



St. Rita Catholic Church

**89-318 Farrington Hwy.
Nanakuli, Hawaii 96792**

Parish Office: (808) 668-7833
Website: <http://www.stritananakuli.org>

Pastor:	Rev. Paulo Kosaka, OFM Cap
Deacon:	Deacon Harold S. Levy, Jr.
Office Manager:	Mele Ahuna
Bookkeeper:	Lalla Andres
Religious Education:	Karen Victor
O. C. I. A.	Don Gerry
Youth Minister:	Ivan Okuda
Knights of Columbus:	Bill Kozak
Outreach Coordinator:	Carlin Ujimori-Kaeo
Outreach/Facsimile/Prayer-line	

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808-3086261
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808-668-7716

SUNDAY MASS SCHEDULE

Saturday at **5:00 PM**

Sunday at **7:00 AM, 9:00 AM and 5:00 PM**

Confessions: Saturday from 3:15 to 4:00 PM **at the church** or by appointment

Infant Baptism: Contact Parish Office

Sacrament of Matrimony: Contact the Pastor 6 months before the wedding date for an appointment.

Funerals: Contact the Pastor before going to the Mortuary

We, the people of God of St. Rita Parish in Nanakuli, are united in our belief and in our commitment to Jesus Christ. In the spirit of aloha we respond to Christ's mission of love and freedom with our care, concern and communal action. This is expressed in the stewardship of our treasure through tithing and in the gift of our time and talents through shared ministries.

As a fast growing rural parish with a large Hawaiian population we feel a special calling to stand together in truth and justice for indigenous people of this land. As part of the universal Church, our outreach extends beyond our boundaries to the global community and we affirm the human dignity of all peoples. As a parish family we enthusiastically participate in bringing about God's reign of peace. We continue to evangelize, welcome and invite all of God's people to St. Rita Parish.

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PARISH CALENDAR

Thirtieth Sunday
in Ordinary Time

October 25, 2026

Let the hearts
that seek the Lord rejoice!

Saturday, October 24	 5:00 p.m.	Mass
Sunday, October 25	 7:00 a.m.	Mass
	 9:00 a.m.	Mass (Live Stream)
	 5:00 p.m.	Mass
Monday, October 26	 7:30 a.m.	Liturgy of Hours/Rosary
	 8:00 a.m.	Mass
Tuesday, October 27	 7:30 a.m.	Liturgy of Hours/Rosary
	 8:00 a.m.	Communion Service
	 9:50 a.m.	Nellie Trugillo (+) Funeral - Hawaii State Veterans Cemetery
Wednesday, October 28	 7:30 a.m.	Liturgy of Hours/Rosary
	 8:00 a.m.	Mass
	... 9:30am -11:30 am	Food Pantry Open
Thursday, October 29	 8:00 a.m.	Communion Service
Friday, October 30	 7:30 a.m.	Liturgy of Hours/Rosary
	 8:00 a.m.	Mass
Saturday, October 31	 8:00 a.m.	Mass
	 12:00 p.m.	Living Rosary - Marian Grotto
	 3:15-4:00 p.m.	Confession - Church
	 5:00 p.m.	Mass



NEXT SUNDAY READINGS:

Rv:7:2-4, 9-14: Saint John had a vision that reaffirmed the belief that all who remain faithful to the Lamb of God receive fulfillment and glory after their trial.

1 John:3:1-3: John exhorted his brothers and sisters, God's children in the faith, to place their hope in the light of the world and in that way to keep themselves pure.

Mt:5:1-12a: Jesus offered the Beatitudes as the charter of the heavenly reign. The poor in spirit, the sorrowing, the lowly, the peacemakers—all these receive God's love.

October 28: Saint Simon and Saint Jude, Apostles—Feast

Jesus' Apostles reveal his interest in people of every background and experience. Simon the Zealot would have been committed to his Jewish identity and firmly opposed to Roman oppression and taxation. Matthew had served the Romans by collecting taxes from the Jews. Jesus was not bound by cultural ties, nationalities, ideologies, or social classes.

Jude is referred to as "Judas son of James" (Luke and Acts) and "Thaddeus" (Matthew and Mark). The only other reference to Jude comes from John's Gospel during the Last Supper in which Jude is referred to as "Judas, not the Iscariot..." (John 14:22). When Jesus tells His Apostles that He will soon be leaving them, Jude asks Jesus, "Master, [then] what happened that you will reveal yourself to us and not to the world?" Jude is asking Jesus why He doesn't clearly and convincingly manifest His divinity to everyone, so that they will believe in Him.

Unreliable apocryphal sources, such as the Passion of Simon and Jude and other fourth-century and later sources, provide what we know about Simon's and Jude's deaths. One tradition is that the two traveled to Persia to preach the Gospel and were killed there in AD 65. Simon is traditionally believed to have been sawed in half, and Jude is traditionally believed to have been beaten with a club. They often appear in sacred art holding the instruments of their deaths. Other traditions state they ministered in Armenia, Lebanon, Roman Britain, Egypt, and/or Samaria and died by arrows, crucifixion, or even a peaceful death.

The Epistle traditionally attributed to Saint Jude the Apostle is a short, passionate letter warning Christians against immorality and heresy. Some suggest that he is named Patron Saint of Hopeless Causes because of his passionate plea. Another tradition states that because Jude shared a name with Judas Iscariot, the betrayer, his intercession was rarely sought. However, after every other Apostle and saint was beseeched, people in the early Church would turn to Saint Jude as their last hope. Throughout the centuries, many miracles have been attributed to Saint Jude.

Saints Simon and Jude, you were privileged to learn from Jesus Himself. After His Ascension, you were among the first to receive the Holy Spirit and ordination as bishops. God used you to go forth and fulfill His command to share the Gospel to the ends of the earth. Please pray that I will more fully understand my mission within the Body of Christ and will fulfill my duties with diligence and love. Saints Simon and Jude, pray for me. Jesus, I trust in You. (My Catholic Life)

ANNOUNCEMENTS

MARRIAGE ENCOUNTER (Mt: 22:34-40): In this weekend's Gospel, Jesus teaches us to love God and our neighbor as ourselves. Couples practice that love at home. Worldwide Marriage Encounter, recognized by the Vatican, helps husbands and wives enrich their sacrament through time alone, free of outside distractions, and through better listening and communication, Join WWME Hawai'i for a residential weekend Feb. 19-21, 2027, at St. Anthony Retreat Center in Kalihi Valley, Oahu. Priest are also welcome to renew their vocation and strengthen parish relationships. Apply at www.hawaiiwwme.org or contact Brian and Claudine Perry at (808)276-5721 or brian.claudine.perry@wwme.org. Space is limited.

WORD OF LIFE: "The witness of our Blessed Mother [in the Gospel account of her visit to her pregnant cousin, Elizabeth,] invites us to become more aware of the needs of pregnant and parenting moms in our own parishes and communities. . . . Mary's witness is an invitation to step out in love and compassion. It is a summons to make haste to help vulnerable women who may be isolated and alone." *USCCB Secretariat of Pro-Life Activities Respect Life Reflection: Called to Serve Moms in Need.*
www.respectlife.org/called-to-serve-reflection

WEEKLY READINGS

Oct 25 Sun: 30th Sunday in Ordinary Time

Ex:22:20-26; Ps:18; 1 Thes:1:5c-10; Mt:22:34-40

Oct 26 :Mon: Ordinary Weekday

Eph:4:32-5:8; Ps:1:1-2, 3, 4 & 6; Lk:13:10-17

Oct 27 : Tue: Ordinary Weekday

Eph:5:21-33; Ps:128: 1-2, 3, 4-5; Lk:13:18-21

Oct 28: Wed: Saints Simon and Jude, Apostles

Eph:2:19-22; Ps:19:2-3, 4-5; Lk:6:12-16

Oct 29 Thur: Ordinary Weekday

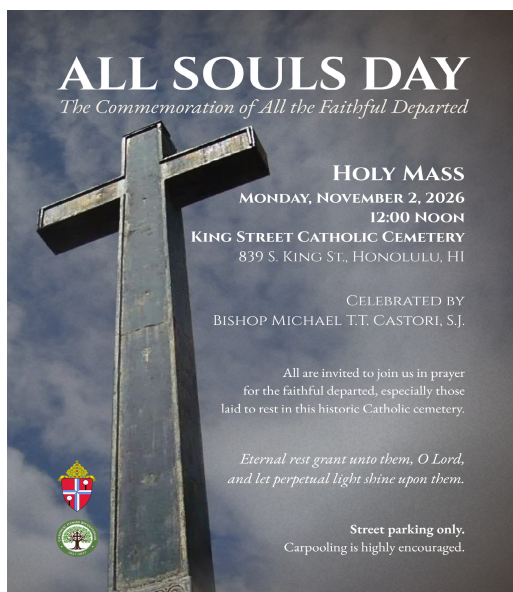
Eph:2:10-20; Ps:144:1b, 2, 9-10; Lk:13:31-35

Oct 30 Fri: Ordinary Weekday

Phil:1:1-11; Ps:111:1-2, 3-4, 5-6; Lk:14:1-6

Oct 31 Sat: Ordinary Weekday

Phil:1:18b-26; Ps:42: 2, 3, 5cdef; Lk:14:7-11



A STEWARDSHIP MOMENT

In today's Gospel Jesus lays judgement on the scribes and Pharisees for the hypocritical way they lived out their faith. The criticisms he levies are all about the ways righteousness turns into self-righteousness, and how religious belief could turn into something that was more about elevating themselves than about what they could do for God or their neighbor. Good stewards know that discipleship means finding ways to serve, and searching for ways to be a servant—to live as a servant of Christ. When faith is authentically lived out in community everyone is enriched, and God is glorified. Reflect this week on how you live out your faith. International Catholic Stewardship Council

STEWARDSHIP OF TREASURE

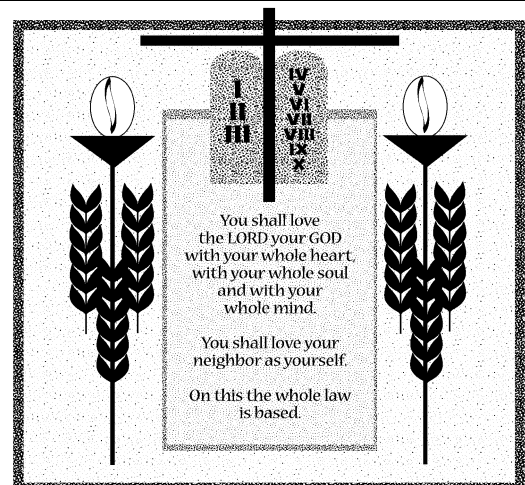
OPERATION FUNDS COLLECTION:

Sunday Collection	\$ 2,172.00
All Souls	185.00
Candles	75.00
Mass Intention	40.00
Outreach	45.00
Total	\$ 3,517.00

RESTRICTED COLLECTIONS

Building Fund	\$ 600.00
Repair & Maintenance	50.00
HI Catholic Ministries Appeal	205.00
World Mission	145.00
Total	\$ 1,000.00

MAHALO FOR SHARING YOUR TREASURE



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30th Sunday in Ordinary Time A – October 25, 2026

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

HO’OMAIKA’I: Mr. & MRS. Austin Michael and Casey Carnelas Allen who were united in the Sacrament of Matrimony this past **Saturday, October 24th at 2:00pm Marriage Ceremony**, here in St. Rita Cascia Catholic Church! May God bless you both with abundance of Sanctifying grace of the Sacrament of Matrimony!

Scripture Reflections

Old Testament: Exodus 22: 20-26

Background Context: This event is the 2nd time Moses received the **10 Commandments from the Lord (Exodus 34: 1-5, 29-33)** for at the 1st event Moses flung the 10 Commandments (Tablets) to the Israelites who having lost patience were worshipping the idol – the golden calf. **Now this is the 2nd time the 10 Commandments have been given and now in this part of the Book of Exodus explained in detail the various obligations the Covenant (10 Commandments) would impose on the Israelites, the Chosen People of God.**

In today’s passage Moses instructed the Israelites of **the Lord’s Will – the 10 Commandments – the Covenant**, as how they should behave **as Chosen People who made a Covenant with God**. This was especially true towards the weakest members in their society; **the strangers who had settled in their midst, the widows, the orphans and those who were in dire need and had to take loans.**

In the ancient world, foreign residents who lacked family connections, land rights and social connections held by the established members of the community were at great disadvantage. This made such people vulnerable to exploitation by the powerful.

Upon reflection we recognize that **the 10 Commandments God gave the Israelites were grounded in Isreal’s own history**, that is once they too were in a foreign land as an alien in the land of Egypt. **“You shall not molest or oppress an alien, for you were once aliens yourselves in the land of Egypt.” Exodus 22: 20.**

Israelites now as God’s Chosen People must remember their own experience of suffering and allow that memory to shape the treatment of others who are vulnerable in their midst.

Application to Life: God’s instructions expressed to the Israelites of old are still valid and applicable to us today as we who are Christians, disciples of Jesus Christ. **We too must never forget what God has done for us in our time of need and in return be good to others less fortunate than we are.** Most of all we are to avoid **“spiritual amnesia”** that is forgetting what God has done in our need and in prosperity act like nothing happened.

Therefore, God stern warning to the Israelites, **“You shall not wrong any widow or orphan. If you ever wrong them and they cry out to me, I will surely hear their cry.” Exodus 22: 22-23**, are relevant to us and it applies to us today, **as baptized Christians who have made a Covenant with God**. The widows, the orphans and the foreigner were then the most vulnerable people in their midst. Who are then now

“the widows, the orphans and foreigners of our time?” Those who are most vulnerable? The infant in the womb, the children lacking parental presence, homeless and elderly to name a few?

Although circumstances may have varied, widows and orphans were often at great risk of poverty and injustice in ancient society. **The Israelites were to always bear in mind** this and as Moses sternly reminded them that they the Israelites must not forget that God would on every occasion without hesitation side with the poor, the weak and oppressed among them.

The oppressors who were the cause of the suffering for them were warned of severe punishment and reversal of their fortune through violence and losses. **This reflected an ancient biblical understanding of divine justice: wrongdoing has consequences and those who abuse their power are answerable to God.**

Not just our national and state leaders and those in power must never forget this truth, but we too in our prosperity. That power and might do not make right, that wealth is not the end goal but means to assist and to ease one another's burden.

Many Israelites found themselves in need to borrow money to meet urgent needs, surviving a shortage of food or sustaining their households. A debt then just as today could become a source of further hardship if the lender demanded high interest from someone already struggling to survive.

The Law then therefore distinguished between helping a neighbor in distress and that of using that person's vulnerability to increase one's power and wealth.

“If you lend money to one of your poor neighbors among my people, you shall not act like an extortioner toward him by demanding interest from him.” (Exodus 22: 25). This command belongs to wider biblical concern for economic justice, also found in **Leviticus 25: 35-37 and Deuteronomy 15: 7-11.**

God made it clear; **“If you take your neighbor's cloak as a pledge, you shall return it to him before sunset; for this cloak of his is the only covering he has for his body.” Exodus 22: 26.** In the ancient New East, the cloak could serve several purposes: clothing during the day, protection from cold, and used as a blanket at night. The lender keeping it overnight could expose the poor person to considerable discomfort, pain and even danger to their health.

The law therefore placed a limit on the lender's right to hold collateral. Even a debt is legitimate, the debtor's human needs must be respected. God made this clear by stating; **“if he cries out to me, I will hear him; for I am compassionate.” Exodus 22: 26.**

New Testament: 1 Thessalonians 1: 5c-10

Background Context: Today's 2nd reading is the continuation of that of last Sunday, taken from Paul's letter to the Christians in Thessalonica. As explained last Sunday, Paul preached in that community during his 2nd missionary journey (49-52AD Acts 15:36-18:22), but due to persecution by envious Jews and pagans in the city, he was compelled to leave the city, even as his Christian church there were insufficiently instructed in the Faith.

That worried Paul but his disciple Timothy, whom he had sent back to look after them, brought him good news of their firmness in Faith, that had worried Paul for a while.

Application to Life: In today's passage Paul praises God for the good news and tells them that everything, his teaching, the Thessalonian church coming to Faith in Jesus Christ and their perseverance despite persecution was the fruit of the Holy Spirit at work in them. That their example had made them a model to other Christian churches in that region.

“With the Holy Spirit and deep conviction” Paul also reminds them that they know what kind of people he and his companions were among them. The credibility of the message was reinforced by the missionaries' conduct.

And this should remind us of all that our credibility as Christian witness to Jesus Christ at home, at work and wherever we go, is always in our behavior...choices, words and what we do. The truth is that our Christian witness – discipleship involves more than correct information we may possess.

It involves the proclamation of the Gospel, the activity of the Holy Spirit and the life that corresponds to the message, our witness. Therefore, Paul's appeal is not merely to imitate his speaking style, the church in Thessalonica imitated Paul and the Lord Jesus Christ in their response to suffering they faced in their commitment to the Gospel.

“And so, you became a model to all the believers in Macedonia and Achaia.” Macedonia was the region in which Thessalonica was located while **Achaia** referred to the southern Greek region that included the City of Corinth. Together these places named gave the statement of a broad geographical scope of the church.

Paul's point is that the **Thessalonian church** has moved from being new and vulnerable community to being an example – model to other Christian churches. **This is important in Paul's understanding of the church. A church is not simply a group of individuals who possess the same beliefs.** It is a shared life in faith that can demonstrate the truth of the Gospel to other communities - peoples.

Thus, Paul joyfully told them, **“The word of the Lord has sounded forth not only in Macedonia and in Achaia but in every place your faith in God has gone forth...” 1 Thessalonian 1: 8.** The words used, **“Sounded forth”** also related use of the phrase would be to **“a bell being rang”** drawing attention to what is righteous before God.

Paul named districts of **Macedonia and Achaia** but then they were meant to be used as expansive language to describe the reach of Thessalonian church and their faith. Therefore, the phrase used by Paul - **“In every place”** should not necessary be read as literal claim that every person in the Roman Empire had heard of Thessalonians. It is a conventional expression of the wide reputation of their Faith in Jesus Christ that had borne great witness.

“You turned to God from idols to serve the living and true God.” Truly the conversion of the Thessalonians involved a decisive orientation of allegiance. The converts abandon their former objects of idol worship and religious loyalty. Their conversion led to a new pattern of worship, obedience and communal life, in Jesus Christ.

Gospel: Matthew 22: 34 – 40

Background Context: All three Gospels **Matthew 22: 34-40, Mark 12: 28-31 and Luke 10: 25-28 (Synoptic Gospels)** relate the episode narrated in today's Gospel of Matthew. The Pharisee – **“a scholar of the law”** who approached Jesus seem to have been a sincere inquirer.

Historically by the time Jesus came into the world, the Jew religious leaders had **attached to the 10 Commandments the staggering 613 behaviors or rules of conduct which eventually were imposed as interpretative authority to the 10 Commandments!**

Now out of that **248** interpretations **were positive commands**, that is orders to **“do this or do that”**. The rest the **365** interpretations **as prohibitions**, **“don't do this”** or **“don't do that.”**

The Rabbis – the teachers of the religion did so to make it possible for the common man – Jews to observe the **10 Commandments** in every aspect of their lives, thus so many prescriptions (**Matthew 22:3, Acts 15: 10**). But tragically they brought the Law into ridicule for by putting side by side important Commandments such as those God had given (10 Commandments) with so many prescriptions, they made the Law – 10 Commandments burdensome and impossible to obey for many.

Application to Life: There is an important contrast here: the expert – **“scholar”** may know the commandments, **but the central issue is whether he recognizes their deepest meaning**. Knowledge of religious rules does not automatically lead to a life of obedience and love.

This remains a relevant question to believers today. We can know prayers, doctrines, liturgical regulations and moral teachings, yet we may still need to ask whether our lives express genuine love for God and other people.

“Teacher which Law in the Commandment is the greatest?” The question reflected a serious theological concern. With so many commandments in the Torah, could one principle bring them together? The Jewish teachers sometimes distinguished between **“weightier”** and **“lighter”** commandments. In **Matthew 23: 23**, Jesus himself spoke of the **“weightier matters of the law,”** namely justice, mercy and faith.

Jesus does not dismiss the Law, or declare its commandments unimportant instead, Jesus identifies the central principle by which the Law must be understood. The question invites us to move beyond simply asking **“what am I require to do?”** and to ask, **“what is the purpose of God's commandments?”** The answer is love!

Jesus' reply **“you shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and the 1st Commandment.”** Matthew 22:

Jesus begins with love for God; he does not invent a new commandment but first stated the familiar confession of Israel's faith, **the Shema**, which was a prayer, touching on whole heart, whole soul, and whole mind, first recited before any other formal prayer or worship.

The Jews were well aware that 3 expressions, heart, soul and mind of Shema prayer should not be understood as 3 completely separate parts of the human person. Together they expressed the totality of

one's commitment to God. **With all your heart-** in biblical thought the heart is the center of desire, intention and decision and personal commitment.

Loving God meant directing our deepest desires and choices toward Him! With all your soul: the soul represents one's life and whole self. **Loving God means belonging to God and remaining faithful to God through every circumstances.**

With **all your mind:** this understanding, thought and reflection. **Love of God involves not only emotions but the way we think, discern and make decisions.**

Notice that Jesus stated this is **"the greatest and the first commandment"** God is not simply one interest among many in our lives. **God is the source and the ultimate purpose of our existence!**

As Christians we must strive to remember that loving does not mean merely attending mass, reciting prayers or observing religious practices. These are important expressions of faith, but God's Commandments ask for something deeper: **a relationship with God that shapes our decisions, priorities, relationships and daily conduct!** A person may spend hours in the church and still struggle to forgive someone; another may pray faithfully but behaves dishonestly in business. The commandment challenges us to allow our worship to transform the way we live.

Finally, Jesus' statement; **"And the second is like it, you shall love your neighbor as yourself"** here Jesus introduced the second commandment with the important expression, **"is like it."**

Jesus does not say that the second commandment replaced the first or that the two are identical. Rather Jesus placed them in close and inseparable relationship. The Genuine love of God must be expressed in love for our neighbor.

The commandment to love one's neighbor already existed in the Jewish Scriptures, what is significant is the way Jesus connects it directly with the greatest commandment!

Who is my neighbor? Immediate context of **Leviticus 19**, the commandment concerns the relationship within the community, and the chapter also calls for love toward the resident foreigner (**Leviticus 19:34**).

In **Luke 10: 35-37**, Jesus developed the question through the parable of the Good Samaritan, showing that neighborly love crosses the social and religious boundaries. To **"love your neighbor as yourself"** means to recognize the dignity, needs, and wellbeing of another person seriously as our own. We naturally want others to understand us, forgive us, respect us, and help us when we suffer.

Jesus invites us to extend that same concern to others. **"On these two commandments hang all the laws and the prophets."** This is the theological climax of the passage!

The expression **"the Law and the Prophets"** refers broadly to the Scriptures of Israel. Jesus is saying that the whole biblical revelation must be understood in the light of these two commandments.

OUR PRAYERS and CONDOLENCE

Malubay Ohana at the death and Inurement of their brother **+DENNIS REUBEN MALUBAY** this past Friday, October 23, 2026, at **O'ahu Nu'uano Crematorium and Cemetery.**

Eternal Rest Grand Unto +Dennis Reubin Malubay and +Joseph Gomes O Lord, and Perpetual Light Shine Upon **+Dennis and +Joseph**. May they Rest in Peace, Amen.

LOOKING AHEAD:

Grave Site Service: **+Nelita “Nellie” Trugillo** who passed away, September 17, 2026, will be laid to rest on **Tuesday, October 27th at Kaneohe Hawai’i Veteran’s Cemetery. Scripture Prayers and Committal Service will start at 9:50am.**

We offer our prayers and condolences to the **Trugillo Ohana**. **Eternal Rest Grant Unto +Nelita “Nellie” Trugillo**, O Lord and Let Perpetual Light Shine on her, May **+Nelita** and Souls of all the faithful departed in the Mercy of God, Rest in Peace Amen.

FOCCUS MARRIAGE DISCUSSION SESSION: Tuesday, October 27th at 5:00pm. St. Damien Trailor.

BAPTISMAL CLASS: For parents and godparents of **MAILELAGI SCANLAN** on Friday, October 30th at 7:00pm. St. Damien Trailor.

LIVING ROSARY: Respect Life in front of Marian Grotto on **Saturday, October 31st at 12:00noon-1:30pm. Scriptural Rosary and Litany for Life will be prayed for the Intentions of Respect of Life from the Moment of Conception to Natural Death. Come and join us.**

ALL SOULS NOVENA MASS will begin starting November 2nd.

All the Poor Souls will be prayed throughout the Month of Poor Souls – November. Names of the All Souls will be listed from the All-Souls Envelopes next week. Listed below are the names of deceased parishioners who had their Funeral Services on site here or off site at the grave. From **November 2025 – November 2026**.

On ALL SOULS’ DAY, Tuesday, November 2nd, commemoration for all parishioners who have died this year. **There will be 8:am morning mass and 6:pm Evening Candle Commemoration, Rosary of the deceased of St. Rita and 6:30 Mass.** Parishioners who have died **November 2025 – November 2026** is listed below. Their Ohana members are invited to take part in the evening candle commemoration and mass. **Attending family members will light the candle for the deceased loved one.**

Presently we have recorded 16 funerals that have taken place through St. Rita Parish. Each name of the deceased will be recalled by name, and a candle will be lit, and rosary prayers will take place.

+Joseph Paul Padayhag 2025	+Denise Akana 2025	+Jovita I. Bolian 2026
+Sandy Kaala Dutre 2025	+Gavino I. Rulloda 2026	+Dennis Ruben Malabay 2026
+Albertina Schroter 2025	+ Dcn. Jerome Lefu’a Vito 2026	+Nelita “Nellie” Trugillo 2026
+Ernestine S. Aubrey 2025	+Itita Lefu’a 2026	+Ethel L.P. Samson Brown 2026
+Marily Nani Faima 2025	+Bonificia Marteja Verzon 2026	+Joseph Gomes 2026
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*Have a Blessed
week in the Lord!
Amen! Jm cap*