

ST. THOMAS INDIAN MISSION

13th Sunday in Ordinary Time, B
June 27, 2021

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**Fr. George "of the desert" Decasa
Pastor**

**Our Sunday Masses are now held on Saturdays at 4:30 PM and on Sundays at 8:30 AM.
Holy Hour : 3:15 pm to 4:15 pm on Saturdays, and 7:15 am to 8:15 am on Sundays**

1st Reading:

Wisdom 1:13-15; 2: 23-24

God did not make death, nor does he rejoice in the destruction of the living. For he fashioned all things that they might have being; and the creatures of the world are wholesome, and there is not a destructive drug among them nor any domain of the netherworld on earth, for justice is undying. For God formed man to be imperishable; the image of his own nature he made him. But by the envy of the devil, death entered the world, and they who belong to his company experience it.

The Word of the Lord.

Responsorial Psalm:

**"I will praise you, Lord,
for you have rescued me."**

I will extol you, O Lord, for you drew me clear and did not let my enemies rejoice over me. O Lord, you brought me up from the netherworld; you preserved me from among those going down into the pit.

R.

Sing praise to the Lord, you his faithful ones, and give thanks to his holy name. For his anger lasts but a moment; a lifetime, his good will. At nightfall, weeping enters in, but with the dawn, rejoicing.

R.

Hear, O Lord, and have pity on me; O Lord, be my helper. You changed my mourning into dancing; O Lord, my God, forever will I give you thanks.

R.

2nd Reading:

2 Cor. 8:7, 9,13-15

Brothers and sisters: As you excel in every respect, in faith, discourse, knowledge, all earnestness, and in the love we have for you, may you excel in this gracious act also. For you know the gracious act of our Lord Jesus Christ, that though he was rich, for your sake he became poor, so that by his poverty you might become rich. Not that others should have relief while you are burdened, but that as a matter of equality your abundance at the present time should supply their needs, so that their abundance may also supply your needs, that there may be equality. As it is written: Whoever had much did not have more, and whoever had little did not have less.

The Word of the Lord.

Lector: Alleluia, Alleluia.

All: Alleluia, Alleluia.

Lector: Our Savior Jesus Christ destroyed death and brought life to light through the Gospel.

All: Alleluia, Alleluia.

ORDER

**"Do not be afraid;
just have faith."
(Mk 5:36b)**

Gospel Reading: Mark 5:21-43

When Jesus had crossed again in the boat to the other side, a large crowd gathered around him, and he stayed close to the sea. One of the synagogue officials, named Jairus, came forward. Seeing him he fell at his feet and pleaded earnestly with him, saying, "My daughter is at the point of death. Please, come lay your hands on her that she may get well and live." He went off with him, and a large crowd followed him and pressed upon him.

There was a woman afflicted with hemorrhages for twelve years. She had suffered greatly at the hands of many doctors and had spent all that she had. Yet she was not helped but only grew worse. She had heard about Jesus and came up

behind him in the crowd and touched his cloak. She said, "If I but touch his clothes, I shall be cured." Immediately her flow of blood dried up. She felt in her body that she was healed of her affliction. Jesus, aware at once that power had gone out from him, turned around in the crowd and asked, "Who has touched my clothes?" But his disciples said to Jesus, "You see how the crowd is pressing upon you, and yet you ask, 'Who touched me?'" And he looked around to see who had done it. The woman, realizing what had happened to her, approached in fear and trembling. She fell down before Jesus and told him the whole truth. He said to her, "Daughter, your faith has saved you. Go in peace and be cured of your affliction."

While he was still speaking, people from the synagogue official's house arrived and said, "Your daughter has died; why trouble the teacher any longer?" Disregarding the message that was reported, Jesus said to the synagogue official, "Do not be afraid; just have faith." He did

REFLECTING ON THE WORD GUIDEPOSTS

not allow anyone to accompany him inside except Peter, James, and John, the brother of James. When they arrived at the house of the synagog official, he caught sight of a commotion, people weeping and wailing loudly. So he went in and said to them, "Why this commotion and weeping? The child is not dead but asleep." And they ridiculed him. Then he put them all out. He took along the child's father and mother and those who were with him and entered the room where the child was. 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. He gave strict orders that no one should know this and said that she should be given something to eat. ***The Gospel of the Lord.***

UNIVERSAL PRAYER

CELEBRANT:

Aspiring to approach the Lord with as deep a faith as shown by the woman in the Gospel, who was content merely to touch Jesus' cloak, we give voice to the needs of the world.

LECTOR:

- 1) For the church, for willingness to be the healing presence of Jesus in our world, let us pray to the Lord.
- 2) For leaders around the world, that they may relieve the burdens of those who suffer in poverty, injustice, or oppression, let us pray to the Lord.
- 3) That in touching the hem of Christ's garment through the sacraments, prayer, and Scripture, we find ourselves healed of our spiritual ills, let us pray to the Lord.
- 4) For grace to open our hearts and allow our abundance to supply the needs of others; for courage to live what we profess: that we all are equal before God, let us pray to the Lord.
- 5) For those who are traveling over the summer months: that they will be renewed and refreshed, and offer God due praise and thanksgiving for the blessings in their lives, let us pray to the Lord.
- 6) That the Lord will bring healing to the sick or suffering, comfort to the dying, conversion to sinners, and light to those experiencing darkness, let us pray to the Lord.

CELEBRANT:

God of the living, in whose image we have been formed, with unending life as our destiny, dispel from your people the fear of death and awaken within us the faith that saves. We make our prayer through Jesus Christ our Lord.

The Mystery of Faith:

Save us, Savior of the world, for by your Cross and Resurrection, you have set us free.

LITURGICAL MEANING OF "ORDINARY TIME"

Ordinary Time in the Church calendar is all the time of the year that is not included in the Advent/Christmas cycle or the Lent/Easter cycle. In other words, we will be in Ordinary Time until the last week of November when the season of Advent begins.

Because the term *ordinary* in English most often means something that's not special or distinctive, many people think that Ordinary Time refers to parts of the calendar of the Catholic Church that are not important. It is far from that.

Ordinary Time is called "ordinary" not because it is common but simply because the weeks of Ordinary Time are numbered. The Latin word *ordinalis*, which refers to numbers in a series, stems from the Latin word *ordo*, from which we get the English word *order*.

The numbered weeks of Ordinary Time, in fact, represent the ordered life of the Church—the period in which we live our lives neither in feasting (as in the Christmas and Easter seasons) nor in more severe penance (as in Advent and Lent), but *in watchfulness and expectation of the Second Coming of Christ*. For this reason, the normal liturgical color for Ordinary Time is green --- a symbol of hope.

Thus, for us Catholics, Ordinary Time is the part of the year in which Christ, the Lamb of God, walks among us and transforms our lives especially as we gather in prayer, as we hear his word, as we receive his body and blood, such that in this world we live in hope and when we face trials and tribulations, we hear him say, "do not be afraid, just have faith."

"DO NOT BE AFRAID; JUST HAVE FAITH."

Today's Gospel passage paints two pictures of tremendous hope and faith:

1) The woman had suffered from hemorrhages for twelve years. She was treated by numerous doctors, had spent all the money she had, but was now worse than ever. Incredibly, she still retained the hope that she could be cured. Her faith in this man (Jesus) she had heard about was so strong that she believed she just needed to touch his cloak to be healed.

2) Jairus was told that his daughter died while he had followed the crowd to see Jesus. In fact, he heard the people at his home weeping and wailing. Still, he held out hope, believing in this man with the reputation for healing.

Both the woman with the hemorrhages and Jairus,

a synagogue leader, displayed bold, real faith, not expressed in wailing and weeping but in the constancy of their trust that the Lord will see them through in their difficult situation. This bold faith is contrasted by the fear and helplessness of the crowds and the mourners whose attitude betrays a lack of real faith.

This reminds me of the following story taken from a true to life situation:

A village community was experiencing a period of severe drought. Wells have dried up. Previously arable lands have been rendered useless. Consequently, many people have died. Frantically looking for a solution to their problem, the villagers invited a priest to come and help them pray for rain. When the priest arrived, the villagers came to the town square to join him in the prayer for rain. Upon seeing them the priest remarked: "How can we pray for rain when it is very clear that you don't have faith?" The people answered: "How can you say that we don't have faith when practically everyone in the village is here to join you in prayer. Is that not enough proof?" To which the priest answered: "Yes, but not one of you brought an umbrella."

Jesus' Miracles are Witnessed Only by Those with Real, Authentic Faith

Many people flocked to wherever Jesus was, but Jesus did not allow anyone to accompany him to the house of the official except only those who have faith: Peter, James and John, the brother of James.

And in the house of the official there were also many people. But Jesus allowed inside the room of the child only those who have faith: the child's father and mother in addition to Peter, James and John.

Time to take stock of yourself: "Is your faith real?"

Real Point of Prayer is ENCOUNTER WITH GOD.

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. Whether we begin by begging God for help for another or from our own need, the real point of prayer is *encounter with God* --- and all that results from that, as shown by the unfolding of the woman's faith.

The woman in today's Gospel, known to us only as "daughter," believed in Jesus 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 the dialogue between Jesus and the woman, Jesus summarized a theology of prayer in the three things he said to the woman: 1) Your faith has saved you, 2) go in peace, and 3) be whole (cured). *One sign that your prayer is an authentic encounter with God is when you hear Jesus saying those three things to you.*

There is a Second Collection today: The PETER'S PENCE COLLECTION to be taken right after Communion, before the Final Blessing

The second collection today provides Pope Francis with the funds he needs to carry out his charitable works around the world. The proceeds benefit the most disadvantaged: victims of war, oppression, and natural disasters. This is an opportunity to join with our Holy Father, Pope Francis, and be a witness of charity to our suffering brothers and sisters all the world over. Please contribute generously.

From our bishop — Most Rev. Robert McElroy

In a letter to all priests dated June 17th, Bishop McElroy mentioned, among other things, the ff:

- All of the restrictions on capacity and spacing for worship and all limitations on meetings and social activities are lifted as of today (June 17, 2021).
- Masks will be optional, recognizing that the CDC recommends the practice of wearing masks for those who have not yet been vaccinated.
- Distribution of the Eucharist will resume on the tongue and will continue in the hand.
- The reintroduction of the shared cup will be determined sometime in the future.
- Alterations in liturgical spaces and practices necessitated by the pandemic can now cease at the discretion of the pastor. This includes filling the fonts.
- Non-family members bringing Eucharist to the sick should be vaccinated.
- **The dispensation from the normal obligation to attend Sunday Mass will end on July first.**

WE NOW OBSERVE THE FOLLOWING SCHEDULE:

SATURDAYS:

3:15 pm to 4:15 pm – Private Adoration before the Exposed Blessed Sacrament

3:45 pm to 4:15 pm – Fr. George is available for Confessions

4:30 pm – HOLY MASS

SUNDAYS:

7:15 am to 8:15 am – Private Adoration before the Exposed Blessed Sacrament

7:45 am to 8:15 am – Fr. George is available for Confessions

8:30 am – HOLY MASS



June 19-20
Sunday Collections:
\$ 993.00
Via Online: June 19
to June 20: \$ 120.00



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