

Issue: January 4, 2009

Hilo Roman Catholic Community



St. Joseph Church

43 Kapiolani St., Hilo, HI 96720
Office Hours: Mon. - Fri. 8:00 am - 4:00 pm
Phone: (808) 935-1465 Fax: (808) 969-1665
Emergency after-hours number: 899-9453



Malia Puka O Kalani Church

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

WELCOME
to our Visitors!



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

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.



EPIPHANY OF THE LORD



Important Dates



A Hui Hou & Café Night
Immediately after the 6pm
Mass on January 11 for Fr.
Joe.

Year of St. Paul Celebration
Jan. 25, 2009

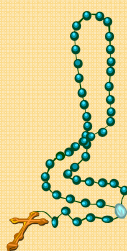
Memorial Mass

Jan. 31 (Saturday) 1pm

Upcoming Youth Mass

- * Jan. 4 (11:30)
 - * Jan. 25 (11:30)
- Youth & Young
Adult Choir
Seeking Members...
rehearsals on
Mondays 6-8 pm
at St. Joseph Church

Come; begin the New Year with a Marian Devotion of the rosary for Diocesan Vocations and World Peace. Join your brothers and sisters each day Monday thru Friday at either 5:30 am or 11:50 am for a community recitation of the Holy Rosary of the Blessed Virgin Mary.



EPIPHANY OF THE LORD

The word "Epiphany" is derived from a Greek work which means "Manifestation"—manifestation of God made man in Jesus Christ.

When Jesus was born in Bethlehem, only Mary, his mother and Joseph, his legal father, knew about his divinity. The shepherds were told about the birth of the son of God, the Savior of the world by the angels, but probably they did not understand what it meant.

Three Kings who were also wise men saw a strange star in the sky, which they knew signified the birth of the King of Kings. Inspired by God and led by the miraculous star, they travelled a long way and finally arrived at the manger where the Divine Babe was lying. They were privileged to recognize that infant as God-Incarnate. They worshiped Him as their God, they honored Him as their King, they loved Him as their Friend, and they offered Him gifts of Frankincense, Gold and Myrrh.

T.S. Elliot has written a poem on the journey of the Magi. He speaks of the courage of the Magi in leaving everything behind to go in search of the Truth which was revealed to them by the star. They gave up their families, their people, their kingdoms, all their riches and even risked their lives. The poet describes at length the doubts, confusions and temptations of the Magi along the way. But the risks inherent in their attempt did not discourage them; the possible failure of their hope did not stop their enthusiasm; their duty towards their family and people did not allow any excuses. They did not give up even when the star disappeared. Instead they searched for Him. They went to the king and the priests and they were told where they could find the one they sought.

Each one of us is a Magus. We are told about God and Christ, not by a miraculous star but by God himself through His revelation in the Bible and the teachings of the Church. We will have to leave many of our worldly pleasures in order to start our journey to God; and on the way there will be manifold temptations—temptations some times even to give up the journey. The guiding star may disappear for a while. When we are depressed to death by loneliness, frustrations, failures and sickness, we may feel we are surrounded by pitch darkness. Even then do not give up. The star is out of sight but not for long. Ask for help; go to the Bible, go to the priest. We will be told where to go to find God; may be in the Church at the Tabernacle, perhaps in some one who needs your help and company. There you can offer your gifts. The gifts the Magi offered to the infant are very significant. Let us offer our gifts by acknowledging Christ as our God who will save us; as our King who will guide us and protect us; as our Friend who will be with us always.

A divine Light guided the journey of the Magi. Let us pray along with Cardinal Newman for a similar Light: "Leading kindly Light, lead Thou Me on, Amid the encircling gloom, lead Thou me on!"

Fr. Emmanuel Thomas

2009 ENVELOPES

Please pick up your collection envelopes for 2009. If anyone is missing their envelopes please call David Watson (Business Manager) at 935-1465.

The Parish Hall Building Finance team will shortly provide a separate envelope for the Parish Hall. In the meantime you may use the envelopes available in the pews.

Fr. Tom

Sunday Reflection

Fr. John M. Mbinda

January 4: The Epiphany of the Lord, Year B

Readings: Isaiah 60:1-6; Ephesians 3:2-3, 5-6; Matthew 2:1-12

Second Reading: Isaiah 60:1-6

The prophet Isaiah in this passage has a vision of the city glowing radiantly in the light of dawn. The passage was written during the restoration of the ruined city of Jerusalem after the captivity in Babylon. The prophet dreams that the former glory and prosperity of Israel, such as king Solomon had achieved, would again belong to the Jewish people. This dream was never fulfilled literally, but was more than fulfilled in reality by the coming of Christ, the Light of the world.

Responsorial Psalm: Psalm 72:1-2, 7-8, 10-11, 12-13

This psalm looks backward to the reign of king Solomon. His reign was characterized by the greatest peace, prosperity, power, and justice Israel had ever known. During that period, Israel attracted visits from foreign nations. Response: "Lord, every nation on earth will adore you."

Second Reading: Ephesians 3:2-3, 5-6

Paul in this text is clear about the mystery revealed to him and the Apostles. This mystery is about the truth that the Gentiles (not just the Jews) are "coheirs, members of the same body and copartners" in God's promise through Christ. Here Paul challenges the tendency by some cultures to seek their own privilege and importance to the exclusion of others. God wills that these barriers be broken down, and all men and women without exception come to the truth of the Gospel and know God's love. The Church's mission is not so much to guard the faith as to open up its treasures to all.

Gospel: Matthew 2:1-12

The context of Matthew's story about the mysterious wise men from the East is set by the first two readings of today. Thus it is clear that stories about Jesus' early life were recorded in the light of the experience of his death and resurrection, and took their final shape in the life of the early Church. Therefore looking backwards, this story anticipates Jesus' rejection by the Jewish leaders contrasted with his manifestation (epiphany) to and acceptance by the Gentiles. The prophecy quoted here (adapted from Micah 5:1 and 2 Sam 5:2) points to Jesus as fulfilling the messianic hope symbolized by King David. More significantly, the entire story echoes the coming of the Queen of Sheba to Solomon (1 Kg 10:1-13), and shows Jesus as the "new Solomon" whose wisdom draws even the wisest of the world to humble submission.

Fr. John M. Mbinda

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.



Scripture Readings

Sunday, Jan. 4

Is 60:1-6

Ps 72:2, 7-8, 10-13

Eph 3:2-3a, 5-6

Mt 2:1-12

Monday, Jan. 5

1 Jn 3:22-4:6

Ps 2:7-8, 10-11

Mt 4:12-17, 23-25

Tuesday, Jan. 6

1 Jn 4:7-10

Ps 72:4ab, 7-8

Mk 6:34-44

Wednesday, Jan. 7

1 Jn 4:11-18

Ps 72:2, 10-13

Mk 6:45-52

Thursday, Jan. 8

1 Jn 4:19-5:4

Ps 72:2, 14, 15bc, 17

Lk 4:14-22a

Friday, Jan. 9

1 Jn 5:5-13

Ps 147:12-15, 19-20

Lk 5:12-16

Saturday, Jan. 10

1 Jn 5:14-21

Ps 149:1-6a, 9b

Jn 3:22-30

Sunday, Jan. 11

Is 42:1-4, 6-7

Ps 29:1a, 2, 3ac-4,

3b, 9b-10

Acts 10:34-38

Mk 1:7-11



Advent Penance Service



Fr. Joe Hennen delivers his homily



Janelle & Kristen assist



Fr. John, Fr. Bong, Fr. Emmanuel, Fr. Lovell, Msgr. Mercado, Fr. Joe Badding & Fr. Fredy

Christmas Masses at St. Joseph



Alabare Choir sings at 6 pm Mass on Christmas Eve.



6 pm Mass on Christmas Eve.



Blessing of the Nativity scene



Fr. Emmanuel delivers the homily at 9 pm Mass



St. Joseph Choir sings for Midnight Mass



Pina Andres was lector for 6 pm Mass





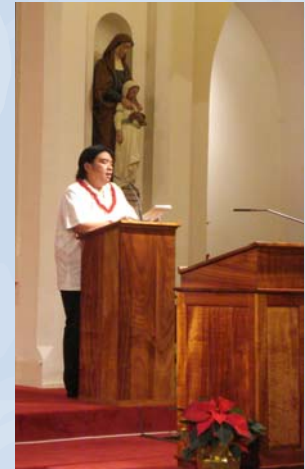
Uncle Frank, Anna, Gabby, Ota, & Losa pose for a quick photo before Mass



Maureen & Delores waiting for mass to begin



Presentation of the gifts.



Chris Ramos intones the Christmas proclamation.



Aloha Choir sings at the 7 am Mass



All dressed up for Christmas



Fr. Thomas proclaims the Word of God.



11:30 Mass Christmas Day



Our Youth Choir sang at 11:30 am Mass



Fr. Thomas greets parishners

Paul and Apocalypticism

His Holiness Benedict XVI's proclamation of 2008 as "The Year of Paul" (June 2008-June 2009) not only invites us to celebrate the great contribution St. Paul made to early Christianity but to deepen our own understanding of his life and message. (In what follows, for homiletic purposes I will not distinguish between the letters written by Paul and those attributed to him by later tradition.)

Many of us would agree that the writings of Paul do not always have the clarity or appeal we find in the Gospels. His writings contain terms and concepts that the reader finds puzzling. But sometimes the problem is not the vocabulary or syntax. Sometimes it is the larger background of his thought that causes problems for the reader.

Greco-Roman World Product

Paul was born as a Jew into a Greco-Roman world in the first century A. D. Both the Jewish and the Greco-Roman cultures had a profound influence on his thought and writings. Therefore in order to understand Paul to the best of our ability, it would be helpful for us who live in modern times to know something about the modes of thought and expression that were influential at the time when he lived.

For example, Paul was a product of the Greco-Roman world. One of the subjects that educated people of that time studied was rhetoric. In many of his letters Paul used rhetorical devices popular at that time to persuade his audience. A basic knowledge of Greco-Roman rhetoric can be helpful in understanding Paul.

But Paul was also born into a Jewish world. That world was very different from the Jewish world that we encounter in most of the Old Testament. In the period between the last books of the canonical Old Testament and the New Testament a new type of worldview arose that is first found in the Book of Daniel. Known as apocalyptic, from the Greek word for "revelation," this worldview is probably the confluence of two streams of late Jewish thought: prophecy and wisdom.

Apocalyptic Worldview

Apocalyptic is very much concerned with revelations about the future (the realm of prophecy), especially about the final age of this world and beyond. It also emphasizes that this revealed "knowledge" about the future (the realm of wisdom) is given only to a chosen few. During the period between the Old and New Testaments, and somewhat beyond, many such books were written, some of which have been preserved to this day.

The purpose of these writings was to instill faith and hope in persecuted communities—faith that God was still in control of history and hope that in the end good would prevail over evil. The teaching and actions of Jesus himself in the Gospels clearly reflect this background, as do the writings of Paul and other New Testament authors. It is easier to describe apocalyptic than to define it. Perhaps its chief characteristic is an "either-or" view of reality. Everything is seen in clear, black-and-white terms—there is no gray. There is "this world (or 'age') and "the world to come," the kingdom of God and the kingdom of Satan, the powers of good and the powers of evil.

The apocalyptic view believes that God has revealed to His elect certain "mysteries" about the divine plan and a timetable indicating how things will play out when the world-to-come or kingdom of God appears at last. The writers of most apocalyptic writings believed that history was divided into distinct periods and that they were living in the final period, "the last times."

The end of this period will be preceded by a great "tribulation" for the elect, but God will ultimately triumph over Satan and the powers of evil. Then comes the end of this world, the last judgment and the final resurrection.

(continued on page 7)

RELIGIOUS EDUCATION CALENDAR FOR JANUARY:

Sunday, January 4, 2009-NO CLASSES

Sunday, January 11, 2009-Classes at St. Joseph Jr/Sr High School

Sunday, January 18, 2009-NO CLASSES

Sunday, January 25, 2009-Classes at St. Joseph Jr/Sr High School

CONFIRMATION CLASS NEWS:

The Confirmation candidates will be attending a day long retreat to be held on January 19, 2009 at Malia Puka O Kalani Church. The retreat will be attended by all candidates in the East Vicariate. This retreat is a requirement for the confirmation students in the R.E. program. All students must turn in their registration forms and registration fees A.S.A.P. Please call Joyce Saenz with any questions.

BAPTISMAL PREPARATION CLASS:

Parents wanting to baptize their child in the Catholic Church and those individuals wanting to be Godparents of a child who will be baptized, are required to attend a baptismal preparation class. The next baptismal preparation class will be held on Monday, January 12, 2009 in the St. Joseph meeting room at 7:00 p.m. All those who plan on attending must be registered one week prior to the class. Please call Joyce Saenz at 935-1202 for more details.



RCIA program enjoyed a lesson on the Nativity & a Christmas party at their weekly class.

Pauline Worldview

All of the aspects of this worldview can be found in the Pauline literature. For example, Paul divides world history into three periods (Rom 5:14): from Adam to Moses, from Moses to Christ, and from Christ to the end of time. This division of time gives a sense that God is in control of history. It also implies that there will be no further eras in salvation history after the last period. Contemporary Christians share with Paul the belief that we are living in “the last times,” anticipating the final coming of the Lord.

There was some controversy in Jewish thought around Paul’s time as to the fate of the gentiles at the end of time. Some believed they would experience God’s wrath, but others held that God’s plan might have a place for them. Paul is in the latter camp, describing the unexpected incorporation of gentiles into God’s saving plan in apocalyptic terminology. He calls this incorporation a “mystery,” part of God’s plan formerly unknown but now revealed to His elect in the last days (Eph 1:9, 26; 3:3, 9; Col 2:2).

The same understanding of “mystery” also appears in Daniel 2 and, with some frequency, in the Dead Sea Scrolls. But there was also a negative side to mystery. In 2 Thes 2:7 Paul speaks of “the mystery of iniquity.” Just as God has a mystery or secret plan at work in the world, which leads to the triumph of His kingdom, Satan also has his plan, which he hopes will result in the triumph of his kingdom.

Satan’s Work

Paul was convinced that Satan was at work in the world, extending his kingdom and trying to subvert the incoming kingdom of God. He mentions the activity of Satan in several letters (1 Cor 7:5; 2 Cor 2:11; 1 Thes 2:18; 2 Thes 2:9). In one famous passage (2 Cor 11:14) he says that, to prevent him from becoming proud, he was given “an angel/messenger of Satan” to harass him in his apostolic work.

Although this is commonly thought to be some physical or psychological disability, it more likely refers to an individual in one of Paul’s communities who was a particularly difficult cross for him, probably someone who was undoing his work.

Since Paul was convinced that he had been sent by the risen Christ (this is what he means when he calls himself an “apostle”), his mission was from God, and whoever opposed it was doing the work of Satan.

Satan’s kingdom held sway over people mainly through sin, demonic possession and sickness. Since death was “the wages of sin” (Rom 6:23), it was also a sign of his power in the world.

Paul calls death “the last enemy” (1 Cor 15:26). In his letters Paul also makes reference to certain malevolent cosmic powers at work in the world (usually translated “principalities,” “powers,” “thrones,” “domi(nat)ions,” etc.). Their power has been virtually broken by Christ’s resurrection and ascension to God’s right hand (Eph 1:20-22; Col 2:15).

Most Pauline scholars today agree that Paul—and many of his Christian contemporaries—probably believed that the second coming would take place very soon, even in their lifetime (1 Thes 3:15).

For this reason Paul understood the various sufferings he endured in the course of his preaching as part of the “tribulation” that would take place before the end of this world. He applies this apocalyptic term to his own experiences in a number of passages (Rom 8:35; 12:12; 2 Cor 7:4; 1 Thes 3:4).

Some apocalyptic belief held that the “tribulation” would not end and that the final age could not be ushered in until a certain amount of suffering on the part of the elect had taken place. The sufferings of Christ are part of this (Col 1:24). But in Paul’s view the sufferings he underwent in his missionary work also contributed to this quota of sufferings. He boasts about his trials because they are the clearest mark of a true apostle.

Although the apocalyptic viewpoint no longer dominates our faith perspective, it is nevertheless important. As Christians we still believe that we are living in the final epoch of this world, the period between Christ’s resurrection and his second coming. We are a people whose existence is characterized by waiting—waiting for this final event in history.

A Place of Sojourning

This posture of waiting has certain implications for how we live. Though we live “in the world” we are not “of the world” (Jn 8:23). However comfortable we may become in this earthly dwelling place, our true home is not here (Phil 3:20). It is interesting to note that this sense of where our true home lies is implied in the ordinary word “parish.”

This comes from a Greek word (*paroikia*) that means “a place of sojourning,” a place where foreigners live together while waiting and hoping to return to their homeland. A parish, then, is an environment in which people keep alive the focus on their true homeland, where they work and pray together for the final coming of the kingdom of God. It is a place where all of us together await—in the apocalyptic phrase that ends the Nicene Creed we recite every Sunday—“the life of the world to come.”

Written by: Father Michael L. Barré, S.S., is Professor of Sacred Scripture at St. Mary’s Seminary and University in Baltimore and a past president of the Catholic Biblical Association.

Malia Puka O Kalani Church



Christmas Masses at Malia



Children's Nativity



The children sing with Fr. Joe -
"The Gift Goes On"



One of the
shepherds



Fr. Joe offers a prayer.



John & Peggy listen.



Families gather to enjoy the soup & bread meal after Mass.



Tallet Ohana at the 9 am Mass.



Visitors at Malia



Mary,
Gate of Heaven,
pray for us.

Aunty Irene Kondo
Kahele Ohana
Aunty Patty Grube
Uncle Tony Moniz
Aunty Minnie Alidon
Aunty Dora Costa
Aunty Mamo Otineru
Aunty Nita Kua
Aunty Dulatre
Eleanor Birney
Aunty Mabel Silva
Rita Cusick
Hale Pekelo

Please keep the following
ohana families in your
prayers.

Thomas Gouveia
Dorothy Costa
Valeriano Andaya
Aunty Helen Arsiga
Andres Nakea





Silent Night/Holy Night



Aunty Edith Larson



Refreshments were served after the Mass on Christmas Day.



Mabel Silva



Aunty Minnie Alidon



Visitors attend the 9 am Mass

Mahalo to all who helped make this a very meaningful & memorable Christmas—May you have a blessed New Year!
Fr. Joe

Our Volunteers for January 11, 2009

Sacristan

Hale / Moke

Altar Servers

Kayla

Tiah

Lectors

Freida

Natalie

Eucharistic Ministers

Candance

Patty

Bell Ringers

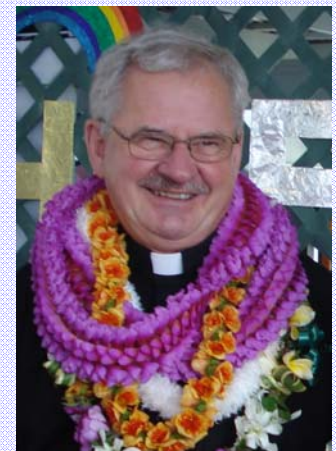
Pete / Melody

Money Counters

Laverne / Pete / Nat

Hauoli Makahiki Hou!

There will be a potluck for Fr. Joe on January 11th following our Mass.



Financial Notes:

Christmas Eve:

Koa Bowl-\$ 764.00

Attend: 81a/36c

Christmas Day:

Koa Bowl-\$ 508.15

53a/8c

Dec. 28:

Koa Bowl-\$ 607.75

46a/10c

*The estimated average Koa Bowl Collection needed each week to support ourselves is: \$1,500.00
Fr. Joe*

Directory

Emergency after-hours number: 899-9453

Pastor:

Rev. Thomas Purayidathil, Ph.D.

Associate Pastors:

Rev. John M. Mbinda

Rev. Joseph Hennen

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

Pastoral Assistant: Sr. Marykutty

Social Outreach: Sr. Ruth Zonunthari

Receptionist: Robyn Whittington

Housekeeping: "Cres" Castillo

Maintenance: Robert Balga

Religious Education Coordinator:

Joyce C. Saenz 935-1202

Youth & Young Adult Ministry:

Chrislyn Villena 935-1465

Security & Maintenance:

Mario Miguel 990-9137

Liturgy Coordinator: Cecil

Farin

Music Ministry:

Gloria Mendoza-Watson

Alabare Choir: Godfrey

Nachor

Aloha Choir: Sylvia Young

Engaged Encounter: 961-2442

Fred & Patti Basilio

Marriage Encounter: 935-8464

Deacon Jerry & Rose Nunogawa

Rite of Christian Initiation

of Adults: Carol Denis

Adult Scripture Study:

Deacon Don Aanavi

Prison Ministry: John Aguiar

935-8392

Parish Pastoral Advisory

Council: Anna Texeira

Finance Council: Don Kouchi

Bulletin Coordinator:

Karen Hotniansky

Prayer Network: Kathy Choi

Sacraments

Anointing of the Sick:

Contact the rectory office for arrangements.

Baptisms: Infant (under 7)

Preparation sessions for parents available 9 times a year. Call the rectory office to register at 935-1465.

Baptisms: (over 7-adult) / First

Communion / Confirmation:

Joyce C. Saenz 935-1202

Hospital Communion:

Donna Saiki 935-7801

Home Communion:

Joanne Kahaloa 961-2726

Marriages: Contact rectory office at least 6 months in advance.

Funerals: Contact rectory office before meeting with funeral director.



ST. JOSEPH CHURCH WEEKLY COLLECTION

5:00 pm	\$ 1,680.50
7:00 am	\$ 1,860.00
9:00 am	\$ 1,510.00
11:30 am	\$ 1,120.00
6:00 pm	\$ 1,070.00
Sunday Total Collection	\$ 7,240.50
Candles	\$ 324.50
Christmas	\$ 20,879.50
Donations/Others	\$ 562.00
Total Other Revenue	\$ 21,766.00
RESTRICTED DONATIONS	
Bldg. Maint. Fund	\$ 414.50
Parish Hall Fund	\$ 2,411.00
School Fund	\$ 533.50
Religious Retirement	\$ 70.00
Misc.	\$ 677.00
Total Restricted Donations	\$ 4,106.00
Total Weekly Deposit	\$ 33,112.50
Parish Hall Fund to Date	\$ 122,492.50

This Week's Calendar

SUNDAY, Jan. 4

2:00 pm •Baptism/St. Joseph Church

7:00 pm •Young Adults Ministry/St. Joseph Rectory Library

MONDAY, Jan. 5

10:00 am •Aloha Choir Rehearsal/St. Joseph Church

12:00 pm •Food Pantry/St. Joseph Rectory Meeting Room

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

6:00 pm RCIA Classes/St. Joseph Rectory Library

TUESDAY, Jan. 6

10:00 am •Funeral Mass (+Allan Perreira)/St. Joseph Church

5:00 pm •Religious Ed Board Meeting/R E Office

7:00 pm •Basic Christian Community/YMI

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

WEDNESDAY, Jan. 7

12:00 pm •Food Pantry/Malia Puka O Kalani Church

7:00 pm •Alabare Choir Rehearsal/St. Joseph Church

7:00 pm •Wake Service (+Augusta Morgado)/Borthwick Funeral Home

THURSDAY, Jan. 8

10:00 am •Funeral Mass (+Augusta Morgado)/St. Joseph Church

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

7:00 pm •St. Joseph Choir Rehearsal/St. Joseph Church

FRIDAY, Jan. 9 FRIDAY, Jan. 9

5:00 pm •Holy Hour/St. Joseph Church

6:00 pm •Benediction/St. Joseph Church

SATURDAY, Jan. 10

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

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

5:00 pm •High School Youth Group/@Malia

7:00 pm •Spanish Mass & Fellowship/St. Joseph Church & Rectory Meeting Room

SUNDAY, Jan. 11

10:15 am •Religious Ed Classes/SJHS

7:00 pm Young Adult Ministry/St. Joseph Rectory Library

MONDAY, Jan. 12

7:00 pm PPAC Meeting/St. Joseph Meeting Room



St. Joseph Cursillo weekly group reunion: (back row) Authur Pinkney, Linda Tolmey, Joyce Berrios, Patti Basilio, (front row) Fred Basilio, David Wilson, John Tolmie, George Madden, (absent) Debrah & Gary Callahan, David Soares, Anita Politano-Steckel, Franka Pinkney.

St. Joseph Catholic Cursillo Group

Want to increase individual and group spirituality, participate in group prayer, share your faith journey with other Catholics throughout the world struggling to live the gospel and evangelize their environments by their words and deeds? Each one of us can make a difference in our parish and in our world. Begin the New Year by joining us every Thursday night at 5:30 pm in the rectory library. Please come check it out—there is absolutely no pressure or obligation, just one hour of your time.

For more information call Joyce Berrios (966-6763) or George Madden (959-7405).

WELCOME TO OUR NEW PARISHIONERS!

Gregory, Tonya, Luke & Jake DeLuz



Christ is counting on you
to find out more about Cursillo.
Contact Joyce Berrios
966-6763



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- Therapeutic Foster Care
- Foster Parent Training
- Transitional Housing for Homeless Families

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West Hawai'i: 331-4763 (HOPE)

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Provides information, help with
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assistance and referrals to CCH
programs or other local resources.
933-4357 (HELP)
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