

## From the Desk of Father Jhakson

Brothers and sisters, last week the evangelical scene of the boat hit by the waves and the wind, somehow reflected our own life: a journey that we sail and where we will have difficulties and challenges; But the most important thing is that Jesus is with us and helps us to reach a safe harbor.

This week, the readings continue to teach us about life itself, but this time in "reference to death." And the first thing they clearly teach us is that God is the author of life and not death. To be the image and likeness of God, then, means to be beings for life and not for death.

The truth is that we know for sure that all human beings die, but it is no less true that not all human beings "manage to live". It is not simply living, understood as spending day by day breathing, but being and giving the best of ourselves. It is not just living, but how you live, what will make a difference.

We are called to live according to faith, that our life is a praise of thanksgiving to God. This makes a difference in our day to day.

The Gospel presents us with two important events: a healing of a woman suffering from hemorrhages and the "death" of Jairus' daughter. In both scenes, for the Jewish culture, death is present: blood was understood as impurity and therefore produced rejection in society. It was a living death, because no one recognized her as a worthy person. And the other scene was the "possible" bodily death.

Life without God "tastes like death" because there is no hope, we do not know our final destination, there is no desire to improve. The God of life tells us "get up, cheer up, go ahead, don't stop", but death speaks to us with phrases like "it's not worth it", "don't make an effort", "focus on yourself without thinking about others", "just enjoy and don't think about the future".

Jesus, however, beyond giving a bodily healing, gives us back life that is translated into participation, again, in the society to which we belong, lifts us from our situations that lead to spiritual death and being far from him. Today the Lord tells us again: "get up, you are not dead, you are asleep". Let us awaken to life in God, to the life of faith, in order to truly live our life according to His will.

In Christ,  
Fr. Jhakson



Hermanos y hermanas, la semana pasada la escena evangélica de la barca golpeada por las olas y el viento, nos reflejaban de alguna manera nuestra propia vida: una travesía que navegamos y donde tendremos dificultades y desafíos; pero lo más importante es que Jesús está con nosotros y nos ayuda a llegar a puerto seguro.

Esta semana, las lecturas continúan enseñándonos sobre la misma vida, pero esta vez en "referencia a la muerte". Y lo primero que nos enseñan con claridad es que Dios es el autor de la vida y no de la muerte. Ser imagen y semejanza de Dios, significa entonces, ser seres para la vida y no para la muerte.

La verdad que es que sabemos y estamos seguros que todos los seres humanos mueren, pero no menos cierto es que no todos los seres humanos "logran vivir". No es simplemente vivir, entendido como pasar día a día respirando, sino siendo y dando lo mejor de nosotros. No es simplemente vivir, sino cómo se vive lo que hará la diferencia.

Estamos llamados a vivir según la fe, que nuestra vida sea una alabanza de agradecimiento a Dios. Eso hace la diferencia en nuestro día a día.

El Evangelio nos presenta dos hechos importantes: una curación de una mujer que sufría de hemorragias y la "muerte" de la hija de Jairus. En las dos escenas, para la cultura judía, la muerte está presente: la sangre era entendida como impureza y por tanto produce rechazo en la sociedad. Era una muerte en vida, porque nadie la reconocía como persona digna. Y la otra escena, era la "posible" muerte corporal.

La vida sin Dios "tiene sabor a muerte", porque no hay esperanza, no sabemos de nuestro destino final, no hay ganas ni deseos de mejorar. El Dios de la vida, nos dice "levántate, ánimo, sigue adelante, no te detengas", pero la muerte nos habla con frases como "no vale la pena", "no te esfuerces" "concéntrate en ti sin pensar en los demás" "sólo disfruta y no pienses en el futuro".

Jesús sin embargo, más allá de dar una sanación corporal, nos devuelve la vida que se traduce en la participación, de nuevo, en la sociedad a la cual pertenecemos, nos levanta de nuestras situaciones que conducen a la muerte espiritual y a estar lejos de él. Hoy el Señor nos vuelve a decir: "levántate, no estás muerto, estás dormido". Despertemos a la vida en Dios, a la vida de fe, para poder vivir verdaderamente nuestra vida según su voluntad.

En Cristo,  
Fr. Jhakson



### GLUTEN FREE HOST ~ NOW AVAILABLE

Please let Father know 10-15 minutes before Mass starts if you are in need of Gluten Free Host

### R.C.I.A. RITE OF CHRISTIAN INITIATION FOR ADULTS

The Rite of Christian Initiation of Adults R.I.C.A. is a community process of catechetical, spiritual and educational formation for adults who seek to become full members of the Roman Catholic Church through a conversion of the mind and heart.

#### The R.C.I.A. Program is for:

1. Any person who has never been baptized.
2. Any person who has been baptized in another Christian faith and would like to convert to the Roman Catholic faith.
3. Roman Catholic faith.
4. Any person who was baptized Roman Catholic but never received the sacraments of First Holy Communion and/or Confirmation.
5. Any Roman Catholic who has received all the sacraments but would like to deepen their faith by attending the sessions of R.C.I.A.

We invite you to also join this journey of faith. The R.C.I.A. program will start on September, 2021. You can register at the parish office.

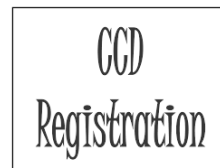
### R.I.C.A. RITO DE INICIACIÓN CRISTIANA PARA ADULTOS

El Rito de Iniciación Cristiana de Adultos conocido por las siglas R.C.I.A. es un proceso comunitario de formación catequética, espiritual y educativo para los adultos que buscan convertirse en miembros plenos de la Iglesia Católica Romana a través de una conversión de la mente y el corazón.

#### El programa de R.C.I.A. es para:

1. Cualquier persona que nunca ha sido bautizada.
2. Cualquier persona que ha sido bautizada en otra fe Cristiana y le gustaría convertirse a la fe Católica Romana.
3. Cualquier persona que fue bautizada católica pero nunca recibió los sacramentos de la Primera Comunión y la Confirmación.
1. Cualquier católico que ha recibido todos los sacramentos pero que le gustaría profundizar en su fe asistiendo a las sesiones de R.C.I.A.

Te invitamos a unirse también a esta jornada de fe. El programa R.C.I.A. iniciará en el Otoño y terminará en la Primavera. Primera noche de clase septiembre de 2021.



### 2021-2022 CCD Registration

Starting July 13, 2021

Enroll at the office

Download the CCD Registration form on Parish webpage ([stpatrickrockford.org](http://stpatrickrockford.org))

or church facebook page (<https://www.facebook.com/stpatrickrockford/>)  
Don't forget your child's baptism certificate and birth certificate copy.



### Registro CCD 2021-2022

A partir del 13 de julio de 2021

Inscríbete en la oficina.

Descargue el formulario de registro de CCD en la página web de la parroquia ([stpatrickrockford.org](http://stpatrickrockford.org))

o la página de Facebook de la iglesia (<https://www.facebook.com/stpatrickrockford/>)  
No olvide el certificado de bautismo y la copia del certificado de nacimiento de su hijo.

## DAILY READINGS



### Readings for the Week of June 27, 2021

**Sunday** Wis 1:13-15, 2:23-24; 2 Cor 8:7, 9, 13-15 ; Mk 5:21-43  
**Monday** Gn 18:16-33; Mt 8:18-22  
**Tuesday** Acts 12:1-11; Tm 4:6-8, 17-18; Mk 16:13-19  
**Wednesday** Gn 21:5, 8-20a; Mt 8:28-34  
**Thursday** Gn 22:1b-19; Mt 9:1-8  
**Friday** Gn 23:1-4, 19; 24:1-8, 62-67; Mt 9:9-13  
**Saturday** Eph 2:19-22; Jn 20:24-29  
**Next Sunday** Ez 2:2-5; 2 Cor 12:7-10; Mk 6:1-6a

### JUNE 19TH & JUNE 20, 2021

Envelopes.....\$1,831.00  
 Offertory.....\$ 1,045.90  
 Total.....\$ 2,876.90



## MASS INTENTIONS



### Tuesday, June 29, 2021

8:00 am Rev. Francis McDonnell (✚)

### Wednesday, June 30, 2021

8:00 am Earl Miller, by John Guzzardo (✚)

### Thursday, July 1, 2021

8:00 am Moscinski & Russell families, by Amy Russell (Living/✚)

### Friday, July 2, 2021

8:00 am Arnold Gudenkauf, by Carolyn Summer

### Saturday, July 3, 2021

4:00 pm Marisa Fuentes, by John & Mary Giliberti (✚)

### Sunday, July 4, 2021

8:00 am People of Saint Patrick

9:30 am Richard E. Murphy, by Anne Murphy (✚)

11:15 am Magdaleno Aguilar, by Mario Aguila

*Saint Patrick Parish*  
**My Home, Your Home, Our Home!**  
**All are Welcome**



*Parroquia de San Patricio*

**Mi casa, Tu casa, Nuestra casa!**  
**Todos sean bienvenidos**



**OFFICE HOURS:** Monday - Friday 9 am - Noon & 1 pm - 5 pm  
**OFFICE PHONE:** (815) 965-9539  
**OFFICE FAX:** (815) 965-0086  
**DAILY MASS:** Tuesday - Friday: 8:00 am in the Chapel  
**WEEKEND MASS:** Saturday: 4:00 pm (English)  
 Sunday: 9:30 am (English)  
 8:00 am & 11:15 am (Spanish)

**EUCCHARISTIC ADORATION:** Thursday 8:30 am - Noon  
**RECONCILIATION:** Saturday afternoon from 3:30 pm - 3:50 pm  
 and after 8:00 am week day Masses

**WEBSITE:** stpatrickrockford.org  
**CHURCH EMAIL:** stpatrickrockford@gmail.com  
**CCD CLASSES:** Tuesday 6:00 - 7:30 pm  
**MARRIAGE:** Arrangements should be made with Fr. Jhakson.  
 A minimum of 6 months preparation is required.  
 Call Parish Office for appointment.

**ANointing OF THE SICK:** Please call Parish Office to make arrangements to receive this Sacrament.

**BAPTISM:** (English) Please call the Parish Office to make arrangements for the Preparation Class and Baptism date with Deacon Jovie Reyes. (No children please)

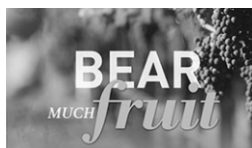
**BAUTISMO ESPAÑOL** Sábados segundo y cuarto de cada mes a las 10:00 am. Las Pláticas Pre-Bautismales serán cada primer sábado del mes a las 5:00 pm en el centro parroquial. Donación de \$50.00. (No niños por favor).

**PRESENTACIONES** First Saturday of every month at 10:00 am

**“Talitha koum!... Little girl, I say to you, arise!”**

**“¡Talita, kum!... ¡Óyeme, niña, levántate!”**

**JUNE 27, 2021 ~ THIRTEENTH SUNDAY IN ORDINARY TIME**



## Diocesan Stewardship Appeal

**This year Appeal is \$20,000.00 dollars.**  
**You have raised so far \$11,450.00.**



**PLEASE PRAY FOR OUR PARISHIONERS/FAVOR DE ORAR POR NUESTROS FELIGRES**  
 Homebound: Delores Flanagan, Esther Knutson, Ofilia Salas, Jenna Hammerly

### MONTHLY PARISH BREAKFAST

July 10th

**Our next monthly breakfast will be on July 10th after all the Masses. Save the Date!**  
**Nuestro próximo desayuno mensual será el 10 de julio después de todas las misas.**  
**¡Reserva!**

## Saint of the Day ~ June 27/ Santa del día ~ 27 de junio

**SAINT CYRIL OF ALEXANDRIA** – Saints are not born with halos around their heads. Cyril, recognized as a great teacher of the Church, began his career as archbishop of Alexandria, Egypt, with impulsive, often violent, actions. He pillaged and closed the churches of the Novatian heretics—who required those who denied the faith to be re-baptized—participated in the deposing of Saint John Chrysostom, and confiscated Jewish property, expelling the Jews from Alexandria in retaliation for their attacks on Christians.

Cyril's importance for theology and Church history lies in his championing the cause of orthodoxy against the heresy of Nestorius, who taught that in Christ there were two persons, one human and one divine

The controversy centered around the two natures in Christ. Nestorius would not agree to the title “God-bearer” for Mary. He preferred “Christ-bearer,” saying there are two distinct persons in Christ—divine and human—joined only by a moral union. He said Mary was not the mother of God but only of the man Christ, whose humanity was only a temple of God. Nestorianism implied that the humanity of Christ was a mere disguise.

Presiding as the pope's representative at the Council of Ephesus in 431, Cyril condemned Nestorianism and proclaimed Mary truly the “God-bearer”—the mother of the one Person who is truly God and truly human. In the confusion that followed, Cyril was deposed and imprisoned for three months, after which he was welcomed back to Alexandria.

Besides needing to soften some of his opposition to those who had sided with Nestorius, Cyril had difficulties with some of his own allies, who thought he had gone too far, sacrificing not only language but orthodoxy. Until his death, his policy of moderation kept his extreme partisans under control. On his deathbed, despite pressure, he refused to condemn the teacher of Nestorius. (franciscan media)