

PASTOR'S MEANDERINGS

13 – 14 JUNE 2020

**SOLEMNITY OF THE MOST HOLY BODY AND BLOOD OF CHRIST
(CORPUS CHRISTI)**



SUNDAY REFLECTION

There are two focuses to today's readings. First, there is the important focus on celebrating and appreciating how wonderful the gift of the Eucharist is in our lives, both individually and as a community. Second, each of the three readings stresses the implications of celebrating the Eucharist. Remembering the Lord's gifts is not enough; we must live in a new way because of the new closeness we have to the Lord in this celebration.

The writer of Deuteronomy urges the people to remember that during all their trials in the wilderness God fed them in a way that their ancestors had never known or even dreamt of.

The writer of Deuteronomy is urging the people to prepare themselves for a renewed obedience to the Law in view of the extraordinary ways in which God has protected and fed the people. God has fed the people, establishing a relationship of unexpected intimacy. However, there are implications to this new relationship; those who are nourished by God in this way must also be ready to listen to all the teachings that comes from the mouth of God.

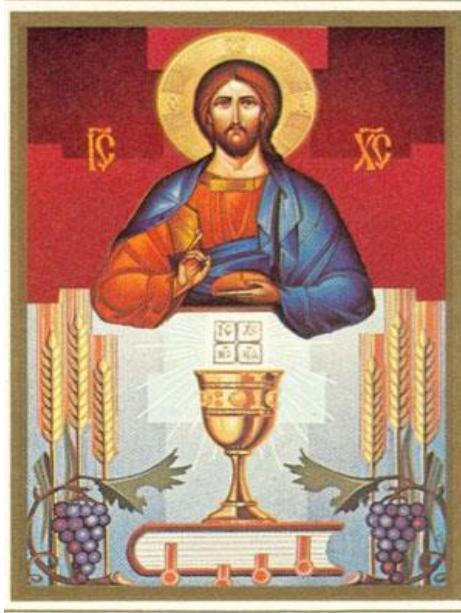
The context for the Second Reading is a question from the Corinthians concerning whether they can participate in the social event of sacrificial banquets. Paul points out that participating in such an event implies giving honor to the god in whose name the banquet is held. However, faith in Jesus implies a different lifestyle. In the unexpected gift of the Lord's Supper, in which He is present in a way the Corinthians could never have dreamt of, they have a new relationship with the Lord which leads to a new life that focuses on obedience to the Lord's teachings. "You cannot partake of the table of the Lord and the table of demons" (1 Cor. 10:21).

The gospel reading comes from the Bread of Life discourse which is generally divided into two parts (Jn. 6:35-50 and 6:51-58). The first part of the discourse presents Jesus as wisdom and reminds us that He feeds us with His teachings. 'He who comes to Me shall not hunger, and he who believes Me shall never thirst' (Jn. 6:35). Later, Jesus adds, 'Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down from heaven, that a man may eat of it and not die' (Jn. 6:49-50). Faithful acceptance of the wisdom of Jesus and obedience to its challenging call leads to life.

With the beginning of the second half of the discourse our reading today the focus moves from believing to eating, 'He who eats My flesh and drinks My blood has eternal life' (Jn. 6:54). The community for which John wrote would have immediately understood the links with the Eucharist. 'He who eats My flesh and drinks My blood abides in me, and I in him' (Jn. 6:56). So, Jesus shares His life with those who are truly His. He nourishes this union with His own flesh (Jn. 6:51), and we can preserve this union by participation in this meal.

So, the double focus of today's readings continues. As the Responsorial Psalm says: 'He fills you with the finest of the wheat, and He declares His word ... His statutes and ordinances'; then the Psalm concludes, 'He has not dealt thus with any other nation' (Ps.147:14, 19-20). Today's liturgy reminds us of our own exodus and covenant with the Lord. As we wander through the wilderness of modern life, the Lord feeds us with the manna of the Eucharist and nourishes us with the revelations of His teachings. While today we stress the celebration of Corpus Christi, we are reminded that this gift has implications: we must also be faithful to the teachings.

STEWARDSHIP: The Scriptures today remind us that "we, many though we are, are one body for we all partake of the one loaf." How are we using our gifts of time and talent to build up the Body of Christ?



READINGS TWELFTH SUNDAY ORDINARY TIME

21 JUN '20

Jer. 20:10-13: Jeremiah begs God to grant him peace from the enemies who are whispering against him.

Rom. 5:12-15: As through one person, Adam, sin entered the world, so through one person, Jesus, grace has abounded even more.

Mt. 10:26-33: Jesus urges us not to fear: in the Father's sight, the very hairs of our head are numbered.

The Solemnity of the Most Holy Body and Blood of Christ

**Jesus
is Really
Present
(No, Really!)**

HISTORY AND MEANING OF THIS FEAST

The Feast 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. It is traditionally celebrated on the Thursday following Trinity Sunday.

The Feast of Corpus Christi originated in 1246 when Robert de Torote, bishop of Liege, ordered special feast in honor of the Blessed Sacrament in his diocese. He was persuaded to initiate the feast by St. Juliana, prioress of Mont Cornillon in Belgium (1193-1258). St. Juliana 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 who was, at that time, assisted by Jacques Pantaleon, archdeacon of Liege and future Urban IV.

Eucharistic Miracle of Bolsena

In 1263 a German priest, Peter of Prague, stopped at Bolsena, Italy while on a pilgrimage to Rome. He is described as being a pious priest, but one who found it difficult to believe that Christ was actually present in the consecrated Host. While celebrating Holy Mass above the tomb of St. Christina (located in the church named for this martyr), he had barely spoken the words of Consecration when blood started to seep from the consecrated Host and trickle over his hands onto the altar and the corporal.

The priest was immediately confused. At first, he attempted to hide the blood, but then he interrupted the Mass and asked to be taken to the neighboring city of Orvieto, the city where Pope Urban IV was then residing.

The pope listened to the priest's account and absolved him. He then sent emissaries for an immediate investigation. When all the facts were ascertained, he ordered the bishop of the diocese to bring to Orvieto the Host and the linen cloth bearing the stains of blood. With archbishops, cardinals, and other ecclesiastical dignitaries in attendance, the Pope met the procession and, amid great pomp, had the relics placed in the cathedral. The linen corporal bearing the spots of blood is still reverently enshrined and exhibited in the cathedral of Orvieto.

Two Saints in A Contest

Pope Urban IV was prompted by this miracle to institute a new feast for the whole Church. He wanted a Mass and office written especially for this new important feast of the Holy Eucharist. It was this difficult and essential task that was appointed to both Sts. Bonaventure and Thomas Aquinas. The holy father reserved to himself the right of choosing which of these two great men's writings would be used.

St. Thomas kneeling before the pope, began to read what he had written.

So on the appointed day, both Saints, each with his manuscript under his arm, came before the Vicar of Christ. St. Thomas was to go first, and kneeling before the pope, began to read what he had written. Both Pope Urban IV and St. Bonaventure listened with tears of emotion to the beautiful work of this Saint. And while St. Thomas was still reading, St. Bonaventure turned

aside and tore his manuscript into small pieces. When St. Bonaventure's turn came, he admitted what he had done and told them that he was no longer in possession of his manuscript. St. Bonaventure explained that he considered St. Thomas' work alone worthy to be used at the Most Holy Feast, therefore making it unnecessary to take his own poor work into account.

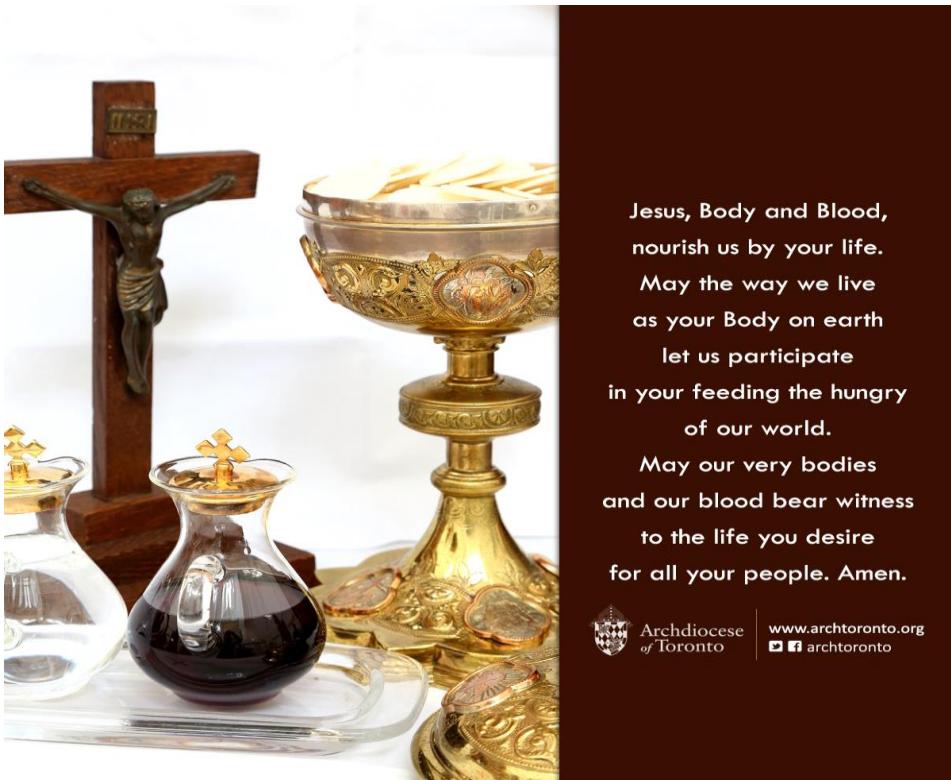
And for centuries now on the feast of Corpus Christi, within every Catholic church is heard that heavenly hymns written by the hand of St. Thomas Aquinas: the Pange lingua, Tantum ergo, and Panis angelicus.

Papal Bull Transiturus

One year after the miracle of Bolsena, in August of 1264, Pope Urban IV introduced the saint's composition, and by means of the papal bull *Transiturus*, he instituted the feast of Corpus Christi.

We should celebrate continuously the memory of this memorial, because the more frequently His gift and favor are looked upon, so much the more firmly are they kept in memory. Therefore, although this memorial Sacrament is frequented in the daily solemnities of the Mass, we nevertheless think suitable and worthy that, at least once a year – especially to confound the lack of faith and the infamy of heretics – a more solemn and honorable memory of this Sacrament be held. This is so because on Holy Thursday, the day on which the Lord Himself instituted this Sacrament, the universal Church, occupied with the reconciliation of penitents, blessing the chrism, fulfilling the Commandments about the washing of the feet and many other such things, is not sufficiently free to celebrate so great a Sacrament.

Moreover, we know that, while we were constituted in a lesser office, it was divinely revealed to certain Catholics that a feast of this kind should be celebrated generally throughout the Church. Therefore, to strengthen and exalt the Catholic Faith, we decree that, besides the daily memory that the Church makes of this Sacrament, there be celebrated a more solemn and special annual memorial. Then let the hearts and mouths of all break forth in hymns of saving joy; then let faith sing, hope dance, charity exult, devotion applauds, the choir be jubilant, and purity delight. Then let each one with a willing spirit and prompt will come together, laudably fulfilling his duties, celebrating the Solemnity of so great a Feast.



Jesus, Body and Blood,

nourish us by your life.

May the way we live

as your Body on earth

let us participate

in your feeding the hungry

of our world.

May our very bodies

and our blood bear witness

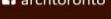
to the life you desire

for all your people. Amen.



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HOLY TRINITY Cont.

Teaching of the Church

The history of the Church's doctrine on the Trinity reaches back to the earliest days of Christianity. Our purpose here to see in review some of the leading statements of the Magisterium, while pointing out some features of each document.

Pope St. Dionysius in 259 AD wrote a public letter to Bishop Dionysius of Alexandria in which he condemned the errors of Sabellius and the tritheist Marcion. The significance of this document lies in the fact that it paved the way for the Church's later teaching, notably in the famous councils that dealt with the person of Christ. The popes led the way in defending the revealed mystery of the Trinity and in explaining its meaning, long before ecumenical councils entered the controversy. Even a few sentences from the pope's letter will show the intransigence of the Church and her sureness of mind about the Trinity:

Sabellius' blasphemy is that the Son is the Father, and the Father the Son. These men somehow teach there are three gods since they divide the sacred unity into three different hypostases completely separate from one another.

The teaching of the foolish Marcion who divides and separates the one God into three principles is a teaching from the devil, not the teaching of those who truly follow Christ and who are content with the teachings of the Savior.

At the Council of Nicea (325 AD), the Second Person was declared to be consubstantial with the Father, where the term homo-ousios became the consecrated word for expressing perfect numerical identity of nature between the Father and His Son who became incarnate.

But Nicea did not settle the controversy. Speculators, especially in the Near East, insisted on probing and rationalizing the Trinity so that in 382 AD Pope St. Damasus called a council at

Rome in which he summarized the main errors up to his time. Called the Tome of Damasus, this collection of anathemas is a series of definitions on the Trinity that to this day are models of clarity. Twenty-four in number, a sample from the collection again reflects the Church's perennial faith:

If anyone denies that the Father is eternal, that the Son is eternal, and that the Holy Spirit is eternal: he is a heretic.

If anyone says that the Son made flesh was not in heaven with the Father while He was on earth: he is a heretic.

If anyone denies that the Holy Spirit has all power and knows all things, and is everywhere, just as the Father and the Son: he is a heretic.

The most extensive declaration of the Church's teaching on the Trinity was made at the Eleventh Synod of Toledo in Spain (675 AD). It is a mosaic of texts drawn from all the preceding doctrines of the Church. Its purpose was to assemble as complete a list of doctrinal statements as possible, in view of the still prevalent errors in nominally Christian circles, and (providentially) in view of the rise of Islam which struck with particular vehemence against the Iberian peninsula. Since the main target of Moslem opposition to Christianity was the Koranic claim that Christians were idolaters because they adored Christ as God, it is instructive to see how the faithful were prepared to resist the Moslem Unitarianism by a clear declaration of their own belief in the Triune God. The full text of doctrine at Toledo runs to over two thousand words. Only a few lines will be given to illustrate the tone:

We confess and we believe that the holy and indescribable Trinity, Father, Son, and Holy Spirit is one only God in His nature, a single substance, a single nature, a single majesty and power. We acknowledge Trinity in the distinction of persons; we profess Unity because of the nature or substance. The three are one, as a nature, that is, not as person. Nevertheless, these three persons are not to be considered separable since we believe that no one of them existed or at any time effected anything before the other, after the other, or without the other.

Two general councils of the Church formulated the faith in the Trinity in specific creeds, namely the Fourth Lateran and the Council of Florence.

The focus of Fourth Lateran was twofold, to reaffirm the faith in the face of the Albigensian heresy and to defend it against the vagaries of Abbot Joachim.

Since the Albigenses were Manichaens, for whom there were two ultimate sources of the universe, one a good principle and the other an evil one, Lateran declared the absolute oneness of God, who is at the same time Triune:

We firmly believe and profess without qualification that there is only one true God, eternal, immense, unchangeable, incomprehensible, omnipotent, and indescribable, the Father, the Son, and the Holy Spirit: three persons but one essence and a substance or nature that is wholly simple.

The Father is from on one; the Son is from the Father only ; and the Holy Spirit is from both the Father and the Son equally. God has no beginning; He always is, and always will be. The Father is the progenitor, the Son is the begotten, the Holy Spirit is proceeding. They are all one substance, equally great, equally all-powerful, equally eternal. They are the one and only principle of all things – Creator of all things visible and invisible, spiritual and corporeal, who, by His almighty power, from the very beginning of time has created both orders of creatures in the same way out of nothing, the spiritual or angelic worlds and the corporeal or visible universe.

Abbot Joachim had a plurality of gods. In his effort to explain how the persons in the Trinity are distinct, he made them so separate that he ended up making them separate deities. Joachim's problem was transferring what happens in human generation, when something of the parent goes over to the offspring, and is thereby distinct. He pressed the analogy too far and fell into error.

In response to this, the Fourth Lateran Council used the most technical language to insist that there is no division in God just because there is a distinction of persons;

The Father in eternally begetting the Son gave Him His own substance as the Son Himself testifies, "What my Father has given me is greater than all." But it cannot be said that He gave Him part of His substance, and retained part for Himself, because the substance of the Father is indivisible, since it is altogether simple. Neither can one say that the Father transferred His own substance in generation to the Son, as though He gave it to the Son in such a way that He did not retain it for Himself; otherwise He would cease to be a substance.

The situation at the Council of Florence (1442 AD) was different. Here the need was to state the constant teaching of the Church with a view to reuniting the Easter and Western Churches, separated by the Eastern Schism.

One feature of Florence, however, that needed to be clarified was brought about by the addition to the Nicene Creed of the expression Filioque, i.e. "and from the son," which Rome had approved. The Roman Creed now read, "the Holy Spirit, who proceeds from the Father and the Son." The Easterners were uncomfortable with the addition, saying that Rome had tampered with a general council. The issue at stake was the true divinity of the Holy Spirit and the true divinity of the Second Person. Consequently, the Council of Florence, in the long Trinitarian Creed that it issued, stated as follows:

The Father is entirely in the Son and entirely in the Holy Spirit; the Son is entirely in the Father and entirely in the Holy Spirit; the Holy Spirit is entirely in the Father and entirely in the Son. None of the persons precedes any of the others in eternity, nor does any have greater immensity or greater power. From eternity, without beginning, the Son is from the Father; and from eternity and without beginning, the Holy Spirit has proceeded from the Father and the Son.

Human language could not be clearer, and there the faith of the Church stands to day and will until the end of time. Since the Council of Florence, popes and councils have simply drawn on the elaborate and absolutely unambiguous teaching of Sacred Tradition to offer the faithful for acceptance what is at once the glory of Catholic Christianity and its greatest revealed mystery.

Principal Implications

Faith in the Trinity is the basic test of our Catholic faith as Christians. This is not merely to say that objectively this doctrine is the most fundamental. It is. But subjectively, from our side, it is also the most crucial because it represents the hardest demand on our creedal assent.

All natural knowledge leads us to see only specific unity among human beings. We have one human nature, indeed, but we are only specifically one as distinct persons. We are really distinct as persons but we are separate realities. Not so with the Trinity. Each of the divine Persons is the infinite God, and no one person has only a "share" in the divine nature, a part of it so to speak. Yet they are not three infinities, but only one infinite God.

Relative to generation, all natural knowledge tells us that the parenthood and offspring imply a before and after generation, they imply a producer and a produced, a cause and effect. Not so in the eternal generation of the Son of God by the Father.

All natural knowledge tells us that while love is “outgoing” it does not literally give rise to a third person who is at once distinct from the two who love and numerically one with them in nature. Yet this is the case with God, where the Holy Spirit is declared by the Church as “the Love or the Sanctity of both the Father and the Son.” He proceeds from them without being another god.

But the Trinity is more than a test of our faith. It is also the perfect model of our selfless love. As revelation tells us, within the Godhead is a plurality of Persons, so that God is defined as Love because He has within His own being, to use our language, the object of love which is an Other with whom each of the Persons can share the totality of their being.

We therefore see from reflection on this Triune Love that love by its essence is not self-centered, that love unites, that love gives, and that love shares perfectly within the Godhead. Love is therefore as perfect in us as it approximates the perfect sharing that constitutes the Trinity.

At the same time, we recall that, while perfectly selfless in their mutual sharing of the divine nature, the Persons in the Trinity do not thereby cease to be themselves. Again, this is a lesson for us. We are to give of ourselves generously and without stinting. Nevertheless we are also to give in such a way that we remain ourselves and not become, as it were, something else in the process of sharing. There is such a thing as calculating charity, when a person gives of himself but “not too much” because he fears that his love may be too costly. This is not the teaching of Christ, who told us to love others not only as much as we love ourselves but as much as He loves us.

Saying this, however, is not to say that charity should not be wise. It would be unwise if it deprived us of that which God wants us to be and made us less than we are expected to be. Charity must, therefore, be enlightened; it must be guided by the standard of the Trinity, where each of the divine Persons gives and shares perfectly, yet without ceasing to be what each Person is to be. The Father does not become less the Father in begetting the Son and thus totally sharing the divine nature; nor do Father and Son cease to be themselves although they completely share their divinity with the Holy Spirit.

We thus have a confluence of two mysteries, of the Trinity in heaven and of liberty on earth. The Trinity is the pattern for our liberty. If we use our freedom to love others as we should, modeled on the Triune God, we shall reach that God in eternity. This is our hope, based on our faith, and conditioned by our love.

SPIRITUAL COMMUNION

Yes, we have been praying a prayer at every live-streamed Mass for weeks now; however, it would seem appropriate as we continue on through this period of reduced capacities in our churches and where individuals who are vulnerable are encouraged not to attend these public Masses and the bishops’ dispensation still holds sway that re-exploring this concept of Spiritual Communion has merit.

What Is A Spiritual Communion?

The Baltimore Catechism, remember that education tool, defines spiritual communion in a few simple lines:

"**A spiritual communion is an earnest desire** to receive Communion in reality, by which desire we make all preparations and thanksgivings that we would make" if we were about to receive Jesus sacramentally—Body, Blood, Soul, and Divinity.

The Bellarmine Forum, referring to the Catechism's definition, uses similar words:

"Spiritual communion consists in **awakening within the heart a lively desire** to receive holy communion."

Why Make A Spiritual Communion?

Why make a spiritual communion? Does it really have any effect? We aren't receiving Jesus *physically* in the Host. Why don't we just be patient and pray and wait to be able to receive Him again sacramentally?

There is indeed a reception of grace from spiritual communion. Of course, the better disposed we are—and the more we reject sin—the more graces we shall receive.

"Spiritual communion," continues The Bellarmine Forum, "is the means of enriching the soul **with many and precious graces.**"

Jesus Himself, speaking to St. Catherine of Siena, told her that He placed her sacramental Communions in a gold chalice, and her spiritual communions in a silver chalice. "**Both chalices are quite pleasing to Me,**" Our Lord said.

How Do I Make A Spiritual Communion?

How do we make a spiritual communion? Is there an official spiritual communion prayer? Is there a specific method of preparation?

No and yes.

No, there isn't one official prayer—as many of us have discovered through internet searching. There isn't an official method of preparation, either.

However, the answer to "how" is simple and may seem obvious: prepare for a spiritual communion the way you would prepare to receive Jesus in the Eucharist.

We are not required to fast, of course, though fasting is deeply important to the spiritual life and should be cultivated as a more-frequent practice.

We should be reverent; humble; modest; and so on. We should mentally collect our thoughts and prepare our hearts as best we can. We should make an Act of Contrition.



"To make a spiritual communion is a matter of no difficulty," writes The Bellarmine Forum, "it is enough to **recollect** one's self for a few minutes, to **place one's self in spirit** before the tabernacle, and to **say**: 'Lord Jesus, come, I beseech Thee, into my heart.'"

We can offer one of the traditional prayers for spiritual communion (listed below) and then we must spend time in **thanksgiving**, just as we do when receiving Holy Communion at Mass. (That is one of the reasons why we should not leave Mass early!)

Embrace Our Lord interiorly, offering Him thanks from your heart.

St. Leonard of Port-Maurice offered this guidance for making a spiritual communion:

...excite in your heart an act of true contrition, and humbly striking your breast, in token that you acknowledge yourself unworthy of so great a grace, make all those acts of love, of self-surrender, of humility, and the rest, which you are accustomed to make when you communicate sacramentally, and then desire with a lively longing to receive your good Jesus...And to kindle your devotion, imagine that most holy Mary, or some saint, your holy advocate, is holding forth to you the sacred [Host]; [imagine] yourself receiving it, and then, embracing Jesus in your heart, reply to Him, over and over again, with interior words prompted by love: "Come, Jesus, my Beloved, come within this my poor heart; come and satiate my desires; come and sanctify my soul; come, most sweet Jesus, come!" This said, be still; contemplate your good God within you, and, as if you really had communicated, adore Him, thank Him, and perform all those interior acts to which you are accustomed after sacramental Communion.

Traditional Prayers For Spiritual Communion

Here are some traditional Catholic prayers for making a spiritual communion.

1. Act of Spiritual Communion by St. Alphonsus Liguori

My Jesus, I believe that Thou art present in the Blessed Sacrament. I love Thee above all things and I desire Thee in my soul. Since I cannot now receive Thee sacramentally, come at least spiritually into my heart. As though thou wert already there, I embrace Thee and unite myself wholly to Thee; permit not that I should ever be separated from Thee.

Amen.

2. Act of Spiritual Communion

O Immaculate Queen of Heaven and Earth, Mother of God and Mediatrix of every grace: I believe that Thy dearly beloved Son, Our Lord Jesus Christ, is truly, really, and substantially contained in the Most Blessed Sacrament. I love Him above all things and I long to receive Him into my heart. Since I cannot now receive Him sacramentally, be so good as to place Him spiritually in my soul.

O my Jesus, I embrace Thee as One who has already come, and I unite myself entirely to Thee. Never permit me to be separated from Thee. Amen.

3. Act of Spiritual Communion

As I cannot this day enjoy the happiness of assisting at the holy Mysteries, O my God! I transport myself in spirit at the foot of Thine altar; I unite with the Church, which by the hands of the priest, offers Thee Thine adorable Son in the Holy Sacrifice; I offer myself with Him, by Him, and in His Name. I adore, I praise, and thank Thee, imploring Thy mercy, invoking Thine assistance, and presenting Thee the homage I owe Thee as my Creator, the love due to Thee as my Savior.

Apply to my soul, I beseech Thee, O merciful Jesus, Thine infinite merits; apply them also to those for whom I particularly wish to pray. I desire to communicate spiritually, that Thy Blood may purify, Thy Flesh strengthen, and Thy Spirit sanctify me. May I never forget that Thou, my divine Redeemer, hast died for me; may I die to all that is not Thee, that hereafter I may live eternally with Thee. Amen.

4. Prayer For Spiritual Communion

In union, O dear Lord, with the faithful at every altar of Your Church (especially at...[name of your parish, for example]) where your death and passion are pleaded before the Father, I desire to offer you praise and thanksgiving. I present to you my soul and body with the earnest wish that I may be ever united to you. And since I cannot now receive you sacramentally, I implore you to come spiritually into my heart. I unite myself to you, and embrace you with all the powers of my soul. O let nothing ever separate me from you, let me live and die in your love. Amen.

Jesus Christ the High Priest. Prayer card printed circa 1910 © Private Collection, London

WEEKDAY MASS REFLECTIONS ELEVENTH WEEK

Monday 15 June

“But I say to you, offer no resistance to one who is evil. When someone strikes you on your right cheek, turn the other one to him as well.” (Mt. 5:39)

Ouch! This is a hard teaching to embrace.

Did Jesus really mean this? Often, when put in the situation where someone wrongs us or hurts us we can tend to immediately rationalize away this Gospel passage and presume it doesn't apply to us. Yes, it's a hard teaching to believe and an even harder one to live.

What does it mean to "turn the other cheek?" First, we should look at this on a literal level. Jesus did mean what He said. He is the perfect example of this. Not only was He slapped on the cheek, He was also brutally beaten and hung on a cross. And His response was, "Father, forgive them, they know not what they do." Therefore, Jesus does not call us to do anything that He Himself was not willing to do.

Turning the other cheek does not mean that we need to cover up another's abusive actions or words. We ought not pretend that they have done nothing wrong. Jesus Himself, in forgiving and in asking the Father to forgive, acknowledged the grave injustice He received at the hands of sinners. But the key is that He did not allow Himself to be drawn into their malice.

Often times, when we feel like another flings mud at us, so to speak, we are tempted to fling it right back. We are tempted to fight and push the bully back. But the key to overcoming the malice and cruelty of another is to refuse to be drawn down into the mud. Turning the other cheek is a way of saying that we refuse to degrade ourselves to foolish bickering or arguing. We refuse to engage irrationality when we encounter it. Instead, we choose to allow another to reveal their malice to themselves and to others by peacefully accepting it and forgiving.

This is not to say that Jesus wants us to perpetually live in abusive relationships that are more than we can handle. But it does mean that we will all encounter injustice from time to time and we need to handle it with mercy and immediate forgiveness, and not become drawn into returning malice for malice.

Reflect, today, on any relationships that are difficult for you. Especially reflect upon how ready you are to forgive and to turn the other cheek. Doing this may just bring you the peace and freedom you seek in that relationship.

Lord, help me to imitate Your great mercy and forgiveness. Help me to forgive those who have hurt me and help me to rise above any injustice I encounter. Jesus, I trust in You.

Tuesday 16 June

"But I say to you, love your enemies and pray for those who persecute you, that you may be children of your heavenly Father." (Mt. 5:44-45)

This is not an easy command from our Lord. But it is a command of love.

First, He calls us to love our enemies. Who are our enemies? Hopefully we do not have "enemies" in the sense of those who we have willfully chosen to hate. But we may have people in our lives who we are tempted to have anger toward and who we have a difficult time loving. Perhaps we can consider anyone we struggle with as our enemies.

To love them does not necessarily mean we must become best friends with them, but it does mean we must work toward having a true affection of care, concern, understanding and forgiveness toward them. This can be hard to have toward everyone but it must be our goal. The second part of this command will help. Praying for those who persecute us will help us grow in the proper love and affection we need to foster. This aspect of love is quite straightforward even though it is also quite difficult.

Think about those whom you have a very difficult time loving. Those toward whom you have anger. It could be a family member, someone at work, a neighbor or someone from your past with whom you have never reconciled. It is in keeping with this Gospel passage to honestly admit that there is at least someone, or perhaps more than one person, with whom you struggle, either externally or internally. Admitting this is simply an act of honesty.

Once you identify this person or persons, think about whether you pray for them. Do you spend time regularly offering them to God in prayer? Do you pray that God pours forth His grace and mercy upon them? This may be hard to do but it is one of the healthiest acts you can do. It may be difficult to show love and affection toward them, but it is not hard to consciously choose to pray for them.

Praying for those with whom we have a hard time is key to letting God foster a true love and concern in our hearts toward them. It's a way of letting God reform our emotions and feelings so that we will no longer have to hold on to feelings of anger or even hate.

Commit yourself this day to prayer for the person you struggle with the most. This prayer will most likely not change your love for them over night, but if you commit to this form of prayer every day, over time God will slowly change your heart and free you of the burden of anger and hurt that may keep you from the love He wants you to have toward all people.

Lord, I pray for the person for whom You want me to pray. Help me to love all people and help me to especially love those who are hard to love. Reorder feelings toward them and help me to be free of any anger. Jesus, I trust in You.

Wednesday 17 June

Jesus said to his disciples: "Take care not to perform righteous deeds in order that people may see them; otherwise, you will have no recompense from your heavenly Father." (Mt. 6:1)

Very often when we do something good, we want others to see. We want them to be aware of how good we are. Why? Because it feels good to be recognized and honored by others. But Jesus tells us to do the complete opposite.

Jesus tells us that when we do a work of charity, fast or pray we should do it in a hidden way. In other words, we should not do it so as to be noticed and praised by others. It's not that there is anything wrong with others seeing our goodness. Rather, Jesus' teaching goes to the heart of our motivations for our good actions. He's trying to tell us that we should act in a holy way because we want to grow close to God and serve His will, not so that we can be recognized and praised by others.

This offers us a great opportunity to look deeply and honestly at our motivations. Why do you do what you do? Think about the good things you try to do. Then think about your motivation in doing those things. Hopefully you are motivated to do holy things simply because you want to be holy and want to serve the will of God. Are you content with God and God alone seeing your good actions? Are you OK with no one else recognizing your selflessness and acts of love? Hopefully the answer is "Yes."

Holiness is especially found in your hidden life. There, where you are seen only by God, you must act in a way that pleases God. You must live a life of virtue, prayer, sacrifice and self-giving when only God sees. If you can live this way in your hidden life, you can also be certain that your hidden life of grace will affect others in a way that only God can orchestrate. When

you strive for holiness in a hidden way, God sees that and uses it for good. This hidden life of grace becomes the foundation for who you are and how you interact with others. They may not see all you do, but they will be affected by the goodness within your soul.

Lord, help me to live a hidden life of grace. Help me to serve You even when no one sees. From the solitude of those moments, bring forth Your grace and mercy for the world. Jesus, I trust in You.

Thursday 18 June

“This is how you are to pray: Our Father who art in heaven...” (Mt. 6:9)

The following is an excerpt from the *My Catholic Worship!* book, Chapter Eleven, on the Lord’s Prayer:

The Lord’s Prayer is indeed a summary of the entire Gospel. It is called “The Lord’s Prayer” in that Jesus Himself gave it to us as a way of teaching us to pray. In this prayer, we find seven petitions to God. Within those seven petitions we will find every human longing and every expression of faith found within the Scriptures. Everything we need to know about life and prayer is contained in the wonderful prayer.

Jesus Himself gave us this prayer as the model of all prayer. It is good that we repeat the words of the Lord’s Prayer regularly in vocal prayer. This is also done in the various sacraments and liturgical worship. However, saying this prayer is not enough. The goal is to internalize each and every aspect of this prayer so that it becomes a model of our personal petition to God and an entrustment of our entire life to Him.

The Foundation of Prayer

The Lord’s Prayer begins not with a petition; rather, it begins with us acknowledging our identity as children of the Father. This is a key foundation for the Lord’s Prayer to be prayed properly. It also reveals the foundational approach we must take in all prayer and in the entire Christian life. The opening statement preceding the seven petitions is as follows: “Our Father who art in Heaven.” Let’s take a look at what is contained in this opening statement of the Lord’s Prayer.

Filial Boldness: At Mass, the priest invites the people to pray the Lord’s Prayer by saying, “At the Savior’s command and formed by divine teaching we dare to say...” This “daring” on our part comes from the foundational understanding that God is our Father. Each Christian is to see the Father as my Father. We must see ourselves as God’s children and approach Him with the confidence of a child. A child with a loving parent is not afraid of that parent. Rather, children have the greatest trust that their parents love them no matter what. Even when they sin, children know they are still loved. This must be our fundamental starting point for all prayer. We must start with an understanding that God loves us no matter what. With this understanding of God we will have all the confidence we need to call on Him.

: Calling God “Father” or, more specifically, “Abba” means we cry out to God in the most personal and intimate of ways. “Abba” is a term of endearment for the Father. This shows that God is not just the Almighty or the All-Powerful. God is so much more. God is my loving Father and I am the Father’s beloved son or daughter.

“Our” Father: To call God “our” Father expresses an entirely new relationship as a result of the New Covenant that was established in the blood of Christ Jesus. This new relationship is one in which we are now God’s people and He is our God. It’s an exchange of persons and, therefore,

deeply personal. This new relationship is nothing other than a gift from God that we have no right to. We have no right to be able to call God our Father. It's a grace and a gift.

This grace also reveals our profound unity to Jesus as the Son of God. We can only call God "Father" in so far as we are one with Jesus. His humanity unites us to Him and we now share in a deep bond with Him.

Calling God "our" Father also reveals the union we share with one another. All who call God their Father in this intimate way are brothers and sisters in Christ. We, therefore, are not only deeply connected together; we also are enabled to worship God together. In this case, individualism is left behind in exchange for fraternal unity. We are members of this one divine family as a glorious gift of God.

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil. Jesus, I trust in You.

Friday 19 June

"Do not store up for yourselves treasures on earth, where moth and decay destroy, and thieves break in and steal. But store up treasures in heaven, where neither moth nor decay destroys, nor thieves break in and steal. For where your treasure is, there also will your heart be." (Mt. 6:19-21)

So where is your heart? The answer to that question is answered above. Your heart is wherever your treasure is. So, that begs the question, "What is your treasure?"

This particular passage points to the danger of becoming overly attached to material wealth. But the same goes for anything in this life we can tend to become attached to. What is it you are attached to? What is your treasure?

Ideally, our hearts are attached only to that which God wants them attached to. If that's the case, then the things we love are the treasures that God wants us to love. And by loving those things, we are loving the God who gives them and calls us to love them.

Our treasure should certainly include our family and those others who we are called to love and care for with a special affection. Our treasure should also be our life of prayer and worship. That's the most direct way we love God in this world. Our treasure could also be particular acts of service we are inspired to do, or anything that makes up the will of God.

Do you love these things? Are they your treasure? The problem is that way too often we tend to love much more than that which God calls us to love. We become deeply attached to the idea of getting rich and having many things. But our unhealthy "loves" can extend even beyond wealth and material things.

Reflect, today, upon those things that you may have made far too much of a "treasure" in your life. What is it that you are overly attached to in this passing world? Is it money? Or is it something else? Allow God to show you and then allow Him to free you from it. That is the first step toward a life of the greatest of riches!

Lord, help me to keep my heart fixed on You. Help me to keep You and Your will as my greatest treasure. Jesus, I trust in You.

Saturday 20 June

"Can any of you by worrying add a single moment to your life-span?...seek first the Kingdom of God and his righteousness, and all these things will be given you besides. Do not worry about tomorrow; tomorrow will take care of itself." (Mt. 6:27 & 33-34)

This is advice that we all need to hear. But, as the saying goes, "It's easier said than done." Worrying can become for some people just a normal part of life. The things we worry about each and every day can include a myriad of concerns. Finances, relationships, work, family, health and many other things in life can be the cause of much worrying, fear, anxiety and even depression. Excessive worrying can truly become a heavy burden if not handled properly. So what is the proper way to deal with the things you worry about? Trust. Trust in God, in His fidelity, in His all-consuming love for you, and in His providence. He loves you and is concerned about you more than you will ever know. And He is aware of every detail and problem you may face.

If we truly understood the love of God and His infinite wisdom, we would not worry about a thing. We would be able to trust and surrender all to Him every day and we would allow Him to enter in and to direct us in hope according to His perfect plan for our lives. But, as mentioned above, this is easier said than done.

Another key factor in overcoming the worries and anxieties of life is to seek the Truth. Knowing the truth frees us and it enables us to see the hand of God at work even in the most difficult of situations. God never abandons us even though it may feel like that at times. If we can seek out His voice, His will, His wisdom and His truth, it will be much easier to place our trust in Him. And when we place our trust in Him, we find peace in our soul and feel the heavy weight of our worry lift away.

Reflect, today, upon that which you worry about the most. It may be an extremely heavy and burdensome fear. Or, it may just be this constant thought in the back of your mind. Whatever the case may be for you, try to identify that which seems to burden you the most and is the greatest source of concern. Then try to seek God's truth as it applies to your situation so that you can then surrender in trust to His perfect plan for your life.

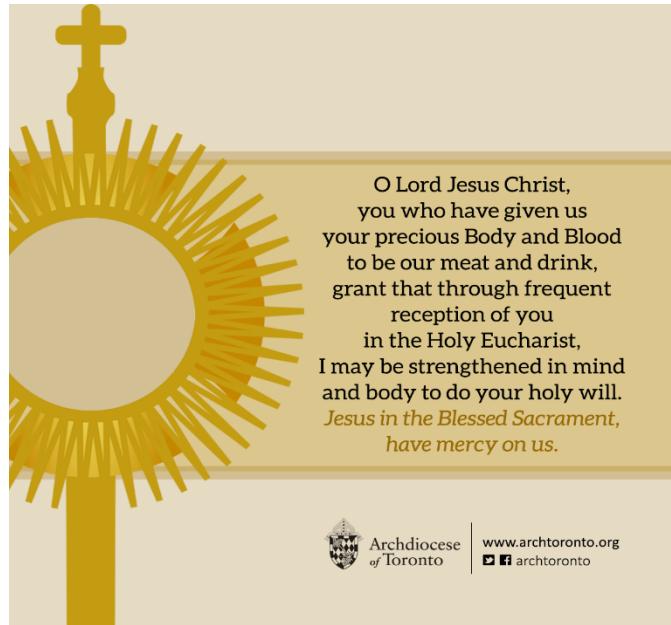
Lord, I do trust in You, but I also fail to trust enough. When the burdens and worries of life weigh me down, help me to surrender those concerns over to You. Jesus, I trust in You.

PRAYERS

ANIMA CHRISTI

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O Good Jesus, hear me.
Within Thy wounds hide me.
Suffer me not to be separated from thee.
From the malignant enemy defend me.
In the hour of my death call me.

And bid me come unto Thee,
That with all Thy saints,
I may praise thee
Forever and ever.
Amen.



A Prayer When Lighting a Votive Light

O Blessed Lord, and my beloved Mother, Mary,
Accept this burning candle as a sign of my faith and love for you.
Like this candle, I am ready to be used in your service, without asking
Why and to what purpose.
Even as this candle, I wish to stand in your presence to be consumed in
The light and warmth of your love.
Please hear my prayer and, if it is your will, grant my petition.
But above all make me loyal and faithful to you in all circumstances of
My life. Amen

Prayer Before Reading Scripture

Teach me to seek You, and reveal Yourself to me as I seek:
For unless You instruct me I cannot seek you,
And unless You reveal Yourself I cannot find You.
Let me seek You in desiring You:
Let me desire You in seeking You.
Let me find You in loving You:
Let me love You in finding You.
(St. Anselm of Canterbury)

Lord, inspire me to read Your Scriptures and to meditate upon them day and night.
I beg You to give me real understanding of what I need, that I in turn may put its
precepts into practice.

Yet, I know that understanding and good intentions are worthless, unless rooted in
Your graceful love.

So I ask that the words of Scripture may also be not just signs on a page, but channels
of grace into heart. Amen.

(Origin, 184-253 AD)

SCHEDULE WEEK OF 15 -21 JUNE

Monday 15 June

8:30 a.m. Mass

Tuesday 16 Jun through Sunday 21 June (At Least)

**Due to my surgery to re-implant a knee in the left leg Fr. Pat will be covering for me at our
regular liturgies.**

Tuesday 16 June

8:30 a.m. Mass

Wednesday 17 June

8:30 a.m. Mass

Thursday 18 June

8:30 a.m. Mass

Friday 19 June

8:30 a.m. Mass

Saturday 20 June

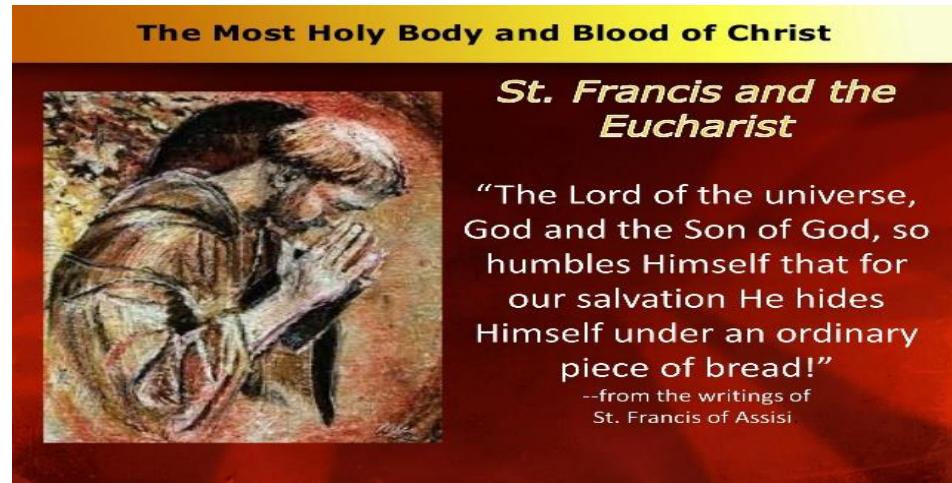
2:00 p.m. First Communion Mass

5:00 p.m. Live Streamed Mass

Sunday 21 June

8:30 a.m. public Mass

11:30 a.m. public Mass





TRANSUBSTANTIATION



The Transubstantiation is the sacramental act by which the substance of the bread and wine is changed into the substance of the Body and Blood of Christ.

This great miracle, which happens in every Mass, cannot be rationally demonstrated, but is accepted by faith.


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COMMUNION

SIMPLIFIED DIAGRAM EXPLAINING THE ROUTES
YOU MUST TAKE

