

St. Therese Catholic Church

November 7, 2021 **Ministered by the Discalced Carmelite Friars** Est. 1924

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

He said to them, "Amen, I say to you, this poor widow put in more than all the other contributors to the treasury. For they have all contributed from their surplus wealth, but she, from her poverty, has contributed all she had, her whole livelihood" (Mark 12:41-44).



OFFICE HOURS | CONTACTS

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

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

Respect Life Ministry: Catherine Contreras XI 12

MASSES | CONFESSIONS

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

ST. THERESE CARMELITE SCHOOL

(626) 289-3364

Principal: Alma Cornejo X661

www.SaintThereseCarmeliteSchool.com

principal@sainttheresecarmeliteschool.com



SACRAMENTS

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

FROM OUR PASTOR

Blessed month of All Saints and All Souls, everyone! It really is a blessing to be united as the “Church Militant,” praying together with the help of the Church in Heaven (the “Church Triumphant”) and the Church in Purgatory (the “Church Suffering”). I hope and pray that each of you and your loved ones had a festive All Hallows’ Eve! (it really is worth celebrating in some wholesome way, since it is OUR FEAST/VIGIL, not the Enemy’s! They need to be worried about *US* being out on the streets, going around dressed as saints and going door to door in the POWER of the BLESSED TRINITY—we should not be worried about them!). And I hope and pray that you also had some extra Peace and Joy praying together as a family and maybe visiting the graves of loved ones on All Souls’ Day last Tuesday. ***Requiescant in pace!***

Tomorrow is the Feast of St. Elizabeth of the Trinity, a French Carmelite nun who died not long after St. Therese did, and whose life and writings remind us and exhort us to keep surrendering more and more fully—in this life!—to those Three Divine Persons, so that our Heaven really can begin in this life.

Here are some more thoughts from Fr. John Hampsch, CMF, on "Is Purgatory a Dead Issue?":

But Scripture speaks of a second dynamic involved in this purgation, namely that of bringing to perfection one’s earthly activities or “works”. As Paul reminds us, “We all must appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad” (1 Cor. 5:10). He also describes the person whose works fall short of God’s testing: “He shall be saved, yet only as one escaping through flames” (1 Cor. 3:15). Such righteous persons have their salvation assured, but they must go through a fiery purifying experience first, like gold or silver purified of its dross by the refiner’s fire (Mal. 3:2-3, etc.), fire being a Scriptural symbol of purification (e.g., 1 Peter 1:7).

The flames that Paul speaks of we know very little about, as Pope Paul VI stated. But, as St. Thomas Aquinas said in his commentary on I Corinthians 3:15, “purgatorial fire, unlike hellfire, is purifying rather than afflictive. It is the flame of God’s love (Song of Songs 8:6) that builds up the soul’s undeveloped love capacity. It’s a painful love-yearning for God, who is then poignantly recognized after death as the be-all and end-all of one’s very existence—a beautiful inflaming of God’s love that makes the soul yearn for Him with an intensity that is beyond description, and its cleansing effect is a kind of ‘baptism at the entrance of Paradise,’ as St. Ambrose describes it. The intensive suffering is simply the unfulfilled longing for God, a painful love-yearning for Him, who is then poignantly recognized after death as the be-all and end-all of one’s very existence.”

The Catholic Church has always taught unequivocally, as a matter of faith—not an optional tenet—that Purgatory exists. Several papal teachings of this have been reinforced by declarations of the Second Council of Nicea (787), the Councils of Lyons (1245), Florence (1439), Trent (1549-63), and Vatican II. The most direct and forceful declaration is from the Council of Trent: “The Catholic Church, by the teaching of the Holy Spirit, in accordance with Sacred Scripture and the ancient tradition of the Church Fathers, has taught in the councils, and most recently in this ecumenical council, that there is a Purgatory...and that the souls detained there are helped by the prayers of the faithful, and especially at the acceptable Sacrifice of the Altar. Therefore, this holy council commands the bishops to be diligently on guard that the true doctrine about Purgatory, the doctrine handed down from the holy Fathers and the sacred Councils, be preached everywhere, and that Christians be instructed in it, believe it, and adhere to it. ”

Among the many teachings of the Church, certainly it cannot be said that the doctrine of Purgatory is among the most central, such as the doctrine of the Trinity, or of Jesus’ Incarnation and Divinity. But it is a definite matter of faith (a “de fide” doctrine), and hence cannot be denied by anyone who would call himself a Catholic.

Two salient facts can be highlighted in the above quotation, which summarize the entire official teaching of the Catholic Church on Purgatory: 1) Purgatory exists; and 2) souls there can be helped by the “suffrages” (i.e. prayers and sacrifices) of the Faithful.

Praying for the dead must never be an attempt to communicate with them by necromancy, as in a seance, which is a sin forbidden by the Church on eight occasions, and also by the Bible (Deut. 18:11). Yet "it is a holy and wholesome thought to pray for the dead, that they may be loosed from their sin" (II Mac. 12:46). A Vatican II decree, "Gaudium et Spes," (which never used the word "punishment" but only "purification" when speaking of Purgatory), said that our faith gives us the power to be united with our beloved dead (Eph. 3: 15), but only in and through Christ (Rom. 14:9), as parts of His Mystical Body (Eph. 4: 1-6). Article 51 urges that the abusive presentation of this doctrine should be discontinued and corrected. Purgatory is not to be regarded as God's torture chamber.

**Fraternally in Jesus and Mary and Joseph,
Fr. Thomas, OCD**

Fasting from the Sin of RESENTMENT...

Today, I choose to fast from the sin of resentment. Have you ever heard the quote, "Resentment is like drinking poison and expecting the other person to die"? Resentment is like firewood for your anger. The intensity of anger needs fuel to keep it burning hard. Resentment is that fuel! When we remain indignant at unfair treatment and hold a grudge, we are resentful. We

"Does a spring gush forth, from the same opening, both pure and brackish water?"

-James 3:11

**Pause to hear
God speak ...**

**"Resentment...
is rejection
of God."**

**-St. Ignatius
Brianchaninov**

are unable to let go of a wrong that we think has been done to us. Anger will subside if it is not fueled by resentment. But resentment dwells on injustice and unfairness. On the inside, we feel unsettled in our heart and our soul. Sometimes our resentment is based on real injustice, but other times it stems from our perception that someone treated us unfairly. The solution for resentment is simple: forgiveness. Think about the saying, "Resentment is like drinking poison and expecting the other person to die."

Take time to ask yourself... Whom do I resent? Do I hold a grudge against anyone?

Pray slowly...

Heavenly Father, In the name of our Lord Jesus Christ, I renounce resentment in my life and repent all the ways I have sinned because of it. I reject every form of resentment in my life. I ask you, Father, to forgive me, and I forgive myself for my resentful heart and actions. Holy Spirit, make me aware of any resentful thoughts, feelings, and actions. Amen.

The above is taken from the book, *Lenten Healing*, by Ken Kniepmann—available for sale in the parish office.

The Poor Widows Among Us

As Christians, we hear a lot about the witness and service that we are called to render to the poor among us. However, the poor also have a witness and a service to render to us. Like the actions of the widow in today's Gospel, the openness and generosity of many of those who are poor, even in the midst of their own poverty, bear witness to the fact that, ultimately, we can depend only on God. Giving one's all shows that God will give all to anyone who trusts in divine goodness. The poor or disadvantaged also serve. They serve judgment on our individual and corporate ways of acting. If people are sleeping in our streets, that is a judgment on our priorities regarding others. At the same time, the poor can act as mediators of salvation. When they care for others, they can redeem our indifference and insensibility, lead us to care as well, and save us from ourselves.

SCHOOL CORNER



SEE'S CANDY SALE: Please buy your See's candy for the holidays from Saint Therese Carmelite School. You can download the order form from the home page of the Church's website; then just return the filled-out form to the School office by November 29. **Your candy will be ready for pick-up the week of December 13 at the school office.**

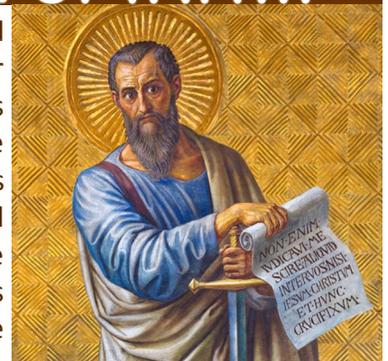
Get your kids out of the public schools! Call the School for information about **the new diocesan \$50 million financial assistance for new families.** Our school has openings in most grade levels from TK through 8th Grade; we will gladly give you a personalized tour! The classical curriculum, the Catechesis of the Good Shepherd, Carmelites present and active in our classrooms, weekly Masses, confessions, and a strong religion program are

some of the attributes that make our school special. We are blessed to have faculty members who are all knowledgeable in classical education and who all love and actively practice their faith.

SAVE THE DATES: 1) OUR LADY OF GUADALUPE CELEBRATION on December 11 AND; 2) POKER NIGHT on February 25.

"IN DEMONSTRATION OF THE SPIRIT..."

The Spirit-anointed missions of Paul: It is interesting that the great apostle and missionary Paul was not filled with the Holy Spirit through the hands of another apostle. This was unlike what had happened in Samaria, where God used the hands of apostles to fill the Samaritans. It was also unlike the house of Cornelius, where the Spirit fell upon the Gentile God-fearers during Peter's sermon. When Paul was filled with the Spirit, God used Ananias, a disciple in Damascus. Ananias is not called an apostle or an elder or even an evangelist. He is merely called a disciple. As the narrative progresses, it appears that Paul's evangelizing in Athens was not as successful as in other places where there was more evidence of the hand of the Lord being upon them (Acts 17:32-34). Perhaps the meager fruit had nothing to do with Paul's sermons, but with the condition of the hearts of the listeners. His efforts in Corinth would bear more fruit. There, the Lord spoke to Paul in a vision, instructing him to keep on preaching and not be silent in the face of opposition (Acts 18:9-11). Paul's first letter to the Corinthians indicates that there was a full demonstration of gifts of the Spirit in Corinth: **"My speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power"** (1 Corinthians 2:4). In the same letter, he wrote, "For the kingdom of God does not consist in talk but in power," and he speaks of the Holy Spirit giving "the working of miracles" (1 Corinthians 4:20; 12:10).



(Taken from The Spiritual Handbook, pages 76-77—available for sale in the Parish office)

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.



October 30 / 31, 2021
 Unrestricted..... \$12,123.00
 Restricted\$ 431.00
T O T A L.....\$12,554.00

October 2 / 3\$17,914.00
 October 9 / 10.....\$25,630.00
 October 16 / 17.....\$11,603.00
 October 23 / 24.....\$17,657.00

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

THEOLOGY OF THE BODY SERIES

Everyone is invited to join us to 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 (next dates are THIS FRIDAY, November 12, and Friday, November 26). 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.

JOHN PAUL II

Man and Woman
He Created Them



A Theology of the Body

CELEBRATE WITH OUR CARMELITE NUNS!

The Cloistered Carmelite Nuns' Auxiliary invites you to attend Mass at the Carmel (215 East Alhambra Road) at 10:00 a.m., on Wednesday, November 17, followed by a reception on the front lawn of the Monastery.

PLEASE NOTE: There is **street parking only**, so try to carpool. Wear low-heeled shoes for comfort and safety on the grass (in the event of rain, the event will be cancelled).



LOVING GOD AND NEIGHBOR

We quickly come to admire the Old Testament widow whom Elijah asks for help. The Zarephath widow is carrying only "a couple of sticks," to cook her limited resources, "a handful of flour and a little oil," fulfilling her personal responsibility, "for myself and my son" (1 Kings 17:12). Elijah's request demands great faith and self-sacrifice of this poor widow, because providing such life-sustaining care to a "foreign" prophet puts the widow's survival and her son's at great risk: her religion is worshipping paganism's false idol, Baal; her king is father of Jezebel, now wife of Elijah's king Ahab. Elijah is fleeing the death-threatening wrath of both Jezebel and Ahab, whom Elijah infuriated by declaring that God had decreed a drought to punish them for corrupting Israel with Jezebel's Baal-worship. Elijah makes the widow's risk explicit by promising that her flour and oil will not fail by power of "the Lord, the God of Israel (not her god, Baal!)" (17:14). Therefore, faith is demanded both of the one who gives, the widow, and of the one who asks, Elijah.

Today's Gospel episode takes place just after Jesus

enters Jerusalem and immediately before His Passion. Like Zarephath's widow and the widow Jesus sees at the temple, Jesus will give His all for us. Of the widow, He says she gave "from her poverty, all she had, her whole livelihood" (Mark 12:44). And, doubtlessly, Jesus saw Himself in her action. In Mark's next chapter Jesus predicts the downfall of this very temple. So the widow's unreserved giving from what she could not afford must have struck Jesus both as a victimization by others and, in the end, as a useless gift: the building controlled by the scribes was destined for destruction. Her giving became a vivid prefiguring of His own victimization by others in the unreserved giving of His very life, which would seem to many a useless gift, for Jesus would die and be buried. Jesus' true disciples believe that, by His Resurrection, Jesus has become the Cornerstone of the new building, the Church, that replaces that torn-down temple. Let us make our own gift of self in our unceasing gift of self-sacrificing love to others until Jesus comes again.

THE REAL ST. THERESE

A continuing bulletin feature, excerpted from *The Passion of St. Therese of Lisieux* by Bishop Guy Gaucher (Issue 10)



St. Therese and the Early Symptoms of Her Disease (continued from last week): Why then did she say in a poem given to Mother Agnes on September 7, 1895: *“Mother, Love gives me wings. Soon I will fly away towards the eternal hills where Jesus deigns call me. But to this foreign shore, without leaving the court of Heaven, I will come down to my Mother to be her angel for her turn. Heaven would hold no charms for me if I could not console you and change your tears to smiles... And share all my secrets with you.”*

A month later, Therese thanked Dr. Francis La Neele who had gone to a lot of trouble to find remedies for her. We do not know what these were, but a letter written in October of 1895 shows that all was not well. Winter passed, and Therese observed the Lenten fast from

February 19 to April 5, 1896, in all its rigor. *“Never had I felt so strong, and this strength remained with me until Easter.”* However, suddenly, two nights in succession, she suffered her first “coughing up” of blood (hemoptyses).

We know how she persuaded Mother Marie de Gonzague to let her follow all the austerities of that Good Friday. Sister Marie of the Trinity, the assistant-infirmarian, was the only one who shared her secret. Her account is as follows: “That Good Friday she fasted on bread and water, like the rest of us. Besides, she continued to take part in the house cleaning. When I saw her washing a tiled floor, looking so pale and worn out, I begged her to let me do her work for her, but she would not hear of it. That evening she took the discipline with us for the space of three Misereres. Then, returning exhausted to her cell, she had another coughing up of blood at bedtime, as she had had the night before.” According to the same Sister, the Prioress had the patient examined by her cousin: “The prioress, Mother Marie de Gonzague, first had her examined by Dr. La Neele, who did not attach any great importance to this serious incident. Consequently, this prevented her from receiving the treatment and care that she needed. The blame seems to lie on the doctor who, two years before, had diagnosed an illness that could become incurable. How could he have disregarded two serious incidents of hemoptyses? It is hard to believe that a competent doctor would do so. Mother Agnes, perhaps, gives the answer in her account, thirteen years later. She only learned of the hemoptyses of April 3 and 4, 1896, the following year. “She was not examined thoroughly. She put her head through the little grille in the oratory and the doctor had to make his examination like that. He was not able to make a proper assessment, and he concluded that nothing serious had happened; perhaps, a small blood-vessel in the throat had broken or blood may have come from her nose.”

This is undoubtedly the explanation for Dr. La Neele's attitude. Under these circumstances and conditions, he was not able to estimate the danger. Therese does not seem to have helped very much. We have only to read Manuscript C (written two years later) to find evidence of that, when she wrote: *“something like a bubbling stream mounted to my lips,”* instead of saying that the blood was coughed up. These words rule out the possibility of a small broken blood-vessel in her throat and still less of a nose-bleed. At the oratory grille, the patient must not have used these words which would have alerted any doctor.

Mother Agnes wrote: “When pressed with questions, she admitted that she had suffered very much from hunger during the whole of Lent, in the evenings after Matins.” She thought, she said, that everyone suffered like that from the fast. She had a swollen gland in her neck that the doctor attributed to weakness. In June, a simple phrase in one of Sister Marie of the Sacred Heart's letters is precious, despite its brevity: “Sister Therese of the Child Jesus is not worse, on the contrary...” This clearly shows that she was not well. In fact, “a little persistent dry cough” tired Therese “during the course of the Summer” and caused pains “in the chest.” In July, it was said, “Very often, she is still a bad color. She no longer has chest pains, and has stopped coughing. There is certainly an improvement.” Nine days later, the patient herself confirmed the good news to Leonie: *“You ask me about my health. As for that, darling Sister, I no longer cough at all. Are you satisfied? Though this will not stop the good God taking me when He will.”*

On July 15, if we accept this humorous account as evidence, there must have been a brief examination by Dr. de Corniere: *“If I tell you that I am in marvelous health, you won't believe me, so I shall let the famous Dr. de Corniere speak for me. I had the singular honor of being presented to him in the parlor yesterday. This illustrious person, after having honored me with a glance, declared that I looked well!”* Therese, always ready with a witty retort or joke when it came to doctors, does not say any more. Was this the same visit that Sister Marie of the Trinity spoke of? Nevertheless, her cough persisted, and Dr. de Corniere came again in July of the following year and, again, said that it was nothing serious. He prescribed tonics, used a cauterizing remedy to relieve the pains in her side, and ordered massages to help the circulation. “She was given meat for a few weeks, Mother Agnes added.

All this is not very clear. It is difficult to see why all this treatment was prescribed if the cough had stopped and there was an improvement. It is extremely hard to detail the treatments Therese received in 1896 and at the beginning of 1897. The evidence at her Canonization Process was given twelve or fifteen years after it had happened. A study of the prescriptions would be interesting but, in Therese's case, they were not all written down. Some are missing. However, we can follow fairly clearly the main stages of the disease.

Mass Intentions

November 6—November 13, 2021

Saturday:

5:00 p.m.: Edgar Lopez, RIP

Sunday

*7:30 am: Poor Souls in Purgatory

7:30 a.m.: Augustine Goh & Theresa Lim, RIP

9:00 a.m.: Jeff Badre, INT

11:00 a.m.: Parishioners

1:00 p.m.: All Souls Novena 5

5:00 p.m.: James Arakawa, INT

Monday:

6:00 a.m.: All Souls Novena 6

*7:30 a.m.: Dec'd Relig, Relatives, Benefactors of the Disc. Carmelite Order

8:00 a.m.: Thu Nguyen, INT

7:00 p.m.: Rita Schenk, RIP

Tuesday:

6:00 a.m.: All Souls Novena 7

*7:30 a.m.: Fr. Bernard Perkins, OCD, INT

8:00 a.m.: Daisy Thompson, INT

7:00 p.m.: Poor Souls in Purgatory

Wednesday:

6:00 a.m.: All Souls' Novena 8

*7:30 a.m.: Thompson Family, INT

8:00 a.m.: Makayla Torres, INT

7:00 p.m.: Rita Schenk, RIP

Thursday:

6:00 a.m.: All Souls' Novena 9

*7:30 a.m.: Sr. Elizabeth, OCD, B-Day INT

8:00 a.m.: Carolina Toohey, RIP

7:00 p.m.: Poor Souls In Purgatory

Friday:

6:00 a.m.: Yongshan Hua, RIP

*7:30 am: Gabriel Anyanwu, INT

8:00 a.m.: Gonzalo & Daisy Torres, RIP

Saturday:

*7:30 a.m.: Carmelite Community

8:00 a.m.: Angelo Catania, RIP

***Held at the Cloistered Carmelite Chapel, 215 E Alhambra Rd
OPEN TO THE PUBLIC Mon.-Sat.**

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.).

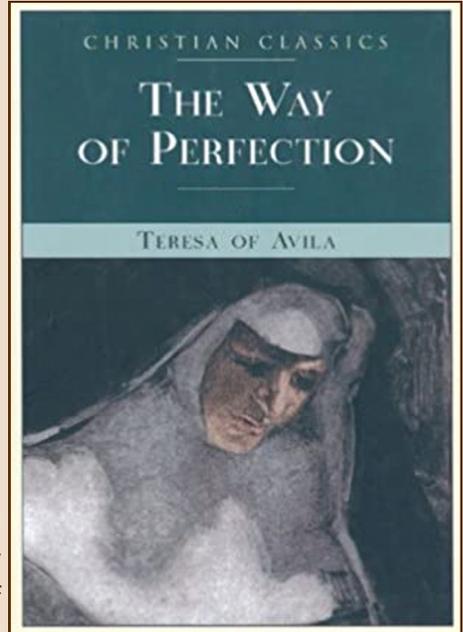
Links to those two sites are on our website's home page (in the top left column).

Quiet Listening Prayer

FROM THE WAY OF PERFECTION

by St. Teresa of Jesus (of Avila)

"You must know that whether or not you are practicing mental prayer has nothing to do with keeping your lips closed. If, while I am speaking with God, I am fully conscious of doing so, and



if this is more real to me than the words I am uttering, then I am combining mental and vocal prayer.

I am amazed when people tell me that you are speaking with God by reciting the Pater Noster, even while you are thinking of worldly things. When you speak with a Lord so great, you should think of Who it is you are addressing and what you yourself are, if only that you may speak to Him with proper respect.



How can you address our King with the reverence He deserves unless you are clearly conscious of His position and yours?"

DEATHS

Please pray for the repose of the souls of:

† Amparo Diaz

† Victor Pintado

† Francois Zangrillo

† Fritz Neumann

† Gene Ruckh

† Cayetana Hernandez

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For further information, please call the Parish Office.



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