



### **SUNDAY REFLECTION**

The power of God as creator over the forces and elements of His creation is evident in today's readings. The immense power of nature is presented and we reflect on that but also on the greater power of the God who has brought all into being and who sustains and protects it, setting the boundaries and limits of nature itself.

We can take time to experience and enjoy the wonder and beauty of God's creation, the clouds, the mists, the wind, the sea, and find in it all a reflection of the divine life that sustains us. We can recognize in the forces and powers of the universe the loving care of the creator God who has brought it all into being.

Faced with the dangers and storms of life and nature, as the whole world has been by the recent pandemic, has our response been driven by panic, like the disciples in the storm-tossed boat, or have we in the midst of our response taken time to turn to the Lord too and call on Him for support?

And we can ponder a little more deeply who we truly believe Jesus to be, when even the wind and the sea obey Him. Affirming His identity as the risen Lord, what are the practical implications of His presence for us as we face the difficulties and dangers of our journey

through life? Do we find in our relationship with the risen Lord a sustaining and a guiding calm and place our trust in His sheltering presence?

In Christ, united in His transforming resurrection, do our daily choices and actions shine in our lives and give witness to His selfless love? We appreciate the wonders of creation and rejoice that we are a living, ongoing and enduring new creation in Christ. May we always strive to live lives that welcome others to the joy of this new creation.

**STEWARDSHIP:** St. Paul reminds us in the second reading that Christ died “so that those who live might live no longer for themselves.” What we give to and do for others, we give to and do for Jesus!

## **READINGS THIRTEENTH SUNDAY**

**27 JUN '21**

**Wis. 1:13-15, 2:23-24:** God’s love is overflowing and so God created an abundance of life. Death came into the world, not through God, but through the devil’s hand.

**2 Cor. 8:7, 9, 13-15:** The community of Christians has enjoyed the generosity of Jesus and they should reflect this in the mercy they show others. But in helping others, they should not ignore their own needs.

**Mk. 5:21-24, 35-43:** During His ministry, Jesus is surrounded by people all the time. But He turns to those in greatest need. His miracles are signs of God’s mercy available to us all.

## **SOLEMNITY OF JOHN THE BAPTIST**

John, called “the man sent from God,” the eremitical prophet and martyr was the son of Zacharias a priest of the Temple in Jerusalem and Elizabeth a cousin of Mary and a relative of Jesus. He was probably born in Ain-Karim, near Jerusalem as foretold to Zachary by the angel Gabriel even though she was an old woman (at that time, old might have meant someone in their late thirties).

Following the Annunciation, Mary came to assist her cousin during her pregnancy, an event known as the Visitation, Luke (1:57-80) then give a marvelous account of John’s birth and of his naming, and tells us that “The child grew and became strong in spirit, and he was in the wilderness until the day he appeared publicly to Israel.”

About the year 27, when he was around thirty years old, John began preaching on the banks of the Jordan against the evils of the time. He called for repentance and baptism, warning that “the Kingdom of heaven has come near” (Mt. 3:2). His preaching attracted large crowds and, when Jesus came to him, John recognized Him as the Messiah. John tried to discourage Jesus from being baptized, saying, “I need to be baptized by You, and do You come to me?” Scripture continues: “But Jesus answered him, ‘Let it be so now; for it is proper for us in this way to fulfill all righteousness.’”

When Jesus began His public ministry in Galilee, John continued to preach along the Jordan. Herod Antipas, the tetrarch of Perea and Galilee, became fearful of John’s great power among the people. After John condemned Herod’s adulterous and incestuous marriage to Herodias, wife of Herod’s half-brother, Herod had John arrested and imprisoned.

Knowing John to be a righteous and holy man, Herod initially planned no further action than his imprisonment. This was to change, however. During a celebration for Herod’s birthday,

Herodias' daughter, Salome, danced for the guests. So impressed was Herod and the others present that he offered anything she would ask for, "even half of my kingdom" Salome consulted her mother who told her to ask for John's head on a platter. While Herod regretted his offer, he could not back down in front of the guests and ordered John beheaded. The head was presented to Salome who then gave it to her mother.

John's preaching inspired many of Christ's followers, among them the apostles Andrew and John, who first came to know Jesus through John's teaching. He is presented as the last of the Old Testament prophets and the precursor of the Messiah.

John the Baptist is the precursor of the Messiah. Patristic tradition holds that he was freed from original sin and sanctified in his mother's womb. The Church has liturgically celebrated his nativity since the earliest times (on 24 June) and his career as a prophet is described in the Gospels. John is esteemed as the forerunner of the early desert fathers and is patron of the monastic life. In liturgical art, he is depicted as an ascetical hermit, sometimes holding a lamb. He is shown carrying a staff that ends in a cross. Sometimes he is depicted holding his own head.

We celebrate the birth of St. John the Baptist on this date. His martyrdom is remembered in memorial on 29 August.

### **SAINT OF THE WEEK    DOMINIC HENARES    1838**

June 25th – SS. Dominic Henares, OP, and Francis Chien MM (AC)

Died in Tonkin (Vietnam) in 1838; beatified in 1900 by Pope Leo XIII;

they may be included in the list of those canonized as Martyrs of

Vietnam in 1988. Nearly 100 years after the death of Blessed Peter Sanz, two more Dominicans died for the faith, one of whom is celebrated today.

Bishop Dominic Henares and the tertiary catechist Francis Chien died together with many others during the Annamite persecution.

Bishop Henares was born in Spain in 1765. He became bishop- coadjutor

to Blessed Ignatius Delgado in 1803. In 1838, Bishop Henares, Bishop

Ignatius Delgado, the apostolic-vicar of Tonkin, and Francis Chien

were captured during a persecution stirred up by the mandarin. The

prelates and a young priest had been hidden in the village of

Kien-lao, and were accidentally betrayed by a little child who was

cleverly questioned by a pagan teacher searching for the foreigners.

Alarmed at the sudden activities, the captors of Bishop Delgado put

him into a small cage which was locked around him, and then put into

jail with criminals. Delgado was tortured but refused to hint at the

location of the others and was eventually killed. The young priest

escaped.

Bishop Henares was captured at the same time. He had hidden himself in

a boat, and the nervousness of the boatmen gave him away. 500 soldiers

were detached to bring in the two dangerous criminals--the bishop and

his catechist. They, too, were questioned endlessly. Two weeks after

the death of Bishop Delgado, Henares was led out and beheaded in

company with Chien.

The relics of all 3 martyrs were recovered in part, and were honorably buried by the next Dominicans to come on the scene--Bishop Hermosilla and his companions, who would, as they knew, also be the next to die. Many of the records of these brave men were lost or deliberately destroyed, and many of them—we hope--may still be found in various neglected spots which war and trouble have caused to be overlooked.

## **ORDINARY TIME**

Because the term *ordinary* in English most often means something that's not special or distinctive, many people think that Ordinary Time refers to parts of the calendar of the Catholic Church that are unimportant. Even though the season of Ordinary Time makes up most of the liturgical year in the Catholic Church, the fact that Ordinary Time refers to those periods that fall outside of the major liturgical seasons reinforces this impression. Yet Ordinary Time is far from unimportant or uninteresting.

### **Why Is Ordinary Time Called Ordinary?**

Ordinary Time is called "ordinary" not because it is common but simply because the weeks of Ordinary Time are numbered. The Latin word *ordinalis*, which refers to numbers in a series, stems from the Latin word *ordo*, from which we get the English word *order*. Thus, the numbered weeks of Ordinary Time, in fact, represent the ordered life of the Church—the period in which we live our lives neither in feasting (as in the Christmas and Easter seasons) or in more severe penance (as in Advent and Lent), but in watchfulness and expectation of the Second Coming of Christ.

It's appropriate, therefore, that the Gospel for the Second Sunday of Ordinary Time (which is actually the first Sunday celebrated in Ordinary Time) always features either John the Baptist's acknowledgment of Christ as the Lamb of God or Christ's first miracle—the transformation of water into wine at the wedding at Cana.

Thus for Catholics, Ordinary Time is the part of the year in which Christ, the Lamb of God, walks among us and transforms our lives. There's nothing "ordinary" about that!

## **PRAYERS**

### **PRAYERS FOR ANXIETY AND WORRY**

Dear Lord, in this moment, I find myself struggling with worries. I know this is not Your will and that You wish me to lay my burdens at Your feet. I know I can turn my cares over to You, who have died on the cross to set me free. I choose to trust in You, Lord, to focus on You, and to leave behind my worries and my cares, as they are nothing in Your light. When I find myself falling to my knees, let it be in front of You, with Your name on my lips, dear God. You will ease my burden and let me live free. In Your Name, Amen.

### **PRAYER FOR ANXIETY, WORRY, AND FEAR**

Our Heavenly Father, today is a difficult one and I come to you as a broken and humbled servant. I'm unable to bear the burden of my worry and fear alone, and I turn to You to help me. Your sacrifice has set me free and I yearn to follow Your path, Lord. Help me live in Your

grace. You have forgiven me and You have erased my cares. Everything I have is because of You and I ask that You help me trust in You, Lord. Amen.

**SCHEDULE TWELFTH WEEK ORDINARY TIME  
SATURDAY 19 JUNE - SUNDAY 27 JUNE**

- Saturday 19 Jun St. Romuald, Abbot BVM**  
8:30 a.m. Mass Mother of Divine Providence, Preface & Eucharistic Prayer II  
(Intention: )  
10:00 a.m. Funeral Mass and burial Forest Lawn  
5:00 p.m. Vigil Mass of the Twelfth Sunday Ordinary Time  
Proper, Gloria, Creed, Preface II & Eucharistic Prayer III  
(Intention: )
- Sunday 20 Jun Twelfth Sunday Ordinary Time**  
7:00 a.m. Mass Proper, Gloria, Creed, Preface II & Eucharistic Prayer II  
(Intention: Parish St. Stephen, Martyr)  
8:30 a.m. Mass Proper, Gloria, Creed, Preface II & Eucharistic Prayer III  
Anniversary Blessing  
(Intention: )  
11:30 a.m. Mass Proper, Gloria, Creed, Preface II & Eucharistic Prayer III  
(Intention: )  
2:00 p.m. Brig Mass
- Monday 21 Jun Day Off**
- Tuesday 22 Jun 12<sup>th</sup> Week Ordinary Time St. Paulinus of Nola Bishop  
Sts. John Fisher Bishop, & Thomas More Martyrs**  
8:30 a.m. Mass Memorial, Preface of Martyrs, Eucharistic Prayer III  
(Intention: Charles & Helen Gaudiosi)  
6:00 p.m. Parish Council Meeting
- Wednesday 23 Jun 12<sup>th</sup> Week Ordinary Time**  
6:30 a.m. Mass for 28<sup>th</sup> Sunday, Preface & Eucharistic Prayer IV  
(Intention: Patrick Rhea)  
7:00 a.m.-8:30 a.m. Confessions  
8:30 a.m. Mass for 28<sup>th</sup> Sunday, Preface & Eucharistic Prayer IV  
(Intention: Grandmother of Laya Ash)
- Thursday 24 Jun Solemnity of St. John the Baptist**  
8:30 a.m. Mass of Solemnity Gloria, Creed, Prop Preface, Eucharistic Prayer III  
Intention: Maryann Falco)  
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
- Friday 25 Jun 12<sup>th</sup> Week Ordinary Time**

8:30 a.m. Mass FOR THE Sick #45, Preface, Eucharistic Prayer II  
(Intention: Mike & Dina Sussilleaux)

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

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)



Acquire the habit  
of speaking to  
God as if you were  
alone with Him,  
familiarly and  
with confidence and love,  
as to the dearest and most  
loving of friends.

St. Alphonsus Ligouri



Elizabeth Ann Seton



I will go peaceably and firmly to the Catholic Church: for if Faith is so important to our salvation, I will seek it where true Faith first began, seek it among those who received it from God Himself.

AZ QUOTES

A black and white portrait of G.K. Chesterton, a man with short dark hair, wearing a dark suit jacket, a white shirt, and a dark bow tie. He is looking directly at the camera with a serious expression.

Most modern *freedom* is at root *fear*. It is not so much that we are too *bold* to endure *rules*; it is rather that we are too *timid* to endure *responsibilities*.

- G.K. CHESTERTON -