

# St. John the Baptist Church

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Website: [saintjohnthebaptisthawaii.org](http://saintjohnthebaptisthawaii.org)

Office Hours:

Monday – **Closed**

Tuesday – Friday 9:00 am – 2:00 pm

Rev. Jaroslaw Z. Skrzypek, J.C.L Parish Administrator



## THIRD SUNDAY IN ORDINARY TIME

January 22<sup>nd</sup>, 2023

### Mass Intentions

#### Saturday – January 21

5:00 pm (+) Maria & Mieczyslaw Skrzypek  
**Healing** Onofre Bautista

#### Sunday – January 22

6:00 am (+) Eligio, Lourdes & Mamerto Machacon, Jeffrey, Eugenio, Natividad & Enrique Cuaresma, Patricio Patague, Pablito Ulep, Lorenza Dumlao

**Thanksgiving** Ricardo Burgos (5-year anniversary Diaconate)

8:00 am *Parish Family of St John the Baptist*

10:00 am **Wedding Anniversary** of Harry & Sharlene Stevens (18<sup>th</sup> Anniversary)  
(+) Tereza Dagulo, 20 yrs. anniversary Emeterio Felipe, Mr. & Mrs. Alfredo Felipe, Rizal Felipe, Florentino Felipe, Walter Felipe

12:30 pm **Wedding Anniversary** of Nacho & Bertha Guerrero (29<sup>th</sup> Anniversary)

#### Monday – January 23

**CLOSED**

#### Tuesday – January 24

7:15 am (+) *Birthday* Francisca Funtanilla, Pio Funtanilla, Desiree Ann Rilveria, Florentino Mandac Felipe, Tereza Dagulo (Death anniversary)

#### Wednesday – January 25

7:15 am

#### Thursday – January 26

7:15 am (+) Lemy Balais

#### Friday – January 27

7:15 am (+) Lemy Balais

### Announcements

- Today our second collection is for *Church in Latin American and Black and Indian Missions*. Your support will go to help fund programs such as evangelization and catechesis for these missions.
- As part of the National Eucharistic Revival, all parishes in the Diocese of Honolulu are asked to do **“Teaching Masses”** every Weekend from **Jan. 8, through Feb. 19, 2023**. Bulletin inserts will be provided for each week to supplement the teaching.
- Congratulations to our **Deacon Ricardo Burgos** on his 5-year anniversary of Diaconate. God bless you for your devoted service as a Deacon, and for the many ways you serve our community.
- The Parish office is preparing your **Donation Statement for the 2022 fiscal year**, and it will be sent promptly.
- Please note that you can request mass intentions, make donations, learn about pre-baptismal classes and more using our website.
- Mahalo Nui Loa** for sharing your time in making our Church look better. We had a successful after Christmas clean-up day!



## STEWARDSHIP OF TREASURE

**January 9 – January 15, 2023**

Total Sunday Offerings (incl. online and mailed-in)	\$ 3,724.42
Other Offerings and donations	\$ 1,188.00
<b>Total Weekly Offering Collection</b>	<b>\$ 4,912.42</b>
<b>Other Collections</b>	
Second Collection – Repairs & Maintenance	\$ 949.00
Second Collection - Debt Reduction	\$ 793.78
Collections Not Retained by Parish	\$ NONE
<b>School Debt Reduction Collection</b>	
Total Debt as of November 2022	\$ 415,404.59
Debt Reduction Collected	\$ 73,825.31
Interest Paid	\$ 32,636.12



### ONLINE GIVING:

Offerings can be mailed directly to the parish office or click on our website's "Online Giving" to share your blessings!



### STEWARDSHIP OF OUR TREASURE FOR THE MONTH OF OCTOBER 2022

**MONTHLY DIOCESAN ASSESSMENT: \$ 4,550.41**

**MONTHLY 'OHANA IN CHRIST' ASSESSMENT: \$ 568.80**

The above amounts fund Diocesan ministries, as listed in "Ohana in Christ" to help support our parishes, pastors, schools, service agencies, and communities within the Diocese of Honolulu.



**NATIONAL  
Eucharistic  
Revival**

### What are appropriate signs of reverence with respect to the Body and Blood of Christ?

The Body and Blood of Christ present under the appearances of bread and wine are treated with the greatest reverence both during and after the celebration of the Eucharist (cf. *Mysterium Fidei*, nos. 56-61). For example, the tabernacle in which the consecrated bread is reserved is placed "in some part of the church or oratory which is distinguished, conspicuous, beautifully decorated, and suitable for prayer" (Code of Canon Law, Can. 938, §2). According to the tradition of the Latin Church, one should genuflect in the presence of the tabernacle containing the reserved sacrament. In the Eastern Catholic Churches, the traditional practice is to make the sign of the cross and to bow profoundly. The liturgical gestures from both traditions reflect reverence, respect, and adoration. It is appropriate for the members of the assembly to greet each other in the gathering space of the church (that is, the vestibule or narthex), but it is not appropriate to speak in loud or boisterous tones in the body of the church (that is, the nave) because of the presence of Christ in the tabernacle. Also, the Church requires everyone to fast before receiving the Body and Blood of Christ as a sign of reverence and recollection (unless illness prevents one from doing so). In the Latin Church, one must generally fast for at least one hour; members of Eastern Catholic Churches must follow the practice established by their own Church.

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*After consulting with Pastoral Council, Parish Staff and receiving positive feedback from the community, these are the following changes:*

- **February 1<sup>st</sup>:** Daily Mass will be at 7:00 AM from Tuesday to Friday
- **February 3<sup>rd</sup>:** The office will extend the hours on the **1<sup>st</sup> Friday of each month** from 9:00 AM to 5:00 PM.
- **February 26<sup>th</sup>:** starting on the 1<sup>st</sup> Sunday of Lent, the **New Masses schedule on Sundays** will be at 7:00 AM, 9:00 AM, and 11:30 AM (Spanish Mass). N
- **February 26<sup>th</sup>:** The office will also be open on Sundays from 10:00 AM to 11:00 AM and 12:30 PM to 1:00 PM.
- **February 26<sup>th</sup>:** Confessions will be added on Sundays at 11:00 AM (15-20 minutes)





**TEACHING MASS - BULLETIN INSERT  
LITURGY OF THE WORD: GOD SPEAKING TO US  
SUNDAY, JANUARY 22, 2023**



## **CHRIST PRESENT IN HIS WORD**



At the beginning of Mass on Sunday, as the priest processes in, someone, either a Deacon or a lector, is carrying in a large book. This book, often bound in red leather or even in silver and gold is the book of the gospels. We carry this book in, and place it prominently in the center of the altar, drawing our eyes towards it as the focal point during the first half of the Mass. This first half is called the Liturgy of the Word, and it centers around the contents within that book.

We should ask ourselves: why do we treat a book with such reverence? Why is this book placed on the altar and made the center of attention of our worship? The answer is that within that book are the words of Jesus Christ.

In the beginning of the gospel of John, the apostle begins by telling us, "In the beginning was the Word, and the Word was with God, and the Word was God." God's presence is there in the words of scripture. This is made all the more real when later on in that first chapter of John's gospel, he tells us that that Word, "was made flesh," referring to Jesus Christ. Jesus is the Word of God made flesh. And so, our faith tells us that Jesus Christ is present to us in the proclaiming of scripture, and most especially the four gospels, which are the recorded words of Jesus Christ himself: his teachings, his parables, his miracles, and ultimately the historical events of his life, passion, death, and resurrection. We enshrine the Gospels because within those words are Jesus Christ.

But it is not only the gospels in which God's word is made known to us. Yes, the gospels have pride of place because they are the words of God spoken by the very mouth of God, Jesus Christ. However, all of scripture, Old Testament and New Testament, are inspired by the Holy Spirit. There is no word in all of scripture that is not from God himself. When the Church compiled the Bible over 1700 years ago, it did so under the inspiration of the Holy Spirit so that the whole world had the same inspired word of God to help shape their lives. These words of holy scripture are what we proclaim at Mass. Jesus Christ speaks to us at every Mass through His Word.

## **A GIFT OFFERED AND RECEIVED**

It is no accident that even as God speaks to us through his Word, it is through the voices of people that his Word is proclaimed. Like many other gifts, God first gives us something, and then we use what He gave us to make something for Him in return. Even the bread we offer at Mass first came from grain that God gave us. So too God gives us His word in scripture, but he desires to hear us proclaim it aloud. Those who read the word of God are in a sense making an offering of their own voice to God, while those listening are offering up their hearing to God. In this sense, both proclaiming the Word of God and listening to it are themselves acts of worship.

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

### **HOW READINGS ARE CHOSEN**

Unlike other venues, the readings used for Mass are not chosen at random. In fact, as a general rule, they are not chosen by any one person, but rather are chosen for the whole Church. By this, we mean that the readings you hear each Sunday are being read in the church in the next town, the next state, and even Catholic churches on the other side of the world.



The word “Catholic,” comes from the Greek word meaning, “universal,” and one of our greatest expressions of that universal aspect of our Church is how no matter where you go, the liturgy will still be the same. Whether here in Hawaii, Washington DC, London, Rome, or even Antarctica, the prayers, the structure, and even the readings will be the same. The only difference would be the language that they use. Our readings, and indeed all the prayers at Mass, are chosen for the entire Church, and follow a perfect and inspired formula.

### **THE FIRST READING**

The first reading is taken either from the Old Testament or, during the Easter Season, the Acts of the Apostles in the New Testament. The first reading lays the foundation for the whole Liturgy of the Word, often connecting to the Gospel to be proclaimed at that Mass by means of foreshadowing either the event of that day’s Gospel or the message behind it. It is often either the telling of a historical event or a prophecy.

### **THE RESPONSORIAL PSALM**

Taken from the book of Psalms, this acts as a kind of praise in which the people take part. It is a reading from scripture, but it is also a dialogue between psalmist and congregation which focuses on praising God. The psalms would have been something Jesus and the Apostles prayed, and so taking part in the response, either sung or recited, connects us to them and to 2000 years of worshippers praising God in the same way.

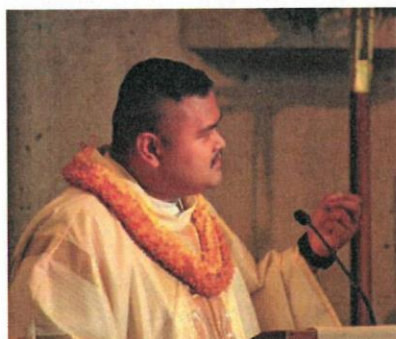


### **THE SECOND READING**

Sometimes called the Epistle, the second reading is taken from one of the letters the New Testament written by the Apostles. This reading, addressed by the Apostles, often St. Paul, speaks to us as it did the early Church to whom those letters were first addressed. Our reading from them relates to the fact that the early Church and our Catholic Church today are the same Church, and that the message of these letters is as relevant to us today as it was to those early Christians.

### **THE GOSPEL**

Once we have announced the Gospel with the Alleluia, the deacon, or in his absence, the priest, proclaims the Gospel, the very words and actions of our God and Lord, Jesus Christ. We revere the Gospel so much that we stand during its proclamation, like a soldier at attention in the presence of their Commander-in-Chief. As these are the very words of God spoken by His own lips, we bring all our focus to these words, for they are the peak and height of the Liturgy of the Word. It is the climax of our proclamation.



### **THE HOMILY**

If the Gospel is the peak of the Liturgy of the Word, then the homily is the descending from the mountain. The homily is the priest taking the established word of God and expressing to us how it continues to speak to us today, even with the cultural differences and lifetimes of history that have taken place.

### **THE PROFESSION OF FAITH**

The Creed, which the lay faithful recite with the priest, is our symbolic response to having heard the Word of God. In response to the teaching of God found in scripture, we acclaim: “I believe!”

### **THE UNIVERSAL PRAYER OR PRAYER OF THE FAITHFUL**

The Word of God always focusses us on our mission, and so we conclude the Liturgy of the Word by offering prayers and petitions for the Church, the world, and all the needs of our community.





## MISA DIDÁCTICA – BOLETÍN 3 LITURGIA DE LA PALABRA: DIOS NOS HABLA DOMINGO, 22 DE ENERO DE 2023



**DOMINGO, 22 DE ENERO DE 2023**



Al comienzo de la Misa del domingo, mientras el sacerdote procesa, alguien, ya sea un diácono o un lector, lleva un libro grande. Este libro, a menudo encuadernado en cuero rojo o incluso en plata y oro, es el libro de los evangelios. Llevamos este libro y lo colocamos prominentemente en el centro del altar, atrayendo nuestros ojos hacia él como el punto focal durante la primera mitad de la Misa. Esta primera mitad se llama la Liturgia de la Palabra, y se centra en el contenido de ese libro.

Deberíamos preguntarnos: ¿por qué tratamos un libro con tanta reverencia? ¿Por qué se coloca este libro en el altar y se convierte en el centro de atención de nuestra adoración? La respuesta es que dentro de ese libro están las palabras de Jesucristo.

Al comienzo del evangelio de Juan, el apóstol comienza diciéndonos: "En el principio era el Verbo, y el Verbo estaba con Dios, y el Verbo era Dios". La presencia de Dios está allí en las palabras de las Escrituras. Esto se hace aún más real cuando más adelante en ese primer capítulo del evangelio de Juan, nos dice que esa Palabra, "se hizo carne", refiriéndose a Jesucristo. Jesús es la Palabra de Dios hecha carne. Y así, nuestra fe nos dice que Jesucristo está presente para nosotros en la proclamación de las Escrituras, y muy especialmente en los cuatro evangelios, que son las palabras registradas de Jesús Cristo mismo: sus enseñanzas, sus parábolas, sus milagros y, en última instancia, los eventos históricos de su vida, pasión, muerte y resurrección. Consagramos los Evangelios porque dentro de esas palabras está Jesucristo.

Pero no son sólo los evangelios en los que la palabra de Dios se nos da a conocer. Sí, los evangelios tienen un lugar de honor porque son las palabras de Dios habladas por la misma boca de Dios, Jesucristo. Sin embargo, todas las Escrituras, el Antiguo Testamento y el Nuevo Testamento, son inspiradas por el Espíritu Santo. No hay nada en toda la Escritura que no sea de Dios mismo. Cuando la Iglesia compiló la Biblia hace más de 1700 años, lo hizo bajo la inspiración del Espíritu Santo para que todo el mundo tuviera la misma palabra inspirada de Dios para ayudar a dar forma a sus vidas. Estas palabras de la Sagrada Escritura son las que proclamamos en la Misa. Jesucristo nos habla en cada Misa a través de Su Palabra.

### **UN REGALO OFRECIDO Y RECIBIDO**

No es casualidad que, así como Dios nos habla a través de su Palabra, es a través de las voces de las personas que su Palabra es proclamada. Como muchos otros dones, Dios primero nos da algo, y luego usamos lo que Él nos dio para darle gloria a Él a cambio. Incluso el pan que ofrecemos en la Misa primero vino del grano que Dios nos dio. Así también Dios nos da Su palabra en las Escrituras porque quiere oírnos proclamarla en voz alta. Aquellos que leen la palabra de Dios están en cierto sentido haciendo una ofrenda de su propia voz a Dios, mientras que aquellos que escuchan están ofreciendo su audición a Dios. En este sentido, tanto anunciar la Palabra de Dios como escucharla son en sí mismos actos de adoración.

### **ESTRUCTURA DE LA LITURGIA DE LA PALABRA**

#### **COMO SE ESCOGEN LAS LECTURAS**

Las lecturas utilizadas para la Misa no se eligen al azar, ni son elegidas por una sola persona, sino que son elegidos por la Iglesia para toda la Iglesia. Con esto queremos decir que las lecturas que escuchamos cada domingo se leen en la iglesia de la ciudad vecina, en otros estados de la nación e incluso en las iglesias católicas de todo el mundo.

La palabra "católico" proviene de la palabra griega que significa "universal", y una de nuestras mayores expresiones de ese aspecto universal de nuestra Iglesia es cómo, no importa a dónde vayamos, la liturgia sigue siendo la misma. Ya



sea aquí en Hawaii, Washington DC, Londres, Roma o incluso la Antártida, las oraciones, la estructura e incluso las lecturas son las mismas. La única diferencia es el lenguaje que utilizan. Nuestras lecturas, y de hecho todas las oraciones en la Misa, son elegidas para toda la Iglesia, y siguen una fórmula perfecta e inspirada.

### LA PRIMERA LECTURA

La primera lectura está tomada del Antiguo Testamento o, durante el tiempo de Pascua, de los Hechos de los Apóstoles en el Nuevo Testamento. La Primera Lectura sienta las bases para toda la Liturgia de la Palabra, a menudo conectándose con el Evangelio que se proclamará en esa Misa por medio de presagiar el evento del Evangelio de ese día o el mensaje detrás de él. A menudo es la narración de un evento histórico o una profecía.

### EL SALMO RESPONSORIAL

Tomado del Libro de los Salmos, el Salmo Responsorial actúa como una especie de alabanza en la que la gente participa. Es una lectura de las Escrituras, pero también es un diálogo entre el salmista y la congregación que se centra en alabar a Dios. Jesús y los Apóstoles oraron con los Salmos, y por lo tanto, participar en la respuesta, ya sea cantada o recitada, nos conecta con ellos y con más de 2000 años de adoradores que alabaron a Dios de la misma manera. *from the book of Psalms, this acts as a kind of praise in which the people take part. It is a reading from scripture, but it is also a dialogue between psalmist and congregation which focuses on praising God. The psalms would have been something Jesus and the Apostles prayed, and so taking part in the response, either sung or recited, connects us to them and to 2000 years of worshippers praising God in the same way.*

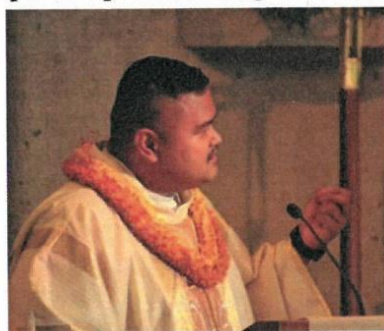


### LA SEGUNDA LECTURA

A veces llamada la Epístola, la segunda lectura está tomada de una de las cartas del Nuevo Testamento escritas por los Apóstoles, a menudo San Pablo. Esta Lectura nos habla hoy como lo hizo a la Iglesia primitiva a la que se dirigieron esas cartas por primera vez, y nos conecta con el hecho de que la Iglesia primitiva y nuestra Iglesia Católica de hoy son la misma Iglesia, porque el mensaje de estas cartas es tan relevante para nosotros hoy como lo fue para aquellos primeros cristianos.

### EL EVANGELIO

Una vez que hemos anunciado el Evangelio con el Aleluya, el diácono, o en su ausencia el sacerdote, proclama el Evangelio, las mismas palabras y acciones de nuestro Dios y Señor, Jesucristo. Reverenciamos tanto el Evangelio que nos ponemos de pie durante su proclamación, como un soldado atento en presencia de su Comandante en Jefe.



Ya que estas son las mismas palabras de Dios habladas por Sus propios labios, traemos toda nuestra atención a estas palabras, porque son la cima de la Liturgia de la Palabra, el punto climático de nuestra proclamación.

### LA HOMILIA

Si el Evangelio es la cumbre de la Liturgia de la Palabra, entonces la homilía es como el descenso de la montaña sagrada. En la homilía el sacerdote o el diácono toma la palabra de Dios y nos expresa cómo esa palabra continúa hablándonos hoy, incluso a través de las diferencias culturales y diferentes personas al paso de la historia.

### LA PROFESIÓN DE LA FE

El Credo, que los fieles laicos recitan con el sacerdote, es nuestra respuesta simbólica a haber escuchado la Palabra de Dios. En respuesta a la enseñanza de Dios que se encuentra en las Escrituras, aclamamos: "¡Creo!"

### LA PLEGARIA UNIVERSAL U ORACIÓN DE LOS FIELES

La Palabra de Dios siempre nos enfoca en nuestra misión, y así concluimos la Liturgia de la Palabra ofreciendo oraciones y peticiones por la Iglesia, el mundo y todas las necesidades de nuestra comunidad.