

**JUNE 27, 2021**

# Saint John *the* Baptist CATHOLIC CHURCH

**502 NORTH MONROE  
CLINTON, ILLINOIS 61727**

**Pastor**

Rev. James P. Henning, O.F.M. Conv.

**Deacons**

Patrick Comfort  
Scott Whitehouse

**Parish Office**

Phone ..... 217-935-3727  
Emergency Cell ..... 309-838-3661  
E-Mail ..... stjohnsclinton@yahoo.com  
Bulletin ..... stjohnsbulletin@yahoo.com  
(Bulletin Items Due By Monday 9:00am)  
Website..... clintonstjohns.org

**Parish Staff**

Religious Education ....Sue Neuschwanger  
Parish Secretary.....Debbie Askins  
Bulletin Secretary .....Kathie Summers  
Parish Trustees .....Francis Jackson  
Becky Wisher  
PPC President .....Bill Spencer

**Parish Office Hours**

Monday, Wednesday, Friday  
9:00 am to 2:00 pm

**Outreach Ministry Hours**

Monday and Wednesday  
9:30 am to 2:30 pm

**Confessions**

Saturday 3:30 pm or by appointment.

**Weekend Mass Schedule**

Saturday 4:00 pm  
Sunday 8:30 am

**Weekday Mass Schedule**

Monday 8:00 am  
Wednesday 8:00 am

Note: (left) First picture is stained glass of St. Peter in the upper sanctuary (given by Auxiliary Bishop of Peoria, Peter Joseph O'Reilly - 1900-1923). Second picture is stained glass of St. Paul in the upper sanctuary (given by Archbishop James Edward Quigley of Chicago - 1903-1915)

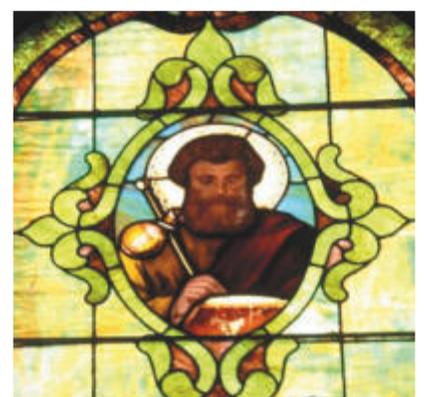
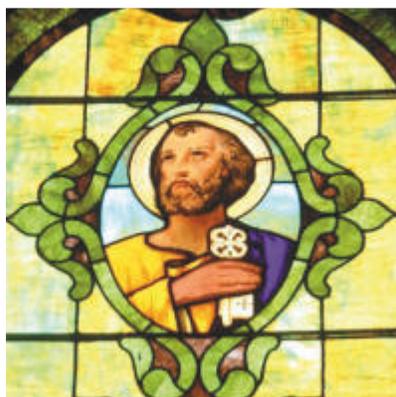


He took the child by the hand and said to her, "Talitha koum," which means, "Little girl, I say to you, arise!" The girl, a child of twelve, arose immediately and walked around. At that they were utterly astounded.

MARK 5:41-42

Illustration from the Sanctuary for Youth (©1991, 1993, 1994 L.O.C.)

## *Feast of SS Peter and Paul*



# MASST INTENTIONS



**Monday, June 28th**

**8:00 am Father's Day Novena**

*Tuesday, June 29th*

*8:30 am Mass at Sacred Heart FC*

**Wednesday, June 30th**

**8:00 am Father's Day Novena**

*Thursday, July 1st*

*8:30 am Mass at Sacred Heart FC*

*Friday, July 2nd, First Friday*

*12:00 pm Mass at Sacred Heart FC*

**Saturday, July 3rd, 14th Sunday in Ordinary Time**

**4:00 pm Father's Day Novena**

**Sunday, July 4th, 14th Sunday in Ordinary Time**

**8:30 am + Doris Schlotter**

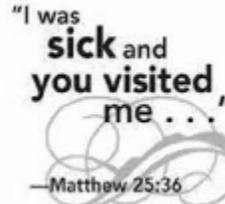
*10:30 am Mass at Sacred Heart FC*

## Prayers for Those in Nursing Homes

Millie Frese, Sue Thompson

## Prayers for the Sick

Kay Bailey, Connie Brown, Evan Calvert, Susan Cooper, Phyllis Fehr, Cornelia Harpenau, Roy Harrold, Bev Hartsock, Mary Hirsch, Linda Kilgarriff, Patty Lecomte, Steve Lighthall, Mike Mannix, Tina Mannix, Jon Menter, Joni Mollet, Melissa Nagy, Bill Sargent, Stephen J. Smith, Angie Walden, Cale Wayne, Rita Williams, Brett Willits, Florence Workman, Charles M. Yeagle.



In the past we have been blessed with members of the parish who were Eucharistic Ministers who said yes to the need to bring Communion to the sick and homebound. Those who had fulfilled this service to the people of St. John's have moved on. However, the need still remains. Recently we have been asked to

have Holy Communion brought to those who are homebound. **We need your help** to assist those in our parish who are unable to join us at mass due to age or illness. Please let Fr. Jim know if you are willing to bring Holy Communion to the homebound at least once a month.



## There Is Power in a Touch

"If I just touch his clothes, I will be healed." Mark 5:28

Based on Mark 5:25-34 (NIV)



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S O V E F D A U G H T E R P S  
W W B T Y M L E E J H X Y I W  
P E W P O D B L E E D I N G Y  
A R F W D T O U K S F T H T E  
Z H L E T E L C E U U D L R A  
U T P A W F C A T S V Q P S R  
Y N E P E Z R L G O N E H U S  
Z B A K L K R E O N R C P F J  
I W C U V K T O E A U S D F I  
H I E Z E L E F W O K M E E U  
Q E T R U T H K T P A R G R E

SUFFER	FEAR	WOMAN	WORSE	FAITH
PEACE	FREE	YEARS	DAUGHTER	TRUTH
DOCTORS	TOUCH	BLEEDING	HEAL	GONE
CLOAK	TWELVE	POWER	BETTER	JESUS



**Saturday, June 19th 4:00pm  
and  
Sunday, June 20th 8:30am**

Sunday Collection ..... \$1,795.00  
Envelopes ..... \$191.50  
Loose ..... \$1,986.50



## The Healing of Two Women



In this Sunday's very rich Gospel narrative, we meet two people who are in search of healing — Jairus, the synagogue official whose twelve-year-old daughter is gravely ill, and an unnamed woman who has been suffering from hemorrhages for twelve years. Both are in dire situations, and each very directly approaches Jesus for help. Jairus, a leader of the synagogue and thus a prominent person, falls at the feet of Jesus and pleads with him earnestly. He is a desperate parent who will do anything to save his daughter.

The woman with the hemorrhage is quite a person. Theologians and spiritual writers from the time of the early church onward have held her up as a model of faith. Her condition would have prevented her from bearing children; it would also have rendered her ritually unclean and thus have led to her isolation from the community. Some Scripture scholars suggest that she may have been divorced by her husband because of her inability to bear children. And Mark tells us that she had spent everything she had in trying to find a cure.

But this woman has spunk. She is a person of daring and creative initiative who pushes her way through the crowd to touch Jesus: "If I but touch his clothes, I shall be cured," she says. In so doing, she violates social and religious conventions. This is the only miracle story in the Gospel of Mark in which Jesus does not initiate the healing. After experiencing the healing power of God flow through her body she approaches Jesus with reverence. Mark informs us that she told Jesus "the whole truth." Perhaps she told him not only the truth about what had happened when she touched his cloak, but also the truth about her life — her years of suffering and exclusion and her desperate search for wholeness.

When Jesus reaches the house of Jairus, he touches the lifeless body of Jairus' daughter, thereby incurring ritual impurity himself. But in so doing he is once again the bearer of the life-giving power of God. In both encounters, Jesus responds with compassion to the needs of suffering people, and he makes their concerns the norm for his action. He embodies what the author of the Book of Wisdom teaches in the first reading for this Sunday: God is the source of life for everything that exists.

The Gospels reveal to us that the God who is encountered in Jesus is always on the move to offer new life, even in situations that seem "deathly." As Christians, we trust that this is what God is doing all the time, even when we cannot understand why things happen the way they do. God is right there, present and on the move from within to bring life out of death.



## Anointing of the Sick Not Last Rites

A sacrament is an outward sign established by Jesus Christ to confer inward grace. In more basic terms, the Anointing of the Sick, is a rite that is performed to convey God's grace to the recipient, through the power of the Holy Spirit.

Like all the sacraments, holy anointing was instituted by Jesus Christ during his earthly ministry. The *Catechism* explains, "This sacred anointing of the sick was instituted by Christ our Lord as a true and proper sacrament of the New Testament. It is alluded to indeed by Mark, but is recommended to the faithful and promulgated by James the apostle and brother of the Lord" (CCC 1511; Mark 6:13; Jas. 5:14-15).

The anointing of the sick conveys several graces and imparts gifts of strengthening in the Holy Spirit against anxiety, discouragement, and temptation, and conveys peace and fortitude (CCC 1520). These graces flow from the atoning death of Jesus Christ, for "this was to fulfill what was spoken by the prophet Isaiah, 'He took our infirmities and bore our diseases'" (Matt. 8:17).



"Extreme Unction," which may also and more fittingly be called 'anointing of the sick,' is not a sacrament for those only who are at the point of death. Hence, as soon as one of the faithful begins to be in danger of death from sickness or old age, the fitting time for him to receive this sacrament has certainly already arrived". Moreover, the Second Vatican Council highlighted the healing ministry of the Church and the salvific healing of our Lord: "Through the sacred anointing of the sick and the prayer of her priests, the entire Church commends the sick to the suffering and glorified Lord, imploring for them relief and salvation. She exhorts them, moreover, to associate themselves freely with the passion and death of Christ" (*Dogmatic Constitution on the Church*). We must remember that the Sacrament of Anointing of the Sick is not simply a "Last Rites" sacrament. Anyone who is prudently judged seriously ill should be anointed. A person may be anointed before serious surgery. The elderly may be anointed to help alleviate the burden and anxiety of old age. If a person dies, the priest cannot anoint the dead body from which the soul has already departed; rather, he would offer the prayers for the dead.

*In his steadfast love for us, the Lord gives us the sacraments involved in the last rites to comfort us in our final days and prepare us for the journey ahead. "These include penance (or confession), confirmation (when lacking), anointing of the sick . . . and Viaticum (which is meant to be the last reception of Communion for the journey from this life to eternity).*

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