



AUGUSTINIAN FRIARS

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Fr. William Wallace, O.S.A.
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MASS SCHEDULE

Saturday Vigil

7:00 p.m. **Spanish** (piano & cantor)

Sunday

8:00 a.m. **English** (organ & cantor)

9:30 a.m. **Spanish** (piano & choir/cantor)

11:30 a.m. **English** (organ & choir/cantor)

1:30 p.m. **Vietnamese** (keyboard & choir)

Weekdays

8:30 a.m. **Spanish** (Mon-Fri.)

12:00 p.m. **English** (Mon-Fri)

7:45 a.m. **Vietnamese** (Thu & Sat)

CATHOLIC FAITH FORMATION

All those who are called to follow Jesus in the Catholic faith along with Catholics already baptized (adults, youth & children) who desire to celebrate the sacraments of First Confession, First Communion and Confirmation can make contact with the coordinator of this area for information about the various programs available. Registration for these programs are announced in the bulletin during various times of the year. Also appointments can be made in the parish office at anytime.

Parents wishing to baptize their children (ages 1-5) are invited to make an appointment in the parish office to speak with a staff member in order to make arrangements for participating in the Baptismal Program.

SACRAMENT OF RECONCILIATION (CONFESSIONS)

At the parish office by appointment.

MARRIAGE

Couples planning to be married should call for an appointment six months in advance of the wedding.

VISITS TO THE SICK

In emergency, call the parish office at any hour. Please inform the office of sick or homebound who desire the sacraments.

NEW PARISHIONERS

Welcome to all parishioners.

We encourage all parishioners to register at our parish office. We invite new parishioners to make an appointment to meet a member of the parish staff.

PARISH OFFICE HOURS

MONDAY - FRIDAY 9:00 a.m. - 5:00 p.m. open

MONDAY - THURSDAY 6:00 p.m.- 8:00 p.m. open

SATURDAY 9:00 a.m. - 2:00 p.m.

SUNDAY 9:00 a.m. - 2:00 p.m.



TWENTY-FIRST SUNDAY IN ORDINARY TIME

GOD'S PEOPLE GATHER



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Our readings today remind us of the larger story of the Bible, of God's purposes and promises for the world. Because of humanity's rejection of God, as told in Genesis, human communities were first dispersed. Isaiah proclaims that one day God will gather these communities to be healed and reconciled with God. In Luke's Gospel, Jesus echoes Isaiah and teaches that all peoples in God's promised future "will recline at table in the kingdom of God." Notice that in Isaiah, the nations coming to God do not lose their ethnicity or unique identity. They bring their own distinct cultural gifts to God's table. Each people has its unique history with God, has received distinct blessings from God, and each is accountable to God. Today, we live in a global and multi-cultural Church. When God's diverse peoples gather in worship today, may we honor and celebrate each other's gifts and blessings.

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The term "fair-weather friend" might need a technological-era updating. Perhaps "short attention span friend" would work. In our world of multiple communication platforms, it somehow has become increasingly easy to lose track of friends. We shouldn't be surprised when we reach out and they've moved on due to our indifference. The God who is love and whose covenant is one-hundred percent about relationship is depicted in the same way by Jesus today. Hey God, remember us? There was that one time we were really in trouble and you helped out; well, we're in trouble again. But we may find that God has moved on since we turned out to be only foul-weather friends. The covenant relationship has two parties: God and us. If that covenant relationship falls apart, and we're no longer "friended" by God, it's not because God failed as a friend. Keeping up the friendship and relationship with God is equally our responsibility.

FROM EAST TO WEST

With our modern understanding of the world and its various cultures and religions, it's hard to grasp how shocking Isaiah's words today would have been to those who first encountered them. After all, they were the people God called "Chosen." It was easy for them to presume that after the sufferings of exile that God's freeing redemption would be for them and them alone. Yet here is Isaiah saying that the saving hand of God will extend to *all* nations, even those of varying ways and languages. Perhaps most shocking to Isaiah's initial audience would have been today's final line: that God would take these outsiders and fugitives, elevating them to the priesthood, to include them in the descendants of one of Jacob's sons, Levi. It's not difficult to imagine that this sweeping vision of God's mercy and love beyond the bounds of the Chosen People was met with resistance, much as similar messages are met with resistance today.

TODAY'S READINGS

First Reading — Brothers and sisters of every race and language will be brought to Jerusalem (Isaiah 66:18-21).

Psalm — Go out to all the world and tell the Good News (Psalm 117).

Second Reading — Be strong and endure your trials as the "discipline" of a loving God, for it will result in the peaceful fruit of righteousness (Hebrews 12:5-7, 11-13).

Gospel — People from east and west, north and south, recline at table in the kingdom of God (Luke 13:22-30).

The English translation of the Psalm Responses from the *Lectionary for Mass* © 1969, 1981, 1997, International Commission on English in the Liturgy Corporation. All rights reserved.

FROM NORTH AND SOUTH

Jesus shows himself to be firmly in Israel's prophetic tradition, a true son of Isaiah today, as he proclaims a similar message. Those who had been chosen as disciples could not presume that merely keeping physical proximity with Jesus or remaining in his company gave them any real claim to call themselves true disciples. As important as table fellowship is in Luke's Gospel, even eating and drinking with Jesus does not guarantee an eventual seat at the table of God's reign. Even being a "pureblood" (a descendant of Abraham, Isaac, and Jacob) doesn't make your final destination a sure thing. How the world has placed you into its categories—first or last—just might get scrambled too. It is those who follow Jesus through the "narrow gate" of discipleship, truly abiding by his example who are sure to find themselves reclining at table in the kingdom.

Looking Good

Don't you love it when the underdog wins? When the Cardinals beat the Yankees for the championship or the Blues beat the Redwings, or the Rams beat anyone? Even when I watch a game with no St. Louis teams playing, I still like to root for the underdog. That is what I like about today's Gospel: the last will be first and the first will be last.

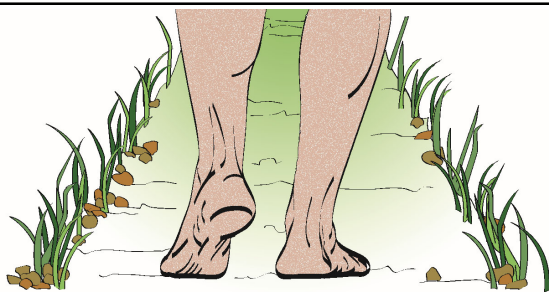
Some say that Jesus was referring to the Jews, God's chosen people, whom Jesus called first to be his disciples. When they rejected him, the call went out to the Gentiles, who became followers. Or perhaps in Jesus' time, he was talking about the leaders of the Jews, the scribes and Pharisees. These refused to follow Jesus, while ordinary Jews who did not feel threatened by Jesus' teaching became disciples.

In a way, you can understand why the leaders rejected Jesus. They made a nice living out of the offerings made by ordinary Jews. As long as they could decide who could enter the temple, they had a nice income flow. They were smart enough to include the poor, by asking them for smaller offerings. And who could argue with them? They worked for God. How dare Jesus say that they would be cast out, while people from the rest of the world would enter the Kingdom of God!

And how about us? Remember that the Gospel was not written for non-believers. Are we threatened by Jesus' message? Just as the scribes and Pharisees considered themselves important in God's eyes because of their office, do we consider ourselves "saved" because we call ourselves Christians? Do we respect all people, or just the ones we like? Are we generous to the poor, or just to our friends? Do we give good example to the people we work with? Do we follow our conscience or do we follow the crowd?

Entry into the Kingdom of God is not a fashion statement. We don't get there by looking good. We are invited by Jesus to be last on earth so we can be first in the Kingdom.

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OFFERTORY COLLECTION
AUGUST 7, 2022

Tithing: \$8,270.71
Children: \$0.00
Total: \$8,270.71

READINGS FOR THE WEEK
AUGUST 22, 2022

Monday: 2 Thes 1:1-5, 11-12; Ps 96:1-5; Mt 23:13-22
Tuesday: 2 Thes 2:1-3a, 14-17; Ps 96:10-13; Mt 23:23-26
Wednesday: Rv 21:9b-14; Ps 145:10-13, 17-18; Jn 1:45-51
Thursday: 1 Cor 1:1-9; Ps 145:2-7; Mt 24:42-51
Friday: 1 Cor 1:17-25; Ps 33:1-2, 4-5, 10-11; Mt 25:1-13
Saturday: 1 Cor 1:26-31; Ps 33:12-13, 18-21; Mt 25:14-30
Sunday: Sir 3:17-18, 20, 28-29; Ps 68:4-7, 10-11; Heb 12:18-19, 22-24a; Lk 14:1, 7-14

MASS INTENTIONS FOR THE WEEK
AUGUST 22, 2022

Monday
8:30am All Souls (Loan)
12:00pm Rafaela Rodriguez Guzman, Chanelle Berroa (D)

Tuesday
8:30am Anna Mung (D)
12:00pm Matta Ty (D)

Wednesday
8:30am Maria (D)
12:00pm Blas Rodriguez (D) & all the souls in purgatory

Thursday
8:30am Ramona Moreno Vinicio (D); Phero & Maria (D)
12:00pm Maria Ty (D)

Friday
8:30am Phêro Trang (D)
12:00pm Phêro Trang (D)

Saturday
7:45am Giuse Sinh (D)
7:00pm Jacinta Fabian (D) - 3 años; Felipe Ocampo (D); Yrene Rodriguez (D); Jose Peguero Montero (D); Marcos Ozuna & Maria Francisca Ozuna (D)

Sunday
8:00am Peter Chi (D)
9:30am Miguel Angel Vichay Tovar (D)
11:30am People of SNT (D)
1:30pm Anton Lang va Maria Phi (D)

*We pray for the People of St. Nicholas of Tolentine.
We pray for the sick:
We pray for the dead:*



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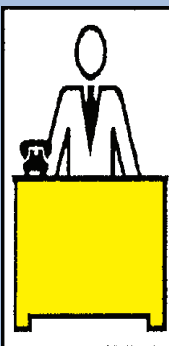
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