June—Month of the Sacred Heart of Jesus

Mass Schedule

Sunday, June 19—2nd Sunday after Pentecost (St. Juliana Falconieri, V)
- 8:00 a.m.—Pro Populo
- 10:30 a.m.—Fathers’ Day remembrances

Monday, June 20—Feria (St. Silverius, PM)
- 8:30 a.m.—for Mary Elizabeth Pessemier (Lillian Sautner)

Tuesday, June 21—St. Aloysius Gonzaga, C
- 8:30 a.m.—R.I.P. Adolph & Agnes Heye (Joseph Heye)

Wednesday, June 22—St. Paulinus, BC
- 8:30 a.m.—for the holy souls in Purgatory (Mark Owens)

Thursday, June 23—Feria (St. Joseph Cafasso, C)
- 8:30 a.m.—for the conversion of sinners (Mark Owens)

Friday, June 24—Sacred Heart of Jesus
- 9:00 a.m.—for the holy souls in Purgatory (W. & C. Stanford)
- 6:00 p.m.—In reparation to the Sacred Hearts of Jesus & Mary (Ellis)
- 7:00 p.m.—Rosary for the repose of the soul of Joan Bogensberger

Saturday, June 25—Nativity of St. John the Baptist (St. William, Ab)
- 7:30 a.m.—Private R.I.P. intention (Qualheim)
- 9:00 a.m.—Requiem Mass for Joan Bogensberger

Sunday, June 26—3rd Sunday after Pentecost (Ss. John & Paul, Mm)
- 8:00 a.m.—Pro Populo
- 10:30 a.m.—R.I.P. Richard Lorbetske (Won Lorbetske)

Announcements

♦ A blessed and happy Fathers’ Day to all fathers of our parish. God bless you in your vocation.

♦ This Friday, June 24, is the Feast of the Sacred Heart. Many graces are available to those who foster a devotion to the Sacred Heart.

♦ Please pray for the repose of the soul of Joan Bogensberger, a.k.a. “Mrs. B”, who passed away early Friday morning. Joan was a long standing faithful parishioner of St. Mary’s. May she rest in peace.

♦ The second collection today will be for building fund.

♦ Please pray for the sick and housebound especially of our parish.

Collections for June 12, 2022
- 1st collection: $ 2,296.00
- Building Fund collection: $ 582.00
- St. Anthony’s Poor Box: $ 142.00

Kitchen Duty for June 26, 2022
- 8:00 am Mass: Lilian & Marie
- 10:30 am Mass: Gina & Corintha

Closing Hymn

Be Thou My Vision

Be Thou my vision, O Lord of my heart;
Naught is all else to me, save that Thou art.
Thou my best thought, by day and by night;
Waking or sleeping, Thy presence my Light.

Be Thou my wisdom, Thou my true Word;
I ever with Thee, Thou with me Lord.
Thou my great Father, I Thy dear son;
Thou in me dwelling, I with Thee one.

Heart of my own heart, whatever befall,
Still be my vision, O Ruler of all.
Be Thou my vision, O Lord of my heart
Naught is all else to me, save that Thou art.
The immeasurable blessings of divine bounty, which have been shown to the Christian people, confer an inestimable dignity upon it. For neither is there, nor ever was there, any nation so great, that hath gods so nigh them, as our God is present with us. For the only-begotten Son of God, wishing that we should be partakers of His divinity, assumed our nature, and was made Man, that He might make men gods. And, moreover, He conferred upon us, unto salvation, the whole of that which He assumed of ours. For He offered to God, His Father, for our reconciliation, His own Body, as a victim, on the altar of the cross: He shed His Blood, that it might be our ransom and our laver to cleanse us: that being redeemed from a miserable slavery, we might be cleansed from all sins. But that the remembrance of so great a benefit might abide in us, He left to the faithful, under the species of bread and wine, His Body for food and His Blood for drink.

O precious and wonderful banquet! Health-giving, and replete with every sweetness! For what can possibly be more precious than this banquet? Wherein, not the flesh of calves and goats, as heretofore in the Law, but Christ, very God, is put before us, that we may take Him. What is more wonderful than this sacrament? For in it, bread and wine are substantially changed into the Body and Blood of Christ: and therefore, Christ, perfect God and Man, is contained under the species of a little bread and wine. He is, therefore, eaten by the faithful, but not lacerated: nay, when the Sacrament is divided, He remains whole, under each particle of the division. But the accidents subsist in the same, without a subject, in order that there may be room for faith, inasmuch as the visible is invisibly taken, being hid under a species not its own; and the senses are kept free from deception, for they judge of accidents, (which are the only things) known by them.

Again, there is no sacrament more health-giving than this, in which sins are wiped away, virtues are increased, and the mind is made rich with the abundance of all spiritual gifts. It is offered, in the Church, for the living and the dead; that what was instituted for the salvation of all, may profit all. Finally, no one can adequately express the sweetness of this Sacrament, by which spiritual sweetness is tasted in its very source: and remembrance is solemnly made of that most perfect charity evinced by Christ in His Passion. Wherefore, in order that the immensity of this charity might the more deeply be impressed on the hearts of the faithful, it was at the Last Supper, when having celebrated the Pasch with His disciples, He was about to pass out of this world unto His Father, that He instituted this Sacrament, and left it as the perpetual memorial of His Passion, the fulfilment of the ancient figures, the greatest of the miracles done by Him, and the special consolation to them that were to be sad at His absence.