

13th Sunday in Ordinary Time — June 27, 2021



Saint Patrick Catholic Church
34 AMHERST STREET, MILFORD, NH 03055

Office Hours: Monday-Thursday 9am-Noon & 1-5pm & Friday 9-Noon

All are Welcome

No matter your present status in the Catholic Church;
No matter your family or marital status;
No matter where you are in the practice of faith;
You are always welcomed here at St. Patrick.

STATEMENT FROM THE BISHOPS OF THE BOSTON PROVINCE (BOSTON, FALL RIVER, SPRINGFIELD, MANCHESTER, AND PORTLAND) LIFTING THE DISPENSATION OF THE SUNDAY AND HOLY DAY MASS OBLIGATION, EFFECTIVE THE WEEKEND OF JUNE 19 AND 20, 2021.

Aware that the opportunity to participate in Sunday Mass is increasingly available and increasingly safe for our Catholic people, we the Bishops of the Boston Province, (Boston, Fall River, Springfield, Manchester, and Portland) are lifting the dispensation of the Sunday and Holy Day Mass obligation, effective the weekend of June 19 and 20, 2021.

This obligation does not apply to those who are ill; those who have been recently exposed to COVID or any other communicable illness; those who are confined to their homes or to hospitals or other facilities due to illness, infirmity, frailty, or age; and those who are not yet able to be vaccinated, due to age or any health consideration.

To all of those who have not been able to be with us during this last year, we look forward to welcoming you back to the celebration of the Mass.

To read the entire statement, go to parish website saintpatrickmilfordnh.org and click on Pastor's Notes

Parish Office: 673-1311 Fax: 673-3687

Faith Formation: 673-4797

Website: saintpatrickmilfordnh.org

PASTORAL STAFF

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Jay Duffy, Cemetery Sexton 673-1311



**First Friday Adoration
July 2, 2021**

NEW TIME 6-7PM

Following the 5:30pm Mass from 6-7pm, we will have an intentional hour of prayer. Each month, we pray for a specific intention that affects our universal church. Our goal is to use this most holy time of prayer to call on God's involvement and blessing in these specific areas of need in our Church. This month we will be praying for our "Country". We ask you to consider coming to church and participating in this or any portion of First Friday Adoration.

LITURGY OF THE EUCHARIST

Saturday: 4:00 P.M.

Sunday: 8:00 A.M.; 10:30A.M.

WEEKDAY MASSES:

Monday, Thursday & Friday 7:30 A.M.

Wednesday 5:30 P.M. Mass,
unless otherwise indicated.

HOLY DAY OF OBLIGATION:
5:30 P.M.

(Except Dec 25th, Christmas &
Jan 1st, Mary, Mother of God).

MISSION STATEMENT

St. Patrick Roman Catholic Church is a welcoming community in a traditional and Eucharistic setting focused on prayer, service, and life-long faith formation on the values and teachings of Jesus Christ and His Church.

JUNE 28—JULY 4, 2021

MON - 6/28— St. Irenaeus

7:30AM: Julia Zund by her husband, Josef (6th anniversary)

TUES - 6/29— Ss. Peter & Paul- NO MASS

WED - 6/30— The First Martyrs of the Holy Roman Church

5:30PM: Paul Robert by Paula James

THURS - 7/1— St. Junipero Serra

7:30AM: Blessings on the Ken Munsey family by Jane Provins

FRI - 7/2- Weekday (First Friday)

5:30PM: Marian Arnoldy by the family (5th anniversary)

SAT - 7/3 - Vigil of the 14th Sunday in Ordinary time

4:00PM - Marjorie Desantis-Gilbert by Richard Desantis

SUN - 7/4 - The 14th Sunday in Ordinary Time

The Church closes at Noon on Sundays

8:00 AM: Michael Neider by the Knights of Columbus & Dorothy Durgin by Mr. & Mrs. Jerry Guthrie

10:30AM: Members of the Parish

**Prayer Line call: Diane or Patti
603-673-1311**

READINGS 7/4/2021

Ez: 2:2-5
2 Cor 12:7-10
Mk: 6:1-6a



"St. Patrick Helpers" We are looking for men/women to help with small project in the community. Your expertise and talents would be greatly appreciated. Interested? Please contact Pauline Nepveu at pnepveu54@gmail.com or 603-672-0564. Thank you.



Knights of Columbus Father Don Jacques Council #3035, Milford, NH

St. Patrick's Helpers: Do you have a small project or a list of projects that you need completed around your house? How would you like to have Knights of Columbus and other volunteer parishioners take care of this for you? We are offering handy-men/women services to the community. Proceeds will be donated directly to St. Patrick Church – Facilities Fund. Go on the St. Patrick website and look at the different project that this group of volunteers have accomplished.

Please contact Pauline Nepveu at pnepveu54@gmail.com or 603-672-0564. Thank you.

Your weekly donation can be dropped off in the mail slot near the glass door or

E-giving is available to all parishioners. This is a safe and easy way to give to the parish. Go to our website saintpatrickmilfordnh.org under NEWS & EVENTS and scroll to "giving" then follow the instructions.

This is very helpful for parishioners who want to give on a regular basis.

Weekend of June 20, 2021:

\$4,918

GIVE+ONLINE



SACRAMENTS:

Baptisms: We rejoice with parents at the birth of a new child. Parents are encouraged to initiate preparation for baptism prior to the child's birth. Call the Parish Office at 673-1311 for information and pre-baptism instruction.

Marriage: Weddings are a special time of joy and promise for a bride and a groom. Engaged couples are invited to contact the pastor personally (preferably 6-12 months) prior to the desired wedding date to begin their preparation. Couples should not make any commitment with a reception venue prior to the 1st meeting with the pastor.

Reconciliation: Individual confessions are held every Saturday from 3:00-3:45 P.M. in the reconciliation room at St. Patrick Church or during the week by personal appointment with the pastor.

Sacrament of the Sick: If you are anticipating surgery or experiencing health issues and would like to be strengthened with the Church's sacrament of healing and hope, please contact the pastor personally to arrange for the Anointing of the Sick.

NON-TRIVIAL PURSUITS

Weekly challenge from your Faith Formation Team (6/27/2021)

In the familiar prayer "Hail Holy Queen" we find another ancient title, Mother of Mercy. What does it mean to call Mary "Mother of Mercy" and what does it reveal about Jesus?

Answer to question 6/20/2021

The first time we see Mary as a Queen in Scripture is in John's vision of Heaven. In Revelation 11:15-12:6, the angels declare "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." Then the heavenly temple is opened to reveal the Ark of the Covenant, and a Woman clothed with the sun, the moon under her feet and a crown of twelve stars, who gives birth to a child who will rule the nations. Obviously, the child is Jesus, so the woman crowned with stars is His mother (she is also the Ark of the Covenant, but that can be another question someday).

Looking back into the time of Kings David and Solomon, who received the promise that of the royal offspring who would rule forever, we learn that the Queen, or "Great Lady," of the royal court was not the wife of the king (who often had many wives and concubines) but his mother (of whom there was only one). She served as a royal counselor and as an advocate and intercessor for the people.

The point of doctrine which is highlighted by this title is that Jesus is King of Kings and Lord of Lords, ruler and judge of the universe.

Jesus' life-giving mighty works

During Ordinary time the Lectionary presents stories and teachings from Jesus' everyday ministry. This week's readings focus on God as the source of life.

Gospel (Mk 5:21-43 or 5:21-24, 35b-43)

Mark's gospel uses the "Marcan sandwich" technique to tell two healing stories at once. Mark *begins* by introducing Jairus and his urgent request, *interrupts* with the healing of a woman with a flow of blood, and *concludes* with Jesus restoring Jairus' daughter to life.

Stories of two "daughters." Mark creates parallels between the two stories. Both women deal with *life-and-death issues*. Both are in need of *physical healing* to live. Jesus addresses both as "*daughter*" or "little daughter." Both are connected by "*twelve years*." The woman has suffered from a flow of blood for *twelve years*. Her disease made her *ritually unclean*, and prevented her from having *children*, a source of dishonor in Jewish culture. Jairus' daughter is *twelve years* old. Roman and Jewish law recognized age twelve as the legal age for betrothal and marriage; the young woman is on the brink of her *childbearing* years. Scholars note that Jesus' healings restore both women *to life*, and *to life-giving* lives.

Fear vs faith. In both stories, the characters experience Jesus' power and authority only when they *reject fear* and *yield to faith* through a personal encounter with Jesus. The woman with the flow of blood *knows immediately that she has been healed*. Her fear of Jesus is a human response to her *encounter with the divine*. In their personal encounter, Jesus assures her that her *faith* is the source of her healing. Jesus' blessing of "peace" (Hebrew: "*shalom*" = "wholeness") indicates she is healed both *physically* and *socially*; she can now rejoin the Jewish community. In Mark's community, the woman's healing is a promise that faith in Jesus will also restore believers to social and religious life (*koinonia*). Jairus witnesses the woman's healing, but the news of his daughter's death makes him feel *hopeless*. Jesus tells him, "Do not *fear*, only *believe*." The mourners' unbelief hinders Jesus' ability to perform mighty works; he puts them out. Jesus brings only those who have faith into the girl's room. Jesus' phrase "I say to you" emphasizes that *his word effects the healing*. The girl *arises* (the same Greek word for Jesus' resurrection) immediately. In Mark's community the raising of Jairus' daughter is a promise that faith in Jesus will also raise up each believer at the *parousia*.

Summary and reflection

This week's readings ask us to think about physical and spiritual life. The Wisdom author examines the sources of spiritual life and death. Paul reminds the Corinthians that Christ gave up his human life to give eternal life to all. Mark's two related healing stories show Jesus' power and authority over spiritual and physical life. Humans struggle with questions of life and death every day, and seek to control choices and outcomes. Do we recognize the source of spiritual life and the liar who invites us to death? How do we express our gratitude for Christ's self-giving that gives us eternal life? In matters of life and death do we have the faith to turn away from fear and encounter the source of healing and life?

Terence Sherlock

Read the full reflection and subscribe at: LectionaryInContext.WordPress.com



REMEMBER
in your prayers

Irene Hendrickson, Jim Mackie, Elizabeth Hardwick, Stanley Marchocki, David Pfeifer, for a 70 year old man, Melissa Duffy, Bart & Robert Nichols, Julie Hammond, Florence Boudreau, Mimi Shrall, Mimi Cuddington, Mark Blamy, Emily Wrzeszcz, Ashley Holland, Janet Ramsdell, Joyce Nelson, Todd Turcotte, Bettina Mace, Jean Moro, Lucille Farwell, Stephen, Cheryl Lounsbury, Baby Owen, Shawn Dufraigne, Laura McGettigan, Jen, Kim Salem, Patti Fay McDonagh, Lillian Esielionis, Conrad Bergeron, Tiffany Brown, Dr. Ray Roberge, Brendan Zubricki, Alison Caiado, John Coleman, Bruce Gade, Dorothy Gates, Eleanor Botelho, Rita Rose, Richard, Paul, Laura, Skip, Betty, Ken Jalbert, Pamela Wood, Sean, Patricia Barrett, Cameron Conley, Lexz Bragdom, Timothy Russell, Maureen Belair, Marty, Leo Barriault, Nancy Moro, Mary Ann Hower, Connor Sillowy, Eva, Carolyn Hassett, Thomas Burkardt, Ben, Anne Marie, Jeffrey, Lisa, Susan Yorio, William, JoAnn & John, Gus Dreher, Irene Dion, Eugene Callahan, Andrea, Sophia Lamarche, Brundage family, Coralee Smart, Marie, Frances, Arlene, Georgian, Jeanne, Sue, Dennis Creedon, Paul Golch, John Foss, Rob Erickson, Liz Richer, Luke LaVallee, John, Mike Paxton, Isabelle Miller, Helen R., Claudette Blais, Anne Ronsov, Scott Dickinson, Joseph Koprek, Lillie & Damien, Benjamin Smith, Cheryl Williams, Ken Hower, Jeff MacMartin, Mindy Kane, Linda Lewis, Richard Copeland, Wayne Cormier, Robert Merley, Jeffrey Bryant, Crystal Heaney, Leah Stigliano, Philip McPhee, William Thompson, Sammy Tinaglia, John Sullivan, Alice & Lloyd Eskins, and for the men and women who are serving our country.

Please call the parish office at 673-1311 when someone can be taken off the prayer list.

FORMED: it's available to all parishioners for use free of charge. An annual second collection helps to defray the cost.

Registering for FORMED is easier than ever!

1. Go to our website and follow the instructions or
2. Go to formed.org/signup
3. Click I belong to a parish or organization
4. Enter our zip code 03055
5. Register with your name and email address

To make life easy, put FORMED in your computer favorites. If you have any questions registering, contact ParishCare for technical support:
<https://watch.formed.org/contact/support>.

FORMED:

Listen: *Love Hurts: The Truth Behind Redemptive Suffering*

Listen: *The Rosary with Vin Scully*

Study: (Feast Day 6/29 Solemnity of Saints Peter and Paul) *Footprints of God: Peter, Keeper of the Keys AND Footprints of God: Paul, Contending for the Faith*

Listen: *What Every Couple Should Know about Marriage and Prayer*



VOTIVE CANDLE

A Votive Candle is a "silent sentinel," and your representative before our St. Patrick's Shrine. A Votive Light can burn for your special intentions or for someone who is in need of prayers. This is a thoughtful expression of your sentiments and best wishes for any occasion. And your Votive Candle is an act of faith and charity—the flame is a symbol of the sacrifice you have made in behalf of someone else—and it is a silent reminder of your prayers for them.

By burning a votive candle at St. Patrick's Shrine, you are giving true meaning by your intentions. Let it be your presence at the Shrine—your spiritual pilgrimage by which you come to beg the help of the Lord through the intercession of St. Patrick and to thank him for past favors he has granted you. Your candle will be like a prayer in time of need.

MASS INTENTIONS

If you would like to have a Mass celebrated during the week or on the weekend for a particular intention for a person living or dead, please call the office to schedule. 673-1311.



FAITH FORMATION

It is now time to register your child(dren) for the Faith Formation Program 2021-2022.

Registrations are available on our website under Faith Formation, in the Office during office hour and at the entrance of the church.

In order for us to get the supplies we might need we need to know how many children will be in the program.

Helps us plan by registering now...Thank you

NON-PERISHABLE ITEMS ONLY

Toothbrushes & paste, Deodorants, Shampoo & Conditioner, Bar Soap, Feminine Hygiene Products, Diapers, Wipes

These items can be dropped off at the SHARE office. PLEASE CALL FIRST: 673-9898. Thank you for your donations.

MINISTRY SCHEDULE FOR WEEKEND OF JULY 3-4

Saturday 4:00PM

**Lector
Eucharistic Minister
Greeters**

**Suzanne Price
Jeanne Donnelly
Gary McCartney
Dianne Hamilton**

Sunday 8:00AM

**Lector
Eucharistic Minister
Greeters**

**Mike Carter
Kathy Sharkey
Steve Santinelli
Sue Pasquale
Diane Bergeron**

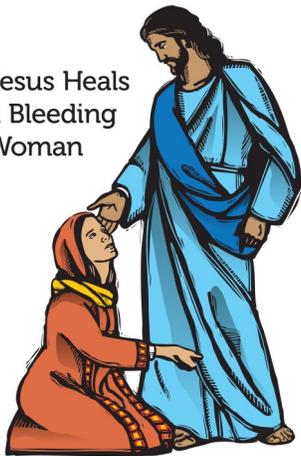
10:30AM

**Lector
Eucharistic Minister
Greeters**

**Michelle Varga
Tony Varga
Steve Dudley
Mary Ellen Dudley
Judy Hohenadel**

13th Sunday in Ordinary Time(B-2021)

Jesus Heals
a Bleeding
Woman



Reflecting on the Gospel, the Evangelist Mark deliberately structures his narrative so that the two stories relate to one another. Jairus, a synagogue official, appeals not to the synagogue but to Jesus for the healing of his daughter. As Jesus and Jairus are on the way to his house, they are interrupted.

A woman who is hemorrhaging finds her way through the crowd and touches his clothes. In 1st century Palestine, a menstruating woman was regarded as ritually “unclean,” excluded from relationships with her husband, family, friends, and worshiping assembly. Anyone or anything with which she came into contact during those days was also regarded as unclean. For twelve years, Mark tells us, the desperate woman had wasted money on physicians, and becoming even worse she had endured a living death of alienation. She should not even have been out in a pressing crowd; but she is ready now to risk being identified in the desperate hope that if she could only touch Jesus’ garment she would be cured. (In Greek, the word translated here as “cured” is also the word for “saved.”) As she touches Jesus, the woman knows immediately that she is healed. In the depths of her body there is a sigh of relief and joy. When Jesus asks, “Who has touched my clothes?” the woman comes forward, falls down “in fear and trembling,” but caring nothing now about who hears her story. Then from being nobody’s daughter, disowned as wife, or mother, or sister, or friend, she hears herself named by Jesus as “Daughter.” Jesus sends her away in peace, for her faith in him has brought not only physical healing that allows her to return after twelve years to her normal everyday relationships, but also establishes a new relationship as a member of the family of faith.

And so, as Jesus continues to Jairus’ house, now as someone who has violated taboos and been “contaminated” with ritual uncleanness by the woman, word comes that the girl has died. But Jesus encourages Jairus to have the same faith as the woman. When they reach the house, Jesus faces ridicule, scorn, and the ultimate enemy—death. With the girl’s parents clinging desperately to the last thread of hope, Jesus takes the girl by the hand and tells her to “arise!”

That St. Mark has retained in this narrative the mother tongue of Jesus and those with him, adds to the precious intimacy of the miracle. After rising from the dead, she begins to walk around, and Jesus tells the young woman’s parents to give her something to eat—a sequence of events that parallels the resurrection appearances of Jesus himself and has eucharistic memories for Christian communities gathered as we are today for a meal of thanksgiving and nourishing. The young woman is, says Mark, twelve years old. Blood now courses again through her body and, at about the age of beginning menstruation, she now has a future and a marriageable hope. The woman who had hemorrhaged for twelve years, whose menstruation was her shame, is also healed and whole. Both women can now go and live their womanhood in peace and wholeness, for God’s reigning presence has touched and restored their lives through Jesus.

These women announce to us the situation of women throughout the world who, for whatever reason, are still conditioned or condemned to insignificance or abuse; all those women who are still marginalized by society, yet who grasp bravely at other possibilities. Nor can the church opt out of its responsibility. The church’s teaching about nondiscrimination needs to be applied to its own affairs. It must refer constantly and strive in greater measure back to Jesus and his way of relating to women and men in the Scriptures.

Fr. Dennis