

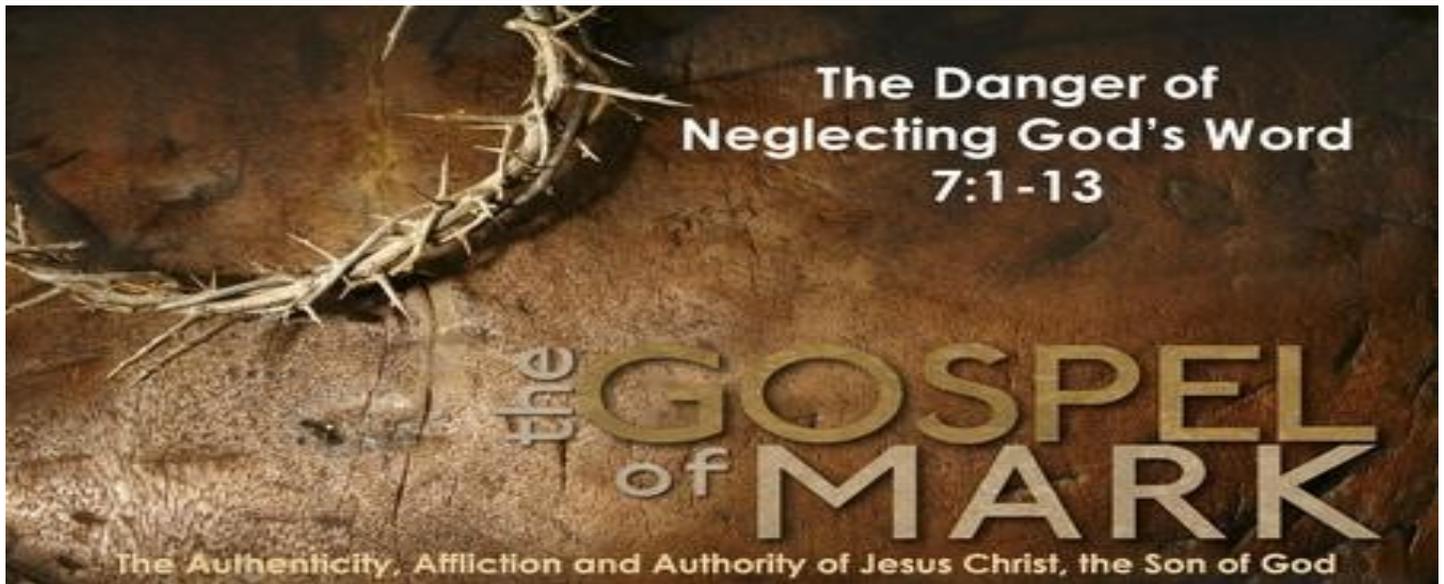


SAINTS DAMIEN AND MARIANNE MILITARY CATHOLIC COMMUNITY



SCHOFIELD MAIN POST CHAPEL
ALIAMANU MILITARY RESERVATION

THE TWENTY-SECOND SUNDAY IN ORDINARY TIME



The Danger of
Neglecting God's Word
7:1-13

THE GOSPEL
of MARK

The Authenticity, Affliction and Authority of Jesus Christ, the Son of God

29 AUGUST 2021

MASS SCHEDULE

Sunday 0830 AMR
Sunday 1100 MPC

DAILY MASS

MPC: Monday-Friday 11:30 am except
Training and Federal Holidays

Anointing of the Sick

Call the priest-chaplain
Immediately (numbers on the
back)

CONFESSIONS

Before and after Mass or by
appointment

BAPTISM

3rd Sunday of the Month
Prior to the celebration, parents
will meet with the priest-chaplain
for an interview and instruction

WEDDING

Couples must contact the priest-
chaplain at least 6 months before
the wedding. The Archbishop re-
quires that all couples celebrating
marriage in the Archdiocese for
the Military Services participate in
one introductory session on Nat-
ural Family Planning (NFP). This
requirement is met
when both parties
participate in one session
either in-person or online.

First Reading

Deuteronomy 4:1-2,6-8
Moses tells the Israelites to ob-
serve the commandments that
God gave them.

Responsorial Psalm 15:2-3,3-4,4-5
Those who do justice will find favor
with God.

Second Reading

James 1:17-18,21b-22,27
James teaches that Christians
should be doers of the Word.

Gospel Reading

Mark 7:1-8,14-15,21-23
Jesus teaches that it is that which
comes from our hearts
that defiles us.

SUNDAY BULLETIN

BACKGROUND ON THE GOSPEL - Mark 7:1-8,14-15,21-23

This Sunday, our lectionary returns to Mark's Gospel after a number of Sundays in which we heard the Bread of Life discourse from the Gospel of John. Recall that we focus on the Gospel of Mark in Lectionary Cycle B, but substitute John's report of the multiplication of the loaves and fishes for Mark's report of this event.

In today's Gospel, Mark provides a significant amount of information about the Jewish observance of ritual-purity laws. Most scholars believe that Mark includes this information because his audience includes Gentile Christians who have no knowledge or experience of these laws. We can infer, therefore, that many in Mark's community were not Jewish Christians.

In this Gospel, Mark addresses the question of which Jewish practices would also be observed in the newly emerging Christian community. This was a significant question for the early Christian Church, especially in



communities that included both Jewish and Gentile converts to Christianity. We also hear this question addressed in the letters of Paul with regard to table fellowship. In Gospel passages such as the one today, we see the Gospel evangelists finding justification for a Christian practice distinct from Judaism in the remembrances of Jesus' teaching and the practice of his first disciples.

Jesus first criticizes the Pharisees for putting human tradition above God's Law. Here, Jesus is referring to the tradition of the elders, the teachings of the Pharisees, which extended the ritual-purity laws of Temple worship to everyday Jewish life. Jesus criticizes the Pharisees for making this tradition equal to and as binding as the Law of Moses.

Next, Jesus comments on the meaning behind the Pharisees' language of holiness—clean and unclean. Jesus teaches that a person is not defiled by the food that enters his or her body, but rather by sin that emerges from his or her words and actions. In this teaching, Jesus unmasks a deeper question behind the one posed to him by the Pharisees. The real issue is holiness, which is not found in external acts alone. Holiness comes from within and is evidenced in the actions and attitudes that emerge from a person's life.

If we read today's Gospel carefully, we will see a pattern in Jesus' teaching method that will be repeated in the weeks ahead. Jesus' first teaching is directed to the Pharisees who questioned him. Jesus' words are then directed to the crowd, teaching that a person is defiled by his or her words and actions, not by the food that he or she eats. In verses omitted in today's reading, we learn that Jesus returned home with his disciples, who in turn questioned him about what he had taught. The words we read at the conclusion of today's Gospel are addressed to Jesus' disciples. Mark's narrative shows several audiences for Jesus' teaching: his antagonists, the crowds, and Jesus' disciples. As we see in this reading, the words to the Pharisees are often words of challenge. The teaching to the crowds is often a general, sometimes cryptic, message. With the disciples, who often misunderstand Jesus' words, further explanation is offered about his message and its meaning. Jesus' words challenge us as well. In our desire to show that we are holy, we might also give too much credence to externals, following rules without thinking about the intention behind them. Jesus reminds us that we do not make ourselves holy by our actions. Rather, we become holy when we allow God's Spirit to transform us. Our actions should be an expression of the conversion of our heart to God and to God's ways.

SUNDAY CONNECTION, Loyola Press

RELIGIOUS EDUCATION



RCIA ...a journey in faith

Rite of Christian Initiation for Adults

The RCIA process introduces you to the beliefs and practices of the Roman Catholic Church. It helps you explore what it means to be a Christian. It prepares you to enter fully into our community of faith through the sacraments of Baptism, Confirmation, and Eucharist. Becoming Catholic is more than just learning scripture and rituals, it's discovering how to be a disciple of the Lord.

Contact:
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hamauloko@gmail.com

Main Post Chapel - David Castillo
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david.c.castillo10@mail.mil or
davec349@yahoo.com

REGISTRATION:

Religious Education is now
OPEN

WHERE:

Online at <https://stdmcc.com> or



CLASSES START:

September 12

RE⁺IGIOUS
EDUCA⁺TION

"Let the Children Come to Me"
Matthew 19:13-15



THE ROSARY

Except for the Our Father, no Catholic prayer or devotion may be more revered than the Rosary.

Many say the Rosary daily, reciting this prayer not only in church but during special times and places we set aside. Many keep the beads in their pocket, hang them in cars, put them on bedposts. They may be part of the essentials carried every day, such as keys, wallets or purses. When lost or misplaced, many may feel incomplete until the beads are found or a new set is in their possession. But when did this whole idea of counting beads while praying begin? Where did the Rosary originate?

St. Dominic

There has long been a tradition in the Church that St. Dominic de Guzman (1170-1221) is the source of the Rosary. In the 12th century, the Albigenses heresy was widespread in Europe, especially in southern France and Italy. The Albigenses denied the mystery of the Incarnation, rejected Church sacraments and condoned many secular activities considered evil by the Catholic faith. Among the efforts by the Church to combat this heresy was the organization of the mendicant orders, including one led by St. Dominic. The Dominicans, as they became known, tried to reverse the vile teachings of the Albigenses by roaming the countryside preaching against the heresy, trying to influence the fallen away back into the Church. Tradition has it that St. Dominic's efforts were most effective following a visit from the Blessed Virgin Mary in the year 1214. Neither Dominic nor his order ever made this claim.

Completion of the Hail Mary

By the first part of the 15th century the Hail Mary consisted of: "Hail Mary, full of Grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb, Jesus." The third part, known as the petition ("Pray for us Holy Mother of God...") is traced back to the Council of Ephesus in 431. At that council, Church leaders officially defined Mary as not only the Mother of Jesus but as Theotokos (God-bearer, the Mother of God).

On the night this proclamation was made, the citizens of Ephesus marched through the town joyfully chanting, "Holy Mary Mother of God, pray for us sinners." This petition, including the words "now and at the hour of our death" would become part of the prayer by the time Pope St. Pius V (r. 1566-72) issued the papal bull *Consueverunt Romani Pontifices* in 1569 encouraging the universal use of the Rosary.

From the 16th century until the 21st century there were three sets of mysteries: the Joyful, the Glorious and the Sorrowful. But in 2001 Pope St. John Paul II added the Mysteries of Light. The intent was to include meditations on the time in Jesus' life between His incarnation (a Joyful Mystery) and His passion (a Sorrowful Mystery).

We Catholics instinctively turn to the Rosary in times of crises and life's sorrows, in the midst of personal and even public tragedies.

How many soldiers have repeated the Hail Mary over and over on the battlefield? In our darkest hour, even the hour of our death, we plead for the intercession, the blessing and comfort of the Blessed Mother using this 700-year-old devotion which ends, in part, "Turn then most gracious advocate thine eyes of mercy toward us ..." D.D. Emmons writes from Mount Joy, Pennsylvania





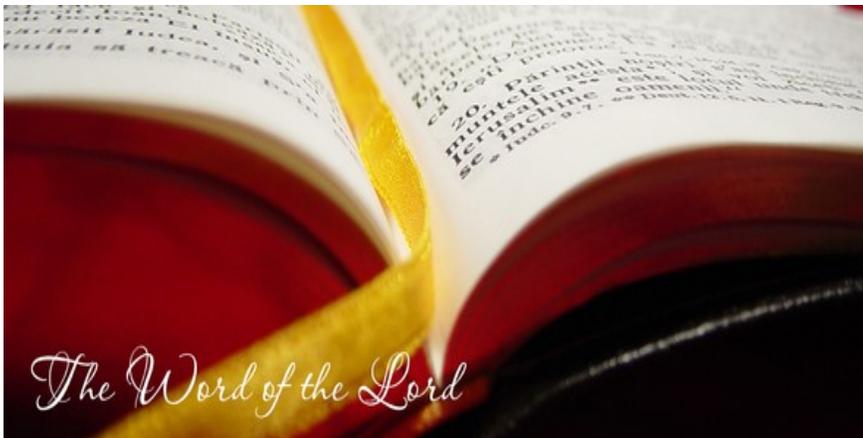
MUSIC MINISTRY



**Do you like to sing?
How about playing a Musical instrument?
Then join the Choir!**

**AMR Music Director Dorothy Linstrom:
linstromd@gmail.com**

**MPC Music Director Eliza Tizon:
ayacz.tizon@gmail.com**



"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 you 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

AMR Lector Lead
Dylan Evjen , dylanevjen@gmail.com

CALENDAR OF EVENTS

**HOSPITALITY SUNDAY
MPC: SEPTEMBER 5**

Join us after Mass for refreshments and Fellowship!

**NO DAILY MASS
SEPTEMBER 6, Monday, MPC**

AMR: SEPTEMBER 12
Join us after Mass for refreshments and Fellowship!

**1ST DAY OF
RELIGIOUS EDUCATION CLASS**

SUNDAY, SEPTEMBER 12

AMR:
9:45 –10:45 AM

MPC:
9:45 –10:45 am

SUNDAY BULLETIN

ALTAR SERVERS

Altar Servers are essential members in the Liturgy, much like the Eucharist Ministers, Lectors, Ushers and Choir members.

Their presence and attendance is vital to the Liturgy.

Altar Servers are the primary assistant of the presider over the Mass. the priest.



BECOME AN ALTAR SERVER! YOUR CHAPEL NEEDS YOU!

AMR CHAPEL LEAD
Steven Galindo
sgalindo674@gmail.com

MAIN POST CHAPEL LEAD
Kimberly Strauf
kimberly.strauf84@gmail.com

For more information and training contact your Altar Server Lead.



22 AUG 2021	8:30 am	88	\$202.00
	11:00 am	172	\$352.00
Total funds collected:			\$554.00
Year-to-date as of 27 DEC 2020:			\$18,601.15
Weekly offerings do not reflect online donations			

SUNDAY BULLETIN

LITURGICAL CALENDAR

SUN AUG 29	Twenty-Second Sunday In Ordinary Time	AMR 8:30 am MPC 11:00 am
FRI SEPT 3	St. Gregory the Great, Pope and Doctor of the Church	
SUN SEPT 5	Twenty-Third Sunday In Ordinary Time	AMR 8:30 am MPC 11:00 am
WED SEPT 8	Nativity of the Blessed Virgin Mary	
THUR SEPT 9	St. Peter Claver, Priest	
SUN SEPT 12	Twenty-Four Sunday In Ordinary Time	AMR 8:30 am MPC 11:00 am
MON SEPT 13	St. John Chrysostom, Bishop and Doctor of the Church	
TUES SEPT 14	THE EXALTATION OF THE HOLY CROSS	
WED SEPT 15	OUR LADY OF SORROWS	
THUR SEPT 16	St. Cornelius, Pope and St. Cyprian, Bishop, Martyrs	
FRI SEPT 17	St. Robert Bellarmine, Bishop and Doctor of the Church	



St. Gregory the Great

Gregory was born around 540 in Rome. The exact date of his birth is unknown. Although the Western Roman Empire had collapsed long before his birth, many ancient Roman families still commanded great wealth and influence in the city. Gregory was born into one such family. His great-great-grandfather was Pope Felix III who reigned from 483 to 492. (Astute readers may suspect this to be a scandal, but this was at a time before the clergy took vows of celibacy.) Gregory's family was very wealthy and owned estates on the island of Sicily which provided income. Gregory was well educated and excelled in all his studies. He also became an expert in law. He excelled so much he became the Prefect of Rome, just as his father had been. Gregory was only 33 years old.

After Gregory's father had died, Gregory had the family villa in Rome converted into a monastery. Today the monastery still stands as the San Gregorio Magno al Celio. This famous monastery fell into ruin in the following centuries but was restored during the 17th and 18th centuries.

In 590, Pope Pelagius II died, and Gregory was proclaimed pope by acclamation. This was not something Gregory wanted, but he accepted the burden nevertheless.

Gregory made clear he preferred the monastic life in a series of writings praising it. He also referred to himself as a servant of God. The habit remains in practice to this day and many clergy still refer to themselves as servants.

Pope Gregory was famous for the emphasis he put on missionary work. He sent many people out to bring many to Jesus and into the Church. Anglo-Saxon Britain was, at that time, still on the frontier of Christendom. It was Pope Gregory who dispatched St. Augustine (of Canterbury) to Kent in 597 (not to be confused with St. Augustine of Hippo).

Pope Gregory made many changes to the Mass, some of which remain today, The position of the Our Father in the Mass remains where Pope Gregory placed it. Catholic Online

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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)

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