

# St. Elizabeth Church

## NOVEMBER 15, 2009

### 33RD SUNDAY IN ORDINARY TIME



*"He will send out his angels to gather his chosen from the four winds."*

*Mark 13:27*

**1**

## *Upcoming Events*

### **NOVEMBER 16-22, 2009**

#### **16<sup>th</sup> - MONDAY**

**7:00 AM MASS - Church**  
 6:00 PM Women's Hula - Hall  
 7:00 PM Prayer Group - Conference Room 1-2  
 7:00 PM YAM - Young Adult Office

#### **17<sup>th</sup> - TUESDAY**

**7:00 AM MASS - Church**  
**8:15 AM SES Mass: Feast of St. Elizabeth - Church**  
 2:45 PM Beginning Hula - Hall  
 6:30 PM SES PTG Meeting - Hall  
 6:30 PM Samoan Choir - Conference Room 1-2  
 7:00 PM RCIA Core Team - Conference Room 3  
 7:30 PM Baptismal Class - 4th Grade Classroom

#### **18<sup>th</sup> - WEDNESDAY**

**7:00 AM MASS - Church**  
 3:00 PM Intermediate Hula - Hall  
 6:00 PM 8am Choir Practice - Church  
 6:30 PM Tai Chi - Hall Meeting Room 8  
 7:00 PM YCL Gathering - Hall  
 7:00 PM Scouts - Meeting House  
 7:15 PM Finance Meeting - Conference Room 1-2  
 8:00 PM AA Group - 4th Grade Classroom

#### **19<sup>th</sup> - THURSDAY**

**7:00 AM MASS - Church**  
 8:15 AM Seniors' Knitting - Conference Room 1-2  
 5:00 PM Line Dancing - Hall  
 6:00 PM CCD Retreat Team Meeting - Hall Mtg Rm 8  
 6:30 PM Samoan Choir Practice - Conf Room 1-2  
 7:30 PM YCL Choir Practice - Church

#### **20<sup>th</sup> - FRIDAY**

**7:00 AM MASS - Church**  
**8:15 AM SES Mass - Church**  
**5:00 PM Adoration / Benediction - Church**

#### **21<sup>st</sup> - SATURDAY**

**7:00 AM MASS / Novena / Rosary - Church**  
 8:30 AM CCD (K-6) - Hall Meeting Rooms  
 10:00 AM Hula - Hall  
 11:00 AM Wedding - Church  
**6:00 PM Mass - Church**  
 7:30 PM AA - 3rd Grade Classroom  
 8:00 PM Al-Anon - 4th Grade Classroom

#### **22<sup>nd</sup> - SUNDAY** *(Regular Mass Schedule)*

9:30 AM RCIA - Conf Room 1-2

#### Today's Readings

1st Reading: **Daniel 12:1-3**  
 2nd Rdg: **Hebrews 10:11-14, 18**  
 Gospel: **Mark 13:24-32**

#### Next Week's Readings

1st Reading: **Daniel 7:13-14**  
 2nd Rdg: **Revelation 1:5-8**  
 Gospel: **John 18:33b-37**



### *A few words for today ...*

There used to be that cartoon strip called *The Far Side* .... every so often there would be a scruffy looking person with a long beard and robes holding a sign .... *The End Is Near!* and then a passerby would see it and get a fearful look. Then, turning the corner, he would see a *Grand Opening - New Restaurant* .... *The End*. All right, not so funny but the same fearful emotion gets to us when we think about the End Times.

We think about our life and what we've accomplished or not achieved and we let it get to us. Fear of the unknown and of coming distress and tribulation make us lose confidence in the promises the Lord has made to us.

Christ Our Hope was the theme during the Holy Father's apostolic visit to the United States in 2008. And, indeed, his second papal encyclical is entitled, *Saved in Hope*. Mark's Gospel is one that shows a suffering Jesus. Unlike military leaders, Jesus did not wield a sword or mounted an army. He himself died on the Cross. How is this an image of victory?

How did this life generate so many followers? How did Jesus' life so fraught with rejection and suffering inspire so many to give up their lives rather than deny Him? Of course, it is the ultimate hope of victory over death in the Resurrection and the promise of eternal life that strengthens us for endurance and gives hope even in the midst of suffering and distress.

The encounter with Jesus brings hope, not distress. Encountering the living Christ, we are able to face ourselves, weakness and all and put our confidence and trust in Him. Life in Christ brings transformation and the confidence that He will always walk with us, helping us, carrying us on his shepherd's shoulders.

So when God sends his angels from the four winds, we can look with confidence and joy and hope that we will be numbered, like the saints, among his Elect.

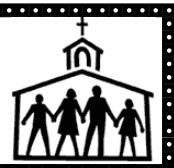
#### **22<sup>nd</sup> - SUNDAY** *(cont'd)*

1:30 PM Knights of Columbus - Hall Mtg Rm 8  
 4:30 PM CCD (7th-HS) - Hall Meeting Rooms



# Pastor's Corner

Fr. Thomas Purayidathil



## Plenary Indulgences *(From Jayne Mondoy, Director, Office of Religious Education)*

**Note: Recently we ran a copy of the Decree Granting Plenary Indulgence during the veneration of the relic of Saint Damien de Veuster. The following provides answers to frequently asked questions about indulgences.**

### What is an indulgence?

The Catechism of the Catholic Church defines an indulgence as "the remission before God of the temporal punishment due to sins whose guilt has already been forgiven." The first thing to note is that forgiveness of a sin is separate from punishment for the sin. Through sacramental confession we obtain forgiveness, but we aren't let off the hook as far as punishment goes.

There are two kinds of indulgences: partial and plenary.

### Why do we need indulgences?

You may be thinking, "*But I already went to confession, and God forgave my sins! Why do I still owe a "debt" to God?*" Frank Sheed, the well-known English Catholic preacher and publisher, put the answer this way: A sin is like pounding a nail into a piece of wood. When you confess your sins, and God forgives you, it's like pulling the nail out of the wood. But the hole remains, and has to be filled in. We have hurt our souls, and now we have to fix the damage.

Because of Original Sin (Adam's and Eve's sin of disobedience in the Garden of Eve), human beings find it easier to sin than not to sin. Each sin wounds our souls by making it harder for us to resist committing the same sin next time. Even after we have repented, we have to overcome this tendency by penance. The saints understood this very well; they often mortified themselves with large or small penances to keep in control of their passions.

However, since we can't see the damage sin does to our souls, we often aren't sorry enough for our sins, and we forget to pray and do penance for them. Because of this, God has to cleanse our souls, either in this life, through trials, or in the next, in Purgatory. So God, through the Church, provides us with an "incentive" to prayer and penance: indulgences. When we perform an action or say a prayer to which the Church has attached an indulgence (i.e. praying before the Blessed Sacrament, saying the Rosary, etc.), the Church uses the treasury of Jesus' merits to "pay" part or all of our debt to God and purify our souls for us, provided we have the intention of gaining the indulgence.

### **What is the difference between a partial and plenary indulgence?**

**Plenary indulgences:** The word "plenary" means "full," so a plenary indulgence takes away **all** the punishment due to our sins. If someone received a plenary indulgence, and died immediately afterwards, that person would not even have to go to Purgatory! Wow! So how can that happen? The answer is simple: the grace available in an indulgence is infinite (it comes from the merits of Christ, remember?), but our own sorrow for our sins is a large factor in receiving these graces. One of the conditions for gaining a plenary indulgence is that you have to have **no attachment to sin**. You have to be perfectly sorry for your sins, and never want to commit them again. This true repentance opens your soul wide to God's grace, so you can receive the full effect of the indulgence. However, if you perform an action or prayer which is attached to a plenary indulgence, but you are still attached in some way to your sins, you receive a partial indulgence.

**Partial indulgences:** A partial indulgence takes away part of the punishment due to our sins. The Church attaches a partial indulgence to less important prayers and actions. A long time ago, indulgences used to be measured in "days" or "years," which were equivalent to an equal length of time spent doing severe penance (i.e. if you said a certain prayer, you could get an indulgence of "forty years.") However, this led to people simply adding up the days and years of indulgence they had gained instead of concentrating on true sorrow for sin, so the Church abolished these indulgences in 1969 in favor of the term "partial indulgence." A partial indulgence is not measured in definite time lengths, because its efficacy depends on our own openness to God and our rejection of sin.

**Note:** A partial indulgence may be gained several times a day. A plenary indulgence can only be gained once a day.

# Sunday Reflection

Fr. Jon Cabico

## November 15, 2009: Thirty-third Sunday in Ordinary Time, Year B

### First Reading: Daniel 12:1-3

This passage from the book of Daniel is notable as one of the earliest passages in the Hebrew Scriptures that speaks of resurrection. The setting of this book is in Israel while it was occupied by the Syrians, who tried to impose Greek language, culture, and religion on the Jewish people. Many of the faithful Jews chose death, rather than accept the pagan gods or violate the Mosaic Law. By using a mythological language of speech - a language with many double and veiled meanings - the writer offers a message of hope to the people of Israel: God will help, and if not in this life, then in the hereafter. Note that the resurrection life involves a radical transformation; resurrection is not understood as merely a resuscitation to the same mode of existence as in the present life, but as a complete entrance into a totally transcendent mode of existence.

### Responsorial Psalm: Psalm 16:5, 8, 9-10, 11

These verses of Psalm 16 are quoted by St. Peter in his first speech/sermon given after the out-pouring of the Holy Spirit on the Apostles on the day of Pentecost (Acts 2:25-28). In his speech, St. Peter tells his audience that King David wrote about Christ and his resurrection in these few psalm verses. Thus, for Christians, King David foretells of the glory of the coming Messiah in this Psalm, prophesying that the Messiah would die, but not suffer the further indignity of bodily corruption. True life in the presence of God is the Messiah's rightful inheritance.

### Second Reading: Hebrews 10:11-14, 18

This passage contrasts the high priesthood of Christ with the Jewish Levitical priesthood, reiterating the point about the necessity of repeating the Levitical sacrifices. Last Sunday's reading from the letter to the Hebrews made this point by talking about the *yearly* offering made during the Day of Atonement by the Jewish high priest; instead, today's reading makes the same point by talking about the *daily* sacrifices offered by the ordinary Levitical priests. However, although Christ's sacrificial work is completed by his life, death, resurrection, and ascension, his priestly work continues as he still makes intercession for us and still appears before the throne of God the Father at the heavenly altar. While Christ's sacrifice can never be repeated, it is constantly in application through his heavenly intercession and advocacy for us in the presence of God the Father on our behalf.

### Gospel: Mark 13:24-32

Today's Gospel reading is part of a long eschatological sermon that Jesus gives to his disciples. An eschatological sermon is one that speaks about the end times. Prior to his eschatological sermon, Jesus had foretold to his disciples their future suffering during a time of terrible persecution, and he also foretold that all peoples would undergo a time of great tribulations. So it is at the beginning of Jesus' eschatological sermon where today's reading starts.

To more clearly understand Jesus' meaning in his eschatological sermon, we need to first have some knowledge about apocalyptic imagery. Apocalyptic imagery is used in apocalyptic literature to describe the cataclysmic experience of persecution. Apocalyptic literature enjoyed a great deal of popularity for a four-hundred-year period, beginning about two hundred years before Jesus' life, and ending about two hundred years after. It was always addressed to the same audience: persecuted people. Also, it always had the same theme: the people should remain hopeful because their persecution would end. The imagery used in apocalyptic literature is cosmic imagery (e.g. sun, moon, and stars are mentioned) that is not meant to describe the end of the physical world. Instead, it is meant to describe what we would call an "earth shaking" experience; the persecutions would feel like "the end of the world" to those who suffered because of them.

In his sermon, Jesus tells his disciples that they must learn to recognize the signs of the times. When they see the signs that Jesus described, they should know that the time of judgment, often called the "end time," is near. However, the phrase "end time" in apocalyptic literature does not mean the end of the world, but the end of the present persecution.



### **Readings for the Week**

Monday, November 16

Tuesday, November 17

Wednesday, November 18

Thursday, November 19

Friday, November 20

Saturday, November 21

1 Maccabees 1:10-15, 41-43, 54-57, 62-63; Luke 18:35-43

2 Maccabees 6:18-31; Luke 19:1-10

2 Maccabees 7:1, 20-31; Luke 19:11-28

1 Maccabees 2:15-29; Luke 19:41-44

1 Maccabees 4:36-37, 52-59; Luke 19:45-48

1 Maccabees 6:1-13; Luke 20:27-40



**WEEKLY COLLECTION**

Last Week's Collection .....	\$ 16,145.00
Building Fund .....	\$ 563.50
Energy .....	\$ 517.00
Initial .....	\$ 45.00
All Souls .....	\$ 1,055.00
<b>Total Collection for 11/7-8/1/09 .....</b>	<b>\$ 18,325.50</b>
<i>Catholic Herald</i> .....	\$ 247.00
<i>St. Vincent de Paul</i> .....	\$ 1,225.00
<i>Capuchin Appeal</i> .....	\$ 97.00

Every year, the Diocese approves a list of second collections and provides envelopes for this purpose. In November, the collection is for: Catholic Campaign for Human Development (Nov. 21-22, 2009). To assist with this, St. Elizabeth's will donate 10% of the 4th Sunday's collection in November.



*Thank you to all ... Installation Mass & Reception*

The Mass and reception was beautiful, uplifting and truly a community event. Thank you's can never be comprehensive enough since it takes many hands and hearts to make things come together.

*Special thanks* should go to all the liturgical ministries that served so well, musically and proclaiming the Word. The Samoan community did especially well in making it a First Sunday celebration.

*Special thanks* also go to Leo Naone who coordinated the reception, assisted by James & Raynette Fong of the Social Committee & the CCD Confirmation students. Thanks also to

those who pitched in and served, brought flowers and cuttings and did a beautiful job decorating the night before. And thank you to all the parish ministries who filled out the menu and some individuals who contributed special dishes.

**Thank YOU!!!**



**Celebrate & Give Thanks – Thanksgiving Day Mass – Nov. 26 / 9:00am (new time!)**

A pathway to Jesus runs through a grateful heart.

It is only in this friendship with Jesus that we discover true freedom – an opening up of our hearts to our God who has shown us his face in Jesus Christ. When we let Christ into our hearts, our life becomes true, beautiful and good.

Only one Mass on Thanksgiving Day – plan accordingly, to arrive on time or early.



**ALOHA SUNDAY is November**

**22...** Gather with fellow parishioners & enjoy light refreshments...in the hall after the 6, 8 & 10am Masses. Our hosts:

- 6am - *Select Members*
- 8am - *Pastoral Council*
- 10am - *Samoan Community & Choir*

The Daughter's of St. Paul will also be here with a display of various religious articles for purchase.

**RCIA CORE TEAM MTG - Nov 17- 7pm**



Our regular monthly meeting is "ON" in the assigned Meeting Room – check the Bulletin Weekly Calendar. You should already have received an email of the Agenda.

*In God our hearts find joy.*



## Thanksgiving Day Food Drive – Nov. 26

Generosity is a hallmark of St. Elizabeth Parish. This is a heads-up re the **Annual Thanksgiving Day food donations drive**. The food will benefit the needy families frequenting Our Lady of Good Counsel food pantry. Across the board, more and more families are in need so we ask you to be generous and share the goods that you have or wish to contribute. As always, the most requested items are canned meats, powdered milk, rice, and other canned goods and vegetables and non-perishable food items. Last year, one question concerned cereal. Boxed cereal is welcome and is reserved for the families.

This year, the Good Counsel Food Pantry is not requesting an early pickup so please bring your donations either on Thanksgiving Day or the day before. The CCD Confirmation students are preparing six large decorated cardboard boxes ready to receive your donations. *One caution, turkey fixings are not needed as part of this drive. The Thanksgiving baskets with those items will already have been prepared and delivered.*

*Have a truly blessed and happy Thanksgiving by sharing what you have with others.*

*Continue steadfastly in prayer, being watchful in it with thanksgiving.*



## ST. ELIZABETH OF HUNGARY 1207 - 1231

### Happy Feastday - Nov. 17

This coming Tuesday we celebrate the life of the patroness of our church, St. Elizabeth of Hungary. It's part of the richness of our Catholic heritage that we learn to give praise and thanks to God by our own life and to remember men and women whose lives are such shining examples of God's goodness and blessing.

In her short life Elizabeth displayed such great love for the poor and suffering that she has become the patroness of Catholic charities and of the Secular Franciscan Order. The daughter of the king of Hungary, Elizabeth chose a life of penance and strict simplicity when a life of leisure and luxury could easily have been hers. This choice endeared her in the hearts of the common people throughout Europe.

At the age of 14 Elizabeth was married to Louis of Thuringia (a German principality), whom she deeply loved; she bore three children. Under the spiritual direction of a Franciscan friar, she led a life of prayer, sacrifice and service to the poor and sick. Seeking to become one with the poor, she wore simple clothing. Daily she would take bread to hundreds of the poorest in the land, who came to her gate.

After 6 years of marriage, her husband died in the Crusades, and she was grief-stricken. Her husband's family looked upon her as squandering the royal purse, and mistreated her, finally throwing her out of the palace. The return of her husband's allies from the Crusades resulted in her reinstatement, since her son was legal heir to the throne.

In 1228 Elizabeth joined the Secular Franciscan Order, spending the remaining years of her life caring for the poor in a hospital which she founded in honor of St. Francis. Elizabeth's health declined, and she died before her 24<sup>th</sup> birthday in 1231. Her great popularity resulted in her canonization four years later.

**Excerpt from "Saint of the Day" edited by Leonard Foley, OFM**

It's no wonder then, that our outreach ministries continue to flourish - Prayer Chain, Bereavement, Mai'li Land, Elizabethans, St. Vincent de Paul, Hospital Ministry and the I H S Ministry. St. Elizabeth must surely be inspiring their growth. Let's continue to commit ourselves to living the gospel by following Christ in the footsteps of St. Elizabeth of Hungary. Be a person who has a heart for the poor, who does something about the poverty, injustice, and oppression in the world and in your backyard.

*Celebrate her life by the way you live yours - "Love one another as I have loved you."*



Lourdes Water ...  
Just a

notice for all of you who have been asking about purchasing the bottles of Lourdes Water. It is no longer being offered for sale. However, you are welcome to bring your own containers for the regular holy water we have available, free.



**WE  
ARE THE  
CHURCH  
TOGETHER**

## **A N N O U N C E M E N T S**

**ST. FRANCIS SCHOOL, a Catholic School for Young Women & Men**, is now accepting applications for the 2010-2011 school year. Admissions Open House will be held on Sunday, Nov., 15, 2009 from 1-3 pm. An informational session will begin promptly at 1 pm.

**SAINT LOUIS SCHOOL'S "OPEN HOUSE" will be held on Sunday, Nov. 22, 2009 at 1pm.** Please join us to learn about our school philosophy, academic curriculum, support services and visit our campus facilities. For more information, call Saint Louis School's Admissions Office at 739-4832.

**BEGINNING EXPERIENCE** a peer ministry support group for the widowed, divorced and permanently separated. We invite people of all faiths to join us. Call Arlene 949-3387 or Linda 294-8571 for more information.

**Marriage Help – RETROUVAILLE** (pronounced retro-vi with a long i) helps couples through difficult times in their marriages. For confidential information call 625-7430 or visit the web site at [www.HelpOurMarriage.com](http://www.HelpOurMarriage.com).

**FREE MINISTRY** For nationwide Mass times & locations, call: 1-800-Mass-Times (1-800-627-7846) or check on-line at [www.Masstimes.org](http://www.Masstimes.org).

**REMEMBER HIS WILL IN YOURS** - You can express your commitment to your Church by making a bequest in your Will. Simply include the following statement in your Will - *"I leave to the Roman Catholic Church in the State of Hawaii, St. Elizabeth Church, 99-312 Moanalua Road, Aiea, Hawaii 96701, \$\_\_ or \_\_\_\_\_% of my estate (choose one). My gift may be used for general purposes (or specify for school, building fund, Diocese, etc.)"*. For more information see your Pastor or contact Robert J. Stillwell, Ed.D., Director of Development, at 203-6723.