

PARISH CALENDAR

Eighteenth Sunday in Ordinary Time

August 4, 2019

Lord, do not delay in your coming!

Saturday, Aug 3	..... 5:00 p.m.	Mass, Aloha Sunday
Sunday, Aug 4	..... 7:00 a.m.	Mass, Aloha Sunday
	..... 9:00 a.m.	Mass, Aloha Sunday
	..... 10:30 a.m.	Lourdes Slide show Presentation
	..... 5:00 p.m.	Mass, Aloha Sunday
Monday, Aug 5	..... 7:45 a.m.	Morning Prayer
	..... 8:00 a.m.	Mass
	..... 9:00-11:00 a.m.	Food Pantry Open
Tuesday, Aug 6	..... 7:45 a.m.	Morning Prayer
	..... 8:00 a.m.	Mass
	..... 7:00 p.m.	Finance Council Meeting - Kamiano Trailer
Wednesday, Aug 7	..... 7:45 a.m.	Morning Prayer
	..... 8:00 a.m.	Mass
	..... 9:00-11:00 a.m.	Food Pantry Open
Thursday, Aug 8	..... 8:00 a.m.	Mass
	..... 7:30 p.m.	Prayer Meeting - Church
Friday, Aug 9	..... 8:00 a.m.	Mass
	..... 9:00-11:00 a.m.	Food Pantry Open
Saturday, Aug 10	..... 4:00-4:45 p.m.	Confession
	..... 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.

Heb:11:1-2, 8-19: God approves people because of their faith, Abraham obeyed God out of faith.

Luke:12 :32-48: Jesus encouraged the disciples to place their trust in God's reign.



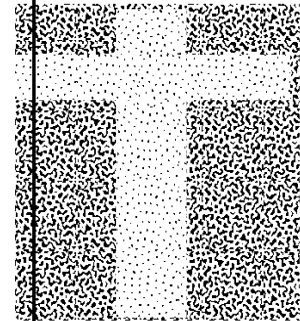
We welcome **Eloisa Rosa Longo** into our parish family.

Eloisa was baptized into the Christian faith last Sunday at the 9 am Sunday Mass!

Reflection

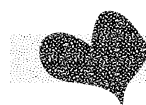
Wouldn't you know? Someday, someone in a crowd somewhere would ask an inappropriate question of Jesus. This poor fellow who shouted out his question to Jesus honestly must have expected him to solve his inheritance problem. It was foremost on his mind, and whoever was passing through town—prophet, Messiah, miracle worker—the man's inheritance was all that mattered. Jesus answered the man's question as honestly as possible and then used it as an occasion to talk about wealth. When our accumulation of wealth becomes paramount, he says, we run the risks of division. The unfettered drive for wealth can drive a wedge between family members and friends. Accumulation of wealth can divide one's heart and steal one's time. The lopsided pursuit of wealth can determine the place and duration of meals, whittle away at weekends, cancel vacations. It can create new barns crowded with new things. It can forge connections that aren't worth much. It can buzz and ring and beep at us all day long. This kind of wealth is not worthy of the human soul. It is not a worthy expenditure of time and energy.

When Luke writes his version of this story, he has in mind the end times. Members of the early Church were conscious of the Second Coming of Jesus, and they thought it was imminent. This expectation colored their view of life on earth, and it colors this story. Whether or not one is preoccupied with the end times, the parable holds true. It echoes other parables that insist that we be rich in God and consider all other riches in relation to that. Copyright © 2003, World Library Publications. All rights reserved



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

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if today you hear his voice,
harden not your hearts

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ANNOUNCEMENTS

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 Rite of Christian Initiation for Adults (or RCIA 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 RCIA program will begin **Sept 8, 2019.***
- 2) *RCIA candidates will meet roughly every other Sunday night at 7:00 pm in the St. Francis Trailer or church.*
- 3) *RCIA 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) *RCIA 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. RCIA Scrutinies (during Lent) If you or someone you know is interested, please call our RCIA Director (Don Gerry, 489-9529)*

WORD OF LIFE: "Precisely in an age when the inviolable rights of the person are solemnly proclaimed and the value of life is publicly affirmed, the very right to life is being denied or trampled upon, especially at the more significant moments of existence: the moment of birth and the moment of death." **Pope Saint John Paul II, Evangelium vitae** © 1995, **Libreria Editrice Vaticana. Used with permission. All rights reserved**

WEEKLY READINGS

Aug 4 Sun: 18TH Sunday in Ordinary Time

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

Aug 5 Mon: Ordinary Weekday

Num:11:4b-15; Ps:81:12-13, 14-15, 16-17; Mt:14:13-21

Aug 6 Tue: Transfiguration of the Lord

Dan:7:9-10; 13:14; Ps:97:1-2, 5-6, 9; 2 Pet:1:16-19; Lk:9:28n-36

Aug 7 Wed: Ordinary Weekday

Num:13:1-2, 25-14:1, 26a-29a, 34-35; Ps:106: 6-7ab, 13-14, 21-22, 23; Mt:15:44-46

Aug 8 Thur: Saint Dominic, Priest

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

Aug 9 Fri: Ordinary Weekday

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

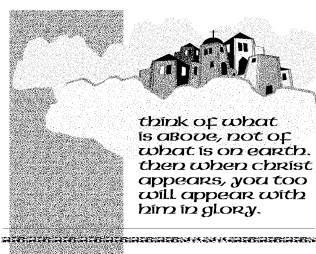
Aug 10 Sat: Saint Lawrence, Deacon & Martyr

2 Cor:9:6-10; Ps:112:1-2, 5-6, 7-8, 9; Jn:12:24-26

Rich and Poor

Mae West is credited with the saying, "I've been rich, and I've been poor. Rich is better." Most people would agree. It is better to have the means to pay for one's needs. It is better to be able to provide for ourselves and for one another. It helps to have adequate resources to meet one's needs. But if simple accumulation holds first place, we are in deep trouble. In today's readings, possessions are not the issue; our attitude toward them is. We need to be very, very clear about this.

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NOTE ON STEWARDSHIP

In today's Gospel, Jesus offers a warning to those who pursue leisure and pleasure as their goal in life without concern for the poor and less fortunate. He tells the parable of the wealthy landowner who, upon yielding an exceptionally profitable harvest one year, determines that he will live the rest of his days in relaxation; to eat, drink and be merry. God calls the miser a "fool" and lets him know that his greed and self-indulgence will not bring him the security he seeks.

Good stewards acknowledge that the money and possessions entrusted to them are to be used to further the mission of Jesus Christ. This week let us reflect on our own daily consumption habits. Do we spend money on articles that make us better ambassadors of Christ? Does our personal lifestyle bring "good news to the poor" (Luke 4:18:)?

(International Catholic Stewardship Council)
Qoheleth is the speaker in the first reading. The name Qoheleth identifies a person related to a congregation. The message and sayings of a teacher or preacher were gathered into this book called Ecclesiastes in about the third and fourth centuries before Christ. During this time, philosophers were overly optimistic about their abilities to unlock the mystery of God. They conjectured that God perhaps could be defined and understood. But God is beyond human understanding, Qoheleth insists. And as a corollary, God is beyond our control and God's actions beyond our prediction—thank God!

The opening lines are sobering. They put us in our place. They are not exactly the way to win friends and influence people. They don't make for strong networking possibilities. This Qoheleth fellow is more concerned about what we know than whom we know. He is not a politically correct, perfectly coifed preacher trying to cajole us into a feel-good faith.

This preacher has seen it all. He is wise enough to know that personal vanity is deeply rooted, and our tendency to accumulate and control is persistent and endlessly inventive. The world, he insists, is fundamentally mysterious, its ways beyond our reckoning. God is the giver, we the receivers. This does not excuse us from active involvement in the world, of course. It helps us make sense of and monitor the quality of that involvement, though.

In the second reading, Paul also offers a worldview. His view is not as world-weary as that of the first reading. Paul's words are deeply felt and enthusiastic. They are sure and grounded. His faith in the death and resurrection of Christ allows him to see. This faith is where Paul starts. His heart is set; the direction of his life is clear. Paul knows what must be set aside forever and what must be taken up. Sin must be set aside; a new life in Christ must be taken up. Everything else is relative. It's important, mind you. But it is relative. This includes gender, race, and nationality—not to mention all the other measuring sticks that distinguish this person from that..

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