



## Fifth Sunday of Lent April 3, 2022

I consider everything as a loss because of the supreme good of knowing Christ Jesus my Lord.

— *Philippians 3:8*

### SOMETHING NEW IN CHRIST

Jesus knew that the scribes and Pharisees were trying to trap him. They put him in what seemed to be a no-win situation. Let the woman who was caught in adultery go, and he would have been accused of ignoring the law. Let her be stoned, and he would fail to show mercy toward her, contradicting his life's message. Jesus' response teaches three crucial lessons: none of us is free of sin; we are not the ultimate judges of others; Jesus is the mercy of God, in whom we can always trust. In Christ, God does something new. When we give our hearts to Christ, we have the hope of new life, a life in which mercy reigns.

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### PRAYER OF THE WEEK

#### Fifth Sunday of Lent

By your help, we beseech you, Lord our God, may we walk eagerly in that same charity with which, out of love for the world, your Son handed himself over to death. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

#### Reflection question:

How do I follow the example of Jesus in loving others?

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### READINGS FOR THE WEEK

Monday: Dn 13:1-9, 15-17, 19-30, 33-62 [41c-62]; Ps 23:1-6; Jn 8:12-20  
 Tuesday: Nm 21:4-9; Ps 102:2-3, 16-21; Jn 8:21-30  
 Wednesday: Dn 3:14-20, 91-92, 95; Dn 3:52-56; Jn 8:31-42  
 Thursday: Gn 17:3-9; Ps 105:4-9; Jn 8:51-59  
 Friday: Jer 20:10-13; Ps 18:2-7; Jn 10:31-42  
 Saturday: Ez 37:21-28; Jer 31:10-12abcd, 13; Jn 11:45-56  
 Sunday: Lk 19:28-40 (procession); Is 50:4-7; Ps 22:8-9, 17-24; Phil 2:6-11; Lk 22:14 — 23:56 [23:1-49]

### SAINTS AND SPECIAL OBSERVANCES

Sunday: Fifth Sunday of Lent  
 Monday: St. Isidore  
 Tuesday: St. Vincent Ferrer  
 Thursday: St. John Baptist de la Salle  
 Friday: Abstinence

### Finance Corner: Your generosity is greatly needed and appreciated!

For the month of **March/April** offerings: PLEASE put in Mass collection basket or mail to St. Philip/St. Teresa Parish, P. O. Box 339, Occidental CA 95465.

Or donate at our website [www.stphilipstteresa.org](http://www.stphilipstteresa.org) via Paypal or card. Please include your offering envelope # [if you have one] with your donation. 3/27: 1<sup>st</sup> col: \$1306. 2<sup>nd</sup> col: \$2361.

4/03: Operating Expenses. 4/10: Capital Expenditures.



### Mark your Calendar for Future Events & Meetings:

**Parish Council [PC]:** TBA  
**Finance Council [FC]:** TBA  
**Liturgy Committee [LC]:** TBA  
**St. Teresa Ladies Guild:** Contact Diane, 823-6044  
**St. Philip Ladies Guild:** Contact Penny, 559-367-7403

### ✠ ♥ ✠ Mass Intentions ✠ ♥ ✠ Schedule 2022

4/02 Sat. 5pm Mass ✠ Brendan Smith  
 4/03 Sun. 8am Mass ✠ Hugh Peterson  
 4/03 Sun. 9:30am Mass ✠ Sr. Monica Collins, OSB  
 4/03 Sun. 11:15am Mass for the People  
 4/09 Sat. 5pm Mass ✠ Mary Schratz  
 4/10 Sun. 8am Mass John Geving  
 4/10 Sun. 9:30am Mass ✠ Grace Casano  
 4/10 Sun. 11:15am Mass for the People

### Prayer Requests: Please leave a message at 707-408-2650.

Robert S., Britney N., Chuck, Rebecca A., April K., Leo A., Ed C. family, Kathy R., Donna W., Sherry S., Gail F., Marie N., Christine, James G., Gary S., Peter R., Gerry N., Diane K., River M.; Nikkie; Mr. C., Michelle, Christian A., Samantha S., Gary E., Frederick Kasl, John Geving, Noelle G.

### RURAL FOOD PROGRAM UPDATE for MARCH 2022

On Tuesday, March 8, warm sweaters, jackets and sweatshirts were waiting for our Rural Food recipients. Clients were able to select a style and fabric that would work best for their needs. This additional offering was made available by parishioners who provided gently used clothing and coordinated by a Rural Food Volunteer.

Sixty-four families, (153 individuals) selected fresh produce, milk, eggs, poultry, beef, fish or vegetarian items, commodities, snacks and bread. All are welcome to receive nutritional support from our Program.

We have opened the hall to in-person shopping by clients to choose specific foods from our program for their families. It also allows volunteers to re-connect with clients we haven't been in touch with since COVID.

If you are aware of a family which needs nutritional assistance, please let them know about our program. Leave a message at the parish office, (707) 408-2650 to get a call back with additional information and to answer your questions.

This program is funded through monthly Rural Food Collection, 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 9, 9-10:00am repackaging; Monday, April 11, 9:00 - 11:00am set up; and Tuesday, April 12, 7:30-11:00am to distribute food to clients.



## Speaking truth in love

by [Julien Hammond](#)

In more than one of our [One Body](#) articles, my fellow bloggers and I have emphasized the importance of deep, prayerful, heartfelt listening as essential to ecumenical ministry and engagement.

Such listening orients us to the voices of sisters and brothers from other churches and ecclesial communities; it invites us to consider the real (not our perceived or imagined) situation of their lives and calls us to be attentive to the ways in which the Lord may be speaking and working through them, for our sake (and theirs), and for the sake of the world. This emphasis on listening, while essential, is only one of the attributes needed to engage a proper ecumenical ministry. Another equally important, but sometimes taken for granted, attribute is the manner and form of our speaking together as Christians, particularly within the context of ecumenical dialogue. St. Paul describes this in his letter to the Ephesians as "speaking the truth in love" (Ephesians 4:15). By such speech, the Christian community discerns what is and what is not properly of God for the express purpose of building up the body of Christ, and our sisters and brothers, in love.

An [earlier blog entry](#) by Sr. Donna Geernaert applies this notion to the ecumenical context:

*In some ways, dialogue, which is essentially talking, seems a very simple thing to do. Yet, we all know there are various ways of talking. There are words that hurt and words that heal. The Epistle of James (3:1-12) clearly names the challenge. The tongue, he says, is "like a fire" and no one can tame it. "With it we bless the Lord... and with it we curse those who are made in the image of God." So the kind of talking we do makes a difference. What is distinctive about dialogue, and which makes it potentially prophetic, is that in dialogue, unlike in a debate, words are used not to dominate, control, or defeat another person but to build bridges of understanding. Words can divide or connect; in dialogue, the intent is to establish connections.*

As an ecumenist and as a Christian, I think about these things a lot. In particular, I try (often without success mind you) to remain conscious of the words that I use, and even more precisely the sentiments that I convey, whether in written or verbal form. This is both for the sake of clarity (one of the central purposes of ecumenical dialogue), but also for

the sake of charity (i.e., expressing love for one's neighbour, which to my way of thinking is a still more important purpose for ecumenical dialogue).

Of course, thinking about these things and putting them into practice are quite distinct realities. It is easy enough to "speak truth in love" when we have the luxury of considering a question and preparing our response ahead of time or when we are actually in agreement about something (even if we express ourselves differently about it) or when we actually care about our dialogue partner. The closer the relationship, the more likely we are to want to engage our partner with kindness and respect and not wound them through harsh words or a destructive tone.

But Jesus' own words caution us against loving only "those who love us" (cf. Luke 6:32ff). What's more is that we do not always have the benefit of time or distance to choose our most loving words and we don't always know the people or group we are called to dialogue with; or sometimes we do know the people we're in dialogue with but we know that they don't like us (or our Church) for some reason or other.

How do we "speak truth in love" to persons or communities or situations where we have had negative experiences or to whom we (or they) may have already expressed open dislike or perhaps hostility towards us?

Personally, I find wisdom (if not solace) in biblical passages like Proverbs 15:1: "A soft answer turns away wrath, but a harsh word stirs up anger", or 1 Peter 3:9: "Do not repay evil for evil or abuse for abuse; but, on the contrary, repay with a blessing. It is for this that you were called—that you might inherit a blessing." But I also must admit that in the heat of the moment – like when someone slags me on social media or mocks my words in a public manner – biblical passages such as these do not immediately spring to my mind.

I think self-knowledge is essential here, and also, to the extent that it is possible, an attempt to arrive at an "objective" understanding of the situation. What are my triggers? Why did that person's words or actions affect me so negatively? Is this person just "trolling" or is there a condition here for authentic dialogue to take place? To a friend, you might ask, "Did I hear so-and-so correctly?" Or "When I spoke at the meeting this morning, did my words sound overly harsh or critical to you?" Equally helpful may be to try to place yourself in the shoes of the other person: Why would s/he have said that? I wonder why what I said brought out such a reaction?

When our words or the tone of our words become obstacles to dialogue, it is likely time to step back and consider what really may be going on. Sometimes it may be necessary to go back to that person, community, or situation and ask for forgiveness for words (or perhaps tone) that were hurtful or at least did not lead to building up the body of Christ. Sometimes, especially if the root of the tension is a systemic wound in the history of the church, it may require an even more concerted effort at seeking institutional forgiveness, enacting corporate penance, and working toward healing and purifying memories.

It is often said that you really know a person well when you know what hurts them. In ecumenical relations, when we are trying to heal and not injure or further injure relations between persons or communities, this requires a particular sensitivity to the words that we choose to use or not use and the ways that we use them in dialogue. )

*Julien Hammond is the ecumenical officer for the Archdiocese of Edmonton and has served as a member of the Roman Catholic-United Church of Canada Dialogue, the Anglican-Roman Catholic Dialogue in Canada, and the Christian Church (Disciples of Christ)-Roman Catholic International Consultation.*

**Pastor's memo:** In preparation for the celebration of Paschal Mystery during the Holy Week and on Easter, Fr. Bala is available to hear your **Confessions** any day but with an appointment by calling the Office. In particular, he is available to hear your Confessions after the 9 am Mass (9:30 am through 10:15 am)-next two Tuesdays in St. Teresa Church, Bodega, and next two Wednesdays in St. Philip Church, Occidental. Please make use of this spiritual opportunity and prepare yourselves for a worthy and fruitful celebration of Holy Week & Easter.

### INVITATION TO MASS of the CHRISM

Robert F. Vasa, Bishop, along with the Diocesan and Religious priests of the Diocese invite you to participate in the Mass of the Chrism at the Cathedral of St. Eugene in Santa Rosa on Thursday, April 7, 2022 at 5:30 p.m. The Mass of the Chrism is celebrated once a year: the Bishop blesses the oil of Catechumens, the oil of the Sick and the oil of Chrism. This Mass is one of the principal expressions of the fullness of the ministerial priesthood that the bishop has received and it also signifies the unity the priests have with the bishop who share in the same ministerial priesthood.