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# \* Beatitudes

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“Blessed are ...”  
Matthew 5:1-12a

## SAINT STEPHEN CATHOLIC CHURCH JANUARY 29, 2023



### ADORATION OF THE BLESSED SACRAMENT

*FIRST Wednesday: After Mass until 6:00 PM*

*All other Wednesdays: After Mass until 9:00 AM*



#### PASTOR

Rev. Fr. Mario Raquepo  
[Cell] 808.228.3053

#### STAFF

Sr. Marykuty Kottuppallil, MSMHC  
Tina Welch ~ Secretary

#### SACRISTAN

Marisol L. Chang

#### OFFICE HOURS

Tuesday, Wednesday, Thursday:  
9:00 AM to 12:00 Noon

#### A Catholic Community

Diocese of Honolulu

#### OUR MISSION STATEMENT

*“Inspired by the Holy Spirit, we the family of St. Stephen Catholic Church nurture and sustain our faith through Love, Service and Unity.”*

#### DEVOTION

*The Holy Rosary, of the Blessed Virgin Mary, is prayed 30 minutes before Mass.*

#### MASS SCHEDULES

[St. Catherine Chapel]

Monday ~ Thursday ~ 8:00 AM

Friday ~ 8:00 AM

[Communion Service Only]

Saturday (Chapel) ~ 8:00 AM

Saturday (Main Church) ~ 4:00 PM

Sunday (Main Church) ~ 7:30 AM

Sunday (Main Church) ~ 10:00 AM

#### Sacrament of Reconciliation

Saturday 3:00 to 3:30 PM  
or by appointment



### SAINT STEPHEN, DEACON & FIRST MARTYR

2747 PALI HIGHWAY, HONOLULU, HAWAII 96817 ~ 808.595.3105

Email: [ssccpali@rcchawaii.org](mailto:ssccpali@rcchawaii.org) Website: [ssccpali.net](http://ssccpali.net)

LINK TO SUNDAY'S 10:00 A.M. MASS STREAMING:

<https://www.facebook.com/St-Stephens-Catholic-Church-Nuuanu-100906711581421/>



**W**ithout hesitation the Lord makes the leap for the disciples who are listening to him from the generality of “the Poor,” “the mournful,” “the meek” to *you* (v.11).

So thoroughly does the incarnate Word of God have his effect that he can enjoin on them the necessity of becoming what they are hearing. This is what it means to be *begotten through the Word of Truth* (Jas 1:18). This is what Isaiah means when he says that the Word that proceeds from God’s mouth does not return to him fruitless, without succeeding in the task he gave it (Is 55:11). As rain and snow drench the earth, *making it blossom and bear fruit*, so does God’s Word penetrate the heart of man, communicating to him, in the words of the hymn, the *sober inebriation of the Spirit*, as we witness at the first Pentecost. The Beatitudes, we may say, are that potent divine liquor that inebriates men with God’s folly of love.

The Lord does not demand the kind of heroism represented by the Beatitudes on the basis of an abstract ideology or as a test of the spiritual and moral prowess of which an individual is capable. . . . Just as Jesus passes suddenly from the generic sanctity (“the poor,” and so forth) to you-who-are-listening-to-me, so too he transforms the whole rationale for such sanctity from categorical moral injunction to commitment through personal relationship with himself. He passes from *for the sake of justice* (v. 10) to *for the sake of me* (v.11)... If the prophets have been persecuted until now because of their burning devotion to truth, justice and holiness, the disciples will know scorn and persecution because of the incarnate Word, the very one who is uttering the Beatitudes. Christ Jesus embodies, incarnates, *is*, the Beatitudes... When he preaches the Beatitudes, Christ is providing an intimate commentary on who he himself is, and the disciples are to be fortunate and blessed in this precise way in which the Son of God is fortunate and blessed. “Be this and do this and that *because of me*, that is, for the love of me because this what I am, and a lover always wants to be where his beloved is, to be what his beloved is and thus be united with him beyond separation, united with him in the essence and nature of his being and not exteriorly.”

Does not “union of hearts” imply that two persons love the same thing and that this love makes them one? Is this not what the disciples were looking for at the very beginning of the Sermon on the Mount, when he sat down and his disciples *came to him*? The presence of the living Christ brackets the whole proclamation of the Beatitudes. It is impossible to be holy apart from him.

~ Erasmio Leiva-Merikakis

Erasmio Leiva-Merikakis, now known as Father Simeon, is a Cistercian monk, He is the author of *Fire of Mercy, Heart of the Word, a four-volume commentary on Matthew’s Gospel*.

## The Journey to Perfection



**W**hen Jesus saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying: “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” [Matthew 5:1-3](#)

The Sermon on the Mount begins with today’s reading in Chapter Five of Matthew’s Gospel and continues through Chapter Seven. This beautiful sermon presents us with many familiar teachings of Jesus, such as the Beatitudes, the Lord’s Prayer and the Golden Rule. Jesus begins His sermon by going up a mountain and sitting down. The mountain is believed to be just north of the Sea of Galilee, just a few miles from Capernaum where Jesus often stayed during His public ministry. Today’s Gospel presents us with the glorious and very high calling of the Beatitudes. This teaching on the Beatitudes sets the stage for the many other lessons Jesus taught.

The Beatitudes are certainly a teaching about morality, but the lessons are not the same as many of the moral teachings that the people were familiar with. Up until that time, morality was primarily seen as a list of forbidden practices. “Thou shall not...” was the general tone. However, the Beatitudes take morality to a much higher level. In this new teaching, Jesus did not start with that which was forbidden or that which was a violation of God’s Law. Instead, He explained that reaching for these ideals brought forth the greatest fulfillment in life. Morality was not only a list of regulations one needed to avoid. At the heart, morality was now presented by our Lord as a glorious journey to perfection. The result of this journey was the attainment of the Kingdom of Heaven.

When you consider the moral life, how do you look at it? Do you see it more as a list of things you can’t do? Or do you see it as a journey up the mountain of true holiness and fulfillment? The Christian life certainly forbids us to engage in many forms of sin and violations of God’s Law. But unless we understand that the highest form of morality is given to fulfill us on the deepest level, then it will be easy to become discouraged by our calling.

Reflect, today, upon Jesus calling you to follow Him up the mountain of the Beatitudes. As you do, begin by considering this journey first from a physical point of view. It would have been much easier for His first hearers of this sermon to simply stay in Capernaum and recline at table, listening to Jesus speak. But the physical journey up the mountain gives insight into the high calling of the moral life. It requires effort and determination. From there, try to imagine yourself listening to Jesus preach. Remind yourself that the Christian life is one of perfection in every way. This is our calling. But the fruit of perfection is the fulfillment in which God wants us to share. The easy life of sin leaves us dry and interiorly dead, but the hard journey to perfection leads us to the deepest fulfillment we could ever attain. Commit yourself to the journey and do not hesitate on the way, and you, too, will be rewarded with the Kingdom of Heaven. *(Continued on Page 3)*

# St. Stephen The First Martyr

Knights of Columbus



~ Council 16267 ~



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Contact Worthy Grand Knight  
George Abcede



eMail Address: [sggabcede@gmail.com](mailto:sggabcede@gmail.com) ~ (808) 221-7205

**BLESSED MICHAEL MCGIVNEY PRAY FOR US**



January 21-22, 2023

MAIL-INS: \$ 0.00

ONLINE: \$1,448.00

WEEKEND: \$2,227.00

**TOTAL: \$3,675.00**

**LAST WEEK: \$6,371.00**

**MAHALO!**

*We are grateful to all who generously contribute their time, talent and treasure to our Parish Community.*

### RESPECT LIFE

Juanita Ruis, Respect Life Coordinator

St. Stephen parishioners at the 2023 March for Life Rally at the State Capitol on Friday, January 20.



## The Foundation of Prayer 🙏

**Abba:** Calling God “Father” or, more specifically, “Abba” means we cry out to God in the most personal and intimate of ways. “Abba” is a term of endearment for the Father. This shows that God is not just the Almighty or the All-Powerful. God is so much more. God is my loving Father, and I am the Father’s beloved son or daughter.

**“Our” Father:** To call God “our” Father expresses an entirely new relationship as a result of the New Covenant that was established in the blood of Christ Jesus. This new relationship is one in which we are now God’s people, and He is our God. It’s an exchange of persons and, therefore, deeply *personal*. This new relationship is nothing other than a gift from God to which we have no right. We have no right to be able to call God our Father. It’s a grace and a gift.

This grace also reveals our profound unity to Jesus as the Son

## GOSPEL REFLECTIONS (Continued from Page 2)

*Lord of perfection, You call me to journey with You up the high mountain of holiness. May I always see this journey as one that is glorious and fulfilling. I choose the life of perfection to which I am called and pray that I will always be open to the deepest moral truths You wish me to live. Jesus, I trust in You!*

Source Content: [mycatholic.life](http://mycatholic.life)

## The Foundation of Prayer (Continued)

of God. We can only call God “Father” insofar as we are one with Jesus. His humanity unites us to Him, and we now share in a deep bond with Him.

From *My Catholic Worship - Chapter 11 - The Lord’s Prayer* - [mycatholic.life](http://mycatholic.life)

## The Seven Petitions 🙏

The Lord’s Prayer reveals to us seven petitions. These petitions cover the entire Christian life. Let’s look at each one of them so that we will, indeed, know how to pray.

The first three petitions of the Lord’s Prayer focus on God. This reveals the essence of love: love always draws us out of ourselves toward the other. These petitions help us to love and adore God and desire His will for His sake. We pray: “Hallowed be thy name. . . thy Kingdom come. . . thy will be done.”

**Hallowed be Thy Name:** “Hallowed” means to be holy. As we pray this part of the prayer, we are not praying that God’s name *will* become holy, for His name already *is* holy. Rather, we pray that this holiness of God will be recognized by us and all people. We pray that there will be a deep reverence of God’s name and that we will always treat God with the proper honor, devotion, love and awe we are called to give.

It’s especially important to point out how often God’s name is used in vain. That is a strange phenomenon. Have you ever wondered why, when people get angry, they would curse God’s name? It’s strange. And, in fact, it’s demonic. Anger, in those moments, invites us to act in a contrary way to this prayer and to the proper use of God’s name.

God Himself is holy, holy, holy. He is thrice holy! In other words, He is the Holiest! Living with this fundamental disposition of heart is key to a good Christian life and to a good life of prayer.

Perhaps a good practice would be to regularly honor God’s name. For example, what a wonderful habit it would be to regularly say, “Sweet and precious Jesus, I love You.” Or, “Glorious and merciful God, I adore You.” Adding adjectives like these before we mention God is a good habit to get into as a way of fulfilling this first petition of the Lord’s Prayer.

Another good practice would be to always refer to the “Blood of Christ” we consume at Mass as the “Precious Blood.” Or the Host as the “Sacred Host.” There are many who fall into the trap of just referring to it as the “wine” or the “bread.” This is most likely not malicious or even sinful, but it’s much better to enter into the practice and habit of honoring and revering anything that is associated with God, especially the Most Holy Eucharist!

(To be continued) Content Source: [mycatholic.life](http://mycatholic.life)



January 29, 2023

7:30 AM

4th Sunday In Ordinary Time

Rest of the Soul

✦ Jimmy Solidum ✦ Alfredo Tagab

✦ William Richard Cuenca

✦ Imelda Dela Cruz ✦ Brittany Fujiyama

✦ Tony & Sarah Louis ✦ Pedro Laeno

✦ Francis Nagasawa ✦ Valentino Talosa

Anniversary Birthday Remembrance

✦ Honorio & Josefina Bautista

Birthday Blessings

Kaimana Silva

Healing Prayers

Luz Abcede Eun Jin Kim

Isaiab Ares Kim Preston Pacolba

10:00 A.M. Mass

Rest of the Soul

✦ Jimmy Solidum ✦ Mitchell Chang

✦ William Richard Cuenca

Prayers of Thanksgiving

Maria Batara



Monday, January 30, 2023

8:00 AM



Tuesday, January 31, 2023

8:00 AM

Saint John Bosco, Confessor

Rest of the Soul

Paula Pabilga



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Wednesday, February 1, 2023

8:00 AM



Thursday, February 2, 2023

8:00 AM

Feast of the Presentation of the Lord



Friday, February 3, 2023

8:00 AM

Saint Blaise, Bishop & Martyr

Saint Ansgar, Bishop



Saturday, February 4, 2023

8:00 AM



Saturday, February 4, 2023

4:00 PM

Rest of the Soul

✦ Doreen & Francis Chia

✦ Al Ibarra

✦ James Solidum

✦ Alfredo Tagab

Healing Prayers

Paula Carrington

David Houle

Juanita Ruis

Patti & Wayne Silva



## Prayer Requests

### For The Sick & The Homebound

Luz Abcede, Nancy Asato, Paula Carrington, Nancy Contrades, Bernard Ho, Margaret Robello, Patti & Wayne Silva, Carrie Talwar

### ✦ For The Deceased Of The Parish ✦

Steve Aki, Celine & Kenneth Asato, Vera Asbitomi, Ignacio Q. Babauta, Stephanie Baron, Benito & Rosario Bautista, Rosalie G. Cadiz, Dr. Joseph & Priscilla Chang, Doreen & Francis Chia, Catherine Choo, Sam Chun, Stephen Fujii, Al Ibarra, Ron Kano, Betty Lowe, Martin Luke, Ken Ryan, James Solidum, Salvador Solidum, Vickie Solidum, Al Tagab, Nancy & Raymond Tom, Jack Wong, Richard Wong, Shirley Wong, Clement Yee, Don Yee



**TEACHING MASS - BULLETIN INSERT  
LITURGY OF THE EUCHARIST, PART A  
SUNDAY, JANUARY 29, 2023**



**LITURGY OF THE EUCHARIST**

The Liturgy of the Eucharist, which comprises the second half of the Mass, is considered the deepest and most profound worship that we, the human race, can offer to God. Many people believe it is simply a re-telling of the Last Supper, but it is actually far more than that. The Liturgy of the Eucharist is indeed a reliving of that night at the Last Supper, but it also relives the fullness of Christ's passion, His crucifixion and death, and even His resurrection. In the Liturgy of the Eucharist, especially the Eucharistic Prayer, we partake in that one sacrifice of Jesus offering himself on the Cross and rising again.



**BLESSED: THE EUCHARISTIC PRAYER**

The Eucharistic Prayer is the central point of the Liturgy of the Eucharist and the Mass as a whole. It is the moment of the consecration when bread and wine are transformed into the Body and Blood of Jesus Christ through the power of the Holy Spirit and the actions of the priest. It is the moment when God comes down from heaven into our churches and chapels, enthroned within the chalice and upon the Altar. During the Eucharistic Prayer, we kneel if we can further this reality of our faith. Christ becomes truly present -- body, blood, soul, and divinity -- through this sacred prayer of the Church.

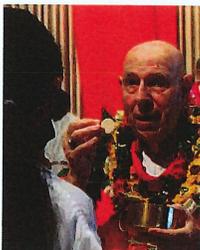
It begins with a preface which speaks about the mysteries of that celebration of the Mass, but then takes its true form when we, united with the angels and saints in heaven, acclaim, "Holy, holy, holy." From there, this beautiful prayer forms a perfect prayer of praise which requires its own in-depth analysis, which will be the subject of next week's insert. Suffice it to say that this prayer reaches its apex as the priest utters the words of consecration, changing the bread to flesh and the wine to blood. The prayer contains many types of prayers, finally concluding with us all singing the Great Amen.



**BROKE: THE FRACTURING RITE**

The Fracturing Rite surrounds the breaking of the bread so that we might partake of it. It begins with the Our Father or Lord's Prayer, a prayer which was taught to us by Christ Himself. It is an ancient tradition within the Mass that this prayer be what follows the Eucharistic Prayer. We recite it together in one voice, as we are one body, the mystical body of Christ, celebrating the presence of His physical body which is on the Altar. This idea of our oneness in Christ continues with the prayers for peace and unity which follow, as well as the Sign of Peace, a liturgical action which symbolizes our unity and that there is no division among us. The Sign of Peace is not meant to be an excuse to socialize or engage in conversation, but is meant to be a sacred action, sharing the peace of Christ with one another, while still maintaining our focus on the worship we are participating in.

After the sign of peace has been exchanged, the choir recites the Lamb of God, drawing our focus back to the altar. It is at this moment, while the Lamb of God is acclaimed three times, that the priest breaks the Eucharist apart. This is the 'fracturing,' and is a sign that the body of Christ was slain for our salvation as well as a sign of Christ being the food for many, not simply the priest. As the priest does this, we rightly acclaim, "Have mercy on us," and, "Grant us peace."



**GAVE: THE COMMUNION RITE**

The Eucharist is not a sacrifice to be performed and then discarded. Like the lamb of the Passover meal, we eat of the sacrifice. The priest partakes first, then shares the Eucharist with us, first those assisting him in giving communion, and then he and his assistant ministers hand on to us that great gift of the Body and Blood of Jesus Christ. Each small host and every drop in the chalice is the Lamb of God, Jesus Christ Himself. It may look like bread and wine, and even taste as they do, but in faith, we believe that they are not bits of bread and drops of wine, but the real, actual, physical Body and Blood of our Lord Jesus Christ. As such, when we approach for communion, and the minister presents us with the Body of Christ, we respond, "Amen," for indeed, we truly believe.

Even as we receive communion, it is most appropriate that we take time after receiving this most precious gift to give thanks for what we have received. Indeed, even if we receive it often, it is a powerful gift which should never be taken for granted. Thus, the Communion Rite does not end the Mass. We do not leave the church once we have received the Eucharist. Instead, we are called to return to our seats and spend some time in silent prayer to reflect on the great gift of Christ's very flesh and blood that we have received. This period of reflection is followed by the Prayer after Communion, bringing the Communion Rite to a close.