



**Twelfth Sunday in Ordinary Time  
June 20, 2021**

**Whoever is in Christ is a new creation.**

— 2 Corinthians 5:17

**THE WIND AND THE SEA**

Living along the shores of Lake Superior—the “big lake,” as the locals call it—you can often hear the advice, “Respect the lake; don’t take it for granted.” People who know Lake Superior respect its power and watch out for its many moods. Sunken ships and boats crushed into kindling are testimonies to what the lake can do.

The readings of this Sunday evoke our memories of the lake, of the mighty Mississippi River, or of the ocean itself. Who but God can control these mighty waters and set limits to their advance? The lake described in today’s Gospel was a body of water subject to sudden storms and churned into dangerous waves by terrible winds.

But these mighty agents are subject to God. The sailor and the fisher all respect the water. Even more, they respect the awesome power of the Maker of wind and sea.

—J. S. Paluch Co.

**FEAST OF FAITH**

**The Collection: A Privilege**

As the altar is prepared for the celebration of the Eucharist, the collection is taken up. In the early church, this part of the Mass must have been something to behold, as the people suddenly began to move, bringing forward to the deacons and priests freshly-baked bread and fine wine. Then, after the Eucharistic Prayer, that same community came forward again in the Communion procession, and they received back the very gifts they had given, now transformed into something infinitely more precious than bread and wine: the very Body and Blood of Christ. Beginning around the eleventh century, it became the custom for people to present money instead of bread and wine, and the procession of the faithful gradually disappeared (it survives in the liturgy of Holy Thursday). But the meaning is the same. We continue to bring the fruit of our labors and to offer them freely to God. And God continues to transform them into Christ. It is through our generous sharing of time, talent, and treasure that our parishes can preach the gospel, reach out to the sick and the imprisoned, and celebrate the sacraments.

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

**READINGS FOR THE WEEK**

Monday: Gn 12:1-9; Ps 33:12-13, 18-20, 22; Mt 7:1-5  
 Tuesday: Gn 13:2, 5-18; Ps 15:2-4ab, 5; Mt 7:6, 12-14  
 Wednesday: Gn 15:1-12, 17-18; Ps 105:1-4, 6-9; Mt 7:15-20  
 Thursday: Is 49:1-6; Ps 139:1-3, 13-15; Acts 13:22-26; Lk 1:57-66, 80  
 Friday: Gn 17:1, 9-10, 15-22; Ps 128:1-5; Mt 8:1-4  
 Saturday: Gn 18:1-15; Lk 1:46-50, 53-55; Mt 8:5-17  
 Sunday: Wis 1:13-15; 2:23-24; Ps 30:2, 4-6, 11-13; 2 Cor 8:7, 9, 13-15; Mk 5:21-43 [5:21-24, 35b-43]

**SAINTS AND SPECIAL OBSERVANCES**

Sunday: **Father’s Day**; World Refugee Day  
 Monday: St. Aloysius Gonzaga  
 Tuesday: St. Paulinus of Nola; Ss. John Fisher and Thomas More  
 Thursday: The Nativity of St. John the Baptist  
 Saturday: Blessed Virgin Mary



**Finance Corner:** Your generosity is greatly needed and appreciated! For the month of **June/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](http://www.stphilipstteresa.org) via Paypal or card. Please include your offering envelope # [if you have one] with your donation. Bless you!

**Note:** June collections summary: available in upcoming bulletin.  
 6/20: Capital Expenditures. 6/27: Rural Food. 7/4: Black & Indian Missions.

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

**Parish Council [PC]:** TBA  
**Finance Council [FC]:** TBA  
**Liturgy Committee:** TBA  
**St. Teresa Ladies Guild:** Contact Diane, 823-6044  
**St. Philip Ladies Guild:** Contact Penny, 559-367-7403

**✠ ♥ ✠ Mass Intentions ✠ ♥ ✠ Schedule**

6/19 Sat. 5pm Mass for the People  
 6/20 Sun. 8am Mass ✠ Arthur Munson & David Papke  
 6/20 Sun. 9:30am Mass ✠ Brendan Smith  
 6/23 Wed. 9am Mass for James Geving (healing)  
 6/26 Sat. 5pm Mass for the People  
 6/27 Sun. 8am Mass ✠ Tina Bartolo  
 6/27 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.



Detail of *St. Anthony Abbot and St. Paul* by Girolamo Savoldo (Source: [Wikimedia Commons](#))

## Deacon-structing Church Fathers: Desert Fathers

by [Deacon Pedro](#)

Over the last couple of weeks we've been looking at the men whom the Church reveres as Church Fathers. Some of them are also considered Doctors of the Church, like Ambrose, Jerome, Augustine, Gregory the Great, Athanasius of Alexandria, Gregory of Nazianzus, Basil, and John Chrysostom. Others are not even considered saints, like Origen and Tertullian. It's possible that you had heard of some, like Justin Martyr, Gregory of Nyssa, and Polycarp, but perhaps others, like Maximus the Confessor, Papias of Hierapolis, and Cyprian of Carthage were completely new to you.

In [part 1](#), we looked at our **Apostolic Fathers**. In [part 2](#), we looked at our **Greek Fathers**. In [part 3](#), we looked at our **Latin Fathers**, and last week we looked at our **Syriac Fathers**. They are referred to by these names for the languages they wrote in.

Today let's look at the last group, the **Desert Fathers**.

As you have probably deduced, the Desert Fathers are so called because they lived in the desert. They were monks, ascetics, or hermits who lived in the desert in Egypt in the third and fourth centuries. They are sometimes called "anchorites". That word refers to a person who lives in seclusion, usually for religious reasons. Two of the Desert Fathers are also recognized as Doctors of the Church. These are [John Chrysostom](#) and [Athanasius](#). Both of them are also [Greek Fathers](#).

There are several Desert Fathers. Most did not write much, but their contributions to our Tradition are great, in particular, contributions to modern monasticism. By the fourth century, thousands of monks and nuns had given up all their possessions and moved to the desert in order to seek solitude, following the example of the most well-known of our Desert Fathers, Anthony the Great.

But let's begin with **Paul of Thebes**, who is credited as the first hermit to go into the desert.

According to St. Jerome, in his *Life of Saint Paul the First Hermit*, around 245 AD, Paul had to flee into the desert at age 16 when he was betrayed by his brother-in-law following the death of his parents. This same legend says that Paul lived in the desert until he was 113 years old. If you travel to Egypt today, near the Red Sea Mountains, in the Eastern Desert, you will find the Coptic

Monastery of Saint Paul the Anchorite. This is believed to be the site of the cave where Paul lived and where he is buried.

Jerome also tells the story that Anthony the Great had a dream about Paul of Thebes and went into the desert to find him. They met when Paul was already 113 years old. They spoke for a day and broke bread together. The next day when Anthony went to find Paul again, he found him dead. Anthony clothed the body in a tunic that had been given to him by Athanasius and buried him.

**Anthony the Great** (251–356) is also known as Anthony of Egypt, Anthony of the Desert, Anthony of Thebes, Anthony the Abbot, and Anthony the Hermit. Most importantly, he is known as the "Father of All Monks". Anthony's biography was written by Athanasius of Alexandria. In it, Athanasius describes how Anthony became an ascetic after deciding to follow Jesus' exhortation, "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me" (Matthew 19:21). After fifteen years, Anthony still felt he needed to withdraw further, and this is when he went into the desert, where he remained for another 20 years. Over this time, those seeking to be his followers began gathering in caves and in tents nearby. At first, Anthony ignored their requests to see him, but eventually he relented and dedicated the next five years to teaching and organizing this large group of monks that had gathered around him. This is what earned him the title of "Father of Monasticism" and inspired similar communities to form in other places. He is often depicted in art as undergoing various temptations while living in the desert. His biography by Athanasius is the reason why Christian monasticism spread all throughout Western Europe.

**Hilarion** (291–371) is known as the Father of Palestinian monasticism. His biography was also written by St. Jerome, who was a contemporary. After studying in Alexandria, Hilarion converted to Christianity and returned to his home in the region near present-day Gaza where he settled to a life of simplicity in the desert. He also drew many followers and seekers, who followed him wherever he went. Eventually he moved to Sicily, then Dalmatia, and finally Cyprus, where he died.

**Macarius of Egypt** (c. 300–391) was a student of Anthony. Tradition says that before becoming an ascetic, Macarius was a smuggler of bath soaps. After living seven years as a hermit, Macarius met Anthony and learned from him the rules of monasticism. Afterwards, he became a priest and drew many followers into an eremitical community. Even though the monks all lived in separate cells, they followed the same rule and met for Divine Worship once a week.

**Moses the Black** (330–405) is also known as Moses the Ethiopian or Abba Moses the Robber. Tradition says that before becoming a Christian, Moses was a government official who was dismissed for theft and suspected murder. While hiding from authorities, Moses took refuge in a community of monks, who deeply influenced him to change his ways. Eventually, he became the abbot of the community and was ordained a priest. **Other Desert Fathers worth noting are Arsenius the Great, Poemen, Pachomius, Shenouda the Archimandrite, and Evagrius Ponticus.** You may have also heard of **John Cassian**. Read about him in ["Telling them Apart: So many Johns, part 2"](#).

You will also recognize **Athanasius of Alexandria** and **John Chrysostom**, who I mentioned above as Doctors of the Church.

It is to be noted that these men, particularly Anthony, Macarius, Hilarion, and Athanasius, were famous in their day. People flocked to see them and learn from their wisdom, as they did John the Baptist in the Gospels. I often wonder what that says of the people of the time – why were they so attracted to asceticism and lives of austerity and simplicity? Why aren't we?

Among the thousands that flocked to the desert to join these communities were also many women. Come back next week to learn about a few of them.



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](mailto:pedro@saltandlighttv.org).

#### ON FATHERHOOD

One father is more than a hundred schoolmasters.  
—George Herbert

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#### *The world doesn't begin until verse 26.*

The first chapter of the Book of Genesis should be familiar to anyone who subscribes to our Judeo-Christian tradition. It tells of the creation of the world. The chapter was initially composed for use as a liturgical reading at ceremonies celebrating the origin of the world. It dates from the 500's BC. It was not intended to be an "eye-witness" account. "Eye-witnessing" is our modern and inadequate way of seeing things. Back then poetry offered a better perception.

The chapter starts off with a turbulent dark ocean. Then a sky appears out of nowhere. Then there appears dry land out of the waters. Then comes vegetation: seed bearing plants, trees. Then a sun, moon and stars emerge from above – illuminating the day and the night. Then the sea comes to life with the hugest and tiniest and weirdest of creatures while birds swim through the air – all with the power to recreate themselves. And then begins the circus parade: animals tame and wild, crawling things, earwigs and crocodiles . . . and finally *human beings* to observe and manage it all. And it says *God saw that it was good*.

Now it is true: creation can be imagined as happening that way – from a mute sea, earth and sky, progressively advancing to a plethora of life – historically. But if you want to "experience" Genesis 1 you have to start from its close, from verse 26, the creation of us human beings, before there is anyone *capable* of seeing the world unfold from waters to sky and flora and fauna and *all things bright and beautiful* - because *without human beings* the world remains still to be discovered – the equivalent of "empty" space.

It is we as endowed with some kind of magic that begin to notice *where* we are. The sea, earth, sun, moon and stars, the vegetation have no idea of where they are or why they are – and

birds and animals a much more confined sense of things – driven only by their instincts.

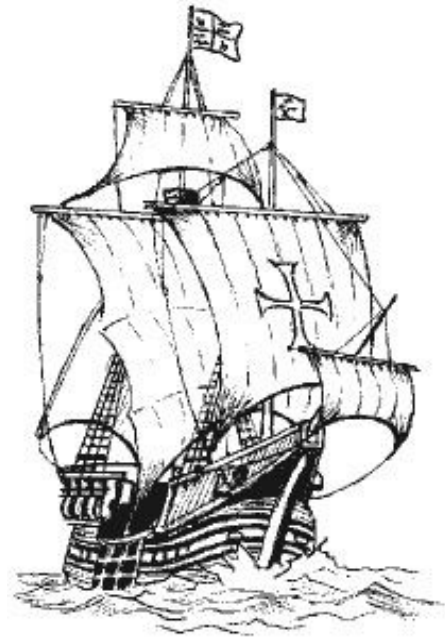
But as a human being, as I drive up Highway Twelve in the early morning hours, horizon after horizon opens up so wide. I see seed-bearing plants and trees, I see birds in the air and fish (if only at the market) and deer crossing Arnold Drive knowing by instinct that a mountain lion is off somewhere in those hills. I see that old dog across the street making its daily rounds. I see water coming out of my well through a faucet and in rainy times dousing my roof. I am blinded by the sun rising in the east; I marvel at a full moon even at dawn and stars and human beings and all their works including the car I am in and the highway beneath my tires. The whole panorama of Genesis 1 opens up before me every day within an awareness promising more of the same.

It seems like a good thing for us to realize that – to marvel at it every day. It might make us less destructive, angry, forgetful, too, too commercial – as was the Cain of Genesis 5 who is described as the first city builder – of landscapes buried under brick and mortar to so drastic a degree – mindless of our amazing origin as caretakers of a world we are privileged to *know* in the biblical sense of the word.

--Geoff Wood, 6/13/2021

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*Happy Father's Day!*



*"A father is neither an anchor to hold us back nor a sail to take us there, but a guiding light whose love shows us the way!"*

—Anonymous

The following is taken from: Memo from the Bishop (Dated June 15, 2021)

“COVID UPDATE: Effective Tuesday, June 15, the Governor approved a document indicating that the California economy can totally reopen. This has direct ramifications for our Diocese and Parishes. I [*Bishop Vasa*] attach a three-page update on liturgical practices which dispenses with practically all of the previous COVID-19 related guidance.

Rather than try to specify which past guidance is abrogated and which restrictions might still be in place. I have issued a new document. Any previous COVID-19 guidance issued since March of 2020 no longer applies. Any guidance related to common sense and guidance reiterated in the attached document, become the new standard.

The very good news is that we can now more nearly approach some semblance of ‘normal’ than we have seen in the past year.

It is good to be reminded that many people still have a great deal of fear and or anxiety about the virus and that this may result in some tensions in the community. Thus, attentiveness to those things related to sanitation and monitoring symptoms will be increasingly important.” --Bishop Vasa

(Note from our Pastor: Please find the above mentioned three-page document as an *(Insert)* in the rest of this bulletin.)

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*(Insert)*

(page1) DIOCESE OF SANTA ROSA: Guidelines for Full Opening of Churches: COVID-19 still presents a serious threat to physical health. While public authorities have lifted many restrictions, there is still a strong recommendation that for larger indoor gatherings (such as movies -which would parallel churches) masks for all would be most prudent. At the same time, access to divine worship and to sacraments is of high importance for the spiritual good and the overall well-being of the faithful. As Catholics, we maintain that Christian worship and sacraments are just as necessary for the human person --indeed, far more necessary --than many commercial activities now permitted. According to ongoing information from the CDC, “[t]he virus that causes COVID-19 is thought to spread mainly from person to person, mainly through respiratory droplets produced when an infected person coughs or sneezes. These droplets can land in the mouths or noses of people who are nearby or possibly be inhaled into the lungs. Spread is more likely when

people are in close contact with one another (within about 6 feet).”

GENERAL PROVISIONS ● Anyone feeling sick or experiencing respiratory symptoms, even if not suspected to be COVID-19 related should stay home, they are dispensed. ● Encourage those who are at higher risk from COVID-19 (i.e., those who have underlying health conditions) to stay home. They are dispensed by virtue of their risk factors. ● Continue to post signs and announce for the faithful that anyone with a cough, high temperature or feeling sick, should not come to the church for a visit or for any ceremonies. ● Continue to place hand sanitizer near the entrances of church and gathering halls. ● Encourage those entering to utilize hand sanitizers. ● Clean and disinfect commonly touched surfaces in the church once each day. ● Local health authorities may modify the federal guidance to be more or less restrictive for a given jurisdiction and so pay attention to any specific County restrictions.

LIMITING THE SIZE OF THE CONGREGATION & PHYSICAL DISTANCING ● Present State Regulations do not impose any limit on the number of people coming to Mass. ● Pastors are free to determine if they desire to continue with some local restriction on the number of people in their churches. Avoiding overcrowding may be a good idea. ● Singing, while not restricted by law, may increase the risk of viral spread. ● Pastors may wish to continue with smaller choral groups to accompany the Mass with singing. ● There is no regulation regarding singing.

SPECIFIC PROVISIONS FOR THE PARTS OF THE MASS: ● A priest with a respiratory infection of any kind should avoid celebrating public masses or administering sacraments for the sake of his own health. ● Anyone who manifests any symptoms (deacons, servers, lectors, sacristans, ushers) should not carry out their usual duties. ● The priest celebrant should not wear a mask during the celebration of Mass, except for the distribution of Holy Communion.

(page2) ● Others should wear masks while distributing Holy Communion as well. ● Other ministers (deacons, servers, lectors, sacristans, ushers) are free to wear masks or not according to

their own determination during other part of the Mass. ● The offertory procession (bringing up the gifts) should continue to be omitted, most likely until October 1 when further lifting of restrictions is expected. ● Deacons and altar servers may resume their liturgical duties in the manner to which they were accustomed prior to church closures. ● The invitation to the faithful to exchange a sign of peace should continue to be omitted unless it is clear that the 'sign' is simply a very gentle statement between congregants of "Peace be with you".

**THE DISTRIBUTION OF HOLY COMMUNION:** A note on the use of gloves: Gloves are not to be used for the distribution of Holy Communion. Hand sanitizer is effective against the virus, and it is better to sanitize the hands between encounters than to wear a single pair of gloves for multiple encounters. ● The Precious Blood is not to be distributed to the faithful, nor should the faithful receive the Eucharist by intinction. (A deacon or a concelebrating priest, if present, may receive by intinction. Deacons, however, may not 'intinct' the Sacred Host for themselves.) ● A small table should be placed at each communion station, with an unfolded corporal and a bottle of hand sanitizer. (Pastoral Option) ● The priest (and any other ministers distributing Holy Communion) should use hand sanitizer immediately before approaching the altar to receive the ciborium. They are also to put on a surgical mask or cloth face covering. ● Holy Communion may not be distributed with gloves or into gloved hands. If the faithful approach the Communion station wearing gloves, then they either receive on the tongue or remove the gloves to receive. ● Hand hygiene is effective against the virus. In these circumstances, gloves are not needed. ● If the fingers of a distributor of Holy Communion touches the communicant, hand sanitizer should be used. ● The distributor may repeat the hand sanitizing process as often as necessary during the distribution of Holy Communion. ● It is not necessary to use hand sanitizer between each communicant. ● Communion on the tongue: Opinions on this point are varied within the medical and scientific community. Some believe Communion on the tongue involves an elevated and, in the light of all the circumstances, an unreasonable risk; others disagree. ● There is no restriction on receiving Holy Communion on the tongue. ● If the priest celebrating the Mass is in a

higher-risk group, a different priest, or additional Extraordinary Ministers of Holy Communion (EMHC), may distribute Holy Communion in his place. ● EMHCs should not be persons in vulnerable categories.

(page3) **SANITIZING CHURCHES BETWEEN MASSES:** ● When in doubt, err on the side of caution. ● Baptismal fonts should remain empty. ● Holy water stoops may be filled, HOWEVER, hand sanitizer should be near the holy water font AND signage to indicate that those wishing to use holy water should sanitize their hands in advance. ● Congregational areas within the church, both on weekdays and Sundays, should be wiped down with disinfectant DAILY. This includes pews, chairs, and ambos. ● Greater attention needs to be paid to frequently and communally touched surfaces, such as Communion rails, hand rails, door handles, knobs and push plates. Special attention to sanitizing these areas is strongly recommended. It might be prudent to sanitize them after each liturgy. ● Restroom facilities should be sanitized after each liturgy.

**PLAN AHEAD:** ● Assure that there continues to be a sufficient hand sanitizer and cleaning supplies in stock. ● Staff and volunteers have been thoroughly trained. ● Assure them frequently of your gratitude for their dedicated work over the past year.

**SAFETY AND HYGIENE: THE DUTY OF EVERY INDIVIDUAL** ● Those who are sick or symptomatic should stay home. ● Everyone coming to church should wash their hands at home and use hand sanitizer upon entering the church. ● Face masks recommended for all assembly members over the age of two. **MASKS or NO MASKS:** The State policy makes complicated 'rules' regarding masks for the vaccinated versus the unvaccinated when gathered indoors. Since it is impossible to know who is vaccinated and who is not and since it is unjustly intrusive to ask, the mask policy for the Diocese, unless your local County Health Officer determines otherwise, is as follows: ● Masks are recommended but not mandatory. ● There is no presumption that a person with a mask is not vaccinated. ● There is no presumption that a person without a mask is vaccinated. ● Masks are still required for those events and occasions centered on children. (end)