

Twenty-second Sunday in Ordinary Time August 28, 2022

You have approached
Mount Zion
and the city of the
living God.

— Hebrews 12:22a

HUMILITY

Today's readings praise the virtue of humility and offer concrete ways for us to become more humble. The Book of Sirach suggests a practical reason for acting with humility: humble people are more likeable than the arrogant. Even God "finds favor" with those who humble themselves. In Luke's Gospel, Jesus provides real-world suggestions for growing in humility and teaches us never to assume we are better than others. His words change our outward behavior and expand our hearts and minds to care about people we might have dismissed before. This practical, almost "folksy" wisdom about humility helps us behave better in daily life and makes our lofty goal of eternal life more accessible. Our reading from Hebrews affirms that heaven is indeed approachable. The personal love and sacrifice of Jesus have opened "the city of the living God" to us. Humility prepares us for paradise.

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PRAYER OF THE WEEK

Twenty-second Sunday in Ordinary Time

God of might, giver of every good gift,
put into our hearts the love of your name,
so that, by deepening our sense of reverence,
you may nurture in us what is good
and, by your watchful care,
keep safe what you have nurtured.
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:

Toward what or whom should I have a sense of reverence?

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READINGS FOR THE WEEK

Monday: 1 Cor 2:1-5; Ps 119:97-102; Mk 6:17-29
Tuesday: 1 Cor 2:10b-16; Ps 145:8-14; Lk 4:31-37
Wednesday: 1 Cor 3:1-9; Ps 33:12-15, 20-21; Lk 4:38-44
Thursday: 1 Cor 3:18-23; Ps 24:1bc-4ab, 5-6; Lk 5:1-11
Friday: 1 Cor 4:1-5; Ps 37:3-6, 27-28, 39-40; Lk 5:33-39
Saturday: 1 Cor 4:6b-15; Ps 145:17-21; Lk 6:1-5
Sunday: Wis 9:13-18b; Ps 90:3-6, 12-17; Phlm 9-10, 12-17; Lk 14:25-33

NO SURPRISES

We are told by all spiritual writers that one important point to bear in mind, as we seek to attain humility, is not to be surprised by our own faults and failures.

—François Fénelon, *archbishop of Cambrai*

Finance Corner: Your generosity is greatly needed and appreciated!

For the month of August 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 via Paypal or card. Please include your offering envelope # [if you have one].
8/14-15: \$ 2911. \$321. \$70. 8/21: \$1006. \$175. 8/28: Rural Food.



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: Every 3rd Friday. Details 874-3812

✠ ♥ ✠ Mass Intentions ✠ ♥ ✠ Schedule 2022

8/27 Sat. 5pm Mass ✠ Brendan Smith
8/28 Sun. 8am Mass
8/28 Sun. 9:30am Mass ✠ John Patrick Brennan
8/28 Sun. 11:15am Mass for the People

9/02 Fri. 9am Mass for Sayra Hodges McHargue

9/03 Sat. 5pm Mass for Hansens' 67th anniversary
9/04 Sun. 8am Mass for the People
9/04 Sun. 9:30am Mass ✠ James Braga
9/04 Sun. 11:15am Mass

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

Gary S., Peter R., Gerry N., Diane K., River M.; Nikkie; Mr. C., Michelle, Christian A., Peter B., Samantha S., Gary E., Frederick K., John Geving, James Geving, Lawrence Steiner, Marla Perry

RURAL FOOD PROGRAM UPDATE for August 2022

On Tuesday, August 9, a large group of 71 families, were welcomed to our distribution and selected fresh produce, milk, eggs, poultry, beef, fish or vegetarian items, commodities, snacks and bread. All who are in need are welcome to receive nutritional support from our Program.

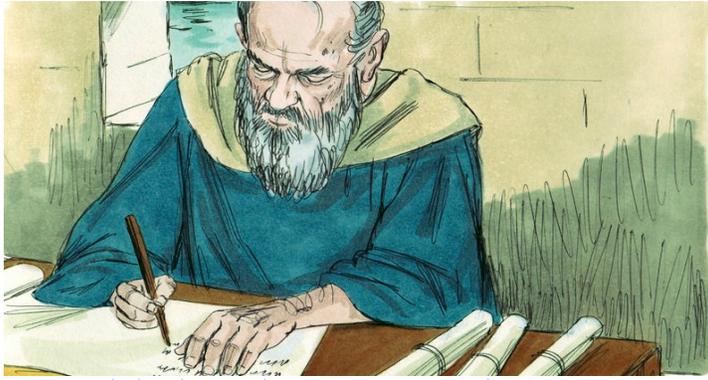
We have opened the hall to in-person shopping for our clients. Many clients prefer to choose specific foods from our program for their families. It also allows volunteers and clients to re connect post pandemic. Many of our clients are also helping to reduce our costs by bringing their own reusable shopping bags. Each month we typically use over 300 paper bags to package the food our clients receive. Your continued donation of handled paper bags and egg cartons is much appreciated.

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, September 10, 9:00-10:00 am repackaging;
Monday, September 12, 9:00 – 11:00am set up; and
Tuesday, September 13, 7:30 – 11:00am food distribution

Catechesis on Old Age: The "Ancient of days"



[Biblical illustration of Book of Revelation Chapter 1](#)

-Pope Francis, 8/24/2022

Dear brothers and sisters, good morning!

The words we heard of Daniel's dream evoke a mysterious, and at the same time, glorious, vision of God. This vision is picked up at the beginning of the Book of Revelation in reference to the Risen Jesus, who appears to the Seer as Messiah, Priest and King, eternal, omniscient and unchanging (1:12-15). He lays his hand on the shoulder of the Seer and reassures him, "Fear not, I am the first and the last, and the living one. I died, and behold, I am alive forevermore" (vv. 17-18). Thus disappears the last barrier of fear and anguish that a *theophany* has always provoked. The Living One reassures us, he gives us security. He too died, but now occupies the place destined for him – the First and the Last place.

In this intertwining of symbols – there are many symbols here – there is an aspect that perhaps might help us better understand the connection of this *theophany*, this apparition of God, with the cycle of life, historical time, the lordship of God over the created world. And this aspect is specifically connected with old age. How is it connected? Let's see.

The vision communicates an impression of vigour and strength, of nobility, of beauty and charm. His clothing, his eyes, his voice, his feet – everything is glorious in this vision: it is all about a vision! His hair, however, is white – like wool, like snow – like the hair of an old man. The most widely-used biblical term indicating an old man is "*zaqen*", which comes from "*zaqan*", and means "beard". Snow-white hair is an ancient symbol of a very long time, of time immemorial, of an eternal existence. We do not need to demythologize everything for children – the image of a God, who is watching over everything with snow-white hair, is not a silly symbol, it is a biblical image, it is a noble image, even a tender image. The Figure in Revelation that stands amidst the golden lampstands overlaps that of the "Ancient of days" in Daniel's prophecy. He is as old as all of humanity, but even older. He is as ancient and new as the eternity of God. For the eternity of God is like this, ancient

and new, because God surprises us with his newness, he always comes to meet us every day in a special way for us, in that moment. He is always renewing himself: God is eternal, he is from all time, we can say that there is like an old age with God, that's not true, but he is eternal, he renews himself.

In the Eastern Churches, the Feast of the Meeting with the Lord, celebrated on 2 February, is one of the twelve great feasts of the liturgical year. This feast places emphasis on the meeting of Jesus with the old man Simeon in the Temple, it places emphasis on the meeting between humanity, represented by the watchman Simeon, and Anna, with the little Lord Christ, the eternal Son of God, made man. An extremely beautiful icon of this scene can be admired here in Rome among the mosaics in Santa Maria in Trastevere.

In the Byzantine liturgy, the Bishop prays with Simeon: "He is the child born of the Virgin. He is the Word and God of God, the One, who for our sake was incarnate and saved man." And it continues, "The door of heaven is opened today: the eternal Word of the Father, having assumed a temporal nature, without giving up his divinity, is presented by his will in the temple under the Law by the Virgin Mary, and the watchman takes him in his arms". These words express the profession of faith from the first four Ecumenical Councils, which are sacred for all the Churches. But Simeon's action is also the *most beautiful icon for the special vocation of old age*. Looking at Simeon, we behold the most beautiful icon of old age – to present the children who come into the world as an uninterrupted gift to God, knowing that one of them is the Son generated within God's own intimacy, before all the ages.

Old age, on its way to a world in which the love that God has infused into Creation will finally radiate without obstacles, must accomplish this gesture performed by Simeon and Anna, before taking its leave. *Old age must bear witness* – for me this is the core, the most central aspect of old age – *old age must bear witness to children that they are a blessing*. This witness consists in their initiation – beautiful and difficult – into the mystery of our destination in life that no one can annihilate, not even death. To bring the witness of faith before a child is to sow that life. To bear the witness of humanity too, and of faith, is the vocation of the elderly. To give children the reality that they have lived as a witness, to bear witness. We old people are called to this, to bear witness, so that they might bring it forward.

The witness of the elderly is *credible to children*. Young people and adults are not capable of bearing witness in such an authentic, tender, poignant way, as elderly people can. It is irresistible when an old person blesses life as it comes their way, laying aside any resentment for life as it goes away. There is no bitterness because time is passing by and he or she is

about to move on. No. There is that joy of good wine, of wine that has aged well with the years. The witness of the elderly unites the generations of life, the same with the dimensions of time: past, present and future, for they are not only the memory, they are the present as well as the promise. It is painful – and harmful – to see that the ages of life are conceived of as separate worlds, in competition among themselves, each one seeking to live at the expense of the other: this is not right. Humanity is ancient, very ancient, if we consider time measured by the clock. But the Son of God, who was born of a woman, is the First and the Last for every time. This means that no one falls outside of his eternal generation, outside of his glorious might, outside of his loving proximity.

The alliance – and I am saying *alliance* – the alliance *between the elderly and children* will save the human family. There is a future where children, where young people speak with the elderly. If this dialogue does not take place between the elderly and the young, the future cannot be clearly seen. The alliance between the elderly and children will save the human family. Can we please give back to children, who need to learn to be born, the tender witness of the elderly who possess the wisdom of dying? Will this humanity, which with all its progress seems to be an adolescent born yesterday, be able to retrieve the grace of an old age that holds firmly to *the horizon of our destination*? Death is certainly a difficult passage from life for all of us it is a difficult passage. All of us must go there, but it is not easy. But death is also a passage that concludes the time of uncertainty and throws away the clock. This is difficult because this is the passage of death. For the beautiful part of life, which has no more deadlines, begins precisely then. But it begins from the wisdom of that man and that woman, the elderly, who are capable of bearing witness to the young. Let us think about dialogue, about the alliance between the elderly and children, of the elderly with young people, and let us do it in such a way that this bond is not broken. May the elderly have the joy of speaking, of expressing themselves with the young, and may the young seek out the elderly to receive the wisdom of life from them.

[slmedia.org]

From Parish Council about the Parish Picnic 2022:
Many thanks to the hard-working volunteers and parishioners who made a great success of our first Parish Picnic in three years.

About 65 of us gathered in Brad Respini's beautiful redwood grove to celebrate, welcome new members of the parish, and renew old friendships. Everyone enjoyed barbecued hamburgers and chicken, while cheering on the Pinewood Derby cars. A great time - not to be missed next year! -- Parish Council

Women of St. Philip & St. Teresa:



SAVE THIS DATE:
FRIDAY, OCTOBER 21, 2022

The joint women's guilds will have a morning of reflection with Fr. Christopher LaRocca.

9am Mass at St. Philip Church will be followed by discussion and reflection in St. Philip Hall.

Morning tea/coffee and snacks will be provided. (Bring your own lunch if you wish to continue the discussions over lunch.)

This is a good opportunity for all Catholic women (from our parish and elsewhere) to grow deeper in their faith and find friendship with one another. Contact Antoinette at 707-874-1501 for details and to RSVP.

JUST PUNISHMENT

The punishment of the wise who refuse to take part in government is to live under the rule of the foolish.

—Plato

BURNED

Who sacrifices the conscience burns the picture to obtain the ashes.

—Chinese proverb

Shall we dance?

Back in the 1940's (and before and even for a while after) it was quite common for boys to enter a minor seminary and begin training for the priesthood at age fifteen. I did so – right after my sophomore year at my hometown's LaSalle High School. What motivated me at that age? Well, I had already had eight years of parochial school and much awareness of that vocation – and the Christian Brothers who taught us – while not ordained priests – were nevertheless dedicated to a religious profession. So the momentum was there.

But I think the immediate reason I went off to that minor seminary is – I was afraid to dance. I was shy. When I entered high school I was introduced to monitored evening dances held maybe twice a year – bringing Catholic boys and girls together (perhaps as a way of “keeping them in tow”). I attended one and as my peers swung or jitterbugged to the swing and sway of Sammy Kaye or Benny Goodman – I sat stiff – a veritable wallflower! I couldn't move; I didn't know how to master that movement. To step out there into that crowd of energetically at ease dancers would have meant drawing the ridicule of observers; revealing my own paralysis! So – even that soon, at the end of my sophomore year, I went to the seminary where dancing would be excluded from a future clerical lifestyle.

Oh, I had other motives, for example the community life and dedication of the Brothers, films like *Going My Way*, the characters played by Tracy and O'Brien and Bickford (in *The Song of Bernadette*), the cult of St. Francis and other saints . . . the environment of Catholicism, which by way of liturgy and architecture offered us a construction of the world as “sacred”. But still, a fundamentally compelling motive was: I wouldn't have to make a fool of myself on a dance floor! Well, let's face it: after all I was only fifteen, not old enough for more profound reasons to orient my life.

But as I view those moments so many years ago I realize now that my distancing myself from the dance floor back then concealed a deeper anxiety. It was life itself as I had already experienced it at home, in the neighborhood, in the films, in the daily news, that had made me shrink from the threats of existence rather than trust the positives of life. Indeed, as I looked

around, a lot of people older than I looked scared, worried, *en garde* – indeed nations were bombing each other to pieces! The dance of life seemed more like a *danse macabre*. And so I contracted that human illness called “survival” as an alternative to living, to stepping onto the dance floor of existence to release my mobility, catch the beat of my heart as pulsating in a-chord with the Gospel and great literature and yes – great music – including the Gregorian Chant I was fortunate to experience as soon as I entered that seminary.

In fact, I have no regrets for having entered a seminary that young – because ever since then, as the music of life became more audible to me from one phase to another, it's been a dance in which all the moves have become spontaneous, not forced, not choreographed by me but by the One Who Is. Shall we dance?

--Geoff Wood, 8/28/2022



“Sunday School”

CCD Religious Education starts early this Fall.

Sign-ups will be on Sept. 11 and Sept. 25 at St. Philip Church from 9am to 11:15am.

Our parish offers a vibrant religious education program for students from Kindergarten through Confirmation. Regular classes are held 2-3 times each month in the St. Philip's parish hall on Sunday mornings from 9:45 - 11:00 a.m., followed by 11:15 Mass throughout our CCD school year.

Besides First Communion preparation, we have started a 2-year Confirmation program for children as young as 10, so they can be prepared for their Confirmation by age 12 or 13.

The religious education program is run by volunteers, and parent involvement is greatly appreciated. Anyone wishing to aid in the classroom, provide snacks for the children, or help organize larger events (such as the Christmas play), please contact the office, or contact your child's teacher.

Note: Children from other parishes are welcome to join our program.

For details on our program and how to register, please visit <http://www.stphilipsteresa.org/religious-education-ccd.html>