



AUGUSTINIAN FRIARS

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Fr. Carlos Urbina, O.S.A –*Associate*

Fr. Joseph Murray, O.S.A
In Residence

Fr. William Wallace, O.S.A.
In Residence

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In Residence

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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

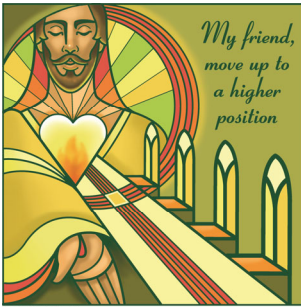
SATURDAY 9:00 a.m. - 2:00 p.m.

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



TWENTY-SECOND SUNDAY IN ORDINARY TIME

HUMILITY



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Today's readings praise the virtue of humility and offer concrete ways for us to become more humble. The Book of Sirach suggests a practical reason for acting with humility: humble people are more likeable than the arrogant. Even God "finds favor" with those who humble themselves. In Luke's Gospel, Jesus provides real-world suggestions for growing in humility and teaches us never to assume we are better than others. His words change our outward behavior and expand our hearts and minds to care about people we might have dismissed before. This practical, almost "folksy" wisdom about humility helps us behave better in daily life and makes our lofty goal of eternal life more accessible. Our reading from Hebrews affirms that heaven is indeed approachable. The personal love and sacrifice of Jesus have opened "the city of the living God" to us. Humility prepares us for paradise.

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If you look up the origins of the word "humility," you will find that it is related to *humus*, dirt or earth. Gardeners and farmers know that it is a particularly rich kind of soil, composed by the decay of leaves and other organic material that has fallen on it. Too often we misunderstand it to mean not accepting compliments, relentlessly putting ourselves down, failing to accept our gifts in a positive way. None of this carries with it the meaning of being grounded in reality. Both our limits and our abilities, our grace and even our sin fall upon our lives to enrich us. In their different ways, Sirach and Jesus tell us to accept our lives, to be aware of who we are. Rather than presuming we deserve a higher-up place at the table, we ought to wait to be called to our rightful place, to be blessed with the joy of the righteous.

WHAT HUMILITY IS NOT

It's easy to feel surrounded in our world. We have numerous technological means through which we can receive information (much of it put into circulation unfiltered). Ben Sira, author of the first reading, was in a similar situation: Israel was surrounded by much Greek philosophy and culture in addition to that of their Near-Eastern neighbors and their own. Hard to filter all that out and maintain their grounding in the covenant with God. However, Ben Sira manages to do that much-needed filtering for them, warning his students about pride (the sin of Eden). He promotes humility instead. It is an attitude of courtesy and respect to others, and *not* a mode of self-abasement. Rather, it refers to an awareness of one's role in the world, offering appropriate respect always, deference only when called for, arrogance never. The mercy of God comes from this humility.

TODAY'S READINGS

First Reading — Conduct your affairs with humility and God will favor you (Sirach 3:17-18, 20, 28-29).

Psalm — God, in your goodness, you have made a home for the poor (Psalm 68).

Second Reading — You have approached Jesus, the mediator of a new covenant (Hebrews 12:18-19, 22-24a).

Gospel — When invited to dine, take the lowest place. Those who humble themselves will be exalted (Luke 14:1, 7-14).

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.

HOW TO BE HUMBLE

Ben Sira concludes that the ears listening to wisdom will rejoice. Jesus has such wisdom to offer today on the topic of humility. Those who hold position or riches would normally presume they were assured a good seat at the table. They are told "step back." Instead, in the spirit of Ben Sira's lesson on humility, they ought to wait to be invited up. Those schooled in the writings of Ben Sira may have nodded in agreement. Jesus then rips up the etiquette book. Do not to invite family and friends to your table, Jesus says, but welcome those who have no status, those who cannot repay you. In this way, Jesus makes the poor and outcast the ones who actually are able to exalt the humble. Luke's world was as polytheistic and multicultural as Ben Sira's, with plenty of outsiders and unclean folks to go around. Welcome these first, Jesus says, quite literally turning the table on his listeners!

Partying with Angels

While the first reading from Sirach and the Gospel focus on humility (“Humble yourself . . . and you will find favor with God” [Sirach 3:18] and “go and take the lowest place” [Luke 14:10], with a surprise reversal of the humble being exalted), the reading from Hebrews surprises us in a different way. The author uses apocalyptic imagery to show how much the relationship between God and humanity has changed. He starts with images of fire, storms, and trumpet blasts—images that may remind you of an erupting volcano: something you want to view from very far away. Even God’s words brought fear and trembling.

It may not be surprising that God is beyond human comprehension, but Hebrews says no. God doesn’t want to be so far beyond us that we only approach in fear. Using more images from the end-time, the author gives us a picture of the baptized partying with angels and all the just who have died. And of course God is the host. Let’s look at some of those images to see how our relationship with the Lord has grown.

The heavenly Jerusalem reminds us that the Church is our home—not just our parish church building but the whole community of faith. How “at home” are you with your fellow parishioners? Do you regularly gather with that family for prayer? A church community can be a place to support those who are sick or jobless or depressed. It is also a place to be supported, to see God’s love in action. The angels in Hebrews may be a symbol of that support.

The “firstborn” and “spirits of the just” could remind us of those who went before us and now rest in the Lord. They had their own struggles in life, and now live in glory. They help us to keep our true goal in mind, to remember the real meaning of life, and to look forward to eternal life with hope.

Jesus came to show us how much God loves us and how close God can be. When he shed his blood on the cross (the final sign in our reading), he renewed the covenant with God’s people. So we no longer have to accomplish our salvation; it has already been offered to us by Jesus’ death and resurrection. We accept that gift not just by a verbal statement of faith, but by a life lived as Jesus showed us, in love of God and our neighbor.

Tom Schmidt, Copyright © J. S. Paluch Co.

READINGS FOR THE WEEK
AUGUST 29, 2022

Monday: 1 Cor 2:1-5; Ps 119:97-102; Mk 6:17-29
 Tuesday: 1 Cor 2:10b-16; Ps 145:8-14; Lk 4:31-37
 Wednesday: 1 Cor 3:1-9; Ps 33:12-15, 20-21; Lk 4:38-44
 Thursday: 1 Cor 3:18-23; Ps 24:1bc-4ab, 5-6; Lk 5:1-11
 Friday: 1 Cor 4:1-5; Ps 37:3-6, 27-28, 39-40; Lk 5:33-39
 Saturday: 1 Cor 4:6b-15; Ps 145:17-21; Lk 6:1-5
 Sunday: Wis 9:13-18b; Ps 90:3-6, 12-17; Phlm 9-10, 12-17; Lk 14:25-33

MASS INTENTIONS FOR THE WEEK
AUGUST 29, 2022

Monday
 8:30am Narciso Sanchez, Maria Florence Texera (D)
 12:00pm
Tuesday
 8:30am Maria (D)
 12:00pm Fr. Daniel J. Roussel (D)
Wednesday
 8:30am
 12:00pm
Thursday
 8:30am
 12:00pm
Friday
 8:30am
 12:00pm
Saturday
 7:45am Giuse Hau & Ana Mung (D)
 7:00pm Severina, Silvestre, Marcos, Aleja Suardi (D); Benera Sufron Petra Ortiz, Wilberto Rivera, Damaris Sanchez (D)
Sunday
 8:00am People of SNT
 9:30am Sonia Gonzalez (D); Miguel Angel Vichay Tovar (D), Jose Arturo Flores Monzaba (D)
 11:30am
 1:30pm Phero Thong & Margarita Han (D)

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OFFERTORY COLLECTION
AUGUST 14, 2022

Tithing: \$5,966.64
 Children: \$0.00
Total: \$5,966.64

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 We pray for the sick:
 We pray for the dead:*



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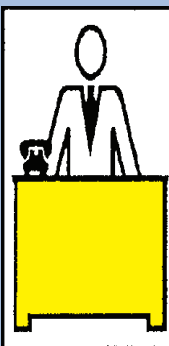
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