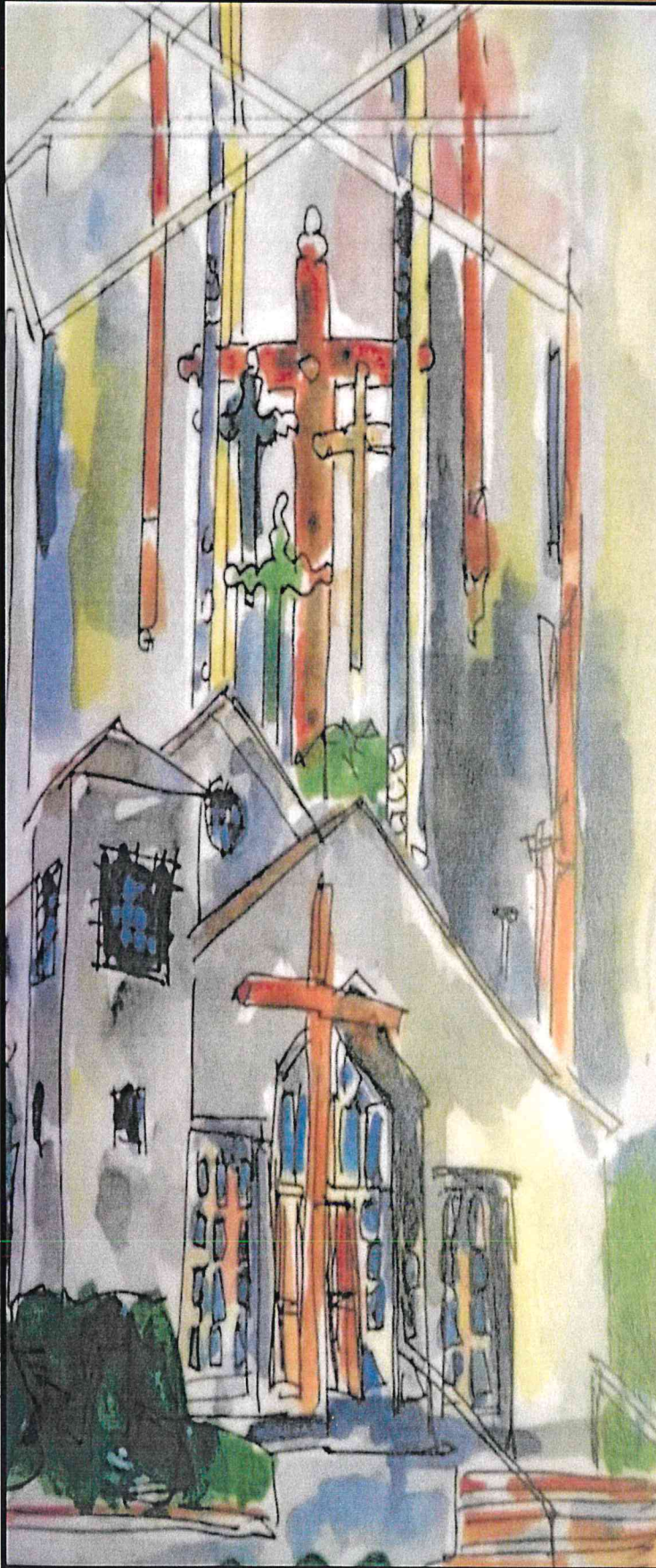


ST. PETER CATHOLIC CHURCH

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.com/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.

September 7, 2025

Twenty-third Sunday in Ordinary Time

Who can comprehend the Lord's ways or conceive what the Lord intends? True wisdom leads us to acknowledge our limitations (a matter of "calculation") and our idols of materialism as we seek to follow the Lord without reservation. True discipleship calls us to forgive those who have wronged us. May we gain the wisdom of heart to discern more fully our call to take up the cross of Jesus.

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

SEPTEMBER 8-14, 2025

MASS READINGS

Mon 8 5:30 P.M. †Carlos Vieira
Tue 9 8:30 A.M. Tim Durkin
Wed 10 8:30 A.M. †Herbert Rosen
Thu 11 8:30 A.M. †Daniel Hurley
Fri 12 8:30 A.M. Sister Hilda Sandoval
Sat 13 4:30 P.M. People of St. Peter Parish
Sun 14 8:30 A.M. †Patricia Goldstein
11:00 A.M †Mary Clark

Nativity of the Blessed Virgin Mary
Mon Reading *Micah* 5:1-4a or *Romans* 8:28-30
8 Responsorial Psalm *Psalm* 13:6abc
Gospel *Matthew* 1:1-16,18-23 or 1:18-23
Saint Peter Claver, Priest
Tue Reading *Colossians* 2:6-15
9 Responsorial Psalm *Psalm* 145:1b-2,8-11
Gospel *Luke* 6:12-19
Wed Reading *Colossians* 3:1-11
10 Responsorial Psalm *Psalm* 145:2-3,10-13b
Gospel *Luke* 6:20-26
September 11, 2001 Anniversary
Thu Reading *Colossians* 3:12-17
11 Responsorial Psalm *Psalm* 150:1b-6
Gospel *Luke* 6:27-38

SEPTEMBER 14, 2025 2ND COLLECTION ARCHDIOCESAN ANNUAL APPEAL

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The Most Holy Name of Mary
Fri Reading *1 Timothy* 1:1-2,12-14
12 Responsorial Psalm *Psalm* 16:1b-2a,5,7-8,11
Gospel *Luke* 6:39-42
Saint John Chrysostom, Bishop, Doctor of the Church
Sat Reading *1 Timothy* 1:15-17
13 Responsorial Psalm *Psalm* 113:1b-7
Gospel *Luke* 6:43-49
THE EXALTATION OF THE HOLY CROSS
Sun Reading *I Numbers* 21:4b-9
14 Responsorial Psalm *Psalm* 78:1b-2,34-38
Reading II *Philippians* 2:6-11
Gospel *John* 3:13-17

September 7, 2025

Twenty-third Sunday in Ordinary Time



Today's readings make very clear the demands that will be made of those wanting to be called disciples of Christ. We must be prepared to give our all to Him. But in the end, the life of discipleship — the stewardship way of life — is the only life that can truly satisfy.

Our First Reading, from the ancient book of Wisdom, prepares us for the challenging teaching that will follow in today's Gospel passage. "Who can know God's counsel or who can conceive what the Lord intends? For the deliberations of mortals are timid... the corruptible body burdens the soul and the earthen shelter weighs down the mind that has many concerns."

Weighed down by financial woes, relationship stress, illness — all the concerns of modern life (and apparently, ancient life, too) — how can we possibly concern ourselves with anything more than these immediate needs? Our human "earthly" instincts limit our ability to think with an eternal perspective. But a few verses later, we are told that God has sent His Holy Spirit from on high to assist us. "And thus were the paths of those on earth made straight." Relying on the Holy Spirit, we can live indeed for higher goals despite all the challenges of daily life.

But this way of life will not be easy, and our Lord, knowing well our human nature, must prepare us for the challenge. In the Gospel passage from Luke, Christ is very straightforward about the cost of living for the higher aims of discipleship. "If anyone comes to me without hating his father and mother, wife and children, brothers and sisters, and even his own life, he cannot be my disciple." Our Lord is speaking here not of emotions, but rather of priorities. He must come first in all aspects of our lives. Period.

He goes on to say, "Whoever does not carry his own cross and come after me cannot be my disciple." In other words, it's all or nothing. Compromise is simply not possible. Christ wants us to give all of ourselves, all aspects of our individual lives, our family life, our parish, over to Him and to the pursuit of His kingdom.

To further this point, Christ shares two parables. The first is about a builder who wants to construct a tower. Christ says that before beginning, the builder must sit down and consider the cost to see if he has what is needed to complete the project. The second parable is of a king facing a potential battle. Again, Christ says he must first consider if he has sufficient troops for success before he goes off headlong into battle. Discipleship will cost us, and we must be prepared to give it our all.

And just when we think our Lord might soften His message to make it a little more palatable, He goes further! "Anyone of you who does not renounce all his possessions cannot be my disciple." Why is our Lord being so demanding? Only because He knows us so well and loves us so much.

He knows that if we do not live with great intentionality — putting Him first before all else — we will easily be swallowed up by the earthly cares that weigh us down — our material things, our status, and our egos. He knows that these things cannot satisfy us. He knows this because He is our Maker, and He made us for more.

We are made to be His disciples, to seek after Him and His Kingdom. Embracing stewardship as a way of life allows us to count the cost and then run after Him with all our might.

What can I do to get more out of Mass?

By Father Mike Schmitz

Q: I don't like going to Mass. I had to go when I was a kid, and I never got the point. But I also realize that it could just be me; I could be the one missing something. What can I do to get more out of Mass?

A: I'm glad that you have written, and I'm grateful that you have asked this question. I have to tell you, we were one of those "front pew" families when I was growing up. According to my mom, it wasn't because we "got it" better than other families or because we were holier than anyone else. Far from it. In fact, I think that one of the primary reasons we sat in the front is because we were always late to Mass. (I don't mean "sometimes" When I say "always," I mean that the priest could tell that he was late for Mass if the Schmitz family was already there when he got to the front of the church.)

We sat in the front because Catholics are so hospitable that we always leave the front pews for visitors — and for the late families, I guess.

My mom says that, when she and my dad were new parents, some more experienced moms and dads had told them that if you want your kids to pay attention, then bring them to the front so that: a) they can see what's going on and b) they will be on their best behavior.

I think that it kind of worked. I mean, there were no shortage of times when we had to be escorted from our spot by one of my parents for one reason or another, but overall it was probably a good plan. Even though I hated going to Mass as a kid, there still were a couple of things that my parents instilled in me (and in all of us) growing up.

The first is that Sunday Mass is not optional. This was huge. We were all in sports, and as we got older, we were all relatively good at sports. Yet, no matter what, if we were traveling with our team or traveling on vacation or had any number of other things going on over the weekend, Mass was absolutely and without question going to be a part of our plans.

I know that I did not appreciate that at the time. At the time, it was annoying. And I have known many people who have said exactly what you said about how this affects your willingness to go to Mass as an adult. They claim that their unwillingness to go to Mass as adults comes from the fact that they had to go to Mass as children.

I see that, but what if we applied that same logic to any other thing we "had to do" while growing up: Someone might say, "I no longer eat vegetables because I had to as a kid." Or, "I no longer brush my teeth because my parents made me brush my teeth when I was little." Or, "I don't wash my hands after using the bathroom because my parents would always make me do that when I was younger."

If we were to say any of those things now, it would be more than a little immature and foolish. So let's not say that about the Sunday Mass requirement. It would be better to say that you just don't like clean teeth or you just don't see the point in brushing them regularly.

Maybe you don't see the point in going to Mass. I understand that. That would make sense to me. I think about those years while I was growing up in the front pew. And what was I taught? "Be quiet. Watch." That's it. When it came to going to Mass, we were almost all of us simply told that to be a good Catholic you have to be there, you have to be quiet, you have to watch. If that is the case, no wonder we might not see the point! Show up, be quiet, and watch someone else pray ... and maybe someday it will all matter to you?

There is one thing that we need to make absolutely clear: There is a massive difference between "watching" and "worshipping."

Think of your favorite sport or event. Would you rather watch the concert or your game from your couch on the TV? Or would you rather be in the stands live? Would you rather be in some far-off seat in the nose-bleed section or right there on the sidelines? Would you rather be sitting on the bench or out on the playing field?

My guess is, if you love the music or the sport or the game, and you have the skill and the opportunity, you would rather be out there.

The same is true when it comes to the Mass. For too long, we have been so busy teaching people what NOT TO DO during the Mass that by the time we could tell them what their role is, they've already checked out. But when you were baptized, you were anointed a priest, prophet, and king or queen. You were anointed a "kingdom priest," and a priest who is one who offers the sacrifice. All of the faithful exercise their kingdom priesthood when they unite their prayers with the ministerial priest who is uniting all of their prayers with Jesus, the One, Great, High Priest. When we go to Mass, we are there to offer the sacrifice to the Father with the priest at the altar and Jesus the High Priest. You have a job to do!

And this job accomplishes something. At every Mass we pray, "May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church." And that is what happens: The Father is glorified, and the world is sanctified! When you pray., when you offer the sacrifice with the ministerial priest, those two things are accomplished in reality.

I like to think of it this way: When you exercise your kingdom priesthood, the Father is just that much more glorified and the world is just that much more sanctified. Something happens that wouldn't happen if you weren't there. Your priesthood is needed, because this world needs your presence and your prayers. This is the point of going to Mass each Sunday — not to simply "Be there. Be quiet. Watch," but to unite your prayers with the ministerial priest and Jesus the High Priest, to truly worship God, and to participate in the salvation of the world.



ST. PETER CATHOLIC CHURCH

THE HOLY SPIRIT IS THE SOURCE AND SUSTENANCE OF PRAYER

By Father Jeffrey F. Kirby



While many Christians are accustomed to praying to the Father and to the Son, they are not as familiar or comfortable with praying to the Holy Spirit. The Spirit can seem very elusive, but he doesn't need to be. The Holy Spirit is as accessible to us as the Father and the Son and Christians should readily turn to him in prayer and supplication. There are many ways in which we can call upon the Holy Spirit. When we pray to him, we pray to the Holy Trinity since he is never separated or removed from the Father and the Son. The *Catechism of the Catholic Church* teaches: "The traditional form of petition to the Holy Spirit is to invoke the Father through Christ our Lord to give us the Consoler Spirit."

The Spirit is always found within the fellowship of the Father and the Son. Christian prayer is always directed to the Father, in the Son, and through the Spirit. As such, even in our prayer, we are reminded and affirm our belief in the Holy Trinity, the Divine Family of the living God. Even as the Lord Jesus was promising to send the Holy Spirit upon his early Church, he exhorts his followers to pray to the Holy Spirit.

The *Catechism* recalls: "Jesus insists on this petition to be made in his name at the very moment when he promises the gift of the Spirit of Truth."

In order for us to know the Father and the Son, we need the work of the Holy Spirit within us. The Spirit is always moving and seeking to lead us into a deeper encounter with the Father and the Son.

All of the liturgical and devotional prayers to the Holy Spirit within the tradition of prayer of the Church are grounded on the foundational and simple petition that the Spirit come to us. As the *Catechism* teaches: "But the simplest and most direct prayer is also traditional, 'Come, Holy Spirit,' and every liturgical tradition has developed it in antiphons and hymns." From the Western tradition: "Come, Holy Spirit, fill the hearts of your

faithful and enkindle in them the fire of your love." Western tradition: "Come, Holy Spirit, fill the hearts of your faithful and enkindle in them the fire of your love." From the Eastern Church: "Heavenly King, Consoler Spirit, Spirit of Truth, present everywhere and filling all things, treasure of all good and source of all life, come dwell in us, cleanse and save us, you who are All Good." These and the other liturgical prayers and devotional prayers of the Church to the Holy Spirit are all about calling upon the Holy Spirit, welcoming him, and letting him work in us and through us.

By praying to the Holy Spirit, we let him mold and shape us in prayer. He teaches us and instructs us on the interior life and shows us the way of love and holiness. The Spirit is the source and sustenance of prayer and then, through prayer, he is the one who brings reform and renewal to souls, society, and in the Church herself.

The *Catechism* emphasizes this point: "The Holy Spirit, whose anointing permeates our whole being, is the interior Master of Christian prayer. He is the artisan of the living tradition of prayer."

It is a great consolation to know the Holy Spirit is the master of our spiritual life. It is an immense encouragement to know that the Holy Spirit does the heavy lifting in our life of prayer. We are summoned to open the doors of our heart, to trust, and to let him do the work that's needed within us.

By allowing the Holy Spirit to work in us, his grace overflows and moves beyond us. It is our reliance on the Spirit that gives all believers a bond of charity. It is a bond that surpasses the various distinctions of life – gender, race, language – and is even stronger than death. Nothing can break the bond given to us by the Holy Spirit.

The *Catechism* beautifully teaches this spiritual truth: "To be sure, there are as many paths of prayer as there are persons who pray, but it is the same Spirit acting in all and with all. It is in the communion of the Holy Spirit that Christian prayer is prayer in the Church."

SEPTEMBER 7, 2025 TWENTY-THIRD SUNDAY IN ORDINARY TIME

AUGUST 24, 2025 SUNDAY COLLECTION		PARISH CALENDAR SEPTEMBER 1-7, 2025	
Offertory	\$3,420.00	<u>Mon 8</u> 3:00 P.M. Chaplet of Divine Mercy 5:30 P. M. Evening Mass	
St. Vincent de Paul	\$2,035.00		
ARCHDIOCESAN ANNUAL APPEAL		<u>Tue 9</u> 8:30 A.M. Daily Mass 3:00 P.M. Chaplet of Divine Mercy 7:00 P.M. OCIA Class	
Assessment:	\$62,962.00		
Collected:	\$25,896.00	<u>Wed 10</u> 8:30 A.M. Daily Mass 3:00 P.M. Chaplet of Divine Mercy 7:00 P.M. Choir Practice	
Balance:	\$37,066.00		
AUG. 23-29, 2025 WE SHARE ONLINE \$1,060.48		<u>Thu 11</u> 8:30 A.M. Daily Mass 3:00 P.M. Chaplet of Divine Mercy	
Offertory	\$755.19		
Maintenance	\$248.90	<u>Fri 12</u> 8:30 A.M. Daily Mass 3:00 P.M. Chaplet of Divine Mercy	
Church Roof Fund	\$9.01		
Religious Education	\$47.38	<u>Sat 13</u> 3:00 P.M. Chaplet of Divine Mercy 3:30 P.M. Sacrament of Reconciliation 4:30 P.M. Mass	
<p>We Share is an Online Giving tool for members to go online and provide a quick and simple way to support your parish, St. Peter. We Share is convenient, fast, easy & safe. Donors register in the privacy of their home. Donors can make a one-time donation or a recurring donation.</p> <p>This saves time writing out checks or making sure you have cash on hand.</p> <p>To sign-up for St. Peters’ online giving, <i>We Share</i>, please visit https://stpeterpacifica.org and go to the Donation Heading at the top bar.</p> <p>Please do not hesitate to call the Parish Office at 650-359-6313 for assistance or questions.</p>			
		<u>Sun 14</u> 8:30 A.M. Mass 11:00A.M. Mass	

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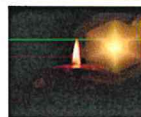
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