not allow the Holy Spirit to add to that natural power its own supernatural vibrancy. Having a friend, or a small group of friends with whom we share our spiritual journey is a great blessing and one in which the Lord has set his seal, not only in sending them out in pairs but in meeting two of them on the road to Emmaus and explaining to them both the meaning of his suffering and death and revealing himself to them in the Breaking of the Bread. This sort of sharing underscores the importance of friendship in the spiritual life and allows us yet another glimpse of a Kingdom in which we are all the very best of friends in Christ.

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“THE HARVEST IS ABUNDANT, BUT THE LABORERS ARE FEW.”

With these words, Jesus sent His disciples to the far ends of the earth to evangelize and bring the faith to the many people they encountered. Blessed John Paul II delivered a homily directed to that exact statement in November 2004.

As is the case with sermons given by the Pope, that message was meant for all of us. John Paul II made it clear that all of us were the laborers. He also explained that the world was still filled with souls who had not heard nor understood the message. Perhaps centuries had passed, but we still needed to be “heralds and witnesses” to the faith, as there is a “sense of need for Christ” rising up from the people of the world.

Friendship

*We grow closer to each other
When we're closer to the Lord,
The common faith that we share
Binds our hearts in one accord
For friendships last a life time
When built on Jesus Christ,
Throughout each different season,
We find we are in life
Friends are there through times of grief
And times when hope is gone,
Always there with encouragement
So we can carry on
So thank the Lord for giving you
A true and faithful friend,
To laugh with you, and cry with you,
On whom you can depend
For friends will stay no matter what,
Giving you support
And together your hearts truly unite
With the love of the Lord.*

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In Matthew's relating of this incident, Matthew quotes Jesus as saying, “Pray the Lord of the harvest to send our laborers.” The point is clear to us as stewards of the Church: first, we must recognize our role as evangelizers, as laborers in the harvest, by living out our faith as examples of Christian witness; second, we need to pray, consistently and constantly, for as John Paul II went on to say in that homily, “Prayer moves the heart of God.”

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A Summary of *Evangelii Gaudium* (Joy of the Gospel): Pope Francis' First Apostolic Exhortation

Evangelii Gaudium is a fantastic document that will have a deep impact on our Church for several generations. It is also a LONG document. In his own words, "I have dealt extensively with these topics with a detail which some may find excessive" (#18). Pope Francis covers a tremendous amount of ground and the task of trying to summarize such a lengthy document to various people who only have some much time to read this blog post presents quite the challenge.

General Summary (in 60 seconds)

Pope Francis opens the document like this:

"The Joy of the Gospel fills the hearts and lives of all who encounter Jesus. Those who accept his offer of salvation are set free from sin, sorrow, inner emptiness and loneliness. With Christ joy is constantly born anew. In this Exhortation I wish to encourage the Christian faithful *to embark upon a new chapter of evangelization* marked by this joy, while pointing out new paths for the Church's journey in years to come" (#1) (italics mine).

What is this new chapter? My best guess would be the quote below which I believe sums up the document well:

"I dream of a '**missionary option**', that is, a **missionary impulse capable of transforming everything**, so that the Church's customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today's **world rather than for her self-preservation**" (#27).

This is a huge statement. As a Church, we have been in self-preservation mode. We have hid ourselves in bunkers and hoped to survive. Pope Francis is calling for our Church to thrive by choosing the missionary option in everything that we do.

How do we do this? That's what the rest of the document is all about.

Major Themes in *Evangelii Gaudium*

Like I said, this is a very long document with several major themes and highlights. Below are what I think are the most significant and some of my favorite. I'll give at least one example of each, although many of the themes below are emphasized multiple times and in multiple ways throughout the document.

1. The Basic Proclamation of the Gospel (Kerygma)

For Pope Francis, evangelization begins by sharing the basic message of the Gospel.

"In catechesis too, we have rediscovered the fundamental role of the first announcement or kerygma, which needs to be the center of all evangelizing activity and all efforts at Church renewal... On the lips of the catechist the first proclamation must ring out over and over: "Jesus Christ loves you; he gave his life to save you; and now he is living at your side every day to enlighten, strengthen and free you" (#164).

He goes on to note the importance of the kerygma throughout the life of a Christian:

"It is first in a qualitative sense because it is the *principal* proclamation, the one which we must hear again and again in different ways, the one which we must announce one way or another throughout the process of catechesis, at every level and moment" (#164).

Don't worry he practices what he preaches. In the third paragraph he states:

I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them; I ask all of you to do this unfailingly each day. No one should think that this invitation is not meant for him or her, since "no one is excluded from the joy brought by the Lord" (#3).

2. Two Sources of Evangelization

First, we can evangelize only because of God first loved us.

An evangelizing community knows that the Lord has taken the initiative, he has loved us first (cf. *1 Jn* 4:19), and therefore we can move forward, boldly take the initiative, go out to others, seek those who have fallen away, stand at the crossroads and welcome the outcast.

Second, our evangelization depends on theme #1: Our ability to accept the Gospel into our lives.

"Here we find the source and inspiration of all our efforts at evangelization. For if we have received the love which restores meaning to our lives, how can we fail to share that love with others?" (#9).

3. Missionary Disciple

The term "missionary disciple" is used throughout the document. The two terms are used to hold in tension the need both for a relationships with our Lord and the need to go to the outskirts to preach the Gospel. One thing is very clear. *Every Baptized member of the Catholic faith is called to evangelize and is called to be a missionary disciple.*

"In virtue of their baptism, **all the members of the People of God have become missionary disciples** (cf. Mt 28:19). **All the baptized**, whatever their position in the Church or their level of instruction in the faith, **are agents of evangelization**" (#120).

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“What I would like to propose is something much more in the line of an evangelical discernment. It is the approach of a missionary disciple, an approach ‘nourished by the light and strength of the Holy Spirit’” (#51).

“The Church is herself a missionary disciple” (#40).

4. The Parish

Pope Francis spends a considerable amount of time on the parish as he looks to see how a missionary impulse would change parish life.

“In **all its activities** the parish encourages and trains its members to be evangelizers. It is a community of communities, a sanctuary where the thirsty come to drink in the midst of their journey, and **a centre of constant missionary outreach**. We must admit, though, that the call to review and renew our parishes has not yet sufficed to bring them nearer to people, to make them environments of living communion and participation, and to make them completely mission-oriented” (#28)

In some people we see an **ostentatious preoccupation for the liturgy**, for doctrine and for the Church’s prestige, but **without any concern that the Gospel have a real impact** on God’s faithful people and the concrete needs of the present time” (#95).

Then in regards to sharing the message of the Gospel:

“Pastoral ministry in a missionary style is not obsessed with the disjointed transmission of a multitude of doctrines to be insistently imposed... **the message has to concentrate on the essentials**, on what is most beautiful, most grand, most appealing and at the same time most necessary. **The message is simplified, while losing none of its depth and truth, and thus becomes all the more forceful and convincing.**”

He will later spend several paragraphs (#135-159 - a LARGE section of the document) just on preaching homilies.

5. The Poor

We all know that Pope Francis wants “a Church which is poor and for the poor.” The poor took up a huge section in this Apostolic Exhortation and his words deserve to be closely examined.

Here are some significant quotes to help sum up his thoughts:

We know that “evangelization would not be complete if it did not take account of the unceasing interplay of the Gospel and of man’s concrete life, both personal and social” (#181).

Each individual Christian and every community is called to be an instrument of God for the liberation and promotion of the poor, and for enabling them to be fully a part of society (#187).

Inspired by this, the Church has made an option for the poor which is understood as a “special form of primacy in the exercise of Christian charity, to which the whole tradition of the Church bears witness” (#198).

“God’s heart has a special place for the poor, so much so that he himself ‘became poor’ (2 Cor 8:9). The entire history of our redemption is marked by the presence of the poor. Salvation came to us from the ‘yes’ uttered by a lowly maiden from a small town on the fringes of a great empire.” (#197)

“Without the preferential option for the poor, ‘the proclamation of the Gospel, which is itself the prime form of charity, risks being misunderstood or submerged by the ocean of words which daily engulfs us in today’s society of mass communications’” (#199)

6. De-centralization of the Papacy

This may strike someone as an odd theme in a document on evangelization, but it was clear in the document that Francis wanted to note that the centralization of the Church can harm evangelization.

“Countless issues involving evangelization today might be discussed here, but I have chosen not to explore these many questions which call for further reflection and study. Nor do I believe that the papal magisterium should be expected to offer a definitive or complete word on every question which affects the Church and the world. It is not advisable for the Pope to take the place of local Bishops in the discernment of every issue which arises in their territory. In this sense, I am conscious of the need to promote a sound ‘decentralization’” (#16).

He also practices this principle throughout the document by quoting different groups of bishops.

Note: By the way, I could have probably picked another 6 themes. I may add to this list as time goes on.

List of Quotes (titles are mine)

Complaining

“Sometimes we are tempted to find excuses and complain, acting as if we could only be happy if a thousand conditions were met. To some extent this is because our ‘technological society has succeeded in multiplying occasions of pleasure, yet has found it very difficult to engender joy’” (#7).

Where should we preach the Gospel?

In fidelity to the example of the Master, it is vitally important for the Church today to go forth and preach the Gospel to all: to all places, on all occasions, without hesitation, reluctance or fear. The joy of the Gospel is for all people: no one can be excluded.” (#23).

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God Asks Everything

“God asks everything of us, yet at the same time he offers everything to us” (#12).

What’s your four o’clock?

“The joy of evangelizing always arises from grateful remembrance: it is a grace which we constantly need to implore. The apostles never forgot the moment when Jesus touched their hearts: 'It was about four o'clock in the afternoon'" (Jn. 1:39) (#13).

On patience

“Evangelization consists mostly of patience and disregard for constraints of time” (#24).

On Atheism

Today, our challenge is not so much atheism as the need to respond adequately to many people’s thirst for God, lest they try to satisfy it with alienating solutions or with a disembodied Jesus who demands nothing of us with regard to others.

What disciples risk?

“The disciple is ready to put his or her whole life on the line, even to accepting martyrdom, in bearing witness to Jesus Christ, yet the goal is not to make enemies but to see God’s word accepted and its capacity for liberation and renewal revealed” (24).

On marriage today

“Marriage now tends to be viewed as a form of mere emotional satisfaction that can be constructed in any way or modified at will” (#66).

On what needs to be done

“Instead, we waste time talking about 'what needs to be done' – in Spanish we call this the sin of 'habriaqueísmo' – like spiritual masters and pastoral experts who give instructions from on high. We indulge in endless fantasies and we lose contact with the real lives and difficulties of our people” (#96).

On homilies

“We know that the faithful attach great importance to it, and that both they and their ordained ministers suffer because of homilies: the laity from having to listen to them and the clergy from having to preach them!” (#135)

Beauty and evangelization

“Every form of catechesis would do well to attend to the 'way of beauty' (*via pulchritudinis*)" (129).

Proclaiming Christ means showing that to believe in and to follow him is not only something right and true, but also something beautiful, capable of filling life with new splendour and profound joy, even in the midst of difficulties.”

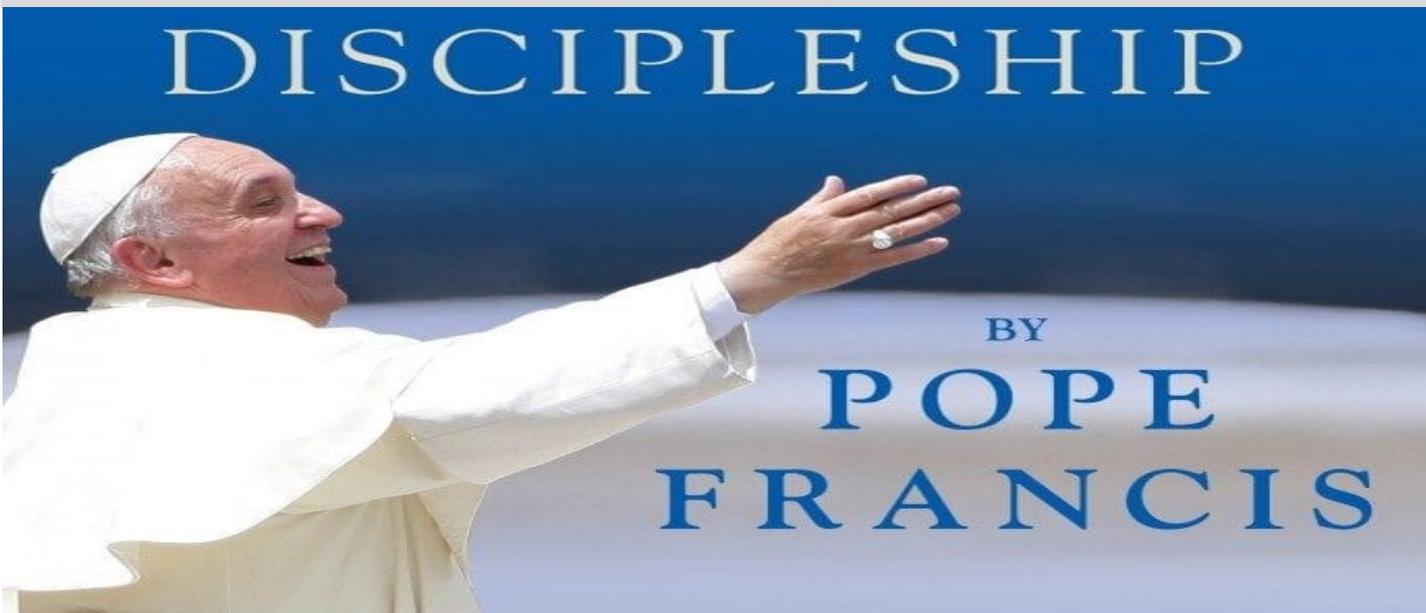
Jesus and his people

“To be evangelizers of souls, we need to develop a spiritual taste for being close to people’s lives and to discover that this is itself a source of greater joy. To be Mission is at once a passion for Jesus and a passion for his people” (#268).

Have you read Evangelii Gaudium yet? What impacted you the most? Share your thoughts below.

More about the Author

Kevin Cotter is a missionary with FOCUS (The Fellowship of Catholic University Students) where he serves as the Director of FOCUS Equip and Web. He is the writer of various FOCUS resources, posts on the FOCUS blog, and a newly released book, [Through the Year with Pope Francis: Daily Reflections](#). Kevin holds degrees in Religious Studies and Philosophy from Benedictine College and a Master’s degree in Sacred Scripture from the Augustine Institute. He lives in Denver, Colorado with his wife, Lisa, and their young children. Do you love Pope Francis? Check out Kevin's two Pope Francis books: [A Year of Mercy with Pope Francis](#) and [Through the Year with Pope Francis](#)



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Announcements and Upcoming Events

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

AUG 3

FOURTH ANNUAL
SERRA SERIES

PRIESTS VS. SEMINARIANS SOFTBALL GAME

KOKOMO MUNICIPAL STADIUM | STARTS AT NOON

BENEFITS THE SEMINARIAN FUND

SPONSORED BY:
Club Kokomo

Franciscan Hospice Care is Looking for Volunteers

Franciscan Hospice Care is in need of volunteers to keep our patients company and provide respite care for their caregivers. We provide the training to become volunteers to our families.

Are you being called to work with the terminally ill? To discern if this amazing opportunity is for you and begin the application process, contact Elizabeth Berger by phone at (765) 423-6924 or email at Elizabeth.Berger@FranciscanAlliance.org. You can also fill out an application online at: https://franciscanhealthcare.formstack.com/forms/hospice_volunteer_application.

SUNDAY OFFERING

\$8048

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

ST. AUGUSTINE