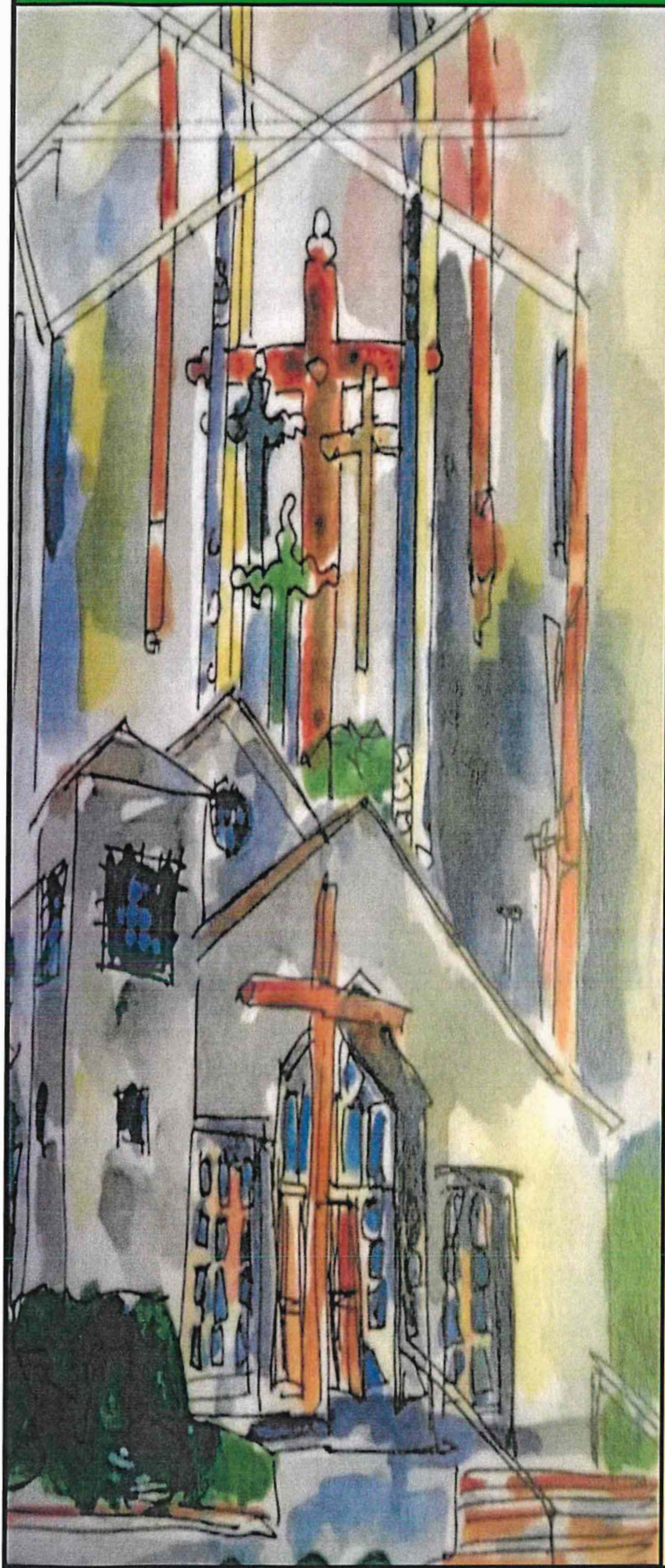


ST. PETER CATHOLIC CHURCH

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

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.



September 24, 2023

Twenty-fifth Sunday in Ordinary Time

"For my thoughts are not your thoughts, nor are
your ways my ways, says the LORD..."

—Isaiah 55: 6-9

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/Secretary.

Mr. Tim Durkin, Outreach to the Elderly and Homebound

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LITURGY COMMITTEE

Mrs. Eileen Barsi, Chair

FINANCE COMMITTEE

Mr. Dale Fajardo, Chair

MASS INTENTIONS | SEPT 25 – OCT 1, 2023

Mon	25	5:30 P.M.	†Lance Gureghian
Tue	26	8:30 A.M.	Katy Borck
Wed	27	8:30 A.M.	†Robert Janack
Thu	28	8:30 A.M.	†Julie De Petrillo
Fri	29	8:30 A.M.	†Margaret O'Neill
Sat	30	4:30 P.M.	People of St. Peter
Sun	1	8:30 A.M.	Victor & Georgette Hertzberg
		11:00 A.M.	†Anna Marie Fell-Peralta

ST. FRANCIS OF ASSISI

BLESSING OF THE ANIMALS

The feast of St. Francis
is celebrated on
Wednesday, October 4, 2023.

We will bless your pet (s) on
Sunday, October 8th at
12:30 P.M. at the
St. Francis Garden
behind the Rectory.



St. Francis and Animals

WEEKDAY READINGS

Mon 25 Reading *Ezra* 1: 1-6
Responsorial Psalm *Psalm* 126: 1-6
Gospel *Luke* 8: 16-18

Tue 26 Reading *Ezra* 6: 7-8, 12b, 14-20
Responsorial Psalm *Psalm* 122: 1-5
Gospel *Luke* 8: 19-21

Wed 27 Reading *Ezra* 9: 5-9
(Psalm) *Tobit* 13: 2, 3-4, 7-8
Gospel *Luke* 9: 1-6

Thu 28 Reading *Haggai* 1: 1-8
Responsorial Psalm *Psalm* 149: 1-6, 9
Gospel *Luke* 9: 7-9

SAINTS MICHAEL, GABRIEL, & RAFAEL, ARCHANGELS

Fri 29 Reading *Daniel* 7:9-10,3-14
Responsorial Psalm *Psalm* 138:1-5
Gospel *John* 1: 47-51

Sat 30 Reading *Zechariah* 2: 5-9, 14-15a
(Psalm) *Jeremiah* 31: 10-13
Gospel *Luke* 9: 43b-45

Twenty-sixth Sunday in Ordinary Time

Sun 1 Reading I *Ezra* 18: 25-28
Responsorial Psalm *Psalm* 25:4-9
Reading II *Philippians* 2: 1-11
Gospel *Matthew* 21: 28-32

SEPTEMBER 24, 2023 | TWENTY-FIFTH SUNDAY IN ORDINARY TIME

Stewardship Reflection

Though we can never fully grasp the infinite perfection of God and His ways, a basic knowledge of Scripture reveals that God's logic often differs from worldly logic.

Our first reading, from Isaiah, reminds us that God often thinks bigger than we do. "For my thoughts are not your thoughts, nor are your ways my ways, says the LORD. As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts." As His followers we must strive as best we can to think as God does, using our time (and our talents and treasure, too) with eternity in mind.

In our Gospel passage from Matthew, Jesus offers us a glimpse of the "Godly logic" of the Father through a parable of a landowner hiring workers for his vineyard. Some workers are called early in the day, others not until very late. Yet the landowner pays them all a full day's wage. This angered the laborers who had worked longest. But those laborers were relying on human logic and human calculations. They were not thinking as God does.

This can happen to us Christian stewards as well. We can grumble and complain (at least internally) when we compare ourselves to others and sense that not everyone is contributing as much as we are to the parish, the neighborhood, within our family and so on. At those moments, we need to think bigger!

We must remember that it is a great privilege to have been called by the Father to work in His vineyard. Living the stewardship way of life brings us meaning, depth and purpose.

Let's embrace this Godly thinking and thank Him for calling us to this way of life.

SECOND COLLECTION FOR OCTOBER 1, 2023 | ARCHDIOCESE ANNUAL APPEAL

Your support of the Archdiocesan Annual Appeal impacts lives. Your gift helps provide ministries, programs and services that benefit the people and parishes of the Archdiocese of San Francisco. Please prayerfully consider your gift to the Archdiocesan Annual Appeal. So many are counting on our support.

2023 Assessment \$73,949.00 | Collected \$39,687.00 | Balance \$34,262.00

REQUESTING DONATIONS FOR THE HOLIDAY BOUTIQUE BASKETS

The St. Peter Catholic Church 2023 Holiday Boutique is scheduled
Saturday, November 11, 10:00 A.M. — 6:00 P.M. and Sunday, November 12, 9:30 A.M. — 3:00 P.M.

We are requesting your help for Usable & Newly Purchased Donations for the Beautiful Thanksgiving, Advent, Christmas & Children's Baskets that will be raffled at the closing of the Holiday Boutique.

What is needed? Consider what you like, what you would like to receive or what you would like to use. Items that would be very useful for any member of the family.

Donations are due by Tuesday, October 24th.



A CATHOLIC THERAPIST'S PERSPECTIVE ON SELF-ESTEEM, SELF-WORTH, AND THE CHRISTIAN VIRTUE OF HUMILITY

By Jonathan Dixon

At first glance, it may seem as though humility, self-esteem, and self-worth are not compatible with one another. It's possible that this is because thinking highly of oneself is often linked to the sin of pride, especially so within Catholic spirituality. While it is certainly beneficial to guard against pride, this perspective can also lead us into some problematic and paralyzing ways of treating ourselves. With some helpful distinctions, I hope to lay out a vision of self-esteem, self-worth, and humility as not only compatible but equally essential parts of healthy human development.

Getting Clear on Self-Esteem, Self-Worth, and Humility

Preconceived notions of what these words mean are based largely on how they are commonly used. While understandable, this may be part of why they seem incompatible. To provide clarity on this, I will define the terms "self-esteem", "self-worth", and "humility" from a clinical and theological perspective. From there, I will explain how this understanding differs from the way the terms are commonly used.

According to the American Psychological Association, self-esteem is defined as:

"The degree to which the qualities and characteristics contained in one's self-concept are perceived to be positive. It reflects a person's physical self-image, view of his or her accomplishments and capabilities, and values and perceived success in living up to them, as well as the ways in which others view and respond to that person. The more positive the cumulative perception of these qualities and characteristics, the higher one's self-esteem."

Simply put, self-esteem is the degree to which we perceive ourselves as capable of realizing our potential. As noted in the definition, an important component of self-esteem is the way others view and respond to us. So, we have a twofold formula for developing self-esteem: 1. Matching our efforts with our capacity to fulfill our potential and 2. Receiving positive support from others along the way. Negative or positive feedback in either category will shape how high or low our self-esteem is.

According to the APA, self-worth is defined as: "an individual's evaluation of himself or herself as a valuable, capable human being deserving of respect and consideration. Positive feelings of self-worth tend to be associated with a high degree of self-acceptance and self-esteem". While these two concepts are interconnected, it's clear that self-esteem is linked more to our functioning and self-worth is linked more to the core of our identity. Self-worth refers directly to the dignity of a human being and the extent to which we acknowledge this dignity within ourselves.

Continuation to A Catholic Therapist's Perspective

Humility, on the other hand, is a disposition of lowliness that keeps us from reaching beyond our capacity as humans. This disposition is fostered by acknowledging our limitations, specifically for the purpose of emphasizing our need for God's assistance. In the words of Aquinas, "to temper and restrain the mind, lest it tend to high things immoderately; this belongs to the virtue of humility" and "Humility restrains the appetite from aiming at great things against right reason" (ST II-II, q. 161, a. 1). In simple terms, humility is defined as a restraint of oneself to ensure our aim for greatness is directed towards the good.

Common Misrepresentations

Firstly, having high self-esteem or acknowledging one's self-worth cannot be reduced to a feeling or emotional state. Developing a strong sense of sense may include positive emotional states but is not the goal. As described above, both self-esteem and self-worth relate to our ability to positively perceive ourselves both in functioning and identity. This process involves behavior, values, beliefs, relationships, and our experience of ourselves. As such, we cannot reduce them solely to an emotional state.

Secondly, these terms are not meant to erase the reality that humans are imperfect. Having a positive view of oneself does not imply that we can't or shouldn't grow. If anything, higher self-esteem, and self-worth bolster our ability to improve ourselves. When we see ourselves as capable and valuable, we can recognize our mistakes and adjust better. According to Carl Roger, a key figure in the history of psychotherapy, the experiential freedom that accompanies a secure self helps guide our actions, empowers us to actively make choices, and take responsibility for these choices. This combination fosters an innate desire to grow towards health and respond more robustly to the places where we fall short.

Thirdly, self-esteem and self-worth are not just cognitive constructs that can be gained by sheer will. It is more accurate to identify these concepts as dynamic processes. This lines up well with our understanding of attachment theory, which posits that, "the self is viewed as an ongoing construction, a process rather than an object, and one that is defined in interactions with others [and ourselves]" (Susan Johnson). Developing self-esteem and self-worth is a reciprocal process of receiving support from our closest relationships which then empowers us to bravely go out into the world and grow. The result of this process is experiencing ourselves as trustworthy vehicles for moving through life.

Lastly, humility is not self-loathing. I don't particularly care for this term as it tends to pathologize or shame the person suffering from this experience, but the point is that we can become so harsh with ourselves that we no longer see ourselves as worth anything. Pope Francis mentioned this in a homily from 2013, "Being humble does not mean following the road with one's eyes cast down: no, no! Humility is what God as well as Mary and Joseph teach us". Aquinas describes "ill-done" humility as reducing ourselves to animals which happens when we do not understand our honor. Humility should not be sought at the expense of our humanity. This is in line with the aim of the Christian life, which seeks to free us from our burdens and support human flourishing.

How Self-Esteem, Self-Worth, and Humility Work Together

“All of us, from the cradle to the grave, are happiest when life is organized as a series of excursions, long or short, from the secure base provided by our attachment figures” – John Bowlby

This quote captures the process I described earlier; we develop best when we have a safe harbor to depart from and return to as we face life's challenges. We need somewhere to turn when we miss the mark or celebrate a new accomplishment. When the destination is reliable and accessible, both within ourselves and with others, we will develop high self-esteem and know our self-worth. This is where humility comes in to show us how we can make this process reliable and accessible.

Humility is a disposition that helps us acknowledge our need for help. It reminds us to connect with our secure base, whether that takes the form of our human relationships (acting on God's behalf) or reaching for God Himself. This ensures that we are not overextending ourselves. Otherwise, we risk either getting stuck in our failure or relying too much on ourselves. By honoring our relational need for support, we experience ourselves as more capable, valuable, and worthy than we ever could on our own.

Self-esteem and self-worth are felt most powerfully in relationship. They are the relational gift of secure connection and humility is the way we vulnerably reach for and acknowledge our need for this gift, most of all from God. Self-esteem flows out of this relationship, providing us with a confidence that with God and each other, we can do great things. It's almost as if God designed us this way to protect our hearts from isolation and pride.

To take an honest look at ourselves, we must feel secure enough to do so. God's love is the healing salve for our weary souls, continuing to bring us towards our worth and value in His eyes. Taking a page from Aristotle, our relationship with God helps us actualize our potential. In other words, we embody more and more of our true self which allows us to experience ourselves as secure and worthy. This helps us truly believe in our identity in Christ. We are in the art of becoming, more fully participating in what it means to be human as intended by God. In this way, self-worth is a gift of love. I'm reminded of a saying I use in therapy, “we find out who we are in the eyes of the ones we love the most”.

This is a cyclical process. When we acknowledge our self-worth, we are fueled to depend on God because we see ourselves as the beloved. Seeing ourselves in this way facilitates a confidence in reaching for God and seeing Him as an accessible source of support. One of the greatest forms of humility is allowing God to love us in the places we feel the weakest and most broken. True self-worth comes from allowing another to love us when we feel we deserve it the least. Acknowledging our weaknesses, our needs, our vulnerabilities is only the first half of growth. The second is accepting the antidote which sounds like, “I still love you, come to me”. If we can only turn to Him in our sin or pain, we can feel whole again. This is our model for relationship, with God and with each other.



SEPTEMBER 24, 2023 TWENTY-FIFTH SUNDAY IN ORDINARY TIME

ARCHDIOCESE ANNUAL APPEAL

2023 Assessment \$73,949.00

Collected \$39,687.00 Balance \$34,262.00

SEPTEMBER 17, 2023 SUNDAY COLLECTION

Offertory \$2,793.00

Maintenance \$1,847.00

WE SHARE ONLINE DONATION

September 9—15, 2023 | Total \$1,081.37

Offertory 869.67

Maintenance 104.60

St. Vincent de Paul 9.10

Undesignated 98.00

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These are the available gift cards , the Denomination (s) offered and the return rebate percentage to St. Peter with each card sold.

They are sold after all the weekend masses and at the Parish Office, Monday through Friday, 9:00 A.M.—5:00 P.M.

<u>Gift Card</u>	<u>Denomination & Rebate Percentage</u>	
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Ross	25.00	8%
Target	25.00	2.5%
Amazon	25.00	2%
Starbucks	10.00	4.5%
Shell Gas	50.00 & 100.00	1.5%
Union 76 Gas	100.00	1.5%
Chevron Gas	50.00 & 100.00	1%

PARISH CALENDAR | SEP 25 — OCT 1, 2023

Mon 25

3:00 P.M. Chaplet of Divine Mercy

5:30 P.M. Daily Mass

Tue 26

Saints Cosmas and Damian, Martyrs

8:30 A.M. Daily Mass

3:00 P.M. Chaplet of Divine Mercy

Wed 27

Saint Vincent de Paul, Priest

8:30 A.M. Daily Mass

3:00 P.M. Chaplet of Divine Mercy

Thu 28

Saint Wenceslaus, Martyr

Saint Lawrence Ruiz & Companions, Martyrs

8:30 A.M. Daily Mass

3:00 P.M. Chaplet of Divine Mercy

Fri 29 *Saints Michael, Gabriel, Raphael, Archangels*

8:30 A.M. Daily Mass

3:00 P.M. Chaplet of Divine Mercy

Sat 30

Saint Jerome, Priest, Doctor of the Church

3:00 P.M. Chaplet of Divine Mercy

3:30 P.M. Sacrament of Reconciliation

4:30 P.M. Mass

Sun 1

Twenty-sixth Sunday in Ordinary Time

8:30 A.M. Mass

11:00 A.M. Mass



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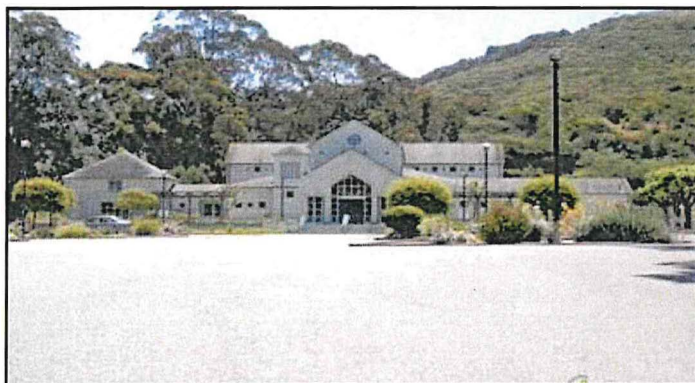
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