

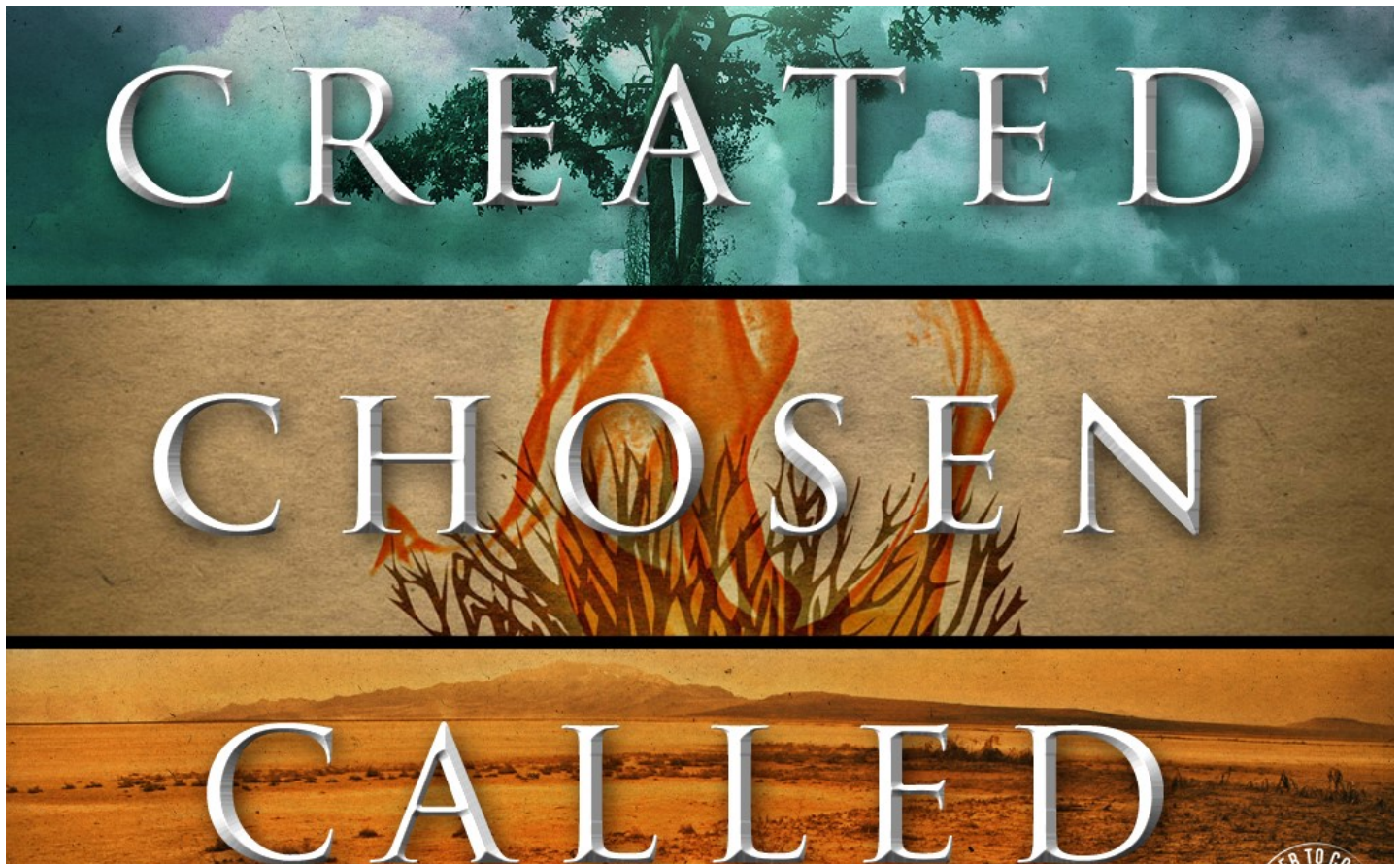


St. Therese of the Child Jesus Catholic Church and School

1260 N.E. 132nd Ave., Portland, OR 97230

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www.stthereseor.org



September 27, 2020, 26th Sunday in Ordinary Time

Sacraments of the Eucharist

Saturday Vigil Mass 5:00 pm

Sunday Mass 9:00 am and 11:30 am

Important:

You need to call the Office to sign up for Masses. Walk-ins will not be allowed.

Reconciliation

By Appointment

School Office Information

Phone (503) 253-9400

Website www.stthereseschool.org

Parish Office Information

Office Hours Monday to Friday
9:00 am to 1:00 pm

Address 1260 N.E. 132nd Ave.
Portland, OR 97230

Phone (503) 256-5850

Website www.stthereseor.org

Staff Members

Pastor Rev. Stephen Michael Geer

Business Manager Mrs. Penny Montani

School Principal Mrs. Rosemarie El Youssef

Liturgy Mrs. Stella Armstrong

Facilities Manager Mr. Matthew Shelton

Receptionist Mrs. Angie Barnett



Please Pray For

Living: Vilma Anker, Antoinette Barker, Mary Basaraba, Maria Rosa Brekke, Bobbi Brown, Patty Burtner, Fr. Rob Bustamante, Arlene Cabal-lero, Marie Carter, Jenni Clark, Mary Cox, Melanie Davantes, Joanne Gargano, Julie Ho, William Keller, Gregorio Manalo, Arden Manning, Margie Nelson, Edna Orello, Liz Parker, Fred Pelzer, Jim and Ava Riopelle, Margaret Routledge, Frances Ryland, Rosa Santos, Karen Saso, Joanne Scabery, Vera Saxton, Anne Schmidt, Kiersten and Elsa Schneider, Thelma Striplin, Marcie Farlow Taylor, Joe Van Buren, Bernadine West, Fr. Dave Wilkins, Robert Yukutake, Sr., Rosemarie Zenger, and Becky

Call Shasta Hatter for more information or to volunteer.
503-253-7566.

WEEKLY DEADLINE FOR BULLETIN ENTRIES IS EVERY MONDAY AT 1:00 PM. EMAIL stella@stthereseor.org.

We Need Your Help to Grow Our Masses!

Since in May, 2020 when we first opened the Mass to limited public attendance we saw a slow but encouraging return of our parishioners to attending Mass in church. From the 15 or less who attended our Masses in May, we now see an average total of about 120 parishioners who come to church and participate in the three weekend Masses that we offer. We feel encouraged that many will continue to respond to the call and attend correct worship in church. With that, we need your help to make sure that we remain able to provide the stringent safety protocol that we follow. Please help us build back our community of worship by the following:

1. Pray very hard for all of us to remain faithful to the Eucharist and long for the reception of Holy Communion.
2. Encourage others to come to Mass by sharing your own experience, your confidence, that our stringent safety protocol works!
3. Volunteer to help with the Mass Ministry. We have 20 volunteers who have continued to serve every weekend so that each of the three Masses can be offered. Please help them! More volunteers mean that we will be able to alternate our volunteers and give them some weekends to worship in the pew.

With so many challenges that ALL parishes continue to face because of the ongoing pandemic, there is no better time to step forward than now to help our small parish remain strengthened, renewed and anchored firmly on the Holy Eucharist. Remember that as we step up to help, we also give ourselves the opportunity to share in the strength of community. Please call the Parish Office or email stella@stthereseor.org. Be part of this amazing ministry!



Thank you, Volunteer Ministers!

Please remember to thank our volunteer Ministers who make it possible for our weekend Masses to be offered. Although our attendance is still restricted to 25 people, our ministers commit 100% of their efforts and dedication in maintaining our standard of safety protocol so that everyone who attends Mass will be safe and protected.

Saturday Vigil Mass at 5:00 pm

Sunday Mass at 9:00 am

Sunday Mass at 11:30 am

Janice Levesque
Sue Buhr
Greg Buhr
Tom Byington
Titay Schommer
Steve Schommer



John Crouch
Pam LaFerte
Mary Haney
Hazel Philbrook
Margaret Oliphant
Ken Oliphant
Joan Galles



Angie Jauregui
Barb Wilwers
Thang Nguyen
Sue Anker
Barb Miller
Kathy Hobbs
Gabriella Maertens

Fr. Steve's Homily

The Christian Hymn; September 27, 2020

In his letter to the Christians at Philippi, Paul exhorts them to take upon themselves “*the mind of Christ*”. He follows this exhortation by quoting an ancient Christian hymn, which precedes in time Paul’s own ministry. My brothers, this is our hymn as well and is the Psalm of our destiny as Christians and reminds us that divine condescension invites our own submission of faith. Let’s take a look at it:

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men.

The incarnation of the Son in Jesus is *kenotic* and allows for the possibility that through our own self-emptying (begun in the action of faith and baptism), we can be elevated from slavery to sin unto divinization as sons of God.

And being found in human form he humbled himself and became obedient unto death, even death on a cross.

The atonement for our sins and the potential for human reconciliation with God was brought about through Christ’s obedient submission of will unto death, even when that death involved the humiliation of crucifixion. We are baptized into this obedience which must now constitute the very pattern of our lives; namely, an ongoing death to the false self and its narrowly perceived interests.

Therefore, God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

God the Father greatly exalted Jesus by raising him from the dead and allowing for his ascension to his right hand in glory. So too our own exaltation awaits the successful completion of our earthly journey of faith, after which, purified of our sins and weaknesses, we too will be allowed to participate in the Ascension of the Lord. Moreover, through the reception of our baptismal name, we currently share in that Name granted by God to Jesus; a name which acknowledges both his Lordship and the recapitulation of the cosmos in and through his Spirit.

Astonishingly, my friends, even now we can enjoy a foretaste of this promise through our reception of the Risen Body of Christ in the holy Eucharist which is very much a drawing of our souls into the glories of heaven.

Weekly Schedule of Masses and Intentions

Ordinary Time				
<i>Please note that both the school and parish offices remain closed due to the Pandemic</i>				
Day	Date	Time	Observance	Mass Intention
VIGIL	Sept 26	5:00 pm	Vigil Mass	Joanna Kong + Moon Chun Lee + Margaret Schommer +
SUNDAY	Sept 27	9:00 am	Sunday Mass	Matthew & Carol Lee Young Ja Kim +
		11:30 am	Sunday Mass	Missa pro populo
Monday	Sept 28		No service	
Tuesday	Sept 29		No service	
Wednesday	Sept 30		No service	
Thursday	Oct 1		No service	
Friday	Oct 2		No service	
VIGIL	Oct 3	5:00 pm	Vigil Mass	STWA
SUNDAY	Oct 4	9:00 am	Sunday Mass	Cheri Ebmeyer
		11:30 am	Sunday Mass	Missa pro populo

PASTOR'S CORNER

Plague Journal XVI

Black Lives Matter and the Christian

Louis Brown Jr.

First Things website, September 18, 2020

This article which appears in the journal and on the date referenced above I found to be very helpful in negotiating the often difficult and frequently contradictory thickets that current matters can present to intentional Christians. Whereas the devout Catholic cannot support all aspects of the Black Lives Matter agenda as detailed on their website, there is much of value to be gained by prayerfully considering some of the broader themes of race relations, racism and inequality of opportunity in the United States in its light.

Our country requires a revival of love of God and neighbor and a new birth of civil rights rooted in the only firm foundation: the natural law and the truth about the human person. America has a deficit of love, of authentic freedom and truth, and of respect for human dignity—which manifests itself in part through racial discrimination and unjust inequality. It has led to police misconduct and racial discrimination in our criminal justice system, and to the disproportionate suffering that COVID-19 has wrought in many communities of color.

Racial injustice is part of the culture of death. To build a culture of life in America, we need a revival of God's love and a new era of civil rights. As a black man, I am pained to learn of police officers killing unarmed black people. As an attorney who has also worked as a staffer in Congress and the executive branch, I have seen that the majority of law enforcement officials are good people seeking to protect and serve. However, racial discrimination in the criminal justice system continues in the form of racial profiling, police misconduct, and discriminatory criminal sentencing. Our country has not fully realized the central American creed: Every person—born and unborn—is endowed by his Creator with the inalienable right to life, liberty, and the pursuit of happiness. Further criminal justice reform is still needed.

Unfortunately, the COVID-19 crisis has also exposed racial inequality in our health care system. Many black communities already had unequal access to medical care, inadequate access to preventative health and wellness options, and insufficient health education. These health disparities have made it more difficult for many in these communities to fight the virus. Even once this health crisis ends, many African American communities will still not have the medical care they deserve. Historical patterns of racial exclusion have exacerbated negative health care outcomes. Ensuring that the vulnerable have access to proper medical care is necessary to restoring a culture of life.

Strong leadership is needed to achieve racial equality in our society. While it is important to affirm the truth that black lives matter, unfortunately, the Black Lives Matter organization (BLM) itself is ill-equipped to lead. Black lives do matter—the phrase is correct that all God’s people deserve love, dignity, truth, and freedom. Our brothers and sisters who peacefully protest for justice with signs of “black lives matter” march justly. However, there is a difference between asserting “black lives matter” and the BLM organization itself, which is seriously flawed.

In the section of the BLM website entitled “What We Believe,” BLM endorses gender ideology and the disruption of the natural family unit. It declares that “we disrupt the Western-prescribed nuclear family structure.” The same section of their website states that “[w]hen we gather, we do so with the intention of freeing ourselves from the tight grip of heteronormative thinking, or rather, the belief that all in the world are heterosexual (unless s/he or they disclose otherwise).” BLM asserts a worldview of moral relativism that recognizes no objective truth, “disrupts” the natural family, and undermines the natural law foundation of civil rights. Its agenda divides people in an arbitrary manner that will, ironically, lead to greater strife especially for black families.

True justice is based on the foundational principle of civil rights: each person’s God-given natural rights as embodied in the natural law. Thanks to the natural law, abolitionists knew slavery was wrong even though civil law said it was right, and Rev. Dr. Martin Luther King, Jr. knew segregation was wrong even though the voting majority in many states likely supported it. The natural law is the only basis for preserving every person’s rights when a government passes unjust laws and when the voting majority suppresses minority rights.

By advocating for gender ideology, BLM rejects the basic truths of human dignity in the natural law. Gender ideology replaces the scientific and biological reality of maleness and femaleness with the false belief that one’s sex can be changed. However, as both Pope Francis and the African Cardinal Robert Sarah have asserted, gender ideology is a false construct with no basis in scientific reality. Gender ideology is destructive because it rejects the truths of male and female existence. There can be no dignity or freedom without truth.

A new era of authentic love and justice is needed and will begin with a Christian revival of love for God and neighbor. This love is the only force powerful enough to bring lasting healing. The Christian faithful must rededicate themselves to love through spiritual and corporal works of mercy that serve communities of color and the vulnerable. We must give the best of the Church, the Sacred Heart of Jesus, to those on the peripheries. With the Church’s collaboration, the private sector and government should bring about a rebirth of civil rights. Such a rebirth in law enforcement would end the vestiges of racial discrimination in the criminal justice system. Such a rebirth in health care would vigorously defend the dignity, health, and health care civil rights of all while significantly expanding medical care access.

The Catholic health care nonprofit I lead, the Christ Medicus Foundation, has begun this rebirth of civil rights by vigorously defending the right of conscience and religious freedom in health care; launching a new health care civil rights task force to advocate for the right of all people to receive appropriate medical care; and working to make Christ-centered medical care more accessible.

God calls us to do justice in bringing about the Kingdom of God and building up the culture of life. Agendas opposed to human dignity strengthen the culture of death, and can never lead us toward justice. As Christians, we must charge ahead in the love of Christ to lead a revival of God's love and bring about a new era of Christian humanism in America.

Louis Brown Jr., J.D., is executive director of the Christ Medicus Foundation.



The Why's of our Safety Protocol

The safety protocol adopted by our Parish is derived from the safety checklist provided by the Archdiocese - what we have in place ensures that we provide, to the best of our ability, a safe environment that radically minimizes contact with surfaces, maximizes physical distance among those who attend a Mass and provides multiple opportunities to sanitize our hands before, during and after Mass. It could be a tedious process from one point of view; but on the other hand, it gets easier when our community takes this opportunity to **act** like a community. We already have a really amazing team of volunteers who not only help with the celebration of the Mass but have taken on additional roles as door keepers, ushers and sanitizers. And, with a few exceptions, all of those who have attended our Masses have been very patient, understanding and supportive as we work through some changes in our routines. If you have family members or friends who have questions, please continue to share with them the following information:

Why do we need to wear face masks: it is now required by the State to wear face masks indoors, and the mask should be covering **both** your **nose and mouth**. It is undoubtedly inconvenient for sure, but think of it as a thoughtful gesture and a proactive measure that lessens the spread of the virus through droplets in the air. Although our church appears to be "large" with plenty of space, our Mass is an "indoor" gathering. Additionally, most of those who attend Mass and those who serve as Ministers in the Mass belong to the high-risk group. Another thought to think about is that the priest **cannot** wear a face mask (he may wear a mask only when he is distributing Holy Communion). By wearing our masks we help show our collective effort in doing the best we can to provide Fr. Steve that safety "bubble." We are also getting ready for that time when the number of individuals allowed to attend Mass increases to 50 and more - having more people attending actually means we need all the more to be consistent with the safety standard that we have, and even make it better.

We try our best to explain why the wearing of a mask is required, so please feel free to call the Parish Office if you have more questions. Ultimately though, the door keeper will not let you in if you are not wearing a mask, **and** the usher will ask you to leave if your mask is not covering both your nose and your mouth.

Why can't we use the kneelers, while other churches allow the use of kneelers: our kneelers are cloth-covered (in emerald green), and the cleaning/sanitizing solution that we use is bleach and water. Besides that, if we wiped down the kneelers with the bleach and water solution they will not dry in time for the next Mass - think of Sunday when we have the 9:00 am Mass and the 11:30 am Mass, and we have to completely sanitize after the 9:00 am Mass. Some churches' kneelers have vinyl or plastic cover that of course will not discolor if wiped down with a bleach solution, and will dry quicker. And so, to another question - why wipe down pews and surfaces with bleach and water? It is the best sanitizing solution and manner of cleaning as recommended by our cleaning company. We do "double" sanitize as pews and surfaces are also sprayed with alcohol after the first cleaning. If you have any more questions, please feel free to call 503-256-5850!

Prayer to Mary, Star of Heaven, During the Pandemic

From week to week, as the Spirit moves me, I will share with you certain theological reflections concerning the liturgy and its relation to the times we're in.

As we move back into Ordinary Time this week, I would like to ask you all to pray the following prayer each night before you retire. It comes from the monks of Mount Angel Abbey and is sung each night at the conclusion of Compline (Night Prayer). It is called the *Stella Caeli* (Star of Heaven) and was originally composed and sung during the 14th Century as a response to the Black Death (the Bubonic Plague). Covid 19 is not nearly as dangerous (thank God) as the Plague of that time; nonetheless people are fear ridden and over 108,000 have died in our country of the current pestilence:

**Star of Heaven,
who nourished the Lord
and uprooted the plague of death
which our first parents planted:**

**May that star now deign
to hold in check the constellations
whose strife causes in people
the sores of a terrible death.**

**O glorious star of the sea,
save us from infections.**

**Hear us:
for your Son, who honors you,
denies you nothing.**

**Jesus, save us,
for whom the Virgin Mother prays
to you.**

Amen.



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