

All Souls' Day

November 2, 2025

Grant them rest, O Lord!

PARISH CALENDAR

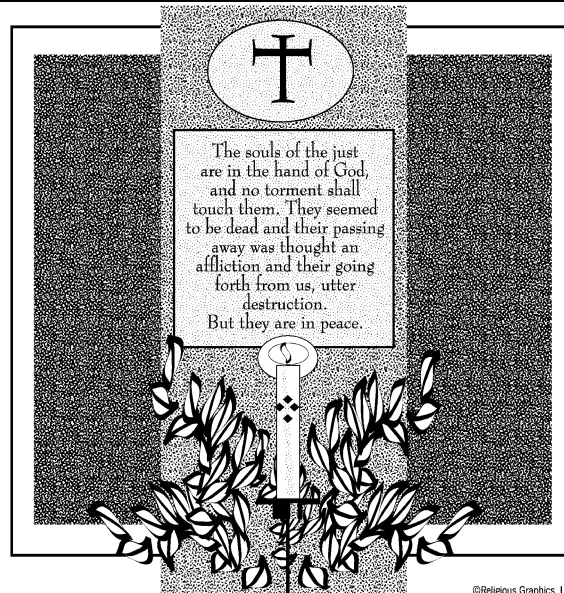
Saturday, November 1	 5:00 p.m.	Mass, Aloha Sunday
Sunday, November 2	 7:00 a.m.	Mass, Aloha Sunday
	 9:00 a.m.	Mass (Live Stream), Aloha Sunday
	 5:00 p.m.	Mass, Aloha Sunday
Monday, November 3	 7:30 a.m.	Liturgy of Hours/Rosary
	 8:00 a.m.	Mass
Tuesday, November 4	 7:30 a.m.	Liturgy of Hours/Rosary
	 8:00 a.m.	Mass
Wednesday, November 5	 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, November 6	 7:30 a.m.	Liturgy of Hours/Rosary
	 8:00 a.m.	Communion Service
Friday, November 7	 7:30 a.m.	Liturgy of Hours/Rosary
	 8:00 a.m.	Mass - First Friday
	9:00 a.m.-6:00 p.m	First Friday Adoration to the Blessed Sacrament
Saturday, November 8	 8:00 a.m.	Mass
	 3:15-4:00 p.m.	Confession - Church
	 5:00 p.m.	Mass

NEXT SUNDAY READINGS:

Ez:47:1-2, 8-9, 12: Saving water flowed from the temple, and all who were touched with it were saved.

1 Cor:3:9c-11, 16-17: We are God's temple and the Spirit of God dwell in us.

Jn:2:13-22: "Zeal for your house will consume me." The temple to be raised up, in three days, is the temple of Christ's body.



ANNOUNCEMENTS

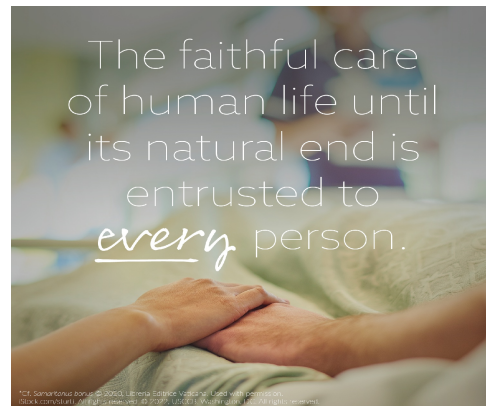
NOVEMBER MONTH OF ALL SOULS: The month of November is set aside to reflect and remember those who have gone before us. During November, all Masses said at St. Rita will be said for the deceased members of our parish families and friends. **NO OTHER MASS INTENTIONS WILL BE ACCEPTED.** Beginning, **Sunday, November 2nd** There will be a box place for the names of "All Souls" where you may place your love one's name and the parish will pray for all those who have died. "All Souls Envelopes" are on the white counter at the entrance of the church.

WORLDWIDE MARRIAGE ENCOUNTER: The Beatitudes remind us that the truly blessed are the meek, the merciful, and the peacemakers. These are also the virtues that make a marriage thrive. Find inspiration from the saints as you journey to become a more loving and gentle spouse, bringing peace and mercy to your marriage. 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: *"Palliative care and hospice are precious and crucial instruments in the care of patients with serious and complex chronic or terminal illnesses, and they help provide comfort to both the patients and their families. While palliative care cannot entirely eradicate suffering from people's lives, it provides an authentic expression of human and Christian care — allowing us to remain at the side of a suffering person, as the Blessed Mother and the beloved disciple remained at the foot of the Cross. . . . The path of accompaniment until the moment of death must remain open, with appropriate care for body and soul customized to the personal needs of the patient."* USCCB Secretariat of Pro-Life Activities *"The Witness of the Good Samaritan: Palliative Care and Hospice"*

WEEKLY READINGS

Nov 2 Sun: All Soul's Day
Sir:35:12-14, 16-18; Ps:34; 2 Tm:4:6-8, 16-18; Lk:18:9-14
Nov 3 Mon: Ordinary Weekday
Rm:11:29-36; Ps:69:30-31, 33-34, 36; Lk:14:12-14
Nov 4 Tue: Saint Charles Borromeo, Bishop
Rm:12:5-16b; Ps:131:1bcde. 2, 3; Lk:14:15-24
Nov 5 Wed: Ordinary Weekday
Rm:13:8-10; Ps:112:1b-2, 4-5, 9; Lk:14:25-33
Nov 6 Thur: Ordinary Weekday
Rm:14:7-12; Ps:27:1bcde, 4, 13-14; Lk:15:1-10
Nov 7 Fri: Ordinary Weekday
Rm:15:14-21; Ps:98:1, 2-3ab, 3cd-4; Lk:16:1-8
Nov 8 Sat: Ordinary Weekday
Rm:16:3-9, 16, 22-27; Ps:145:2-3, 4-5, 10-11; Lk:16:9-15



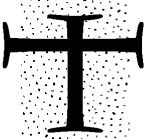
STEWARDSHIP OF TREASURE

Sunday Collection	\$ 3, 183.00
Candles	56.00
Funeral	200.00
Outreach	45.00
Total	\$ 3, 484.00

RESTRICTED COLLECTIONS

Building Fund	\$ 1, 739.00
World Mission Sunday	10.00
Total	\$ 1, 749.00

MAHALO FOR SHARING YOUR TREASURE


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 those
 who have
 departed
 in the
 friendship
 of the
 LORD

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All Souls Day November 2, 2025, C

Scripture Reflections

Old Testament: Wisdom 3: 1-9

Background Context: The **Book of Wisdom** was written in Greek by a Jewish author in the **1st Century BC**, in Alexandria, Egypt. The book warned against the influence of Hellenistic philosophy upon Jewish faith and to counter the encroachment of such secular influence upon the Jewish faithful. The author emphasized the importance of wisdom as a divine gift that surpassed Hellenistic – Greek worldly view.

At this time many Jews lived in diaspora - outside of Israel where they faced cultural and religious pressures from Hellenism – the Greek world views that prized material success, human reason and worldly glory.

The author of **Book of Wisdom** sought to reaffirm the Jewish Faith in God's justice, immortality and divine wisdom. Today's passage belongs to the first main section of the book **Wisdom 1 - 5**, which deals with the destiny of the righteous and the wicked. This specific passage is a reflection on the immortality of the righteous, those who remain faithful to God despite suffering and death.

Application to Life: Today's first reading perhaps contains the most consoling and hopeful messages in the Scripture - Old Testament regarding death and eternal life. The author reassures the faithful, **"the souls of the righteous are in the hand of God and no torment shall touch them"** **Wisdom 3: 1**. To be **"in the hand of God"** is a beautiful biblical image of secure protection and intimate care God has over His people **John 10:28**. The author reminds us of all that by our faithfulness to God we overcome all trials and even the fear of earthly death.

We see that human nature never changed, even in our 21st century over 2,000 years since the **Book of Wisdom** was written, it still clearly addresses the moral dangers present in our world today. We live in an affluent society filled with materialism and hedonism that have swept so many away from the right path - Jesus Christ, the author of Wisdom not only warns us but also exhorts us to confidence we must have in God in our earthly trials.

The faithful who has already suffered on earth before their deaths now share in the victory promised by God. As Christians we called to mind our promises made in our baptism. The persecution described earlier in **Wisdom 2: 12; 14** are difficult trials, yet to remain faithful in our daily life. We may appear defeated or dead in the eyes of the world, but in reality, we are secure in divine life. Earthly death does not destroy us; it is eternal death, dying in grave sin (mortal sin) we must fear, for earthly death becomes a transition into peace, door to eternal life, not an end.

Human judgement described as **"in the eyes of the foolish"** in comparison with divine judgment, for God see what is hidden. The world sees only suffering and death, what is external and visible in flesh, while God sees vindication and eternal peace brought in the soul of those who are faithful. This is one of the clearest Old Testament anticipation of eternal life and the resurrection hope later fully revealed in the New Testament. Let us take comfort in our faith that the sufferings of the just is not punishment but purification, **"like gold tested in fire"**. As Christians we are to place all our sufferings on the "Altar of the

Cross” that is to unite them to Jesus Christ. That all our sufferings, big or small are not an end in itself; rather purified we attain greater glory in Jesus Christ. This belief connects with later Christian theology of redemptive suffering and spiritual purification **1 Peter 1: 6-7**. It implies that the righteous are transformed by their fidelity under trial, our earthly trials no matter what it is can be united to the suffering of Jesus Christ on the Cross and thus they are redemptive sufferings, for our benefit and for others.

The “**visitation**” spoken here, (**Wisdom 3: 7-8**) refers to the final judgment when God will reveal the truth of every life. Faith and love form the core of the righteous person’s relationship with God, and we are assured that that divine mercy and grace are given to those who trust in God, a key bridge between Jewish and Christian revelation of divine love.

New Testament: Romans 6: 3- 9 (Romans 5: 5-11)

Background Context: In Romans, Paul declares the good news that God restores and makes right the people’s covenant relationship through Jesus Christ’s obedience. Paul begins by reminding us of what we have experienced in our Baptism into Christ Jesus. This ritual act united us with Jesus Christ so that we are **co-participants in His death and His resurrection (Romans 6:3)**. We now identify with Jesus Christ and become part of God’s dominion, acknowledging Jesus Christ as Lord.

Paul informs us further that Baptism incorporated us into Jesus Christ’s rule as those who have died and have been raised, just as Jesus died and has been raised from the dead. Our Baptism is the key moment of transition in which we left behind our old lives when sin ruled over us. We began a new life, the life that Jesus Christ experienced when God’s power raised Him from the dead (**Romans 6:4**). We are people who can behave and conduct ourselves in a new way, no longer under sin’s control.

Application to Life: What a marvelous gift we have received as Christians! By our Baptism we have been incorporated into the life and the death of Jesus Christ. What does this mean? Paul meant we are the temple of the Holy Spirit, that God makes His dwelling in us. Our lives after our Baptism are no longer just our own. That what we do, we do so in and with Jesus Christ. Would we allow our hearts, our hands, our feet, our bodies to do things that defiles Jesus Christ’s body? By our lives simple as they may be, that our lives can be one of glorifying God the Father in and through Jesus Christ His Son, or one that is an abomination in the Father’s sight by the evil we choose and do.

As Paul turned his attention to Jesus’ resurrection, we are told that our participation in resurrection is real, even though it is not yet complete. We are now living a new life, freed from the bondage to Satan. Therefore, even as we do not yet experience the fullness of resurrection, we are called to live as those who are freed from Satan’s bondage, that is our choices in life must be one of faithfulness to God.

Even as Paul’s contrasting tenses made clear the distinction of our bodily resurrection still incomplete on earth, we continue to daily participate in Jesus Christ’s death and resurrection, and while our bodily resurrection remains a future certainty (**Romans 6:5**). Let us hold firm to the truth that we who have died with Christ will also “**live with him**” (**Romans 6:8**). We will be raised; our destiny is clear!

That we have died to our old self-sin and with Jesus we also rose to new life. That our participation in Jesus’ resurrection is not simply a future hope, but it changes our present lives as well. We too must consider that we are “**dead to sin and alive in God**” (**Romans 6:11**) and this constitutes the choice we

daily make so that the power that rules over us is Jesus Christ. That we make choices for Jesus Christ daily, rejecting sin.

Gospel: John 6: 37-40

Background Context: Today's passage is from **the Bread of Life Discourse, John 6:22-59**, a key section in the Fourth Gospel, written around **90AD - 100AD**, for the early Christian community experiencing trials, persecution and perhaps even loss of members through death or abandonment of faith – apostasy. This Gospel of John was written after decades of reflection on Jesus' words, especially in the light of the Resurrection and the Eucharist. By the time of John, the Christian community had already been celebrating the Eucharist as both memorial of Jesus' death and pledge of eternal life.

Application to Life: Jesus said to the crowds: **"Everything that the Father gives me will come to me, and I will not reject anyone who come to me..." John 6:37.** These bold yet assuring words were not only spoken to the crowds and the disciples 2,000 years ago, but also to all Christians of all time who may grieve the loss - death of loved ones and seek hope in the promise of resurrection.

That we will again be with those whom we have loved in this brief earthly life. Jesus assured all believers that those who belong to the Father are safely entrusted to Him. More importantly Jesus' words **"I will never drive away"** expressed total security; once someone is received by Jesus Christ, they are never rejected.

On **All Souls Day**, the words of Jesus are deeply consoling, for who have not experienced the death of a loved one? How heart wrenching was the experience of their earthly death and incomplete we felt our earthly life with them were. We are told, the faithful, our loved ones departed are not lost to God. Even in death, they **"belong"** to Jesus Christ, the one who keeps all who come to Him. Jesus identifies His mission as one of obedience to the Father's saving will is **"coming down from heaven"** revealed divine initiative, that God's will is to save, not condemn.

This reinforced today's message; that salvation originates in God's merciful desire to gather all His children. Our loved ones who were faithful are not separated from this divine plan of redemption; they remain within the saving will of God. **"And this is the will of the one who sent me, that I should lose nothing of all that he has given to me, but raise it up on the last day" (John 6:39).**

This words of Jesus are essential to ***Christian eschatology** - salvation. Jesus' mission endures that none of God's children are lost. His redemptive work is inclusive and complete. The phrase **"raise it up on the last day"** introduces the great Johannine theme of resurrection. (***Christian eschatology** part of theology concerned with death, judgment, and the final destiny of the soul and of humankind).

On **All Souls Day**, this becomes the foundation of our hope; we believe that Jesus Christ, who conquered death will raise up all who belong to Him. Those we love and those who have gone before us marked with the sign of faith. **"...all who see the Son and believe in him may have eternal life, and I will raise them up on the last day" John 6:39.**

Jesus links faith **"see and believe"** with eternal life. To **"see"** the Son means not just physical sight but spiritual recognition, acknowledging Jesus as the revelation of the Father's love. Eternal life is not just future resurrection, but our personal relationship – discipleship with Jesus Christ that transcends death.

On **All Souls Day** this truth becomes our comfort, those who believed and were faithful in Jesus Christ during their earthly life now live in Him, awaiting the fullness of resurrection (bodily resurrection on the Last Day). Our brothers and sisters in Christ, our relatives, loved ones longed for our prayers. In our faith and our communion with them, let us remember them in our prayers this month of All Souls- Poor Souls. Join us 30 minutes before every mass for the All-Souls Novena Prayers.

ALL SOULS DAY – NOVEMBER 2nd Biblical and Traditional Foundations

Understanding the Catholic Teachings on All Souls – Poor Souls

All Souls Day is a day set aside by the Catholic Church to honor the dead, the poor souls. In our Catholic Christian Faith, we believe that upon earthly death the souls of the persons **who have died go to one of three places**: One, Heaven, where a person who died in the state of perfect grace and communion – friendship with God go. Two, Hell, where those who die in the state of mortal sin (unrepented grave sin) are condemned by their own free choice. They had freely chosen in this brief earthly life to totally reject God and died in the state of that total rejection of God. Three, Purgatory - intermediate place, which is where people free of mortal sin, in friendship with God but still in the state of lesser sin (venial sin).

Purgatory is necessary so that souls can be cleansed and perfected before they enter the glory of Heaven. Two of the primary **Old Testament and New Testament Scripture** reference. Old Testament: **“Turning to supplication, they prayed that the sins of the dead might be fully blotted out...Thus made atonement for the dead that they might be freed from sin, 2 Maccabees 12: 26 & 28, 12:32.**

New Testament: **“If anyone builds on this foundation with gold, silver, precious stones, wood, hay or straw, the work of each will come to light, for the day will disclose it. If the work stands that someone builds upon the foundation, that person will receive a wage. But if someone’s work is burned up, the one will suffer loss, that person will be saved, but only through fire,” 1 Corinthians 3: 12-14.** Certainly, the doctrine of Purgatory has not been without controversy. The tragic abuses of the doctrine of Purgatory did arise, especially the 15th and early 17th century in the Catholic Church history, especially during the **Renaissance Period 1483-1519.**

In 1517, An Augustinian Catholic Priest, **Martin Luther (1483 – 1546)** who later abandoned-apostatized from the Catholic Church, argued with the monk, **Johan Tetzel O.P. (1465 – 1519)** over the abuses of the selling of indulgences by some Catholic Church leaders.

Indulgences were sold as spiritual pardons to the poor and applied to the souls of the dead or the living to get people to heaven. The blatant abuse of such sad state and sometimes fraudulent practices of selling indulgences for money, led to Martin Luther’s protest.

Though what may have begun as righteous act, tragically **Martin Luther** abandoned the Catholic Faith and later married **Katharina von Bora** and had 6 children. He also considered one of the prime causes of the **Protestant Reformation 1517-1685.** Martin Luther also translated the Bible into German, and he purposely omitted the ***Seven Books of the Old Testament** canon books; **Tobias, Judith, Baruch, Ecclesiasticus, Wisdom, First and Second Maccabees** and also certain additions of **Esther and Daniel**, which had references to prayers for the dead.

For over 1,000 years all Christians had accepted all those books as canonical and were accepted yet taking authority upon himself, Martin Luther tragically removed – omitted them out. Tragically too Martin Luther on his own altered - doctored **Romans 1:17** to meet his own personal belief – explanation of salvation by justification alone. While many Protestants – Lutherans professed in **Faith alone – Sola Scriptura**, as Catholic Christians we hold the belief that **Faith is central and without it one cannot be saved, but at the same time Faith alone do not save us.**

“What good is it, my brothers, if someone says he has faith but does not have works? If a brother or sister has nothing to wear and has no food for the day, and one of you say to them, go in peace, keep warm and eat well, but you do not give them necessities of the body, what good is it? So also, faith of itself if it does not have works, is dead,” James 2: 14- 17.

While Martin Luther and many Protestants belief hold that Faith alone save- Justification by Faith Alone (Solo Scriptura), thus concluding that there is no need for Purgatory, disregarding long teachings of the Church.

The ***Seven omitted books of Old Testament** had been accepted **over 1,400 years** by Christians in both East and West before, but Martin Luther removed the ***Seven Books of the Old Testament** and introduced his heretical teachings that dead people are saved and that there is no need to pray for the dead.

Thankfully the Catholic Church reeling from the tragedy of the abuse and from Martin Luther’s actions, began to reform itself in the **Council of Trent (1545)**, and began the period of **Catholic Counter Reformation** which brought about wide needed reforms and rejuvenation. The doctrine of Purgatory was further clarified; the souls of the faithful who at death have not been purified from the temporal punishment due to venial sins and from attachments to forgiven mortal sins cannot immediately attain the **beatific vision** of heaven. In other words when we die, we who had not yet attained full sanctification and moral perfection necessary to enter heaven, then by the mercy of God can be saved through Purgatory, **“so be perfect, just as your heavenly Father is perfect,” Matthew 5:48.**

“But nothing unclean will enter it, nor anyone who does abominable things or tells lies. Only those will enter whose names are written in the lamb’s book of life,” Revelation 21:27. Our brothers and sisters in **Purgatory are called the Church Suffering**, while **we on earth are called the Church Militant**, who still must struggle faithfully to enter heaven. Those who are **now in heaven are called the Church Triumphant**, they have attained their goal, eternal life in heaven.

In love and mercy of God, through our Baptism who are members of the Church, the body of Christ are united together as one, as **Church Suffering, Church Militant and Church Triumphant.**

NOVENA MASSES and PRAYERS for the POOR SOULS: November Novena Prayers for the deceased will be prayed with the daily Novena Masses for them. The **Novena Mass Prayer Intention Box** dedicated to the Poor Souls with a candle lit next to it at the sanctuary. Please write the names of your deceased loved ones clearly, as each name will be prayed for and remembered during the month of November. Please drop your **Poor Souls Envelopes** found at the entrance with the names of your deceased loved ones in the collections. The Poor Souls envelopes in the box have already been recorded and donations removed. Have a blessed week in the Lord. Fr. Paul ofm cap.

