



## 1st Sunday of Lent March 6, 2022

*The word  
is near you,  
in your mouth  
and  
in your heart.*

— Romans 10:8

Psalm 91:2 *I will say of the Lord, "He is my  
refuge and my fortress, my God,  
in whom I trust."*

### IN THE DESERT

Jesus was led by the Spirit into the desert for forty days, and then the devil tested him. Moses and the Israelites had been in the desert for forty years before being led to the land of milk and honey. There were times when they called out to God, sure that, as Saint Paul wrote to the Romans, "everyone who calls on the name of the Lord will be saved." We sometimes spend time in the desert as well. Not a literal desert most of the time, but a desert in which it seems difficult to perceive God's presence, times when we face difficulty and are tempted to leave God's ways behind. On this First Sunday of Lent, Jesus shows us what to do in these moments: stand firm and trust in God. -- © J. S. Paluch Co.

### PRAYER OF THE WEEK

#### First Sunday of Lent

Grant, almighty God,  
through the yearly observances of holy Lent,  
that we may grow in understanding  
of the riches hidden in Christ  
and by worthy conduct pursue their effects.  
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:

What Lenten observances do I intend to keep this year?

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### READINGS FOR THE WEEK

Monday: Lv 19:1-2, 11-18; Ps 19:8-10, 15; Mt 25:31-46  
Tuesday: Is 55:10-11; Ps 34:4-7, 16-19; Mt 6:7-15  
Wednesday: Jon 3:1-10; Ps 51:3-4, 12-13, 18-19; Lk 11:29-32  
Thursday: Est C:12, 14-16, 23-25; Ps 138:1-3, 7c-8; Mt 7:7-12  
Friday: Ez 18:21-28; Ps 130:1-8; Mt 5:20-26  
Saturday: Dt 26:16-19; Ps 119:1-2, 4-5, 7-8; Mt 5:43-48  
Sunday: Gn 15:5-12, 17-18; Ps 27:1, 7-9, 13-14;  
Phil 3:17 — 4:1 [3:20 — 4:1]; Lk 9:28b-36

### SAINTS AND SPECIAL OBSERVANCES

Sunday: First Sunday of Lent;  
Girl Scouting Sunday  
Monday: Ss. Perpetua and Felicity  
Tuesday: St. John of God  
Wednesday: St. Frances of Rome  
Friday: Abstinence

### Finance Corner: Your generosity is greatly needed and appreciated!

For the month of **February** offerings: PLEASE put in Mass collection box 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] with your donation. **2/27: 1<sup>st</sup> coll.: \$1235. 2<sup>nd</sup> coll.: \$1165.**



3/06: Operating Expenses. 3/13: Capital Expenditures.

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

**Parish Council [PC]:** TBA  
**Finance Council [FC]:** TBA  
**Liturgy Committee [LC]:** Fri., 4/01/22, at 9:45am in Hall  
**St. Teresa Ladies Guild:** Contact Diane, 823-6044  
**St. Philip Ladies Guild:** Contact Penny, 559-367-7403

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

3/05 Sat. 5pm Mass ✠ Brendan Smith  
3/06 Sun. 8am Mass ✠ Hugh Peterson  
3/06 Sun. 9:30am Mass  
3/06 Sun. 11:15am Mass for the People  
3/12 Sat. 5pm Mass ✠ Brendan Smith  
3/13 Sun. 8am Mass John Geving  
3/13 Sun. 9:30am Mass for the People  
3/13 Sun. 11:15am Mass

### Prayer Requests: Please leave a message at 707-408-2650.

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, Hugh P., Robert S., Britney N., Chuck, Rebecca A., April K., Jacinta G., Leo A., Ed C. family, Kathy R., Donna W., Sherry S., Gail F., Marie N., Christine, James G., Gary S., Peter R., Gerry N., Diane K., River M.; Nikkie; Mr. C., Michelle, Christian A., Samantha S., Gary E., Frederick Kasl, John Geving

### RURAL FOOD PROGRAM UPDATE for February 2022

Tuesday, February 8, brought lots of warm sunshine and 60 families (136 individuals) who were all smiles as they selected fresh produce, milk, eggs, poultry, beef, fish or vegetarian items, commodities, snacks and bread, including a wonderful selection from our local Wildflour Bakery and some sweet kiwi fruit from a local resident's garden. Clients broke out into more smiles as each was presented with Valentine roses, a donation from our volunteers. We continue to have an increase in attendance each month. All are welcome to receive nutritional support from our Program. We are collecting jackets and sweatshirts for our clients-see separate notice in this bulletin.

We have opened the hall to in-person shopping for clients who follow COVID guidelines while inside. This allows clients to be selective in choosing specific foods from our program for their families. 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 Parish Hall /parking area: Saturday, March 5, 9-10:00 am repackaging; Monday, March 7, 9:00 – 11:00am set up; Tuesday, March 8, 7:30-11:00am distribution .



Detail of *The Road to Emmaus* by Robert Zünd (Source: [Wikimedia Commons](#))

## ***An ecumenical panel on synodality***

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

A recent blog by Nick Jesson identifies “[six signs of an ecumenical springtime](#)” as a cause for renewed hope in the search for Christian unity. Not mentioned by Nick but perhaps a seventh sign of an ecumenical springtime is a growing appreciation for Saint John Paul II’s reference to dialogue as an ecumenical gift exchange. Pope Francis offers clear encouragement: “If we really believe in the abundantly free working of Holy Spirit, we can learn so much from one another!” (*Evangelii Gaudium* 246). With this in mind, the Catholic Ecumenical Officers of Western Canada saw Pope Francis’ invitation to the whole church, Catholic and ecumenical, to reflect together on synodality as an invitation to host an ecumenical panel on the topic.

On February 15, Archbishop Linda Nicholls (Primate, Anglican Church of Canada), Dr. Irma Fast Dueck (Professor, Mennonite Church Canada), Fr. Geoffrey Ready (Professor, Orthodox Church of America), and Rev. Stephen Kendall (Principal Clerk, Presbyterian Church in Canada) were invited to share their thoughts on how synodality is experienced in the life and mission of each of their churches. With apologies to the panellists, the limited space of this blog allows for only highlights from four very rich presentations.

*Canadian Anglicans* are familiar with the experience of synodality as each diocese is overseen by a “bishop-in-synod” model of governance familiar within the wider Anglican tradition. This model means that the diocesan bishop exercises his or her authority with the advice and consent of the clergy and laity of the diocese. It recognizes that the Holy Spirit is given to all the baptized who all share responsibility for the life of the church. All are called to seek the mind of Christ, to balance individual conscience with the good of the whole. Dioceses are organized regionally in four provinces, which in turn are joined nationally in the General Synod of the Anglican Church of Canada. Each of these structures meets periodically in synod for discussion, worship, and decision-making. Voting takes place by “houses” or “orders” (i.e., laity, clergy, bishops) with different kinds of legislation requiring different thresholds of support for approval. Episcopal concurrence is needed before any legislative change can be enacted. Reflecting on the Anglican experience of synodality, Archbishop Nicholls identified gifts as well as challenges. Among the gifts, a key strength is the fact that all voices are represented. There is an equal opportunity for all to be heard, a balance of clergy and laity where each “house” is called upon to discern individually. All meet as one body, and relationship building is essential to discernment. Yet synodical structures assume a strong formation for all, and this can be a challenge as laity may be tempted to defer to clergy. Another challenge lies in the possible domination of juridical procedures and parliamentary debate, which may well impede careful discernment of current issues. In this context, the emergence of an Indigenous Anglican Church offers new opportunities to reflect on synodality for the benefit of the whole church.

For *Canadian Mennonites*, the primary manifestation of the church is the local congregation and the various groupings of congregations united in the Conference of Mennonites in Canada. As they share an Anabaptist heritage and a congregationalist polity, the topic of synodality is not widely discussed among their members. The autonomy of each individual congregation is strongly affirmed, and the Conference has no authority to interfere in the internal matters of a congregation unless called to do so. It is not a legislative but an advisory body, promoting unity in love, faith, and hope and in common work in the kingdom of God.

Dr. Fast Dueck sees herself as a practical theologian. In fact, she maintains, true theology must be practical. It is essential to pay attention to the embodied life of the church, to orient the church to the confusing body that it is. We need to reflect on how bridges will be built between theology and the life of the Christian community. How we live as communities will inform our understanding and practice of synodality. The Mennonite church is a peace church, called to witness to the transforming power of God’s Kingdom of peace, justice, and reconciliation. This commitment to Jesus’ way of peace will determine how we shape our common life. The church seeks social healing, restorative justice, and healing of memories. Without attention to past brokenness, it will not be possible to move beyond the isolation of the past and take concrete steps toward new relations. Healing of memories is integral to how synodality will be lived in our churches.

Among the *Orthodox Churches*, synodality is a familiar concept, central to maintaining the church in apostolic fidelity since the first millennium. It has, therefore, been an important topic in the international Orthodox–Roman Catholic dialogue, which in 2016 issued its statement [Synodality and Primacy during the First Millennium: Towards a Common Understanding in Service to the Unity of the Church](#). And, for Pope Francis, this Orthodox experience of synodality is a good example of a potential ecumenical gift exchange.

Father Ready began his presentation by stating his basic agreement with the International Theological Commission’s text [Synodality in the Life and Mission of the Church](#). It speaks well of the Orthodox concept of synodality, showing the effect of the past century of dialogue on the topic. Further insight into the meaning of synodality, he suggests, may be found in the concept of *sobornost* as developed in the thought of Aleksey Khomyakov. The Slavonic equivalent of “catholicity” in the Nicene Creed, the term can be roughly translated as togetherness, a unity in multiplicity where all differences disappear. Viewed from within, the Church reflects the life of the Holy Trinity. It is an organic unity in love and freedom; it is not an institution and not an authority. Every member is part, and organic unity is maintained in spite of external conflict.

While *Canadian Presbyterians* are not familiar with the term “synodality”, they do make use of the term “synod” in relation to their church’s organizational structure. Rooted in the Reform tradition and the theology of John Calvin, Presbyterian church structure is based on elders, i.e., presbyters. Equal numbers of teaching elders (clergy) and ruling elders (laity) share in the care and oversight of the ministry at each of the four levels or “courts” of the church. This ensures that the full spectrum of voices is heard and enhances the possibility of all members of the church staying together on the journey. According to Rev. Kendall, Presbyterians specialize in committees. When faced with a difficult decision such as the ordination of women in the mid-20th century or current questions about sexual orientation, the tendency is to form a committee. In forming such committees, attention is given to providing for a variety of views from lay and ordained as well supporters and those who oppose the position. Committees may study a question for a number of years, reporting annually to the General Assembly until a decision can be made. The making of a formal decision does not, however, conclude the matter as the question will be returned to committee for further study. The process may appear meticulous but clearly gives priority to the importance of building consensus and journeying together.

This brief review of how synodality is lived in Anglican, Mennonite, Orthodox, and Presbyterian churches demonstrates not only the distinctiveness of each of the approaches taken but also the commitment that each places on fidelity to discerning the Gospel in today’s world. Synodality in action is not just about making decisions as a church. It’s also about the cumbersome, often messy, consultative process of seeking to reconcile divergent views and deeply held convictions in living faith communities. All our churches are facing challenges, and all have much to learn from one another.



**Diocese of Santa Rosa**  
**REVISED**  
**2022 Lenten Regulations**

“The Lenten Season has a double character, namely to prepare both catechumens and faithful to celebrate the paschal mystery. The **catechumens**, both with the Rite of Election and Scrutinies,

and by catechesis, are prepared for the celebration of the sacraments of Christian initiation; the **faithful**, ever more attentive to the Word of God and prayer, prepare themselves by penance for the renewal of their baptismal promises. “ (From: The Order of Prayer in the Liturgy of the Hours and the Celebration of the Eucharist)

**The current discipline is as follows:**

- Ash Wednesday and Good Friday are days of **fast** and **abstinence**, that is, limited to a single, full meal and abstinence from meat.
- The other Fridays of Lent are days of **abstinence** from meat.
- The law of **fasting** permits only one full meal a day, but it does allow the taking of some food in the morning and a second light meal at noon or in the evening, as you prefer. Persons who have completed their eighteenth year to the beginning of their sixtieth (60) year are obligated to fast.
- The law of **abstinence** from meat applies to all persons who have completed their *fourteenth* year of age.

However, it is highly recommended that children from ages seven to *fourteen* years also follow the law of **abstinence**. All Catholics are encouraged to receive Holy Eucharist frequently during Lent and to receive the Sacrament of Penance so that all may be prepared to celebrate more fully the paschal mystery. Those who have received their first Holy Communion are to receive Holy Communion during the Easter season.

- The determination of these days of obligatory penance, as listed above, should not be understood as limiting the occasions for Christian penance. This penance is to help us see and shorten the distance between our present lives and the life God wants for each of us. “Penance should not be only internal and individual but external and social.” (Constitution on the Sacred Liturgy #110)
- **Marriages** may be celebrated with Mass and the nuptial blessing should always be given. It is, however, contrary to the spirit of penance during Lent to plan an elaborate wedding with lavish decorations.

**Confirmation at the Easter Vigil:** Canon Law grants to pastors and parochial vicars the faculty to administer the Sacrament of Confirmation, within their proper parish, to any adult or child over the age of seven years on the occasion of his/her baptism or received into full communion with the Church.



Immaculate Heart of Mary. | Zvonimir Atletic via www.shutterstock.com

by [Courtney Mares](#)

Rome Newsroom, Mar 2, 2022 / 09:15 am

**Ukraine’s Latin Rite Catholic bishops have asked Pope Francis to consecrate Ukraine and Russia to the Immaculate Heart of Mary.**

In a [letter](#) to the pope, the Ukrainian bishops said that they were writing “in these hours of immeasurable pain and terrible ordeal for our people” in response to many requests for the consecration.

“Responding to this prayer, we humbly ask Your Holiness to publicly perform the act of consecration to the Immaculate Heart of Mary of Ukraine and Russia, as requested by the Blessed Virgin in Fatima,” said the letter, published on the bishops’ website on Ash Wednesday, March 2.

“May the Mother of God, Queen of Peace, accept our prayer: Regina pacis, ora pro nobis.”

Their request came as Russian forces moved to encircle the Ukrainian capital Kyiv, where multiple blasts were reported early Wednesday morning, and troops laid siege to Kharkiv, Ukraine’s second-largest city.

More than 453,000 people have fled to Poland in the past six days, according to the Polish Border Guard agency. On March 1 alone, 98,000 people crossed the border into Poland.

The Ukrainian bishops have also posted on their website an [updated Ukrainian text](#) of an act of consecration of Ukraine to the Immaculate Heart of Mary, asking that it be recited privately and after each Mass.

About 1% of the Ukrainian population are Latin Rite Catholics. They are concentrated in the west of the country, with six dioceses suffragan to the [Archdiocese of Lviv of the Latins](#).

The majority of Catholics in Ukraine belong to the Ukrainian Greek Catholic Church, the largest of the 23 Eastern Catholic Churches in communion with Rome. Greek Catholics make up about 9% of Ukraine's 44 million population, which is predominantly is Orthodox Christian.

Before the revolutions of 1917 that overthrew the Russian Empire and led to the creation of the Soviet Union, Russia was colloquially known as the "house of Mary" because there were more shrines and churches dedicated to Our Lady than in any other country at the time.

During the [Fatima apparitions](#) in 1917, the Blessed Virgin Mary revealed [three secrets](#).

The second secret was a statement that World War I would end, and a prediction of another war that would start during the reign of Pius XI if people continued to offend God and Russia was not consecrated to Mary's Immaculate Heart.

[Sister Lucia](#), one of the three Fatima visionaries, recalled in her memoirs that Our Lady asked for "the Consecration of Russia to my Immaculate Heart, and the Communion of reparation on the First Saturdays" to prevent a second world war

She said that Mary told her: "If my requests are heeded, Russia will be converted, and there will be peace; if not, she will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred; the Holy Father will have much to suffer; various nations will be annihilated."

"In the end, my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, and she shall be converted, and a period of peace will be granted to the world."

In a letter written in 1989, Sister Lucia [confirmed](#) that Pope St. John Paul II satisfied Our Lady's request for Russia's consecration in 1984. Other authorities, including the [Congregation for the Doctrine of the Faith](#), also have affirmed the consecration was completed to Sister Lucia's satisfaction.

In recent years, Catholic bishops have continued to call for Marian consecrations of their countries during times of violence.

In 2018, a cardinal [said](#) that Mexico said that the country should be consecrated to the Immaculate Heart of Mary due to the prevailing violence, poverty, and corruption.

[More in Europe](#) <click link for current news



On Feb. 24, 2022, the day that Russia launched a full-scale invasion of Ukraine, the bishops' conference also asked for all Latin Rite Catholics in Ukraine to pray to Our Lady.

"Now is the time to unite in prayer: in our families, with our neighbors, in our prayer communities, and in every parish. We encourage priests from today, after each Holy Mass, in addition to singing the supplication, to pray the Act of Consecration of Ukraine to the Immaculate Heart of the Mother of God," the bishops' conference [wrote](#).

"We pray the rosary together or other prayers for peace, for the rulers of our state, for our army and all those who defend our homeland, for the wounded and the dead, as well as remembrance for those who started the war and were blinded by aggression," it said.

"Let us protect our hearts from hatred and anger against our enemies. Christ gives a clear instruction that we should pray for them and bless them."



*This week's featured religious location:* Welcome to our [Carmelite Monastery](#) in Carmel, CA



"Our life with God draws us to the deepest empathy with the sorrows, the joys and the hopes so confidently entrusted to our prayers each day"

### Locally...

#### As The Soul Prospers

<http://asthesoulprospers.blogspot.com/>

Each Thursday fellow parishioner Pat Griffith writes a reflection based on the upcoming Sunday scriptures and posts them to the blog, "As The Soul Prospers." Pat is a member of St. Philip and St. Teresa Parish and has been writing reflections for more than seven years. He has led men's Bible studies and taught Old Testament classes. "As the soul prospers" is taken from a verse in the Third Letter of John, and is an inspiration for reflecting on how every aspect of our human condition can and should reflect the completeness and prosperity of one's soul.