



Fourth Sunday of Easter April 25, 2021

See what love the Father has bestowed on us that we may be called the children of God.

— 1 John 3:1

RESPONDING TO THE CALL

Do we truly know the voice of Christ? Do we truly respond to the voice of our shepherd with our own distinctive voice? How often we attempt to imitate those around us, appropriating the response of another member of the flock to Christ. Perhaps we need to balance the image of being sheep of one flock with the image from the second reading, which tells us that we are all children of God. What child has precisely the same interaction with parents as his or her siblings? Instead, they frequently do and say things to distinguish themselves in the eyes of their parents.

Whether we use the image of children or of sheep to understand our relationship with Christ, we believe that we are all known and called by name. With this great gift comes a responsibility: to respond to the call with our own distinctive voice, to take time to discern exactly what our call is, to determine precisely what the will of the Father is for each of us.

—J. S. Paluch Co.

FEAST OF FAITH

The Gospel Reading

The climax of the Liturgy of the Word comes with the proclamation of the Gospel. Everything tells us that something important is happening. We stand. We sing special acclamations. Servers with candles and sometimes incense lead the deacon or priest to the ambo, where the reading is proclaimed from a special book.

All of the readings are important, but the liturgy directs special attention to the Gospel for a reason. “[A]mong all the inspired writings, even among those of the New Testament, the Gospels have a special place, and rightly so, because they are our principal source for the life and teaching of the Incarnate Word, our Saviour” (*Dei Verbum*, the Dogmatic Constitution on Divine Revelation of the Second Vatican Council, 18). In the Gospels, the narrative of Christ’s saving life, death, and resurrection continues to be proclaimed in our midst.

Our Sunday Lectionary is structured so as to allow us to hear as much of the Gospels as possible. The readings are arranged in a three-year cycle. In Year A, the Gospel readings are taken mainly from Matthew; in Year B, from Mark and John; and in Year C, from Luke. In this way, over the course of three years, we hear a substantial portion of all four Gospels.

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

READINGS FOR THE WEEK

Monday:	Acts 11:1-18; Ps 42:2-3; 43:3, 4; Jn 10:1-10
Tuesday:	Acts 11:19-26; Ps 87:1b-7; Jn 10:22-30
Wednesday:	Acts 12:24 — 13:5a; Ps 67:2-3, 5, 6, 8; Jn 12:44-50
Thursday:	Acts 13:13-25; Ps 89:2-3, 21-22, 25, 27; Jn 13:16-20
Friday:	Acts 13:26-33; Ps 2:6-11ab; Jn 14:1-6
Saturday:	Acts 13:44-52; Ps 98:1-4; Jn 14:7-14
Sunday:	Acts 9:26-31; Ps 22:26-28, 30-32; 1 Jn 3:18-24; Jn 15:1-8

SAINTS AND SPECIAL OBSERVANCES

Wednesday:	St. Peter Chanel; St. Louis Grignon de Montfort
Thursday:	St. Catherine of Siena
Friday:	St. Pius V; National Arbor Day
Saturday:	St. Joseph the Worker; First Saturday

WEEKLY



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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. Please include your offering envelope # [if you have one] with your donation. Bless you!
4/25: Rural Food. 5/2: Catholic Home Missions. 5/9: Operating Expenses.

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.)

4/25 Sun. 8am Mass ✠ Charles Papke & Deborah Marcelius

4/25 Sun. 9:30am Mass ✠ Brendan Smith

5/2 Sun. 8am Mass ✠ Joe Novello

5/2 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., Lela M.

RURAL FOOD PROGRAM UPDATE for April 2021:

On Tuesday, April 12, 47 families (28 children, 22 seniors, 64 adults) received nutritional support during our drive through distribution at the St Philips Parking lot. Rural Food volunteers distributed over two thousand pounds of fresh produce and other nutritious food to support those who attended. Volunteers surveyed our clients about the reasons for a reduced attendance at our distribution in the past several months. We gained valuable insight and ideas from our clients and will be working on implementing the suggestions we received. If you are aware of a family which needs nutritional assistance, please let them know about our program. Leave a message at the parish voicemail phone: 707-408-2650 to get additional information.

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, May 8, 9-10:00 am repackaging; Monday, May 10, 9:00 - 11:00am set up and Tuesday, May 11, 7:30a - 11:00a to distribute food to clients.



S. Alfonso Maria de Liguori - "Evangelizare Pauperibus Misit Me" by Giuseppe Antonio Lomuscio, shared on [Wikimedia Commons](#). Cropped and used under the terms of license [CC BY-SA 4.0](#).

Deacon-structing Doctors of the Church, Part 3 by [Deacon Pedro](#)

This week we will continue looking at some of the saints that the Church calls "doctors". There are 36 doctors of the Church. We began [two weeks ago](#) by meeting the first six, and [last week](#) we met another six. Today we continue with saints who were named doctors in the 18th and 19th centuries.

Peter Chrysologus: He was the Bishop of Ravenna from 433 to 450. "Chrysologus" means "golden-worded", and so he is known as the Doctor of Homilies. His short but inspired sermons are simple yet clear. Among his many sermons, he preached against heresies and about the Apostles Creed, the Incarnation, the Blessed Virgin Mary, and the Eucharist.

"He is The Bread sown in the virgin, leavened in the Flesh, molded in His Passion, baked in the furnace of the Sepulchre, placed in the Churches, and set upon the Altars, which daily supplies Heavenly Food to the faithful."

– St. Peter Chrysologus

Leo the Great: Known as the "Doctor of the Church's Unity", Leo was pope from 440 to 461. He is the first pope to be called "Great". Legend says that he convinced Attila the Hun against invading Italy. He is known for the *Tome of Leo*, which offered the foundation for the topics debated at the Council of Chalcedon (451), which dealt with the question of the dual natures of Christ. His Christmas Day sermon *In Nativitate Domini* deals with the question of the fundamental dignity of all Christians. He is remembered for strengthening the integrity of the faith and defending the unity of the Church.

"The Child, the Lord Jesus Christ . . . Word in our flesh, Wisdom in infancy, Power in weakness, and in true Man, the Lord of Majesty."

– St. Leo I

Peter Damian: He was a Benedictine monk, cardinal, and Bishop of Ostia from 1057 to 1073. As prior of the hermitage of Fonte Avellana, his renewal of religious life affected the whole of Italy. In his *De divina omnipotentia*, he deals with the doctrine of omnipotence, the idea that God can do nothing that is not good. Among his other writings, 67 treatises still survive, as well as many

letters, sermons, and hymns. He also wrote *The Lord Be With You*, *Life of Romuald*, *Officium Beate Virginis*, *De Institutione Monialis*, and *Disceptatio Synodalis*, among others.

"Receive the Body and Blood of Christ very frequently. The sight of a Christian's lips red with the Blood of Christ terrifies the enemy."

– St. Peter Damian

Bernard of Clairvaux: He was a French Cistercian monk who lived in the 12th century. He is referred to as the "Mellifluous Doctor" by Pope Pius XII in an [encyclical dedicated to him](#) because his teachings "were sweet as honey". This was a time of schisms, and Bernard travelled all over Europe restoring peace and unity. He wrote many theological and spiritual works, among them *De Officiis Episcoporum*, *Grace and Free Will*, *On Loving God*, and *Steps of Humility and Pride*.

"The road to hell is paved with good intentions."

– St. Bernard de Clairvaux

Hilary of Poitiers: He was Bishop of Poitiers, France, in the 4th century and is known as the "Doctor of the Divinity of Christ". His vigorous fight against Arianism (he is sometimes known as "Hammer of the Arians") resulted in a four-year exile by Constantine. He wrote many works in order to strengthen the faith and interpret Scripture, among them *De Fide Orientalium*, *De Trinitate Libri XII*, a commentary on the Gospel of Matthew, and expositions of the Psalms. He also wrote several historical works and hymns.

"No matter how sinful one may have been, if he has devotion to Mary, it is impossible that he be lost."

– St. Hilary of Poitiers

Alphonsus Liguori: He was Bishop of Sant'Agata dei Goti and the founder of the Congregation of the Most Holy Redeemer (the Redemptorists), who lived in the 18th century. He was a renowned doctor in canon and civil law. He wrote many works on spirituality and theology but was also a composer and musician, artist and poet. His *Moral Theology* is a nine volume work. Other well-known writings are *The Glories of Mary*, *Marian Devotion*, *The Way of the Cross*, *The Way of Salvation and of Perfection*, *The Holy Eucharist*, and *Truth of the Faith*.

"So great is God's love for you that He seems to love no one but you. And therefore, you should love no one but Him."

– St. Alphonsus Maria de Liguori

I hope that by now, like me, you are beginning to be amazed at the vast body of works that have been written by these great saints and that form part of the Magisterium of the Catholic Church. Perhaps you are inspired to pick one of them up and read it?

Come back next week and learn a bit about St. Francis de Sales, St. John Damascene, and St. Ephrem.



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. Contact: pedro@saltandlighttv.org.

ON WEALTH

Nothing is more fallacious than wealth. It is a hostile comrade, a domestic enemy. —*St. John Chrysostom*

THE GLORY OF GOD

The glory of God is humanity fully alive.

—*St. Irenaeus*



White as a waterfall . . .

The week before last while I was at a loss as to what to write for the 2nd Sunday of Easter, I found an essay I wrote around thirty years ago and decided to use that. In that old essay I referred to a beautiful poem written by Anne Porter in which she describes walking through a *Wartime Sunday* in the 1940's. Things were quiet along the East River. First Avenue was empty and gray. Shops were locked. And then she passed a window *heaped with tarnished lamps / Guitars and radios and dusty furs / And there among them a pawned christening dress / White as a waterfall.*

I went on to comment how - by such unanticipated experiences – a real world in all its holiness can break in on us – so that suddenly we realize how much we have let wars and death and worry constrict our minds. In other words: such surprise moments challenge us to explore the brilliant, perpetual NOW that lies beyond our muted senses. It elevates; it draws us out of the emptiness, grayness of our otherwise windowless world.

And then I began to think . . . there is something wrong with that interpretation of such a moment. I began to think of the other things in that pawnshop window: the tarnished lamps, guitars, radios, dusty furs. What about them? Is that all they are by contrast with the white christening gown? In what living room had that tarnished lamp shed light on family gatherings, or provided light by which a person might read a novel by Jane Austen. Who owned that guitar? What kind of music did it make? I still have my son Philip's electric guitar braced against a wall in our dining room – by which he relieved his tensions in ever more intricate ways – until he died at age 23. As long as I am alive nobody touches that guitar except as something holy.

And what about that radio? When I was born radios had just begun to unload music, news, games, drama into our living

rooms. In the early 1920's when my father was still a teen he and other teenagers were constructing primitive radios themselves out of empty Quaker Oats boxes with wires and some primitive technology. And what about those dusty furs – once the pelts of a glossy mink or silver fox – fascinating creatures – before becoming the garb of a socialite's night at the Opera? For that matter, everything in that pawnshop could tell a story – all left overs of some human existence, indeed of some person's need to trade them for money to survive – which is a story in itself.

We elevate some moments in our life that surprise us, signal new dimensions of insight, understanding, behavior - but why just "some" moments when every thing that exists, everything that happens to us speaks to us? We don't listen because of the racket of modern life – have you noticed how much gunning of engines is going on even on our side streets these days? We forget what our faith teaches, that everything in this universe issues from a Source we share. Indeed Catholic spirituality would remind us that every flower, weed, sparrow, insect, animal, cloud, star speaks to us in words or intimations as voiced by a Holy Spirit – eloquent with beauty and vitality. The universe is an ensemble of meaning, personal – if we but listen, watch, allow ourselves to be distracted . . . by a christening dress, white as a waterfall, displayed of a Sunday morning in a pawnshop window.

—*Geoff Wood, 4/18/21*

The old guitar (a bluesman poem - in a pawnshop)

The door opened, he entered
There was a whoosh of air
The Bluesman looked bedraggled
And he grabbed himself a chair

Cy, came out, he heard the bell
Saw the Bluesman, gave a smile
He said "I see the storm is worse"
"It's gonna keep up for a while"

The Bluesman looked around the store
Saw a guitar on the wall
"She's an old one hanging over there"
He called to Cy, now down the hall

He grabbed it, rubbed the neck some
He said "she's got a lot to say"
He went back to the wooden chair
And the Bluesman, he did play

"There's lots of music in this girl"
"So many songs not sung"
He looked back at the hook behind
Where this old guitar had hung

He sang songs about Jesus
about freedom, and the moon
Amazingly for the guitars age
It wasn't out of tune

Cy went to the pawn stores back
returning with a flask
He'd brought the Bluesman medicin
The Bluesman continued with his task

rest of poem at this [link](#) of Resident Writer poet