

Twenty-fifth Sunday in Ordinary Time

September 21, 2025

I will be your God, forever!

PARISH CALENDAR

Saturday, September 20	..... 5:00 p.m.	Mass
Sunday, September 21	..... 7:00 a.m.	Mass
	..... 9:00 a.m.	Mass (<i>Live Stream</i>)
	..... 5:00 p.m.	Mass
Monday, September 22	..... 7:30 a.m.	<i>Liturgy of Hours/Rosary</i>
	..... 8:00 a.m.	Mass
Tuesday, September 23	..... 7:30 a.m.	<i>Liturgy of Hours/Rosary</i>
	..... 8:00 a.m.	Mass
	..... 7:00 p.m.	Finance Committee - Kamiano Trailer
Wednesday, September 24	..... 7:30 a.m.	<i>Liturgy of Hours/Rosary</i>
	..... 8:00 a.m.	Mass
	.. 9:30am -11:30 am	Food Pantry Open
Thursday, September 25	..... 7:30 a.m.	<i>Liturgy of Hours/Rosary</i>
	..... 8:00 a.m.	Communion Service
Friday, September 26	..... 7:30 a.m.	<i>Liturgy of Hours/Rosary</i>
	..... 8:00 a.m.	Mass
Saturday, September 27	..... 8:00 a.m.	Mass
 3:15-4:00 p.m.	Confession - Church
 5:00 p.m.	Mass



This is the
BREAD
of LIFE
and the
CUP of
SALVATION

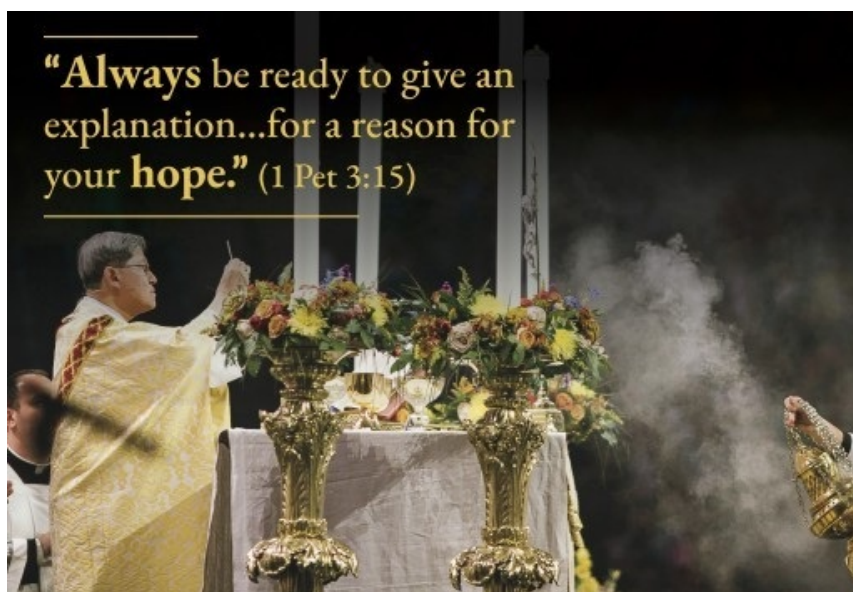
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NEXT SUNDAY READINGS:

Am:6:1a, 4-7: Amos, God's prophet, rejected the individualist, consumerist values of lazy, greedy and unjust people who ignore the rights of the poor. Their life of ease will be ended.

1 Tm:6:11-16: Paul exhorted Timothy to "pursue righteousness, devotion, faith, love, patience, and gentleness."

Lk:16:19-31: Jesus told the story about the rich man and Lazarus so that his listeners would repent and put their faith in God. Then they, too, like Lazarus, will rest in the bosom of Abraham.



"Always be ready to give an explanation...for a reason for your hope." (1 Pet 3:15)



Catechetical Sunday
September 21, 2025

ANNOUNCEMENTS

CATECHESIS OF THE GOOD SHEPHERD: Open

House, Friday, September 26th 10:00 am-

11:00am; at 84-597 Upena St. Allow us to introduce you to a specially prepared environment where your sheep, your people can fall in love with their Creator! Since 1954 Rome, we have been nourishing adults & children to remain in Contemplative Silence for 2 hours a week in total contentment. Come and see how we might nourish parish "Ohana & your Spirit!

Worldwide Marriage Encounter: In the parable of the dishonest steward, Jesus calls us to be prudent in our use of earthly resources and faithful with our spiritual ones. This applies to marriage as well. We are called to be wise with our time and energy, investing them in what truly matters: our relationship with God and our spouse. The next Worldwide Marriage Encounter Experience is **November 14-16, 2025**, at the St. Anthony Retreat Center in Kalihi Valley, Oahu. For more information, contact Ed and Betty Coda at (808) 258-6688 or email codawwme@gmail.com. Our website can be found at www.hawaiiwwme.org. Space is limited. Get your spot reserved now.

WORD OF LIFE: "Throughout salvation history, God has welcomed repentant sinners with special joy. Jesus concludes the parable of the lost sheep with these words: "There will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance" (Lk 15:7)*" *NABRE © 2010 CCD. Used with permission USCCB Pro-Life Activities "Life Matters: forgiveness and Healing After Abortion

WEEKLY READINGS

Sep 21 Sun: 25th Sunday in Ordinary Time

Am:8:4-7; Ps:113; 1 Tm:2:1-8; Lk:16:1-13

Sep 22 Mon: Ordinary Weekday

Ezr:1:1-6; Ps:126:1b-2ab, 2cd-3, 4-5, 6; Lk:8:16-18

Sep 23 Tue: Saint Pius of Pietrelcina, Priest

Ezr:6:7-8, 12b, 14-20; Ps:122:1-2, 3-4ab, 4cd-5;

Lk:8:19-21

Sep 24 Wed: Ordinary Weekday

Ezr:9:5-9; Tb:13:2, 3-4a, 4befghn, 7-8; Lk:9:1-6

Sep 25 Thur: Ordinary Weekday

Ezr:1:1-8; Ps:149:1b-2, 3-4, 5-6a & 9b; Lk:9:7-9

Sep 26 Fri: Ordinary Weekday

Hg:2:1-9; Ps:43:1, 2, 3, 4; Lk:9:18-22

Sep 27 Sat: Saint Vincent de Paul, Priest

Zec:2:5-9, 14-15a; Jer:31:10, 11-12ab, 13; Lk:9:43b-

45



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NOTES OF STEWARDSHIP

In Jesus' parable of the Unjust Steward, we encounter a financial manager who has wasted his master's wealth and faces dismissal from his position. To overcome the crisis confronting him, the steward reduces some very considerable debts owed by poor neighbors to his master in order to help them out. Though the steward has sinned against God and his master by squandering what belongs to someone else, both the prudent way in which he goes about resolving the crisis coupled with relieving people who are in need can be seen as a way to better steward the gifts entrusted to us by God. Although good stewards today acknowledge that they may never use their God given gifts in a way that completely conforms to the demands of the Gospel, a commitment to using their gifts with prudence and for the purpose of helping their neighbors wins God's favor (International Catholic Stewardship Council)

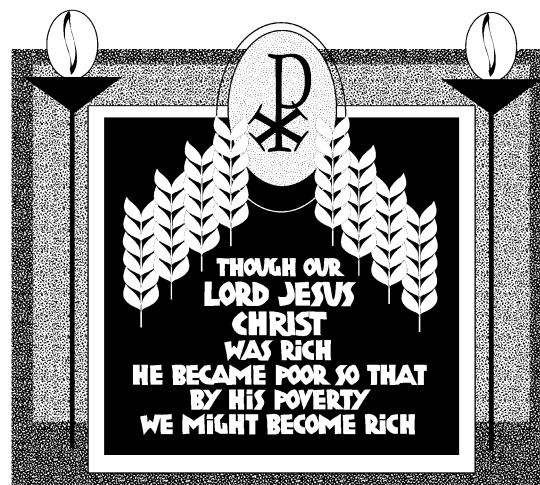
STEWARDSHIP OF TREASURE

Sunday Collection	\$ 2, 894.00
Candles	70.00
Mass Intention	100.00
Outreach	45.00
Total	\$ 3, 109.00

RESTRICTED COLLECTIONS

Building Fund	\$ 800.00
Catholic University	55.00
Total	\$ 855.00

MAHALO FOR SHARING YOUR TREASURE



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OFFICE HOURS

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8am-12pm and 1pm-5pm
Closed Wednesday
Weekend Appointments
Available

25th Sunday In Ordinary Time C September 21, 2025

Ka Leo O KeKahuipa _ Aloha 'Ohana Nui'ia

Catechetical Sunday

This Sunday we celebrate **Catechetical Sunday 2025** with all the Parishes - Catholic Dioceses throughout the United States...including here in the Diocese of Honolulu!

“Always be ready to give an explanation...a reason for your hope” 1 Peter 3:15. The theme chosen for **Catechetical Year 2025-2026**. This scripture verse from 1 Peter is addressed to Christians who already believe in Jesus Christ. It calls believers-disciples to be prepared to give answers in defense of their faith. But how can disciples be prepared to give reasonable answers to their faith unless they are first taught properly? It is the mission of the Church to call forth **catechists - teachers** who will echo God's truth entrusted by the Church. **Catechists** have important task and kuleana to first practice the Faith and then teach the Faith. At our 9:00am Mass at the brief ceremony our Parish Catechists will be called to make their commitment as **St. Rita Parish Catechists for Year 2025-2026**.

We want to extend our prayers and gratitude to the following parish catechists: **Karen Victor** – Coordinator & Hawaiian Prayers, **Brenda & Dcn Hal Levy** – Sacramental Classes, **Ivan Okuda & Tom Izzi** - Youth, **Don Geri** – OCIA Instructor and **Maili Domingo & Patricia Huse** – Catechists of the Good Shepherd.

Attention All Parents & Guardians: Please do not forget to register your children in **Faith Formation Classes- CCD**. It is so important that our children are catechized – instructed properly in Catholic Christian Faith! The parish strives to provide the best we can to instruct your children, but you the **Parents & Guardians** bear the first responsibility – kuleana before God for your children's Faith. Those who have completed their Sacraments still have classes in learning more about our faith (bible & mass parts) and learning to pray in 'oleo Hawai'i – 'olelo Makuahine (mother language) the basic prayers as **Sign of the Cross, the Lord's Prayer, Hail Mary & Glory Be**, to mention a few.

Knights of Columbus 3rd Sunday

We welcome our parish Knights of Columbus on this 3rd Sunday dedicated to them. The Knights are sponsoring a fund-raising breakfast after 7:00am and 9:00am Sunday Masses.

Parish Finance Committee Meeting. St. Rita Parish Finance Committee will meet this coming **Tuesday, September 23rd at 7:00pm at Kamiano Trailor.**

Mahalo to our Parish Building Committee: Patrick Gomes, Dcn. Hal Levy, Ivan Okuda, Ivan Botelho, Pearl Kamalu, Cherrielynn Kamahale, Sabastian Lopez, Mele Ahuna, Calin Ujimori-Kaeo and Tim Drury. The Parish Building Committee met last Tuesday, September 16th and finalized the steps regarding Our Parish Building Project and setting the date to meet the Diocesan Building Committee. Please keep our Parish Building Project in your prayers.

Scripture Reflections

Old Testament: Amos 8: 4-7

Background Context: Amos had been a shepherd living in the kingdom of Judah who God called to be His prophet, a voice to the leaders and the people of the kingdom of Isreal. Amos prophesied in the **8th century B.C.** The kingdom was experiencing the period of material prosperity, but as it happens, the rich and the powerful became wealthier while the poor became poorer day by day.

The Torah clearly forbid any conduct of business on the Sabbath Day and the greedy merchants openly expressed regret in missing those days of business. Worse on business days they cheated the simple people with faulty measures and weights. They even bought goods from the poor at low prices only to resell them to the other poor people at an exorbitant price! More often than not the poor ended up in need to take loans and at an exorbitant interest even as the Torah - Law of Moses forbade taking interests from the needy, **Exodus 22:24-25, Leviticus 25: 35-37.**

In the presence of such evil God sent prophet Amos with a powerful condemnation to those who exploit the poor and manipulate the markets for gain warning them. **“...trample the needy and destroy the poor of the land...” Amos 8:4.** Prophet Amos called out the hypocrisy of those who prioritize profit over people, illustrating that God sees and remembers these injustices. He reminds us that the Lord is attentive to the sufferings and the plight of the needy, and prophet Amos echoes frightening words that God’s judgment is certain and sternly warned **“Never will I forget a thing they have done!” Amos 8:7.** Prophet Amos rebuked the leaders and the wealthy people of his time of their heartless behavior.

Application to Life: The words from God that prophet Amos echoed though spoken over 2,800 years ago are timeless indeed. Who of us had not experienced the **“price gauging”** that took place in the past after we experienced certain natural disasters, hurricanes or the covid challenges? Suddenly gas prices, toilet papers and the basic food such as rice

and bread prices all skyrocketing in many stores? Some cunning business men and women became rich at the expense of the sufferings of many! Prophet Amos warned on behalf of God, **“never will I forget a thing they have done!”** But less we become judgmental of others – the wealthy, we also should examine our own behavior that give away to our own **“greedy-unjust behaviors.”** I am talking about how we too can fall into the same category. For example, when at the store checkout, the cashier accidentally gave us extra change back, it could be just \$0.25 or little more and we sensed it yet said nothing and did not return the extra money?

That cashier will have to pay back that loss-mistake at the end of her day. Or at the parking lot someone lets say forgot a case of Budweiser Beer on the bottom of the shopping cart and left. Do we take that case of Budweiser and turn it to the store so that someone may come back looking for it? or we simply smirkingly say to ourselves **“finders’ keepers...losers’ weepers?”** Its not just about the amount but the principle of honesty that matters.

The heavy price we and the society pay for such heartless greedy behaviors brings two things; moral corruption and idol worship – worship of money!

New Testament: 1 Timothy 2: 1-8

Background Context: Paul knew too well the difficulties Timothy and his community – church was going through, and recommended prayers by the church as means to be strong and overcome the difficulties arising in the church.

The early Christians were marginal group often viewed suspiciously by Roman authorities. Yet Paul urged Timothy and the Church community in Ephesus to pray for the civil rulers showing loyalty to civic peace while reserving ultimate allegiance to God.

Paul **“asked that supplications, prayers, petitions, and thanksgiving be offered for everyone, for kings and for all in authority that we may lead a quiet and tranquil life...”**

1 Timothy 2:1-2. Paul recommends that the church gathered on Sunday Eucharist pray for their local authorities, pagans they were yet for they too were called to be saved, and for Paul it was for them too that Jesus had died on the Cross. **“One God, One Mediator between God and man”** is a strong affirmation of our Christian monotheism and Jesus Christ’s unique role. **“The man Christ Jesus”** emphasizes Jesus Christ’s humanity in His mediatorial role, **“Who gave Himself as a ransom for all.” 1Timothy 2: 6.** Paul further states his wish that, **“we should pray lifting up holy hands, without anger or arguments.” 1Timothy 2: 8.** Truly everyone including authorities which meant invoking God’s justice and mercy not only for ourselves but for the world around us.

Application to Life: This connects our communal - society and our church lives in Jesus Christ as Paul reminds us that true discipleship involves sharing our blessings, our time and our prayers in service not only with those in our church but with others in communities and society, those in public service-elected officials.

Finding our world filled with conflicts and sufferings caused by grave injustice often perpetuated by authoritarian dictators or powerful people of wealth aligned with them, Paul reminds us still, that our duty to pray for them as well. Whether they be Christian or not, honest or corrupt we are invited to pray for them at our Sunday worship. The Lord has ways to touch their hearts.

We must strive for justice yet we include them in our prayer. But as Christians must not forget that our prayers must flow from reconciliation and peace, that is our interpersonal discord among the Christian community must be overcome first for it can greatly undermine our authentic worship. Let us leave any thoughts of anger, grudge or unforgiveness outside, and enter the doors of God's House- St. Rita Church with peace.

Gospel: Luke 16: 1-13

Background Context: In Luke's Gospel, we hear the parable of **"the dishonest steward – the crooked manager"**. At first glance this story can be perplexing – confusing to many of us. How can the steward's cunning - dishonesty even if it is for his own benefit be praised?

Luke wrote this gospel for Christians most of whom had been pagans before and were exposed to the temptations of acquiring money as the main purpose of their lives as so many pagans around them were doing.

Jesus uses this parable to revealed deeper truth about faithfulness and the cleverness expected of us as stewards of God's gifts, we who are disciples - **"children of the light"**.

No other gospel stresses the danger of riches so much as that of Luke. Luke dedicates the whole gospel of chapter 16, from which today's gospel has been taken, to guide Christians in the use of wealth-money. To that purpose Luke brings **two parables**: the parable of the dishonest steward- **"crooked manager"** told today **Luke 16:1-8** and the parable of the rich man and Lazarus which we shall hear next Sunday, Luke 19: 1-31. **Together these two parables bring teachings of Jesus regarding riches.**

Often in the time of Jesus, the landlord resided in town, far from his fields, therefore he would appoint **a steward- a manager** to see the running of his properties. A very important duty of the steward-manager was to collect rent for the landlord. Some stewards-managers took advantages of the poor tenant farmers and often extracted from

them higher rent than what was due, thus becoming rich. God forbade such practices as **Exodus 22: 25, Leviticus 25: 33-37** clearly states. We may interpret the steward's deductions cancelling out those illicit interest charges he could have been making.

Application to Life: The steward - manager of today's parable must have been a skillful **fraudster – thief**, he may have allowed in the past for some tenants to accumulate rent arrears in exchange for bribes. This possibility is indicated by the huge arrears of tenants, perhaps rent for several years? We hear of **“hundred measures of olive oil and wheat”**. On being caught and facing loss of his job the **“dishonest steward – crooked manager”** cunningly found a way to secure his future, he tampered - **“cooked the books”**, the bills owe to the master by the tenants. He substantially reduced the huge arrears- owed by the tenants.

Now the tenants who benefitted from the huge deductions would have to help him when the dishonest steward is fired, if not out of gratitude, perhaps fear of eventually being reported to the landlord who surely had the means to recover the whole amount due to him.

This part of the parable does not really disturb us much as we are all accustomed to news of **“some public servants”**- judges, lawyers, law enforcement officers or business CEOs and even small business owners cutting corners and tax evasions.

But what is shocking and confusing for us is to hear Jesus who stated that after the master's discovery of what the crooked manager had done to save his future, Jesus said **“And the master commended that dishonest steward for acting prudently” Luke 16:8.**

What does it mean to be prudent? **Prudent means to be** wise, sensible, careful, cautious, judicious, discreet and foresighted. Jesus is stating that this **“dishonest steward – crooked manager”** is **akamai** - (clever, smart, skillful and intelligent) when it comes to saving his own neck!

Now Jesus categorized such behavior as **“for the children of this world”** dealing with this generation. And Jesus seems to admonish us that we as His disciples the **“children of the light” Luke 16:8**, are less in acting urgently as such in this generation (world).

Less we still derive the wrong conclusion and wrongly assumed that **“on occasions it pays to be clever or even dishonest,”** Jesus further elaborates, **“the person who is trustworthy in very small matters is also trustworthy in great ones; and the person who is dishonest with very small matters is also is dishonest with great ones” Luke 16:10-12.**

Jesus compared this trustworthiness – honesty with earth's wealth as small matters while compared to heaven's wealth which is of greatest matters.

Most of all it is clear that we are **all stewards**, entrusted with God's gifts, and not our own, for Jesus adds much more credence (credit and belief) to the statements He just made, **"If you are not trustworthy dishonest wealth who will trust you with true wealth? If you are not trustworthy with what belongs to another, who will give you what is yours?"**
Luke 16:13.

What is ours is trusted to us by God to use as **Time, Talent and Treasure** while on this brief earthy life, very small indeed compared to what is really ours to be waiting in heaven in eternal and far, far beyond compare to all earthly wealth!

Clearly earthly possessions are not just for our own benefits for **we are simply stewards of them**. They are means to serve God and build up the Kingdom of God.

As we reflect on these scriptures let us examine our own lives. Are we using our resources; **Time, Talent or Treasure** wisely and justly? Each of us has been entrusted with gifts and responsibilities - kuleana.

Now money itself is not the root of all evil, **"it is the love of the money-greed that is the root of all evil."** In fact, wealth-money is a blessing when used properly – toward eternal life.

In Church history we have saints who were once wealthy, kings and queen with vast wealth-money. To name a few saints, King Louis IX, Elizabeth of Hungary, Elizabeth of Portugal all who were very wealthy and ruled kingdoms. We have Francis of Assisi who came from an upper middle merchant family, but they all used wealth - worldly treasures and power for God's glory and not for their personal gain and enrichment.

What is important, **"that we own the money and money do not own us."**

Jesus unequivocally stated that no one can serve two masters, **"...You cannot serve both God and mammon" - wealth, money-riches. Luke 16:13.**

Have a blessed week in the Lord!

Fr. Paulo ofm cap.

