



# The Little Flower Weekly

The Official St. Therese Church Newsletter for the 2020 Pandemic

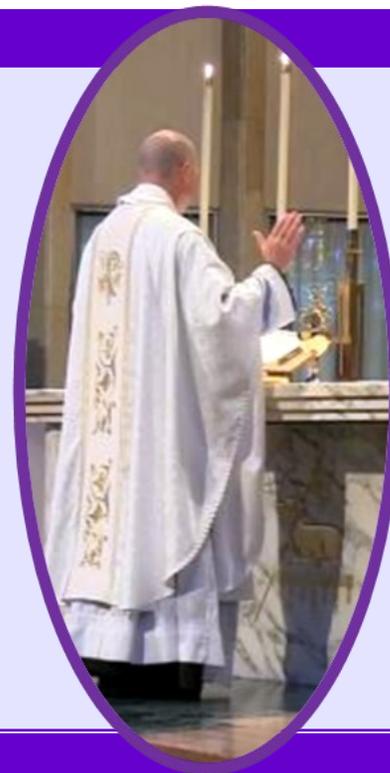


## The Most Holy Body and Blood of Christ (Corpus Christi) June 14, 2020

“Brothers and Sisters, the Cup of Blessing that we bless, is it not a participation in the Blood of Christ? The Bread that we break, is it not a participation in the Body of Christ? Because the loaf of Bread is one, we, though many, are one Body, for we all partake of the one loaf.”  
(1 Corinthians 10:16-17)

### Daily Live Streamed Mass Schedule

We will continue to live stream Mass every day for those who feel unsafe to come to Mass for whatever reason. The LIVE times will be: Sundays at 11:00 a.m. and Mondays through Saturdays at \*Noon (\*until such time as we restart the 6:00 & 8:00 a.m. Masses). The Masses are live on our Facebook page (see link at the bottom of the e-Blast you first opened) at the times posted above, but can also be viewed there shortly afterwards at any time. Also, the Masses can now 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.



Friday, June 12, 2020

Dear Parishioners:

Last weekend, June 6 and 7, the Friars celebrated our first public Masses and heard the first Saturday afternoon confessions since the lockdown at the end of March. Over two months is a very l-o-n-g time to go without the Holy Eucharist! Thank you for your patience!

While doing our best to celebrate Mass safely, at the same time Fr. Philip does not want the experience of going to Mass to be like entering a "police state". He is very confident that all of our parishioners can follow social distancing directives all on their own, as well as being able to practice kindness, consideration for others, and tolerance and patience to those who may be more concerned about the virus than others are.

We had approximately 35 people come forward to volunteer in response to our request to serve as Door Monitors. Please be especially gracious and thankful to each person watching the doors when you attend Mass. They are doing their very best!

Fr. Philip also wants you to know that the Friars are heartfully sorry that some people had to be turned away from the 1:00 p.m. Latin Mass due to the directive allowing a maximum of 100 people. We hope and pray that all these restrictions and regulations will soon be a thing of the past. God bless you!

**WEEKEND MASSES**

**Saturday Vigil Mass:**  
5:00 p.m.

**Sunday Masses**  
7:30 a.m.  
9:00 a.m.  
11:00 a.m.  
1:00 p.m. **TRADITIONAL  
LATIN MASS**  
5:00 p.m.



**WEEKDAY MASSES**

After this weekend's Masses, Fr. Matthias will be going out of town until his return on July 6. During this time, we will celebrate only ONE MASS a day (at Noon) from Monday through Saturday. This will be until further notice.

**THE STORY BEHIND THE FEAST OF CORPUS CHRISTI**

The Solemnity of the Most Holy Body and Blood of Christ, historically known by its Latin name, Corpus Christi, celebrates the Real Presence of Jesus Christ in the Holy Eucharist—Body, Blood, Soul, and Divinity. The feast dates to the Middle Ages and originated with a visionary nun and a Eucharistic miracle.



In 1263, a German priest, Fr. Peter of Prague, made a pilgrimage to Rome, first stopping in Bolsena, Italy, to celebrate Mass at the Church of St. Christina. At the time, he was having doubts about Jesus being truly present in the Blessed Sacrament. He was affected by the growing debate among certain theologians who, for the first time in the history of the Church, began introducing doubts about the Body and Blood of Christ being actually present in the consecrated bread and wine.

In response to his doubt, when he recited the prayer of consecration as he celebrated the Holy Sacrifice of the Mass, blood started seeping from the consecrated host and onto the altar and corporal. Fr. Peter reported this miracle to Pope Urban IV, who at the time was nearby in Orvieto. The pope sent delegates to investigate and ordered that the host and the blood-stained corporal be brought to Orvieto. The relics were then placed in the Cathedral of Orvieto, where they remain today.

This Eucharistic Miracle confirmed the visions given to St. Juliana of Mont Cornillon in Belgium (1193-1258). She was a nun and mystic who had a series of visions in which she was instructed by Our Lord to work to establish a liturgical feast for the Holy Eucharist, to which she had a great devotion. After many years of trying, she finally convinced the bishop, the future Pope Urban IV, to create this special feast in honor of the Blessed Sacrament, where none had existed before.

Soon after her death, Pope Urban instituted Corpus Christi for the Universal Church and celebrated it for the first time in Orvieto in 1264, one year after the Eucharistic Miracle in Bolsena.

# “WE ARE IN THE ‘HOLY SPIRIT BUSINESS’ ”

A Homily Given by Fr. Philip Sullivan on Pentecost Sunday (May 31, 2020)

If we weren't celebrating the Feast of Pentecost today, we would be observing the Feast of the Visitation of the Blessed Virgin Mary—when our Blessed Mother visited her cousin Elizabeth. In meditating upon the Pentecost event, you may want to think about the “Overshadowing of the Holy Spirit upon the Blessed Virgin Mary.” She received, in her Immaculate womb, the Word of God who became flesh. Was it not the Holy Spirit, who miraculously willed the Immaculate Conception with divine Grace or, as the Angel said, “full of Grace”? Was it not the same Holy Spirit that guided this teenage girl to move with haste to the hill country of Judea, an almost 100-mile trek? Was it not the Holy Spirit who promoted Mary in her Magnificat: “All generations will call me Blessed”? Yes, there is a lot to ponder in this Pentecost of Mary and Elizabeth, Jesus and John.

Today we are celebrating the Birth of the Church. Yesterday at Mass I gave a quote that I believe is associated with St. John of the Cross: “Love God and mind your own business.” **But...what kind of business are we in?** With the economy in the tank and many businesses closing (which means new ones will open), we should take some time to answer that question. Well, simply put, we are in the business of the Holy Spirit. We are given gifts, responsibilities, and a limited time to complete this business on earth. Love God and mind your own business. Or to paraphrase St. Augustine, who famously said, “Love God and do what you want!” The full quote is found in his Seventh Homily on 1 John 4:4-12 (#8), where he says, “Once for all, then, a short precept is given thee: Love, and do what thou wilt: whether thou hold thy peace, through love hold thy peace; whether thou cry out, through love cry out; whether thou correct, through love correct; whether thou spare, through love do thou spare: let the root of love be within, of this root can nothing spring but what is good.” In other words, if we love God, His business is our business and then we, like St. Therese, can spend our Heaven doing good upon earth. You see, the Blessed Virgin Mary and all the saints teach us that discipleship to Jesus Christ is an eternal vocation. We are always to be about our “Father’s Business” (Luke 2:49). Let’s get busy and examine the Scriptures in light of today’s Scripture selections:

## First Reading, Acts 2:1-11: The Descent of the Holy Spirit at Pentecost:

1. Pentecost is Greek for “fiftieth (day)”; (Greek pentecostē; Hebrew “Shebuoth”—SHEB-U-OAT)

- Harvest / Spring Festival: first fruits; seven weeks after Passover (Lev. 23:15-17). The Israelites would offer their first fruits of the spring harvest to God.
- Pilgrimage: All adult men had to travel to Jerusalem (Deut. 16:16), just as the Israelites went on pilgrimage to Jerusalem for Passover each year. So on the Feast of Shebuoth, the Israelites would make a pilgrimage back to Jerusalem for the Spring Harvest Festival.
- Memorial of the giving of the law at Mount Sinai (Exodus 19-20).

2. Descent of the Holy Spirit: New Mount Sinai

- A “sound from Heaven,” like a mighty wind (2:2)
- “Tongues as of fire” descended upon them (2:3)
- “Filled with the Holy Spirit” (Greek pneumatōs hagiou); Why tongues of fire?
- Mount Sinai: “the Lord descended upon it in fire” (Exod. 19:18).

3. The Miracle of Tongues: Undoing the Tower of Babel (Greek heterēis glōssais). If you go back to the Acts of the Apostles, you will get a clear interpretation of what the “gift of tongues” is. It is a miraculous gift, to be sure; but it is not the frantic babbling of some people who believe they are talking like angels. So how is the message getting communicated in multiple languages at one time, wherein everyone can hear the Gospel in his or her own native language? Here is an interesting quote from our patroness, the Little Flower, who once desired to preach the Good News on all five continents: “I would want to preach the Gospel on all the five continents simultaneously—and even to the most remote isles. I would be a missionary, not for a few years only, but from the beginning of creation until the consummation of the ages” (Story of a Soul, Manuscript B). See how the Little Flower is doing this now with her autobiography, Story of a Soul, which has been translated into so many different languages. Even now with the internet, our humble little Parish right here in Alhambra, California, has the potential to reach all five continents with the click of a button, as we are live streaming our Masses. Technology, too, has made it effortless to understand another language. But what is the language that needs few words, if any? The Language of Love! As the song goes, “They will know we are Christian by our Love.”



Why tongues? In short, it is a reversal of the Tower of Babel (cf., Pentecost Vigil Mass). What do I mean by that? Well, let's look at Genesis 11 and listen to the famous story of the Tower of Babel: "Come, let us go down and there confuse their language, so that no one will understand the speech of another. So the Lord scattered them from there over all the earth, and they stopped building the city. That is why it was called Babel, because there the Lord confused the speech of all the earth... (Genesis 11:7-9). What does the story of Babel have to do with Pentecost? Well, it's quite simple. What Pentecost is—from an ancient Jewish perspective (remember, the apostles were all Jewish Christians, so they would've known the Scriptures well)—is the reversal of the Tower of Babel. It's the undoing of the sin of Babel. So, just as human beings in their pride sought to unite humanity and to unite the world through their own power, God now is going to show them, through the division of Babel, that the only way the world will truly be united is not through human effort, human pride, and human power, but through the power of the Holy Spirit and through the Church.

Finally, here is what Saint Augustine said about the miracle of Tongues, as it is recorded in the Acts of the Apostles: "The tongues in which they spoke, as the Holy Spirit filled them, were a foreshadowing of the Church's preaching of the Gospel in the tongues of all the nations. After the flood, in pride and defiance of the Lord, an impious generation erected a high tower and so brought about the division of the human race into many language groups. At Pentecost, by contrast, the humble piety of believers brought all these diverse languages into the unity of the Church. What discord had scattered, love was to gather together" (Augustine, Sermon 271; trans. E. Barnecut, 1992, p. 73).

#### **Psalm 104: Lord, Send out your Spirit, and Renew the Face of the Earth.**

Prayer for God to send forth His "Spirit/breath/wind" (Hebrew, Ruach, 104:30). The Jewish people would pray by reciting memorized sections of the Old Testament. We Catholics do the same in many of our own prayers, like the "Hail, Mary" and the "Our Father." When we are afraid or uncertain about a situation, we may sometimes recite the famous Psalm 23: "The Lord is my Shepherd; there is nothing I shall want..." Take some time this week and memorize some passages from the Old Testament. There are so many wonderful maxims in the Book of Wisdom and, especially, in the Psalms. These memorized passages will also prove helpful in your times of quiet prayer and meditation.

#### **The Gospel of John (20:19-23): Jesus Breathes on the Apostles**

Obviously, this Gospel reading is taking place on Easter Sunday, not Pentecost Sunday. It says, "on the evening of that day"—meaning the evening of Easter Sunday, the day that Mary Magdalene, Peter, and John went out to find the empty tomb. So why is the Church giving us this account on Pentecost Sunday? Well, the answer is twofold. First, it's because none of the Gospels have accounts of what happened on Pentecost Sunday—that event can only be found in the Book of Acts, which we heard in today's First Reading. Secondly, the Church chooses John's Gospel for Year A, in particular, because of the reference to the Holy Spirit, to the giving of the Holy Spirit. So if you look again, when Jesus appears to the apostles, He breathes on them and says, "Receive the Holy Spirit." If you look at that passage, and if you go back to tradition, this passage from John has always been interpreted—at least since the fourth century in the writings of St. Cyril of Jerusalem—as a kind of "anticipation of what will happen at Pentecost." St.

Cyril said that the apostles receive the Holy Spirit *in part* on Easter Sunday, particularly the power to forgive and retain sins, and it points forward to the fact that at Pentecost they will receive "the fullness of God's Spirit." In other words,

what is given to them now as a power will be given to them slowly in the indwelling of the Holy Spirit at the feast of Pentecost (see Cyril of Jerusalem, Catechetical Lectures 17.12)

Why does Jesus breathe on the disciples? Our Lord says to the Apostles, "Receive the Holy Spirit. Whose sins you forgive are forgiven and whose sins you retain are retained" (20:22; cf. Gen 2:7). Why twice? They receive it "in part" on Easter Sunday, but "in its fullness" at Pentecost. See how intimately connected the Passover Meal and the Spring Festival of the Harvest were? It is easy for us to lose some of the cultural connections that would have been better understood by a first-century Jew. So, too, our Lord is connecting the Resurrection with the Feast of Pentecost, where the celebration is complete with the double portion of the Holy Spirit.

**Love God and mind your own business!**



**YOU ARE INVITED TO ONCE AGAIN ATTEND  
MASS AT THE CARMEL OF ST. TERESA**

**THE DISCALCED CARMELITE NUNS' CHAPEL  
215 East Alhambra Road  
Alhambra, California**



**MASS AT THE CLOISTERED CARMELITE  
NUNS CHAPEL IS OPEN TO THE PUBLIC!**

Mother Brenda Marie, OCD, sent us an email to say that the Discalced Carmelite Nuns have opened their chapel for public Mass—at **7:30 a.m., Monday through Saturday**; as usual, the Sunday Mass is closed to the public ).

**Mother Brenda said that she and all her sisters are very excited to have everyone back to celebrate with them!**



Remember, just as you do when you attend Mass at St. Therese, you **MUST** wear a mask when you're present in their chapel (**a maximum of FIFTY—50—people will be allowed in at one time. (As usual, Mass on Sunday Mass is closed to the public).**

# *This is My Body*

Taste the Lord, O so sweet, Mystery of mysteries hidden beneath sensible species, imperceptible, *Panis Vitae*, so delectable, miraculous "manna-festation"! Melchisedech offered bread and wine, foretaste of Mystic Sign, Sacrament of Christ Divine, sublime signification, O most Holy Bread of Life, heavenly Manna, mystic wheat, Mystery of mysteries, so replete. The Word-made-Flesh gives us His Flesh to eat. Thy words of Consecration: *Hoc est enim Corpus Meum*, Transubstantiation transcends all comprehension...O wondrous condescension!

The unbeliever dost deny the Truth, the Essence, which dost lie hidden from human eye. Yet...Faith is not that which is seen, but that which sees through shadows. He Who made all that is—both visible and invisible—most surely could give us His Body, edible Wonder of wonders—so ineffable. He Who walked on water; Who changed water into wine; Who multiplied the loaves; Who raised the dead to life; Who makes a caterpillar into a butterfly; How can anyone doubt? How could one deny? That God, Who is Almighty, Eternal Infinite, Who for Heaven's sake, took on our mortal flesh, Who died and rose again; How could He in like manner not perform this Mystery? He Who says, "*Blessed are they who believe, although they do not see.*" He the Bread of Life, *Panis Vitae*, Who clearly does attest, "*Panis quem Ego dabo, Caro Mea est*" (John 6:52).

We thank thee, O dear Mother, holy granary of Wheat, for the Bread of Life that we daily eat; Ark of the New Covenant, in whom the true Manna didst deign to dwell, the Living Bread from Heaven, who could feign foretell? O Blessed Virgin Monstrance, Most Holy Citadel, O Sacrament most Holy, O Sacrament Divine, all praise and all thanksgiving be every moment Thine!



# Eucharistic Adoration

“A thousand years of enjoying human glory is not worth even an hour spent in sweetly communing with Jesus in the Blessed Sacrament.”

~St. Padre Pio

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.