



SAINTS DAMIEN AND MARIANNE MILITARY CATHOLIC COMMUNITY



SCHOFIELD MAIN POST CHAPEL
ALIAMANU MILITARY RESERVATION

THIRTEENTH SUNDAY IN ORDINARY TIME



JUNE TWENTY SEVEN 2021

MASS SCHEDULE

Sunday 0830 AMR
Sunday 1100 MPC

DAILY MASS

Tues & Wed 1130—MPC
Thurs & Fri 1130—AMR

CONFESSIONS

Before and after Mass

BAPTISM

3rd Sunday of the Month

MARRIAGE

Schedule 8 months in advance

SUNDAY READINGS

First Reading

Wisdom 1:13-15; 2:23-24
Death entered the world through
the work of the devil.

Responsorial Psalm

Psalm 30:2,4,5-6,11,12,13
A prayer of thanksgiving to God
for having rescued us.

Second Reading

2 Corinthians 8:7,9,13-15
As Christ became poor for our
sake, so must we share with those
in need from our abundance.

REFLECTION

BACKGROUND ON THE GOSPEL - Mark 5:21-43

For today's Gospel, we continue to read from the Gospel of Mark. Last Sunday we heard about Jesus calming the storm, the first of four miracles that Jesus performs in the vicinity of the Sea of Galilee. Each of these four miracle stories offers us a glimpse at Jesus' power. This week we hear about the third and fourth miracles, skipping the second miracle, the healing of a man from Gerasene who was possessed by a demon.

Today's Gospel reports two stories of healing. One story tells us about a father's great love for his dying daughter. The other story tells us about a desperate woman who risks much as she seeks healing from Jesus. In each story, the request for healing is itself a courageous act of faith, and yet very different circumstances are represented by the lives of each suffering person.

Jairus is described as a synagogue official, a man of considerable standing in the Jewish community. Distraught over his daughter's poor health, he approaches Jesus and asks him to heal her. Although Mark doesn't provide many details, we can imagine that his daughter has been ill for some time and that her condition is deteriorating.

As Jesus leaves with Jairus, Mark describes a second person who seeks healing from Jesus, a woman with a hemorrhage. This woman secretly touches Jesus from behind and is immediately cured. In response, Jesus turns and asks who touched him. Jesus' disciples, always a little clueless in Mark's Gospel, help us envision the scene. The crowds are pushing in on Jesus, and yet he, knowing that power has gone out of him, asks who touched him. The woman could have remained anonymous, yet at Jesus' question she steps forward and acknowledges what she has done. Jesus responds by acknowledging her as a model of faith and sends her away in peace.



At this point, we can imagine Jairus's impatience with Jesus; his daughter is dying and Jesus hasn't helped him yet. As if to build a sense of urgency, messengers suddenly arrive and confirm Jairus's worst fear: his daughter has died. Jesus curiously ignores their message and reassures Jairus. When they arrive at Jairus's home, they find family and friends mourning the girl's death. Jesus enters the room of the dead girl, takes her by the hand, and instructs her to arise. Jairus's faith in Jesus has not been in vain; his daughter is restored to life.

The contrasts between Jairus and the woman with the hemorrhage are stark and revealing. One is a man, the other is a woman. One is a public official, an important person in the community. The other is a woman who has lost everything to find a cure to a condition that separated her from the community. One approaches Jesus publicly. The other approaches Jesus secretly. Yet in each case, faith leads them to seek out Jesus in their time of need.

The Gospel concludes with Jesus' instructions to remain silent about this miracle. This is typical of Mark's Gospel and is sometimes referred to as the messianic secret. Repeatedly, those who witness Jesus' power and authority are instructed to not speak of what they have witnessed. These instructions appear impossible to obey, and it is difficult to understand the purpose of these instructions. But in each case, they seem to emphasize the fact that each individual, including the reader of Mark's Gospel, must, in the end, make his or her own judgment about Jesus' identity. Each individual must make his or her own act of faith in affirming Jesus as God's Son. SUNDAY CONNECTION, Loyola Press

Visit our WEBSITE!

Scan the QR Code! It will take you directly to our Saints Damien and Marianne website!



BE A LECTOR!

“When the Sacred Scriptures are read in the Church, God himself speaks to his people, and Christ, present in his word, proclaims the Gospel .” USCCB

We need your to proclaim God’s Word!

Please contact Edgar Lopez at edgar.lopez1@yahoo.com or 808.783.4219 to sign up for Main Post Chapel (MPC) Lector
OR

for AMR Lectors contact Dylan Evjen , dylanevjen@gmail.com



Keep in touch with us
VIA EMAIL AND TEXT MESSAGE

What’s Flocknote?

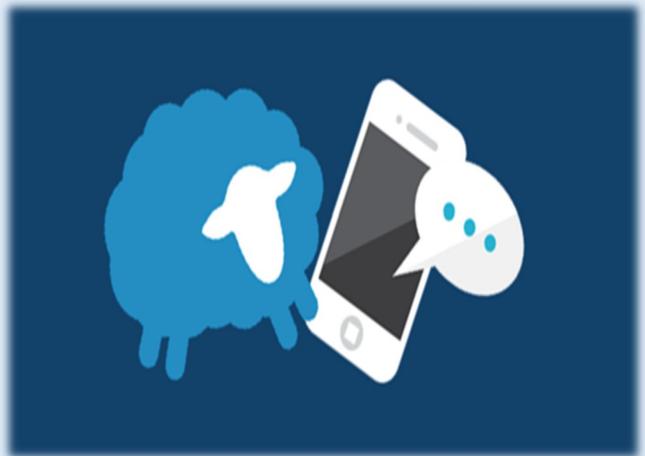
Texting is the #1 way to get our message through when we need to, period! Flocknote is a text messaging that helps us to reach our people when we need to. Flocknote is a smarter way to text message and email you, our members. Flocknote churches can reach all their members at a moment’s notice!

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Type in your name Choose the groups you would like to get info on or if you just want to receive messages, hit “next” and you’re in!

It’s that EASY!



COMMUNITY

CALENDAR

SUN JUNE 27	Thirteenth Sunday In Ordinary Time	AMR 8:30 am
		MPC 11:00 am
MON JUNE 28	St. Iraeneus, Bishop and Martyr	
TUES JUNE 29	Sts Peter and Paul, APOSTLES	
WED JUNE 30	The First Martyrs of the Holy Roman Church	
SUN JULY 4	Fourteenth Sunday In Ordinary Time	AMR 8:30 am
		MPC 11:00 am
MON JUNE 28	St. Iraeneus, Bishop and Martyr	
TUES JUNE 29	Sts Peter and Paul, APOSTLES	
WED JUNE 30	The First Martyrs of the Holy Roman Church	
THUR JULY 1	St. Junipero Serra	
SAT JULY 3	St. Thomas, APOSTLE	
SUN JULY 4	Fourteenth Sunday In Ordinary Time	AMR 8:30 am
		MPC 11:00 am
MON JULY 5	St. Anthony Zaccaria and St. Elizabeth of Portugal	
TUES JULY 6	St. Maria Goretti, Virgin and Martyr	
FRI JULY 9	St. Augustine Zhao Rong and Companions, Martyrs	

Amoris Laetitia Family Year 2021-2022

The Year “Amoris Laetitia Family” is an initiative of Pope Francis, which aims to reach every family around the world through several spiritual, pastoral and cultural proposals that can be implemented within Parishes, Dioceses, universities, ecclesial movements and family associations.

The pandemic experience has highlighted the central role of the family as the domestic Church and the importance of community ties between families. Such ties make the Church an authentic “family of families” (AL 87).

The family deserves a year of celebrations, so that it can be placed at the center of commitment and care from every pastoral and ecclesial reality.

The Amoris Laetitia Family Year began on the feast of the Solemnity of St Joseph, 19 March 2021. The Family Year will run through the conclusion of the tenth World Meeting of Families taking place in Rome, 26 June 2022.



20 JUNE 2021	8:30 AM	147	\$135.31
	11:00 AM	133	\$274.43

Total funds collected: \$409.74

Year-to-date: As of Dec. 27, 2020 \$14,280.00

Weekly offerings do not reflect online donations

THE ROAD TO SAINTHOOD

MEDAL OF HONOR RECIPIENT COULD BE ONE OF THE FIRST AMERICAN SERVICEMAN TO BECOME A SAINT

Though “saintly” is a term quite often used to describe the virtuous actions of American troops in combat zones — from providing humanitarian aid and medicine to those in need, to placing themselves between civilians and the line of fire — it could have a very literal meaning in the near future when describing two deceased military chaplains.

Decades after their passing, Catholic priests Fr. Emil Kapaun, and Fr. Vincent Capodanno, are currently undergoing the process for canonization with the Roman Catholic Church, which could see these two Medal of Honor recipients become the first official saints to have served with the US military. Emil Kapaun was commissioned a 2nd Lt. in the US Army in 1944, seeing service as a chaplain in the Burma Theater towards the end of World War II. Briefly leaving the Army at the war’s conclusion to pursue graduate studies, he returned to active duty soon afterwards and was stationed in Japan with a cavalry unit.



Chaplain Emil Kapaun celebrates a Catholic Mass for cavalry soldiers during the Korean War

(Photo US Army)

The young priest, respected among his peers and often sought out as a source of advice and friendship by the soldiers he ministered to, was sent back to a combat zone during the onset of the Korean War. Using the hood of a jeep as his altar, Kapaun led prayer services and Catholic Masses in the midst of combat for soldiers who requested it, sometimes even while under withering enemy fire that would see his jeep lit up with machine gun rounds by Chinese and North Korean forces.

The chaplain was taken prisoner, along with a number of others from his unit during the Battle of Unsan, and was force-marched to a Chinese prison camp where he and his fellow prisoners of war would undergo harsh treatment at the hands of their captors. Kapaun developed a quick reputation for stealing food and medicine from Chinese storage sites at the camp to feed the malnourished and aid the sick POWs.

He would also go without his meager rations for considerable periods of time, having volunteered them to others who he felt needed it more than he did. Above that, Kapaun incurred the wrath of his Chinese guards for halting the executions of wounded American troops by tackling or shoving the soldiers lined up to commit the dastardly act.

Still ministering to his fellow POWs as best as he could, Kapaun died in captivity. His body was thrown in a mass grave by his Chinese captors along with the remains of many other deceased American POWs. He was awarded the Medal of Honor posthumously in 2013 by former President Barack Obama. Ian D’Costa, Posted On January 28, 2019

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MISSION STATEMENT

The Military Catholic Community of Saints Damien and Marianne Shares Jesus' Love with all whom we encounter to build the Kingdom of God through Christian discipleship.

**E Haku I Ka Pu'u Wai
(Weave One Heart)**

*"That whosoever believeth in him should not perish, but have eternal life.
For God so loved the world, that he gave his only begotten Son,
that whosoever believeth in him should not perish, but have everlasting life.
For God sent not his Son into the world to condemn the world; but that the world through*