



## Twenty-third Sunday in Ordinary Time September 4, 2022

Fill us at daybreak with your kindness,  
that we may shout for joy and gladness all our days.  
— Psalm 90:14

### LIMITS

Today's readings continue the theme of humility explored last Sunday. All three readings today encourage us to admit that we have limits, and God has none. The poignant poetry of Wisdom resonates with all of us who have ever struggled for peace in situations we cannot control: "For the corruptible body burdens the soul and the earthen shelter weighs down the mind that has many concerns." Saint Paul recognizes his own limitations, both physically (he is in prison) and spiritually: he cannot compel his friend to obey his wishes; he can only propose his request and respect Philemon's free will. In the Gospel, Jesus reminds us that God alone can complete the good we wish to do in the world. While we thank God for the gifts we receive—and the families we love—we acknowledge that they are temporary, and humbly cling to God. - © J. S. Paluch Co.

### PRAYER OF THE WEEK

#### Twenty-third Sunday in Ordinary Time

O God, by whom we are redeemed and receive adoption,  
look graciously upon your beloved sons and daughters,  
that those who believe in Christ  
may receive true freedom  
and an everlasting inheritance.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you  
in the unity of the Holy Spirit,  
God, for ever and ever.

#### Reflection question:

What would be true freedom for me?

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### READINGS FOR THE WEEK

Monday: 1 Cor 5:1-8; Ps 5:5-7, 12; Lk 6:6-11  
Tuesday: 1 Cor 6:1-11; Ps 149:1b-6a, 9b; Lk 6:12-19  
Wednesday: 1 Cor 7:25-31; Ps 45:11-12, 14-17; Lk 6:20-26  
Thursday: Mt 5:1-4a or Rom 8:28-30; Ps 13:6; Mt 1:1-16, 18-23 [18-23]  
Friday: 1 Cor 9:16-19, 22b-27; Ps 84:3-6, 12; Lk 6:39-42  
Saturday: 1 Cor 10:14-22; Ps 116:12-13, 17-18; Lk 6:43-49  
Sunday: Ex 32:7-11, 13-14; Ps 51:3-4, 12-13, 17, 19; 1 Tm 1:12-17; Lk 15:1-32

### FOLLOW YOUR PATH

You have to do your own growing no matter  
how tall your grandfather was.

—Abraham Lincoln



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

For the month of **August/September** offerings: PLEASE put in Mass collection basket 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].

8/28: 1<sup>st</sup> coll.: \$2196. 2<sup>nd</sup> coll.: \$1880. 9/4: DIOCESAN SEMINARIAN



### 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:** Every 3<sup>rd</sup> Friday. Details 874-3812

### ✠ ♥ ✠ Mass Intentions ✠ ♥ ✠ Schedule 2022

9/03 Sat. 5pm Mass for Hansens' 67<sup>th</sup> anniversary  
9/04 Sun. 8am Mass for the People  
9/04 Sun. 9:30am Mass ✠ James Braga  
9/04 Sun. 11:15am Mass  
  
9/09 Fri. 9am Mass for Sayra Hodges McHargue  
  
9/10 Sat. 5pm Mass ✠ Brendan Smith  
9/11 Sun. 8am Mass  
9/11 Sun. 9:30am Mass  
9/11 Sun. 11:15am Mass for the People

### Prayer Requests: Please leave a message at 707-408-2650.

Gary S., Peter R., Gerry N., Diane K., River M.; Nikkie; Mr. C., Michelle, Christian A., Peter B., Samantha S., Gary E., Frederick K., John Geving, James Geving, Lawrence Steiner, Marla Perry

### RURAL FOOD PROGRAM UPDATE for August 2022

On Tuesday, August 9, a large group of 71 families, were welcomed to our distribution and selected fresh produce, milk, eggs, poultry, beef, fish or vegetarian items, commodities, snacks and bread. All who are in need are welcome to receive nutritional support from our Program.

We have opened the hall to in-person shopping for our clients. Many clients prefer to choose specific foods from our program for their families. It also allows volunteers and clients to re connect post pandemic. Many of our clients are also helping to reduce our costs by bringing their own reusable shopping bags. Each month we typically use over 300 paper bags to package the food our clients receive. Your continued donation of handled paper bags and egg cartons is much appreciated.

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 and to answer your questions. 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, September 10, 9:00-10:00 am repackaging;  
Monday, September 12, 9:00 – 11:00am set up; and  
Tuesday, September 13, 7:30 – 11:00am food distribution



## ***Care for Creation and Climate Justice: An Ecumenical Witness of Hope***

by [Gail Allan](#)

Heat waves, rivers drying up, wild fires, floods, disappearing glaciers... Recent events in our own context and around the world leave no doubt that the daily life of our communities, our global partners, and the mission and ministries of our churches will increasingly be impacted by climate-related disasters, the trauma of those directly affected, and the fear and despair experienced by so many in the face of our destruction of creation.

### **Climate justice**

In 2021 the Interfaith Liaison Committee to the UN Framework Convention on Climate Change [made a strong plea](#) for the importance of people of faith and faith-based organizations in the struggle for climate justice.

“As people of faith we have the vocation to care for our home, Mother Earth. . . . In every faith there is a clear moral obligation to cooperate in the healing of people and the planet. We want to contribute with a framework of deeply rooted hope. A hope that is based on science, the courage to act, and a defiant attitude founded on love. Love calls us to deep solidarity with sisters and brothers in poorer parts of the world . . . to seek climate justice and restoration . . . to transformation of relationships, systems, and lifestyles. . . . We ask our leaders to not only keep the promise of the Paris Agreement alive, but also to keep the hope of a flourishing future for humanity alive.”

Christians in Canada have been active in this search for climate justice. Much of this work has been ecumenical and interfaith, as people in national and local faith communities have recognized the strength to be gained in collaboration for transformation. One ecumenical initiative was undertaken by the national Roman Catholic-United Church

Dialogue in discussions that took place from 2012-2017 on our churches' responses to the ecological crisis, with particular attention to climate change. In 2018, the report of the dialogue, “The Hope within Us,” was published. The report offers both theological reflection on creation, ecology and the environment, and calls to action, suggesting how local faith communities might come together to work for transformation.

### **Caring for creation**

The conversations of the dialogue and its report were strongly grounded in Pope Francis' encyclical *Laudato Si': On Care for Our Common Home* and The United Church of Canada's faith statement *A Song of Faith*. The group found in these resources important insights and affirmations about the interconnectedness of all creation and the responsibility of humans to respect and care for creation. Recognizing our intertwined relationships with God, neighbour and Earth itself, we are called into an inclusive covenant of solidarity that reflects the interdependence modelled in the Trinity. This includes recognizing the links between the climate crisis and the injustice of an economic system that produces poverty, exclusion, and inequality. Both our churches affirm justice, fairness, compassion, and ecological sensitivity as foundational values for our economic systems, and the importance of wide circles of dialogue in creating change, including people of faith, Indigenous communities, scientists, and decision-makers. A primary focus of the dialogue was the role of faith communities in responding to the feelings of grief, anger, and despair that are often generated by facing the reality of the climate crisis. Dialogue members turned to scripture and tradition as our resource for “giving account of the hope that is in us.” There they found a journey from lament to trust and hope; a vision of shalom that includes the redemption of all creation and is a call to conversion and action toward healing and flourishing. They acknowledged the reality of our perilous circumstances, while emphasizing the responsibility of Christians to act faithfully, grounded in the hope that is the mysterious gift of God as we live between crucifixion and resurrection.

### **Ecological transformation**

As part of their reflections on sources of hope, dialogue members noted the importance of ritual and prayer in supporting movements for ecological transformation. These practices help us to name the sinfulness in our relationships with creation, articulate our fears and hopes, and imagine the world differently. As one way of demonstrating this understanding of prayer as a resource for transformation in our relationship to creation, the dialogue produced a liturgy for an Earth Hour vigil. The vigil encourages churches to join ecumenically in the annual late March hour of turning off lights, by engaging together in prayer, reflection, and intention for action — reading, praying, and singing by candlelight. Words from *Song of*

*Faith and Laudato Si'* are included along with scripture readings.

In addition to the liturgy, the report offers a series of action suggestions for local communities committed to working together in care for creation and transformation toward ecological justice. Insisting on the need for "reimagining together, in the context of Canada, what it is to be human and Christian," the dialogue partners focus in this call to action on "ecologically minded discipleship" with theological and environmental education, congregational participation in best practices, and daily rituals for ecological justice, celebration of the transformative power of community action, and attention to God's work through us for renewal of the Earth. The report concludes that "faith communities can and must assume their proper role in God's healing of the planet," upheld by hope, grace, and "a desire to cooperate, heal, and protect." The report can be found [here](#). The Earth Hour liturgy is included as an appendix to the report.

### Season of Creation

One opportunity to take up the call to education, action, and celebration is the global, ecumenical observation of the [Season of Creation](#), celebrated from the World Day of Prayer for the Care of Creation on September 1 to the Feast of St. Francis of Assisi on October 4. Supported by a coalition of partners from around the world, and affirmed by church leadership including the World Council of Churches and Pope Francis, the Season of Creation provides ideas and resources for denominational and ecumenical engagement in a shared season of reflection and action.

In the Canadian context, KAIROS is linking to the Season of Creation through its [September Climate Action Month](#) focus. Throughout the month, KAIROS shares resources about weekly themes, highlighting the work of churches, global partners, and local communities engaged in climate action. In September 2022, an overall theme of decolonizing climate action will include attention to Canadian complicity and action; Indigenous, global, and youth partners in COP27 solidarity; and the muted or silenced voices in the climate crisis. Resources and reflections will be posted in Climate Action Month [blogs](#).

### For the Love of Creation

Another Canadian ecumenical initiative is a recent campaign endorsed by multiple faith bodies and faith-based organizations, [For the Love of Creation](#). The campaign aims to bring these groups together to activate work for climate justice that is faith-based and theologically grounded, and committed to Indigenous self-determination and youth empowerment. One key aspect of the campaign has been creating tools for collaborative theological reflection on climate issues, and gathering those reflections into a "Letter of the Faithful for the Love of Creation" — a pastoral epistle containing concerns,

challenges, and action possibilities that invite our advocacy. As well, the campaign urges local and congregational engagement on climate change through "Faithful Climate Conversations," and provides a series of study guides for hosting these. Finally, people are invited to participate in a specific advocacy campaign: in Lent 2022 it was Give it up for the Earth!, a call to reduce greenhouse gas emissions, build relationships with Indigenous communities, and write to the Minister of the Environment and Climate Change about Canada's existing climate commitments.

### Our ecumenical vocation as Christians

All of these initiatives arise from the conviction that our ecumenical vocation as Christians is to work, pray, and celebrate together for healing and justice in God's beloved Creation. In this, we also join with people of different faiths and others whose values calls them to action. We are called to build communities of right relationship, and to recognize and respect our interrelatedness in the web of life. We do this knowing, in the words of the creed of the United Church of Canada where I find my home, that "we are not alone, we live in God's world" and that our God, "who has created and is creating" is faithful in love for all creation. And so, firm in this knowledge, we witness together, in our analysis and action, reflection, and praise, to the hope that is in us.

[slmedia,org]

## Women of St. Philip & St. Teresa:



**SAVE THIS DATE:**  
FRIDAY, OCTOBER 21,  
2022

*The joint women's guilds will have a morning of reflection with Fr. Christopher LaRocca.*

*9am Mass at St. Philip Church will be followed by discussion and reflection in St. Philip Hall.*

*Morning tea/coffee and snacks will be provided. (Bring your own lunch if you wish to continue the discussions over lunch.)*

*This is a good opportunity for all Catholic women (from our parish and elsewhere) to grow deeper in their faith and find friendship with one another. Contact Antoinette at 707-874-1501 for details and to RSVP.*

(from *Summer Short Stories for all ages*)

## The Brahmin, the Tiger, and the Jackal

Do you know what a Brahmin is? A Brahmin is a very good and gentle kind of man who lives in India, and who treats all the beasts as if they were his brothers. There is a great deal more to know about Brahmins, but that is enough for the story.

One day a Brahmin was walking along a country road when he came upon a Tiger, shut up in a strong iron cage. The villagers had caught him and shut him up there for his wickedness.

"Oh, Brother Brahmin, Brother Brahmin," said the Tiger, "please let me out, to get a little drink! I am so thirsty, and there is no water here."

"But Brother Tiger," said the Brahmin, "you know if I should let you out, you would spring on me and eat me up."

"Never, Brother Brahmin!" said the Tiger. "Never in the world would I do such an ungrateful thing! Just let me out a little minute, to get a little, little drink of water, Brother Brahmin!"

So the Brahmin unlocked the door and let the Tiger out. The moment he was out he sprang on the Brahmin, and was about to eat him up.

"But, Brother Tiger," said the Brahmin, "you promised you would not. It is not fair or just that you should eat me, when I set you free."

"It is perfectly right and just," said the Tiger, "and I shall eat you up."

However, the Brahmin argued so hard that at last the Tiger agreed to wait and ask the first five whom they should meet, whether it was fair for him to eat the Brahmin, and to abide by their decision.

The first thing they came to, to ask, was an old Banyan Tree, by the wayside. (A banyan tree is a kind of fruit tree.)

"Brother Banyan," said the Brahmin, eagerly, "does it seem to you right or just that this Tiger should eat me, when I set him free from his cage?"

The Banyan Tree looked down at them and spoke in a tired voice.

"In the summer," he said, "when the sun is hot, men come and sit in the cool of my shade and refresh themselves with the fruit of my branches. But when evening falls, and they are rested, they break my twigs and scatter my leaves, and stone my boughs for more fruit. Men are an ungrateful race. Let the Tiger eat the Brahmin."

The Tiger sprang to eat the Brahmin, but the Brahmin said, "Wait, wait; we have asked only one. We have still four to ask."

Presently they came to a place where an old Bullock was lying by the road. The Brahmin went up to him and said, "Brother Bullock, oh, Brother Bullock, does it seem to you a fair thing

that this Tiger should eat me up, after I have just freed him from a cage?"

The Bullock looked up, and answered in a deep, grumbling voice, "When I was young and strong my master used me hard, and I served him well. I carried heavy loads and carried them far. Now that I am old and weak and cannot work, he leaves me without food or water, to die by the wayside. Men are a thankless lot. Let the Tiger eat the Brahmin."

The Tiger sprang, but the Brahmin spoke very quickly: "Oh, but this is only the second, Brother Tiger; you promised to ask five."

The Tiger grumbled a good deal, but at last he went on again with the Brahmin. And after a time they saw an Eagle, high overhead. The Brahmin called up to him imploringly, "Oh, Brother Eagle, Brother Eagle! Tell us if it seems to you fair that this Tiger should eat me up, when I have just saved him from a frightful cage?"

The Eagle soared slowly overhead a moment, then he came lower, and spoke in a thin, clear voice.

"I live high in the air," he said, "and I do no man any harm. Yet as often as they find my eyrie, men stone my young and rob my nest and shoot at me with arrows. Men are a cruel breed. Let the Tiger eat the Brahmin!"

The Tiger sprang upon the Brahmin, to eat him up; and this time the Brahmin had very hard work to persuade him to wait. At last he did persuade him, however, and they walked on together. And in a little while they saw an old Alligator, lying half buried in mud and slime, at the river's edge.

"Brother Alligator, oh, Brother Alligator!" said the Brahmin, "does it seem at all right or fair to you that this Tiger should eat me up, when I have just now let him out of a cage?"

The old Alligator turned in the mud, and grunted, and snorted; then he said, "I lie here in the mud all day, as harmless as a pigeon; I hunt no man, yet every time a man sees me, he throws stones at me, and pokes me with sharp sticks, and jeers at me. Men are a worthless lot. Let the Tiger eat the Brahmin!"

At this the Tiger was bound to eat the Brahmin at once. The poor Brahmin had to remind him, again and again, that they had asked only four.

"Wait till we've asked one more! Wait until we see a fifth!" he begged.

Finally, the Tiger walked on with him.

After a time, they met the little Jackal, coming gaily down the road toward them.

"Oh, Brother Jackal, dear Brother Jackal," said the Brahmin, "give us your opinion! Do you think it right or fair that this Tiger should eat me, when I set him free from a terrible cage?"

"Beg pardon?" said the little Jackal.

"I said," said the Brahmin, raising his voice, "do you think it is fair that the Tiger should eat me, when I set him free from his cage?"

"Cage?" said the little Jackal, vacantly.

"Yes, yes, his cage," said the Brahmin. "We want your opinion. Do you think - "

"Oh," said the little Jackal, "you want my opinion? Then may I beg you to speak a little more loudly, and make the matter quite clear? I am a little slow of understanding. Now what was it?"

"Do you think," said the Brahmin, "it is right for this Tiger to eat me, when I set him free from his cage?"

"What cage?" said the little Jackal.

"Why, the cage he was in," said the Brahmin. "You see - "

"But I don't altogether understand," said the little Jackal, "You 'set him free,' you say?"

"Yes, yes, yes!" said the Brahmin.

"It was this way: I was walking along, and I saw the Tiger - "

"Oh, dear, dear!" interrupted the little Jackal; "I never can see through it, if you go on like that, with a long story. If you really want my opinion you must make the matter clear. What sort of cage was it?"

"Why, a big, ordinary cage, an iron cage," said the Brahmin.

"That gives me no idea at all," said the little Jackal. "See here, my friends, if we are to get on with this matter you'd best show me the spot. Then I can understand in a jiffy. Show me the cage."

So the Brahmin, the Tiger, and the little Jackal walked back together to the spot where the cage was.

"Now, let us understand the situation," said the little Jackal. "Brahmin, where were you?"

"I stood here by the roadside," said the Brahmin.

"Tiger, where were you?" said the little Jackal.

"Why, in the cage, of course," roared the Tiger.

"Oh, I beg your pardon, Father Tiger," said the little Jackal, "I really am SO stupid; I cannot QUITE understand what happened. If you will have a little patience, - HOW were you in the cage? What position were you in?"

"I stood here," said the Tiger, leaping into the cage, "with my head over my shoulder, so."

"Oh, thank you, thank you," said the little Jackal, "that makes it MUCH clearer; but I still don't QUITE understand - forgive my slow mind - why did you not come out, by yourself?"

"Can't you see that the door shut me in?" said the Tiger.

"Oh, I do beg your pardon," said the little Jackal. "I know I am very slow; I can never understand things well unless I see just how they were if you could show me now exactly how that door works I am sure I could understand. How does it shut?"

"It shuts like this," said the Brahmin, pushing it to.

"Yes; but I don't see any lock," said the little Jackal, "does it lock on the outside?"

"It locks like this," said the Brahmin. And he shut and bolted the door!

"Oh, does it, indeed?" said the little Jackal. "Does it, INDEED! Well, Brother Brahmin, now that it is locked, I should advise you to let it stay locked! As for you, my friend," he said to the Tiger, "I think you will wait a good while before you'll find any one to let you out again!"

Then he made a very low bow to the Brahmin.

"Good-bye, Brother," he said. "Your way lies that way, and mine lies this; good-bye!"



## "Sunday School"

CCD Religious Education starts early this Fall.

**Sign-ups will be on Sept. 11 and Sept. 25 at St. Philip Church from 9am to 11:15am.**

For details on our program and how to register, please visit <http://www.stphilipstteresa.org/religious-education-ccd.html>

Our parish offers a vibrant religious education program for students from Kindergarten through Confirmation. Regular classes are held 2-3 times each month in the St. Philip's parish hall on Sunday mornings from 9:45 - 11:00 a.m., followed by 11:15 Mass throughout our CCD school year.

Besides First Communion preparation, we have started a 2-year Confirmation program for children as young as 10, so they can be prepared for their Confirmation by age 12 or 13.

The religious education program is run by volunteers, and parent involvement is greatly appreciated. Anyone wishing to aid in the classroom, provide snacks for the children, or help organize larger events (such as the Christmas play), please contact the office, or contact your child's teacher.

**Note: Children from other parishes are welcome to join our program.**

*The Human Being is a Migratory Animal*

There is much in the news these days about immigration – generally about people of the southern climes of our globe migrating into the northern reaches thereof. It has become a hot political issue. In the meantime I wonder why! I mean: if Balaam’s ass could see the inevitability of migrations, why can’t we? \* Human beings have been migrating ever since Adam and Eve were driven to leave their pleasant oasis called Eden and their offspring to *become a constant wanderer on the earth.*

I would guess just from observation that all animated beings, like buffalo and elephants and robins and whales and locusts and God knows what else that has life, are migratory – in quest of survival, often with nose to the ground and peripheral vision to watch for predators. Human beings are a different kind of animated being. We stand erect so that we can see horizons, behold wide-open space (even landscapes from some thirty thousand feet above). We can extend our very anatomy – making hammers to serve as more durable fists, binoculars to extend our vision far and wide, making shoes as more durable feet, clothing as more durable, protective skin, wheels the better to run with . . . and so on. We are equipped to move, be mobile, cross those horizons that beckon our curiosity. From the Bering Sea to the tip of Argentina, from the Urals to San Francisco Bay!

A fabulous animal, crossing our Rubicons, getting sentimental over lyrics like: *Oh Shenandoah, / I long to see you, / Away, you rolling river. / Oh Shenandoah, / I long to see you, / Away, we're bound away / Across the wide Missouri.* All of our ancestors could have made that their theme song. Or the Conquistador staring at the Pacific – *and all his men / Look'd at each other with wild surmise - / Silent, upon a peak in Darien.* This is our nature. Regardless of the immediate causes of human migration (like hunger, boredom, climate, tyranny, greed or simply hope, we are migratory; we are restless, on the move. How can we prevent being what we ARE.

But our migrating nature is not just geographical in motive: crossing the wide Missouri or the vast Atlantic; or spatial as in: *Fly me to the moon / Let me play among the stars / And let me see what spring is like / On Jupiter and Mars.* Our bodies migrate, its hunger drives us – but we have minds that migrate even more and hunger even more, if we haven’t given up hope. Every novel you read, every great film you watch, every great poem, drama you experience, every book you read stretches your horizons to a fabulous degree – over a lifetime. Take you into centuries past and centuries to come. Many an experience you have (like my meeting Jane) can carry you away.

At age fifteen I boarded a train to carry me to a seminary along tracks that ran through New Jersey into Manhattan and up the Hudson to a destination at which I got off the train – or did I? As time goes by that train has passed through many another station beyond that – to God knows where. Or has it ever occurred to you that this very creed you believe in is the story of a migration of a people whose ancestor was told to “go to the land I will show you” and whose Christ was ever on the move saying *Come, follow me?* Time is mobility. To freeze it is to risk your humanity.

\* *See the Book of Numbers: chapters 22–23:1–8*

--Geoff Wood, 9/4/22