



Second Sunday of Easter (or Sunday of Divine Mercy)

April 19, 2020

“Blessed are those
who have not seen
and have believed.”

— John

GET REAL!

Those of us who flatter ourselves that we have a “realistic” view of the world may listen to the first reading today and say, “Get real!” when we hear Luke’s account of the early, Elysian days of the Christian movement. All seems to be rosy, lots of wonders are performed, everyone shares selflessly, they eat together in “exultation,” and the Lord added to their numbers? Well, who wouldn’t be attracted to a group like this? From the wind that swept through the upper room at Pentecost as the Spirit of God blew over the face of the waters in Genesis, and the fire that appeared over each disciple as the light appeared at the dawn of creation, Luke’s intent in Acts is to show a new creation, a restoration of creation’s original goodness through the working of the Holy Spirit. It is the Spirit who continues to make us into the Body of Christ. We may occasionally, like Thomas in the Gospel, say, “Get real!” but our ultimate reality in the Spirit is to work continually to make our Christian community a new creation, one in which others will find God’s joy and beauty.

--J. S. Paluch Co.

SAINT ANSELM (1033-1109) April 21

For anyone disheartened at how easily contemporary discussions of disputed church-state issues escalate from civil discourse to shrill polemic, Anselm provides perspective. Grounded in the Benedictine Rule’s balanced “prayer and work,” this monk-scholar, called from his abbey to become Archbishop of Canterbury, was thrust into firestorms of political intrigue, himself the target of warring bishops and nobles, kings and popes. Yet from depths of inner peace, Anselm wrote this moving exhortation by which today’s *Liturgy of the Hours* celebrates him: “Rise up, insignificant man! From your preoccupations, flee a while. From your turbulent thoughts, hide for a time. Your crushing responsibilities cast aside. Your burdensome business lay down. Free a little space for God. Rest a little while in him!” “Faith seeking understanding” was his strikingly contemporary motto; and though renowned as an erudite philosopher-theologian, Anselm also left personal letters, profound for their insights on Christian friendship. Along with those, he composed “A Prayer for My Friends” and “A Prayer for My Enemies,” reminding us that those who love God most passionately are also those who love others most humanly.

--Peter Scagnelli, © J. S. Paluch Co.

READINGS FOR THE WEEK

Monday: Acts 4:23-31; Ps 2:1-9; 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 3:31-38
Friday: Acts 5:34-42; Ps 27:1, 4, 13-14; Jn 6:1-15
Saturday: 1 Pt 5:5b-14; Ps 89:2-3, 6-7, 16-17; Mk 16:15-20
Sunday: Acts 2:14, 22-33; Ps 16:1-11; 1 Pt 1:17-21; Lk 24:13-35

EASTER season

It is the hour to rend thy chains,
the blossom time of souls.

—Katharine Lee Bates

WEEKLY



Finance Corner: Your generosity is greatly needed and appreciated!

For the month of April offerings:

PLEASE mail to our St. Philip/St. Teresa Parish at

P. O. Box 339, Occidental CA 95465 or donate at our website

www.stphilipsteresa.org via Paypal or card.

4/19: Weekly Church Offering. 4/26: Rural Food.

Mark your Calendar for Future Events & Meetings:

Parish Council [PC]: TBA

Finance Council [FC]: TBA

Liturgy Committee: TBA

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

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

Every Friday, Centering Prayer: cancelled for now

Coffee & Goodies: cancelled for now



Mondays & Wednesdays-Seniors Lunch at 12noon: cancelled for now

✠ ♥ ✠ Mass Intentions ✠ ♥ ✠ Schedule

Any Mass Intentions originally set for 4/19 - 4/26 will be rescheduled for a later date when our churches reopen.

SAINTS AND SPECIAL OBSERVANCES

Sunday: Second Sunday of Easter
(or Sunday of Divine Mercy);
Tuesday: St. Anselm; Yom Hashoah (Holocaust Remembrance Day)
Wednesday: Earth Day
Thursday: St. George; St. Adalbert
Friday: St. Fidelis of Sigmaringen; National Arbor Day
Saturday: St. Mark

Prayer Requests: Leave message at 707-408-2650.



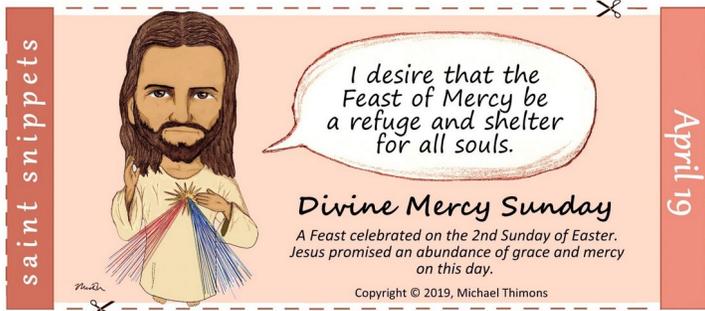
Teresa K., Pat K., Thomas T., Susan B., Lorri McC., Sarah, Clifford J., Terri A., Fred P., Theresa S., Sara, Mary Anne P., Barbara, Dave C., Jim P., William, Parson P., Dave, Mary O., Bill Z., Daniel, Sally T., Mary K., Michael D., Richard M., Kathleen,, Peter, Rosa S., Susan B., Joyce D., Anita C., George H., Mimi H, Steve, Barry, Lorrin K., Hugh P., Robert S.,

Britney N., Jacque W., Rebecca A., April K., Jacinta G., Leo [Ed] Arnold, Castellini family, Kathy R., Donna W., Jim K., Sherry Smith, Shirley Skeen, Gail Fitzgerald, and for all God’s creatures during this time of transition, we pray

Note from our pastor re: April 19, Divine Mercy Sunday

Divine Mercy is the Easter gift that the Church receives from the Risen Christ and offers to humanity. The devotion to Divine Mercy Sunday grew rapidly after its designation by Pope John Paul II and is now widely celebrated by Catholics.

As individuals and families, you are all encouraged to [WATCH and PRAY the Divine Mercy Sunday Mass](#) and RECITE devoutly the DIVINE MERCY CHAPLET through the social media.



Fifth Theme of Catholic Social Teaching: SOLIDARITY [Part 2]

It is good for people to realize that purchasing is always a moral — and not simply economic — act. Hence the consumer has a specific social responsibility, which goes hand-in-hand with the

social responsibility of the enterprise. Consumers should be continually educated regarding their daily role, which can be exercised with respect for moral principles without diminishing the intrinsic economic rationality of the act of purchasing... It can be helpful to promote new ways of marketing products from deprived areas of the world, so as to guarantee their producers a decent return. (*Pope Benedict XVI, Charity in Truth [Caritas in Veritate...], no. 66*)

At another level, the roots of the contradiction between the solemn affirmation of human rights and their tragic denial in practice lies in a notion of freedom which exalts the isolated individual in an absolute way, and gives no place to solidarity, to openness to others and service of them... It is precisely in this sense that Cain's answer to the Lord's question: "Where is Abel your brother?" can be interpreted: "I do not know; am I my brother's keeper?" (Gen 4:9). Yes, every man is his "brother's keeper", because God entrusts us to one another. (*St. John Paul II, The Gospel of Life [Evangelium Vitae...], no. 19*)

[Solidarity] is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say, to the good of all and of each individual, because we are all really responsible for all. (*St. John Paul II, On Social Concern [Sollicitudo rei Socialis...], no. 38*)

Interdependence must be transformed into *solidarity*, based upon the principle that the goods of creation are meant for all. That which human industry produces through the processing of raw materials, with the contribution of work, must serve equally for the good of all. (*St. John Paul II, On Social Concern [Sollicitudo rei Socialis...], no. 39*)

We have to move from our devotion to independence, through an understanding of interdependence, to a commitment to human solidarity. That challenge must find its realization in the kind of community we build among us. Love implies concern for all — especially the poor — and a continued search for those social and economic structures that permit everyone to share in a community that is a part of a redeemed creation (*Rom 8:21-23*). (*United States Conference of Catholic Bishops, Economic Justice for All, no. 365*)

The solidarity which binds all men together as members of a common family makes it impossible for wealthy nations to look with indifference upon the hunger, misery and poverty of other nations whose citizens are unable to enjoy even elementary human rights. The nations of the world are becoming more and more dependent on one another and it will not be possible to preserve a lasting peace so long as glaring economic and social imbalances persist. (*St. John XXIII, On Christianity and Social Progress [Mater et Magistra...], no. 157*)

Next week-- Sixth Theme of Catholic Social Teaching:
CARE FOR GOD'S CREATION

Message From Fr. Bala and the Finance Council

Dear Parishioners,

With the unprecedented changes that have occurred in our lives the past few weeks, our spiritual needs have become more difficult to meet. Masses and other public services as you know are cancelled. Except for some donations through our online account and mail, our parish is deprived of regular offertory collections.

But, the utility and other expenses continue nonetheless. We have taken action to reduce costs. We are aware too that all of us are hurting right now as a result of the Coronavirus. Yet, we would like to appeal for your generous financial support. You may send your donations through our [online account](#) or by way of checks to the parish office: St. Philip's Church, P.O.Box 339, Occidental, CA 95465.

Thanking you in advance,
Father Bala & Finance Council

RURAL FOOD PROGRAM UPDATE for APRIL 2020

One could hear the expressions of appreciation among recipient families and volunteers as we conducted our first COVID19 drive through food distribution on April 14 in the St Philip Church parking lot. Donning masks and gloves to protect the safety of all, volunteers welcomed 112 families (23 first time at our distribution): 135 adults, 40 children, and 37 seniors for a total of 112 people. We will maintain our use of social distancing, hand sanitizer, gloves, and masks as indicated for the next few months. This program is funded through the Rural Food Collection on the last Sunday of each month as well as through private donations and the generous support of our volunteers.

Your used, clean, egg cartons and handled grocery bags are needed until we reach our goal of having only reusable cloth bags by the end of 2020. Thanks for dropping them off in the hall.

Thank you for your donations as we strive to meet the nutritional needs of all attendees at our distributions.

RURAL FOOD VOLUNTEER OPPORTUNITIES

Saturday, May 9, from 9:00 --10:00am repackaging -- Parish Hall

Monday, May 11, from 10:00 – 12:00pm to set up the Parish Hall

Tuesday, May 12, from 8:30 – 11:00am to distribute the food and assist clients.

Memo from the Chancery: ***Divine Mercy Novena***

BISHOP VASA CELEBRATION OF DIVINE MERCY
3:00PM SUNDAY APRIL 19TH CATHEDRAL OF ST. EUGENE'S
YOUTUBE (click here)



Unless I see the mark of the nails ...I will not believe.

Poor Thomas gets some bad “press” in today’s Gospel reading. He has become known as “doubting Thomas”. He needs evidence – even as modern scientists do – to conclude something is true. He demands that God meet him on Thomas’s own terrain – rather than vice versa. He says in effect: “You come to me rather than that I should abandon my reason and come to You”.

And yet, if I may speak in Thomas’s defense: what is he asking? *Only that he may see the wounds; the mark of the nails in human flesh, the gash in Jesus’ side.* May this not be interpreted: *I want a God who bleeds* - a God who cares enough for us and this world to experience the agony, the pain we all experience upon this earth?

Let’s allow that Thomas has lost interest in a God who dwells far beyond the clouds and galaxies of this universe – incapable of suffering, an author of impersonal laws – both of nature and of human dictation – a God who may smile one day yet smite by lightning the next.

He has understood the gospel of his mentor, Jesus, that grace, mercy, care (universal in its human scope as well as touching upon the tiniest grain of sand) manifest the true nature of God. And now in the aftermath of the brutal death of his beloved mentor – Jesus - he is fed up. *Unless I see the wounds, evidence of a God who bleeds for us – cares that much – comes down from being inaccessible aloft – what’s the use of believing in anything!*

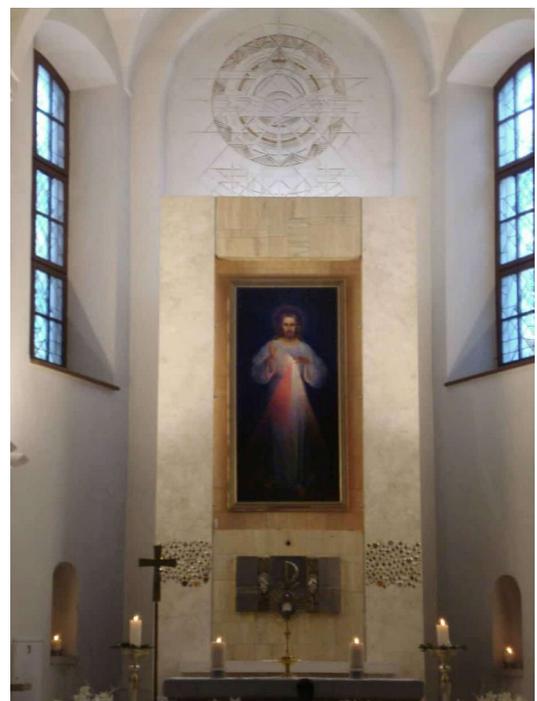
At which point Jesus becomes a presence in the room – opening *his* wounded hands, showing *his*

wounded side, *his* bruises – the marks of excruciating pain – and says in effect: *See, Thomas, I am the everlasting presence of the only God who ever has been and has chosen to experience human and every other kind of pain and mortality as evidence that I Care, that I know your agonies as parents know the agonies of their children and that I am always sensitively near, just beyond that door – that near! And you will forever find me in the story of this Jesus that I have become – in his care for paralytics, demoniacs, aliens, scribes and Pharisees, whatever!*

Jesus is ever present in your space – no longer remote as we have conceived of God but tangible in ways that you have yet to realize. So be alert. Don’t miss out on his appearances – the way Thomas did in the early part of today’s Gospel. So that Jesus had to return to respond to Thomas’s demand [on his and our behalf]: *Show us your wounds! Show us that you are someone whom we can honestly address as My Lord and My God.*

As a postscript to this: why do you think St. Paul in his *Letter to the Corinthians* makes it clear that while others try to find God in miracles or in philosophy, he declares: *We preach Christ crucified!* – a scandal to many, sheer foolishness to others – but to us the revelation of how far true God will go to redeem our pain, even raise us from the dead. And ought we not to behave in this world with a similar divine commitment?

--Geoff Wood, 4/19/2020



[Vilnius, Lithuania: Original Painting of Divine Mercy](#)