

The Most Holy Body and Blood of Christ June 6, 2021

The cup of salvation
I will take up,
and I will call upon
the name of the LORD.

— Psalm 116:13

SACRIFICE

Today the Church focuses on the Eucharist. Today's readings remind us how connected to ancient blood sacrifices we are when offering our unbloody sacrifice. The reading from Exodus describes a solemn ritual designed so the Israelites would never forget their covenant with God.

The reading from the Letter to the Hebrews turns us from those ancient animal sacrifices, the first efforts to worship the living God. Our sacrifice is the body and blood of the Son of God. Because of Christ we have a new covenant.

The Gospel from Mark retells the establishment of that covenant, the familiar story of the Last Supper. Juxtaposed with the story of animal sacrifice as it is here, we are challenged to listen with new attention, to remember the great price paid for our salvation. Jesus gave his body and every drop of his blood for us.

—J. S. Paluch Co.

FEAST OF FAITH

The Corpus Christi Procession

In the thirteenth century, a Belgian nun by the name of Juliana had a vision: she saw the full moon silvery and radiant except for one dark spot. The meaning of the vision was revealed to her: the moon was the Church's liturgical year, the dark spot a missing feast in honor of the Blessed Sacrament. Today's feast of *Corpus Christi*—the Most Holy Body and Blood of Christ—grew from Juliana's vision.

On this feast, many parishes observe the traditional *Corpus Christi* procession, giving honor to the Eucharist by carrying this greatest treasure out of the safety of our churches and into our streets. At the end of every Mass we are not just let out, we are sent forth, strengthened by the Eucharist, to be the Body of Christ in the world. The *Corpus Christi* procession is the dismissal writ large! We take Jesus with us, not only in our hearts, but carried in our midst and exposed in a monstrance. It is a public profession of faith and a blessing of the world. Jesus walks with us on these streets that we walk day after day, among those who know him but yearn to know him better, and among those who do not know him. The Eucharist is a mystery to be believed, to be celebrated—and to be lived.

— Corinna Laughlin, Copyright © J. S. Paluch Co.

READINGS FOR THE WEEK

Monday: 2 Cor 1:1-7; Ps 34:2-9; Mt 5:1-12
 Tuesday: 2 Cor 1:18-22; Ps 119:129-133, 135; Mt 5:13-16
 Wednesday: 2 Cor 3:4-11; Ps 99:5-9; Mt 5:17-19
 Thursday: 2 Cor 3:15 — 4:1, 3-6; Ps 85:9ab, 10-14; Mt 5:20-26
 Friday: Hos 11:1, 3-4, 8c-9; Is 12:2-6; Eph 3:8-19; Jn 19:31-37
 Saturday: 2 Cor 5:14-21; Ps 103:1-4, 9-12; Lk 2:41-51
 Sunday: Ez 17:22-24; Ps 92:2-3, 13-16; 2 Cor 5:6-10; Mk 4:26-34

SAINTS AND SPECIAL OBSERVANCES

Monday: Tenth Week in Ordinary Time
 Wednesday: St. Ephrem
 Friday: The Most Sacred Heart of Jesus
 Saturday: Immaculate Heart of the Blessed Virgin Mary

WEEKLY



Finance Corner: Your generosity is greatly needed and appreciated! For the month of June offerings: PLEASE mail to St. Philip/St. Teresa Parish, P. O. Box 339, Occidental CA 95465. Or donate at our website www.stphilipstteresa.org via Paypal or card. Please include your offering envelope # [if you have one] with your donation. Bless you!

6/6: Diocesan Priest Ben Welfare.

6/13: Operating Expenses. 6/20: Capital Expenditures.

Mark your Calendar for Future Events & Meetings:

Parish Council [PC]: 6/15/21, 4pm in Hall

Finance Council [FC]: 6/15/21, 4pm in Hall

Liturgy Committee: TBA

St. Teresa Ladies Guild: Contact Diane, 823-6044

St. Philip Ladies Guild: Contact Penny, 559-367-7403

✠ ♥ ✠ Mass Intentions ✠ ♥ ✠ Schedule

Email or voicemail the office to request a future Mass Intention. (customary \$10 offering is mailed to Parish Office, PO Box 339, Occidental CA 95465.)

6/05 Sat. 5pm Mass for the People
 6/06 Sun. 8am Mass ✠ Emily & Joe Palmer
 6/06 Sun. 9:30am Mass ✠ Brendan Smith
 6/12 Sat. 5pm Mass for the People
 6/13 Sun. 8am Mass ✠ Judith Munson Andrews
 6/13 Sun. 9:30am Mass ✠ Jacqueline Windler

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

Teresa K., Pat K., Thomas T., Susan B., Lorri McC., Sarah, Clifford J., Terri A., Fred P., Theresa S., Sara, Mary Anne P., Barbara, Dave C., Jim P., William, Parson P., Dave, Mary O., Bill Z., Daniel, Sally T., Michael D., Richard M., Kathleen, Peter, Rosa S., Susan B., Joyce D., Anita C., George H., Mimi H, Steve, Barry, Lorrin K., Hugh P., Robert S., Britney N., Chuck, Rebecca A., April K., Jacinta G., Leo A., Ed C. family, Kathy R., Donna W., Jim K., Sherry S., Papke family., Gail F., Marie N., Christine, James, Gary S., Peter R., Gerry N., Diane K., Janet K., Norma M., Elaine J., River M.

RURAL FOOD PROGRAM UPDATE for May 2021:

On Tuesday, May 11, 51 families (37 children, 18 seniors, 78 adults) received nutritional support during our drive through distribution at the St Philips Parking lot. Thanks to suggestions from our clients we increased our publicity efforts about our program. Thanks to our parishioners who helped spread the word about our Rural Food program, we saw an increase in our client attendance. Both new clients and former clients returned to receive nutritional support this month.

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.

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, June 5, 9-10:00 am repackaging; Monday, June 7, 9:00 - 11:00am set up; and Tuesday, June 8, 7:30a - 11:00am to distribute food to clients.

Pastor Speaks...

We ask that you refrain from talking aloud when you enter church prior to Mass and leave church after Mass, out of respect for the presence of the Blessed Sacrament and respect for those who wish to pray. If you must talk, please keep it to a whisper. This will be greatly appreciated.

Starting Tuesday June 01, we resumed our tradition of the 5pm Mass on Saturdays, 9 am Masses on Tuesdays and Thursdays at St. Teresa's; and 9am Masses on Wednesdays and Fridays at St. Philip's as well as 8am Mass on Sundays.

Kindly remember the importance and spiritual benefit of offering Mass Intentions for the living and dead in the family and among friends.

Thank you.
Fr. Bala



Detail of *Saint Thomas Aquinas with Saints Ambrose, Augustine, Pope Gregory the Great and Jerome contemplating the Blessed Sacrament* by Erasmus de Bie
(Source: [Wikimedia Commons](#))

Deacon-structing Church Fathers, part 3

by [Deacon Pedro](#)

So far we've learned that among the group that we call "Church Fathers" we have the Apostolic Fathers (who we learned about [two weeks ago](#)) and the Greek Fathers (who we learned about [last week](#)). There are also the Latin Fathers, the Syriac Fathers, and the Desert Fathers. Many of these are also considered Doctors of the Church, but not all.

Today, let's look at the **Latin Fathers**, known by this title for the language that they wrote in. They are also called the Western Fathers.

Tertullian (c. 160–c. 225), sometimes called the father of Latin Christianity, was born in Carthage, in northern Africa, and was the son of a Roman centurion. After his conversion, he became a priest and lawyer in Rome. He wrote three books in Greek but is said to have been the first great Christian writer in Latin, one who introduced the terms *trinitas*, *vetus testamentum* (Old Testament), and *novum testamentum* (New Testament) into the Latin vocabulary, and the first to refer to consecrated virgins as "brides of Christ". Many of his works still exist, and his writings are mostly apologetics against paganism. Like Origen, he is one of our Church Fathers who is not considered a saint. This is because in later life, Tertullian embraced the Monatist heresy (also known as "New Prophecy"), which accepted visions from certain new prophets who claimed inspiration from the Holy Spirit.

Cyprian of Carthage (c. 200–258) was a Christian convert who became Bishop of Carthage. During the Valerian persecution, many of the faithful of Carthage apostatized by sacrificing to Roman gods. Cyprian condemned these cowardly acts and demanded that these people do public penance before being re-admitted to the Church. This led to a schism in his diocese, which he survived. Eventually, he was martyred during the Valerian persecution – the records of his trial still exist. Greatly influenced by Tertullian, as bishop, he wrote extensively, mostly with a pastoral intent.

Pope Damasus (305–384) was the bishop of Rome from 366 to his death. He was born to Christian parents, his father being a priest. He was pope during the official recognition of Christianity as the religion of the state in 380. He presided over the Council of Rome, which determined the official canon of Scripture. Damasus commissioned the translation of the Bible into Latin (known as the Vulgate) by Jerome, who had been Damasus' personal secretary. He also helped Athanasius of Alexandria against Arianism, which helped bring reconciliation between the Roman and Antiochian Churches. Damasus was also a great supporter of the veneration of martyrs and restored the catacombs.

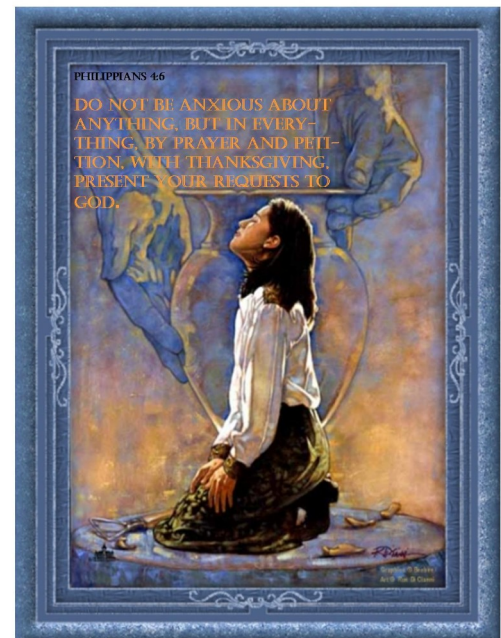
Other **Latin Fathers** are Gregory the Great, Ambrose, Augustine, Jerome, Isidore of Seville, and Hilary of Poitiers, who are all considered Doctors of the Church. You can read about them in *Deacon-structing Doctors of the Church*, [part 1](#) (Gregory, Ambrose, Augustine, Jerome); [part 2](#) (Isidore), and [part 3](#) (Hilary). Come back next week and we will look at our Syriac Fathers.



Every week, Deacon Pedro takes a particular topic apart, not so much to explore or explain the subject to its fullness, but rather to provide insights that will deepen our understanding of the subject. Contact: pedro@saltandlighttv.org.



Dominican Sisters of Mary
Mother of the Eucharist



[prayerrequestlink](#)

Then Pilate said to him: "What is truth?"

It's amazing how many things accumulate in one's memory. I recalled out of nowhere recently a moment when I was only 9 years old standing with another boy – when a bedraggled looking dog came along. My friend expressed pity for the pup and suggested we contact the SPCA to retrieve it and save its life. At once I protested: "Don't contact the SPCA – that's the name of the Society for the Protection of Cruelty to Animals." Of course I was partly right. The Society did deal with abandoned animals – but the P stood for Prevention of Cruelty, not Protection and so I was also very wrong! Which should have cautioned me as I grew up to question my notions of what's true, for while there may be something right in what I say, there may at the same time be something untrue or overlooked or – spiteful.



Which is the wonderful thing about the New Testament Greek word for truth *aletheia*. Its root is *lethe*, which means concealment. But when you place the negative letter *a* in front of *lethe* - resulting in *aletheia* - it means un-concealment. So in Greek the word truth refers to something *unconcealed*, brought into the open, unveiled. But if truth unveils the nature of something otherwise concealed, it also allows that something remains concealed. We never know the *whole* truth. As in my way of defining the SPCA – I was partly right and partly wrong. And that goes for any "truth" I may utter – even if scientifically verifiable. Gene Wilder as Young Frankenstein sends Marty Feldman to fetch the preserved brain of a genius and Marty returns with the brain of Peter Boyle. So things happen beyond our rational intent.

At my age I can look back and describe myself in ways that are truthful or factual – in terms of things that happened, beliefs I held, knowledge I had gained. But in the light of ongoing experiences I can question many of the truths I held back then – not that they are now untrue but that they fell short of dimensions it has taken years to become un-concealed. In other words, over time the earlier truths widen and deepen and even correct themselves – at times almost to seem contradictory to what I thought I knew. Think of the German citizen who voted for Adolf Hitler in 1932.

Which is why some ancient Greek philosopher would be amazed at how cocksure we moderns are about what we think is true. There is no doubt that we have been technically correct, accurate when it comes to building complex weapons, rockets, ferreting out new resources to comfort our lives – but what about what even scientists call unanticipated effects? So many of these achievements are verifiably "true" – we can see the results. But what remained concealed about them was the potential tension, the terror, the displacement, indeed the competitive deceptions they would breed – in other words the *whole* truth about our mismanagement of our world.

The beauty of truth as articulated in poetry, drama, novels – and of course by way of biblical literature – is that it un-conceals what reason and science so often leave concealed: that there is more to reality than manipulable fact. Which is why the Jesus of John's Gospel can say: *If you remain in my word . . . you will know the truth (true things will be un-concealed), and this truth will set you free.*

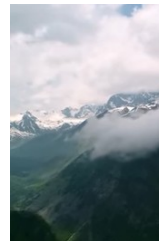
-Geoff Wood, 5/30/21

Interbeing

Buddhist monk and peace activist Thich Nhat Hanh (b. 1926) has offered the world much wisdom through his personal example and teaching. Here he offers a meditation about a piece of paper to illustrate the mysterious interconnection of all things which he calls "interbeing":

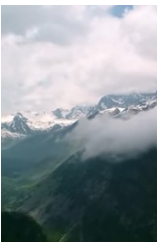
If you are a poet, you will see clearly that there is a cloud floating in this sheet of paper. Without a cloud, there will be no rain; without rain, the trees cannot grow; and without trees, we cannot make paper. The cloud is essential for the paper to exist. If the cloud is not here, the sheet of paper cannot be here either. So we can say that the cloud and the paper *inter-are*. "Interbeing" is a word that is not in the dictionary yet, but if we combine the prefix "inter-" with the verb "to be," we have a new verb, inter-be.

If we look into this sheet of paper even more deeply, we can see the sunshine in it. Without sunshine, the forest cannot grow. In fact, nothing can grow without sunshine. And so, we know that the sunshine is also in this sheet of paper. The paper and the sunshine inter-are. And if we continue to look, we can see the logger who cut the tree and brought it to the mill to be transformed into paper. And we see wheat. We know that the logger cannot exist without his daily bread, and therefore the wheat that became his bread is also in this sheet of paper. The logger's father and mother are in it too. When we look in this way, we see that without all of these things, this sheet of paper cannot exist.



Looking even more deeply, we can see ourselves in this sheet of paper too. This is not difficult to see, because when we look at a sheet of paper, it is part of our perception. Your mind is in here and mine is also. So we can say that everything is in here with this sheet of paper.

We cannot point out one thing that is not here—time, space, the earth, the rain, the minerals in the soil, the sunshine, the cloud, the river, the heat. Everything co-exists with this sheet of paper. That is why I think the word inter-be should be in the dictionary. "To be" is to inter-be. We cannot just *be* by ourselves alone. We have to inter-be with every other thing. This sheet of paper is, because everything else is.



Suppose we try to return one of the elements to its source. . . . Without non-paper elements, like mind, logger, sunshine and so on, there will be no paper. As thin as this sheet of paper is, it contains everything in the universe in it.

[Experience a version of this practice through video & sound.](#)

Thich Nhat Hanh, *Peace Is Every Step: The Path of Mindfulness in Everyday Life*, ed. Arnold Kotler (Bantam Books: 1991), 95–96