

February 11, 2024 Sixth Sunday in Ordinary Time

Sunday Bulletin

St. John Vianney Catholic Church, Kailua

WWW.SAINTJOHNVIANNEYHAWAII.ORG | SJVKAILUAPARISH@RCCHAWAII.ORG

920 KEOLU DRIVE, KAILUA, HI 96734 | 808-262-8317 | REV. VINCENT VU, PASTOR



ANNOUNCEMENTS

Second Collection today is for the Augustine Educational Foundation

There are over 6,000 students in Hawaii Catholic Schools. Become our partner in Catholic education, support the Augustine Educational Foundation's Tuition Scholarship Program on February 10th & 11th. Money raised in this collection will go to support our parish and vicariate families with tuition assistance for the upcoming school year. You may make your gift online or include your check in our parish's offertory.

Return Last Year's Blessed Palms for Ash Wednesday Services

Please return last year's blessed palms from Palm Sunday so they may be burned for ashes for this year's Ash Wednesday liturgies. You may place them in the baskets in church. The 2024 Diocese of Honolulu's Lenten Regulations are posted in our online bulletins and on the website. Ash Wednesday schedule: 6 a.m. Scripture Service with distribution of Ashes, Masses at 8 a.m. and 7 p.m. with distribution of Ashes.

CRS Rice Bowls

Each Lent, Catholic families across the country unite to put their faith into action through prayer, fasting and almsgiving. Through CRS Rice Bowl, families learn about how our sisters and brothers across the globe overcome hardships like hunger and climate change, and how through Lenten alms, we have the power to make the world a better place for all.

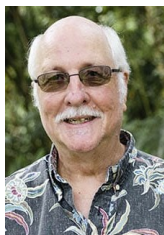


Your Lenten alms change lives globally and in your own community. Your donations help provide lifesaving support to more than 250 million people in more than 120 countries. 75% of your CRS Rice Bowl donation supports our work around the world. 25% of gifts stay in each U.S. diocese for hunger and poverty alleviation efforts. Donate online at www.crsricebowl.org/donate

Sodality of our Blessed Lady hosts Membership Tea, Saturday, February 17

Every Catholic woman of St. John Vianney Parish is invited to a membership tea on Saturday, February 17th to learn more about the association's work and devotions. Meet in the parish lounge after morning Mass and prayers. The Sodality promotes a deeper love and service to Almighty God and to the Blessed Mother, and assists in parish educational and social projects.

Congratulations Dcn. Jerry on 17 years as a deacon for our parish!



On Friday, February 10th, Dcn. Jerry Tokars celebrated his 17th year diaconate anniversary. He serves at the altar with Fr. Vincent Vu at weekend Masses and leads communion service on Tuesdays. He also teaches classes for parents and godparents seeking infant baptisms, serves at funeral services, and is a chaplain at Adventist Health Castle. Thank you and congratulations to Dcn. Jerry and his wife Esther who has supported him through his diaconate years!

Prayers for Healing

Ruth Alves
 Anna Asinsin
 Edward Balderston
 Jim Balderston
 Terry Barnaby
 Clark Bernales
 Robert Bernales
 Michelle Brown
 Donovan Caldeira
 Sheryl Caldeira
 Rod Castanha
 Carolyn Chong
 Glenn Chong
 Kathy Dean
 John Dixon
 Pat Drury
 Hamilton Durante
 Sharon Elwell
 John Glorioso, Jr
 Tom Glorioso
 Angeline Goh
 Jayla Gomes
 Dan Gorecki
 Milli Gorecki
 Tim Hudson
 Kailey Jong-Perez
 Sylvia Ann Pao Kruse
 Bruce Kumashiro
 Charlien Kumashiro
 Tony Lambio
 Hayden Lau
 Myngoc Le
 Margaret S. Lee

Brian Lewis
 Emily Lim
 Kasey Lopes
 Mike Lauriano
 Sylvia Manlutac
 Ruford Marcum
 Mary Matos
 Sandy McAulton
 Gloria Medeiros
 Jack Miller
 Beverly Mink
 Bobby Mink
 Linda Morgan
 Audrey Motonaga
 Hope Montalvo
 Jennifer Ann Ng
 Sharon Nisbet-Jones
 Mary Odom
 Stephanie Pahia
 Cayetana Paras
 James Reis
 Jean Rich
 Bill Roman
 Antonio Salcedo
 Par Salehi
 Deni Smith
 Bernardo Soriano
 John Sutton
 Erin Tagupa
 Loriann Tavares
 Christine Taylor
 Gabrielle Taylor
 Terri Taylor

Repose of Soul

+Ramona Souza, Funeral Mass on Saturday, Feb. 24, 2024 at 11 a.m.

+Christa Obara, Funeral Mass on March 9, 2024 at 12 p.m.

+Charles Volhein

Next Sunday's Readings

1st Reading: Genesis 9:8-15

2nd Reading: 1 Peter 3:18-22

Gospel: Mark 1:12-15

Upcoming Events

- Wed, Feb 14 is Ash Wednesday
- 6 a.m. Prayer Service with distribution of Ashes and 8 a.m. and 7 p.m. Masses with distribution of Ashes.
- Fri, Feb 16, 7 p.m. Stations of the Cross
- Sat. Feb 17, Sodality Membership Tea after the 8 a.m. Mass and prayers
- Mon, Feb 18, Holiday, Parish Office will be closed

*The Great 90 Days of Lent & Easter 2024 Calendar is now available.

Use the QR code at the entrance to the church to read the full edition of the Sunday Bulletin online or in myParish App for more announcements.

Download the music leaflet to sing along during Mass from your smart device.



SCHOOL NEWS

The students of St. John Vianney School had a wonderful, fun-filled week as we celebrated Catholic Schools Week from January 28 through February 3, 2024. As part of the celebration, our second graders led us in prayer at our School Mass on Thursday, February 1st and performed a beautiful closing song. All our students also participated in this year's Kids Heart Challenge event on Wednesday, January 31st, which was outstanding, thanks to our amazing coach! To see all the awesome pictures of our happy keiki having the time of their lives check out our Facebook page at www.facebook.com/sjvkailua and on our Instagram at [IG@sjv_kailua](https://www.instagram.com/IG@sjv_kailua).

Applications for the 2024-2025 school year for new students are now available in the school office or may be downloaded from our website at sjvkailua.org. One may also inquire about our tuition assistance programs, including Welcome Grants. Our curriculum focuses on high academic standards, character development, a solid religious foundation in a safe and caring learning environment.



BRAVO, MR. ROBERT MONDOY!

The Beethoven Concert by Mr. Robert Mondoy opened with the *Piano Sonata #8 known as "Sonata Pathetique."* It started with a soft touch of the piano followed by a "war horse" if ever there was one! Robert also performed the famed "Moonlight Sonata," featuring superb dynamic control and some other worldly *pianissimo*—particularly in the first movement into the second movement, with the third movement not holding back on anything and the final, hushed passage before the rip-roaring conclusion. A grand performance of strong, classical Beethoven, very satisfying, and even spiritual. The piano quartet, featuring Laurie Shimabukuro on violin, Calvin Liu on viola, and Ruth Miyamoto on cello, was written by a 14-year old Beethoven, and demonstrated a deep but playful personality of power and grace. It was a very unique chamber presentation not often heard in a concert venue. Mahalo to Robert Mondoy and our guest artists!

ST. VINCENT DE PAUL SOCIETY

In the Gospel today, Jesus moved with pity touched the leper and healed him. Let us pray today for the grace to be generous with our gifts to help those who are suffering. By your gift to the Society of St. Vincent de Paul you indeed put your faith into action as you bring healing to the poor, hungry and weeping.

CATHOLIC FAITH CORNER



A YEAR OF EUCHARISTIC REVIVAL

The Liturgy of the Eucharist & the Concluding Rites

The Eucharistic prayer: This is the Church's greatest prayer. The word The Eucharistic prayer - is a prayer of thanksgiving & petition to God. During this prayer, through the action of the Holy Spirit and the words of the priest, the bread and wine become the Body and Blood of Christ. The Eucharistic prayer begins with a dialogue between the priest and the people. This dialogue reminds us to lift up our hearts to the Lord and to give thanks to God. At the conclusion of the preface, we respond by singing the "Holy, Holy, Holy" acclamation. This prayer is from the book of Isaiah (Isaiah 6:3) in the Old Testament, and Matthew (Matthew 21:9) in the New Testament. The triple "Holy" at the beginning of the prayer recognizes that God is Most Holy. This response should be sung with joy for all the good things God has done for us and continues to do!

After the congregation sings the "Holy, Holy," everyone, except for the priest, kneel, unless prevented from doing so. Kneeling is a posture of adoration and reverence. Continuing the Eucharistic Prayer, the priest continues his prayer of thanksgiving that was started in the preface. The priest now extends his hands over the bread and wine, asking the Father to send the Holy Spirit upon the gifts of bread and wine to make them holy. This part is called the **Epiciclesis**.

Next is the Institution Narrative. After the consecration of the bread and wine, the Body and Blood are elevated for all to see. The priest then invites all to "proclaim the Mystery of Faith." This acclamation focuses on the saving action of this sacrifice of his death on the cross and the resurrection. The Eucharistic prayer concludes with a prayer of praise to God called a doxology. This prayer reminds us that the entire Eucharistic Prayer has been offered to the Father, through the Son, in the unity of the Holy Spirit. We express our acceptance and belief with joy: AMEN!



February 14 - March 24 40 DAYS FOR LIFE.

40 Days for Life is an internationally coordinated 40-day campaign that aims to end abortion locally through prayer and fasting, community outreach, and a peaceful all-day vigil in front of abortion businesses. The opening Mass for 40 Days for Life is this Saturday, February 10, 2024 at 8 a.m. at the Co-Cathedral of St. Theresa of the Child Jesus in Kalihi. The 2024 spring campaign runs from February 14 - March 24. The 40 Days for Life closing Mass will be on Saturday, April 6, 2024, at 8 a.m. at the Co-Cathedral of St. Theresa of the Child Jesus. For more information, please visit <https://www.40daysforlife.com/en/honolulu>.

OFFERTORY Our gifts to God to steward the Church

Week of Jan. 20—26 2024	Envelopes/Loose	Online Giving	Total	Goal	% of Goal
Sunday Offertory	\$3,793.00	\$2,375.00	\$6,168.00	\$8,763.33	70.38%
Repair and Maintenance	\$245.00	\$420.00	\$665.00	\$1,500.00	44.33%
Major Repair and Maintenance	\$130.00	\$165.00	\$295.00	\$576.92	51.13%

Give Online



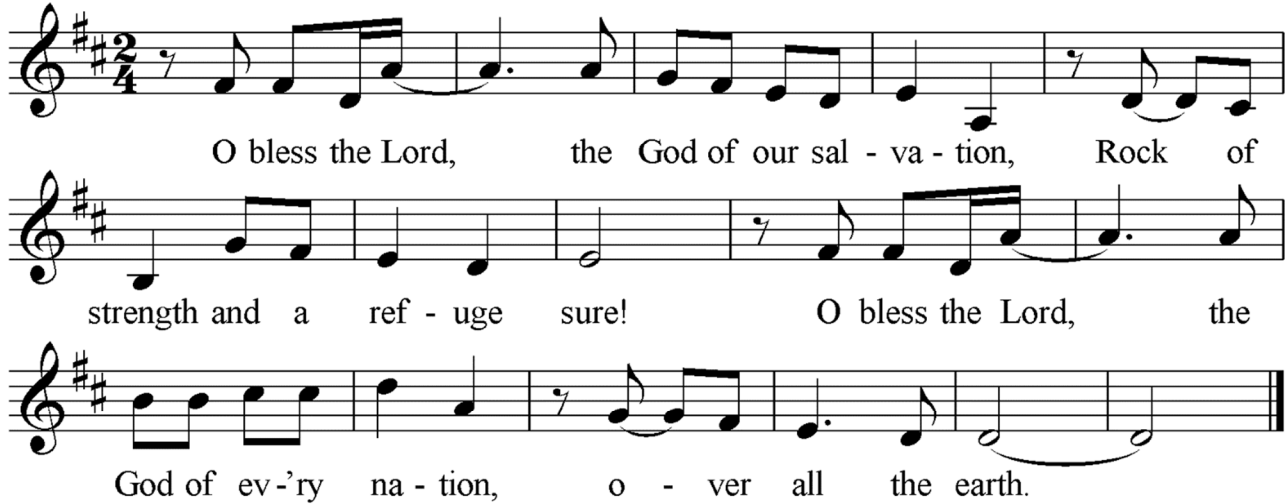
6th Sunday in Ordinary Time

GATHERING SONG

483. O Bless the Lord

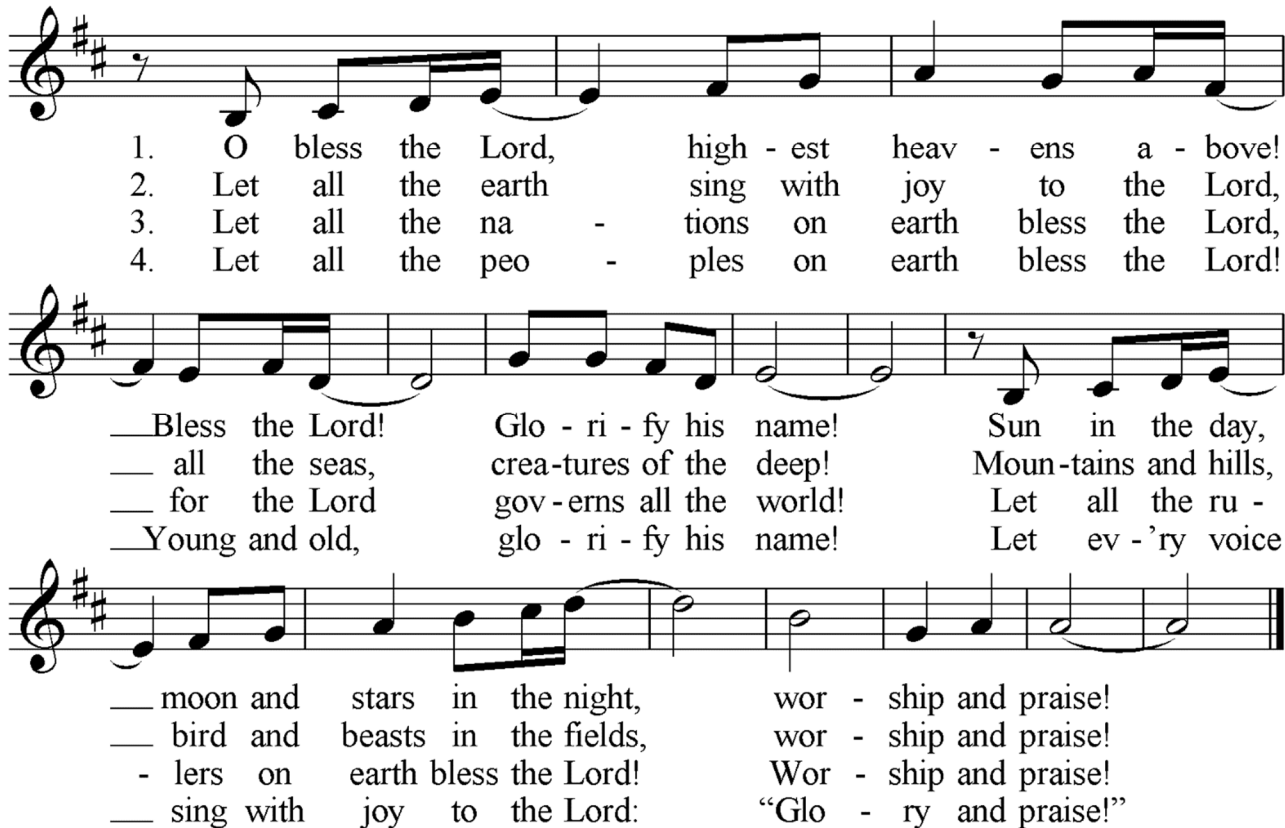
Refrain

John Michaels



O bless the Lord, the God of our sal - va - tion, Rock of
strength and a ref - uge sure! O bless the Lord, the
God of ev - 'ry na - tion, o - ver all the earth.

Verses



1. O bless the Lord, high - est heav - ens a - bove!
2. Let all the earth sing with joy to the Lord,
3. Let all the na - tions on earth bless the Lord,
4. Let all the peo - ples on earth bless the Lord!

— Bless the Lord! Glo - ri - fy his name! Sun in the day,
— all the seas, crea - tures of the deep! Moun - tains and hills,
— for the Lord gov - erns all the world! Let all the ru -
— Young and old, glo - ri - fy his name! Let ev - 'ry voice

— moon and stars in the night, wor - ship and praise!
— bird and beasts in the fields, wor - ship and praise!
— lers on earth bless the Lord! Wor - ship and praise!
— sing with joy to the Lord: "Glo - ry and praise!"

Text: Based on Psalm 148. Words/Music by John Michaels ©1984 OCP. . All rights reserved. Used with permission.
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GLORY TO GOD



Glory to God in the highest, and on earth peace to people of good will.

We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us.

For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

RESPONSORIAL

PSALM Warmly

Psalm 32²

Robert M. Mondoy

Musical notation for Psalm 32 in G major, 4/4 time. The melody is: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. The lyrics are: "You are my shel - ter, Lord, in time of trou - ble, and you sur - round me with your song of joy and free - dom. You are my shel - ter, Lord, in time of trou - ble." The piece ends with a double bar line.

1. Happy the pardoned, whose sin is cancelled, in whom God finds no guile, in whom God finds no evil.
2. Then I stopped hiding, spoke out, declared my guilt; "God I confess my wrong." And you forgave the guilt of my sin.
3. Rejoice, my people, sing out with gladness. Come now, ring out your joy, all you, the upright of heart.

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GOSPEL ACCLAMATION

Contemporary Ionian Gospel Acclamations | Mondoy

PREPARATION OF THE GIFTS

Lift Up Your Hearts

Hymnal 163

**Lift up your hearts to the Lord, praise God's gracious mercy!
Sing out your joy to the Lord, whose love is enduring.**

1. Shout with joy to the Lord, all the earth! Praise the name above all names! Say to God, "How wondrous your works, how glorious your name!"
2. Let the earth worship, singing your praise. Praise the glory of your name! Come and see the deeds of the Lord; bless God's holy name!
3. God's right hand made a path through the night, split the waters of the sea. All creation, lift up your voice: "Our God set us free!"
4. Listen now, all you servants of God, as I tell of these great works. Blessed be the Lord of my life, whose love shall endure!

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EUCCHARISTIC ACCLAMATIONS

Priestly People

Preface Dialogue



RM 123

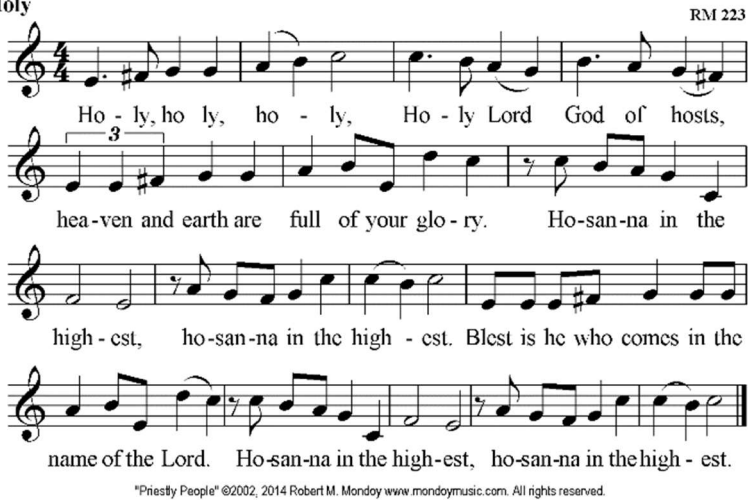
The Lord be with you. And with your spi - rit.

Lift up your hearts. We lift them up to the Lord.

Let us give thanks to the Lord, our God. It is right and just.

Priestly People

Holy



RM 223

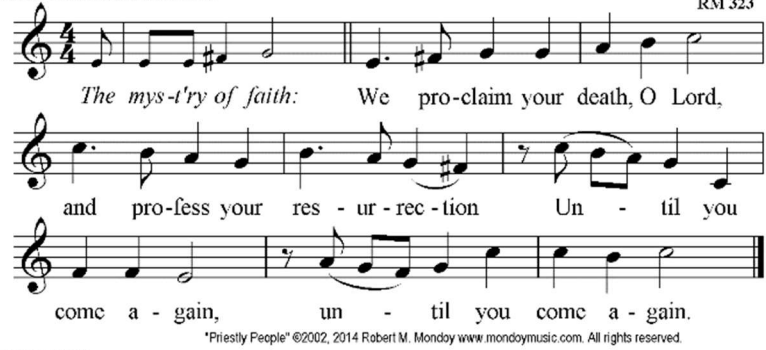
Ho - ly, ho ly, ho - ly, Ho - ly Lord God of hosts,
hea-ven and earth are full of your glo - ry. Ho-san-na in the
high - est, ho-san-na in the high - est. Blest is he who comes in the
name of the Lord. Ho-san-na in the high-est, ho-san-na in the high - est.

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Priestly People

Memorial Acclamation

RM 323



The mys-t'ry of faith: We pro-claim your death, O Lord,
and pro-fess your res - ur - rec - tion Un - til you
come a - gain, un - til you come a - gain.

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Priestly People

Amen

RM 423



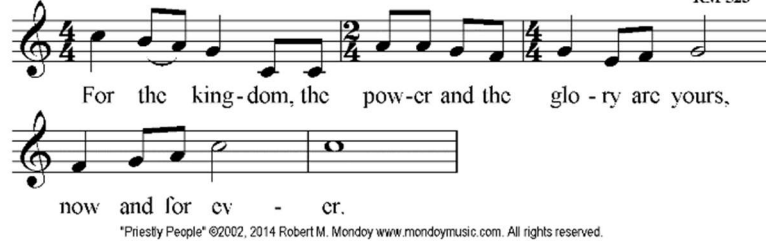
A - men, a - men, a - men. A - men, a - men, a - men.

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Priestly People

Final Doxology

RM 523



For the king-dom, the pow-er and the glo - ry are yours,
now and for ev - er.

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Priestly People

Lamb of God

RM 623



Lamb of God, you take a-way the sins of the world, have mer - cy on
us. world, grant us peace, grant us peace.

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COMMUNION PROCESSION

We Are Many Parts

Hymnal 208

**We are many parts, we are all one body
And the gifts we have we are given to share.
May the Spirit of love make us one indeed;
One, the love that we share, one, our hope in despair,
One, the cross that we bear.**

1. God of all, we look to you, we would be your servants true,
Let us be your love to all the world.
2. So my pain is pain for you, in your joy is my joy, too,
All is brought together in the Lord.
3. All you seekers great and small, seek the greatest gift of all;
If you love, then you will know the Lord.

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LEAVETAKING SONG

Verses

507. With One Voice



1. Take the Word and go out to ev - 'ry land: shine the
 2. Take the Word to our neigh - bor - hoods and streets: shine the
 3. Take the Word to the peo - ple in des - pair: shine the
 4. Take the Word to the na - tions ev - 'ry - where: shine the



light of Christ for all to see! May the lives of those we touch
 light of Christ for all to see! May we all set out to live
 light of Christ for all to see! May our ac - tions and our deeds
 light of Christ for all to see! May the wit - ness of our lives



— sing praise to God a - bove. Let us sing, we'll sing:
 — in peace and har - mo - ny. They will see and sing:
 — bring com - fort to their needs. And they'll know and sing:
 — trans - form the world a - new. And we'll shine, we'll shine:

Refrain



With one voice we'll pass the Word a - long; with one



voice, bring jus - tice to the world. And with



all the an - gels we'll spread the good - ness of God. With all



pow - er and glo - ry the Word of God shall reign.

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After Mass, you can also listen to and reflect on the musical soundclips provided below digitally

483 O Bless the Lord Michaels <https://youtu.be/w4oTFzxwhT0?si=GPaqRjtTjJxVt06d>

Ps. 32.2 "You Are My Shelter, Lord"

http://www.mondoymusic.com/mp3/mp3_PS/p032_2Shelter_2021.mp3

YouTube: <https://youtu.be/v7Iskl2BFs?si=2IUH37EXZDA8fBjQ>

163 Lift Up Your Hearts <https://youtu.be/SK41kpLNG7I>

208 We Are Many Parts <https://youtu.be/q77uRQxKDCY>

508 With One Voice Manolo <https://youtu.be/NDGumPUMMas>



Lenten Season

This penitential season of six Sundays and forty weekdays prepares for the high feast of Easter. Lent begins on Ash Wednesday and ends with the beginning of the Mass of the Lord's Supper in the evening on Holy Thursday (not Holy Saturday noon, as formerly).

Historically, Lent was the retreat-like final preparation period for catechumens, those being initiated into the Church and into the Paschal Mystery at the Easter Vigil. Naturally enough, it became in time a renewal period for the already baptized faithful, the sponsoring community being inspired by the conversion of the catechumens. It was also a time of penance for those enrolled in the order of penitents, an early form of the Sacrament of Penance, limited serious sinners. The whole Church came to adapt Lent as a penitential season whereby the faithful initiated both catechumens and serious sinners in doing penance.

The word *Lent* is from the Anglo-Saxon *lencten* (spring). *Lenctentid* (springtide) was the Saxon name for March because March is the month in which days begin to lengthen (also a root of "lent"). The Great Fast, falling as it does largely in the month of March, adopted and adapted the term.

The Triduum

The ancient Great Three Days, to which all leads and from which all flows, celebrate the heart of Christian faith: Jesus' redemptive death and Resurrection. Related to the Church year as Sunday is related to each week, the Triduum begins with the evening Mass of the Lord's Supper, continues through Good Friday and Holy Saturday, culminates in the Easter Vigil, and concludes with Evening Prayer of Easter Sunday.

With the renewal of the Triduum:

- Lent is observed until the Mass of the Lord's Supper.
- The Great Three Days are celebrated.
- The Great Feast (Easter) is sustained for fifty days.

(Easter Sunday is both the final hours of the Triduum and the first hours of the Great Fifty Days)

The first day of the Triduum, the Christian Passover, is from Holy Thursday sunset until Good Friday sunset; it is the day of Jesus' death, and has been likened to the sixth day of creation, when God formed us from clay and breath. It includes the liturgies of "the Evening Mass of the Lord's Supper" and "the Celebration of the Lord's Passion."

The second day of the Triduum, from Good Friday sunset until Holy Saturday sunset, is the Paschal Sabbath, the day of rest. In burial, the Lord rested, and we rest in him (even in the liturgy).

The third day of the Triduum, beginning Holy Saturday at sunset, is the great surprise, the Easter surprise. This third day begins with the holiest night of the year, the vigil of Easter, leading into the days of days, the queen of feasts. Its liturgy is the queen of the royal liturgical family.

According to the Roman Missal:

- Holy Thursday's service is "The Evening Mass of the Lord's Supper."
- Good Friday's service is "The Celebration of the Lord's Passion."
- Easter Sunday's services are the Easter Vigil, Easter Sunday's services during the night and Easter Sunday.

The Easter Season

The Easter Season refers to the Great Fifty Days from Easter Sunday to Pentecost Sunday, a celebration of our participation in Christ's Resurrection which brings us from the death of sin to a life of grace. Its last ten days (prior to Pentecost) focus on the promise of the presence and power of the Holy Spirit. The fiftieth day (*pente-*) is seven (the perfect number) squared plus one (the first day of the New Life). The word *Easter* probably has roots in the Norse term *Eostur*, the season of the rising sun, or the time of the new birth of spring. Both these meanings lent themselves well to Christian symbolism for the new life of the Risen Christ, the eternal light.

2024 Lenten Regulations Diocese of Honolulu



FASTING

- ❖ In the dioceses in the United States, Catholics aged 18 through 59 are bound to fast on both Ash Wednesday (**February 14**) and Good Friday (**March 29**).
- ❖ To *fast* means to consume one full meal a day at most, although taking of other, smaller quantities of food at the other customary mealtimes is permitted. Food and drink between meals (excepting water and medicine) is not permitted on fast days.

ABSTINENCE FROM MEAT

- ❖ Catholics aged 14 and up are to abstain from meat on Ash Wednesday, all Fridays of Lent, and Good Friday.
- ❖ To abstain means refraining from eating beef, veal, pork, or poultry at least, although eggs and milk products are acceptable. The consumption of fish and shellfish is permitted, though the penitential character of the abstinence should be kept in mind.

EASTER DUTY

- ❖ All the faithful, after they have been initiated into the Most Holy Eucharist, are bound by the obligation of receiving Communion at least once a year. This precept is to be fulfilled during the Easter Season unless it is fulfilled, for a just cause, at some other time during the year. This period is extended to include all the weeks of Lent and the Easter Season up to Trinity Sunday (**May 26**).

LENTEN PRACTICES

- ❖ The faithful are encouraged during Lent to attend daily Mass, receive Holy Communion, participate in penance services, and receive sacramental absolution; to take part in public and private exercises of piety, give generously to works of religion and charity, perform acts of kindness toward the sick, aged, and the poor; to practice voluntary self-denial, especially regarding food, drink, and worldly amusements; and to pray more fervently, particularly for the intentions of the Holy Father.
- ❖ Ash Wednesday, the first day of Lent, falls this year on **February 14**. Ashes are to be blessed as a sign of our entry into a season of conversion, repentance, and reconciliation. Ashes are to be blessed by a bishop, priest, or deacon. Others may be associated with the clergy in the distribution of ashes.
- ❖ Funeral Masses may not be celebrated on Holy Thursday, Good Friday, or Holy Saturday, nor on the Sundays of Lent. When pastoral reasons require that a funeral be celebrated on these days, only a Funeral Outside of Mass may be held.
- ❖ To afford the faithful opportunities to participate in Lenten prayer services, pastors are encouraged to have such prayer services at least twice a week, including the Way of the Cross on Fridays, Exposition and Benediction, Evening Prayer, and evening Masses. A homily or instruction should be included.

BLESSING OF THE OILS AND CONSECRATION OF THE CHRISM

- ❖ In order to allow participation of Catholics throughout the islands, the Sacred Oils will be blessed during the Chrism Mass. All are encouraged to join in the following celebration:

Oahu: **Tuesday, March 26 at 7 p.m., Co-Cathedral of St. Theresa, Honolulu**

THE SACRED PASCHAL TRIDUUM

- ❖ "Since Christ accomplished his work of human redemption and of the perfect glorification of God principally through his Paschal Mystery, in which by dying he has destroyed our death, and by rising restored our life, the sacred Paschal Triduum of the Passion and Resurrection of the Lord shines forth as the high point of the entire liturgical year" (*Universal Norms on the Liturgical Year and the Calendar, #18*). Three major liturgical principles may be of help here:

- a. The Triduum may be viewed a single liturgical action that occurs over a period of three days.
- b. The Triduum is not part of Lent, but in its entirety, celebrates the Easter event.
- c. The entire focus of the Triduum is on the Triumph of the Cross and the Resurrection.

St. John Vianney Parish celebrates

The Great Ninety Days of Lent and Easter 2024

The Paschal Triduum



Holy Thursday
March 28 at 7:00 p.m.

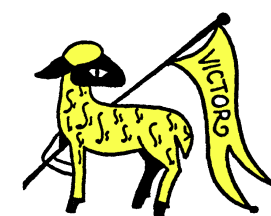
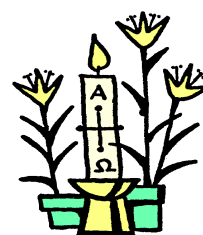
Good Friday
March 29 at 3:00 p.m. & 7:00 p.m.

Holy Saturday Easter Vigil
March 30 at 7:00 p.m.

Easter Sunday
March 31 Masses at 7:00, 9:00, & 11 a.m.



Passion (Palm) Sunday March 24



Chrism Mass
March 26 (Tuesday), 7:00 p.m.
Co-Cathedral of St. Theresa



Parish Lenten Penance Service
Wednesday, March 13 at 7:00 p.m.
K of C Fish Fry Friday March 8 St. Anthony

Anointing of the Sick
Saturday 8:00 a.m. Mass of March 2



Adoration
Following Saturday, 8:00 a.m.
Mass of March 2



Stations of the Cross
Friday Nights at 7:00 p.m.
Feb 16, 23, Mar 1, 8, 15, 22
Parish Mission 7:00 p.m.
Feb 27, 28 "Eucharistic Adoration"



Operation Ricebowl
February 14-March 28



Ash Wednesday
February 14
Scripture Service: 6:00 a.m.
Mass: 8:00 a.m. & 7:00 p.m.



Season of Lent

The Scrutinies

The Scrutinies are rites of conversion and repentance. They include prayers of intercession and exorcism and are intended to deliver the elect from sin, protect them from temptation and invite them closer to Christ.

First Scrutiny: 3rd Sunday of Lent

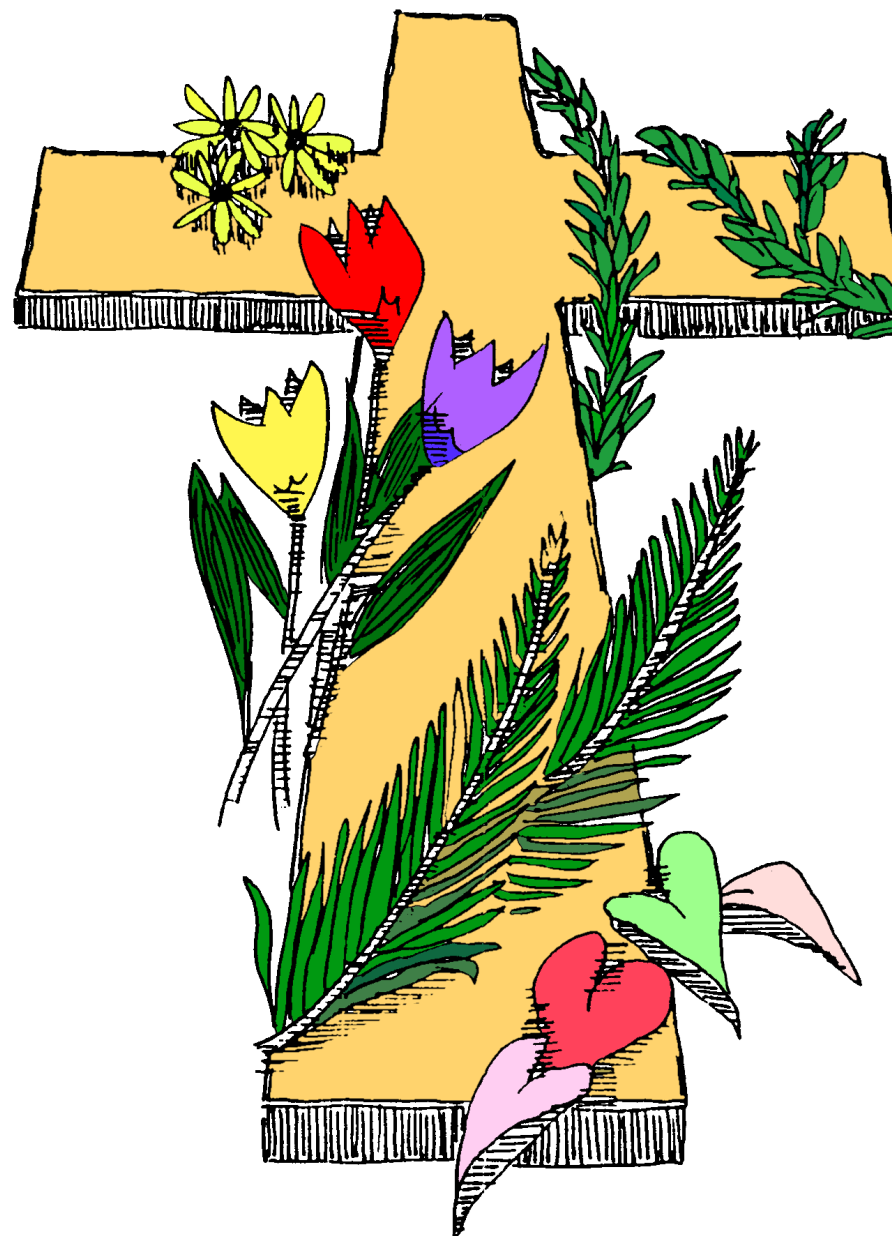
Saturday, March 2 5:00 pm Mass
The prayers for the Elect at the 1st Scrutiny are for recognizing their thirst, a thirst we all share-- a thirst that only Jesus can satisfy. At the well, the Samaritan woman hears Jesus then goes and tells the villagers what she has heard, causing them to seek him out for themselves.

Second Scrutiny: 4th Sunday of Lent

Sunday, March 10...7:00 am Mass
The prayers for the Elect at the 2nd Scrutiny are for spiritual sight. The man healed of his blindness gradually grows to see as Christ sees. By the end of the story, the one who healed him was "Lord" (John 9:38) in whom he believed.

Third Scrutiny: 5th Sunday of Lent

Sunday, March 1711:00 am Mass
The prayers for the Elect at the 3rd Scrutiny are for a new life in Christ. In the story of the raising of Lazarus, we come to the final days before the elect must stand before the font and profess their faith.



Easter Season

Second Sunday, April 7
Third Sunday, April 14
Fourth Sunday, April 21
Fifth Sunday, April 28
Sixth Sunday, May 5

Ascension of the Lord
Sunday, May 12



Confirmation & First Eucharist
May 18, 5 p.m. Mass



Pentecost Sunday
May 19



Most Holy Trinity
May 26



Body & Blood of Christ
June 2





ROMAN CATHOLIC CHURCH IN THE STATE OF HAWAII
DIOCESE OF HONOLULU
WITNESS TO JESUS

Memorandum

TO: All Clergy, Religious Orders, Catholic Schools & Parishes

FROM: Rev. Alfred Omar Guerrero, Director of the Office of Worship

DATE: January 16, 2024

RE: **Diocese of Honolulu 2024 Lenten Regulations (Updated 1/16/2024)**

FASTING

- ❖ In the dioceses in the United States, Catholics aged 18 through 59 are bound to fast on both Ash Wednesday (**February 14, 2024**) and Good Friday (**March 29, 2024**).
- ❖ To *fast* means to consume one full meal a day at most, although taking of other, smaller quantities of food at the other customary mealtimes is permitted. Food and drink between meals (excepting water and medicine) is not permitted on days of fasting.

ABSTINENCE FROM MEAT

- ❖ Catholics aged 14 and up are to abstain from meat on Ash Wednesday, all Fridays of Lent, and Good Friday.
- ❖ To abstain means refraining from eating beef, veal, pork, or poultry at least, although eggs and milk products are acceptable. The consumption of fish and shellfish is permitted, though the penitential character of the abstinence should be kept in mind.

EASTER DUTY

- ❖ All the faithful, after they have been initiated into the Most Holy Eucharist, are bound by the obligation of receiving Communion at least once a year. This precept is to be fulfilled during the Easter Season unless it is fulfilled, for a just cause, at some other time during the year. This period is extended to include all the weeks of Lent and the Easter Season up to Trinity Sunday (**May 26, 2024**).

LENTEN PRACTICES

- ❖ The faithful are encouraged during Lent to attend daily Mass, receive Holy Communion, participate in penance services, and receive sacramental absolution; to take part in public and private exercises of piety, give generously to works of religion and charity, perform acts of kindness toward the sick, aged, and the poor; to practice voluntary self-denial, especially

regarding food, drink, and worldly amusements; and to pray more fervently, particularly for the intentions of the Holy Father.

- ❖ Ash Wednesday, the first day of Lent, falls this year on **February 14th**. Ashes are to be blessed as a sign of our entry into a season of conversion, repentance, and reconciliation. Ashes are to be blessed by a bishop, priest, or deacon. Others may be associated with the clergy in the distribution of ashes.
- ❖ Funeral Masses may not be celebrated on Holy Thursday, Good Friday, or Holy Saturday, nor on the Sundays of Lent. When pastoral reasons require that a funeral be celebrated on these days, only a Funeral Outside of Mass may be held.
- ❖ To afford the faithful opportunities to participate in Lenten prayer services, pastors are encouraged to have such prayer services at least twice a week, including the Way of the Cross on Fridays, Exposition and Benediction, Evening Prayer, and evening Masses. A homily or instruction should be included.

BLESSING OF THE OILS AND CONSECRATION OF THE CHRISM

- ❖ In order to allow participation of Catholics throughout the islands, the Sacred Oils will be blessed during the Chrism Mass to be celebrated in several locations. All are encouraged to join in one of the following celebrations:
 - a. Kauai: **Tuesday, March 5th at 6:00p.m., St. Raphael Church, Koloa.**
 - b. Maui-Lanai: **Thursday, March 14th at 7 p.m., Holy Rosary Church, Paia.**
 - c. Big Island: **Thursday, March 21st at 5:30 p.m., St. Joseph Church, Hilo.**
 - d. Oahu-Molokai: **Tuesday, March 26th at 7 p.m., Co-Cathedral of St. Theresa, Honolulu.**

THE SACRED PASCHAL TRIDUUM

“Since Christ accomplished his work of human redemption and of the perfect glorification of God principally through his Paschal Mystery, in which by dying he has destroyed our death, and by rising restored our life, the sacred Paschal Triduum of the Passion and Resurrection of the Lord shines forth as the high point of the entire liturgical year” (*Universal Norms on the Liturgical Year and the Calendar, #18*). Three major liturgical principles may be of help here:

- a. The Triduum may be viewed a single liturgical action that occurs over a period of three days.
- b. The Triduum is not part of Lent, but in its entirety, celebrates the Easter event.
- c. The entire focus of the Triduum is on the Triumph of the Cross and the Resurrection.

NOTE: The above directives should be published in parish bulletins for the benefit of the faithful, adding any specific parish or vicariate events. What follows pertains only to clergy and liturgy planners and need not be published for parishioners.

**St. John Vianney Parish
Presents
The 2nd Year of Eucharistic Revival
The Year of Parish Revival**



**Participate in
The Liturgy of the Eucharist
and the Concluding Rites**

Active partaking in these parts of the Mass
allows each of us to receive Jesus
into our body and soul.

***"Upon receiving Holy Communion,
the Adorable Blood of Jesus Christ
really flows in our veins and
His Flesh is really blended with ours."
St. John Vianney***

The Year of Parish Revival

The Liturgy of the Eucharist and the Concluding Rite

- The Liturgy begins when the servers and deacon prepare the table as attendees bring the bread, wine and gifts down the center aisle to the priest who takes them to the altar.
- The priest adds a drop of water to the wine, so that as they become one, we also may become one with Christ.
- People stand for the great prayer which asks us to “lift up our hearts” to the Lord, and be spiritually involved. Then, we all pray “with the angels and saints,” as the congregation sings the Sanctus, the “Holy, Holy, Holy,” taken from Isaiah 6:2-3 and Revelation 4:8.
- We then **kneel** as a posture of adoration and deep reverence, and to be focused on the action taking place. The priest extending his hands over the bread and wine, asks God the Father to send down the Holy Spirit and make them holy.
- The priest recalls the words of Christ at the Last Supper, the first Mass, with “This is My Body.” At completion, the church fulfills Jesus’ command to “do this in memory of me.” We proclaim the mystery of faith.
- The priest recalls the suffering, death, and resurrection of Jesus. Then prays for our church leaders, for peace and for our needs. Saints are remembered, those who have died, and those in need. We confirm these with “Amen.”
- We stand and say the Lord’s Prayer in the words of Jesus. Afterwards, the priest pronounces “Peace be With You.” And we reply “and with your spirit”. We are then asked to give a sign of peace to those around us.
- The priest raises the Host and Chalice and says, “This is the Lamb of God, who takes away the sins of the world. Happy are we who have been called to His supper!” (This statement quotes John the Baptist’s first sighting of Jesus).
- We respond with the words of the Roman centurion who said to Jesus “Lord, I am not worthy that you should enter my house, but only say the words....”
- We journey forward to receive the body and blood of Christ, and acknowledge them by proclaiming AMEN. The congregation usually sings a Psalm, then we return to our seats and spend time in prayer, before the Concluding Rite.
- After Communion, leave a time of silence so that you can take advantage of those moments of intimacy with the Lord.
- The priest says “Let us pray” and the congregation stands for a final blessing, which is always Trinitarian: "May almighty God bless you, the Father, and the Son, and the Holy Spirit." As at the beginning all in the church trace the sign of the cross across their body.
- Then we hear the words from either the priest or the deacon “Go, in peace, the Mass has ended.” We answer, “Thanks be to God.”
- The word "Mass" comes from the Latin word, "*Missa*." At one time, the people were dismissed with the words "*Ite, missa est*" (literally meaning "Go, you, the Church—has been sent").



Love Beyond Words

One-Week Retreat for Married Couples
National Marriage Week 2024

Prelude

Should we begin with the obvious?
Marriage is a sacrament.

Before skipping this section to get on to the real stuff, take a moment to consider what this statement actually means: *Marriage is a sacrament. Your marriage is a sacrament.* A profound, unseen spiritual reality made tangible through outer signs—namely, through the daily life of your vocation.

On your wedding day, you—bride and bridegroom—conferred the sacrament of marriage upon one another. You made your vows, professing your love and fidelity through *the spoken word*, and later through the language of your bodies: “This bond, which results from the free human act of the spouses and their consummation of the marriage, is a reality, henceforth irrevocable, and gives rise to a covenant guaranteed by God’s fidelity.”¹ Encompassing all other areas of a shared life along with your physical relationship, that which is intangibly expressed takes on a tangible reality. That reality begins at the altar on your wedding day and echoes through the years to come.

This weeklong retreat will dive deeper into the divine mystery of this tension between the inner and the outer, the spoken word and its real-life effects. It will examine the words that make up the sacrament of marriage, and the experience of living them out.

Calling our Catholic faith a mystery doesn’t mean there are no answers, or that a door is closed to our further contemplation. Rather, a mystery invites us to open the door ever wider, in pursuit of the Lord who so lovingly pursues us. The Holy Spirit is always at work, whispering insights and graces anew.

¹ [Catechism of the Catholic Church, 1640](#)



FOR  YOUR
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Love reaches beyond words, yet it also starts with words. On Day One, you'll reflect on the nature of words made flesh: just as Jesus *embodies* this truth in His incarnation, so is marriage an incarnate love. Days Two through Six dive deep into the promises expressed in your marriage vows, looking at ways the words of these promises can be fully lived out in your daily life. Finally, Day Seven invites you to appraise your communication habits as a couple, knowing that love does require countless exchanges of words and offering a productive path forward. Each day concludes with questions for deeper discussion and a prayer for your marriage.

"In the beginning was the Word."² Your wedding day was your first beginning; each of you made in the image of the Creator, your love for one another mirroring His own love. Every day offers another beginning; another opportunity to live out the words of this holy sacrament. May we begin.

² [John 1:1](#)



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Day One: Love Is Word Made Flesh

Reflect

John's Gospel opens with the nature of God, in language so simple yet ceaselessly profound, inviting us to go deeper: "In the beginning was the Word, and the Word was with God, and the Word was God...*And the Word became flesh and made his dwelling among us, and we saw his glory*" [emphasis added].³

The Incarnation, or the Lord's taking on of a human body in the person of Jesus, is no small or insignificant matter, but a cornerstone of the Catholic faith and a model for our own participation in the divine life. That is, by taking on human flesh, born to suffer, die, and redeem us, Jesus *embodies* the love of God, even to the Cross and beyond the grave, into eternal life.

How can we ourselves participate in this divine life of the Incarnation?

The sacraments make present the reality of God in a way we can experience: through our bodies and our senses, as in the water and oil of Baptism or the body and blood of Christ in the Eucharist. And, notably, in the bodies of man and woman, given in marriage. Married life is the words of your wedding vows made flesh, day in and day out. "...if we, like Christ, offer our bodies as a living sacrifice to God...we too can live a new life, an incarnate life, an embodied spirituality. Only then do we feel at home in our own skin. Only then do the deepest desires of our hearts for intimacy and union make sense."⁴

Throughout the days and years of married life, some seasons feel like a deep unity between you and your spouse in body, mind, and spirit. Others feel more like a season of division, or of ships passing in the night—whether by circumstance or by our choices. While, of course, every aspect of life is never within our control, it's worth examining parts of your life in which you *can* freely make choices that benefit your union.

³ [John 1:1, 1:14](#)

⁴ Christopher West, *Theology of the Body Explained* (Boston: Pauline Books and Media, 2007), 50.



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Just as we can return to the Word Himself—Jesus Christ—and to the words of Scripture, the Mass, and the sacraments when in need of a reset, so can we return to the words of our wedding vows even months and years after we first spoke them. Each new day together is the words of your vows brought to life.

Tomorrow, we'll begin a closer look at each line of your wedding vows, knowing that the words spoken call you to embody and live out God's love—His Word—made flesh.

Discuss

Consider that heaven and earth meet in the body of Jesus; in God's loving and humble willingness to come to us fully divine, yet fully human and like us. Read Luke 1:26-56 and 2:1-35, which chronicle the Annunciation and the birth and presentation of Jesus. Share the phrases and passages that spark your imagination or lead to new insights.

As husband and wife, your bodies speak the language of your marriage vows. List several ways you can each love and revere the body of the other, in your sexual relationship, in expressions of affection, and in how you care for one another in times of physical weakness or struggle.

Pray

Father, we give you thanks for the gift of our vocation. We kneel before you in humility, in hope, and in openness, desiring to embody your incarnate love and live out the words of our wedding vows. Grant that this time of reflection strengthen us, stretch us beyond comfort and beyond words, and draw us closer to your love.

Jesus, you suffered, died, and redeemed us on the Cross. May we imitate your sacrifice of love, pouring ourselves out in body and spirit. In our thoughts, words, and actions, may our love be like yours, resurrecting that which is dead in us and bringing forth abundant life.

Spirit, come down. Inspire, guide, and bless our conversations and the whole of our married life. Fill us with the grace to sanctify one another, to live in the sacraments, and to lead one another to the heavenly feast.

Amen.



FOR  YOUR
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Day Two: “I Promise To Be True To You...”

Reflect

Love and fidelity are inherent in a promise to be true. What do these words mean for your relationship, from your wedding day onward?

Even in civil marriages and in pop songs and rom-coms, our culture recognizes something heroic in commitment and faithfulness. In a sacramental marriage, your commitment takes on a reality *beyond words*. That reality is the permanent, indissoluble bond that flows forth from husband and wife’s freely made consent to marry, and from the words of their marriage vows.⁵

Today, you’re invited to look closer at ways you, as spouses, can embody the meaning of being true at this present moment in your marriage. Of course, if you have experienced infidelity or are struggling with serious addictions, it’s worth pursuing clinical and pastoral assistance to foster healing and an appropriate way forward. And if you’re going through an exceptionally difficult time with family, illness, or other sensitive matters, it’s understandable that these matters can occupy significant amounts of your time and energy.

Consider, however, the seemingly more harmless habits that chip away at even the best intentions.

First, consider the habit of distraction. Idols—and idleness—in the form of phones, media, and noise, divert our attention from the person of our spouse.

Second, consider the habits of your speech. Complaints or gossip, even to trusted friends, affect others’ perceptions about our spouse.

And lastly, consider the habit of priorities. The people and places that get the most of your emotional and mental energy (whether for good or for bad) indicate what you value, and can easily overtake your marriage as a top priority.

⁵ See [Catechism of the Catholic Church, 1638-1642](#)



Take time today to examine each of these habits. One significant way to bring your go-to distractions, speech, and priorities into better order (and facilitate your vow to be true!) is through a look at your boundaries.

Christian convert Sheldon Vanauken describes falling in love with his wife Davy in his memoir *A Severe Mercy*. As they grew in trust and tenderness, Sheldon and Davy expressed a desire to nurture their relationship by means of a boundary that would protect their hopes to serve one another over themselves and to let love flourish; they called it “The Shining Barrier.”

What The Shining Barrier signified, he says, “was simply this question: what will be best for our love? Should one of us change a pattern of behavior that bothered the other, or should the other learn to accept? Well, which would be better for our love? Which way would be better, in any choice or decision, in the light of our single goal: to be in love as long as life might last?”⁶

Remaining true to one another, and to your marriage, might mean walking away from that which doesn’t nurture your relationship, either temporarily or for good. Consider your commitments and boundaries using the questions that follow, and talk together about the individual and shared pursuits that cultivate a healthy sense of freedom.

Being radically honest about where you spend your attention, your words, and your priorities, ready for the possibility of change and a renewed focus on your commitment, will summon you back to the words you spoke: to be true to one another, in all things.

Discuss

List 3-5 areas of your individual lives in which you consistently invest the greatest effort, time, money, or energy. These areas might include family, work, friendships, ministry, hobbies, exercise, care for a family member, etc. What are each of your feelings toward these areas of investment; i.e. do they leave you feeling drained? Energized? Neutral? Are any of these areas actually distractions that could be changed or reevaluated?

What do you share about your marriage with friends or family? Do you and your spouse agree on how much is disclosed to others?

List several concrete, actionable changes you can make to create or strengthen healthy boundaries around your marriage.

⁶ Sheldon Vanauken, *A Severe Mercy* (San Francisco: HarperOne, 1977, 1980).



Pray

Father, we give you thanks for the gift of our vocation. We kneel before you in humility, in hope, and in openness, desiring to embody your incarnate love and live out the words of our wedding vows. Grant that this time of reflection strengthen us, stretch us beyond comfort and beyond words, and draw us closer to your love.

Jesus, you suffered, died, and redeemed us on the Cross. May we imitate your sacrifice of love, pouring ourselves out in body and spirit. In our thoughts, words, and actions, may our love be like yours, resurrecting that which is dead in us and bringing forth abundant life.

Spirit, come down. Inspire, guide, and bless our conversations and the whole of our married life. Fill us with the grace to sanctify one another, to live in the sacraments, and to lead one another to the heavenly feast.

Amen.



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Day Three: “...In Good Times and In Bad...”

Reflect

Think back to when you first fell in love, and as it became clear the Lord was calling you to marry one another. Did you ever have the sense that with this person, even the bad times wouldn't be so, well, bad?

It's a romantic, optimistic notion, with a good deal of truth to it. You picture future trials and loss, knowing that with your beloved at your side you'll take heart. And yet, in the inevitable trials, all these theological, divine ideals can crash back down to the earthly realities of this life. It's worth checking in with each other today on the ways you can best serve each other, your marriage, and (if you have them) your children during the bad times, whether it involves finances, issues with family members, work, tragedy, or otherwise.

Practical preparation for unexpected challenges is prudent and valuable. But where the practical reaches its limit, the spiritual flows forth. The sacrament of marriage “gives spouses the grace to love each other with the love with which Christ has loved his Church; the grace of the sacrament thus perfects the human love of the spouses, strengthens their indissoluble unity, and sanctifies them on the way to eternal life (cf. Council of Trent: DS 1799).”⁷ Once again, the words of your vows—“in good times and in bad”—take on a real, concrete weight. Don't underestimate the wellspring of grace in your marriage! Seek out ways, starting today, to spiritually strengthen your relationship against external trials.

Wherever you are in your prayer lives, take one further step after reading this: if you pray individually or privately, take two to three minutes to pray together. If you're most frequently drawn to rote prayers of the Church, say a spontaneous prayer together, or vice versa. Is there a mode of prayer (petition, praise, intercession) you most frequently turn to? Add a new or different expression to your prayers today.

And what about the good times, or even the seemingly mundane, just-fine times? Consider how you can order your marriage toward the good, traditionally defined by the Church as the fulfillment of whatever befits someone or something, ordered toward that which it desires.⁸

⁷ [Catechism of the Catholic Church, 1661](#)

⁸ See Fr. John Hardon, S.J., *Modern Catholic Dictionary* (New York: Image, 1980, 2013), 193.



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If we as humans are made in the image of an all-good, all-loving Creator, our ultimate desire (whether we recognize it or not) is to imitate His goodness and love and return to Him. We imitate God's goodness and love when we treat our spouse with reverence, mercy, and dignity.

In any season, it's helpful to envision the end result of a conversation, argument, event, or challenge: do you hope to conclude this experience more unified, or more separated and broken apart? It's the small, daily choices of words and actions, the dismantling of your pride, your idols, and your walls, that make up the overall health and fulfillment of your marriage—for good or for bad.

Discuss

What words and actions does your spouse find most meaningful during difficult times? What practical steps can you take to bolster your personal, professional, and family life against external challenges?

List concrete ways (e.g. words, actions, attitudes) you can support your spouse during the good times. How can you be most supportive of your spouse's accomplishments? How can you help your spouse fulfill his/her dreams and goals? How can you affirm one another's character and strengths?

Pray

Father, we give you thanks for the gift of our vocation. We kneel before you in humility, in hope, and in openness, desiring to embody your incarnate love and live out the words of our wedding vows. Grant that this time of reflection strengthen us, stretch us beyond comfort and beyond words, and draw us closer to your love.

Jesus, you suffered, died, and redeemed us on the Cross. May we imitate your sacrifice of love, pouring ourselves out in body and spirit. In our thoughts, words, and actions, may our love be like yours, resurrecting that which is dead in us and bringing forth abundant life.

Spirit, come down. Inspire, guide, and bless our conversations and the whole of our married life. Fill us with the grace to sanctify one another, to live in the sacraments, and to lead one another to the heavenly feast.

Amen.



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Day Four: "...In Sickness and In Health."

Reflect

Yesterday you reflected on the vow to love one another in good times and in bad, considering how to best support one another through life's surprises and challenges. When you make efforts to remain united in Christ, knowing the graces of marriage are a bedrock and a haven, external trials feel easier to carry and your aspirations feel more within reach.

But what about when trials come from the inside; specifically, from physical or mental illness?

Suffering and illness are *hard*, and even isolating. Suffering, though, is one of the most human experiences we can undergo, and it truly can bear fruit. We are alive, and alive in Him. Consider the ultimate act of suffering: Jesus Christ, fully divine *and* fully human, humiliated and bleeding, pouring Himself out to the end. "By his passion and death on the cross Christ has given a new meaning to suffering: it can henceforth configure us to him and unite us with his redemptive Passion."⁹ Though before the Fall we were never meant to suffer or get sick, Jesus's life, death, and Resurrection bring about our redemption. His sacrifice makes it possible for us to experience the Garden once again, in the glories of heaven.

Jesus's willingness to weaken himself, even unto death, brings meaning to our own experiences with sickness, and offers married couples a choice: will you embrace these trials and carry them together, or will you reject and belabor them, ending up more divided?

Your individual experience of sickness, from a common cold to an extended hospital stay, can leave you feeling alone, helpless, and separated from your spouse. A division. Yet with communication and courage, times of sickness can refine and deepen your love.

Fr. Jacques Philippe writes that "If welcomed trustingly and peacefully, suffering makes us grow. It matures and trains us, purifies us, teaches us to love unselfishly, makes us poor in heart, humble, gentle,

⁹ [Catechism of the Catholic Church, 1505](#)



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and compassionate toward our neighbor. Fear of suffering, on the other hand, hardens us in self-protective, defensive attitudes...”¹⁰

In other words, times of suffering can bring forth growth in love and draw you and your spouse into deeper union. As you are drawn closer into the heart of Jesus, knowing he redeems our trials, you’re drawn closer to each other. Words can feel empty when your spouse is unwell, leading you to wonder how you can be most supportive.

One solution? Talk! Sit in prayer with your feelings, individually or together, and identify specific ways you and your spouse can support each other. Instead of the self-protection and defensiveness Fr. Philippe identifies, you can make efforts to enter into one another’s personal experiences with life’s challenges. Through words, prayer, and acts of service, walls are dismantled, armor comes off, and you embody your vow to love through all things, in sickness and in health.

Discuss

When you think of suffering, what are your gut reactions? Do you and your spouse feel similarly disposed to the idea of suffering and redemption, or differently disposed? Talk about your dispositions and meditate on Jesus’s own suffering: read Mark 14:32-72 and 15:1-39. Share the phrases and passages that spark your imagination or lead to new insights.

Sickness and suffering easily lead to feelings of division, as you and your spouse undergo different, individual experiences when one of you is ill. Identify ways to support one another through sickness, from a common cold even to serious mental or physical deterioration. What words and actions will comfort, protect, and encourage your spouse?

What acts can contribute to the health of your marriage? Name at least one action, habit, or dialogue that can strengthen your relationship in these areas: trust, respect, honesty, intimacy, communication.

Pray

Father, we give you thanks for the gift of our vocation. We kneel before you in humility, in hope, and in openness, desiring to embody your incarnate love and live out the words of our wedding vows. Grant that this time of reflection strengthen us, stretch us beyond comfort and beyond words, and draw us closer to your love.

¹⁰ Jacques Philippe, *Interior Freedom* (New York: Scepter, 2007), 47.



Jesus, you suffered, died, and redeemed us on the Cross. May we imitate your sacrifice of love, pouring ourselves out in body and spirit. In our thoughts, words, and actions, may our love be like yours, resurrecting that which is dead in us and bringing forth abundant life.

Spirit, come down. Inspire, guide, and bless our conversations and the whole of our married life. Fill us with the grace to sanctify one another, to live in the sacraments, and to lead one another to the heavenly feast.

Amen.



FOR  YOUR
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Day Five: “I Will Love You and Honor You...”

Reflect

The past several days have invited you to grow in unity with your spouse, by reflecting on what it means to be true; to endure good and bad; sickness and health. What about the times you feel less united? Today, seek out a renewal of your love by looking closer at what love means, and what it asks of us.

Saint Thomas Aquinas wrote that “to love is to will the good of another,”¹¹ in a call to self-sacrifice and true freedom—an honoring of who your loved one *is*. Pope Saint John Paul II delves deeper into the nature of that word, *another*, in relation to love, saying “love is always a mutual relationship between persons.”¹² The value and dignity of every human person is boundless. It is so because the person bears the image and likeness of God, calling every person (and, in a particular way, every spouse) to love that looks outward, gazing upon another with reverence and enduring beyond feelings.

John Paul II encourages couples to integrate goodwill with love and even attraction, with the goal being no divergence between how we *do* embody love and how we *should*. He writes that “Genuine love as good will can keep company with love as desire, and even with desire itself, provided that desire does not overwhelm all else,” and that “People who, for all their weakness, none the less bring genuine goodwill to their love try to base reciprocity on an ‘honest good,’ on virtue which may still be imperfect but is none the less real.”¹³

It feels good knowing that even the saints understand our human imperfection and the limitations of the will, despite our best intentions. Today, consider the times you and your spouse fall short of these good intentions in love—specifically, on occasions of resentment that push back against a spirit of goodwill, of lust overwhelming love, and of plain old laziness or apathy. Whether you’ve been married several months or several decades, it’s no secret how easy it can be to fall into habits of indifference or taking your spouse for granted. In your speech, in your physical and emotional relationships, and in your approach to conflict, how can you better show true, selfless love and honor to your spouse?

¹¹ See [Catechism of the Catholic Church, 1766](#)

¹² Karol Wojtyła, *Love and Responsibility* (San Francisco: Ignatius, 1981 and 1993), 73.

¹³ Cfr., 84, 87.



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Talk today about how each of you best receives attention, respect, and amends. Maybe it's through a particular Love Language¹⁴, which can function as a helpful tool for understanding, or through specific words that indicate apology, forgiveness, and closure. Love and honor are a high standard to rise up to, precisely because they're such a high and worthy calling. With a willing spirit and the reality of grace, a truer, ever more pure-hearted love is within reach.

Discuss

Individually, write down how you define *love* (in your own words! No quoted material allowed!), then show it to your spouse. Do your definitions have common features? How do they compare to Aquinas' and John Paul II's thoughts on love? Talk together about any shifts or widened perspectives on love that might take root from the words of these saints, and how their thoughts can help you grow in love as a couple.

Do you know how your spouse receives your love most meaningfully? How does your spouse receive an apology most meaningfully? What, for him or her, makes a conflict feel fully forgiven and resolved? Share how you can express love, apology, and resolution in the ways most personally important to your spouse.

Pray

Father, we give you thanks for the gift of our vocation. We kneel before you in humility, in hope, and in openness, desiring to embody your incarnate love and live out the words of our wedding vows. Grant that this time of reflection strengthen us, stretch us beyond comfort and beyond words, and draw us closer to your love.

Jesus, you suffered, died, and redeemed us on the Cross. May we imitate your sacrifice of love, pouring ourselves out in body and spirit. In our thoughts, words, and actions, may our love be like yours, resurrecting that which is dead in us and bringing forth abundant life.

Spirit, come down. Inspire, guide, and bless our conversations and the whole of our married life. Fill us with the grace to sanctify one another, to live in the sacraments, and to lead one another to the heavenly feast.

Amen.

¹⁴ See Gary Chapman, *The 5 Love Languages* (Chicago: Northfield, 1992 and 2015), or 5lovelanguages.com.



FOR YOUR
MARRIAGE



Day Six: “...All The Days of My Life.”

Reflect

It’s no coincidence that the Christian life and every vocation, marriage included, is a call to the Cross: “Be subordinate to one another out of reverence for Christ...Husbands, love your wives, even as Christ loved the Church and handed himself over for her...that he might present to himself the church in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.”¹⁵ Spouses are called to lay down their lives, imitating Jesus’s Passion and death—and, ultimately, His leading us to the gate of heaven. What a great gift, and great responsibility, it is to live out your marriage and family life with an eye on eternity.

Love endures beyond this life, where at the heavenly wedding feast we behold God face to face, clothed in glory. The sin of Adam and Eve brought about death and cast them out from the garden (though not without mercy and love). Jesus, the new Adam, defeats death and opens the door to eternal life. And Mary, the new Eve, surrenders to the will of God in her motherhood, healing the wound of Eve’s distrust and participating with her Son in the redemption of all.

Heaven, then, is a restored creation; a return to the garden. “Our first parents experienced the original dimension of this grace in the beginning. We participate in it now through faith and the sacraments. However, this grace will only reveal itself ‘in all its penetrating depth’ to those who partake in the ‘other world.’ There, the grace already given in creation and restored in redemption will ‘be experienced in its beatifying reality’”.¹⁶

All of it sounds so promising, so beautiful. Yet do you ever feel...apprehension? Dread, even? The sense of *I want to get to heaven, just not for a long time?*

When you find deep joy in your marriage and earthly life, even among imperfection, it can be hard to imagine a more fulfilling reality. The fear that heaven couldn’t possibly be as joyful as living out your vocation on earth--one you’ve probably dreamed of and prayed--brings a counterpart: fear of death.

¹⁵ [Ephesians 5:21, 25, 27](#)

¹⁶ Christopher West, *Theology of the Body Explained* (Boston: Pauline Books and Media, 2007), 314.



Recall, again, the garden. We were never meant to be separated from God, and subsequently, never meant to be separated from one another. We inherited the pains of sin and loss from our first parents, yet we aren't meant to dwell there. Through Baptism, through the earthly spiritual life, and ultimately on through eternal life, we experience a renewal of perfection. If you've struggled with this tension of the earthly and the heavenly, pray specifically today for the Lord to increase your desire for Him, to quiet any anxieties you feel when you consider eternity.

We live in longing as humans--imprinted with a restlessness and a desire for the fullness of the divine from the moment of our creation. Pray that your longings, both for many years of happily married life on earth and for the glories of heaven, be well-directed. Talk together about ways to embrace this life, while knowing the next life lies ahead, trusting in the Lord to grant you a sense of peace and joyful anticipation of all that's to come.

Discuss

Discuss your feelings about mortality and the hope of heaven: is there worry? Sorrow? Joy? Read Genesis 2:18-25, the account of the man and woman's creation, and Revelation 21:1-5, a vision of the heavenly banquet. Share the phrases and passages that spark your imagination or lead to new insights.

How can you live today with eternity in mind? Identify steps you can take in your marriage and family life to actively sanctify one another, grow in faith, and embrace the responsibility of leading one another to heaven. Consider steps like beginning a daily prayer routine as a couple or adding a prayer to a routine you already have, dedicating yourselves to more frequent reception of the sacraments like one daily Mass per week or one confession per month, or interceding for one another in prayer and offering up each day for your spouse.

Pray

Father, we give you thanks for the gift of our vocation. We kneel before you in humility, in hope, and in openness, desiring to embody your incarnate love and live out the words of our wedding vows. Grant that this time of reflection strengthen us, stretch us beyond comfort and beyond words, and draw us closer to your love.

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Spirit, come down. Inspire, guide, and bless our conversations and the whole of our married life. Fill us with the grace to sanctify one another, to live in the sacraments, and to lead one another to the heavenly feast. Amen.



FOR  YOUR
MARRIAGE



Day Seven: Communication Check-In

Reflect

This week, you've spent time considering all the ways love goes beyond words. In their personhood, in action, in the sacramental realities of married life, and in the hope of heaven, spouses embody the incarnate love of God and are called to live out the promises of their marriage vows.

But remember the times when words are, in fact, a needed and important part of your vocation. Today concludes this week of retreat, with a more extensive discussion section designed as a roadmap for the months and years to come.

Whatever insights have stirred your hearts this week, don't close the door to them after today's concluding prayer. Open it wider. Perhaps one particular aspect of your vows has been more difficult to embrace, or one particular aspect of your Catholic faith (sexuality, suffering, or mortality, to name a few). Know that even the greatest saints have wrestled with the Gospel and the spiritual life, trusting in the Lord's wisdom and providence even when it felt like all the lights were out. Endure in faith, seeking Him in all things and believing that "Whoever follows me will not walk in darkness, but will have the light of life".¹⁷

May your marriage be abundantly blessed, and together may you encounter the Lord wherever you are today, and for all eternity.

Discuss

Recap this past week in conversation. Did any particular days or reflections inspire you to action or deeper spiritual contemplation? How will they influence your relationship going forward?

Some individuals process their thoughts and decisions internally, reflecting on matters more independently and nonverbally. Others process externally, with a greater need for expressing things aloud, seeking outside perspectives, and talking them through. Which form of processing do you and your spouse tend toward? Are there parts of your individual lives you desire to share more with each other (work, hobbies and interests, spirituality)? Identify practical ways for each of you to feel your

¹⁷ [John 8:12](#)



needs are met in your communication, such as daily or weekly check-ins on particular topics. In times of change or larger decisions, what words and actions will help each of you feel aligned with the other?

What areas for growth do you see in your marriage? Consider the spiritual, physical, emotional, and financial dimensions of your relationship. Make a list of several resolutions you can take on, individually and as a couple, to make productive changes in these areas.

Dream together! Write down at least one goal for your marriage in: one month, six months, one year, five years, and ten years. Consider how you hope to feel at each of these landmarks, how you hope your relationship will be compared to now, and what life might look like.

Take a picture together today and store it in a new album on your phone. Set reminders to take another one month, six months, and one year from now. What will you hope to see in these future images of yourselves? What feelings will you see in your eyes? Talk about your hopes for your marriage and reiterate the steps you'll take to fulfill them.

Pray

Father, we give you thanks for the gift of our vocation. We kneel before you in humility, in hope, and in openness, desiring to embody your incarnate love and live out the words of our wedding vows. Grant that this time of reflection strengthen us, stretch us beyond comfort and beyond words, and draw us closer to your love.

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Spirit, come down. Inspire, guide, and bless our conversations and the whole of our married life. Fill us with the grace to sanctify one another, to live in the sacraments, and to lead one another to the heavenly feast.

Amen.



FOR  YOUR
MARRIAGE

INTERCEDE



PRAY

Our Father, 3 Hail Marys, Glory Be

REFLECT

God's plan for marriage and the family is at the heart of a culture that welcomes and cherishes His gift of life. God designed the love of husband and wife to be so complete, so ordered to a lifetime of communion with Himself and each other, that it is open to creating a new human being whom they will love and care for together. Part of God's gift to husband and wife is cooperation with His creative power. And couples who cannot bear children still share in this cooperation. As St. John Paul II affirmed to such couples, "you are no less loved by God; your love for each other is complete and fruitful when it is open to others." In participating in this "great mystery" of love that is total, faithful, and fruitful, married couples become a sign of the love between Christ and his Church (Eph. 5:32).

While a couple does not need to seek to have a child in every act of intercourse, they should never act to reject the life-giving power granted by God. When married couples deliberately act to suppress their fertility—such as using contraception—the couple denies part of the inherent meaning of married love and harms their unity.

For serious reasons, couples may choose to avoid pregnancy for a time or indefinitely. Natural family planning (NFP) can help married couples identify and utilize the naturally infertile times in a woman's cycle, all while respecting and cooperating with God's design.

In today's culture, living out God's plan for married love and opening our hearts to the gift of children can be difficult. It can often require great generosity and trust in the Lord. But as Christ repeatedly exhorted, "Be not afraid!" The Church's teaching on married love is an invitation to let God transform our hearts. God's plan for married life and love is far richer and more fulfilling than anything the world can offer us.

ACT (choose one)

- Offer a *Prayer for Married Couples* (uscgb.org/prayers/prayer-married-couples) for this month's intention.
- If you are married, participate in this *At-Home Marriage Retreat* anytime during the month of February (bit.ly/2024-marriage-retreat).
- Offer some other sacrifice or prayer that you feel called to do for this month's intention.

ONE STEP FURTHER

Learn more about God's plan for marriage and how husbands and wives are called to fully live out their vows in *Married Love and the Gift of Life* (bit.ly/married-love). The article also provides an introduction to the Church's teaching on Natural Family Planning (NFP).

Excerpt from Pope John Paul II, Homily at the Mass for the Families on February 13, 1982 © 1982, Libreria Editrice Vaticana. Used with permission. All rights reserved.



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INQUIRY WEEKENDS

These weekend retreats offer a spiritually enriching encounter, filled with valuable information, providing men and their wives a profound experience to deeply explore the diaconate vocation. **Whether you've felt a diaconal calling or have just a faint inkling of one, you should attend.** To be considered for the next cohort, applicants must attend one of these mandatory weekends, with their spouses if married.

- April 12 - 14
- May 3 - 5
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