

St Benedict Parish

St. John the Baptist Church

May 31, 2026

The Solemnity of the Most Holy Trinity

EX 34:4b-6, 8-9; DN 3:52-56; 2 COR 13:11-13; JN 3:16-18

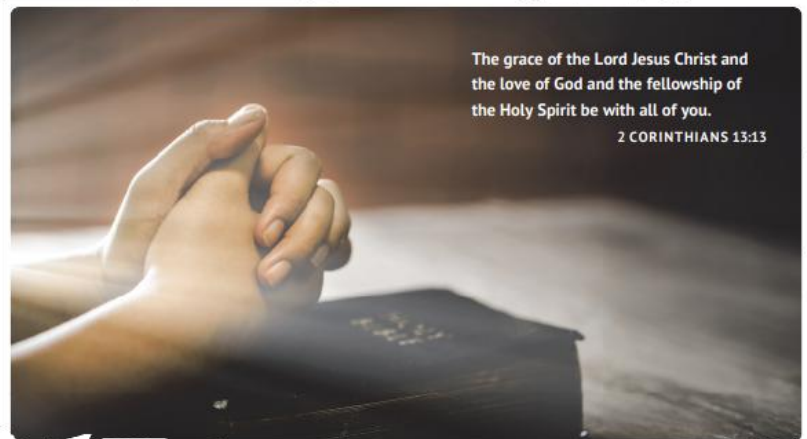
Embracing the Mystery

FR. THOMAS M. SANTA, CSsR

The Christian confession of a triune God cannot be explained, it can only be believed. It is not a cop-out to proclaim that this belief is rooted in mystery. Mystery is the essential language and experience of belief. We lose something when we try to explain a mystery instead of embracing it. It may make us uncomfortable; it may provoke more questions than answers. Regardless, it does not suggest the weakness of mystery but rather the beauty, the wonder, and the awe. Embracing belief and living as a person of faith is a singular journey. You cannot believe for someone else, and that person, even one you dearly love, cannot believe for you. It is also important to understand that as singular as the journey of faith may be, it ultimately ends in community. Belief does not isolate a person, but rather invites a person to connect with others who also walk in faith.

The community/communion of the triune God—Father, Son, and Holy Spirit—is the perfect witness to the truth that mystery creates. One God, three divine persons. The Eucharist that we celebrate on this day proclaims the unity of our belief—to the Father, through the Son, by the power of the Holy Spirit. ● **Reflect:**

How does the mystery of the Trinity reveal God's nature as a communion of love?



***ST. BENEDICT "The Painted Church" 84-5140 Painted Church Rd.**

Captain Cook, HI 96704 Phone 808-328-2227

thepaintchurchhawaii.org Fax: 808-328-8482

Mass times: ST. BENEDICT Saturday 4:00 p.m. Sunday 8:00 a.m. Capt. Cook

***ST. JOHN THE BAPTIST 81-6410A Hawaii Belt Rd. Kealakekua**

Saturday 6:00 p.m. Sunday 10:00 a.m.

Confession: Sat. 9-11 a.m.

St. Benedict Church

email: st.benedict@rcchawaii.org

Pastor Administrator : Fr. William Quiamjot (Ke-yam-hoat)

wquiamjot@rcchawaii.org

Business Manager Susan Keen Office Phone 808 328 2227

Secretary Carolyne Craven



MONDAY June 1
St. Justin, Martyr
2 Pt 1:2-7 Mk 12:1-12

TUESDAY June 2
Weekday
2 Pt 3:12-15a, 17-18
Mk 12:13-17

WEDNESDAY June 3
St. Charles Lwanga and Com-
panions, Martyrs
2 Tm 1:1-3, 6-12
Mk 12:18-27

THURSDAY June 4
Weekday
2 Tm 2:8-15 Mk 12:28-34

FRIDAY June 5
St. Boniface, Bishop and
Martyr
2 Tm 3:10-17 Mk 12:35-37

SATURDAY June 6
Weekday
2 Tm 4:1-8 Mk 12:38-44

SUNDAY June 7
The Most Holy Body and Blood
of Christ (Corpus Christi)
Dt 8:2-3, 14b-16a
1 Cor 10:16-17 Jn 6:51-58, 19

**Stewardship of Treasure
Mahalo for your generosity!**

May 24-25, 2026

Collection	\$ 1784.00
Ascension	236.00
Maintenance	220.00
Food Pantry	<u>25.00</u>
Total	1784.00

Attendance

St. John	74	14
St. Benedict	68	1
	142	15

thepaintedchurchhawaii.org

We do not accept PayPal but the QR Code below is easy to use and offers choices for ministries you can support.



FOR STRENGTH,
PEACE AND HEALING,
MERCIFUL GOD,
HEAR OUR PRAYERS.

- *Linda Alcain
- *Terrance Terada
- *Hano Grace
- *Craig Camello
- *Pam Shultise
- *Merla Kline
- *Paul Ruskey
- *Carla Vonderahe
- *Mahina Kaupiko
- *John Sanchis
- *Kamala Galletes
- *Hank Silva
- *Miriam Janczak
- *Joevelyn Delas Reyes
- *Gwen Menchaca
- *Deb Reed
- *Gloria Grapa
- *William Anderson
- *Elizabeth Awa
- *Johnny Koene
- * Friends & Family

St. Benedict Feast Day Celebration
Sunday July 12 10:00 am Unity Mass
Entertainment
Potluck Lunch
Games & Prizes
St. Benedict Chapel.

*Thank you
for
supporting our
Parish!*

DEAR VISITOR TO ST. BENEDICT CATHOLIC CHURCH, ALOHA! THANK YOU FOR VISITING US TODAY! WE WISH YOU A BEAUTIFUL EXPERIENCE AND THAT YOU LEAVE ST. BENEDICT'S, TODAY, REFRESHED IN SPIRIT AND WITH PEACE IN YOUR HEART! SINCE THE EARLY DAYS OF THE CHURCH, IT HAS BEEN A CATHOLIC TRADITION TO OFFER A "MASS INTENTION". THIS IS A WAY OF REMEMBERING A PERSON AND LIFTING THEM UP IN PRAYER. YOU MAY ASK THE GREETER FOR A FORM AND ENVELOPE.

God Is For Everyone

This Week's Readings at Mass

Exodus 34:4-6, 8-9 • Renewal of the tablets

2 Corinthians 13:11-13 • Farewell

John 3:16-18 Belief in the Son sent by the Father

- On this feast of the Most Holy Trinity, otherwise known as Trinity Sunday, each reading points to different aspects of God's identity.
- The first reading recounts the glimpse of the creator God whom Moses encountered on Mount Sinai: a "merciful and gracious God, slow to anger and rich in kindness and fidelity."
- Paul's Letter to the Corinthians reminds us of the gifts that each person of the Trinity has to offer us: "the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit."
- In the Gospel reading, John tells us of a God who loves us so much that he allowed his Son to leave his side and come into our world to experience human life. The Gospel passage begins with the famous verse referenced on placards in the crowds at popular sporting events: John 3:16. "For God so loved the world that he gave his only Son so that everyone who believes in him might not perish but might have eternal life." Martin Luther, the force behind the Protestant Reformation, called this verse

"the Gospel in miniature." Note that John's view of God's love and desire for salvation extends to the entire world. God so loved all of humanity that he sent his only Son, not "God so loved the Jews," or the "early Jewish-Christians," or the "Christians" who came after the Resurrection.



This was a new way of thinking for many believers in Jesus' time who were locked into a mindset of an "in group" and an "out group."

- Even today, many religious traditions can be very exclusive. If you are in the "out group" there isn't much chance of working your way into the "in group" except through exacting work. This passage suggests differently. God wants all people to be saved, and God will welcome all who live in the light (as John goes on to explain a few verses later). God didn't send Jesus to condemn anyone, but some people choose against Jesus and God, thereby "condemning" themselves. God doesn't act as a judge; individuals choose for themselves to accept or reject God.
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Questions of the week:

1. What does verse 3:16 mean to you: "For God so loved the world..."?
2. Which way of thinking do you tend to lean toward—believing that God is our judge or that we choose our own eternal destiny by how we choose to live our lives? Please explain.

Mass intentions

May 30-31 2026

SATURDAY

4:00 PM + Randall Jerome Riese

6:00 PM +Stephen Peyton
Bonnie Brown (health)

SUNDAY

8:00 Misa Pro Populo

10:00 +Robert & Mary Phelps, anniversary

+WEEKDAYS

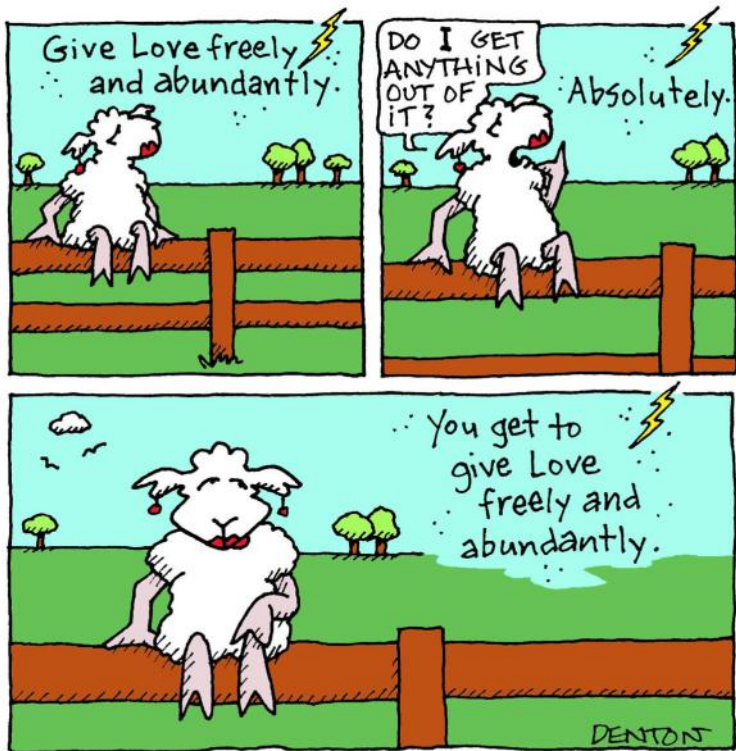
June 2-5, 2026

Tuesday Jule Fet

Wednesday Nancy Webber

Thursday +Kaavwai Dvarte

Friday The Schrader, Bloom, Daley,
Salsbury families



“God did not send his son into the world to condemn the world, but that the world might be saved through him.”

Sheepish Question:

What can I do each day to embrace God's love and understand salvation in Jesus?

DEAR PADRE

During Mass, is it proper for the faithful to raise our hands when pronouncing the words, “For the kingdom, the power, and the glory are yours now and forever”?

When the priest and people offer the Our Father together to God, the presider assumes an ancient posture of prayer, known as the orans—with arms extended and palms opened upward. After the Lord’s Prayer, the priest keeps his hands extended and says alone the embolism (“Deliver us, Lord...”). At the end, he joins his hands, and the people acclaim, “For the kingdom...” This acclamation is meant to be the people’s response to the embolism, and the priest remains silent for it. It would appear unnecessary for the faithful to now extend their hands during this acclamation—especially when it’s a response to an embolism prayer that just called for the presider to have extended his own hands and now has them joined together. Although the General Instruction of the Roman Missal doesn’t mention a specific congregational hand posture during this acclamation, it speaks in favor of “what serves the common spiritual good of the People of God, rather than private inclination or arbitrary choice,” stating that a common bodily posture “is a sign of the unity of the members of the Christian community gathered together for the sacred Liturgy: it both expresses and fosters the intention and spiritual attitude of the participants” (GIRM 42). ●

Fr. Byron Miller, CSSr / DearPadre.org Dear Padre ©