

2825 W Rose Canyon Circle Anthem AZ 85086 Ph 623-465-9740 Fax 623-742-7031 www.stroseanthem.com

July

DAILY MASS

Monday - Friday 7:30 am Confession before Daily Mass 7:00 am - 7:30 am

WEEKEND MASS

Saturday - Attend/Livestream 4:00 pm

Sunday 7:00 am, 9:00,am ,11:00 am

Attend And Livestream @ the 11am

RECONCILIATION

Monday - Friday 7:00 am Saturday -Office/Church 3:00 pm - 4:00pm

RECITATION OF THE ROSARY

Monday - Friday 7:00 am

PARISH OFFICE HOURS

Monday - Friday 8:00 am - 12:00 pm

Closed Wednesdays 11:00 am - 1:00 pm

PASTORAL STAFF

PAROCHIAL ADMINISTRATOR, Fr. Bing Colasito PAROCHIAL VICAR, Fr. Noel Ancheta DEACON, John Mezydlo

PARISH STAFF

Office Administrator, Alicia Gonzales	Ext. 104
Accountant, Josie Sagisi	Ext. 107
Office Assistant, Cheyanne Bosn	Ext. 100
Discipleship Coor., Dcn John Mezydlo	Ext. 101
Youth Ministry Coor., Vacant	Ext. 102
RE Coordinator, Renee Hunsaker	Ext. 105
Music & Media Director, Matt Ficarra	Ext. 106
Music & Media Director, Matt Ficarra Maintenance/Custodian, Ray Lopez	Ext. 106

MISSION OF THE GOOD SHEPHERD

45033 North 12th Street New River, Arizona 85087

WEEKEND MASS

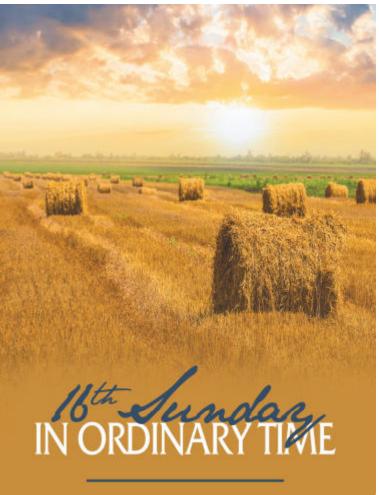
Sunday 9:00 am

RECITATION OF THE ROSARY

Sunday 8:15 am

ADORATION

Thursday 7:00 am - 5:00 pm



"Let them grow together until harvest; then at harvest time I will say to the harvesters, 'First collect the weeds and tie them in bundles for burning; but gather the wheat into my barn." - Mr 13:30

July 19, 2020

Parish Mission Statement
A welcoming and joyful community
committed to making disciples, by
igniting and strengthening faith in
Christ, and the celebration of Gods

grace.

CALENDAR p.2

WEEKLY READINGS

Readings for the week of July 19, 2020

Sunday: Wis 12:13, 16-19/Ps 86:5-6, 9-10, 15-16 [5a]/Rom 8:26-27/Mt 13:24-43 or 13:24-30

Monday: Mi 6:1-4, 6-8/Ps 50:5-6, 8-9, 16bc-17, 21 and 23 [23b]/Mt 12:38-42

Tuesday: Mi 7:14-15, 18-20/Ps 85:2-4, 5-6, 7-8 [8a]/Mt 12:46-50

Wednesday: Sg 3:1-4b or 2 Cor 5:14-17/Ps 63:2, 3-4, 5-6, 8-9 [2]/Jn 20:1-2, 11-18

Thursday: Jer 2:1-3, 7-8, 12-13/Ps 36:6-7ab, 8-9, 10-11 [10a]/Mt 13:10-17

Friday: Jer 3:14-17/Jer 31:10, 11-12abcd, 13 [cf. 10d]/Mt 13:18-23

Saturday: 2 Cor 4:7-15/Ps 126:1bc-2ab, 2cd-3, 4-5, 6 [5]/Mt 20:20-28

July 4th and July 5th

ST. ROSE: \$13,846.55 (includes online giving of \$6,275.00)

GOOD SHEPHERD: \$380.00 (includes online giving of \$260.00)

GSM collection of 7/05 was not part of this count – will be included in week of 07/12.

TOTAL PARISH GIVING: \$14,226.55 (includes online giving of \$6,535.00)

Mortgage Retirement Contributions:\$5,580.00 (includes online giving of \$455.00)





Sunday, July 19, 2020

• 7:00 am +Marion Benucci

• 9:00 am +Leo Romero

9:00 am +Tom Johns

• 11:00 am +Fermin Ynclino

Monday, July 20, 2020

• 7:30 am +Rose Lansang / Luis Kodumal

Tuesday, July 21, 2020

• 7:30 am +Tony Gonzales

Wednesday, July 22, 2020

• 7:30 am +Eliana Kuhle

Thursday, July 23, 2020

• 7:30 am +Barbara Valmore

Friday, July 24, 2020

7:30 am +Christopher Puzon

Saturday, July 25, 2020

• 4:00 pm +Imogene McKenney

Please keep the family and friends of the recently deceased James Upson in your prayers.

Cathechists & Aides Needed

If you are an adult who is a practicing Catholic in good standing and is willing to teach the Catholic Faith, please contact the office. 623-465-9740

Discounts applicable to families whose parent commits to volunteer for the year.



17th Sunday: **The Images of the Kingdom of God**

The Parable of the *Hidden Treasure* and the *Pearl of Great Price* are similar. While the *Parable of the Dragnet* on the other hand is similar to last Sunday's parable of the *Weeds and the Wheat*.

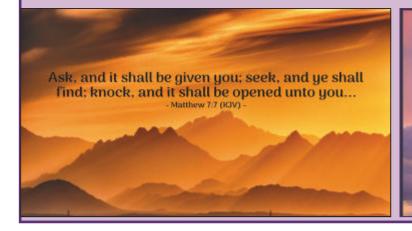
The first reading recalls to us the events about the dream of King Solomon, where the Lord asked the young King what he wants. King Solomon's answer reveals so much of His character, what is most import for him, *a wise and understanding heart*. This he asked, so that he can serve the Lord well and the people of his kingdom. This *Wisdom* is the treasure of King Solomon's heart, the *hidden treasure* and the *pearl of great price*.

In the same line, we are also asked what is of most value to us, what is the priority of our heart? What do we really want in life, what will give meaning to our life? Solomon could have asked for long life, power and riches beyond compare, because he did not ask for these, the Lord honors him for not allowing his heart to desire such worthless things. Like Solomon, we too can ask the Lord for Wisdom. If we are honest and sincere in our request, the Lord will surely not fail us. Ask and you shall receive, seek and you shall find, knock and the door will be opened to you." (Mt. 7:7) The Lord wants us also to find our hidden treasure and our pearl of great price.

The Gospel tells us that there is more to just gaining the *hidden treasure* and *priceless pearl*. There is a need to look for it, sell everything and buy the land where the *hidden treasure* is buried, or buy the *pearl of great price*. It is not that we can buy wisdom, but we must be willing to let go of everything for the sake of The Kingdom. We must be willing to do anything, give up everything or be detached from everything and everyone to gain the *pearl of great price*. Giving up everything and everyone in order to free our heart to accept the Kingdom of God. In a sense, it means, that God must come first in our life, and His Kingdom is our highest priority. Willingly and joyfully we give up everything for His Kingdom, because it is worth more than anything, we could ever sacrifice to gain it.

The parable of the *dragnet* brings to our attention two kinds of possessions, the "worthwhile" and the "worthless." The Gospel explains that God is not concerned about the treasure we collect in our dragnets throughout our life. But rather, what He will collect at the end of time, He is telling us that there will be a final reckoning. He will collect the worthy, worthwhile, and abandon the worthless. He wants to fill us with His treasures, with His abundance, but this depends on whether we accept His gift, give a space for it in our heart by emptying ourselves with the worthless, useless things in our life. *If you find your delight in the Lord, He will grant you your heart's desire."* (Ps. 37:4)

When we chose the treasures of the Kingdom, we are choosing what God has readied for those who love Him, to fill our heart with endless joy in His Kingdom. The 2nd reading teaches us that those who love Him, St. Paul says, our God is "making all things work together for the good." The letter to the Romans reveals to us God's own plan, for those who are predestined, called and justified. "Those He predestined He likewise called; those He called He also justified; and those He justified He in turn glorified. (Rom. 8:20) Being "Glorified" means, that we have found nothing and no one greater that God, and more precious than to be glorified in His Kingdom.



Delight yourself
also in the
LORD, And He
shall give you
the desires of
your heart.

IMMIGRATION

In the encyclical, Pacem in Terris (Peace on Earth), Pope John XXIII clearly articulates the right to migrate and the right not to migrate: "Every human being has the right to the freedom of movement and of residence within the confines of their country;



and, when there are just reasons for it, the right to emigrate and take up residence elsewhere." Pope John Paul II reaffirmed this basic teaching in an address to the New World Congress on the Pastoral Care of Immigrants in 1985: "Every human being has the right to freedom of movement and of residence within the confines of his own country. When there are just reasons in favor of it, he must be permitted to migrate to other countries and to take up residence there. The fact that he is a citizen of a particular state does not deprive him of membership to the human family, nor of citizenship in the universal society, the common, world-wide fellowship of men." In his recent trip to the United States, Pope Benedict XVI has continued this positive message in relation to immigration and called on Americans "to continue to welcome the immigrants who join your ranks today, to share their joys and hopes, to support them in their sorrow and trials, and to help them flourish in their new home. This, indeed, is what your fellow countrymen have done for generations. From the beginning, they have opened their doors to the tired, the poor, the 'huddled masses yearning to breathe free.' These are the people whom America has made her own." Furthermore, in his his Angelus sermon on January 14, 2007, the Holy Father called on political leaders to assist "migrants and their families with the help of specific legislative, juridical and administrative protection." STATEMENTS OF THE U.S. BISHOPS. The U.S. bishops have taken the Gospel teachings and the teachings of the Popes and applied it to the immigration reality in the United States. In January, 2003, the U.S. bishops issued the pastoral letter, Strangers No Longer: Together on the Journey of Hope. In that document, the U.S. bishops articulated the following five principles that govern how the Church responds to public policy proposals relating to immigration. 1. PERSONS HAVE THE RIGHT TO FIND OPPORTUNITIES IN THEIR HOMELAND. This principle states that a person has a right not to migrate. In other words, economic, social, and political conditions in their homeland should provide an opportunity for a person to work and support his or her family in dignity and safety. In public policy terms, efforts should be made to address global economic inequities through just trade practices, economic development, and debt relief. Peacemaking efforts should be advanced to end conflict which forces persons to flee their homes. 2. PERSONS HAVE THE RIGHT TO MIGRATE TO SUPPORT THEMSELVES AND THEIR FAMILIES. When persons are unable to find work and support themselves and their families, they have a right to migrate to other countries and work. This right is not absolute, as stated by Pope John XXIII, when he said this right to emigrate applies when "there are just reasons for it." In the current condition of the world, in which global poverty is rampant and political unrest has resulted in wars and persecution, migrants who are forced to leave their homes out of necessity and seek only to survive and support their families must be given special consideration. 3. SOVEREIGN NATIONS HAVE A RIGHT TO CONTROL THEIR BORDERS. The Church recognizes the right of the sovereign to protect and control its borders in the service of the common good of its citizens. However, this is not an absolute right. Nations also have an obligation to the universal common good, as articulated by Pope John XXIII in Pacem in Terris, and thus should seek to accommodate migration to the greatest extent possible. Powerful economic nations, such as the United States, have a higher obligation to serve the universal common good, according to Catholic social teachings. In the current global economic environment, in which labor demands in the United States attract foreign laborers, the United States should establish an immigration system that provides legal avenues for persons to enter the nation legally in a safe, orderly, and dignified manner to obtain jobs and reunite with family members. 4. REFUGEES AND ASYLUM SEEKERS SHOULD BE AFFORDED PROTECTION. Persons who flee their home countries because they fear persecution should be afforded safe haven and protection in another country. Conflict and political unrest in many parts of the world force persons to leave their homes for fear of death or harm. The United States should employ a refugee and asylum system that protects asylum seekers, refugees, and other forced migrants and offers them a haven from persecution. 5. THE HUMAN RIGHTS AND THE HUMAN DIGNITY OF UNDOCUMENTED MIGRANTS SHOULD BE RESPECTED. Persons who enter a nation without proper authorization or who over-stay their visas should be treated with respect and dignity. They should not be detained in deplorable conditions for lengthy periods of time, shackled by their feet and hands, or abused in any manner. They should be afforded due process of the law and, if applicable, allowed to articulate a fear of return to their home before a qualified adjudicator. They should not be blamed for the social ills of a nation.

Calling All St. Rose Teens



We hope you are all doing well and enjoying your summer. We want to hear from you! Please make sure you are signed up on Flocknote. Messages about the upcoming year will start to be sent out.

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From your computer: GO TO WWW.FLOCKNOTE.COM/STROSEANTHEM.COM AND CLICK LOGIN

Then pick your group!

Call the Office with any questions: 623-465-9740



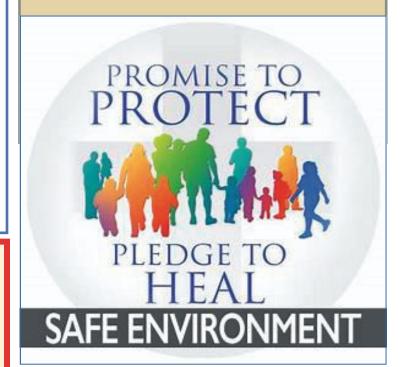
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LITURGICAL LIFE

RESPONDING Call

EVERYDAY STEWARDSHIP

Recognize God In Your Ordinary Moments

Do What Needs to Be Done

A friend recently confided in me that although he prayed frequently each day and was involved heavily in his parish, he did not sense much fruit coming from it all and was left feeling unsatisfied. I assured him he was not alone. I told him of a deceased pastor of mine who had spoken frequently about being in this type of situation. Even as a priest, he knew all too well of how we can feel like we are simply going through the motions. It is precisely at those times that continuing to pray and practicing good stewardship is most important, because it would be easier to simply take a break and risk never coming back. He liked to say, "Do the drill," meaning just do what needs to be done.

We are all called to be mature disciples who answer the call of Jesus Christ regardless of the cost. We cannot choose when and where the call will come. We cannot schedule our stewardship in a way that is always most convenient for us. Even when the fruits of our faithful efforts seem hidden from us, we hold to the promise that we are never called to give of ourselves for nothing. God is working through us and in us. No matter how dry the land may seem, seeds are being planted to yield a harvest greater than we can ever realize. Stay strong and do the drill!

- Tracy Earl Welliver, MTS

PLEASE CONSIDER ONLINE GIVING

Our parish is grateful for your continued support. Thank you!





WHY DO WE DO THAT? Catholic Life Explained:

Fish on Friday

Question:

Why do Catholics eat fish on Friday?

Answer:

For centuries, meatless Fridays were the norm for Catholics throughout the world. Friday was chosen because that was the day on which Jesus died, and Christians wanted to find a way to honor that day with special prayers and acts of penance and self-denial. The practice of abstaining from meat on Fridays — under pain of sin — grew out of that desire, and it became an official part of Church teaching until the time of the Second Vatican Council.

In the 1960s, there was a shift in the Church's thinking, in large part because there was a recognition that differences in cultures and economic realities meant that eating or not eating meat had different meanings for different peoples. For example, in cultures that were largely dependent on seafood or a vegetarian diet, abstaining from meat was no sacrifice at all, While in other places, eating fish and other kinds of seafood was actually something rare and special and not a sacrifice. This was all part of a basic reflection on "why we do what we do" among the Church's pastors.

Today, Catholics throughout the world are still instructed to abstain from meat on the Fridays of Lent. The bishops of some countries, such as in England and Wales, ask Catholics to abstain from meat every Friday, continuing the older tradition. The Bishops of the United States have taken a slightly different approach, encouraging Catholics to honor Friday as a special day by abstaining from meat every Friday or by taking on some other work of penance or charity for the sake of others.

Regardless of what we choose to do, the real value in all of this is to see a reflection of Good Friday in each Friday, to remember the self-giving love of Jesus, and to honor that love through some sort of sacrifice or act of mercy.

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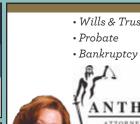
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