



## Fourth Sunday in Ordinary Time January 30, 2022

Faith, hope, and love remain, these three;  
but the greatest of these is love.

— 1 Corinthians 13:13

### TO BE A PROPHET

Today's readings show us what it is like to be a prophet. As Jeremiah recounts his call, God warns him that he will need strength and perseverance to withstand the hostility he will face from "Judah's kings and princes" and "its priests and people" (Jeremiah 1:18b). God also assures him that they "will not prevail over you, for I am with you" (1:19). The psalm reflects both of these struggles as well as deliverance from them ("salvation").

This is exactly what Jesus experiences in today's Gospel. After he claims that his own mission is the same as what Isaiah proclaimed, at first the people marvel at his "gracious words" (Luke 4:22). Soon, however, they become suspicious, skeptical, and hostile, even threatening to kill him. But just as God promised to deliver Jeremiah, so Jesus "passed through the midst of them and went away" (4:30).

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### PRAYER OF THE WEEK

#### Fourth Sunday in Ordinary Time

Grant us, Lord our God,  
that we may honor you with all our mind,  
and love everyone in truth of heart.  
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:

What can I do to come closer to loving everyone in truth of heart?

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### READINGS FOR THE WEEK

Monday: 2 Sm 15:13-14, 30; 16:5-13; Ps 3:2-7; Mk 5:1-20  
 Tuesday: 2 Sm 18:9-10, 14b, 24-25a, 30 -19:3; Ps 86:1-6; Mk 5:21-43  
 Wednesday: Mal 3:1-4; Ps 24:7-10; Heb 2:14-18; Lk 2:22-40 [22-32]  
 Thursday: 1 Kgs 2:1-4, 10-12; 1 Chr 29:10-12; Mk 6:7-13  
 Friday: Sir 47:2-11; Ps 18:31, 47, 50, 51; Mk 6:14-29  
 Saturday: 1 Kgs 3:4-13; Ps 119:9-14; Mk 6:30-34  
 Sunday: Is 6:1-2a, 3-8; Ps 138:1-5, 7-8; 1 Cor 15:1-11, Lk 5:1-11

### SAINTS AND SPECIAL OBSERVANCES

Sunday: Fourth Sunday in Ordinary Time;  
Catholic Schools Week  
 Monday: St. John Bosco  
 Tuesday: Lunar New Year 4720  
 Wednesday: The Presentation of the Lord;  
World Day for Consecrated Life;  
Groundhog Day  
 Thursday: St. Blaise; St. Ansgar; Blessing of Throats  
 Friday: First Friday  
 Saturday: St. Agatha; First Saturday

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

For the month of **January** offerings: PLEASE put in Mass collection box 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. Bless you! 1/9: 1<sup>st</sup> coll: \$1478. 2<sup>nd</sup> coll: \$486. 1/16: provided soon. 1/23: 1<sup>st</sup> coll: \$1781. 2<sup>nd</sup> coll: \$236. **1/30: Rural Food. 2/6: Operating Expenses.**



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

**Parish Council [PC]:** TBA  
**Finance Council [FC]:** Tues. 3/01/22, at 3:30pm on Zoom  
**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

1/29 Sat. 5pm Mass ✠ Brendan Smith  
 1/30 Sun. 8am Mass ✠ Jerry Loizzo  
 1/30 Sun. 9:30am Mass for the People  
 1/30 Sun. 11:15am Mass ✠ Florence Mullins  
 2/05 Sat. 5pm Mass ✠ Brendan Smith  
 2/06 Sun. 8am Mass ✠ Jerry Loizzo  
 2/06 Sun. 9:30am Mass Joan Zeller  
 2/06 Sun. 11:15am Mass for the People

### Prayer Requests: Please 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., Michael D., Richard M., Kathleen, Peter, Rosa S., Susan B., Joyce D., Anita C., George H., Mimi H., Steve, Barry, Hugh P., Robert S., Britney N., Chuck, Rebecca A., April K., Jacinta G., 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.

### RURAL FOOD PROGRAM UPDATE for January 2022

On sunny Tuesday, January 11, 64 families (135 individuals) braved the very cold weather and received nutritional support during our distribution at the St Philips Parking lot and parish hall. We have opened the hall to in person shopping for clients who follow COVID guidelines while inside. This allows our clients to choose their own food items while getting out of the cold weather and reconnecting with our volunteers. We had many new clients for both our general distribution and our Senior Box program.

After our distribution was completed, many of our dedicated volunteers stayed on and helped to clear food and other items from the hall in preparation for fumigation later this month.

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, February 5, 9-10:00 am repackaging; Monday, February 7, 9:00 – 11:00am set up and Tuesday, February 8, 7:30a – 11:00a to distribute food to clients.**

Welcome



FACE COVERINGS  
REQUIRED.  
THANK YOU!

**Health Advisory:**

**Out of mutual kindness and respect for the law, please wear a mask and keep social distance when in our churches and hall. Thank you.**



## 12 beautiful quotes from St. Irenaeus, our newest Doctor of the Church

by [Kristina Glicksman](#)

Today, Pope Francis has honoured [St. Irenaeus of Lyons](#), one of our Church Fathers, by [formally declaring him a Doctor of the Church](#). This makes him the 37th Doctor and the earliest one (the next closest Doctor being Athanasius, who was born almost 100 years after Irenaeus died). St. Irenaeus has long been revered for his wisdom and knowledge, as well as his holiness. By declaring him a Doctor, the Church (through Pope Francis) is recognizing in an official way what we've always known: that Irenaeus has made an important contribution to theology and the understanding of our faith through his writings (although we shouldn't take that to mean that they, or the writings of any saint, are completely error-free).

Probably the most famous quote from Irenaeus, and one maybe you've seen floating around social media, is often given as "**The glory of God is man fully alive.**"

Now, if you're thinking, "Well, that *sounds* nice, but I'm not sure what that means," don't worry, the problem most definitely isn't with you! For one thing, that's not exactly what Irenaeus wrote, and secondly, it's missing the vital second half of the sentence. If you want to know what he really said, check out quote #8 below. But Irenaeus said a whole lot more than that. So I thought, in honour of this auspicious day, I would treat you to **12 beautiful, faith-affirming quotes** from his most famous work, [Against Heresies](#). Although much of it is devoted to detailing and refuting some rather bizarre heretical beliefs, it is also filled with theological and spiritual gems. Enjoy!

1. As I have already observed, the Church, having received this preaching and this faith, although scattered throughout the whole world, yet, as if occupying but one house, carefully

preserves it. She also believes these points [of doctrine] just as if she had but one soul, and one and the same heart, and she proclaims them, and teaches them, and hands them down, with perfect harmony, as if she possessed only one mouth. (I.10.2)

2. For even creation reveals Him who formed it, and the very work made suggests Him who made it, and the world manifests Him who ordered it. (II.9.1)

3. But God being all Mind, and all Logos, both speaks exactly what He thinks, and thinks exactly what He speaks. For His thought is Logos, and Logos is Mind, and Mind comprehending all things is the Father Himself. (II.28.5)

4. For as it was not possible that the man who had once for all been conquered, and who had been destroyed through disobedience, could reform himself, and obtain the prize of victory; and as it was also impossible that he could attain to salvation who had fallen under the power of sin — the Son effected both these things, being the Word of God, descending from the Father, becoming incarnate, stooping low, even to death, and consummating the arranged plan of our salvation..." (III.18.2)

5. For He did not set us free for this purpose, that we should depart from Him (no one, indeed, while placed out of reach of the Lord's benefits, has power to procure for himself the means of salvation), but that the more we receive His grace, the more we should love Him. Now the more we have loved Him, the more glory shall we receive from Him, when we are continually in the presence of the Father. (IV.13.3)

6. In the beginning, therefore, did God form Adam, not as if He stood in need of man, but that He might have [some one] upon whom to confer His benefits. ... Nor did He stand in need of our service when He ordered us to follow Him; but He thus bestowed salvation upon ourselves. For to follow the Saviour is to be a partaker of salvation, and to follow light is to receive light. But those who are in light do not themselves illumine the light, but are illumined and revealed by it: they do certainly contribute nothing to it, but, receiving the benefit, they are illumined by the light. Thus, also, service [rendered] to God does indeed profit God nothing, nor has God need of human obedience; but He grants to those who follow and serve Him life and incorruption and eternal glory, bestowing benefit upon those who serve [Him], because they do serve Him, and on His followers, because they do follow Him; but does not receive any benefit from them: for He is rich, perfect, and in need of nothing. But for this reason does God demand service from men, in order that, since He is good and merciful, He may benefit those who continue in His service. For, as much as God is in want of nothing, so much does man stand in need of fellowship with God. For this is the glory of man, to continue and remain permanently in God's service. (IV.14.1)

7. For we offer to Him His own, announcing consistently the fellowship and union of the flesh and Spirit. For as the bread, which is produced from the earth, when it receives the

invocation of God, is no longer common bread, but the Eucharist, consisting of two realities, earthly and heavenly; so also our bodies, when they receive the Eucharist, are no longer corruptible, having the hope of the resurrection to eternity. (IV.18.5)

8. For the glory of God is a living man; and the life of man consists in beholding God. For if the manifestation of God which is made by means of the creation, affords life to all living in the earth, much more does that revelation of the Father which comes through the Word, give life to those who see God. (IV.20.7)

9. If, then, you are God's workmanship, await the hand of your Maker which creates everything in due time; in due time as far as you are concerned, whose creation is being carried out. Offer to Him your heart in a soft and tractable state, and preserve the form in which the Creator has fashioned you, having moisture in yourself, lest, by becoming hardened, you lose the impressions of His fingers. But by preserving the framework you shall ascend to that which is perfect, for the moist clay which is in you is hidden [there] by the workmanship of God. His hand fashioned your substance; He will cover you over [too] within and without with pure gold and silver, and He will adorn you to such a degree, that even "the King Himself shall have pleasure in your beauty." (IV.39.2)

10. And thus, as the human race fell into bondage to death by means of a virgin, so is it rescued by a virgin; virginal disobedience having been balanced in the opposite scale by virginal obedience. For in the same way the sin of the first created man receives amendment by the correction of the First-begotten, and the cunning of the serpent is conquered by the harmlessness of the dove, those bonds being unloosed by which we had been fast bound to death. (V.19.1)

11. For indeed the enemy would not have been fairly vanquished, unless it had been a man [born] of a woman who conquered him. For it was by means of a woman that he got the advantage over man at first, setting himself up as man's opponent. And therefore does the Lord profess Himself to be the Son of man, comprising in Himself that original man out of whom the woman was fashioned, in order that, as our species went down to death through a vanquished man, so we may ascend to life again through a victorious one; and as through a man death received the palm [of victory] against us, so again by a man we may receive the palm against death. (V.21.1)

12. And to as many as continue in their love towards God, does He grant communion with Him. But communion with God is life and light, and the enjoyment of all the benefits which He has in store. But on as many as, according to their own choice, depart from God, He inflicts that separation from Himself which they have chosen of their own accord. But separation from God is death, and separation from light is darkness; and separation from God consists in the loss of all the benefits which He has in store.



***You and I are integral parts of the Body of Christ***

by [Rachel Wong](#)

In January 2019, I found myself kneeling on a grassy field on a night heavy with Panamanian heat. Along with about 650,000 other Catholics, we adored the Blessed Sacrament. As I looked around me, I heard God speak in the depths of my heart: "You are enough."

In an instant, He reminded me of some women in my life who, months before, I was jealous of. Up until this point of kneeling on the grass, I felt abandoned by the Lord. I took a break from school, unsure of what my future held beyond graduation. Meanwhile, all the women I knew from my community seemed to have it all together. They had concrete plans for their lives: what to do after they left school, the perfect boyfriend who inevitably would become their husband, or the religious community they wanted to set everything aside for.

I knew envy wasn't a good colour on me. But I couldn't help it: where these women thrived, I felt like a total fraud. Yet here was God reminding me that I was enough. From there, He prompted me to open my eyes and take in the incredible sight around me: hundreds of thousands of young people, all unique and different, but all united in the pursuit of God. Breaking open my heart, He instilled the desire to ensure that all women, regardless of background, race, ability, or profession, would see that through Christ Jesus, they are enough. This culminated in starting The Feminine Genius Podcast a few months later, fueled by the desire given to me by God that fateful night in Panama.

Being at World Youth Day really brought to life the image of the Body of Christ, which St. Paul talks about in our second reading. In a current cultural moment where there is so much division, St. Paul asks us to consider our dependency on one another and how God's mission here on earth hinges on our willingness to cooperate.

Paul has no shortage of examples to illustrate this point: feet aren't less important than hands. Ears aren't more important than eyes. If we were a gigantic eye, how would we hear? If we were a gigantic ear, how would we smell? "But as it is, God arranged the members in the body, each one of them, as He chose" (1 Corinthians 12:18). Speaking

on the intricacy of the human body, every single part – from our vital organs all the way to a single eyelash – has profound meaning.

The same is true of each of us within the Body of Christ: me, with my particular interests, past sufferings, racial background, and a thousand other qualifiers that make me a very specific part of Christ's Body. Despite how random or inadequate I may feel one day, I am never rendered useless. Conversely, on those days when I may boast of my successes, I am not more important than another. It is yet another one of the great paradoxes of the Catholic faith: we are collective as we are individual; we "are the body of Christ and individually members of it" (1 Corinthians 12:27).

We know that Jesus served as the head of the Body of Christ, called "...to bring good news to the poor, [...] to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free" (Luke 4:18). We see throughout the Gospels how Jesus lived His life according to a greater plan of salvation. However, that one day in the synagogue was not an isolated event: some two thousand years later, we also are called to participate in salvation history as a part of Christ's Body. While we may not literally recover sight for the blind or release the oppressed in our lifetime, we all retain the Spirit of the Lord within us. We ALL are called to use our gifts and talents to bring the good news to everyone we meet.

Not just the learned. Not just the super rich. Not just the clergy or religious. But you and I.

No matter how ordinary or ill-equipped you may feel, the Lord has a purpose for you. He's called you into His sacred body because you matter. He could use any of the billions of people on this planet to carry out His plan, but He's calling YOU specifically. This is the invitation for Catholics. Together, let's build God's kingdom here on earth: you, me, and the whole beautiful and intricate Body of Christ.



**CNA**

Catholic  
News  
Agency

[Just War Theory and Ukraine:  
Would war with Russia be  
in accord with Catholic teaching?](#)

Pope Francis called for a day of prayer for peace in Ukraine on Jan. 26., amid fears of a potential deeper incursion into the Eastern European country by Russia.

"I make a heartfelt appeal to all people of goodwill, that they may raise prayers to God Almighty, that every political action and initiative may serve human brotherhood, rather than partisan interests," Pope Francis said on Jan. 23, admonishing all to remember the many lives lost in Ukraine during World War II and inveighing against war. "Please, no more war," he said, appealing to those in power.

The prospect of war between Ukraine and Russia, and the potential involvement of the United States, brings with it questions about the morality of war. Just what is the Church's teaching on war?

Unlike the Quakers and other Christian denominations, the Catholic Church is not pacifist in principle. Church teaching on the morality of war is based on a theory expounded by St. Augustine in the 4th century known as just war theory, and recognizes a potentially just reason to engage in war under certain conditions.

In 2019, expert theologians told CNA that applying this theory to modern warfare, which often involves missile and air strikes rather than pitched battles between troops, is more complicated but still normative.

Kevin Miller, a moral theologian at Franciscan University of Steubenville, explained that the concept was a well-established part of Church teaching and thought.

"The Catechism of the Catholic Church does a nice job of summarizing the criteria for entering into the use of military force for self-defense," Miller told CNA, "though I tend to think of just war as more of a 'doctrine' than a 'theory' in the Church."

In his 2019 interview, Miller said the Church's moral criteria are divided into two categories: the *ius ad bellum* and the *ius in bello*, covering the right to war and how it is to be conducted once begun. To be morally licit, a war must be both just in its cause and conducted with justness.

Precisely what constitutes a just cause?

"The first criterion for the use of military force is, of course, a just cause," Taylor Patrick O'Neill, assistant professor of theology at Mount Mercy University in Cedar Rapids, Iowa, told CNA in another 2019 interview.

Paragraph 2309 of the Catechism of the Catholic Church teaches that at one and the same time "the damage inflicted by the aggressor on the nation or community of nations must be lasting, grave, and certain; all other means of putting an end to it must have been shown to be impractical or ineffective; there must be serious prospects of success; the use of arms must not produce evils and disorders graver than the evil to be eliminated. The power of modern means of destruction weighs very heavily in evaluating this condition."

According to the Catechism, weighing the above elements “belongs to the prudential judgment of those who have responsibility for the common good.”

As universal shepherds, popes have often sought to influence the prudential judgments about the morality of war made by world leaders. In 2003, Pope John Paul II sent a delegation to dissuade President George W. Bush not to invade Iraq. Pope Francis was joined by his call to prayer for a peaceful resolution to the Ukraine crisis by bishops in the European episcopate and other bishops around the world. The question of proportionality in war – whether military action causes more evil and disorder than it remedies – is an especially difficult question to answer, according to the theologians interviewed by CNA.

Said Miller: “To have the moral justification and to make some calculus of proportionality, you have to have some good intelligence about who could be harmed. Obviously, there can be unintended consequences, but you have to have a good amount of information about what the effects of a military action could be before you can judge if it is a just response.”

Explained O’Neill: “Of course, so much of this is about thinking five or 10 steps down the road, and it is about balancing the need to prevent an escalation while keeping an eye on all the possible unforeseen consequences.”

Some European bishops who joined the Holy Father in calling for prayer for peace in the Ukraine this week voiced concerns about escalation. Major Archbishop Sviatoslav Shevchuk, head of the Ukrainian Greek Catholic Church, and Archbishop Stanisław Gądecki, president of the Polish bishops conference, said earlier this week that rising tensions with Russia pose “[a great danger](#)” to the whole of Europe “which may destroy the progress made so far by many generations in building a peaceful order and unity in Europe.”

Ukraine, which has a population of 44 million people, borders Moldova, Romania, Hungary, Slovakia, Poland, Belarus, and Russia.

In addition to satisfying the first set of conditions simultaneously to arrive at a decision that a just cause exists, the war must also be carried out in a just way. The Vatican II document *Gaudium et Spes* teaches clearly that: “The mere fact that war has regrettably broken out does not mean that everything becomes licit between warring parties.”

This means that military actions must meet certain moral conditions. For instance, indiscriminate

destruction of cities or civilian life is prohibited, and the basic human rights of non-combatants, wounded soldiers, and prisoners of war must not be abrogated.

But serious questions of what military actions constitute *ius in bello*, or just acts in war, have multiplied in recent years with the advent of drone strikes and other acts of war against infrastructure that serves dual military and civilian purposes.

Modern conflicts often involve remote means of warfare and targets which are of unclear military status, such as governmental intelligence posts, radar stations, or other logistical installations. While the personnel in them might be primarily military, the presence of civilians has to be weighed carefully in discerning military action.

“The classification of people involved can be very difficult to discern in modern conflicts,” O’Neill said.

“We don’t necessarily see artillery shelling enemy lines. With strikes from distance on military targets, there are people involved who might not be military personnel: they might be government intelligence workers or people in a gray area,” he said. “But then there’s the possibility of just the civilian janitor in the building – how do you put them in the balance of proportionality?”

“It makes things very difficult.”

O’Neill said that with modern means of warfare, there is a very high burden on governments to take all measures possible to limit the loss of potentially innocent human life.

The Russo-Ukrainian War began in February 2014, focused on the east of Ukraine. The conflict has claimed more than 14,000 lives and driven 1.3 million people from their homes, according to Caritas Internationalis, a Vatican-based confederation of Catholic charities [raising funds](#) for those affected.

The warring parties agreed to a cease-fire in July 2020. But Russia has sent an estimated 100,000 troops to the Ukrainian border. U.S. President Joe Biden said on Jan. 19 that he expected Russian President Vladimir Putin to order an invasion.

Since then, tensions have not cooled down. Kremlin spokesman Dmitry Peskov told reporters on Thursday that Putin will take time to study documents hand delivered by Western leaders regarding the conflict. But, he added, “it cannot be said that our views were taken into account, or that a readiness to take our concerns into account was demonstrated.”