



**Fourteenth Sunday in Ordinary Time
July 4, 2021**

My grace is sufficient for you,
for power is made perfect in weakness

— 2 Corinthians 12:9

The Gospel of John [film link](#)

NO BAD NEWS

There are many times when we say, “Tell me what I want to hear, and don’t confuse me with facts.” And we don’t take kindly to someone who might be bold enough to snuff out our expectations.

The biggest problem with such an attitude is not that we miss out on the truth or the facts, but that we miss out on the new and surprising gifts others can give us. Like the townspeople in today’s Gospel story, we too often refuse to allow others to display the talents that can be good news for us.

Today’s readings call for hospitality and faith and discernment. Hospitality opens the doors of our hearts and minds to the “stranger” among us, no matter how familiar he or she may seem to be. Faith enables us to accept the gifts of others, no matter how alarming or “strange” they may seem to be. Discernment helps us discover the prophets in our midst, no matter how amazing they may seem to be. Hospitality, faith, and discernment—cultivate these. Then, nobody can bring bad news.

—J. S. Paluch Co.

FEAST OF FAITH

Little Mysteries

Two small rites—or, as one liturgist has called them, “little mysteries”—accompany the preparation of the gifts. The priest or deacon takes a small cruet of water from the server and adds a drop of water to the wine. Then, after the elevation of the chalice (and the incensation, if incense is used), the priest washes his hands. Both of these actions were at first practical, matter-of-fact realities: in the ancient world the wine was usually quite thick, and was generally mixed with water before it was drunk. And in the early church, when the faithful brought forward a great variety of gifts at this time, there was a definite need for the presider to wash his hands!

But now these rites serve a purely symbolic function. The mingling of the water and wine is accompanied by a prayer that speaks of the wonderful exchange of the Mass, the mingling of Christ’s divinity and our humanity. And as the priest washes his hands, he prays words of supplication from Psalm 51, acknowledging his own sinfulness in the presence of the assembly before he dares to approach the altar for this most sacred action.

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

READINGS FOR THE WEEK

Monday: Gn 28:10-22a; Ps 91:1-4, 14-15ab; Mt 9:18-26
 Tuesday: Gn 32:23-33; Ps 17:1b, 2-3, 6-7ab, 8b, 15; Mt 9:32-38
 Wednesday: Gn 41:55-57; 42:5-7a, 17-24a; Ps 33:2-3, 10-19; Mt 10:1-7
 Thursday: Gn 44:18-21, 23b-29; 45:1-5; Ps 105:16-21; Mt 10:7-15
 Friday: Gn 46:1-7, 28-30; Ps 37:3-4, 18-19, 27-40; Mt 10:16-23
 Saturday: Gn 49:29-32; 50:15-26a; Ps 105:1-4, 6-7; Mt 10:24-33
 Sunday: Am 7:12-15; Ps 85:9-14; Eph 1:3-14 [1:3-10]; Mk 6:7-13

SAINTS AND SPECIAL OBSERVANCES

Monday: St. Anthony Zaccaria; [St. Elizabeth of Portugal](#)
 Tuesday: St. Maria Goretti
 Friday: St. Augustine Zhao Rong and Companions



WEEKLY



Finance Corner: Your generosity is greatly needed and appreciated! For the month of July offerings: PLEASE mail to St. Philip/St. Teresa Parish, P. O. Box 339, Occidental CA 95465. Or donate at our website www.stphilipstteresa.org via Paypal or card. Please include your offering envelope # [if you have one] with your donation. Bless you!

June collections as of 6/21/21:

1st collections: \$4884. 2nd collections: \$1630.

7/4: Black & Indian Missions. 7/11: Operating Expenses. 7/18: Capital Expenditures.

Mark your Calendar for Future Events & Meetings:

Parish Council [PC]: TBA
Finance Council [FC]: Thurs., 7/8/21, at 4pm on Zoom: call Jim to RSVP at 707-292-6092
Liturgy Committee [LC]: TBA
St. Teresa Ladies Guild: Contact Diane, 823-6044
St. Philip Ladies Guild: Contact Penny, 559-367-7403

✠ ♥ ✠ Mass Intentions ✠ ♥ ✠ Schedule

7/3 Sat. 5pm Mass for the People
 7/4 Sun. 8am Mass ✠ Eugene DeMartini
 7/4 Sun. 9:30am Mass ✠ Brendan Smith
 7/07 Wed. 9am Mass for James Geving (healing)
 7/10 Sat. 5pm Mass for the Papke Family special intention
 7/11 Sun. 8am Mass ✠ Deborah Marcelius
 7/11 Sun. 9:30am Mass ✠ Brendan Smith

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.

RURAL FOOD PROGRAM UPDATE for June 2021:

On Tuesday, June 8, 34 families received nutritional support during our drive- through distribution at the St Philips Parking lot. This month we began outreach to client families who may be needing school supplies for the return to school in the fall.



We are looking into revising our services as the COVID pandemic restrictions are lessened. We are surveying our clients to determine whether we will continue drive- through distribution or return to our traditional walk- through distribution.

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.

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, July 10, 9-10:00am repackaging; Monday, July 12, 9:00 - 11:00am set-up; and Tuesday, July 13, 7:30a- 11:00am to distribute food to clients.



Beheading of St. Hermione, from the *Menologion of Basil II*, a manuscript currently in the Vatican Library. (Source: [Pemptousia blog](#))

Deacon-structing Church Mothers: Part Two

by [Deacon Pedro](#)

The daughters of Philip

Last week, after looking at the men the Church calls “Church Fathers”, we started looking at what I am calling “Church Mothers”. They may not have been prolific writers, and perhaps the Church was not as good at keeping records about their stories, but we know they existed. There were many women who were important and influential in the early Church. We know of some who are mentioned in the Book of Acts. There were also others who learned the Faith directly from the Apostles. [Last week](#), we learned about Thecla, Irene of Macedonia, Macrina the Elder, Macrina the Younger, Nino, and Proba.

In doing this research I keep coming across references to the four daughters of Philip the Deacon or Evangelist. In the book of Acts we read that Paul and his companions stopped in Caesarea on their return to Jerusalem “and stayed at the house of Philip the evangelist, one of the Seven. He had four unmarried daughters who prophesied” (Acts 21:8-9). Since I first learned that these four women existed, I was very intrigued, particularly by the fact that they “prophesied”. Acts 21 continues to say that while Paul was still in Caesarea, a prophet named Agabus came from Judea, and it describes how and what he prophesied: The Holy Spirit said that Paul would be handed over to the Gentiles (Acts 21:10-11).

We can only presume that Philip’s daughters also prophesied like Agabus.

If we look outside Scripture, there is some confusion as to whether these four were the daughters of Philip the Apostle or Philip the Deacon. There are references to them in the writings of Eusebius and Papias. [Papias](#) was the Bishop of Hierapolis, where Philip and his daughters lived in later years, and so he likely knew them. Eusebius, who was Bishop of Caesarea around AD 314, writes in his *Ecclesiastical History* that the daughters of Philip were renowned for their prophetic gifts and “occupied the first place among the successors of the apostles”. Eusebius goes on to say that these “built up the foundations of the churches which had been laid by the apostles” and that they preached the word.

They prophesied

You may remember when reading about Tertullian in [Deacon-structing Latin Fathers](#) that the main reason why he is not considered a saint is because he was a proponent of Montanism, a

heresy which is also called the “New Prophecy”. It was a movement of new prophets, led by Montanus. They would have visions and prophecy under the influence of the Spirit. Along with Montanus, two other leaders of this movement were women, Priscilla and Maximilla. At its beginning, the Church would have acknowledged the charismatic gift of some of these prophets. Ultimately, by the late 2nd century, Montanism was declared a heresy, likely because some of these “revelations” were considered to be additions to the teachings of Christ and the Apostles. Others conclude that the problem with Montanism was not one of doctrine but one of practice. Eusebius writes that the early Montanists claimed they received their prophetic gifts from prophets like Agabus and the daughters of Philip. I would say that it is likely that Philip and his daughters were among these original new prophets before the movement became heretical.

Eusebius quotes Polycrates in referring to the daughters of Philip as “great lights” and, quotes Papias, saying that people travelled great distances just to see and hear them.

It’s very curious that their names are never mentioned. There are multiple sources that list their names as **Irais**, **Chariline**, **Mariamne**, and **Eutychie**. The Greek calendar which lists martyrs and saints says that two of them were **Eukhidia** and **Hermione**.

Of these, the one who most certainly was a daughter of Philip was Hermione.

St. Hermione is venerated in the Eastern Church and was a physician who ran a medical clinic in Ephesus. There are multiple legends about her torture and miraculous liberations from death. She was finally beheaded under the Emperor Hadrian and is said to be buried in Ephesus. Her feast day is September 4th. You may want to read other versions of her story. The Saints, Feasts, Family blog shares one [St. Hermione's story](#). The [Pemptousia](#) website shares a completely different one.

As for the other sisters, there is no consistent source that describes their names with authority. It’s possible that Eutychie and Eukhidia are the same person. Tradition says that Eukhidia went to Ephesus to join her sister Hermione, but we don’t know what happened to her. Chariline/Mariamne may have been Philip’s sister or daughter. We know a little bit about the two sisters who remained with Philip in Hierapolis, thanks to Papias. Eusebius relates that Papias, “their contemporary, says that he heard a wonderful tale from the daughters of Philip. For he relates that in his time one rose from the dead.” We don’t know any more details. Eusebius goes on to quote Polycrates, who also was a Bishop of Ephesus, in writing that “Philip [...] died in Hierapolis, and so did two of his daughters, who had grown old in virginity. And another of his daughters after having passed her life under the influence of the Holy Spirit, was buried in Ephesus.”

It is a little sad that their stories (and their names) are not preserved. It is clear to me that they were great women in the early Church.

I also wanted to share with you about a few 2nd and 3rd century holy women today: Eudokia, St. Blandina, Syncletica of Alexandria, Demiana, and Margaret the Virgin.

How about you come back next week and we’ll look at them then?



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.



Do you knit, crochet, or use a loom? We need hats and scarves for the people who come to the food program. Interested? Call Dolores at (707) 874 6072. Thanks.

factory girl to making contacts that enhanced her material well being, to her becoming a celebrated actress. She had literally reached the top: a penthouse in New York. Yet still her desires remained unfulfilled. There was something else out there she had to have; it seemed her life was ever meant to be the pursuit of that radiance . . . which tints the distant hilltops of the world.



Of course, some secular analyst might attribute Carrie's persistence to her healthy ambition, a rugged individualism. But that's not how desire originates. It's not simply "me" that drives my life. We are drawn into life by something or someone who brackets our existence – pushing us while also drawing us out – reviving expectations so much that after a while we have become an accumulation of wake up calls – even though we may be still asleep.

Which brings me to the woman in our Gospel whose life – metaphorically – is draining away but still has the desire, the energy to reach beyond the madding crowd to touch if only the hem of Christ's garment – to retrieve that response: *Who touched me!* But that's my point. Is it we, is it our desire that reaches out to grasp (as Wallace Stevens says) *what will suffice* – or is somebody reaching out to us in often subtle ways – raising me out of my ego that thinks it is independently in charge!

--Geoff Wood, 6/27/2021

“The poem of the mind in the act of finding / What will suffice . . .” Wallace Stevens

While guiding my wife from the doctor's office to our car last week, I encountered Nancy, one of our parishioners. She brightly said hello and told me she had just read an essay I had written long ago – dwelling on Theodore Dreiser's novel *Sister Carrie*. It made her want to get the novel. What struck me by this encounter was: I had been struggling with how to comment on today's Gospel and here was the answer: Nancy! This unanticipated encounter with Nancy and her reference to an old essay resolved my frustration. I mean, isn't that the way the Source of our existence, the Creator of Genesis intervenes in our lives – by roundabout, subtle, chance moments that broaden and deepen our consciousness? I had not thought of Dreiser or that novel to unlock my stymied imagination. Now I did.

Carrie's story begins with her moving to Chicago at the beginning of the last century. She had no clear idea of what she wanted except to escape the poverty and boredom of her rural life. She wanted money, of course. She had no qualms about that. As Dreiser puts it, money was to her simply *something everybody else has and I must get*. She wanted nice things to wear. *Fine clothes to her were a vast persuasion; . . . When she came in earshot of their pleading, desire in her bent a willing ear*. When a gentleman friend pointed out the stylish women who carried themselves with sophistication and grace, *instinctively she felt a desire to imitate*. She was impressed by the mansions along North Shore Drive, . . . *perfectly certain that here was happiness*.

Now we might pause here to remind Carrie that the objects of her desires are petty things; lecture her upon the lasting value of higher, spiritual things. But we'd be missing Dreiser's point. It's not so much *what* Carrie desires but the *fact that she had desires*, desire being synonymous with life. The novel becomes an account of Carrie's ascent from being a

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