



**21st Sunday in Ordinary Time
August 23, 2020**

“Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven.”

— Matthew 16:19

TRUST

Keys hold great significance for those who carry them. They represent the trust and authority of the owner when given to another person. We may give our house key to a trusted friend to take care of our matters while we are away. We may give keys to someone responsible for maintaining or working in a particular building. Keys to vehicles are given to people who have proven themselves responsible drivers. The readings today focus on this kind of trust—the trust that conveys authority and responsibility. In the first reading, the symbol is specifically that of a key; but the second reading and the Gospel also speak of trust and leadership as they refer to the earthly church that Jesus established.

--J. S. Paluch Co.

**SAINT MONICA (332-387)
August 27**

She had smiles for the neighbors, though her husband found her religion and the charity it inspired annoying. She made tearful prayers in private for a son, outwardly self-assured but, as his mother knew, inwardly restless, and whose girlfriend of a dozen years had borne his child out of wedlock. Though not the first or last such mother and son, Monica and Augustine are the Church’s most famous, so we keep their feast days back to back, with Monica’s, fittingly, first. To Rome she followed Augustine, then to Milan, where years of prayer—and nagging—finally bore fruit in his conversion by Saint Ambrose. For six months, mother and son enjoyed the blessing of rediscovering each other. Just in time! On the way home to North Africa, Monica took sick and died near Rome. No child who has mourned a parent can read, unmoved, Augustine’s tender account, in his *Confessions*, of Monica’s last days. At this time of the year, when parents watch apprehensively as children leave for school, may Monica’s perseverance and Augustine’s long-prayed-for conversion ease anxiety and kindle hope.

-Peter Scagnelli, ©J. S. Paluch Co.

READINGS FOR THE WEEK

- Monday: Rv 21:9b-14; Ps 145:10-13, 17-18; Jn 1:45-51
- Tuesday: 2 Thes 2:1-3a, 14-17; Ps 96:10-13; Mt 23:23-26
- Wednesday: 2 Thes 3:6-10, 16-18; Ps 128:1-2, 4-5; Mt 23:27-32
- Thursday: 1 Cor 1:1-9; Ps 145:2-7; Mt 24:42-51
- Friday: 1 Cor 1:17-25; Ps 33:1-2, 4-5, 10-11; Mt 25:1-13
- Saturday: 1 Cor 1:26-31; Ps 33:12-13, 18-21; Mk 6:17-29
- Sunday: Jer 20:7-9; Ps 63:2-6, 8-9; Rom 12:1-2; Mt 16:21-27

SAINTS AND SPECIAL OBSERVANCES

- Monday: St. Bartholomew
- Tuesday: St. Louis; St. Joseph Calasanz
- Thursday: St. Monica
- Friday: St. Augustine
- Saturday: The Passion of St. John the Baptist

Finance Corner: Your generosity is greatly needed and appreciated!



For the month of **August** 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.*

8/30: Rural Food. 9/6: Diocesan Seminarians.

Mark your Calendar for Future Events & Meetings:

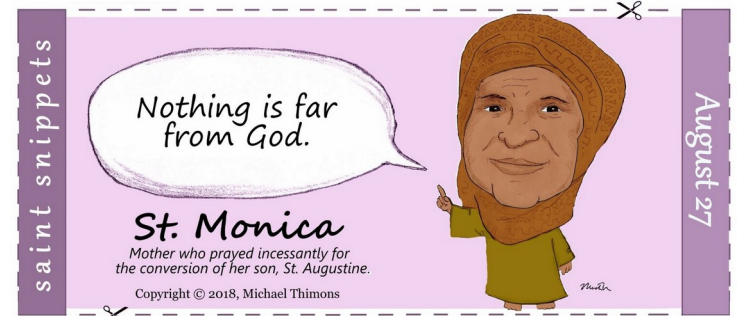
- Parish Council [PC]:** TBA Zoom
- Finance Council [FC]:** TBA Zoom
- Liturgy Committee:** TBA Zoom
- St. Teresa Ladies Guild:** Contact Diane, 823-6044
- St. Philip Ladies Guild:** Contact Penny, 559-367-7403
- Every Friday, Centering Prayer:** cancelled for now
- Coffee & Goodies:** cancelled for now
- Mondays & Wednesdays-Seniors Lunch at 12noon:** cancelled for now

✠ ♥ ✠ Mass Intentions ✠ ♥ ✠ Schedule

All Mass Intentions requested before Covid-19 mid-March closure are now being rescheduled for Sunday outdoor Masses. New requests will be appended to later in the 2021 calendar.

- 8/23 Sun. 8am Mass ✠ Tina Bartolo
- 8/23 Sun. 9:30am Mass ✠ Brendan Smith
- 8/30 Sun. 8am Mass ✠ Eugene DeMartini
- 8/30 Sun. 9:30am Mass ✠ Marcella & Joseph Kiefer

Prayer Requests: Leave a 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 A., Ed C. family, Kathy R., Donna W., Jim K., Sherry S., Papke family., Gail F., Marie N., Christine, James, Pat P., Gerry, Loren



"Reflections on the Liturgy" Each week, parishioner Patrick Griffith writes one or more reflections on Scripture, including the Liturgy for the coming Sunday. The objectives are to tie Scripture into our daily lives and address spiritual and moral issues of the world around us. The reflections can be found at <http://thesoulprosper.blogspot.com>. Selected reflections have also been recorded and posted on the parish website.

The occupant of Peter's chair is the Vicar of Christ not in bearing Christ's omnipotence, but in teaching in the current day what Christ has already gifted to His Church. Far from an exciting office of innovation, Peter holds down the Church against the currents of faddish ideologies and fashionable trends. If the Church were merely a building, this office would mean mere maintenance. But since the Church is something living—the Mystical Body of Christ—this office is a living mission. Jesus didn't ask Peter to be a star, but a rock; not brilliant, but solid; not popular, but the unwavering voice of Christ to His People: the voice calling each person to take up his cross and follow Him.



Notes from Our Pastor...

1. In response to our parish "Fast Fund-Raising Idea" and as per the letter addressed to you as "Dear Parishioners and Friends...", I am happy to announce that we will be reaching our goal of \$51,900 by the end of this month including the matching grant of \$25,600 from the anonymous donor. Thanks to all those who have already contributed to this campaign, and my deep appreciation and gratitude to Bill McCann and the present parish councils' members and their friends for their tireless efforts. I now humbly appeal to all other parishioners to come forward with your generous donations by the end of this month to realize our goal. Let us all make this a successful campaign. Fr. Bala, Pastor

2. Our parish is in need of a new Volunteer to be in-charge of the Department of Safe Environment for children and teenagers. Interested persons please come forward and contact me for further information, either in person or through my email: govindu77@gmail.com. Hoping to get good response soon, Fr. Bala



The following is a description of an historic Catholic organization that was very important to Fr. Gary Logan, and that still exists today in key places...

What Is The Catholic Worker Movement?

The Catholic Worker movement was founded in 1933 by Peter Maurin and Dorothy Day in New York City to implement the teachings of the Gospels and Catholic social teaching, especially as presented in the social encyclicals.

The first project of Peter and Dorothy was the foundation of the Catholic Worker newspaper.

A basic concept of their movement was hospitality and Dorothy and Peter and a few others began to house the homeless immediately. The movement grew and many other houses of hospitality began across the United States.

Core to the Catholic Worker movement was pacifism. From the beginning Peter and Dorothy developed the the basis, the roots, of the theology of Catholic pacifism.

Personalism, the focus on the human person made in the image and likeness of God, was primary. Inspired by Emmanuel Mounier and Jacques Maritain and others, it was related to the implementation of Matthew 25, "What you did for the least of the brethren you did for me." Each person is to be received as Jesus. As St. Benedict had taught many centuries ago, the guest is Christ.

The Catholic Worker also had interest in agronomic communities, where Workers would grow their own food and participate in crafts. The Catholic Worker movement has no national organization or headquarters.

[Casa Juan Diego, the Houston Catholic Worker, is one of over one hundred Catholic Worker communities which exist today.](#)

Aims and Purposes of the Catholic Worker Movement: By Dorothy Day (1897-1980)

For the sake of new readers, for the sake of men on our breadlines, for the sake of the employed and unemployed, the organized and unorganized workers, and also for the sake of ourselves, we must reiterate again and again what are our aims and purposes.

Together with the Works of Mercy, feeding, clothing and sheltering our brothers and sisters, we must indoctrinate. We must "give reason for the faith that is in us." Otherwise we are scattered members of the Body of Christ, we are not "all members one of another." Otherwise our religion is an

opiate, for ourselves alone, for our comfort or for our individual safety or indifferent custom.

We cannot live alone. We cannot go to Heaven alone. Otherwise, as Péguy said, God will say to us, "Where are the others?" (This is in one sense only as, of course, we believe that we must be what we would have the other fellow be. We must look to ourselves, our own lives first.)

If we do not keep indoctrinating, we lose the vision. And if we lose the vision, we become merely philanthropists, doling out palliatives.

The vision is this. We are working for "a new heaven and a new earth, wherein justice dwelleth." We are trying to say with action, "Thy will be done on earth as it is in heaven." We are working for a Christian social order.

We believe that all people are brothers and sisters in the Fatherhood of God. This teaching, the doctrine of the Mystical Body of Christ, involves today the issue of unions (where people call each other brothers and sisters); it involves the racial question; it involves cooperatives, credit unions, crafts; it involves Houses of Hospitality and Farming Communes. It is with all these means that we can live as though we believed indeed that we are all members one of another, knowing that when "the health of one member suffers, the health of the whole body is lowered."

This work of ours toward a new heaven and a new earth shows a correlation between the material and the spiritual, and, of course, recognizes the primacy of the spiritual. Food for the body is not enough. There must be food for the soul. Hence the leaders of the work, and as many as we can induce to join us, must go daily to Mass, to receive food for the soul. And as our perceptions are quickened, and as we pray that our faith be increased, we will see Christ in each other, and we will not lose faith in those around us, no matter how stumbling their progress is. It is easier to have faith that God will support each House of Hospitality and Farming Commune and supply our needs in the way of food and money to pay bills, than it is to keep a strong, hearty, living faith in each individual around us—to see Christ in him. If we lose faith, if we stop the work of indoctrinating, we are in a way denying Christ again.

We must practice the presence of God. He said that when two or three are gathered together, there He is in the midst of them. He is with us in our kitchens, at our tables, on our breadlines, with our visitors, on our farms. When we pray for our material needs, it brings us close to His humanity. He, too, needed food and shelter. He, too, warmed His hands at a fire and lay down in a boat to sleep.

When we have spiritual readings at meals, when we have the rosary at night, when we have study groups, forums,

when we go out to distribute literature at meetings, or sell it on street corners, Christ is there with us. What we do is very little. But it is like the little boy with a few loaves and fishes. Christ took that little and increased it. He will do the rest. What we do is so little we may seem to be constantly failing. But so did He fail. He met with apparent failure on the Cross. But unless the seed fall into the earth and die, there is no harvest.

And why must we see results? Our work is to sow. Another generation will be reaping the harvest.

When we write in these terms, we are writing not only for our fellow workers in thirty other Houses, to other groups of Catholic Workers who are meeting for discussion, but to every reader of the paper. We hold with the motto of the National Maritime Union, that every member is an organizer.

We are upholding the ideal of personal responsibility. You can work as you are bumming around the country on freights, if you are working in a factory or a field or a shipyard or a filling station. You do not depend on any organization which means only paper figures, which means only the labor of the few. We are not speaking of mass action, pressure groups (fearful potential for evil as well as good). We are addressing each individual reader of The Catholic Worker.

The work grows with each month, the circulation increases, letters come in from all over the world, articles are written about the movement in many countries.

Statesmen watch the work, scholars study it, workers feel its attraction, those who are in need flock to us and stay to participate. It is a new way of life. But though we grow in numbers and reach far-off corners of the earth, essentially the work depends on each one of us, on our way of life, the little works we do.

"Where are the others?" God will say. Let us not deny Him in those about us. Even here, right now, we can have that new earth, wherein justice dwelleth!

From [The Catholic Worker, February 1940](#)



PATIENCE

Patience is the companion of wisdom.

—St. Augustine

A GOOD TEST

A test of worship is how sensitive it makes me to the needs of those around me.

—Anonymous

I will give you the keys to the kingdom of heaven.

In Eudora Welty's story "The Key" we meet Ellie Morgan who *was a large woman with a face as pink and crowded as an old fashioned rose. She must have been about forty years old.* She and her husband Albert had driven into Yellow Leaf, Mississippi and were waiting at the train station with their suitcases - anticipating a trip all the way to Niagara Falls, possibly to experience romance for the first time. When they had married years ago, since they were both deaf mutes limited to sign language, the match had perhaps more to do with the convenience of communication than love.

The station waiting room contained two rows of isolated people who sat in silence, . . . uncomfortably, expectantly. There was also a red-haired young man present leaning against the wall, tossing a key from one hand to the other. *The color of his hair seemed to jump and move, like the flicker of a match struck in a wind.* Then for a moment *one hand stayed passive in the air, then, seized too late, the key fell to the floor . . . making a fierce metallic sound like a challenge, a sound of seriousness.*

Everyone heard it except Ellie and Albert - but it did slide across the floor to rest at Albert's feet. Albert picked it up. That this key should come within his vision and grasp! Unexpected. Meaningful? He turned to his wife. *The young man waited - watched. "I found it,"* said Albert to his wife. *"It means something. From now on we will get along better, have more understanding . . . Maybe when we reach Niagara Falls we will even fall in love . . ."* He laughed silently. His wife replied, *"You are always talking nonsense. Be quiet."* But she was secretly pleased. Albert explained, *"You must see it as a symbol . . . of something that we deserve, and that is happiness. We will find happiness in Niagara Falls.*

Amid all this they missed their train - didn't hear it arrive. Now all they could do was look at Ellie's postcard of the Falls. *"To work for so many years, and then to miss the train,"* she said. Looking at the picture, Albert had heard that if you leaned up right against the rail overlooking the Falls " . . . *you can hear Niagara Falls*" *"How do you hear it?"* begged Ellie. *"You hear it with your whole self. You listen with your arms and your legs and your whole body. You'll never forget what hearing is, after that."*

The red-haired young man observed all of this. He did not wait to see any more, but went out into the night - leaving the couple with an alternate key to the Star Hotel, Room 2 - their journey's end? *Outside in the dark he reached for a cigarette. As he held the match close he gazed straight ahead, and in his eyes, all at once wild and searching, there was certainly, besides the simple compassion in his regard, a look both restless and weary . . .* He seemed distressed by the uselessness of the thing he had done. And all the while Niagara Falls cascades relentlessly - amazing, inexhaustible like God's grace - if we'd only let it sweep us away.

Today's Gospel speaks of keys to the kingdom of heaven - offered not only to Simon Peter in some kind of ecclesiastical sense - but to you and me as well. Let's not miss the train.

--Geoff Wood, 8/23/2020