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we pray for

our fathers



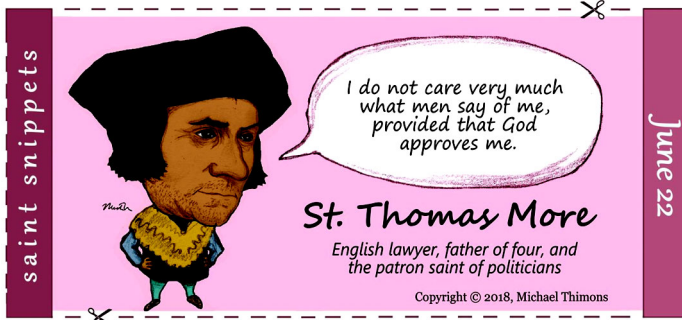
Feast of Faith

The Collection: A Privilege

As the altar is prepared for the celebration of the Eucharist, the collection is taken up. In the early church, this part of the Mass must have been something to behold, as the people suddenly began to move, bringing forward to the deacons and priests freshly-baked bread and fine wine. Then, after the Eucharistic Prayer, that same community came forward again in the Communion procession, and they received back the very gifts they had given, now transformed into something infinitely more precious than bread and wine: the very Body and Blood of Christ.

Beginning around the eleventh century, it became the custom for people to present money instead of bread and wine, and the procession of the faithful gradually disappeared (it survives in the liturgy of Holy Thursday). But the meaning is the same. We continue to bring the fruit of our labors and to offer them freely to God. And God continues to transform them into Christ. It is through our generous sharing of time, talent, and treasure that our parishes can preach the gospel, reach out to the sick and the imprisoned, and celebrate the sacraments.

—Corinna Laughlin, Copyright © J. S. Paluch Co.



The Wind And The Sea

Living along the shores of Lake Superior—the “big lake,” as the locals call it—you can often hear the advice, “Respect the lake; don’t take it for granted.” People who know Lake Superior respect its power and watch out for its many moods. Sunken ships and boats crushed into kindling are testimonies to what the lake can do.

The readings of this Sunday evoke our memories of the lake, of the mighty Mississippi River, or of the ocean itself. Who but God can control these mighty waters and set limits to their advance? The lake described in today’s Gospel was a body of water subject to sudden storms and churned into dangerous waves by terrible winds.

But these mighty agents are subject to God. The sailor and the fisher all respect the water. Even more, they respect the awesome power of the Maker of wind and sea
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Readings for the Week

Monday:	Gn 12:1-9; Ps 33:12-13, 18-20, 22; Mt 7:1-5
Tuesday:	Gn 13:2, 5-18; Ps 15:2-4ab, 5; Mt 7:6, 12-14
Wednesday:	Gn 15:1-12, 17-18; Ps 105:1-4, 6-9; Mt 7:15-20
Thursday:	Vigil: Jer 1:4-10; Ps 71:1-6ab, 15ab, 17; 1 Pt 1:8-12; Lk 1:5-17 Day: Is 49:1-6; Ps 139:1-3, 13-15; Acts 13:22-26; Lk 1:57-66, 80
Friday:	Gn 17:1, 9-10, 15-22; Ps 128:1-5; Mt 8:1-4
Saturday:	Gn 18:1-15; Lk 1:46-50, 53-55; Mt 8:5-17
Sunday:	Wis 1:13-15; 2:23-24; Ps 30:2, 4-6, 11-13; 2 Cor 8:7, 9, 13-15; Mk 5:21-43 [5:21-24, 35b-43]

Saints and Special Observances

Sunday:	Twelfth Sunday in Ordinary Time; Father’s Day; World Refugee Day; Summer begins
Monday:	St. Aloysius Gonzaga
Tuesday:	St. Paulinus of Nola; Ss. John Fisher and Thomas More
Thursday:	The Nativity of St. John the Baptist
Saturday:	Blessed Virgin Mary



Today's Readings

First Reading — The Lord said to Job: Who shut within doors the sea? And who said: Thus far shall you come but no farther! (Job 38:1, 8-11).

Psalm — Give thanks to the Lord, his love is everlasting (Psalm 107).

Second Reading — Whoever is in Christ is a new creation (2 Corinthians 5:14-17).

Gospel — Who is this whom even wind and sea obey? (Mark 4:35-41).

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**Twelfth Sunday
In Ordinary Time
June 20, 2021**

**Whoever is in Christ is a new creation.
—2 Corinthians 5:17**

Treasures From Our Tradition

In harbor towns throughout the world, seafarers will hear today’s Gospel with profound awareness of the power of a storm at sea. In Gloucester, Massachusetts, a community of fishermen has gone down to the sea in ships for centuries, some never to return, as recounted in the book and film *The Perfect Storm*. In the late nineteenth century, a stranded fisherman in the North Atlantic broke an oar. Adrift, he begged Mary for help, and when he returned his story inspired the building of Our Lady of Good Voyage Church. Over the years, grateful sailors have surrounded the pews with models of their ships. Between the twin towers, a statue of Our Lady holds a vessel in her upraised hand as a symbol of a safe voyage. It is visible to homecoming sailors from the harbor’s entrance. For centuries, sailors have looked to Mary as *Stella Maris*, “Star of the Sea.” Indeed, that is possibly the most ancient title of Mary. In Aramaic, the language of Jesus, the words “Our Lady” sound similar to the word meaning “pilot” or “leader,” someone who could lead one to safety. Certainly, a treasure of our tradition is how Mary points the way to her Son, the one who calmed the seas and accompanies us to safe harbor.

—Rev. James Field, Copyright © J. S. Paluch Co.



Summer

I lean and loaf at my ease observing a spear of summer grass.

—Walt Whitman

On Fatherhood

One father is more than a hundred schoolmasters.

—George Herbert

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Closer

God is closer to me than my own breath.

—Anonymous



Jesus rebuked
the wind, and said
to the sea,
“Quiet! Be still!”
The wind ceased
and there was
great calm.

MARK 4:39



WHO IS THIS?

Though we re-enter Ordinary Time already knowing that Jesus is the Son of God (see the centurion’s words at the end of the Palm Sunday Passion reading from Mark’s Gospel), the long succession of Sundays confronts us again with the question that each Christian community, each individual Christian faces continually throughout life: “Who is this?” (Mark 4:41), and prompts an “examination of conscience” regarding the practical consequences of our response. This year’s Gospel readings from Mark suggest that we find our answer in the cross and in the Eucharist. Today’s stark challenge of Jesus’ call to discipleship is, thankfully, balanced by the comfort we can take in relating—perhaps only too well—to the disciples’ fears. Though we welcome Jesus in Word and Eucharist Sunday after Sunday, don’t we all, from time to time during our lives’ “ordinary time,” experience Jesus’ “real absence”?

SEA AND WIND

As always in Ordinary Time, today’s Old Testament sets the stage for the Gospel. God, who in Jesus will “rebuke the wind” and “command the sea to be still” (Mark 4:39), “addresses Job out of the storm” (Job 38:1), speaking to the turmoil in Job’s heart, calling to mind the primal chaos of creation’s untamed sea, reminding Job that God’s mighty word then was enough to command order and bring forth life. In today’s Gospel, the disciples’ fear, even near despair, takes center stage. Are any of us strangers to such emotions? Squall-force winds buffet their boat, waves break over it, and Jesus might as well not be there. Mark’s account is especially grim. Alone among the evangelists, he tells us that Jesus is in the stern, the very back of the boat, not just asleep—sound asleep! Only Mark adds the detail, “on a cushion” (4:38).

AWAKEN CHRIST

Though we welcome Jesus in Word and Eucharist Sunday after Sunday, haven’t we all, from time to time, experienced Jesus’ “real absence”? This personal application should comfort us, as it has generations of disciples before us. Though the “boat” is, primarily, a symbol of the Church, never forsaken by Christ, carried safely across time’s stormy waters, Saint Augustine preaching on this very Gospel sixteen hundred years ago noted that, since each of us is a temple of God, each one’s heart is a sailing boat. Consider any temptation, says Augustine, as “the wind, the surging of the sea,” and do what the disciples did: wake up Christ, “the sleeper in your heart,” by recalling his words and commands. Then be like the wind and the sea: “The sea obeys him, the wind is still.” Whenever emotions make our hearts turbulent, whenever Christ seems absent or at least asleep, “let us not despair but awaken Christ, so that we may sail in quiet waters, and reach at last our heavenly homeland.”

TODAY’S READINGS

Job 38:1, 8–11
Psalm 107:23–26, 28–31
2 Corinthians 5:14–17
Mark 4:35–41



Prayer of the Faithful

Let us pray to the Lord of all creation for our sisters and brothers throughout the world.

For our Church, tossed about by many stormy waves through the years yet still afloat, may we grow in our faith in Jesus Christ, let us pray to the Lord.

For peace among nations, an end to all oppression, and freedom for all political prisoners, let us pray to the Lord.

For our fathers, grandfathers, uncles, and all those who have loved us and been like fathers to us, those who are living and those who have passed on to eternal life, let us pray to the Lord.

For those who sail and work on the seas and waterways, for their safety and for productive and fruitful employment, let us pray to the Lord.

For the courage to continue working to identify and eliminate racism wherever it may appear in our community, in our country, and in our own lives, let us pray to the Lord.

For all those who are sick, for all who suffer from COVID-19, and for all who have died, especially N., N., and N., let us pray to the Lord.

For all the prayers that we hold in the silence of our hearts; for all our intentions spoken and unspoken, let us pray to the Lord.

**Almighty God,
the world came about at your command.
Deepen in us an unshakeable faith
in your goodness and love,
and grant these our prayers which we make
in Jesus' name, who is Lord for ever and ever.**

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JESUS WOKE UP, CALMED THE STORM, AND FELL ASLEEP AGAIN. GO SECONDS FLAT!

Jesus got up and rebuked the wind and said to the sea, "Hush, be still." And the wind died down and it became perfectly calm. Mk 4:39

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CATHOLIC CORNER

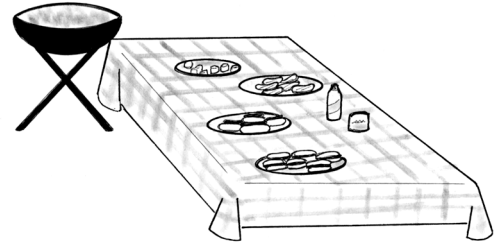
NATIVITY OF JOHN THE BAPTIST

The Nativity of John the Baptist is a feast with a significant title. It is not the birthday of John the Baptist. Birthdays celebrate the anniversary of the day on which we were born, but we don't know the day on which John was born. Instead we celebrate his "nativity," which means that we celebrate his birth itself. In some ways, John is born anew today as we remember how he continues to be an important part of our Christian family; he is the one who points the way to Jesus.

The Church celebrates only two other nativities during the liturgical year, the birth of Jesus and the birth of Mary. This puts John in very important company. It also puts us in special company, too. Jesus said about John and about us, "Among those born of women there has been none greater than John the Baptist; yet the least in the kingdom of heaven is greater than he" (Matthew 11:11). Jesus reminds us that John is the one who points the way. We are the ones who must continue John's work by pointing others toward Jesus and being as great as Jesus calls us to be.

June 24 is also called Midsummer Day, halfway between the first day of spring and the first day of autumn. It is often celebrated with bonfires to remind us of the light that John pointed us toward—the Light of the world, Jesus.

You might have a fire pit to gather around on John's feast day. But even if you can't light a fire you could gather around the barbecue for dinner. Put away all phones and computers and enjoy being outdoors. Enjoy foods cooked on the grill. Enjoy talking with your family. Use your voices as John used his to bring good news and joy to everyone. Use some honey—a food that John himself ate in the desert—to create a delicious dessert. This is one of the longest days of summer, made for us to enjoy!



God's Word for Children

While Jesus was asleep in a boat, a ferocious wind came up and sent waves crashing over the sides. The disciples were frightened and woke him up. Draw a circle around what Jesus said. You can read the story in your Bible at Mark 4:35–41.

"Start rowing, to shore!"

"Quiet! Be still!"

"There is nothing I can do about this."

"I'm going back to sleep."

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Twelfth Sunday in Ordinary Time

Paul told the Corinthians that when we are in Christ, we become "a new creation" (2 Corinthians 5:17). See if you can change one letter of each word below, and then change one letter again to spell **new**. Write your new words onto the blanks.

how
get
new
new
saw
den
new
new



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