

HILO ROMAN CATHOLIC COMMUNITY



St. Joseph Church
43 Kapiolani St.
Hilo, HI 96720
Phone: (808) 935-1465
Office Hours: Mon. - Fri.
8:00 am - 4:00 pm
emergency after hours
only phone: 899-9453



Malia Puka O Kalani
Church
326 Desha Ave.
Hilo, HI 96720
Phone: (808) 935-9338
Office Hours:
8:00 am - 12:00 Noon



HOLY WEEK

Mass Schedule

St. Joseph Church
Weekdays:
Mon. - Fri.
6:00 am & 12:15 pm
Legal Holidays:
7:00 am
Saturday: 7:00 am
Vigil Mass: 5:00 pm
Spanish Mass:
7:00 pm
Sunday:
St. Joseph Church
7:00 am, 9:00 am,
11:30 am & 6:00 pm

Malia Puka O Kalani
Church
Sunday: 9:00 am

Confession:

Saturday
10:00 am - 11:00 am
St. Joseph Church
or by appointment

*Please note:
confession schedule
does not apply
during some
liturgical seasons.



*"If it is possible let this cup pass from me;
but not my will, thy will be done"*

Holy Week Schedule



March 20, 2008
Holy Thursday
Mass

St. Joseph Church
7:00 pm

Malia Puka O Kalani
Church
7:00 pm



March 21, 2008
Good Friday
Services

7 last words of Jesus
St. Joseph Church
10:00 am

Stations of the Cross
St. Joseph Church
10:30 am

Lord's Passion
St. Joseph Church
3:00 pm



March 22, 2008
Easter Vigil
Mass

St. Joseph Church
7:00 pm

Malia Puka O Kalani
7:00 pm

March 23, 2008
Easter Sunday Masses

St. Joseph Church:
7:00 am
9:00 am
11:30 am
6:00 pm

Pastor's Corner

Rev. Thomas Purayidathil PhD

HOLY WEEK

Holy Week is the most important week in the Liturgical Calendar of the Church. We celebrate the Paschal Mystery of Christ. We recall his triumphant entry into Jerusalem on Palm Sunday. On Holy Thursday we recall the Last Supper during which he instituted the Eucharist and Priesthood. We also recall the new commandment of love that he taught. On the same night he endured the agony in the garden of Gethsemane and was arrested. On Good Friday he died on the Cross and early morning of Easter Sunday he rose from the dead. Here we have the full Paschal Mystery – the death and resurrection of Jesus through which we have all been redeemed.

On Palm Sunday the people of Jerusalem turned out in large numbers and sang him “Hosanna” but some of the same people shouted “Crucify him... We have no king but Caesar”. “It is easy to be part of a crowd, but one thing about crowds is that in them no one has any personal responsibility.... Are we part of the crowd that does not show up at the cross, that finds excuses for doing the popular things but not the hard things. ... The message of Jesus is that if we are going to follow Him we have to be stronger than the crowd. We must think with the mind of Christ, not the crowd’s all the way to the cross.” (Rev. Edward F. Steiner.) Even the close disciples of Jesus left him when he was arrested and Peter denied him three times. Only Mary and some women followed him to the cross, to the very end. We need to be like Mary the mother of Jesus and the other holy women sticking with Christ up to the very end. May our hearts fill with gratitude as we recall and celebrate the passion, death and resurrection of Christ. ‘Greater love than this no man has, to lay down his life for his friends’ Jesus laid down his life for us and loves us with an everlasting love. May we be encouraged and energized to live and die for Christ, our Savior. May the celebration of this Holy Week be a turning point in our relationship with Jesus.

Fr. Tom

NOTICE:

For those who missed the penance service, a last opportunity for confession will be held on Wednesday, March 19th, from 6:00—7:00 pm.

GOOD FRIDAY FAST AND ABSTINENCE

*Please remember to observe
Good Friday as a day of
abstinence and fasting.*

Fr. Tom, your Pastor

Hilo Roman Catholic Community Mission Statement

We, the Hilo Roman Catholic Community of St. Joseph and Malia Puka O Kalani, guided by the Holy Spirit, Our Blessed Mother and Saint Joseph, gather as a family of believers in the celebration of the Eucharist. Blessed with many cultures, talents and inspired by the Hawaiian tradition of Aloha, we pledge to share our heritage, our gifts and the principles of our faith, and to commit ourselves to the educational, social and spiritual needs of all our brothers and sisters.



Palm Sunday

March 16 Year A

Readings: Isaiah 50:4-7; Philippians 2:6-11; Matthew 26:14-27

First Reading: Isaiah 50:4-7

This brief passage from the third of four "Servant Songs" in Isaiah 40-55 expresses firm confidence in God in the face of great suffering. Here the Servant represents the whole nation of Israel, a sole individual representing the community. The Suffering Servant speaks of his ability to endure pain and insults in his mission because of his trust in God's help and protection. The early Church regarded this as a prophecy about the Messiah fulfilled in the suffering, death and resurrection of Jesus Christ for the salvation of the whole of humanity.

Responsorial Psalm: Psalm 22:8-9, 17-18, 19-20, 23-24

Psalm 22 is a prayer of an oppressed person who feels abandoned by everyone. Here the prayer anticipates the words of Jesus in his final moments before death. Once again the details of the psalm reflect the plight of the suffering servant in the first reading, and strikingly prefigure climax of Jesus' passion. The second part of the psalm (vv 23-32) expresses confidence and praise that God does hear those who call upon him. Response: "My God, my God, why have you abandoned me?"

Second Reading: Philippians 2:6-11

Paul quotes a hymn professing faith in the lordship of Jesus that was probably already familiar to his readers. He gives the passion of Jesus as the pattern for Christians to follow. Jesus emptied himself, but God the Father raised him up, and enthroned him as Lord. In other words, we look at the sufferings of Christ in the light of the resurrection. Thus the reading gives a perspective to Passion Sunday and Good Friday whereby we do not only concentrate on death alone, but also on the mystery of life that overcomes death. The passion makes sense only as the passage to new life.

Gospel: Matthew 26:14-27:66

In this long passion narrative of Jesus' suffering and death on the Cross, Matthew has two characteristics peculiar to his Gospel to watch out for: (1) he is more attentive to details than the other Gospels, and (2) the details are presented specifically as fulfilling the Hebrew Scripture. Writing for Jewish Christians, Matthew is always careful to present Jesus as the fulfillment of God's revelation in Jewish history. That is why the passion is read in the light of the resurrection, prefigured in the triumphal entry into Jerusalem (the procession with palms).

Evening

Ex 12:1-8, 11-14
Ps 116:12-13, 15-16bc,
17-18
1 Cor 11:23-26
Jn 13:1-15

Friday, March 21

Is 52:13-53:12
Ps 31:2, 6, 12-13, 15-16,
17, 25
Heb 4:14-16; 5:7-9
Jn 18:1-19:42

Saturday, March 22

Gn 1:1-2:2 or 1:1, 26-31a
Ps 104:1-2, 5-6, 10, 12-14,
24, 35 or Ps 33:4-7, 12-13,
20, 22

(2) Gn 22:1-18 or 22:1-2,
9a, 10-13, 15-18

Ps 16:5, 8-11

(3) Ex 14:15-15:1
(Ps) Ex 15:1-6, 17-18

(4) Is 54:5-14
Ps 30:2, 4-6, 11-13

(5) Is 55:1-11
(Ps) Is 12:2-3, 4-6

(6) Bar 3:9-15, 32-4:4
Ps 19:8-11

(7) Ez 36:16-17a, 18-28
Pss 42:3, 5; 43:3-4

(8) Rom 6:3-11
Ps 118:1-2, 16-17, 22-23

(9) Mt 28:1-10

Sunday, March 23

Acts 10:34a, 37-43
Ps 118:1-2, 16-17, 22-23
Col 3:1-4 or 1 Cor 5:6b-8
Jn 20:1-9 or 41; Mt 28:1-10

Evening

46: Lk 24:13-35



Scripture Readings

Sunday, March 16

Mt 21:1-11 (procession)
Is 50:4-7
Ps 22:8-9, 17-18, 19-20,
23-24
Phil 2:6-11
Mt 26:14-27:66 or
27:11-54

Monday, March 17

Is 42:1-7
Ps 27:1-3, 13-14
Jn 12:1-11

Tuesday, March 18

Is 49:1-6
Ps 71:1-4a, 5ab-6ab,
15, 17
Jn 13:21-33, 36-38

Wednesday, March 19

Is 50:4-9a
Ps 69:8-10, 21-22, 31,
33-34
Mt 26:14-25

Thursday, March 20

Is 61:1-3a, 6a, 8b-9
Ps 89:21-11, 25, 27
Rv 1:5-8
Lk 4:16-21



Communion Rite

Read GIRM #80-89; 159-165; 182-183; 192-193; 237-249; 269-271.
ITTOOM #125-140



The Lord's Prayer

The Lord's Prayer may be sung or recited, but its text should not be altered.

While the custom of holding hands during the Lord's Prayer is practiced in some places, it should not be explicitly encouraged. I would not recommend explicitly discouraging it, either. However, the holdings of hands should never be a distraction to the praying of the prayer, as when people are so concerned about joining hands that they are halfway through the prayer before they begin to focus on it; or when people think they have to do contortions to hold hands with people who are not near enough to them. It is the prayer that is important, not the holding of hands.

The embolism sung or said by the priest after the Lord's Prayer and before "For the kingdom, the power..." should not be omitted.

The Rite of Peace

GIRM #82 states: It is, however, appropriate that each person offer the sign of peace only to those who are nearest and in a sober manner.

GIRM #154 states: The priest may give the sign of peace to the ministers but always remains within the sanctuary, so as not to disturb the celebration. (An exception follows, but it is an exception.)

In many places the Sign of Peace is not given "only to those who are nearest" nor is it always given "in a sober manner". The point of this instruction is not to eliminate the Sign of Peace or to make it a joyless gesture. Its point, rather, is to put it in its proper perspective as a preparatory rite for receiving the Body and Blood of the Lord, which is present on the altar and merits the respect of not straying too far. It is also meant to emphasize the quality of the gesture rather than the quantity of people greeted.

Since the Sign of Peace is to be a very brief and "sober" rite, it should never be accompanied by music. Instead the musicians should simply exchange the Sign of Peace with those near them, and then be ready to begin the Lamb of God.

The placement of the Sign of Peace within the Order of the Mass is not to be altered. It is to be exchanged as a part of the Communion Rite in the place specified in the GIRM and the Sacramentary.

In places where the Sign of Peace is not given briefly and "soberly", good catechesis should be given so that the gesture is given its perspective. The argument that

the Sign of Peace is an indicator of the friendliness of the congregation should not serve as a rationale for prolonging the Sign of Peace. The friendliness of the congregation can be demonstrated in other ways, such as in an introductory time just before Mass begins, or by encouraging people to greet one another after Mass.

The Fraction

The chant "Lamb of God, you take away the sins of the world..." properly accompanies the Fraction. The Fraction should not begin until the Lamb of God chant begins, nor should the chant be unnecessarily delayed.

Only priests or deacons break the Body of Christ and distribute it from the central container into auxiliary containers.

Priest-concelebrants may be given the Sacred Host during the Fraction, but not deacons or extraordinary ministers of Holy Communion.

No one but a priest is permitted to communicate himself. If not a priest, he or she receives Communion from the priest or from another minister.

Holy Communion

A study several years ago indicated that 60% of practicing Catholics do not believe in the Real Presence of Christ in the Eucharist. This is obviously a problem we must overcome through catechesis and our manifest reverence for the way we speak of the Eucharist and handle it.

Some priests, deacons and lay faithful refer to the Eucharist as "bread" and "wine". We should all develop the practice of speaking of the consecrated species with the proper terms, and not according to the substance they had before the consecration. When assigning Communion stations, for example, no one should say, "You serve the wine over there". We never serve wine at Communion. We only offer the Blood of Christ. Similarly, we do not serve bread at Communion but the Body of Christ. Our language about the Eucharist is extremely important, and we should work to break bad habits we have developed over the years, since they may unintentionally diminish the value of the Eucharist in our communities.

In a similar vein, it should be taught that the Precious Blood is as much "Communion" or "the Eucharist" as is the Body of Christ. Often I have heard people say, "I'll give Communion, and you give the wine". This is clearly a grave misunderstanding that needs to be gently but persistently corrected.

Ordinary ministers of Holy Communion are bishops, priests and deacons. Deacons should normally minister the cup.

Extraordinary ministers of Holy Communion should be carefully selected by the pastor. They must be fully initiated Catholics who faithfully attend Sunday Mass and who are living in conformity with the teachings of the Church. They should be carefully trained, not only for

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*Continued from page 4: **The Communion Rite***

the practical matters regarding the distribution of Holy Communion, but most especially in a proper understanding of the Eucharist. Since they are *extraordinary* ministers of Holy Communion, they should be trained to humbly step aside from their duties if an unexpected priest or deacon is present who can help with the distribution of Holy Communion.

Since the Communion chant is to begin when the priest celebrant receives Holy Communion, the question of when and how the musicians and choir receive Communion should be carefully planned by each parish.

Only priests, deacons, and duly appointed extraordinary ministers of Holy Communion may handle the sacred species. Servers should not (except, of course, to receive Holy Communion for themselves). The practice followed in some places of the server holding the communion vessel while the minister distributes Holy Communion is not acceptable. Any exception to this—for example, if a priest is disabled and cannot steadily hold the hosts in one hand—should ordinarily be cleared beforehand with the bishop.

Intinction is highly discouraged. If practiced for pastoral reasons, only the minister may intinct the Body of Christ into the Blood of Christ and place the Eucharist on the tongue of the communicant. The communicant may never intinct the sacred host in the Precious Blood. A server should hold a paten under the chin of the communicant to catch any unintended dripping of the Precious Blood.

The Body of Christ/The Blood of Christ

Ministers of Holy Communion should be taught to say “The Body of Christ” or “The Blood of Christ” when presenting the Eucharist species to the communicant. Never should they say, “This is the Body of Christ” or “Receive the Body of Christ”. The simple acclamation “The Body of Christ” has a double-edged meaning; 1) It is a statement about the reality of the Eucharistic species being presented; and 2) It is also a statement about what we become by receiving the Eucharist. Only the phrase “The Body of Christ” captures this double-edged meaning.

Disposition of the Communion Fragments

Fragments of the Body of Christ left over after the Communion of the faithful should either be reverently consumed at the altar, if there are few; or, if there are many, they should be placed into a covered ciborium and placed in the tabernacle by the deacon or priest. Any remaining Precious Blood should be reverently consumed at the altar by the deacon or priest, with the assistance, if necessary, of one or more of the extraordinary ministers of Holy Communion. The Precious Blood should never be stored in the tabernacle and should not be poured down the sacrarium, the sink, or into the

ground. [Exception: If the Precious Blood becomes contaminated in such a manner that it would be unsafe or unhealthy to consume, then it may be poured down the sacrarium (a special sink in the sacristy that drains directly into the ground and not into the sewer). Water should then be poured down the sacrarium as well to cleanse it.]

Communion for the sick and homebound

Some parishes have the custom of filling pyxes with sacred hosts, so that ministers can take them to the sick and homebound. If this rite is followed, it should be done either before the post-Communion period of reflective silence or song of thanksgiving, or just after it and before the Prayer after Communion. The Eucharist should not be left on the altar after Mass. A very brief blessing/dismissal may be given.

Those who take Communion to the sick and homebound should be carefully instructed in the reverent handling of the Eucharist and in the Rite for Holy Communion to the Sick. They should only take the hosts they will use that day and should never store the sacred hosts overnight.

Purification of Communion vessels

By decree of the Congregation of Divine Worship and the Discipline of the Sacraments, confirmed by Pope Benedict XVI himself, only the priest or deacon, or an INSTITUTED (by the bishop) acolyte may purify the sacred vessels after Communion. The purpose of this purification is to remove any remaining traces of the Eucharistic species from the communion vessels. It is not to be confused with the washing of the vessels, which can—and should—be done by anyone, but only after the vessels have been purified.

The purification of vessels may be done in any one of several ways:

1. After the remaining sacred hosts have been consumed or taken to the tabernacle and the remaining Precious Blood has been consumed, the vessels are taken to the credence table. There the deacon or priest quickly pours a little water into the vessels, swishes it around so that it washes away the remaining particles/residue, then pours the water into the remaining vessels and repeats the procedure. Finally, he drinks the water from the final vessel purified. He then takes a purificator and quickly wipes the inside of each cup, for the purpose of wiping off any remaining residue. Then he returns to his seat for the period of reflective silence or song of thanksgiving. [If there are not too many vessels, this procedure could be done at the altar.]
2. After the remaining sacred hosts have been consumed or taken to the tabernacle and the remaining Precious Blood has been consumed, the vessels are

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Big Island Youth Day

By: Chrislyn Villena



Island youth celebrating Mass with Bishop Larry Silva.



UHH/HCC College Campus Ministry organizes Sunday team building exercises.



Hilo Roman Catholic Community Youth & Young Adults with Fr. Lovell.



Bishop blesses Diocesan World Youth Day Banner.

“JUST BELIEVE”

When was the last time you stopped and appreciated your life? What if all the things you cherish now were taken away in a split second? What would your life be like then? This year’s Big Island Youth Day was modeled after the events that happened in Rwanda, Africa. The Office of Social Ministry and Catholic Relief Services facilitated a mock refugee camp for our youth. Hosted by South Kona Catholic Church, one hundred thirty teens from all the over the island came together to learn more about the power of God, how strong we need to be in our faith and how much we need to trust in Him. Activities were lead by representatives from OSM & CRS, and also by our UHH/HCC College Campus Ministry. Teens spent time participating in segments of a refugee camp (from being separated from loved ones to spending time in a temporary shelter to escaping their home country, crossing the border and even fasting).



Bishop Larry Silva leads youth in Saturday evening prayer service.

We celebrated mass with Bishop Larry Silva, Fr. Lovell Soller, and Fr. Peter Dumag. Bishop Larry led our Saturday evening prayer service as we reflected on the unconditional love God has for us. He said, “Let us light a candle of welcome to all who seek refuge.” On Sunday, we learned about the City of Refuge (Pu’uhonua o Honaunau) and took a tour lead by the young adults. As we parted, we ended on the note that our faith only increased if we allowed ourselves to surrender to God; to have complete trust in Him; and to “JUST BELIEVE”.



Teen Refugees traveling to camp.



OSM & CRF facilitates mock refugee camp.



SJHS and parish youth surviving the long hike.

Continued from page 5: *The Communion Rite*

taken to the credence table and covered with a cloth. At a convenient time immediately after greeting the people at the end of Mass, the deacon or priest returns to the credence table—or to the sacristy, if the sacristan has moved the vessels there—and follows the purification procedures as specified in A above. *(If another Mass follows within a short time, consideration might be given to the possibility of having two sets of vessels, so that one can be placed out for the next Mass while the other awaits purification in the sacristy.)*

3. If another deacon or priest who was not present at the Mass could be available, the vessels could be taken to the sacristy, and he could purify them while the Concluding Rite is celebrated. Then he can go out to greet the people.

After the vessels are purified—and after Mass—the Communion vessels should also be washed with soap and water and thoroughly dried before they are put away or put out for the next Mass. Once the vessels have been purified by a priest or deacon, this cleansing may be done by a sacristan, server, or anyone properly prepared. *Note: For metal vessels, care should be taken to not completely immerse them in water if they are made in a such a way that water would be trapped inside, thus causing rust and erosion from within. A cloth towel is recommended for drying. The wood content of paper towels can serve to erode the metal over a period of time.*

The manner of purification should be the same for all the priests/deacons of the same parish. Visiting deacons and priests should be briefed on the local procedures before Mass.

Post-Communion

A period of reflective silence or song of thanksgiving may follow after Holy Communion. No collection, announcements or presentations should be made until **AFTER** the Prayer after Communion.

If the choir sings a song of thanksgiving after Communion, they should not be applauded. It is not a performance, but a prayer in which all in the congregation should participate by listening in a meditative manner. [If there is a desire to recognize the choir or a soloist with applause, that should be done during the Concluding Rite, not during the period of reflective silence or immediately after the song of thanksgiving.]

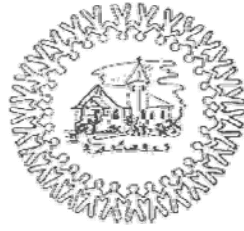
Prayer after Communion

This prayer concludes the Communion Rite. It is not a part of the Concluding Rite, which begins **AFTER** it is prayed. The prayer should be prayed with all standing.

Malia Puka O Kalani Church

Our Volunteers HOLY THURSDAY March 20, 2008

Sacristan – Uncle Moke/Hale
Altar Servers – Kalauao/ Namele
Lectors – Moke/Patty
Money Counters – TBA
Eucharistic Ministers – Laverne/Natalie



Our Volunteers – EASTER VIGIL 4th Sunday - March 22, 2008

Church Cleaning – Laverne/Pete
Flowers – Maybelle / Shirley
Sacristan – Uncle Moke
Altar Servers – Kalauao/ Namele
Lectors – Laverne/Shirley
Money Counters – Julia/Natalie
Eucharistic Ministers – Kathy/Paulette
Bell Ringers – Pete / Melody

Alu Like Schedule at Malia Puka O Kalani Church
Mon. – Fri. 8:00 am – 1:00 pm (CLOSED WEDNESDAY)



Holy Week / Easter Schedule

See page 2

NOTE: There will not be a Good Friday
or 9:00 am Easter Sunday Mass at
Malia Puka O Kalani Church

Please keep in your prayers:

Aunty Irene Kondo

Kahele Ohana

Aunty Patty Grube

Aunty Becky Reis

Uncle Tony Moniz

Aunty Ginger Moniz

Aunty Minnie Alidon

Bret Hoffman

Aunty Dorothy Gouveia

Uncle Tommy Gouveia

Aunty Dora Costa

Aunty Mamo Olineru

Aunty Nita Kua



and all those who are sick.

Financial Notes: March 9, 2008
Attendance: 44 Adults 5 Children
Koa Bowl: \$ 1,100.54
Aloha for all your Kokua!



Parish Mission

Care, Share, Fair, Prayer

Fr. Mathew Vellankal presenter of the parish mission brought lots of smiles to those who attended with his FUN style of spreading the gospel message.





Na Pua O Malia Puka O Kalani

The flowers of St. Mary Gate of Heaven

No Ka'umana aia I uka

We come from Ka'umana of the uplands

I Waiakea ma ka lihikai

We come from Wai'kea at the seashore

No Ola'a me Kilauea E o, e ala e

We come from volcano. Yes, it is so, arise.

No Puna o ka paia 'a' ala

We come from Puna with its gentle fragrance

No Pana'ewa ke 'ala oka maile

We come from Pana'ewa with the fragrant maile

No Hamakua na pali lele koa'e

We come from Hamakua where the koa'e bird leaps from the cliffs

He mea nui ke aloha e, E o e ala e

Love is great. Yes, it is so, arise.



Sunday Collection March 9 2008	
5:00 pm	\$1,534.00
7:00 am	\$2,871.00
9:00 am	\$2,428.00
11:30 am	\$1,685.00
6:00 pm	\$2,045.00
Sunday Total Collection	\$10,563.00
Candles	\$341.50
Funeral	\$750.00
Mass Cards	\$30.00
Mass Intentions	\$80.00
Other Donations	\$564.00
Thrift Shop	\$559.62
Spanish Mass	\$53.00
Total Operating Revenue	\$2,378.12
Convent Rent	\$12,499.92
Apartment Rent	\$3,500.00
School Fund	\$411.00
Building Fund	\$752.00
Other Donations	\$202.00
Parish Hall	\$1,587.00
Rectory Repairs	\$23.00
Total	\$18,974.92
Total Weekly Deposit	\$31,916.04
Donations for the Parish Hall Fund: \$55,957.00	

CORRECTION:
Last week's financial report inadvertently listed donations of \$399.51 as Spanish Mass and should have been Filipino Mass. We apologize for the error.

This Week's Calendar

SUNDAY, March 16 "Palm Sunday"

10:15 am •Religious Ed Classes/St. Joseph High School

MONDAY, March 17

1:00 pm •Spiritual Support Group/St. Joseph Church Breezeway

6:00 pm •RCIA Class/St. Joseph Rectory Library

6:00 pm •U H Campus Ministry/U H Campus

TUESDAY, March 18

8:30 am •AARP Tax Aide/St. Joseph Rectory Meeting Room

10:00 am •Funeral Mass (+Edith Frenz)/St. Joseph Church

6:30 pm •Small Christian Community/St. Joseph Rectory Library

7:00 pm •Novena (Rosary 6:30 pm)/St. Joseph Church

7:00 pm •Basic Christian Community/YMI

WEDNESDAY, March 19

4:30 pm •St. Joseph Alumni & Friends Sweetbread Fundraiser/St. Joseph Meeting Rm

6:00 pm •Reconciliation / St. Joseph Church

6:30 pm •Alabare Choir Rehearsal/St. Joseph Church

7:00 pm •Young Adult Ministry/YMI

HOLY THURSDAY, March 20

5:30 pm •Cursillo Meeting/St. Joseph Rectory Library

7:00 pm •Holy Thursday Mass (Washing of the Feet)/St. Joseph Church

7:00 pm •Holy Thursday Mass (Washing of the Feet)/Malia Puka O Kalani Church

8:00 pm •Adoration & Benediction/St. Joseph Church

GOOD FRIDAY, March 21 Rectory Office Closed

10:00 am •7 Last Words of Jesus/St. Joseph Church

10:30 am •Stations of the Cross/St. Joseph Church

3:00 pm •Good Friday Service (The Lord's Passion)/St. Joseph Church

HOLY SATURDAY, March 22 "Easter Vigil"

7:45 am •Church Cleaners #3/St. Joseph Church

9:00 am •RCIA Retreat/St. Joseph High School Patio

10:00 am •Adult Scripture Study/St. Joseph Rectory Library

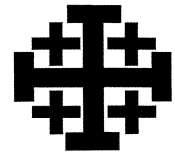
5:00 pm •High School Youth Group/St. Joseph Rectory Library

7:00 pm •Easter Vigil Mass/St. Joseph Church

7:00 pm •Easter Vigil Mass/Malia Puka O Kalani Church

SUNDAY, March 23 "Easter Sunday"

2:00 pm •Baptismal/St. Joseph Church



Good Friday Collection

—a cry for help!

Please be very generous this Good Friday, as the needs are especially great due to the unrest in the land of Our Lord.

Religious Education News

No Religious Education classes will be held on Sunday, March 23, 2008 and Sunday, March 30, 2008. There will be no Sacramental Preparation classes held on Wednesday, March 19, 2008 and Wednesday, March 26, 2008. Classes will resume in April.



WELCOME
TO OUR NEW
PARISHIONERS!

Angie Eustoquio
& Dan Superales

Directory Information

Clergy

Pastor/ Administrator:
Rev. Thomas Purayidathil PhD

Associate Priest:
Rev. John M. Mbinda

Hispanic Ministry:
Rev. John Fredy Quintero

Deacons:
Rev. Don Aanavi
Rev. Jerry Nunogawa

St. Joseph School Principal:
Sr. Marion Kikukawa, OSF
935-4936

Office Staff & Ministries

Business Manager:
David Watson

Secretary/ Bookkeeper:
Teodora "Theo" Chandler

Receptionist: Robyn Whittington

Housekeeping: "Cres" Castillo

Maintenance: Robert Balga

Religious Education:
Joyce C. Saenz
935-1202

Youth Ministry:
Chrislyn Villena
935-1465

Young Adult / 25+ Ministry:
Mario Miguel
990-9137

Liturgy Coordinator :
Cecil Farin

Music Ministry:
Gloria Mendoza-Watson
Alabare Choir: Godfrey Nachor
Aloha Choir: Sylvia Young

Engaged Encounter:
Fred & Patti Basilio
961-2442

Marriage Encounter:
Deacon Jerry & Rose Nunogawa
935-8464

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Deacon Don Aanavi

Prison Ministry:
John Aguiar 935-8392

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