



## Pentecost Sunday

June 5, 2022

In one Spirit we were  
all baptized  
into one body.

— 1 Corinthians 12:13a

### THE SPIRIT'S ACTIVE POWER

The mystery of the Trinity refers to one God in three persons. We frequently acknowledge Jesus as “the second person of the Trinity,” but referring also to the Spirit as a “person” comes less naturally. In religious art, the Holy Spirit often appears as a dove or, as in today’s reading from the Acts of the Apostles, tongues of fire. Much rarer are images of the Spirit as a “person” in recognizable human form. Today’s readings do not settle the issue of how to picture the Spirit, but they certainly give shape to the Spirit’s active power in the world and in each human heart. In Acts, the Spirit enables people to speak and understand a variety of languages. Paul’s letter to the Corinthians praises the Spirit for all kinds of spiritual gifts, services, and “workings.” Finally, in John’s Gospel, Jesus calls the Spirit our Advocate and our divine teacher.

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### PRAYER OF THE WEEK

#### Pentecost Sunday

*At the Mass during the Day*

O God, who by the mystery of today’s great feast sanctify your whole Church in every people and nation, pour out, we pray, the gifts of the Holy Spirit across the face of the earth and, with the divine grace that was at work when the Gospel was first proclaimed, fill now once more the hearts of believers. 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:

With which gifts of the Holy Spirit do I feel particularly blessed?

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### READINGS FOR THE WEEK

Monday:	Gn 3:9-15, 20 or Acts 1:12-14; Ps 87:1-3, 5-7; Jn 19:25-34
Tuesday:	1 Kgs 17:7-16; Ps 4:2-5, 7b-8; Mt 5:13-16
Wednesday:	1 Kgs 18:20-39; Ps 16:1b-2ab, 4, 5ab, 8, 11; Mt 5:17-19
Thursday:	1 Kgs 18:41-46; Ps 65:10-13; Mt 5:20-26
Friday:	1 Kgs 19:9a, 11-16; Ps 27:7-9abc, 13-14; Mt 5:27-32
Saturday:	Acts 11:21b-26; 13:1-3; Ps 16:1b-2a, 5, 7-10; Mt 5:33-37
Sunday:	Prv 8:22-31; Ps 8:4-9; Rom 5:1-5; Jn 16:12-15

**SAVE THE DATE:** Our Parish Picnic returns on Saturday, August 6, 2022.

Join us for barbecue, games, and a chance to re-connect with friends. Hope to see you there!



### Finance Corner: Your generosity is

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

5/22: 1<sup>st</sup> col.: \$1998. 2<sup>nd</sup> col.: \$405. 5/29: 1<sup>st</sup> col.: \$1710. 2<sup>nd</sup> col.: \$820.

6/05: Dioc. Priest Ben. Welfare.

6/12: Operating Expenses.



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

**Parish Council [PC]:** TBA

**Finance Council [FC]:** TBD

**Liturgy Committee [LC]:** TBA

**St. Teresa Ladies Guild:** Contact Diane, 823-6044

**St. Philip Ladies Guild:** Every 3<sup>rd</sup> Friday. Info TBA..

### ✠ ♥ ✠ Mass Intentions ✠ ♥ ✠ Schedule 2022

6/04 Sat. 5pm Mass ✠ Brendan Smith

6/05 Sun. 8am Mass ✠ John LaForge Jr.

6/05 Sun. 9:30am Mass for the People

6/05 Sun. 11:15am Mass **FIRST COMMUNION** 

**NO MASS on Tues. 6/7 or Wed. 6/8 due to Clergy Study Meeting**

6/11 Sat. 5pm Mass for ✠ Brendan Smith

6/12 Sun. 8am Mass ✠ John LaForge Jr.

6/12 Sun. 9:30am Mass ✠ Judith Munson Andrews

6/12 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.

### RURAL FOOD PROGRAM UPDATE for MAY, 2022

On Tuesday, May 10, we welcomed fifty-seven families, (125 individuals) to receive nutritional support from our Rural Food Program. All who are in need are welcome to attend this monthly food distribution.

Each month our dedicated volunteers repackage proteins including fresh eggs for our clients. They repackage eggs into over 80 dozen egg cartons. This month we came very close to running out of egg cartons! PLEASE CONSIDER SAVING YOUR CLEAN EGG CARTONS and donate them to our program by dropping them off at the parish hall. We thank you in advance. We also appreciate your donation of clean, handled paper bags. We can save the environment and save some money with your support.

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, June 11, 9:00-10:00am** repackaging;

**Monday, June 13, 9:00 – 11:00am** set-up; and

**Tuesday, June 14, 7:30am – 11:00am** distributing food to clients.

[The symbol for the 11th General Assembly of the World Council of Churches reflects the Assembly's theme: "Christ's love moves the world to reconciliation and unity".](#)



## An ecumenism of the heart

by [Sr. Donna Geernaert, SC](#)

*At the invitation of the churches in Germany, Alsace–Lorraine, and Switzerland, the [World Council of Churches \(WCC\)](#) will hold its [11th General Assembly](#) in Karlsruhe, Germany, from August 31 to September 8, 2022. Usually held every eight years, this assembly comes after a year's delay because of the COVID pandemic which has taken many lives and highlighted the profound inequalities that exist in contemporary society. Bringing together more than 4000 participants from all over the world, a WCC Assembly is a special event in the lives of its 350 member churches, ecumenical partners, and other churches. With a membership including most of the world's Orthodox churches, scores of Anglican, Baptist, Lutheran, Methodist, and Reformed churches as well as many charismatic, independent, united, and uniting churches, a WCC Assembly is the most diverse Christian gathering of its size in the world. It is a unique opportunity for the churches to deepen their commitment to visible unity and common witness.*

As the highest governing body of the WCC, the General Assembly is the only time when the entire fellowship of member churches comes together in one place for prayer and deliberation. It has the mandate to review programs, issue public statements, and determine the overall policies of the WCC. It also elects the Council's eight presidents and its 150 member Central Committee to oversee the WCC's work until its next assembly. Each of the WCC member churches selects its own delegates to the Assembly, with allowance made in the allocation of delegates for balancing of confessional, cultural, and regional representation. At this upcoming Assembly, there will be approximately 45 Canadian delegates who have already begun to meet in preparation for their participation. In addition to delegates and advisors from member churches, there will also be a number of delegated representatives from associated organizations and from non-member churches like the Catholic Church and Pentecostal churches with whom the WCC is in dialogue. Considerable effort is made to bring together as wide as possible a group of participants, and in recent years extensive programs have been organized for visitors. Worship and Bible study give the Assembly its spiritual and theological grounding. Small group sessions invite the building of friendships and community across multiple boundaries, and some enjoy the experience of the Assembly as a kind of Christian festival.

The relationship between the Catholic Church and the WCC is monitored by a [Joint Working Group](#) (JWG). Established in 1965 to support ongoing dialogue and collaboration, the JWG has an advisory role to its parent bodies, namely the [Pontifical Council for Promoting Christian Unity](#) (PCPCU) and the Assembly of the WCC to which it regularly presents an account of its activities. In this context, the Catholic Church through the PCPCU appoints 12 Catholic theologians as members of the [Faith and Order Plenary Commission](#), and 18 members of the JWG. About 12 experts are invited regularly to different programs of the WCC, and two full-time Catholic staff members are seconded to the WCC office in Geneva. During its second five-year mandate, the JWG studied the possibility of Catholic membership in the WCC. Over the course of this study, the JWG became increasingly aware of disparity between the two bodies, particularly in terms of relative size and differing organizational structures, which would present challenges for both. In 1972, the focus of the JWG shifted from the membership issue to improved collaboration.

Exploring the Assembly theme

A [24-page reflection booklet](#) on the Assembly theme, "Christ's love moves the world to reconciliation and unity", notes this is the first time "love" has been part of an assembly theme and calls for an "ecumenism of the heart" in a broken world.

"Many people among the churches are urging that our seeking of unity must be not only intellectual, institutional, and formal, but also based on relationship, in common prayer, and, above all, in mutual affection and love," the text asserts (p. 19). God's foremost attitude to the world is love which "more than ideas and ideals, gathers, inspires, and creates unity". As the language of our faith, love "can actively and prophetically engage the world as we see and experience it today in a way that will make a difference for a shared tomorrow" (p. 20). "Those who are in Christ, . . . are called to do so in this world, . . . living as a sign and a foretaste of the kingdom to come and making visible the love that fills our hearts with joy, even on the bleakest days" (p. 4). Churches are called to be a sign of this sacrificial love of Christ. "This witness does not come from human effort alone . . . but is made possible by the love of Christ working in us" (p. 16). Further, churches are not only witnesses to the world but, as part of the world God has made, "Already, within the church itself, the world is being gathered into unity" (p. 17). Affirming the need for a "renewed ecumenical movement for the sake of the world", the text says that churches "are called by the risen Christ to be 'sent' into the very public and open spaces of the world, to reframe our corporate sense of what matters, to make idols fall, and to be part of welcoming the kingdom of God in which the poor are blessed and captives set free" (p. 23).

Differing understandings about the nature and mission of the church have been either an overarching or an underlying theme in many ecumenical dialogues over the years, and during the 1970s, the concept of *koinonia* (communion) has emerged as central to the quest for a common understanding of the church and its visible unity. The term has proved helpful ecumenically, offering a biblical basis for the churches' search for unity and for their common engagement in service and mission. Dialogue about the reign of God has also affirmed the notion of *koinonia* as descriptive of the right relationships God wills for the whole of creation. Bringing the two themes together, there is an emerging consensus about the relationship between the church and the reign of God in which the church, precisely as *koinonia*, is affirmed as a sign, instrument, and foretaste, as a "kind of sacrament" of God's eschatological reign.

Of particular interest is the third phase of the international Reformed/Roman Catholic dialogue on [The Church as Community of Common Witness to the Kingdom of God](#), which makes use of case studies from Canada, South Africa, and Northern Ireland to explore how the two churches' actions on behalf of social justice reflect their understandings of the church's role in relation to the reign of God and what that has to say about the specific ecclesiology of each (nos. 68-123).

Reflecting on the case studies, the dialogue report states: "There is no disagreement between us regarding the basic affirmation that the church is and should be a community of common witness to the kingdom of God." Further, "Our common understanding of the kingdom enables us to read together many of the signs of the times" (no. 157). In the final chapter of their report, members of this dialogue group affirmed the dialogue itself as a form of common witness as well as a challenge to renewal in both churches. They assert, "In a fundamental sense, our dialogue itself is already an act of common witness, a reconciling experience that calls for further reconciliation of memories as obedience leads us to unity in faith and action, to a common witness in which the signs of the Kingdom are shared with the poor" (no. 198). With its participants coming together from all over the world, this WCC Assembly, too, will provide opportunities for dialogue calling the churches to ever greater fidelity in their common witness to the kingdom of God.

### Being together

The WCC describes itself as a fellowship of churches who confess the Lord Jesus Christ as God and Saviour. Usually seen as a translation of the Greek *koinonia*, the word *fellowship* in this description recognizes that the unity in Christ of all who believe in him already exists before any decision to come together. It is a given reality which the WCC member churches are pledged to making visible; they are committed to being together and to staying together. Succinctly stated at the 1991 Canberra Assembly, the unity of the Church is both a gift and a calling. May this assembly with its focus on an ecumenism of the heart be for the churches and the world at large a Gospel witness to the Christian meaning of love and the kind of [unity for which Jesus prayed](#).

... *we hear them speaking in our own tongues of the mighty acts of God.*

The story of Pentecost as read today is better understood if you trace your way back to the very beginning of the Hebrew Bible – to its Genesis account of the Tower of Babel.

Unlike modern historians the Hebrew writers of three thousand years ago used their *imaginations* to trace the rise as well as the fall of our human race. Indeed, it's as if they thought mere facts would miss the point, whereas a storybook style would allow them to underscore both the ominous as well as the marvelous nature of this creature we call "human". And so we meet – early on – the mild Abel, a shepherd, untrammelled by fences, whose life is threatened by his brother Cain, who erects fences, walls, cities and forges tools of metal – including weapons.

By the time we reach chapter eleven of Genesis these descendants of Cain have grown numerous and ambitious and choose to go totalitarian, to take the high ground, to build a Tower with its top touching the sky. They also insist on speaking one language. Thus language becomes a tool of domination (as theologian Jennie Hurd has said). Language becomes almost military, insuring that everyone move in the same direction, even as printed language stays in line from page to page to page. Uniformity in speech and thought, ready to detect any discontent! Censorship.

Also in those ancient times building towers implied slave labor, a stratified society, people taught to scramble "to the top" or labor until they drop – it being the nature of a tower raised on high to accommodate only "the few" instead of the many – as I found out when I climbed the 450 foot high Pyramid of Cheops in Egypt many years ago to share the view with five other colleagues.

Those ancient Tower builders wanted to stop time; to rein in change; to render rigid a world that was too dynamic to hold still – even as their effort to freeze language fell apart into accents, reaction, protest, prophecies, a Sermon on the Mount. As the text says: *So the Lord scattered them from there over all the earth, and they stopped building the city* – their Tower of Babel, of chatter, of Newspeak.

Our Pentecost festival proclaims Christ's reversal of humanity's preference for a groundless "security". Far from it, our Gospels reveal the intent of our world's creator as – creative! It insists on a *widening* of space and time, a depth of being that allows more room for the Spirit, the Breath of Life to breathe, to sing – instead of Jimmy Cagney's "top of the world" insanity displayed amid a holocaust of blazing oil tanks.

Today recalls the return of the Pentecostal Spirit that opens the book of Genesis by calling forth the wonder of landscapes and mountains and unimaginable deep-sea creatures and galaxies and the face of a man and a woman. We celebrate the arrival of a breath so vital, so visionary, so full of grace. No need to enforce one language – as, for instance, mathematics – as the exclusively accurate one – as we did Latin for so long a time. The Love that underlies this world can speak in so many ways – so many poems, **so many poets** – even a phone book if you survey it as Christ would – all those names.

--Geoff Wood, 6/05/2022

