

St. Therese Catholic Church

January 30, 2022 Ministered by the Discalced Carmelite Friars Est. 1924

510 North El Molino Street | Alhambra CA 91801 | (626) 282-2744 | www.StThereseChurchAlhambra.org



When the people in the synagogue heard this, they were all filled with fury. They rose up, drove Him out of the town, and led Him to the brow of the hill on which their town had been built, to hurl Him down headlong. But Jesus passed through the midst of them and went away (Luke 4:28-30).

OFFICE HOURS | CONTACTS

Masses—Saturday: 8:00 a.m. & Vigil at 5:00 p.m.

Sundays at 7:30, 9:00, 11:00 a.m., 5:00 p.m.

And Traditional Latin High Mass at 1:00 p.m.

Monday-Friday Masses: 6:00 and 8:00 a.m.

(the daily 8:00 a.m., the Sunday 11:00 a.m., and the weekday 7:00 p.m. Masses are **LIVE STREAMED** on Facebook AND YouTube); **Rosary: Mon-Sat after 8:00 a.m. Mass**

Masses on Monday, *Tuesday (*Spanish), Wednesday & Thursday EVENINGS at 7:00 p.m. (Tues. and Thurs. are preceded by a showing of The Chosen, Season 2, from 7:00 to 7:15 p.m.); **First Friday Mass: 7:00 p.m.**

CONFESSIONS (OUTSIDE)-Wednesdays from 8:00 to 9:00 p.m.; Saturdays from 3:00 to 6:30 p.m. and Sundays from Noon to 1:00 p.m.

Carmelite Cloister: 7:30 a.m., Monday-Saturday

MASSSES | CONFESSIONS

Monday – Friday: 9:00 am-1:00 pm; 2:00 pm-5:00 pm

Pastor: Fr. Thomas Koller, OCD X222

Associate Pastor: Fr. David Guzman, OCD X232

In Residence: Fr. Albert Bunsic, OCD;

Fr. Bernard Perkins, OCD X225; Bro. Jason Parrott, OCD;

Fr. Godfrey Chandya, OCD

Deacons: Dcn Joseph Mizerski | Dcn Gilbert Vargas X333;

Annulments: Deacon Gilbert Vargas X333

Vocations: For the Archdiocese: (213) 637-7515

For the Carmelites: www.discalcedcarmelitefriars.com

Parish Secretary: Denise McMaster-Holguin X223
denisekay@hotmail.com

Finance: Noralyn Cailan X228 / cailannocds@gmail.com

Music Director: Paula Grimm | pgrimm.dir@gmail.com

Respect Life Ministry: Catherine Contreras XI12

ST. THERESE CARMELITE SCHOOL

(626) 289-3364

www.SaintThereseCarmeliteSchool.com

Principal: Alma Cornejo X661

principal@saintthersecarmeliteschool.com



SACRAMENTS

- Baptisms: Register online
- Weddings: Register online at least six months in advance
- Anointing of the Sick: Call the office

PASTOR'S MESSAGE

First of all, Congratulations to Father Joseph Mary for his “yes” to Jesus the High Priest! Yesterday, Jesus invited Father to join Him in the ministerial priesthood and to help Him offer sacrifice to God and to sanctify the people of God!!! We invite you to view his ordination Mass on our Facebook page and/or YouTube Channel (links on the home page of our website). Let Father Joseph Mary tell you a little about himself in his own words:



I was born in Vietnam and grew up in Stockton, California. I received my Bachelor of Science degree in Computer Engineering from the University of the Pacific. Before entering religious life, I worked for several technology companies and ended my career as a System Engineer at a software company in Silicon Valley. I joined the Discalced Carmelite Friars of the California-Arizona Province in 2013, made my first profession of vows in 2014, and my Solemn Profession in 2019. I was ordained to the Sacred Order of Deacons on June 15, 2020. I studied philosophy and theology at Mount Angel Seminary and graduated in April of 2021. I am grateful to God for all the blessings that He has bestowed on me, and I humbly ask for your continued prayers.

Merry Christmas/Epiphanytide for a few days more as we approach Candlemas this Wednesday, February 2, the official close of the unofficial Christmas season! We have Michaelmas (the Feast of St. Michael and the other Archangels on September 29), Christmas, and now Candle-Mass, when we celebrate the day that Joseph and Mary took Jesus to the Temple to present Him to the Lord, to His Heavenly Father. And it is all happening under the guidance of the Holy Spirit. (Notice all the references to the Spirit in the Gospel account of the Presentation—Luke 2:25-27.) Simeon prophesies in the Spirit that “this Child will be for the downfall and the rising of many in Israel.” We can take courage that our lives will also participate in His suffering and glory, just as the lives of the unborn and their parents do. As promised last week, here is Part Two of the abortion decision problem and solution:

Post-Abortion Aftermath: The Problem

(Below are notes from a workshop in 1999 by the late Fr. Blair Raum of the Baltimore Archdiocese)

Why does a woman choose an abortion? Because she is having a “crisis pregnancy” and someone has a problem with the child in her womb. It could be 1) the woman’s parents, 2) the medical profession (the “life of the mother is at risk,” “the baby has a defect,” etc.), 3) the boyfriend/father of the child who is pressuring her (“maybe he won’t leave me if I do this,” even though 70% of the time she breaks up with him within three months of the abortion), or 4) she herself has a problem. Abortion is seen as the logical solution to the problem, because it is cheap, available, “risk-free,” and “solves all the problems” of that crisis pregnancy.

What happens after the abortion? Relief, initially. But the particular “research” to get that answer was done immediately after the women came out of the abortion mill. Not long after an abortion, however, a deep pain begins to emerge within her, and this is the guts of the problem: **She is a mother who is missing her child.** From the moment of the conception of the first child, a woman’s “mother-wiring” begins to become active, and she is FOREVER a mother after that. But that child is now missing. What will she do with that pain? She will either 1) grieve the loss, or 2) not grieve the loss. The first is very difficult to do, because she then has to admit that the reason she is missing the child is because she killed her child. So, most post-abortion women choose the second option. And they then become stuck in their grief.

Health professionals call it “complicated mourning” or “impacted grief”. The person, in effect, says, “I have a loss, and I am not going to grieve it.” But the natural thrust of the human body/mind is to get the grief/pain out in order to heal. If the obstacles are removed, people tend to heal. For example, someone suffering from severe abuse is put into a safe environment, so that those bad experiences can now slowly be gotten over and the powerful emotions no longer be compartmentalized but integrated. So, since the post-abortion woman chooses not to grieve, she must now use denial to thrust the grief/pain back down and keep it away from her. Denial is the defense mechanism that says, “It isn’t true/it doesn’t hurt, because I say it isn’t true/it doesn’t hurt.”

Now she has two problems: 1) unresolved grief and 2) a powerful tension between her pushing down the grief through denial, while the grief pushes up to try to get out. **SO NOW SHE HAS NOT RELIEVED BUT DOUBLED HER PAIN.** Denial as a defense mechanism works very well, but is very expensive, because to deny some of your feelings, you have to deny all of them, which takes a great amount of work! Very expensive! It is like trying to keep a beach ball under water. It keeps trying

SCHOOL OPEN HOUSE

TODAY! SUNDAY, JANUARY 30!



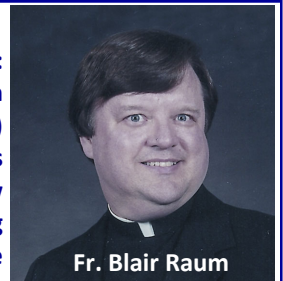
Saint Therese Carmelite School and the Carmelite friars invite you to attend the School's OPEN HOUSE TODAY, Sunday, January 30th. Start your tour in the Parish Hall anytime between the hours of 10:00 a.m. and 3:00 p.m. For more information, please visit their website at www.SaintThereseCarmeliteSchool.com.

(626) 289-3364

admin@SaintThereseCarmeliteSchool.com / Principal: Mrs. Alma Cornejo, ext. 661

(POST-ABORTION AFTERMATH—Continued from previous page)

to pop up, so you must constantly keep on top of it to prevent that. So, denial has two problems: 1) she must numb out all her emotions, and thus becomes emotionally isolated from others (which is why 70% of women break up with their boyfriends within three months of the abortion), and 2) denial does not last forever, and will break sooner or later (Fr. Raum has seen it break as soon as two to three months after the abortion, and as long as 45 years after). These two pains can now lead to a third problem: A lifestyle that seeks to cope with all that pain: eating disorders (stuffing and purging symbolize the pain being pushed down and trying to come up), or alcohol/drug abuse (to numb out), or sexual promiscuity (to try to feel good in the midst of all this pain), or depression or anxiety ("What would happen to me if all the pain came up?"). If this sounds like a hellish existence, it is. Many women have said, "The day I had my abortion is the day I walked through the gates of Hell!" And as of 1999, about 29 million women and 29 million men have gone through or are going through this kind of suffering. (What has been said above about women goes for men as well, although they have another problem, in that sometimes the abortion is hidden from them.)



Fr. Blair Raum

Something else to consider: Health professionals think that about 50% of women have been sexually abused before the age of 21 by a male whom they knew and trusted (about 37% report this abuse, so it's suspected that the actual numbers must be significantly higher.) What is abuse? When someone crosses the legitimate boundaries of another person and takes from him/her something the abuser has no right to take, for the satisfaction of the abuser's own needs. What is abortion? The crossing of the legitimate boundary of another person (the unborn child) and taking from the child what you have no right to take (the child's life) for the satisfaction of your own needs (the resolution of the crisis pregnancy). So, 50% of women in the U.S. have "abuse" imprinted into their brains and thus have a pre-disposition or inclination to say "yes" to abortion, before the crisis-pregnancy ever takes place, because she has been told during those vulnerable years of her childhood that, "It is alright to cross the boundaries of another person to satisfy your needs by taking something from the other person," even if the "other" is an unborn person. So, if 50% of women have been abused before the age of 21, then no wonder there is so much anger in pro-abortion women. If you listen to the slogans at the pro-abortion rallies, like "Keep the Supreme Court out of my body!!!," you realize that that is the rhetoric not of politics but of abuse survivors. It makes you wonder, "Who else has been in your body that you did not want there!?"

There is another dynamic at work in the abortion decision: the possible dynamic of re-enactment. When you suffer an overwhelming trauma as a child (e.g. sexual abused), you can attempt to resolve the trauma by an action that in effect says, "I will re-enact this trauma, but this time I will win." This strategy doesn't work, because it only avoids the pain of the earlier abuse and doesn't resolve it. So, on some level an abortion may be the re-enactment of the trauma of abuse earlier in life. Some have multiple abortions with the hope that, "If I do it often enough, I won't feel the pain anymore."

THE SOLUTION: The problem in a nutshell is that the woman says, "I will not be your mother" to the child in the womb. The solution in a nutshell is when she reverses that decision and begins to say, "I WILL be your mother" and somehow lets the child say, "I will be your child." Since the child has died, this bonding can only be in the spiritual world, the world (as Christians know by faith) of the Holy Spirit, of the Father, and of Jesus Christ. So the ultimate healing is always a spiritual and supernatural healing.

EVERY MOTHER NEEDS TO KNOW THREE THINGS ABOUT ALL HER CHILDREN: 1) WHERE THEY ARE, 2) WHO THEY ARE WITH, AND 3) THAT THEY ARE SAFE. A poor couple in Baltimore lost all three of their pre-school children in a fire, two weeks before Christmas. The mother came to the priest very angry at God: "I want my children back!" "Well, tell God, and pray hard." She came back after a few days and said God spoke to her in prayer, and told her that He asked the children if they would like to come back, but they said they would rather stay with God. She said to the priest, "I can accept what happened now, because I now know three things I didn't know before: where they are, who they are with, and that they are safe. (Article concludes on the next page.)

(POST-ABORTION AFTERMATH—Conclusion of article from previous two pages)

The great news is that you (anyone with two ears) can begin to turn things around for a post-abortion woman in about **ONE HOUR!!!** How? **GET HER STORY!!!** And she is more likely to approach you than a priest or minister. When she says something like, “Do you have a few minutes? I would like to share something with you,” you just have to sit back, get a couple of boxes of Kleenex, one for her and one for you, and **LET HER TELL HER STORY!!!** And let her tell it the way she wants to tell it. Don’t worry about getting details, or the missing pieces. One effect of trauma is partial amnesia. She may never recover certain parts of the story. But that doesn’t matter. What matters is to let the pain and grief come to the surface, to let that painful beach ball come up to

the surface where it wants to and should be! And above all, **NEVER, NEVER, NEVER JUDGE HER!** She has already judged and condemned herself and felt terrible guilt many times over. She is the perfect penitent. Your job is simply to listen.

By doing that, you accomplish these wonderful things: 1) you significantly lower that toxic pain she has been carrying for an average of 10 to 12 years, just by being a safe person whom she can talk to and in so doing let the toxic emotions out (but you will get some of the poison by listening to her, so you have to be careful to de-toxify by taking a nap, or going out, or exercising, or listening to good music, etc.); 2) you help her to come out of that emotional isolation she was in for an average of 10 to 12 years (or somewhere between two to three months and 45 years). One woman came to Fr. Raum, and for three sessions spent the whole time crying, until by the fourth meeting she told her story.

What if she brings up the following statement and question? 1) I feel that I have committed the unforgiveable sin by taking the life of my child; 2) Why would the Church want me back? I’ve gone against everything the Church stands for.” Here is how you can respond, First, try to go for the story: “These concerns of yours are very important, and before we get into them, it would be very helpful for me if you could tell me your story.” Then, after her story, you can deal with these two concerns. Here is how: don’t respond to number one. Since she doesn’t ask it as a question, but states it as a declaration, she would not bring it up if she **REALLY** believed she had committed that unforgiveable sin. [Traditionally, the unforgiveable sin is seen as refusing God’s grace of final repentance; so, it is not that God refuses to forgive, but that the person goes to his grave refusing to let God forgive him. It involves the pride of insisting that there are some sins so great that God is not powerful enough to forgive them—in spite of God repeatedly trying to tell the person otherwise.] Regarding the question, this response seems to work every time: “You know, you raised this question about why the Church would want you back. And I am really puzzled by that question, because everything I hear from the Church, from its preaching and teaching and canon law and papal encyclicals, is that ‘abortion is not good for you’. And from your story I hear you also saying the same thing: ‘Abortion was not good for me.’ So, I’m not sure where the opposition between you and the Church lies. You both are saying exactly the same thing. And the Church can also bring the healing from that great pain, which you also want.”

Remember, all you have to do is be a good listener. You are like the person throwing the life preserver to one drowning. Your job is to “pull her to shore.” Then others can do the CPR, get her to the hospital, etc. And, in fact, unless you are a trained professional, it is better **NOT** to work with her on an on-going basis after she tells her story. Instead, you can offer to drive her to Project Rachel appointments for post-abortion counseling, keep in contact with her that way, baby-sit her children, pray with her, call her up regularly, etc. **BUT YOU HAVE ALREADY DONE THE MOST IMPORTANT THING IF YOU HELPED HER TELL HER STORY ABOUT THE ABORTION.**

By way of encouragement to you pro-life workers: 1) women say that the Rosary you prayed outside the abortion mill years ago, while they were inside, is the reason they are now telling their stories. 2) Post-abortion women are very angry, but not primarily at their boyfriends or the abortion doctor—but rather at the people who should have been there to tell her the truth but didn’t. Long before *Roe vs. Wade*, the Catholic Church consistently said that abortion is wrong, so in the long run they will not be angry at us, because they will know that we tried to tell them the truth and to help them choose life.

YOU MUST BE VIRTUS COMPLIANT BY FEB. 3

In keeping in line with the Archdiocesan policies for the Protecting God's Children Program, Fr. Thomas states that **all those working or volunteering with or around children in our school or church are required to be certified in the Virtus program and to have their fingerprints on record with the Archdiocese** (NOTE: children are present in most liturgical ministries, e.g., altar servers, etc.) **Fr. Thomas says that each person needs to be in compliance by the last class on February 3, 2022, or he or she may not continue in his or her ministry.** This includes everyone involved in ANY PARISH MINISTRY, RELIGIOUS EDUCATION, etc. The following classes will be offered via ZOOM (you MUST pre-register by the Friday before the class you need to take!!):



- **Protecting God's Children**, the initial full three-hour course required for those who need to be certified for the first time within the L.A. Archdiocese, will be offered this **Thursday, February 3, from 6:00 to 9:00 p.m., via Zoom.**
- **Keeping the Promise Alive**, the recertification course for those recertifying within five years of their first certification (2016), will also be offered this **Tuesday, February 1, from 7:00 to 8:30 p.m., via Zoom.**

For questions or to register for either class, you must email rhondalstorey@gmail.com. Once you do that, you will receive a confirmation e-mail, followed by the Zoom link the day before the session for which you register.

WOMEN'S RETREAT AT EL CARMELO IN REDLANDS



Join us for our annual Women's Silent Retreat from **Friday, March 11, through Sunday, March 13**, at El Carmelo Retreat House in Redlands. Please note that there will be **NO bus transportation** in 2022. You must drive or carpool to El Carmelo Retreat House, 926 East Highland Avenue, Redlands, California. To join us, **mail the filled-out form below, along with your \$60 non-refundable DEPOSIT check to the retreat captain: LOUISA DAY**, 600 West Gleason Street, Monterey Park 91754 (the balance is due on March 1, 2022). For more info, e-mail

Louisa at louisaeday@yahoo.com or text her at (323) 360-5186.

☐ I want to reserve a **PRIVATE ROOM** with private bathroom (single occupancy) for \$210 per person.

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FINANCIAL OFFERINGS

May God reward you for giving from your heart! Below you will find the total collection for last weekend, as well as for the previous four weekends. Note: There is a second collection on the 2ND WEEKEND OF EACH MONTH for our School.



January 22 / 23 , 2022

Unrestricted..... \$18,398.00
Restricted\$ 5,735.00
TOTAL.....\$24,133.00

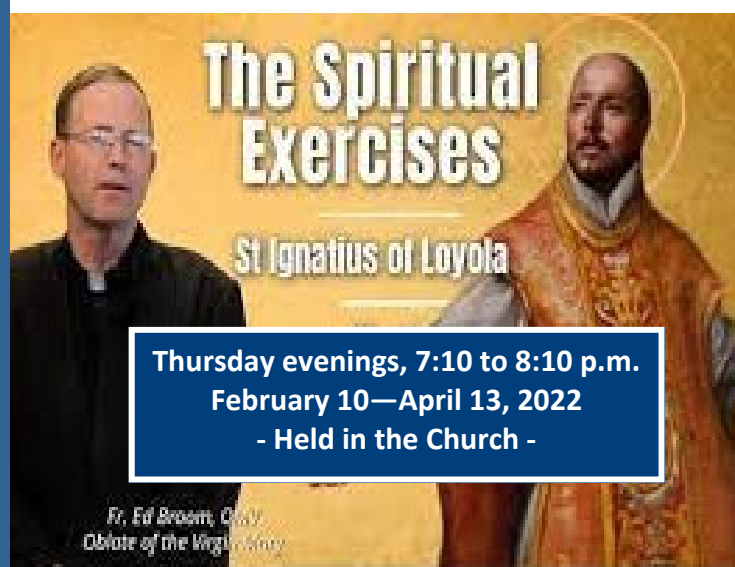
December 25/26\$24,261.00
January 1/2 \$ 6,640.00
January 8/9\$61,621.00
January 15/16 \$13,532.00

CHECK USERS: Please use a donation envelope in order to more easily credit your account.

OFFICES TEMPORARILY CLOSED

Due to an increase in local Covid cases (including people who are associated with this office), we have made a decision to temporarily CLOSE the offices. This will last until further notice.

SPIRITUAL EXERCISES OF ST. IGNATIUS



You are invited to attend this FREE ten-week course, conducted by Fr. Ed Broom. It will be held in our church on Thursday evenings from February 10 through April 13 from 7:10 to 8:10 p.m. each evening (following the evening Mass, which will be moved to 6:00 p.m. for these ten weeks).

You MUST pre-register by sending an email to StcLENT2022@gmail.com (include your name and your phone number). If you don't have email, leave a voice mail with Maria Alejandra by calling (626) 282-2744, ext. 1—235.

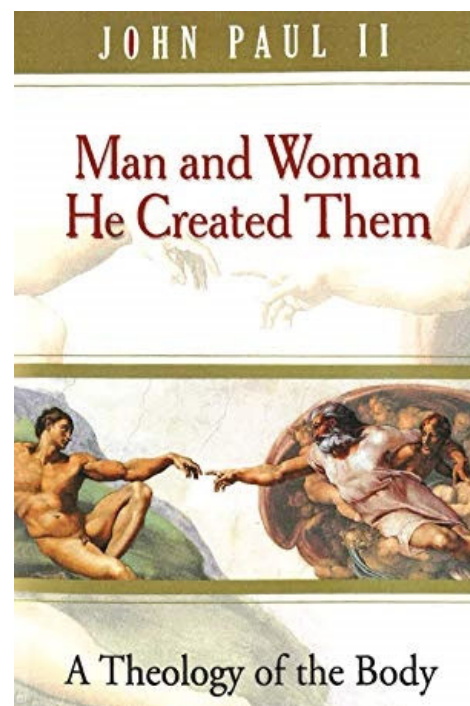
THEOLOGY OF THE BODY SERIES

Everyone is invited to come and learn more about St. John Paul's Theology of the Body by attending this series, facilitated by Fr. Thomas.

We meet on the SECOND and FOURTH Fridays of each month from 7:00 to 8:30 p.m., in the Guadalupe Courtyard of the Parish Offices. **The next meeting will be February 11.**

Included in the series is audio, video, and Power Point presentations, as well as discussion and prayer. Feel free to bring food and/or drinks to share!

For those who would prefer, you are also welcome to join us VIA ZOOM. The Personal Meeting ID Number is 846 381 4560 and the Passcode is yaCsG6.



Mass Intentions

January 29 to February 5, 2022

Saturday evening:

5:00 p.m.: Martin Smith & Family, INT

Sunday:

*7:30 a.m.: Ky Dang & Family, INT

7:30 a.m.: Parishioners

9:00 a.m.: Eliseo Tan, RIP

11:00 a.m.: Dr. James Ford, RIP

1:00 p.m.: In Th'gvg to Our Lady of Guadalupe

5:00 p.m.: Grace Lowenberg, INT

Monday:

6:00 a.m.: Gabriela Mora, INT

*7:30 a.m.: Phi-Yen, Birthday INT

8:00 a.m.: Letty Sebastian, INT

7:00 p.m.: Bro. Lawrence Blake, RIP

Tuesday:

6:00 a.m.: Roy Pabines, RIP

*7:30 a.m.: Emma Lowenberg, RIP

8:00 a.m.: Gene Ruckh, RIP

7:00 p.m.: Mary Louise Longoria, RIP

Wednesday:

6:00 a.m.: Betty Pryzbl, RIP

*7:30 a.m.: Peace in all of Humanity

8:00 a.m.: Daniel Yan, Th'gvg INT

7:00 p.m.: Brenda Andritsis & Mary Rose Go INT

Thursday:

6:00 a.m.: Gene Ruckh, RIP

*7:30 a.m.: Sr. Regina, OCD, INT

8:00 a.m.: Carmen Kelly, RIP, and Daniel Yan, INT

7:00 p.m.: Maricela Saucedo, INT

First Friday:

6:00 a.m.: Espie Verduzco, B-Day INT

*7:30 a.m.: Aurora Garcia, RIP

8:00 a.m.: Mary Frances Magana, INT

7:00 p.m.: Julius & Carmina Doria, INT

Saturday Morning

*7:30 a.m.: Carmelite Community

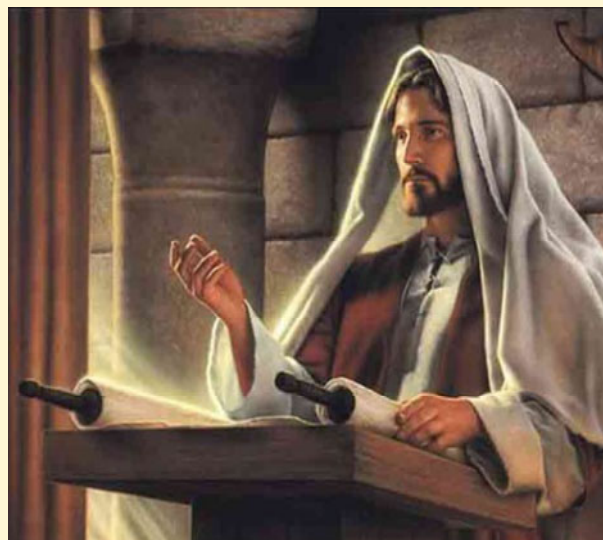
8:00 a.m.: Josefina Villacorta, RIP

***Held at the Cloistered Carmelite Chapel,
215 E Alhambra Road, Alhambra, California**
Although Mass is still being celebrated
at the chapel for the above intentions,
it is temporarily closed to the public,
due to an increase in Covid cases.

LIVE STREAMED MASSES:

The 8:00 a.m. Daily Mass (Monday—Saturday), the 11:00 a.m. Sunday Mass, and the 7:00 p.m. weekday Masses are live streamed on Facebook AND YouTube (for those unable to attend due to illness, etc.). Links to those two sites are on our website's home page (in the top left column).

Gospel Reading



In the synagogue at Nazareth, when Jesus speaks of the Spirit's anointing being upon Him, the anointing described in Isaiah, the crowd is amazed, and seems like they even want to take credit, since he's a local boy. Then Jesus speaks some words of tough love, and "local boy" pivots to "who does He think He is?"

You couldn't blame Jesus, in that moment, if He recalled the words of Jeremiah, His prophetic ancestor. Though the crowd drove Jesus out of town and up a hill to throw Him to His death, His time had not yet come. The strength and protection that God promises to prophets came for Jesus that day, as He passed through the mob's midst, unharmed. He passed through their midst to continue the work for which the Spirit had anointed Him.

For us who follow the prophetic heritage of Jesus this day, we've been warned. But we've also been assured of God's care.

Personal Ads

The Carmelite Sisters of the Most Sacred Heart at Santa Teresita in Duarte are seeking to hire compassionate nurses such as CNAs and LVNs to join us. If interested, call (626) 408-7820 or email SantaTeresitaInc.com.

FOR RENT: ROOM IN APARTMENT—On Lake Avenue in Pasadena (shared bath, house privileges). \$850/mo plus \$500 deposit. Call Connie at (626) 318-6281.

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Pregnancy Help Center of San Gabriel Valley

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- 24 Hour Hotline (626) 444-HELP
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- Speaker's Bureau

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