

SPIRIT-LED NEWS



PASTOR'S CORNER

The Alleluia Verse

After the second reading at Mass and before the Gospel reading, we say or sing a word that remains in the ancient Hebrew language: Alleluia! Did you know that at every Mass, we use two Hebrew words – Amen and Alleluia? Alleluia (also spelled Hallelujah) means “Praise the Lord.”

As we begin the Alleluia verse, we stand – to praise the Lord and give our full attention to the Gospel reading. Usually, Alleluia will be sung by the cantor or choir and repeated by the congregation. Then a short verse may be said or sung, after which the congregation will again join in with Alleluia!

The word Hallelujah was an integral part of the Passover celebration. It is used again and again in the Hallel Psalms, Psalms 113-118. In fact, Jesus and his disciples were probably singing Hallelujah at the Last Supper. And in the Book of Revelation, the multitudes in heaven are constantly singing Alleluia!

During the season of Lent, we don't sing or say Alleluia because of the penitential nature of the season. In Lent, we use a Gospel acclamation before the reading of the Gospel. But at Easter Vigil and beyond, we celebrate the resurrection of our Lord with glorious shouts of Alleluia!

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

PARISH ANNOUNCEMENTS

Annual Pilgrimage Novena for the Two Hearts, Most Sacred Heart of Jesus and Immaculate Heart of Mary and Annual Devotion to Our Lady of Fatima will begin Sunday, Oct 9 to Monday, Oct 17. Please contact Connie Amigo (808) 292-2240 or Beth Fukuda (808) 781-6506 for further information.

This week on Formed: John XXIII: The Pope of Peace, The 13th day, and St. Theresa of Avila: A True Reformer by Christopher Blum. Our parish has a FORMED subscription. Visit signup.formed.org and select our parish name.

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

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

STEWARDSHIP OF TREASURE

OCT 1/2

Sunday Collection	\$ 11,456.60
Online Donation (WeShare)	\$ 5,048.00
Building, Equipment & Maintenance (BEM)	\$ 1,119.00
OCC Capital Campaign (Non-Assessed)	\$ 215.00
Flowers	\$ 20.00
Social Ministry	\$ 40.00
Stewardship	\$ 45.00
Debt Reduction	\$ 5,828.00
Mass Intentions	\$ 40.00
Candles	\$ 535.00
All Soul's Day	\$ 140.00

WEEKEND TOTAL

\$ 24, 486.60



SUNDAY GOSPEL REFLECTION (LUKE 17: 11-19)

BY DEACON ROMEO GANIBE

Sometimes when we listen to the readings at Mass, we might feel that they are somewhat disconnected, but today, both the First Reading from Second Kings and the Gospel passage from Luke are talking about a common theme...**Gratitude.**

In our First Reading, we see Naaman, thanking Elisha and praising the Israelite God for having been cured of his leprosy. And in the Gospel passage, one of ten lepers who were cured of their leprosy, a Samaritan return to Jesus to express his profound thanks. Two men (both outside the Jewish community) each acknowledging and being grateful for the wonderful thing Elisha and Jesus had done for them. But are the two stories really that similar?



In the case of Naaman, it is the cure, the blessing he receives that leads him to faith. And in the Gospel, it is the faith of the lepers in Jesus that brings about the cure, and the blessing. A Blessing and then faith. Faith and then a blessing. God's grace moving in seemingly two different directions.

Maybe these stories are not two things in conflict, but rather are two threads of the same garment- binding us to God in a stronger way, one that allows us to be wrapped more perfectly in his love and mercy.

Our challenge is to accept and be thankful for all the different ways God pours out his blessings, grace, and his very life for the good of all. Let us be grateful for all the wonderful things our God has done for us, to strengthen our faith. And to be sincerely grateful for the precious gift of faith. He just loves us that much.

"Stand up and go; your faith has saved you."

May those words echo in our hearts and minds as we look for God's blessings all around us, as we continue to walk the remarkable path of faith.

PARISH ANNOUNCEMENTS (CONTINUED)

Children's Choir: Singing is PRAYING twice! Children's Choir is for children ages 3-12. Rehearsal will be once a week and presentations will occur during Mass, approximately every 6 weeks. Our first meeting of children and parents is on Wednesday, October 12, 4:30-5:30 p.m. in the church. If your child would like to join or if you would like to volunteer to assist, please contact Deb Zedalis, 808-348-2973, email: dzedalis@hawaii.rr.com. Everyone is welcome!

Narcotics Anonymous meets every Wednesday in Room 5, 7-8:30 pm. For more information, contact Joey Coveleskie, 808-381-5249, joeycov05@gmail.com.

Alcoholics Anonymous meets every Tuesday (starting October 11th) in Room 5, 7-9 pm. For more information, contact Art Kluvo, 808-678-2029, akluvo@gmail.com.

"The only investment I ever made which has paid consistently increasing dividends is the money I have given to the Lord." -JAMES L. KRAFT



MASS INTENTIONS

Monday October 10, 2022

8AM Panjigo (RIP)
Felicidad Taglinao
(Birthday Memorial)
Francis Taglinao (Blessing)

Tuesday October 11, 2022

8AM John (RIP)
Agatha (RIP)
†Ben & Helen Guerrero
(Anniversary)

Wednesday October 12, 2022

8AM Rafael I & Concepción D. Corpuz
(RIP)
Patrick Aki (RIP)
Suzanna Foster (Healing)

Thursday October 13, 2022

8AM Souls Close To Purgatory (RIP)
Patrick Mayock (RIP)
Wally Mitsui
(Blessing/Thanksgiving)

Friday

8AM

October 14, 2022

Masako Nishikawa (RIP)
Tsuneo Nishikawa (RIP)
Suzanna Foster (Peace in her heart)

Saturday

8AM

October 15, 2022

Patrick Saguibo
(Death Anniversary)
Howard Whitcraft (RIP)
José Cruz Sablan & Family (RIP)
†Patrick & Violet Mayock
(Anniversary)
Patrick Aki (RIP)

5PM

Sunday

October 16, 2022

7AM

Daria Barayuga (Death Anniversary)

9 AM

For the People

11 AM

Herbert Mendez (RIP)

6 PM

Suzanna Foster (Healing)

Respect Life: “An old Irish proverb says, ‘It is in the shelter of each other that the people live.’

Indeed, we are created to depend upon one another and walk together in suffering. But when family members or friends approach life’s end, we may not know how best to ‘shelter’ them. Here are some concrete ways we can compassionately care for them: usccb.org/end-of-life-care.”

USCCB Secretariat of Pro-Life Activities Caring for Loved Ones at Life’s End.

HEALING / BLESSINGS

Mairenui Tauotaha-Amo, Helen Guerrero, Carol Naumu, Bienvenido Roter, Amelia Santos, Family/Victims of Uvalde, Gary O., Manny Rodil, Brenda B. Miyashiro, Stephanie Rapozo, Thomas Ramos, Christy Esposito, Victor Apilado, Trevor Townsend, Gene Lumantas, Rachel Sullivan, Nikko Magtoto, Romeo Donato, Alfredo Alcausin, Teri Velasco & Jennifer Domingo.

DECEASED

Edwin Souza Jr., James E. Smith, Delilah Luis Benjamin, Patrick Aki, Florentina De Jesus, Arlene Barbara Rodenhurst, Albert Willing, Juanito “Boyot” Montemayor, Luis P. Santos, Mely Akau, Ester Aguirre, Darrell Domingo, Florie Hintze & Marcelina A. Hewe.



Catholic

UPDATE

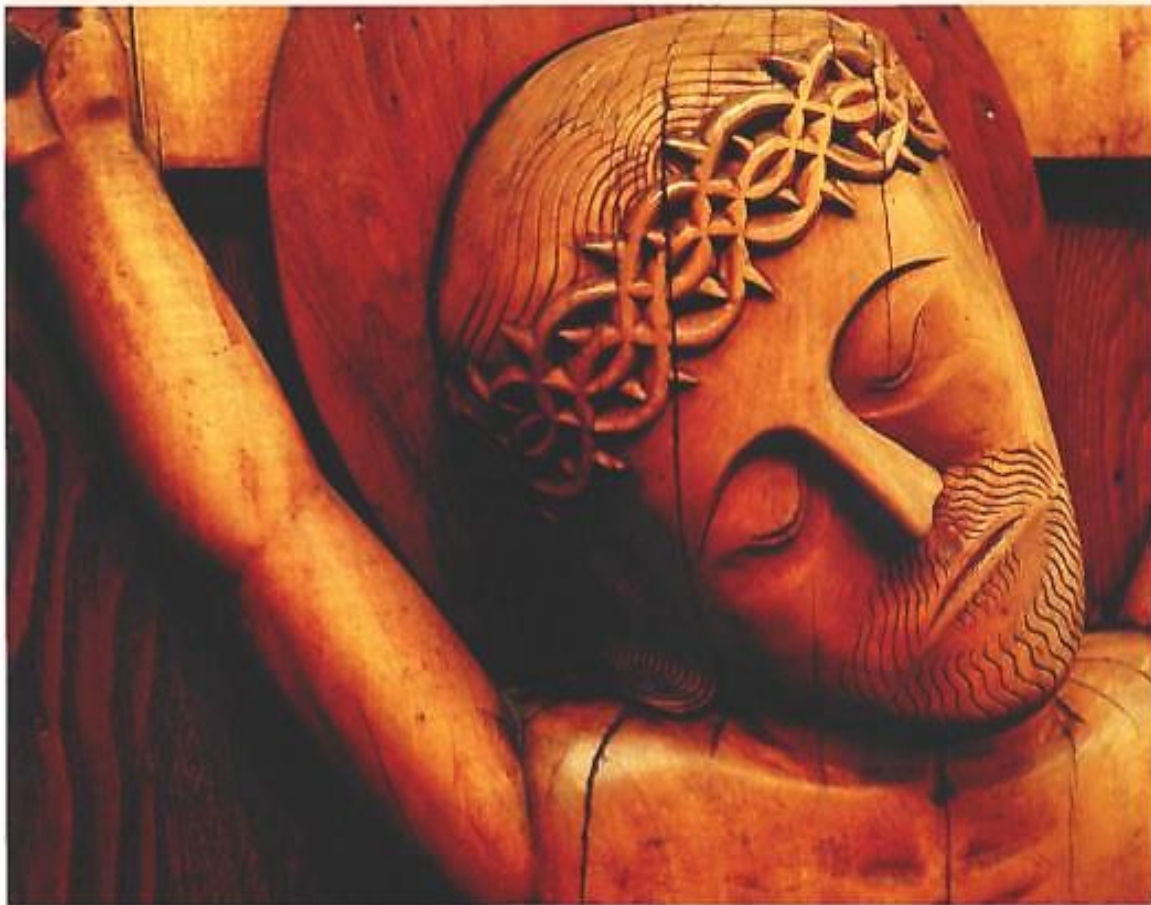
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REAL PRESENCE IN THE EUCHARIST

In the Gospels, Jesus Christ says, "This is my body" and "This is my blood."
What does that mean to each of us?

JEFFREY D. VONLEHMEN



How is Jesus Christ present in the Eucharist? Most of us, at one time or another, find ourselves either asking that question or trying to explain the mystery for someone else. Catholics believe that the Body and Blood of Jesus Christ are present in consecrated bread and wine. We do not say the Eucharist is like the Body and Blood of Jesus, but that it is the Body and Blood of Christ. In the Gospels, Christ says, "This is my body," and "This is my blood." That is strong language. It is language Christians have sought to understand for many centuries.

In the Eucharist, we proclaim the Mystery of Faith. And it is a mystery! But the mystery of the kingdom of God and the Eucharist is meant to be obvious although it cannot be reduced to human logic. Sometimes, what is most obvious is most overlooked.



I invite you to look at the obvious—our ordinary human experiences—to help make sense of the Eucharist and Real Presence. Why does it make sense for Catholics to believe in what traditionally has been called *transubstantiation* (the changing of the whole substance of the bread and wine into the Body and Blood of Christ)? Why is it important to say that the Eucharist is a concrete encounter of the community with Jesus and not just a spiritual thing between an individual and God? In our own human experience, we can discover why real presence and the body-and-blood presence of Christ are important to us and to God.

FLESH-AND-BLOOD RELATIONSHIPS

We often think of spiritual as invisible. But who wants an invisible relationship with a loved one?

Consider this example. A father leaves work early on a weekday, drives five hours to another city to be present at his son's college basketball game, and then drives home the same night. The father arrives home about 5 AM, catches an hour of sleep, then goes to work.

He does this often. Perhaps it would be enough to tell his son over the phone that he is thinking about him and cheering and praying for him. But think how much more it means to the child that his father is not just there in spirit—he is there in flesh. He is providing a *real presence* for his son. What a big difference!

When we love someone, we want a concrete relationship, and the loving Spirit of God always seeks a body-and-blood relationship with us. That's what we celebrate in the Incarnation at Christmas and in the death and resurrection of Jesus on Good Friday and Easter. The Spirit dwells in us so we might experience God, who wants a real relationship with us.

We need a body-and-blood relationship with God in Christ. Yet we can only begin to understand the Body and Blood of Jesus when we understand true love in relationships involving friends, family, and marriage.

SACRIFICE AND LIFE

Think in terms of word associations. When I say "green," someone might think of grass. When I say "blue," one might think of sky. In our culture, when someone says "blood," we probably think of something terrible, of violence or loss of life. When we hear about body and blood as sacrifice, as in the sacrifice of the Mass, we think somebody or something has been killed. But in the ancient Hebrew mentality, if an animal was sacrificed to God, the people did not think the animal was killed

God wants a body-and-blood relationship with us,
and this concrete relationship is made possible in Christ.

to appease an angry God. Instead, they thought of blood as the presence of life. Sacrifice was not so much giving up their best lamb or the first and best part of their crop. Sacrifice meant communion of life.

This brings to mind the wonderful image of an infant in the mother's womb. The infant is being nourished through the umbilical cord by the body and blood of the mother. The baby is receiving life! The mother's body is making all kinds of changes and sacrifices for the infant in her womb, and the mother is very conscious of the communion she has with her infant. The bond between mother and baby is truly a body-and-blood relationship.

The bond between us and God, our loving parent, is just as strong and concrete. God wants a body-and-blood relationship with us, and this concrete relationship is made possible in Christ. God so loved the world that he sent his only Son. Christ's sacrifice in becoming one like us in the Incarnation and in his passion on the cross establishes a communion of life, a real presence in which we are assured that God desires us as much as we desire him.

The bread and wine are not simply like the Body and Blood of Christ; they *are* the body-and-blood presence of Christ. This is because our relationship is that concrete, that real, that wonderful! Jesus is God revealing God's self to us. Neither we nor God wants an invisible relationship—we want the real thing!

We can increase our understanding of God's presence during the eucharistic prayer and Communion by thinking about being in the womb of God where we are fed concretely through the umbilical cord of the Holy Spirit.

Demonstrating the importance of this sacrament, a Catholic visionary once said, "If I had a choice between a vision and the Eucharist, I would choose the Eucharist."

Truly the Eucharist is a real, interpersonal encounter between God and the worshipping community precisely because Christ is body-and-blood present. Our human experiences of love and relationships tell us that any lover seeks concrete union with the beloved.

The love expressed in the Eucharist is as old as Christmas. It is like the love between a mother and her infant in the womb. It is the love of God in Christ for his people not yet fully born into the reign of God:

"...the bread that I will give is my flesh for the life of the world.... Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink" (John 6:51-56).

BEING REALLY PRESENT

"True, real, and substantial" are very abstract terms when applied to presence. In day-to-day life, we do not speak about people whom we love being "truly, really, and substantially" present to us. More often than not, we speak about presence in terms of intimacy. In the Eucharist, Jesus wants to be intimately close to each of us. Jesus is not simply present by being in the same building as we are or by being physically close to us but not caring about us.

Rather, Jesus, in the Eucharist, wants to be and is deeply present to us in love and in compassion. Only when we begin to understand the Eucharist as a time when Jesus is not distant, but close; not aloof, but very intimate; not above us, but profoundly near us; not judging us, but compassionate toward us, will we truly be able to relate this teaching of the Church to our faith and devotion. —Kenan B. Osborne, OFM,

Sacramental Guidelines: A Companion to the New Catechism for Religious Educators (Paulist Press), p. 80

THE DIFFERENT MODES OF CHRIST'S PRESENCE

In order that they should achieve a deeper understanding of the mystery of the Eucharist, the faithful should be instructed in the principal ways in which the Lord is present to his Church in liturgical celebrations.

He is always present in a body of the faithful gathered in his name (see Mt 18:20). He is present, too, in his Word, for it is he who speaks when the Scriptures are read in the Church.

In the sacrifice of the Eucharist he is present both in the person of the minister, "the same now offering through the ministry of the priest who formerly offered himself on the cross," and above all under the species of the Eucharist. For in this sacrament Christ is present in a unique way, whole and entire, God and man, substantially and permanently. This presence of Christ under the species "is called 'real' not in an exclusive sense, as if the other kinds of presence were not real, but *par excellence*."

—Sacred Congregation of Rites, *Instruction on the Worship of the Eucharistic Ministry*, no. 9

DIG DEEPER

In what ways does the Church see the Lord as really present in the Eucharist?

What does Real Presence in the Eucharist mean to you?

Describe an experience where real presence made a difference in your life.



THE BODY OF CHRIST

There is no doubt that a body-and-blood relationship exists between a mother and her child. But they don't think of each other as body and blood. They think about the human relationship between them, whether or not it is mutually loving. It's the same way in the eucharistic celebration. We have a body-and-blood relationship with God in Christ. In this encounter, we no longer get stuck on the elements of bread and wine, Body and Blood. This is because we experience persons instead of things, relationships instead of magic. Real reverence has to be for the person of Christ and for all people for whom he died—the two are inseparable. That is why people are called the body of Christ.

We cannot have reverence for the Body and Blood of Christ—the person of Christ—if we knock down those for whom he died out of love. For this reason, people are the body of Christ. Scripture always says it so well: "Amen, I say to you, what you did not do for one of these least ones, you did not do for me" (Matthew 25:45). "If anyone says, 'I love God,' but hates his brother, he is a liar" (1 John 4:20). In speaking of the condemnation of the unjust steward,

Matthew's Gospel says, "So will my heavenly Father do to you, unless each of you forgives his brother from his heart" (Matthew 18:35).

It is simple: we must have reverence for one another. We cannot help but want a community of compassion, mercy, peace, and justice if we recognize that we all come from the same womb of God, the love of God poured out into our hearts through the outpouring of the Spirit, signed and sealed in the body-and-blood relationship we have in Christ.

Jeffrey D. VonLehmen is pastor of St. Patrick Church in Taylor Mill, Kentucky.

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