

Eighteenth Sunday in Ordinary Time July 31, 2022

Teach us to number our
days aright,
that we may gain wisdom
of heart.

— *Psalm 90:12*

THE CENTER OF A MEANINGFUL LIFE

Today's readings invite us to reflect upon some of life's deepest questions, and to explore the meaning of faith. We hear of the universal human search for meaning in our lives in the book of Ecclesiastes. In Luke's Gospel, we hear Jesus' parable about one who foolishly seeks ultimate security through the accumulation of wealth. In Colossians, faith in the crucified and resurrected Christ is proclaimed as the path to a richly purposeful and meaningful life. The path of Christian faith places our work, our sufferings, and our limitations within the larger picture of God's purposes for all of us. In Jesus, God is revealed as our companion in human suffering and limitation. God's love is at the center of a meaningful life. We place our trust in this loving God, who created us to share in this love, and to share this love with others.

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PRAYER OF THE WEEK

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Draw near to your servants, O Lord,
and answer their prayers with unceasing kindness,
that, for those who glory in you as their Creator and guide,
you may restore what you have created
and keep safe what you have restored.
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:

How has the Lord answered my prayers?

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READINGS FOR THE WEEK

Mon: Jer 28:1-17; Ps 119:29, 43, 79, 80, 95, 102; Mt 14:13-21
Tues: Jer 30:1-2, 12-15, 18-22; Ps 102:16-21, 29, 22-23; Mt 14:22-36
Wed: Jer 31:1-7; Jer 31:10, 11-12ab, 13; Mt 15:21-28
Thurs: Jer 31:31-34; Ps 51:12-15, 18-19; Mt 16:13-23
Fri: Na 2:1, 3; 3:1-3, 6-7; Dt 32:35cd-36ab, 39abcd, 41; Mt 16:24-28
Sat: Dn 7:9-10, 13-14; Ps 97:1-2, 5-6, 9; 2 Pt 1:16-19; Lk 9:28b-36
Sun: Wis 18:6-9; Ps 33:1, 12, 18-22; Hb 11:1-2, 8-19; Lk 12:32-48

Note from the office: Appreciative thanks to the parish volunteers at both churches who share precious time and talent doing maintenance, gardening, hauling, decorating, setting up and attending events, communicating via email/phone/meeting, donating generously, and in so many other ways have helped our community thrive during these unusual times. You are splendid examples of faith in action!

Finance Corner: Your generosity is greatly needed and appreciated!

For the month of July 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].

7/24: summary provided soon. 7/31: 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

7/30 Sat.	5pm Mass
7/31 Sun.	8am Mass
7/31 Sun.	9:30am Mass for the People
7/31 Sun.	11:15am Mass
8/03 Wed.	9am Mass for James Geving
8/05 Fri.	9am Mass for Lawrence Steiner
8/06 Sat.	5pm Mass for 60th anniversary of Gene and Pat Gallagher
8/07 Sun.	8am Mass
8/07 Sun.	9:30am Mass
8/07 Sun.	11:15am Mass for the People

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, Donna L., James Geving, Lawrence Steiner

RURAL FOOD PROGRAM UPDATE JULY 2022

On Tuesday, July 12, our very efficient volunteers welcomed 68 families, with lots of smiles as well as a wide variety of fresh produce, proteins, commodities, fresh milk which they prepared on Saturday and Monday. This is the largest group of clients we have welcomed this year.

We saw a significant increase in the number of clients who chose to return to shopping inside our hall rather than drive through so, we are considering using reusable cloth bags to reduce our cost for paper bags. More details in future bulletins. If you have extra reusable bags you are not reusing, please drop them off at the parish hall.

In the interim, please save your clean egg cartons and handled paper bags for donation to our program by dropping them off at the parish hall. We thank you in advance.

Our program is open to all who are in need. 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, Aug 6, 9am-10:00am repackaging; Monday, August 8, 9am-11:00am set-up; and Tuesday, August 9, 7:30am - 11:00am to distribute food to clients.



Charlie Kane's last moments of childhood innocence and happiness. Photograph: Collection/REX Shutterstock.

Rosebud

Visitors to my home often notice a framed photo of myself taken at age 3 wearing a playsuit and standing in a brand new wagon with the words Snappy Boy painted on its side. To those who pause to study the picture I always say, "When I die my final words will be Snappy Boy" – which baffles those too young to recall the movie *Citizen Kane*.

I saw that film when it opened in 1941. I was only 13 years old. The beginning held your attention. The camera focuses upon an iron gate, then raises its view to take in a dark castle high on a hill and then upon a lighted window in the castle's tower. This is the mansion – called Xanadu – of Charles Foster Kane, filled with spacious rooms and costly furniture and art, a veritable Hearst-like castle befitting a man of wealth and power. The camera continues to climb toward the lighted window, enters to focus upon a water-filled glass globe which when shaken causes tiny wax "snowflakes" to fall upon a miniature house. The globe rests within the grasp of the dying Kane. From there the camera rises to focus upon Kane's lips which as he expires pronounce the word Rosebud. The globe then slips from his hand to shatter on the floor.

The movie is a parable of our modern times. Kane was not born rich – but upon a winter's day as he plays with his [sled](#) outside his rural home, his parents are negotiating with a visitor who announces the boy Kane to be heir to a fortune and

destined to be brought up by guardians and ultimately benefit from all the advantages of wealth (our American dream) – and to let it go to his head. As an adult he has money to spend on whatever he wants, buys control of a newspaper, turns it into a political platform; he has ambition beyond his "sensationalized journalism" to campaign for high political office but fails. He ruins his marriage by promoting his wife's limited musical talent beyond its critical worth. He is at times like the proverbial bull in a china shop.

As such he is a metaphor of how unbridled power along with indifference to enduring wisdom and values can contribute to the disruption of what is already our fragile moment in history – which, I think, is illustrated in the closing scene of the movie – after Kane dies. We find ourselves in the vast cellar of Xanadu where so much of the material accumulation of Kane has been stored and has now become junk – while laborers toss it piece by piece into a huge furnace to become ashes. I wonder, what with all the contending "absolutes" generating turmoil in our world (and church?) today, whether the history we elders took for progress isn't also becoming a shambles ready to combust.

But the film does offer us hope. Because one of the laborers almost unnoticeably picks up a sled from the huge junk pile to toss into the furnace and as he does so the camera reveals the word Rosebud and an image thereof painted upon its surface. [I almost cried!] An image of hope? – a recall of Kane's once unpolarized childhood (which Christ affirms) and maybe of Kane's and our own anticipation of our planet's saner, more playful destiny?

The rose is without a why; it blossoms because it blossoms . . . Angelus Silesius. (Why else?)

--Geoff Wood, 7/31/2022

The Diocese of Santa Rosa invites everyone to attend the annual **Santa Rosa Religious Education Congress** on Saturday, September 24, 2022. This event is free. This year's theme is "The Church and the Most Holy Eucharist". Workshops are in English and Spanish. Come hear great speakers. For more information check out the diocesan website @ www.srdiocese.org



[Pope Francis talks with Canadian Prime Minister Justin Trudeau and Mary Simon, governor general of Canada, at Citadelle de Québec, the residence of the governor general in Québec City July 27, 2022. \(CNS photo/Paul Haring\).](#)

Pope Francis' address to civil authorities, representatives of Indigenous Peoples, and members of the diplomatic corps

Citadelle de Québec, Québec City, Québec. 27 July 2022

*Madam Governor General,
Mr Prime Minister,
Distinguished Civil and Religious Authorities,
Dear Representatives of the Indigenous Peoples,
Honourable Members of the Diplomatic Corps,
Ladies and Gentlemen!*

I cordially greet you and I thank Her Excellency the Right Honourable Mary Simon and His Excellency Justin Trudeau for their kind words. I am happy to be able to address you, who have the responsibility of serving the people of this great country that, “from sea to sea”, displays an extraordinary natural heritage. Among its many beauties, I think of the immense and spectacular maple forests that make the Canadian countryside uniquely colourful and variegated. I would like to take as my starting point the symbol *par excellence* of these lands, the maple leaf, which, starting from the seal of Québec, rapidly spread to become the emblem that appears on the national flag.

That development took place in relatively recent times, but the maple trees preserve the memory of many past generations, going back well before the colonists arrived on Canadian soil. The native peoples extracted maple sap, with which they concocted wholesome and healthy syrups. This makes us think of their industriousness and their constant concern to protect the land and the environment, in fidelity to a harmonious vision of creation as an open book that teaches human beings to love the Creator and to live in symbiosis with other living creatures. We can learn much from this ability to listen attentively to God, to persons and to nature. And we need it, especially amid the dizzying and frenzied pace of today’s world, marked by a constant “rapidification”, which makes difficult a truly human, sustainable and integral development (cf. *Laudato Si’*, 18), and ends up creating “a society of weariness and disillusionment”, which finds it hard to recover the taste for contemplation, authentic relationships, the mystique of togetherness. How much we need to listen to and dialogue with one another, in order to step back from

the prevailing individualism, from hasty judgments, widespread aggressiveness and the temptation to divide the world into good people and bad! The large size of the maple leaves, which absorb polluted air and in turn give out oxygen, invite us to marvel at the beauty of creation and to appreciate the wholesome values present in the indigenous cultures. They can inspire us all, and help to heal harmful tendencies to exploitation. Exploiting creation, relationships, time and basing human activity solely on what proves useful and profitable.

These vital teachings, however, were violently opposed in the past. I think above all of the policies of assimilation and enfranchisement, also involving the residential school system, which harmed many indigenous families by undermining their language, culture and worldview. In that deplorable system, promoted by the governmental authorities of the time, which separated many children from their families, different local Catholic institutions had a part. For this reason, I express my deep shame and sorrow, and, together with the bishops of this country, I renew my request for forgiveness for the wrong done by so many Christians to the indigenous peoples. It is tragic when some believers, as happened in that period of history, conform themselves to the conventions of the world rather than to the Gospel. The Christian faith has played an essential role in shaping the highest ideals of Canada, characterized by the desire to build a better country for all its people. At the same time, it is necessary, in admitting our faults, to work together to accomplish a goal that I know all of you share: to promote the legitimate rights of the native populations and to favour processes of healing and reconciliation between them and the non-indigenous people of the country. That is reflected in the commitment to respond in a fitting way to the appeals of the *Commission for Truth and Reconciliation*, as well as in the concern to acknowledge the rights of the native peoples.

The Holy See and the local Catholic communities are concretely committed to promoting the indigenous cultures through specific and appropriate forms of spiritual accompaniment that include attention to their cultural traditions, customs, languages and educational processes, in the spirit of the United Nations Declaration on the Rights of Indigenous Peoples. It is our desire to renew the relationship between the Church and the indigenous peoples of Canada, a relationship marked both by a love that has borne outstanding fruit and, tragically, deep wounds that we are committed to understanding and healing. I am very grateful to have encountered and listened to various representatives of the indigenous peoples in recent months in Rome, and to be able, here in Canada, to renew the good relations established there. The time we spent together made an impression on me and left a firm desire to respond to the indignation and shame for the sufferings endured by the indigenous peoples, and to move forward on a fraternal and patient journey with all Canadians, in accordance with truth and justice, working for healing and reconciliation, and constantly inspired by hope.

That “history of suffering and contempt”, the fruit of the colonizing mentality, “does not heal easily”. Indeed, it should make us realize that “colonization has not ended; in many places it has been transformed, disguised and concealed” (*Querida Amazonia*, 16). This is the case with forms of ideological colonization. In the past, the colonialist mentality disregarded the concrete life of people and imposed certain predetermined cultural models; yet today too, there are any number of forms of ideological colonization that clash with the reality of life, stifle the natural attachment of peoples to their values, and attempt to uproot their traditions,

history and religious ties. This mentality, presumptuously thinking that the dark pages of history have been left behind, becomes open to the “cancel culture” that would judge the past purely on the basis of certain contemporary categories. The result is a cultural fashion that levels everything out, makes everything equal, proves intolerant of differences and concentrates on the present moment, on the needs and rights of individuals, while frequently neglecting their duties with regard to the most weak and vulnerable of our brothers and sisters: the poor, migrants, the elderly, the sick, the unborn... They are the forgotten ones in “affluent societies”; they are the ones who, amid general indifference, are cast aside like dry leaves to be burnt.

Instead, the rich multicolored foliage of the maple tree reminds us of the importance of the whole, the importance of developing human communities that are not blandly uniform, but truly open and inclusive. And just as every leaf is fundamental for the luxuriant foliage of the branches, so each family, as the essential cell of society, is to be given its due, because “the future of humanity passes through the family” (SAINT JOHN PAUL II, [Familiaris Consortio](#), 86). The family is the first concrete social reality, yet it is threatened by many factors: domestic violence, the frenetic pace of labour, an individualistic mindset, cutthroat careerism, unemployment, the loneliness and isolation of young people, the abandonment of the elderly and the infirm... The indigenous peoples have much to teach us about care and protection for the family; among them, from an early age, children learn to recognize right from wrong, to be truthful, to share, to correct mistakes, to begin anew, to comfort one another and to be reconciled. May the wrongs that were endured by the indigenous peoples, for which we are ashamed, serve as a warning to us today, lest concern for the family and its rights be neglected for the sake of greater productivity and individual interests.

Let us return to the maple leaf. In wartime, soldiers used those leaves for bandages and for soothing wounds. Today, before the senseless folly of war, we have once again need to heal forms of hostility and extremism and to cure the wounds of hatred. A witness of tragic acts of violence in the past recently observed that “peace has its own secret: never to hate anyone. If we want to live we must never hate” (*Interview with Edith Bruck, Avvenire*, 8 March 2022). We have no need to divide the world into friends and enemies, to create distances and once again to arm ourselves to the teeth: an arms race and strategies of deterrence will not bring peace and security. We need to ask ourselves not how to pursue wars, but how to stop them. And to prevent entire peoples from once more being held hostage and in the grip of terrible cold wars that are still increasing. What we need are creative and farsighted policies capable of moving beyond the categories of opposition in order to provide answers to global challenges.

In fact, the great challenges of our day, like peace, climate change, the effects of the pandemic and international migration movements, all have one thing in common: they are global challenges; they regard everyone. And since all of them speak of the need to consider the whole, politics cannot remain imprisoned in partisan interests. We need to be able to look, as the indigenous wisdom tradition teaches, seven generations ahead, and not to our immediate convenience, to the next elections, or the support of this or that lobby. But we need also to appreciate the yearning of young people for fraternity, justice and peace. In order to preserve memory and wisdom, we need to listen to the elderly, but in order to press forward towards the future, we also need to embrace the dreams of young people. They deserve a better future than the one

we are preparing for them; they deserve to be involved in decisions about the building of the world of today and tomorrow, and particularly about the protection of our common home; in this regard, the values and teachings of the indigenous peoples are precious. Here I would like to express appreciation for the praiseworthy commitment being made on the local level to protecting the environment. It could even be said that the symbols drawn from nature, such as the fleur-de-lis in the flag of this Province of Québec, and the maple leaf in that of the country, confirm Canada’s ecological vocation.

When the Commission for the creation of the national flag set about evaluating the thousands of sketches submitted for that purpose, many of them by ordinary people, it proved surprising that almost all of them contained the image of the maple leaf. The convergence around this shared symbol leads me to bring up an essential word for all Canadians: *multiculturalism*. Multiculturalism is fundamental for the cohesiveness of a society as diverse as the dappled colours of the foliage of the maple trees. With its multiple points and sides, the maple leaf reminds us of a polyhedron; it tells us that you are people capable of inclusion, such that new arrivals can find a place in that multiform unity and make their own original contribution to it (cf. [Evangelii Gaudium](#), 236). Multiculturalism is a permanent challenge: it involves accepting and embracing all the different elements present, while at the same time respecting their diverse traditions and cultures, and never thinking that the process is complete. In this regard, I express my appreciation for the generosity shown in accepting many Ukrainian and Afghan migrants. There is also a need to move beyond the rhetoric of fear with regard to immigrants and to give them, according to the possibilities of the country, the concrete opportunity to become involved responsibly in society. For this to happen, rights and democracy are indispensable. But it is also necessary to confront the individualistic mindset and to remember that life in common is based on presuppositions that the political system cannot produce on its own. Here too, the indigenous culture is of great help in recalling the importance of social values. The Catholic Church, with its universal dimension, its concern for the most vulnerable, its rightful service to human life at every moment of its existence, from conception to natural death, is happy to offer its specific contribution.

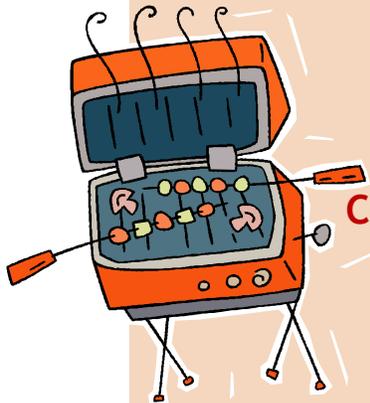
In these days, I have heard about the many needy persons who come knocking on the doors of the parishes. Even in a country as developed and prosperous as Canada, which pays great attention to social assistance, there are many homeless persons who turn to churches and food banks to receive essential help in meeting their needs, which, lest we forget, are not only material. These brothers and sisters of ours spur us to reflect on the urgent need for efforts to remedy the radical injustice that taints our world, in which the abundance of the gifts of creation is unequally distributed. It is scandalous that the well-being generated by economic development does not benefit all the sectors of society. And it is indeed sad that precisely among the native peoples we often find many indices of poverty, along with other negative indicators, such as the low percentage of schooling, and less than easy access to owning a home and to health care. May the emblem of the maple leaf, which regularly appears on the labels of the country’s products, serve as an incentive to everyone to make economic and social decisions that foster participation and care for those in need.

It is by working in common accord, hand in hand, that today’s pressing challenges must be faced. I thank you for your hospitality, attention and respect, and with great affection I assure you that Canada and its people are truly close to my heart.

Our Parish Picnic

We'll provide fun games, exciting Pinewood car racing, burgers and hot dogs, ice cold non-alcoholic beverages (BYOB) and great camaraderie! Reconnect with your parishioners and friends!

***Saturday, August 6
12:30 - 3:30***



***Respini's Redwood Grove
11333 Occidental Road
Corner of Occidental & Furlong***

RSVP via the Sign Up List

Or leave message at 707.408.2650

***Picnicker Surnames: A-M bring a side dish or salad;
N-Z bring a dessert***