

**LITURGIES FOR THE TENTH WEEK
IN ORDINARY TIME AND
THE ELEVENTH SUNDAY IN
ORDINARY TIME**

June 12 - 18, 2023

Monday, 6/12† Weekday

6pm: McKenzie

**Tuesday, 6/13 † Saint Anthony of Padua, Priest
and Doctor of the Church**

8am: Annette

11am: A.S. Mary

Wednesday, 6/14 † Weekday

9am: Peggy Daly by Tom & Mary Torsell

6pm: Margaret (Birthday)

Thursday, 6/15 † Weekday

8am: Roberta McKendry by Family

9am: Nate

**Friday, 6/16 † THE MOST SACRED HEART
OF JESUS**

8am: Jamieson

9am: McKenzie

Saturday, 6/17 † Weekday

8:30am:

**Saturday, 6/17 † Vigil, Eleventh Sunday in
Ordinary Time**

4:30pm: – Olga Eby by Daughter, Donna Kida

6pm: A. S. Bonnie (Birthday) by Mom

**Sunday, 6/18 † Eleventh Sunday in Ordinary
Time**

7:30am: Will Reimbold by Mom & Dad

9am: A. S. Parishioners

11:00am: Richard Barker (Birthday)

This week at SS. C & M & All Saints

Mon., June 12 – 6:30pm – SVDP, Parlor

Tues, June 13 – 6:30pm – Christian Ladies Mtng.,
Parlor

Wed., June 14 – Parish Council, Rectory

Thurs. June 15 – 2:15pm – Legion of Mary

Thurs. June 15 – 4pm – Our Lady of Perpetual Help

Sat., June 17 – Christian Ladies Bake Sale in the
Church Parlor after the 4:30pm Mass

Sun., June 18 – 7am-12N - Knights of Columbus
Pancake & Sausage breakfast & Christian
Ladies Bake Sale, Church Parlor

Christian Ladies Bake Sale

&

Knights of Columbus Pancake & Sausage Breakfast

The Christian Ladies will host a Bake Sale this Saturday June 17 (after the 4:30pm Mass) & Sunday, June 18 from 7am – 12N, during the Mint Festival.

The Ladies would appreciate any & all baked items you would be able to donate for the cause!!

You may bring your baked items before the 4:30pm Mass on Saturday, June 17 or before the 7:30am Mass on Sunday, June 18.

Then, on Sunday, June 18 the Knights of Columbus will have their pancake & sausage breakfast from 7am – 12N all in the church parlor.

The institution of Corpus Christi as a feast in the Christian calendar resulted from approximately forty years of work on the part of Juliana of Liège, a 13th-century Norbertine canoness, also known as Juliana de Cornillon, born in 1191 or 1192 in Liège, Belgium, a city where there were groups of women dedicated to Eucharistic worship. Guided by exemplary priests, they lived together, devoted to prayer and to charitable works. Orphaned at the age of five, she and her sister Agnes were entrusted to the care of the Augustinian nuns at the convent and leprosarium of Mont-Cornillon, where Juliana developed a special veneration for the Blessed Sacrament.

She always longed for a feast day outside of Lent in its honour. Her vita reports that this desire was enhanced by a vision of the church under the appearance of the full moon having one dark spot, which signified the absence of such a solemnity. In 1208, she reported her first vision of Christ in which she was instructed to plead for the institution of the feast of Corpus Christi. The vision was repeated for the next 20 years but she kept it a secret. When she eventually relayed it to her confessor, he relayed it to the bishop.

Today as we celebrate the gift of the Body and Blood of Christ let us pray for those who are hungry, malnourished and starving.

Is there a family you know who needs assistance? Please call the Society of St. Vincent de Paul so that together we can help those who are hungry.

Dear Padre

June 11, 2023

I'm eighty-one. When I received first Communion, the nuns told me not to chew the holy Eucharist, but to let it melt in my mouth. Is it wrong to chew it?

It is permitted to chew the host or to let it dissolve in your mouth. The hosts today must be unleavened and made only of flour and water, making it easier for some communicants to dissolve it in their mouths. Unleavened bread doesn't mold or spoil and is more suitable than leavened bread for exposition and adoration. However, for nearly 800 years, the Church used leavened wheat bread for the Eucharist before unleavened wheat bread was introduced into the Roman rite. Communicants would have had to chew the Eucharist before the modern waferlike host evolved.

Your first Communion instruction on the proper way to consume the Eucharist was an effort to instill in you a deep reverence for the Real Presence of Christ. This profound respect for our Lord in the form of consecrated bread and wine is still desired by the Church. For example, at Mass the priest "reverently consumes the Body of Christ" and "reverently partakes of the Blood of Christ" (*General Instruction of the Roman Missal*, 158). Similarly, "when receiving Holy Communion, the communicant bows his or her head before the Sacrament as a gesture of reverence and receives the Body of the Lord from the minister" (*GIRM* 160). Today's Solemnity of the Most Holy Body and Blood of Christ is a special day for us to remember Jesus' gift of his own body that we might be nourished and strengthened for this life's journey. ●

Fr. Byron Miller, CSSR / DearPadre.org

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Good News!

June 11, 2023

The Most Holy Body and Blood of Christ (Corpus Christi) (A)
Deuteronomy 8:2-3, 14b-16a / 1 Corinthians 10:16-17 /
John 6:51-58

FR. JOSEPH JUKNIALIS

Just as the darkest of nights brings out stars we might never notice otherwise, so is it that when we find ourselves lost in the dark of life's deserts, the slightest kindnesses can bring us to a brief oasis in a day otherwise oppressive. Most often such moments come as gifts, unearned—even undeserved. Yet they are blessings to us.

Psychologists tell us that if we find ourselves down in the dumps and depressed, we can find hope by naming three things that happened that day that were pure gifts—a phone call from a friend, a compliment, a free cup of coffee, a good bill of health from the doctor. Remembering them at the end of the day and giving thanks for them may not solve the issues that burden us, but they can put them in perspective, reminding us that life is a mix of both the good as well as the not so good.

Moses urged the people to recall all that God had done for them—bringing them out of Egypt, guiding them through the desert, leading them to water, and feeding them with manna. Amid their grumbling, their remembering offered them hope and the courage to go on.

Thus, what psychologists suggest is what God has been doing for us for thousands of years—that God feeds us daily in large and small ways, all without our deserving it but out of his great generosity. Remember, then, how God has fed you. ●

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"Because there is one bread, we, who are many, are one body, for we all partake of the one bread."¹
CORINTHIANS 10:17

As disciples of Jesus, we are called to lead holy lives and invite others to join us. We are called to be fed and to feed others. Living a stewardship lifestyle, being grateful and generous with our gifts, serves a twofold purpose. One, it helps build God's kingdom here on earth. Two, it helps us strengthen each other's relationship with God the Father, Jesus, and the Holy Spirit. It becomes our roadmap to Heaven. Let's help each other get there!

Why is June the month of the Sacred Heart of Jesus?



Apparition of St. Margaret Mary Alacoque of the Sacred Heart of Jesus

June is known as the month of the Sacred Heart of Jesus most simply because the solemnity of the Sacred Heart is celebrated during this month. This year, the solemnity falls on June 16. The date changes each year because it is celebrated on the Friday after the Corpus Christi octave, or the Friday after the second Sunday after Pentecost.

However, other reasons exist as to why June is dedicated to the Sacred Heart.

The feast dates back to 1673, when a French nun who belonged to the Order of the Visitation of Holy Mary (Visitandines) in eastern France began to receive visions about the Sacred Heart.

Jesus appeared to Sister Margaret Mary Alacoque and revealed ways to venerate his Sacred Heart and explained the immense love he has for humanity, appearing with his heart visible outside his chest, on fire, and surrounded by a crown of thorns.

These different ways include partaking in a holy hour on Thursdays and the reception of the Eucharist on the first Friday of every month.

Jesus told Sister Margaret Mary: "My Sacred Heart is so intense in its love for men, and for you in particular, that not being able to contain within it the flames of its ardent charity, they must be transmitted through all means."

These visions continued for 18 months.

On June 16, 1675, Jesus told Sister Margaret Mary to promote a feast that honored his Sacred Heart. He also gave Sister Margaret Mary 12 promises made to all who venerate and promote the devotion of the Sacred Heart.

He said: "I ask of you that the Friday after the octave of Corpus Christi be set apart for a special feast to honor my heart, by communicating on that day, and making reparation to it by a solemn act, in order to make amends for the indignities which it has received during the time it has been exposed on the altars. I promise you that my heart shall expand itself to shed in abundance the influence of its divine love upon those who shall thus honor it, and cause it to be honored."

Sister Margaret Mary died in 1690 and was canonized by Pope Benedict XV on May 13, 1920.

The Vatican was hesitant to declare a feast to the Sacred Heart, but as the devotion spread throughout France, the Vatican granted the feast of the Sacred Heart of Jesus to France in 1765.

In 1856, Pope Pius IX designated the Friday following the feast of Corpus Christi as the feast of the Sacred Heart for the universal Church. Ever since, the month of June has been devoted to the Sacred Heart of Jesus and his immense love for us all.

On the current calendar, the feast of the Sacred Heart of Jesus is a solemnity, the highest-ranking feast in the liturgical calendar, although it is not a holy day of obligation.

These are the promises the Sacred Heart of Jesus made to St. Margaret Mary Alacoque:

1. I will give them all the graces necessary for their state of life.
2. I will give peace in their families.
3. I will console them in all their troubles.
4. I will be their refuge in life and especially in death.
5. I will abundantly bless all their undertakings.
6. Sinners shall find in my heart the source and infinite ocean of mercy.
7. Tepid souls shall become fervent.
8. Fervent souls shall rise speedily to great perfection.
9. I will bless those places wherein the image of my Sacred Heart shall be exposed and venerated.
10. I will give to priests the power to touch the most hardened hearts.
11. Persons who propagate this devotion shall have their names eternally written in my heart.
12. In the excess of the mercy of my heart, I promise you that my all-powerful love will grant to all those who will receive Communion on the first Fridays, for nine consecutive months, the grace of final repentance: they will not die in displeasure, nor without receiving the sacraments; and my heart will be their secure refuge in that last hour.

Pride Month Goeth Before a Fall

Sean Fitzpatrick

The Rainbow Flag is a lie, plain and simple, and it shouldn't be tolerated either on the conservative Christian side or the liberal secular side. It is pandering, it is patronizing, it is grooming.

June is upon us and the rainbows are out full force—but could it be with a diminishing force? Unilaterally appropriated as “Pride Month,” the beginning of summer comes with the unfurling of the Rainbow Flag in neighborhoods, stores, and internet ads because anything less, at this point, would be branded as homophobic censorship. Get in line, fly the flag, cry “love is love,” or get torn down.

But what happens when the untainted and unafraid refuse to fly the flag or bend the knee? When push comes to shove, the Rainbow Flag is meaningless and proclaims a fidelity as fleeting as the rainbow that vanishes as quickly as it appears (how cruel it is to compare that thing of beauty to such ugliness). The time may be coming when people will be brave enough to see it, and say it, and stop the moronic LGBTQIADIDIGETTHEMALL?+ lip service.

They say that woke allegiance is a mile wide and an inch deep, meaning that though it's pervasive, it's not as firm as it seems. This latter point is probably in some ways true and not true. It is not true in the sense that the origins of what we call “woke” have roots that run very deep, as the liberal lifestyle and ideologies have a longstanding history of divorcing themselves from natural law and traditional values. But it *is* true in the sense that society is a fickle thing that is moved by fear, popularity, and power and will march to the beat *du jour* if only for the sake of obtaining financial security and political sway.

For this reason alone, the Rainbow Flag shouldn't be flown. It is ridiculous in the haphazard, frantic fashion that we see because no one *really* means what they say by it. They just don't. And the demonstrations of Pride Month are beneath the dignity of those who wave it and even those for whom it is waved. No one will die on the hill of gay pride and gay rights. It is too individualistic a cause to motivate martyrdom. The Rainbow Flag is no more than a gesture of safety, self-righteousness, self-indulgence, self-service, and allegiance to the powers that be that wish to promote the false idea of freedom as being limitless choice unrestricted by external norms or authorities.

No one has that much loyalty to a movement that is against the normal course of nature and reason. No one has that much dedication in a relativist, nonconformist culture. The Rainbow Flag is a lie, plain and simple, and it shouldn't be tolerated either on the conservative Christian side or the liberal secular side. It is pandering, it is patronizing, it is grooming, it is a false front for a trendy and treacherous movement; and it is not about love at all—unless it is love of self. For loving acceptance lies not in a loving acceptance of lies.

And, marginal though it may seem—and may be—there are stirrings of resistance to the agenda behind the Rainbow. The mega-retailer Target has featured LGBTQ+-themed merchandise in June, including this year's “tuck-friendly” women's bathing suits for men (in adult and children's sizes). But this year, thanks to a loud backlashing and boycotting from conservative groups and customers, Target swept those products from their shelves. Though the corporation ascribed their capitulation to the safety of its employees from rabid right-wing extremists, the bottom line is that the dollar is still almighty. [What if the love of money isn't the only agenda behind the Rainbow? | What If...](#)

[What if the love of money isn't the only agenda behind the Rainbow? | What If...](#)

The Bud Light and Nike fiascos in featuring the transgender activist Dylan Mulvaney are other high-profile, big-business instances of proclaiming support for madness and then backing right off when

confronted with sane people who are determined to debase their brand and damage their profit margins.

Presidential candidate Ron DeSantis has also shown that Floridians are ready to take a stand against the sexual psychoses of the day with the “Don’t Say Gay” bill and his staunch political war against the indoctrinations of Disney. Meanwhile, the Los Angeles Dodgers have been flip-flopping with drag queen invitations due to the loud objection by ordinary, honest Americans. Despite the rainbows that plaster our neighborhoods, there are still plenty who object and who are growing more and more ready to do so with both words and wallets.

This awakening to the woke has been some time in coming. The liberal Left has been legitimizing a wide range of disorders and subcultures where, eventually, the contradictions created by the criteria will lead to absurdity. That is the logical conclusion when logic is abandoned. And there is only so much absurdity that the common man with his common sense will tolerate. The experiment in liberty has degraded into libertinism, and people are starting to notice—even people on the Left. Speaking on the ongoing crisis of sexuality, Jordan Peterson has pointed out that it has only been a handful of decades since the dawn of reliable birth control, and the effects have not had enough time to fully manifest the results of this dramatic societal sea change. But while we may not yet have clear answers, we certainly do have clear questions in the broken families, scarred children, and unfulfilled youth—such as, whether the purported freedom of “love being love” is actually healthy or even human. Love is far more complicated than the sexual revolution gave it credit for. The current state of unbridled sexual affairs is the result of years of sexual permissiveness and promiscuity. And it has infected a whole generation with profound confusion, people who have lost the guiding principle of the traditional rules of marriage, monogamy, and procreation. These days, everything is seemingly on the table when it comes to sex—but when someone gets offended, as they invariably will, the offender gets Me-Tooed or hate-speeched into oblivion, and people suddenly grope for hard rules about “consent” and “diversity”—which is ironic since the watchword a moment before was “you do you.”

Sex, gender, and sexuality are all sacred and solid things, and the radical Left is running up against solid obstacles in their airy agendas. They assure us that all sexual preference is acceptable, that all imaginable forms of sexual expression are permissible and to be celebrated without consequence—except when it makes people upset. Well, people *are* getting upset, and as a consequence, their card castle is faltering.

The age-old sexual anathemas are reasserting themselves, arising from the liberal Left as well as from the conservative Right. The more society extracts sex not only from emotional intimacy and long-term relationship but also from its procreative purpose, the less firm is its false foundation. We have to relearn and reclaim the proprieties of sex, and the Rainbow Flag is a reminder of that—and of how far we have descended into sexual freefall.

Catholics should take a stand, therefore—a vocal yet charitable stand—against the Rainbow Flag. Lodge well-worded complaints. Write petitions. Change your shopping habits, even if just for the month of June. Pray in public. Conscientiously object. Adopt slogans of peaceful defiance. We have the numbers, and we should act in that confidence even if we don’t perceive our army.

And if not in that, we should act in the confidence that the rainbow actually intended to bestow—the confidence that God will not relinquish us in the face of cultural collapse. And He will not. Love is love, I suppose, but that’s not saying anything. It is saying something, however, that God is love. But the rainbow that flaps in doorways, arches over clothing, and flashes on screens in our day and age is a warning instead of an assurance. As the old song goes, “God gave Noah the rainbow sign—no more water but fire next time.”