

## PARISH CALENDAR

Third Sunday  
in Ordinary Time

January 26, 2020

**Look toward the Lord  
and be radiant!**

Saturday, Jan 25	..... 5:00 p.m.	Mass
Sunday, Jan 26	..... 7:00 a.m.	Mass
	..... 9:00 a.m.	Mass
	..... 10:45 a.m.	Religious Education Class
	..... 5:00 p.m.	Mass
Monday, Jan 27	..... 7:45 a.m.	Morning Prayer
	..... 8:00 a.m.	Mass
	..... 9:00-11:00 a.m.	Food Pantry Open
Tuesday, Jan 28	..... 7:45 a.m.	Morning Prayer
	..... 8:00 a.m.	Mass
	..... 7:00 p.m.	<b>Finance Council Meeting - Kamiano Trailer</b>
Wednesday, Jan 29	..... 7:45 a.m.	Morning Prayer
	..... 8:00 a.m.	Mass
	..... 9:00-11:00 a.m.	Food Pantry Open
Thursday, Jan 30	..... 7:45 a.m.	Morning Prayer
	..... 8:00 a.m.	Mass
	..... <b>5:30 p.m.</b>	<b>Feeding Menu : Bake/Shoyu Chicken</b>
Friday, Jan 31	..... 7:45 a.m.	Morning Prayer
	..... 8:00 a.m.	Mass
	..... 9:00-11:00 a.m.	Food Pantry Open
Saturday, Feb 1	..... 4:00-4:45 p.m.	Confession
	..... 5:00 p.m.	Mass

### NEXT SUNDAY READINGS:

**Malachi:3:1-4:** *The Lord will appear at the temple and God will “refine and purify” the people.*

**Hebrews:2:14-18:** *Through his death he frees all who live in fear of death.*

**Luke:2:22-40:** *Joseph and Mary brought Jesus to the temple to be consecrated.*

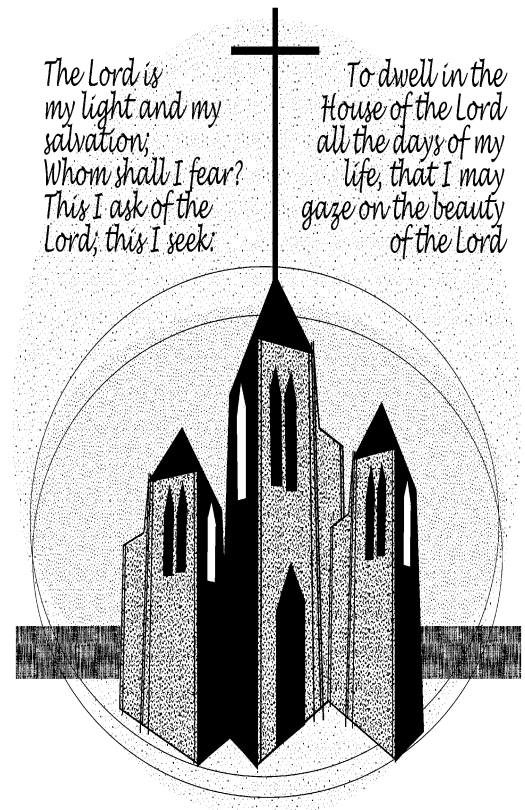
*This Sunday begins the Church’s long meditation on the Gospel according to Matthew, which unfolds for the thirty-three Sundays in Ordinary Time.*

*This Gospel seeks to connect Jesus to the Old Testament. The stories of the birth of Jesus repeatedly interject a reminder: “All this took place to fulfill what the Lord had said through the prophet ...” (Matthew 1:22). And so in today’s Gospel reading, Matthew tells us that Jesus carries out his mission to fulfill an Old Testament prophecy.*

*In this case, Jesus is compared to the Isaian prophecy of a great light flooding the land of Galilee, that place of the Gentiles. In that region on the seashore of the Sea of Galilee, Jesus began gathering disciples. The four fishermen, Peter and his brother Andrew, along with the Zebedee brothers, James and John, abandoned their business and followed Jesus immediately. Scripture scholars tell us that the original language connotes a sense of inevitability and urgency in Jesus’ call to these four men and in their spontaneous, unquestioned response. There was no fence-sitting here, and no hesitation. The time had come and the four fishermen knew deeply that this was their once-in-a-lifetime chance. They immediately abandoned everything to follow him.*

*The people of Israel were schooled to expect a messiah who would act in specific, recognizable ways, such as bringing about health and healing and freedom from the oppression and anguish of sin. The words of the prophet Isaiah that we read today rang a bell in Jesus’ time. The sound of the smashing of all instruments of bondage was music to their ears. The constraining yoke that connoted the bearing of terrible burdens would finally be thrown off. The false power of the taskmaster would finally cease. A new song could be heard in the land. The proclamation of Jesus was good news. Something was new in the land. Some one was new, and he intended to make all things new. Words were followed by effective deeds—people were cured of every disease and affliction of body and soul. The messianic expectations were being fulfilled.*

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# ANNOUNCEMENTS

## 134<sup>TH</sup> ANNUAL NATIONAL BLACK AND INDIAN

**MISSION COLLECTION:** Today, our parish will take up the 134<sup>th</sup> annual National Black and Indian Mission Collection. Our support of this collection helps build the Church in African American, Native American, and Alaska Native communities from coast to coast. Schools, parish religious education programs, and diocesan ministers depend on your generosity to help them spread the Gospel of Jesus Christ! You can help meet unmet needs with a generous contribution today. Thank you for your support.

**CHURCH IN LATIN AMERICA:** This weekend, we take up the Collection for the Church in Latin America! Many people in Latin America and the Caribbean do not have access to church programs and ministries because of a rising secular culture, difficult rural terrain, and a shortage of ministers. Your generosity makes it possible for our brothers and sisters in Latin America and the Caribbean to share in the life of the Church and grow closer to Christ. Please be generous to the special collections! To learn more, please visit [www.usccb.org/latin-america](http://www.usccb.org/latin-america).

**OPEN HOUSE:** Saint Louis School's "Open House" will be held on Sunday, **February 9, 2020, 1:00 p. m.** at the Dr. Richard T. Mamiya Theatre. Please join us to learn about our educational programs, meet our faculty and staff, and tour our campus.

**WORD OF LIFE:** "Abortion affects countless marriages, more than many people recognize. But God's grace can bring true healing in relationships. Learn more at [www.respectlife.org/healing-in-marriage](http://www.respectlife.org/healing-in-marriage) or find help via [www.goo.gl/XPyrMb](http://www.goo.gl/XPyrMb). USCCB Secretariat of Pro-Life Activities "Healing Within Marriage from an Abortion"

## WEEKLY READINGS

**Jan 26 Sun: 3<sup>rd</sup> in Ordinary Time**

Isa:8:23 -9:3; Ps:27; 1 Cor:1:10-13, 17; Mt:4:12-23

**Jan 27 Mon: Ordinary Weekday**

2 Sam:5:1-7, 10; Ps:89:20, 21-22, 25-26; Mk:3:22-30

**Jan 28 Tue: Saint Thomas Aquinas, Priest and Doctor**

2 Sam:6:12b-15, 17-19; Ps:24:7, 8, 9, 10; Mk:3:31-35

**Jan 29 Wed: Ordinary Weekday**

2 Sam:7:4-17; Ps:89:4-5, 27-28, 29-30; Mk:4:1-20

**Jan 30 Thur: Ordinary Weekday**

2 Sam:7:18-19, 24-29; Ps: 132:1-2, 3-5, 11, 12, 13-14; Mk:4:21-25

**Jan 31 Fri: Saint John Bosco, Priest**

2 Sam:11:1-4a, 5-10a, 13-17; Ps: 51: 3-4, 5-6a, 6bcd-7, 10-11;

Mk:4:26-34

**Feb 1 Sat: Ordinary Weekday**

2 Sam 12:1-7a, 10-17; Ps:51:12-13, 14-15, 16-17; Mk: 4:35-41

## News

*In everyday life, big news is exclaimed, given, shouted, announced. We listen and absorb it. News may affect us profoundly or it may be of passing interest to us. Through advanced communication technologies, news is always over the wire and in the air. We are inundated. But some news is vital; it signals a sea change. We spend our life absorbing its implications for us. The proclamation of the Gospel is like this—or it can be. Copyright © 2004, World Library Publications. All rights reserved*

*In a land overshadowed by death  
a great light has arisen*



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## NOTE ON STEWARDSHIP

*In today's Gospel Jesus begins his ministry of healing, proclaims the kingdom of God and calls his first disciples, Simon and Andrew, and then the sons of Zebedee, James and John. Those first disciples might have preferred to keep their jobs, remain with their families and stay with the life they knew. Remarkably, though, all four of these people, just as they are, follow after this stranger who interrupts their daily routine. When they see Jesus and hear his words to them, they make a difference choice. They take a risk, step out in faith, leave behind that which is comfortable and secure. They choose to follow Jesus. How far are we willing to go to leave the comfort and security of the life we know to follow Jesus? (International Catholic Stewardship Council)*

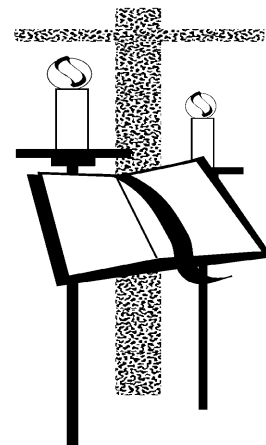
## REFLECTIONS

*With all this good news and freedom, with all this light and salvation, what is askew in Corinth? Well, the good news given must be received. Paul bore the good news to Corinth, and it was received. As early as A.D. 51, Paul labored for a year and a half in this sophisticated, tough sea town. And now, a few years later, the hearers had forgotten. The freshness had worn off; the honeymoon was over. The assembly experienced the strain that threatened to tear it apart. They boasted of their mentors—"Apollos baptized me; I follow Cephas," a version of the childish "my dad's bigger than your dad." The Corinthians drew their worth from light reflected from this or that authority figure.*

*Paul reminds the Corinthians of the primacy of Christ. He reminds them to whom they belong, in whose life they share, to whom they owe their salvation. Paul is very clear and quite blunt. He reminds them that they all belong to Christ. Period. In his cross alone they are saved. This is the faith they must live by.*

*One can easily understand why Paul addressed this burgeoning schism so rapidly. It is all too natural for people to align themselves with those whom they perceive to be great or superior in some way. This is beside the point, Paul reminds them. The issue here is the cross of Jesus Christ and their identification with the crucified and risen one.*

*Everyone and everything else is in service to him. He is Lord, and all the baptized belong to him. Paul pleads for the unity and harmony in the household that simply must rest its faith in Christ and his cross. Copyright © 2004, World Library Publications. All rights reserved.*



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