



ST. ANTHONY CATHOLIC COMMUNITY

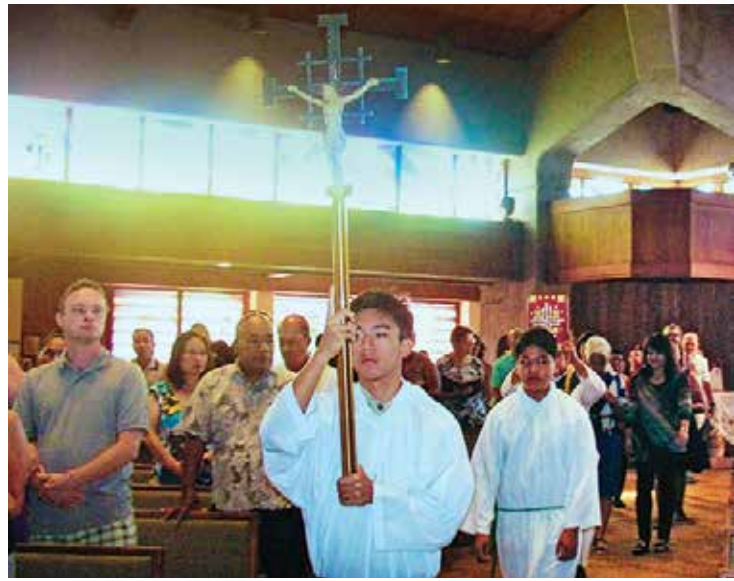
ACOLYTES

A Way for Our Youth to Grow Closer to Our Lord

Pope Francis, when speaking to altar servers who assist at Mass, said, “The closer you are to the altar, the more you will remember to speak with Jesus in daily prayer; the more you will be nourished by the Word and the Body of the Lord, the better able you will be to go out to others, bringing them the gift that you have received, giving in turn with enthusiasm the joy you have received.” The role of the acolyte, commonly referred to as an altar server, is to assist the celebrant at the Mass – and in doing so, they not only assist priests and deacons, but they also grow in their own faith.

“The Mass, or any service in the Catholic Church, is based on a variety of teachings and traditions,” says Acolyte Coordinator Joe Cardoza. “And they are important traditions and teachings, central to the faith. The acolytes assist the priest in carrying out his duties in a way that facilitates the process and doesn’t detract from the solemnity of the occasion.”

Acolytes assist the priests and deacons in many ways, but their main duties include the following – holding the Roman Missal, bearing the candles and the cross for the entrance procession and recessional, bringing the sacred vessels to and from the altar at the appropriate times, as well as



assisting the priest and deacon as needed during the ceremony.

“During Mass, acolytes are asked to remember a great deal, but I always say that when you’re serving God and the Church, there are no mistakes,” Joe says. “Being an acolyte is one of the earliest ways that youth can be active members of the parish and start living out their faith.”

In this way, being an acolyte is a way for our youth to grow in understanding of both the Mass

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THE EUCHARIST AND STEWARDSHIP AS A WAY OF LIFE

More than 20 years ago, the United States Conference of Catholic Bishops approved a pastoral letter titled *Stewardship: A Disciple's Response*. This document was an invitation to follow Christ Who gave of Himself for us. Each of us is called to serve our neighbors and to be stewards of God's creation and of all that has been entrusted to us. However, to truly understand stewardship, we must look to the Holy Eucharist. The Holy Eucharist is the total gift of our loving Savior to us. Stewardship is our response to that gift.

Even the word "Eucharist" implies stewardship. The word "Eucharist" finds its roots in the Latin word *eucharistia*, which in turn came from the Greek word *eukaristos*, which meant, quite simply, "gratitude" or "thanksgiving." How fitting that we, who are called to be a stewardship people, celebrate at the focal point of every Mass an act of thanksgiving and gratitude — namely, the reception of Jesus' gift to us — the Eucharist.

In their pastoral letter on stewardship, the bishops speak of the Eucharist in this way: "The Eucharist is the great sign and agent of this expansive communion of charity... we enjoy a unique union with Christ and, in Him, with one another. Here His love — indeed, His very Self — flows into us as disciples and, through us and our practice of stewardship to the entire human race."

When we receive Christ's Body in the Holy Eucharist, we hear the minister say, "The Body of Christ." To this, we respond, "Amen" — which means in Hebrew, "Yes; it is so." This is the essence of stewardship. We should enter the Church for Mass out of "gratitude." We recognize the presence of the Lord in Holy Communion, and then we truly receive the Lord. What is left for us to do is the fulfillment of stewardship — that is, sharing what we have received in love of God and neighbor. Our entire experience speaks to stewardship — we are grateful; we recognize the real presence of the Lord; we receive the Lord; and then we share what we have received.

Christ's gift to us through the Eucharist is an invitation to us. We are called to give beyond what is convenient or what may be comfortable. We are called to forgive even when forgiveness

may not be deserved; we are called to love even when that love is not returned. We are called to love as God loves us.

The Eucharist is stewardship celebrated. The Mass is more than a ritual. It is an actual encounter with God, with the Father, the Son, and the Holy Spirit. We need to respond to the Eucharist with our complete selves. What we experience in the Eucharist should, in turn, translate into our daily lives. We are committed to the Church, which is Christ's body. We show our love for His body by acts of charity and generosity. We spend time in prayer, expressing our gratitude and our love.

God's greatest gift to us is Christ's great love for us — this was shown when He was crucified on the Cross to pay the penalty for our sins and to give us eternal life. God's love for us is without limit, and He offers Himself to us in the Holy Sacrament of the Eucharist. Stewardship is how we respond to that gift.



"The Eucharist is 'the source and summit of the Christian life.' 'The other sacraments, and indeed all ecclesiastical ministries and the works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church.'" —
Catechism of the Catholic Church, 1324

A LETTER FROM OUR PASTOR

Giving Thanks to God for the Gift of Time

Dear Parishioners,

Blessings to your hearts as we give thanks to God during this month of November. The next several weeks are certainly a busy time for us as Catholics, good stewards, citizens, and faithful members of the Church and our parish. There are celebrations and commemorations both inside and outside the Church that are momentous in terms of faith, citizenship, and living as people of thanksgiving and gratitude.

We celebrate Veterans Day to honor and thank all those men and women who served in the United States Armed Forces in one capacity or another. The importance of this day is that every year at 11 a.m. Eastern Time, the President of the United States lay a wreath at the Tomb of the Unknown Soldier at Arlington National Cemetery.

On Saturday and Sunday, Nov. 19-20, as a special celebration of the Marianist charism during the bicentennial, a uniquely Marianist icon will be here at our Church Center during the Eucharist Liturgy. The icon triptych includes a depiction of the wedding feast at Cana created by an Italian Marianist, Br. Salvatore Santacroce. Flanking the art are original letters penned by Venerable Adele de Batz de Trenquellion and Blessed William Joseph Chaminade. The icon's pilgrimage began on May 15, 2016, in Agen, France,

the birthplace of the Marianist Sisters. It will complete its journey in Ranchi, India, on Chaminade Day, Jan. 22, 2018. Along the way, it will be a focal point for events in countries as varied as Austria, Togo, Korea, and Mexico. The icon will be in the Province of the United States and associated locations from November 2016 through January 2017.

On Sunday, Nov. 20, we culminate the Jubilee Year of Mercy on the Feast of Christ the King. In this Jubilee Year, our Holy Father Pope Francis has invited us to love, be kind, be generous, and to forgive boundlessly. How have we done? We all understand this is what we are supposed to be doing every day and every year, but this year reminds us of that, and hopefully renews us all in that reality and that hope.

We all understand that all Americans celebrate day of Thanksgiving on Nov. 24. It is a day that was faith-based from its very beginnings, and it is an indication of how much we have to thank God for the gifts we have received – our lives, families, Church and Lord and Savior – everything we are and everything we have.

No sooner are Thanksgiving Day celebrations concluded, than we begin that glorious season called Advent on Sunday, Nov. 27. This prepares us for and leads to Christmas.

From a stewardship



perspective, I would like you to not only participate and focus on all the particular things that are about to happen, but also on one of our special gifts, the gift of time. The gift of time, which we all receive from God in equal amount, is precious because it is a non-renewable resource. Although some of our time is committed because of family responsibilities, work or simply personal needs, we have the freedom on how we spend our time. Let's spend some time in prayer, in thanksgiving, in worship, and in works of mercy and ministry. Our time is perhaps more precious than any material gifts we receive from the Lord. How are we doing with that gift?

Sincerely yours in Christ,

Fr. Roland Bunda

Fr. Roland Bunda, S.M.

PROCLAIMING GOD'S WORD



Lectors, along with Extraordinary Ministers of Holy Communion and acolytes, serve at Mass each week.

Since the beginning of the Church, the faith was passed on through the spoken word. As Scripture was proclaimed during the earliest Masses recorded in the New Testament, the proclamation of the Word of God has always been a central aspect of the faith. At St. Anthony Catholic Community, those who serve as lectors proclaim Scripture, each week, to their brothers and sisters at Mass.

“Jesus uses our voices to proclaim His Precious Word,” says Nona Iwata, who works as our parish sacristan, training and preparing the lectors.

Nona works with the lectors so that they can feel confident and prepared to share the Scripture readings with the congregation. All lectors also receive a manual that instructs them in the pronunciation of difficult words, while also

providing historical background and references.

“Lectors are reminded to take the time to go over the readings, pray about them and ask the Holy Spirit to fill them, so [they] can understand more fully what Sacred Scripture is saying to us,” Nona says.

Nona reminds lectors that, through their preparation and proclaiming the Word, they will come to know Christ more deeply through the Scripture.

“The more we become intimate with the Bible, the closer we will be to God,” she says.

This rings true to the experience of Myrna (Hotta) Fung, who grew up in the parish, and after some time away from the Church, began attending St. Anthony’s upon her return to Wailuku. She has

If you are interested in becoming involved in this ministry, please contact Nona Iwata at 808-244-4148, ext. 233 or nonamaui@hawaii.rr.com.

WORD *Our Parish Lectors*

“I used to just think of them as parables, stories – but now, even though these things were written eons ago, they apply now. Being a lector has just opened up learning more about God’s Word and how it relates to me.” – Myrna (Hotta) Fung

served as a lector for the past year and a half.

“I’m learning more and more about the Bible passages – not only their meaning, but what [God] is saying to us,” Myrna says. “I realized, ‘I haven’t really listened to all these passages as I should have.’”

“Here I am, learning even more about my religion than during my years at St. Anthony School,” she continues, laughing. “I used to just think of them as parables, stories – but now, even though these things were written eons ago, they apply now. Being a lector has just opened up learning more about God’s Word and how it relates to me.”

Myrna, who first became involved in serving the parish at the urging of her late mother, found that, as a lector, she received even more than she gave.

“Here, I thought I was giving to the Church, but

it’s been coming back to me,” she says. “It really is helping me, even more than I’m giving back.”

Myrna adds that while she is a private person, she has found it easier to share her faith with others since she became a lector.

“I think it’s important for us to share [God’s Word] with each other,” she says, encouraging others to become involved.

The role of the lectors is one of humility, reverence, and gratitude. Someone who wants to serve as a lector must be a registered member of St. Anthony Catholic Community, baptized, received First Communion, confirmed, and in good faith (right with God), eager to serve and willing to engage in ongoing formation, including the two-hour training required for lectors.



Lectors, along with Extraordinary Ministers of Holy Communion and acolytes, serve at Mass each week.

A MODERN MODEL OF SAINTHOOD

St. Teresa of Calcutta

In the dark final years of the Cold War, a small woman — standing at barely five feet tall — offered a living counternarrative to the inhibiting fear undergirding our daily lives and our foreign affairs. Instead of living in fear, Mother Teresa acted out of love. Instead of withdrawing and isolating herself, she gave tirelessly to others.

Many of us harbor a personal connection to this saint, for we lived during the height of the media coverage of Mother Teresa's work and her friendships with Pope St. John Paul II and the beloved Princess Diana.

Long before she received the name Mother Teresa and the Nobel Peace Prize in 1979, Agnes Gonxha Bojaxhiu was born on Aug. 26, 1910, in Skopje, Macedonia, the crossroads of the Balkans. The youngest of three children, Mother Teresa was raised predominately by her mother after her father's death, when she was about 8 years old. Dranfile (Drana) Bojaxhiu, Mother Teresa's mother, undoubtedly became a strong influence on her daughter's vocation, since Drana herself was a devout Catholic and known for her prayer life and her charity.

Agnes attended a Catholic primary school and, following the example of her mother, became active in their parish and sang in Sacred Heart's choir. As a young person, Agnes enjoyed reading the lives of the saints — while immersing herself in the stories of these holy men and women, Agnes first felt the stirring call to become a missionary.

At the age of 18, Agnes traveled to Dublin, Ireland, to join the Sisters of Loreto. She became Sr. Mary Teresa, named after St. Thérèse of Lisieux, and began to learn English. Within a few months of arriving in Ireland, she left for India.

In India, Sr. Mary Teresa lived at the Loreto Entally community in Calcutta, where she served as an educator and taught at St. Mary's School. After her final profession, she became Mother



Teresa and, a few years later, began serving as the school's principal.

On an ordinary day, Mother Teresa received an extraordinary call. While on a train ride to her annual retreat, Mother Teresa felt what she would describe as Jesus' thirst for souls. Soon, Jesus called her to found the Missionaries of Charity, an order devoted to serving the "poorest of the poor."

The order formally began on Oct. 7, 1950, and has grown from one woman tending the sick and dying in the streets of Calcutta to over 4,500 religious sisters helping the poor in

over 130 countries around the world. Additionally, the order grew to include the Missionaries of Charity Brothers, the Missionaries of Charity Fathers and the Lay Missionaries of Charity.

Though externally Mother Teresa joyfully and indefatigably served the poor for nearly 50 years, during the majority of this time, she experienced a "dark night of the soul," an extensive period of not feeling God's presence or hearing His voice. Other saints, notably St. John of the Cross, similarly experienced a dark night of the soul. Despite this spiritual struggle, Mother Teresa continued her work joyfully throughout her sickness and until her death on Sept. 5, 1997.

Pope St. John Paul II beatified Mother Teresa in 2003. Fittingly, this year, a pontiff who has underscored the importance of social justice celebrated her canonization. On Sept. 4, 2016, Pope Francis canonized Mother Teresa, the "Saint of the Gutters," at the Vatican.

St. Teresa of Calcutta offers us an example of ceaseless prayer and selfless service. She is a modern model of sainthood that we can emulate in our daily lives starting with how we serve and treat the other members of our family, our faith community and all those with whom we interact on a daily basis.

St. Teresa of Calcutta, Pray for Us!

“OUR FAITH IS GENERATIONAL” — *The Nobriga Family*

Cathy Nobriga Kim and her siblings grew up hearing stories of how their great-grandfather sailed in the “belly of a ship” from Portugal to America.

“Portuguese are known to be very strong Catholics, and our faith is generational,” Cathy says. “Immediately after being born, my four brothers and I were taken from the hospital directly to St. Anthony’s to be baptized.”

The Nobriga family has been a part of St. Anthony’s faith community for generations. Cathy and her brothers learned stewardship at a young age, and Cathy remembers when she would accompany her mother, Barbara, an organist for the parish at the time, to Sunday Mass.

“Each of us Nobriga children is named after a religious brother or nun,” Cathy says. “When I was young, I dreaded getting up early, but I went every Sunday early to Mass with my mother when she would prepare to play the organ.”

Cathy’s grandfather, her parents, and she and her four siblings are all proud graduates of St. Anthony School. Cathy and her husband, John David Kim, also gave a Catholic education to their three children, Michael Francis, Ethan and Kaitlin.

“There is a sense of pride in begin a part of St. Anthony’s,” says Cathy, the current School Board Chair. “The health of any school is its alumni, and as an alumna of the school, I felt that it was my duty to step up.”

As St. Anthony School looks to the future, Cathy is enthusiastically optimistic that the School Board will help create goals and opportunities for the school to be successful and to continue providing a quality Catholic education for our young people.

“Our school is rising like a phoenix from the ashes,” Cathy says. “It will take time, faith, finances, and trust that what we are doing is for the best of our students and the community. We’re bringing back school pride.”

The Nobriga family’s sense of being community orientated arises, Cathy believes, from their Catholic education and their business, Maui Soda & Ice Works. Cathy’s father, David Buddy Nobriga, 90, is the Chairman of the Board, and Cathy serves as the President and General Manager for the business.



The Nobriga-Kim Family

“Our faith also has a place in our business in the sense that we deal with people, and people come from all backgrounds, all walks of life,” Cathy says. “For me, having my faith helps me be able to work with and understand others.”

For Cathy, stewardship begins with mentorship, with those who are already involved turning around and extending an invitation to others. That invitation may encourage other members of our community to consider how stewardship could be a part of their lives.

“When you go to Mass and listen to the Gospel, you hear about helping those less fortunate, and that does not always mean financially,” Cathy says. “It could mean socially or emotionally. When you give, other people flourish, and that is a gift of undeterminable value.”

Cathy would like to thank all the members of our parish and our community for being present for her and her family over the years. She encourages us to consider how we can invite others to become involved in community life.

“By becoming involved, you will experience a deep sense of gratitude for your fellow man,” Cathy says. “The more we turn around and hold the hand of the person behind us, and that person holds the hand behind them, we can become a richer community.”

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Acolytes continued from front cover

and stewardship. The training provided teaches our youth about the traditions of the faith while also inviting them into an active role of service within the community. Through this ministry the youth of the parish are connected with the priests, other adult volunteers, and the parish community through their participation at Mass.

“The parishioners appreciate the service that acolytes provide,” Joe says. “With the presence of the Eucharistic Ministers, the lectors, priests, music ministers, and the acolytes, you bridge and create a connection not only with the youth at various ages, but also with the adults who are serving. It’s a team effort and that’s an important part of the process. They get to know adults involved in the faith and it’s beneficial to growing in the community of faith.”

Anyone who has made their First Communion is invited to participate at Mass as an acolyte. While learning about the Eucharist and Mass is a lifelong pursuit for Catholics, acolytes – through their time spent learning the duties and meaning – receive a solid foundation in the faith that enables them to draw close to our Lord in daily life, nourishing their spirituality and inviting them to share what they have received with the community.

If you have questions or would like to get involved in this ministry, please contact the parish office at 808-244-4148.

LITURGY SCHEDULE

CHURCH CENTER :: **Saturday** 5:00 p.m. | **Sunday** 7:00 a.m., 9:00 a.m. & 5:00 p.m.

SAINT DAMIEN CHAPEL :: **Monday - Friday** 6:30 a.m. | **Saturday** 7:00 a.m.