



Solemnity of All Saints November 1, 2020

See what love the Father has bestowed on us that we may be called the children of God.

— 1 John 3:1

OUR HOPE AND GOD'S PROMISE

The Church uses these waning November days and darker skies as the season to remind us of the last things. Today's feast, the Solemnity of All Saints, is the centerpiece of three days that point to doctrines we proclaim each time we say the Apostles' Creed: "We believe in the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting." And while the days and our hearts may be dark, the readings today are bright with the light of faith. John's vision in the book of Revelation reveals dazzling angels and white-robed saints gathered in triumph around the throne of God. In the responsorial psalm we sing our longing to see God's face, and in the second reading John writes that we are God's children and will, in fact, see God "as he is" (1 John 3:2). This is our hope. This is God's promise. Today we celebrate the triumph of those who already gaze on the face of God. Tomorrow we cry out for mercy with those in purgatory, who, like us on earth, still long to see God's face.

--J. S. Paluch Co.

SAINT MARTIN DE PORRES (1579-1639) November 3

An old illustration pictures Martin de Porres, finger to his lips—"Shhhh!"—as several mice peek out of sacristy vestment drawers, preparing to join a rodent "procession" following him out of church! Martin's rescue of these unwelcome guests, and statues depicting him, broom in hand, feeding a dog, cat, bird, and mouse from the same dish symbolize his life and sanctity. Initially denied entrance by the Dominicans because of his mixed race (Spanish father, Panamanian mother), Martin cherished society's marginalized. For him, menial tasks, lovingly done, were sacred. Great and lowly alike feasted on his charity. Enemies were reconciled by this "poor mulatto" (his self-description), kind even to those whose racism demeaned him. Apprenticed to a surgeon-barber in his youth—thus patron saint of hair stylists and public health providers—Martin dispensed healing and dignity to Lima's poorest, serving in them the Christ he adored for hours in the Blessed Sacrament. By the time he died, all Peru called him Martin the Charitable, a title even those of us who will never be called "saint" might still aspire to.

-Peter Scagnelli, ©J. S. Paluch Co.

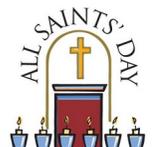
READINGS FOR THE WEEK

Monday: Wis 3:1-9; Ps 23:1-6; Rom 5:5-11 or 6:3-9; Jn 6:37-40, or any readings from no. 668 or from Masses for the Dead, nos. 1011-1016
Tuesday: Phil 2:5-11; Ps 22:26b-32; Lk 14:15-24
Wednesday: Phil 2:12-18; Ps 27:1, 4, 13-14; Lk 14:25-33
Thursday: Phil 3:3-8a; Ps 105:2-7; Lk 15:1-10
Friday: Phil 3:17 — 4:1; Ps 122:1-5; Lk 16:1-8
Saturday: Phil 4:10-19; Ps 112:1b-2, 5-6, 8a, 9; Lk 16:9-15
Sunday: Wis 6:12-16; Ps 63:2-8; 1 Thes 4:13-18 [13-14]; Mt 25:1-13

LIMITS TO SAINTHOOD

All saints can do miracles, but few of them can keep a hotel.

—Mark Twain



SAINTS AND SINNERS

The only difference between the saint and the sinner is that every saint has a past, and every sinner has a future.

—Oscar Wilde

Finance Corner: Your generosity is greatly needed and appreciated!

For the month of **October** 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.*

[by Mid-Oct.] 1st collection: \$2902. Rural Food: \$1636. Cap. Exp.: \$1112.

11/1: Capital Expenditures. 11/8: Operating Expenses.

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

✠ ♥ ✠ Mass Intentions ✠ ♥ ✠ Schedule

11/01 Sun. 8am Mass ✠ Dina DeMartini

11/01 Sun. 9:30am Mass ✠ Marcella & Joseph Kiefer

11/02 Mon. 9:30am Mass ✠ Bob Tiller; *All Souls Day*

11/08 Sun. 8am Mass ✠ Tina Bartolo

11/08 Sun. 9:30am Mass ✠ Peggy Glenn

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

SAINTS AND SPECIAL OBSERVANCES

Sun: All Saints; National Vocation Awareness Week

Mon: Commemoration of All the Faithful Departed (All Souls' Day)

Tues: Thirty-first Week in Ordinary Time; St. Martin de Porres

Wed: St. Charles Borromeo

Fri: First Friday

Sat: Blessed Virgin Mary; First Saturday

PARISH MEMO

1. On November 2 at 9:30am, an outdoor Mass will be celebrated at Calvary Cemetery in Bodega, in honor of All Souls' Day. Please join us in this annual tradition.

2. Outdoor Services Update: Starting November 8, the outdoor Mass in Bodega will move to the front steps of St. Teresa's Church. In case of rain or severe weather, outdoor services at both St. Philip's and St. Teresa's will automatically be cancelled.

3. Star Child Program: Although we will not be having Star Child trees this year, you can continue to support this program with cash donations. Starting on October 25, there will be separate collection baskets at the Masses. These will be available until November 29. If you are not able to attend the Masses, you can mail donations designated for Star Child directly to the Parish Office. Thank you for your ongoing support for our Rural Food Program families during these difficult times.



RURAL FOOD PROGRAM UPDATE for October 2020

On Tuesday, 10/13 Rural Food volunteers distributed food to fifty- nine families totaling 110 people including 27 seniors and 23 children. We continue to be very thankful for the use of the Union Hotel facilities to store our dairy products before distribution each month. Fresh eggs donated by Coastal Hill Farm are always a welcome addition to our menu.

We are preparing to distribute more than 120 blankets to our Rural Food families starting in November as the weather turns cooler. Thank you to all who so generously donated to make this goal a reality.

This program is funded through the Rural Food Collection each month, private donations and 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

Saturday, November 7, 9-10:00am repackaging;

Monday, November 9, 10:00am – 12:00pm set up;

Tuesday, November 10, 8:30 – 11:00am to distribute food to clients.

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.

On November 2 All Souls Day there will not be Collective Mass Intentions. Only One Mass for a specific Intention with an Offering is allowed. But 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 the 12 Apostles: Where Are They Now?

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

Well, we know where they are, but how much do we know about what happened to the Twelve after the Resurrection? Since this coming Wednesday, October 28, is the Feast of Sts. Simon and Jude, two Apostles of whom we know very little, I thought it would be good to try to compile some of what we know about the 12 Apostles. (NOTE: These are largely based on tradition and legends. It's difficult to know for sure what really happened to them.)

Simon Peter: He's the one we probably know most about. As the leader of the Twelve, he is quite prominent in the [Acts of the Apostles](#), though interestingly, he wasn't the leader of the Church in any one specific area. There is a strong tradition which places his martyrdom in Rome during the reign of Nero and which also says that he was crucified upside down because he did not consider himself worthy to die in the same manner as Christ. St. Peter's Basilica in the Vatican was built on top of the site venerated since ancient times as the place of his burial.

Peter has a long list of patronages including fishermen, bridge builders, sailors, and locksmiths, as well as several feast days: the Feast of Sts. Peter and Paul, June 29; the Feast of the Chair of Peter, February 22; the Feast of the Dedication of the Basilicas of St. Peter and St. Paul, November 18.

John: There is a tradition that he went to Ephesus, where he lived and likely wrote the three epistles attributed to him. According to Tertullian, while in Ephesus, John was condemned to death and thrown into a vat of boiling oil. When no harm came to him, he was banished to Patmos where he wrote the Book of Revelation. He was later pardoned and returned to Ephesus, where he died of old age. His tomb is located in the former basilica of Saint John at Selçuk, near Ephesus. There is a legend that says that John did not die and, like Mary, was assumed into Heaven. This is supported by the fact that he is the only disciple whose relics or body are not claimed by anyone.

St. John is the patron saint of many things, including friendships, authors, art-dealers, and theologians. His feast day is December 27.

James the Greater: He is the only Apostle whose death (around 44 AD) is described in Scripture: *"Now about that time Herod the king stretched out his hand to harass some from the church. Then he killed James the brother of John with the sword" (Acts 12:1-2).* His head is buried in the Armenian

Apostolic Cathedral of St. James in Jerusalem, in the place where he would have been martyred. Tradition says that James preached the Gospel as far as Spain, which is why the rest of his remains were thought to have been carried back to Spain where they currently lie in the Basilica of Santiago de Compostela (the name "Santiago" is Spanish for Saint James, having evolved from the Latin, *Sancti Iacobi*).

James is the patron saint of veterinarians, furriers, pharmacists, and woodcarvers, among others, and his feast day is July 25.

Andrew: Tradition says that he was sent to Scythia in central Eurasia. Other legends claim that he travelled as far as the Black Sea and up to Georgia and Kiev. Other traditions say that he is the one who founded the church in Byzantium, which became the church of Constantinople. Legend also says that Andrew was crucified in the city of Patras around 60 AD, on an X-shaped cross because, like Peter, he considered himself unworthy to be crucified in the same manner as Christ. This X cross has become known as the "Saint Andrew's Cross". His remains are kept in the Basilica of Saint Andrew in Patras, Greece, but there are relics kept in other churches across Europe including St. Mary's Cathedral in Edinburgh.

Among many patronages, he is the patron saint of rope makers, farm workers, miners, pregnant women, and butchers, and his feast day is November 30.

Philip: Many of the post-Resurrection stories about Philip can be found in the apocryphal Acts of Philip. It recounts that Philip was sent with his sister, Mariame, and Nathaniel (Bartholomew) to Phrygia, Syria, and Greece. According to the legend, after hearing Philip preach and witnessing a miraculous healing in the city of Hierapolis, the wife of the proconsul was converted. The proconsul was not happy and had Philip, Mariame, and Nathaniel arrested and tortured. Philip and Nathaniel were crucified upside down. His relics rest in the crypt of the Basilica of the Sancti Apostoli in Rome. Philip is the patron saint of hatters and pastry chefs, and his feast day, along with James the Less, is May 3.

Bartholomew/Nathaniel: The most popular tradition holds that after the Ascension, Bartholomew went to India. Other traditions say that he also went to Ethiopia and Mesopotamia (present-day Iraq). After his journey to India, it is believed that Bartholomew went to Armenia with St. Jude Thaddeus. One tradition is that Bartholomew converted the Armenian king, and in retaliation, the king's brother had him flogged to death (another version says he was skinned alive) and then beheaded. There is another tradition that says that he died in India. Most of his relics are found at the Basilica of San Bartolomeo in Benevento, Italy. Among others, St. Bartholomew is the patron saint of dermatology, tanners, and tailors. His feast day is August 24.

Matthew/Levi: Ireneaus and Clement of Alexandria claim that Matthew preached the Gospel among the Jews around Judea before going to other countries. Some say Ethiopia, others Persia, Macedonia, and Syria. There is also a tradition that he died a martyr but with much disagreement about the details. There is a painting by Caravaggio, [*The Martyrdom of Saint Matthew*](#), based on the legend that he was killed by the sword of a soldier on the orders of the Ethiopian king. His tomb is at the Salerno Cathedral in Italy. He is the patron of

accountants, bankers, tax collectors, and civil servants, and his feast is September 21.

Thomas/Didymus: It is strongly believed that he travelled as far as India, where there was a Jewish community, arriving around 52 AD. According to other traditions and scholars, Thomas may also have travelled to Indonesia and China. There are conflicting ideas about his martyrdom, apart from that he died in India around 72 AD. One tradition states that Thomas came into conflict with Hindu priests and was stabbed with a spear for insulting one of their deities. His tomb is at the San Thome Basilica in Mylapore.

He is the patron of architects, teachers, and academics. His feast is July 3.

James the Less: [Not to be confused with James](#), the brother of John, the son of Zebedee. Traditionally, he is believed to have been the head of the Church in Jerusalem, where he was stoned to death around 62 AD. One tradition says he was thrown off the pinnacle of the Temple in Jerusalem, and while he was still alive, the mob began to stone him, and in the end he was clubbed to death. Another tradition has him crucified in Egypt. He is the patron of drugstores and pharmacists and of those who are dying. His feast day, along with Philip, is May 3.

Simon the Zealot: He is said to have travelled with St. Jude Thaddeus to Egypt, Persia, Armenia, and Lebanon. There are many differing claims about his martyrdom. Was he crucified in Samaria or sawn in half in Persia? Were he and Jude martyred together? One tradition has him preaching the Gospel as far as Britain. He is buried with Jude in the Basilica of St. Peter's in Rome.

He is the patron of carriers, sawyers, and tanners. His feast day, along with Jude, is October 28.

Jude Thaddeus: He is usually associated with Simon the Zealot with whom he is said to have travelled after the Resurrection, although there is a tradition that places him with Bartholomew in Armenia. One tradition says he was killed with Simon in Beirut in 65 AD. He is often depicted with an axe, indicating the way in which he was killed. His remains are in a tomb in St. Peter's Basilica with those of Simon.

He is patron of lost causes and desperate situations, police officers, and hospitals, and he shares the feast day with Simon, October 28.

Matthias: He joined the Twelve after the Resurrection, as a replacement for Judas Iscariot. According to the Book of Acts, he had been a follower of Jesus since the Baptism of John (Acts 1:21-22). According to tradition, Matthias preached the Gospel, first in Judea and then through Cappadocia and around the Caspian Sea. He may have made it all the way to present-day Georgia, along with Andrew. Another tradition has him in Ethiopia, where he died, and another says that he was stoned to death and beheaded in Jerusalem. His relics can be found at the Saint Matthias Benedictine Abbey in Trier, Germany, and also at the Basilica of St. Mary Major in Rome. He is the patron of carpenters and tailors, and his feast day is May 14.



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.



[Love the Lord your God with all your heart, mind, and soul](#)

A reflection by Jovina James

In last week's Gospel, Jesus speaks of love directed three ways: toward God, toward ourselves, and toward our neighbour. We notice that it is only the love toward God that we are exhorted to do with all our heart, all our mind, and all our soul. This complete concentration of our entire self on loving God might seem possible in those times of spiritual plenty, when we feel bathed in God's love for us, but what about when things are tough and prayer is stretched? Can we really love Him with that intensity and focus in those times?

For me, the most desolate time of my life was almost exactly four years ago. It was early spring in the hot coastal Australian town where my family was living, and the evening air was already becoming thick and sticky. My husband and I found ourselves at evening Mass at my local parish, a rather rundown, unimaginative, weatherboard church that looked like some hard-working families may have knocked it together in one weekend a few decades ago. It was twenty-four hours after our eight-month-old son had unexpectedly slipped into Heaven in his sleep. I was numb in my heart and my mind and my soul, and I was at Mass because someone – I cannot remember who – had driven us there to be face to face with the Lord.

There, in the least beautiful church, with the simplest of liturgies, looking unkempt and feeling like a zombie, all I could pray the whole Mass was "I have nothing, Lord. You are it." It did not make sense. But it was all I could muster. In the least eloquent way, with so little fortitude or hope, feeling entirely impoverished, I was giving God all I had left. It did not look much like loving God with all my heart and mind and soul, it did not feel ardent or pious or holy. Yet I see that it was a singular moment where my heart and mind and soul were united in one act of desperate love for the Lord my God. Not in some show of heroic admirable strength but the prayer of a mother knowing she had nothing left. I was shattered, and this action of surrender seemed to hold the shards together, on that day and on the many desolate days to come. In that time when my mind was reliving the past, my heart was haemorrhaging pain, and my soul was dark and lonely, loving God with all my heart and mind and soul prevented me from falling apart.

This kind of desperation is not always what it looks like to love God with all our heart and mind and soul. But in a world of broken people, where lives are messy and suffering, being able to focus on a perfect, unwavering God and offer our small but *entire* gift of love offers the fragmented soul a focal point to unite her soul and heart and mind. How else, when our minds are running at light speed in countless different directions, and our hearts are attached to earthly things with unholy tenacity, and our souls are blunted by wounds we do not even stop to examine, how else can we be truly whole if we do not have a perfect object on which to centre ourselves? How else? Jesus tells us to love Him with all our hearts and minds and souls because no other act we do can make us more human, more integral, more complete. No other object of our love can unite a person. If I attempt to love myself with all my

heart and mind and soul, I continue to spin out of control. If I attempt to love my neighbour with all my heart and mind and soul, I may well drag them down with me.

In the Christian life we can tend to feel that loving God is something that is good *for God*. Yet, knowing what we do of God, this cannot be the complete picture. When I love God with the unified focus of my heart and mind and soul, it is good *for me*. Especially in the times when we are dry, desolate, and struggling. When we are spinning out of control or the living of our faith is blurred, if we focus every part of ourselves on the Lord our God and give Him our love – no matter how paltry it may seem - we find a steady focal point on which we can bring ourselves together again. What a God we have, who makes this the greatest commandment.

Jovina James is a general practitioner who has been practicing medicine for almost ten years. She lives in sunny Brisbane, Australia, with her husband and their three living children. She loves anything that gets her outdoors or talking about faith.



Books recommended for Catholic Teens [this week's pick]

[Saint Magnus The Last Viking](#)

by [Susan Peek](#) (Goodreads Author)



Come back in time 900 years, to the fierce and desolate Northern lands, where Norsemen ruled with ax and sword. A dying king, a shocking death-wish, his heirs divided with an oath of blood . . . In this fast-paced new novel by the highly popular Susan Peek, the conflict unfolds between Magnus Erlendson, a heroic young prince aflame with the love of God, and his outlawed ...

[Silver Swan](#) reader rated it as amazing:

"In many chapels, reddened by the setting sun, the saints rest silently, waiting for someone to love them."

"These beautifully poetic words, written long ago by an anonymous priest, serve as an introduction to *Saint Magnus, The Last Viking*, a book in Susan Peek's series on little-known saints. Upon reading this quote, my interest was instantly piqued, and I turned the page to begin the story. The more I read on, the more I became convinced that this book was not only *good*, but *important*. As indicated on the back cover, it is geared towards teens (although relevant for all ages). With an engaging style that prompts you to turn the page, not to mention captivating adventure and suspense, this volume will undoubtedly capture the attention of young people with the misconception that learning about saints is "boring". Peek's choice to tell the story through narrative form rather than a textbook approach was also apt. I found myself, as an adult, wanting to soak up every historical detail while following the characters (or, in this case, real life people) in their compelling and, at times, heart-wrenching, journey.

I love St. Magnus. This may not seem like an unusual thing to say, for I am indeed a Catholic who looks to the example of the saints for inspiration and guidance in leading a holy life.

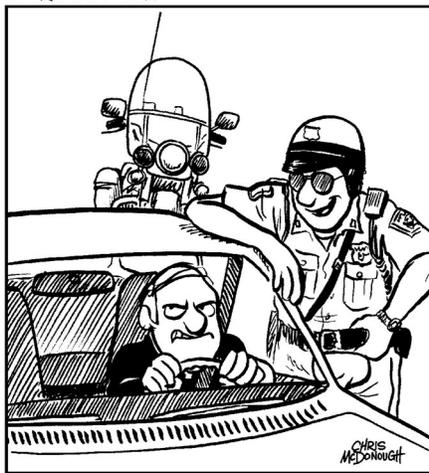
Yet I had never heard St. Magnus' tale and, as far as I can recall, had never even heard of this saint. After reading his story, I am utterly baffled as to how his existence managed to elude me. Several times while reading, I found myself picturing the scene in a movie, and that is a testament to Peek's solid writing skills. St. Magnus became *real* to me, a living, breathing boy with his own struggles and victories, made manifest through the revelation of inner thoughts, as well as his actions and dialogue with others. I found that I cared about him deeply, as well as the other players on God's stage, from his fiery brother Aerling to the sympathetic Kol Kalison, a good man of faith who found himself drawn to friendship with Magnus despite the fact that they were on opposite sides in the conflict. Themes such as forgiveness are sprinkled throughout the text, inspiring a desire in the reader to grow in holiness. While there are many serious scenarios that take place in this book, Peek did not shy away from using humor when appropriate, particularly in dialogue. There were many relatable moments that will bring this foreign landscape of times past to the

here and now, proving that the stories of the saints are still relevant today. While it is a pageturner with modern appeal, it is not an overly simplistic or watered down version. Peek chooses her language well---in particular in her masterful conclusions to chapters---painting both lovely imagery and emotionally evocative moments with the stroke of a pen. The ending of the story will tug at your heart, and may perhaps bring a tear to the eye.

I highly recommend this enthralling narrative that brings to life the world and life of an incredible, holy boy who became a courageous saint. Two thumbs up!"

Author Susan Peek is a wife, mother, grandmother, Third Order Franciscan, and bestselling Catholic novelist.

Pastor Al™



"Hey, Pastor Al. Ironic, ain't it? I mean, both of us with the power to hold men bound or forgive them."

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Whoever hesitates is lost (an old essay)

Alice was bewildered. After falling down that rabbit hole, nothing she experienced conformed to the

norms she knew. Animals talked and were ill-mannered; four times five equaled twelve; London was the capital of Paris. Caterpillars were condescending. She felt lost and wished desperately to find her way back to her familiar world of Victorian absolutes. So when she saw a Cheshire Cat perched in a tree, she asked: "Could you tell me, please, which way I ought to go from here?" The Cat said, "That depends a good deal on where you want to get to?" Alice replied: "I don't care much where!" "Then it doesn't matter which way you go," said the Cat.

Sometimes we feel lost like Alice. We're so dependent on familiar guidelines, things like road maps, catechisms, words that mean this and not that. We like to know precisely where we are and where we're headed. Yet Jesus says in Matthew: "He who loses his life will find it." And in this Jesus was but an echo of the God who said to Abraham, "Leave your country and your kin and your father's house and go to the land I will show you." He didn't say where.

St. Francis reflected that same sense of abandon. You know the story of how, whenever Francis came to a crossroad, he had Brother Masseo whirl round and round until he fell flat on his face! That's the direction Francis took.

Perhaps it was the spirit of St. Francis that induced me to exercise such abandon on a long-ago trip to Umbria. I, too, am a worrier like Alice. I've been taught to follow a map to feel secure. And so, approaching the Italian town of Perugia, I became nervous - because Perugia is a mountain town, its narrow streets ascending to its center by twists and turns that resemble a plate of linguini. Our hotel was at its apex and before ascending, I closely consulted Perugia's map and then ventured up what seemed the right street - and made a wrong turn. Now I had no idea where I was. And when my meandering led me to a tunnel (which looked to me like the mouth of hell), panic struck. Despite the honking of cars behind me, I backed off and returned to the maze behind me. Only when Jane saw a sign saying *Centro* did I yield to its enticement and let the car make its roller coaster way up and down and around - until, by golly, we exited into Perugia's top piazza - right outside our hotel!

For two more days I went through a similar trepidation negotiating Perugia's labyrinth, yet always by *totally different twists and turns* reached our hotel. Then it hit me: God was teaching me to wing it! "Throw the map away," he said. "Go with the flow." And thereafter, approaching Perugia, I'd laughingly say, "I wonder which route the car will take this time?" Instead of a nightmare, driving into Perugia had become fun.

In Sunday's Gospel a scribe, who was possibly confused by all the major and minor do's and don'ts of the Torah, asks Jesus to help him sort them out. And in effect Jesus says, "Lay that map aside! Live with abandon! Simply love God and your neighbor with all your heart and mind and soul and you'll find your way. Indeed, you will become a Way for all the world to follow"

--Geoff Wood, 10/25/2020