



Thirty-second Sunday in Ordinary Time November 7, 2021

*The LORD keeps faith forever,
secures justice for the oppressed,
gives food to the hungry.*

— Psalm 146:7

Rafael: *Widow's mite*

THE POOR

As Christians, we hear a lot about the witness and service that we are called to render to the poor among us. However, the poor also have a witness and a service to render to us. Like the actions of the widow in today's Gospel, the openness and generosity of many of those who are poor, even in the midst of their own poverty, bear witness to the fact that, ultimately, we can depend only on God. Giving one's all witnesses that God will give all to anyone who trusts in divine goodness.

The poor or disadvantaged also serve. They serve judgment on our individual and corporate ways of acting. If people are sleeping in our streets, that is a judgment on our priorities regarding others. At the same time, the poor can act as mediators of salvation. When they care for others they can redeem our indifference and insensibility, lead us to care as well, and save us from ourselves.

-J. S. Paluch Co.

FEAST OF FAITH Concluding Rites

The Prayer after Communion gives us a glimpse of the heavenly banquet, of which we have had a foretaste in the Eucharist. The concluding rites speak of what we are to do with this great gift of God. That includes the parish announcements, which are usually given following the Prayer after Communion. Believe it or not, the announcements, which are not an "official" part of the Mass, have been included in the Mass from as early as the fifth century! The deacon or the homilist—even the bishop—would announce coming liturgical celebrations and encourage the people to participate. Today's parish announcements include opportunities for prayer, service, learning, and community building. They should be succinct and should include only significant events and activities in the life of the parish. But even when they are long and tedious, the announcements (and the parish bulletin) flow out of the concluding rites of the Mass. They offer us ways to live the Eucharist, to become what we have received—the Body of Christ, living and active in our local community.

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

READINGS FOR THE WEEK

Monday: Wis 1:1-7; Ps 139:1b-10; Lk 17:1-6
Tuesday: Ez 47:1-2, 8-9, 12; Ps 46:2-3, 5-6, 8-9; 1 Cor 3:9c-11, 16-17; Jn 2:13-22
Wednesday: Wis 6:1-11; Ps 82:3-4, 6-7; Lk 17:11-19
Thursday: Wis 7:22b — 8:1; Ps 119:89-91, 130, 135, 175; Lk 17:20-25
Friday: Wis 13:1-9; Ps 19:2-5ab; Lk 17:26-37
Saturday: Wis 18:14-16; 19:6-9; Ps 105:2-3, 36-37, 42-43; Lk 18:1-8
Sunday: Dn 12:1-3; Ps 16:5, 8-11; Heb 10:11-14, 18; Mk 13:24-32

SAINTS AND SPECIAL OBSERVANCES

Sunday: Daylight Saving Time ends; National Vocation Awareness Week
Tuesday: The Dedication of the Lateran Basilica
Wednesday: St. Leo the Great
Thursday: St. Martin of Tours; Veterans Day
Friday: St. Josaphat
Saturday: [St. Frances Xavier Cabrini](#) >



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 via Paypal or card. Please include your offering envelope # [if you have one] with your donation. Bless you!



10/24: \$883. 10/31: 1st coll: \$1530. 2nd coll [RF]: \$1945.
11/7: Operating Expenses. 11/14: Capital Expenditures.

Mark your Calendar for Future Events & Meetings:

Parish Council [PC]: Tues., 11/16/21 at 4pm on Zoom
Finance Council [FC]: Thurs., 11/11/21, at 3pm on Zoom
Liturgy Committee [LC]: TBA
St. Teresa Ladies Guild: Contact Diane, 823-6044
St. Philip Ladies Guild: Contact Penny, 559-367-7403

✠ ♥ ✠ Mass Intentions ✠ ♥ ✠ Schedule

11/6 Sat. 5pm Mass ✠ Brendan Smith
11/7 Sun. 8am Mass ✠ Tina Bartolo
11/7 Sun. 9:30am Mass for the People
11/7 Sun. 11:15am Mass ✠ Edgar & Mary Castellini

11/13 Sat. 5pm Mass for Papke family special intention
11/14 Sun. 8am Mass ✠ Denis & Josephine Poynter
11/14 Sun. 9:30am Mass ✠ Lodavico & Sabina Del Curto and the Del Curto family
11/14 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., Papke family., Gail F., Marie N., Christine, James G., Gary S., Peter R., Gerry N., Diane K., Janet K., River M.; Nikkie; Mr. C., Michelle, Christian A., Samantha S., Gary E., and for repose of the soul of Claudia Munoz's mother.

Mission Nuestra Senora De La Soledad (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.

RURAL FOOD PROGRAM UPDATE for October 2021

Perhaps the Sonoma County Gazette's recent article featuring our Rural Food Program provided information to new families about our program. On Tuesday, October 12, 65 families (140 individuals) received nutritional support during our distribution at the St Philips Parking lot and parish hall. This is a significant increase in attendance.

The brisk and windy weather reminds us that winter will soon be here. We are planning to provide warm socks to all of our families as well as an additional selection of protein in November. In December, we will continue our tradition of providing each family with enough blankets, scarves or hats for each member of the family. We will also participate in the Star Child program.

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 are: Saturday, November 6, 9-10:00 am repackaging; Monday, November 8, 9:00 – 11:00am set up; and Tuesday, November 9, 7:30a – 11:00am to distribute food to clients.



[\(link\) Death Experience - a poem by Rainer Maria Rilke](#)

Like St. Paul: henceforth I die daily

To those of you who did not know our parishioner Jean Simons it would be difficult for me to describe her – for she was an absolute saint. A former nun, later married, she taught philosophy at Santa Rosa Junior College for many years. I think she actually had a halo; she was so close to canonization even prior to her death – although too modest to be noticed from the heights of the Roman Curia. I had coffee with her one day shortly after my twenty three year old son Philip died and she gave me a poem written by Rainer Maria Rilke titled *Death Experienced*. It literally opened up a world – the real world that we are too busy to recognize, being “alive” as we are in so hectic a way. Here it is:

The world is full of roles we act, / But when you went, a streak of reality / broke in upon this stage through that fissure / where you left: green of real green, / real sunshine, real forest. // We go on acting. Fearful and reciting / things difficult to learn and now and then / raising gestures; but your existence, / withdrawn from us and taken from our play, // Can sometimes come over us, like a knowledge / of that reality settling in, / so that for a while we act life / transported, not thinking of applause.

When I first read it I could only think of Philip transferred to that world of *green of real green / real sunshine, real forest* beyond the stage upon which we live our everyday lives. The poem's only reference to this everyday world was to a kind of movie set, a theatrical production within whose script we act our various roles, recite prescribed lines, prescribed prayers, engage in dialogues that grow tempestuous . . . and then Philip dies and all the action on this stage comes to a pause. One realizes it is almost puppetry; that it is *we* who have been left *behind* – while it is Philip who has somehow *arrived*!

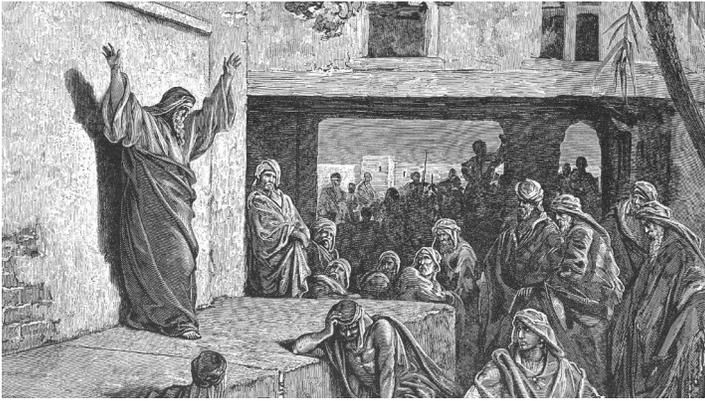
But as time has gone by since Jean presented me with that poem applied to Phil, I have begun to read it differently. I have become convinced that we need not wait for death to see our “theater” and its theatrics dissolve. I have come to hope, to trust that the carpentry, the partitions (as St. Paul somewhere suggests) will fall one after another as the inexhaustible Grace that wells up from within and beyond all things un-conceals, reveals, unveils that actual *green of real green / real sunshine, real forest*. I begin to renew my trust that within such a graceful and gracious world – even now - we might cease to be always seeking “applause” and live our lives thinking of and thanking for what Cleopas and his friend once experienced in a roadside tavern by Emmaus.

It also makes for a new reading of those sayings of Jesus in Matthew's Gospel: For whoever wishes to save his life will lose it, but whoever loses his life will save it (Matt. 10:39) or Whoever wishes to save his life will lose it, but whoever loses his life . . . will find it (Matt. 16:25) – as if to say if you cling to an ever unauthentic way of life – to playing a “part”, wearing a mask – you will never quite live the life that has been given you – making the most of your time and your world.

--Geoff Wood, 10/31/2021

Parish Memo:

- 1. Masks are still mandated for use indoors at churches, halls, and other public buildings.** Thank you for your cooperation. At Mass, we will continue to sing with masks on.
- 2. Our parish is immensely grateful to Valerie, the office bookkeeper, for her committed and free services.** As she expressed her desire to retire, we are looking for a new bookkeeper from January 2022. Those interested in applying please email Fr. Bala (govindu77@gmail.com) or the parish office (philip.teresa@yahoo.com)



Detail of Gustave Doré's illustration "Micah Exhorts the Israelites to Repent" (Source: [Wikimedia Commons](#))

Deacon-structing the Minor Prophets

by **Deacon Pedro**

We have all heard readings from the books of the prophets. You know: when the first reading is from the "Book of the Prophet" Jeremiah, or Isaiah or Ezekiel. Sometimes it's from the Prophet Daniel or from a lesser known prophet like Nahum.

As I've begun to prepare for the Advent season, it struck me that this year, as we begin the new liturgical year, the first readings at Mass each Sunday are from different prophets – and three of them are lesser known prophets!

So let's look at them. Who were they? What do we know?

The first thing we need to understand about the prophets is that they were not people who predicted the future. That's not what "prophecy" means in this context. The word "prophet" comes from the Hebrew word that means "spokesman". So, literally, a prophet is someone who speaks for God. Prophets are the people that God uses to get his message to us. A prophet does not speak his own words. We know someone is a prophet because when they speak they always begin with "Thus says the Lord."

There are 16 prophetic books in the Old Testament: Isaiah, Jeremiah, Ezekiel, and Daniel (which are called Major Prophets because these books are longer and more profound), and Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi (Minor Prophets).

I have two suggestions for you when you read the prophets: First, find out a bit of the historical background and context in which the prophet was writing. And second, don't read it as prose. It may look like prose, but it may be more like poetry. Remember that it is God speaking, and so a bit of a mystical openness may be necessary.

Starting in two weeks, on the 33rd Sunday in Ordinary Time, the first reading at Sunday Mass will be from the prophet Daniel. On Christ the King, the first reading will also be from Daniel. On the first Sunday of Advent, we will hear from Jeremiah. Afterwards, we will hear from three of the minor prophets.

Since you have probably heard about Jeremiah and Daniel, let's look at these three others in a bit more detail. Maybe you'll be inspired to read the full books as you make your journey through Advent.

Second Sunday of Advent, Year C: Baruch

Baruch is not listed as one of the prophets. His book is found in the midst of the Major Prophets, between Lamentations (written by Jeremiah) and Ezekiel. It is considered one of the deuterocanonical books (or Apocrypha, books that were not found in the original Hebrew Bible but found in the Jewish Old

Testament written in Greek among the Jews in Alexandria and included in the original Christian collection of Scripture.) Baruch was "Jeremiah's secretary". It is believed that even though the book is written as if he were in the 6th century BC writing to the Jewish exiles in Babylon, he actually wrote it in the 3rd or 4th century BC to the Jews who lived in Egypt at the time. They were not in captivity but probably experienced a lot of the same challenges and struggles of those in exile. Regardless, the book offers the hope that God will restore those who are repentant. In chapter 1, verse 5, it tells us how the people reacted when they heard Baruch's words: *"They wept, fasted and prayed to the Lord."* This coming second Sunday of Advent, he tells us that *"God will show all the earth your splendour"* (5:3) and *"look to the east and see your children [...] rejoicing that they are remembered by God"* (5:5).

Third Sunday of Advent, Year C: Zephaniah

Zephaniah prophesied during the reign of King Josiah of Judah, which was around 620 BC. Likely because he heeded Zephaniah's message, Josiah was one of the few good kings before the Babylonian exile. However, despite the goodness and faithfulness of the king, it was a little too late. The people hoped that when "the day of wrath" (*Dies Irae*, Zephaniah 1:15-16) came, God would go easy on them. Zephaniah tells them that if they repent, God will turn aside his judgment. It worked for a bit, but not for long. The people were still hardhearted and the next four kings "did evil in God's eyes". Twenty-two years after Josiah's death, the city was invaded and destroyed by the Babylonians in 587 BC. On this Sunday, Zephaniah will tell us to *"shout for joy", "sing joyfully", and "be glad and exult with all your heart"* for *"the Lord has removed the judgment against you"* (3:14-15). More important than that, *"the Lord, your God is in your midst [...] he will rejoice over you with gladness and renew you in his love"* (3:17).

Fourth Sunday of Advent, Year C: Micah

Micah is best known for the quote that we will hear this Sunday: *"You, Bethlehem-Ephrathah, too small to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel"* (5:2). This is the prophecy that the religious leaders quoted to King Herod when he asked where the Messiah would be born (Luke 2:5-6). Micah is an abbreviation of "Michael", which, as we know from the [archangel](#), means, "Who is like God?" He wrote in the 8th century BC and was a contemporary of Isaiah. Writing to the residents of both Jerusalem (Judah) and Samaria (Israel), he reminds them of God's righteousness and that God demands righteousness from them. The second most well-known passage from Micah is: *"What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"* (6:8) This coming fourth Sunday of Advent, he tells us that the one who is to be the ruler of Israel will *"stand firm and shepherd his flock by the strength of the Lord"* and *"his greatness shall reach the ends of the earth; he shall be peace"* (5:4-5).



As you begin to read read the prophets, you will soon realize that they all have the same three-part message: They call out our sins; they tell what the consequences of our sins will be; and then they announce the hope for the future. This is why during Advent and Christmas we always hear from Isaiah, Jeremiah, and the other prophets, as they remind us that the Christ will come and there is hope, for *"a shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom"* (Isaiah 11:1), and *"the root of Jesse, set up as a signal for the nations, the Gentiles shall seek out, for his dwelling shall be glorious"* (Isaiah 11:10).