



**Palm Sunday of the
Passion of the Lord
March 28, 2021**

[Christ Jesus] humbled himself, becoming obedient to the point of death, even death on a cross.

— *Philippians 2:8*

HOLY WEEK

For the Palm Sunday Gospel, we return to the Gospel according to Mark. The account of the Passion takes up nearly one-third of Mark's entire Gospel and, of all the evangelists, he is the one who presents the details most graphically. He depicts the humanity of Jesus most intensely, describing his sufferings thoroughly. Mark portrays Jesus as a complete fulfillment of the "Suffering Servant" of Isaiah, the obedient, humble slave dying on a cross of whom Paul speaks in Philippians. But it is important to remember that we call this "Holy Week" and not "sad week" or "suffering week," for each of the readings today, even the lamentations of the psalm, end in the promise of the strength and hope that is granted by God to those who faithfully give of themselves in love. As we enter into this week through these readings, we must reflect deeply on the sufferings of Jesus, but still be confident in the joy of risen, eternal life that awaits all of us who faithfully walk with him through these days. —*J. S. Paluch Co.*

FEAST OF FAITH

The Liturgies of Holy Week

Holy Week is the culmination of the liturgical year. During these holy days, the liturgy will lead us, with Jesus, to the depths and to the heights.

It begins with a harsh juxtaposition, as we carry palms in remembrance of Christ's triumphant entry into Jerusalem and then listen to the Passion according to Matthew, as the King is handed over for crucifixion. Then, on Holy Thursday, we remember the night Jesus was handed over—the night he gave himself for us and to us, to live in our midst forever in the sacrament of his Body and Blood. On Good Friday, we touch with our hands the mystery of the Lord's cross, the instrument of torture that has become the tree of life. Then, at the great Easter Vigil, the lighting of the paschal candle speaks to us of the triumph of light over darkness, of life over death. The resurrection of the Lord becomes a living reality in our midst as the catechumens for whom the Church has prayed throughout Lent are plunged into the mystery of Christ's death and share in the glory of his resurrection. These are indeed holy days, the culmination of the Church's liturgy, and an invitation to participate in the very life of Christ. Come, let us worship.

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

READINGS FOR THE WEEK

Monday: Is 42:1-7; Ps 27:1-3, 13-14; Jn 12:1-11
 Tuesday: Is 49:1-6; Ps 71:1-6, 15, 17; Jn 13:21-33, 36-38
 Wednesday: Is 50:4-9a; Ps 69:8-10, 21-22, 31, 33-34; Mt 26:14-25
 Thursday: **Lord's Supper:** Ex 12:1-8, 11-14; Ps 116:12-13, 15-16bc, 17-18; 1 Cor 11:23-26; Jn 13:1-15
 Friday: Is 52:13 — 53:12; Ps 31:2, 6, 12-13, 15-17, 25; Heb 4:14-16; 5:7-9; Jn 18:1 — 19:42
 Saturday: a) Gn 1:1 — 2:2 [1:1, 26-31a]; Ps 104:1-2, 5-6, 10, 12, 13-14, 24, 35; or Ps 33:4-7, 12-13, 20-22;b) Gn 22:1-18 [1-2, 9a, 10-13, 15-18]; Ps 16: 5, 8-11; c) Ex 14:15 — 15:1; Ex 15:1-6, 17-18; d) Is 54:5-14; Ps 30:2, 4-6, 11-13; e) Is 55:1-11; Is 12:2-6; f) Bar 3:9-15, 32 — 4:4; Ps 19:8-11; g) Ez 36:16-17a, 18-28; Ps 42:3, 5; 43:3-4 or Is 12:2-3, 4bcd, 5-6 or Ps 51:12-15, 18-19; h) Rom 6:3-11; i) Ps 118:1-2, 16-17, 22-23; Mk 16:1-7
 Sunday: Acts 10:34a, 37-43; Ps 118:1-2, 16-17, 22-23; Col 3:1-4

SUNDAY MASSES:

Times & Zoom information can be found at our parish website ---- www.stphilipstteresa.org

WEEKLY



Finance Corner: Your generosity is greatly needed and appreciated! For the month of **March/April** 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. Include your offering envelope # with your donation.
 3/28: Rural Food. 4/2: Holy Land. 4/4: Operating Expenses & Easter Sunday.

Mark your Calendar for Future Events & Meetings:

Parish Council [PC]: TBA Zoom
Finance Council [FC]: TBA Zoom
Liturgy Committee: TBA Zoom
St. Teresa Ladies Guild: Contact Diane, 823-6044
St. Philip Ladies Guild: Contact Penny, 559-367-7403
Centering Prayer ZOOM: Tues. noon/Fri. 930am - info www.stphilipstteresa.org

✠ ♥ ✠ Mass Intentions ✠ ♥ ✠ Schedule

Email or voicemail the office to request a future Wed/Thurs/Sun Mass Intention. (\$10 offering is mailed to PO Box 339, Occidental CA 95465.)

3/28 Sun. 8am Mass ✠ Diana Laczkowski
 3/28 Sun. 9:30am Mass ✠ Carrie Sue Lue
 3/31 Wed. 9am Mass ✠ Lucille Munson
 4/04 Sun. 8am Mass ✠ Lynn Auten
 4/04 Sun. 9:30am Mass ✠ Brendan Smith

Prayer Requests: 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., Jacque W., Rebecca A., April K., Jacinta G., Leo A., Ed C. family, Kathy R., Donna W., Jim K., Sherry S., Papke family., Gail F., Lynn, Marie N., Christine, James, Gary S., Peter R., Gerry N., Diane K., Robin A.

SAINTS AND SPECIAL OBSERVANCES

Sunday: Palm Sunday of the Passion of the Lord
 Monday: Monday of Holy Week
 Tuesday: Tuesday of Holy Week
 Wednesday: Wednesday of Holy Week
 Thursday: Holy Thursday; Paschal Triduum begins
 Friday: Good Friday of the Lord's Passion; Fast and Abstinence
 Saturday: Holy Saturday; Vigil of Easter

2021 Holy Week Schedule

Palm Sunday:

8:00 am at St. Philip's
 9:30 am at St. Teresa's

Holy Thursday:

6:00 pm Mass at St. Philip's

Good Friday:

12:00 noon Passion Service at St. Teresa's

Holy Saturday:

7:30 pm Easter Vigil Services at St. Philip's

Easter Sunday:

8:00 am Mass at St. Philip's
 9:30 am Mass at Calvary Cemetery in Bodega

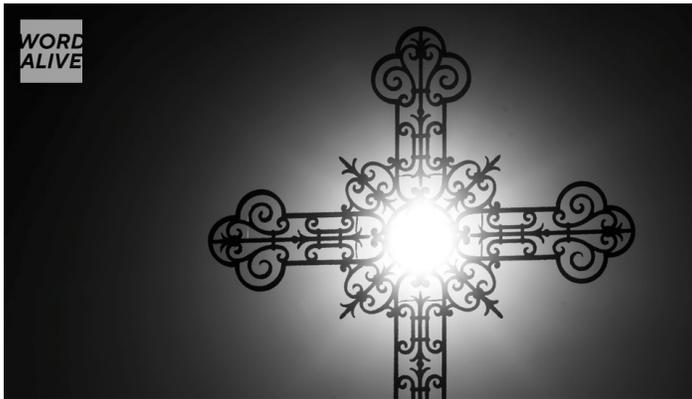


Photo by Duncan Sanchez on Unsplash

Keeping our eyes on God

by [Rachel Wong](#)

One year ago today, I received an email from my boss telling me not to come in to work the coming Monday due to concerns of the spread of COVID-19 here in Vancouver. A year later, I think many would argue that things haven't gotten better – in fact, many may say that things are worse.

I think for many of us, this lockdown has illuminated many things that perhaps have gone unnoticed in our usually busy lives. All the things I used to do as outwards signs of my faith were suddenly taken away. Mass suddenly took place in my living room. Adoration was on my laptop. In-person fellowship was curtailed and conferences were moved online. The lack of activity was unbearable.

A few weeks into our lockdown, I remember sitting on the floor of my room, staring up at the crucifix on my wall. As I fidgeted on the carpet, I found myself praying for an end to COVID-19 so that things could go back to the way they were. And while it was a noble prayer and an objectively good desire, God, in His mercy, nudged my heart in a different direction.

Even now, Rachel, will you love me?

His voice pierced the uncomfortable silence.

Even now, when you're not able to visit the adoration chapel, will you love me?

Even now, when you can't see your friends at young adult events, will you love me?

Even now, when you can't wear your favourite outfit to Mass, will you love me?

All of the trivial things that I associated with being a good Catholic were laid out in front of me. In a swift moment, the Lord's words arrested me. I had no good or reasonable answer for Him.

My entire faith life up until March 14, 2020, was focused on outward signs and doing. But in a year of "new realities" where I couldn't "do" anything, the Lord was humbling me to accept a reality that wasn't new: In His infinite love and mercy, He already paid the price. And there was nothing that I needed to "do" to earn His love.

This is the same refrain given to the Ephesians by St. Paul: "For by grace you have been saved through faith, and this is not your own doing; it is the gift of God" (2:8). This is not just a reality for the Early Church. This continues to be a truth for us

today, even as we patiently await our freedom from this horrendous virus.

God is in no need of our praise, but out of love He created all of us so that we can experience His love. The God who is love sent His only son as a ransom for our sins. I think we hear these truths so often that over time, we lose sight of it in the hustle and bustle of Bible studies, fellowship, group novenas, and conferences. And to be clear, *all* of these things are objectively good. But when we lose sight of *who* all of this is for, all these things lose their value.

The heart and joy of the Gospel is so beautifully tied up in this week's Gospel reading – very fittingly on Laetare Sunday. Through the sacrifice of Jesus, we are afforded everlasting life. And everything that we do, every good deed that we perform, needs to point back to God. As St. John writes, "...those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God" (John 3:21).

Not in me, but in God.

So many of my deeds were done for me. While I'm sure that God appreciated them, what He desired even more was my heart: a heart set aside for Him, one that loves Him even when all my plans are changed and I'm outside of my comfort zone. If there's one thing I've come to see with this pandemic, it's that we are clearly not meant to go back to the way things were. There is an opportunity here for us to re-evaluate our personal relationship with God and for us to be reminded daily that all the things we do are not solely for us and our glory. The question God asked me early on – *will you still love me?* – continues to echo in my heart. Out of His love and mercy, He's already done all of the heavy lifting. All I need to do is to keep my eyes fixed on Him, even in discomfort, even in difficulty, and even in the midst of a global pandemic.



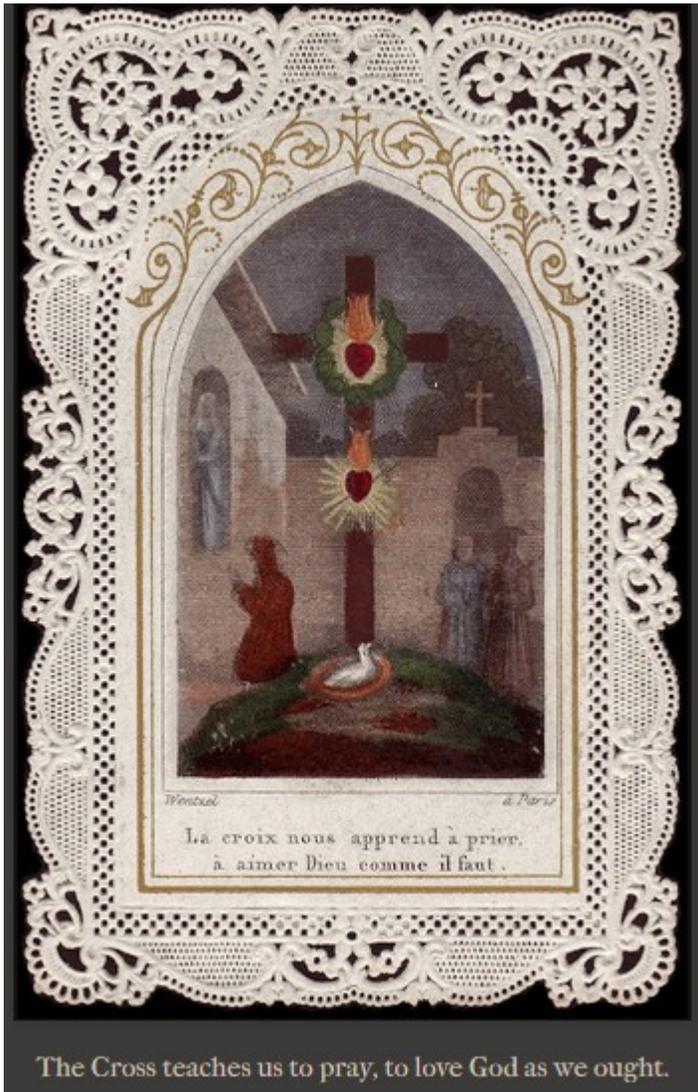
Rachel Wong is a writer and speaker living in Surrey, BC. She writes and speaks frequently on Catholic femininity, the intersection of faith and mental health, and her personal faith journey. Rachel is also the host of [The Feminine Genius Podcast](#), a podcast inspired by Pope St. John Paul II and his writings on women. Twitter/Instagram: @rchlcnwg Learn more: <https://rchlcnwg.com>

RURAL FOOD PROGRAM UPDATE for Mar 2021

On Tuesday, March 9, fifty families received nutritional support during our drive through distribution at the St Philip's Parking lot. Rural Food volunteers braved cold, rainy weather to participate in setting up for and distributing a wide variety of food to support those who attended. This month marks one year since we dramatically changed our operations to become a drive-through distribution due to the Covid 19 pandemic.

This program is funded through the Rural Food Collection each month, 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, April 10, 9-10:00 am repackaging; Monday, April 12, 9:00 - 11:00am set up and Tuesday, April 13, 7:30 - 11:00 to distribute food to clients.



deathly solitude, that corner where Lazarus thought he might lie safe for ever.

This is indeed what Jesus came to do. He came to contradict our inclination to withdraw from people, from pain and effort, from our potential for mistakes - to avoid any revelations which might shatter our complacency. And so he shouts again and again, "Lazarus, William, Mary, Margaret - come forth! Do not resist gestation, do not abort your own becoming." For it is this reluctance to BE that would drag our universe back into the darkness out of which God called it in Genesis. It is this reluctance to BE, to grow, to go through the never ending agony of blossoming, that generates so much of the negativity we read about everyday - that generates even the hope of the pious fundamentalist that doomsday may be imminent and of hopeless pessimists that our untidy world come to an end so that we might be simply static for all eternity (which is another way of wishing to be dead).

Jesus would reverse such depression and the meanness it often generates. He summons us to life, hope, humor, compassion, love, solidarity - things that make a cynic's skin crawl. Like the Lazarus of Yeats' play we may - in our moodier moments - resist his summons. We may hope the stone behind which we would forever hide will stay put, block all resonance of his call to come out and grow.

But to no avail. The womb, our self-appointed tomb, cannot be our final resting place. His wake up call will ultimately be too commanding, too challenging to resist and we shall stagger (reluctantly perhaps) out of our timidity before life (with all its variables) to hear his next even more frightening yet seductive command: "Untie him, unbind her; let them go free - to become the saints, the poets, the perennial beauties the Source of all being intends them to be."

--Geoff Wood, 3/28/21

Unswaddle him and let him go free

In a brief play called "Calvary" by William Butler Yeats, Lazarus appears amid the crowd watching Jesus carry his cross up that hill. The people press forward To shout their mockery: 'Work a miracle,' / Cries one, 'and save your self'; another cries, / 'Call on your father now before your bones / Have been picked bare by the great desert birds' . . .

Jesus notices Lazarus in the crowd and says, *Seeing that you died, / Lay in your tomb four days and were raised up, / You will not mock me.* But Lazarus does indeed harbor resentment toward Jesus : *For four whole days / I had been dead and I was lying still / In an old comfortable mountain cavern / When you came climbing there with a great crowd / And dragged me to the light.* Christ responds, *I called your name: . . . I gave you life.* But Lazarus feels no gratitude: . . . *'Come out!' you called; / You dragged me to the light as boys drag out / A rabbit when they have dug its hole away; / And now with all the shouting at your heels / You travel towards the death I am denied.*

Lazarus did not want to be raised from the dead. Life was too much for him. He longed for a place to hide. But, with his insistence that we live, that we cross every threshold we encounter, that we grieve and grow, Jesus flooded with light that

