

# PARISH CALENDAR

Thirty-third Sunday  
in Ordinary Time

November 17, 2019

I place my hope in God

Saturday, Nov 16	..... 5:00 p.m.	Mass
Sunday, Nov 17	..... 7:00 a.m.	Mass
	..... 9:00 a.m.	Mass
	..... 10:45 a. m.	Religious Education
	..... 5:00 p.m.	Mass
Monday, Nov 18	..... 7:45 a.m.	Morning Prayer
	..... 8:00 a. m.	Mass
	..... 9:00-11:00 a.m.	Food Pantry Closed
Tuesday, Nov 19	..... 7:45 a.m.	Morning Prayer
	..... 8:00 a. m.	Mass
	..... 7:00 p. m.	<b>Finance Council Meeting - Kamiano Trailer</b>
Wednesday, Nov 20	..... 7:45 a.m.	Morning Prayer
	..... 8:00 a.m.	Mass
	..... 9:00-11:00 a.m.	Food Pantry Open
Thursday, Nov 21	..... 8:00 a. m.	Mass
	..... 5:30 p.m.	<b>Feeding Menu -Kalua Pig and Cabbage</b>
Friday, Nov 22	..... 8:00 a.m.	Mass
	..... 9:00-11:00 a.m.	Food Pantry Open
Saturday, Nov 23	..... 4:00-4:45 p.m.	Confession
	..... 5:00 p.m.	Mass

### NEXT SUNDAY READINGS:

**2 Samuel:5:1-3: David is anointed king of Israel.**

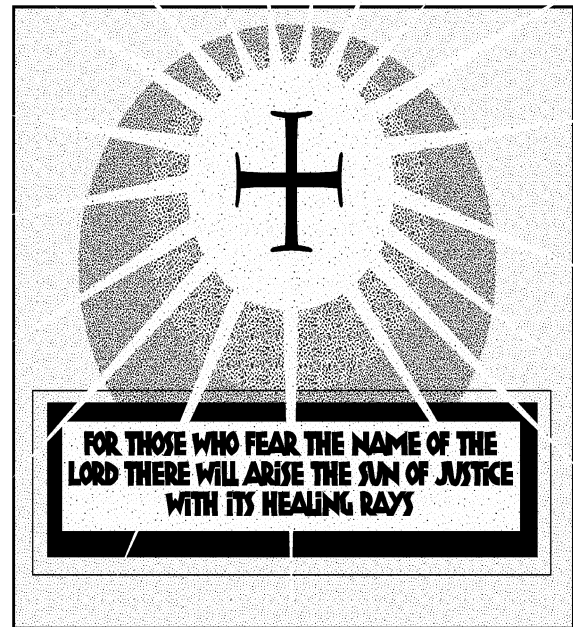
**Colossians:1:12-20: Christ is head of the church.**

**Luke:23:35-43: Our crucified king.**

### Reflection

We can imagine Jesus and his disciples lingering in the huge and beautiful Temple, this durable place that took fifty years to build. This Temple, says Jesus, can tumble down. The sun can be merciless and the sky bone dry. The earth can open. This can all happen.

But there are bigger concerns than these. His disciples can expect to be roughly treated because they have followed him. They may even be betrayed by friends and family. Their own personal lives can be stretched to the breaking point. When this happens, as it surely will, they need not rehearse what they will say, for he will be their wisdom and strength. In patient endurance they shall save their very lives. That is the extreme situation Jesus put before them. And the solution and their salvation lie in complete dependence on his presence with them. Copyright © 2003, World Library Publications. All



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raise your voices in  
**THANKSGIVING**  
to the LORD

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# ANNOUNCEMENTS

## OUR FAITH, OUR FREEDOM - INTRODUCING THE HAWAII CATHOLIC ADVANCE HEALTHCARE

**DIRECTIVE:** The Hawaii Catholic Conference invites all adults, age 18 and older, to attend the following rollout session:

**Thursday, November 21 from 6:00 p. m. to 9:00 p.m. at St. Jude, Kapolei;** Learn how to start a conversation about end-of-life decisions with a loved one, how to make morally sound decisions about medical care when a person may be nearing death, how to choose an agent and complete the AHCD form, and about palliative care and the benefits of hospice services. For more information, visit [www.catholichawaii.org/hcc](http://www.catholichawaii.org/hcc).

## ARCHDIOCESE FOR THE MILITARY SERVICES, USA:

On behalf of His Excellency, the Most Reverend Timothy P. Broglio, Archbishop for the Military Services, USA, thanks to those who contributed to the Triennial National Collection for the AMS last week. Your generosity will assist Archbishop Broglio in the mission, "Serving Those Who Serve," and will help make it possible for Catholic men and women, and their families, currently serving in the U. S. Military, to receive the sacraments and pastoral care no matter their location around the globe. Your support will also provide the sacraments and pastoral care to those who are wounded, or as veterans, being cared for in one of the 153 Department of Veterans Affairs Medical Centers. Thank you for your supporting the men and women, and their families, from our own parish and diocese who serve and protect this great nation, and who defend the freedoms we hold dear.

## CATHOLIC CAMPAIGN FOR HUMAN DEVELOPMENT:

Next week, our special collection will support the Catholic Campaign for Human Development. More than 46 million people in the United States live in poverty today. This collection supports programs that empower people to identify and address obstacles as they work to make permanent and positive changes for their communities. Learn more about the Catholic Campaign for Human Development at [www.usccb.org/cchd/collection](http://www.usccb.org/cchd/collection).

**WORD OF LIFE:** "There can be no true democracy without a recognition of every person's dignity and without respect for his or her rights. Nor can there be true peace unless life is defended and promoted." Pope Saint John Paul II, *Evangelium vitae*, 90 © 1995 Libreria Editrice Vaticana. Used with permission

### WEEKLY READINGS

**Nov 17 Sun: 33<sup>rd</sup> Sunday in Ordinary Time**

2 Mcc:7:1-2, 9-14; Ps:17; 2 The:2:16-3:5; Lk:20:27-38

**Nov 18 Mon: Ordinary Weekday**

1 Mcc:1:10-15, 41-43, 54-57, 62-63; Ps:119:53, 61, 134, 150, 155, 158; Lk:18:35-43

**Nov 19 Tue: Ordinary Weekday**

2 Mcc:6:18-31; Ps:3:2-3, 4-5, 6-7; Lk:19: 1-10

**Nov 20 Wed: Ordinary Weekday**

2 Mcc:7:1, 20-31; Ps:17:1bcd, 5-6, 8b & 15; Lk:19:11-28

**Nov 21 Thur: The Presentation of the Blessed Virgin Mary**

1 Mcc:2:15-29; Ps:50:1b-2, 5-6, 14-15; Lk:19:41-44

**Nov 22 Fri: Saint Cecilia, Virgin and Martyr**

1 Mcc:4:36-37, 52-59; 1 Chron:29:10bcd, 11abc, 11d-12a, 12bcd; Lk:19:45-48

**Nov 23 Sat: Ordinary Weekday**

1 Mcc:6:1-13; Ps:9:2-3, 4, & 6, 16 & 19; Lk:20:27-40

## NOTE ON STEWARDSHIP

*In today's Gospel Jesus suggest that his disciples must be prepared to suffer ridicule, persecution and perhaps even death if they are to follow him. Sometimes we may wonder if enduring ridicule and scorn are what we really signed up for when we received the sacraments of initiation. Would we not rather sneak through life as painlessly as possible? Good stewards take their faith seriously and find comfort in the closing words of today's Gospel: "you will be hated by all because of my name but not a hair on your head will be destroyed. By your perseverance you will secure your lives." Let us make it part of our daily prayer routine to ask the Holy Spirit for the courage to act in Jesus' name no matter the consequences. (International Catholic Stewardship Council)*

*The first reading is from the prophet Malachi. The writer remains anonymous. Malachi is a Hebrew word that means "my messenger." The messenger of God is clearly upset with the practices and loose interpretation of worship and law that exist in Israel after the exile. This last of the prophetic books was written before the much-needed reforms that eventually came about under the leadership of Ezra and Nehemiah. Today's brief reading looks to that time and promises the advent of God, who is described as a healing, warming, and bright sun of justice.*

*However, we cannot just wait around for the day of this sun of justice. Not according to Paul. The notion of the Son of Man's coming in glory was strong in the earliest days of the Church. Some firmly believed and eagerly awaited this great and happy day of Christ's triumph. Apparently, some were tempted to bide their time. This kind of idling would not do. In our second reading, the Thessalonians are cautioned not to meddle in the affairs of others. They are strongly urged to engage in quiet and fruitful work.*

*The reading today from Luke's Gospel also deals with the problem of the end time and its relationship to the mean time. Luke's community also anticipated the imminent return of Christ. The two letters to the Thessalonians were written around 51 A.D., and Luke's Gospel was written about thirty years later. This Gospel deals with people's expectation of the end times, as do the Gospels of Mark and Matthew. However, Luke's account differs markedly; it offers a more mature view. Luke changes the context and connections of the earlier Gospels. He places Jesus in the Temple, whereas Matthew and Mark have Jesus leaving the area. While the other two synoptics connect the destruction of the Temple with the end times, Luke disconnects these two events. As a matter of historical record, the Temple was destroyed in 70 A.D. Luke does not see this destruction as a sign of the future. It is a present reality, albeit a tragic one.*

*In the story we read today, the apostles speak of the Temple in all its glory. However, Jesus addresses other concerns. The description of calamities is always scary, but Jesus lists them anyway. He knows well enough how we can bring about our own destruction through war and famine. He knows about natural disasters. And he does not see these as signals of the beginning of the end.*



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