



**Our Lord Jesus Christ,  
King of the Universe  
November 21, 2021**

**Jesus Christ is the faithful witness,  
the firstborn of the dead  
and ruler of the kings of the earth.**

— Revelation 1:5

**CHRIST, THE KING**

The selection from the book of Daniel presented in today's first reading was part of an attempt to weave a vision of ultimate success for the Jews under persecution. Exactly whom the author had in mind when he refers to "one like a Son of Man" is hotly disputed by scholars today. The fact is, we simply do not know if the author meant anyone in particular or if this is a collective, figurative image of Israel's triumph. What we do know is that the early Christian community seized upon this passage and recognized it as a messianic prophecy, a foretelling of the ultimate triumph of Jesus as the Christ of God. The Lectionary's juxtaposition of this text with today's Gospel narrative of Jesus before Pilate is a wonderful example of how the liturgy "layers" passages with new meaning by inserting them in a particular context.

The celebration of Christ the King allows us to hear these passages with a new depth of meaning in light of our contemporary understanding of how, in Jesus and his resurrection and ascension, we have seen the fulfillment of Daniel's vision of ultimate deliverance. The veiled admission of Jesus before Pilate that he did indeed have a kingdom "not here" takes on new meaning against the cosmic vision of Daniel, who allows us to glimpse the "Ancient One" on his heavenly throne. -J. S. Paluch Co.

**FEAST OF FAITH**

**Procession**

"The Mass is ended, go in peace." At the beginning of Mass, the ministers entered in solemn procession, an emblem of the diverse community that comes together around the altar each week to celebrate the Eucharist. As Mass ends, another procession forms, and the ministers go forth from the church. This concluding procession also acts as an emblem of the entire assembly, who, nourished by the Eucharist, will now go forth to our scattered homes and places of work to be a transforming leaven of the gospel in the world. At the beginning of Mass, the priest kissed the altar as a sign of greeting, a gesture of reverence for Christ. Now, the priest reverences the altar again, this time in a gesture of farewell. We gather our things and go forth as we entered—but not quite. Through our celebration of the Eucharist, we have renewed our commitment to service of Christ our King, and we go forth nourished, strengthened, renewed—changed.

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

**READINGS FOR THE WEEK**

Monday: Dn 1:1-6, 8-20; Dn 3:52-56; Lk 21:1-4  
 Tuesday: Dn 2:31-45; Dn 3:57-61; Lk 21:5-11  
 Wednesday: Dn 5:1-6, 13-14, 16-17, 23-28; Dn 3:62-67; Lk 21:12-19  
 Thursday: Dn 6:12-28; Dn 3:68-74; Lk 21:20-28  
 Friday: Dn 7:2-14; Dn 3:75-81; Lk 21:29-33  
 Saturday: Dn 7:15-27; Dn 3:82-87; Lk 21:34-36  
 Sunday: Jer 33:14-16; Ps 25:4-5, 8-10, 14; 1 Thes 3:12 — 4:2; Lk 21:25-28, 34-36

**A THANKFUL HEART**

**A thankful heart is not only the greatest virtue,  
but the parent of all the other virtues.**

—Cicero

**Finance Corner: Your generosity is greatly needed and appreciated!** For the month of **October** 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. Bless you!



11/7: 1<sup>st</sup> coll. \$3244. 2<sup>nd</sup> coll. \$618. 11/14: 1<sup>st</sup> coll. \$1461. 2<sup>nd</sup> coll. \$531.  
 11/21: *Cath. Comm./Cath. U. of Amer.* 11/28: *Rural Food.*

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

- Parish Council [PC]:** TBA
- Finance Council [FC]:** TBA
- Liturgy Committee [LC]:** TBA
- St. Teresa Ladies Guild:** Contact Diane, 823-6044
- St. Philip Ladies Guild:** Contact Penny, 559-367-7403

**✠ ♥ ✠ Mass Intentions ✠ ♥ ✠ Schedule**

11/20 Sat.	5pm Mass	✠	Brendan Smith
11/21 Sun.	8am Mass	✠	Emily & Joe Palmer
11/21 Sun.	9:30am Mass		for the People
11/21 Sun.	11:15am Mass	✠	Al Gerhardt
11/23 Tues.	9am Mass	✠	Frank & Florence Seme
11/24 Wed.	9am Mass	✠	Mario & Dona Argentieri
11/25 Thurs.	9am Mass	✠	Lucia Mahoney
11/26 Fri.	9am Mass	✠	Laurence & Anna Seme
11/27 Sat.	5pm Mass	✠	Charlotte Reaves Griffith
11/28 Sun.	8am Mass	✠	Tina Bartolo
11/28 Sun.	9:30am Mass	✠	Gonzalo Coello
11/28 Sun.	11:15am Mass		for the People

**Prayer Requests: Please 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., Chuck, Rebecca A., April K., Jacinta G., Leo A., Ed C. family, Kathy R., Donna W., Jim K., 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.

**[Mission San Juan Bautista \(link\)](#)**



(the California missions are featured in our current bulletins)

**Our Current Parish Mass Schedule:**

St. Philip, *Occidental*: 8am & 11:15am Sun.; 9am Wed. & Fri.  
 St. Teresa, *Bodega*: 5pm Sat.; 9:30am Sun.; 9am Tues. & Thurs.  
 Note: Please continue to wear a mask in church. Thank you.

## RURAL FOOD PROGRAM UPDATE for November 2021

Heavy rain and wind did not deter our dedicated volunteers from providing bags and bags of proteins, cheeses, fresh milk, eggs and warm socks at this month's Rural Food distribution. On Tuesday, November 9, 54 families (138 individuals) received nutritional support during our distribution at the St Philips Parking lot and parish hall. Star Child sign-ups were completed for our traditional December distribution of toys, clothes or gift certificates for children in the parish. In December, we will continue our tradition of providing each family with enough blankets, scarves or hats for each member of the family.

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, December 11, 9-10:00am repackaging; Monday, December 13, 9:00 – 11:00am set up and Tuesday, December 14, 7:30 – 11:00am to distribute food to clients.

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### [The Times they are a-changin'](#)

My brother-in-law will be buried tomorrow back in Bucks County, Pennsylvania. He lived to be 94, a Marine veteran of World War II, as good, dependable a man that you would want to meet – and if you did, he'd do the listening while you did the talking. That's how comfortable he was with himself and others. Polish/Lithuanian descent. I remember he attended one of the many Catholic High Schools of our hometown – part of a system that by 1920 enrolled 1.8 million students taught by 42,000 teachers (mostly members of religious orders). The Catholic high school system duplicated of the Public high school system – and the City Championship contests were a revival - in less bloody terms – of the 16<sup>th</sup> century Wars of Religion. Would you believe it? His all male high school had a student enrollment of 4,200. *The school is*

*closed today – as are so many other parish elementary and diocesan high schools.*

Lewis Carroll, author of the Alice books, was a 19<sup>th</sup> century prophet. I think he had in mind changes in his world that are even more rapidly taking over nowadays. After Alice follows a talking rabbit down his rabbit hole she lands in a world where none of her standards apply. First she found herself falling in slow motion for ever so long a time without mortal consequences. Then she landed in a hall lined with locked doors and one moment Alice was small, the next she was very tall. Next she kept meeting animals who talked with an air of superiority that reversed her notion of the hierarchy of being wherein humans were top dogs (oops) and mice held superior attitudes. I mean Alice was treated as quite ignorant to speak fondly of her cat to a mouse. *Dear, dear! How queer everything is today! . . . I wonder if I've changed in the night? . . . Was I the same when I got up this morning? . . . But if I'm not the same, the next question is, 'Who in the world am I?'* - a question a college senior might ask today after four years of college. To hold fast to her normality Alice began to recite the multiplication table, but it came out wrong. How can math be wrong? Numbers tell the truth, right?

So also with those disciplinary poems she had learned: *How doth the little busy bee / Improve each shining hour/ And gather honey all the day/ From every opening flower!// How skillfully she builds her cell!// How neat she spreads the wax!// And labours hard to store it well / With the sweet food she makes.// In books, or work, or healthful play,/ Let my first years be passed,/ That I may give for every day / Some good account at last. But when Alice tried to remember it, it all came out – unintelligible: *How doth the little crocodile / Improve his shining tail, / And pour the waters of the Nile / On every golden scale! // How cheerfully he seems to grin, / How neatly spreads his claws, / And welcomes little fishes in, / With gently smiling jaws!**

Philosophers have been saying our world, which for the past 2500 years has held to a configuration that puts “reason” on top and prides itself on its technical know-how, has become shaky thanks to our forgetfulness of how to read a book. Poets write things like *Things fall apart; the center cannot hold* (nor can the top). More popular lyrics say the same: *Come gather 'round people / Wherever you roam / And admit that the waters / Around you have grown / . . . Then you better start swimmin' . . . / For the times they are a-changin'*. Surely it's time to awake from a routine to a vital, thoughtful faith – life is too short not to think deep. At 93 I'm just beginning.

*--Geoff Wood, 11/14/2021*

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### **Pastor Speaks...**

I am quoting here the Survey a Pastor given to himself and his community: “Have you fed the hungry lately? Have you given drink to the thirsty? Are strangers welcomed in your

community? What provisions have you made for clothing the naked and sheltering the homeless? Are your programs for visiting the sick and the imprisoned working well? Do you worship God in spirit and truth? Have you been building up one another with words of encouragement? (Instead, have you been criticizing others only in negative and destructive sense? In such criticism, are you influenced by race or color or nation or rich and poor? ) Have you been reconciling enemies, making peace and comforting those who mourn? What have you done to reduce the violence in your community? What about reducing the violent rages within your own heart? In what ways have you hungered or thirsted for justice and not sought vengeance? Have you preached the Good News lately – by your words or your deeds? Have your treasures been stored up in heaven or in a safety box?" {"Launching Pad - Stories for Sunday Homilies Year A, B & C}

The above is very close to the concerns of the Lord's survey of readiness for his second coming and his last judgment. That is the survey that we all should take seriously.

Wish you all a Happy Season of Advent starting from next Sunday!  
--Father Bala.



Photo by [Jametlene Reskp](#) on [Unsplash](#)

## *Learning from the fig tree*

by [Martín Valverde](#)



I am blessed to have a fig tree in my yard at home. It's not just any fig tree; it is a direct descendant of the fig tree of St. Philip of Jesus, the first saint and martyr born in Mexico. And I have a habit of looking at it while I say my morning prayer. A few times I have made a simple and sincere prayer under it, knowing that God is watching me, like Jesus watched the Apostle Nathaniel (cf. John 1:48). For this reason I am very aware of its cycles, which are completely linked to the seasons of the year. I have seen it practically dry in the winter, and it is always wonderful to see its first fruits in the spring in order to be ready and full of leaf for the summer. The sight of it crowded with birds of all sizes and colours enjoying her figs is unique and indescribable.

And so, in the midst of all the apocalyptic discourse, which is no minor thing, and which we read this Sunday in our churches, Jesus comes out with an invitation to learn from the lesson that the fig tree gives us, simplifying everything within the image and process of a fruit tree.

To be talking about stars falling, a commotion among the heavenly bodies, tribulation in the sun, and the like, and then suddenly to say that comparing everything with a fig tree is the best way to learn to read our times, is very typical of Jesus, who always did everything possible to bring his message closer to us.

God has arranged that everything has a cycle, a beginning and an end, that we learn from in order to know how to interpret our own times and seasons of life, as individuals and as a society. Always, at this time of year, the Church tends to give us these readings that are full of eschatological material. They are not easy to read, but pastorally they have a compelling purpose for all of us.

They speak to us of an end, the end of all ends, which will bring us finally to the beginning of Total Eternity. They tell us how time, our time, surrenders to Eternity.

All of these passages can be read in very different ways: with fear, with respect, with curiosity, and of course, with joy. Each end has its own interpretation, and each person involved in the story gives it its colour.

When a soldier has been at war for a long time, the news of the end of that war, that his army has won the battle, is, above all, good news. The fullness of his experience – friends who have become brothers through battles, violence, deaths and injuries – colours this end.

When it comes to tragedies, the most common question is "Why?" And it is only logical that our simple humanity asks that question as a first reaction to whatever happens.

This Sunday, the Church, without denying the eschatological context that surrounds the readings, takes us beyond this "Why". She takes us, instead, to the "For Whom" and "By Whom". Before, during, and after all this, there is Jesus. We remember that He is the Alpha and the Omega, the beginning and the end.

I would not like to omit to mention that many people in the world today are living their own apocalypse, and that the social, political, and material destruction that surrounds them only announces to them a terrible end. Even though we ourselves are certain that it is not the total end, belittling it, or being indifferent to them, distances us from the Mission of Mercy to which we are called.

In the middle of everything and at the end of everything, is Jesus. He makes all the difference; He surpasses everything. He gives meaning and reason to everything. Everything has an end; everything will pass away. He does not; He remains. And just as He assured us, He and his Word will remain beyond heaven and earth.

Without a doubt we have a mission as Christians to do our part in caring for God's Creation. That is why we do not announce an end; we announce The Encounter, the Rebirth of our whole being by knowing, loving and following Jesus.

Today talk with your loved ones and share these two points:

1. How do I see the Fig Tree of my life and that of the world?
2. In the midst of everything that is lived today, who is Jesus for me and for us? That makes all the difference between end and Eternity.