

SAINT THERESE CATHOLIC CHURCH

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August 23, 2020 **MINISTERED BY THE DISCALCED CARMELITE FRIARS** Estab. 1924



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Saturday Vigil: 5:00 p.m.
Sunday Mornings: 7:30, 9:00, 11:00 a.m.,
Traditional Latin High Mass: 1:00 p.m.
and Sunday Evening at 5:00 p.m.;

Monday-Saturday—9:00 a.m.: Outside for the
Public; Noon: Live streamed on Facebook

Confessions in the Parking Lot on Saturdays from 3:30 to 5:00 p.m.



Jesus said,
 “I say to you, you are Peter,
 and upon this rock
 I will build my church,
 and the gates of the netherworld
 shall not prevail against it.”

Matthew 16:18

Twenty-first Sunday in Ordinary Time

August 23, 2020



Saint Peter, undated
 Conte Anton Maria Zanetti
 Italian, 1680–1767
 Chicago Institute of Art (CIC)

TRUSTING GOD’S WISDOM

Over the past several weeks, Matthew’s Gospel has shown us a variety of Jesus’ miracles: multiplying fish and bread, walking on water, and expelling demons. Thousands of people have witnessed Jesus’ miraculous powers. Yet today, when Peter professes his faith in Jesus as the Messiah, Jesus swears him to secrecy. We might wonder at Jesus’ gag order after his very public miracles. Saint Paul’s Letter to the Romans captures our curiosity: “How inscrutable are his judgments and how unsearchable his ways!” Today’s readings ask us to have faith in a marvelous God who guides us in ways we cannot fully understand. The readings from Isaiah and the Gospel both show us times when the Lord designates earthly leaders. Eliakim and Peter are fallible men, yet God entrusts them with far-reaching, even eternal, responsibility. Trusting God’s wisdom, we pray for our leaders and join together to worship the Lord.

WHAT’S IN A NAME?

In a dramatic moment, Jesus gives Simon a new name: Peter, the rock. The account of Simon’s new name is told differently in other Gospels. In John and Mark, Jesus renames Simon upon first meeting him and calling him to be one of the Twelve. Here in Matthew’s account, however, Jesus changes Simon into Peter only after he professes his faith in Jesus as the Messiah. Peter’s experience helps us reflect on dramatic moments in our own lives: “What is a personal moment that affected me so radically that I seemed to become a new person? What transformative experience changed my name, either literally or figuratively?”

Sometimes a name change is built into major life moments, naturally flowing from birth, adoption, Confirmation, profession of religious vows, or marriage. But imagine if someone gave you a new name, without any warning, and without consulting you. Renaming someone is an extraordinary act. Jesus surely knows this, and renames only one of his disciples. Simon is the only disciple Jesus sets apart in this way. While the Gospels gradually reveal many of Simon Peter’s character flaws, we constantly keep in mind the day Jesus called him rock and entrusted him with the path to salvation.

CALLED BY NAME

Jesus never revokes Peter’s keys to the kingdom of heaven, even after Peter denies him during the Passion of the Lord. Jesus’ call is as immutable as stone. And so it is with each of us. At Baptism, the very first question the minister asks is “What name do you give your child?” As we are reborn in the waters of Baptism, in the name of Jesus, we receive God’s call to live in the light of Christ. Our call is irrevocable. We can do nothing to erase God’s personal call. Even if we should deny Christ himself, as Peter did, the Lord continues to love us and to desire our own love in return.

TODAY’S READINGS

- Isaiah 22:19–23
- Psalm 138:1–3, 6, 8
- Romans 11:33–36
- Matthew 16:13–20

The "Little Rock vs Big Rock" Theory

From Catholic
Bridge.com

In recent years some Evangelical Christians have suggested that the Greek word that means "rock" did not refer to Peter but only to his "faith." They say that Jesus' statement, "...upon this rock I will build my Church" referred to Peter's **declaration** that He (Jesus) was the Christ (Matthew 16:16)—not to Peter himself. Let's call this the "little rock, big rock" theory, which claims that Peter is a "little rock" and that his declaration ("Jesus is the Christ") is the "big rock," the foundation of the Church. The Greek text of the passage says, "You are Peter (Petros) and upon this rock (petra) I will build my Church" (Matt. 16:18-20). In modern Greek, the name Petros (Peter) means "small stone" and the name *Petra* means "stone." The theory proposes that Peter was only a little pebble and unimportant, while the big rock was the "declaration that Jesus was the Christ".



OK, I'm going to get a little "heady" here by talking about Aramaic and ancient Greek. The Greek text is a translation of Jesus' words, which were actually spoken in Aramaic. Aramaic only had ONE word for rock called *kephas* (which is why Peter is often called Cephias in the Bible), which means "huge rock." The Aramaic word for "little stone" is "evna," something Peter was never called. In Aramaic, Jesus said, "You are Peter (Kephias) and upon this rock (kephas) I will build my Church." The metaphor worked well in Aramaic, where nouns are neither feminine or masculine, but in the Greek, the noun for "rock" was feminine, and therefore unsuitable as a name for Peter. So the Aramaic word *Kephias* was translated to the masculine name *Petros* when it referred to Peter, and to the feminine noun *Petra* when it referred to the rock. In ancient Greek, *Petra* and *Petros* were synonyms, unlike modern Greek. The "little rock, big rock" theory doesn't hold up under scrutiny. Jesus built His Church on **people**, not a **declaration**. Following through on the passage, we see that Jesus gave the "Keys to the Kingdom" to St. Peter, not to his declaration. The Reformer, **Martin Luther**, said this: "Why are you searching heavenward in search of my keys? Do you not understand that Jesus said, 'I gave them to Peter. They are indeed the keys of heaven, but they are not found in Heaven, for I left them on earth. Peter's mouth is my mouth, his tongue is my key case, his keys are my keys.' They are an office. They are a power, a command given by God through Christ to all of Christendom for the retaining and remitting of the sins of men." (Note: Luther said this in 1530—AFTER he had left the Church).

When Jesus says "whatever **you** bind on earth" to Peter in Matthew 16:18, the Greek word He uses for "you" is in the singular. In Matthew 18:18, the Greek word He uses for "you" (in "whatever you bind") is plural. These two phrases lay out the early structure of the Church, with Peter as the Pope and the other apostles as bishops. Some examples of Peter's authority among the Apostles are:

Concluded on next page (Page Four)

Conclusion to "The 'Little Rock vs Big Rock' Theory"

- Peter is mentioned more than any other apostle in Scripture (152 times).
- Peter was the spokesman on behalf of the apostles (Matthew 19:27, Acts 1:15, 2:14).
- Peter stood up at the Birth of the Church (Pentecost) to lead them (Acts 2:14).
- The disciples were referred to as "Peter and the Apostles" (Acts 2:37, 5:29).
- Peter was given the authority to forgive sins before the rest of the apostles (Matthew 16:18).
- Peter was always named first when the apostles were listed (Matthew 10:1-4, Mark 3:16-19, Luke 6:14-16, Acts 1:13)—sometimes it was only "Peter and those who were with him" (Luke 9:32).
- John ran ahead of Peter to the tomb but upon arriving he stopped and let Peter go in first (John 20:4).
- Jesus told Peter to "feed my **lambs**...tend my **sheep**... feed my sheep" (John 21:15-17). The difference between a sheep and a lamb might be significant. A lamb is a baby and a sheep is an adult. Perhaps Jesus was asking Peter to take care of both the people in general (the lambs) and the apostles (sheep). Regardless of that interpretation of sheep and lambs, it is clear Jesus is asking Peter to feed and tend His flock. That is what a shepherd does. It appears that He is asking Peter to shepherd His Church on earth, on His behalf.

What the Church has always believed is that Christ Himself is the only TRUE Rock of the Church. But, in Matthew 16:18, Peter (because of his divinely-inspired confession) was made the vicarious Rock of the Church—the focal point of Church unity and sound, orthodox doctrine in Christ's own physical absence. A parallel dynamic can be seen in John 21:15-19, where Christ makes Peter the primary shepherd of His flock, telling Him to "feed my lambs" and "tend ("rule" in the original Greek) my sheep." Jesus could "feed" and "tend" (rule) His own sheep. Clearly, He can, since He is God and since He is always the Church's TRUE Good Shepherd. But, Jesus commands Peter to lead the Church and govern it with sound teaching and unity in His physical absence. Thus, there is only one TRUE Shepherd (Jesus Christ), and one primary vicarious Shepherd to unify the entire flock (St. Peter). Likewise, there is only one TRUE Rock (the Lord Himself) and one Christ-



appointed vicarious Rock—that is, St. Peter, who was commissioned with this ministry in Matthew 16:18-19 and then reaffirmed in this same ministry in Luke 22:31-32 and John 21:15-19.

When we look at this passage—grammatically, linguistically, historically and Biblically—it is quite clear that Jesus intended Peter to be the Rock.

How Rocks and Keys Led to My Conversion

By Lorelei Savaryn
(Catholic Blogger)

When my husband and I were dating, I would often see his German grandmother, Oma, at their family gatherings. She knew I wasn't Catholic and, on more than one occasion, she tried to get me to understand that the Catholic Church was the true Church by telling me that Jesus told Peter, "On this rock I will build my Church." I remember thinking I didn't understand how building churches on rocks made someone a Pope, but I wasn't about to argue with her. Understanding the Office of the Pope through a Scriptural lens was one of the most helpful ways I learned what the Papacy means to Catholics, and why I ultimately would accept the Pope as the Head of the Church and become Catholic myself. A lot of what Jesus did was fulfill things spoken of in the Old Testament. When Jesus tells Peter that He is giving Peter the keys of the kingdom, He is actually referencing Isaiah 22:15-25:

Thus says the Lord, the God of hosts: Go to that official, Shebna, master of the palace and say, "Who have you here, that you have hewn for yourself a tomb here, hewing a tomb on high, carving a resting place in the rock?" The Lord shall hurl you down headlong, mortal man! He shall grip you firmly, and roll you up and toss you like a ball into a broad land. There you will die, there with the chariots you glory in, you disgrace to your master's house! I will thrust you from your office and pull you down from your station. On that day I will summon my servant Eliakim, son of Hilkiah; I will clothe him with your robe, gird him with your sash, confer on him your authority. He shall be a father to the inhabitants of Jerusalem, and to the house of Judah. **I will place the key of the House of David on his shoulder; what he opens, no one will shut, what he shuts, no one will open.** I will fix him as a peg in a firm place, a seat of honor for his ancestral house; on him shall hang all the glory of his ancestral house: descendants and offspring, all the little dishes, from bowls to jugs. On that day, says the LORD of hosts, the peg fixed in a firm place shall give way, break off and fall, and the weight that hung on it shall be done away with, for the Lord has spoken.

We can really see the parallels here between what Jesus told Peter and **Isaiah 22**, especially Verse 22: "I will place the key of the House of David on his shoulder; what he opens, no one will shut; what he shuts, no one will open." Jesus wasn't just telling Peter something random about giving him keys. He was giving Peter authority. Historically, and Biblically, as in the example from Isaiah, he who held the keys was in a position of authority. The holder of the keys would be the one in charge of the kingdom when the King was away. And that's what Catholics believe the office of the Pope is as well. When Jesus gave Peter the Keys to the Kingdom, he was setting Peter up to take care of the Christian Church on Earth until Jesus returns. Furthermore, the Office of the Keys is an inheritable office. That means it was meant from the beginning to be passed on, one person to another, throughout history. And the Jewish people living in Jesus' time would have known exactly what He was referring to.

For me, this information meant that Jesus gave Peter a special role in the early Church and that Peter was in a unique, inheritable position of authority. It helped me very much to understand why Catholics have a Pope, and why Peter was the first one. I know there were a number of other issues relating to the Papacy that I needed to look into as I began my journey into the Catholic Church. Things like Papal Infallibility (no, we don't think the Pope is perfect), and the not-so-great Popes of ages past. However, I think the understanding of Jesus' very intentional use in calling Peter the rock on which He will build His Church and the significance of the Office of the Keys helped me get a long way past some of my basic objections.

A huge part for me was also learning to let go of my perceived right to be the "Pope" of my own faith. I always submitted to Jesus, but there was a lot that I was trying to figure out on my own about what certain things meant, and I was always viewing Scripture through the lens of someone living in our time, with very little knowledge of the times in which Jesus lived and the significance of what he said and who he was speaking to. I started to question why I, a lay Christian, was so adamant about maintaining my own right to determine the Truths of my own personal faith. In light of the evidence of the Rock and the Keys, I could no longer justify my previous stance. If Jesus set the Church up to have a leader, and that leadership was intentionally an inheritable office, then I needed to accept the Papacy as legitimate. The Church—with its vast and extensive history—has, collectively, an amazing depth of knowledge and understanding, supported by the Holy Spirit to protect its truths. It is such solid ground to stand upon. More than I probably even know.



Conclusion of "How Rocks and Keys Led to My Conversion"



Keys hold great significance for those who carry them. They represent the trust and authority of the owner when given to another person. We may give our house key to a trusted friend to take care of our matters while we are away. We may give keys to someone responsible for maintaining or working in a particular building. Keys to vehicles are given to people who have proven themselves responsible drivers. The readings today focus on this kind of trust—the trust that conveys authority and responsibility. In the first reading, the symbol is specifically that of a key; but the second reading and the Gospel also speak of trust and leadership as they refer to the earthly church that Jesus established.

Many men are named Peter, but how many of them realize their name was originally a nickname? Jesus gave Simon a name based on the word for "rock." Like any good nickname, Jesus had a reason to give this one. Peter had just acknowledged Jesus to be the Son of God and the Messiah (Christ). Jesus used this acknowledgment as an opportunity to teach us about the

importance of faith. The Church was initially the Jews who followed Jesus. For them, the tradition of a coming Messiah was a symbol of their hope for the future. So believing that Jesus was the Messiah first meant that He was the reason to hope. But more importantly, it showed what "Messiah" really means.

There were many variations on what people thought the Messiah would be. Some expected a political leader who would unite the Jews and maybe even overthrow their Roman masters. Others thought He would be a wonder-worker, like a super-hero, who would use His power to make Israel a great and free nation. Or perhaps the Messiah would provide food and riches in abundance. By calling Jesus the Messiah, we see that He saves us not by royal leadership, or amazing feats or great riches, but by giving His life for us on the Cross. He shows that love is a greater power than political power or wealth. And by learning about Jesus, we learn about the love of God for us. We learn that Jesus has fulfilled all messianic hopes. He unites not just the Jews, but all people who believe in Him.

He sets us free from sin and death. He feeds our spiritual hunger with His own Body and Blood in the Eucharist. The Church is not just a social club of people who like to worship the same way; it is a family of people who believe all that Jesus taught because we believe in the person of Jesus. That is, we don't just believe that Jesus lived on the earth and preached. We affirm that He is alive and important to our lives, and that He is God. We have experienced Him in His words, in the Sacraments, and in each other. May our faith always be solid as a rock.

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Mass Intentions

Saints of the Week

**For the Week of
August 22 through August 29, 2020**

Saturday:

5:00 p.m.: Mary Juarez, RIP

Sunday

*7:30 a.m.: Fumei Chiu, INT
7:30 a.m.: Cheah & Goh Families, INT
9:00 a.m.: Clara Grace Maringka, RIP
11:00 a.m.: Parishioners
1:00 p.m.: (Latin): Gina Brown, INT
5:00 p.m.: Roland de la Rosa, RIP

Monday:

*7:30 a.m.: Thelma Saddul & Isabelo Tugade, INT
9:00 a.m.: Fr. Philip Sullivan, OCD, INT
9:00 a.m.: Clara Grace Maringka, RIP

Tuesday:

*7:30 a.m.: Lisa Losorelli, INT
9:00 a.m.: Victoria Limon, INT
Joseph Dampf, RIP

Wednesday

*7:30 a.m.: Linda Chiu, INT
9:00 a.m.: Carmelite Friars of Cal-Ariz Prov, INT
Myrna Ramos Palmones, RIP

Thursday:

*7:30 a.m.: Elyze Tuan, INT
9:00 a.m.: Jake Noel & Pulido INT
Mark & Wieslaw Adamowicz, RIP

Friday:

*7:30 a.m.: Jason Chiu, INT
9:00 a.m.: Blanca Ruvalcaba, INT
Brad Thompson, INT

Saturday:

*7:30 a.m.: Carmelite Community
9:00 a.m.: Ruben Ruvalcaba, INT
Heather Brajkovich, RIP

*Held at the *Carmelite Chapel,
215 East Alhambra Road.

**9:00 a.m. Daily Mass
(Monday–Saturday) is
outside for the public;
it is also live
streamed on Facebook
for those not attending.**

ST. MONICA (332-387)

Feast Day: August 27

ST. AUGUSTINE (354-430)

Feast Day: August 28



St. Monica’s husband found her religion and the charity it inspired annoying. She made tearful prayers in private for a son, outwardly self-assured but, as his mother knew, inwardly restless, and whose girlfriend of a dozen years had borne his child out of wedlock.

Though not the first or last such mother and son in the Church’s history, Monica and Augustine are the Church’s most famous, so we keep their feast days back to back, with Monica’s, fittingly, first. To Rome she followed Augustine, then to Milan, where years of prayer—and nagging—finally bore fruit in his conversion. For six months, mother and son enjoyed the blessing of rediscovering each other. Just in time!

On the way home to North Africa, Monica took sick and died near Rome. No child who has mourned a parent can read, unmoved, Augustine’s tender account, in his Confessions, of Monica’s last days. At this time of the year, when parents watch apprehensively as children leave for school, may Monica’s perseverance and Augustine’s long-prayed-for conversion ease anxiety and kindle hope.



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