

SPIRIT-LED NEWS



PASTOR'S CORNER

Vessels

On the altar at Mass, you'll see a number of what look like cups, bowls, and plates. Each of these vessels has a name and a specific purpose. The first thing you may notice is that these vessels are all made of precious metals – usually gold or silver. This is important to Catholics, as these vessels hold the Body and Blood of Christ.

The small plate that holds the bread that will be consecrated is called a paten. Altar servers may also hold a paten under the chins of those receiving Holy Communion.

The cup that holds the wine, mixed with water, that will become the Blood of Christ is called a chalice.

The vessel that holds the Eucharistic hosts is called a ciborium (si-BOR-ee-um). The ciborium, also made of precious metal, may look like a chalice, or it may look much more like a bowl. Ciboria (the plural of ciborium) usually have a lid. The lid is placed on top when the ciborium is put inside the tabernacle with consecrated hosts – the Body of Christ.

Finally, something you may not always see at Mass is a small metal container used to transport the Eucharist to the sick or homebound who cannot attend Mass. This vessel, which often looks something like a pocket watch, is called a pyx (picks). You'll notice that the minister who is given the pyx will leave the church immediately to take Communion to those who could not be in the assembly.

(From Gus Lloyd's book "A Minute in the Church: The One Minute Explanations about the Catholic Mass.")



ST. JOHN APOSTLE & EVANGELIST CATHOLIC CHURCH
 95-370 Kuahelani Ave. Mililani, Hawaii 96789 | (808) 623-3332
www.stjohnmililani.org

MISSION / VISION STATEMENT: WE ARE A CATHOLIC CHRISTIAN COMMUNITY—called to develop a deeper relationship with Christ. Such a relationship is fostered through active participation in: *Word, Sacrament, Renewal Programs, Ministry/Service* and other ***Spirit-led*** activities.

We dedicate our time, talent, and treasure to install, in our parish community the basic building blocks of Christian living, ***to preach the Good News of Jesus Christ to all through our words, deeds, and lives.***

PASTOR Fr. Anthony Rapozo

In Residence Fr. John Gabriel

DEACON Dcn. Romeo Ganibe

*FULL Parish Clergy & Staff Directory available
on our website.*

MASS SCHEDULE

Weekday: 8AM (Monday - Saturday)

Sunday: 5PM (Saturday Vigil), 7AM, 9AM,
11AM (Livestream)
youtube.com/c/SaintJohnMililani
& 6PM

SACRAMENT OF RECONCILIATION

Saturday: 4:00 - 4:30PM

PARISH RECTORY HOURS

Monday 12PM - 4PM

Tuesday - Friday 8:30AM - 4:00PM

Saturday - Sunday Closed

STEWARDSHIP OF TREASURE

JULY 9/10

Sunday Collection	\$ 9,807.41
Online Donation (WeShare)	\$ 3,217.00
Building, Equipment & Maintenance (BEM)	\$ 211.00
OCC Capital Campaign (Non-Assessed)	\$ 755.00
Baptisms	170.00
Funerals	630.00
Social Ministry	\$ 25.00
Debt Reduction	\$ 1,264.00
Mass Intentions	\$ 90.00
Candles	\$ 435.00
Seminarian Education	\$ 90.00
Diocesan Priest Retirement Fund	\$ 26.00
'Ohana in Christ	\$ 5.00

WEEKEND TOTAL

\$ 16,725.41

Please call the office for all other inquiries:
 Anointing, Baptisms, Blessings, Food Pantry,
 Funeral , Homebound Communion & Marriage.



STEWARDSHIP BULLETIN REFLECTION (LUKE 10: 38 – 42) BY CATHOLIC STEWARDSHIP CONSULTANTS

In today's Gospel reading from St. Luke, we receive a reminder about the proper use of the gift of time, a fundamental aspect of a stewardship way of life. Our passage highlights one of the most famous dinner parties ever thrown, recalling the day that Martha and Mary hosted our Lord in their home. We are told that Martha, as a good steward, welcomes Christ in but then becomes "burdened with much serving" while her sister and fellow hostess chooses to simply sit with Jesus, listening to Him speak.



Martha becomes indignant at Mary's behavior and complains to Jesus, "Lord, do you not care that my sister has left me by myself to do the serving? Tell her to help me." But Jesus, in His infinite wisdom, refuses to get pulled into this sisterly spat. Instead, He offers Martha a fresh way to look at the situation. "Martha, Martha, you are anxious and worried about many things. There is need of only one thing."

What is that one thing? It is to put Jesus first in our lives and above all other things; to "sit at his feet" and listen as Mary did, giving Him the priority of our time no matter how busy we think we are. When we truly commit to putting Christ first in our daily lives through a regular time of prayer and frequent participation in the sacraments, we will find that all our other concerns become less pressing, less overwhelming.

Why is this so? Because the time we invest in our relationship with God saturates all aspects of our lives with His grace. And because God cannot be outdone in generosity. He will abundantly reward any sacrifice we make to spend time with Him.

PARISH ANNOUNCEMENTS

Diocesan Seminarian Education Fund: Today, our Second Collection will be for our Diocesan Seminarian Education Fund. Please drop your donation after Communion or you may also donate online by visiting our parish website by clicking "Online Giving." Please be generous!

St. John Charismatic Prayer Group will resume gathering for our Monday night prayer meetings. Please join us on Monday, July 18 in the church. Praise and worship will begin at 7:30pm. We thank the Lord for bringing us together again after over 2 years of being in covid-isolation, and we pray that we can continue our regular Monday nights schedule to eventually include monthly Healing Mass. All are welcome to come and praise the Lord, listen to/meditate on His words, and pray for one another's needs. For more information, please call Victoria @ (808) 623-8860. *Psalm 34:1 "I will extol the LORD at all times; his praise will always be on my lips."*

"Kipapa Elementary needs our help! We are conducting a "Facial Tissue" (Kleenex) Drive as part of their school supplies needs. Please bring the large boxes (240 count) of tissue next weekend. If you don't have time to run to Costco, we will accept monetary donations and make the purchases. **July 23/24 is the only weekend we will be accepting donations. Mahalo for your generosity!**

St John Preschool is currently hiring an additional full time preschool teacher. Please apply at <https://www.catholicahawaii.org/about-us/careers>.

SJAE Library is now in classroom #1. "If you are in the classroom, feel free to self-checkout a book."



MASS INTENTIONS***Monday July 18, 2022***

8AM Orlando Antolin (RIP)
Godofredo G. Soriano (RIP)
Clare Sullivan (Special Intention)

Tuesday July 19, 2022

8AM Oscar Astrero (RIP)
Elizabeth Kerr (RIP)
Bella Salaver (Healing)

Wednesday July 20, 2022

8AM Catherine Smart (RIP)
Mark Pascual (Birthday Blessing)
Suzanna Foster (Healing)

Thursday July 21, 2022

8AM Loretta Abellira (RIP)
Cathy delos Reyes (Healing)
Bella Salaver (Healing)

Friday July 22, 2022

8AM Louie Cuerva (RIP)
Bella Salaver (Healing)
Cathy delos Reyes (Healing)

Saturday July 23, 2022

8AM Josefino Solano Sr.
(Death Anniversary)
Orlando Aglanao (RIP)
Bryson DeCosta
(Blessing/Special Intention)
5PM Loretta Abellira (RIP)

Sunday July 24, 2022

7AM Isidoro Barayuga
(Death Anniversary)
9 AM For the People
11 AM Ronald Resil Redoble
(Birthday Blessing)
6 PM Suzanna Foster (Healing)

FUNERAL ANNOUNCEMENT

LUKE IWILI ALAIPALELEI (RIP), Friday, July 29, 2022, St John Mililani; Visitation: 10:00 am, Eulogy: 10:40 am, Mass: 11:00 am.

HEALING / BLESSINGS

Mairenui Tauotaha-Amo, Helen Guerrero, Joyce B. Bean, Teresa Montoya, James Kahala, Demetrio & Rita Galicinao, Rodney Keli'i, Hildegard Borowitz, Ron Thames, Carol Naumu, Bienvenido Roter, Norma Nazareno, Amelia Santos, Family/Victims of Uvalde, Gary O., Manny Rodil, Brenda B. Miyashiro, Stephanie Rapozo, Thomas Ramos, Christy Esposito, Jim Coyle & Victor Apilado.

DECEASED

James Smith, Adrienne Gregory, William Martin Bass Jr., Allan Garvida, Mark C. Propios, Ernie C. & Fumiko K. Sombrero, Teresita F. Tuazon, John J. McCormick, Jr., Ronald Palomares, Karlyn Tatemichi, Masako Kobayashi Delk, Jeanne Tam, Brian Miyashiro & Edwin Souza Jr.



SAVE THE DATES!! TICKET SALES COMING SOON!!



GET BACK!
TO
CHURCH



BENEFIT CONCERT
ONE COMMUNITY CENTER
THURS, AUG 25th & SAT, AUG. 27th / 7:30-9:00 PM
95-370 Kuahelani Ave., Mililani 96789
Tickets available at: www.stjohnmililani.org

ST ELIZABETH OF HUNGARY PARISH
99-312 MOANALUA ROAD
AIEA, HI 96701



Women's Conference

"THE EUCHARIST"

August 6, 2022

7:30 am – Breakfast

8:30 am – Opening Session

3:00 pm – Closing

\$20 Registration
(Scholarship available)

To register: Sister Meristella, MSMHC

umeristella@gmail.com

Respect Life “Married love differs from any other love in the world. By its nature, the love of husband and wife is so complete, so ordered to a lifetime of communion with God and each other, that it is open to creating a new human being they will love and care for together.... That power to create a new life with God is at the heart of what spouses share with each other.”

United States Conference of Catholic Bishops

“Married Love and the Gift of Life” –



✠ Never Confirmed in the Catholic Church?

✠ Do you want to be baptized?

✠ Are you or do you know someone who is interested in becoming a part of the Catholic Faith?

✠ Let us help you with your journey in receiving the Sacraments of Initiation.

Candidates will explore the elements of the Catholic faith in weekly meetings with Catechists in preparation to receive all the Sacraments of Initiation.

2022-2023 OCIA classes begin this August.

For more information, contact Deacon Romeo Ganibe at rganibe@rcchawaii.org.

FORMED®

PICK OF THE WEEK

July 17, 2022

WATCH

WHO AM I TO JUDGE? WITH DR. EDWARD SRI - SESSION 1: DON'T IMPOSE YOUR MORALITY ON ME!

What is “right” and “wrong”? Is what’s right for you right for me? These are difficult questions to discuss in our culture. We live in a society that supports the opinion that each person should make up his or her own morality, that there is no moral truth that applies to everyone. So, how do we talk about right and wrong in this world? In this series, Dr. Ted Sri explores the fragility of a relativist outlook and the importance of absolute truth.



LEARN

GIVEN FORUM TALKS: EDUCATING ON THE NATURE AND DIGNITY OF WOMEN BY KATHERINE MEEKS



This week we celebrate Mary Magdalene, the most well-known woman in the Gospel accounts besides Christ’s holy mother. In honor of this great saint and disciple, enjoy this presentation on the nature and dignity of women by Katherine Meeks. In her talk, Katherine shares how she chose to pursue a mission-driven life for Christ.

LISTEN

WOMEN MADE NEW BY CRYSTALINA EVERT

In “Women Made New,” Crystalina Evert, author of Pure Womanhood, explains that it doesn’t matter what you’ve done or where you’ve been. All that matters now is where you go from here. Moreover, she discusses topics like dating, healthy habits, and the importance of listening to the Lord. In honor of Mary Magdalene and her devout discipleship, enjoy this talk on authentic femininity.

WOMEN MADE NEW CRYSTALINA EVERT



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Catholic

UPDATE

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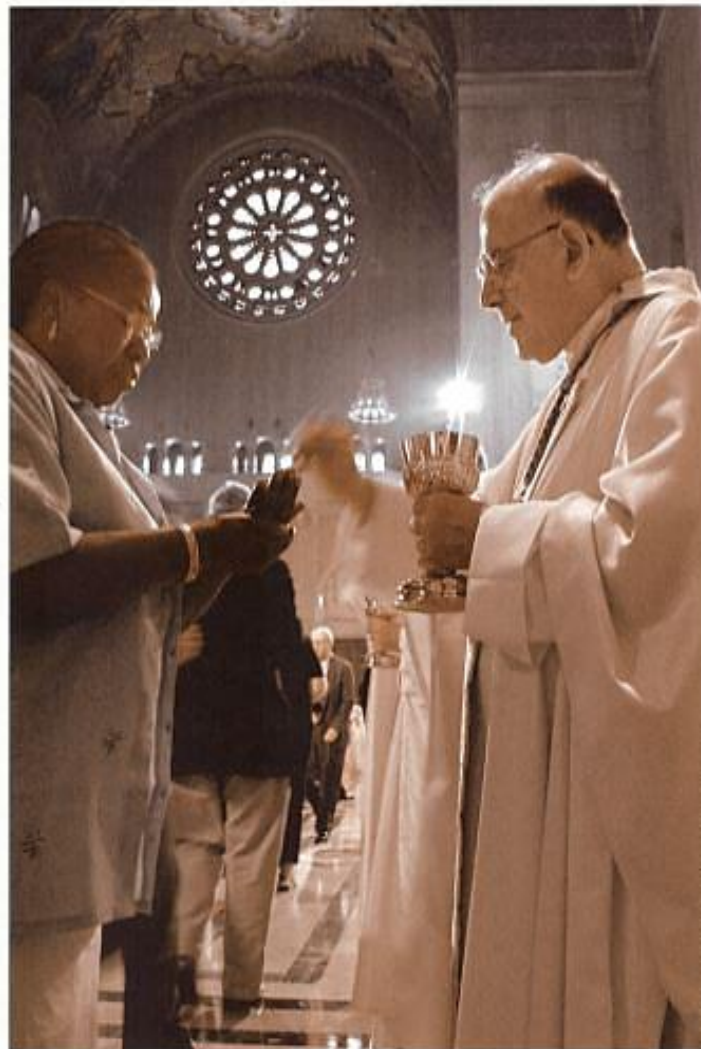
A SHORT HISTORY

ALFRED MCBRIDE, O.PRAEM

It is a very human trait to treasure the last words of a dying person. In the case of Pope John Paul II, his encyclical *The Church of the Eucharist*, published in his final year, aptly captures his desire to awaken in the Church a new appreciation of the Eucharist:

I have been able to celebrate Holy Mass in chapels built along mountain paths, on lake shores and sea coasts; I have celebrated it on altars built in stadiums and city squares. This varied scenario of celebrations of the Eucharist has given me a powerful experience of its universal and, so to speak, its cosmic character. Yes, cosmic! Because even when it is celebrated on the humble altar of a country church, the Eucharist is always in some way celebrated on the altar of the world. It unites heaven and earth. It embraces and permeates all creation (*The Church of the Eucharist*, 8).

In this issue of *Catholic Update*, we respond to Pope John Paul's eucharistic desire with a reflection on six stages in the history of the Eucharist in the Western Church.



1 FROM PASSEOVER TO EUCHARIST

Whatever changes and variations occurred in history, the Church has always preserved the core ritual. Early Christians viewed the Last Supper from the viewpoint of the Passover meal. It was held in an upper room, a place often used for rabbinic Scripture discussions. The apostles would have seen a short-legged table surrounded by cushions where they would sit. On the table was a bowl of salt-water in memory of the tears shed during the slavery in Egypt. A dish of bitter salad recalled their crushing slave days.

A container of mashed apples, raisins, and plums coated with cinnamon looked like the bricks they made. Platters of unleavened bread stood next to the large Cup of Blessing filled with wine. A roasted lamb (part of a lamb sacrificed at the Temple) symbolized the sacrificial quality of the meal and recalled the blood of a lamb on their doorposts that saved them from the avenging angel in Egyptian times.

Jesus opened the meal with a psalm that praised God for his mighty deeds of salvation in the Exodus. Then he took the bread, gave thanks for it, and, breaking tradition, followed this with new words: "Take and eat. This is my body that will be given up for you." This bread was now his body. It would be given up, that is, offered on the cross. Pause for a moment to consider what the apostles might have felt and thought at participating in the first Eucharist in history.

At the end of the meal, Jesus took the Cup of Blessing filled with wine and, instead of making the usual toast, he again broke tradition and said, "Take and drink... This is my blood... It will be shed for you and for all for the forgiveness of sins." Once more, Christ referred to his forthcoming passion where he would shed his blood. As they drank of the one cup and ate of the one bread, they experienced their unity in Christ. Finally, Christ gave them and their successors the power to celebrate Eucharist: "Do this in memory of me." They all sang a psalm, and Jesus went forth to his saving death and resurrection.

In this event, Jesus gave us the sacraments of the Eucharist and the ordained priesthood.

2 FROM MEAL TO WORSHIP

Gradually, the apostles and their successors developed the eucharistic celebration into the structure that endures to this day. They first named it the "Breaking of the Bread" but soon they saw the need to separate the rite from a meal, both because of abuses at meals (1 Corinthians 11:17-22) and because they wanted a more prayerful setting for this act of worship.

This development was reported by a late first-century document, the *Didache* or "Teaching of the Apostles." Eucharist was moved to Sunday in memory of Christ's resurrection. In place of the meal, the early Christians created a Liturgy of the Word somewhat modeled after synagogue prayer that included readings from Scripture, singing of psalms, and an instruction.

Around the words of institution, they added prayers of thanksgiving, praise, and intercession. By the year 150, St. Justin Martyr tells us that the basic structure of the Mass was already in place. These celebrations of the Eucharist were held in people's homes up until the year 313.

On Sunday, there were two readings by a lector, a homily by the priest, then the eucharistic prayer, and distribution of Communion. And yes, there was a collection—for widows, orphans, and others in need! The threefold roles of

bishop, priest, and deacon were already in place in the first century.

Our Eucharistic Prayer 2 today is brief and simple and owes its inspiration to a similar one composed by Hippolytus of Rome in 215. It is clear that the basic form of the Eucharist occurred very early and has remained remarkably durable for 2,000 years.

3 THE GROWING BODY OF CHRIST

The year 313 was a turning point for Christianity. Persecutions suddenly ended. Constantine gave freedom to Christians and spent great sums of money building basilicas for eucharistic worship. Modest house churches gradually ceased to exist.

Stately ceremonies suitable in a huge church emerged. Processions, courtly movement in the sanctuary, metered chant (composed by St. Ambrose) and sung litanies galvanized the voices of thousands, incense and bells, kissing sacred objects, and the use of genuflections became a pattern to accompany the ancient structure of the Eucharist.

The celebrants wore clothes worthy of Roman senators. Their robes eventually came to be called *vestments* since they were retained long after fashions changed. The simple plates and cups of house worship became elaborate chalices and patens. This was an inevitable evolution



due to social acceptance, organizing an empire-size Church, and, indeed, ecclesial prosperity.

This era witnessed the rise of extraordinary bishops, known now as Church Fathers, such as Augustine and Chrysostom, whose homilies were rich in theology and pastoral in application. Their genius was to work out theological development in the context of the light generated by the Eucharist and the prayerful hunger and faith of the people. Their theme was "The Body of Christ [Eucharist] builds the Body of Christ [Church]."

4 THE EUCHARIST BECOMES DISTANT FOR MOST

The widespread appearance of the stunning Gothic cathedrals in medieval Europe signaled a resurgence of faith. The colorful religious processions for feasts of saints, the enthusiasm for pilgrimages to holy shrines, the birth of new religious orders led some subsequent historians to call these centuries the "ages of faith."

But alongside these events were troublesome declines in active participation in the Mass. The removal of the assembly from participating in the Eucharist was dramatized by screens of stone or iron that hid the choir and altar from public view. The monks and priests conducted their corporate liturgy away from the assembly. The Mass remained in Latin even though people began using their local languages for most things in their lives. When the people complained of the Mass's remoteness, they were given side-altar Masses where the priest faced the wall and prayed in Latin.

The people compensated for their estrangement by asking the priest to hold up the host for their view and adoration: "Hold it higher, sir priest!" Meanwhile, Berengar of Tours taught that Jesus was not really present in the host, which was only a symbol of his presence. The Church repudiated his views at Lateran IV in 1215 by affirming Christ's Real Presence and introducing the concept of *transubstantiation* (the substance of bread becomes the substance or "being" of Christ) to support this doctrine.

Because many Catholics had ceased receiving Communion, the council also mandated going to Communion at least once a year at Easter time. Adoration of the Blessed Sacrament became popular along with other forms of popular piety.

5 REFORMATION & THE TRIDENTINE MASS

It took the Church twenty-eight years to gather its energies and open the Council of Trent in 1545 to deal with the Reformation. The Council Fathers called for a renewal of the liturgy. In 1570, Pope Pius V responded to this call with what would be a standard book for the celebration of Mass for the Western Church. Everything in his decree pertained to the priest celebrant and his action at the altar including the Liturgy of the Word. The participation of the people would be devotional rather than liturgical. The Mass text was in Latin. This sturdy Tridentine Mass (named for Trent) endured up to Vatican II.

The Jesuits introduced Baroque architecture in which the choir stalls, screens, and walls were removed. The distance between altar and assembly was shortened so that only an altar railing separated them. The altar was placed against the wall, which was lavishly decorated from floor to ceiling. The tabernacle rested on the altar, and, above it, was a niche provided for exposition and adoration of the Blessed Sacrament.

A soaring pulpit was situated near the middle of the Church, indicating the importance of a sermon but not a homily. This worship space glowed with self-confidence and triumph. It suited the mood of the Counter-Reformation. The church was a throne room and the assembly, the audience. They were treated with the music of Palestrina, Haydn, and Mozart. The Protestants had Bach,

but also sang hundreds of new hymns triumphantly.

Sadly, most celebrations of the Eucharist were "Low Masses," generally without music and which the assembly attended in silence. Catholics turned to new schools of spirituality to satisfy their spiritual longings: the Spiritual Exercises of St. Ignatius, the Carmelite schools, and that of St. Francis de Sales.

Eventually, in the nineteenth century, it became clear that a return to the sources of the liturgy was needed.



6 MASS IN THE ERA OF VATICAN II

The first document approved by the Fathers of Vatican II (1962–65) was the Constitution on the Liturgy. But a century before this, the stirrings of liturgical change had begun. Benedictines had begun to revive earlier liturgical practices, such as Gregorian chant (from the sixth century), and were studying the roots of Christian liturgy and the ways all Christians once had participated. Pope Pius X (1903–1914) encouraged the use of



**"THE MOST HOLY
EUCHARIST CONTAINS
THE CHURCH'S ENTIRE
SPIRITUAL WEALTH,
CHRIST HIMSELF,
OUR PASSEOVER AND
LIVING BREAD."**

—Pope John Paul II,
Ecclesia de Eucharistia

PHOTO BY THE CROSSING
CENE PLASTED, OSC

Gregorian chant, frequent Communion, and lowering the age for first Communion to seven years.

Pius XII's *Mediator Dei* (1947) lent powerful impetus to the liturgical movement. In 1951, Joseph Jungmann, SJ, published *The Mass of the Roman Rite*, which revealed the complex history of the Mass. In the United States, St. John's Abbey in Collegeville, MN, supported the cause for liturgical change through its magazine *Orate Fratres*, "Let us pray, Brethren" (now called *Worship*). Their roster of writers included all the movers and shakers who rallied the Church in America to the cause.

In other words, the groundwork was firmly laid by patient scholarship, hundreds of meetings, and countless articles by the time Vatican II assembled. With relatively little debate and very small opposition, the Constitution on the Liturgy was approved by the Council Fathers 2,147 favorable to 4 opposed. The sonorous words of the Constitution reached a high point when

it declared, "The liturgy is the summit to which the activity of the church is directed; it is also the source from which all its power flows" (10).

In the last part of the twentieth century, the application of the document began. A number of changes were introduced. The priest now faced the people. Vernacular languages replaced the Latin. People shook hands at the greeting of peace. The congregation was asked to participate actively in the Mass, to sing and pray at various times.

People were invited to receive Communion either in the hand or on the tongue and to stand at its reception. They were offered the chalice so they could communicate under both species, the eucharistic bread and wine.

Laity and religious could serve Communion as extraordinary ministers. Married deacons appeared, to assist the priest at Mass and to preach homilies. Entrance processions were added. People brought up the gifts at the presentation of the offerings.

Priests abandoned what some called the "fiddle-back" chasubles for robe-like replacements. Mass readings provided a three-year series of Scripture in which large sections of the Bible would be heard. Homilies, which had become lectures or announcements on most anything, were expected to explain Scripture and apply it to everyday life.

Church architecture became functional and minimalist in decoration, a sign of the times. Instead of the long "shoe box," a wider auditorium model appeared. Guitar Masses surfaced and new hymns were composed, leading to many arguments about taste and suitability.

None of this happened without some anger and discomfort. Some experimentation went over the top.

But, in fact, the amazing thing is how little disturbance actually happened. The dreams of the liturgical movement were fulfilled and expanded upon. People are realizing that they can

enrich their spirituality mainly from the celebration of the Eucharist.

What's striking is that the significant impact of all this is yet to be experienced. In Church years, we're very near the beginning of the council's reforms.

**EUCHARIST: ALIVE
AND DYNAMIC**

One conclusion we can draw from this sketch of the history of the Mass is that changes in the liturgy, whether large or small, have been occurring since the Last Supper. The basics have never changed, but the details, decisions by Church authority, and the attitudes of the participants have undergone modifications and development.

In this sense, the celebration of the Eucharist is a dynamic and living reality. While a constant diet of experimentation is not healthy or desirable, a loving attention to the quality of the divine celebration is a necessity. We certainly need to avoid frivolity, but we also need to avoid stagnation.

The noble core of the Eucharist from the upper room to an urban cathedral or a village church has withstood the tumults of history—and always will. For this, we praise and thank God: Father, Son, and Holy Spirit.

Alfred McBride is a priest of the Norbertine Order and a widely known catechist via books, articles, and TV programs. He holds a diploma in catechetics from Lumen Vitae, in Belgium, and a doctorate in religious education from The Catholic University of America. This Update is adapted from his book, A Short History of the Mass.

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