

SAINT THERESE CATHOLIC CHURCH

1100 East Alhambra Road, Alhambra CA 91801 | (626) 282-2744 | www.StThereseChurchAlhambra.org

January 31, 2021

MINISTERED BY THE DISCALCED CARMELITE FRIARS

Estab. 1924

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: Deacon Joseph Mizerski X333;

Deacon Gilbert Vargas X333

Annulments: Lorraine Mizerski X333

Vocations:

For the Carmelites: www.discalcedcarmelitefriars.com

For the Archdiocese: (213) 637-7515

Parish Secretary:

Denise McMaster-Holguin X223 denisekay@hotmail.com

Finance: Noralyn Cailan X228 / cailannocds@gmail.com

Music Director:

Charlotte Lansberg X226 / cjlansberg@gmail.com

Respect Life Ministry / Vox Vitae:

Catherine Contreras X112

MASSES AND SERVICES

ALL SERVICES ARE OUTDOORS

Saturday: 9:00 a.m. & Sunday Vigil: 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: 6:00 and 9:00 a.m.—the 9:00

a.m. Mass is live streamed on our Facebook

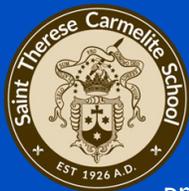
page AND on our YouTube channel:

<https://www.youtube.com/channel/UCnvT2tTus0wnxlypGOeuf0g>

Confessions under the red umbrellas on

Saturdays from 3:00 to 6:30 p.m. and on

Sundays from Noon to 1:00 p.m.



SAINT THERESE CARMELITE SCHOOL

(626) 289-3364

Principal: Alma Cornejo X661

www.SaintThereseCarmeliteSchool.com

principal@sainttheresecarmeliteschool.com

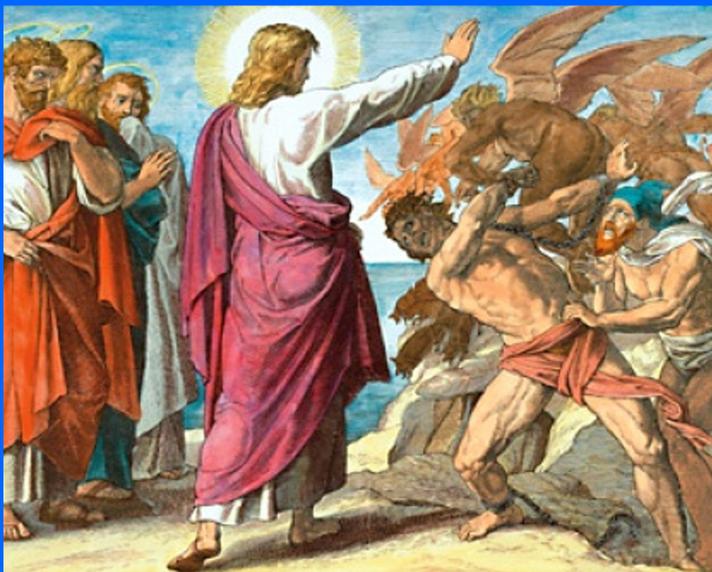
See our VIDEOS on the School's Facebook page or on the Church's website > Our School > Videos

SACRAMENTS:

Baptisms: Register online

Weddings: Register online at least six months in advance

Anointing: Call the office.



In their synagogue was a man with an unclean spirit; he cried out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!" Jesus rebuked him and said, "Quiet! Come out of him!" The unclean spirit convulsed him and with a loud cry came out of him. All were amazed and asked one another, "What is this? A new teaching with authority. He commands even the unclean spirits and they obey Him." His fame spread everywhere throughout the whole region of Galilee (Mark 1:23-28).

New Parishioners: Welcome to St. Therese! Please register online: www.StThereseChurchAlhambra.org

We have a mail drop in front of the office at 510 North El Molino Street. It is located on the right side of the door.

FROM THE PASTOR

Dear St Therese Parishioners,

It is my joy to wish you Merry Christmas for three more days, all the way through Candlemas, February 2nd, the Presentation of Jesus in the Temple!!! Please check out our prayer section in this bulletin for a guided meditation by a Passionist priest on this wonderful Feast! Also, in the afterglow of the Church Unity Octave (January 18-25) and the Feast of the Conversion of St Paul, you may want to take an inventory of the **MOTIVATIONAL GIFTS** of the Holy Spirit (see our website, sttheresechurchalhambra.org, for the link), to give you a better sense of how the Blessed Trinity normally works with you to help other people.

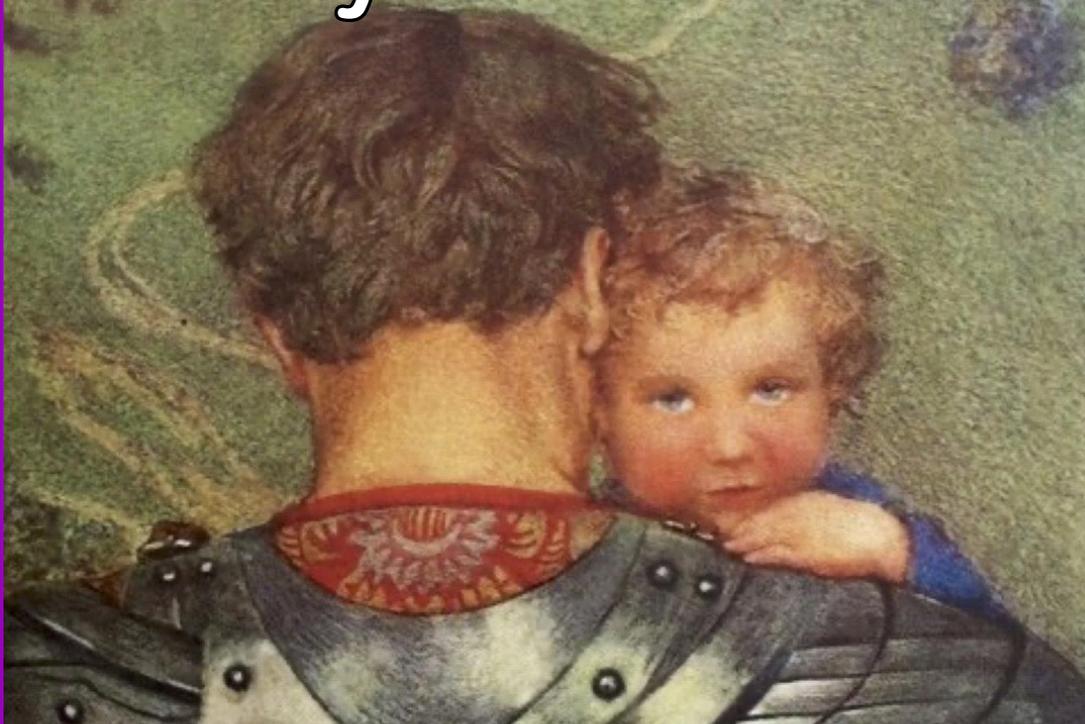


And now I'd like to share a quick little Christmas story (by John Shea—quoted in **THE HOLY LONGING**, by Fr. Ronald Rohlheiser) to keep the wonder of the Incarnation burning brightly in our hearts:

She was five, sure of the facts, and recited them with slow solemnity, convinced every word was revelation. She said they were so poor they had only peanut butter and jelly sandwiches to eat and they went a long way from home without getting lost. The lady rode a donkey, the man walked, and the baby was inside the lady. They had to stay in a stable with an ox and an ass (hee-hee), but the Three Rich Men found them because a star lit up the roof. Shepherds came, and you could pet the sheep but not feed them. Then the Baby was born. And do you know who He was? Her quarter eyes inflated to silver dollars. The Baby was God. And she jumped in the air, whirled round, dove into the sofa, and buried her head under the cushion—which is the only proper response to the Good News of the Incarnation.

**Blessed Christmas-Epiphany rejoicing with Jesus and Mary and Joseph,
Fr. Thomas of the Trinity, OCD**

Beauty Will Save the World



"Ours is a time of continual movement which often leads to restlessness, with the risk of 'doing for the sake of doing'. We must resist this temptation by trying 'to be' before trying 'to do'..."
(St John Paul II, *Novo Millennio Ineunte*)

Action Point
This week I will enjoy doing something "useless," just being with a loved one...

Healing Prayer Formation

By Rev. Isaias Powers, CP

GOODNESS IN, GOODNESS OUT: The computers of today can give us a thought-provoking insight into the lovely, gentle, almost wordless event that happened to Mary, twenty centuries ago. There is a saying among computer engineers: GIGO, which means "Garbage in; garbage out." That is, if you put inconsequential information into the computer, you won't get anything but nonsense out of it.

The monks of the Middle Ages understood the wisdom of this slogan. Monks were obliged to be faithful to *Lectio Divina* or "Divine Study," the reading of Sacred Scripture and other books that spoke about God and moral virtue. The idea was that if the monk "fed" his head and heart with good reading, chances were that wisdom and goodness would come out of his head and heart. It would be a case of "Goodness in; goodness out." Such a slogan still has practical applications. Filling our minds with good reading is not only a value in itself. It also has a "replacement value;" it means we won't be filling our minds with garbage.

Many people "GIGO" the computers of their brains with television, with gossip, or sap to the imagination spoon-fed by movies and trashy fiction. It is no wonder that so much garbage comes out of so many people's mouths. That garbage has been the constant diet of their brain's intake. With Anna, there was no room for garbage. She had prayed and fed her thoughts with Sacred Scripture for most of her very long life. So when the time came for her to speak about serious things, she possessed an uncluttered mind and an non-trivialized heart. She understood the true significance of this marvelous Baby in His mother's arms—her instincts had not been "overdosed" by incidental tugs at her attention.

Mary was so pleased to hear Anna praise her child. Her praise counted more than the gushy compliments of the village gossips. There was the conviction of wisdom that accompanied Anna's response. She carried an assurance which only a prayerful person has. Anna's statements were all the more precious to Mary because they followed Simeon's dire prediction about the cutting edge of sorrow. The consoling sun came out to push away (for the present) all the menacing storms. In a sense, Mary read her own *Lectio Divina* by listening to the words of Anna. The wise old woman was a holy person—holy in the sense of "wholeness." She was one of the many good people who fed Mary's heart. By wise words and by the example of their lives, they gave Mary more material to ponder, over and over, in her heart.

Lectio Divina Prayer: Bring to mind your favorite saint. Remember the first time you read or heard about this saint and try to bring back the feelings you had then. Also, try to recall two wise old persons in your life: a man and a woman who have helped you by their words or simply by their presence, their wordless kindness. Think of these three people (they are to you what Anna was to Mary). Enjoy the memory of them once again. In your imagination, go to a quiet place where all of you can be comfortable. Let Mary join you there. Let her praise your friends for the goodness that they are in themselves; and for their good influence on you. (Mary may tell you things about them that you never knew before.) Then let all four help you with your *Lectio Divina*, your "goodness in" so that "goodness may come out". Let them warn you against certain superficial things not to watch or read (things which may be blunting your senses and cluttering your mind). Then let them advise you about worthwhile reading and people of good will and stimulating interests it would be better to draw from. At the end, let them say goodbye in whatever way they want to. Then see them out the door—perhaps with a promise to visit you again.

FINANCIAL OFFERINGS

May God reward you! Below you will find the total collections for the previous four weekends.

NOTE: There is a second collection on the 2ND WEEKEND each month for our School.

THANK YOU FOR YOUR GENEROSITY!



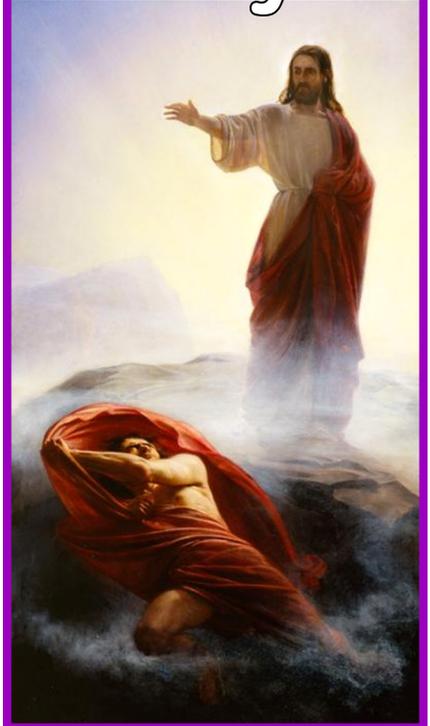
January 16 / 17, 2020	
Unrestricted	\$17,795.00
Restricted.....	\$ 1,874.00
TOTAL.....	\$19,969.00

Christmas Eve / Day	\$22,596.00
December 26 / 27	\$21,067.00
January 2 / 3	\$24,498.00
January 9 / 10	\$26,934.00

Check Users
Please use a donation envelope in order to more easily credit your account.

"YOU Have the Authority!"

Today's readings explore the question of authority in distinct ways. In Deuteronomy (Deut. 18:15–20), we hear that God's very words will fill the mouth of a true prophet, but a false prophet will, in a manner of speaking, put mere mortal words into God's mouth. We learn that Moses prepared the people of Israel for his coming death, indicating to them that God will raise up a new prophet to guide them. But how to distinguish a true prophet from a false one? The task is complicated by the fact that often, true prophets make waves, cause trouble, and disturb how things are normally done. Many people simply don't want to hear what God is saying, because it threatens their privilege, comfort, or sense of identity. Like the Israelites in today's reading, it can be hard for us to hear the voice of God. For God calls us out of all the ways we avoid opening our hearts to Him and to others. And so, God raises up surprise prophets in daily life. These are all the people and events who summon us to fuller maturity in love and in faith. We are called upon to always be ready for the prophetic word that may emerge from God's surprises.



The whole history of our Church is filled with both true and false prophets. In Mark's Gospel (Mark 1:21-28), we see Jesus teaching and healing as a true prophet, one filled with the authority of God's own voice, the Holy One of God. His authority was not like that of the scribes, who held the official positions of religious authority in His day. Jesus' fame spread because He taught with authority; He wasn't an authority because He was popular or famous. Jesus didn't get His authority from

winning a Messiah election. And He didn't threaten people or try to impress them by saying what they wanted to hear. He spoke the truth. His two main actions in His ministry were curing and forgiving people. Since the Jews thought sickness was a punishment for sins, by curing the sick and forgiving sins, Jesus showed that God loves even sinners. And those actions showed that Jesus got authority from His Father.

I think one reason many of us find it difficult to spread the Gospel message may be that we don't feel we have the authority to tell another what to believe. Most of us don't think we know the Gospel well enough to talk about it. Or we are so afraid of offending atheists, that we use that fear as an excuse to say nothing. **How do we get the authority to proclaim the Gospel?** We get it from the Holy Spirit, in Baptism and Confirmation. And, like an athlete who may be born with strength and abilities and yet has to work-out and practice to be any good, we still need to grow in that authority. One way is to read the Scriptures and pray with them, so that we get to know God through His Word and begin to listen to Him in prayer. We can consciously decide to see God in others, not just in those we love, but in everyone—even those who annoy us—and especially in those who challenge us to be more loving, patient, and forgiving.) And, of course, the Eucharist and the other sacraments strengthen God's life in us. **You'll know you have that authority when you can talk about your faith with confidence instead of hesitation.**

Our work is to do our best to discern the true prophets in our midst, and to be true prophets as well. The Psalmist (Psalm 95:1–2, 6–7, 9) tells us to do this by not hardening our hearts when God speaks. If we truly listen to God, it will be His very words filling our mouths. As always, there is great need for leaders in our communities who radically trust God to work through them. Let us pray that those who in leadership may speak for God with an authentic voice.

Uniquely in the Gospel of Mark, Jesus' public ministry begins with a direct confrontation with an unclean spirit. This passage reflects a recurring theme in Mark, that Jesus' coming is part of a cosmic battle between God and evil forces. It was commonly believed that many spirits were present in the world, and some sought to control people. Mark asserts that in Jesus, God has come to rescue humanity, to free us from every form of bondage. In today's passage, the unclean spirit does not surrender power quietly. After complaints, convulsions, and screams, the spirit finally departs. As we may witness in our own experience, that which binds us—fear, injustice, resentment—often departs only after a mighty struggle. Confronting anything "unclean" in our hearts, our institutions, or our society often involves a long journey toward freedom. May we sustain our efforts and our trust in God during these long struggles.

SCHOOL OPEN HOUSE

SCHOOL MASS & OPEN HOUSE TODAY, SUNDAY, JANUARY 31:



The School families will be attending today's 9:00 a.m. Mass. The Open House will follow **between the hours of 10:00 a.m. and 3:00**

p.m. Go to the 2nd floor of the Parish Center to begin.

All are welcomed to come and see all that our School offers.

WOMEN'S STUDY GROUP

You are invited to a virtual Endow Study beginning **THIS THURSDAY, FEBRUARY 4!** We will be reading St. John Paul's apostolic letter, "Salvifici Doloris," to approach the question of why God allows suffering and how we are to understand it and participate in it as a means to our own sanctification. To join us or learn more, **please email Alexis.irene22@gmail.com.**

What is an Endow Study? Endow brings women into small group communities that transmit the depth of our Catholic faith and intellectual tradition to awaken each participant's particular genius and ignite them as luminaries who heal, mother, and prepare families and the world for the love of Christ.

How it works: Endow groups typically meet once a week for about one hour and a half to two hours each meeting. During the meetings, each participant takes turns reading from the material. Within each chapter, discussion questions are provided that tie the concepts of the study with our everyday lives. We treasure the discussions because this is how the sisterhood is deepened and how the Lord speaks into our lives through others. There is no reading ahead or homework required for any participant. Endow was created to build communities of strong women who take every opportunity to learn how to better live out their feminine genius.

Quiet Listening Prayer

Sal: Well, Chris, what do we talk about today?

Chris: How about talking about dynamite?

Sal: Dynamite?

Chris: The dynamite in prayer.

Sal: Wow! What's that?

Chris: The Holy Spirit.

Sal: Oh...

Chris: You sound disappointed.

Sal: Well... you have to admit, "dynamite" is more of an attention-getter than "the Holy Spirit". I thought you were going to talk about something more, well, more practical.

Chris: I couldn't possibly do that, Sal.

Sal: Why not?

Chris: Because there's nothing more practical than the Holy Spirit.

Sal: Oh? What practical difference does it make, then?

Chris: Not "it"—"He". He's a person, remember?

Sal: O.K. But what difference does He make? Or is that a wrong question to ask?

Chris: It's a very good question. If something makes no practical difference, no difference to your life, then you don't care about it. Who cares whether the moon has 1,000 or 2,000 craters on its dark side? Only astronomers. But we care about dynamite, if it's in our neighborhood.

THE DYNAMITE IN PRAYER

PART ONE OF SIX PARTS

Because dynamite can make a difference, right?

Sal: Right. And the

Holy Spirit can make as big a difference as dynamite?

Chris: The Holy Spirit *is* dynamite. The word "dynamite" comes from one of the Greek words used in the New Testament to describe the Holy Spirit: *dynamis*. It means "power".

Sal: Oh, I think I understand. You mean unless there were a Holy Spirit, there couldn't be the power to start the Church and the power to inspire the writers of the Bible and so on. He's sort of like spiritual electricity?

Chris: That's part of it. But you seem disappointed again.

Sal: Because that's theoretical, theological. I want to know what practical difference He makes here and now. If He's spiritual electricity, I don't just want to know that He happens to be the source of power; I want to know if I can get a shock.

Chris: Good question. That's the other part of it, the practical difference He makes. Yes, you can get a shock. You can touch Him.



Putting Prayer into Practice

Masses/Adoration on Mondays and Thursdays

MONDAY NIGHTS

Join your Parish Community every **MONDAY** evening to strengthen your faith! The schedule is as follows:

- 7:00 p.m.: Mass
- 7:30-8:00 p.m.: Adoration
- 8:00-8:30 p.m.: Teaching



You can also watch *The Chosen* on YouTube.com.

THURSDAY NIGHTS

Join your Parish Community every **THURSDAY** evening to refresh your soul! The schedule is as follows:

- 6:30 p.m.: Viewing of an Episode of *The Chosen*
- 7:00 p.m.: Mass
- 7:30-8:30 p.m.: Adoration



Be sure to dress warm! (Bring a blanket!)

THE YEAR OF ST. JOSEPH

with Fr. Donald Calloway

Tuesday, February 2
5:30 PST
8:30 EST

REGISTER AT:
[LINKTREE/LOVEANDRESPONSIBILITYLA](https://www.linktree.com/loveandresponsibilityla)

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CONSECRATION TO ST. JOSEPH

PREPARE TO CONSECRATE YOURSELF TO ST. JOSEPH! Our first gatherings will be **Wednesday, February 10**, and then each Wednesday thereafter through March 17 in the Guadalupe Courtyard. Choose either **Noon or 6:00 p.m.** to attend (enter through the door by the Adoration Chapel).



The Consecration will take place on the Feast of St. Joseph, **Friday, March 19**. Books are available for purchase for \$15 each. Call to arrange to pay for/pick up. For more info, contact Maria Alejandra de Jesus at 993-4236.

Saturday Evenings

HEALING PRAYER TRAINING

You are invited join other parishioners VIA ZOOM for Fr. Thomas' HEALING PRAYER TRAINING. Training is held on **Saturday nights from 7:00 to 8:30 p.m.** (join anytime during that time slot).

Here is the link: <https://zoom.us/j/91328296798?pwd=QzllQ3lSMG5aK3k3ZFJlN0gzaHV0dz09> (no spaces).

The Meeting ID is **913 2829 6798**, and the Passcode is **UC3YxA**.

HEALING PRAYER TRAINING

Mass Intentions

**For the Week of
January 30 through February 6, 2021**

Saturday:

5:00 p.m.: Hazel & Ray Lessard, RIP

Sunday

*7:30 a.m.: Mother Maria, OCD, INT

7:30 a.m.: Parishioners

9:00 a.m.: John Okamoto, RIP

11:00 am: Armand Parada, RIP

1:00 p.m.: (Latin): Frederick Wayne Farrell, RIP

5:00 p.m.: Nancy Cain, RIP

Monday:

6:00 a.m.: Augustino Donald Palermo, RIP

*7:30 a.m.: Mother Maria, OCD, INT

9:00 a.m.: Abraham Casavi, INT

Tuesday:

6:00 a.m.: Fr. Philip Sullivan, OCD, INT

*7:30 a.m.: Mother Maria, OCD, INT

9:00 a.m.: Fr. Matthias Lambrecht, OCD

Wednesday:

6:00 a.m.: Armand Parada, RIP

*7:30 am: Mother Maria, OCD, INT

9:00 a.m.: Drake Walker, RIP

Thursday:

6:00 a.m.: Paule Ford, RIP

*7:30 a.m.: Fr. Adam Gonzales, OCD, INT

9:00 a.m.: Fidel Leos, RIP

Friday:

6:00 a.m.: Paule Ford, RIP

7:30 a.m.: Jim Hawkins, RIP

9:00 a.m.: 1) John Benedict Odone, B-Day INT

2) Karina Therese Laigo, INT

Saturday:

*7:30 a.m.: Carmelite Community

9:00 a.m.: Timothy Jang & Family, INT

*Held at the Carmelite Chapel,
215 East Alhambra Road
(CLOSED TO THE PUBLIC)

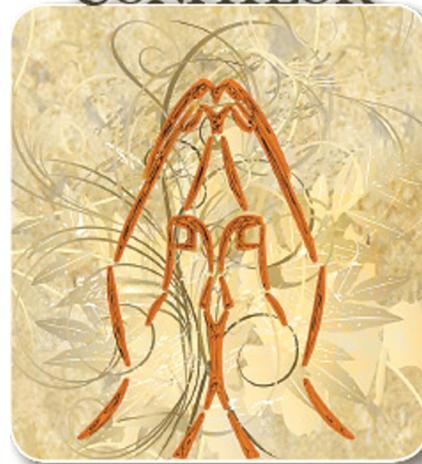
LIVE STREAMED MASSES:

**9:00 a.m. Daily Mass (Monday—
Saturday) and 11:00 a.m. Sunday
Mass are both live streamed on
Facebook AND YouTube
(for those not attending).**

Feast of Faith

I C O N F E S S

CONFITEOR



One form of the penitential rite at the beginning of Mass is the traditional Confiteor, or “I confess,” a prayer that was formerly prayed by the priest alone at the foot of the altar, but which is now prayed by the entire assembly.

The Confiteor is at once personal—“I confess”—and communal, prayed aloud together. We recognize that sin does not just separate us from God; sin comes between us and others, isolating us. We acknowledge that sin has many dimensions, individual and communal: sins of thought, sins of speech, sins of action, sins of omission. Sin is not something that happens to us; sin is something we do. In the Confiteor, we take responsibility for our own actions. The repeated insistence on our “fault,” with the ritual gesture of striking the breast, an ancient sign of penitence, is not meant to lower our self-esteem. Rather, it acknowledges our human instinct to transfer the blame whenever we can (“The devil made me do it!”).

This prayer stops us short. We take responsibility for ourselves, our actions, our failure to act. Then we cry out to God in those ancient words, Kyrie, eleison—Lord, have mercy. For the sinner who repents, there is mercy. This truth is at the heart of our faith, and it is where the Mass, our feast of faith, begins.



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Parishioner

WHY IS IT
 A man wakes up after sleeping
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 on an ADVERTISED mattress
 and pulls off ADVERTISED pajamas
 bathes in an ADVERTISED shower
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 brushes his teeth
 with ADVERTISED toothpaste
 washes with ADVERTISED soap
 puts on ADVERTISED clothes
 drinks a cup
 of ADVERTISED coffee
 drives to work
 in an ADVERTISED car
 and then . . .
 refuses to ADVERTISE
 believing it doesn't pay.
 Later if business is poor
 he ADVERTISES it for sale.

WHY IS IT?



**Consider
 Remembering
 Your Parish in
 Your Will.**

For further information,
 please call the Parish Office.

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 email him at kjetton@la-archdiocese.org

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