

Twenty-eighth Sunday
in Ordinary Time

October 12, 2025

We will be like the Lord,
when He appears!

4:06 PM

09/27/25

Accrual Basis

St. Rita Church - Nanakuli

Profit & Loss

July 2024 through June 2025

	Jul '24 - Jun 25
Ordinary Income/Expense	
Income	
40000 · OFFERTORY COLLECTION	266,267.64
42000 · OTHER REGULAR INCOME	33,387.68
45000 · REVENUE SUBJECT TO GET	885.00
47000 · UNUSUAL (NON-SCHEDULED) INCOME	25,178.35
Total Income	325,718.67
Gross Profit	325,718.67
Expense	
50000 · EMPLOYMENT COSTS	170,701.14
51000 · PROFESSIONAL SERVICES	715.68
51500 · INSURANCE	14,838.00
51700 · LEADERSHIP DEVELOPMENT	4,450.00
52000 · SUPPLIES AND OTHER SERVICES	32,468.37
53000 · REPAIRS AND MAINTENANCE	21,168.59
54000 · UTILITIES	21,888.62
55000 · CONTRIBUTIONS AND ASSESSMENTS	65,045.74
56000 · INTEREST EXPENSE	9,370.20
57000 · TAXES	1,001.40
58000 · DEPRECIATION	27,116.83
Total Expense	368,764.57
Net Ordinary Income	-43,045.90
Other Income/Expense	
Other Income	
70000 · TEMPORARILY RESTRICTED ASSETS	217,957.69
Total Other Income	217,957.69
Net Other Income	217,957.69
Net Income	174,911.79



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ANNOUNCEMENTS

PARISH CALENDAR

Sat, October 11	Mass	5:00 p.m.
Sun, October 12	Mass	7:00 a.m.
	Mass (Live Stream)	9:00 a.m.
	Mass	5:00 p.m.
Mon, October 13	Liturgy of Hours/Rosary	7:30 a.m.
	Mass	8:00 a.m.
Tue, October 14	Liturgy of Hours/Rosary	7:30 a.m.
	Mass	8:00 a.m.
Wed, October 15	Liturgy of Hours/Rosary	7:30 a.m.
	Mass	8:00 a.m.
	Food Pantry Open	9:30-11:00 am
Thurs, October 16	Liturgy of Hours/Rosary	7:30 a.m.
	Communion Service	8:00 a.m.
Fri, October 17	Liturgy of Hours/Rosary	7:30 a.m.
	Mass	8:00 a.m.
Sat, October 18	Mass	8:00 a.m.
	Confession - Church	3:15-4:00
	Mass	5:00 p.m.

NEXT SUNDAY READINGS:

Ex: When Moses raised his arms to God in prayer, the battle went well. So Aaron and Hur supported his arms, lest the attackers defeat Israel..

2 Tm:3:14-4:2: Paul urged Timothy to remain faithful to sacred Scripture because God inspired it. God's inspired word, the source of wisdom in Christ, helps people learn goodness and holiness.

Lk:18:1-8: Jesus taught a lesson about the power of persistent prayer by telling the story of a persistent widow who wore down a corrupt judge by continually demanding her rights. The judge issued a settlement in her favor, lest she do him in.

WEEKLY READINGS

Oct 12 Sun: 28th Sunday in Ordinary Time

2 Kgs:5:14-17; Ps:98; 2 Tm:2:8-13; Lk:17:11-19

Oct 13 Mon: Ordinary Weekday

Rm:1:1-7; Ps:98:1bcde, 2-3ab, 3cd-4; Lk:11:29-32

Oct 14 Tue: Ordinary Weekday

Rm:1:16-25; Ps:19:2-3, 4-5; Lk:11:37-41

Oct 15 Wed: Saint Teresa of Jesus, Virgin and Doctor of the Church

Rm:2:1-11; Ps:62:2-3, 6-7, 9; Lk:11:42-46

Oct 16 Thur: Ordinary Weekday

Rm:3:21-30; Ps:130:1b-2, 3-4, 5-6ab; Lk:11:47-54

Oct 17 Fri: Saint Ignatius of Antioch, Bishop and Martyr

Rm:4:1-8; Ps:32:1b-2, 5, 11; Lk:12:1-7

Oct 18 Sat: Saint Luke, Evangelist

2 Tim:4:10-17b; Ps:145:10-11, 12-13, 17-18; Lk:10:1-9

STEWARDSHIP OF TREASURE

Sunday Collection	\$ 3, 854.00
Candles	79.00
Mass Intention	135.00
Outreach	25.00
Total	\$ 4, 093.00

RESTRICTED COLLECTIONS

Building Fund	\$ 1, 240.00
Repair & Maintenance	70.00
Total	\$ 1, 310.00

ON-LINE GIVING (SEPTEMBER)

Operation Funds Collection:

General Collection	\$ 4, 985.00
Outreach	1, 005.00
Total	\$ 5, 990.00

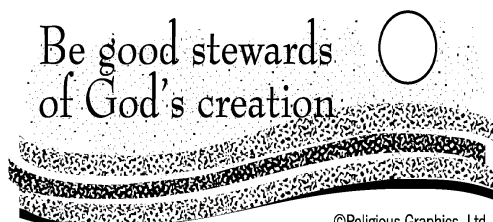
Restricted Collection:

Building Fund	\$ 3, 002.50
Repair & Maintenance	445.00
Total	\$ 3, 447.50

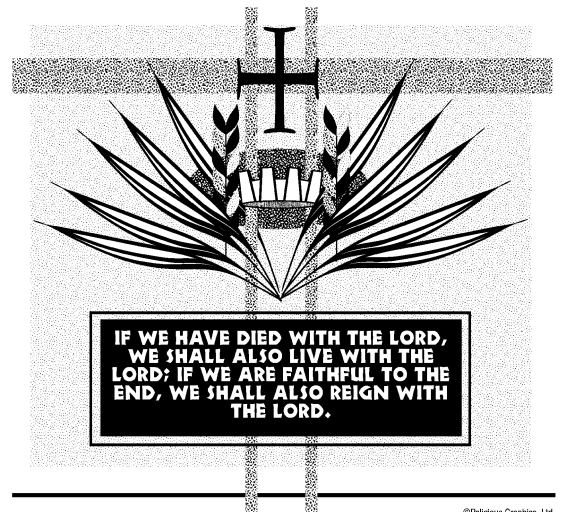
MAHALO FOR SHARING YOUR TREASURE

WORD OF LIFE: "An old Irish proverb says, "it is in the shelter of each other that the people live." Indeed, we are created to depend upon one another and walk together in suffering. But when family members or friends approach life's end, we may not know how best to "shelter" them. Here are some concrete ways we can compassionately care for them:

www.usccb.org/end-of-life-care. "USCCB Secretariat of Pro-Life Activities Caring for Loved Ones at Life's End"



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Ka Leo O Ke Kahuhipa – Aloha Nui'ia

Scripture Reflections

Old Testament: 2 Kings 5: 14-17

Background Context. Today's reading from 2 Kings tells a remarkable story of healing and transformation centering on Naaman, a powerful Syrian commander afflicted by leprosy. Despite his status and achievements. In those days as it was true even recently even in then the Kingdom of Hawai'i leprosy meant not only physical disease but also social isolation. It was a condition that rendered a person unclean and separated from family and society. Naaman's high position did not protect him from this shame. It is through the humble servant girl he heard about prophet Elisha in Isreal who would be able to heal him. After some hesitation Naaman finally went to Isreal seeking prophet Elisha for healing.

Initially Naaman was angered when told to bathe himself seven time in the River Jordan by prophet Elisha, for he thought to himself there are much mightier rivers in his homeland, such as the majestic Euphrates River. After his initial refusal Naaman persuaded by his servant girl humbled himself and obeyed Elisha's simple instruction to bathe seven times in the Jordan River.

The number seven symbolized God's completeness showed that this healing is more than just medical – physical act, but also a sign of God's complete work, both physical and spiritual. Namaan's flesh is restored **“his flesh again became like a flesh of a little child, and he was clean of his leprosy”** showed deep healing and renewal.

Naaman confessed **“now I know that there is no God in all the earth, except in Isreal”** and in his faith in God of Isreal asked for a soil, **“two mule loads of earth”** from the land to worship – offer holocaust and sacrifice to the true God when he returned home. Indeed, a radical step for a foreigner. When Elisha was offered gifts he refused all forms of payments, showing that God's graces and healing are gifts, not things that can be bought.

Application to Life. Naaman's journey showed how God worked His might through humility and obedience. It was the servant girl who informed Naaman the commander of the Aram's mighty army that there is a great prophet in Isreal.

When told to bathe seven times in a lowly Jordan River at first Naaman's pride nearly blocked his healing, he wanted a dramatic healing to match his status, perhaps a direct word to be healed from prophet Elisha or to be told to bathe back home at the mighty

Euphrates River. But God's way was simple and humbling, Naaman was told to wash in an ordinary river, Jordan. **Naaman's healing came only when he obeyed and in act of humility bathed himself in River Jordan.** This story challenges us to look at our own lives. How often because of our pride we failed to hear the voice of God often spoken by those who rightfully represent God's authority.

Those who live righteously and bring God's mercy and justice by their calls to do what is right in the eyes of God. But what often prevents us? Often it is our own stubbornness or prideful heart that we remain deaf to their voices and most of all to the voice of God deep in our conscience.

Influenced by the world we tend to expect and want God to act in grand spectacular ways, while overlooking the small and simple steps of faith God asks of us. Sometimes the path to healing or change is not impressive but in small ordinary steps. In our faithfulness to daily prayer, small acts of forgiveness, daily discipline of our senses so as not to allow evil thoughts and temptations of the eyes grip our hearts.

To strive to be humble and be consistent in our trust that God's love awaits to enter our hearts, if we allow it to be. Naaman's transformation was not just physical but spiritual. Physical transformation is easy compared to spiritual transformation. Naaman's story simply reminds us that God's grace is not limited by borders or status. God's healing is offered to those who are willing to humble themselves, to trust and obey God's loving commandments.

New Testament: 2 Timothy 2: 8-13

Background Context. Paul reminded Timothy of the heart of the gospel, **“remember Jesus Christ raised from the dead, a descendant of David.”** Paul emphasized that Jesus Christ fulfilled the promise made to Israel. By proclaiming the death and the resurrection, Paul stressed to Timothy the heart of the Christian faith, **victory over death -resurrection.** Despite suffering in chains in Roman prison, for preaching this message, the gospel, Paul fearlessly and boldly declared, **“but the word of God is not chained!”**

Paul made it clear to Timothy that human authorities can imprison him **“in his human life”** but they cannot stop the spread of the **Gospel**, the power of the **Word of God**. Paul sees his suffering as part of his mission; he endures so that others may hear the Gospel and receive salvation in Jesus Christ.

Application to Life. Paul invites us all as he did to Timothy not only to be brave and courageous in trials but to praise God despite the sufferings. Paul recognized the

hardships endured for the sake of the gospel as privilege and grace given to us not only for our good but also for the good of others to hear and see our witness to the truth and the power of the Gospel. Paul saw his trials as precious occasions to show our love – witness for Jesus Christ. Therefore, Paul saw his sufferings as having a missionary purpose, so that others may receive salvation.

As **parents and kupuna**, let us reflect on the wonderful example Paul sets before us in this Letter to Timothy, encouraging Timothy and all of us with God given kuleana that we have, to guide those in our care. Often, we do not see the fruits of our labor, and we get discouraged and even stop trying to be faithful.

But it is precisely in our seemingly fruitless labor that God is glorified for we are bearing witness for God's glory and not for our satisfaction and earthly results. Recall how Paul reminded Timothy, **"the Word of God is not chained,"** that is God is not limited by our human frailties, that faithfulness always bear fruit in our life time or later in God's time, but the beneficiaries will always be those who follow us, your children, grandchildren and great grandchildren, even those you may not see in this life, but will do so in the next because of your lived example of faithfulness that God will never forget.

Paul's letter closed with a short hymn that contrasts our human responses and God's promise. Paul teaches that sharing in Jesus Christ's death brings life, perseverance will bring glory while denying Jesus Christ bring loss yet even when we fail, Jesus Christ remains faithful because Jesus Christ's – God's nature never changes. This showed both the seriousness of our discipleship and the steadfast mercy of Jesus Christ.

We are reminded that as Christians, that our circumstances, however difficult cannot limit God's power to work for those who are faithful. Here in St. Rita, we face as a parish a daunting challenge to build our St. Rita Parish Meeting Hall, that is long overdue. We must not get discouraged but rather strive to live the faith we embraced as baptized Catholic Christians faithfully, no matter how small we think our efforts are, for our faithfulness, even the size of a mustard seed, opens the heart of a loving God, our Father to the humble prayers of His sons and daughter.

Finally, the passage speaks directly to all Christians and Paul who is chained in prison in Rome awaiting his death does not complain but reminds us of all on the unchained enduring **Word of God**. The short hymn reminds us that we have received both a call and a promise. True there is challenges of enduring hardship but being faithful not denying Jesus Christ we will reap the glory that awaits.

The promise of life lived in Jesus Christ even now on earth and the fullness of eternal life in the resurrection. **Do we really realize that we are called and destined to share the life of God and to reign with Jesus Christ our Lord? If you believe then remain faithful!**

Yes, we may falter in Faith at times, we are weak humans, but Jesus Christ remains faithful as we strive. His love is stronger than our weakness. Like Paul we are reminded to remember Jesus, to hold fast to Him in trials and trust that **Word of God** cannot be silenced (chained).

Gospel: Luke 17:11-19

Background Context. The passage describes Jesus' journey to Jerusalem, the content and the motif of Luke's gospel (**Luke 9:51- 19: 28**).

The mention of Jesus and His disciples traveling between Samaria and Galilee, these geographic details showed Jesus' ministry reached even to **"the marginalized"** the Samaritans and the non-Jews. Historically the Samaritans and the Jews were deeply divided by religious and cultural hostility.

In today's gospel from Luke, Jesus was met by **ten lepers**, those who are **outcasts – marginalized** who longed for mercy. In desperation the **ten lepers** at a distance raised their voices, **"Jesus, Master! Have mercy on us!** Jesus instructed them to go show themselves to the priests as the law required. As **ten lepers** are on their way in obedience to Jesus' command they are cleansed of their leprosy.

"Ten were cleansed were they not?" Yet only one realizing he was healed returned glorifying God in a loud voice and fell at the feet of Jesus and in gratitude thanked Him.

Application to Life. Why did only one come back to give thanks? Were, not ten all cleansed, then why did the nine not come back to give thanks?

Imagine their joy, hope, and the shock of being cleaned again! Yet only one returned to praise Jesus and gave thanks, and he was a Samaritan, a foreigner, doubly marinated by his leprosy and his background as a Samaritan.

Perhaps, other nine were so eager to be declared clean by the priest and to rejoin their family and friends that they rushed on and gratitude simply slipped out of their minds?

Perhaps other nine assumed that giving gratitude can wait or that obedience to the Law was enough or like many of us they simply moved on quickly once their problems were solved. **For the nine** the ritual became routine, blessing received taken for granted and quickly forgotten of their past. **The Samaritan** saw and recognized more than just **the gift**;

he saw **the Giver- Jesus**. His gratitude was not just politeness but **an act of faith**. Jesus told him “**Your faith has saved you**” truly pointing to the deeper healing that went beyond the body to soul. The **nine** were cleansed but only the **one** was made whole, that is both in body and soul. And is this where our Gospel story challenges us. Do we turn to God only when we are in need, forgetting God once life improves or we received what we wanted?

Do we treat our prayer life – spiritual life, including our Lord’s Day – Sunday worship as list of requests that has to be done, but neglected to return in thanksgiving and praise for all we have received, our life and our faith itself? **Gratitude is more than words, it is a way of life, a way of the heart!**

In coming to understand this truth, our giving of our **Time, Talent and Treasure** back to God, becomes not a burden or a duty, but rather generosity overflowing from our gratitude, knowing that all we have we have received from God’s generous hands!

Though we are still steps away from beginning the actual physical phase of **our Parish Building Project**, should we not give thanks ahead to our God? That what so many of our parishioners, many who have died, also our past pastors Fr. Eli, Fr. Bob, Fr. Alapaki, have given their ministry of shepherding the parish so generously?

Like the Samaritan we are to go beyond rituals, beyond routine practice of faith, to a living relationship with God that spring from our hearts filled with gratitude. It was gratitude that opened the heart of the Samaritan to the amazing salvation Jesus bestowed. **“Stand up and go, your faith has saved you.” Luke 17:19. Eternal Life!**

Did you know that every **Holy Eucharist is Thanksgiving**? That it is our grace opportunity to return like the Samaritan to give thanks to God, on every **Lord’s Day – Holy Mass** but also on that **special precious hour** you give in generosity in **act of faith** in the presence of the **Eucharistic Adoration** when **Jesus Christ** in His humility awaits us. **His divinity hidden** yet faith may perceive, “**praestet fides supplementum sensum defectui - let faith supply conviction where the senses tire and fail.**” (Composed by St. Thomas Aquinas 1264, in Hymn of praise and reverence for the Holy Eucharist).

What **amazing and wonderful Giver** awaits in the **Holy Eucharist** exposed in the monstrance before us. The very word **Eucharist** means **Thanksgiving**. This week, take a moment each day to return and give thanks like the Samaritan, not just in asking but in praising in gratitude arising from our grateful hearts!

True faith responds not just by receiving God’s gifts but returning to God in thanksgiving - gratitude!

Have a blessed week in the Lord! Fr. Paulo ofm cap.

5 *Fr. Paulo ofm cap.*