



The Little Flower Weekly

The Official St. Therese Church Newsletter for the 2020 Pandemic



TWELFTH SUNDAY IN ORDINARY TIME

Jesus said to the Twelve: "Fear no one. Nothing is concealed that will not be revealed; nor secret, that will not be known. What I say to you in the darkness, speak in the light; what you hear whispered, proclaim on the housetops. And do not be afraid of those who kill the body but cannot kill the soul; rather, be afraid of the one who can destroy both soul and body in Gehenna. Are not two sparrows sold for a small coin? Yet not one of them falls to the ground without your Father's knowledge. Even all the hairs of your head are counted. So do not be afraid; you are worth more than many sparrows. Everyone who acknowledges me before others I will acknowledge before my Heavenly Father. But whoever denies me before others, I will deny before my heavenly Father" (Matt. 10:26-33).

Daily Live Streamed Mass Schedule

We are still live stream Mass EVERY DAY day for those who feel unsafe to come to Mass for whatever reason (the dispensation from the obligation to attend Mass is still in effect). The LIVE times are on **Sundays at 11:00 a.m.** and every **Monday through Saturday at *Noon** (*until such time as we restart the 6:00 and 8:00 a.m. Masses, which will most likely not be until after the Summer months).

To view these Masses live, go to our **Facebook page** (see link at the bottom of the e-Blast cover that you first opened). You can also view them there shortly afterwards at any time. Also, the Masses can be viewed on our **YouTube channel** within a few hours after the Mass has aired. The YouTube link is also on the E-blast cover next to the Facebook logo.

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Friday, June 19, 2020

Dear Parishioners:

To see our **current schedule of DAILY AND SUNDAY MASSES**, as well as the **CONFESSION schedule**, see the front of the bulletin (just click on **READ THE BULLETIN** button on the e-mail blast cover letter).

REMINDER: Fr. Matthias will be out of town until the 6th of July.

"The Body of Christ," by Fr. Philip Sullivan (A Homily Given on the Feast of Corpus Christi)

"Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen."

These are the words spoken by the priest at the Latin Mass when he distributes Holy Communion. It is a rather long prayer to say when distributing the Eucharist to each communicant. But it goes quickly enough. Besides, what's the hurry? These words are translated as: **"May the Body of Jesus Christ keep me safe for eternal life."** You may be surprised to know that these words are still spoken in the Ordinary Form of the Mass. Right before the priest communicates the Eucharist, he is directed in the Roman Missal to "...face the altar and speak quietly, **"May the Body of Jesus Christ keep me safe for eternal life."** Then the priest is instructed to take the chalice and say quietly, **"May the Blood of Jesus Christ keep me safe for eternal life."** I share these words with you so that you, too, can pray them as you receive the Body of Christ at every Mass.

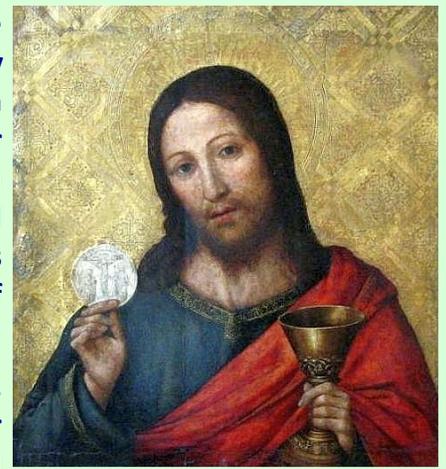
Today is the Feast of "Corpus Christi," also called, "The Most Holy Body and Blood of Christ". We know the words, BODY OF CHRIST, so well that I think they can easily become less evocative since we hear them said by the priest every time we receive Holy Communion (to which we reply, "Amen," which means "I believe"). But let's take a moment to imagine all the stages of the Body of Christ, all recounted in the mysteries we meditate upon during the recitation of the Holy Rosary. We ponder the Incarnation: the Body of Christ being formed by the very body and blood of the Blessed Virgin Mary; the first beat of His Sacred Heart; His miraculous birth, with His infant Body being placed in the manger; the tiny hands of the Body of Christ grabbing and holding tightly the tender finger of Mary; the Body of Christ presented in the Temple; the Body of Christ as He grows into childhood, adolescence and, eventually, into a man ("Ecce Homo!"—"Behold the Man!").

We prayerfully meditate on His baptism and His preaching; His tired Body fasting in the desert; the Body of Christ praying so earnestly that He sweats Blood; His heart aching for friendship; and His Body tied, dragged, spit upon, flogged. In the Holy Rosary, we are expected to meditate deeply and painfully on the crowning of His Sacred Head with thorns; the Body of Christ carrying the Cross as it dug into the flesh and muscles of His shoulder; the Body of Christ that was nailed to a Cross; the naked Body of Christ displayed in humiliation; the Body of Christ before His holy Mother, his beating heart gradually slowing as His lungs fill with fluid; the Body of Christ pierced with a soldier's lance. The lifeless Body of Christ being cradled in the arms of Mary before being anointed and laid in the tomb; the Body of Christ descended into Hell to show that the enemy has no power over the Body of Christ; the Body of Christ Resurrected; the Body of Christ appearing to thousands, passing through locked doors, and vanishing in the Breaking of the Bread; the Body of Christ teaching His apostles, forgiving their unbelief, and eating with them; the Body of Christ ascending to the Father to offer the sacrifice of Calvary in His Resurrected Body in the temple not made by human hands; the Body of Christ who lives in His Priesthood and is given to us in every Eucharist: THE BODY, BLOOD, SOUL, AND DIVINITY OF JESUS CHRIST, THE SAVIOR OF THE WORLD!

Let not these words, Body of Christ, be said in vain! Let not the Body of Christ be received in vain! Know well whom you receive! Just as God Himself humbly descended from the high heavens and took on the form of man, so our Lord continues to humble Himself under the appearance of bread and wine. Do we consume the Triune God in the Eucharist? Yes! Behold the Body of Christ! Behold the God become man, the God who lived among us, the God who was sacrificed and who died on the Cross, the God who rose from death ("Death, where is your victory? Death, where is your sting?); God, the Father, Son, and Holy Spirit, who makes His abode in us through our reception of the Holy Eucharist. The Body of Christ! Amen!

Many Christians cannot believe this and, according to the recent Pew Research, even many Catholics, if not the majority, do not believe that Jesus Christ's Body, Blood, Soul, and Divinity are truly present in every Eucharist. They are like the Jews who ate the manna and asked, "What is it?" So, too, do many of today's clergy and lay folk alike look at the Eucharist with unbelief. Their hearts—hardened with sin, ambition, addictions, and foul music—lack humility and faith. Catholics in every generation have struggled with this Truth. Even Judas, moments after his ordination and his reception of the first Eucharist, betrayed unto death the Savior of the World, Jesus Christ! The first apostles, too, ran and hid from the Passion of our Lord, moments after they received the first Eucharist.

So, are we really surprised when bishops, priests, and the laity lack faith in the Body of Christ? Rather than being surprised at this recent statistic—which, by the way, was the same high number when the Pew Research did this study in the 1980's—we should run to the Lord and love Him more by giving Him our time in adoration. Embrace the Lord in prayerful meditation so that your faith will not be shaken and taken. The answer to this problem is to love God with all of your heart, mind, soul, and strength! After all, isn't this the way God has Loved us? The life, death, and resurrection of Jesus Christ is enough proof of that!



Never forget! In today's first reading, taken from the book of Deuteronomy, Moses is reminding the Israelites of all that God has done for His people in their Exodus to the Promised Land: "Don't forget the miraculous water that gushed from the Rock," an obvious prefigurement of Baptism—and a reminder to us of our own Baptism. Moses says to the Israelites, "Don't forget that God fed you in the desert with manna, a food unknown to your fathers." (This, too, is an obvious reference to the Holy Eucharist.) The word "manna" means, "What is it?" For this is what the Israelites asked Moses when God gave them this bread from Heaven, the bread of Angels. Jesus is clearly referring to Himself as the manna, the Bread from Heaven. Just as God provided miraculous bread, manna, during the Exodus from Egypt, God provides miraculous Bread for our journey home to the eternal Promised Land of Heaven. Yet, Christians today ask the same question the Israelites asked thousands of years ago, "What is it?"

Why do so many Christians not believe in the Body of Christ, even though our Lord is so specific and clear in the Gospels? Like a nagging parent, Jesus says over and over and over, "...unless you eat my Flesh and drink my Blood, you will not have eternal life." While Jesus refers to Himself as the true manna, the disciples listening seem to believe He is speaking of some cannibalistic ritual. Clearly, the disciples who walked away understood precisely what Jesus was saying. There was no doubt in their minds what Jesus meant in these words because our Lord did not mince His words. They heard and understood, but...they DID NOT BELIEVE. So, today, we have many good-intentioned disciples who listen, but do not properly understand and do not believe. Therefore, we must hear these words, understand them to the best of our ability, and then humble ourselves and believe. If your faith is weak, then our Lord will strengthen you; but we must be small and humble before the Lord in order for these words to convince us! Then, and only then, can we stand with St. Peter and declare, "Lord, to whom shall we go? You have the words of everlasting life." Lord, give us ears to hear, eyes to see, and humble hearts to know you in the Breaking of the Bread.

Take some time today to reflect, as Moses reflected, on all that the Lord has done for us. Yes, there were great trials and tribulations for the Israelites. There were serious failures, which caused many of the grumbling Israelites to die without reaching the Promised Land. Yet, God provided for their journey home with the mysterious and miraculous manna. While this miraculous bread was a great and sacred gift, it did not communicate Sanctifying Grace, as the Holy Eucharist communicates Sanctifying Grace to the soul. All throughout the Old Testament, there are what Scripture scholars refer to as "types" or "typology." These types point to something greater, which will be accomplished and fulfilled in the New Testament. Consider these examples:



Type: Adam, created in the image and likeness of God, FULFILLED through Jesus, who is the Son of God and who is God.

Type: Eve, the first mother of all the living, FULFILLED through Mary the Mother of the Church.

Type: The Passover meal, FULFILLED through the Last Supper (the Holy Mass).

Type: Moses the lawgiver, FULFILLED through Jesus, who is the Fulfillment of the Law.

Type: Jonah in the whale, FULFILLED through Jesus' Resurrection.

Type: Abraham, who offered his son Isaac as a sacrifice to God, FULFILLED through God the Father offering His Son as a Sacrifice for us.

Type: Water from the Rock struck by Moses, FULFILLED through the Sacrament of Baptism

Type: Manna, FULFILLED through the Holy Eucharist.

There are many examples of types and fulfillments in the Holy Bible; but one thing is clear: The type is NEVER greater than the fulfillment. But how can Jesus give us His Flesh to eat and His Blood to drink? With God, all things are possible! In the Resurrection of Jesus, He proudly displays His Body, which is often not recognizable to those who knew Him best. We know from the New Testament that this Body was like one we have never seen. The Body of Christ was able to pass through material objects, like walls. The Body of Christ vanishes before the eyes of the disciples who were walking to Emmaus. Cleopas, who was our Lord's biological uncle (St. Joseph's brother), did not recognize either His appearance or His voice until He was known in the Breaking of the Bread.

We know from the Acts of the Apostles that the Body of Christ can ascend to Heaven so as to intercede for us to the Father. And eventually, at the Second Coming of Christ, we will behold the Resurrected Body of Christ. Being that the Body of Christ can go wherever and whenever He wants to and can appear in any form He desires, why should we doubt His humble presence in the Eucharist, under the appearance of Bread and Wine? Bread and wine, after all, were significant throughout Sacred Scripture in God's ongoing relationship with the Israelites:



- Melchizedek, the priest-king, offered bread and wine.
- God sent manna to the Israelites.
- The widow in the story of Elijah miraculously made her daily bread, despite the drought and famine.
- **Elijah was fed bread, once from a raven and once by an angel.**
- King David ate the bread reserved only for the priests.
- The ark of the old covenant contained fragments of manna.
- Our Lord promised us our daily bread in the "Our Father" prayer.
- Jesus took bread at the Last Supper and said, "This is my Body."
- Jesus then took wine and said, "This is my Blood."
- Jesus commanded His Apostles to, "Do this in my memory."

Yet, prior to the Passion narrative of the Last Supper, Jesus says of Himself: "I am the Bread come down from Heaven." These words Jesus speaks seven times in one relatively small paragraph. "Unless you eat my Flesh and drink my Blood, you will not have eternal life." Why are our Protestant brothers and sisters so quick to memorize some verses of the Bible and yet slow to memorize and internalize these? Well, let's not point our finger at the Protestants but rather at the seventy percent of Catholics who don't believe.

Let's rather point our finger at all the bishops, priests, Catholic School principals, and Catholic School teachers who have failed for decades to teach the children entrusted to them the hard Truth that Jesus Christ is truly present in His Body, Blood, Soul, and Divinity in the Eucharist. They don't teach about Jesus because they don't love or believe in Jesus. What about you parents and Godparents? You are certainly NOT off the hook either! You promised God at the time of baptism of your godchildren to be the first and best teachers of the Faith!

The Eucharist is the heart and soul, the source and summit of the Christian faith! When your teen and adult children walk away from Jesus and His Church, you know you must make sacrifices for them that are different from when they were children. Your Sacrifices must be Eucharistic and united to the suffering of Christ on the Cross. You must look at your children's abandonment of Christ and their betrayal and hatred of the Church as Christ did on the Cross. You must take their indifference as did our Lord with every onlooker and passerby who looked at His Crucifixion with disdain. You must constantly forgive until you commend your spirit to the Father. Then, and only then, will your sacrifice be Eucharistic in nature. So that which God perfectly Loves in His Son may be perfectly received and loved in us, for we are the Body of Christ. Amen.

The Eucharist is the source and summit of the Christian life

— Pope John Paul II —

Fatherly "Love" Versus Grandfatherly "Kindness"

By Peter Kreeft

(Boston College Philosophy Professor and author of over eighty books)



Without qualification, without if's, and's, or but's, God's Word tells us, straight as a left jab, that love is the greatest thing there is

(1 Corinthians 13:13). Scripture never says God

is justice or beauty or righteousness, though He *IS* just and beautiful and righteous.

But, "God is love" (1 John 4:8). Love is God's essence, His whole being. Everything in Him is love. Even His justice is love. St. Paul identifies "the justice of God" (Romans 1:17) with the most unjust event in all of history, "Deicide," or the crucifixion of God, for that was God's great act of love.



No word is more misunderstood than the word "love". One of the most useful books we can read is C. S. Lewis' unpretentious little masterpiece, "*The Four Loves*". There, he distinguishes "agape," the kind of love Jesus taught and showed, from "storge" (natural affection or liking), "eros" (sexual desire), and "philia" (friendship).

It is agape that is the greatest love in the world. The old word for agape in English was charity. Unfortunately, that word now is thought of as "handouts to beggars" or maybe a donation to the United Fund. But the word love won't do either. Love, to most people, means either sexual love (eros), or a feeling of affection (storge), or a vague "love-in-general". Perhaps it is necessary to insist on the Greek word agape (pronounced ah-gah-pay) even at the risk of sounding snobbish, so that we don't confuse this "most important thing in the world" with something else and miss it.

One of the misunderstandings about love is to confuse it with kindness, which is only one of its attributes. Kindness is the desire to relieve another's suffering; love is the willing of another's good. It is painfully obvious that God is not mere kindness, for He does not remove all suffering, though He has the power to do so. Indeed, this very fact—that the God who is omnipotent and can at any instant miraculously erase all suffering from this world, deliberately chooses not to do so—is the commonest argument unbelievers use against Him. The number one argument for atheism stems from the confusion between love and kindness.

Grandfathers are kind; fathers are loving. Grandfathers say, "Run along and have a good time"; fathers may say the same thing but will add, "But don't do this or that." Grandfathers are compassionate, fathers are passionate. God is never once called our grandfather, much as we may prefer that to the inconveniently close, demanding, intimate Father who loves us. The most frequently heard saying in our lives is precisely the philosophy of a grandfather: "Have a nice day." Many priests even sanctify this philosophy by ending the Mass with it, though the Mass is supposed to be the worship of the Father, not the Grandfather.

When he was about six, my son asked me, "Daddy, why do you love me?" I began to give the wrong answers, the answers I thought he was looking for: "You're a great kid. You're good and smart and strong." Then, seeing his disappointment, I decided to be honest: "Aw, I just love you because you're mine." I got a smile of relief, a hug, and a "Thanks, Daddy." A student once asked me in class, "Why does God love us so much?" I replied that that was the greatest of all mysteries, and she should come back to me in a year to see whether I had solved it. One year later to the day, there she was. She was serious. She really wanted an answer. I had to explain that this one thing, at least, just could not be explained.

Love is a flower, and hope is its stem. God's grace comes into us by faith, like water through roots. It rises in us by hope, like sap through a tree's trunk. And it flowers from our branches, fruit for our neighbor's use. Faith is like an anchor; hope is like a compass or a navigator, giving us direction. Love is like the sail; it is the actual energy of our journey.

(This article is abridged for Father's Day; you may read the entire article by clicking on the button on the email cover letter.)

CONGRATULATIONS to Brother Joseph Mary!



One of our Carmelite seminarians, **Brother Joseph Mary Tran of the Child Jesus, OCD**, was ordained to the Transitional Diaconate (in preparation for his Ordination to the Priesthood) on June 15, 2020. Many of you were able to “be present” through viewing the event on live stream TV. If so, you noticed that Fr. Matthias was the cantor for the Mass.

If you didn't view the live stream, it's not too late! Click the link (yellow-orange colored “BUTTON”), which is on the cover of the e-mail blast you initially opened to get to this newsletter, to see it!



You may remember Bro. Joseph Mary from when he was assigned to St. Therese two or three years ago.

He is slated to return to us very soon for his 2020 Summer assignment!

Be sure to tell him, **WELCOME BACK TO ST. THERESE**, when you see him!



FATHER'S DAY NOVENA OF MASSES

A Novena of Masses will be offered in our church from **Monday, June 22, through Tuesday, June 30**, for all those enrolled. If you would like to enroll your father, grandfather, godfather, or anyone else's father, grandfather, or godfather, living or deceased, just email their names to denisekay@hotmail.com.

We are not yet allowed to distribute cards, so if the father you're enrolling is living, just give him your own card with the following notation written inside: ***“You have been enrolled in the Father's Day Novena of Masses celebrated by the Discalced Carmelite Friars at St. Therese Church in Alhambra, California, from June 22 through June 30.”***

OFFERINGS: You may then 1) drop off your offering in the mail slot to the right of the office door, 2) “snail mail” it in, or 3) put it in the collection at the weekend Masses.

Eucharistic Adoration

"The Eucharist bathes the tormented soul in light and love. Then the soul appreciates these words, 'Come all you who are sick, I will restore your health.'"

- St. Bernadette Soubirous

Since we are not allowed to open our Adoration Chapel at the present time, we are offering Adoration of the Blessed Sacrament in the main body of the Church as follows:

Monday through Friday
from 6:00 a.m. to 9:00 p.m.;
Saturdays from 6:00 a.m. to 5:00 p.m.
(Note: The Blessed Sacrament will be reposed during any Mass.)

"Can you not stay with Me for one hour?" SIGN UP FOR AN HOUR OF ADORATION! Fr. Matthias has created an online form on "Sign-up Genius" for everyone to sign up for an hour of Eucharistic Adoration in the church OR to volunteer as a door monitor during the weekday hours/Noon Mass. There is a link to it on the email blast which you opened before clicking to get here. Go there and see all the available times OR type this in the URL line: <https://www.signupgenius.com/go/9040548adad28abfd0-adoration>. Note: You are committing only to that one hour that one day—not to going at the same time every week.