Archbishop Salvatore J. Cordileone invites Catholics and all concerned people to join in a Novena (nine days of prayer) to ask the intercession of Our Lady of Guadalupe—patroness of unborn children—to defeat California State Senate Bill 24 (SB 24). The nine days begin on August 3 and conclude on August 11 with a Mass at 9am at the Cathedral. Copies of the Novena are in the vestibule and a Fact sheet is on the bulletin board.

We have begun making preparations for the upcoming Religious Education programs. Letters/emails will be sent out to parents of students enrolled in the programs last year. For families new to our programs, forms will be available in the vestibule.

We encourage all parents to register early. Please note the parish expectation that parents and guardians participate in our Sunday Eucharistic celebrations and attend a number of our class sessions. The parents are the primary teachers and we are your helpers.

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.

Welcome to St. Teresa of Avila’s Parish Community

Please join us in welcoming to our parish community:
Edie Carina Muccio, the daughter of Francesca & Michael Muccio. Edie will be baptized by Rev. Michael Kwiecien, O. Carm. this Sunday at the 10am Mass.

We welcome you to St. Teresa of Avila Catholic Church
A Warm, Welcoming, Inclusive Faith Community
Served by the Carmelites

August 4, 2019
Eighteenth Sunday
In Ordinary Time

1490 19th Street (Church)
Located on the NE Corner of 19th & Connecticut Streets

Parish Office / Mailing Address
390 Missouri St, San Francisco, CA 94107
Phone: 415.285.5272
Fax: 415.285.8510
E-mail: info@stteresasf.org
Website: stteresasf.org

DIRECTOR OF MUSIC
Laura Diaz-Flaviani, laura@stteresasf.org

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

RITE OF CHRISTIAN INITIATION FOR ADULTS

RCIA is the process where new members are incorporated into the Church. The preparation takes nearly a year, beginning in the Fall and culminating at the Easter Vigil with the Sacraments of Baptism, Confirmation, and Eucharist. If you know anyone who is interested in becoming a Catholic, please have that person contact Fr. Mike Kwiecien or the Parish Office. The Easter Vigil is on April 11, 2020 and we’d like to begin the catechumenate as soon as possible!

THIRD ANNUAL YOUNG ADULT HARVEST BALL
October 5, 2019, 7:00 – 10:00 PM
St. Hilary Hall, 761 Hilary Dr., Tiburon

The Harvest Ball is a semi-formal young adult dance sponsored by the Archdiocese of San Francisco and the Diocese of Santa Rosa. All young adults ages 20-39, whether single, engaged, or married are welcome to attend. Come with a date or go stag! DJ Captain Falco will keep you entertained with a variety of pop, salsa, swing, and country songs. You’ll enjoy wine, cheese, desserts, and coffee as you dance the night away. We’ll even have a dance lesson to get you started. Tickets are $20 online; $30 at the door. For information, contact Amanda George: georgea@sfrch.org 415-614-5595

PASTOR
Rev. Michael A. Greenwell, O. Carm.
pastor@stteresasf.org

PAROCHIAL VICAR
Rev. Michael Kwiecien, O. Carm.
mkwiecien@stteresasf.org

DIRECTOR OF MUSIC
Laura Diaz-Flaviani, laura@stteresasf.org

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

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

WEEKDAY MASSES
Tuesday 8:30 am
Friday 8:30 am

MARRIAGE
Please call 6 months in advance

BAPTISM & RECONCILIATION
Please call for an appointment

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Name: ___________________________ Phone: ___________________________
Address: ___________________________ ___________________________
City: __________________ Zip: __________ Email: ___________________________
☐ New Parishioner ☐ New Address and/or phone ☐ Send Sunday envelopes ☐ On-Line Giving
WHY IS THE LORD’S PRAYER FOUND IN ONLY TWO OF THE FOUR GOSPELS?

In last week’s Gospel, one of the disciples asked Jesus to “teach us to pray as John taught his disciples”. Jesus teaches them the Our Father, and as you can see from the three versions reproduced below, the texts differ considerably.

Father, hallowed be your name, your kingdom come.
Give us each day our daily bread and forgive us our sins for we ourselves forgive everyone in debt to us, and do not subject us to the final test.
– Lk 11:2b-4

Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done, on earth as it is in heaven.
Give us today our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.
– Mt 6:9-13

Our Father, in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven.
Give us today our daily bread; and forgive us our debts, as we forgive our debtors; and do not subject us to the final test, but deliver us from the evil one.
– Roman Missal, 3rd Ed.

Given the centrality of the Lord’s Prayer for Christians, we might be surprised to learn that the Our Father appears in only two of the four Gospels, Matthew and Luke. Our explanation of this anomaly forces us to examine the Two Source Theory, perhaps the most widely accepted theory regarding the development of the Synoptic Gospels (Matthew, Mark, and Luke). This theory might be summarized as follows:

- The Gospel of Mark was the first Gospel to be written.
- Matthew and Luke each used Mark as a source for their Gospels.
- Matthew and Luke each used a second source, known as “Q”.
- “Q” is a list of the sayings of Jesus.
- “Q” is a list of the sayings of Jesus.

This theory developed because scholars noted that nearly all of Mark’s Gospel was replicated word-for-word in both Matthew and Luke. This suggests that both Matthew and Luke used Mark as a written source, copying material directly. Scholars also noted that there are about 220 verses in Matthew and Luke which are not found in either Mark or John. These verses — known as “Q” (from the German, quelle, “source”) — consist largely of sayings and teachings of Jesus. Included in this material are two of the most significant passages of the New Testament: the Sermon on the Mount (in Luke, the Sermon on the Plain) and the Our Father.

The two-source theory assumes that Matthew and Luke never met. This explains why the accounts of the birth and infancy of Jesus — found only in Matthew and Luke — differ so greatly. It also explains why there are differences between the Matthewian and Lucan versions of the Our Father. In Matthew, the Lord’s Prayer asks God to “forgive us our debts,” whereas in Luke it asks God to “forgive us our sins.” In both the Hebrew and Christian Scriptures, the notion of debts and their forgiveness is central to Judaism. In fact, a number of Jesus’ parables deal with debts and forgiveness. Since Matthew’s Gospel is written for a Jewish-Christian community, the “forgiveness of debts” would resonate with this audience so familiar with Jewish culture and tradition.

Luke’s audience, however, are gentiles, not Jews. For Luke’s community, the forgiveness of sins makes more sense than the forgiveness of debts. Additionally, the fact that the Matthewian and Lucan texts of the Our Father differ so greatly supports the contention that Matthew and Luke never met one another.

Michael Kwicien, O. Carm.