

July 17, 2022: SIXTEENTH SUNDAY IN ORDINARY TIME



Saints Damien & Marianne
Military Catholic Community
Aliamanu Military Reservation and
Schofield Barracks Main Post Chapel



SUNDAY MASS:
AMR 0830 & MPC 1100

DAILY MASS
MPC: Monday-Friday 1130
except Training &
Federal Holidays

Anointing of the Sick
Call the priest-chaplain
Immediately

CONFESSION

Sundays: AMR 0745-0815
MPC 1015-1045 or
by appointment

BAPTISM

Contact Fr. Lyndon Jong

WEDDINGS

Couples must contact the
chaplain at least 6
months before the wedding.

The Archbishop requires
that all couples celebrating
marriage in the Archdiocese
for Military, participate in
one introductory session on
Natural Family Planning.

Contact information
may be found on
the back page
of this bulletin.

<https://stdmcc.com>

THE SUNDAY READINGS

<p>First Reading Genesis 18:1-10a Abraham entertains three strangers and is promised a son.</p>	<p>Responsorial Psalm Psalm 15:2-5 Those who do justice will live in the presence of the Lord.</p>	<p>Second Reading Colossians 1:24-28 The mystery hidden from ages past has now been revealed in Christ.</p>
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BACKGROUND ON THE GOSPEL Luke 10:38-42

The story of Jesus in the home of Martha and Mary complements the story of the Good Samaritan, which immediately precedes it in Luke's Gospel. Both stories are unique to Luke. The story of the Samaritan opens with the words "a certain man." Today's reading opens with the words "a certain woman." The Samaritan is an example of how a disciple should see and act. Mary is an example of how a disciple should listen. Mary, a woman, is a marginalized person in society, like the Samaritan. Both do what is not expected of them. As a woman, Mary would be expected, like Martha, to prepare hospitality for a guest. Here again Jesus breaks with the social conventions of his time. Just as a Samaritan would not be a mod-

el for neighborliness, so a woman would not sit with the men around the feet of a teacher. Both stories exemplify how a disciple is to fulfill the dual command which begins chapter 10—love of God (Mary) and love of neighbor (the Samaritan). These are the two essentials of life in the kingdom. By using the examples of a Samaritan and a woman, however, Jesus is saying something more. Social codes and boundaries were strict in Jesus' time. Yet to love God with all one's heart and one's neighbor requires breaking those rules. The Kingdom of God is a society without distinctions and boundaries between its members. It is a society that requires times for seeing and doing and also times for listening and learning at the feet of a teacher.

SUNDAY CONNECTION, Loyola Press

DAVID AND GOLIATH 1 SAMUEL 17
Answer key



DESIGNATED OFFERING

SUNDAY, 31 JULY 2022

&

SUNDAY, 18 SEPT 2022

“Serving Those Who Serve”



NATIONAL Eucharistic Revival

An interview with Edward Sri about deepening our understanding of the Mass and devotion to the Eucharist 9/1/2021

Columbia staff recently spoke with Dr. Edward Sri, senior vice president of apostolic outreach for FOCUS and a theology professor at the Augustine Institute in Denver, about how Scripture can help us better understand the Mass and the gift of the Eucharist. A member of St. Thomas More Council 10205 in Centennial, Colo., Sri is the author of many popular books helping Catholics to grow in their faith, including the 10th anniversary edition of *A Biblical Walk through the Mass: Understanding What We Say and Do in the Liturgy* (Ascension, 2021).

COLUMBIA: It can be easy to fall into a mindset in which Mass is an obligation. If we could see “with the eyes of the angels,” as you put it in your book, how would we approach Mass?

EDWARD SRI: We would not be approaching Mass as something that we merely have to do: “Oh, it’s a holy day of obligation so I have to show up.” If we understood what is happening in the liturgy, our hearts would be longing to go to the most amazing event in the universe taking place right there my little parish church. We would realize this is where Jesus’ loving sacrifice on Calvary is made mystically present. It is the number one place of encounter with our God, where we receive the very body and blood, soul and divinity of Jesus. The God of the universe wants to dwell inside of us — what an amazing gift of love. As we say in response to the invitation to holy Communion: “Lord, I am not worthy.”

COLUMBIA: How can Scripture and an understanding of the biblical context of Mass help

us to appreciate the liturgy?

EDWARD SRI: Some people see the Mass as a bunch of rituals and feel like they’re just going through the motions — making the sign of the cross, standing up, sitting down, saying “Thanks be to God.” Yet all of these words and rituals are rooted in Scripture. The more we understand the biblical background of the liturgy, the more we understand what God is saying to us and, in turn, how we’re responding to his love through these words and actions.

When my Italian cousin, Stefano, came to visit the United States for the first time, we wanted to give him a great American experience, so we took him to watch the Chicago Bears. Stefano loves football, but his football is what we call soccer. When we were all standing up and cheering at certain moments, he’d stand up and cheer and ask, “Did we score?” “No, it was just a good play.” We’d boo, and so would he. “Did we lose?” “No, the ref just made a bad call.” So, he went through the motions with everyone else, but he didn’t understand what’s going on.

I think that’s how some Catholics experience going to Mass. If we understood the beauty of the prayers and the rituals, we would get more out of Mass. And we’d also be able to give more to Jesus in the prayers and the rituals in the liturgy.

COLUMBIA: Can you give examples of moments or prayers in the Mass that are illuminated by this biblical perspective?

EDWARD SRI: Take the simple line at the beginning of Mass when the priest says, “The Lord be with you.” I think many Catholics think of that as a throwaway line, like, “Oh, good morning, congregation.” But those words are used over and over again in Scripture to address people whom God was calling on an important mission. What does God say to Moses at the burning bush? “I will be with you” — to help you do what

what you can't do on your own. David heard those words at the beginning of his kingship. And of course, Mary heard those words at the Annunciation.

So, when the priest says to us, "The Lord be with you," we should realize we are being sent on an important mission in the context of the liturgy. It's as if the priest is announcing to us, "Get ready. Prepare your soul for this most holy encounter with Jesus in his Word and in the Eucharist."

Another example: When we look at the Eucharist itself in light of Old Testament practices, it's clear why the early Christians believed in the Real Presence. The sacrifices of old, like Passover, culminated in a communion meal, in which the people ate the animal being sacrificed. It wasn't enough to sacrifice the Passover lamb. You had to eat the lamb. That's what sealed the covenant. If Jesus is the true Lamb of God, who was sacrificed for our sins, then it makes sense there would be a communion meal in which we partake of the Lamb — not a symbol of the Lamb, but Jesus' body — so that our covenant union with God is deepened.

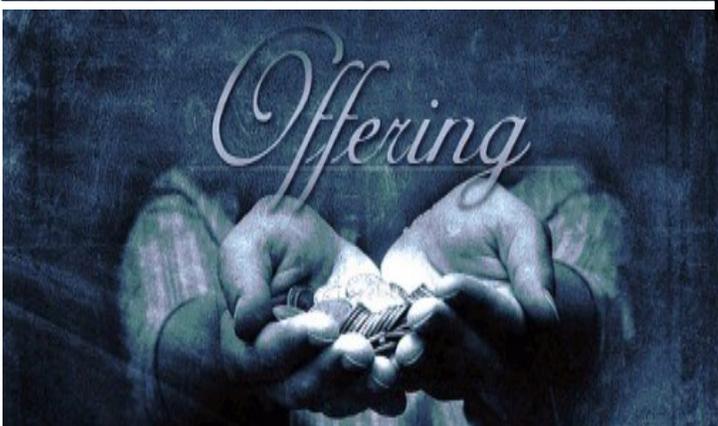
COLUMBIA: A 2019 Pew Research study that found 69% of self-identified Catholics said they believed the consecrated bread and wine at Mass are "symbols of the body and blood" of Christ. To what do you attribute this lack of faith in the Real Presence?

EDWARD SRI: Part of the problem is that our secular culture values what we can see and touch more than the invisible spiritual realm. So when you say this bread and wine has been changed to the body and blood of Christ, people say to themselves, "I don't see it."

But the real crisis is within the Church. Whether it's parents, teachers or Church leaders, we have not done a good job of passing on the faith of the Eucharist. And that's on us. Are we passionately proclaiming the truth of the Real Presence? Are we really modeling eucharistic faith for our children and grandchildren? For our coworkers, our fellow parishioners? Do we center our lives on the Eucharist? Because if we did, I think those numbers would be much better.

(Excerpt from an interview with Edward Sri by Columbia Staff 9/2021)

The same Jesus who walked the streets of Galilee □ giving sight to the blind, raising the dead, healing those that were paralyzed □ that same Jesus is truly and uniquely present in the Eucharist.



SUNDAY COLLECTIONS

DATE	TIME	PEOPLE	AMOUNT
10 JULY	0830 AMR	80	\$218.39
	1100 MPC	133	\$489.56
			\$707.95

TOTAL DONATIONS as of 1/2/22 \$20,249.99

RE^{✏️}IGIOUS[⊕] EDUCA^{✝️}TION

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



REGISTRATION: Starts July 17, 2022

WHERE: Schofield and AMR After Sunday Mass

CLASSES START: August 21, 2022



OCIA

Order of Christian Initiation of Adults

Becoming a Catholic Christian is a process of personal transformation which opens us up to God and guides us on the path to being our best self. The journey is unique for everyone, but is always centered on experiences of worship, witness of the faith, community life, service, and prayer. No matter where your journey has taken you, God is with you and loves you—start learning how to respond to the perfect gift of God's love which has willed you into life, given you every blessing, helped you grow from every challenge, and has countless joys ahead for you to discover.

If you have not been previously baptized, your journey will focus on discovering life in Jesus Christ, learning how to pray, hearing the Word of God, worshiping with the Church and discerning how to live out an appropriate response to the God who is calling you by name. If you have been baptized in another Christian tradition, becoming a Catholic Christian serves as an invitation to deeper union with Christ and God's commissioned people, the Church; your journey will focus on enriching prayer practice, moving more deeply into the Gospel way of life, living in union with the people of God, and engaging fully in the sacramental life of the Church. If you were baptized in the Catholic Church but did not receive much formation in order to be fully initiated into life in Christ through the celebration of First Holy Communion and/or Confirmation, this opportunity is also for you.

We warmly welcome you, as it is our greatest purpose to share the Good News of Jesus Christ and walk together with you towards God's plan for the world. To that end, we strive to provide spiritual formation according to each person's needs and in appreciation of each one's own unique Godliness. Your journey begins today!

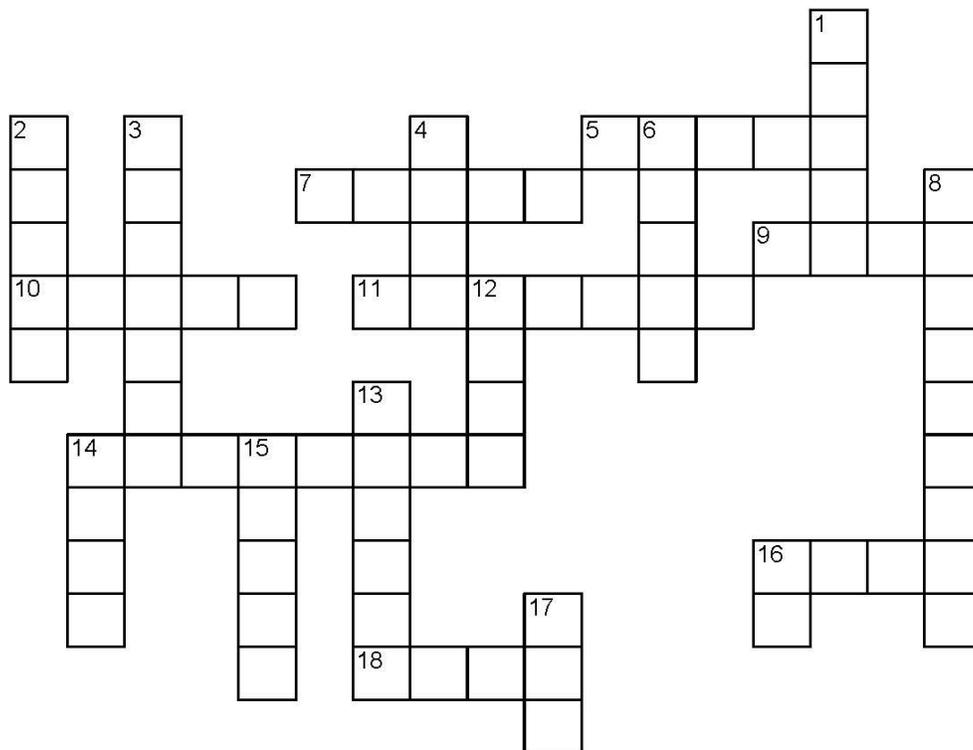
Come and see us and ask to visit with our Pastor, Fr. Lyndon Jong, or our OCIA coordinator, Howard Killian to begin exploring faith in Jesus Christ and experience the incredible support of the company of your brothers and sisters in the Catholic Church.

Contact;

Schofield: Howard Killian-killianh001@hawaii.rr.com

AMR: Dave Shanahan-davidmshanahan76@gmail.com

DAVID AND GOLIATH
1 Samuel 17



Across

- 5 It is the Lord who _____ His people when they put their trust in God.
- 7 David had a pouch of stones and a _____ to meet Goliath. (1 Samuel 17:40)
- 9 When the Israelites saw Goliath, they all ran from him in great _____. (1 Samuel 17:25)
- 10 David's oldest brother (1 Samuel 17:28)
- 11 Since the Lord gave power to David against the lion and bear when tending the sheep, he knew that the Lord would _____ him from Goliath. (1 Samuel 17:37)
- 14 A person who cares for sheep is called a _____.
- 16 Goliath was over _____ feet tall. (1 Samuel 17:4)
- 18 The Philistines called Goliath their _____. (1 Samuel 17:51)

Down

- 1 David's father was _____. (1 Samuel 17:12)
- 2 Eliab, David's oldest brother, was full of _____ against David thinking David only came to watch the battle between the Israelites and the Philistines. (1 Samuel 17:28)
- 3 This Philistine soldier was from Gath (1 Samuel 17:4)
- 4 The number of stones David picked up from the stream to put in his pouch (1 Samuel 17:40)
- 6 Commander of the Israelite army (1 Samuel 17:55)
- 8 David trusted the power of the Lord and _____ over the Philistine giant. (1 Samuel 17:50)
- 12 David gave credit to the _____ for the victory of the battle with Goliath. (1 Samuel 17:46)
- 13 King Saul would give great _____ to the person who would kill Goliath. (1 Samuel 17:25)
- 14 King of Israel at the time David had a contest with Goliath (1 Samuel 17:56-57)
- 15 Saul said David could not kill the Philistine. The king forgot the _____ of God.
- 16 Was David able to wear the armor and helmet King Saul had placed on him for battle against Goliath? (1 Samuel 17:28)
- 17 David was a _____ when he heard about Goliath. (1 Samuel 17:33)

SCHOFIELD/ALIAMANU CATHOLIC STAFF

PRIEST

Fr. Joe Fleury

joseph.m.fleury.mil@army.mil

Fr. John Gabriel

john.b.gabriel2.mil@army.mil

Fr. Lyndon Jong

chsjong@yahoo.com

CATH. PASTORAL LIFE COOR. (CPLC)

Keahi Teson Cell: (808) 271-4626

ktesoneplc5452@gmail.com

RELIGIOUS EDUCATION

MPC Mandy Gardiner

mandy.l.gardiner.civ@mail.mil

OCIA: Howard Killian

killianh001@hawaii.rr.com

AMR: Maile Domingo

hamauiloko@gmail.com

OCIA: Dave Shanahan

davidmshanahan76@gmail.com

CATHOLIC WOMEN OF THE CHAPEL (CWOC)

AMR: Shannon Evjen

cwocamr@gmail.com

MPC: Jannette Kantor

jannvargas@yahoo.com

KNIGHTS OF COLUMBUS

AMR: Steven Galindo

sgalindo674@gmail.com

MPC: Bob Allen

allencers@hawaiiantel.net

PASTORAL ADVISORY COUNCIL (PAC)

President: Zachary Francis

zfranmarine@gmail.com

Vice President: David Shanahan

davidmshanahan76@gmail.com

Financial Advisor: Jaime Davalos

jaimedavalos@ymail.com

ALTAR SERVERS

AMR: Steven Galindo

sgalindo674@gmail.com

MPC: Amy Nicanor

amy.nicanor@yahoo.com

EMHC (EUCHARISTIC MINISTERS)

AMR: Tyler McNamee

Tyler.mcnamee18@gmail.com

MPC: Rodolfo Fuentes Colon

rdjmb5@yahoo.com

LECTORS

AMR: Dylan Evjen

dylanevjen@gmail.com

MPC: Arcelia Rodriguez

ray_sally99@hotmail.com

MUSIC

AMR: Dorothy Linstrom

hawaii4dottie@gmail.com

MPC: Eliza Tizon

ayacz.tizon@gmail.com

HOSPITALITY:

MPC: Shasta Davalos & Antonio Davalos

mpchospitalityministry@gmail.com

AMR: Kate Olsen

chad_kate@hotmail.com

VISITATION:

MPC: Ashley Nunez-Davis

ashnun@gmail.com

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.