

# SAINT THERESE CATHOLIC CHURCH

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October 18 2020

MINISTERED BY THE DISCALCED CARMELITE FRIARS

Estab. 1924



Pastor: Fr. Philip Sullivan, OCD X222;  
Associate Pastor: Fr. David Guzman, OCD X232;  
Carmelite Vocation Director: Fr. Matthias Lambrecht, OCD X224

In Residence:  
Fr. Albert Bunsic, OCD  
Bro. Jason Parrott, OCD (7th Grade Teacher)  
[brjasonoths@gmail.com](mailto:brjasonoths@gmail.com)

Deacons: Deacon Joseph Mizerski X333;  
Deacon Gilbert Vargas X333

## NEW PARISHIONERS

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X661  
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school.com](mailto:Principal@sainttheresecarmelite-school.com)

Chaplain: Fr. Matthias  
Lambrecht, OCD X224

See our **VIDEOS** on  
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### Parish Secretary:

Denise McMaster-Holguin X223  
[denisekay@hotmail.com](mailto:denisekay@hotmail.com)

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**Finance:** Noralyn Cailan X228  
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### Music Director:

Charlotte Lansberg X226  
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### Respect Life Ministry / Vox Vitae:

Catherine Contreras XI12;  
[cathycforlife@gmail.com](mailto:cathycforlife@gmail.com)

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## MASSES AND SERVICES

Saturday Vigil: 5:00 p.m.  
Sunday Mornings: 7:30, 9:00, 11:00 a.m.,  
Traditional Latin High Mass: 1:00 p.m.  
and Sunday Evening at 5:00 p.m.;

Monday-Saturday—9:00 a.m.: Outside for the  
Public; Noon: Live streamed on Facebook

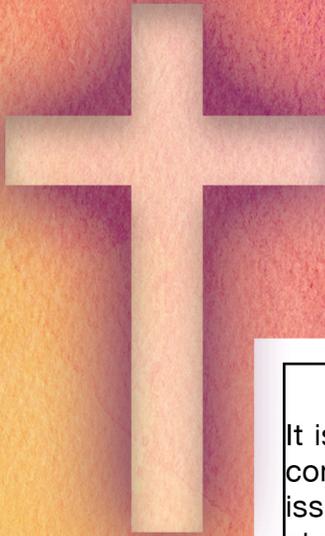
Confessions in the Parking Lot on Saturdays from 3:30 to 5:00 p.m.



I have called you by your name, giving you a title,  
though you knew me not.

I am  
*the Lord*

and there is no other,  
there is no God besides me. Isaiah 45:4-5



**TWENTY-NINTH SUNDAY  
IN ORDINARY TIME**

**October 18, 2020**

### THE TRAP

It is a scene that could be taken from the daily news feed. A young upstart is confronted by two established leaders. While holding opposing views on many issues, the two band together in an attempt to trap the newcomer. This is not a story from the daily news, however. The newcomer is Jesus in today's Gospel passage. The two established leaders, one a Pharisee and the other a Herodian, think they can trap Jesus by posing a question about the payment of taxes. No matter how he might respond to their question, they would have the means to discredit him. Jesus sees through their hypocrisy and does not fall into their trap. His response gets at the heart of what is truly important: "Then repay to Caesar what belongs to Caesar and to God what belongs to God."

### WHAT BELONGS TO GOD?

God creates all that is. Each of us is a marvelous creation of God. All that we have is created through the grace of God and the ways in which we humans use the gifts that have been given to use by God. Thinking about Jesus' question from this perspective leads us to ask ourselves what belongs to God. As the Lord tells Cyrus in today's first reading, each of us is called by name. We belong to God. If we are truly honest in our reflection, the conclusion we will reach is that everything is God's. We are to be good stewards of it all. Jesus' instruction to give "to God what belongs to God" calls us to take seriously the realization that all we are, have, and will be is a gift from God, given to us in trust, that we might use it to further God's kingdom on earth.

### THERE IS NO GOD BESIDES ME

Most of us can admit that we do not readily think of our lives and possessions as belonging to God. Doing so calls us to think much more deeply about how we use our time, material goods, talents, and gifts in our daily lives. When we take to heart that everything that we are and have belongs to God, we learn to put God first. No longer can materialism or worldly success be our god, nor the unbounded activity that fills much of our lives. Each of us has been "loved and chosen" by God to bring Christ's presence to the world, through the power and inspiration of the Holy Spirit (see 1 Thessalonians 1:4). We do this by giving what belongs to God back to God through the proper use of our lives, gifts, and resources.

### TODAY'S READINGS

Isaiah 45:1, 4-6  
Psalm 96:1, 3-5, 7-10  
1 Thessalonians 1:1-5b  
Matthew 22:15-21

# PROCLAIMING THE KINGDOM OF GOD



Then the Pharisees went off and plotted how they might entrap Him in speech.

In today's First Reading (Isaiah 45:1, 4–6), Isaiah speaks to us of Cyrus, King of Persia, anointed by the Lord to deliver God's people from exile by defeating the Babylonians, which eventually brought the Israelites back to their homes. After generations in captivity, the Israelites take new hope in this unexpected plan and praise God's might. God does all of this so that the people will know that "I am the LORD," and that "there is none besides me" (Is. 45:6).

In the Scriptures, being anointed usually meant you were a prophet or king of Israel. Anointing was a sign that God had chosen you for that job. But it was almost unheard of to call a king from another country anointed. So why is Cyrus given that title?

Notice that God is in charge: He tells Cyrus what to do and makes other kings run from him, opening doors or gates that might have blocked Cyrus' armies—all for a king who doesn't even know God. Cyrus only knew the Persian gods. That is why the reading says several times that there is no God but the LORD. One thing this tells us is that God can work through anyone, not just saints and religious. Any time someone does a good deed, God is behind it. Just as God used Cyrus to free the Israelites from their Babylonian captivity, God can use governments to protect the poor, to help rebuild after disasters, to defend freedom.

In the Second Reading (1 Thessalonians 1:1–5), St. Paul opens his letter with essentially the same notion—that in God alone we find our grace and peace. He thanks God for the Thessalonians and encourages them to remain faithful to their call, as he unceasingly calls to mind their "work of faith and labor of love and endurance in hope..."

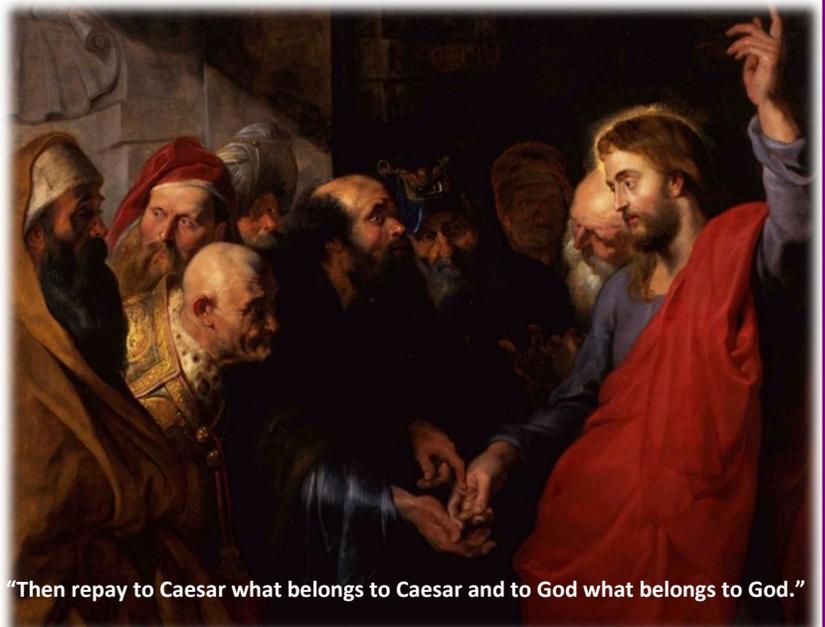
In today's familiar Gospel reading (Matthew 22:15–21), Jesus tells the Pharisees to give to Caesar what is Caesar's and to God what is God's. Since everything belongs to God, that should be our first allegiance. When a government does not protect the weakest or the rights of the poor, it should be held accountable. But when God works through governments, we can give some support to them by such activities as voting or paying taxes. Let us ask God to work through us also, helping us to proclaim that God alone is LORD.

Perhaps the most shocking sentence in this Gospel comes from the mouth of a Pharisee: “And you are not concerned with anyone’s opinion, for you do not regard a person’s status.” In context, that false compliment sounds savagely passive-aggressive. These scripture scholars do not actually admire Jesus’ freedom, the unconventional way He interacts with men, women, and children from every background. It’s possible some of Jesus’ peers are jealous of His confident ease, but mainly they find Jesus threatening. Over and over again, Matthew’s Gospel highlights the ways Jesus offends the Pharisees and scribes: failing to wash His hands in the traditional manner, for example or, on the Sabbath, curing diseases and allowing His disciples to pick grain. Jesus does not focus on earthly status and the status quo; His mission is to proclaim the kingdom of God.

When we deepen our relationship with Jesus, we follow in His footsteps. Sometimes this discipleship brings about obvious blessings, like belonging to a thriving parish community or feeling good about helping people in need. At other times, imitating Jesus means sharing in His sufferings. Like Jesus, we know the sting of rejection. We fear lowering our social status by spending time and money, as Jesus may call us to do. At a social gathering, choosing to spend time with someone who is awkward or unpopular means we are not hanging with the in-crowd. Offering a full tithe to charity means we have less money to spend on trendy items. Letting go of our earthly desire to be admired can be difficult, but the Lord accompanies us in the struggle. The Gospel relates a heartbreaking reality in Christ’s ministry: plots to humiliate and capture Jesus. Knowing their treacherous plans, Jesus does not despair. He remains faithful to God and persists in his own labor of love.

In all of today’s readings, God speaks to our hearts, acknowledging the sad fact that we lose hope at times, yet encouraging us to trust in Him. Inspired by His divine impartiality, we pray:

***“Lord God, help us to love the freedom that comes from you. Help us to follow you out of the status quo and into your compassionate heart. Amen.”***



“Then repay to Caesar what belongs to Caesar and to God what belongs to God.”

# FINANCIAL OFFERINGS “...FOR God loves a cheerful giver” (2 Corinthians 9:7)

**May God reward you!**

Below you can see the total collection for the last few weekends.

September 26 / 27, 2020

Unrestricted.....	\$13,659.00
Restricted.....	<u>\$ 1,336.00</u>
<b>TOTAL.....</b>	<b>\$14,995.00</b>

August 29 / 30.....	\$14,157.00
September 5 / 6...	\$13,326.00
September 12 / 13	\$28,786.00
September 19 / 20	\$22,572.00

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



Twenty-five years ago, Pope St. John Paul II wrote that the Gospel of life is at the *heart* of Jesus' saving message to the world (*Evangelium vitae* 1). In taking on human flesh, dwelling among us, and sacrificing his very life for our redemption, Christ reveals the profound dignity of *every* human person. This God-given dignity does not change with our stage of life, abilities, level of independence, or any other varying circumstance.

Rather, it is rooted in the permanent fact that each of us is made in the image and likeness of God, created to share in the very life of God himself. The human person is a "manifestation of God in the world, a sign of his presence, a trace of his glory" (EV 34). And we must reflect this truth in how we act and how we treat one another.

The truth of the Gospel of life is at the foundation of who we are as followers of Christ. In his earthly life, Jesus provided the perfect model for how we are to love our neighbor and live out the Gospel call: "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me" (Mt. 25:40).

Jesus calls each of us to "care for the other as a person for whom God has made us responsible" (EV 87). The Gospel of life is intrinsic to the whole Christian life and foundational to the decisions we make on a daily basis. For, "the Gospel of God's love for man, the Gospel of the dignity of the person and

the Gospel of life are a *single and indivisible* Gospel" (EV 2, emphasis added).

In his encyclical on the Gospel of life, Pope St. John Paul II recognizes the full range of threats against human life, from poverty and malnutrition to murder and war. He places particular emphasis, however, on threats to life at its beginning and end—precisely when it is most in need of protection. In modern times, children in their mothers' wombs and those approaching the end of their lives are certainly among the "least of these" in our world's estimation. Practices such as abortion and assisted suicide tragically reject the truth that human life is always to be cherished and defended with loving concern.

As the Church celebrates the 25<sup>th</sup> anniversary of Pope St. John Paul II's prophetic encyclical, let us reflect on how we personally live out the Gospel: *Do I talk about and act towards others as I would talk about and treat Jesus himself? Do I inform myself of the Church's teachings and engage in the civic arena as first a follower of Christ? Do I support and advocate for laws and policies that protect and defend human life? Do I help pregnant and parenting mothers in need? Am I ready to support a loved one nearing death?*

Through the intercession of Our Lady of Guadalupe, may Our Lord grant us the grace to truly and courageously live his Gospel of life.



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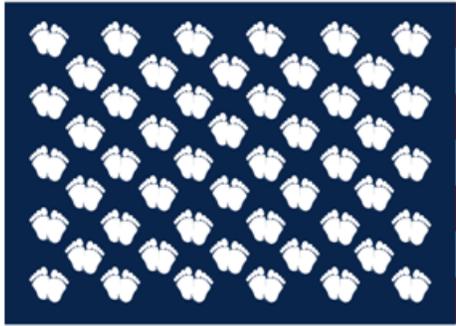


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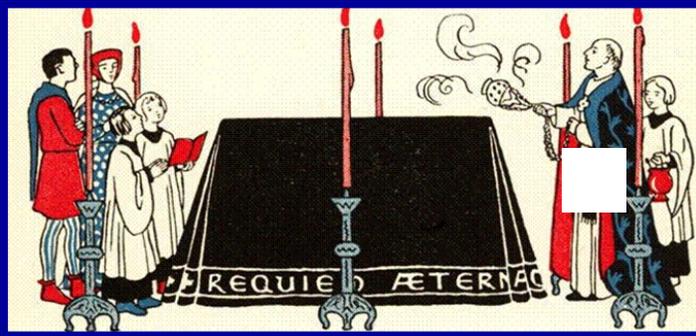
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## REQUIEM MASS ON ALL SOULS DAY



On Monday, November 2, at 7:30 p.m., to commemorate the souls of our loved ones, we will celebrate a REQUIEM MASS, at which the Faure Requiem will be sung by the St. Therese Choir and the visiting Credo Choir. Candles can be lit before Mass starting at 7:00 p.m., in remembrance of those who have died. All our parishioners and/or their loved ones whose funerals have been here since All Souls' Day 2019 will be remembered by name in a sung litany.

All are welcome to attend!

**Note:**

All Saints' Day, November 1, falls on a Sunday this year. The All Saints liturgy will be observed rather than the liturgy for the 31st Sunday in Ordinary Time.

## TAMALES FOR SALE!

If you would like to purchase tamales (either cold OR hot and ready to eat), please place your order by calling Maria Alejandra at 993-4236



# Mass Intentions

# Saints of the Week

## For the Week of October 17 through October 24, 2020

### Saturday:

5:00 p.m.: Cecilia Hermoso Valdez, RIP

### Sunday

\*7:30 a.m.: Fr. David Guzman, OCD

7:30 a.m.: Artemia Veronica Deresma, INT

9:00 a.m.: Jose Contreras, RIP

11:00 a.m.: Tom Love, RIP

1:00 p.m.: (Latin): Parishioners

5:00 p.m.: Maureen Lynch Grobarek, RIP

### Monday:

\*7:30 a.m.: Huyen-Duong (Therese) Vu, INT

9:00 a.m.: 1) Martinez Family, INT

2) Joyce Turney, RIP

### Tuesday:

\*7:30 a.m.: Angel Lahoz, B-day INT

9:00 a.m.: 1) Lauren Cheah, INT

2) Marie Chavez, RIP

### Wednesday

\*7:30 a.m.: Trevor Gez, INT

9:00 a.m.: 1) Rosario "Charitt" Torres, INT

2) John Mizerski, RIP

### Thursday:

\*7:30 a.m.: Ana Sun, B-day INT

9:00 a.m.: 1) Martinez Family, INT

2) Joyce Turney, RIP

### Friday:

\*7:30 a.m.: Gen Cervantes, INT

9:00 a.m.: 1) Radwan Family, INT

2) Katherine Brown, B-day INT

### Saturday:

\*7:30 a.m.: Carmelite Community

9:00 a.m.: 1) Radwan Family, INT

2) Joyce Turney, RIP

\*Held at the \*Carmelite Chapel,  
215 East Alhambra Road (CLOSED FOR NOW)

**9:00 a.m. Daily Mass**  
(Monday–Saturday) is held  
outside for the **public** and is  
live streamed on Facebook  
for those not attending.

The Sunday 11:00 a.m. Mass  
is also live streamed  
on Facebook.

## STS ISAAC JOGUES (1560-1646), JOHN DE BRÉBEUF (1593-1649) & THEIR COMPANIONS Feast Day: October 19



Their mission was to New France, but these missionaries found, in what is now New York State and the Province of Ontario, a world wildly different from the homes they left behind.

Six Jesuit priests, Fathers Isaac Jogues, John de Brébeuf, Anthony Daniel, Gabriel Lalemant, Charles Garnier, and Noël Chabanel—and Jesuit lay volunteers René Goupil and John LaLande—shared the Gospel with the Native Americans they met, in languages they painstakingly learned, and through images they creatively adapted to the indigenous cultures.

But their evangelization was caught up in turmoil beyond their control: a smallpox epidemic, battles between French and English trading interests—the traders united only by their willingness to exploit the Native Americans—and conflict among the tribes themselves (Huron, Mohawk, and Iroquois).

The missionaries' perseverance, steadfast courage in facing unspeakable tortures, and their undaunted love, even for those who martyred them, bore fruit, immediately in St. Kateri Tekakwitha's sanctity, and eventually in the Catholicism that continues to flourish in the United States and Canada.



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Parishioner

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 of ADVERTISED coffee  
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 in an ADVERTISED car  
 and then . . . .  
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 believing it doesn't pay.  
 Later if business is poor  
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**WHY IS IT?**



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 Your Will.**

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