



**Twenty-ninth Sunday in Ordinary Time
October 18, 2020**

“Repay to Caesar what belongs to Caesar,
and to God what belongs to God.”

— Matthew 22:21

IN GOD ALONE

Isaiah speaks to us today of Cyrus, King of Persia, anointed by the Lord. God calls Cyrus by name and leads him in service to the Israelites. In this passage we hear that it is the Lord who gives Cyrus his title, who arms him against his enemies, and who opens doors and unbars gates before him. And God does all of this so that the people will know that “I am the LORD,” and that “there is none besides me” (Isaiah 45:6).

Paul opens his letter with essentially the same notion—that in God alone we find our grace and peace. Paul also gives thanks to God on our behalf, calling to mind our work of faith, hope, and love. And in the familiar Gospel reading, Jesus tells the Pharisees to give to Caesar what is Caesar’s and to God what is God’s.

—J. S. Paluch Co.

**SAINTS ISAAC JOGUES (1560-1646) AND JOHN DE BRÉBEUF (1593-1649) AND THEIR COMPANIONS
October 19**

Their mission was to New France, but these missionaries found in present-day New York State and the province of Ontario a world wildly different from the homes they left behind. Six Jesuit priests, Fathers Isaac Jogues, John de Brébeuf, Anthony Daniel, Gabriel Lalemant, Charles Garnier, and Noël Chabanel—and Jesuit lay volunteers René Goupil and John LaLande—shared the gospel with the Native Americans they met, in languages they painstakingly learned, and through images they creatively adapted to the indigenous cultures (for example, John de Brébeuf’s “’Twas in the Moon of Wintertime: the Huron Carol”). But their evangelization was caught up in turmoil beyond their control: a smallpox epidemic, battles between French and English trading interests—the traders united only by their willingness to exploit the Native Americans—and conflict among the tribes themselves, Huron, Mohawk, Iroquois. The missionaries’ perseverance despite exhausting hardships, their steadfast courage in facing unspeakable tortures, and undaunted love even for those who martyred them, bore fruit, immediately in Kateri Tekakwitha’s sanctity, eventually in the Catholicism that still flourishes in the United States and Canada.

—Peter Scagnelli, ©J. S. Paluch Co.

READINGS FOR THE WEEK

Monday: Eph 2:1-10; Ps 100:1b-5; Lk 12:13-21
 Tuesday: Eph 2:12-22; Ps 85:9ab-14; Lk 12:35-38
 Wednesday: Eph 3:2-12; Is 12:2-3, 4bcd-6; Lk 12:39-48
 Thursday: Eph 3:14-21; Ps 33:1-2, 4-5, 11-12, 18-19; Lk 12:49-53
 Friday: Eph 4:1-6; Ps 24:1-4ab, 5-6; Lk 12:54-59
 Saturday: Eph 4:7-16; Ps 122:1-5; Lk 13:1-9
 Sunday: Ex 22:20-26; Ps 18:2-4, 47, 51; 1 Thes 1:5c-10; Mt 22:34-40

LOOK WHO’S TALKING

When money speaks the truth is silent.

—Russian proverb

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.

10/18: World Mission Sunday. 10/25: Rural Food.

Mark your Calendar for Future Events & Meetings:

Parish Council [PC]: Zoom Meeting at 4 pm on October 20

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

All Mass Intentions requested before Covid-19 mid-March closure are now being rescheduled for Sunday outdoor Masses. New requests will be appended to later in the calendar.

10/18 Sun. 8am Mass ✠ Jimmy Newlands

10/18 Sun. 9:30am Mass ✠ Brendan Smith

10/25 Sun. 8am Mass ✠ Rev. David Shaw

10/25 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

SAINTS AND SPECIAL OBSERVANCES

Sunday: 29th Sunday in Ordinary Time; World Mission Sunday
 Monday: Ss. John de Brébeuf, Isaac Jogues, and Companions
 Tuesday: St. Paul of the Cross
 Thursday: St. John Paul II
 Friday: St. John of Capistrano
 Saturday: St. Anthony Mary Claret; BVM; **United Nations Day**





**MESSAGE OF HIS HOLINESS POPE
FRANCIS
FOR WORLD MISSION DAY 2020 [Oct. 18]**

Here am I, send me (Is 6:8)

Dear Brothers and Sisters,

I wish to express my gratitude to God for the commitment with which the Church throughout the world carried out the Extraordinary Missionary Month last October. I am convinced that it stimulated missionary conversion in many communities on the path indicated by the theme: "Baptized and Sent: the Church of Christ on Mission in the World".

In this year marked by the suffering and challenges created by the Covid-19 pandemic, the missionary journey of the whole Church continues in light of the words found in the account of the calling of the prophet Isaiah: "Here am I, send me" (6:8). This is the ever new response to the Lord's question: "Whom shall I send?" (ibid.). This invitation from God's merciful heart challenges both the Church and humanity as a whole in the current world crisis. "Like the disciples in the Gospel we were caught off guard by an unexpected, turbulent storm. We have realized that we are on the same boat, all of us fragile and disoriented, but at the same time important and needed, all of us called to row together, each of us in need of comforting the other. On this boat... are all of us. Just like those disciples, who spoke anxiously with one voice, saying 'We are perishing' (v. 38), so we too have realized that we cannot go on thinking of ourselves, but only together can we do this" ([Meditation in Saint Peter's Square](#), 27 March 2020). We are indeed frightened, disoriented and afraid. Pain and death make us experience our human frailty, but at the same time remind us of our deep desire for life and liberation from evil. In this context, the call to mission, the invitation to step out of ourselves for love of God and neighbour presents itself as an opportunity for sharing, service and intercessory prayer. The mission that God entrusts to each one of us leads us from fear and introspection to a renewed realization that we find ourselves precisely when we give ourselves to others.

In the sacrifice of the cross, where the mission of Jesus is fully accomplished (cf. *Jn* 19:28-30), God shows us that his love is for each and every one of us (cf. *Jn* 19:26-27). He asks us to be personally willing to be sent, because he himself is Love, love that is always "on mission", always reaching out in order to give life. Out of his love for us, God the Father sent his Son Jesus (cf. *Jn* 3:16). Jesus is the Father's Missionary: his life and ministry reveal his total obedience to the Father's will (cf. *Jn* 4:34; 6:38; 8:12-30; *Heb* 10:5-10). Jesus, crucified and risen for us, draws us in turn into his mission of love, and with his Spirit which enlivens the Church, he makes us his disciples and sends us on a mission to the world and to its peoples.

"The mission, the 'Church on the move', is not a programme, an enterprise to be carried out by sheer force of will. It is Christ who makes the Church go out of herself. In the mission of evangelization, you move because the Holy Spirit pushes you, and carries you" (*Senza di Lui non possiamo fare nulla: Essere missionari oggi nel mondo. Una conversazione con Gianni Valente*, Libreria Editrice Vaticana: San Paolo, 2019, 16-17). God always loves us first and with this love comes to us and calls us. Our personal vocation comes from the fact that we are sons and daughters of God in the Church, his family, brothers and sisters in that love that Jesus has shown us. All, however, have a human dignity founded on the divine invitation to be children of God and to become, in the sacrament of Baptism and in the freedom of faith, what they have always been in the heart of God.

Life itself, as a gift freely received, is implicitly an invitation to this gift of self: it is a seed which, in the baptized, will blossom as a response of love in marriage or in virginity for the kingdom of God.

Human life is born of the love of God, grows in love and tends towards love. No one is excluded from the love of God, and in the holy sacrifice of Jesus his Son on the cross, God conquered sin and death (cf. *Rom* 8:31-39). For God, evil – even sin – becomes a challenge to respond

with even greater love (cf. *Mt* 5:38-48; *Lk* 22:33-34). In the Paschal Mystery, divine mercy heals our wounded humanity and is poured out upon the whole universe. The Church, the universal sacrament of God's love for the world, continues the mission of Jesus in history and sends us everywhere so that, through our witness of faith and the proclamation of the Gospel, God may continue to manifest his love and in this way touch and transform hearts, minds, bodies, societies and cultures in every place and time.

Mission is a free and conscious response to God's call. Yet we discern this call only when we have a personal relationship of love with Jesus present in his Church. Let us ask ourselves: are we prepared to welcome the presence of the Holy Spirit in our lives, to listen to the call to mission, whether in our life as married couples or as consecrated persons or those called to the ordained ministry, and in all the everyday events of life? Are we willing to be sent forth at any time or place to witness to our faith in God the merciful Father, to proclaim the Gospel of salvation in Jesus Christ, to share the divine life of the Holy Spirit by building up the Church? Are we, like Mary, the Mother of Jesus, ready to be completely at the service of God's will (cf. *Lk* 1:38)? This interior openness is essential if we are to say to God: "Here am I, Lord, send me" (cf. *Is* 6:8). And this, not in the abstract, but in this chapter of the life of the Church and of history.

Understanding what God is saying to us at this time of pandemic also represents a challenge for the Church's mission. Illness, suffering, fear and isolation challenge us. The poverty of those who die alone, the abandoned, those who have lost their jobs and income, the homeless and those who lack food challenge us. Being forced to observe social distancing and to stay at home invites us to rediscover that we need social relationships as well as our communal relationship with God. Far from increasing mistrust and indifference, this situation should make us even more attentive to our way of relating to others. And prayer, in which God touches and moves our hearts, should make us ever more open to the need of our brothers and sisters for dignity and freedom, as well as our responsibility to care for all creation. The impossibility of gathering as a Church to celebrate the Eucharist has led us to share the experience of the many Christian communities that cannot celebrate Mass every Sunday. In all of this, God's question: "Whom shall I send?" is addressed once more to us and awaits a generous and convincing response: "Here am I, send me!" (*Is* 6:8). God continues to look for those whom he can send forth into the world and to the nations to bear witness to his love, his deliverance from sin and death, his liberation from evil (cf. *Mt* 9:35-38; *Lk* 10:1-12).

The celebration of World Mission Day is also an occasion for reaffirming how prayer, reflection and the material help of your offerings are so many opportunities to participate actively in the mission of Jesus in his Church. The charity expressed in the collections that take place during the liturgical celebrations of the third Sunday of October is aimed at supporting the missionary work carried out in my name by the Pontifical Mission Societies, in order to meet the spiritual and material needs of peoples and Churches throughout the world, for the salvation of all.

May the Most Blessed Virgin Mary, Star of Evangelization and Comforter of the Afflicted, missionary disciple of her Son Jesus, continue to intercede for us and sustain us.

Rome, Saint John Lateran, 31 May 2020, Solemnity of Pentecost
Franciscus



A member of the Millennial generation, fifteen-year-old Carlo Acutis, was beatified in Assisi on Saturday. A brief biography recounts how his passion for the Eucharist and internet savvy have left us a tangible connection with him. [Click here.](#)



Deacon-structing Angels: Archangels & Guardian Angels

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

Last week we learned that belief in angels is a doctrine of the Catholic Church. Their existence was dogmatically declared by the Fourth Lateran Council in 1215. As a divinely revealed truth in Scripture, all believers must accept that angels exist. The Catechism calls it a truth of faith ([CCC # 328](#)).

Because tomorrow, September 29, is the Feast of Michael and the Archangels and October 2 is the Memorial of the Guardian Angels, I will say a few things about these two categories and then next week we can see why the Church has a tradition of a hierarchy of angels.

Archangels

Even though the only angel who is called an "archangel" in Scripture is Michael (Jude 1:9), Christian tradition holds that there are seven archangels. Their names vary depending on where you look, but the three that are always mentioned are Michael, Gabriel, and Raphael. In Catholic Tradition, the only archangels are these three, as these are the only ones mentioned in the Canon of Scripture. Pope St. Gregory, the Great, in a homily explained that angels who proclaim messages of supreme importance are called archangels.

Raphael appears in the Book of Tobit, and he describes himself as "one of the seven angels who stand in the presence of God" (Tobit 12:15). Gabriel also says, "I stand in the presence of God," when he appears to Zechariah (Luke 1:19). It is the book of Revelation that explains that there are "seven angels who stand in the presence of God" (Revelation 8:2).

It is the non-canonical Book of Enoch, however, a book found in the Dead Sea Scrolls and considered canonical in the Bible of the Ethiopian Orthodox Church, that lists the other four archangels: Raguel, Remiel, Saraqael, and Uriel (Enoch 20:1-8). The 2nd Book of Esdras, also considered non-canonical in the Catholic Church, mentions Uriel as one of the archangels. Several Jewish apocryphal books mention the archangels Michael, Gabriel, Uriel, Raphael, and Joel.

In the Catholic Church, Michael is defender and protector. He is usually portrayed slaying the serpent or dragon (see Revelation 12:7-9). We are all likely familiar with the Prayer to St. Michael: "defend us in battle; be our protection against the wickedness and snares of the devil..." It was St. Basil who, in a sermon, placed Michael above all the other angels, and this devotion began to grow in the Western Church in the 6th century. He is considered the spiritual warrior who is leader of God's army. The Book of Daniel mentions that he is the protector of Israel (10:13, 21; 12:1). His name means "Who Is Like God".

Gabriel is probably the best known archangel because of his role in the Annunciation (Luke 1:26). Did you know that Gabriel also appears twice in the Book of Daniel (8:16 and 9:21). He is mentioned by name as one who helps Daniel interpret his visions.

In Islam, Gabriel is the angel who was sent to the Prophet Mohammad (the angel *Jibril* in Arabic). In Jewish tradition, alongside Michael, Gabriel is described as the Guardian Angel of Israel. His name means "God Is My Strength".

Raphael is the healer. He appears prominently in the Book of Tobit but is also popularly considered to be the angel who stirs the waters of the Pool of Bethesda, mentioned in John 5. His name means "God Heals". In Tobit he disguises himself and calls himself Azarias. He confesses to Tobit and Tobias:

"When you and Sarah prayed to the Lord, I was the one who brought your prayers into his glorious presence. I did the same thing each time you buried the dead. On the day you got up from the table without eating your meal in order to bury that corpse, God sent me to test you. But he also sent me to cure you and to rescue your daughter-in-law, Sarah, from her troubles. I am Raphael, one of the seven angels who stand in the glorious presence of the Lord, ready to serve him" (Tobit 12:12-15).

In Catholicism we refer to Michael, Gabriel, and Raphael as "saints", but this does not indicate that they are canonized saints; they are angels, spiritual beings. The title "saint" or "holy one", is merely an honorific to denote their holiness and closeness to God.

Guardian Angels

In Exodus 23:20, God says to the people of Israel: "Behold, I send an angel before you, to guard you on the way and to bring you to the place which I have prepared." Psalm 91:11 describes our belief: "For he will command his angels concerning you to guard you in all your ways." Jesus also refers to them when he says, "See that you despise not one of these little ones: for I say to you, that their angels in heaven always see the face of my Father who is in heaven" (Matthew 18:10). But it is in the Book of Acts where the belief of a personal angel is mentioned: When Peter is freed from jail (by an angel) and arrives at the house of Mary the mother of John Mark, when the servant Rhoda runs to tell everyone that Peter is at the door, they respond that it could not be so and said, "It must be his angel" (See Acts 12:12-15).

While specific belief in guardian angels in itself is not an article of faith, this belief can be traced as far back as that passage in Acts that I just quoted.

The Catechism quotes St. Basil in saying that:

"Beside each believer stands an angel as protector and shepherd leading him to life" (St. Basil, Adv. Eunomium III, I: PG 29,656B). (CCC#336)

And St. Jerome said, "How great the dignity of the soul, since each one has from his birth an angel commissioned to guard it" (Comm. in Matt., xviii, lib. II). St. Thomas Aquinas also taught that our angels can influence our thoughts and imaginations, "enlighten the mind and change the will." (See *Summa Theologiae* First Part, Question 111, Articles 1-4.)

On October 2, 2014, Pope Francis, said in his morning meditation at daily Mass, "We all have an angel who is always beside us, who never abandons us and helps us not to lose our way.... We all have an angel with us, who protects us and helps us understand things." He encouraged us by saying, "No one journeys alone and no one should think that they are alone." He then asked us to consider, "How is my relationship with my guardian angel? Do I

listen to him? Do I say good morning to him? Do I ask him to watch over me when I sleep?" He concluded his message by asking us to answer those questions and so evaluate "the relationship with this angel that the Lord has sent to guard me and to accompany me on the path, and who always beholds the face of the Father who is in heaven". And so it is perfectly right that we should pray to angels: If you need protection, ask Michael to come to your aid. If you need healing, ask Raphael for help. If you need clarity in what God is calling you to, go to Gabriel.

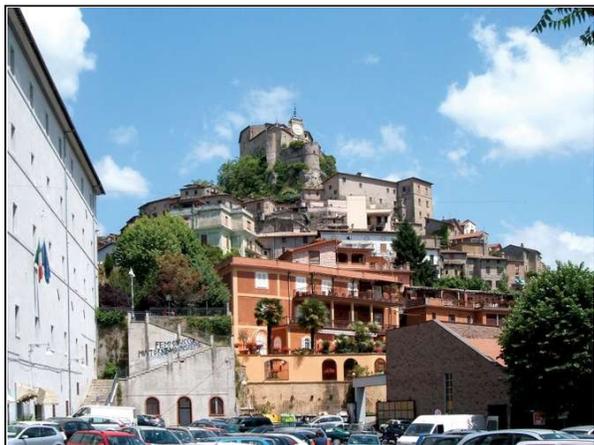
It is perfectly right to pray to our guardian angel and all angels, to ask for guidance and protection and to guard us in all of our ways.

Angel of God, my guardian dear, to whom God's love commits me here, ever this day, be at my side, to light and guard, rule and guide.
Amen.

[Write to me](#) to tell me about your thoughts and experiences with angels and [come back next week](#) for another post about angels so we can see what our Catechism has to say.



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: Write to him and ask any questions about the faith or Church teaching: pedro@saltandlighttv.org. Follow him on [Facebook](#), [Twitter](#) and [Instagram](#)



Bellezza

Associated with the Benedictine monastery at Subiaco, situated forty miles east of Rome, there is a cave called *il Sacro Speco* in which St. Benedict at the start of his retreat from a falling Roman Empire (around 500 AD) resided until he was called to start his famous Order to salvage civilization for posterity. Understandably the later monks of the Order decorated that cave over time. There are arches and slender columns, a marble altar covered with gold, blue and crimson mosaics.

Not content simply to hear the Gospel, they needed to see it by way of frescos dating from as early as 700 AD,

covering every square foot of ceilings and walls. The upper cave, now a large chapel, depicted the whole climax of Christ's life: his entry into Jerusalem, the kiss of Judas, the flight of the disciples, his crucifixion, meeting with Mary Magdalen, confrontation of doubting Thomas, ascension into heaven.

There it is in reds, blues, purples, silver and gold along with iconic images of Mary and saints. And in the lower chapel there is even an image of St. Francis, painted from life when he visited the place in 1223. It's tucked behind a corner at shoulder level and when you stumble upon it in all your vulnerability, his wide open, gracious eyes look right into your soul.

As if that weren't enough, when Jane and I visited this treasure twenty years ago a wedding was taking place in the upper chapel. In other words, we were to experience the place not as a mere museum but alive with faith and love – with all the figures of the frescos beaming down upon the event like strangely alive participants. Of course there were the beautiful bride and groom, family, friends fashionably attired – as Italians are wont to be at such occasions.

Bellezza! Beauty! That's what summed up the whole experience for me. And isn't that what religion is ultimately about: becoming beautiful, perceiving and creating beauty everywhere, behaving beautifully (and not just puritanically) – a banquet of beauty - visual, musical, moral - to which God invites us?

But then it dawned on me. Here I was, a casual American tourist, khaki trousers, sports shirt, scuffed shoes. And I began to worry whether some guest, like the king in today's parable, might approach me and ask, "My friend, how is it you came in here not properly dressed?"

And I thought, "By golly, I've got to acquire a change of wardrobe. Not only literally but spiritually. I've got to divest myself of all the sourness and whining and grinding of teeth, the resentments, anxiety, excuses - the things that perpetually mute my beauty if I am ever to become eligible to enjoy God's world so beautifully reflected here within this Sacro Speco of Subiaco."

--Geoff Wood, 10/11/2020

