

**LITURGIES FOR THE WEEK OF
THE ELEVENTH SUNDAY IN
ORDINARY TIME AND THE TWELFTH
SUNDAY IN ORDINARY TIME**

June 17 - 23, 2024

Monday, 6/17 † Weekday

6pm: Liz

Tuesday, 6/18 † Weekday

8am: Will Reibold by Mom & Dad

9am: A.S. Judi Niven by Mom, Joan

**Wednesday, 6/19 † Weekday, Saint Romuald,
Abbot**

9am: A.S. Mary Ann Michaels by John & Vera
Bobek

6pm: Scott

Thursday, 6/20 † Weekday

8am: Aiden

9am: A.S. Gerald Cushing by John & Vera Bobek

**Friday, 6/21 † Saint Aloysius Gonzaga,
Religious**

8am: Ella

9am: A.S. Roland Nielsen by Family

**Saturday, 6/22 † Weekday, Saint Paulinus of
Nola, Bishop; Saints John Fisher,
Bishop and Thomas More, Martyrs**

8:30am: Intention of Joan Sickler by Betty Swartz

**Saturday, 6/22 † Vigil, The Twelfth Sunday
in Ordinary Time**

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

**Sunday, 6/23 † The Twelfth Sunday in Ordinary
Time**

7:30am: Leonard & Laurena Skronski by Frank &
Evelyn Skronski

9am: A. S. Larry & Penny Rozhon (40th Wedding
Anniversary) by Daughters, Elizabeth & Christy

11am: Parishioners

Father Terry will be on retreat beginning Sunday
afternoon (June 23) and the 24th, 25th, 26th, 27th &
28th.

This week at SS. C & M & All Saints

Thurs., June 20 – 2:15pm – Legion of Mary

Thurs., June 20– 4pm – Our Lady of Perpetual Help

CSA UPDATE: We got off to a great start, but we have stalled a bit. We are currently \$3,649 from our assigned goal of \$10,994. Thank you to those of you who have sent in your pledges. We appreciate you. If you have yet to send in your pledge, please consider doing so using the envelope you received in the mail, or one of the envelopes in the back of the church. You may also give online at give.dcgary.org. Remember, you have until the end of the year to fulfill your pledge. As you know, if we surpass our goal, the overage is returned to us, but the parish is responsible for any shortfall. That burden can be avoided if we all do our part. Thank you for your help!

The First Juneteenth

On June 19, 1865, nearly two years after President Abraham Lincoln emancipated enslaved Africans in America, Union troops arrived in Galveston Bay, Texas with news of freedom. More than 250,000 African Americans embraced freedom by executive decree in what became known as Juneteenth or Freedom Day. With the principles of self-determination, citizenship, and democracy magnifying their hopes and dreams, those Texans held fast to the promise of true liberty for all.

In the Gospel, Jesus says: "This is how it is with the reign of God. A man scatters seed on the ground. He goes to bed and gets up day after day. Through it all the seed sprouts and grows without his knowing how it happens."

Through your almsgiving you are sowing seeds that grow far greater than you know. The donations you make to Saint Vincent de Paul bring Christ love and compassion to the poor.

Dear Padre

June 16, 2024

**Why did Jesus always speak in parables?
Why didn't he give us clearer answers?**

Parables are short, relatable stories. Their simple images or comparisons convey a moral or religious lesson and put us in touch with the mystery of God and ourselves. Thus, parables confront the hearer or reader with a radical choice to enter God's kingdom: "One must enter the kingdom, that is, become a disciple of Christ, in order to 'know the secrets of the kingdom of heaven' (Matthew 13:11). For those who stay 'outside,' everything remains enigmatic" (Catechism of the Catholic Church, 546).

About a third of Jesus' recorded teachings are in parable form. After the Pharisees rejected Jesus (Matthew 12:14), he immediately changed his straightforward preaching to parables. This fulfilled what was spoken by the prophet: "I will open my mouth in parables, I will announce what has lain hidden from the foundation [of the world]" (Matthew 13:35; see Psalm 78:2).

Parables are intended to reveal as much about us as they do about God. As John Shea writes in *Stories of God*, "God not only loves to hear our stories, God loves to tell stories. And, quite simply, we are the story God tells." In the telling, we ourselves are told. The timeless, universal stories of Jesus speak to us at different stages of life and provide multiple levels of meaning to the open-hearted. ●

Fr. Byron Miller, CSsR / DearPadre.org

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"For we must all appear before the judgment seat of Christ, so that each one may receive recompense, according to what he did in the body, whether good or evil." - 2 Corinthians 5:10

We are all accountable for all of the gifts God has given us – our time, our talent and our treasure; everything we have and everything we are. Each of us is accountable not only for our own life but for the lives of others as well. One day God will ask each of us what did we do with the gifts we were given. How will you respond?

Good News!

June 16, 2024

Eleventh Sunday in Ordinary Time (B)
Ezekiel 17:22-24 / 2 Corinthians 5:6-10 / Mark 4:26-34

FR. JOSEPH JUKNIALIS

The adage that "life is what happens to us as we're busy doing other things" seems to be a rewording of this week's Gospel about the kingdom of heaven, namely about God's reigning activity in our lives. It is a parable about a man who sows seeds in his field. The seeds sprout, grow, and bear fruit, all without his knowing how. In effect, the message says that it is *God* who happens to us as we're busy doing other things.

We tend to convince ourselves that we have complete control over our lives, when in reality that is somewhat of an illusion. Though we may decide what we will have for dinner, what TV program to watch, or what we will wear, we have much less control over the portions of life that so often give meaning and shape to who we are. The person someone marries is dependent upon the mutual commitment of the two people in love. The degree of job satisfaction we eagerly hope to find can partly depend upon the people with whom we work and the expectations of others. "We walk by faith and not by sight" reveals that we recognize the reigning presence of God bringing us to a life we'd never imagined. In reality, the one thing we do have control over is how we respond to life's events, which can then open us to the ways by which God brings us to fruitful abundance. ●

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Bless Our Fathers

Heavenly Father,

Today we ask You to bless our earthly fathers

for the many times they reflected the love, strength, generosity, wisdom and mercy that You exemplify in Your relationship with us, Your children.

We honor our fathers for putting our needs above their own convenience and comfort;
for teaching us to show courage and determination in the face of adversity;
for challenging us to move beyond self-limiting boundaries;
for modeling the qualities that would turn us into responsible, principled, caring adults.

Not all our fathers lived up to these ideals.

Give them the grace to acknowledge and learn from their mistakes.

Give us the grace to extend to them the same forgiveness that you offer us all.

Help us to resist the urge to stay stuck in past bitterness,
instead, moving forward with humility and peace of heart.

We ask your blessing on those men who served
as father figures in our lives
when our biological fathers weren't able to do so.
May the love and selflessness they showed us
be returned to them in all their relationships,
and help them to know that their influence
has changed us for the better.

Give new and future fathers the guidance they need
to raise happy and holy children,
grounded in a love for God and other people -
and remind these fathers that treating their wives
with dignity, compassion and respect is
one of the greatest gifts they can give their children.

We pray that our fathers who have passed into the next life
have been welcomed into Your loving embrace,
and that our family will one day be reunited in your heavenly kingdom.

In union with St. Joseph,
whom you entrusted with Your Son,
we ask Your generous blessings today and every day.

Amen.

- *Tony Rossi*

Less than 5% of abortions are sought for rape, incest, or ‘medical emergency’: report

(LifeSiteNews) Jun 6, 2024— Abortions sought for rape, incest, and “medical emergencies” account for less than five percent of abortions in the United States, according to updated statistics released on May 24 by the pro-life Charlotte Lozier Institute, providing context to some of the most common arguments invoked against state pro-life laws.

Lozier compiled and examined data covering roughly 123,000 abortions across eight states in 2021, the last full year that *Roe v. Wade* mandated legal abortion nationwide. It found that rape and incest accounted for just 0.4 percent, alleged “risks to a woman’s life or a major bodily function” 0.3 percent, other “physical health concerns” 2.2 percent, and “fetal abnormalities” 1.2 percent. Direct abortion is always gravely immoral and never needed nor ethically justified to save a mother’s life.

By contrast, 95.9 percent of abortions were sought for elective or otherwise-unspecified reasons.

“This could underestimate the number of abortions performed for each of these reasons, however, because in some states a significant percentage of women declined to share a reason,” Lozier notes.

“Conversely, abortions for these reasons could be overestimated, since in states that permit multiple reasons to be reported, a single abortion could have been performed for more than one of these reasons. However, in Florida, which allows only one reason for each abortion and requires an abortion provider to list a reason before the abortion report form can be submitted, abortions for reasons that correspond to common exceptions accounted for less than 3% of the total in 2021.”

The data, which is consistent with past findings from other surveys, put in perspective the abortion lobby’s effort to focus the abortion debate on the so-called “hard cases,” by stirring emotional discomfort at the thoughts of an assault survivor undergoing pregnancy or a couple delivering a baby who may die shortly after birth, or raise fears of women dying from complicated pregnancies.

Pro-lifers stress that circumstances of conception do not change the preborn baby’s innocence or humanity, and therefore society must do all it can to treat both mother and child with compassion and note the physical and psychological consequences of abortion. Pro-lifers further note that rape exceptions are often exploited by predators to destroy the living proof of their crimes and continue molesting child victims. The pro-life group Live Action has documented Planned Parenthood’s complicity in several such cases in its “Aiding Abusers” video series.

Regarding lethal “fetal abnormalities,” which are frequently misdiagnosed, pro-lifers such as Dr. William Lile, a board-certified OB/GYN and pro-life public speaker, emphasize that the humane response is not abortion but giving him or her the same “love, the concern, and the care” that any born patient would receive. “This is a key concept: the baby in the womb is a patient,” he has written.

As for the third scenario, while some emergency situations in pregnancy can necessitate treatments indirectly resulting in a child’s death, abortion is still gravely immoral and not needed nor justified to protect a mother’s life or health. Regardless, every state in the union with abortion prohibitions currently in effect also permits doctors to administer life-saving, non-abortive treatment to pregnant women even if it comes at the expense of a baby’s life.

Pro-abortion activists have long sought to keep abortion debates focused on such situations, to divert attention from the vast majority of abortions that are sought for far less “sympathetic” reasons. They have gotten mileage out of that approach, which has helped defeat pro-lifers in recent state ballot referendums, and convinced national Republicans to take a more moderate stance on life this year. However, as Lozier’s data reaffirms, such extreme situations do not reflect the reality of abortion in the vast, overwhelming majority of cases.