

ST. JOSEPH CHURCH

January 29, 2023

Priests:

Rev. Apolinario Ty, SSS
Rev. Ferdinand Tomo, SSS

Deacon:

Dcn. David Watson

Served by the Blessed Sacrament Congregation

Church Dedicated in 1919



43 Kapiolani Street
Hilo, HI 96720

(808) 935-1465

www.stjoehilo.com



*Adoration of the Blessed
Sacrament begins
Weekdays &
Sundays at 4:00 p
Saturdays at 3:00 p*

Mass Schedule

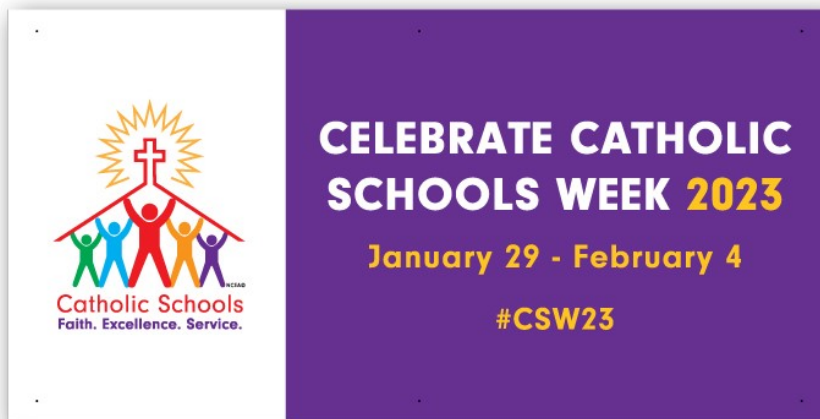
6 am 12:15 pm Monday—Friday
7 am Saturday Morning

5 pm Saturday Vigil Mass
7 am, 9 am, 11:45 am and 6 pm Sunday

PRAY FOR US!



*Please remember St. Joseph
Parish in your will!*



4th Sunday of Ordinary Time – 2023 (A)

BLESSED

Everyone wants to be happy. It is part of our human nature to seek what will make us happy. However, we have different understandings of what it means to be happy and what will bring happiness. Some believe happiness lies in acquiring great wealth, others seek it in external beauty, some in success in their professional career, others try to find it in relationships. Only to discover that these bring fleeting happiness and we end up feeling: "is that all there is?" Recognizing man's desire to be happy, the Lord Jesus pointed the way to experiencing true happiness. At the beginning of his sermon on the Mount, the Lord proclaims who are those that are to be considered "*Blessed*", which is also translated as *happy or favored*. And for Jesus it is the poor, those who mourn, those who are persecuted, who have found divine favor. Jesus turned the world upside-down. Not the rich, nor the strong, nor the powerful, nor the well-fed, nor the good-life chasers, but those who place their total trust in God are the truly happy or blest ones. The Beatitudes tell us that being with God is the real source of happiness that knows no disappointment.

But as the Beatitudes tell us that blessedness or happiness is the desire of God for us, we must not forget that it is also a task. Embracing the values the Beatitudes proclaim entails giving up what the world would prioritize. Instead we are called to uphold that which reflects the values of the Kingdom of God. Ultimately, the Beatitudes show us the way to true holiness —life in union with God! And this entails a call to live up to God's will in every moment.

If God's Kingdom has not yet become a reality here and now, is it not because we still hesitate to live by the Beatitudes?



**TEACHING MASS - BULLETIN INSERT
LITURGY OF THE EUCHARIST, PART A
SUNDAY, JANUARY 29, 2023**



LITURGY OF THE EUCHARIST

The Liturgy of the Eucharist, which comprises the second half of the Mass, is considered the deepest and most profound worship that we, the human race, can offer to God. Many people believe it is simply a re-telling of the Last Supper, but it is actually far more than that. The Liturgy of the Eucharist is indeed a reliving of that night at the Last Supper, but it also relives the fullness of Christ's passion, His crucifixion and death, and even His resurrection. In the Liturgy of the Eucharist, especially the Eucharistic Prayer, we partake in that one sacrifice of Jesus offering himself on the Cross and rising again.



When we celebrate the Liturgy of the Eucharist, we are not simply remembering some events that took place 2000 years ago and showing them on some kind of stage. Rather, as we participate in the Liturgy, the reality of Christ's suffering, death, and resurrection are made present to us in the Eucharist. It is almost like being transported back into the Hill of Calvary, witnessing the crucifixion and resurrection before our very eyes, although hidden from our mortal view under signs. Nonetheless, with eyes of faith, we behold Christ crucified and Christ risen when our eyes are drawn to the Holy Eucharist held out to us by the priest. This is why the Mass is both the most solemn and the most joyful event of our day, our week, and of our whole life. Every time we come to the Liturgy of the Eucharist; the entire event of Christ's redemptive sacrifice is made present to us.

THE EUCHARIST'S ORIGINS AT THE LAST SUPPER

The Liturgy of the Eucharist is made up of four parts, each part corresponding to an action that Christ did at the Last Supper. These four actions we recall in the words of the Eucharist Prayer: Christ took bread, blessed it, broke it, and gave it to his disciples. We know that these four parts matter because our Lord repeated the same action again on Easter Sunday when he appeared to two of his disciples and ate with them at Emmaus. These four actions form the backbone of how Christ instituted the Mass that is now celebrated throughout the world.

TOOK: THE OFFERTORY

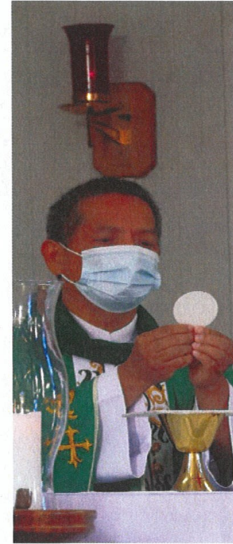
In the Old Testament, when a person wished to offer a sacrifice to God in the temple, he would be responsible for bringing the sacrifice, such as a lamb, to the priest at the Altar. The priest would then take the lamb and offer it as a sacrifice on the person's behalf. In our New Testament tradition, we continue this practice at the beginning of the Liturgy of the Eucharist during what is called the Offertory, or Preparation of the Gifts. The altar is set, and the people bring forth the gifts to be offered. This includes the bread and the wine that will be used for our 'sacrifice,' as well as the offerings of the people, in the form of the collection.

There is great significance to the church taking up the collection at this time. First, it is to unite our own material offerings to that of the bread and wine offered for the Eucharist. The people bring them up together to show how just as the bread and wine are brought up to be used by God for our benefit (made into the Eucharist so that we eat of it and have our souls nourished) so too our money is used by the Church to benefit the world by building up the kingdom of God. It is also significant because the money brought up comes from our own pocket. We have willingly let go of that money and handed it over to God as a sign that we are not attached to that money. We empty our hands of that money so that we can then fill our hands with the Bread of Life. To coin a phrase, we give our 'bread,' and we receive the True Bread, the bread that is the body of Christ.

BLESSED: THE EUCHARISTIC PRAYER

The Eucharistic Prayer is the central point of the Liturgy of the Eucharist and the Mass as a whole. It is the moment of the consecration when bread and wine are transformed into the Body and Blood of Jesus Christ through the power of the Holy Spirit and the actions of the priest. It is the moment when God comes down from heaven into our churches and chapels, enthroned within the chalice and upon the Altar. During the Eucharistic Prayer, we kneel if we can further this reality of our faith. Christ becomes truly present -- body, blood, soul, and divinity -- through this sacred prayer of the Church.

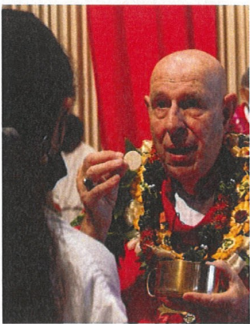
It begins with a preface which speaks about the mysteries of that celebration of the Mass, but then takes its true form when we, united with the angels and saints in heaven, acclaim, "Holy, holy, holy." From there, this beautiful prayer forms a perfect prayer of praise which requires its own in-depth analysis, which will be the subject of next week's insert. Suffice it to say that this prayer reaches its apex as the priest utters the words of consecration, changing the bread to flesh and the wine to blood. The prayer contains many types of prayers, finally concluding with us all singing the Great Amen.



BROKE: THE FRACTURING RITE

The Fracturing Rite surrounds the breaking of the bread so that we might partake of it. It begins with the Our Father or Lord's Prayer, a prayer which was taught to us by Christ Himself. It is an ancient tradition within the Mass that this prayer be what follows the Eucharistic Prayer. We recite it together in one voice, as we are one body, the mystical body of Christ, celebrating the presence of His physical body which is on the Altar. This idea of our oneness in Christ continues with the prayers for peace and unity which follow, as well as the Sign of Peace, a liturgical action which symbolizes our unity and that there is no division among us. The Sign of Peace is not meant to be an excuse to socialize or engage in conversation, but is meant to be a sacred action, sharing the peace of Christ with one another, while still maintaining our focus on the worship we are participating in.

After the sign of peace has been exchanged, the choir recites the Lamb of God, drawing our focus back to the altar. It is at this moment, while the Lamb of God is acclaimed three times, that the priest breaks the Eucharist apart. This is the 'fracturing,' and is a sign that the body of Christ was slain for our salvation as well as a sign of Christ being the food for many, not simply the priest. As the priest does this, we rightly acclaim, "Have mercy on us," and, "Grant us peace."



GAVE: THE COMMUNION RITE

The Eucharist is not a sacrifice to be performed and then discarded. Like the lamb of the Passover meal, we eat of the sacrifice. The priest partakes first, then shares the Eucharist with us, first those assisting him in giving communion, and then he and his assistant ministers hand on to us that great gift of the Body and Blood of Jesus Christ. Each small host and every drop in the chalice is the Lamb of God, Jesus Christ Himself. It may look like bread and wine, and even taste as they do, but in faith, we believe that they are not bits of bread and drops of wine, but the real, actual, physical Body and Blood of our Lord Jesus Christ. As such, when we approach for communion, and the minister presents us with the Body of Christ, we respond, "Amen," for indeed, we truly believe.

Even as we receive communion, it is most appropriate that we take time after receiving this most precious gift to give thanks for what we have received. Indeed, even if we receive it often, it is a powerful gift which should never be taken for granted. Thus, the Communion Rite does not end the Mass. We do not leave the church once we have received the Eucharist. Instead, we are called to return to our seats and spend some time in silent prayer to reflect on the great gift of Christ's very flesh and blood that we have received. This period of reflection is followed by the Prayer after Communion, bringing the Communion Rite to a close.

January 2022

29 7:00 Mass-Fr. Poli 9:00 Mass-Fr. Poli 11:45 Mass-Fr. Ferdie 6:00 Mass-Fr. Ferdie	30 6:00 Mass-Fr. Poli 12:15 Mass-Fr. Ferdie	31 6:00 Mass-Fr. Ferdie 12:15 Mass-Fr. Poli	01 6:00 Mass-Fr. Ferdie 12:15 Mass-Fr. Poli	02 6:00 Mass-Fr. Poli 9:30 Funeral Mass +V. Ignacio-Fr. Sam 12:15 Mass-Fr. Ferdie	03 6:00 Mass-Fr. Ferdie 12:15 Mass-Fr. Poli	04 7:00 Mass-Fr. Poli 10:00 Confessions-Fr. Poli 5:00 Mass-Fr. Ferdie
Office open 9-1						

Sunday, January 29

Zep 2:3; 3:12-13
Ps 146:6-7, 8-9, 9-10
1 Cor 1:26-31
Mt 5:1-12a

Monday, January 30

Heb 11:32-40
Ps 31:20, 21, 22, 23, 24
Mk 5:1-20

Tuesday, January 31

Heb 12:1-4
Ps 22:26b-27, 28 and 30, 31-32
Mk 5:21-43

Wednesday, February 01

Heb 12:4-7, 11-15
103:1-2, 13-14, 17-18a
Mk 6:1-6

Thursday, February 02

Mal 3:1-4
24:7, 8, 9, 10
Heb 2:14-18

Friday, February 03

Heb 13:1-8
Ps 27:1, 3, 5, 8b-9abc
Mk 6:14-29

Saturday, February 04

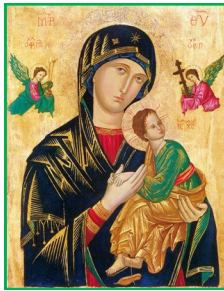
Heb 13:15-17, 20-21
Ps 23:1-3a, 3b-4, 5, 6
Mk 6:30-34

Sunday, February 05

Is 58:7-10
Ps 112:4-5, 6-7, 8-9
1 Cor 2:1-5
Mt 5:13-16

It's been a month since Christmas and the church is in Ordinary Time. Not ordinary in the sense of boring, but rather from the Latin word *ordinalis*, "marking the place or position...in an order or series," meaning that the weeks between Christmas and Lent are numbered. This is the 4th Sunday in Ordinary Time. In keeping with this season of growth and hope, the clergy vestments and altar linens are green.

These seven weeks depict the beginning of Jesus' public ministry. So far in the Gospels, we've seen Jesus baptized and heard John the Baptist proclaim Him as the "Lamb of God." Last week we saw Jesus invite the first disciples to follow him. Today we hear His radical vision of heaven. He has not come for the comfortable. As we move through this season, Jesus offers hope, but asks for conversion. The journey is long, so that we might take the time to grow our faith. He called to Peter and the others working by the shore and they promptly left their boats and nets. Are we as ready to follow His call?



Mother of Perpetual Help Prayer Group

Novena devotions have resumed on Tuesday at St. Joseph Church; 6:00p.m. (evening).

Come join us every Tuesday praying the Chaplet of Divine Mercy, Rosary, Consecration and Novena to Our Mother of Perpetual Help.

POPE FRANCIS PRAYER TO ST. JOSEPH

Hail, Guardian of the Redeemer, Spouse of the Blessed Virgin Mary. To you God entrusted his only Son; in you Mary placed her trust; with you Christ became man.

Blessed Joseph, to us too, show yourself a father and guide us in the path of life. Obtain for us grace, mercy, and courage, and defend us from every evil.

Amen