



The Good Samaritan was also a good steward, giving his time and his treasure to meet his neighbor's need. At the end of this familiar story, Jesus urges His hearers – and us – to go and do the same!



MONDAY Is 1:10-17; Mt 10:34—11:1
TUESDAY Is 7:1-9; Mt 11:20-24
WEDNESDAY Is 7:1-9; Mt 11:20-24
THURSDAY Is 26:7-9,12,16-19; Mt 11:28-30
FRIDAY Is 38:1-6,21-22,7-8; Mt 12:1-8
SATURDAY Mic 2:1-5; Mt 12:14-21
SUNDAY Gn 18:1-10a; Col 1:24-28; Lk 10:38-42

Daily readings: <http://www.usccb.org/nab/index.htm>



The 2004 St. Michael's Ministry Awareness Weekend is scheduled for August 14/15. All ministry groups operating within the Parish are asked to prepare and staff an information table in the Family Life Center after all Masses that weekend.



Marriage Encounter: Be the best parents you can be! Your whole family deserves the love Mom and Dad discover on a Marriage Encounter Weekend. The next weekends are July 23-25 and September 17-19. For further information please contact Ed & Melinda Gardner, 281-482-3630 or Tom & Nelda Fetzer, 281-484-3355 or visit www.MEHouston.org.



TURN TO THE LORD IN YOUR NEED, AND YOU WILL LIVE.

JULY 13 THROUGH JULY 18

MASS INTENTIONS

TUESDAY	5:30P.M.	†Johnny Gifford
WEDNESDAY	8:30A.M.	†Albert & Rosa Romano
THURSDAY	5:30P.M.	†Rosario Iglesias
FRIDAY	8:30A.M.	†J.V. & Lena Mandola
SATURDAY	5:30P.M.	†Eileen Engen
SUNDAY	8:00A.M.	†Lucille Fourrier
	9:30A.M.	†Ed Sablatura
	11:00A.M.	†Mary Latino

Please pray for the repose of the soul of **Sarah Marcotte, mother of Alex Marcotte.**



Ed Ahlrich, Nick Alfano, Brad Armintor, Charlie Arnold, Weldon Bailey, Bennie Paul Bono, Don Brawley, John Buettner, David Butler, Jennifer Cary, Maria Castillo, Larry Cavaness, James Christie, Ruth Cleaver, Dorothy D'Augusta, Barbara Dillon, Charlie Dirba, Terry Ditzes, Lenora Duval, Marcella

Ezell, Linda Felsing, Clark Flournoy, Marcia Flournoy, **Emil Galetka**, Emily Garcia, Craig Garrison, Kathy Goolsby, Barbara Grant, Henry Gretschel, Arthur Haas, Brandon Habis, Belia Hardesty, Dorothy Harnden, Lorraine Hayes, Wanda Henry, Vickie Kaatz, Angeline Klekar, David Kubala, Jerry LaCoume, Mary LaCoume, Ray Langston, Sarah Langston, Tristan Cade Lawson, Gene Matus, Mary McClintock, Eileen McDonald, Irene McGaughey, Karen Moran, **Jessica Murphy**, Melda Neely, Jean Newport, Adrian Nye, Doris Perryman, Carolyn Peterson, Cecelia Peterson, Pat Prebys, Paula Price, Joe Ragland, June Ragland, Vince Rowan, Mary Rogers, Marilyn Sayes, Ray Schoppe, Billie Stricklin, Pat Van Dragt, "Vinnie", Amelia Volz, **Helen Walls**, Allen Williams, Patricia Williams, Stephanie Thomas Wilson..

(**Bold** denotes new on prayer list this week)

Protecting God's Children Workshop for Adults
Preventing child sexual abuse is the goal of a new program selected by the Diocese of Galveston-Houston. "Protecting God's Children for Adults" educates clergy, staff and volunteers who work with children. The 3-hour session includes videos and facilitated discussions. All Clergy, staff and volunteers who have regular contact with children and youth are **required** to attend training. The session does start promptly so please be on time. The session will be held on the following date:
Tuesday, August 24, in the hall of the Family Life Center 6:15-9:30p.m.

Please go to www.virtusonline.org to register; the password is "trust". Call Lisa Ondrey, 297-3043, for more information.



So Long – Farewell – Goodbye...

There will be a Reception honoring Al & Connie Coignet on Sunday, July 18 at 12noon in the hall of the Family Life Center. Al & Connie have moved to San Antonio. Stop by to say thank you for the many years of service to our St. Michael Family and to wish them many happy years in their new home and new parish. We will miss the Coignets!



For the Kingdom

by Paul Turner



Catholics end the Lord's Prayer with the words "but deliver us from evil". Many other Christians add another line: "For thine is the kingdom, the power and the glory forever." At the Catholic Mass, after all recite the Lord's Prayer, the priest offers another prayer—the embolism—based on the petition for deliverance from evil. Then all say a doxology: "For the kingdom, the power and the glory are yours now and forever."

The Lord's Prayer appears in the Bible twice, in Luke 11:1-4 and Matthew 6:9-13. Both evangelists probably drew the prayer from a now lost source of the sayings of Jesus. Luke's is shorter and may be more original. But Matthew's is the one that Christians know from memory. The most ancient manuscripts of these Gospels do not include the final doxology.

At the end of the first century, Matthew's version of the Lord's Prayer appeared in a document called the *Didache* or the "Teaching of the Twelve Apostles". It concluded with the words "for the power and the glory are yours for ever". Later editions of the bible add that doxology to the prayer in Matthew's Gospel. As history unfolded, some bibles added the doxology to Matthew's Lord's Prayer. Others did not. Families of Christians learned the prayer in different ways.

During the Second Vatican Council, when the ecumenical movement was strong. Roman Catholics added the doxology to the communion rite of the Mass but separated it from the Lord's Prayer by means of the embolism. Including the doxology affirms the tradition of other Christians, detaching it from the text honors the original version of the Lord's Prayer, and praying it gives praise to God.

This bulletin insert originally appeared in *Ministry & Liturgy*, a pastoral planning resource used by the worship leaders in your parish as an aid for better liturgy. Copyright 2004 Resource Publications, Inc. 160 E Virginia St. #290, San Jose, CA 95112, *408) 286-8505. Paul Turner, pastor of St. Munchin Parish in Cameron, Mo., holds a doctorate in sacramental theology from Sant' Anselmo University in Rome. Comment online at www.rpinet.com/wwwboard/forun8/. Clip art by George Collopy.



Ordinary Time

by Paul Turner

Ordinary time, the longest season of the Church year,

fills the weeks "which do not celebrate a specific aspect of the mystery of Christ". It's the "no particular reason" season. The Christmas cycle honors the birth of Christ. The Easter cycle rejoices in the Resurrection. Ordinary time is devoted to the mystery of Christ in all its aspects.

The number of the weeks of Ordinary time replaces the old counting of weeks "after Epiphany" and "after Pentecost". The old calendar gives Pentecost a day. Then we return to Ordinary time.

At first glance the principles of Ordinary time seem basic enough. Start counting the weeks after the Christmas season. Break for Lent and Easter. Resume after Pentecost and keep counting till Advent. Basically, that's how it works. But we have a few quirks.

For example, there is no "First Sunday in Ordinary time"; however, there is a first week. Usually the Christmas season ends on a Sunday with the Baptism of the Lord. (Some years the Baptism falls on a Monday, but that's another story.) Ordinary time then begins—on a weekday. When the next Sunday rolls around, we start week two.

On the Tuesday before Ash Wednesday, we see the last of Ordinary time until after Pentecost. Even then, it emerges only on weekdays. Trinity Sunday always follows Pentecost Sunday, and The Body and Blood of the Lord comes the next Sunday—in the United States. (In countries where The Body and Blood of the Lord is a holy day, it falls on a Thursday.) So when the numbered Sundays in Ordinary time return in summer, we start out a little higher than where we left off.

Sometimes we skip one or two entire weeks of Ordinary time during the Easter break. We want to close the Sundays of the year with Christ the King, one week before Advent. Christ the King always falls on the 34th Sunday in Ordinary time. So, we determine the week number after Pentecost not based on where we left off before Lent but counting backwards from Christ the King. One or two weeks may evaporate while Ordinary time serves the mystery of Christ.



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