We Welcome You To
St. Teresa of Avila Catholic Church
A Warm, Welcoming, Inclusive Faith Community
Served by the Carmelites

FEBRUARY 9, 2020
FIFTH SUNDAY IN ORDINARY TIME

1490 19TH STREET (CHURCH)
LOCATED ON THE NE CORNER OF 19TH & CONNECTICUT STREETS

MARRIAGE
SUNDAY MASSES
Saturday Vigil 4:15 pm
Sunday 9:30 & 10:00 am

BAPTISM & RECONCILIATION
WEEDAY MASSES
Tuesday 8:30 am
Friday 8:30 am

PARISH OFFICE / MAILING ADDRESS
HOURS—10:00AM TO 4:30PM
390 Missouri St, San Francisco, CA 94107
Phone: 415.285.5272 Fax: 415.285.8510
E-mail: info@stteresasf.org
Website: stteresasf.org

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: _________________________________________ Zip: _____________________________
City: ________ Zip: _________ Email: _________________________________

FINAL UPDATE
Our final tally is in—we collected a grand total of 2,650 pairs of socks!!!
Due to your generosity, there will be warm, dry feet for those served by The Presentation Day Labor Program, Martin de Porres and The Catholic Worker Hospitality House. Socks were delivered last week. The three programs who benefited were extremely grateful for your donations and will put them to very good use.

We are happy to announce our final tally for the Operation New Socks for the Homeless program. We collected a grand total of 2,650 pairs of socks!!!

Interfaith Refugee Welcome Concerts
Benefitting Catholic Charities Center for Immigration Legal & Support Services
Enjoy outstanding classical music by gifted young local musicians at an upcoming benefit concert for families and individuals:
February 23, 2022, 4:00 PM, Mission Dolores Basilica, 3321 16th Street, San Francisco.
Notes for Nourishment concert featuring teen pianist Josephine Chan, violinist Pierce Wang, and cellist Robert Howard. Admission is free, however, suggested donations of $10 - $20 will be collected at the entrance and exit. Free parking behind the Basilica (enter from Church St.).
What Happens in Corinth Stays in Corinth!

in the beginning of Lent are taken from Paul’s First Letter to the Corinthians. In this week’s column, I’d like to provide some background on this volatile Church in Corinth, focusing on some of the problems and issues that troubled the Corinthian community.

Centuries before Las Vegas there was Corinth, a Greek seaport with a notorious reputation. Corinth was one of the “sin cities” of the ancient world, and, for some inexplicable reason, Paul decided to establish the Church there.

Paul arrived in Corinth in about the year 50 and remained until the year 52, a stay of 18 months which, for Paul, was a lengthy period of time. Paul eventually left Corinth to continue his missionary work in the Mediterranean, and, as soon as he departed, serious problems began to emerge. Paul addresses these problems in two letters – 1 & 2 Corinthians – but because there are so many problems, scholars speculate that the two letters we have today may be seven letters that went back and forth between Paul and the Corinthian Church. To say the least, Corinth was a thorn in Paul’s side.

The major problem in Corinth was one of divisions or factions. To understand this, we need to recognize that the Church of Corinth came into existence less than two decades after the death and resurrection of Jesus. In this early New Testament period, these first churches were house churches. Literally, the community met in peoples’ homes, since there were no “parishes” or public facilities where the community could gather. Consequently, the size of the community was limited to the space available and, as the Corinthian community grew in number, the Church expanded into several house churches. Unfortunately, these churches entered into competition with one another, and Paul alludes to these rivalries in the first chapter of the letter which we have it two weeks ago on January 26th, the Third Sunday in Ordinary Time:

“For it has been reported to me about you, . . . that there are rivalries among you. I mean that you are saying, ‘I belong to Paul’ or ‘I belong to Apollos’ or ‘I belong to Cephas’ or ‘I belong to Christ.’ Is Christ divided? Was Paul crucified for You? Or were you baptized in the name of Paul?” (1 Cor 1:11-13)

Later in the “Corinthian Correspondence” we learn that another source of division in the Corinthian community was the segregation that took place following the Eucharist. In house churches, the community would gather for Eucharist, which, at this time, only tacitly resembled our present “Mass”. Scriptures were read, prayers were prayed, bread was broken and a sort of pot-luck supper. The problem in Corinth was that, during these post-Eucharistic meals, the community segregated itself according to social class instead of interacting with one another.

The verse, “Gentile or Jew, servant or free, woman or man no more!” summarizes Paul’s response to the divisions in Corinth. It reflects Paul’s understanding that, through Baptism, we are incorporated into the Body of Christ. In Baptism, all former distinctions (religious, cultural, socio-economic, or gender-based) are dissolved because, through Baptism, we become equal, interdependent members of Christ’s body.

Michael Kwiecien, O. Carm.