



St. Michael the Archangel Parish

HOPE SERVICES Mālama

Holo'oko'a for Our Neighbors in Need

"Caring for the Whole Person"

As Pope Francis once said during his first visit to the U.S., "The Son of God came into this world as a homeless person. The Son of God knew what it was to start life without a roof over His head." Every person facing homelessness, no matter their circumstance, deserves dignity and support. Hope Services Hawai'i is a nonprofit that seeks to "make homelessness on Hawai'i Island rare, brief, and non-recurring."



The USDA shipped locally produced food from O'ahu to Hope Services in Hilo. The National Guard helped with loading the boxes onto vehicles. St. Michael's Knights of Columbus and Fr. Lio transported and distributed the boxes to the Kona distribution sites, including St. Michael's food pantry.

Originally spun off from the Care-A-Van Program begun in the 1980s, in 2010 the Diocese of Honolulu created Hope Services as a separate-but-associated nonprofit entity of the Office for Social Ministry. There are so many resources provided by Hope Services! These include shelter, the Friendly Place Resource Center, outreach, street medicine, homeless diversion and prevention, housing, permanent supportive

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housing, rapid rehousing, community integration services, and more. The organization is working to increase its behavioral health services and has several new paid positions available.

Brandee Menino, CEO of Hope Services, would love to see more volunteers from St. Michael the Archangel serving at this organization.

"We are the largest homeless services provider on Hawai'i Island, but we don't serve our neighbors alone," Brandee says. "We have community partners who help us care for the whole person and provide the unique services each individual needs."

Unfortunately, there is a misconception that all people who are homeless have made bad decisions and are addicted to drugs or alcohol.

"This is simply not true," Brandee says. "The majority of our houseless neighbors lost their housing because of family problems or because the rent was too high."

Even if a person is addicted to drugs or alcohol, they are worthy of the dignity and respect due to all human beings. The sad fact is about 28 percent of those experiencing homelessness on Hawai'i Island are children.

Brandee says one of the biggest needs at Hope Services is for volunteers to help pick up and store donations, especially furniture. Sometimes they receive donations that would be a perfect fit for a family, but there is nowhere to store the item nor anyone to haul it.

"If you have a vehicle, storage space, or muscles, this might be the project for you," she says.

The Friendly Place Resource Center provides meals for those facing homelessness. They also provide mail, coin laundry, emergency services, phone for housing or job-related calls, showers, and lockers. Volunteers from St. Michael's make meals for the center once a month on Tuesdays. Volunteers are also needed to do maintenance projects like painting, cleaning, and landscaping to help keep the shelters clean, safe, and welcoming.

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— Brandee Menino

Brandee recommends volunteering to help those who are experiencing homelessness and make a greater connection with those in need.

"You can receive a deeper understanding of how homelessness happens to people in our community and the knowledge of what it will take to end homelessness," she says.

Plus, those who serve in this way find that they often receive more than they put in.

"It can give a person the wisdom to listen to those who experience homelessness and the confidence to use their gifts to take action," she says.

To serve with St. Michael's parishioners, you can sign up to make and serve lunches at The Friendly Place — call the parish office at 808-326-7771. Learn more by signing up for the Community Alliance Partnership's e-news at communityalliancepartners.org.

To ask about volunteering at Hope Services, email volunteer@hopeserviceshawaii.org.

You can help a neighbor off the street with a financial contribution at hopeserviceshawaii.org/donate, or by sending a check made out to "Hope Services Hawai'i" to 357 Waiianuenue Ave., Hilo, HI 96720.

Why We Do What We Do at Mass

A Look at the Postures and Gestures During Our Central Act of Catholic Worship

The Sacred Liturgy is rich with gestures, postures, and symbols that engage our five senses so that we worship God with our entire being. You are likely familiar with these practices, which include what we see, hear, smell, touch, and taste, as well as our gestures such as sitting, standing, and kneeling during holy Mass. But these gestures and postures all have specific meanings and purposes that help us pray with mind, body, and soul. To better understand these

physical movements, we need to keep in mind two important aspects of the Mass — that the priest acts in the person of Christ, and that Jesus is fully present in the Eucharist.

Standing and speaking in the place of Jesus, the priest leads our worship, assisted by the deacons, with the ancient rituals, traditions, and gestures that are part of the Order of the Mass, and we respond with our own actions and words. In this way, the Holy Sacrifice of the Mass is much

like a conversation and sacred meal with Christ Himself.

Through the prayer of consecration offered by the priest at Mass, Jesus is fully present in His Body, Blood, Soul, and Divinity in the Eucharist. This is the Catholic doctrine of *transubstantiation*, which expresses that the bread and wine literally become Jesus during the Eucharistic Prayer of the Mass.

So, let's explore why we assume the gestures and postures during the Mass, and what they signify.

WHY WE SIT DURING THE MASS

After the Introductory Rite at each Mass, we sit for the Liturgy of the Word. As we listen to the readings from the lectionary, sitting indicates our willingness to be students at the feet of Jesus. We also sit down for the Homily, as we pay close attention and take in what is being preached. We are seated again while the Eucharistic gifts are being prepared: a gesture of anticipation, as we prepare ourselves for and eagerly await the climax of the Mass in the Liturgy of the Eucharist.

WHY WE STAND DURING THE MASS

At the very beginning of the Mass, we stand for the Introductory Rite, which includes the Penitential Act. Here we acclaim the *Kyrie Eleison*, meaning “Lord, have mercy” in Greek. The *Kyrie* is an ancient Christian litany in which we confess our sins to both our Almighty Father and our fellow Christians, seeking forgiveness. Standing during the Penitential Act shows that we are owning up to our sinfulness and openly asking for the Lord’s mercy.

Standing is also a simple but profound way of honoring and respecting God during the Mass, both in the person of the priest and in the scriptures, especially the Gospel. While we sit for the first and second readings and the psalm, we stand for the Gospel. The Gospel is the pinnacle of the Word of God and Christ is present in a special way when it is proclaimed aloud, and so we rise from our seats and sing “Alleluia”. Just before the reading of the Gospel, we make a small sign of the cross with our thumb over our foreheads, lips, and hearts. We pray for God to impress His Word upon our minds to understand, our lips to proclaim, and our hearts to live the Gospel. When the deacon or priest has finished reading the Gospel, he kisses the Gospel while silently praying “through

the words of the Gospel may our sins be wiped away”. After the homily, we stand back up to pray the Creed as a Profession of Faith, once again standing firm in our ownership of what we believe.

WHY WE KNEEL DURING THE MASS

Kneeling is a humble posture of worship during the Mass. When we kneel, we completely surrender ourselves to our Heavenly Father. We kneel during several parts of the Mass. After the *Holy, Holy, Holy*, we kneel in adoration to acknowledge that Jesus is personally present among us in Holy Communion.

As we kneel during the Eucharistic Prayer, the priest’s many gestures are also precise and meaningful. He makes the Sign of the Cross, raises his hands over the bread and wine, and proclaims Christ’s own words: “This is my Body,” and “This is my Blood”. As the bread and wine are consecrated, the priest genuflects several times to express reverence for Jesus present on the altar. Instructed by Bishop Ferrario’s liturgical directive in 1970 for the Diocese of Honolulu, after the “Lamb of God”, we all stand together united as the Body of Christ (like we do for the Gospel), and all remain standing as we receive holy Communion, offering God our honor and respect until the Blessed Sacrament is reserved in the tabernacle. Before or while receiving the Eucharist, it is our ancient tradition to show reverence by kneeling or giving a profound bow to express your humility before God.

The Mass is rich with meaning — every element and gesture represents something deep and beautiful. Being mindful of this, each moment we spend at Mass will become more transformative and nourishing to our souls.



Coffee and Donuts:

Is there any better tradition of fellowship in our church than sharing coffee and donuts after Mass? There is a reason why this opportunity to spend time with our parish community is such a long-storied part of the church. After we come together on Sundays to worship our Lord by celebrating the source and summit of our faith, the Eucharist, we take the time to gather as a community and enjoy each other's company, share stories, and learn more about what is going on in each other's lives.

"It's amazing that you can meet so many different people from our parish as well as the visitors. You can speak to them for only 10 minutes, but feel that you've known them for years!"

— Willie Naone



This time we spend together helps us grow in love and friendship as God's `ohana who share the same Faith being disciples of Jesus.

For Willie Naone, ministry coordinator, having coffee and donuts after Mass is an important part of sharing in each other's lives, while also being a welcoming parish for visitors.

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A Parish `Ohana Sharing in Fellowship and Pili'alo'ha

visitors," Willie says. "You can speak to them for only 10 minutes, but feel that you've known them for years!"

This ministry took a break during the COVID restrictions. But when this ministry returned, it was a joy for all of those involved.

"When Fr. Lio gave me the green light to start serving again, it was all smiles from the parishioners who said, 'The donut man is back!'" Willie says.

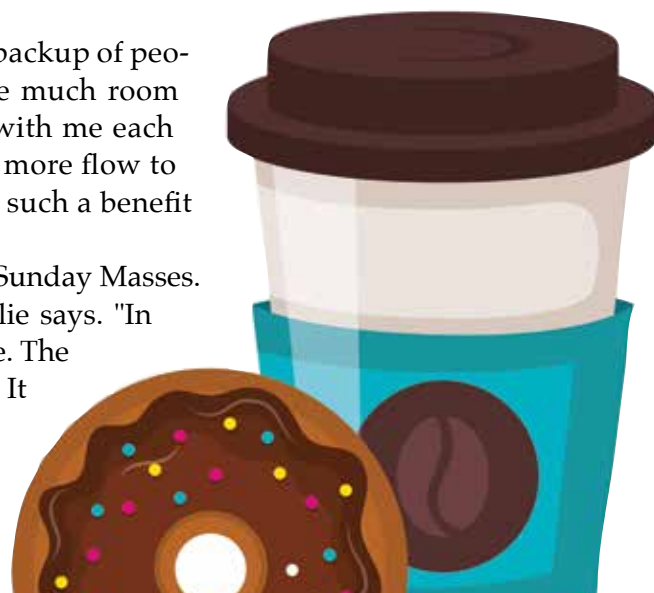
The members of this ministry help to serve the coffee and donuts and make sure that the Grace Parish Center is tidied up afterward. Having the new Grace Parish Center as a place to serve has been a huge blessing for those involved.

"The way we served previously would cause quite the backup of people leaving the church," Willie says. "Plus we didn't have much room for storage, so I would have to bring our supplies home with me each week. But now we have some storage space, and we have more flow to how people are served, and it just works much better. It is such a benefit to the whole parish."

The Coffee and Donuts Ministry serves after each of the Sunday Masses.

"We have about 12 people who volunteer to help," Willie says. "In addition, we have a few Knights of Columbus who also serve. The volunteers who serve find this to be such a fruitful ministry. It is a joy to see the parishioners coming together and enjoying fellowship. Our volunteers commit in many different capacities. One couple commits to serving after all of the Masses once a month, others serve after the Mass that they regularly attend. It just depends on what they can do."

The ministry loves to serve others and be able to provide a joyful space for parishioners to get together and spend time together as a community. Willie also welcomes any feedback or suggestions that anyone in the parish may have to improve this ministry.



To become a part of the Coffee and Donuts Ministry or to provide any feedback, contact Willie Naone at willienaone@gmail.com or stop and visit with him after Mass.

The Feast of the Sacred Heart of Jesus

Celebrating Christ's Divine Love and Unwavering Compassion

The Sacred Heart of Jesus is probably the most widely recognized representation of Christ's divine love and unwavering compassion for all of humanity. Devotion to the Sacred Heart of Jesus has been practiced for centuries, and this devotion continues to play an important role in today's Catholic faith. As we celebrate the Feast of the Sacred Heart of Jesus on June 16, we have a wonderful opportunity to learn more about this essential Catholic devotion and its role in Church history.

Devotion to the Sacred Heart extends as far back as the 11th or 12th centuries. While there are no definitive texts or histories that verify initial devotees, it is understood that the devotion grew out of the Benedictine and Cistercian monasteries of the time. By the 16th century, documented devotional prayers and exercises had been formulated, and the ascetic writers began making more extensive references to the Sacred Heart. But it was not until the 17th century that devotion to the Sacred Heart moved beyond being practiced on a private, individual basis. St. Jean Eudes established the first feast of the Sacred Heart, and this was shared with devotion to the Immaculate Heart of Mary. It was then that the devotional feast of the Sacred Heart began to spread to other dioceses and religious communities.

However, the devotion as we know and understand it today largely stems from the mystical visions of Jesus Christ to St. Margaret Mary Alacoque. While these visions were numerous, the most remarkable revelation, known as "the great apparition," occurred during the octave of Corpus Christi in 1675. As Jesus



said to Margaret Mary, "Behold the Heart that has so loved men... instead of gratitude I receive from the greater part (of humankind) only ingratitude."

Reporting her vision to Fr. Claude de la Colombière, Margaret Mary was then directed to write an account of the apparition. Despite her initial reluctance to do so, as well as her misgivings upon its completion, this written account would soon be published and widely read among both clergy and laymen, thus playing an instrumental role in spreading the devotion to the Sacred Heart of Jesus. Another book,

The Devotion to the Sacred Heart of Jesus, was written by Jesuit Father Croiset after Jesus told Margaret Mary to have Fr. Croiset write it. Following Margaret Mary's death in 1690, Fr. Croiset would compose a short biography of her life that was amended to his book, which served to further increase interest and practice of the devotion.

Over the course of the next century, devotion to the Sacred Heart of Jesus would continue to spread. By the latter half of the 18th century, a Mass of the Sacred Heart was given papal approval for Poland and Portugal, followed two decades later by Venice, Austria, and Spain. Then, in 1856, the Feast of the Sacred Heart was officially established by Pope Pius IX.

While the specific readings and exercises for the feast day have been changed and replaced over the years, the basic tenets that extend back to the visions of St. Margaret Mary Alacoque remain the same — the acknowledgment of and devotion to Christ's unending compassion and love for all of us.

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Bible Study Provides Opportunities to Grow in Faith and Understanding of Scripture

"You Always Learn Something New"

It's common for children and youth to go through Faith Formation and Sacramental Prep classes. But all too often, people stop attending formation opportunities after receiving their sacraments. Our Catholic faith is so deep that we should embrace every opportunity we have to grow in that faith.

Hin and Sally Cheung have been leading different Bible study courses here at the parish since 2016, with the exception of the COVID restrictions.

They've studied many of Jeff Cavins' Bible video series with a devoted group. Hin quotes St. Jerome as one of the many reasons they lead this study — "Ignorance of scripture is ignorance of Christ."

The group has studied *The Bible in a Year*, their favorite, as well as the books of Matthew, Revelation, and Acts, as well as Ephesians. They've also done studies on Mary and the Mass. *The Bible in a Year* helped them better understand the Bible and certain parts of Mass.

"When you don't have the context, then you can be at a loss for why they are doing this or what they are talking about in the Bible," Sally says.

The group meets on Thursdays and Saturdays from 10 to 11:30 a.m. at the Grace Parish Center. Currently, on Thursdays, they study the "Epic" course of

the timeless history of the Church (from 33 AD to the end of Pope St. John Paul II's reign in 2005 AD). On Saturdays, they study "Salvation History – the Bible from Genesis to Revelation".

"We don't lead this — we are more facilitators," Hin says. "We enjoy the discussions and the people who come, so we love facilitating this."

Attendees purchase their own workbooks. During class, they watch a video and discuss.

"It's so easy to get off topic," Hin says. "One of our tasks is to help people stay on topic."

Before they started these Bible studies, Hin and Sally were talking to their neighbor about doing this on their own. This led to a prompting to start this as a group at St. Michael's. They approached Fr. Lio, and he was all for it. After facilitating these studies over the years, Sally says she is still learning.

"It's fun — you always learn something new," she says. "The discussions are very interesting. We all talk about it and get a better understanding of the material. It's a good way to learn more about the faith."

Each time a session ends, the group decides what they want to study for the next session. Hin and Sally invite others to get involved in a Bible study.

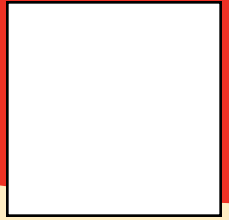
"Just because you go to Mass every Sunday, you might not be growing in the faith," Sally says.

"I believe you have to know Jesus to have a relationship with him," Hin says. "One of the best ways to learn about Him is through the Bible."



Participants gather at a study to discuss Scripture and share in faith and fellowship. All are invited to take part in a Bible study.

To be part of a Bible Study now or in the future, contact Hin and Sally Cheung at hcheung@hawaii.rr.com or 714-308-5493.



St. Michael the Archangel Parish

75-5769 Alii Drive
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Celebrating Confirmation and First Communion

Ho'omaika'i 'ana to our young parishioners who recently received the Sacraments of Confirmation and First Holy Communion.



Mass Schedule

Saturday Vigil: 5 p.m. • Sunday: 7 a.m., 9 a.m., 1:30 p.m. and 4 p.m. (English), 11:30 a.m. (Spanish) • Confessions: Saturday 9 a.m.
Daily: Mon-Sat 7 a.m. • Mon-Tues-Thurs-Fri 5 p.m. (at Immaculate Conception) • Adoration: Wednesdays 7:30 a.m. to 5 p.m.