



Palm Sunday of the Passion of the Lord

April 5, 2020

God greatly exalted [Christ] and bestowed on him the name which is above every name.

—Philippians 2:9

HOSANNA!

“Hosanna to the Son of David; blessed is he who comes in the name of the Lord; hosanna in the highest” (Matthew 21:9). With these words the Church enters the holiest of weeks, commemorating the passion, death, and resurrection of Christ. When the people of Jerusalem cried out with their “hosannas,” they were using an ancient Hebrew shout of acclamation that meant “Pray, save us.” The king to whom they were shouting eventually would save them, but in a way that would be far from what they expected. Salvation would come from the wood of the cross as Jesus hung there to bring freedom from sin and life through death, opening the gates of heaven for all who put their faith and trust in him.

—J. S. Paluch Co.

HOLY WEEK AND THE PASCHAL TRIDUUM Sunday, April 5 - Sunday, April 12, 2020

“The days of Jesus’ life-giving death and glorious resurrection are approaching, the hour he triumphed over Satan’s pride, the time we celebrate the great event of our redemption” (Preface of the Lord’s Passion II, *Sacramentary*). Thus the Church begins the one week of the year that we formally designate as “Holy.” Simple rituals can link the domestic church to parish church and Church universal. Enthroned Sunday’s palms where you pray, behind the family crucifix, even as part of front door decorations: “Christ reigns here,” they proclaim; “all are welcome!” During the first three days of Holy Week, ready Easter clothes, prepare festal foods, clean the house, beautify the yard. Late Holy Thursday afternoon, share Lent’s final meal before the Lord’s Supper Mass. Pitcher, bowl, and towel make a fitting centerpiece; perhaps conclude the meal by washing each other’s feet. On Good Friday, observe the paschal fast from food—from TV and computer, too! Then come to Holy Saturday’s Vigil with mind clear, stomach empty, and heart full of “holy anticipation” that bursts into living flame when the new fire is kindled.

—Peter Scagnelli, © J. S. Paluch Co.

READINGS FOR THE WEEK

Mon:	Is 42:1-7; Ps 27:1-3, 13-14; Jn 12:1-11
Tues:	Is 49:1-6; Ps 71:1-6, 15, 17; Jn 13:21-33, 36-38
Wed:	Is 50:4-9a; Ps 69:8-10, 21-22, 31, 33-34; Mt 26:14-25
Thurs:	Christm Mass: Is 61:1-3a, 6a, 8b-9; Ps 89:21-22, 25, 27; Rv 1:5-8; Lk 4:16-21 Lord’s Supper: Ex 12:1-8, 11-14; Ps 116:12-13, 15-16bc, 17-18; 1 Cor 11:23-26; Jn 13:1-15
Fri:	Is 52:13 — 53:12; Ps 31:2, 6, 12-13, 15-17, 25; Heb 4:14-16; 5:7-9; Jn 18:1 — 19:42
Sat:	a) Gn 1:1 — 2:2 [1:1, 26-31a]; Ps 104:1-2, 5-6, 10, 12, 13-14, 24, 35; or Ps 33:4-7, 12-13, 20-22; b) Gn 22:1-18 [1-2, 9a, 10-13, 15-18]; Ps 16: 5, 8-11; c) Ex 14:15 — 15:1; Ex 15:1-6, 17-18; d) Is 54:5-14; Ps 30:2, 4-6, 11-13; e) Is 55:1-11; Is 12:2-6; f) Bar 3:9-15, 32 — 4:4; Ps 19:8-11; g) Ez 36:16-17a, 18-28; Ps 42:3, 5; 43:3-4 or Is 12:2-3, 4bcd, 5-6 or Ps 51:12-15, 18-19; h) Rom 6:3-11; i) Ps 118:1-2, 16-17, 22-23; Mt 28:1-10
Sun:	Acts 10:34a, 37-43; Ps 118:1-2, 16-17, 22-23; Col 3:1-4 o

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.stphilipstteresa.org via Paypal or card.

4/5: Operating Expenses.

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 4/6-4/12 will be rescheduled for a later date when our churches reopen.

SAINTS AND SPECIAL OBSERVANCES

Sunday:	Palm Sunday of the Passion of the Lord
Monday:	Monday of Holy Week
Tuesday:	Tuesday of Holy Week
Wednesday:	Wednesday of Holy Week; Passover begins
Thursday:	Holy Thursday; The Sacred Paschal Triduum
Friday:	Friday of the Passion of the Lord (Good Friday); Fast and Abstinence (Optional for this year as announced by Pope Francis)
Saturday:	The Easter Vigil in the Holy Night; Holy Saturday

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

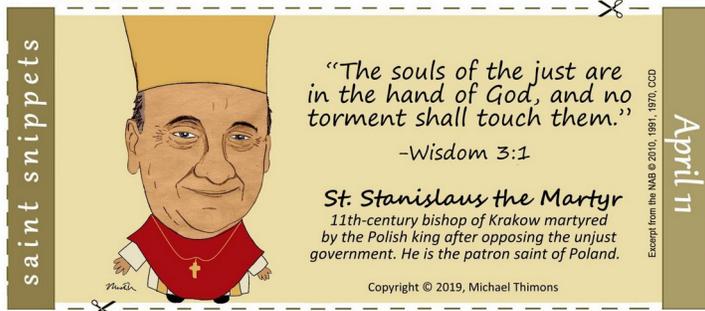


Teresa K., Pat K., Thomas T., Susan B., Lorri McC., Sarah, Clifford J., Terri A., Fred P., Theresa S., Sara, Mary Anne P., Barbara, Dave C., Jim P., William, Parson P., Dave, Mary O., Bill Z., Daniel, Sally T., Mary K., Michael D., Richard M., Kathleen, Peter, Rosa S., Susan B., Joyce D., Anita C., George 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 our world undergoing this time of change, we pray

THE CROSS

We should glory in the cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection, through whom we are saved and delivered.

—Entrance Antiphon, Evening Mass of the Lord’s Supper,
The Roman Missal



From the Chancery Press Room:

<http://srdiocese.org/content/press-room>

HOLY WEEK Live Stream Masses on

[Diocesan Facebook page](#) OR [Cathedral of St. Eugene YouTube Channel](#)

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 MARCH 2020

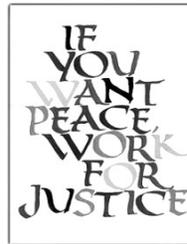
Our client and volunteer health and safety is very important to our ongoing efforts of providing nutritional support. On March 10 we welcomed 102 families: 122 adults, 49 children and 40 seniors for a total of 211 people. Due to the current corona virus outbreak we changed our distribution process. Each volunteer and client was required to use hand sanitizer before entering the distribution area. Each volunteer was also required to wear gloves during the distribution and we all practiced "social distancing" throughout. We will continue this practice 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.

RURAL FOOD VOLUNTEER OPPORTUNITIES

Saturday, April 11, from 9-10:00am repackaging -- Parish Hall

Monday, April 13, from 10:00 – 12:00pm to set up the Parish Hall

Tuesday, April 14, from 8:30 – 11:00am to distribute the food and to assist clients.



**Fourth Theme of Catholic Social Teaching
OPTION FOR THE POOR AND VULNERABLE
[Part Two]**

The primary purpose of this special commitment to the poor is to enable them to become active participants in the life of society. It is to enable all persons to share in and contribute to the common good. The "option for

the poor," therefore, is not an adversarial slogan that pits one group or class against another. Rather it states that the deprivation and powerlessness of the poor wounds the whole community. The extent of their suffering is a measure of how far we are from being a true community of persons. These wounds will be healed only by greater solidarity with the poor and among the poor themselves. *(United States Conference of Catholic Bishops, Economic Justice for All, no. 88)*

The needs of the poor take priority over the desires of the rich; the rights of workers over the maximization of profits; the preservation of the environment over uncontrolled industrial expansion; the production to meet social needs over production for military purposes. *(United States Conference of Catholic Bishops, Economic Justice for All, no. 94)*

In teaching us charity, the Gospel instructs us in the preferential respect due to the poor and the special situation they have in society: the more fortunate should renounce some of their rights so as to place their goods more generously at the service of others. *(Blessed Paul VI, A Call to Action [Octogesima Adveniens...], no. 23)*

"He who has the goods of this world and sees his brother in need and closes his heart to him, how does the love of God abide in him?" Everyone knows that the Fathers of the Church laid down the duty of the rich toward the poor in no uncertain terms. As St. Ambrose put it: "You are not making a gift of what is yours to the poor man, but you are giving him back what is his. You have been appropriating things that are meant to be for the common use of everyone. The earth belongs to everyone, not to the rich." *(Blessed Paul VI, On the Development of Peoples [Populorum Progressio...], no. 23)*

Therefore everyone has the right to possess a sufficient amount of the earth's goods for themselves and their family. This has been the opinion of the Fathers and Doctors of the church, who taught that people are bound to come to the aid of the poor and to do so not merely out of their superfluous goods. Persons in extreme necessity are entitled to take what they need from the riches of others.

Faced with a world today where so many people are suffering from want, the council asks individuals and governments to remember the saying of the Fathers: "Feed the people dying of hunger, because if you do not feed them you are killing them," and it urges them according to their ability to share and dispose of their goods to help others, above all by giving them aid which will enable them to help and develop themselves. *(Second Vatican Council, The Church in the Modern World [Gaudium et Spes...], no. 69)*

Still, when there is a question of defending the rights of individuals, the poor and badly off have a claim to especial consideration. The richer class have many ways of shielding themselves, and stand less in need of help from the State; whereas the mass of the poor have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the State. *(Pope Leo XIII, On the Condition of Labor [Rerum Novarum...], no. 37)*

Next week: FIFTH THEME OF CATHOLIC SOCIAL TEACHING

Tuesday April 7th – 10:00am

A special Holy Week Mass live stream for students, families and teachers from Bishop Vasa



Holy Week Mass for Students, Families and Teachers Bishop Vasa will be live streaming a special Holy Week Mass from St. Eugene's Cathedral for school students, families and teachers on **Tuesday, April 7 at 10:00 am. The livestream link is**

<https://www.youtube.com/channel/UC2ueqwT5jZnglWxq0ENTP4Q?fbclid=IwAR3-wggtcY4zBWvdB92KYYmzOAmli7LRGwnOMuHggpGEIgin88ci9FxR2hE>

Catholic Diocese of Santa Rosa
Cathedral of Saint Eugene

Here I am.

Why does the Church's Palm Sunday liturgy (in normal times) include an actual procession of celebrant, acolytes and parishioners waving palm branches prior to their entry into the church edifice itself - as into Jerusalem? Because it wants you not only to *hear* St. Matthew's Palm Sunday reading but to *experience* it – to **be** there, as it were; despite the long passage of years since the original moment.

But more than that, Christian spirituality would encourage you to imagine *your very self* as Jerusalem, open to the triumphal arrival of Jesus within your own mind and heart. Which raises the question: how would you personally receive him? As someone to welcome? Or as someone to worry about, considering the effect his arrival might have on your everyday lifestyle? Note that Matthew says: *The whole city was shaken and asked: "Who is this?"* Certainly the Temple scribes were concerned about his intentions.

Or as Christ approaches *you* as another Jerusalem to enter, maybe the alternative question should be: *Who are you?* I might answer that question in many ways impersonally as name, rank and serial number. Indeed, my identity at various stages of my life might be stated as seminarian, Philadelphian, Catholic, American, male, student, husband, parent, teacher, consultant, bureaucrat . . . by where I came from or the things I did or the roles I played. Yet such identifications seem all so shallow, because anyone who knew me by that array of tags would know very little about me. They *label* me more than reveal me. Indeed, caught up in, even preoccupied by all *those* identifications, I hardly had time to know myself. I would have had a very hazy notion of *who* I am compared to that clear list of *what* I am and have been.

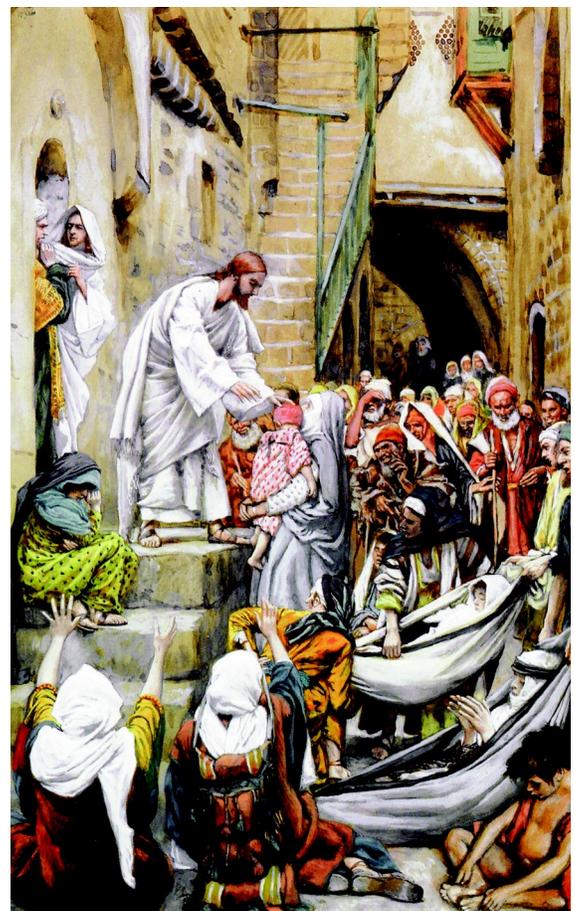
Yet somewhere deep within each of us there is a self or a potential that in a crisis may step into the spotlight – out of concealment – as did Abraham and

Moses and David at turning points in their lives – and say: *Here I am! Present at last* beyond all the masks we have worn to survive from day to day. Or as the poet in Psalm 40 says it: . . . *my ears have been opened . . . Then I said, Here I am. I have come . . . to do your will, my God.*

It's as though out of the recesses of our human being there is an authenticity, an *I am* or *This is the real me* that Jesus by way of everyday "Palm Sunday" arrivals wants to grasp and bring out into the open – as he did the dormant Lazarus – to be God's creative, caring, courageous presence in this City of Mankind.

I have lived a long time and I think that, like blind Bartimaeus or the diminutive Zacchaeus who caught Jesus' eye as he processed to Jerusalem, my essential self has begun to move out of the shadows – but perhaps never before so irresistibly since my spouse has become demented over these past six years. *Here I am* is my persistent response to her needs, her distant appeal, which somehow makes these years more meaningful than the decades when *what* I was prevailed over *who* I was. Christ brings love to Jerusalem – authentic love.

--Geoff Wood, 4/5/2020



Jesus and the crowd by artist James Tissot