



# ST. JOSEPH CHURCH

April 22, 2012

Served by the Blessed Sacrament Congregation

**Pastor:**  
Rev. Samuel Loterte, SSS  
**Parochial Vicar:**  
Rev. Clifford Barrios, SSS

**Deacons:**  
Rev. Don Aanavi  
Rev. Jerry Nunogawa  
Rev. Julio Akapito


**St. Joseph School**  
(808) 935-4936  
Principal: Victoria Torcolini  
sjshilo.principal@gmail.com

**Website:**  
www.sjhshilo.org



43 Kapiolani Street  
Hilo, HI 96720  
**(808) 935-1465**  
www.stjoehilo.com

**Emergency numbers:**  
769-7792 or 989-0967

 **MASS SCHEDULE**  
**St. Joseph Church**

**Weekdays:**  
Mon.-Fri.  
6:00 am & 12:15 pm  
Saturday: 7:00 am  
Legal Holidays: 7:00 am

**Vigil Mass:** 5:00 pm

**Sunday:**  
St. Joseph Church  
7:00 am, 9:00 am,  
11:45 am & 6:00pm

## Youth Mass

April 22  
11:45 am



## CONFESSION

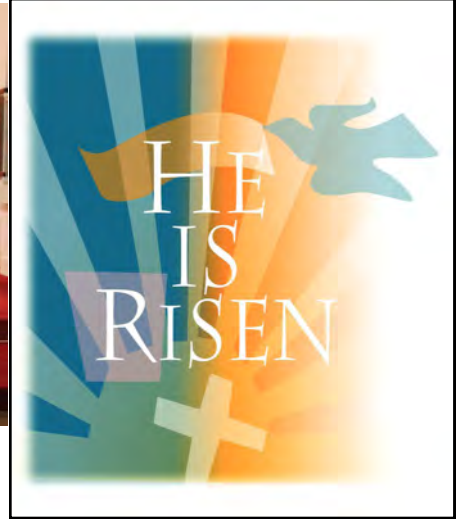
Saturday:  
10:00 am-11:00 am  
St. Joseph Church  
or by appointment

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

## PRAYER TIMES

**Adoration:**  
M-F 4-5:00 pm  
Sat 3-3:30 pm  
Sun 4-4:30 pm

**Evening Prayer  
& Benediction**  
M-F 5:00 pm  
Sat 3:30 pm  
Sun 4:30 pm



**RELIGIOUS LIFE IS NOT FOR THE FAINT OF HEART:** The Benedictine Sisters of Perpetual Adoration, the makers of our communion hosts, invite single women, ages 18 - 47, who are considering religious life, to attend a week long Summer Monastic Experience at their monastery in Tucson, AZ on May 24 - 30 or in Clyde, MO on June 30 - July 7. Experience life in a contemplative monastery, learn about discernment and prayer, and meet others who are discerning a call to religious life. For more information visit our website at [www.benedictinesisters.org](http://www.benedictinesisters.org) and click on Come and See under Vocations. To register: contact Sr. Ruth Starman at 660-944-2221, ext. 127 or e-mail: [vocation@benedictinesisters.org](mailto:vocation@benedictinesisters.org)

**Mission Statement:** Centered on the Word of God and the Eucharist we gather as a community of disciples of Jesus Christ as we seek fullness of life. Blessed with many cultures and gifted with the Hawaiian spirit of Aloha we pledge to share our heritage and our faith, and commit ourselves to the full development of our people. With Saint Joseph as our patron we offer our gift of self for the greater glory of God.

**THE HEALING WOUNDS OF JESUS**

In the Gospel of this third Sunday of Easter, we read continuously the post-Resurrection appearances of Christ. We note the particular manner of Jesus appearances. To Mary Magdalene, to the disciples on the road to Emmaus, to Thomas and now the disciples in the upper room. Jesus appears as he needs to be seen. Jesus mode of appearance is fitted in each instance to the particular anguish in the hearts and minds of those to whom he appears.

Mary Magdalene is disconsolate at the disappearance of Jesus' body. The tomb is no longer a place to mourn but has become a place of bitter absence. Jesus displaces that absence with a very physical sense of presence. The two disciples on the road to Emmaus had lost hope and were fleeing Jerusalem. Jesus sets their hearts burning and they go running back to the holy city to tell the Eleven and their companions. Thomas was absent when Jesus appears for the first time and said he would not believe unless he see Jesus and touch his wounds. When Jesus appears the second time, Jesus presents himself to Thomas and invites him to touch his wounds. Thomas' doubts drop away and he falls down to worship Jesus saying, "Mv Lord and mv God." Now all together at the upper room, Jesus appears and brings peace and forgiveness. .

We may ask at this point why like in the case of Thomas the gospel of Luke makes much of the marks in Jesus' hands and the wounds in his side: "Look at my hands and my feet; it is really I. Touch me and see that a ghost does not have flesh and bones as I do." Biblical scholars have often said that this emphasis on the wounds in the story was aimed against those Christians who believed that Christ was not a real human being, but was an angel or spirit who pretended only to be human. (heresy of docetism). The evangelist is countering that belief by emphasizing the reality of Jesus' body, saying that this is the same body that had hung on the cross and had endured the torment of the soldiers. In other words Luke is assuring the disciples that this is indeed Jesus of Nazareth.

But there is more to Jesus's wounds that is even more intriguing in the story. Why are the wounds still visible on the transfigured body of Jesus? In these same stories Jesus is able to appear and disappear. He comes into a room even though the door is securely locked. One thing is sure. His resurrected body is not just the resuscitated version of his earthly body; it is utterly transformed. But we may ask why are the wounds of Jesus still there?

There may be many answers like the reasoning that says that the wounds are there primarily to create contrast between what Jesus has gone through in his torture and death and what he has now become in his resurrected glory. This meaning is certainly there but is not the primary one. I believe the wounds are still in evidence because they are part of the message of the resurrection, of why Jesus appears at all: they are healing wounds, instruments of reconciliation.

But how do wounds heal? The paschal mystery unfolds it all. Jesus' wounds show us how suffering can be redemptive rather than destructive. There is nothing ennobling about suffering itself. Whether it becomes redemptive or destructive has to do with how one suffering responds to it. In the case of Jesus and his wounds, there are two ways of seeing the redemptive character of his suffering.

On the one hand, Jesus bears the wounds of his passion and death so that we will not have to undergo a suffering that utterly destroys us. Whereas many people through the centuries have been killed by more gruesome torment and excruciating forms of torture, Christians believe that Jesus's suffering was of the most acute possible. This is because of who Jesus was, and the unique and complete communion he shared with his Father. Because of that communion, Jesus in his death destroyed the ultimate power of death to separate us forever from God. Liturgically, we say: "dying

**Sunday, April 22**

Acts 3:13-15, 17-19  
Ps 4:2, 4, 7-9  
1 Jn 2:1-5a  
Lk 24:35-48

**Monday, April 23**

Acts 6:8-15  
Ps 119:23-24, 26-27, 29-30  
Jn 6:22-29

**Tuesday, April 24**

Acts 7:51-8:1a  
Ps 31:3cd-4, 6ab, 7b, 8a, 17, 21ab  
Jn 6:30-35

**Wednesday, April 25**

1 Pt 5:5b-14  
Ps 89:2-3, 6-7, 16-17  
Mk 16:15-20

**Thursday, April 26**

Acts 8:26-40  
Ps 66:8-9, 16-17, 20  
Jn 6:44-51

**Friday, April 27**

Acts 9:1-20  
Ps 117:1-2  
Jn 6:52-59

**Saturday, April 28**

Acts 9:31-42  
Ps 116:12-17  
Jn 6:60-69

**Sunday, April 29**

Acts 4:8-12  
Ps 118:1, 8-9, 21-23, 26, 29  
1 Jn 3:1-2  
Jn 10:11-18

*Eternal rest grant unto them  
O Lord  
and let perpetual light shine  
upon them.*

+John Taboniar

## WEEKLY CALENDAR

### **MONDAY, April 23**

- 11:30 am •Food Pantry/SJ Social Ministry Center
- 5:15 pm •Bible Study w/Dale Waltjen/Conf. Room
- 5:00 pm •Youth & Young Adult Choir Rehearsal/Church
- 6:00 pm •RCIA Classes/Library

### **TUESDAY, April 24**

- 4:30 pm •Life Teen Core Team Meeting/Conf. Room
- 6:30 pm •Small Christian Community/Library
- 7:00 pm •Mother of Perpetual Help Novena/Church

### **WEDNESDAY, April 25**

- 6:30 pm •Alabare Choir Rehearsal/Church

### **THURSDAY, April 26**

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

### **FRIDAY, April 27**

- 10:00 am •Funeral Mass (+John Taboniar)/Church
- 12:00 pm •Graveside Service (+Benjamin Solywoda)/  
Veteran Cemetery #2
- 6:00 pm •Young Adult Ministry/Library

### **SATURDAY, April 28**

- 8:00 am •Confirmandi & Sponsor's Retreat/Mtg. Room
- 8:15 am •Church Cleaners #4/Church
- 10:00 am •Reconciliation/Church
- 10:00 am •Bible Study w/Mary Ann Leite/Library
- 5:00 pm •High School Youth Ministry/Library

### **SUNDAY, April 29**

- 10:15 am •Religious Ed Classes/SJHS
- 2:30 pm •Chuukese Mass/Church

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**Food Pantry Requests:**

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*(continued from page 2)*

you destroyed our death, rising you restored our life." Jesus goes before us, bearing the pain that we will not have to bear because of what he has done. The grip that death held on us in its ability to end our communion with God has been broken.

The other way that the wounds of Jesus' passion and death heal is by enfolding the sufferer and giving shape to the suffering. When Thomas was invited to touch the wounds in Jesus' hands and side, it was as though Jesus was taking Thomas's wounded spirit and embracing it with his own. When suffering is just beginning, it can threaten our very being. When it can be turned into redemptive suffering, that is when it is set in the context of higher purpose, it can ennoble our humanity.

In this Eucharist that we celebrate we get a foretaste of a reconciled creation as synthesized in the gospel where sin have been forgiven, suffering transcended, all feel included. Peace, forgiveness and food come together.

Fr. Jesus M. Malit SSS

<u>Stewardship Report</u> April 9, 2012	
<b>Parish Hall Fund</b>	<b>545.00</b>
<b>School Fund</b>	<b>84.00</b>
<b>Bldg. Maint. Fund</b>	<b>15.00</b>
<b>Food Pantry</b>	<b>75.00</b>
<b>Mass Collections</b>	<b>20,416.92</b>
<b>Other Collections</b>	<b>13,262.12</b>
<b>Total Deposit</b>	<b>34,398.04</b>
<b>Parish Hall Collection to date</b>	<b>630,345.31</b>

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