



Sunday of Divine Mercy

April 11, 2021

Who indeed is the victor over the world but the one who believes THAT JESUS IS THE SON OF GOD?

— 1 John 5:5

DOUBT

The desire to be able to prove the existence of a divinity has troubled humanity since human consciousness first became aware of the divine. To this very day we are fond of saying that any number of things—from sunsets to hot fudge sundaes—are “proof that there is a God.” We get so caught up in the story of “doubting Thomas” that we fail to notice that today’s Gospel gives us John’s account of Pentecost, the bestowing of the Holy Spirit upon the disciples following the Resurrection. Thomas, evidently, missed out not only on seeing the Risen Christ, but receiving the Holy Spirit as well. This is not to be taken lightly and, perhaps, makes Thomas’ disbelief a bit easier to comprehend. It also makes his professing that Jesus is his Lord and God—the only time the New Testament explicitly refers to Jesus Christ as “God”—more remarkable.

—J. S. Paluch Co.

FEAST OF FAITH

The Psalms in the Liturgy

The book of Psalms is a prayer book, hymnal, and anthology of verse all rolled into one. It contains one hundred fifty ancient songs—poem-prayers that express the joys and sorrows of the Hebrew people and their longing for God. The psalms are incredibly varied in tone. Some are solemn anthems of praise that once accompanied processions of great multitudes to the temple; others record the lonely cries of a faithful soul who feels abandoned by God.

This ancient prayer book of the Hebrew people is our principal prayer book as well. The psalms are everywhere in the liturgy—in the antiphons and acclamations of the Mass, and most particularly in the responsorial psalm that follows the first reading. The psalm that is sung at Mass usually echoes the themes of the first reading, and sometimes even comments on it. On this Third Sunday of Lent, we listen to the Exodus account of the stubbornness of God’s people in the desert, and then the psalm comes to remind us: “If today you hear his voice, harden not your hearts” (Psalm 95:8). In their wonderful variety, the psalms teach us how to pray.

—Corinna Laughlin, Copyright © J. S. Paluch Co.

READINGS FOR THE WEEK

Monday:	Acts 4:23-31; Ps 2:1-3, 4-9; Jn 3:1-8
Tuesday:	Acts 4:32-37; Ps 93:1-2, 5; Jn 3:7b-15
Wednesday:	Acts 5:17-26; Ps 34:2-9; Jn 3:16-21
Thursday:	Acts 5:27-33; Ps 34:2, 9, 17-20; Jn 3:31-36
Friday:	Acts 5:34-42; Ps 27:1, 4, 13-14; Jn 6:1-15
Saturday:	Acts 6:1-7; Ps 33:1-2, 4-5, 18-19; Jn 6:16-21
Sunday:	Acts 3:13-15, 17-19; Ps 4:2,4,7-9; 1 Jn 2:1-5a; Lk 24:35-48

SAINTS AND SPECIAL OBSERVANCES

Sunday: Second Sunday of Easter (or Sunday of Divine Mercy);

Tuesday: St. Martin

A CHEERFUL GIVER: *A cheerful giver does not count the cost of what he gives. His heart is set on pleasing and cheering the one to whom the gift is given.*

—St. Julian

WEEKLY



Finance Corner: Your generosity is greatly needed and appreciated! For the month of **April** offerings: PLEASE mail to St. Philip/St. Teresa Parish, P. O. Box 339, Occidental CA 95465. Or donate at our website www.stphilipstteresa.org via Paypal or card. Include your offering envelope # with your donation.

4/11: Capital Expenditures. 4/18: Weekly Church Offering.

Mark your Calendar for Future Events & Meetings:

Parish Council [PC]: TBA Zoom

Finance Council [FC]: TBA Zoom

Liturgy Committee: TBA Zoom

St. Teresa Ladies Guild: Contact Diane, 823-6044

St. Philip Ladies Guild: Contact Penny, 559-367-7403

Centering Prayer ZOOM: Tues. noon/Fri. 930am - info www.stphilipstteresa.org

✠ ♥ ✠ Mass Intentions ✠ ♥ ✠ Schedule

Email or voicemail the office to request a future Wed/Thurs/Sun Mass Intention. (\$10 offering is mailed to PO Box 339, Occidental CA 95465.)

4/11 Sun. 8am Mass for Papke Family special intention

4/11 Sun. 9:30am Mass ✠ Linda Anne Smith

4/18 Sun. 8am Mass for the People

4/18 Sun. 9:30am Mass ✠ Brendan Smith

Prayer Requests: Please leave a message at 707-408-2650 to add or remove a name from the next bulletin. Thank you.

Teresa K., Pat K., Thomas T., Susan B., Lorri McC., Sarah, Clifford J., Terri A., Fred P., Theresa S., Sara, Mary Anne P., Barbara, Dave C., Jim P., William, Parson P., Dave, Mary O., Bill Z., Daniel, Sally T., Michael D., Richard M., Kathleen, Peter, Rosa S., Susan B., Joyce D., Anita C., George H., Mimi H, Steve, Barry, Lorrin K., Hugh P., Robert S., Britney N., Chuck, Jacque W., Rebecca A., April K., Jacinta G., Leo A., Ed C. family, Kathy R., Donna W., Jim K., Sherry S., Papke family., Gail F., Marie N., Christine, James, Gary S., Peter R., Gerry N., Diane K., Janet K.

Pastor Al®



“If Santa Claus is really Saint Nicholas, then which saint is the Easter Bunny really?”

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The Pastor Speaks...

This mail is from one of my closest friends of Hindu Religion. It is worth reading and reflecting:

*You can have flaws, be anxious, and even be angry, but do not forget that your life is the greatest enterprise in the world. Only you can stop it from going bust. Many appreciate you, admire you and love you.

Remember that to be happy is not to have a sky without a storm, a road without accidents, work without fatigue, relationships without disappointments.

To be happy is to find strength in forgiveness, hope in battles, security in the stage of fear, love in discord. It is not only to enjoy the smile, but also to reflect on the sadness. It is not only to celebrate the successes, but to learn lessons from the failures. It is not only to feel happy with the applause, but to be happy in anonymity.

Being happy is not a fatality of destiny, but an achievement for those who can travel within themselves. To be happy is to stop feeling like a victim and become your destiny's author. It is to cross deserts, yet to be able to find an oasis in the depths of our soul. It is to thank God for every morning, for the miracle of life.

Being happy is not being afraid of your own feelings. It's to be able to talk about you. It is having the courage to hear a "no". It is confidence in the face of criticism, even when unjustified. It is to kiss your children, pamper your parents, to live poetic moments with friends, even when they hurt us.

To be happy is to let live the creature that lives in each of us, free, joyful and simple.

It is to have maturity to be able to say: "I made mistakes".

It is to have the courage to say "I am sorry".

It is to have the sensitivity to say, "I need you".

It is to have the ability to say "I love you".

May your life become a garden of opportunities for happiness ...

That in spring may it be a lover of joy. In winter a lover of wisdom.

And when you make a mistake, start all over again.

For only then will you be in love with life. You will find that to be happy is not to have a perfect life. But use the tears to irrigate tolerance.

Use your losses to train patience.

Use your mistakes to sculptor serenity.

Use pain to plaster pleasure.

Use obstacles to open windows of intelligence.

Never give up Never give up on people who love you. Never give up on happiness, for life is an incredible show.*

(Pope Francis).

-Father Bala

Bodega Cemetery Cleanup:

"I want to thank all the volunteers that showed up to clean the area around the altar on Saturday.

The job was well done and the cemetery looked beautiful for our Easter Mass. God Bless You All, Art"

RURAL FOOD PROGRAM UPDATE for Mar 2021:

On Tuesday, March 9, fifty families received nutritional support during our drive through distribution at the St Philip's Parking lot. Rural Food volunteers braved cold, rainy weather to participate in setting up for and distributing a wide variety of food to support those who attended. This month marks one year since we dramatically changed our operations to become a drive-through distribution due to the Covid 19 pandemic.

This program is funded through the Rural Food Collection each month, private donations and the dedicated, awesome volunteers. **Thank you for your generous donations as we strive to meet the nutritional needs of all attendees at our food distributions.**

RURAL FOOD VOLUNTEER OPPORTUNITIES in the Parish

Hall and parking area Saturday, April 10 , 9-10:00 am

repackaging; Monday, April 12, 9:00 - 11:00am set up and

Tuesday, April 13, 7:30 - 11:00 to distribute food to clients.



Detail of *The Doctors of the Church* by Pier Francesco Sacchi, depicting the four Great Latin Fathers: St. Augustine, St. Gregory the Great, St. Jerome, and St. Ambrose (Source: [Wikimedia Commons](#))

Deacon-structing Doctors of the Church, Part 1

by [Deacon Pedro](#)

A few weeks ago in conversation with a friend about saints and church patriarchs, I asked him if he knew any of the Doctors of the Church. He looked at me, a bit perplexed, and said, "St. Gianna Molla?"

It's true, St. Gianna was a medical doctor, but she is not one of the Doctors of the Church.

The word "doctor" means "learned person". It was traditionally used to refer to teachers. It comes from the Latin word *docere*, which means "to teach". That is why today people can get a doctorate in something. My brother is a doctor of history. For some reason we tend only to use the word to refer to physicians. They are not the only doctors; they are medical doctors.

The Church also has doctors. They are the saints who have been recognized by the Church as having made a significant doctrinal or theological contribution to the Church.

There are 36 doctors of the Church. Over the next six weeks, I'd like to share a little bit about them in the hope that you will get to know about them and perhaps feel inspired to read what they wrote and taught and maybe get to know them better.

Gregory the Great: He is one of the four Great Latin Fathers. Gregory was pope from 590 to 604. He came from a wealthy and renowned Roman family, entered public service, and was ordained a deacon. He then entered monastic life and from there was elected to the papacy. Among his writings are *The Dialogues*, *Pastoral Care*, *Homilies on the Gospel*, *Homilies on Ezekiel*, and *Sermons on the Song of Songs*. Several of his letters also exist. Gregory helped to make monastic ideals more applicable to the whole Church. Gregory is probably best known for his liturgical reforms and for the popular style of singing named after him (Gregorian Chant).

"The greatness of contemplation can be given to none but those who love."

– St. Gregory I

Ambrose: Also one of the four Great Latin Fathers. He was bishop of Milan from 374 to 397. Ambrose also came from a prominent Roman family and was in public service but not baptized nor trained in theology before becoming bishop. He was acclaimed bishop and within a week was baptized, ordained, and consecrated. He is recognized as the one who put an end to the Arian Heresy in Milan and for baptizing St. Augustine and writing many hymns, like the *Te Deum*. Among his writings are *Concerning Repentance*, *Concerning Virgins*, *Concerning Widows*, *Exposition of the Christian Faith*, *Memorial*, *On the Duties of Clergy*, *On the Holy Spirit*, and *On the Mysteries*, as well as several letters.

"He who reads much and understands much, receives his fill. He who is full, refreshes others."

– St. Ambrose

Augustine: He is the third of the four Great Latin Fathers and one of the four Great Greek Fathers. He was bishop of Hippo in North Africa from 395 to 430. After over 30 years of living as a non-Christian (and due to the prayers of his mother, St. Monica, and the influence of St. Ambrose), Augustine finally converted and was baptized in 386. In 391 he was ordained to the priesthood. He is one of the most influential of the Church Fathers, having helped to formulate the doctrines of original sin and free will and the development of the just war theory. He is best known for his autobiography, *Confessions*. Among the over 100 of his surviving works are *City of God*, *On Rebuke and Grace*, *On the Gift of Perseverance*, *On the Trinity*, *On Christian Doctrine*, and *On Free Choice of the Will*.

"Thou hast made us for thyself, O Lord, and our heart is restless until it finds its rest in thee."

– St. Augustine

Jerome: He is the last of the four Great Latin Fathers. Jerome was a monk and lived in the 4th century. Jerome was born in the Roman province of Dalmatia and was baptized in his 20s. He was attracted to the ascetic life and went on a journey throughout Asia Minor. He was ordained in Antioch in 378 and studied under [Gregory Nazianzen](#). After a time in Rome, he returned to Palestine and lived in a cave in Bethlehem until his death. He is best known for his translation of the Bible into Latin, for his commentaries on Scripture, and for his biographies. Among his writings are *The Perpetual Virginity of*

Blessed Mary, *The Dialogue Against Luciferians*, *Against Pelagians*, and *Prefaces and Illustrious Men*, as well as hundreds of letters.

"Ignorance of Scripture is ignorance of Christ!"

– St. Jerome

Thomas Aquinas: Also known as the Angelic Doctor. He was a Dominican priest and theologian in the 13th century. He was highly influenced by the writings of Aristotle and is himself considered to be one of the greatest philosophers of the Western world and is the father of the school known as Thomism. His contributions are extensive and on many topics, including grace, the nature of God, the nature of sin, the nature of the Trinity, and the nature of Jesus Christ. He is best known for his *Summa Theologiae*, but he also authored other books, including his seven systematic disputations and several philosophical commentaries, as well as many letters, biblical commentaries, and liturgical works. Aquinas also wrote many hymns of adoration that we still sing today, including the *O Salutaris Hostia*, the *Pange Lingua* and the *Tantum Ergo*.

"To one who has faith, no explanation is necessary.

To one without faith, no explanation is possible."

–St. Thomas Aquinas

John Chrysostom: He is one of the four Great Greek Fathers. Chrysostom was the archbishop of Constantinople between 397 and 407. He was a hermit before being ordained to the diaconate and then to the priesthood. During this time he became known for his preaching, the name "Chrysostom" meaning "golden-mouthed". He wrote various homilies on different books of the Bible and a number of treatises, such as *On the Priesthood* and *Against Those Who Oppose the Monastic Life* and *On the Incomprehensibility of the Divine Nature*. He also helped bring into harmony the liturgy by revising the Divine Liturgy.

"The Holy Scriptures were not given to us that we should enclose them in books, but that we should engrave them upon our hearts."

– St. John Chrysostom

Come back next week, and we'll look at some other Doctors of the Church.



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Every week, Deacon Pedro takes a particular topic apart, not so much to explore or explain the subject to its fullness, but rather to provide insights that will deepen our understanding of the subject. And don't worry, at the end of the day he always puts the pieces back together. There are no limits to *deconstructing*: Write to him and ask any questions about the faith or Church teaching:

Oblates of Divine Mercy



Do you have a prayer request? Go to this [link](#), fill out the form, and your request will be forwarded to Oblate groups throughout the country. --Oblates of Divine Mercy



Listen to nature from around the world:
<https://soundsofyourpark.com/>



Getting from “here” to “there”

Have you ever noticed how the Jesus of the resurrection narratives comes and goes? The disciples are gathered into a locked upper room – within the only everyday space and time they have known – and Jesus eases in to address them and then eases out again. Out into the everyday space outside that room? No, into a space more spacious than we know – so that he can ease into another location, for instance appear to those two disciples on the road to Emmaus – without any need for transportation. And it seems he is not impeded by time – like having to clock his way from place to place as we do. He just shows up – at different moments in different places: in Jerusalem, Emmaus, by the Sea of Galilee – showing up, not lingering. He doesn’t appear as a ghost; he allows Thomas to touch his body, he eats with them. Yet he seems to come out of a wider dimension of space and time – more real, more enduring.

Or have you ever noticed how nobody recognizes him at first? Two disciples, grieving over the death of Jesus, are walking along and this fellow shows up, asking them what they were discussing. And they think, in effect, where has this fellow been of late: *Are you the only visitor to Jerusalem who does not know of the things that have taken place there?* Jesus continues the charade, saying: *What sort of things?*

Then there is Mary Magdalene to whom the risen Jesus says, *Woman, why are you weeping? Whom are you looking for?* Thinking him a gardener, she says, *Sir, if you carried him away, tell me where you have laid him, and I will take him.* Then there is Thomas, who when he finds out the other apostles have seen the risen Jesus, says in effect: *That’s impossible, he’s dead.* And then there is the seaside scene where Peter and John and others are fishing – and someone calls out from the shore, *Children, have you caught anything to eat?* And they say simply, *No.* And even after the stranger tells them where to cast their net, it’s only while they are hauling in a huge catch that somebody says, *Hey – that’s the Lord! Alive!*

So what can we make of all this? Were these episodes written simply to show how Jesus miraculously rose from the dead, which proves beyond a doubt that he was divine? Or is there a more challenging meaning lingering (like Jesus) between the lines? Could it not also be that the narratives are displaying how, once the historical Jesus was no longer present within the space and time we are used to, he can show up at any moment of our lives – not even recognized? As when your mind does a sudden flip and from that moment on you see things differently, clearly, unveiled? Or when your spouse becomes demented and you enter a more demanding sense of space and time?

The resurrection experience of the early Church certainly widened the stretch of time and space known previously to people like Simon who became Peter and Saul who became Paul. And so resurrection experiences, intruding upon the limited sense of time and space we occupy, can still happen – here, there and everywhere all the time - until a spacious and ever present Christ finally appears as YOU – as St. Paul expressed it: *I live, now not I, but Christ lives within ME* - and in a broader sense: ***There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for [we] are all one in Christ Jesus.*** We have entered into a new caring sense of space and time!

--Geoff Wood, 4/4/21



<http://ancient-pnevma.blogspot.com/2011/04/circle-of-life-native-american-wisdom.html>