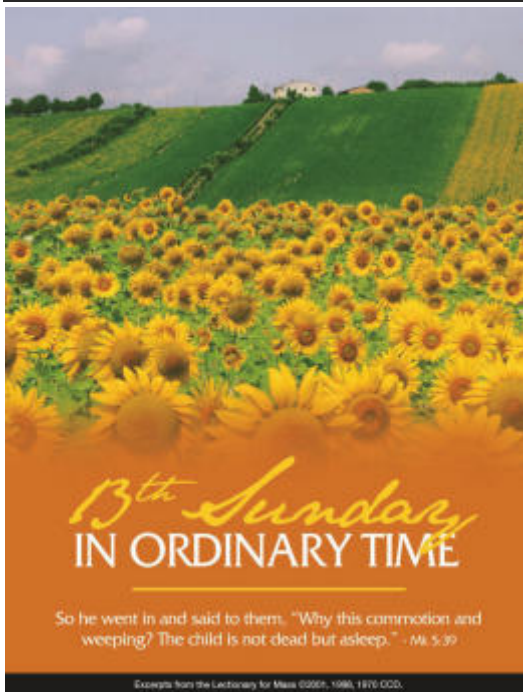


June 27, 2021

Thirteenth Sunday in Ordinary Times



- *ST. PIUS X*
(*SOLON SPRINGS*)
- *ST. ANTHONY*
(*GORDON*)
- *ST. MARY*
(*MINONG*)

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. — Mk 5:41-42

Excerpts from the Lectionary for Mass (2002, 1988, 1970 CCD)

Parish Staff

Pastor

Reverend James J Kinney
P.O. Box 303
Solon Springs, WI 54873
Phone: Office 378-4431- ext 4

Office Hours: (usual hours)

Tues - Fri - 9:00 am - 4:00 pm
Closed Monday & Weekends

Office Staff

Bookkeeper/Secretary—Jessica
Trzynka
378-4431 - ext 2

Religious Formation/Church Services

715-378-4431 - ext 3

RCIA

715-378-4431 - ext 3

Office E-mail: stpiusx@centurytel.net

Bulletin E-Mail: fran.stpius@gmail.com

Fr. Kinney: pomp1o2000@yahoo.com

Web Links

⇒ [Home Page, Bulletin](#)

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Mass Schedule

In-person masses:

Saturday:

St. Anthony—4 pm

St. Mary—5:30 pm

Sunday:

St. Pius - 8:30 am

St. Mary - 10:30 am

Live-streamed:

Tuesday—Friday

9:30 am

Sunday:

12:30 pm

New Parishioners

Call the office (378-4431) to register full or part-time.

Sacrament of Reconciliation

Due to the Covid-19 virus the Sacrament of Reconciliation (only through a screen- 6 feet away) by appointment and parishioners must call Fr. Kinney directly to arrange for a time that is convenient.

Visitation of the Sick

We are most eager to help anyone who cannot celebrate Mass with us because of illness, handicap or age. If you wish to receive the sacrament please call the rectory. Please notify us of any hospitalizations so that we may be of assistance.

The second collection this weekend is for the Haiti Fund

Mass Intentions Week of 06/22/21—6/27/21

John Cosgrove Jr. - Dolly Cosgrove
Archibald & Ellen Stigney & Family—
Greg Smith

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June 27, 2021: Thirteenth Sunday in Ordinary Time
May 4, 2021
by Mary M. McGlone

Today, we meet two women, one just entering her womanhood, the other older than her years for all she had suffered. The young one had a powerful father to advocate for her. The latter, anonymous and shamed by her condition, seemed caught between the need to hide and her drive to flourish.

Jairus, the father of the 12-year-old, fell before Jesus begging him to lay hands on his daughter. The older woman stole up behind Jesus, convinced that any contact with him would suffice to heal her.

It's rare that the Gospels so obviously place one complete story inside another, but Mark recorded these incidents this way, and Matthew and Luke followed suit. In larger inclusions, such as the healing of blind people in [Mark 8](#) and [10](#), the difference in the two stories illuminates the material in between them. Here, the story of the woman takes center stage as a subtle commentary on the other.

In the incident with Jairus' family, everything was clear: Jesus took the young woman by the hand, told her to rise, and she got up. Jesus fulfilled Jairus' request. This is reminiscent of [Mark 2](#) when some men dismantled a roof to position their paralyzed friend in front of Jesus. In both cases, the petitioners went to great lengths to call Jesus' attention to someone in desperate straits. The Jairus story was simple and clear, complete without the interruption of the woman with a hemorrhage. Nevertheless, the Gospel presents this audaciously hopeful woman inside Jairus' story. What does Mark want us to see in this woman?

Despite our translation, Mark did not use the term "affliction" to describe the woman's physical condition. He simply reported that she had hemorrhaged for 12 years. According to Mark, her suffering came at the hands of the physicians who drained her finances while her condition only grew worse on the physical, social and religious levels. (Her physical problem made her ritually unclean, a condition that negated her right to enter the temple and required her to remain apart from society.)

But one day, she heard about Jesus. Some novice evangelizer led her to believe that there was hope. Unlike the paralyzed man or the little girl, who each had their advocates, she took matters into her own hands — literally.

Maybe someone had told her that the Book of Wisdom teaches that God formed human beings to be imperishable, imaging the divine nature. Perhaps she had the insight of a mystic.

No matter the reason, she put more faith in Jesus and the God of life than in the ritual restrictions she was supposed to observe. Whatever she had heard about Jesus affirmed her resolve and led her to trust that he would not be offended if she transgressed rules in pursuit of fullness of life.

She reached out in hope of healing and never could have imagined Jesus' response. Not only was he aware that a touch of great significance had occurred in the midst of jostling, but when she presented herself to him, he addressed her as "daughter," claiming a relationship with her that he attributed to no other — neither woman nor man. Using that name, Jesus effectively adopted the role of being her father-advocate, implying that her faith in him and the God of life created a unique bond between them.

None of the evangelists tell us of Jairus' fear and impatience while Jesus halted to interact with the woman. Nor do we know how Jairus later understood the events of that afternoon or what he explained to his daughter. But while Jairus was suffering anxiety about his child, Jesus drew attention to the woman who was a living parable of faith in action.

This woman, known to us only as "daughter," was Mark's equivalent of the people for whom Jesus prayed in John's Last Supper narrative ([John 17:20](#)). She believed in him before she saw him. She encountered Jesus, the encounter changed her life, and she gave witness to that in front of everyone.

At the end of their dialogue, Jesus summarized a theology of prayer in the three things he said to the woman: Your faith has saved you, go in peace, and be whole (cured).

While some might approach prayer as if ordering from a menu, the purpose of prayer — be it petition, praise or penitence — is to bring us into an encounter with the God of life who desires the encounter more than we do. Whether we begin by begging God for help for another or from our own need, the real point of the prayer is encounter with God — and all that results from that. The inside story is simply that faith leads to action that generates greater faith.

[St. Joseph Sr. Mary M. McGlone serves on the congregational leadership team of the Sisters of St. Joseph of Carondelet.]

6/13/21	Solon	Gordon	Minong
Envelopes	1324.00	290.00	1607.00
Loose Change	187.00	78.00	156.34
Fuel	20.00		10.00
Building Fund	103.00	130.00	83.00
Haiti	300.00		
National Concerns	25.00		
Total	\$1959.00	\$498.00	\$1856.34
CSA Goals	\$10,609	\$6,603	\$14,693
CSA Results (2/9/21)	7,055	6,835	6,535
% of Goal	66%	104%	44%
Electronic Dona-tions (Monthly)	720.00	335.00	1204.14

Parish Secretary/Bookkeeper Position

Unfortunately the candidate that was selected for the Secretary/Bookkeeper position has decided that she will not be joining us after all. So, once again we are searching for another candidate. The position is a full time, 4-day per week position. The tri-parish offers a complete wage and an excellent working environment. If you are interested, or know anybody who might be qualified please contact the parish office: 715-378-4431 ext. 2.

Diocesan Wedding Anniversary Celebration

The Annual Diocesan Wedding Anniversary Celebration will be held at the Cathedral of Christ the King in Superior. This year it will be in person for those who are comfortable attending AND virtual for those who are not able to attend. For those attending in person, a luncheon following the Mass will be available, but seating may be limited. Persons interested in attending need to register in advance by calling the Parish office, 715-378-4431 ext. 2. Deadline for registration is Friday, July 2nd.

Bishop Powers will celebrate a Live Stream Wedding Anniversary Mass on Saturday, July 24, 2021 at 11:00 a.m. and will announce the names of couples celebrating milestone anniversaries. For those attending in person please come forward to receive your certificate. For those married couples celebrating virtually, a large photo, or one that can be enlarged (with little difficulty) of the couple needs to be sent (via email or USPS) to Debra Lieberg.

Pray For our friends and neighbors who are ill or homebound. If you know someone who should be put on or removed from this list, please call the office.

Dawn DenHartog	Joseph Treb
LaVerne Treb	John Poole
Virginia Bartelt	Cami Marie DenHartog

Readings for the week of June 27, 2021

Sunday: Wis 1:13-15; 2:23-24/Ps 30:2, 4, 5-6, 11, 12, 13 [2a]/2 Cor 8:7, 9, 13-15/ Mk 5:21-43 or 5:21-24, 35b-43
 Monday: Gn 18:16-33/Ps 103:1b-2, 3-4, 8-9, 10-11 [8a]/Mt 8:18-22
 Tuesday: *Vigil*: Acts 3:1-10/Ps 19:2-3, 4-5 [5]/Gal 1:11-20/Jn 21:15-19
 Day: Acts 12:1-11/Ps 34:2-3, 4-5, 6-7, 8-9 [5]/2 Tm 4:6-8, 17-18/Mt 16:13-19
 Wednesday: Gn 21:5, 8-20a/Ps 34:7-8, 10-11, 12-13 [7a]/Mt 8:28-34
 Thursday: Gn 22:1b-19/Ps 115:1-2, 3-4, 5-6, 8-9 [9]/Mt 9:1-8
 Friday: Gn 23:1-4, 19; 24:1-8, 62-67/Ps 106:1b-2, 3-4a, 4b-5 [1b]/Mt 9:9-13
 Saturday: Eph 2:19-22/Ps 117:1bc, 2 [Mk 16:15]/Jn 20:24-29
 Next Sunday: Ez 2:2-5/Ps 123:1-2, 2, 3-4 [2cd]/2 Cor 12:7-10/Mk 6:1-6a

13TH SUNDAY IN ORDINARY TIME



Kids Corner

Hey Kids!

This week on Tuesday, June 29th we celebrate two of the apostles of the early Church. One of the two, St. Peter was among the twelve disciples called by Jesus. The other, St. Paul, was a devout Jew who persecuted the Church but after receiving a dazzling vision of the Risen Lord, he became a very zealous missionary and servant of the Gospel. These two guys were as different as night and day. Peter was a fisherman who spent his days amid boats and nets while Paul was a learned Pharisee who taught in Jewish synagogues. And when their paths crossed, they could argue heatedly, as Paul is unashamed to admit in one of his letters (cf. Gal 2:11)

But they saw each other as brothers, as happens in close-knit families where there may be frequent arguments but unflinching love. God did not command us to like one another, but to love one another. The closeness between Peter and Paul came from God through love. Why don't we all try to be close to each other through God's love even though we disagree on several issues? **What a wonderful world it would be!**



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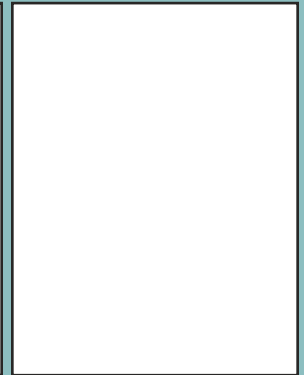
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