

# PARISH CALENDAR

Third Sunday  
in Ordinary Time

January 22, 2023

To the upright I will show  
the saving power of God!

Saturday, January 21	..... 5:00 p.m.	Mass
Sunday, January 22	..... 7:00 a.m.	Mass
	..... 9:00 a.m.	Mass <b>(Live Stream)</b>
	..... 5:00 p.m.	Mass
Monday, January 23	..... 8:00 a.m.	Mass
	..... 9:30-11:00 a.m.	<b>Food Pantry Closed</b>
Tuesday, January 24	..... 8:00 a.m.	Mass
	..... 7:00 p.m.	<b>Finance Committee Meeting - Virtual</b>
Wednesday, January 25	..... 8:00 a.m.	Mass
	..... 9:30-11:00 a.m.	Food Pantry Open
Thursday, January 26	..... 8:00 a.m.	Mass
Friday, January 27	..... 8:00 a.m.	Communion Service
Saturday, January 28	..... 10:00-12 pm	<b>Confession - 87-1511 Nakii St.</b>
	..... 5:00 p.m.	Mass

## NEXT SUNDAY READINGS:

**Zep:2:3; 3:12-13:** "Seek the Lord, all you humble of the earth," said Zephaniah the prophet.

**1 Cor:1:26-31:** The weak of the world are chosen by God, "Whoever boasts, should boast in the Lord."

**Mt:5:1-12a:** Jesus upset the standards of worldly justice in this charter of the heavenly reign:

**We continue to Live Stream the Sunday Mass @ 9:00 a.m. @ <https://www.sritananakuli.org/livestream>**

## A GREAT LIGHT

Isaiah returns this week with another optimistic prophecy. The lands that dwelled in darkness will see a great light. Zebulun and Naphtali were the first lands invaded by Assyria. Their oppression had been long and hard. The people who lived there feared that they would never again find happiness. Now they learn from Isaiah that God has heard their prayer. The yoke of their oppression has been shattered. Light has dawned upon their darkness.

Matthew cites this passage in his gospel to introduce Jesus to his readers. Those who had longed for the news of salvation received it in his teaching and ministry. Some of them had yearned for days of hope. Others did not even know how empty their lives had been. Now the true light dawns upon "the land overshadowed by death" (Mt 4:16).

Gloom takes many forms in our lives. Some suffer poverty and debt. Others close their hearts to charity. Still others sense overwhelming despair no matter where they turn.

Isaiah prophesies that we do not have to live that way. God hears the prayer even of those whose land has been "overshadowed by death."

Open the eyes of faith, prepare yourself for good news, and see the light of Christ

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# ANNOUNCEMENTS

## NATIONAL BLACK AND INDIAN MISSION

**COLLECTION:** Today, our parish will take up the 138<sup>th</sup> annual National Black and Indian Mission Collection. Our support of this collection helps build in Church in African American, Native American, and Alaska Native American communities from coast to coast. Schools, parish religious education programs, and diocesan ministries depend on your generosity to help them spread the Gospel of Jesus Christ! You can help meet unmet needs with a generous contribution today. Thank you for your support!

## COLLECTION FOR THE CHURCH IN LATIN AMERICA:

This weekend we take up the Collection for the Church in Latin America. Many people in Latin America and the Caribbean, do not have access to church programs and ministries because a rising secular culture, rugged rural terrain, and a shortage of ministers. Your generosity enables our brothers and sisters in Latin America and the Caribbean to share in the life of the Church and grow closer to Christ. Please be generous in the special collection! To learn more, please visit [www.usccb.org/latin-america](http://www.usccb.org/latin-america).

**WORD OF LIFE:** “There is such a wide spectrum of issues involving the protection of human life and the promotion of human dignity. Good people frequently disagree on which problems to address, which policies to adopt and how best apply them. But for citizens and elected officials alike, the basic principle is simple: We must begin with a commitment never to intentionally kill, or collude in the killing, of any innocent human life, no matter how broken, unformed, disabled or desperate that life may seem. In other words, the choice of certain ways of acting is always and radically incompatible with the love of God and the dignity of the human person reacted in His image.” *United States Conference of Catholic Bishops “Living the Gospel of Life,” © 1998 USCCB*

## WEEKLY READINGS

**Jan 22 Sun: Third Sunday in Ordinary Time**

Isa:8:23-9:3; Ps:27; 1 Cor:1:10-13, 17; Mt:4:12-17

**Jan 23 Mon: Day of Prayer for the Legal Protection of Unborn Children**

Heb:9:1, 15, 24-28 Ps:98: 1, 2-3ab, 3cd-4, 5-6; Mk:3:24-28

**Jan 24 Tue: Saint Francis de Sales, Bishop and Doctor of the Church**

Heb:10:1-10, Ps:40:2 & 4ab, 7-8a, 10, 11; Mk:3:31-35

**Jan 25 Wed: The Conversion of Saint Paul the Apostle**

Acts:22:3-16; Ps:117:12; 4:8; Mk:16:15-18

**Jan 26 Thur: Saints Timothy and Titus, Bishops**

2 Tim:1:1-8; Ps:96:1-2a, 2b-3, 7-8a, 10; Mk:4:21-25

**Jan 27 Fri: Ordinary Weekday**

Heb:10:32-39; Ps:37:3-4, 5-6, 23-24, 39-40; Mk:4:26-34

**Jan 28 Sat: Saint Thomas Aquinas, Priest and Doctor of the Church**

Heb:11:1-2, 8-19; Lk:1:69-70, 71-72, 73-75; Mk:4:35-41

## NOTES ON STEWARDSHIP

In today's gospel we hear Jesus calling Peter, Andrew James and John to follow him. Following Jesus was a difficult journey for these first disciples. It is difficult for us today. Jesus wants to teach us his way of thinking, acting and encountering the world. But it is not easy for us to embrace his teaching. Good stewards of Jesus' teachings realize they are on a spiritual journey, and must learn from their experiences of being open and resistant to the gospel. They realize the need to be liberated from those actions that keep them from enjoying a closer friendship with Jesus. What is it in our lives that we need to reform? What keeps us from revealing God's glory to others? *(International Catholic Stewardship Council)*

## STEWARDSHIP OF TREASURE

### **MAHALO FOR SHARING YOUR TREASURE**

**You can still continue contribute to St. Rita during this time of Social - distancing by going to our web-site [www.stritananakuli.org](http://www.stritananakuli.org) And click “On-line Giving” on the banner line. You can also send your Tithe/Donation via mail: St. Rita Catholic Church/ 89-318 Farrington Hwy. / Nanakuli, HI 96792**

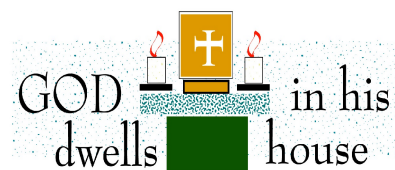
## DIVISIONS IN THE COMMUNITY

Divisions may show up in any church community. They are signs of the sin we strive to overcome. People argue about the Mass, complain about the preaching, challenge the leadership, get angry at the staff, look down on the music, sneer at the school kids, cringe at infants, and laugh at the elderly. Church communities may be so distracted by the people they see that they neglect the people they do not see: the poor, the unchurched, the homebound—those who need to hear the message of Christ but who do not because Christians are too busy complaining about one another.

In first-century Corinth, Christians were making divisions along the lines of the ministers who baptized them. “I belong to Paul,” says one. “I belong to Apollos,” says another. “I belong to Cephas,” says still another. Um, don't we all belong to Christ? But you will still hear voices of division: “I go to the 9:00 Mass.” “I sing with the adult choir.” “My kids go to Catholic school.” It is as if those who worship, sing, or get educated elsewhere belong to an entirely different family. Paul urged the Corinthians to have no divisions. He wished them to be united in the same mind and in the same purpose. When churches are divided, it often means that members are also privileged: privileged not to see the burdens of the needy, privileged to demand that things go their way, privileged to think that local problems merit more attention than global ones. Paul calls us to one mind and one purpose. *Lectionary Bulletin Inserts: Reflections on the First and Second Readings, Year A © 2019 Archdiocese of Chicago: Liturgy Training Publications. All rights reserved. Written by Paul Turner. Lectionary for Mass © 2001, CCD.*



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**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.