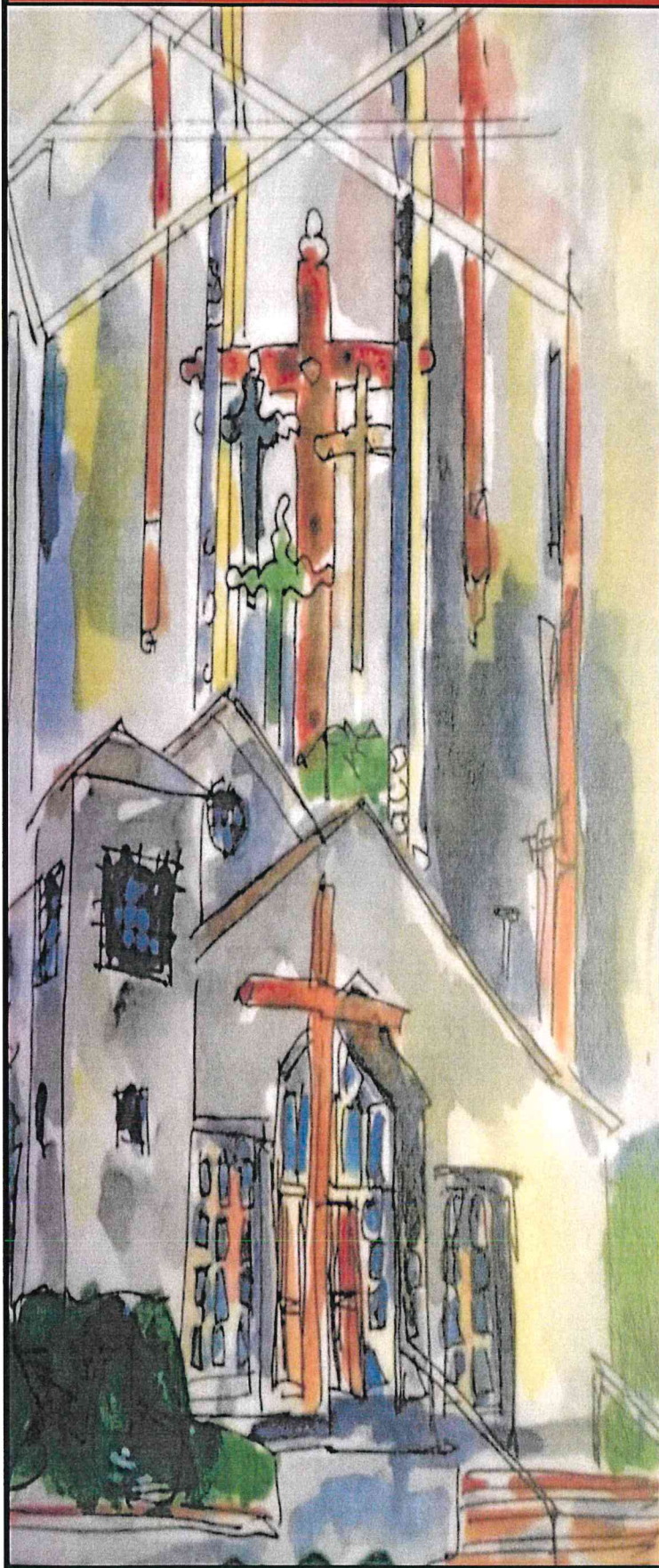


ST. PETER CATHOLIC CHURCH

700 ODDSTAD BLVD., PACIFICA, CA 94044



Contact Information

Parish Office	650-359-6313
Facsimile	650-359-2262
Elementary Religious Education	650-359-5000
7th & 8th Grade Confirmation	650-359-7178
E-mail	stpeterpacifica@comcast.net
Website	https://stpeterpacifica.org
Facebook	www.facebook/stpeterpacifica

Sacrament of Eucharist

Mass Schedule

Weekend Mass

Saturday: 4:30 P.M.

Sunday: 8:30 A.M. and 11:00 A.M.

Weekday Mass

Monday: 5:30 P.M.

Tuesday, Wednesday, Thursday & Fridays: 8:30 A.M.

Holy Day Mass

Vigil: 4:00 P.M. Day: 8:30 A.M. & 7:30 P.M.

Sacrament of Reconciliation

Saturday: 3:30 P.M. — 4:00 P.M., or by appointment.

Sacrament of Baptism

Contact Sister Hilda Sandoval, 2 months in advance.

Sacrament of Marriage

Contact the Parish Office, 6 months in advance.

July 13, 2025

Fifteenth Sunday in Ordinary Time

The great commandment of love is not something "mysterious" or "remote." Indeed, it is "very near" to us. Yet how difficult it is to fulfill, being neighbor to whomever is in need. But if we seek God, we must "go and do the same", for we have been created in, for, and through Christ.

ST. PETER CATHOLIC CHURCH

PARISH STAFF

REVEREND JEROME P. FOLEY, Pastor.

SISTER HILDA SANDOVAL, M.F.P., Pastoral Associate and Director of Faith Formation,
hilsandoval63@gmail.com.

MR. ANTONIO EIRAS, Director of Music Ministry, tonyeiras@mac.com.

MS. VERA GONZALEZ, Office Manager

Mr. Tim Durkin, OUTREACH TO THE ELDERLY AND HOMEBOUND

PARISH COUNCIL

Mrs. Kathleen Bissell, Chair

LITURGY COMMITTEE

Mrs. Eileen Barsi, Chair

FINANCE COMMITTEE

Mr. Dale Fajardo, Chair

MASS INTENTIONS

JULY 14-20, 2025

MASS READINGS

Mon	14	5:30 P.M.	†Patrick & Stella Foley
Tue	15	8:30 A.M.	†Annette Parker
Wed	16	8:30 A.M.	†Herbert Rosen
Thu	17	8:30 A.M.	†Laoada Sisk
Fri	18	8:30 A.M.	†Peter Da Rosa
Sat	19	4:30 P.M.	†Clarence Lubben
Sun	20	8:30 A.M.	People of St. Peter Parish
		11:00 A.M.	†Stella Foley

Mon	<i>Saint Kateri Tekakwitha, Virgin (USA)</i>
14	Reading <i>Exodus</i> 1:8-14,22 Responsorial Psalm <i>Psalm</i> 124:1b-8 Gospel <i>Matthew</i> 10:34—11:1
Tue	<i>Saint Bonaventure, Bishop, Doctor of the Church</i>
15	Reading <i>Exodus</i> 2:1-15a Responsorial Psalm <i>Psalm</i> 69:3,14,30-31,33-34 Gospel <i>Matthew</i> 11:20-24
	<i>Our Lady of Mount Carmel</i>
Wed	Reading <i>Exodus</i> 3:1-6,9-12
16	Responsorial Psalm <i>Psalm</i> 103:1b-4,6-7 Gospel <i>Matthew</i> 11:25-27
Thu	Reading <i>Exodus</i> 3:13-20
17	Responsorial Psalm <i>Psalm</i> 105:1,5,8-9,24-27 Gospel <i>Matthew</i> 11:28-30
	<i>Saint Camillus de Lellis, Priest (USA)</i>
Fri	Reading <i>Exodus</i> 11:10—12:14
18	Responsorial Psalm <i>Psalm</i> 116:12-13,15-18 Gospel <i>Matthew</i> 12:1-8
Sat	Reading <i>Exodus</i> 12:37-42
19	Responsorial Psalm <i>Psalm</i> 136:1,23-24,10-15 Gospel <i>Matthew</i> 12:14-21
	SIXTEENTH SUNDAY IN ORDINARY TIME
Sun	Reading I <i>Genesis</i> 18:1-10a
20	Responsorial Psalm <i>Psalm</i> 15:2-5 Reading II <i>Colossians</i> 1:24-28 Gospel <i>Luke</i> 10:38-42

JULY 6, 2025 BLOOD DRIVE RESULTS

Vitalant took 11 appointments, 8 attended the drive and **7 donors gave 8 lifesaving units of blood.**

When whole blood is broken down into its components, it has the potential to positively affect the lives of three patients. This means that the recent blood drive contributed to helping save the lives of 24 potential patients.

Vitalant needs around 5,300 donations *every day* to help save lives. Patients depend on Vitalant Volunteer donors to provide approximately 11% of the U.S. blood supply.

Thank you for your generous and life saving gift.

JULY 13, 2025

15TH SUNDAY
IN
ORDINARY
TIME



In today's Gospel passage, from Luke, we read the well-known parable of the Good Samaritan. Here, Jesus teaches us in rich detail what stewardship in action looks like. In fact, this parable could just as accurately be called the parable of the Good Steward.

The first thing we note about the Good Samaritan is that he is aware of the needs of those around him and responds generously. While the priest and Levi brush right past the man on the side of the road, the Samaritan is watching for those who might be in need. He has a hospitable way of looking at the world around him and so he is able to "see" in a way that the others did not, and he was "moved with compassion at the sight" of the man.

Next, we see the Good Samaritan spring into action to serve this man, setting aside his own schedule and plans to meet his needs. He does not just give the man a few dollars or offer quick words of encouragement from across the road. He goes right up to the man. He cleans and bandages his wounds. He puts the man on his own animal and brings him to an inn where he can heal. He ensures the innkeeper would continue to look after him, and he commits to returning to the man on his way back.

That is how we live out God's commandments. That is true hospitality and service.

That is how a good steward springs into action when he comes upon a neighbor in need. And Jesus says to each of us personally, just as He did in today's Gospel, "Go and do likewise."

JULY 20, 2025 SECOND COLLECTION – MAINTENANCE

For the continued upkeep in maintaining the Church to keep the facilities operational and to cultivate and care for the gardens, trees and grounds surrounding St. Peter Church.



COMMUNION FOR LATE ARRIVALS AT MASS?

Author: ZENIT, A ZENIT DAILY DISPATCH, ROME, NOVEMBER 4, 2003.

Answered by Father Edward McNamara, professor of liturgy at the Regina Apostolorum Pontifical Athenaeum.

Q: At what point in time during Mass it is considered too late for anyone coming into the Mass to receive Communion? These days I see a lot of people who enter the Mass even as Communion is being given and they head straight to receive. Is this right? — E.M., Port Harcourt, Nigeria

A: Like most priests, I am loath to give a straight answer to this question because, in a way, it is a catch-22 question for which there is no right answer.

It is true that before the Second Vatican Council some moral theology manuals placed arrival before the offertory as the dividing line in deciding whether one fulfilled the Sunday obligation of assistance at Mass. But after the liturgical reform, with its emphasis on the overall unity of the Mass, modern theologians shy away from such exactitude. Mass begins with the entrance procession and ends after the final dismissal, and we should be there from beginning to end. Each part of the Mass relates and complements the others in a single act of worship even though some parts, such as the consecration, are essential while others are merely important.

To say that there is a particular moment before or after which we are either "out" or "safe," so to speak, is to give the wrong message and hint that, in the long run, some parts of the Mass are not all that important. It may also give some less fervent souls a yardstick for arriving in a tardy manner.

Although I prefer not to hazard giving a precise cutoff moment, certainly someone who arrives after the consecration has not attended Mass, should not receive Communion, and if it is a Sunday, go to another Mass.

Arriving on time is not just a question of obligation but of love and respect for Our Lord who has gathered us together to share his gifts, and who has some grace to communicate to us in each part of the Mass.

It is also a sign of respect for the community with whom we worship and who deserves our presence and the contribution of our prayers at each moment. The liturgy is essentially the worship of Christ's body, the Church. Each assembly is called upon to represent and manifest the whole body, but this can hardly happen if it forms itself in drips and drabs after the celebration has begun.

Thus, people who arrive late at Mass must honestly ask themselves... why? If they arrive late because of some justified reason or unforeseen event, such as blocked traffic due to an accident, they have acted in good conscience and are not strictly obliged to attend a later Mass (although they would do well to do so if they arrived very late and it is possible for them).

Likewise for many elderly people, even getting to the church is an odyssey, and one must not burden their consciences by counting the minutes.

If people arrive late due to culpable negligence, and especially if they do so habitually, then they need to seriously reflect on their attitudes, amend their ways, and if necessary, seek the sacrament of reconciliation. Depending on how late they arrive they should prefer to honor the Lord's Day by attending some other Mass, or, if this is not possible, at least remain in the Church after Mass is over and dedicate some time to prayer and reflection on the readings of the day.

Follow-up: Communion for Late Arrivals [11-18-03]

An attentive reader suggested that my reply to a Nigerian correspondent as to "what point in time during Mass it is considered too late for anyone coming into the Mass to receive Communion" (see Nov. 4) did not quite address the question at hand. The core query appeared to be "asking a more direct question about how much Mass is required before receiving Communion."

This could have serious consequences, the follow-up questioner noted, as "Mass is not a prerequisite for receiving Communion. If it were, I and other extraordinary eucharistic ministers could not bring Communion to the shut-ins, the sick, the elderly, or the imprisoned."

I believe I did address the question at hand in the previous column, although it entailed explaining why I eschewed suggesting a clear minimum Mass requirement to receive Communion and to fulfill Sunday obligation. Yet, our correspondent raises a valid point.

In preparing my original reply I had thought of mentioning Communion outside of Mass, but as the question was tailored to late arrival at Mass, I considered it might confuse the issue and left it out. It appears that my hesitation has returned to haunt me.

It is necessary to distinguish Mass from other moments in which Communion is received. The Church provides two basic rites for receiving Communion outside of Mass. One is for those occasions when for some good reason Mass is unavailable, but Communion is possible. The other is for bringing Communion to those who are unable to attend Mass due to age or infirmity. Both rites have the same basic structure but differ in the prayers and texts provided. This structure is: greeting; penitential rite; Liturgy of the Word; on some occasions homily and prayers of the faithful; Communion rite with the Our Father; sign of peace; "This is the Lamb of God ..." and its response "Lord, I am not worthy ..."; Communion; concluding prayer; and final blessing.

There are slight variations in the rite when presided by a priest, deacon or by an extraordinary minister of the Eucharist. The Liturgy of the Word may be extended or abbreviated according to pastoral needs with the possibility of using the same readings as at Mass or just reciting a brief verse from Scripture.

The question as to how much of this is required to receive Communion varies according to concrete situations. But when Communion is distributed because Mass is unavailable, then, in principle, those who wish to partake should attend the entire rite. This would be the situation, for example, in parishes with no resident pastor and, usually, in prisons whenever it is possible to gather the inmates to form an assembly. Otherwise, the rite may be carried out at each cell with a brief Liturgy of the Word, although the local ordinary may approve particular adaptations to special circumstances unforeseen in the liturgical books.

Communion to the sick, elderly or shut-ins presents a different pastoral situation, and the special circumstances allow for particular solutions. If possible, the entire rite should be carried out each time, although the Liturgy of the Word may be abbreviated so as not to sap the strength of the weak.

When Communion is distributed to large numbers of infirm people living separately in hospitals, clinics, nursing homes, etc., the liturgy allows the minister to carry out an abbreviated rite reciting the antiphon "Oh Sacred Banquet" in the chapel or in the first room and distributing Communion in each room using just the formula "This is the Lamb of God..." and "Lord, I am not worthy." He recites the closing prayer in the last room or the chapel but omits the final blessing.

I consciously omit here any reference to bringing viaticum to the dying as this rite is usually united to the anointing of the sick and is the exclusive province of the priest.

The structure of Communion outside of Mass could also provide a guideline for those who strive to attend daily Mass (apart from Sunday Mass). While the principle of attending the entire Mass remains firm, one may be a little bit more flexible regarding reception of Communion on weekdays if it is impossible to arrive at the very beginning. In these cases, it is best to consult directly with the pastor as to the best means of proceeding to fulfill one's desire for Communion while respecting the dignity and sanctity of the sacrament.

Another interlocutor asked about the opposite end of Mass and if people may leave after receiving Communion. The Mass ends with the dismissal, but as a mark of respect the faithful should wait until the priest has entered the sacristy and any final song has ended. Leaving after Communion does not allow us to thank God properly for the gift of his Son and deprives us of the added grace of the concluding prayer and final blessing.

At times the members of the congregation resemble marathon hopefuls as they stampede toward the exit after Mass. In other circumstances, one wishes they would only get out sooner and not hang around chatting in the aisles. But that is a theme for another occasion.

Registration Forms for Religious Education (Kinder to 6th Grade) and Confirmation are available at the Parish Office, the Church Narthex, and on the St. Peter, Pacifica Website, <https://stpeterpacific.org>.

"Early Bird" Registration Fee until July 31, 2025.

One child \$170.00. Two children \$210.00. Three or more children \$250.00.

Registration Fee as of August 1, 2025

One child \$195.00. Two children \$235.00. Three or more \$270.00.

Religious Education Classes begin Tuesday, September 16 and Wednesday, September 17, 2025

Tuesday, September 16, 2025 from 3:45 P.M. to 5:00 P.M.

Wednesday, September 17, 2025 from 3:00 P.M. to 4:15 P.M.

Confirmation Classes begin Tuesday, September 16 and Wednesday, September 17, 2025

Tuesday, September 16, 2025, First Year—Grade 7, 3:45 P.M. to 5:00 P.M.

Wednesday, September 17, 2025, First Year—Grade 7, 3:00 P.M. to 4:15 P.M.

Wednesday, September 17, 2025, Second Year—Grade 8, 7:00 P.M. to 8:30 P.M.

For additional information regarding Religious Education please contact Sister Hilda Sandoval, M.F.P. at 650-359-5000 or by email at hilsandoval63@gmail.com and for Confirmation at 650-359-7178 or by email at Peterscoveyouth@gmail.com

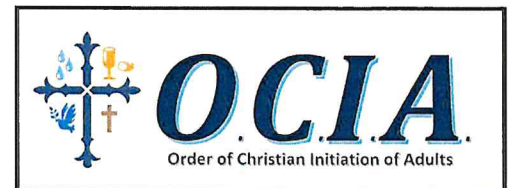
REGISTRATION FORMS TO BE RETURNED TO SISTER HILDA SANDOVAL BY JULY 31, 2025

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For further information, or to register in this program, please contact Sister Hilda Sandoval, M.F.P. at 650-359-7178 or by email at hilsandoval63@gmail.com.

Start Date to be Determined

JULY 13, 2025 FIFTEENTH SUNDAY IN ORDINARY TIME

JULY 6, 2025 SUNDAY COLLECTION	PARISH CALENDAR JULY 14-20, 2025
Offertory \$4,500.00 Archdiocese Annual Appeal \$1,610.00	<u>Mon 14</u> 3:00 P.M. Chaplet of Divine Mercy 5:30 P. M. Evening Mass
ARCHDIOCESAN ANNUAL APPEAL	<u>Tue 15</u> 8:30 A.M. Daily Mass 3:00 P.M. Chaplet of Divine Mercy
Assessment: \$62,962.00 Collected: \$21,383.00 Balance: \$41,579.00	<u>Wed 16</u> 8:30 A.M. Daily Mass 3:00 P.M. Chaplet of Divine Mercy
JUNE 30-JULY 4, 2025 WE SHARE ONLINE \$1,517.16	<u>Thu 17</u> 8:30 A.M. Daily Mass 3:00 P.M. Chaplet of Divine Mercy
Offertory \$1,190.55 Maintenance \$118.34 Church Roof Fund \$9.01 Peter's Pence \$65.98 St. Vincent de Paul \$33.28 Archdiocesan Annual Appeal \$100.00	<u>Fri 18</u> 8:30 A.M. Daily Mass 3:00 P.M. Chaplet of Divine Mercy
You register with <u>St. Peter We Share Online Giving</u> service in the privacy of your home. You can make a one-time donation or a recurring donation. To sign-up for St. Peters' We Share Online Giving, visit https://stpeterpacifica.org and go to the Giving heading on the home page.	<u>Sat 19</u> 3:00 P.M. Chaplet of Divine Mercy 3:30 P.M. Sacrament of Reconciliation 4:30 P.M. Mass <u>Sun 20</u> 8:30 A.M. Mass 11:00A.M. Mass

FLOCKNOTE allows the parish to email regularly or text you on a moments notice. Our recent experience has taught us that our State and County can have emergency situations that require our attention and have the people make changes with very short notice. Flocknote messages will not only keep you up to date but will also provide an opportunity for us to communicate with you quickly, when necessary, and to inform you of important information, **such as mass time change or mass cancellation.**

If you have signed up to receive text and/or email notices and you have had a change of cell number or email address, or want to remove yourself from receiving notices, please call the Parish Office.

If you would like to receive Flocknote, please know that we will be very respectful of your contact information and we will not give or sell your contact information to any other organization. Your information will be secure. You will also have the ability to unsubscribe from these notifications quickly and easily if you ever find them to be annoying or irrelevant to you. These are three easy ways to stay connected through Flocknote.

1. Visit <https://saintpeter.flocknote.com> and provide your name, email address and mobile number using the form, **or**
2. Using your mobile phone, text the word **saintpeter** (one word, no spaces) to this number: **84576**. Within 30 seconds, you will get a reply with instructions on how to finish signing up, **or**
3. Simply legibly write your first and last name, email address and/or mobile number on a clean sheet of paper and mail it back to the Parish Office or drop it in the rectory front door mail-slot marked "Flocknote." (Please do not drop your information in the outside mail box.)



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visit <https://stpeterpacifica.org>
and click on *Resources* and then
click on *Parish Registration*.

Print the Form, fill-out and re-
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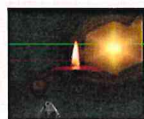
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JULY 13, 2025 FIFTEENTH SUNDAY IN ORDINARY TIME