

**PASTOR'S MEANDERINGS  
THIRTEENTH SUNDAY ORDINARY TIME (B)**

**26 – 27 JUNE 2021**



## SUNDAY REFLECTION

The readings today give us cause for joy, reminding us of God's original blessing of life and creation. We are reminded of our call to an immortal life with the Lord and are invited by Paul, along with the early believers of Corinth to respond with generosity to the needs of others. And in a world where sickness and loss are an all too present reality the miracle stories of the gospel remind us of the Lord's healing kindness and call on us to strengthen our faith in Jesus. It is worthwhile to take the time to ponder the blessing that life is in all its twists and turns, and to thank the Lord for the wonder of it; to reflect on the importance of health and to rejoice in it; to consider the needs of those who are ill and how we may best respond to them and care for them.

Perhaps too we can afford to take stock of our own blessings and resources and consider how we might make use of them to respond generously to the needs of those less fortunate than we are.

Moved by the faith of Jairus and the woman in the gospel story we can reflect too on our own faith in Jesus and take steps to nurture and grow that faith, confident that His response will be gentle, loving and healing.

**STEWARDSHIP:** During this time, we celebrate the independence of our country. We would do well to echo the psalmist, saying, "Our eyes are fixed on the Lord, pleading for His mercy." May we always recognize and use wisely the gifts of freedom and abundance He has showered upon us.

## READINGS FOR FOURTEENTH SUNDAY

4 JULY '21

**Ez. 2:2-5:** The steadfastness of God's love for His people is shown by the way in which He sends them prophets. God never gives up and continues to probe the person with the hardened heart.

**2 Cor. 12:7-10:** Paul is keenly aware of his own weakness and wishes to be freed from it. Whatever it was, it made him aware of his need of God's grace.

**Mk. 6:1-6:** On His return to Nazareth, Jesus finds that a prophet is not welcome among his own; and so He cannot work many miracles there.

## ORDINARY TIME

### Anything but Ordinary

This is a time of conversion, maturation, and quiet growth. It comprises the longest time on the liturgical calendar when the faithful consider the fullness of Jesus' teachings and miracles while on this earth. One symbol often found in Ordinary Time is comprised of two fish and a basket of bread — symbolizing Jesus' "Loaves and the Fishes" miracle. (See Matthew 14: 13-21.)

The second season of Ordinary Time follows the celebration of Pentecost; the gift of the Holy Spirit moves us to do God's work. The Spirit does for us and the Church what Jesus did for his disciples — he left them with his love, fire, and Spirit to share with the world. Trinity Sunday is celebrated the first Sunday after Pentecost. The Holy Trinity, gives us fullness in Christ — Father, Son, and Holy Spirit. The next Sunday is *Corpus Christi*, which commemorates the Body

and Blood of Jesus in the Eucharist. The Eucharist is the source and summit of our faith and many parishes celebrate Eucharistic processions or Holy Hours at this time.

The final Sunday in Ordinary Time is the feast of Our Lord Jesus Christ, King of the Universe, traditionally called the feast of Christ the King. We reverence our Lord as the King of all – and pray that all on earth may praise him now — as we look forward to living with him eternally in heaven forever.

The season of Ordinary Time that occurs in the warmer months may prompt us to link our daily prayers with the enjoyment of nature:

- Pray outdoors when taking a walk

- Plant a small sprig and watch it grow

- Wake up early and enjoy the sunrise using Morning Prayer (Laudes)

- Incorporate a family prayer time, such as the rosary, or brief meditation on scripture of the day or the life of the saint of the day, on outings.

- Take time to enjoy the sunset using Evening Prayer (Vespers) or Compline (Night Prayer)

### **Now could be the opportunity to explore the Communion of Saints**

There is a wonderful harmony between the mystery of Christ and the celebration of the Saints. Ordinary Time is a great time to explore the lives of the saints on their feast days. As we follow the saints feast days and share their stories with our children, we can find significance in their lives that can be related to our own.

#### ***Great saints to get to know in Ordinary Time:***

Ordinary time does provide us with the opportunity to walk with Christ in His daily ministry and teaching, reflecting more on He is imparting to us. It can also be a time to pay a little more attention to the great figures of the faith, the men and women who helped, through the way they lived it, to define and explore its depth. Over the next weeks we can explore those that are most close to us in this building, in the windows, relic box, our patron.

### **ST. STEPHEN, MARTYR**

(died 36 CE, Jerusalem; feast day December 26), Christian deacon in Jerusalem and the first Christian martyr, whose apology before the Sanhedrin (Acts 7) points to a distinct strand of belief in early Christianity. His defense of his faith before the rabbinic court enraged his Jewish audience, and he was taken out of the city and stoned to death. His final words, a prayer of forgiveness for his attackers (Acts 7:60), echo those of Jesus on the cross (Luke 23:34). Stephen is the patron saint of deacons and stonemasons. His feast day is observed with both religious and secular traditions in a number of countries.

The name Stephen is Greek, and chapter 6 of Acts of the Apostles tells us that he was a Hellenist (a foreign-born Jew who spoke Greek). He lived in Jerusalem and had become a Christian. The Hellenist converts, who probably formed a minority in the early Christian community, complained that the care of their elderly widows was neglected by the Hebrew-speaking majority. The Apostles presented the matter to the congregation and, pleading the press of responsibilities, instructed it to select seven deacons for this community service. They were chosen and ordained, and Stephen, who became the best known of the seven, was recognized as a man with special gifts as an evangelist. He engaged in religious discussions among the adherents of synagogues of Diaspora Jews in the capital. Growth in the number of Jewish converts, including “many of the priests,” provoked a reaction. He was summoned

before the Sanhedrin, the supreme rabbinic court in Jerusalem, and charged with speaking against “this holy place and the law.” The charge is very general; the report of his defense before the Sanhedrin is the primary resource for learning what Stephen stood for. Stephen’s response was Jewish in its concerns, and in form it followed Hellenistic rhetorical conventions (Joshua 24:2–14; Acts 3:12–26). Many scholars see a Samaritan connection to Stephen’s community, postulating that it may have migrated there when Jerusalem was destroyed in 70 CE. They assume that the speech may have been modified in its transmission through the years between its delivery and its incorporation in St. Luke’s text which appears as Acts of the Apostles. In any event, what Stephen seems to say about temple and law would not have displeased Samaritan ears either, though it is probably Stephen’s independent and original conviction.

Stephen was bitterly opposed to the Temple in Jerusalem and its sacrificial cult. He revered the Law of Moses but considered the temple cult an illegitimate part of it. For Stephen, Moses was “both ruler and deliverer” (Acts 7:35); he had delivered “living oracles,” the true law, and he had promised that God would raise up another prophet (Jesus) as He had raised up Moses (7:37). Stephen seems to think of Jesus as the “restorer of Mosaic religion.” In his discourse, he sets Aaron over against Moses, the Temple over against the tent, and Solomon, who built the Temple, over against David, who was persuaded not to. For Stephen, the building of the Temple was a bit of idolatry, comparable to Aaron’s golden calf; “the Most High does not dwell in houses made with hands” (7:48).

Stephen’s feelings about the Temple seem to have been more completely negative than those of the first Christians generally; the latter, including St. Paul, continued to frequent it. Its sacrificial rites served in many ways to shape the theological interpretation of salvation through the death of Jesus. There is no hint that Stephen assigned doctrinal significance to the death of Jesus. On the other hand, it has been suggested that he may have been the first to anticipate the return (Second Coming) of Jesus. In a moment of rapture, at the close of his apology, he saw the heavens opened and “the Son of Man standing at the right hand of God.” The title “Son of Man,” with its intensely eschatological-apocalyptic connotation, is used in the New Testament only by Jesus Himself, with this single exception from the mouth of Stephen. For St. Paul, Jesus had brought deliverance from the “curse of the law” (Gal. 3:13). For Stephen, deliverance still awaits the rebirth of the Mosaic tradition in its purity. Though Stephen was an intensely committed follower of Jesus, his faith may have rested as much on the old basis as on the new. Stephen, to whose fate the Pharisee Saul of Tarsus assented, spoke for an overwhelmingly Jewish, pre-Pauline Christian movement, the precise outlines of which are not easily recoverable, because they have been covered by layers of great change.

## **PRAYERS**

### **Act of Faith before Holy Communion**

Of a truth I firmly believe,  
O Good Jesus,  
and with lively faith confess,  
that Thou Thyself,

equal to God the Father in glory and in power,  
true God and Man,  
art verily and indeed present in this Sacrament.  
For Thou, the very high Truth itself,  
hast said, This is My Body, This is My Blood.  
I believe whatever the Son of God hath said.  
Nothing can be truer than this word of Him who is the  
Truth.  
I do believe, Lord;  
help my belief, increase my faith.

Amen.

### **Increase My Faith Prayer**

Mighty God, thank you for being faithful and fulfilling all your promises. You have said that faith comes through hearing the word of God. Open my ears that I may be attentive to your voice. Help me to listen and respond. Remind me that you are trustworthy. You never fail your children. Increase my faith to know that neither death nor life, angels or rulers, things present or future, height or depth, or anything else in all creation, will be able to separate me from your love. Through Jesus Christ, our Lord. Amen.

## **SCHEDULE THIRTEENTH WEEK ORDINARY TIME SATURDAY 26 JUNE - SUNDAY 4 JULY**

### **Saturday 26 Jun 12<sup>th</sup> Week Ordinary Time**

**8:30 a.m. Mass BVM Health of the Sick Collection #44  
(Intention: David Hood)**

**1:30 – 4:30 p.m. Confession**

**5:00 p.m. Mass Vigil for the Thirteenth Sunday of Ordinary Time  
Gloria, Creed, Proper Preface, Eucharistic Prayer III  
(Intention: Millie Nadeau RIP)**

### **Sunday 27 Jun Thirteenth Sunday of Ordinary Time**

**7:00 a.m. Mass Gloria, Creed, Proper Preface, Eucharistic Prayer II  
(Intention: Parish of St. Stephen, Martyr)**

**8:30 a.m. Mass Gloria, Creed, Proper Preface, Eucharistic Prayer III  
(Intention: Remigio Ramos RIP)**

**11:30 a.m. Mass Gloria, Creed, Proper Preface, Eucharistic Prayer III  
(Intention: Cecelia Gerloff RIP)**

**2:00 p.m. Brig Mass**

### **Monday 28 Jun Day Off**

### **Tuesday 29 Jun Solemnity Saints Peter & Paul Apostles**

**8:30 a.m. Mass Gloria, Creed, Proper Preface, Eucharistic Prayer III  
(Intention: Priests, Seminarians, & Holy Vocations )**

6:00 p.m. Meeting

**Wednesday 30 Jun 12<sup>th</sup> Week Ordinary Time First Martyrs of the Holy Roman Church**

6:30 a.m. Mass Proper of the Day, Preface of Martyrs & Eucharistic Prayer III

7:00 a.m.-8:30 a.m. Confessions

8:30 a.m. Mass Proper of the Day, Preface of Martyrs & Eucharistic Prayer III  
(Intention: Nancy Query RIP )

**Thursday 1 Jul 13<sup>th</sup> Week St. Junipero Serra Priest**

8:30 a.m. Mass Proper of the Day, Preface of Pastors, Eucharistic Prayer II  
Intention: Special Intention )

5:00 p.m. – 6:30 p.m. Confessions

6:30 p.m. Mass **DESIGNATED “MASK MASS” TWELFTH SUNDAY**  
Proper, Gloria, Creed, Preface &  
Eucharistic Prayer III  
(Intention: Gerri A. Bach)

**Friday 2 Jul 13<sup>th</sup> Week Ordinary Time First Friday**

8:30 a.m. Mass Most Sacred Heart of Jesus Votive #8, Preface, Eucharistic Prayer II  
(Intention: Alice Kirk RIP)

5:00 – 7:00 p.m. Adoration & Confessions

**Saturday 3 Jul St. Thomas Apostle**

8:30 a.m. Mass Proper, Gloria, Preface of Apostles, Eucharistic Prayer III  
(Intention: Mytych Family)

1:30 – 4:30 p.m. Confessions

5:00 p.m. Vigil Mass for Fourteenth Sunday  
Proper, Gloria, Creed, Preface IV, Eucharistic Prayer III  
(Intention: Parish of St. Stephen, Martyr)

**Sunday 4 Jul Fourteenth Sunday in Ordinary Time**

7:00 a.m. Mass Proper, Creed, Preface IV, Eucharistic Prayer II  
(Intention: Linda Zagame RIP)

8:30 a.m. Mass Proper, Creed, Preface IV, Eucharistic Prayer III  
(Intention: Michael Curran RIP)

11:30 a.m. Mass Proper, Creed, Preface IV, Eucharistic Prayer III  
(Intention: Robert Walters)

2:00 p.m. Mass Brig



The truth of our faith becomes a matter of ridicule among the infidels if any Catholic, not gifted with the necessary scientific learning, presents as dogma what scientific scrutiny shows to be false.

(Thomas Aquinas)