

August 9, 2026
Nineteenth Sunday in
Ordinary Time
1 KGS 19:9A, 11-13A;
PS 85:9-14; ROM 9:1-5; MT 14:22-33

St Benedict Parish

St. John the Baptist

Today the Church begins placing a new theme in front of us, a theme for us to pay attention to for the next several weeks. Remember where we've been. Jesus has arrived on the scene. He has gone around teaching and healing, sent out the disciples, announced that the Kingdom is found not in a political structure but in a relationship with him, and revealed his glory in the Transfiguration. But now the question is: Can we trust this man? Can we entrust our lives to him?

We often take this for granted. We come to church, we "believe in Jesus," and go along with it. But listen to the people in the Gospels. They ask, "Isn't he just the carpenter's son? Didn't we watch this kid grow up?" (cf. Mt 13:55). Jesus doesn't simply ask us to believe certain facts about him or follow better rules so that we're "better people." He asks something much more demanding: to literally place our lives into his hands.

This is the question Matthew's Gospel places before us over these Sundays: Do we trust this man? Do we have faith in him?

An image that has helped me is a story about Charles Blondin, the famous nineteenth-century tightrope walker. He amazed crowds by crossing Niagara Falls. He would even ride a bike across, and pushed a wheelbarrow full of rocks across the rope. After one crossing he asked the crowd, "How many of you think I can do it again?" Everyone shouted, "Yes!" Then he asked, "Do you think I could do it with a person in the wheelbarrow?" Again the crowd cheered. Blondin dumped out the rocks and asked for a volunteer. **No one moved.**

The issue was faith. The crowd enjoyed watching Blondin, but they would not participate. He invited someone to entrust his life to him, and no one could.

We often get the order backwards. We say they were afraid, and therefore they didn't trust him. But really, they didn't trust him, and because of that they were afraid.

Research in psychology and neurobiology helps explain this. Dr. Sue Johnson's work on attachment theory shows that when a secure relationship is threatened, the nervous system enters what she calls a "primal panic," triggering the amygdala—the brain's fear center. Fear is not the cause but the response to an insecure bond.

The opposite is equally fascinating. In dangerous or painful situations, if the person with whom we share a deep bond is present, the amygdala is activated far less—sometimes not at all. A secure relationship drives out fear.

All of this sheds light on today's Gospel. The disciples had lived with Jesus, heard his teaching, witnessed his miracles, and even seen him calm a storm before (cf. Mt 8:23-27). His arrival should have driven out fear. Instead, they are terrified. Peter begins walking toward Jesus but, seeing the wind, becomes frightened and starts to sink. Notice what Jesus says. He does not rebuke Peter for being afraid. He asks, "Why did you doubt?" The issue is not fear but faith. Their fear reveals the real issue: they have not yet entrusted themselves completely to Jesus.

When I felt called to the priesthood, the deepest issue was not the sacrifices involved. The issue was that I did not fully trust Jesus. Deep down, I feared he would not hold up his end of the bargain. Even today, whenever the Lord asks something difficult of me, the fear I sometimes experience reveals that I still have room to grow in entrusting my life to him. It is one thing to go to Mass on Sundays. It is one thing to try to be a good person. But what Jesus desires—and what our hearts truly long for—is that we entrust our lives to him.

Those words can become our own prayer: "I do believe. Help my unbelief."

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

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Mass : ST. BENEDICT Saturday 4:00 p.m. Sunday 8:00 a.m. Capt. Cook
Tuesday-Friday 7 am

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

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

Confession: Sat. 10am-12pm at St. Benedict Church email: st.benedict@rcchawaii.org

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

wquiamjot@rcchawaii.org

Business Manager Susan Keen Office Phone 808 328 2227

Secretary Carlyne Craven



Monday August 10
St. Lawrence, Deacon and Martyr
2 Cor 9:6–10 Jn 12:24–26

Tuesday August 11
St. Clare, Virgin Ez 2:8—3:4 Mt
18:1–5, 10, 12–14

Wednesday August 12
Weekday Ez 9:1–7; 10:18–22
Mt 18:15–20

Thursday August 13
Weekday Ez 12:1–12 Mt 18:21—
19:1

Friday August 14
St. Maximilian Kolbe, Priest and
Martyr
Ez 16:1–15, 60, 63 or 16:59–63
Mt 19:3–12

Saturday August 15
The Assumption of the Blessed Vir-
gin Mary Rv 11:19a; 12:1–6a, 10ab
1 Cor 15:20–27 Lk 1:39–56

Sunday August 16
Twentieth Sunday in Ordinary
Time Is 56:1, 6–7 Rom 11:13–15,
29–32 Mt 15:21–28

A WORD FROM POPE LEO XIV

We live immersed in a culture of speed, immediacy, and haste—a culture of “discard” and indifference that prevents us from pausing along the way and drawing near to acknowledge the needs and suffering that surround us. In the parable, when the Samaritan saw the wounded man, he did not “pass by.” Instead, he looked upon him with an open and attentive gaze—the very gaze of Jesus.

MESSAGE ON WORLD DAY OF THE SICK,
ROME, FEBRUARY 11, 2026



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Stewardship of Treasure Mahalo for your generosity! August 2-3, 2026

Collection	\$ 2435.50
Catholic Charities	6.00
Joseph Dutton	104.00
Maintenance	65.00
Food Pantry	165.00
10.00	.50
Total	\$2775.50

Attendance

St. Benedict 61 adults 8 Keiki

St. John 99 16

thepaintedchurchhawaii.org

(Our website also has this same
QR Code for giving.)

You are always
welcome to
continue giving
by cash or check.



Mass Intentions

August 8-9, 2026

Saturday

4:00 PM +Maureen Stibil

6:00 PM +Cosmo Mascarina

6:00 PM Emily & Baby Hoecke,
health

Sunday

8:00 AM For those who have
lost their path to God

10:00 All People of the Parish (Misa
Pro Populo)

TUESDAY Ben Smith (health)

WEDNESDAY Jarolsaw, Halina,
Matthew Gabriel, Aleksaunder,
sp Int

THURSDAY Someone special,
special Int

FRIDAY Magsino & Tolentino
families, special int.

For our ‘Ohana who are ill
(and no comments about the
apostrophe, please. No Hawai-
ian keyboard available)

Patsy Sabarre
Jan Neumann
Dolores Sedlack (Lisa K.’s Mom)
*Mahina Kaupiko
*Kamala Galletes
*Miriam Janczak
*Reggie Lee
Cindy Pangan
*Linda Alcain
*Terrance Terada
*Deacon Craig Camello
*Pam Shultise
*Merla Kline
*Paul Ruskey
*Carla Vonderahe
*Joevelyn Delas Reyes
*Gwen Menchaca
*Deb Reed
*Gloria Grapa
*William Anderson
*Johnny Koene
* Friends & Family

AMEN

September 13 & 27th
Religious Education begins
2nd & 4th Sundays

St. John Hall
after 10:00 Mass.
Director Angie Tabieros

A Short Choir Practice every
Wed. 5: 30 St. John Church.
Music Director Ariel Hadap

St. Benedict Food Pantry
once a month.

Friday 8-14-26 9-10 o’clock
Kenneth & Gloria Ciriako
Tom McLoughlin

Jesus gave his disciples both bread and wine and said, “Do this in memory of me.”

But our priest decided that we cannot receive from the cup at Communion. Does he have the right to deny his parishioners the Precious Blood? “The diocesan bishop may lay down norms for the distribution of Communion under both kinds for his own diocese, which must be observed” (Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States of America, 24). (Also see General Instruction of the Roman Missal, 283.) After the COVID-19 pandemic, many parishes did not resume Communion under both kinds. Some opted instead to make the Precious Blood available only on major solemnities. However, “Holy Communion has a fuller form as a sign when it takes place under both kinds” (GIRM 281). “It is most desirable that the faithful, just as the priest himself is bound to do...partake of the chalice (cf. no. 283), so that even by means of the signs Communion may stand out more clearly as a participation in the sacrifice actually being celebrated” (GIRM 85). Still, pastors “should instruct the Christian faithful... that Christ, whole and entire, and the true Sacrament, is received even under only one species, and hence...those who receive under only one species are not deprived of any grace that is necessary for salvation” (GIRM 282). ● Fr. Byron Miller, CSsR / Dear Padre.org



Today’s readings should inspire the Christian steward with deepened gratitude for our God, who loves us with both fierce and tender love. We must make an intentional response each day, returning love for Love.

In our Second Reading from Romans, St. Paul reminds us that nothing and no one can separate us from the love of Christ. No anguish, distress, persecution, famine — and we might add illness, financial hardship, family struggles, or uncertainty about the future — nothing can keep our God from loving us. God holds us securely in the palm of His hand. And yet, this reassurance is only the beginning of God’s gifts to us. Our Gospel from Matthew recounts the miracle of the multiplication of the loaves and fish. This miracle foreshadows the gift of the Eucharist, where Christ feeds us not simply with bread, but with His own Body, Blood, Soul and Divinity.

Notice how the Gospel begins. “His heart was moved with pity for them, and he cured their sick.” What generous and compassionate love our Lord shows.

But even that is not enough for Him. He remains with the people, teaching and ministering to them until evening. When the disciples suggest sending the crowds away to find food, Jesus instead invites them to become part of His plan. He tells them to feed the people, then miraculously multiplies the few loaves and fish they offer.

What a privilege it was for the disciples to participate in Christ’s work. That same privilege is ours as Christian stewards. Let us respond with grateful hearts to such amazing love.

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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, 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.

He Has Faith in Us

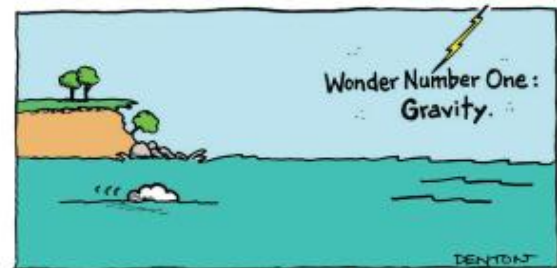
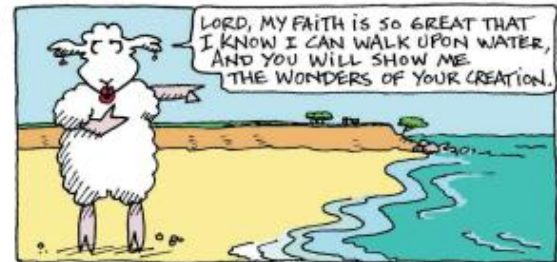
This Week's Readings at Mass

- 1 Kings 19:9, 11-13 • Elijah's flight to Horeb
- Romans 9:1-5 • Grief for the Jews; God's free choice
- Matthew 14:22-33 • Jesus walks on water

Often people hear this passage of Peter's failed attempt to walk on water, and they hear criticism in Jesus' voice: "O you of little faith, why did you doubt?" They assume Jesus was disappointed that Peter doubted him. But Jesus wasn't sinking. Peter was. So what if it's the other way around? What if Jesus was asking Peter why he doubted *himself* and his own ability to walk on water?

In Jesus' time and culture, Jesus wasn't the only rabbi who had students, "disciples," following him and learning from him. It was a common practice for rabbis to choose disciples to follow them whom they judged could eventually, with enough teaching and training, do what they did. Being a disciple to a rabbi was a high calling; very few men were good enough students to follow in a rabbi's footsteps. The student had to have the potential to do what his master did. That's why when Jesus sent the disciples out two by two to cure the sick, cast out demons, and proclaim the good news, others wouldn't have been surprised. After all, they were training all along to do what their master did.

So when Peter sees Jesus walking on water, he wants to do what his master does. Incredibly, Peter *can* walk on water—at least until he looks around and begins doubting himself. If Jesus didn't think Peter could walk on water, he wouldn't have told Peter to get out of the boat. If Jesus didn't



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"Lord, if it is you, command me to come to you on the water."

Sheepish Question:

How can I square "reality" with my faith in the power of Jesus?

know Peter could do what Jesus did, he wouldn't have called him to be his disciple in the first place. In fact, Jesus told his disciples, "You didn't choose me. I chose you" (Jn. 15:16). Jesus believes in Peter and the other disciples—that's why he chose them. He knew they could feed the hungry, clothe the naked, care for the sick, and work for justice. And they did—and they changed the course of history.

The thing is, Jesus believes in all of us too. Two thousand years later Jesus chooses all of us to do what he did. We have faith in Jesus. Can we accept that Jesus has faith in us?

Questions of the Week

- 1 Jesus chose 12 apostles who were probably illiterate, working poor people to carry on his work after he was gone. Who have you seen God work through whom others might have overlooked because of their lack of education, money, or prestige?
- 2 Do you think that Jesus has faith in you? Why or why not?

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