through a real contact, since this sacrifice is made present ever anew, sacramentally perpetuated, in every community which offers it at the hands of the consecrated minister."

Finally, this great sacrament is also a participation in the worship offered in heaven, in and through Christ, by the angels and saints. Pope Benedict XVI explained that every eucharistic celebration sacramentally accomplishes the eschatological gathering of the People of God. For us, the eucharistic banquet is a real foretaste of the final banquet foretold by the prophets (cf. Is 25:6-9) and described in the New Testament as "the marriage-feast of the Lamb" (Rev 19:7-9), to be celebrated in the joy of the communion of saints.

## Announcements

### Designated offering

On the weekend of February 4 and 5, we will be conducting a Quartey Designated Offering for the Archdiocese for the Military Services (AMS). These collections are made in all military installations to support their administrative cost.

### Mass Intentions

For those who would like to have an intention for the Mass, either for a birthday, wedding anniversary, someone ill or hospitalized, diseased, traveling, etc., there is an intention book in the back of the chapel in which which you can write your intentions.

### Women's Bible Study

Women's Bible Study is resuming its meetings. In the group, the ladies, pray, read the bible, have lectio divina, sing and share refreshments they bring. Join them every Monday morning from 10AM to 11:30AM at Memorial Chapel in the "old choir" room. Books are provided by the Chapel and are given to everyone when they join the group. POC is Nancy Jackson, and her email is jacksonjn@verizon.net. All women from the Chapel are welcome to join this non-denominational group.

## Pope's January prayer intention:

**For Educators**

We pray that educators may be credible witnesses, teaching fraternity rather than competition and helping the youngest and most vulnerable above all.

## Stewardship

21–22 January

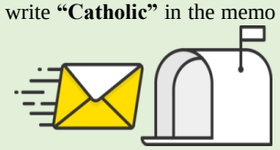
| | ATTENDANCE | COLLECTION |
|---|---|---|
| SATURDAY | 75 | $853.00 |
| SUNDAY | 86 | $651.00 |
| TOTALS | 161 | **$1,504.00** |

God Bless you all for your Stewardship

**Mail-in Giving Instructions:**

Checks (no cash) can be mailed to the Funds Office. Make checks payable to: **CTOF** and write **"Catholic"** in the memo section. Mail checks to:

**Fund manager**
**Memorial Chapel**
**101 McNair Rd. Building 480**
**Fort Myer, VA 222**



**On-Line Giving Instructions:**

1. Select Joint Base Myer-Henderson Hall
2. Select JBM-HH- Catholic – RCKA
3. Enter a mobile phone number
4. Enter security code you received
5. Enter Debit or Credit Card info
6. Click Give
7. Review summary (you can go back and make changes)

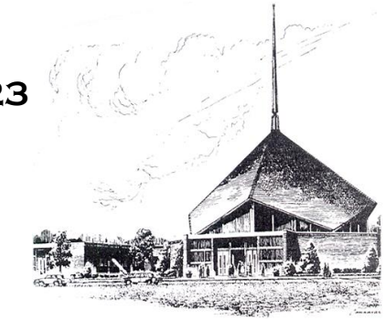
## Prayer for the National Eucharistic Revival

Most Holy Trinity, Father, Son and Holy Spirit, I adore You profoundly. I offer You the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world in reparation for the outrages, sacrileges and indifference by which He is offended. And, through the infinite merits of the Sacred Heart of Jesus and the Immaculate Heart of Mary, I beg of You the conversion of sinners.

*Fatima Prayer of the Guardian Angel of Portugal*

# Bulletin
## 28–29 January 2023

## Fourth Sunday in Ordinary Time



# St Joseph Catholic Community

**Memorial Chapel, Joint Base Myer-Henderson Hall, VA 22211**

## Who Are We?

The St. Joseph Catholic Community is a Roman Catholic Community of Believers under the Archdiocese for the Military Services (AMS). Its jurisdiction is territorial on military installations and personal to its subjects (members) who are members of the military and their dependents. Same applies for DoD personnel who resides on military installations. Retired military personnel are not subjects (members) of the AMS but are welcome to be part of our Catholic Community. They are highly regarded and are a vital part of our Catholic Community. We serve the pastoral and spiritual needs thru religious services and religious education and auxiliary programs.

### Mass Schedule

Saturday Vigil: 1700
Sunday: 0900
Mon, Tues, Thurs, Fri: 1200

### Confessions

Saturdays 1600 or by appointment at alan.m.irizarry.mil@army.mil

### Contact Info

Phone: 703-696-3535
https://jbmhhmcc.com

### Clergy and Pastoral Staff

**Fr. Alan Irizarry**
*Senior Priest*
*alan.m.irizarry.mil@army.mil*

**Fr. Marcin Bulinski**
*Priest*
*marcin.j.bulinski.mil@army.mil*

**Fr. Philip Agber**
*Priest*
*philip.t.agber.mil@army.mil*

**Deacon Joseph "Joe" Pak**
*Deacon*
*deacon@jbmhhmcc.com*

**Catholic Coordinator**
*info@jbmhhmcc.com*

**Mr. Ivan Pierce**
*Religious Education Coordinator*
*cre@jbmhhmcc.com*

### Sacraments

Please email to Fr. Alan Irizarry if you have questions or need more information.

**Baptism**

Celebrated by appointment only. Baptismal classes will be offered once baptism has been scheduled.

**Marriage**

There are specific pre-marital requirements. Planning for marriage will require six months prior to address all requirements.

**OCIA and Adult Confirmation**

Please contact Fr Irizarry for more information.

**Sacramental Records**

Certificates of Sacraments received in a military installation, are available thru the AMS website:

https://www.milarch.org/sacramental-records/

# Document Series of United States Conference of Catholic Bishops for the Eucharistic Revival

## THE GIFT:

At the Mass of the Lord's Supper celebrated on Holy Thursday, the priest prays these words: For he is the true and eternal Priest, who instituted the pattern of an everlasting sacrifice and was the first to offer himself as the saving Victim, commanding us to make this offering as his memorial. As we eat his flesh that was sacrificed for us, we are made strong, and, as we drink his Blood that was poured out for us, we are washed clean. The words of the liturgy on the night the Church commemorates the institution of the Eucharist speak to us of the Mass as the re-presentation of Christ's unique sacrifice on the Cross, the reception of Christ truly present in the Sacrament of the Eucharist, and the marvelous effects of communion in those who receive this gift.

The mission of the Lord's entire life on earth was to glorify the Father by bringing us salvation. In the Nicene Creed recited at Mass, we profess "For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man." The salvation offered in the Life, Death, and Resurrection of Christ is nothing less than sharing in the very life of God, in the communion of love among the Father, the Son, and the Holy Spirit. There is no greater gift that God could possibly give us. In Christ, *we are sharers in the divine nature* (2 Pt 1:4). The Church Fathers referred to this participation in the divine life as "divinization." The eternal Son of God made this possible by becoming man and uniting humanity to his divine Person. St. Augustine explained, "the maker of man was made man, so that man might be a receiver of God." In fact, Pope Francis reminds us that "in the bread of the Eucharist, 'creation is projected towards divinization, towards the holy wedding feast, towards unification with the Creator himself.''

### A) The Sacrifice of Christ

To begin to comprehend the tremendous gift offered by Christ through his Incarnation, Death, and Resurrection, that gift that is made present to us in the Eucharist, we must first realize how truly profound is our alienation from the Source of all life as a result of sin. We have abundant experience of evil, yet so many of us deny the cause of much of that evil—our own selfishness, our own sins. As St. John wrote in his first letter, If we say, "*we are without sin," we deceive ourselves, and the truth is not in us* (1 Jn 1:8).

Sin is an offense against God, a failure to love God and our neighbor that wounds our nature and injures human solidarity The capabilities, talents, and gifts we have received from God are meant to be used for good—not the false and illusory good that we in our self-centered desire create for ourselves, but the true good that glorifies the Father of goodness and is directed for the good of others and, in the end, is also good for us. When we misuse the gifts of creation, when we selfishly focus on ourselves, we choose the path of vice rather than the way of virtue. This self-centeredness is an inheritance of the Fall of our first parents. Without the grace of Christ received at Baptism, strengthened in Confirmation, and nourished by the Eucharist, this selfishness dominates us.

In Christ, however, what was lost by sin has been restored and renewed even more wondrously by grace. Jesus, the new Adam, "was crucified under Pontius Pilate," offering himself up as a sacrifice so that we may receive the inheritance that was lost by sin. By freely offering his life on the cross, Christ allows us to *become the children of God* (Jn 1:12) and to inherit the Kingdom of God. St. Peter reminds us, Christ *himself bore our sins in his body upon the cross, so that, free from sin, we might live for righteousness. By his wounds you have been healed* (1 Pt 2:24).

At the Last Supper, celebrating the Passover, Jesus makes explicit that his impending death, freely embraced out of love, is sacrificial: *While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, "Take and eat; this is my body." Then he took a cup, gave thanks, and gave it to them, saying, "Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins"* (Mt 26:27-28). In the words and gestures of the Last Supper, Jesus makes it clear that out of love for us he is freely offering his life for the forgiveness of our sins. In doing so, he is both the priest offering a sacrifice and the victim being offered. As priest, Jesus is offering a sacrifice to God the Father, an offering prefigured by the offering of bread and wine by Melchizedek, Priest of God Most High (Gen 14:18; see Ps 110:4; Heb 5-7 passim). Anticipating his Passion in the institution of the Eucharist, Christ has indicated the forms under which his self-offering would be sacramentally present to us until the end of time.

Why is it so important that we understand the Eucharist as a sacrifice? It is because all that Jesus did for the salvation of humanity is made present in the celebration of the Eucharist, including his sacrificial Death and Resurrection. Christ's sacrifice of himself to the Father was efficacious and salvific because of the supreme love with which he shed his blood, the price of our salvation, and offered himself to the Father on our behalf. His blood, shed for us, is the eternal sign of that love. As a memorial the Eucharist is not another sacrifice, but the re-presentation of the sacrifice of Christ by which we are reconciled to the Father. It is the way by which we are drawn into Jesus' perfect offering of love, so that his sacrifice becomes the sacrifice of the Church. As Pope Benedict XVI wrote, The remembrance of his perfect gift consists not in the mere repetition of the Last Supper, but in the Eucharist itself, that is, in the radical newness of Christian worship. In this way, Jesus left us the task of entering into his "hour." "The Eucharist draws us into Jesus' act of self-oblation. More than just statically receiving the incarnate Logos, we enter into the very dynamic of his self-giving.".

The Eucharist is a sacrificial meal, "the sacred banquet of communion with the Lord's body and blood." Its fundamental pattern is found in the Jewish celebration of the Passover, which involves both a meal and a sacrifice. The Passover meal is celebrated in remembrance of the Exodus, when the Israelites were told to sacrifice a lamb to the Lord and to mark the doorposts of their houses with the blood, so that the angel of death would pass over their houses and leave the Israelites unharmed. This marked a people set apart and chosen by God as his special possession. Each family was then to eat the lamb with unleavened bread as a reminder of the haste with which the Israelites had to prepare for their departure from Egypt and with bitter herbs as a reminder oftheir deliverance from slavery. At the Last Supper, Jesus reveals himself to be the Paschal Lamb ("Behold the Lamb of God") whose sacrifice brings liberation from slavery to sin and whose blood marks out a new people belonging to God. All the sacrifices in the Old Testament prefigure and find their fulfillment in the one perfect sacrifice of Jesus.

The saving work of Jesus Christ, which has brought to fulfillment what was announced in figure in the Passover, is now re-presented in the celebration of the Eucharist. The Eucharist "makes present the one sacrifice of Christ the Savior."As Pope St. John Paul II taught: "The Church constantly draws her life from [this] redeeming sacrifice; she approaches it not only through faith-filled remembrance, but also