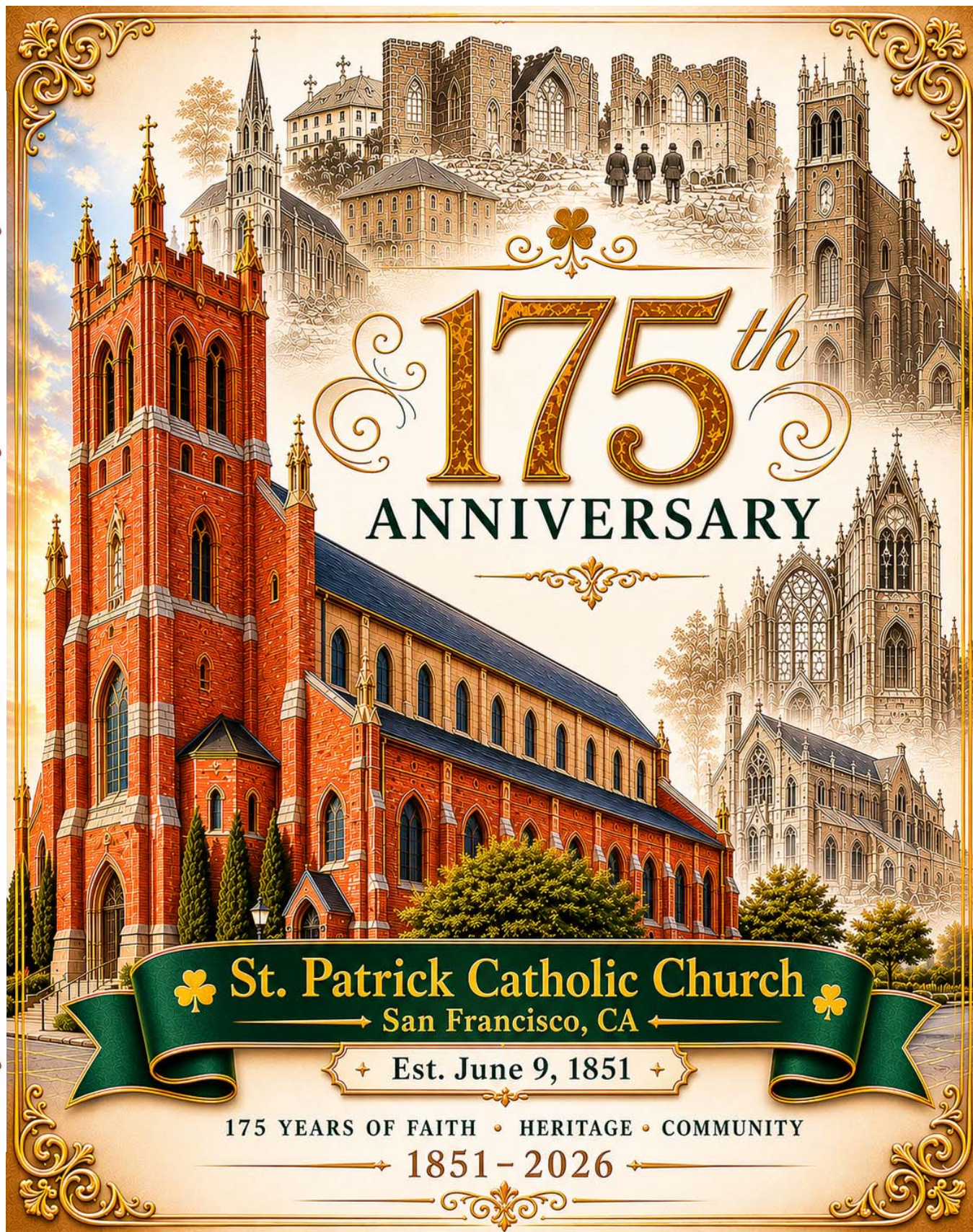


July 12, 2026 • Fifteenth Sunday in Ordinary Time



San Francisco's HISTORIC LANDMARK #4

756 Mission St. (between 3rd and 4th Streets) | San Francisco, CA 94103 | (415) 421-3730 | www.stpatricksf.org

Pastoral Staff

Rev. Andrew Spyrow - *Pastor*
Rev. Celestine Tyowua - *Parochial Vicar*
Rev. Bonifacio "Boie" Espeleta - *Parochial Vicar*
Deacon Ferdinand Mariano - *OCIA Coordinator*

Parish Staff

Charles Corpus - *Music Coordinator*
Nora Regaspi - *Office Manager*
Camelle Sudario - *Parish Receptionist*

Mass Times

Monday - Friday: 7:30 a.m., 12:10 p.m., 5:15 p.m.
Saturday: 7:30 a.m., 12:10 p.m. 5:15 p.m. Vigil Mass
Sunday: 7:30 a.m., 9:30 a.m., 12:00 p.m., 5:15 p.m.
Tagalog Mass: 1st Sunday at 2:00 p.m.
Family Mass: 2nd Sunday at 12:00 p.m.
Charismatic & Healing Mass: 3rd Sunday at 2:00 p.m.

Parish Schedule

Parish Office Hours

Monday through Friday
9:00 a.m. - 1:00 p.m. and 2:00 p.m. - 5:00 p.m.

Sacrament of Reconciliation (in the church)

Monday through Friday
11:30 a.m. - 12:00 p.m.

Novena to Our Mother of Perpetual Help

Every Tuesday after the 12:00 p.m. Mass

Sacred Heart

First Friday of the month at 4:00 p.m..

Sto. Niño Devotion

Every Friday after the 12:00 p.m. Mass

Our Lady of Fatima

First Saturday of the month at 11:30 a.m.

Living God's Word

How are Christians to respond to this "foolish" God? We must ask ourselves if we are allowing God's Word to take root deep in our hearts and produce an abundant yield. We must ask if we are too stingy with the good news, fearful of being rejected.

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Happy Birthday!!

Happy Birthday to our Parishioners
celebrating a birthday this week.

Maureen Baylis	7/14	Marie Toni Keetley	7/17
Dennis Flaherty	7/14	Naomi Quioco	7/17
Enrique Grajales	7/14	Ben Banatao	7/18
Alfred Amoroso	7/15	Nikko David Bautista	7/18
Grace Xaveria	7/15	Rosalina Ignacio	7/18
Carmelita Dispo	7/16	Rodolfo Mariano	7/18
Luz Gravador	7/16	Maria Cristina Orque	7/18
Katuska Rodrigues	7/16	Juan Ramos, Jr.	7/18
Vicky Angeline Ferrer Joves	7/17	Agnes Tunque	7/18

The Life Cycle of the Seed

Here in the middle of summer, many people grow vegetable and flower gardens, or appreciate the work of others by buying produce from roadside stands and farmer's markets. All our readings today embrace one of God's smallest but most common miracles as a metaphor: the seed and its cycle, and all that it stands for. Isaiah reminds us that just as God waters the earth and cares for it so that seeds may grow, so the Word of God will come and not return to God until it has borne fruit. Psalm 65 describes the cycle of growth and personifies fields that "shout for joy." Romans has "creation groaning in labor pains" as it waits for its seed to come to fruition, redemption of the body. Similarly, Jesus teaches the crowds by using the parable of the sower and the seed.

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Our Fascinating Faith

The Second Vatican Council—By Whose Authority?

There have been twenty-one ecumenical (or "universal") councils in the history of the Catholic Church. The canons, constitutions, and decrees that they produce are to be recognized by all members of the Church. All the documents of the Second Vatican Council were passed by the Fathers of the Council and promulgated in the Pope's name. Thus they carry the authority of the Pope himself. Four of the Vatican II documents are "constitutions." They bear the highest degree of papal authority; this kind of document can define dogmas, create or change Church law, or establish Church structures. Nine of the conciliar documents are "decrees." They are authoritative pronouncements on specific areas of Church life, and derive their authority from the four constitutions. Three of the Council's documents are classified as "declarations." They can be seen as position statements on certain topics, urging the clergy and the faithful to action in those areas.

The Second Vatican Council has been called a "pastoral" council, in part to distinguish it from other councils whose work has been seen by some to be more theological or juridical. This does not in any way diminish the authority or theological weight of Vatican II's pronouncements, which are equal to those of any other ecumenical council in the history of the Church.

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Catholic Prayer Corner

Act of Hope

O my God, relying
on your almighty power and
infinite mercy and promises,
I hope to obtain pardon of my sins,
the help of your grace,
and life everlasting,
through the merits of Jesus Christ,
my Lord and Redeemer.

AAA Update **(as of 30 June 2026)**

2026 AAA Goal	\$43,252
Received	\$15,814
Amount Remaining	\$27,438
% of Goal	37%

St. Patrick Church Lifetime Donors

You can still make a donation by going to our parish website: www.stpatricksf.org. On our homepage scroll down and click Online Giving. Create an account if you don't have one. Once you have created an account, please choose the Lifetime Donor option. We are asking a Lifetime Donor to donate a minimum of \$20 a week or \$80 a month. Your privacy and financial information are safe with us. And we recommend that you use your credit card for an easier and faster transaction.

Thank you for your generosity and support.

For more information,
email us at information@stpatricksf.org
or call us at 415-421-3730

We have 86 Lifetime Donors as of 28 January 2026

In Memory of Nicomedes & Juanita Abello	Eleanor Lawsini
Cristina Agbayani	Felicitas Locsin
Mariou Alegre	Merly Lorete
Corazon M. Ambata	Fe Macatangay
Roberto Andrey	Beltran C Marces
Joy, Jen & Jackie Bandelaria	Corazon Mariano
Eufemia Barcelona	Loren Masangcay
Evelyn Bird	† Dionisio Mendaras, Si Cora Cuison
Dr. Beverly Lynn Bolinger	Evelyn Mendoza
Maria Bravo	Rachelle Morales
Mercedita Cadiz	Jeff & Nenette Murata
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Max & Josephine Chin	Jesus & Marilu Paningbatan
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Rodil, Ruby Gonzales & Children	Derek Tillotson
Alvin Gonzalez	Precious & Ryan Tizon
Therese Guintu	Victoriano & Carmen Uchi & Family
Norma Gumawid	Laura Vanmunching
Ina Howard	Boying & Rosie Vasquez
† Ponciano & Marlene Icatar	Alden, Mercy Ventigan & Kids
Georgina Jose	Vida Ventura
Kaiser Permanentesf, 4Center & Oncology	Josephine Villa
Agnes Kumi	Rianty Winarta
Judy Neri Labaria	Edwin, Rosalie, Krista, Ezra & Juliana
Tita Labaria	Cielito Littaua Yoma
Dan And Annie Lacap	† Charlie A. Yparraguirre

Upcoming Events in the Archdiocese of San Francisco

July 31 – Aug 2 Life Giving Wounds Healing Retreat for Adults with Divorced or Separated parents. Life-Giving Wounds is a ministry for adult children of divorced or separated parents. Adult children of divorce or separation often feel alone and lost, and are searching for lasting healing and love. The southern California chapter of LGW is supported by the Dioceses of Orange and San Diego; their next retreat will be in Oceanside, CA. Early-bird registration until June 15. More info/registration at www.rcbo.org/acod

The God Squad Catholic TV Mass

The God Squad Catholic TV Mass, aired every Sunday, provides inclusion for those who are homebound, hospitalized, incarcerated and/or unable to attend Sunday Mass. Monsignor Harry Schlitt began broadcasting the TV Mass in the late 1970s and it has been airing ever since. Please watch the TV Mass on Sunday mornings on the following stations:

In San Francisco

KTSF (CH 26) at 6:00 a.m.; KRON (CH 4) at 5:30 a.m.;

and in Sacramento

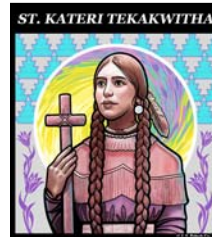
KTXL (Fox 40) at 5:30 a.m.

You may also view the Mass at any time by going to FatherHarry.org. You may also find the program beneficial to you, someone in your family, or a friend.

We need your participation and support to continue this valuable ministry.

St. Kateri Tekakwitha (1656-1680)

July 14



Though the New York State Thruway runs close by the North American Martyrs' Shrine, traffic's roar never pierces the peace enveloping Auriesville—Ossermon to Native Americans—in the lovely Mohawk Valley, where Kateri Tekakwitha was born barely ten years after the martyrdom of Isaac Jogues and his Jesuit and lay companions. Daughter of a Christian Algonquin mother and non-Christian Mohawk chief, Kateri's parents died in a smallpox epidemic widely blamed on the missionaries. Moreover, many Native Americans had experienced exploitation at the hands of "Christian" traders and trappers, further discrediting the faith Kateri embraced in baptism, then pledged to live even more intensely in vowed virginity. Misunderstanding led to harassment, prompting her move to a Christian village farther north along the Saint Lawrence River. Despite this, Kateri's faith remained undaunted, her selfless charity undiminished. Both before and after her death at twenty-four, this young "Lily of the Mohawks" drew countless converts to Christ by the fragrance of her goodness. Through us, does "the aroma of Christ" (2 Corinthians 2:15), attract others to the beauty of his gospel?

~ Peter Scagnelli, Copyright © J. S. Paluch Co.

An expanded color version of our printed bulletin, with online-only content, is available on our website: www.stpatricksf.org

Living Stewardship Now

Where has the word of God landed in the good soil of your life, and how does it bear fruit? Where has it been choked out or lost?

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Mass Intentions for Jul 12 - 18

Date	Time	Intention
Sunday 12	7:30 a.m. 9:30 a.m. 12:00 p.m. 5:15 p.m.	† Crisanto G. Yanga SI All Parishioners Of St. Patrick † Anotonio Raymundo SI Kenneth Kirby & Grandkids
Monday 13	7:30 a.m. 12:10 p.m. 5:15 p.m.	† Marilyn & Lorenzo Sumulong † Benji Oneata † Maria Julia Lopez
Tuesday 14	7:30 a.m. 12:10 p.m. 5:15 p.m.	FH Alicia SI Kenneth Kirby & Grandkids FH Ryan
Wednesday 15	7:30 a.m. 12:10 p.m. 5:15 p.m.	† Enrica Abaoag † Anacleto Navasca FH Ryan
Thursday 16	7:30 a.m. 12:10 p.m. 5:15 p.m.	TG Virgil & Evelyn Ramos † Carmen Ricafort † Carmen Villanueva
Friday 17	7:30 a.m. 12:10 p.m. 5:15 p.m.	SI Kenneth Kirby & Grandkids † Ponciano Mauricio FH Ryan
Saturday 18	7:30 a.m. 12:10 p.m. 5:15 p.m.	SI Kenneth Kirby & Grandkids FH Alicia FH Ryan

Feast of Faith

Invitation to the Eucharistic Prayer

After the presider washes his hands, he turns to the people and says, "Pray that our sacrifice may be acceptable to God the almighty Father." We have brought forward bread and wine, and now we are asked to see in these simple gifts upon the altar a sacrifice offered to God. Our response is rich in theological meaning. "May the Lord accept the sacrifice at your hands." The words point to the unique role of the priest, whose hands, at his ordination, were anointed for just this purpose: that he might "sanctify the Christian people and offer sacrifice to God" (*Rite of Ordination*). We ask God to accept our sacrifice not because it is worthy of God, but simply "for the praise and glory of his name." God does not need our offering, but allows us to give it so that we might grow in holiness. And God, never to be outdone in generosity, gives all that we have given back to us, "for our good and the good of all his Church." This Mass benefits not just those who have gathered, but, in the mysterious economy of grace, the whole Church. In the words of Saint Paul, when one part rejoices, the whole body "share[s] its joy" (1 Corinthians 12:26).

Corinna Laughlin, © Copyright, J. S. Paluch Co.

Fifteenth Sunday in Ordinary Time

July 12, 2026

You have crowned the year with your bounty,
and your paths overflow
with a rich harvest.

~ Psalm 65:12

Fifteenth Sunday in Ordinary Time

Each day we are bombarded with thousands of words. From the moment our clock radios click on in the morning, until the last moment of the day when the television is turned off or someone bids us "good-night," our life is filled with words. Some words that we hear bring news that leaves us feeling low. Some words lift our spirits. Many of the words we hear are trying to get us to buy something. Some words are hurtful. Today the Church focuses our attention on hearing the word of God. Are God's words just more of the same—part of the endless stream of words that flow into our ears each day? The challenge today is to allow God's word to inspire us in new ways so that our outlook and attitudes align themselves more closely with the heart and mind of Christ Jesus.

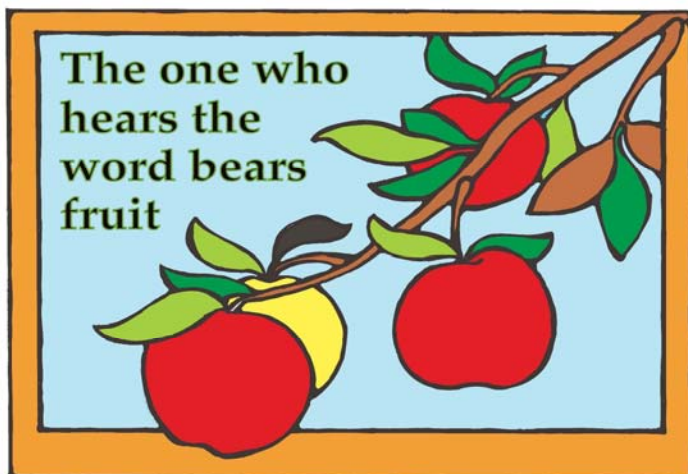
Understanding God's Word

Jesus often spoke in parables to make his point stick. Today we hear the familiar parable of the sower. Farmers and anyone who has ever tried to grow anything know well that to grow a plant from seed requires lots of care and attention. Jesus used the image of the sower and the seed as a metaphor to describe what happens when the word of God is "planted" in people's hearts. The goal is obvious—we are called to be like the good soil, hearing God's word and understanding it. Understanding God's word is really a life-long process. As our life journey unfolds, all kinds of experiences go into making up the "soil" of our existence. The secret to understanding God's word is that we should keep the soil constantly tilled so that God's word can speak to our life experience.

A Test

How do we till this soil? God's word has much to say to those who are suffering and in pain, as well as those who rejoice and are glad. The challenge for the contemporary Christian is to try to connect God's word with these moments of joy and sadness. There are many resources available to help us focus on the word of God. Christian bookstores are filled with such material. Our parishes often sponsor Scripture sharing groups or Scripture study pamphlets. These are good ways to help us find meaning in our lives through hearing and studying God's word. The parable is clear—for those who hear and understand God's word, there will be a bountiful yield. As the coming week unfolds, perhaps we can give ourselves a little test. At the end of the week, name the most significant event of your week. Then ask yourself if God's word has something to say about that event. Most people are surprised to find out that they do remember Scripture stories and these stories come quickly to mind when we examine life's experiences.

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LEGION OF MARY

— ST. PATRICK CHURCH —

JOIN THE LEGION OF MARY, OUR LADY OF MT. CARMEL PRAESIDIUM

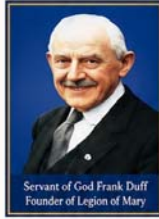


Meeting - Sunday at 1:30 p.m. in Bitanga Hall



The Legion Family Worldwide

- On all continents
- In over 170 countries
- 4 million active members
- 5 million auxiliary members



The Founder Frank Duff
1889 - 1980



LEGION OF MARY'S HISTORY

The Legion of Mary was founded in Dublin, Ireland on the 7th of September in 1921. It is a lay Catholic organization giving service to the Church on a voluntary basis in almost every country.



LEGION OF MARY'S AIM

The object of the Legion of Mary is the glory of God through the holiness of its members developed by prayer and active co-operation in Mary's and the Church's works.



LEGION OF MARY'S UNIT

The unit of a Legion of Mary is called a praesidium, which holds a weekly meeting where prayer is intermingled with reports and discussions. Persons who wish to join the Legion must apply for membership in a praesidium.



LEGION OF MARY'S ACTIVE WORKS

The Legion sees as its priority the spiritual and social welfare of everyone. The members participate in the life of the parish through visitation of families, the sick, both in homes and hospitals and through collaboration in every apostolate and missionary undertakings sponsored by the parish. The works are all of spiritual works of mercy.

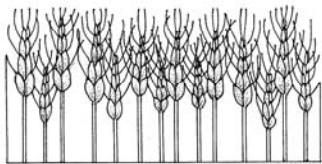


LEGION OF MARY'S ACTIVE MEMBERSHIP

This membership is open to all faithfully practicing Catholics. Members attend weekly meetings and engage in prayers and active works. Candidates under 18 years of age can be received in a Junior Praesidium.

"Mary, conceived without sin, pray for us who have recourse to thee."

— ST. CATHERINE LABOURÉ —



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Fifteenth Sunday in Ordinary Time July 12, 2026

You have crowned the year with your bounty,
and your paths overflow with a rich harvest.

— Psalm 65:12

Loving Someone

To love someone deeply gives you strength. Being loved by someone deeply gives you courage.

~ Lao Tzu

Live Today

Live today the way you will wish you had lived when you stand in judgment before God.

~ Anonymous

Travelers Alert

Mass times and locations of Catholic Churches throughout the country are available at www.Masstimes.org.

Relevant Radio

Tune your radio to 1260 AM or 101.7 FM for 24-hour broadcasts concerning Catholic teachings and prayers.



Letters from Heaven



Start with the letter in the shaded square. Draw a path from letter to letter to complete the Biblical statement. Move one square at a time, up, down, right, left and diagonally until all letters are used once. Ignore any black squares.

Jesus said, "Many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear ..."

	H	E	B
O	T	U	A
N	T	D	R
D	I	I	T

B _ _ _ _ _

Answer: *But did not hear it*

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saint snippets



*"God gave me a father
and a mother who were
more worthy of heaven
than of earth."*

—St. Thérèse of Lisieux

Sts. Louis & Marie Zelié Martin

19th-century French married couple and
the parents of St. Thérèse of Lisieux

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July 12

saint snippets

*I am not my own;
I have given myself to
Jesus. He must be my
only love.*

St. Kateri Tekakwitha

17th-century Mohawk Native American who
converted to Catholicism even though it meant
being shunned by her tribe. In 2012, she became
the first canonized Native American saint.

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July 14

saint snippets

*The Holy Spirit
comes where he is loved,
where he is invited,
where he is expected.*

St. Bonaventure

13th-century theologian, philosopher, Cardinal,
and Doctor of the Church who played a significant
role in the history of the Franciscan Order.

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July 15

saint snippets



*The poor and the sick
are the heart of God.
In serving them, we
serve Jesus Christ.*

St. Camillus de Lellis

16th-century founder of a religious order
dedicated to caring for the sick; Patron of the sick

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July 18

CATHOLIC CORNER

THE KINGDOM OF GOD



The sower and the seed
(13:2-23)



The net
thrown into
the sea
(13:47-48)

God wants everyone to be
part of the Kingdom.
How do we grow
into the Kingdom?
What keeps us out of it?

For three weeks, we will hear readings from the Gospel of Matthew in which Jesus teaches the crowds about the Kingdom of God with stories called parables. The English "parable" comes from the Greek *parabolē*, a word meaning "comparison" or "illustration." Many people asked Jesus to tell them about God's kingdom. We can never understand exactly what this kingdom is like, so Jesus used many common examples as illustrations to help us understand and compare it to our own lives.

Jesus told stories about seeds sown in a field, a mustard seed, yeast, a treasure buried in a field, a precious pearl, and a net cast into the sea. He compares all these things to the Kingdom of God. Each image helps us see something more about the Kingdom.

In the coming weeks, as you hear these parables, try to imagine why they are good comparisons for God's kingdom. Think about these questions. With the adults in your family, try to think of more questions that will help you better understand God's kingdom. The Kingdom of God is such a great mystery that we need many examples to form a clearer picture of what it might be like.



The mustard seed
(13:31-32)

Yeast in the dough
(13:33)



How does the Kingdom begin?
How does it grow?



The pearl of great price;
the treasure buried in a field
(13:44-46)



Why is the Kingdom precious?
What would you be willing
to give to attain it?

Do you remember any other parables that Jesus told?

The Little Ones

Jim Burrows



"But some seed fell on rich soil and produced fruit,
a hundred or sixty or thirtyfold.
Whoever has ears ought to hear." Mt 13:8-9

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Scripture from the New American Bible, rev. ed. © 2010, 1991, 1986, 1970, CCB. Used with permission.

Fifteenth Sunday in Ordinary Time

July 12, 2026

THE SEED SOWN ON RICH SOIL

is the one who
hears the word
of the kingdom
and understands it,
who indeed bears fruit
and yields a hundred
or sixty or thirtyfold.

Matthew 13:23

Pastor Al™



CHRIS
McDONOUGH

"...Out of that land, into a good and spacious land, a
land flowing with milk and honey"... Augh! A honey bee!"

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Fifteenth Sunday in Ordinary Time

Here in the middle of summer, many people grow vegetable and flower gardens, or appreciate the work of others by buying produce from roadside stands and farmer's markets. All our readings today embrace one of God's smallest but most common miracles as a metaphor: the seed and its cycle, and all that it stands for. Isaiah reminds us that just as God waters the earth and cares for it so that seeds may grow, so the Word of God will come and not return to God until it has borne fruit. Psalm 65 describes the cycle of growth and personifies fields that "shout for joy." Romans has "creation groaning in labor pains" as it waits for its seed to come to fruition, redemption of the body. Similarly, Jesus teaches the crowds by using the parable of the sower and the seed.

Growth Requires Patience

Every child in school has experienced the excitement of growing a simple bean seed planted in a paper cup or watched a time lapse video of the growth process. We watch this miracle sprout in a matter of days, and marvel at the whole process. A seed must be planted and die to itself in order to create a new life. Then it must be fertilized and watered and cared for. But most importantly, one must be patient and wait. Seeds take a certain amount of time to develop and may require being dormant for a while. Similarly, a human baby takes nine months to grow from the time the seed is fertilized.

But no matter what we do, and how well we do it, not all seeds will yield fruit. Sometimes the conditions are just not right to allow it. Not all pregnancies go full term. Farmers know the pain of a drought year, or storms that ruin a crop before it can be harvested. Diseases and blight and other things can take hold.

Some Will Be Lost

Growing up in the Western states, beautiful fields of wheat and beans were a common sight for me, but I did not fully understand this parable until going to the Holy Land and seeing the rocky ground that Jesus spoke of. This was an "aha" moment, as I witnessed what a miracle it was when something had the strength and tenacity to grow among the crags despite the arid conditions. What a sign of faith and trust and hope even to plant crops there, knowing that some would be lost! It would seem easier to write them all off, or even less work not to plant them at all.

Jesus could do that to us, but he has not. He has faith and trust that a number of the seeds planted in us will bear great fruit. They will not wither and fade away, but will produce fruit, a hundred-, or sixty- or thirty-fold. And his faith in us gives us hope.

~ Copyright © J. S. Paluch Co., Inc.

Toward Heaven

Think well. Speak well. Do well. These three things, through the mercy of God, will make a person go to heaven.

~ St. Camillus de Lellis

Live Today

Live today the way you will wish you had lived when you stand in judgment before God.

~ Anonymous

God Within

In everything, be it a thing sensed or a thing known, God is hidden within.

~ St. Bonaventure

Parables, Anyone?



When Jesus answers the apostles' question about why he speaks in parables, it may seem as if he is using them to confuse people. We know he is trying to spread the good news of God's kingdom. So he talks to the crowds in parables, easily understood stories that usually have a moral or that end with a question for the hearers. He uses these stories to teach the crowd.

Jesus threw out parables like a farmer sowing seeds. Some of them fell on the ears of those who would be disciples. But most fell on the ears of people not ready to understand. So how do we receive his word? Do we hear it without understanding, letting it go in one ear and out the other? Do we hear it joyfully, but then forget it when troubles or difficulties come along? Do we listen to the word but ignore it in the face of some later temptation?

If we want the word to grow strong in us, we can take steps to help ourselves understand it. We can come to church early and spend a few minutes with the readings before Mass. After Mass we can talk about the readings or the homily with our family over breakfast. We can pick out one practical point to practice that week.

Keeping the word in difficult times is not easy. The cross teaches us to expect troubles, but we have to endure them to really learn that we can go through suffering to a new life.

To be strong enough to resist temptations, we have to decide each day that we want to follow Jesus' word. We can pray for that strength and ask God to help us remember that word when temptations come. And we can decide to stay away from the places, people, or situations that so tempt us.

God's word can be likened to a ball game. We can sit back and watch, not really involved or caring who wins. Or we can jump in and participate and make the game ours. Let us ask God how we can take the word and run with it.

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

Treasures From Our Tradition

With the Reformation, some early Protestants, including the "Anabaptists," rejected infant baptism in favor of "believer's baptism." Against Orthodox and Catholic practice, which favored baptism as soon as possible for a newborn, these movements desired that the candidate for baptism speak for him- or herself at a mature age, not through godparents as an infant. Today, it is clear that they were rejecting a very ancient practice (even as early as the second century) of baptizing children of all ages. Children came first in ancient baptismal ceremonies, and someone would speak for them. Gregory of Nazianzen wanted to delay the baptism of children to three years of age, since at that age they could retain at least some impression of the liturgy. He made an exception for the very ill, who were to be baptized ahead of the annual Easter baptism. That means that infants and children were normally baptized together with adults, and that everyone received confirmation and the Eucharist.

The tone of the early bishops' writings is generous and compassionate, and seeks to build up the eucharistic assembly by widely celebrating the gift of the Holy Spirit. If a priest celebrated baptism, then the gift of the Spirit was postponed for the bishop, but with no regard for the person's age. So, until the fifth century, confirmation was for infants, too.

~ Rev. James Field, Copyright © J. S. Paluch Co.

Fifteenth Sunday in Ordinary Time

Our responsorial psalm today is a beautiful song of the joy of the Earth, putting forth its bounty and rejoicing in its fruitfulness. We are filled with joy when we see images of the earth blooming. So many people describe their experience of God's presence in their appreciation of nature's beauty. This alone is good reason to protect the beauty and wholeness of nature. "You have visited the land and watered it, / greatly have you enriched it. / God's watercourses are filled; / you have prepared the grain" (Psalm 65:10). Sadly, we do many things to destroy nature, even though it belongs ultimately to God and to all people: "[A]ll creation is groaning in labor pains even until now" (Romans 8:22).

You Have Crowned the Year With Your Bounty

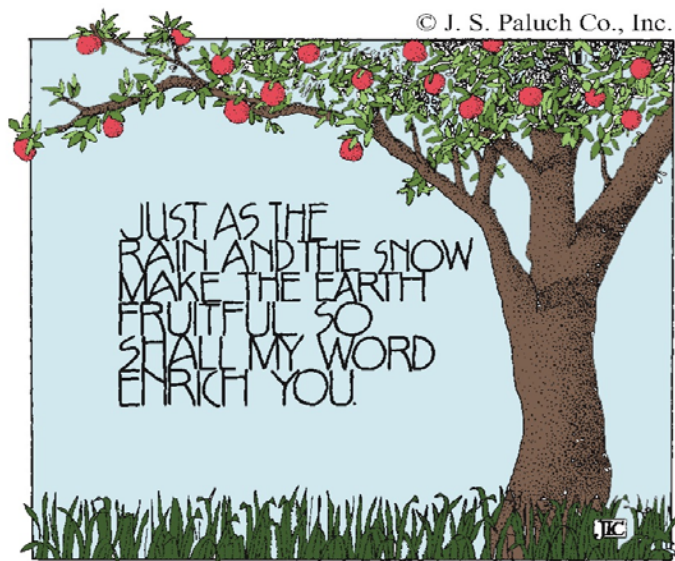
"My word shall not return to me void, but shall do my will, achieving the end for which I sent it" (Isaiah 55:11). Nature and people rejoice at these words, for they not only describe the beauty and fruitfulness of nature's gifts, which "shout and sing for joy" (Psalm 65:14), but profess a profound truth. This truth is that God's word is living and effective; that is, it accomplishes what it says. When God speaks a word of comfort or correction, what is said is done in its fullness.

The Sower Sows the Seeds

Haven't we all wondered sometimes which kind of ground we are as the seed falls? Do we spring up with joy, but then wither because the word has not taken root in us? Are we so tied up in worry and concern for material wellbeing that the word is choked off in us with cares? Or are we the rich soil on which the word of God falls, bearing rich fruit in our lives and making the lives of others better? We are probably all of these at one time or another in our lives. As we concern ourselves with these thoughts, we can hope that we are or are becoming the rich soil of open souls, open to God's effective word in us. If we are devoted to God, we ask God for help to be the souls who are receptive to God's word every day.

There are those who "shall indeed hear but not understand . . . look but never see. Gross is the heart of this people" (Matthew 13:14-15). They shall not be converted and healed. But those who concern themselves with the things of God "see what you see" and "hear what you hear" (Matthew 13:16) and rejoice in God's wonderful gifts on this Earth. Blessed are those who are the good soil who hear the word of God and keep it.

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God's Words

Each day we are bombarded with thousands of words. From the moment our clock radios click on in the morning, until the last moment of the day when the television is turned off or someone bids us "good-night," our life is filled with words. Some words that we hear bring news that leaves us feeling low. Some words lift our spirits. Many of the words we hear are trying to get us to buy something. Some words are hurtful. Today the Church focuses our attention on hearing the word of God. Are God's words just more of the same—part of the endless stream of words that flow into our ears each day? The challenge today is to allow God's word to inspire us in new ways so that our outlook and attitudes align themselves more closely with the heart and mind of Christ Jesus.

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Treasures From Our Tradition

Charlemagne, crowned Holy Roman Emperor on Christmas Day, 800, had a major interest in shaping the worship life of the church, and began a long period of reform and regulation. We owe many confirmation policies and practices to his rule. A baptized person was required to be confirmed as soon as the bishop's presence made it possible. Priests were expected to do their best in seeing to it that a newly-baptized child received the Eucharist. One twelfth-century ritual insists that if the child is not yet capable of eating or drinking, then the priest might give him or her some of the Precious Blood on a leaf or a finger.

Despite the best efforts of the Empire to hold liturgical life together, the rules were not always lived out with great beauty. St. Richard of Chichester of thirteenth-century England, for example, was canonized for his holy life as a bishop. One of the remarkable signs of his sanctity was his willingness to climb down from his horse to confirm "merely baptized" layfolk who crossed his path! This praiseworthy practice points a finger of blame at less zealous bishops, whose casual attitudes revealed a sacrament in need of rescue.

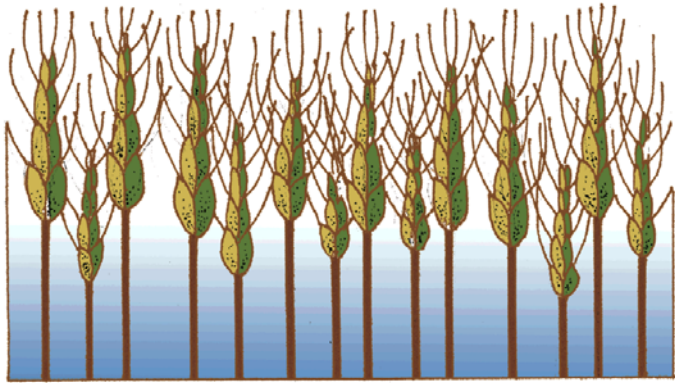
~ Rev. James Field, Copyright © J. S. Paluch Co.



God's Word Today

Hearing the word of God is the focus of the Liturgy of the Word today. Isaiah reminds us that God doesn't intend the word to come to earth and return to God empty and void. God's word is like the rain and the snow that come down to earth, making the soil fertile and fruitful. This image of God's word is a fitting backdrop to the parables we hear today and for the next several weeks. The familiar parable of the sower and the seed is proclaimed today. The parable picks up the metaphor from Isaiah's text. In the Gospel, we are compared to all kinds of soil—shallow, rocky, thorny, and rich. The journey of faith, the life-long road of listening to God's word, can be one or all of these types of soils. Today it is clear that we must cultivate the soil so that it is rich and fertile. When the seed, the word of God, lands on this fertile soil, it has a better chance of taking root and growing to maturity.

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*Fifteenth
Sunday in
Ordinary
Time*

July 12, 2026

A sower went out to sow.
Some seed fell on the path . . . some fell on rocky ground.
. . . Some seed fell among thorns.
. . . But some fell on rich soil, and produced fruit.

Matthew 13:3, 4, 5, 7, 8

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Giving of Oneself

Scientists have recently begun to discuss the idea that the primary force behind all life in the universe is self-gift. This is how everything from galaxies to human babies are born and sustained.

If we read the opening of today's passage from Isaiah correctly, we see that he anticipated twentieth-century scientists by over twenty five hundred years. Using the self-giving example of the rain and snow clouds that water the earth that then yields fruit, which in turn is given over to nourish creatures, Isaiah leads us to understand that the primary force behind all life is the word of God. The ultimate giving of that word, we believe, was Jesus Christ, who, in the greatest revelation of divine love, gave of himself on the cross.

To what degree are we in touch with that self-giving God in whose image we are made? To what extent do we really follow the self-giving example of Christ into whose death and resurrection we were baptized, whose ultimate self-gift we celebrate every week in the Eucharist? With God's help, our lives can be like Isaiah's rain and snow, and we will not return to heaven until we have done our part to make the earth fruitful.

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Reflecting on God's Word

When we see the straight rows of crops growing tall and healthy at this time of year, we know that farmers plant very carefully to guarantee the highest yield. But that's not the way the farmer in today's parable plants. This farmer takes a big risk, it seems. Throwing seed around indiscriminately, some of it falls on the rocks, some on the road, some in the brambles, and, inevitably, some falls on good cultivated soil. Yet, even though many of the seeds die, this foolish farmer's crop yields a hundred times what was to be expected.

This is how God sows the Word. Like the seed, the Word of God is to be scattered indiscriminately over the whole earth, without regard to where the good soil is that can receive and nurture it. Even though the Word does not take root everywhere, Isaiah tells us "it shall not return to me void, but shall do my will, achieving the end for which I sent it." And Paul reminds us that the whole world will "share in the glorious freedom of the children of God."

~ Virginia Stillwell

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Creation Awaits

It is easy to get discouraged. It is easy to be distracted by difficulties and duties in our daily lives. It is possible for the word to be snatched away, even as we struggle to understand. Distractions of every kind prevent the word from being heard. But Isaiah and Paul underline the important point that the word of God is effective in all of creation, including us. Just as the rain waters the earth and will not return to the heavens until it does its intended work, the earth yields its rich harvest and rejoices. Our sufferings, distractions, and wearying work will not prevent us from hearing the word of God and doing God's work if we see with our eyes the beauty of creation, hear with our ears the music of the universe, and understand with our heart that God has made all of this to help us. God heals every ill, calls us back from distraction, protects us from evil, and gives us the grace to hear the word with joy.

It is God's grace that prepares the ground for the seed, watering it, breaking up the clods, making even untilled ground fruitful. When we understand with our heart that this is God's work in us, then even without understanding with our head, we can receive the word of God with the same joyful song of creation in bloom.

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Challenge to Change

At this time of the year it is easy to see today's Gospel in practice. Farmers and gardeners sowed, weeded, fertilized, and watered, and now begin to see the fruits of their labor. They sowed more seed than they actually needed, as nature is generous but also wasteful: no one who grows plants can tell you how many will survive and produce seed of their own. The parable of the sower, like all Jesus' parables, stands conventional wisdom on its head and offers layers of new meaning. In Jesus' day, the way of righteousness was spelled out in the Jewish scriptures. The person who lived as a pious Jew, following the Law of Moses, could be assured of many blessings. Yet, as Jesus often demonstrated, following the rules and living the life are not the same thing. Why does the seed of the word not bear fruit in everyone who hears it? Jesus quotes the prophet Isaiah, who describes people as dull of hearing with their eyes shut. Jesus explains this as a form of self-protection. If people *really* hear and *really* see, they might have to change. We may hear this Gospel with a hint of complacency. It is possible to hear this parable and enjoy it as a simple tale. After all, we understand it, and we are not like the rest. But is this true? Do we really hear the word? Are we really seeking its meaning *for us*? Do we allow it to take root in the good soil in our lives, or do we push it to the edges or let it get choked out by other priorities? Disciples are the ones who water and nurture it, and ask Jesus to help them produce abundant fruit.

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Fruit of the Word

The seed is the word of God. The agricultural metaphors in all of today's readings give richness to the message that the word of God, cultivated in our hearts, bears much fruit in our lives. Creation itself awaits the redemption of all, even as our bodies await the resurrection. Just as we will rejoice in the fulfillment of God's word, so will all of creation sing for joy in the Reign of God. The word of God is effective and holy; it brings about exactly what it says. It is not futile or empty, but rich in meaning for those who hear and are healed. Those who hear the word of God and keep it will, with all creation, bear much fruit and sing for joy.

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The Word Shall Do My Will

The word of God is caught up in metaphors and parables. The image of seed that falls on different kinds of ground helps us understand how to listen creatively.

Jesus, the Word, bears fruit in all of creation, but best in our lives and hearts. When you hear this parable of the sower and the seed, do you wonder which you are? Sometimes it seems that we are one, and sometimes another. Like all metaphors, this parable must be understood intuitively, "with the heart," in order for it to work God's healing grace in us.

Jesus is careful to say that we see with our eyes and hear with our ears, but we understand, not with our head, but with our *heart*.

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Living God's Word

How are Christians to respond to this "foolish" God? We must ask ourselves if we are allowing God's Word to take root deep in our hearts and produce an abundant yield. We must ask if we are too stingy with the good news, fearful of being rejected.

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Treasures From Our Tradition

Two centuries ago, Archbishop John Carroll worried that Americans would not appreciate the linguistic veil over our worship, and asked that the liturgy in the new United States be in English, not Latin. How did our liturgy come to be in Latin in the first place? In the first century, the dominant language in the regions where the church first flourished was Greek. Today in much of the world, almost everyone speaks at least a bit of English. Recently, the European Union even considered making English its official language, a curious proposal since only two English-speaking countries are members.

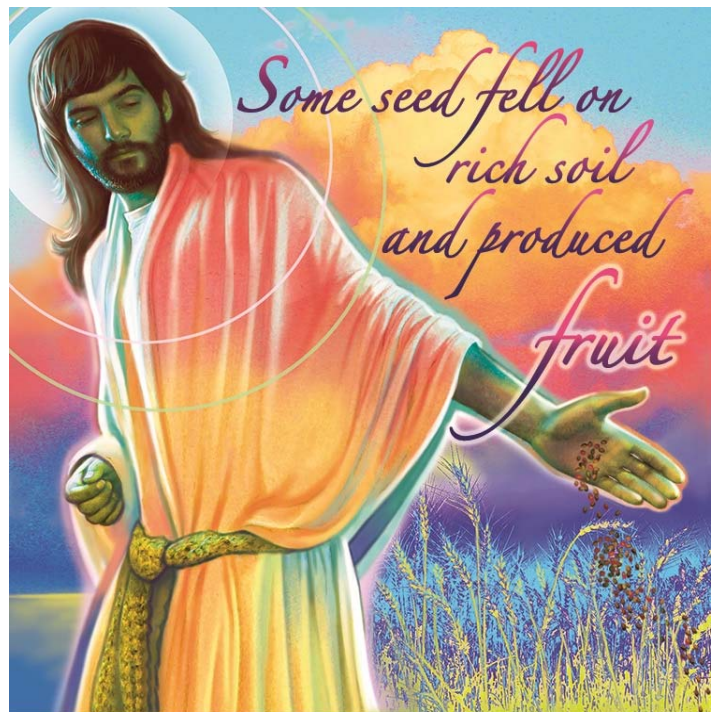
Just as English is a unifying language today, it was hard to function in the ancient world without a smattering of Greek. Even the word "Eucharist" comes from the Greek for "thanksgiving." For a long time, Greek was the language of worship, even in Rome. Slowly, society in the west shifted to a bias for Latin and against Greek. Latin first appeared in public prayer at the end of the second century, in the colonial outposts of North Africa. Soon, Latin became the language of culture, and so as fixed prayer forms were written, they were transmitted in Latin. From Rome and Africa, over the next four centuries, the new liturgical language of Latin spread north to Gaul and Britain.

~ Rev. James Field, Copyright © J. S. Paluch Co.

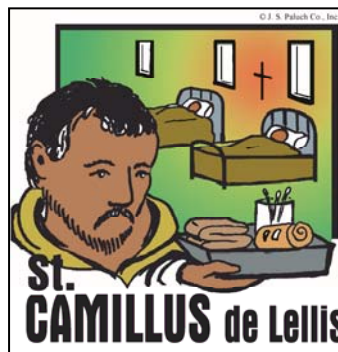
Listen

Listen and attend with the ear of your heart.

~ St. Benedict



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Everyone is invited
to join the monthly

Charismatic and Healing Mass



ST. PATRICK
CATHOLIC CHURCH



756 Mission St.
San Francisco, CA



— Every Third Sunday of the Month —
at 2:00 p.m.



IMMIGRANT KNOW YOUR RIGHTS

IN THIS COUNTRY, EVERY INDIVIDUAL HAS RIGHTS, REGARDLESS OF THEIR COUNTRY OF ORIGIN, RACE, LEGAL STATUS, NATIVE LANGUAGE, RELIGION, SEXUAL ORIENTATION, OR GENDER IDENTITY.

1. THE RIGHT TO NOT OPEN THE DOOR

Ask for warrant under the door; verify details first.

2. THE RIGHT TO REMAIN SILENT

Give only your name; speak with an attorney present.

3. THE RIGHT TO MAKE A PHONE CALL

Call your attorney or family; keep a number ready.

4. THE RIGHT TO A HEARING BEFORE A JUDGE

You can ask for a judge to hear your case.

5. THE RIGHT TO HAVE YOUR PHYSICAL INTEGRITY RESPECTED

No one can abuse you physically or verbally.

6. THE RIGHT TO NOT SIGN ANY DOCUMENTS

Only sign documents with attorney approval.

7. THE RIGHT TO EVALUATE WHETHER YOU QUALIFY FOR ANY IMMIGRATION PROCESS

Ask an attorney if you qualify for relief program.

ADDITIONAL RIGHTS

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HOSTED BY
BLD SF Bay Area
Catholic Charismatic Community

LIFE IN THE SPIRIT SEMINAR

July 24-26, 2026

What if your “more” begins here?

The Life in the Spirit Seminar is a powerful encounter designed to help you:

- Experience the transforming love of the Father
- Surrender every area of your life to Jesus as Lord
- Rediscover the presence and power of the Holy Spirit

Reset your heart and step boldly into your purpose.

Let the Holy Spirit breathe new life into your faith. He is moving and He wants to move in YOU!

What to Expect

There is no fee to attend. All meals for the weekend will be provided. Participants will be paired with a mentor who will journey with you in prayer and preparation before the seminar weekend.

When & Where

Friday, July 24: Confession 6pm, Invocation Mass 7pm
Saturday, July 25: Seminar Day 1, 8am – 8pm
Sunday, July 26: Seminar Day 2, 8am – 5pm

St. Gregory Parish & Gymnasium
2715 Hacienda St, San Mateo, CA 94403

More information & how to register on our
website: bldsf.org/retreats





SAN FRANCISCO CURSILLO

Men's & Women's Retreat

July 9 – 12, 2026

(Thursday 4:30pm – Sunday 5:30pm)

Vallombrosa Center

250 Oak Grove Ave, Menlo Park, CA 94025

**“Experience the weekend with God’s
forgiveness, mercy, grace, and love”**

Spiritual Advisors:



FEE: \$250.00

The registration fee includes double occupancy accommodations, three nights' lodging, nine meals, and a private bathroom. Thanks to the generosity of Cursillo donors and fundraising efforts, the participant fee represents only 45% of the actual cost of \$552.

(Financial Assistance available if needed.)

SAVE THE DATE! July 25, 2026
Fourth Day Reunion
New Cursillistas Celebration

For Questions, contact: Sabina Gotuaco at 650-245-3647 or sabina.gotuaco@gmail.com; Scott Flint at 510-367-5424 or Wakingthetiger@yahoo.com

For more information, contact:

www.sanfranciscocursillo.org

2026

Silent Ignatian Retreats

God's Mercy



Father Ed Broom, OMV,

Renowned retreat master and expert in Ignatian Spirituality, author of 5 books, guest on EWTN. Discover new ways to discern God's will, experience personal conversion, and find God in all things.

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Franciscan Missionaries of Our Lady of Sorrows

MAY 29, 30 & 31

JULY 10, 11, 12

Experience a peaceful weekend of silence, reflection, and deep spiritual renewal. Guided by the time-tested wisdom of St. Ignatius of Loyola. This retreat invites you to encounter God personally in the stillness - through Scripture, guided meditations, and the beauty of silence. Whether you're spiritually seasoned or simply seeking rest, you'll return home refreshed, grounded and more aware of God's presence in your daily life.

Weekend Retreat Rates:

Single Occupancy, private or shared bathroom
(based on availability) \$295.00
Double Occupancy, private bathroom: \$ 295.00 each
Saturday Commuter (No lodging) \$85.00

May 2026



July 2026





Save the Date

Cultural Heritage Night

October 4, 2026
5:00 PM

Cathedral of
St. Mary of the Assumption
San Francisco

Hosted by::



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SAN FRANCISCO
FILIPINO MINISTRY

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www.filipinoministrsf.org | filipinoministrsf1@gmail.com



***Sto. Niño
Devotion***
(every Friday
after the
12:10 p.m. Mass)

*Judy Labaria
Alma Raymundo
Cathy Bohol
Sheila Montemayor
Anonymous*



***Black
Nazarene***
**Feast Day
January 9**

*Rosie Drapiza
Lydia Cagampan
Rene & Elsa Tuazon
Celia & Paul Gravador*



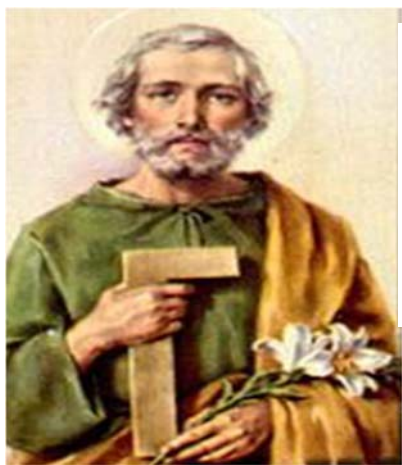
***Our Lady of
Perpetual Help
Devotion***
(every Tuesday
after the
12:10 Mass)

*Raya & Gamboa
Families*



San Lorenzo Ruiz
**First
Filipino Saint
(Sep 28)**

*Fe Macatangay
Jeanette Chafe
John & Gemma O'Donnell
Evelyn Grande
Mely Saavedra*



***Saint
Joseph***

***Feast Day
March 19***

Xenia Villamejor

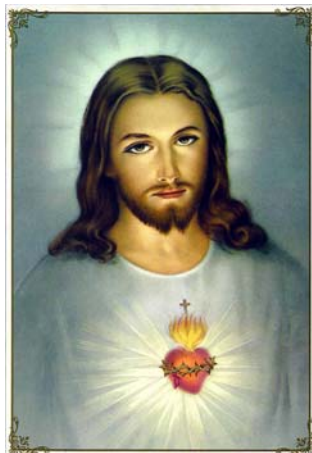
St. Anne
***Feast Day
July 26***



***Sacred
Heart***

***First Friday
Schedule***

***4pm Holy Hour
5:15 Mass***



***OUR
LADY
OF
FATIMA***

***Pray the
rosary***



The Graceful Chapter

Psalm 23

1 The LORD is my shepherd, I lack nothing.

2 He makes me lie down in green pastures, he leads me beside quiet waters,

3 He refreshes my soul. He guides me along the right paths for his name's sake.

4 Even though I walk through the darkest valley, I will fear no evil, for you are with me; your rod and your staff, they comfort me.

5 You prepare a table before me in the presence of my enemies. You anoint my head with oil; my cup overflows.

6 Surely your goodness and love will follow me all the days of my life, and I will dwell in the house of the LORD forever.

The Graceful Chapter

Yap Family



St. Patrick Charismatic Prayer Group

Charismatic & Healing Mass:
Every 3rd Sunday at 2:00 p.m.

Matt Dorsey
SAN FRANCISCO SUPERVISOR

I'm proud to represent you in City Hall — and grateful for the faith community we share at St. Patrick's. For help with city matters, feel free to call my office at (415) 554-7970 or email Matt.Dorsey@sfgov.org.

Best,

Matt Dorsey

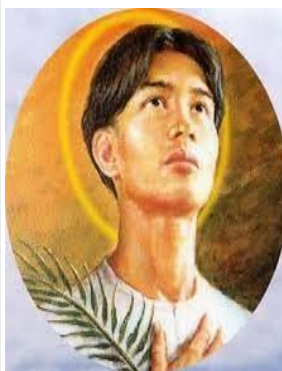


*Our Lady
of Guadalupe*

**Feast Day
December 12**



**St. Pedro Calungsod
2nd Filipino Saint (October 21)**



Elena & Mark Ramoran Gayapa Family,
Romeo & Antonina Real Family,
Dan & Annie Lacap Family,
Jesus, Jr. & Malou Paningbatan,
Vida Ventura,
Nenette Murata,
Cristin Salangang