



## Thirty-third Sunday in Ordinary Time November 15, 2020

Blessed are you  
who fear the LORD.

— Psalm 128:1a.

### CHANGE OUR LIVES

The letters of Paul to the Thessalonians are among his earliest writings, and are driven by his belief and the belief of the entire early Christian community that the return of Christ was imminent, and that devoting time or attention to anything else was foolish.

As time progressed, this fervor subsided a bit. Today we may wonder, when we hear these readings about the coming end-times, if we should take them to heart, if we really believe that Christ still may come upon us as a “thief at night” (1 Thessalonians 5:2). Does this mean that we are to stop our long-range goal-setting, get rid of our yearly calendars and planners, or stop putting money in the college education fund? Of course not. What it does mean is that we need to change our lives, living like children of the light and illuminating the world around us with the light of the gospel. Then, on that day, when the details of our daily living become unimportant, we will be ready to find our peace and security in Christ Jesus.

—J. S. Paluch Co.

### SAINT ROSE PHILIPPINE DUCHESNE (1769-1852) November 18

Pope Benedict once declared himself struck by how remarkably diverse our American saints are—some native born: Mother Seton, Katherine Drexel, Kateri Tekakwitha; most, like many Catholics today, immigrants: Padre Serra, Bishop Neumann, Mother Cabrini, Rose Philippine Duchesne. When the French Revolution that dispersed her convent ended, Rose joined the Religious of the Sacred Heart, volunteering for their United States mission, opening the first free school west of the Mississippi. Only after lengthy service as Superior did Rose—now seventy-one—realize her life’s dream, undertaking a mission among the Potawatomi Indians. When some worried about her advanced age and failing health, the Jesuit mission leader overruled them: “She must come! She may not be able to do much work, but she’ll bring the mission success by praying for us!” Frustrated by her inability to learn their languages, Rose nevertheless “spoke” to the Native Americans by her prayerful presence before the tabernacle. “Quah-kah-ka-num-ad,” they named her, “Woman-Who-Prays-Always”—their way of bestowing the title the Church would later make official: saint!

—Peter Scagnelli, ©J. S. Paluch Co.

### READINGS FOR THE WEEK

Monday: Rv 1:1-4; 2:1-5; Ps 1:1-4, 6; Lk 18:35-43  
Tuesday: Rv 3:1-6, 14-22; Ps 15:2-5; Lk 19:1-10  
Wednesday: Rv 4:1-11; Ps 150:1b-6; Lk 19:11-28  
Thursday: Rv 5:1-10; Ps 149:1b-6a, 9b; Lk 19:41-44  
Friday: Rv 10:8-11; Ps 119:14, 24, 72, 103, 111, 131; Lk 19:45-48  
Saturday: Rv 11:4-12; Ps 144:1b, 2, 9-10; Lk 20:27-40  
Sunday: Ez 34:11-12, 15-17; Ps 23:1-3, 5-6;  
1 Cor 15:20-26, 28; Mt 25:31-46

### USE YOUR TALENT

Having only modest talent is no excuse for not using it. Think what the morning would be like if only talented birds sang!

—Anonymous

### LIVING PRAYER

Who prays as they ought will endeavor to live as they pray.

—Anonymous

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

For the month of **November** 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. *Include your offering envelope # with your donation.*

**[Nov. 1-11] 1<sup>st</sup> Collections: \$2957. 2<sup>nd</sup> Collections: \$435.00**

**Rural Food: \$1175.**

11/15: Catholic Comm/Catholic Univ of Amer. 11/22: No 2<sup>nd</sup> 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

**Every Friday, Centering Prayer:** cancelled for now

**Coffee & Goodies:** cancelled for now

**Mondays & Wednesdays-Seniors Lunch at 12noon:** cancelled for now

**Qi Gong Tai Chi [Thurs.] & AA [Fri.]:** cancelled for now

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

11/15 Sun. 8am Mass for the People

11/15 Sun. 9:30am Mass ✠ Brendan Smith

11/22 Sun. 8am Mass for the People

11/22 Sun. 9:30am Mass ✠ Pat Pettibone

### 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., Mary K., 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., Marie N., Christine, James, Dennis M., Art H., Lynn Y., Peter Rudy, Gerry

### SAINTS AND SPECIAL OBSERVANCES

Sunday: Thirty-third Sunday in Ordinary Time

Monday: St. Margaret of Scotland; St. Gertrude

Tuesday: St. Elizabeth of Hungary

Wednesday: Dedication of the Basilicas of Ss. Peter and Paul;  
St. Rose Philippine Duchesne

Saturday: The Presentation of the Blessed Virgin Mary

### PARISH MEMO

**November--** The times and locations of our outdoor Sunday Masses:

**St. Philip's, 8:00am** in the parking lot fronting St. Philip's church;

**St. Teresa's, 9:30am** on the steps of St. Teresa's church.

*[Note: Rain or extreme weather cancels Masses for the day.]*

The 9:30am Mass is also being live broadcast using Zoom. See below for login information.

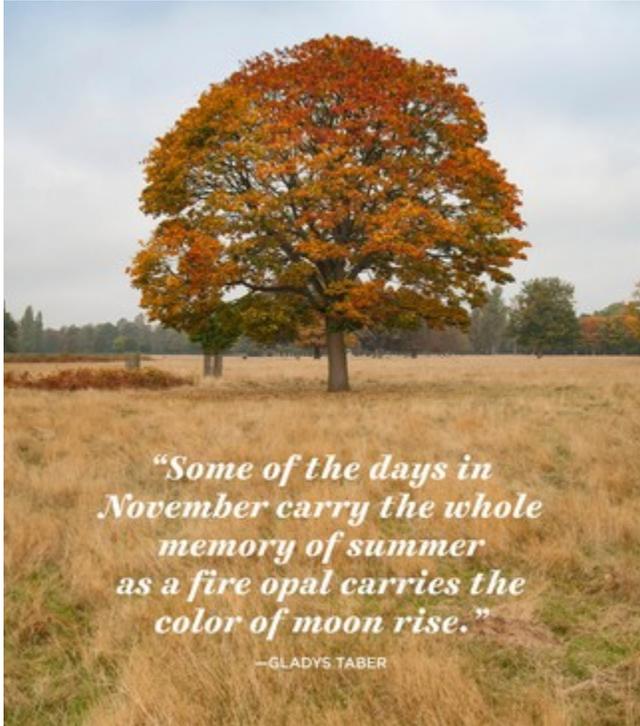
**Please mute your microphone and turn off video when joining.**

The Zoom will begin at 9:15 with Mass at 9:30. Join Zoom Meeting [https://us02web.zoom.us/j/85354104721?](https://us02web.zoom.us/j/85354104721?pwd=SHVsbEpnL3gvWHJ4NGZNdWlSRWdtZz09)

[pwd=SHVsbEpnL3gvWHJ4NGZNdWlSRWdtZz09](https://us02web.zoom.us/j/85354104721?pwd=SHVsbEpnL3gvWHJ4NGZNdWlSRWdtZz09)

Meeting ID: 853 5410 4721

Passcode: 054786



### PASTOR SPEAKS...

Following the Memo from Bishop Vasa (Bulletin #77) dated October 28, 2020, the counties of the Diocese now fall into the tiers noted below:

**Humboldt County** - Tier 4 (3 weeks) - Open indoors with a maximum of 50% capacity. Has one week of higher numbers which puts Humboldt at risk to drop to Tier 3.

**Del Norte County** - Tier 3 (8 weeks) - Open indoors with 50% capacity or 200, whichever is fewer. Has one week of lower numbers which holds out hope for Del Norte County to rise to Tier 4.

**Napa County** - Tier 3 (1 week) - Open indoors with 50% capacity or 200, whichever is fewer. Has one week of higher numbers which puts Napa at risk to drop to Tier 2).

**Lake County** - Tier 2 (8 weeks) - Open indoors with 25% capacity or 100, whichever is fewer.

**Mendocino County** - Tier 2 (NEW) (Congratulations!) Open indoors with 25% capacity or 100, whichever is fewer.

**Sonoma County** - Tier 1 (8 weeks) - Outdoor only with masks and social distance

There is no hope of great changes in the COVID environment at any time in the near future. Appeals are being made to the County and State to allow Churches to be upgraded one Tier. But for our bishop the prospect of actually receiving such a modification remains a very remote possibility and not very probable. Those of you who claim that the Church is not doing anything to push or oppose what you might feel are unjust restrictions on the Church, please understand that the Bishops are in regular contact with the State Health Officer and the Governor's Office regarding these matters.

[...edited 11/5]

I invite you, all Parishioners, to submit the names of your beloved dead, without an Offering, for whom prayers and commemorations at All Souls Day Mass and during the month of November will be offered. Any Offerings submitted are our parish income.

**Father Bala.**



## Deacon-structing Dedication Feasts

by [Deacon Pedro](#) from [saltandlighttv.org](#)

We are all familiar with feast days and solemnities in our Catholic liturgical calendar. These are the days when we commemorate saints, or sometimes events, that are important in our tradition. This month we celebrate two feasts that are particularly interesting as they do not commemorate a person or an event but rather a building, or the dedication of a building.

Today, November 9th, we celebrate the Dedication of the Lateran Basilica, and on November 18th we remember the Dedication of the Basilicas of St. Peter and St. Paul. The other feast day in our calendar that commemorates the dedication of a building is on August 5th, when we celebrate the Dedication of the Basilica of St. Mary Major.

Why do we commemorate the dedication of these buildings?

Let me start with St. Mary Major.

It was built in the 5th century after the Council of Ephesus declared that Mary is the “Mother of God”. It is the oldest church in the West dedicated to the honour of the Blessed Virgin Mary. It is called “major” because it is one of four “major basilicas” in Rome. The other three are — you guessed it — St. John Lateran, St. Peter's, and St. Paul Outside the Walls.

The original building of St. Paul Outside the Walls was erected by Constantine over the place where St. Paul is buried, located outside Rome's Aurelian Walls on the Ostian Way, which is why it is “outside the walls”.

St. Peter's Basilica was also begun by Constantine and completed by Pope Sylvester. It was built over the burial site of St. Peter and is the most prominent church in Rome; however, it is not a cathedral, as it is not the seat of a bishop.

The Cathedral of Rome is St. John Lateran.

The official name is the Cathedral of the Most Holy Saviour and of Saints John the Baptist and the Evangelist in the Lateran. It is also referred to as the Papal Archbasilica of Saint John in Lateran, or simply the Lateran Basilica. It is the cathedral of the Diocese of Rome and the seat of the bishop of Rome, who is the pope. St. John Lateran is also considered to be the “mother church” of all the world.

St. John Lateran was also built by Constantine on land that had belonged to the Laterini family and is the oldest and highest ranking of the four papal major basilicas, which is why it is also called “archbasilica”. It is also oldest basilica in the

West. In fact, only a few years before it was built, it had been illegal to practice Christianity in the Roman Empire. It was Constantine who changed all that.

Feasts commemorating the dedications of these four basilicas have been observed since the 12th century.

What's interesting to me is that on August 5th when we commemorate the dedication of St. Mary Major and on November 18th when we celebrate the dedication of the Basilicas of Peter and Paul, the focus of those celebrations is Mary and the Apostles, respectively. So we can also say that August 5th is a Marian feast and November 18th is a feast of the Apostles Peter and Paul.

However, November 9th is a day when we actually celebrate the building. It is a day when we are called to remember the importance and symbolism of the church building.

It's true that we do not need buildings in order to be Church. Today's second reading, from St. Paul's First Letter to the Corinthians, tells us that we are God's building (1 Corinthians 3:9-11, 16-17). The Church is the people, the Body of Christ. St. Paul says that we are the temple of God. That's the temple that matters. However, the buildings are important as they are a symbol of our interior temple, and that temple is holy.

On the Feast of the Dedication of St. John Lateran, the Office of Readings includes a sermon by St. Caesarius of Arles (470-542). In it he says:

*"Whenever we come to church, we must prepare our hearts to be as beautiful as we expect this church to be. Do you wish to find this basilica immaculately clean? Then do not soil your soul with the filth of sins. Do you wish this basilica to be full of light? God too wishes that your soul be not in darkness, but that the light of good works shine in us, so that he who dwells in the heavens will be glorified. Just as you enter this church building, so God wishes to enter into your soul, for he promised: I shall live in them, and I shall walk the corridors of their hearts."*

Those are great words to think of each time we enter a church. They are also good to think of when we remember that all church buildings are dedicated. Recently, my parish celebrated the 80th anniversary of the dedication of the original parish building. Remembering these days helps us remember where we came from.

And today, as we commemorate the dedication of that building, St. John Lateran – and also when we remember the dedications of St. Mary Major and St. Peter and St. Paul Outside the Walls – let's remember where we came from: a small, persecuted church which spread to every corner of the globe to become the largest religion in the world.

St. John Lateran is where that new season of the Church began.



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. And don't worry, at the end of the day he always puts the pieces

back together. There are no limits to *deconstructing*.

## At midnight there was a cry . . .

In a novel titled *The Awakening* – published in 1899 – Kate Chopin (née Catherine O'Flaherty) tells of a Louisiana woman named Edna Pontellier who senses a change taking place in her life. Indeed the whole country at that date felt a change taking place. From having been mainly an evolving colonial continent, America was emerging into an energetic nation, a world power – as evidenced in the Chicago World's Fair of 1904. Displayed there were exhibits that introduced somewhat provincial Americans to the wonders of other cultures, the wider world – but also displayed – with a sense of superiority – America's own industrial wonders, signals of future world dominance. In other words the Fair served to exhibit America's own awakening from its prior isolation.

This World's Fair – in Kate Chopin's novel – serves as a metaphor of domestically bound Edna's own beginning to discover her worth and wider possibilities. Her husband's being at work every day or travelling, her being housebound, raising their children – the routine way with women – she meets a Creole lady who teaches her how to express her emotions – freely; inspires her to imagine other interests beyond the kitchen and the nursery. She begins to desire things, takes up painting again, wakes up to her delight with music, learns to swim, takes into account her own needs as a rightful person.

Which reminds me that well before 1900 AD the religious orders of women in our Church had already initiated the emancipation of women. As I remember, it was the parochial school nuns who held the role of authority over us children – speaking with authority, educating us, laying the foundation for our own capacity for taking on responsibility for our futures. Granted they were under the dominion of a male hierarchy, nevertheless they were women with power – as many a local pastor would agree.

But, for generations of most women in the past, domesticity and social constraints plus early death in childbirth limited their potential for a fuller experience of human existence. In Edna's case at the start of the 20<sup>th</sup> century horizons in every direction were beginning to open up. The tragedy of Edna's story is she was born too soon; constraints still prevailed. She was becoming wakeful but also inclined to lapse into her traditional slumber. Her friendly doctor tells her *The trouble is that youth is given up to illusions. It seems to be a provision of Nature* [which seems to say *That's simply the way things are; you have no choice*]. To which Edna responds wearily *Yes- . . . if one might go on sleeping and dreaming – but to wake up and find – oh! well! perhaps it is better to wake up after all, even to suffer, rather than to remain a dupe to illusions all one's life.*

The novel seems to end up tragically – Edna swims into the Gulf of Mexico toward an ever receding horizon and does not return. Not so her sisters of later generations who now hold positions of skill and authority in every profession: politics, science, technology, ministry, even the military – a presence that floods the media in ways unimaginable decades ago. And who is to say that today's Gospel is not anticipating – relative to the ten young women of the parable – the awakening of the feminine in our own day [at least to the tune of fifty percent, with more to come] to its proper influence upon this globe?

--Geoff Wood, 11/8/2020