



The Ascension of the Lord May 16, 2021

Whoever believes
and is baptized
will be saved.

— Mark 16:16

THE SIGNIFICANCE OF THE ASCENSION

The theological unity, or perhaps even the temporal experience of the early community, made it seem that Jesus' resurrection and his ascension were inseparable aspects of a single mystery. Only in the later writings of Luke and John has further theological reflection helped the Christian community to distinguish different dimensions of the mystery. Liturgical tradition has followed the forty-day chronology formulated by Luke. We would miss the point, however, if we were to demand a precise historical chronology of events such as the Resurrection-Ascension that are primarily spiritual in nature and that clearly surpass the bounds of time and space as we know them.

What is important for us to grasp is the significance of the Ascension. For Luke, it is the decisive turning point that marks the end of Jesus' earthly ministry and the beginning of the disciples' Spirit-led ministry and thus the ministry of the whole church down to our own day.

—J. S. Paluch Co.

FEAST OF FAITH

The General Intercessions

The general intercessions were restored to the liturgy in the reforms that followed the Second Vatican Council. In these prayers—also known as the “universal prayer” or “prayer of the faithful”—the assembly prays for the Church, the world, and the local community. As the name “prayer of the faithful” reminds us, these intercessions are a privilege of the baptized, which is why any catechumens are dismissed before the Creed and the intercessions. In baptism, we become members of a royal priesthood, and what do priests do? They intercede; they pray. In standing to pray to God as a community, we are living out our royal priesthood.

The intercessions at Mass usually follow a clear pattern, moving from general to specific needs. We pray for the whole Church. We pray for the world and for our nation. We pray for our local community, for those who have died and for all the sick and afflicted. In our united prayer, we reach beyond ourselves and our own needs and grow in awareness of and compassion for the needs of others.

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

READINGS FOR THE WEEK

Monday: Acts 19:1-8; Ps 68:2-3ab, 4-5acd, 6-7ab; Jn 16:29-33
Tuesday: Acts 20:17-27; Ps 68:10-11, 20-21; Jn 17:1-11a
Wednesday: Acts 20:28-38; Ps 68:29-30, 33-36ab; Jn 17:11b-19
Thursday: Acts 22:30; 23:6-11; Ps 16:1-2a, 5, 7-11; Jn 17:20-26
Friday: Acts 25:13b-21; Ps 103:1-2, 11-12, 19-20ab; Jn 21:15-19
Saturday: Acts 28:16-20, 30-31; Ps 11:4, 5, 7; Jn 21:20-25
Sunday: Vigil: Gn 11:1-9 or Ex 19:3-8a, 16-20b or Ez 37:1-14 or Jl 3:1-5; Ps 104:1-2, 24, 35, 27-30; Rom 8:22-27; Jn 7:37-39
Day: Acts 2:1-11; Ps 104:1, 24, 29-31, 34; 1 Cor 12:3b-7, 12-13 or Gal 5:16-25; Jn 20:19-23 or Jn 15:26-27; 16:12-15

SAINTS AND SPECIAL OBSERVANCES

Sunday: The Ascension of the Lord; World Communications Day
Tuesday: St. John I
Thursday: St. Bernardine of Siena
Friday: St. Christopher Magellanes and Companions
Saturday: St. Rita of Cascia; Vigil of Pentecost

WEEKLY



Finance Corner: Your generosity is greatly needed and appreciated! For the month of **May** 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!
5/16: Capital Expenditures & Ascension. 5/23: No 2nd collection.

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.)

5/16 Sun. 8am Mass for the Papke Family Special Intention

5/16 Sun. 9:30am Mass ✠ Brendan Smith

5/23 Sun. 8am Mass ✠ Jacqueline Windler

5/23 Sun. 9:30am Mass ✠ Linda Anne Smith

Prayer Requests: Please leave a message at 707-408-2650 to add or remove a name from the next bulletin. Thank you.

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, Gary S., Peter R., Gerry N., Diane K., Janet K., Lela M.

RURAL FOOD PROGRAM UPDATE for May 2021:

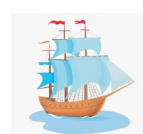
On Tuesday, May 11, 51 families (37 children, 18 seniors, 78 adults) received nutritional support during our drive through distribution at the St Philips Parking lot. Thanks to suggestions from our clients we increased our publicity efforts about our program. Thanks to our parishioners who helped spread the word about our Rural Food program, we saw an increase in our client attendance. Both new clients and former clients returned to receive nutritional support this month.

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, June 12, 9-10:00 am repackaging; Monday, June 14, 9:00 - 11:00am set up; and Tuesday, June 15, 7:30a - 11:00am to distribute food to clients

THE SHIP OF THE CHURCH



The Church is like a great ship being pounded by the waves of life's different stresses. Our duty is not to abandon ship, but to keep her on her course.

—St. Boniface

Pastor Speaks...

We ask that you refrain from talking aloud when you enter church prior to Mass and leave church after Mass, out of respect for the presence of the Blessed Sacrament and respect for those who wish to pray. If you must talk, please keep it to a whisper. This will be greatly appreciated.

From Sunday May 16, we will resume our practice of distributing Holy Communion during Mass with due restrictions and procedures.

Thank you.

Fr. Bala.



Detail of St. Catherine of Siena by Baldassare Franceschini

(Source: [Wikimedia Commons](#))

Deacon-structing Doctors of the Church, Part 6

by [Deacon Pedro](#)

Over the last 5 weeks, we've learned that there are 36 Doctors of the Church. They are called "doctors" (which means teachers) for their contributions to the theology or doctrine of the Church.

[We started with](#) St. Gregory the Great, St. Ambrose, St. Augustine, St. Jerome, St. Thomas Aquinas, and St. John Chrysostom. [Then](#) we looked at St. Basil the Great, St. Gregory of Nazianzus, St. Athanasius, St. Bonaventure, St. Anselm, and St. Isidore of Seville. In [part three](#), we learned about St. Peter Chrysologus, St. Leo the Great, St. Peter Damian, St. Bernard of Clairvaux, St. Hilary of Poitiers, and St. Alphonsus Liguori. Then, [in part four](#), we learned about St. Francis de Sales, St. Cyril of Alexandria, St. Cyril of Jerusalem, St. John Damascene, St. Bede the Venerable, and St. Ephrem. [Last week](#), we learned about St. Peter Canisius, St. John of the Cross, St. Robert Bellarmine, St. Albertus Magnus, St. Anthony of Padua, and St. Lawrence of Brindisi.

Today, we will look at the last six. They were named doctors in my lifetime, between 1970 and 2015, and it includes the four women Doctors of the Church.

Teresa of Avila is known as the Doctor of Prayer. She was a mystic and Carmelite nun who lived in Spain in the 16th century. Together with St. John of the Cross, she reformed the Carmelite Orders for both men and women. For this reason she is also known as the founder of the Discalced Carmelites. Her writings are considered among the most remarkable mystical ones in the Catholic Church. These include many poems and letters, *Concepts of Love*, *Exclamaciones*, *The Life of Teresa of Jesus* (her autobiography), *The Way of Perfection*, and *The Interior Castle*.

"It is always a great thing to base your prayer on prayers which were uttered by the very lips of the Lord."

– St. Teresa of Avila

Catherine of Siena was a third order Dominican (which means she was a laywoman) and also a mystic who enjoyed an intimate relationship with Christ. She lived in the 14th century during a tumultuous time in the Church and wrote hundreds of letters to kings, leaders, and popes giving them counsel in order to restore unity in the Church. She is best remembered for travelling to Avignon to try to convince the pope to return to Rome. Her main written work is *The Dialogue of Divine Providence*, dictated while she was in ecstasy; it is a series of conversations between God and the soul.

"Preach the truth as if you had a million voices. It is silence that kills the world."

– St. Catherine of Siena

Therese of Lisieux, known as "the Little Flower" was also a Carmelite nun who lived in France in the 19th century. She is probably one of the most popular saints, known for her simplicity. She entered the convent at age 15 and died at age 24 from tuberculosis. Even though she never left the cloister, she was named Patron of Missions. She is known for her spiritual memoir, *The Story of a Soul*, the first part written under the direction of her prioress (who also happened to be her sister) and the second as a letter written at the request of her sister Marie, while the third part was another memoir written under the direction of a later prioress. In it, Therese describes her "Little Way", a simple and practical approach to the spiritual life.

"And in spite of this trial, which robs me of all comfort, I still can say: 'Thou hast given me, O Lord, delight in all Thou dost.' For what joy can be greater than to suffer for Thy Love?"

– St. Therese of Lisieux

John of Avila was a priest and mystic who lived in Spain in the 16th century. He was a great preacher who established schools and colleges through the Andalusian region, where he also made efforts to reform the clergy. He wrote many sermons, spiritual conferences, biblical commentaries, letters, and treatises. His major work is *Audi Filia* (Listen, O Daughter), a treatise on Christian perfection.

"Withdraw your heart from the world before God takes your body from it."

– St. John of Avila

Hildegard of Bingen was a visionary, artist, composer, pharmacist, and Benedictine abbess who lived in Germany in the 12th century. She is also considered to be the founder of scientific natural history in Germany. She began having visions at the age of three, and these continued all her life. She wrote many musical compositions and hundreds of letters. She also wrote two volumes on natural medicine and cures. As well as her *Scivias* (short for *Sci vias Domini*, or "Know the Ways of the Lord"), she wrote *Liber Vitae Meritorum* and *Liber Divinorum Operum*, which also describe her visions.

"There is the music of Heaven in all things."

– St. Hildegard of Bingen

Gregory of Narek was a monk, poet, mystical philosopher, and theologian who lived at the end of 10th century in Armenia and is considered one of the foremost figures of Armenian theology and thought. He authored a commentary on the Song of Songs and various hymns, speeches, and homilies. He is best known for his *Book of Lamentations*, which is considered a masterpiece of Christian spiritual literature.

"In the face of my darkness, you are light. In the face of my mortality, you are life."

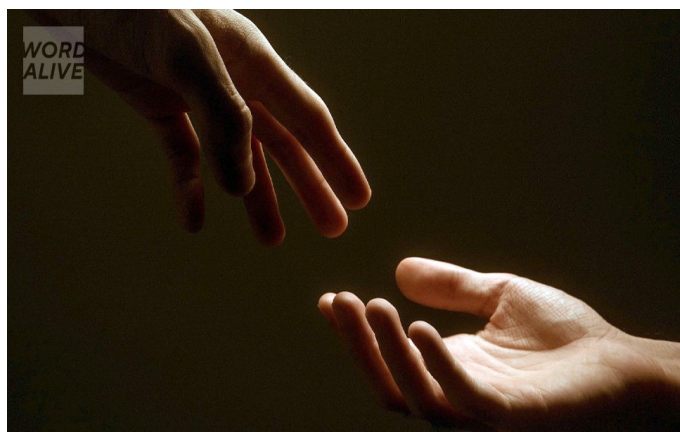
– St. Gregory of Narek

And that brings us to the end of our quick review of all 36 Doctors of the Church, holy men and women who have much to teach us. I hope that this has helped you get to know them a little bit and piqued your interest to find out more, read what they wrote and taught, and maybe get to know them better.

I know I have a few more books to add to my library!



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.



Going beyond ourselves [Word Alive]

by [Paul Jarzembowski](#)

Every month I served in Catholic parish ministry, I would gather with three colleagues for a standing lunch appointment that I never wanted to miss. They were the associate pastors of the neighbouring Episcopalian, Lutheran, and Methodist churches. The four of us would sit around the table at a local restaurant in town, pause for a moment of prayer, and share our stories, concerns, and ministry ideas.

Now that I work at the national level, I make a point to meet regularly with peer colleagues from other countries' episcopal conferences: from Australia, Uganda, Germany, Ireland, England, and Canada, to name a few. Thanks to digital technology, we gather by way of video conferencing (though finding the ideal time of day to connect is always a feat of strategic planning). We pause for prayer and share our stories, ministerial concerns, and best practices.

These connections have been life-giving experiences for me. Whether ecumenically or globally, my colleagues and I all share a mutual faith in Jesus Christ, even though we have our ministerial, cultural, or denominational differences. Even so, our common roots bind us all together.

When reflecting on Saint Peter's words to the Roman, Cornelius, in the first reading this Sunday, these relationships came to the forefront of my mind and heart. To the early Church, the apostle said, "In truth, I see that God shows no partiality. Rather, in every nation whoever fears him and acts uprightly is acceptable to him" (Acts 10:34-35). In his own day, Saint Peter was navigating the intersection of Jewish and Gentile populations coming together as the Christian community expanded from its origins in Galilee and Judea to the ends of the earth. Now twenty centuries beyond that starting point, we navigate other terrains, while also faced with increased polarization, cultural and racial

reckoning, and individualization further amplified by physical distancing, isolation, and global pandemic.

Perhaps now more than ever, we need to be called by the Lord to a sense of renewed solidarity despite the obstacles that face us today. Too often, though, in trying times, our temptation is to narrow our focus to our own concerns. We get so busy with our specific realities (work, church, country, political party, etc.) that we forget the bond that we share beyond our physical, national, or spiritual borders.

Recognizing this struggle, Saint John provides us with a way through the distinctions and differences: "Beloved, let us love one another, because love is of God; everyone who loves is begotten by God and knows God. Whoever is without love does not know God, for God is love" (1 Jn 4:7-8). It sounds almost too simple. Yet Jesus further expands on this understanding, revealing a profound directive on exactly what love really means, as heard in the Gospel this Sunday: "Love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends." (Jn 15:12-13).

Love for others, according to Christ, is self-sacrificial. It looks beyond our limited, narrow scope to see the shared and common humanity in others' eyes, regardless of who they are or from where they come. To put aside our own concerns and make time to listen to someone very different from us might seem like a waste of time or we might benignly say, "Once I get things under control here, I will look to others." And yet, this is not what our Lord asks of us.

Rather, he compels us to sacrifice ourselves and devote (not waste) time being present for others, most especially those who are farthest from us: those of other cultures and races; those of other generations; those who have different lived experiences; those from other nations; those of other faith traditions; and even with those who have no religious affiliation whatsoever.

God shows no partiality, according to Saint Peter, and neither should we when we look to our relationships with others. For me, the most life-giving encounters are often with those with whom I have the least in common or whose lived experiences are unique from my own. May we all put into practice the greatest commandment that Jesus gave us: love and sacrifice everything for one another, most especially for those beyond ourselves and beyond our borders.



Paul Jarzembowski has worked for the United States Conference of Catholic Bishops (USCCB) since 2013, serving as the lead staff for youth and young adult ministries within its Secretariat of Laity, Marriage, Family Life and Youth and coordinating the United States' engagement in World Youth Day. Originally from the Chicago area, Paul received his graduate degree from Loyola University Chicago, where he also served as adjunct faculty in the Institute of Pastoral Studies. Paul has consulted with, spoken to, and accompanied pastoral leaders in the United States, Canada, the Caribbean, Latin America, and Europe, including the Holy See. Paul and his wife, Sarah, live in the Maryland suburbs of Washington, D.C., USA.



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