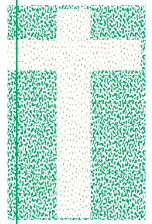


Eighteenth Sunday in Ordinary Time

August 3, 2025

Lord, do not delay
in your coming!



Be intent
on things
above
rather than
on things
of the
earth

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PARISH CALENDAR

Saturday, August 2 5:00 p.m.	Mass, Aloha Sunday
Sunday, August 3 7:00 a.m.	Mass, Aloha Sunday
	..... 9:00 a.m.	Mass (Live Stream), Aloha Sunday
	..... 5:00 p.m.	Mass, Aloha Sunday
Monday, August 4	..... 7:30 a.m.	Liturgy of Hours/Rosary
	..... 8:00 a.m.	Mass
Tuesday, August 5	..... 7:30 a.m.	Liturgy of Hours/Rosary
	..... 8:00 a.m.	Mass
Wednesday, August 6	..... 7:30 a.m.	Liturgy of Hours/Rosary
	..... 8:00 a.m.	Mass
	.. 9:30am -11:30 am	Food Pantry Open
	..... 7:00 p.m.	Pastoral Council Meeting - Kamiano Trailer
Thursday, August 7	..... 7:30 a.m.	Liturgy of Hours/Rosary
Friday, August, 8	..... 7:30 a.m.	Liturgy of Hours/Rosary
	..... 8:00 a.m.	Mass
Saturday, August 9	..... 11:00 a.m.	Funeral - Mass Thomas Wolfe(+)
	..... 3:15-4:00 p.m.	Confession - Church
	..... 5:00 p.m.	Mass

NEXT SUNDAY READINGS:

Wis:18:6-9: The people of god awaited the salvation of the just with strong faith. They constantly offered sacrifice according to divine laws and carried out God's word with one accord.

Hb:11:1-2, 8-19: God approves people because of their faith. Abraham obeyed God out of faith. As a result, God assured that Abraham's descendants would be "numerous as the stars in the sky."

Lk:12:32-48: Jesus encouraged the disciples to place their trust in God's reign and live less anxiously about things that don't really matter. He warned them to be prepared for the return of the master who would come when least expected.

Transfiguration of the Lord (August 6)

All three Synoptic Gospels record the event of the Lord's Transfiguration (Matthew 17:1-8, Mark 9:2-8, Luke 9:28-36). Just prior to the Transfiguration, the three Gospels also record Jesus' trip with His disciples to Caesarea Philippi, about thirty miles north of the Sea of Galilee. Caesarea Philippi was a primarily pagan Greek town occupied by the Romans. The Greek god Pan was worshiped there in a cave thought to be bottomless and often referred to as the gate to the netherworld because of its association with the pagan god. It was there that Jesus asked His disciples who they thought He was. Peter declared, "You are the Messiah, the Son of the living God." Jesus then blessed Peter and announced His intent to build His Church upon Peter, declaring that "the gates of the netherworld shall not prevail against it..." (Matthew 16:16-18).

After this exchange, Jesus began revealing to His disciples His impending fate—His journey to Jerusalem to suffer and die. Jesus responded sternly to Peter's resistance, correcting his human thinking with divine wisdom (Matthew 16:22-23).

This is the context of the Feast of the Transfiguration. First, Jesus proclaimed the triumph of His Church over evil. Second, He informed the disciples that this victory would be achieved through His own suffering and death. Although the first message is encouraging, the second one is challenging to accept. According to the Gospels, Jesus allowed His disciples about a week to grapple with these teachings.

Understanding their struggle, Jesus took His three closest companions, Peter, James, and John, up a high mountain. There He was transfigured before them, radiating pure white light, conversing with Moses and Elijah, and being affirmed in His identity by the Father.

This event was likely meant to reinforce the disciples' faith after a week when they pondered Jesus' foretelling of His suffering and death, along with His exhortation that they must follow Him. The Transfiguration affirmed Jesus' divinity and His relationship with the revered figures of Moses and Elijah. Further, the Father in Heaven confirmed Jesus as His divine Son with whom He was well pleased.

After the Resurrection and Ascension of Jesus, these three Apostles shared their experience of the Transfiguration, fortifying others in the faith. This story is shared today to strengthen us as we bear our own crosses.

ANNOUNCEMENTS

CATHOLIC CHARITIES HAWAII: SPECIAL

COLLECTION: Please support this weekend's special collection for Catholic Charities Hawaii: In 2024 Catholic Charities Hawaii delivered vital support to over 70,000 lives statewide. Envelopes are on the counter at the entrance of the church.. Please be generous.

THE ORDER OF CHRISTIAN INITIATION FOR ADULTS:(former known as R. C. I. A)

"Do you or someone you know want to become a Catholic? Do you or someone you know want to complete the Catholic Sacraments of Initiation (Baptism, Communion, & Confirmation)? Do you want to do your part fulfilling the Church's evangelization goals? The Order of Christian Initiation for Adults (or OCIA for short) is the process the Catholic Church uses to achieve these goals for those who desire to participate and become candidates. Here's a few details of the program:

- 1) St. Rita's OCIA program will begin **Sept 7, 2025.**
 - 2) OCIA candidates will meet roughly every other Sunday night at 6:30 pm in the church.
 - 3) OCIA sessions will last for 1.5 hours. These sessions will be based on adult learning principles, with candidate participation a must. However, there will be no formal text or homework.
 - 4) OCIA candidates will participate in some or all of the following ceremonies leading up to the Easter Vigil mass:
 - a. Rite of Acceptance (**beginning of Advent**)
 - b. Rite of Election (**beginning of Lent**)
 - c. OCIA Scrutinies (**during Lent**)
- If you or someone you know is interested, please call Mele or our OCIA Director (Don Gerry, 860-908-5954)"

WORD OF LIFE: "We thank you, heroic mothers, for your invincible love! We thank you for your intrepid trust in God and in his love. We thank you for the sacrifice of your life" (EV 86) Pope Saint John Paul II, *Evangelium vitae* © 1995, Libreria Editrice Vaticana. Used with permission. All rights reserved

WEEKLY READINGS

Aug 3 Sun: 18TH Sunday in Ordinary Time

Ec:1:2; 2:21-23; Ps:90; Col:3:1-5, 9-11; Lk:12:13-21

Aug 4 Mon: Saint John Vianney, Priest

Nm:11:4b-15; Ps:81:12-13, 14-15, 1617; Mt:14:13-21

Aug 5 Tue: Ordinary Weekday

Nm:12:1-13; Ps:51:3-4, 5-6ab, 6cd-7, 12-13; Mt:1:22-36

Aug 6 Wed: Transfiguration of the Lord

Dn:7:9-10, 13-14; Ps:97: 1-2, 5-6, 9; 2 Pt: 1:16-19; Lk: 9:28b-36

Aug 7 Thur: Ordinary Weekday

Nm:20:1-13; Ps:95:1-2, 6-7, 8-9; Mt:16:13-23

Aug 8 Fri: Saint Dominic, Priest

Dt:4:32-40; Ps:77:12-13, 14-15, 16 & 21; Mt:16:24-28

Aug 9 Sat: Ordinary Weekday

Dt:6:4-13; Ps:18:2-3a, 3bc-4, 47 & 51; Mt:17:14-20

NOTES OF STEWARDSHIP

A prominent theme in today's Gospel parable is generosity. Late at night, a sleepy friend responds to his neighbor's request for food for an unexpected guest. Jesus suggests that it would be unthinkable for a friend to deny a friend in need. A friend would most certainly give what is asked and more. Through this story, Jesus illustrates God's generosity. Good stewards realize the extraordinary love and graciousness with which God showers us. We need never convince God to be generous. God is already that generous friends. His abundant love bathes us in goodness. This week, prayerfully reflect on God's generosity to us. What should our response to be that generosity?
(International catholic Stewardship Council)

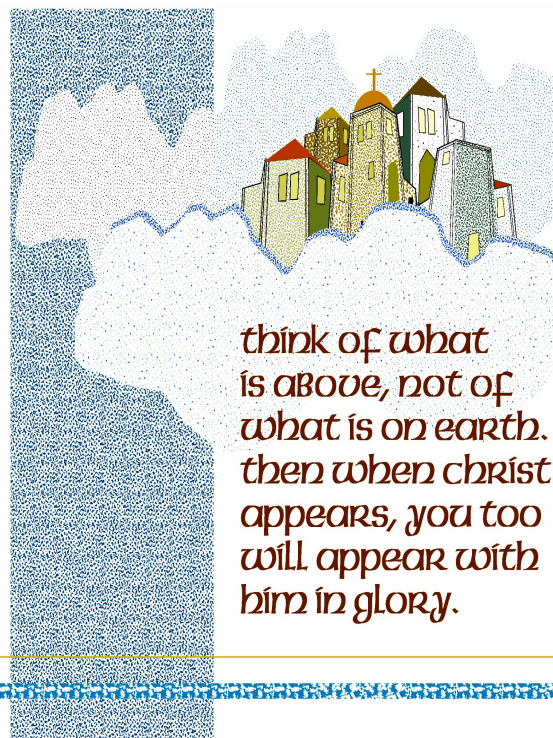
STEWARDSHIP OF TREASURE

Sunday Collection	\$ 2, 865.00
Candles	56.00
Mass Intention	50.00
Outreach	150.00
Total	\$ 3, 121.00

RESTRICTED COLLECTIONS

Building Fund	\$ 430.00
Diocesan Priest Retirement Fund	50.00
Total	\$ 480.00

MAHALO FOR SHARING YOUR TREASURE



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OFFICE HOURS

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Closed Wednesday
Weekend Appointments
Available

18th Sunday in Ordinary Time C August 3, 2025

Ka Leo O Ke Kahuhipa – Aloha ‘Ohana Nui’ia

Scripture Refelctions

Old Testament: Ecclesiastes 1:2; 2:21 - 23.

Background Context: Today’s first reading from Ecclesiastes, is a reading taken from one of the set of books in Scripture, called “**Wisdom Books.**”

Both its titles “**Qoelet**” in Hebrew and “**Ecclesiastes**” in Greek means the same: “**The Preacher or the Teacher.**” Though attributed to King Solomon, the book was written only 250 years before Jesus was born (**250 BC**). The author the sage – teacher and preacher of Israel seems rather pessimistic about life. The words “**vanity of vanities**” are repeated 25 times in the book of Ecclesiastes. The author with profound insight declares that “**all is vanity.**”

The Hebrew word for “**vanity**” is “**hevel,**” which literally means “**vapor**” or “**breath.**” It signifies transience, insubstantiality, and elusiveness, like a mist that appears briefly and disappears. This verse sets the theme for the entire Book of Ecclesiastes: everything in the world is fleeting, impermanent and ultimately unable to satisfy the human heart. We work tirelessly yet we may leave behind a legacy that feels fleeting and unsatisfactory.

Here the author poignantly reminds us that our earthly pursuits wealth, success and earthly pleasures ultimately fade away. This reflection serves as a call to each one of us to examine what truly matters in our lives.

Application to Life: Yet at the conclusion of the book the author provides the key to a meaningful life: that is our wealth, wisdom, life itself come and go but there is a value in life; the fruits of which lasts for; “**to revere God and keep His commands**” (**Ecclesiastes 11:13**). That placing God at the center of our life daily keeps each one of us always focused on what really matters.

We know deep in our hearts that life would have no meaning if everything ended here below, but as disciples and believers we know it does not. At the conclusion of his book the author provides key to a meaningful life; “**Revere God and keep His commandments.**” That is why no one ever regretted having done so when his life on earth came to an end. Our ultimate fulfillment in life comes not from any gain or accolades from the world nor from others, but only from God. The emptiness of the false

commandments.” That is why no one ever regretted having done so when his life on earth came to an end. Our ultimate fulfillment in life comes not from any gain or accolades from the world nor from others, but only from God. The emptiness of the false value should help us appreciate the lasting ones we hear proclaim by Jesus in today’s Gospel of Luke.

New Testament: Colossians 3: 1-5, 9-11

Background Context: In today’s second reading taken from Paul’s letter to the Christians in Colossae. Paul encourages them to stay faithful to Jesus. Some people were teaching strange ideas and rules that distracted them from the Gospel. Paul reminds them that when they were baptized, they became new people. They died to their old way of life and were raised to new life with Jesus Christ.

That is why Paul says, **“If you were raised with Christ seek what is above.”** He is telling us to keep our hearts and minds on Jesus not just on the things of this world.

Paul clearly explains what the real purpose of our life is, and how we should live, lest we miss Jesus Christ, the true aim of our life. Paul words remind us, that the most important fact in our Christian life is we have been given a new life at Baptism, a life that cannot be destroyed. **(Colossians 3: 1).**

Application to Life: Paul began with a conditional clause **“if”** that assumes the believer’s baptism and the promise of resurrection in Jesus Christ. Therefore we are to **“seek what is above...” Colossians 3: 1**, this not to abandon the world but to reorient – redirect our hearts toward the heavenly values, truth, love, humility and union with God. **“Think of what is above, not what is on earth” Colossians 3:2.**

This a mental and spiritual discipline; not escapism, but like all discipline we have to make daily efforts to live a life that is Christ centered and focused. This implies a transformation of our desires, goals and identity in the image of Jesus Christ.

Through baptism, we die to sin and rise to new life in Christ. The word **“hidden”** mentioned, both indicate security and mystery. Our true self is united to Jesus Christ though not fully revealed yet. **“When Christ who is your life is revealed then you also will be revealed with Him in glory” Colossians 3: 4.** Paul points to **the eschatological – the final things**, the hope and our ultimate glorification when Jesus Christ returns. Jesus Christ is not just part of life; Jesus Christ is our life, the source, center and goal. **“Put to death whatever in you is earthly...” Colossians 3:3:5.** This is a radical ethical call to mortify sin, that should be reflected on our new identity in Jesus Christ. Paul lists sins

life in Jesus is constantly being renewed in knowledge, in a deep, personal and transformative relationship with God. That is, we must live for God and no longer in the old ways before we were baptized and put on Jesus Christ.

Paul 's exhortation to the Christians to abandon – to **“strip away”** the old ways, the evils of Greco-Roman society's practice of fornication, impurity, adultery, passion, evil desires, greed and idolatry, we too must do the same, for the evils of old is no different in our own time today.

The reference to the image of Creator echoed **Genesis 1:27**, humans are being restored to the image of God which was distorted by sin. By Baptism we have been **“reborn”** – **“recreated”** again!

Our earthly life being our temporary dwelling, Paul, urges us not to attach undue importance to the things of this world. That is if heaven is going to be our permanent home, it is about our life there that we should strive for all times; even as we must live here on this earthly sojourn in faithfulness to God, thus we should live in such a way as not to miss our ultimate goal.

Let us be on guard daily to live for Jesus Christ and never allow ourselves to turn to money and possessions into idols which the world worship after putting God aside.

Gospel: Luke 12: 13-21

Background Context: It was common among Jews who quarrel to refer the matter to a Rabbi, a religious teacher, for him to decide who was right; today we call this arbitration.

“Some one in the crowd said to Jesus, Teacher tell my brother to divide the family inheritance with me.” But Jesus said to him, **“friend who has set me to be a judge or an arbitrator over you?”** This interruption introduces a real-life concern. Inheritance disputes were under the jurisdiction of the religious teachers. The Gospel shows Jesus as a person who is always ready to help but when a man, probably the younger of two brothers went to Jesus requested Him to convince his brother to yield a share of the inheritance that belonged to him, Jesus refused to intervene.

Jesus had not come into the world to pass judgement on who was what, but to teach us to the right use of God's gifts. Jesus' rebuff to the man amounted to; Greed has caused you and your brothers to quarrel over the inheritance. Go and learn that possessions are not as precious as you make them out to be. Jesus took the opportunity to teach a lesson about possessions to those present, a lesson which people of all time need to hear, that

younger of two brothers went to Jesus requested Him to convince his brother to yield a share of the inheritance that belonged to him, Jesus refused to intervene.

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Go and learn that possessions are not as precious as you make them out to be. Jesus took the opportunity to teach a lesson about possessions to those present, a lesson which people of all time need to hear, that is, **“that it is foolish to put one's trust in earthly good”** they cannot be relied upon, and what is more important, they can become stumbling blocks to entering God's kingdom.

Jesus conveys this lesson by the means of a parable of a farmer who, having obtained abundant harvest, made plans for the future. At first sight, his plans should have worked, but they did not; all his apparently wise reasoning ended up in smoke.

Application to Life: I think we all can relate to this parable in one way or another. Who among us has not experienced the sad incident of ohana - family disputes over wealth-inheritance? Especially after the death of parents' the children get caught into the web of squabbles, and it may even happen that a conniving sibling would take advantage of the least expecting siblings.

Even worse, I had dealt with a sad and tragic story of an elderly mother whose daughter tricked her to sign the deed and eventually had her mother removed – kicked out from her home. I often ponder after hearing such stories from tearful elderly parents, what dreadful punishments await such ungrateful child in next life?

We all have heard of tragic stories where siblings no longer talk to each other and even force their children and grandchildren never to visit or talk with their own blood cousins or relatives because of family inheritance fights.

The timely parable reveals the farmer of long ago, yet by the behavior of the farmer, we see that human nature has not changed. Many today may be like the farmer in the parable self-centered and oblivious to the needs of others. He uses the word **“I”** and **“my”** **repeatedly over ten times!** Showing a mindset of selfish ego, possessiveness and isolation. His newly acquired wealth led him to think that he was in need of no one; not even God, that his abundant earthly harvest could take care of his every need. He had not thought of his neighbor at all, had he been little concerned about them he would have

distributed what he did not need among the hungry people around, and the problem of storing could have been solved.

The great tragedy is that in the midst of his abundant harvest, he forgot about God most of all; in his conversation with himself, the farmer does not even mention God; not a word of gratitude toward God for the harvest obtained, comes from his lips. **“I will say to my soul, soul you have ample goods ...relax, eat, drink and be merry” Luke 12:19.** He speaks to his own soul treating it like a bank account to be filled.

The sudden shock: we seem to hear Jesus shouting a loud **“Fool”** the word he puts on God’s lips: **“You fool, this very night your life will be demanded of you: who will get all these things you have kept by yourself?” (Luke 12:20).** The man is called a fool not for being rich, but for being unwise, short sighted and spiritually blind.

The phrase, **“your soul is required”** implies a kind of divine reckoning, a judgment. Everything he saved is now worthless to him, and his control was an illusion.

We can be sure that among those who attended his funeral the next day, more than once must have thought much the same; **How foolish of him, to believe that his abundant harvest was all he needed to be happy.**

Lessons we can learn from Scripture Readings.

1. **Our Need to Prioritize Spiritual Wealth:** Our true fulfillment comes from rich faith and good deeds, rather than in accumulating material possessions on earth. Let us align our life on what lasts beyond this life.
2. **Let us Recognize Life’s Uncertainty:** Life is unpredictable, and tomorrow is not promised. This awareness should not frighten us but can help us to prioritize our time and resources wisely, guiding us to live life fully righteous in obedience in the presence of God and cherish our relationships and experiences.
3. **Let us embrace Generosity:** Let us not be afraid to share what we have with those in need. Our generosity enriches our life and the life of others, aligning us with the values of God and love over individualism and greed.
4. **Let us Cultivate a Grateful Heart:** Let us acknowledge the blessings we have from God rather than focusing on what we lack. Gratitude shifts our perspective from scarcity to abundance, enhancing our overall wellbeing and satisfaction in life.
5. **Let us Invest in What Truly Matters:** Strive to focus on faith – God, personal growth, relationships and service to others. Material possessions can be fleeting, but relationship with God and impact we make on others lasts beyond our lifetime.

Have a blessed week in the Lord! Fr. Paulo