

PARISH CALENDAR

Thirteenth Sunday
in Ordinary Time

June 27, 2021

Behold, our God; our protector.

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| Saturday, June 26 | 5:00 p.m. | Mass |
| Sunday, June 27 | 7:00 a.m. | Mass |
| | 8:30 a.m. | Mass |
| | 10:00 a.m. | Mass (Live Stream) |
| | 5:00 p.m. | Mass |
| Monday, June 28 | 8:00 a.m. | Mass |
| | 7:00 p.m. | Mass |
| | 9:30-11:00 a.m. | Food Pantry Open |
| Tuesday, June 29 | 8:00 a.m. | Mass |
| Wednesday, June 30 | 8:00 a.m. | Mass |
| | 9:30-11:00 a.m. | Food Pantry Open |
| Thursday, July 1 | 8:00 a.m. | Mass |
| Friday, July 2 | 8:00 a.m. | Mass |
| Saturday, July 3 | 10:00-12 pm | Confession - 87-1511 Nakii St. |
| | 5:00 p.m. | Mass |

NEXT SUNDAY READINGS:

Ezek:2:2-5: God calls Ezekiel to prophesy to Israel.

2 Cor:12:7-10: Paul is called, despite his weaknesses.

Mark:6:1-6: Jesus is rejected in the synagogue.

(Everyone who attends Mass must wear a Masks)

Saturday Evening Mass @ 5 pm

Four Sunday Masses @ 7 am, 8:30 am, 10 am & 5 pm

Weekday Masses will be at 8 am & 7 pm (Mon)



To get tickets. You can go to www.stritananakuli.org on the Banner line look "Mass Tickets" click it. You will see screen "Mass Tickets" click on **Obtain Mass Ticket through Event Brite.com here** you will then have a screen which has a picture of the front of the church "St. Rita Catholic Mass Tickets" click; on the next page will be in orange box which says **"Select a date"** select date and time you wish to get tickets. Please remember there a limited amount of seats due to social distancing. **If you do not have a computer you may call the parish office between 10 am - 12 pm (Mon-Tue- Wed-Fri) for tickets**

We will continue to live streaming the Sunday Mass at 10 a.m. @ <https://www.stritananakuli.org/livestream> or https://www.youtube.com/channel/UCepqtr_VuHL7R-MjmZpe7Cg/

Reflecting on God's Word

These two stories are quite touching, perhaps because they involve so much touching—forbidden touching, as a matter of fact. The father starts it off by falling at Jesus' feet and begging Jesus to help his dying daughter: "Come lay your hands on her that she may get well and live" (Mark 5:23). Only touching her will do.

Then as Jesus is passing through the crowd, a woman suddenly appears on the scene, reaching out to Jesus and saying to herself: "If I but touch his clothes, I shall be cured" (5:28). Jesus knows immediately that he's been touched: "Who has touched my clothes?" he asks (5:30). And the disciples wryly observe that the crowd is . . . well, crowding him . . . so how can you ask "Who touched me?"

It is important to remember that because the woman was bleeding, a condition that made her "unclean" according to the law of Moses, her touch would have made Jesus unclean. However, her touching Jesus has the opposite effect: the bleeding stops and she is made clean once again.

When word comes that the little girl is dead, Jesus calls on the father to set aside fear and put on faith. Arriving at the house, Jesus goes in and takes the child by the hand and says, "Little girl, I say to you, arise!" (Mark 5:41). Sixteen times in Mark's Gospel Jesus touches or takes someone by the hand. She does arise and he tells them to bring her some food. Again, touching her would have made Jesus unclean, but instead his touch cleanses her of death's hold.

Two desperate people—a dying girl and a bleeding woman. Jesus touches them and they both touch him—the woman through her own faith, the little girl through the faith of her father. It seems that healing depends on a flow between healer and the one being healed. The great news is that God allows a proxy. —James A. Wallace, C.Ss.R.

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**DO NOT BE AFRAID
HAVE FAITH**

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ANNOUNCEMENTS

PETER PENCE COLLECTION: Today is the Peter's Pence Collection, that supports the Universal Church, including the work of the Holy See, and the charitable works of Pope Francis. Take this opportunity to join with Pope Francis and be a sign of mercy to our suffering brothers and sisters. Please be generous today. Envelopes are in you envelop packets and at the back of church. For more information, visit www.peterspence.va/en.html.

WORD OF LIFE: "We ask you to bless us in our vigilance for the gift of religious liberty. Give us the strength of mind and heart to readily defend our freedoms when they are threatened; give us courage in making our voices heard on behalf of the rights of your church and the freedom of conscience of all people of faith." USCCB "Prayer for the Protection of Religious Liberty"

WEEKLY READINGS

Jun 27 Sun: 13TH Sunday in Ordinary Time

Wis:1:13-15; 2:23-24; Ps:30; 2 Cor:8:7, 9,13-15; Mk:5:21-43

Jun 28 Mon: Saint Irenaeus, Bishop and Martyr

Gen:18:16-33; Ps:103:1b-2, 3-4, 8-9, 10-11; Mt:8:18-22

Jun 29 Tue: Saints Peter and Paul Apostles

Acts:12:1-11; Ps:34: 2-3, 4-5, 6-7, 8-9; Tim:4:6-8, 17-18;

Mt:16:13-19

Jun 30 Wed: Ordinary Weekday

Gen:21; 5, 8-20a; Ps:34:7-8, 10-11, 12-13; Mt:8:28-34

Jul 1 Thur: ordinary Weekday

Gen:22: 1b-19; Ps:115:1-2, 3-4, 5-6, 8-9; Mt:9:1-8

Jul 2 Fri: Ordinary Weekday

Gen:23:1-4, 19; 24:1-8, 62-67; Ps:106:1b-2, 3-4a, 4b-5; Mt:9:9-13

Jul 3 Sat: Saint Thomas, Apostle

Eph:2:19-22; Ps:117:1bc, 2; Jn:20:24-29

STRAPPED FOR CASH

Every pastor eventually asks for contributions, and St. Paul was no exception. He had lived several years in Corinth, a city with an advantageous location, right on the isthmus that joined the upper and lower parts of Greece. There Paul founded a Christian community. Later, he sent letters to help the people grow in faith. He criticized the factions that were forming. He explained how to celebrate the Eucharist.

And he asked for money. Other Christian communities were not as well off as the Corinthians. It wasn't fair. The first Christians shared what they owned within these small communities. Paul saw a bigger picture. Just as people cared for one another within these groups, they should share among the groups as well.

"As a matter of equality," Paul appealed to the Corinthians, "your abundance at the present time should supply their needs." Paul had them imagine the tables reversed: "Their abundance may also supply your needs." Paul envisions a church where those who had much "did not have more," and those who had little "did not have less." From time to time we are asked to support the needy in other places. They may be within our own diocese, the nation, or the world. When we have the opportunity to share from our abundance, we are fulfilling a command that goes all the way back to Paul. "As you excel in every respect, may you excel in this gracious act also." Lectionary Bulletin Inserts: Reflections on the First and Second Readings, Year B © 2019 Archdiocese of Chicago: Liturgy Training Publications. All rights reserved. Written by Paul Turner. Lectionary for Mass © 2001, CCD.

CHRIST BECAME POOR
SO THAT BY HIS POVERTY
WE MIGHT BECOME RICH



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NOTES ON STEWARDSHIP

In today's second reading, St. Paul reaches the community at Corinth about a spirituality of giving. He urges them to give and helps them understand that through their generosity, they will in turn be recipients of a spiritual abundance. They will receive from those who are the beneficiaries of their own giving a reciprocal gift that amounts to an equality of giving that deepens their relationship with Christ Jesus. A good reflection this week would be to think of the ways your own life has been enriched by your generosity. How might you have reaped a spiritual abundance through your own generous behavior? *International Catholic Stewardship Council*

STEWARDSHIP OF TREASURE

MAHALO FOR SHARING YOUR TREASURE

You can still continue contribute to St. Rita during this time of Social - distancing by going to our web-site www.sritananakuli.org And click "On-line Giving" on the banner line. You can also send your Tithe/Donation via mail: St. Rita Catholic Church/ 89-318 Farrington Hwy. / Nanakuli, HI 96792

What the Creator Never Created

The Book of Wisdom says there are three things God did not make: death, destruction, and injustice. Yet we live with them every day.

Wisdom believes that God intended the world to be a much better place. We humans were made in the image of God, designed to be as imperishable as God is. God did not "make" death. God is good.

God also intended that the creatures of the world would be wholesome and that plants would provide nourishment and health—"not a destructive drug among them." In this view, God did not create violence among animals or poisons among drugs. And God expected that justice would reign, because justice, like God, is undying. Justice is an expression of God's will. Everything that God made was good.

That is the view of the Book of Wisdom. But it isn't a picture of the world we live in. The Book of Wisdom knows why: "By the envy of the devil, death entered the world, and they who belong to his company experience it." The presence of evil, which was not precisely created by God according to this view, frustrated the designs of God's more perfect creation.

God did not create evil, but we know that evil exists and that death, destruction, and injustice abound. But we also believe they are not part of God's eternal plan and that those who belong to God's company will experience justice, salvation, and life everlasting.

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