

# ST. JOSEPH CHURCH

February 19, 2023

**Priests:**

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

**Deacon:**

Dcn. David Watson

Served by the Blessed Sacrament Congregation

*Church Dedicated in 1919*



**St. Joseph School**  
(808) 935-4936

**Website**  
www.sjshilo.com

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!*

**7<sup>th</sup> Sunday of Ordinary Time - Cycle A - 2023**

*“Be perfect, just as your heavenly Father is perfect.”*

“Be holy, for I, the Lord, your God, am holy.” As if this call is not un-nerving enough that it needs to be followed by an equally daunting order “Be perfect, just as your heavenly Father is perfect.” But How can we? Is the Lord Jesus asking the impossible? But probably we are asking the wrong question. Probably our question should not be "is it possible?" Rather, it should be "HOW is it possible?"

Well first of all, “to be perfect”, in Greek “*Teleos*” as intended by today’s gospel does not mean to be free from any flaws or defects. Rather it is to be understood in the sense of “To be complete”. Hence, we are not being asked to reach a certain level of perfection to please God but rather to allow God to finish or to complete the work that he has begun in us.

And the Gospel gives as an insight into God’s perfection as experienced by man. Such perfection of God is manifested in the way God loves - that is unconditional. Hence, for us, to be perfect means being in right loving relationships with others. It is kindness and mercy, forgiveness and healing. God’s holiness is loving “those who love you” as well as loving “your enemies.”

Can we then be perfect? Through the Grace of God this is what we are empowered to be!



**TEACHING MASS - BULLETIN INSERT**  
**THE MASS: FULL, CONSCIOUS, AND ACTIVE PARTICIPATION**  
**SUNDAY, FEBRUARY 19, 2023**



Over the past several weeks, these bulletins have focused on breaking down the different parts of the Mass and diving deep into the details. It is important for us to know the Mass along with its elements and its symbols so that we can understand and participate in the Mass in a deeper way. We are called to not simply spectate the Mass, but to take part in the worship in our mind, body, soul, and spirit.

With this in mind, our last bulletin will review the different parts of the Mass covered in previous sections and will focus on what we are called to do in order to participate in the Mass in a full, conscious, and active way,

This presence of Jesus within us, however, is not meant to be kept hidden away inside us. We are called to take Jesus with us out into the world! That is the center of what we might call our mission as Catholics.

### **PREPARING FOR MASS**

Before we arrived at the Mass, our worship had already begun. We should enter a spirit of prayer before we even enter the church or even leave our homes. We should prepare ourselves by dressing our bodies in clothes fitting for worship, preparing our mind by meditating on the upcoming event of the Mass, our souls by prayer, and our hearts by recognizing God's love for us and responding with our love for Him. Coming to Mass is not a simple empty tradition or obligation. It is a deep expression of our relationship with God. Our Lord calls us to enter His house and be with Him. We come together as one Catholic family to be with God in the Eucharist.

### **INTRODUCTORY RITES**

Our Mass begins, rightly so, with the Sign of the Cross, which we make together as a sign of our unity of faith, our common baptism, and the means of our redemption. After we make the sign of the cross, the priest offers us words of greeting and blessing, which we return. This way, we know that even if we perform different tasks, in the liturgy, we are united in a single act of worship as a single body of believers.

Entering into our prayer, we then turn to God with a contrite heart and ask for mercy and forgiveness. We call to mind our sins during these first minutes of the Mass, recognizing that we are yet sinners in need of the help of God and prayers from all the saints. This prayer does not replace the Sacrament of Reconciliation, but it does offer absolution for small, venial sins.

After acknowledging our sins and receiving God's mercy, our hearts turn to God in joy as we sing the Gloria, an ancient song of praise which tells of God's glory, power, mercy, and His closeness to us. The Gloria is not sung at every Mass but is reserved for Sunday Masses as well as feasts throughout the year. After the Gloria, the priest exclaims, "Let us pray," prays silently with us, and prays aloud the prayer of the day. We unite ourselves to this same prayer so that, while it is spoken aloud by only one, it is prayed by all.

### **THE LITURGY OF THE WORD**

Our prayer continues through our proclaiming the Word of God. As Jesus is the Word made flesh, He is truly present in the word of God whenever it is read. As such, we sit to listen attentively to the readings from the Old Testament, the Psalms, the New Testament letters, and then finally the Gospel. The Gospel reading carries extra significance because not only is it the word of God, but it contains the words of Jesus spoken through His own mouth and His mighty works. Thus, while we sit for the other readings, we stand for the Gospel out of reverence for the words of Jesus.

After the Gospel is read, the priest or deacon will preach what is called a homily, which is a teaching specifically tied to our faith, drawing from the readings we have proclaimed. We are called to take these lessons to heart. As Catholics, we are called to live out our faith and pass it on to those we encounter in life. In order to

prepare ourselves for this great mission, we must come to know our great faith through the teachings of the Church, receiving them through the preaching of the clergy. This should not be the only way that we come to understand our faith, as there are many resources beyond a weekly homily from a priest or deacon, but that does not make it any less important. Indeed, receiving the teaching of the Church and listening attentively to the readings and homily are still an act of worship.

After the homily, and almost as a response to it, we stand and together recite the Creed, the summary of the teachings of the Church articulated in this way since the fourth century. All Catholics believe every word of the Creed, and it is important to know it, for it is what we believe. Having been taught the faith, we now profess it as one body of faith. United in our faith, we follow the creed by bringing the petitions of our community to God. We announce them and exclaim in one voice, “Lord, hear our prayer,” after each petition. These petitions close the Liturgy of the Word.

### **LITURGY OF THE EUCHARIST**

The Eucharist is the source and summit of our Faith. It is both the greatest gift we receive and the greatest thing we can offer to God. This is because the Eucharist is the body, blood, soul, and divinity of Jesus Christ, even if it has the appearance of bread and wine. Since Jesus is God and God alone is perfect, it is the perfect offering and a perfect gift. Because of this, it is right for us to see the Liturgy of the Eucharist as true worship of the God who is not far away and distant from us, but present with us in every place where Mass is offered.

In the Liturgy of the Eucharist, bread and wine are brought to the altar where they are transformed into the Body of Christ through the Eucharistic Prayer. During this prayer, we worship and adore the Lord as He comes down to us from heaven. It is here that the church is no longer simply a house of prayer, but a heavenly dwelling. God is with us here, not only in spirit, but physically as well. As members of the faithful, we are called to enter the deepest sense of worship, recognizing Christ in the Eucharist and responding with reverence, respect, and a prolific sense of awe. This is God who is before us! He is right there, held up by the priest for all of us to see!

Our God present with us, we pray aloud in one voice the Our Father, the prayer Christ Himself taught us, and exchange a sign of peace; a peace which comes from God and is for us to share with our brothers and sisters. In the sharing of peace, we are actively participating in the sign of our communion with one another, and rightly, because communion is the next part of the rite.

The first to take communion is the priest, but before he does so, he first breaks it as a sign that Christ’s body is to be shared with all the faithful, just as the sign of peace. After the priest takes communion for himself, he then gives communion, first to the deacon, and then all the faithful who are rightly disposed. It is right that we receive communion, as it is a gift from God. This gift of communion is the very body and blood of Christ, a true reality, hidden beneath bread and wine.

For us, we come forward to receive communion with a prayerful heart, dwelling on who it is that we are about to receive. We reverence our Lord with a bow as the priest or minister presents us with the Eucharist, and as he or she proclaims, “The body of Christ,” we respond, “Amen,” for indeed we truly believe.

### **CONCLUDING RITES**

Communion does not end the Mass. Before we leave, we are given our mission to love and serve the Lord in the world. We are disciples of Christ, called to fill the world with His presence, taking Him with us from the church and into the world. We bear Christ in spirit and in our bodies, carrying Him with us into our daily lives. With the final blessing and the call to go forth, we depart from the church building, but we who are the Church carry Christ with us wherever we go.

# February 2023

<b>19</b> <b>7:00 Mass-Fr. Ferdie</b>  <b>9:00 Mass-Fr. Ferdie</b>  <b>11:45 Mass-Fr. Poli</b>  <b>6:00 Mass-Fr. Poli</b>	<b>20</b> <b>7:00 Mass-Fr. Poli</b>  <b>Presidents' Day Holiday</b>	<b>21</b> <b>6:00 Mass-Fr. Ferdie</b>  <b>12:15 Mass-Fr. Poli</b>	<b>22</b> <b>6:00 Mass-Fr. Ferdie</b>  <b>12:15 Mass-Fr. Poli</b>  <b>7:00 pm Mass-Fr. Poli</b>	<b>23</b> <b>6:00 Mass-Fr. Poli</b>  <b>12:15 Mass-Fr. Ferdie</b>	<b>24</b> <b>6:00 Mass-Fr. Ferdie</b>  <b>12:15 Mass-Fr. Poli</b>	<b>25</b> <b>7:00 Mass-Fr. Poli</b>  <b>10:00 Confessions-Fr. Poli</b>  <b>5:00 Mass-Fr. Ferdie</b>
<b>Office open 9-1</b>						

## Sunday, February 19

Lv 19:1-2, 17-18  
 Ps 103:1-2, 3-4, 8, 10, 12-13  
 1 Cor 3:16-23  
 Mt 5:38-48

## Monday, February 20

Sir 1:1-10  
 Ps 93:1ab, 1cd-2, 5  
 Mk 9:14-29

## Tuesday, February 21

Sir 2:1-11  
 Ps 37:3-4, 18-19, 27-28, 39-40  
 Mk 9:30-37

## Wednesday, February 22—Ash Wednesday

Jl 2:12-18  
 Ps 51:3-4, 5-6ab, 12-13, 14 and 17  
 2 Cor 5:20—6:2  
 Mt 6:1-6, 16-18

## Thursday, February 23

Dt 30:15-20  
 Ps 1:1-2, 3, 4 and 6  
 Lk 9:22-25

## Friday, February 24

Is 58:1-9a  
 Ps 51:3-4, 5-6ab, 18-19  
 Mt 9:14-15

## Saturday, February 25

Is 58:9b-14  
 Ps 86:1-2, 3-4, 5-6  
 Lk 5:27-32

## Sunday, February 26

Gn 2:7-9; 3:1-7  
 Ps 51:3-4, 5-6, 12-13, 14 and 17  
 Rom 5:12-19  
 Mt 4:1-11



**Our Ash Wednesday Masses will be:**  
**6 am**  
**12:15 pm**  
**7:00 pm**

## Rite of Election-E.H Vicariate

The Rite of Election will be held on Saturday, February 25th at 2 pm here at St. Joseph Church



Rite of Christian Initiation for Adults

## Guide for Lenten Fasting and Abstinence

### Abstinence

Every Friday of lent and Good Friday Including Ash Wednesday and Good Friday

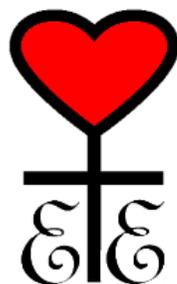
Ages: 18- 59 yrs old above

### Fasting

Ash Wednesday

Age: 14 yrs and above

***(Fasting - eat one full meal, as well as two smaller meals that together are not equal to a full meal.)***



St. Joseph Church will be hosting the Engaged Encounter couples again on February 25-26. We ask that you keep the couples and all those involved in making this weekend a success in your prayers.