

SUNDAY MASSES
 Saturday Vigil 4:15 pm
 Sunday 8:30 & 10:00 am

WEEKDAY MASSES
 Monday—Friday 8:30am

PARISH OFFICE / MAILING ADDRESS
HOURS—10:00AM TO 4:30PM
 390 Missouri St, San Francisco, CA 94107
 Phone: 415.285.5272 stteresasf.org
 Email: info@stteresasf.org

MARRIAGE
 Please call 6 months prior

BAPTISM
 Please call for appointment

RECONCILIATION
 Monday—Friday
 Following 8:30am Mass
 or call for appointment

AAA 2026 - WE HAVE OUR TARGET

We have received our goal for the 2026 Archdiocesan Annual Appeal; namely, \$31,288. Yes, this is higher than the past few years, but this is based on our collections, and those have been strong last year. I'd rather not 'preach' this appeal, so I'm hoping that you can support this as you have in past years. **-Fr Greg**




Here are the two ways you can donate to St Teresa online





OSV Regular



venmo

SECOND COLLECTIONS

THIS WEEK's second collection will benefit the Clergy Retirement Fund. Donate here. 

NEXT WEEK's second collection will benefit the Catholic Relief Fund. Donate [here](#). 

Welcome to St. Teresa of Avila's Parish Community

We extend our hands and hearts in Christian fellowship to you here celebrating with us. Whether long-time residents or newly arrived in our parish, we thank God that you are with us. If you are not registered or have changes to your registration, please fill in the form below, or complete the form on our website.

Name: _____ Phone: _____

Address: _____


City: _____ Zip: _____ Email: _____

New Parishioner New Address and/or phone On-Line Giving

St. Teresa of Avila Catholic Church

“What terrible blindness mine was! What folly to flee from the light so as to be always stumbling. ”
– Saint Teresa of Avila

MARCH 15, 2026
Laetare Sunday - 4th Sunday of Lent




Healing Mass - Sun, Mar 22
 Sacrament of the Anointing of the Sick, at all weekend masses



Parish Reconciliation Monday, March 30
 Individual Confessions
 6:00pm through 8:00pm




Laetare Sunday means 'rejoicing Sunday.' The liturgical color is rose (pink) and we can have flowers inside the church, but just for today. I suppose it's okay to cheat just a little today and have a tablespoon of coffee, a single puff of a cigarette, or a tiny square of chocolate.



Soup Supper Thank you!

A hearty thank you to the Soup Supper folks: those who made and served soups (delizioso!), those who gave presentations (profondo!), and those who did that setup (mille grazie!).



Exorcisms and Scrutinies

The OCIA Scrutinies continue on this 4th Sunday of Lent. There are again two parts, 1) the Rite of Exorcism and 2) the Handing on of the Faith. Don't think of Hollywood when you hear the word "exorcism;" rather, it is simply a prayer to ask the Holy Spirit to remove the lure of evil (money, status, selfishness) from the catechumens' hearts. Then on the other side of that coin they will receive the 'Our Father' to show that Prayer replaces the lure of sin in each catechumen's heart.

Photographs on the Walls

Please find your photograph and fill out the info on the backside. These will become a parish directory (and your contact info will be kept strictly private). If you want a retake of your photo, see Francisco. And if you cannot find your photo, see Francisco.

Returning to the Chalice

Now that we're in springtime and with the end of the flu season (hopefully), everyone can receive the Precious Blood from the chalice starting on Palm Sunday, March 29th



PASTOR
 Rev. Gregory Houck, O.Carm.
pastor@stteresasf.org

IN RESIDENCE
 Rev. Brian Henden, O.Carm.
bhenden@carmelites.net
 Rev. Michael Kwiecien, O.Carm.
mkwiecien@carmelites.net

SOCIAL OUTREACH COORDINATOR
 Bro. David Semmens, O.Carm.
brotherdave@stteresasf.org

DIRECTOR OF MUSIC
 Laura Diaz-Flaviani, lflaviani@pacbell.net

DIRECTOR OF FAITH FORMATION
 Anarose Schelstrate, anarose@stteresasf.org

John's Gospel & The Man Born Blind

"Rabbi, was it his sin or that of his parents that caused him to be born blind?"
"Neither," answered Jesus, "It was no sin, . . . rather, it was to let God's works show forth in him" (Jn 9:2-3).

So begins this Sunday's Gospel. The disciples want to know whose sin – the man's or his parent's – caused him to be born blind. Jesus' answer is curt and harsh – almost a reprimand of the disciples – and the content and tone of his response indicates that he rejects any notion that the man's blindness is the result or punishment for personal sin.

Nevertheless, the very fact that the disciples ask this question indicates that this notion of punishment for personal sin is deeply rooted in their culture and tradition. In one sense this is surprising, because the disciples – who have already seen Jesus perform countless miracles – apparently "don't get it." They have somehow failed to grasp that being blind or deaf or crippled is not a punishment for personal sin. Yet the question remains: Where does the connection between suffering and sin come from? And why do the disciples so persistently hold on to this notion?

In order to answer this question we have to go back to "the beginning of the story," to the account of the fall found in the Book of Genesis. According to the story, when Adam and Eve disobeyed God (i.e., "sinned"), there were consequences for their transgression. In Genesis we learn that only through a man's toil does the earth yield its fruit, and only through pain and suffering do women bear children. Adam and Eve lose their immortality, and the sum of what the writer of Genesis is symbolically trying to tell us is that, because of Adam and Eve's sin, suffering and death entered the world. St. Paul succinctly sums this up when he tells us that "the wages of sin are suffering and death."

The story of the fall uses the personal transgression of Adam and Eve to explain the universal existence of suffering and death. But we must emphasize that this is first and foremost a story, one which is trying to offer an explanation of why suffering and death exist in the world.

Our theology recognizes that suffering and death are the consequences of sin, but at the same time it also emphasizes that, when the Messiah comes, suffering and death will disappear. This is why the majority of Jesus' miracles deal with healing and restoration of life. Essentially, these healing miracles eliminate suffering or death. They are not simply demonstrations of God's healing power, but are also signs of God's healing presence among us. To put it another way, the miracles proclaim that "the Kingdom of God is at hand."

In today's Gospel, Jesus' restoration of the blind man's sight is done neither to forgive the man's nor his parents' sin. Rather, it is to demonstrate that God – the Messiah – is walking among us in the person of Jesus. Both the disciples and the crowd are blind to this fact. They ask the wrong question when they inquire, "Whose sin caused this man to be born blind? Instead, they should be asking, "Who is this man, this Jesus of Nazareth?" and "What does it mean when he restores the blind man's sight?"

Ironically, in today's Gospel it is only the man born blind who "sees" and "recognizes" Jesus as the Messiah. The other characters – who are sighted – fail to recognize who Jesus is.

Michael Kwiecien, O. Carm

MASS INTENTIONS

As we celebrate Mass together we include
in our prayers:

Saturday, March 14

4:15pm † Betty Parker

Sunday, March 15

8:30am Rosanna Souza(Spc. Int.)

10:00am † Manuel Torres

Monday, March 16

8:30am Kathy Ullhorn(Spc. Int.)

Tuesday, March 17

8:30am The family of Audrey Rose

Wednesday, March 18

8:30am † Walter Maxwell Miller

Thursday, March 19

8:30am † James J Burns

Friday, March 20

8:30am † Mary Ellen Healy

Saturday, March 21

4:15pm † Dan Perea

Sunday, March 22

8:30am † Fr. Peter Sammon
10:00am Rose Marie Ostler(Spc. Int.)

This Week at Saint Teresa

Monday – 16th March

- 7:00am Fossil Fuel Webinar
- 6:30pm Choir Practice (church)

Wednesday – 18th March

- 7:30pm General Bible Study

Thursday – 19th March

- 9:00am Tai Chi (patio)
- 12:00pm Sitting for Peace (City Hall)
- 7:30pm YAC Bible Study

Friday – 20th March

- 8:50am Stations of the Cross

Saturday – 21st March

- 9:30am Yoga (Avila Hall)

ST TERESA'S GREEN TEAM
greenteam@stteresasf.org

Spring Clean, Low-Tox: Safer Products for a Healthier Home

Spring cleaning doesn't need harsh chemicals to be effective. Many conventional cleaners contain ingredients that can irritate lungs, affect indoor air quality, and wash harmful residues into waterways. This season, consider:

- Simplifying: Baking soda, vinegar, castile soap, and microfiber cloths handle most tasks.
- Looking for third-party certifications (Safer Choice, Green Seal).
- Refilling instead of rebuying: Choose concentrates or refill stations to reduce plastic waste. Low-tox cleaning supports healthier indoor air and reduces pollution downstream—especially important in dense urban areas.

Resource: EPA Safer Choice program:
www.epa.gov/saferchoice

GUN SAFETY COMMITTEE

GUN SAFETY POLICIES SAVE LIVES

We compared gun policy across the country, scoring every state on the strength of its gun laws and comparing it with its rate of gun violence. In states where elected officials have taken action to pass gun safety laws, fewer people die by gun violence. If every state in the country had the gun death rates of our 10 National Leaders, we could save 262,000 lives in the next decade. Gun laws work when we compare the states head-to-head on the top 50 gun safety policies, a clear pattern emerges. States with strong laws see less gun violence. Indeed, the states that have failed to put basic protections into place—"National failures" on our scale—have a rate of gun deaths more than two and a half times higher than the states that are national gun safety leaders. Strong Gun Laws, Fewer Deaths.

By Everytown Research & Policy

Attention Soup Makers

Please send your soup recipe to Lynn Jacklevich at kg6cev@yahoo.com. Or leave a printed copy on any choir chair. It would be great to share the deliciousness with everyone.