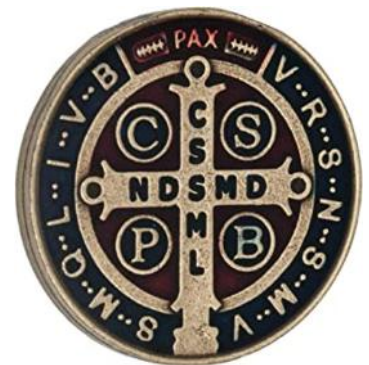




The St. Benedict Medal

The Saint Benedict Medal is a Christian sacramental medal containing symbols and text related to the life of St. Benedict of Nursia, used by Roman Catholics as well as Anglicans, Lutherans, Methodists and the Western Orthodox, in the Benedictine Christian tradition. The medal is one of the oldest and most honored medals used by Christians and due to the belief in its power against evil is also known as the 'devil-chasing medal'. As early as the 11th century, it may have initially had the form of a St. Benedict's cross and was used by Pope Leo IX. In widespread use after its formal approval by Pope Benedict XIV in the 18th century, the medal is used by Roman Catholics to ward off spiritual and physical dangers, especially those related to evil, poison, and temptation.

Symbolism: What do the words 'Eius in obitu nostro praesentia muniamur' mean on a St. Benedict medal mean? The words are Latin for 'Eius in obitu nostro praesentia muniamur' meaning, "May we be strengthened by His presence in the hour of our death." Usually on the medal you will find the letters 'C S S M L' and 'N D S M D' which are the initials of the Latin prayer that says "Crux sacra sit mihi lux. Nunquam Draco sit mihi dux." which translates to "May the holy cross be my light, may the dragon never be my guide." Above the cross you will see the word Pax meaning peace. Surrounding these you usually find the letters 'S M Q L I V B' and 'V R S N S M V' which translates to the Latin, "Vade retro Satana! Nunquam suade mihi vana. Sunt mala quae libas. Ipse venena bibas." Meaning "Begone Satan! Never tempt me with your vanities! What you offer me is evil. Drink the poison yourself."



Ora et labora – Pray and work
"Idleness," writes St. Benedict in The Rule, "is an enemy of the soul; That is why the brothers have to devote themselves to manual work, in some hours, in others, to reading books containing the word of God." Prayer and work are not in opposition, but establish a symbiotic relationship. Without prayer, it is not possible to encounter God. The monastic life, however, defined by Benedict as "a school of the service of the Lord," cannot be without concrete commitment. Work is an extension of prayer. "The Lord," St. Benedict reminds us, "expects us daily to respond with facts to the doctrines of his holy teachings."

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

Captain Cook, HI 96704

Phone 808-328-2227 thetpaintedchurchhawaii.org

Fax: 808-328-8482

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

***ST. JOHN THE BAPTIST 81-6410A Hawaii Belt Rd. Kealahou Saturday 6:00 pm Sunday 10:00 am**

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

Secretary Carolyn Craven

Office Phone 808 328 2227

OSV QR Code for online giving



The Debt We Have in Common

THOMAS M. SANTA, CSsR

As we hear today's Gospel of the servant whose enormous debt is forgiven, yet who refuses mercy to a fellow servant owing far less, we cannot help but ask: how can this be? This is the first question that comes to mind. How could a person be forgiven so much and then, just a few minutes later, refuse to forgive something inconsequential in comparison? Selfishness doesn't really explain it. Being so full of oneself doesn't explain it. Being completely dense and obtuse is perhaps closer to the truth, but even that explanation comes up short.

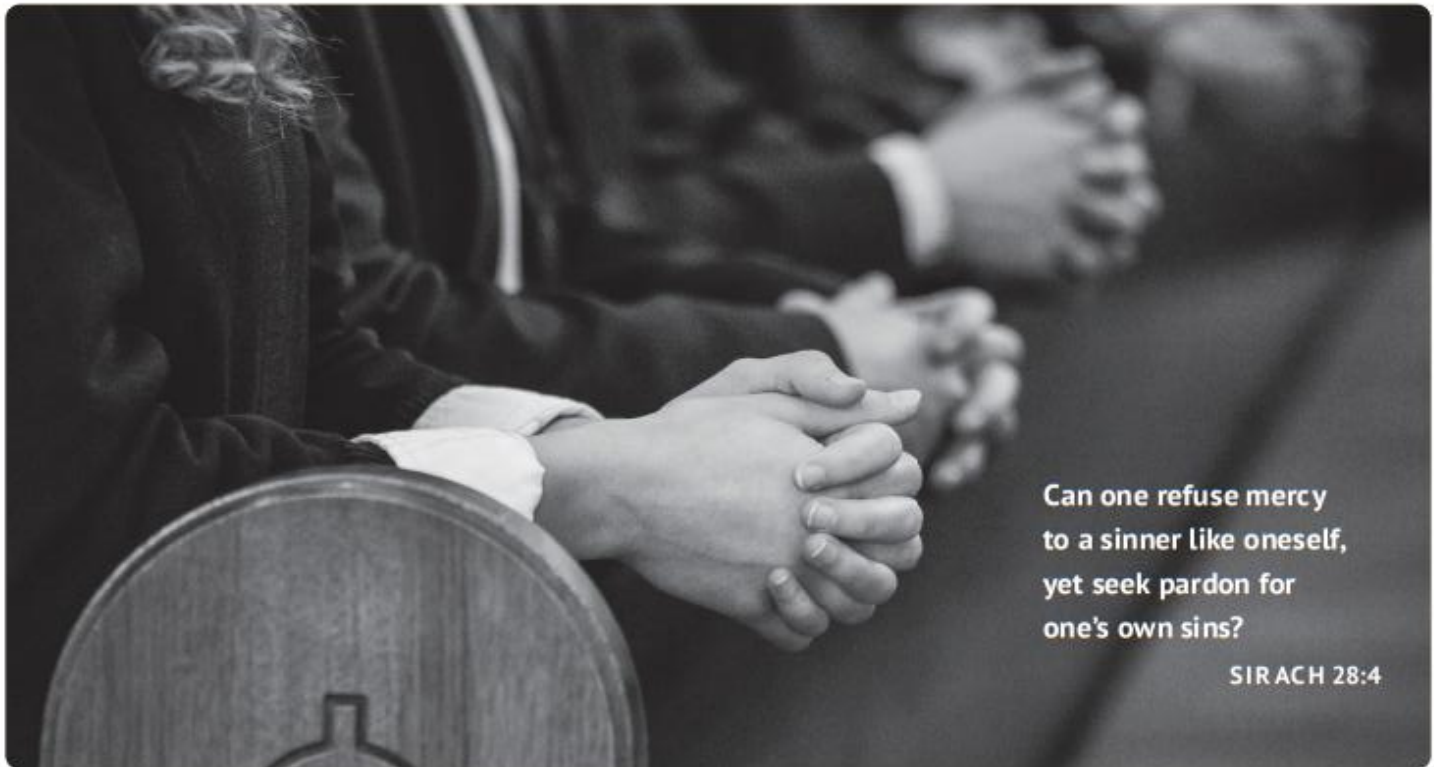
The truth is that the exaggeration of the debt is secondary to the story. What is essential to the story is the invitation to reflect on what it means to be a human being. It is to acknowledge that, when all is said and done, everyone owes a huge debt. No one is exempt from gratitude. An honest acceptance of who we are—completely and totally dependent on God who created us—is the core truth. To be so disconnected from this truth as to not recognize one's own dependence and be completely unaware of the need to be grateful—that is the real challenge the story considers. ●



LEARN ABOUT
THE AUTHORS
OF OUR PARISH
COMMUNITY

Reflect

How am I at forgiveness—with others and with myself?



Can one refuse mercy
to a sinner like oneself,
yet seek pardon for
one's own sins?

SIRACH 28:4

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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.

Saturday, September 19 – Presentation by Fr. Alfred Guererro 9am to 2pm Vatican II Documents & Synodality See description at the bottom of page 4, please. Sounds interesting! St. Michael's Grace Parish Hall
 Wednesday, September 23 at 6pm – Bishop Michael Castor Mass of Thanksgiving – West Hawaii Vicariate
 St. Michael the Archangel Parish Reception is following Mass in Grace Parish Center.

Dear Padre,

If Catholics say the Confiteor at Mass, then why do we still need to go to confession?

Recall when Jesus told Simon and his fishing companions to lower their nets after they had caught nothing. (See Luke 5:1-11.) When their boats began to sink with so many fish, Simon fell at Jesus' feet and said, "Leave me, Lord, for I am a sinful man." Likewise, at Mass, we're so filled with awe upon entering the presence of God that we become aware of our own sinfulness.

The penitential act prepares the assembly to enter the celebration in a proper spirit of humility. The priest and the faithful observe a period of silence to acknowledge their sinfulness and confess their awe of Christ's love and mercy. This is expressed in different forms, one of which is the Confiteor, a general confession that invokes the support of the communion of saints and the specific community gathered at Mass. It includes the instruction to strike one's breast, an ancient gesture of humility and penitence. (See Luke 18:13; 23:48.) The rite concludes with the priest's absolution, but it "lacks the efficacy of the sacrament of penance" (*General Instruction of the Roman Missal*, 51). Thus, the penitential act isn't a substitute for absolution from sins confessed in the sacrament of penance, particularly serious, mortal sins. Rather, it prepares the faithful as a unified community to properly listen to God's word and celebrate the Eucharist worthily (*GIRM* 46). ●



ZULFIQAR KARIMOV / UNSPLASH

Fr. Byron Miller, CSSR / DearPadre.org

A WORD FROM POPE LEO XIV

In the Church there is...a place for everyone, and... every Christian is called to proclaim the gospel and bear witness in every environment.... Thus,



this people shows its catholicity, welcoming the wealth and resources of different cultures and, at the same time, offering them the newness of the gospel to purify them and to raise them up.

GENERAL AUDIENCE, ROME, MARCH 11, 2026

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Do you have a question for the Padre?

Go to DearPadre.org to send your question and to learn more about **Dear Padre**.

Monday

September 14
The Exaltation of the Holy Cross
 Nm 21:4b-9
 Phil 2:6-11
 Jn 3:13-17

Tuesday

September 15
Our Lady of Sorrows
 1 Cor 12:12-14, 27-31a
 Jn 19:25-27 or
 Lk 2:33-35

Wednesday

September 16
Sts. Cornelius, Pope, and Cyprian, Bishop, Martyrs
 1 Cor 12:31-13:13
 Lk 7:31-35

Thursday

September 17
Weekday
 1 Cor 15:1-11
 Lk 7:36-50

Friday

September 18
Weekday
 1 Cor 15:12-20
 Lk 8:1-3

Saturday

September 19
Weekday
 1 Cor 15:35-37, 42-49
 Lk 8:4-15

Sunday

September 20
Twenty-fifth Sunday in Ordinary Time
 Is 55:6-9
 Phil 1:20c-24, 27a
 Mt 20:1-16a

Saturday, September 19 – Presentation by Fr. Alfred Guererro **9am to 2pm** Vatican II Documents & Synodality
See description at the bottom of this page, please.

Wednesday, September 23 at 6pm – Bishop Michael Castori's Mass of Thanksgiving – West Hawaii Vicariate
St. Michael the Archangel Parish Reception following Mass in the Grace Parish Center

FOOD PANTRY UDATE

Individ. served		Household Size		
Children under 18	30	Single-	25	MAHALO FOR YOUR HELP WITH DONATIONS
Adults 18-60	9	2-4	47	
Seniors over 60	38	5-8-	30	
Total served	<u>77</u>		<u>102</u>	

For our 'Ohana who are ill

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

Stewardship of Treasure Mahalo for your generosity! September 5,6, 2026

Collection	\$ 2443.00
Catholic Univ.	190.00
Food Pantry	420.00
Maintenance	____.00
Total	\$3053.00

St. Benedict 86 adults 6 Keiki
St. John 69 adults 4 Keiki

thepaintedchurchhawaii.org

**Our website also has our QR
Code for giving.**

**You are always
welcome to**

September 13 & 27th Religious Education

**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

Next month 10-9-26

**Kenneth & Gloria Ciriako
Tom McLoughlin**

: “From Vatican II to a Synodal Church: Communion, Discernment, and Mission”

Saturday Workshop St. Michael's Saturday 9-2

**If you know you are planning to attend, please call Carolyn in the office or my phone
or Call St. Michaels and Sign up from St. Benedict.**

More than sixty years after the Second Vatican Council, the Church continues to receive and deepen the Council's vision of herself as the People of God journeying together in communion and mission. Vatican II renewed the Church's understanding of participation, shared responsibility, dialogue, and attentiveness to the movement of the Holy Spirit-principles that remain at the heart of the Church's growing commitment to synodality.

“From Vatican II to a Synodal Church: Communion, Discernment, and Mission” will explore the theological and pastoral foundations of synodality within the vision of Vatican II. Drawing especially from Lumen Gentium, Gaudium et Spes, and other conciliar and post-conciliar teachings, the workshop will reflect on how the Church is called to become a community that listens, discerns, and walks together.

Through presentations, theological reflection, prayer, and dialogue, participants will consider the three interconnected dimensions of a synodal Church: communion, which unites the baptized in Christ; discernment, which enables the