

Seventeenth Sunday in Ordinary Time

[World Day for Grandparents & Elderly]
July 25, 2021

The eyes of all look hopefully to you, and you give them their food in due season.

— Psalm 145:15

ONE LORD, ONE FAITH

Do you suppose the authors of the four Gospels were aware of today's first reading from the second book of Kings? Of course they were. The prophet Elisha fed a hundred men with twenty barley loaves in order to prove God's power. This same miracle, now multiplied by more people fed by fewer loaves, is attributed to Jesus in all four Gospels. In today's passage from John we even have the detail that the loaves were barley, reminding every pious Jew of that miracle that Elisha worked. Yet Jesus went into hiding when they wanted to make him king. It is the passage from Paul's Letter to the Ephesians that gives us the reason for this. The power of Jesus comes from God. It is not meant merely to feed us, or to provide one group with a king. There is one Lord, one faith, one God and Father of all who works through Jesus Christ and through us all. *-J. S. Paluch Co.*

FEAST OF FAITH

The Preface Dialogue

"Lift up your hearts." "We lift them up to the Lord." "Let us give thanks to the Lord our God." "It is right to give him thanks and praise." With this ancient dialogue we enter the Eucharistic Prayer, the heart of the Mass. These venerable words have been part of the Christian liturgy almost from the beginning—by the time of Hippolytus of Rome (c. 215) they were already fixed in the liturgy. Several times during the Mass the priest has invited us to pray.

There is something different here. We are invited to be "lifted up," to ascend, to climb the Lord's mountain, as it were, to go to a new place for this most solemn part of the Mass. And we are invited to a new frame of mind, a sense of joy, of focused dedication: our hearts must not be cast down, but lifted up, and lifted to the Lord. Why? Because we are going to give thanks—we are going to "eucharist!" It is right and just that we do this.

-Corinna Laughlin, Copyright © J. S. Paluch Co.

READINGS FOR THE WEEK

Monday: Ex 32:15-24, 30-34; Ps 106:19-23; Mt 13:31-35
Tuesday: Ex 33:7-11; 34:5b-9, 28; Ps 103:6-13; Mt 13:36-43
Wednesday: Ex 34:29-35; Ps 99:5-7, 9; Mt 13:44-46
Thursday: Ex 40:16-21, 34-38; Ps 84:3-6a, 8a, 11; Jn 11:19-27 or Lk 10:38-42
Friday: Lv 23:1, 4-11, 15-16, 27, 34b-37; Ps 81:3-6, 10-11ab; Mt 13:54-58
Saturday: Lv 25:1, 8-17; Ps 67:2-3, 5, 7-8; Mt 14:1-12
Sunday: Ex 16:2-4, 12-15; Ps 78:3-4, 23-25, 54; Eph 4:17, 20-24; Jn 6:24-35

SAINTS AND SPECIAL OBSERVANCES

Sunday: Seventeenth Sunday in Ordinary Time
World Day of Prayer for Grandparents and the Elderly
Monday: Ss. Joachim and Anne
Thursday: Ss. Martha, Mary, and Lazarus
Friday: St. Peter Chrysologus
Saturday: St. Ignatius of Loyola



Finance Corner: Your generosity is greatly needed and appreciated!

For the month of July/August 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 via Paypal or card. Please include your offering envelope # [if you have one] with your donation. Bless you!

thru-July18 summary: 1st collections: \$5430. 2nd collections: \$1055.

July 17-18: 1st collection: \$1591. 2nd collection: \$395.

7/25: Rural Food. 8/1: Weekly Church Offering.

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

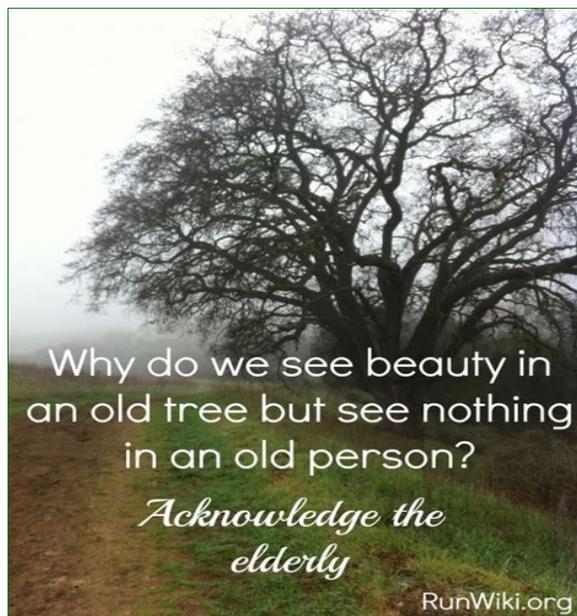
✠ ♥ ✠ Mass Intentions ✠ ♥ ✠ Schedule

7/24 Sat. 5pm Mass for the People
7/25 Sun. 8am Mass ✠ Denis & Josephine Poynter.
7/25 Sun. 9:30am Mass for All Grandparents and Elderly

7/31 Sat. 5pm Mass for the People
8/01 Sun. 8am Mass ✠ Emily & Joe Palmer
8/01 Sun. 9:30am Mass ✠ Elaine Joyce

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, Lorrin K., Hugh P., Robert S., Britney N., Chuck, 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 G., Gary S., Peter R., Gerry N., Diane K., Janet K., Norma M., Elaine J., River M.; and for repose of the soul of Claudia Munoz's mother.





Detail of *Saint Jerome with Saint Paula and Saint Eustochium* by Francisco de Zurbarán (Courtesy [National Gallery of Art, Washington](#))

Deacon-structing Church Mothers: Part Five

by [Deacon Pedro](#)

We are almost done exploring the lives of some great women in the first centuries of the Church. I am calling them “Church Mothers” because, even though they may not have directly contributed to the doctrines of our Faith, they most definitely contributed to and greatly influenced the pastoral life of the Church and the practice of the Faith.

In many cases, they greatly influenced those men who were defining the doctrine of the Faith.

[First](#), we learned about Thecla, Irene of Macedonia, Macrina the Elder, Macrina the Younger, Nino, and Proba. [Then](#) we learned a bit about Hermione and her sisters, the daughters of St. Philip. [Two weeks ago](#), we learned about Eudokia, Blandina, Syncletica, Demiana, and Margaret the Virgin. [Last week](#) we learned about Marcella, Monica, Helena, Catherine of Alexandria, and Mary of Egypt.

Many of these Mothers were women of nobility who lived in Rome in the 4th and 5th centuries. Because they were of nobility, not only did they greatly influence the Church, but they greatly influenced Roman culture as well. We learned about one of them, St. Marcella, last week. You’ll see below how Marcella greatly influenced four other great women.

This week, I’d like to focus on four women who came from two families.

Melania the Elder (Antonia Melania) and her granddaughter, Melania the Younger, lived in the 4th and early 5th centuries. Melania the Elder was a Spanish noblewoman who became a Desert Mother and died in Jerusalem around AD 417. She was well-known to many of her contemporaries, including St. Jerome, St. Augustine, and St. Paulinus of Nola, to whom she was related – all of whom refer to both women in their writings. Melania moved to Rome after her marriage, and following the death of her husband and two of her children, she left her other son, Valerius, in the care of relatives and moved to Alexandria to live with ascetic monks whom she supported financially.

During a trip to Rome to visit her son, by now a wealthy Roman senator, she met her granddaughter Melania, who had been born in 383. By this time, **Melania the Younger** had lost two young children and had secured the consent of her husband, Pinianus, to live a celibate life, no doubt influenced by St. Marcella.

When her father died, Melania and Pinianus moved out of the city and gave most of their possessions and riches away to charity and dedicated themselves to supporting the poor, the sick, and pilgrims going to and returning from the Holy Land. Tradition says that during this time, she also had a hand in freeing some 8000 slaves.

It is not clear whether Melania the Elder remained living with her granddaughter or whether she returned to Alexandria. But when the Visigoths invaded Rome in 410, Melania the Elder was in Rome. Both women left the city together with Pinianus and Albina (Melania the Younger’s mother) and went to Tagaste in North Africa, where they became close with St. Augustine. While in North Africa, Melania the Younger founded a convent

and a monastery and became a generous supporter of several churches and monasteries. She then became superior of the convent, while her husband, Pinianus, became the head of the monastery.

In 417, they all moved once again, this time to Jerusalem, where they became close with [St. Jerome](#). There is a dispute as to which of the two Melanias built a convent in Jerusalem and a monastery on the Mount of Olives. What’s clear is that Melania the Younger continued to maintain these after her grandmother’s death. After Pinianus’ death, Melania built yet another monastery and a church.

Melania the Elder considered, as did Origen, the ascetic life necessary for salvation and was a spiritual mentor to the Desert Father [Evagrius of Pontus](#), whom she persuaded to move to Egypt to become an ascetic.

Melania the Younger died in AD 439. She is revered as the founder of many monastic communities for both men and women and as a spiritual mother to her successors. No doubt influenced greatly by her grandmother, she was an ardent apostle and promoter of monasticism and virginity as they were practised in the first centuries of the Church.

In the late 19th century, an Italian cardinal, Mariano Rampolla, discovered her story in El Escorial, Spain, and published it in 1905 as the [Life of St. Melania the Younger](#), leading to a cult following. In the biography, Cardinal Rampolla says,

We may say without fear of error, that Melania, her whole life long, shows herself deeply penetrated with the spirit of retirement, of prayer, of poverty, of humility, of mortification; she was filled with an ardent love of virginal chastity, and felt within her soul an urgent need to infuse her spirit into other souls, so as to rescue them from the all-pervading corruption of that age. Hence it was that she became the foundress of monasteries and the wise instructress of virgins.

Paula of Rome lived from AD 327 to 404 and was a member of a senatorial family of great status. St. Jerome, who became very close to Paula once she moved to Bethlehem, wrote her story. At age 16 she was married to Toxotius, a nobleman, with whom she had five children. After 15 years of marriage, Toxotius died leaving her widowed. At this point, Paula, through the influence of [St. Marcella and her group](#), became more and more interested in religion and became a member of Marcella’s semi-monastic group of women. During a trip to Rome in 382, St. Jerome met with and taught these women. A few years later, Paula went with St. Jerome on a pilgrimage to the Holy Land with a large group of men and women, including her unmarried daughter Eustochium.

Eustochium was born around AD 368 and was already living an austere life with her mother before her father died. When she was 16, she made a vow of perpetual virginity. It was with great joy that she travelled with her mother and Jerome to the Holy Land. After this pilgrimage, they decided to return to Palestine and settle there permanently. Together with Jerome, Paula and her daughter founded two double monasteries in Bethlehem; Paula and Eustochium lived with the nuns, and Jerome lived with the monks. They also ran a hostel for pilgrims right next to the Church of the Nativity in order to fund their monasteries.

While Jerome was translating the Scriptures into Latin, Paula worked as his secretary, as she was well-versed in Hebrew. In fact, legend says that it was Paula who convinced Jerome to undertake this work. Eustochium spoke Latin and Greek and knew enough Hebrew to read the Scriptures. It is said that Jerome dedicated his commentaries on Isaiah and Ezekiel to her. Together, the two women copied the translated work and promoted its circulation.

At the time many people commented on how difficult St. Jerome was and how stingy he was with praise. Apparently not toward his friend Paula. He wrote: *“If each of my limbs were to be gifted with a human voice, I could still do no justice to the virtues of the holy and venerable Paula.”* And in a letter to Eustochium titled “De custodia virginitatis”, he notes Paula’s dedication to the ascetic life, describing her strict fasts and abstinence. He also describes her passionate study of Scripture. It is also clear from Jerome’s letter that Paula was revered by Christians in the region and recognized as an example

of the ascetic lifestyle. When she died in 404, a large Palestinian crowd came to pay their respects.

After Paula's death, Eustochium assumed the leadership of the convents. By this time, most of their wealth had been depleted as a result of Paula's generous charity and the burden of running the monasteries. In 417, the monasteries were attacked by a mob, and one of them burned to the ground. Eustochium died shortly after, at around 50 years of age.

The influence of this family did not end with Eustochium's death. Her brother was the father of Paula the Younger (and also of St. Eustochius of Tours), who joined Eustochium in the Holy Land when Paula died and took over the direction of the monasteries when Eustochium died. It is said that when St. Jerome died in 420, it was Paula the Younger who closed his eyes. The names of these three women can be found throughout the letters of St. Jerome, and some would argue that the work of Jerome, a great Doctor of the Church, was greatly influenced by them and perhaps would not have happened had it not been for them.

Come back next week as we conclude this celebration of our Church Mothers with the tale of an amazing woman who made an incredible journey and left her journal for all of us to read.



Every week, Deacon Pedro takes a particular topic apart, not so much to explore or explain the subject to its fullness, but rather to provide insights that will deepen our understanding of the subject. Contact: pedro@saltandlighttv.org.

Pastor Speaks:

1. Per Fr. Bala: Updates from the 2021 Annual Appeal: "As for the latest communication from the Chancery, our parish has so far 28 pledges only. The pledged amount is \$ 9,900.00, and the paid amount is \$ 9,040-00. I appeal to all other parishioners to come forward and contribute generously for the Annual Appeal of Santa Rosa Diocese to reach the Target of \$ 13,754. If your donations exceed the Target amount, the surplus will come back as Refund to our parish. Let us be generous as God is!"

2. Per SoCo : Masking Indoors Guidelines (July 16, 2021 Circular from Health Department of Sonoma County)
http://sonomacounty.ca.gov/_templates_portal/pressreleasedetail.aspx?id=2147593915

3. Per Bishop Vasa: Covid Update: "...the spread and danger of the COVID variants are increasing each week. I think it would be prudent to encourage people to wear masks to help minimize the risk of infection for both the vaccinated and the unvaccinated.... it is a good idea for anyone distributing Holy Communion to wear a mask when exercising this ministry...Please continue to pay attention to the County Health Officers...who continue to have authority over these matters. Clearly, we are not yet entirely free of this threat. Persevere."

Part Two of Papal Message to Elderly

The prophet Joel once promised: "Your old men shall dream dreams, and your young men will have visions" (3:1). The future of the world depends on this covenant between young and old. Who, if not the young, can take the dreams of the elderly and make them come true? Yet for this to happen, it is necessary that we continue to dream. Our dreams of justice, of peace, of solidarity can make it possible for our young people to have new visions; in this way, together, we can build the future. You need to show that it is possible to emerge renewed from an experience of hardship. I am sure that you have had more than one such experience: in your life you have faced any number of troubles and yet were able to pull through. Use those experiences to learn how to pull through now.

Dreams are thus intertwined with memory. I think of the painful memory of war, and its importance for helping the young to learn the value of peace. Those among you who experienced the suffering of war must pass on this message. Keeping memory alive is a true mission for every elderly person:

keeping memory alive and sharing it with others. Edith Bruck, who survived the horror of the Shoah, has said that "even illuminating a single conscience is worth the effort and pain of keeping alive the memory of what has been." She went on to say: "For me, memory is life." I also think of my own grandparents, and those among you who had to emigrate and know how hard it is to leave everything behind, as so many people continue to do today, in hope of a future. Some of those people may even now be at our side, caring for us. These kinds of memory can help to build a more humane and welcoming world. Without memory, however, we will never be able to build; without a foundation, we can never build a house. Never. And the foundation of life is memory.

Finally, prayer. As my predecessor, Pope Benedict, himself a saintly elderly person who continues to pray and work for the Church, once said: "the prayer of the elderly can protect the world, helping it perhaps more effectively than the frenetic activity of many others." 4 He spoke those words in 2012, towards the end of his pontificate. There is something beautiful here. Your prayer is a very precious resource: a deep breath that the Church and the world urgently need (cf. *Evangelii Gaudium*, 262). Especially in these difficult times for our human family, as we continue to sail in the same boat across the stormy sea of the pandemic, your intercession for the world and for the Church has great value: it inspires in everyone the serene trust that we will soon come to shore.

Dear grandmother, dear grandfather, dear elderly friends, in concluding this Message to you, I would also like to mention the example of Blessed (and soon Saint) Charles de Foucauld. He lived as a hermit in Algeria and there testified to "his desire to feel himself a brother to all" (Fratelli Tutti, 287). The story of his life shows how it is possible, even in the solitude of one's own desert, to intercede for the poor of the whole world and to become, in truth, a universal brother or sister.

Even at the darkest moments, as in these months of pandemic, the Lord continues to send angels to console our loneliness and to remind us: "I am with you always". He says this to you, and he says it to me. That is the meaning of this Day, which I wanted to celebrate for the first time in this particular year, as a long period of isolation ends and social life slowly resumes. May every grandfather, every grandmother, every older person, especially those among us who are most alone, receive the visit of an angel!

At times those angels will have the face of our grandchildren, at others, the face of family members, lifelong friends or those we have come to know during these trying times, when we have learned how important hugs and visits are for each of us. How sad it makes me that in some places these are still not possible!

The Lord, however, also sends us messengers through his words, which are always at hand. Let us try to read a page of the Gospel every day, to pray with the psalms, to read the prophets! We will be comforted by the Lord's faithfulness. The Scriptures will also help us to understand what the Lord is asking of our lives today. For at every hour of the day (cf. Mt 20:1 - 16) and in every season of life, he continues to send laborers into his vineyard. I was called to become the Bishop of Rome when I had reached, so to speak, retirement age and thought I would not be doing anything new. The Lord is always – always – close to us. He is close to us with new possibilities, new ideas, new consolations, but always close to us. You know that the Lord is eternal; he never, ever goes into retirement.

In Matthew's Gospel, Jesus tells the Apostles, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (28:19 - 20). These words are also addressed to us today. They help us better understand that our vocation is to preserve our roots, to pass on the faith to the young, and to care for the little ones. Think about it: what is our vocation today, at our age? To preserve our roots, to pass on the faith to the young and to care for the little ones. Never forget this.

I ask the Lord that, also through his example, all of us may open our hearts in sensitivity to the sufferings of the poor and intercede for their needs. May each of us learn to repeat to all, and especially to the young, the words of consolation we have heard spoken to us today: "I am with you always"! Keep moving forward! May the Lord grant you his blessing

+Francis



High Sierra

When we were young enough to travel Jane and I often visited the high Sierra meadows above Squaw Valley. Mid-July is when so many of the mountain wildflowers blossom amid the rocks and along the margins of the higher lakes. Tiny splashes of scarlet, lavender, white, yellow, pink, blue, purple, flaming orange, of larkspur, mountain geranium, Sierra shooting star and other small blossoms are scattered across the landscape.

Which reminds me of a dream I once had that I have told of often before, one of those turning points in life. It came to me a few years after I had resigned the priesthood and been laicized. In this dream I found myself saying Mass once again (after so long an interval) - standing at the high altar of a cathedral, facing a dimly visible congregation. Naturally, not being familiar with the new Vatican II text, I wasn't sure what to read, what gestures to make . . . and so I froze. Then as I looked down at the Missal I noticed that it was the old Latin Mass after all, the one I was familiar with.

It was open to the central prayer of the Mass in Latin: *Te igitur, clementissime Pater*. I thought: "Hey, I can do this!" - when suddenly every letter on the page changed into a flower, row upon row of violets, primroses, wild iris. I froze again! I whispered to the young priest beside me: "What do I do?" The young priest turned his palm to the page and replied, "Read what it says."

We are heirs to a religious tradition that began with colorful, dynamic stories of Adam and Eve, Cain and Abel, Abraham and Sara, of Jacob's wrestling with an angel, of little Moses hidden in the bulrushes. We are heirs to the tragedy of Saul, the passion of David and Bathsheba, the poetry of the psalms, the metaphors of the prophets. We are heirs to the Gospel parables, narratives of healing and forgiveness, of human transfiguration and resurrection - in other words, images that present a profound understanding of our human condition and ever so gradual access to fullness of life if you can inhale their scent. It was in this meadow God wished us to graze. Yet down through the centuries by way of habit we allow these enticing, *deeply rooted* blossoms to recede into line upon line of alphabetical signs, "dead letters" - or into the brief "answers" of our catechisms - where it all goes impersonal, no longer reverberant. So no wonder younger people wander off looking for the insight to be derived from crystal gazing of one sort or another.

Obviously this was a problem even back in the days of the prophet Jeremiah: "Woe to the shepherds who mislead and scatter the flock of my pasture," to which there follows a promise: "Behold, I myself will gather the remnant of my flock . . . and bring them back to their meadow; there they shall increase and multiply." The grand effort of Vatican II a mere sixty years ago was to nourish the meadow of our tradition so that it might blossom up to its real potential - and in some way "perfume" the "air" we breathe. Pardon me while I go outside for a moment to see if there is a colorful scent in the air.

--Geoff Wood, 7/18/21



Volunteer Search

St Philip the Apostle and St. Teresa of Avila churches are looking for volunteers. As a result of our parish re-opening in June, we have a need to get the word out to let our parishioners know what volunteer opportunities are available. Below is a list opportunity areas and a brief description of what skills and experience would likely be needed. If you have a background, working experience or just a general interest in any one of those opportunities please contact Father Bala. He can be reached via email; govindu77@gmail.com. He will pass your show of interest to the appropriate person. Please include any contact information you have.

- **Mass:**
Lector, usher, Mass setup, church cleaning, liturgical events, weddings, funerals & CCD
- **Building maintenance:**
Electrical, plumbing, general contractor, refrigeration, heating & sound system support
- **Landscape maintenance:**
Enjoys all facets of gardening, plumbing (PVC), electrical (watering timer systems)
- **3rd party hall events & kitchen management:**
Event coordinator, kitchen manager, customer contact and scheduling
- **Fundraising:**
Experience, organization, ideas, planning, promotion
- **Parish social events:**
Ideas, planning, promotion, setup, cooking, serving, raffles
- **Parish/Office support:**
Accounting experience, video & sound support, Wi-Fi communications