



Saint Theresa of Lisieux Parish

1041 Lyons Avenue, South Lake Tahoe, CA 96150-8241

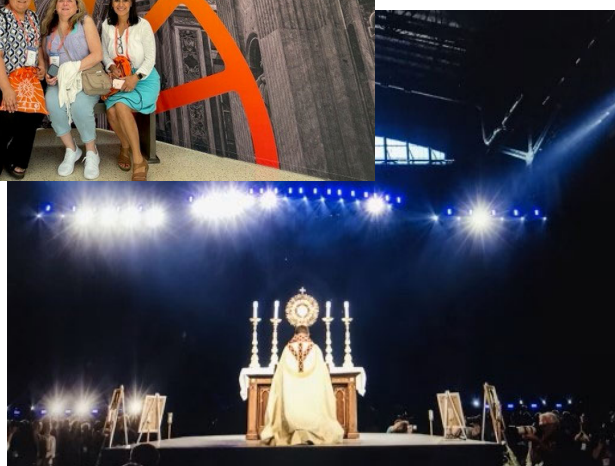
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EST 1951
Diocese of Sacramento

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Danette Winslow and other of the Diocese of Sacramento at the Eucharistic Congress in Indianapolis in July 2024



SUNDAY MASS TIMES

Saturday | 5:30 PM
Sunday | 9 & 11 AM
7 PM (Spanish)

DAILY MASS

Monday - Friday | 12PM

EUCCHARISTIC ADORATION

Monday - Friday | 12:30-1 PM | 6-7 PM

CONFESSIONS

Monday-Friday | 6-7 PM
Saturday | 4-5PM

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frjoestc@tahoecatholic.com
(cell) 916-508-5048

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Maureen (Moe) Leonard, Music Director
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Karin Holmes, Music Minister

Danette A. Winslow, Director, Religious Education
sttheresare@gmail.com | 530 544-4788
Joanie San Agustin, Technology Minister
tahoecatholicbulletin@gmail.com

SACRAMENTS & MINISTRY

Anointing of the Sick
First Fridays
Weddings
(530) 544-3533
Baptism/RCIA
530 544-4788
Bread & Broth
breadandbroth.org
Back Door Pantry
Friday | 3-4:30 PM
fdixon0714@gmail.com

July 28, 2024

SEVENTEENTH SUNDAY IN
ORDINARY TIME
CYCLE B

2 Kings 4:42-44
Psalms 145:10-11, 15-16, 17-18
Ephesians 4:1-6
John 6:1-15

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Donate to Saint Theresa Catholic Church using your phone! Take a picture and check it out!

PARISH NEWS ALERT!
See ways to help our parish!
Thank you.

Collection for Week Ending: 07/21		READINGS FOR THE WEEK bible.usccb.org/daily-bible-reading	
Envelope	\$1,283.20	Monday: Jeremiah 13:1-11; Deuteronomy 32:18-19, 20, 21; John 11:19-27 Or Luke 10:38-42	
Non-Envelope	\$4,985.83	Tuesday: Jeremiah 14:17-22; Psalms 79:8, 9, 11 and 13; Matthew 13:36-43	
Online giving	\$685.00	Wednesday: Jeremiah 15:10, 16-21; Psalms 59:2-3, 4, 10-11, 17, 18; Matthew 13:44-46	
		Thursday: Jeremiah 18:1-6; Psalms 146:1b-2, 3-4, 5-6ab; Matthew 13:47-53	
		Friday: Jeremiah 26:1-9; Psalms 69:5, 8-10, 14; Matthew 13:54-58	
		Saturday: Jeremiah 26:11-16, 24; Psalms 69:15-16, 30-31, 33-34; Matthew 14:1-12	
		Sunday: Exodus 16:2-4, 12-15; Psalms 78:3-4, 23-24, 25, 54; Ephesians 4:17, 20-24; John 6:24-35	

MINISTRIES AND SACRAMENTS

PREGNANT ? NEED HELP?
 We offer practical help to any women with a crisis pregnancy. We have a special concern for you and your unborn child. For any help with a troubled pregnancy, (530) 544-3533.



BAPTISMAL PREPARATION CLASSES
 Call or visit the Religious Education Office 530.544.4788
 SCHEDULE: tahocatholic.com/baptisms

CAN YOU HELP OUR PARISH?

Our parish needs your support as attendance decline has led to a decrease in donations. Our monthly expenses are around \$40,000. Please consider making a one-time or recurring Paybee donation by scanning the QR code or using PayPal. You can also drop off a check at the church office or mail it. Thank you for your kindness.



Catch the singing priests from the Diocese of Tagbilaran from the Philippines at their concert right here at St. Theresa Church on Monday, August 12, at 6:30pm. Tickets are available at the door for \$30 per person. Proceeds go to the building of their Diocesan Pastoral Center and home of the elderly and infirmed priests of the Diocese.

In re: The Roman Catholic Bishop of Sacramento, Case No. 24-21326
 U.S. Bankruptcy Court for the Eastern District of California


Notice of Deadline for Filing Claims: October 1, 2024

YOU MAY HAVE A SEXUAL ABUSE CLAIM OR OTHER CLAIM AGAINST THE DIOCESE OF SACRAMENTO

On April 1, 2024, The Roman Catholic Bishop of Sacramento aka Diocese of Sacramento filed a chapter 11 bankruptcy petition for protection under title 11 of the United States Code.

If you were sexually abused by any person connected with the Diocese, you must file a claim so as to be received by October 1, 2024, or otherwise you will be forever barred, estopped, and enjoined from asserting such claim against the Diocese.

Claims based on acts or omissions of the Diocese that occurred before April 1, 2024, must be filed on or before October 1, 2024, even if such claims are not now fixed, liquidated, or certain or did not mature or become fixed, liquidated, or certain before April 1, 2024.



For more information on how to file a claim or about the bankruptcy, please visit: <https://www.donlinrecano.com/rcbsacramento>, or contact the Debtor's claims agent Donlin, Recano, & Company, Inc. via email at rcbsacramentoinfo@drc.equiniti.com or by phone at 1-866-714-7301; or visit the Debtor's website at <https://scd.org> and follow the links for Chapter 11 filing.

ST. THERESA PARISH COUNCILS & ITS MEMBERS	
Parish FINANCE Council David Olivo (Chair) MaryAnne Brand Chris Campion Shawn Cullen Judy Finn Joe Tillson Marilu Uribe	Parish PASTORAL Council Barbara Kopcho (Chair) bakopcho@earthlink.net 530-721-1763 Ellen Camacho (Secretary) Pedro Alvizo-Lopez Barbara Anderson Nora Jones Louise Mitchell Phil Mondello Christian Simental
Saint Theresa Parish Staff	
Moe Leonard Susan Lohmeier Joanie San Agustin Danette Winslow Karin Holmes Elisa Loureiro	Music Director Bookkeeper Technology Minister Dir. of Religious Education Music Minister Receptionist

The context: Jesus' withdrawals into the wilderness were probably intended to provide Jesus and the apostles with periods of rest, reflection, and extended private teaching. In addition, withdrawal might have allowed them to avoid danger from those hostile to Jesus, particularly after the execution of John the Baptist. Today's Gospel shows us one such incident. Here, we see Jesus trying, in vain, to withdraw with the apostles from the crowds at Capernaum by sailing to the other side of the Sea of Galilee.

A great miracle before a multitude: The miracle of feeding the 5,000 is found in all four Gospels, although the context and emphasis vary. This is the only miracle, other than the Resurrection, told in all the Gospels, a fact that speaks of its importance to the early Church. Compare Markk 6:35-44 with Matthew 14:13-21, Luke 9:12-17, and John 6:1-14. Matthew says that there were about 5,000 men, not including women and children. This miraculous feeding in the deserted place had precedents: Moses, Elijah, and Elisha each fed people without resources. The present miracle resembles the one Elisha performed (2 Kings 4:42-44). In both cases, unlike the manna in the desert, there were leftovers, for everyone there ate, and had enough and more than enough to be filled. This miracle, then, is greater than the manna of the Exodus. The Gospel story should be treated as a witness to the generous power of God and an implicit declaration of Jesus' Divinity. The miracle also shows how, to this day, the Holy Spirit empowers believers to continue Jesus' works of compassion. We may regard the incident both as a miracle of Divine providence and also as a Messianic sign in which Jesus multiplied loaves and fish in order to feed the hungry listeners. The lesson for every Christian is that no matter how impossible his or her assignments may seem, with Divine help they can be done because, *"nothing will be impossible with God"* (Luke 1:37).

The traditional teaching of the Church is that Jesus literally multiplied the bread and fish to feed his hungry listeners. At the beginning of this century in his classic book, *The Quest for the Historical Jesus*, Schweitzer suggested that what we have here is a "sacrament" rather than a full meal. All the people received was the merest crumb of food, and yet, somehow, with Jesus present among them, it was enough. That, however, does not explain the baskets full of leftovers from the five loaves and two fish. A few Bible scholars even suggest that the "miracle" may be interpreted also as Jesus' success in getting a group of selfish people to share their personal provisions with others. According to this interpretation, it appears strange and unnatural that the crowd had made this nine-mile-long expedition to such a desolate village without taking anything to eat. When people set out on a journey, they usually take their food with them in a small basket called a *kophinah* or in a bigger wicker basket. But if they had done so in this case, each one might have been unwilling to share what he had brought with others. If such were the case, Jesus might have deliberately accepted the five loaves and fish from the little boy in order to set a good example for the crowd. Moved by this example of generosity, the crowd might have done the same: thus, there could have been enough for all. This view was propounded by the famous preacher-novelist Lloyd C. Douglas, author of *The Robe*. This rather fanciful explanation may still be considered a "miracle": it might show that how the example of the boy responding to Jesus "miraculously" turned a crowd of selfish men and women into a fellowship of generous sharers.

No Bible scholar doubts that all six bread miracles in the Gospels are about the Eucharist. The multiplication of the loaves is the only miracle from Jesus' public ministry narrated in all four Gospels with Eucharistic overtones. The early Christian community saw this event as anticipating the Eucharist. That is why we find artistic representations of the miracle of the multiplication of the loaves to symbolize the Eucharist in second-century catacombs. John uses this story in his Gospel to introduce Jesus' profound and extended reflection on the Eucharist and the Bread of Life. The Cycle B lectionary has selected portions from John chapter 6 for five Sundays to remind us of Jesus' teaching on the Eucharist. The Eucharistic coloring of the multiplication of bread is clear in Jesus' *blessing, breaking, and giving* the loaves. Thus, the miracle itself becomes a symbol of the Eucharist, the sacrament of unity. The sharing of the broken bread is a sign of a community that is expected to share with each other the gifts which God has provided for us in abundance, in order to meet the needs of all its members. Our word Eucharist is taken from the Greek language and describes an action: "to give thanks." The verb in Greek for giving thanks, *"eucharistein"*, became the word the Christians used for the sacrament: Eucharist. In the Eucharist we are fed by Jesus Himself, and we are sent to serve others. Matthew invites us to see this miracle as a type or symbol explaining the Sacrament's meaning. The story of the multiplication of the loaves and the fishes recalls a particular aspect of the Mass. In this miracle, Jesus multiplies a young boy's offering of five barley loaves and two fish. In the Offertory at Mass, we present the fruits of our labors, represented by bread and wine. These gifts, given to us first by God as grain and fruit, are returned to God in our offering of thanksgiving. God in turn transforms our gifts, making this bread and wine the very Body and Blood of Jesus, and gives them to us to eat and drink for our essential spiritual nourishment. We also offer ourselves in this exchange, and we, too, are transformed by the Eucharist. This daily breaking of the bread also has eschatological associations: it is an anticipation of the *Messianic Wedding Banquet*. John's description of this event anticipates the Messianic Wedding Banquet of Heaven, as the crowd sits down in rows to enjoy a great free meal. Each time we celebrate the Eucharist, we are anticipating this same Eternal Wedding Banquet of Heaven. The Church's Eucharist today combines both the sacrificial and the eschatological associations. In the recent past, emphasis has been placed more on the sacrificial than on the eschatological aspect, but the imbalance is now being redressed.

The Gospel story teaches that Jesus meets the most basic human need, hunger, with generosity and compassion. Today's readings also tell us that God really cares about His people and that there is enough and more than enough for everybody. It is too easy to blame God or governments, for these problems. It is also too easy to see these things as other people's problems. They are our problems as well. That is the meaning of the Eucharist we celebrate here today. In other words, as Christians we need to commit ourselves to share with others all of God's gifts to us in the fruits of our labors, and to work with God in communicating His compassion to all our brothers and sisters, May God bless you all, Amen.

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Each office is Independently Owned and Operated.

MASS TIMES AND INTENTIONS

Saturday | July 27 |

5:30pm St. Theresa parishioners

Sunday | July 28 |

9:00am St. Theresa parishioners

11:00am Ernesto Tejamo (bday/healing) by Ester & Romeo

7:00pm

Monday | July 29 | Memorial of Saints Martha, Mary, and Lazarus

12:00pm Mindy Bobadilla (bday/special int) by Ester & Romeo

Tuesday | July 30 | St Peter Chrysologus

12:00pm Mario Penollar (bday) by his family

Wednesday | July 31 | St Ignatius of Loyola

12:00pm ✝ Mary Quiroz, by her family

Thursday | August 1 |

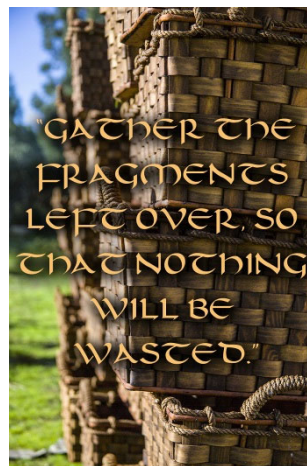
12:00pm Belma Penollar (bday), by Mila P

Friday | August 2 | Saint Eusebius of Vercelli and St Peter Julian Eymund

12:00pm ✝ Christopher McCauley, by his family

Saturday | August 3 |

5:30pm John Serenio (bday) by his parents



PRAYER REQUESTS

FOR PARISHIONERS ON ACTIVE MILITARY DUTY: Logan Bevins | Andrew Coen | Matthew Coen | Sean Finn | Ben Fry | Phillip Gaston | Corbett Martin | Zachary Martin

FOR THOSE WHO ARE ILL: Alma Almerol | James Alsbury | Steve Anderson | Bill Barboni | Jena Caro | Brett Forrest | Michael Forrest | Michael Galliano | David Gualano | Jerry Kirvida | Matthew Morisky | Byron Melrose | Haley Merkley | Jamie O'Malley | Cherry Oineza | Mikie Peacock | Mila Penollar | Tony Russo | Aida Salenga | Mila Seal | Cole Miller Whitney

PRAYER REQUESTS

If you would like to add to the prayer list, please send an email with your loved one's name along with your name and phone number to tahocatholicbulletin@gmail.com.

BULLETIN PRINTED DATE: 07/25/2024

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THE ROMAN CATHOLIC
DIOCESE OF TAGBILARAN (Bohol, Philippines)

presents



SPOTified

S-inging P-riests O-f T-agbilaran

VENUE : St. Theresa of Lisieux Catholic Church, S. Lake Tahoe

DATE / TIME : August 12 6:30 PM

Ticket Prices : \$30 per person

PROCEEDS: For the building of the Diocesan Pastoral Center and home of the elderly and infirmed priests of the Diocese of Tagbilaran



A Letter to the Catholic Faithful of California From Your Shepherds

[“The joy of love experienced by families is also the joy of the Church,”](#) proclaims Pope Francis.

Thus, in celebration of the love found in marriage and family, we, the Catholic bishops of California, are overjoyed to introduce [‘Radiate Love’](#) – a new initiative to encourage and inspire marriage. We are embarking on this journey over the next year to celebrate and support marriage and family life among the flock God has entrusted to us.

The institution of marriage is held dear by God. A marriage between a woman and a man is simultaneously a unique expression of the natural human longing for unfailing love, the source of new life and social health, and a key means by which God provides vital information about Himself and human nature. This is because marriage offers a penetrating glimpse into God’s identity as a communion of Persons and a model for how He loves us and how we are to love Him and every neighbor.

Today, however, many despair of marriage. Marriage rates are declining. It is increasingly [seen as an unattainable luxury by poorer and marginalized Americans](#). And the ties between marriage and children are breaking, with unfortunate consequences.

Observing these losses and offering to help is not a work of nostalgia or an attempt of religion to lecture politics and society. Nor is it an opinion that everyone should marry. Instead, it is a proposal to advance [human happiness and freedom](#), especially among vulnerable groups. It is also a proposal that harmonizes faith and natural reason, and it arises from the same charitable impulses by which Catholic schools educate children, our social services care for the poor, and our healthcare ministries nurse the sick.

Virtually every culture in every age has greatly supported stable relations between men and women and the children they bear. That is marriage. And today, we have overwhelming empirical evidence across the ideological spectrum justifying this preoccupation. Marriage undergirds [human happiness, stability, and prosperity](#). It is the ideal setting to [nurture children to a healthy adulthood](#). [Family instability and absent or uninvolved parents – especially absentee fathers – are linked to poverty, crime, inadequate education and employment](#), and a whole host of other social ills. [The decline of marriage is a leading factor in adult loneliness and the growing income and opportunity gaps between racial and socioeconomic groups](#).

In short, contemporary evidence soundly rejects decades of baseless claims that marriage constrains freedom and happiness, or that decoupling sex, marriage, and childbearing boosts romantic happiness. Most troubling, the uncritical acceptance of these claims often leads to [unforeseen disastrous consequences for children](#).



Scripture strengthens the evidence from natural reason. In the beginning, the Creator pronounces that “it is not good for the man to be alone” (Gn 2:18). Jesus reaffirms the importance of lifelong marital unity (Mt 19:6). Saint Paul teaches that marriage offers a privileged entry into the mystery of God’s love for His people (Eph 5:32). The Gospel reports Jesus’ admonition that God’s way of loving – faithfully, sacrificially, fruitfully – must also be the measure of human love of neighbor (John 13:34 and 15:8-17).

Saint John Paul II called the family a “[school of love](#).” It is where a man and a woman learn to give and receive the complementary gifts with which they are endowed. It is where family members first learn to love those very near “neighbors” strewn on their path – Good Samaritan-style – patiently, enduringly, mercifully, and even in the face of vast differences. It is how we are enabled to share this love with those outside the family and society.

In the words of Pope Francis, the complementarity in marriage and family life is “[a great treasure... a thing of beauty](#).” It answers human longing for enduring love, is a boon to vulnerable children, the bedrock of a healthy society, a driver of freedom and social equality, and one of God’s most precious gifts to the human race.

With all of this in mind, the Catholic Church in California pledges to redouble its efforts to encourage, celebrate, and accompany dating and married couples through our [Radiate Love](#) initiative. We invite Catholic couples in all seasons of their lives to engage in their parishes and visit the website frequently in the year ahead. There you will find resources and suggestions to help bring the joy of the Lord’s grace into your relationship and family life, just as Jesus brought fine wine at the Wedding of Cana. Please accept this initiative as our gift of hope for marriage and family life.

May almighty God bless you and keep you always,
The Catholic Bishops of California



Cardinal Robert W. McElroy
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Archbishop José H. Gomez
Archdiocese of Los Angeles

Archbishop Salvatore J. Cordileone
Archdiocese of San Francisco

Bishop Michael C. Barber SJ
Diocese of Oakland

Bishop Joseph V. Brennan
Diocese of Fresno

Bishop Oscar Cantú
Diocese of San Jose

Bishop Myron J. Cotta
Diocese of Stockton

Bishop Daniel E. Garcia
Diocese of Monterey

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Diocese of San Bernardino

Bishop Jaime Soto
Diocese of Sacramento

Bishop Kevin W. Vann
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Parroquia de Santa Teresa de Lisieux

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EST 1951

Diocese of Sacramento



Danette Winslow y otros de la Diócesis de Sacramento en el Congreso Eucarístico en Indianápolis en julio de 2024



MISAS DOMINICALES

Misa de Vigilia el sábado 5:30 PM
Domingo 9 & 11 AM
7 PM (español)

MISA DIARIA

lunes a viernes 12PM

ADORACIÓN EUCARÍSTICA

lunes a viernes | 12:30-1 PM | 6-7 PM

CONFESIONES

lunes a viernes | 6-7 PM
sábado | 4-5 p. m.

ADMINISTRADOR PAROCHIAL

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PERSONAL

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28 de julio de 2024

DECIMOSÉPTIMO DOMINGO
DEL TIEMPO ORDINARIO
CICLO B

2 Reyes 4:42-44
Salmos 145:10-11, 15-16, 17-18
Efesios 4:1-6
Juan 6:1-15

¡ALERTA DE NOTICIAS PARROQUIALES!
¡Vea maneras de ayudar a nuestra parroquia!
Gracias.

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HORARIO DEL PRIMER VIERNES | 2 de agosto | ADORACIÓN 5pm | MISA DE SANACIÓN 6 pm

El contexto: Los retiros de Jesús al desierto probablemente tenían como propósito proporcionar a Jesús y a los apóstoles períodos de descanso, reflexión y enseñanza privada prolongada. Además, el retiro podría haberles permitido evitar el peligro de aquellos hostiles a Jesús, particularmente después de la ejecución de Juan el Bautista. El Evangelio de hoy nos muestra un incidente de este tipo. Aquí, vemos a Jesús tratando, en vano, de retirarse con los apóstoles de las multitudes en Cafarnaúm navegando hacia el otro lado del Mar de Galilea.

Un gran milagro ante una multitud: El milagro de alimentar a los 5.000 se encuentra en los cuatro Evangelios, aunque el contexto y el énfasis varían. Este es el único milagro, aparte de la Resurrección, narrado en todos los Evangelios, un hecho que habla de su importancia para la Iglesia primitiva. Comparar Marcos 6:35-44 con Mateo 14:13-21, Lucas 9:12-17 y Juan 6:1-14. Mateo dice que había unos 5.000 hombres, sin contar mujeres y niños. Esta alimentación milagrosa en el lugar desierto tenía precedentes: Moisés, Elías y Eliseo alimentaron a personas sin recursos. El milagro actual se asemeja al que realizó Eliseo (2 Reyes 4:42-44). En ambos casos, a diferencia del maná en el desierto, hubo sobras, porque todos los que estaban allí comieron y tuvieron suficiente y más que suficiente para saciarse. Este milagro, entonces, es mayor que el maná del Éxodo. El relato del Evangelio debe ser tratado como un testimonio del poder generoso de Dios y una declaración implícita de la divinidad de Jesús. El milagro también muestra cómo, hasta el día de hoy, el Espíritu Santo capacita a los creyentes para continuar las obras de compasión de Jesús. Podemos considerar el incidente como un milagro de la providencia divina y también como una señal mesiánica en la que Jesús multiplicó los panes y los peces para alimentar a los hambrientos oyentes. La lección para todo cristiano es que, por imposibles que parezcan sus tareas, con la ayuda divina pueden llevarse a cabo porque *"nada es imposible para Dios"* (Lucas 1:37).

La enseñanza tradicional de la Iglesia es que Jesús literalmente multiplicó los panes y los peces para alimentar a sus hambrientos oyentes. A principios de este siglo, en su libro clásico, *La búsqueda del Jesús histórico*, Schweitzer sugirió que lo que tenemos aquí es un "sacramento" más que una comida completa. Todo lo que la gente recibió fue una migaja de comida, y sin embargo, de alguna manera, con Jesús presente entre ellos, fue suficiente. Eso, sin embargo, no explica las cestas llenas de sobras de los cinco panes y los dos peces. Algunos estudiosos de la Biblia incluso sugieren que el "milagro" puede interpretarse también como el éxito de Jesús al lograr que un grupo de personas egoístas compartieran sus provisiones personales con otros. Según esta interpretación, parece extraño y antinatural que la multitud hubiera hecho esta expedición de nueve millas hasta un pueblo tan desolado sin llevar nada para comer. Cuando la gente emprende un viaje, por lo general lleva consigo su comida en una pequeña cesta llamada *kophinah* o en una cesta de mimbre más grande. Pero si hubieran hecho así en este caso, cada uno podría no haber estado dispuesto a compartir lo que había traído con los demás. Si tal fuera el caso, Jesús podría haber aceptado deliberadamente los cinco panes y peces del niño para dar un buen ejemplo a la multitud. Conmovida por este ejemplo de generosidad, la multitud podría haber hecho lo mismo: así podría haber habido suficiente para todos. Esta opinión fue propuesta por el famoso predicador y novelista Lloyd C. Douglas, autor de *The Robe*. Esta explicación bastante fantástica todavía puede considerarse un "milagro": podría mostrar cómo el ejemplo del niño que respondió a Jesús "milagrosamente" convirtió a una multitud de hombres y mujeres egoístas en una comunidad de generosos participantes.

Ningún erudito bíblico duda de que los seis milagros del pan en los Evangelios tienen que ver con la Eucaristía. La multiplicación de los panes es el único milagro del ministerio público de Jesús narrado en los cuatro Evangelios con connotaciones eucarísticas. La comunidad cristiana primitiva vio este evento como un anticipo de la Eucaristía. Es por eso que encontramos representaciones artísticas del milagro de la multiplicación de los panes para simbolizar la Eucaristía en las catacumbas del siglo II. Juan usa esta historia en su Evangelio para introducir la profunda y extensa reflexión de Jesús sobre la Eucaristía y el Pan de Vida. El Leccionario del Ciclo B ha seleccionado porciones del capítulo 6 de Juan para cinco domingos para recordarnos la enseñanza de Jesús sobre la Eucaristía. El matiz eucarístico de la multiplicación de los panes es claro en *la bendición, la fracción y la entrega* de los panes por parte de Jesús. Así, el milagro en sí se convierte en un símbolo de la Eucaristía, el sacramento de la unidad. El compartir el pan partido es un signo de una comunidad que espera compartir con los demás los dones que Dios nos ha provisto en abundancia, con el fin de satisfacer las necesidades de todos sus miembros. Nuestra palabra Eucaristía proviene del idioma griego y describe una acción: "dar gracias". El verbo griego para dar gracias, *"eucharistein"*, se convirtió en la palabra que los cristianos usaban para el sacramento: Eucaristía. En la Eucaristía somos alimentados por Jesús mismo y somos enviados a servir a los demás. Mateo nos invita a ver este milagro como un tipo o símbolo que explica el significado del Sacramento. La historia de la multiplicación de los panes y los peces recuerda un aspecto particular de la Misa. En este milagro, Jesús multiplica la ofrenda de un niño de cinco panes de cebada y dos peces. En el ofertorio de la Misa, presentamos los frutos de nuestro trabajo, representados por el pan y el vino. Estos dones, que Dios nos dio primero como grano y fruta, son devueltos a Dios en nuestra ofrenda de acción de gracias. Dios, a su vez, transforma nuestros dones, haciendo de este pan y vino el Cuerpo y la Sangre de Jesús, y nos los da para comer y beber como alimento espiritual esencial. También nosotros nos ofrecemos en este intercambio, y también nosotros somos transformados por la Eucaristía. Esta fracción diaria del pan también tiene asociaciones escatológicas: es una anticipación del *banquete de bodas mesiánico*. La descripción que hace Juan de este evento anticipa el banquete de bodas mesiánico del Cielo, cuando la multitud se sienta en filas para disfrutar de una gran comida gratis. Cada vez que celebramos la Eucaristía, estamos anticipando este mismo banquete de bodas eterno del Cielo. La Eucaristía de la Iglesia hoy combina tanto las asociaciones sacrificiales como las escatológicas. En el pasado reciente, se ha hecho más hincapié en el aspecto sacrificial que en el escatológico, pero ahora se está corrigiendo el desequilibrio.

El relato del Evangelio enseña que Jesús satisface la necesidad humana más básica, el hambre, con generosidad y compasión. Las lecturas de hoy también nos dicen que Dios realmente se preocupa por su pueblo y que hay suficiente y más que suficiente para todos. Es demasiado fácil culpar a Dios o a los gobiernos por estos problemas. También es demasiado fácil ver estas cosas como problemas de otras personas. Son nuestros problemas también. Ese es el significado de la Eucaristía que celebramos aquí hoy. En otras palabras, como cristianos debemos comprometernos a compartir con los demás todos los dones que Dios nos ha dado en los frutos de nuestro trabajo y a trabajar con Dios para comunicar su compasión a todos nuestros hermanos y hermanas. Que Dios los bendiga a to

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LECTURAS DE LA SEMANA | bible.usccb.org/daily-bible-reading

Lunes: Jeremías 13:1-11; Deuteronomio 32:18-19, 20, 21; Juan 11:19-27 O Lucas 10:38-42
 Martes: Jeremías 14:17-22; Salmos 79:8, 9, 11 y 13; Mateo 13:36-43
 Miércoles: Jeremías 15:10, 16-21; Salmos 59:2-3, 4, 10-11, 17, 18;
 Jueves: Jeremías 18:1-6; Salmos 146:1b-2, 3-4, 5-6ab; Mateo 13:47-53
 Viernes: Jeremías 26:1-9; Salmos 69:5, 8-10, 14; Mateo 13:54-58
 Sábado: Jeremías 26:11-16, 24; Salmos 69:15-16, 30-31, 33-34; Mateo 14:1-12
 Domingo: Éxodo 16:2-4, 12-15; Salmos 78:3-4, 23-24, 25, 54; Efesios 4:17, 20-24; Juan 6:24-35

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No te pierdas el concierto de los sacerdotes cantantes de la Diócesis de Tagbilaran (pronunciado TAG-BEE-LAR-RAHN) de Filipinas, que se celebrará aquí mismo en la Iglesia de Santa Teresa el lunes 12 de agosto a las 6:30 p. m. Las entradas están disponibles en la puerta por 30 dólares por persona. Las ganancias se destinarán al edificio del Centro Pastoral Diocesano y al hogar de los sacerdotes ancianos y enfermos de la Diócesis.

In re: El Obispo Católico Romano de Sacramento, Caso No. 24-21326
 Tribunal de Bancarota de los Estados Unidos Para el Distrito Este de California


Notificación de fecha límite para presentar reclamaciones:
 1 de Octubre de 2024

USTED PUEDE TENER UNA DEMANDA DE ABUSO SEXUAL U OTRA DEMANDA CONTRA LA DIÓCESIS DE SACRAMENTO

El 1 de abril de 2024, el Obispo Católico Romano de Sacramento, también conocido como Diócesis de Sacramento, presentó una petición de bancarota del capítulo 11 para obtener protección bajo el título 11 del Código de los Estados Unidos.

Si usted fue abusado sexualmente por cualquier persona relacionada con la Diócesis, debe presentar su reclamo para que se reciba antes del 1 de octubre de 2024, o de lo contrario, se le prohibirá y excluirá para siempre hacer valer dicha reclamación contra la Diócesis.

Las reclamaciones basadas en actos u omisiones de la Diócesis que ocurrieron antes del 1 de abril de 2024, deben presentarse el 1 de octubre de 2024 o antes, incluso si dichas reclamaciones no están ahora fijas, liquidadas o ciertas o no se vencieron o se volvieron fijas, liquidadas o ciertas antes del 1 de abril de 2024.



Para obtener más información sobre cómo obtener y presentar un reclamo o sobre la bancarota, visite: <https://www.donlinrecano.com/rcbsacramento>, o comuníquese con el agente de reclamos del Deudor, Donlin, Recano & Company, Inc., por correo electrónico al rcbsacramentoinfo@drcequinitti.com o por teléfono al 1-866-714-7301; o visite el sitio web del Deudor en <https://scd.org> y siga los enlaces para la presentación del Capítulo 11.

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5:30pm	St. Theresa parishioners	
28 de julio	domingo	
9:00am		
11:00am		
7:00pm		
29 de julio	lunes	Memoria de los santos Marta, María y Lázaro
12:00pm		
30 de julio	martes	San Pedro Crisólogo
12:00pm		
31 de julio	miércoles	San Ignacio de Loyola
12:00pm		
1 de agosto	jueves	
12:00pm		
2 de agosto	Viernes	San Eusebio de Vercelli y San Pedro Julián Eymund
12:00pm	✠	Christopher McCauley, by his family
3 de agosto	sábado	
5:30pm		John Serenio (bday) by his parents



PETICIONES POR ESTAS PERSONAS

POR LOS FELIGRESES—ACTIVOS CON EL SERVICIO MILITAR:

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